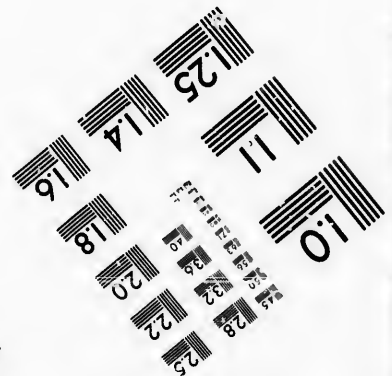
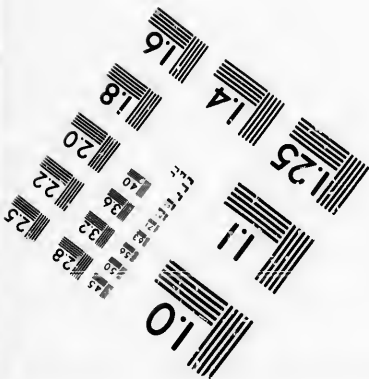
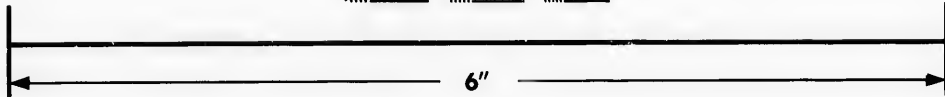
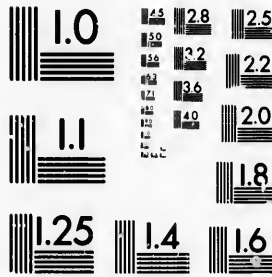


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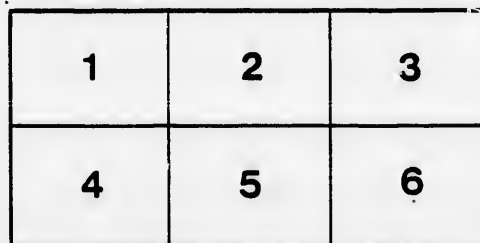
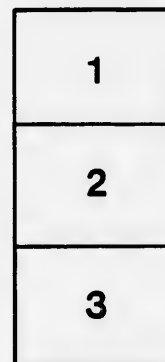
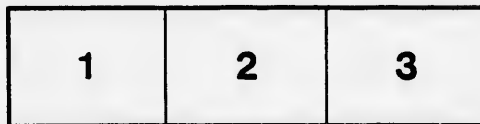
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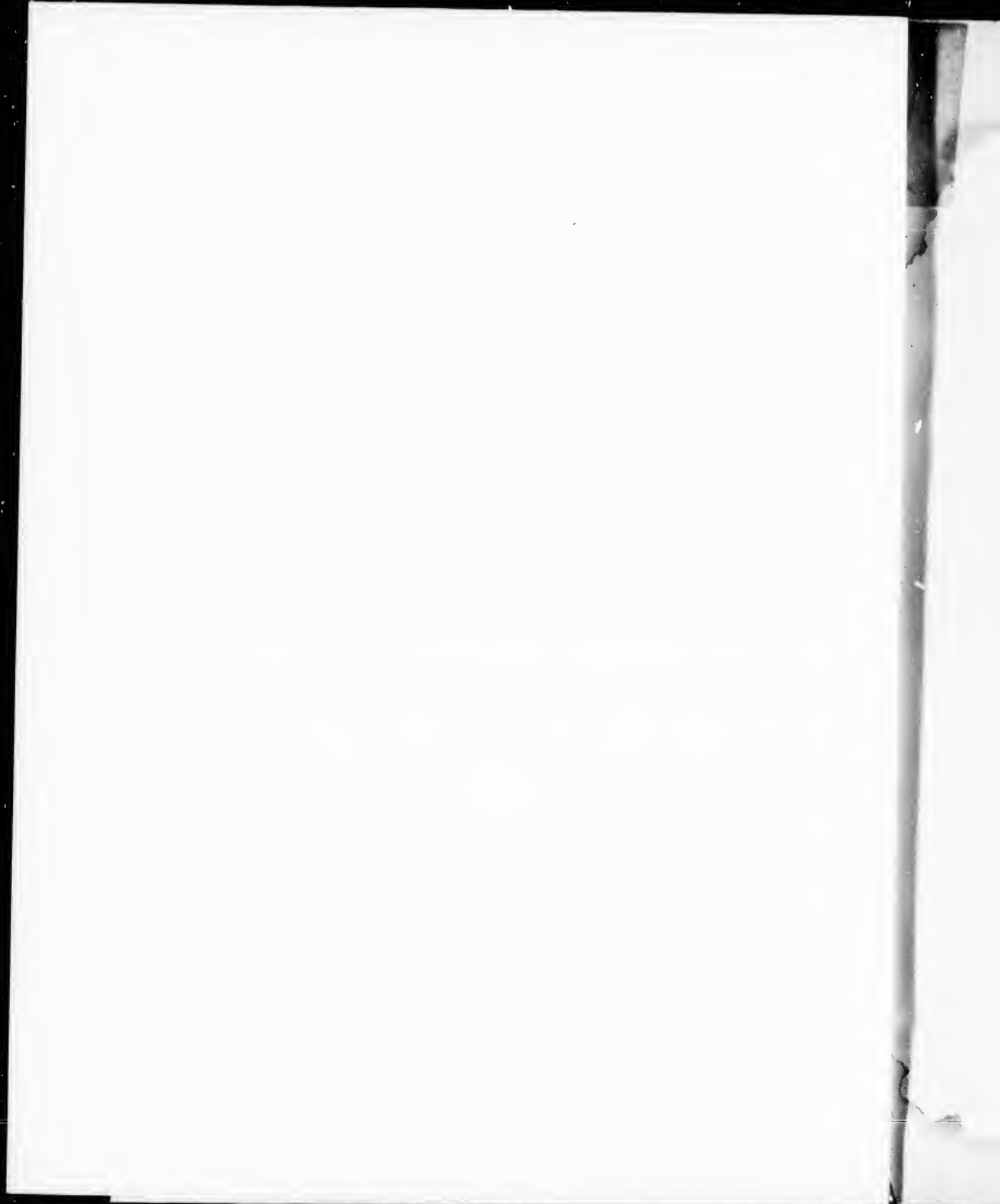
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TO

NORTH AMERICAN ETHNOLOGY

VOLUME VI



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DEPARTMENT OF THE INTERIOR
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CEGIHA LANGUAGE

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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 *Čegiha* Language."

Yours, respectfully,

J. OWEN DORSEY.

To Hon. J. W. POWELL,

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



THE ÇEGIHA LANGUAGE.

PART I.

MYTHS, STORIES, AND LETTERS.



P R E F A C E .

"The ϕ 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 " ϕ egiha," first as the name of a group in the Siouan family, and, secondly, as the name of a particular language in that group.

ϕ 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 ϕ 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 ϕ exáha." These answer to the Oto " ϕ ówere" and the Iowa " ϕ épiwére."

The ϕ egiha linguistic group may be divided as follows:

Languages.	Tribes.	Dialects.
1. ϕ egiha	Omaha	Omaha (Uma"ha").
	Ponka	Ponka (Pañ'ka).
2. Yegáha	Kansa	None found.
3. ϕ exáha	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 Wajĩnga-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 Maŋgĩqta, Blackbird; Wasabě, Black bear (not "Black Bear"); Maⁿtcu, 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 = t of the Bureau alphabet; ð of the former = t 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, 1881. 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 Osagos. 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. 919-923, 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 (304 words of Ponka and Omaha, Kansa and Osage), Łoiwere, and Hoteaŋgara, 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 Missourí.
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 Heñecka 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 Bashlötter 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 Teton waictaqe 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. 233-268. 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.

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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 Lwiwere, 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. Susame 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. $\text{ʤáʤi}^{\text{m}}\text{-páʤi}$ (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. Húpeʤa^{m} is a full Omaha, one who refuses to join either political party in the tribe. He has not given me much information.

7. $\text{Ma}^{\text{m}}\text{teú}^{\text{m}}\text{-ba}$ (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. $\text{Mawáda}^{\text{m}}\text{ʤi}^{\text{m}}$ (Mandan) is a full Omaha. He is short, and of a nervous temperament (the opposite of Hupeʤa^{m}), his utterance being thick at times. While he means well, his information is not equal in any respect to that given by $\text{ʤáʤi}^{\text{m}}\text{-na}^{\text{m}}\text{páʤi}$. He belongs to the "citizens" party.

9. $\text{Le-úʤa}^{\text{m}}\text{ha}$ (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. *Le-úka^ha* is one of the "citizens" party and a good farmer.

10. *Can'-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 *ŕegiha* as well as his own.

11. *A^upaⁿ-jan'-gu* (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. *Le-da-úiqaga* (Dried Buffalo Skull) is head of the Singers, a section of the Black Bear subgens of the Omahas. He is half-brother to *ŕaŕiⁿ-naⁿ-paŕi*, 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. *Nuda^u-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. *Nuda^u-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 *Duba-maⁿŕiⁿ*.

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.

Dába-ma'phi' (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 Φ E Γ IHA 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 Φ egiha are given because they are found in \mathcal{L} oiwere (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 Φ egiha, \mathcal{L} oiwere, 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 <i>father</i> ; German, <i>haben</i> .
a+	a prolonged <i>a</i> ; always a final sound.
a ⁿ	a nasalized <i>a</i>
a ⁿ +	a prolonged nasalized <i>a</i> .
'a	an initially exploded <i>a</i> .
'a ⁿ	a nasalized 'a.
ä	nearly as in <i>what</i> ; German, <i>man</i> .
'ä	an initially exploded <i>ä</i> , as in <i>wes'ä</i> , a snake.
ä ⁿ	a nasalized <i>ä</i> .
ä	as in <i>hat</i> .
b	as in <i>blab</i> ; French <i>belle</i> . Not used in \mathcal{L} oiwere.
c	as <i>sh</i> in <i>shall</i> .
o	a medial <i>sh</i> , between <i>sh</i> and <i>zh</i> . Not synthetic.

- ç as *th* in *thin* (not heard in Φ egiha). Used in $\mathbb{L}\omega$ iwere.
 ð a medial *th* (not heard Φ egiha) Used in $\mathbb{L}\omega$ iwere. Not synthetic.
 þ as *th* in *the, then*. (See *r*.)
 d as in *dreal*; German, *das*; French, *de*. Used in Φ egiha. (See *r*.)
 e as in *they*; German, *Dehnung*; French, *dé*.
 e+ a prolonged *e*.
 'e an initially exploded *e*.
 ð as in *then*; German, *denn*; French, *sienne*.
 g as in *go*; German, *geben*.
 h as in *he*; German, *haben*.
 i as in *pique, machine*; German, *ihn*; French, *ils*.
 i+ a prolonged *i*.
 'i an initially exploded *i*.
 iⁿ a nasalized *i*.
 iⁿ+ a prolonged nasalized *i*.
 'iⁿ a nasalized 'i.
 l as in *pin*; German, *will*.
 lⁿ a nasalized *l*.
 j as *z* in *azure*; *j* in French *Jacques*.
 k as in *kick*; German, *Kind*; French, *quart*.
 ʔ a medial *k* (between *k* and *g*). Modified initially; not synthetic.
 k' an explosive *k*.
 m as in *mine*; German, *Mutter*.
 n as in *nun*; German, *Nonne*; French, *ne*.
 hn a modern sound used instead of *cn* (*shn*). The initial part of this sound is expelled from the nostrils, not from the mouth, and is but slightly audible.
 ñ as *ng* in *sing, singer*. In $\mathbb{L}\omega$ iwere it is often used when not followed by a *k*-mute.
 o as in *note*; German, *Bogen*; French, *nos*. Not used in Φ egiha.
 o+ a prolonged *o*. Not used in Φ egiha.
 'o an initially exploded *o*. Not used in Φ egiha.
 oⁿ a nasalized *o*. Not used in Φ egiha.
 oⁿ+ a prolonged nasalized *o*. Not used in Φ egiha.

'o ⁿ	a nasalized 'o. Not used in Φ egiha.
p	as in <i>pipe</i> ; German, <i>Puppe</i> ; French, <i>poupe</i> .
\mathfrak{d}	a medial <i>p</i> (between <i>p</i> and <i>b</i>). Not a synthetic sound. The modification is initial.
p'	an explosive <i>p</i> .
q	as German <i>ch</i> in <i>ich</i> ; Hebrew, <i>kh</i> .
r	as in <i>roar</i> ; German, <i>röhren</i> ; French, <i>rare</i> . Not used in Φ egiha; it is synthetic in \mathbb{L} oiwere and Winnebago.
s	as in <i>sauce</i> ; German, <i>Sack</i> ; French, <i>sauce</i> . Corresponds to the \mathbb{L} oiwere <i>ç</i> .
s	a medial <i>ç</i> (between <i>s</i> and <i>z</i>). Not synthetic; modified initially.
t	as in <i>touch</i> ; German, <i>Tug</i> .
\mathfrak{t}	a medial <i>t</i> . Not synthetic; modified initially.
t'	an explosive <i>t</i> .
u	as in <i>rule</i> ; German, <i>du</i> ; French, <i>doux</i> .
u+	a prolonged <i>u</i> .
'u	an initially exploded <i>u</i> .
u ⁿ	a nasalized <i>u</i> ; rare in Φ egiha, common in \mathbb{L} oiwere.
u ⁿ⁺	a prolonged nasalized <i>u</i> .
'u ⁿ	a nasalized 'u; rare in Φ egiha, common in \mathbb{L} oiwere.
ü	as in <i>pull, full</i> ; German, <i>und</i>
ü ⁿ	a nasalized <i>ü</i> ; rare in Φ egiha, common in \mathbb{L} oiwere.
w	as in <i>wish</i> ; nearly as <i>ou</i> in French <i>oui</i> .
x	<i>gh</i> ; or nearly as the Arabic <i>ghain</i> . (The sonant of <i>q</i> .)
y	as in <i>you</i> ; <i>j</i> in German <i>ja</i> . Not used in Φ egiha.
z	as <i>z</i> and <i>s</i> in <i>zones</i> ; German, <i>Hase</i> ; French, <i>zèle</i> .
dj	as <i>j</i> in <i>judge</i> (rare).
tc	as <i>ch</i> in <i>church</i> , and <i>c</i> in Italian <i>cielo</i> ; Spanish, <i>achaque</i> .
\mathfrak{tc}	a medial <i>tc</i> (between <i>tc</i> and <i>dj</i>). Not synthetic; modified initially. Not used in Φ egiha, common in \mathbb{L} oiwere.
tc'	an exploded <i>tc</i> .
hw	as <i>wh</i> in <i>when</i> ; Spanish, <i>huerta</i> . (An interjection.)
m+	a prolonged <i>m</i> . (An interjection.)
c+	a prolonged <i>c</i> . (An interjection.)

ai	as <i>i</i> in <i>fine, aisle</i> .
ei	as <i>i</i> in <i>ice, twice, trice, fice</i> .
an	as <i>ow</i> in <i>how</i> ; German, <i>Haus</i>
yn	as in <i>use, feud</i> .
ni	as in German, <i>pfui</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 *gáqú n̄ci*, when thus pronounced, the *au* has a sound between that of *ow* in *how* and the sound of *o* in *no*; while in *ʔe-úʔa^hha* both vowels are heard, being pronounced almost as if the name was *ʔe-óʔa^hha*.

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 *ʔegilha* interjection *wá^h*, 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

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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:

ē an initially exploded ē, as in ukit'ē, foreigner, enemy.

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

ny as the Spanish ñ in cañon, found in Lōiwere 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^hha means *consent*, read A^hha^v; but when *assent* is intended, read A^wha^v.

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.

M Y T H S.

HOW THE RABBIT KILLED THE (MALE) WINTER.

OBTAINED FROM FRANK LA FLÈCHE.

Mactein'ge-i^w amí ꝑé amáma. Égiꝑe Usní ꝑínkē'di ahí-biamá. Ahaú!

Rabbit the was going, they say It came to pass Cold the—at he ar- rived they say. Well!

ꝑatí-ííj-qtí-lhaⁿ ꝑa^wctí. Cégēdi gꝑín'-gā. E'a^wqtí ma^oniⁿ' ꝑáꝑí'cé ā,

you have very as a rule heretofore. Those things sit. What great you have been walking

á-biamá Usní aká. A^whaⁿ, negíha, wíími mégaⁿ, wíꝑaⁿ aká a^waqꝑí-qtí-a^wí 3

said, they say Cold the. Yes, O mother's my father's likewise, my grand- the knocked the life out of

egaⁿ waji^wcte pí aciⁿhé há. Xagé gꝑíⁿ-biamá Mactein'ge-i^w aká; ua^ws

having in a bad humor I have been coming Crying he sat they say Rabbit this; hopping

íꝑa^wꝑaⁿ gꝑíⁿ-biamá; cka^waji ctēwa^w gꝑíⁿ-baji-biamá Mactein'ge-i^w aká.

suddenly and he sat they say; motionless at all he sat not they say Rabbit the.

Cka^waji égaⁿ gꝑín'-gā há, á-biamá Usní aká. An'kaji, negíha ꝑe égrimaⁿ 6

Motionless so sit he they say Cold the. Not so, O mother's this I do it

ca^wcaⁿ. Égiꝑe Usní aká 'ábae aꝑé 'ꝑa-biamá. Negíha cubꝑé tá múnke,

always. It came to Cold the hunting going he they say. O mother's I go with will I who

á-biamá Mactein'ge-i^w aká. Téná! ꝑat'é te há, á-biamá Usní aká.

he they say said Rabbit the Why! you die will he they say. Cold the.

An'kaji há, negíha, áqtaⁿ at'é tádaⁿ Ca^w cubꝑé tá múnke há. Hn'daké! 9

Not so O mother's how pos- I die shall I At my I go with will I who Let us see!

égaⁿ gā há, á-biamá Usní aká. Usní aká áci aꝑáb ega^w Hw! hw!

so do he they say Cold the. Cold the out he went they say having Wh! Wh!

á-biamá wí ígacude gaxá-biamá, usní hégaji amá. Kí aꝑá-biamá wí

he they say when blizzard he made they say, cold very it was, And he went, they say when

júꝑe aꝑá-biamá Mactein'ge-i^w aká. Mactein'ge-i^w aká wasísige-qtí-bi- 12

with him went they say Rabbit the. Rabbit the the active very they

amá: ita^wꝑáⁿahá-qtí cti nan'ge aꝑé-lhaⁿ-biamá: qáꝑa cti aꝑꝑí-lhaⁿ.

say: forward very too running he habitu- they say: back too he came habitu-

biamá: Usní cíⁿ nan'ge cti uꝑícaⁿ-lhaⁿ-biamá. Níaciⁿga ꝑíⁿ wasísige

they say: Cold the running too he went habitu- they say. Person the active

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- ínahiⁿ áhaⁿ, ƆéƆgaⁿ-biamá Usní aká. EgiƆe náqti wiⁿ Ɔihí-biamá. Uhú!
 truly I ho thought they say Cold the. It came to deer one he scree'd up, they Oh!
 pass say.
- negíha, náqti wiⁿ enhí há. Kída-gá ha, á-biamá Macteiⁿ'ge-iⁿ amá.
 O mother's deer one has reached you Shoot if ho they say Rabbit the.
 3 An'kaji há Ɔgaⁿ nána-máji há, á-biamá Usní aká. Gan'ki indádaⁿ wé
 Not so indeed such I do not seek ho they say Cold the. And what ho seek
 said
- etédaⁿ ƆéƆgaⁿ-biamá Macteiⁿ'ge-iⁿ amá. EgiƆe níaciⁿ'ga d'úba wéƆa-
 can? ho thought they say Rabbit the. It came to person some ho found
 pass they reach them
- biamá Macteiⁿ'ge-iⁿ amá. Uhú! negíha, níaciⁿ'ga d'úba enhí há.
 they say Rabbit the Oh! O mother's person some they reach you
 brother,
- 6 A^w'haⁿ, Ɔgaⁿ-hnaⁿ uáne há, á-biamá Usní aká. Gaⁿ téwáƆa-biamá.
 Yes, such habitually I seek ho they say Cold the. And he killed them they say.
 said
- Niaciⁿ'ga ké waⁿ'iⁿ agƆá-biamá. Waⁿ'iⁿ akí-biamá xi íhaⁿ-biamá níaciⁿ-
 Person the carrying ho went they say. Carrying ho reached when he cooked them, per-
 them homeward they say home, they say they say
- ga Ɔaⁿká. Ɔíúeka gíƆikúƆa-gá há, naⁿ'péhiⁿ-qti-aⁿ ebéƆgaⁿ, á-biamá
 son the Your brother's work hurriedly for him hungry very I think, ho they say
 son
- 9 Usní aká. Nin'deƆá-biamá uqpe úji-biamá níaciⁿ'ga íanúƆa té. Wi
 Cold the. Cooked till done they say dah she filled for him human fresh meat the. I
- Ɔgaⁿ wabƆata-máji-hnaⁿ-ma^w há, á-biamá Macteiⁿ'ge-iⁿ aká. WéƆí-biamá.
 such I eat not habitually I do ho they say Rabbit the. Ho gave it they say.
 said
- Uma^w'e té Ɔasni^w'-biamá xi cí ábae aƆé 'Ɔea-biamá. Usní aká. AngáƆe
 Provisions the swallowed they say when again hunting going ho they say Cold the. We go
 spoke of
- 12 táí Macteiⁿ'ge-iⁿ, á-biamá Usní aká. An'kaji, negíha, Ɔí-hnaⁿ maⁿ-
 will Rabbit ho they say Cold the. Not so, O mother's thou alone walk
 brother,
- Ɔín'-gá, á-biamá Macteiⁿ'ge-iⁿ aká. Usní aká cí usúí gaxáb egaⁿ cí
 thou ho they say Rabbit the. Cold the again cold ho made, having again
 said they say
- aƆá-biamá. IƆé amá xi Macteiⁿ'ge-iⁿ aká Usní igáqƆaⁿ Ɔínké íunaxá-
 he had they say. He had they say when Rabbit the Cold his wife the ho ques-
 gone tioned her
- 15 biamá. Jimíha, winégi indádaⁿ na^w'pe á. Ɔínégi na^w'pe Ɔíngéé hě.
 they say. O father's sister, my mother's what fears he I Thy mother's to fear has nothing
 brother
- An'kaji, jimíha, wíƆetě na^w'pe at'aⁿ há: áqtaⁿ winégi na^w'pe Ɔíngéé tádaⁿ.
 Not so, O father's even I to fear I have how pos sible my mother's to fear have noth- shall I
 sister, (something)
- Ɔínégi na^w'pe Ɔíngéé hě, á-biamá wa'ú aká An'kaji, jimíha, wíƆetě
 Thy mother's to fear has nothing she they say woman the Not so, O father's, even I
 brother
- 18 na^w'aⁿíƆa-hnaⁿ-ma^w há: áqtaⁿ winégi na^w'pe Ɔíngéé tádaⁿ. Aⁿ'haⁿ, Ɔínégi
 me scared habitually I use how pos sible my mother's to fear have noth- shall I Yes, thy mother's
 brother
- Ɔactaⁿ'ga-Ɔa na^w'pe hě. A^w'haⁿ, Ɔgaⁿ Ɔskaⁿ ebéƆgaⁿ há, á-biamá Ma-
 Rocky Mount- head he fears it Yes, no it might I thought ho they say Rab-
 ain sheep ho

etein'ge-iw' aká. Wiⁿ íçab ega^w t'çça-biamá. Ça çáⁿ másab ega^w çⁿ
 hit the. One he found, having he killed they say. Head (he) he cut off, having he ear-
 they say it they say they say they say they say

agçá-biamá. Usní aká akí-biamá. Mactein'ge-iw' wi^w wáça çé á.
 ried it they say. Cold the he they say. Rabbit in which direction went he ?
 homeward reached home

Íⁿ tcaⁿ qtei áci açaí, á-biamá wa'ú aká. Éçíççe dáize çí akí-biamá 3
 No w very out he went, she they say woman the. It came to pass evening when he reached home, they say.

Mactein'ge-iw' aká. Negíha. eççaⁿ Çactau'ga-çá wi^w, á-biamá. Çiaⁿ çá
 rabbit the. O mother's that the Rocky Mount- ain sheep head one, he they say. He threw it to him

çéçça-biamá çí t'ç-çti açaá-biamá Usní aká. Wa'ú çíñké euá-q.çei netçé
 he sent they say when dead very he went they say Cold the. Woman the alone very re- mained
 it forcibly

amá. Ádaⁿ editaⁿ usní-çti-áçji-hma^w amá Ceta^w.
 they say. Therefore from that cause cold very not habitu- ally they say. So far.

6

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 Igaende (Storm-maker), who was killed by the Rabbit.

Igaende 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 Igaende gathered the bodies and carried them to his lodge.

9, 1. Macteiñge-iw', or Macteiñge, the name of a mythical hero of the Ponkas and Omahas, answering to the Iowa and Oto Mieteñe. His other name was Siçé-makaⁿ (see myth of the Turkey, in the first version; also that of Siçé-makaⁿ's adventures as a deer). The distinction, if any, between Macteiñge and Macteiñge-iw' has been forgotten.

9, 2. eaⁿ-çti maⁿniⁿ çáçíççe á. The use of "eaⁿ-çti" 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 egaⁿ, contr. from aça-bi egaⁿ.

9, 11. igaende gaxa-biama, usni hegaji ama. Frank said: usni he-gaji ama, It was very cold.

10, 7. niaciⁿga ké, "the long line of men's bodies," in this case.

10, 13. gaxa-b egaⁿ, contr. from gaxa-bi egaⁿ.

11, 6. adaⁿ editaⁿ usni-çti-áçji-hmaⁿ 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 Mactcin'ge aká iqa' çinké ená-qtcí úgçe júgiçá-biamá. Kí
It came to pass Rabbit the his grand- the (st. only very he dwelt he with his they say. And
 ha'ega'tcê'-qtcí-hna' 'ábae ahí-biamá. Ha'ega'tcê'-qtcí açá-bi ctêwa'
morning very early habitually hunting he went thither, they say. Morning very early he went, they notwithstanding
 níkaci'ga wi' sí snedé'-qti-hna' sigçe açá-bitéamá. Kí íbaha' ga'çá- 3
person or foot long very habitu- trail had gone, they say. And to know him he wished
 biamá. Níaci'ga çí i'na' wíta'çín bçé tá minke, eçéga'-biamá. Ha'-
they say. Person the (mv.) now I-first I go will I who, he thought they say. Morn-
 ega'tcê'-qtcí ýáha'-bi ega' açá-biamá. Çí égiçe níkaci'ga amá sigçe
ing very early he arose they say having he went, they say. Again it came to pass person the (mv.) trail
 açá-bitéamá. Égiçe akí-biamá. Gá-biamá: ýá'há, wíta'çín bçé açíçaxe 6
he had gone, they say. It came to he reached home, they say. He said as follows, O grand- I-first I go I make for myself
 ctêwa' níkaci'ga wi' a'auí açáí te a'. ýá'há, uxía'çe çáxe tá
notwith- standing person one getting ahead of me he has gone. O grandmother, a snare I make will
 minke, kí bçíze tá minke há. Áta' ja' tada', á-biamá wa'újiŋga aká.
I who, and I take will I who Why you do should I she they say old woman the
 Níaci'ga íçát'abçé há, á-biamá. Kí Mactcin'ge açá-biamá. Açá-bi çí 9
Person I hate him he they say. said And Rabbit he went they say. He went, when they say
 çí sigçe çé té amá. Kí ha' té íçápe ja'-biamá. Man'de-çan' çan' ukinacke
again trail it had gone, they say. And night the waiting he lay they say. Bow-string the noose
 gaxá-biamá çí, sigçe çé-hna' té é'di íçan'çá-biamá. Égiçe ha'ega'tcê'-
he made they say when, trail went habitu- ally the there he put it they say. It came to pass very early in the
 qtcí uxía'çe çan' giçan'be ahí-biamá. Égiçe Min' çan' çízé akáma. Ta'çí- 12
morning snare the to see his own he ar- they say. It came to Sun the he had taken, they Ranning
 qtcí uçá agçá-biamá. ýá'há, indáda' é'íte bçíze édega' a'baaze-hna'
very to tell he went they say. O grandmother what (thing) it may I took hnt me it scared habitu- ally
 há, á-biamá. ýá'há, man'de-çan' çan' agçíze ka'bçédega' a'baaze-
he they say. O grandmother, bow-string the I take my I wished—hnt me it scared
 hna'í há, á-biamá. Máhi' açí-bi ega' é'di açá-biamá Kí eca'-qtcí 15
habitually he they say. said Knife he had they having thither he went they say. And it very
 ahí-biamá. Pfájt çkáxe. Eáta' éga' çkáxe á. É'di gí-ada' i'çická-gá
he ar- they say. Bad you do. Why so you do I There he com. and untile it for me
 há, á-biamá Min' aká. Mactcin'ge aká é'di açá-bi ctêwa' na'pa-bi ega'
he they say Sun the. Rabbit tho thither went they say notwith- standing he feared the seen having

- hebe the afe-hnaⁿ-biamá Ki xu'g' afa-bi ega^{n'} nása-biamá man'de-xaⁿ
 partly he he went habitu- they say. And rushing he went, they having he cut it they say bow-string
 passed ally with bent head say
- çaⁿ. Gan'ki Mi^{n'} aká maⁿciáha áiafa-biamá. Ki Mactein'ge aká ábaⁿ
 the. And Sun the on high it had they say. And Rabbit the space be-
 gone between shoulders
- 3 hi^{n'} çaⁿ názi-biamá, ánakadá-bi ega^{n'}. (Mactein'ge aná aki-biamá.) Í-tei-
 hair the burnt they say. It was hot on they having. (Rabbit the reached they say.) Itel-
 yellow it say house
- tef+! xaⁿhá, nácingé-qi-ma^{n'} há, á-biamá. Iucpaçaⁿ+! i^{n'}naçingé'-qi-ma^{n'}
 tel+! 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^{n'}+! á-biamá. Ceta^{n'}.
 I think! she they say. So far.
 said

NOTES.

13, 7. afaí te aⁿ. 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. haⁿ+ega^{n'}teç-qtel. The prolongation of the first syllable adds to the force of the adverb "qtei." The translation may be given as "ve - ry early in the morning."

14, 1. hebe ihe afe-hnaⁿ-biama. 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. maⁿciáha áiafa-biama. 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. Itelci+, an *itji*, 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.

Mactein'ge amá ixa^{n'} épa^{n'}ba édi akáma ígce júgigce. Wasábe ífi
 Rabbit tho his grand- too there was, they he dwelt he with his Black bear vil-
 mother say in a lodge own
 épa^{n'}á éjái-á hě', ixa^{n'} aká egú-biamá. Wasábe amá nkaci^{n'}ga wawéqaqai
 tho to go not his grand- tho she said that to Black bear the (pl.) men they are langhers
 mother him, they say. at thom
 hě. É'di éjái-á hě'. Íqíqáqa taf hě. Wasábe nkagahi éinké dáhe céhiçe- 3
 There go nat they laugh will Black bear chief the hill that dis-
 at you
 éan'di ífi hě, á-biamá. É'na éjái-á hě', á-biamá. Égiçe man'de góza-bi
 tho (ev.) he she they say. Thither go not she they say. It came to bow he took his
 at pitchoa said his tent
 egu' é'di aqá-biamá Mactein'ge. Wasábe nkagahi éinké'di Mactein'ge
 having there he went they say Rabbit. Black bear chief the-to Rabbit
 amá é'di ahi-biamá. Íjébe é'di a-f-naji^{n'} xi xagé gaxá-biamá Mactein'ge. 6
 the there ar. they say. Door there he came to when crying he made they say Rabbit.
 (hav.) rived and stood at
 Mactein'ge, eáta^{n'} faxáge á, á-biamá Wasábe aká. A^{n'}ha^{n'}-negíha-wa-
 Rabbit, why you cry I he they say Black bear the. Yes O mother's ald
 said brotber
 'újinga aká—éinégi—Wasábe—éinké'ia—ma^{n'}éi^{n'}-á hě—af égu^{n'}—a^{n'}éa^{n'} húsai
 woman the your moth- Black bear the-to walk thou she having she scolded me
 er's brotber
 egu^{n'}—pí há, á-biamá Mactein'ge aká. Égiçe ran'de masániaya géin'-gá 9
 having I have he they say Rabbit the. It came to side of the on the other side sit thou
 been coming said
 há, á-biamá Wasábe aká. Égiçe Mactein'ge é'di gáí^{n'} éinké amá. Ha^{n'}
 he they say Black bear the. It came to Rabbit there he was sitting, they say. Night
 said pass
 xi Mactein'ge áci aqá-biamá. Áci ahi-bi ega^{n'} íjébe égaxé-qi já-biamá
 wheu Rabbit out of he they say. Out of ar. they having door round very danged, they
 doors went they say doors rived say about say
 Mactein'ge aká. Háu íngéé wíwíya, a^{n'}ba wíwíyan'ga nqága'á'u tai há, 12
 Rabbit the. Well feces my own, day as soon as you give the scalp- will
 yell

16 THE ÖEGIIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- á-biamá Mactein'ge aká. A^{n'}ba wíuánga égiçe níaci^{n'}ga hégaí-qi ugá'a'á.
 ho they say Rabbit the. Day as soon as it came person not a few very gave the
 said to pass to pass scalp-yell
- biamá. Negíha, níkaci^{n'}ga hégaí-qi ugá'a'á cka^{n'}awañí há, á-biamá Ma-
 they say. O mother's brother person a few—not at all they cause us to move said they say Rab-
 hit
- 3 ctein'ge aká. Qéça skéwa^{n'}-qi aja^{n'} çá^{n'}ja é'be cka^{n'}a'á tá, á-biamá
 hit the. Here a long while very I he though who make me move shall I said, they say
- Wasábe aká. Éde níaci^{n'}ga hégaí-qi ugá'a'á-biamá bçúga-qi. Gan'ki
 Black bear the. But person not a few very gave the scalp. they say all very. And
- áci aça-biamá Wasábe amá, níkaci^{n'}gá-bi eçéga^{n'}-bi ega^{n'}. Áci hí wíuáñ-
 doors out of went they say Black bear the (mv.), person (See Note). thought they having. Out of ar. doors rived as soon
- 6 gá-qi Wasábe t'çéça-biamá Mactein'ge aká. Negíha, t'çéçéç'-qi-a^{n'}i, á-bi-
 as very Black bear he killed, they say Rabbit the. O mother's brother they kill very said, they
- amá Mactein'ge aká. T'çéça-bi ega^{n'} agá-biamá. Kí í t'ç'ñ akí-biamá.
 say Rabbit the. Killed they having he went they say. And lodge at the he reached home, they say.
- ya^{n'}há, Wasábe níkagahi t'çéçéç há, á-biamá. Áqta^{n'} t'çéwaçéç tá. T'çéçé tç
 O grand- Black bear chief I have killed him ho they say. How possi- ble you kill them shall! Killing the
 mother said
- 9 pñai há, á-biamá. ya^{n'}há, t'çéçéç há. Ançáçe tal, á-biamá. (See Wajiñ-
 bad she they say. said O grand- I have We go will, he they say. (See Wajiñ-
 mother, killed him said)
- ska's version.) Wa'újinga é'di júççe ahí-biamá. ya^{n'}há, eçéç há, á-biamá.
 Old woman there she with arrived, they say. O grand- that he they say.
 him said
- A^{n'}ha^{n'} úçpaça^{n'}, ca^{n'} há, á-biamá. Çáda-bi ega^{n'} 'ç'ñ agá-biamá. Akí-
 Yes O grandchild, enough she, they say. she, they say. Carried they having carry. they went home. Reached
 it say ing on ward, they say. the back homo
- 12 bi çí Mactein'ge aça-biamá Wasábe can'de açí^{n'}-bi ega^{n'}. Wasábe çí
 they whom Rabbit went they say Black bear sorotum he had they having. Black bear vil-
 lage
- ça^{n'}ú ahí-bi çí, Mactein'ge tí há, Mactein'ge tí há, á-biamá. Za'é-qi-
 the—to ar. they when, Rabbit has I Rabbit has I said they say. Uproar very
 rived say come come
- a^{n'}-biamá. A^{n'}ha^{n'}, atí há. Íubça atí há, á-biamá Mactein'ge aká. Háú!
 they say. Yes, I have I tell I have said they say Rabbit the. Well!
 come news come
- 15 Mactein'ge fuça tí éç há, á-biamá. Wasábe bçúga-qi 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-qi ahí-biamá úaja. Ké, fuçá-gá há, á-biamá. A^{n'}ha^{n'}, íubça tá
 Standing very ar. they say at the lodge Come, tell the news. Yes, I tell will
 close together rived
- mínke há, á-biamá Mactein'ge aká. Wasábe níkagahi úju çínke níkaci^{n'}ga
 I who said they say Rabbit the. Black bear chief princí- pal tho person
- 18 áhigí-qi é'di ahí-bi ega^{n'} t'çéça-biamá, á-biamá Mactein'ge aká. Níkagahi
 many very there ar. they having they they say, said they say Rabbit the. Chief
 rived say killed him
- añgúñai t'çéça-biamá, á-biamá Wasábe amá. Wasábe amá bçúga-qi xagá-
 our they have they say, said they say Black bear the (pl.) Black bear the (pl.) all very cried
 killed him

biamá. Nikagali úju t'éfikíai hmanáké, can'de faⁿ eéé há, á-bi egaⁿ,
 they say. Chief princel they killed for yo who are, acrotum the that la . said they having,
 in hit them with it, Well! Rabbit caused it . Chomo and kill him . said they say.

wétiⁿ-biamá. Haú! Mactein'ge éwaⁿí há. Fiqá-ba t'éfai-gá há, á-biamá.
 they say. Well! Rabbit caused it . Chomo and kill him . said they say.

Wéahidé-qtí-áahí uqáá-bi egaⁿ t'éfa-biamá. Júgu bénga ciepaepa-qtí 3
 Far away very at it ar- overtook they having killed they say. Body whole lalled him very
 riving him say him small pieces

egaⁿ u'fa-biamá. Ipaⁿ finkédi xíci kí-úji amá Mactein'ge Guⁿ ipaⁿ
 having throw they say. His grand- the-to a long reached they Rabbit. And his grand-
 away mother while home, not say mother

aká ngíne afe gaⁿfa-biamá. Wa'újingu aká uqááqaha faⁿ grefza-bi egaⁿ
 the to seek to go wished they say. Old woman the woman's bag the took her they having
 her own say own say

Mactein'ge ngíne afa-biamá. Águdi t'édi t'éfai té uⁿ'bo tégaⁿ náne bécé 6
 Rabbit to seek went they say. In what the—in they killed the I see it in order I seek it I am
 her own place that him

hē, á-biamá wa'újingu aká. É'di ahí-bi egaⁿ ciepaepai gé bahí-bi egaⁿ
 . said they say old woman the. There ar. they having pieces pulled the picked they having
 sha up say

uqááqaha faⁿ új ma'faiⁿ-bi t'édi, Aⁿhaⁿ, Mactein'ge, naxíde-fífiⁿge. Jí
 woman's bag the using walked they when, Yes, Rabbit, inner-ear the—none, Lodge

góaná naxíde-fífiⁿgai égaⁿ é'di fáji-á hē, ehé faⁿ caⁿ ef égaⁿ t'éfífiⁿ. 9
 those they are indisobedient as there go not . I said in the yet you us they killed
 you.

Agfá-biamá wa'újingu, uqááqaha faⁿ gífiⁿ-bi egaⁿ. Akí-bi egaⁿ újila
 Went home ward, old woman, woman's bag the carried on they having. Reached they having suck
 they say her back say home say

faⁿ gamí-bi egaⁿ Mactein'ge níⁿja-biamá. Ipaⁿba fáji-á hē. Jí faⁿ
 the emptied by having Rabbit alive they say. A second time go not . Village the
 pouring out say

naxíde-fífiⁿgai hē, á-biamá. Mactein'ge aká, Bécé tá minke, efaⁿ-biamá. 12
 they are indisobedient . said they say. Rabbit the, I go will I who, he thought they say.

Man'de grefza-bi egaⁿ afa-biamá Wasábe új faⁿ ahí-bi t'édi Wasábe
 Bow took his they egaⁿ having went they say. Black bear village the arrived, when Black bear
 own say they say

wíⁿ haⁿba-biamá. Wasábe xagó-qtí-huaⁿ najiⁿ-biamá. Ci, átaⁿ ajaⁿ,
 one had a dream, they say. Black bear crying very habitn- stolel they say. And why you do
 ally

á-biamá. Haⁿabécé-de píjji hégaji ífáhaⁿbécé há. Bénga-qtí t'éwawaf 15
 said, they say. I had a dream but had not a little I dreamed about it . All very they killed us
 I dreamed about . Yes, I too me—they I dreamed about it . said they say. To no purpose

haⁿfabécé há. Áqtaⁿ bénga t'éwawáfé tába. Wasábe amá nfkaciⁿga ená
 you had a dream how possi- ble all they kill us shall? Black bear the (pl.) human beings alone

qtí wáfatá-biamá; ádaⁿ Mactein'ge nfkaciⁿga wúki-bi egaⁿ bénga-qtí 18
 very they ate they say; therefore Rabbit minkim aided with them, having all very
 them they say

t'éwawáfé gaⁿfa-biamá. Wasábe új faⁿ é'di ahí-bi egaⁿ haⁿ'daⁿ új faⁿ
 to kill them desired they say. Black bear village the there arrived, having night-during village the
 they say

égaⁿxé-qtí já-biamá Mactein'ge aká. Haú! ingéé wíwíja, aⁿ'ba saⁿ tihé
 round very dunged, they about Rabbit the. Well! feces my own, day distant ap- ap-
 say suddenly

1. η l ngá'a'á-gá, á-biama. Wasábe b'ánga t'éa'wa'f'c'c' tai há á-biamá.
 when give ye the scalp yell, said, they say. Black bear all we kill them will said they say.
- Wíta'á'í'-qti wa'í'aba' t'í minke há. Ékita' ngá'a'á-gá há, á-biamá.
 At the first very I give the attack will I who At the same give ye the scalp. said they say.
 ing cry time yell
3. A'bu úwajangu wa'í'ba'-biamá Maectin'ge aká. B'ánga-qti ngá'a'á-
 Day as soon as he gave the pl- they say Rabbit the. All very they gave the
 tuckling cry scalp yell
- biamá n'aci'ga aná. Wasábe b'ánga áci ahf-biamá. B'ánga-qti t'éwaqá-
 they say person the (pl.). Black bear all out of doors they came, they All very they killed
 them
- biamá Wasábe-má. N'úga wi' mi'ga wi' edábe ngácta-biamá. Wasábe
 they say Black bear the (pl.). Maki one female one also remained they say. Black bear
6. na'ba-má Maectin'ge úpa'-biamá. Maectin'ge uná úwakiá-biamá Wa-
 two the Rabbit them he took hold Rabbit the talked with they say Black
 (pl.) of, they say. (mv.) them
- sábe-má ϕ ipábi ega' waga'f'cka euá-qti wuháte taité, á-biamá.
 bear the You had being insect only very you eat shall surely, said they say.
 (pl.) he
- Wana'xi ϕ iqin'ge taité. I'na'ha winégi edábe ϕ fate taité. Wasábe
 Spirit you have shall surely. My mother my mother's brother also they eat shall surely. Black bear
 none
9. ϕ ige taité. Ma'á'í' gá. Ceta'.
 they say shall With ye. So far.
 to you surely.

NOTES.

15, 2. ega-biama, fr. ege: to be distinguished from ga-biama.
 15, 3. \acute{d} áhe cehi ϕ e ϕ andi. Let A denote the place of the speaker; B, \acute{d} áhe ceké, that visible long hill, a short distance off; b, \acute{d} áhe e ϕ a', that visible curvilinear hill, a short distance off; C, \acute{d} áhe cehiké, that visible long hill, reaching a point farther away; e, \acute{d} áhe cehi ϕ a' ditto, if curvilinear; D, \acute{d} áhe cehi ϕ eké, that visible long hill, extending beyond \acute{d} áhe ceké, and \acute{d} áhe cehiké; d, \acute{d} áhe cehi ϕ e ϕ a', that visible curvilinear hill, extending beyond \acute{d} áhe e ϕ a' and \acute{d} áhe cehi ϕ a'.

A (line of vision) B \square U \square D \square ;

A (line of vision) B \square U \square D \square ;

or, A (line of vision) \textcircled{B} \textcircled{U} \textcircled{D} .

15, 7. a'ha^a-negiha, etc. The Rabbit spoke as children sometimes do when crying.

16, 1. hegajiqtí, pronounced he+gajiqtí by the narrator.

16, 2. hegactewa'ji, pronounced he+gactewa'ji by the narrator.

16, 4. b'ángaqtí, pronounced b'ángaqtí by the narrator.

16, 5. n'aci'ga-bi e ϕ ega'-bi ega'. The -bi after n'aci'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 Loiwere 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 fireplace)." 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 dangled all around the door. "Well, my own feces," 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 Wajitska'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, dugged all around it during the night. "Well! my own feces," 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 WAJIB'SKA.

- Mactein'ge iya^w ċinké júgigge ahí-biamá Gau'ki, ɣa^hhá, ɣe-jéɣa
 Rabbit his grand the he with his ar. they say. And grand. buffalo thigh
 mother own rived mother, upper leg)
- ké 'in'-gá, á'-biamá. Júpaɣa^h! wakam'daxiɣai áda^h ua^wɣewaɣé'qteí
 the carry on said they say. O grandchild! he makes himself a doity therefore dangerous very
 your back, he
- 3 ja^wi. A^hua^w-qiɣixe taí. Ubɣf'age, á-biamá. Ké', ɣa^hhá, ea^h ɣe-ɣíí^h
 he lies. Me with crush many will. I am unwilling, said they say. Come, grandmother, then buffalo rib
 his leg times she
- 'in'-gá há, á-biamá. Wíuɣepá! ɣigɣa^wɣí^h, á-biamá. ɣíé ɣa^h a^wbiteiteíje
 carry on said they say. My grandchild! you are silly, said they say. Side the me pressing on
 your back he break in
- taí: skíge hē, á-biamá. Qa-í! á-biamá, áwaɣa^h ɣa^hí^w te, á-biamá. Gau^h,
 will: heavy said the say. What! said they say, where-the you carry will, said they say. And,
 she on your back he
- 6 dá ɣa^h 'in'-gá há, ei á-biamá. Júpaɣa^h! hí ké páí, éɣíge a^wɣaɣiɣixe taí,
 head the carry on aga^hn said they say. O grandchild! teeth the stump, beware, me they crush will,
 your back he lost by biting
- á-biamá. Na^w-ape teábe, á-biamá. Kí, Paú! ɣa^hhá, ɣe-man'ge ké 'in'-gá
 said she, they I am afraid of very said they say. And, Ho! grandmother, but, breast the carry on
 say. them she fall
- há, á-biamá. Júpaɣa^w! eéé hē, á-biamá Gau'ki jé ké uɣáha gaxá-
 said they say. O grandchild! that is it said they say. And men: the joined to it he made
 he she tram circle

hiamá. É gíqa-biamá wa'íjinga. Gaⁿ, kě', yaⁿhá, maugéin'-gá há.
 they say. That also re- they say old woman. And, come, grandmother, begone

'Iⁿ-ndaⁿ maugéin'-gá há, á-biamá Mactein'go aká. [Égíqo miⁿ'daⁿbe naⁿ'bá
 carry and begone said, they say Rabbit tho. [At length hour two
 it or your back

tě'diⁿ uqéé eakí tá múnke, á-biamá. Ixaⁿ aká 'iⁿ agfá-biamá. Kí gaⁿ'ki 3
 at the quickly I come will I who, said I who. His grand- the carry. went homeward, And then
 home to you nuthor inf on her back they say.

uqééga Jamú édoganⁿ gasnóg íqaⁿ agfá gaⁿ'ki jé kě uqídahá-qi iⁿ'je qaⁿ
 hollow going down but slipped suddenly went and men- the pushed the way very vagina the
 hill

iqéé-lmaⁿ'-biamá. U-ñ+! o-lmaⁿ'-biamá. Gaⁿ'ki íñepa é'di agfá-biamá.
 went sudden- they say. Oh! oh! said only they say. And her grand- there went homeward,
 suddenly ally

Égíqo ígíqá-biamá. Gíqaⁿ'ba-biamá. Íbetaⁿ agfá-biamá. Páiji ínahiⁿ 6
 It came to he found they say. He saw his they say. Passing went they say. Had truly
 pass his own own around homeward

wa'íjinga gáxai, eéégaⁿ agfá-biamá. Gaⁿ'ki íí tēpa akí-biamá Ma-
 old woman did, thinking went homeward they say. And lodge the-at reached home, Rab-
 they say.

eteñ'go-iⁿ' amá. Gaⁿ'ki íxaⁿ' amá gaⁿ'tē-qi akí-biamá. Gaⁿ, Éátaⁿ Why
 bit tho. And his grand- the mother (ave.) a while very reached home, And Why
 they say.

maⁿ'hniⁿ, á-biamá. Íñepaqaⁿ! Éíqíⁿ jín'ga ikágewaqáqo amá an'kipai 9
 you walk, he said they say. O grandchild! Pawnee young you have them for the (pl.) they met me
 he

egaⁿ' juan'qo akí; waqátaníkai egaⁿ agfá-máji. Gaⁿ'ki kí amá íí
 having with me they they caused me to eat having I did not come And reached they when
 reached home; home.

gaⁿ'ki íxaⁿ' qínké wakéga, á-biamá. Wamí hébe gíⁿ'qa qéqa-biamá.
 thou his grand- the wakéga, she said, they say. Blood piece he threw sent they say.
 mother the sick,

Ixaⁿ' qínké wamí-áqqaⁿ gíⁿ'ra-biamá. Yaⁿ'há, páiji'-qéi ckáxe. Áci 12
 his grand- the blood diaper (l) he made they say. Grandmother, had very you did. Out of
 mother for her

maⁿ'qín'-gá. Yaⁿ'há, áci nhan'-gá. Cé-qaⁿ waqáqí'jín' qe-man'ge áci gáíta-
 walk. Grandmother, out of cook. That (ev. you carried it but breast out of out your
 doors

gá há, á-biamá. Íñepacaⁿ! É'agíqé'-qíi-maⁿ' ená, á-biamá. Égaⁿ taté,
 own said they say. O grandchild! I kill my own very I do said they say. So it shall
 he

íngqaⁿ! á-biamá Mactein'go íxaⁿ' aká.
 O first son! said, they say Rabbit his grand- tho.
 mother

15

NOTES.

The above fragment of this myth was given by Wajiw'ska, an Omaha. Mr. LaFleche admitted that there *was* such a part, but thought it could be omitted.

21, 2. egíqo miⁿ'daⁿbe naⁿ'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 catmenia. 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 tinea*. "U-ü+!" 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, Iŭga," said the Rabbit's grandmother.

HOW THE RABBIT KILLED A GIANT.

OBTAINED FROM FRANK LAFÈCHE.

Jáqti-gikidábi aká ǽdedí akáma. Wanŭga dáda" t'ǽwaŕai ǽctǽwa"
 Deer they shoot for- the there was, they Animal what they killed notwithstanding
 him say. ing

ŭna"pe-lma"í 'f-biamá. Kí má tŭhe amá ŕí eka"ŕǽ aŕá-biamá. Kí
 fearing him habit- they gave to him, And snow was lying, they when to dislodge went they say. And
 on account ally they say. say (game)

3 Maectin'ge-i" amá etí ǽ'di aŕá-biamá. Gata"-qti t'ǽwaŕǽ etǽga"i áha"
 Rabbit the (mv.) too there went they say. At last to kill them apt 1

oqégaⁿ-bi xi é'di aqá-biamá Jíqti-gikidábi aká. Ki Maecténgé-iⁿ amá
thought he they when there he went, they say Jíqti-gikidábi the. And Rabbit the (inv.)

meí waná'aⁿ-bi egaⁿ é'di aqá-biamá. Égiqé naciⁿga naⁿba íqti kide
had killed it, they say, cutting it not were standing, they say. It came to person two deer shooting

t'écé akáma, dáda-báji najiⁿ akáma. Kagéha, dádegaⁿ-i-gá há. Eátaⁿ 3
had killed it, they say, cutting it not were standing, they say. Friend, do cut ye it Why

qanájiⁿ á, áb egaⁿ dáde átiqé'-qti-aⁿ-biamá. Kagéha, égaⁿ édegaⁿ
do ye stand I said, they having to cut it he began very they say. Friend, it is so but

Jíqti-gikidábi amá wáⁿnaⁿpaí há. Ói+ete! á-biamá Maecténgé-iⁿ aká.
Jíqti-gikidábi the we fear them Fie! said, they say Rabbit the.

Jíqti-gikidábi úr'e fíngé ndaⁿ naⁿqanái á. Fádai-gá. Wafáqⁿ tai há, 6
Jíqti-gikidábi death he has none there you fear him I Cut ye it up. You try it will

á-biamá. Gaⁿ'ki dádaⁿ egaⁿ úqⁿ xijáxa-biamá. Qictaⁿ-qti-bi xi Jíqti-
said they say. And cut it up, having packs made for they say. They find very they when Jíqti-
ho they say they say

gikidábi amá atí-biamá Ki íqti díba mí-waqéaⁿ-máma. Jáckahi
gikidábi the (inv.) had come, they And deer four he was carrying them in his Oak tree
help, as he moved.

íangá-qti man'dé aqíⁿ amáma. Áⁿqáⁿqanaⁿpa-báji íqanahiⁿ á. Wíⁿaⁿwa 9
large very low he was having, they Áro ye not afraid of me ye truly I Which

manakáé émiⁿ á. Céká Maecténgé-iⁿ aká dáde wáqaji egaⁿ aⁿdádai
ye who ye met that I That one Rabbit the to cut it told us having we cut it up

há, á-biamá naⁿbá aká. Eátaⁿ aⁿqé'qjé'-qte-i á, á-biamá. Maecténgé-iⁿ
said, they say two the. Why do ye take it in my pres- I said they say. Rabbit
ence, without hesitation he

péji'-qte! ictá ían'ga péji'-qte! í jána péji'-qte! E'aⁿ-qti éoniⁿ ádaⁿ, 12
had very! eye big had very! mouth forked had very! What great that you
(person) are

á-biamá Maecténgé-iⁿ aká Qéíji najin'-gá. Égiqé wamí nwidítaⁿ té.
said, they say Rabbit the. Uttering stand. Beware blood I press you lest.
nothing down in

Ói+ete! wamí aⁿwaⁿbitan'ⁿgá. Qíkúqá-gá, qíkúqá-gá ehé há. Wamí
Fie! blood press me down in. Hurry, hurry, I say Blood

aⁿwaⁿbitan'ⁿgá ehé há, Jíqti-gikidábi-á. Ju'é' aqáb egaⁿ wamí nbítaⁿ. 15
press me down in I say Jíqti-gikidábi O! Roaming went, they having blood pressed
him down in

biamá Jíqti-gikidábi aká. Wamí áqahahá-qteí páhaⁿ-biamá Maecténgé-iⁿ
they say Jíqti-gikidábi the. Blood streaming from him arose they say Rabbit

aká. Ói+ete! áb egaⁿ éí úkíqá-biamá Jíqti-gikidábi aká. Qéama naⁿ-
the. Fie! said, they having again he attacked him, Jíqti-gikidábi the. These fear
they say

qípaí egaⁿ áqíkíqá-báji-lmaⁿ'i; wí naⁿwípa máji egaⁿ áwikíqá tá miñke. 18
theo because they do not attack habitu- I I fear the net because I attack thee will I who.
ally

Qéíji najiⁿ-i-gá. Égiqé máxe wídíjaⁿ te há. Máxe aⁿwaⁿ'bijañ'-gá.
Uttering stand ye. Beware, sky I blow you lest Sky blow me into.

Qíkúqá-gá, Jíqti-gikidábi-á. Maecténgé-iⁿ qízáb egaⁿ máxaja bilíqá
Hurry, Jíqti-gikidábi O! Rabbit he took, they having into the sky he blow
him

- ippá-biamá. Na^uájádje fugí amá. Kí kan'gě-qtei gǫfí ɣi cī bilífa
 with sud. they say. Kicking out his ho was coming And near very he had when again he blew
 den force legs back.
- ippá-biamá. Ca^w égaⁿ bilífa ippá najiⁿ-biamá ɟáqti-gíkidábi aká.
 with sud. they say. For some time he blew him with sud. he stood they say ɟáqti-gíkidábi the.
 den force
- 3 Ata^w-qti tau'de áataⁿ etéetěwa^w t'ěwífě tá múnke, á-biamá Maetein'ge-i^w
 Whenever ground I tread soever I kill thee will I who, said, they say Rabbit
 on it
- aká Égífe ɟáqti-gíkidábi aká njéfa amá. Maetein'ge-i^w aká tau'de kě
 the. It came to ɟáqti-gíkidábi the was weary they say. Rabbit the ground the
 pass
- átaⁿ-biamá. Kí man'dě kě gǫfa-biamá. Kí ɟáqti-gíkidábi kída-biamá.
 and on they say. And bow the took his they say. And ɟáqti-gíkidábi he shot they say.
 own at
- 6 Kí ictá-qti faⁿ 'á-biamá. Kí ɟáqti-gíkidábi t'ě amá. Kí fěamú taⁿ-
 And eye very the he wounded him, And ɟáqti-gíkidábi was dead, they And these na-
 they say.
- waungfa^w amá gífe-qti-a^w-biamá. Kí Maetein'ge-i^w amá agǫá-biamá.
 times the rejoiced very they say. And Rabbit the (adv.) went homeward,
 they say.
- Akí-bi ɣíji ípaⁿ ak édedí akáma. Maⁿhá, ɟáqti-gíkidábi t'ěafě há,
 Reached when his grand- the there she was. Grandmother. ɟáqti-gíkidábi I killed
 her, they say mother they say.
- 9 á-biamá. Ietá pǫj-qtei! ee t'ěfě únaká-qtei-báji, á-biamá ípaⁿ aká.
 said they say. Eye bad very! that to kill easy very not, said they say big grand
 he ho
- Maⁿhá, t'ěafě-gaⁿ eche há, á-biamá Maetein'ge-i^w 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. áalegaⁿ-gá, contr. from áade egaⁿ-gá. So ab egaⁿ, from á-bi egeⁿ; áda-b egaⁿ, from áda-bi egaⁿ; afa-b egaⁿ, and fiza-b egaⁿ, in this myth.

23, 11. a^wfaeaje, equal to ie tē a^wnajají (in the 9th myth).

TRANSLATION.

There was (a giant called) ɟáqti-gíkidabi (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 (ɟáqti-gíkidabi)!" ɟáqti-gíkidabi 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 ɟáqti-gíkidabi." "For shame!" said the Rabbit. "Do you fear ɟáqti-gíkidabi 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,

ḡaḡti-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 eat it up, and so we eat 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 ḡaḡti-gikidabi). "Shame on you! Press me down in the blood. Hurry, hurry! I say, you ḡaḡti-gikidabi!" Rushing on him, ḡaḡti-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!" ḡaḡti-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 ḡaḡti-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 ḡaḡti-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 ḡaḡti-gikidabi was weary. The Rabbit trod on the ground. And he took his bow. And he shot at ḡaḡti-gikidabi. And he wounded him right in the eye. And ḡaḡti-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 ḡaḡti-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^w-AXA.

Pahan'ga tē'di aḡá-biamá Mactein'ge amá. ḡaⁿhá, mácaⁿ uáḡḡine
 Before when went they say Rabbit the (inv.). Grandmother, feathers I hunt for
 myself

bḡé tá mīnke, á-biamá. Íḡiate' ḡiate'ḡé+! mácaⁿ áwaké'di úmaká-ḡteí
 I go will I who said, they say. (Fem. intj. of wonder, &c.) feathers in what place easy very

íḡaḡé tada^w+, á-biamá. ḡaⁿ aḡá-biamá, tan'de áḡitá-ḡteí sua^w/suaⁿ-ḡteí 3
 you find will? she said they say. And how went they say ground going by very level very
 a near way

ḡaⁿ xagé aḡá-biamá. Néḡi-haú+!! néḡi-haú+!! ḡ-hmaⁿ aḡá-biamá. Unaí
 so crying he went they say. Mother's brother O! mother's brother O! say-only he went they say Seeking
 him

amá Qíḡá amá e ma^w/xe íbisande atá-ḡti ḡawi^w/xe amána. Maⁿḡi^w-
 the ones Eagle the (pl.) that sky pressing far very were flying round and round, They walked
 who against (beyond) they say.

- biamá akiwa caⁿ yi ááwíwí'xe gaⁿ maⁿfiⁿ-biamá. Φ camá aⁿfiⁿze tí
 they say both and turning themselves so they walked they say. These me-take will
- amá, á-biamá. Hítuⁿ-lmaⁿ-biamá Qíca amá: T-t-t-t, é-lmaⁿ-biamá. Égíçé
 the (pl.) said they say Crying they say Eagle tho (pl.) said only they say. It came
 he they say
- 3 áma amá ícaxíçé u-f-biamá paháçiaa. Gaⁿ fizá-biamá. Gaⁿ aⁿfiⁿ agçai'
 other tho to attack was they say up above. And took they say. And having
 one (inv.) him him coming him him
- té. Gaⁿ aⁿfiⁿ akí-biamá. Mⁿxe ká paháçiaa aⁿfiⁿ akí-biamá. Égíçé
 And having they reached home, he up above having they reached home, It came
 him him they say. (horizontal) him them they say. to pass.
- yi édedí té amá P'dádi waçé. údaⁿ ínaliⁿ aⁿfiⁿ gçí há, á-biamá (Qíçá-
 lodge it was there they say. My father domestic animal truly having his come. said they say (Eagle-
 mul home)
- 6 jünga aka). Gaⁿ, Jíⁿçéla, qtuⁿçíçé teábe, á-biamá Qíçájünga aká. Gaⁿ-
 little the). And, O elder brother, we have thee very much, said, they say Eaglelet the. I (inv.)-
 nçíⁿhc-lmaⁿ çuⁿja çbe qtuⁿçé teç, á-biamá (Mactein'ge aká). Gaⁿ maⁿgço
 for some only though who love me will, said they say (Habit the). And erect
 time
- jé-mnsnade gaⁿ gçíⁿ-(biamá). É qtuⁿçai Qíçájünga amá, údaⁿ-qti-lmaⁿ-
 on his hind legs thus sat (they say). That they lived Eaglelets the (pl.) goal very only
- 9 biamá. Gaⁿ gá-biamá: É áwatçetaⁿ çati, á-biamá (Qíçájünga aká). Çuⁿ gaⁿ
 they say. And said as follows: That whence (t) have you said they say Eaglelet the). For no special
 reason
- tan'de áçija maⁿbçíⁿ-de çíadi gaⁿ aⁿfiⁿzai, á-biamá. Gaⁿ, çíadi aⁿba ataⁿ
 ground across by I walked when your thus took me, said they say. And, Your day what
 a near way father ho
- té'di gçí-lmaⁿí á, á-biamá (Mactein'ge aká). P'dádi amá míⁿ áçá'abc'-qti
 at last come habit I said they say (Habit the). My father the sun going slanting very
 back ally ho (inv.)
- 12 hí té'di ç'di agçí-lmaⁿí, maçpí jün'ga búja ánaska-qteç'-qteç edítaⁿ ni
 arrives when then has come habit- cloud small round each one of what size (t) from it water
 there back ally
- wíⁿ-çuⁿçuⁿ-qteç uqçáçe-lmaⁿ égaⁿ té'di agçí-lmaⁿí, á-biamá. Égíçé
 one at a time very falling so when has come habit- said they say. It came
 ho ho back ally
- gá-biamá: Jíⁿçéla, áwatçégaⁿ yi éç éçijaⁿ, á-biamá. Aⁿhaⁿ, á-biamá, ço
 they say: O elder brother, of what sort when that you do that said, they say. Yes, said, they say, this
- 15 aⁿçtaⁿlmai tó á çuⁿ jü'çé añ'kigçasan'dai, á-biamá. Jíⁿçéla, égaⁿ wáxai-gñ,
 me ye see the head the stone they hit me between said they say. O elder brother, so treat us
 (two stones) ho
- á-biamá (Qíçájünga aká). Wan'gíçé çe çagçíⁿ te, á-biamá. Égaⁿ añgçíⁿ
 said, they say (Eaglelet the). All that you sit will, said they say. So we sit
 ho
- tai, á-biamá. Gaⁿ égaⁿ waxá-biamá. Wíⁿ çínk étaⁿçíⁿ gaçíçe 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 isun'ga çínké çí égaⁿ gaççí-biamá. Gaⁿ mácaⁿ wáçí-mmdá-biamá. Ki
 his younger brother the again so he killed they say. And feathers he pulled them they say. And
 by hitting
- uçíqpaçé çéça-biamá tan'de kç'a. Gaⁿ mácaⁿ té kaⁿtaⁿ-biamá. Gaⁿ éç
 making fall by he sent they say ground to the. And feathers the he tied they say. And that
 pulling
- uçai éçégaⁿ amá: íçádi amá agí átiáçça-biamá. Égaⁿ çisan'ga mégaⁿ çé-
 they told it was as (t): his father the was con- suddenly they say. So your younger likewise that
 him (inv.) lug back brother

kē fizáí-ga há, á-biamá. Wé's'á kē améga' aqí'w' akí-bi yi ubáhu"-biamá
 (the take yo he said they say. Snake the them-like (f) having it reached when he pushed they say
 (lg. ob.) he (lg. ob.) home, they say his way in

yi gaqíxē-qtí qéqá-biamá. Ga'w' amá íha'w' amá ugáhanadáize nhan'go kē
 when crushing very he sent they say. After a while his the (mv.) darkness (first) end the
 him in forcibly mother

ékíta'há-qtéi agí átiáqá-biamá. Qísan'ga méga' eékē fizáí-á, á-biamá. 3
 at the same very was com- suddenly they say. Your younger likewise that (lg. ob.) take yo, said they say.
 time lug back brother

Ci éga'w' wé's'á wí' aqí'w' akí-biamá. Ga'w' gaqéf-biamá ei íha'w' qínké.
 Again so snake one having it reached home, And he killed her, they say again his the.
 they say mother

Ga'w' máca'w' ei qíanúde gqí'w'-biamá, ka'ta'w' gqí'w'-biamá, ki gan'ki xagé
 And feathers again pulling out of he sat they say, tying he sat they say, and also crying
 gqí'w'-biama. Máca'w' í'w'-bi éga'w' aqá-biamá. Ga'w' xagé aqé amána. 6
 he sat they say. Feathers he carried having he went they say. And crying he was going, they say.
 they say

Égiqé yi wí' édedí tē amá. E'dí ahí-biamá Ga'w' xagé nají'w' ta'w' 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 ngás'í'w' amá; égiqé íya'w' akáma. Ga'w' akáma. M! á-biamá.
 Woman the people they say; it came his grand- was they After standing a while, M! á-biamá.
 to pass mother say.

Éáta"-qtéi ma'huí'w' á, á-biamá. Ga'w' Máca'w' uáqíno áhigíáqíqé ki gan'ki 9
 Why very you walk I said they say. And, Feathers I seek for I made many for and also
 she myself

agqé títé akíqíqé áda'w' axáge-hua'w'-ma'w', 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 future int cry, he she

aká. Níaci'ga wí' juáwagqé-de píba'ji. Uqéé qagqé te Wanáqí'w' á hē,
 the. Person ga one I with them but bad. Quickly you go will. Hasten thou
 homeward

á-biamá. Le'j'í'w'í' de qá'w'ská-qtéi ngqí'w'-biamá Mactéin'ge aká. Máca'w' tēdi 12
 said they say. Woven yarn that size very sat in it they say Rabbit the. Feathers to the
 she (triban)

ka'ta'w'-biamá. Qé qagqé te qá'w'ja qnki tē'dí búde í'qí'w' wa'jí te, á-biamá.
 he tied it they say. This you go will though you reach when red-bark put in it for me said she, they
 homeward home home again please, say.

Tan'de kē áqata'w' yi hu'p'au'de tē, á-biamá. Ga'w' qí'w' ta'w' gqéqá-biamá.
 Ground the you tread when shake it by pull- will said they say. And letting him sent him back and-
 ing dently, they say.

Akí-biamá yi í'áqéwaqí-biamá Mactéin'ge amá. Qá'w'waqí qínké íqta- 15
 He reached home, when he was hatredful they say Rabbit the (mv.). She pitied him the one he abused
 they say, who her

biamá, újha új-biamá. Gan'ki qí'w'ar'da-biamá, gan'ki gqí'w' tē. Kí
 they say, bag he dinged in, they And he shook it they say, and she took her own. And
 say.

ga'w' máca'w' gí'w'í' bi éga'w' aqá-biamá. Gan'ki akí-biamá. Ya'w'lu, agqí
 thus feathers carrying his having he went homeward, And he reached home, Grandmother, I have
 own, they say they say. come home

han, á-biamá. Qá'w'úba-biamá: íqiate' íqiate' é! á-biamá. Máca'w' tē, ya'w'lu, 18
 I said they say. She spoke in they say: said they say. Feathers the grand-
 he wonder she mother

a'w' agqí, á-biamá. Kí gá-biamá: Qínqéi áhigí-qtí ma'w' gáxewakíqá-á hē,
 I ear- I have said they say. And she said as fol-. Your moth- lows, they say: er's brothers many very narrow cause them to make
 ried come he

á-biamá. Égiqé gá-biamá, ya'w'lu, éata'w' áda'w', á-biamá. Kí gá-biamá:
 said they say. It came to pass he said as fol- Grandmother, where- I said they say. And she said as fol-
 she to pass lows, they say: fore he lows, they say:

- Ɖahé wi^{n'} édí aká níkaei^{n'}ga fé caⁿ íhe éi^{n'} fahúni-hua^{n'}i, á-biamá. Gaⁿ,
 him one them the person going and passing (trv.) by (trv.) draws into habitually she said they say. And
 Gá m^{n'}be tá múnke, á-biamá. Ífiate' ífiate'e+! eka^{n'}aji gǫí^{n'}-á hē, á-biamá.
 That I see will I who, he said they say. still sit thou she said they say.
 3 An'kaji, caⁿ m^{n'}be tá múnke, á-biamá. Ufí'agē-qtí ca^{n'} da^{n'}be aǫá-biamá.
 Not so, at any rate I see it will I who, he said they say. She unwillingly very still to see it he they say.
 Égiǫe ǫ'di ahí-biamá. Ɖé Ɖahé-waǫáhmi hmi^{n'}, édí hmi^{n'}ke amá, á-biamá.
 It came there he arrived, they say. This him that devours you are, there himinké amá, á-biamá.
 A'fahúni-gá, á-biamá. Múci-qtí égaⁿ Ɖasni^{n'}i-biamá. Égiǫe ǫihá a-f akáma.
 Draw me into your mouth he said they say. A long very so he was they say. It came down he was coming, they say.
 6 Égiǫe níaci^{n'}ga wáǫasni^{n'} ita^{n'}Ɖiaudi wahi qéga-qtí, gañ'ki ǫáñ'ki áǫakábē
 It came person he swallowed them formerly bone dried very, and flesh sticking to
 násago-má, ki í^{n'}tea^{n'}-qtéi t'e-má cti, t'e tē'di aǫí^{n'} ahí, ǫí Ɖa^{n'}-hna^{n'} nǫa
 dried had them- and lately very dead, them- too, dead ante having reached liver the only alive
 gáxe ja^{n'}-biamá. Gañ'ki hmi^{n'} waséyaⁿ amé ahí-biamá Macteiñ'ge-i^{n'} amá.
 made lay they say. And alive (and) active ones he reached, they say. Rabbit the.
 9 Cí-ci-ci! Ɖéna djúba, á-biamá Macteiñ'ge-i^{n'} aká. Ɖahé-waǫáhmi
 Cí-ci-ci! these few, he said they say. Rabbit the. Him that devours
 ǫé-nande waci^{n'}-qtí u'é'ǫ-qtí gǫí^{n'}-biamá. Tēná! gágē hnáte tai-éde,
 fat heart fat very dangling very it sat they say. Why! those you should have eaten
 á-biamá. Máqaⁿ-biamá, ǫé-nande nícaǫaǫá-biamá. Ɖahé kē hǫazáǫe
 said they say. He cut it off, they say, fat heart he put into many they say. Him the it spit open
 12 amá. Ɖe níkaei^{n'}ga amá waséyaⁿ amá Ɖahé kē hǫazáǫe ékitaⁿ wasísigi-
 they say. This person the quick the him the the split open at the active
 biamá. Kí gá-biamá: Macteiñ'ge ta^{n'}wa^{n'}in'gǫaⁿ tai, á-biamá. Níawáǫaí,
 they say. And they said as follows, they say: Rabbit we make a nation for will, said they say. He made us live
 á-biamá. Kí, ǫí ugúnai-gá, águdi Ɖatí éi^{n'}te, á-biamá. Mángei^{n'}i-gá,
 said they say. And, Lodge seek ye your own, where you have may said they say. Begone ye,
 15 á-biamá (Macteiñ'ge-i^{n'} aká). Gaⁿ égaⁿ-biamá. Gaⁿ agǫá-biamá Mact-
 said they say (Rabbit the). And so it they say. And he went homeward, Rab-
 eiñ'ge amá. M^{n'}há, cakí, á-biamá. Ífiate' ífiate'e+! á-biamá. M^{n'}há
 hit the (trv.). Grandmother, I come said they say. she said they say. Grand-
 Ɖahé-waǫáhmi ulná keǫa^{n'} t'éǫǫé, á-biamá. M+! éé t'éǫǫé údaⁿ
 him that devours you told of in the past I have said they say. M+! that to kill it good
 18 akáma-ǫa^{n'}. Báteaⁿ-qtéi t'éwáǫaǫé t'éúte, á-biamá. Tēná! m^{n'}há, t'éǫǫé,
 he was in the past. How very you kill them may be, said they say. Why! grand- I killed
 á-biamá. Níkaei^{n'}ga édi-hnaⁿ édi-ma Macteiñ'ge ta^{n'}wa^{n'}in'gǫaⁿ tai, ai
 said they say. Person there only there, those who Rabbit hit us make a nation for him, they said
 éde ubǫí'ge. ǫí ngíne wáagáji, á-biamá.
 but I was unwilling. Lodge to hunt I told them, he said they say.

NOTES.

25, 2. *ĩfiat'e' fiat'e'+*, an interjection used by females, denoting *surprise*. L. Saussonci gives *ĩfiat'e+*. The corresponding man's word is *qá-i-na*. L. Saussonci makes *ĩfiat'e' fiat'e'+*, equal to the *Ɔwíwére* *hiuñqéñe*, or *hinfqéñe*, but the latter appears to the collector to be nothing but a variation of *hiuñqéñe* or *inaqéñe*, "an old woman" (in *Ɔwíwére*). *Tada'+*, is equal to *tada'* (used by males).

25, 4. *negi-hau+* equals *negila*. The last syllable shows that the voice was raised to call a distant person. Saussonci 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'xe - - gawí'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. *ƶi édedi te ama*. This lodge was said to be in the Sun.

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

26, 9. *awaté'ta'*, was given; but it was probably intended for *awaté-pata'*.

26, 12. *maqpi - - agfi-lma'ni*. "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'-axa*.

27, 1. Saussonci gives instead of *wé's'a' - - aki-bi ƶi*, two expressions: *wé's'a kédega'* *aƶi'* *aki-biamá* (equal to the *Ɔwíwére* *waka'w' iya'w' anyi ƶri, ánye ké*), and *wé's'a améga'* *kéde aƶi'* *aki-biama* (equal to the *Ɔwíwére* *waka'w' énahá-éké iya'w' anyi ƶri, ánye ké*). If Saussonci 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. *épa'ska-qtei*, that is, about the size of a hat.

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

27, 15. *aki-biama ƶi it'ñéwaƶa-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. *ƶinegi ahigi-qti ma'*, etc. Your mother's brothers, *men*.

28, 5. *egíƶe ƶila a-i akama*. Saussonci reads, *ahi akama*, he was going or arriving there.

28, 8. *iniƶa waseƶa' ame*. Saussonci gives three *Ɔwíwére* 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. *éata'-qtei t'éwaƶaƶé tcei'te*, a corruption of *éata'-qti t'éwaƶaƶé tcei'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. "Iñiate' iñiate'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 treat 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 lateful. He abused the one who pitted him, he dangled 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, "Ifiat' ifiat'e+!" "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." "Ifiat' ifiat'e+!" 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 into the dead, lay with the liver alone made alive. And the Rabbit reached those who were alive and quick. "Ci-ci-ci-ei! these are few," said the Rabbit. The fat on the heart of gabe-wafalumi 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. "Ifiat' ifiat'e+!" 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. LAFÉCHÉ.

- 1 **ǃáhe-wáǃahuni wí" édí ké amá.** **Ki Mactein'ge aká ipa" aká júgígá-**
 Hill that devours one there he was lying. And Rabbit the his grand. the he with his
 they say. they say.
- biamá. ǃáhe wí" édí kéde pǃǃǃ. Égige ǃ'di oné te hě; ǃ'di onáji te hě,**
 they say. Hill one there it lies, but. had. Howaro there you go will ; there you go will
 but not
- 3 **á-biamá. Ki, ǃa"líá, eíta" áda", á-biamá. Níaci"ga amá ǃ'di hí-lum"**
 said they say. And, Grandmother, where-fore I (in) said they say. Person the (mv.) there arrived only
 she (as a rule)
- ǃau'di wáǃahúni-hna"i hě, á-biamá. Ki Mactein'ge amá, Hmdá! eíta"**
 when (in) it drew them habitually. said they say. And Rabbit the (mv.) Let me see! where-fore
 the post into its mouth she
- éda". É'di bǃé te-na, eǃéga"bi-amá. Ga" ǃ'di aǃá-biamá. Mactein'ge**
 I (in) There I go will (in) he thought, they say. And there he went, they say. Rabbit
 thought), thought),
- 6 **ǃ'di ahí-bi ǃǃ ǃáhe-wáǃahuni aká íbaha"-bi-amá. Íbaha"-bi ega" ǃ'di**
 there reached, when Hill that devours the (sub.) he knew they say. He knew him, having there
 they say they say
- hí ǃǃ ǃáhe-wáǃahuni, a"ǃahúni-gá, á-biamá Mactein'ge aká. ǃáhe-**
 reach- when, Hill that devours, draw me into your mouth, he said they say Rabbit the. Hill
 ed
- wáǃahuni wáonahúni-hna" amá, a"ǃahúni-gá. Ki ǃáhe-wáǃahuni aká**
 that devours them you draw habitu- ally they say, draw me into your month. And Hill that devours the
- 9 **Mactein'ge íba-hu"-bi ega" ǃahúni-baji-biamá. Égige níkaci"ga hégn-**
 Rabbit he knew him they, having draw him not they say. It came to person by no
 say
- eǃwa"ǃǃ á-íamamá gaǃǃa". Égige ǃ'di ahí-biamá. Ki ǃáhe-wáǃahuni**
 means a few they were coming, a hunting party. It came to there they arrived And Hill that devours
 they say they say
- aká íǃǃǃá-biamá, kí níaci"ga amá upá-biamá ǃáhe í tě. Ki Mactein'ge**
 the opened its mouth, and person the (pl.) entered they say Hill month the. And Rabbit
- 12 **aká é eǃ upá-biamá. Égíhe áúǃa-biamá Mactein'ge ǃáhe-wáǃahuni níxa**
 the he too entered, they say. Onward no had gone, they Rabbit. Hill that devours stomach
 without hesitation say
- ma"táa hí ǃǃ nau'de-íabaji-biamá ǃáhe-wáǃahuni aká. Ga" Mactein'ge**
 inside arrived when heart not good by they say Hill that devours the. And Rabbit
 means nǃ
- ǃáhe-wáǃahuni aká íǃǃǃá-biamá. Cí gaǃǃa" d'úba á-íamamá. Gaǃǃa"**
 Hill that devours the it vomited they say. Again hunting party some they were approach- itting
 him up ing they say. party
- 15 **ǃ'di ahí-bi ǃǃ eǃ ǃáhe-wáǃahuni aká íǃǃǃá-biamá. Cí níaci"ga upá-biamá**
 there arrived, when again Hill that devours the opened its they say. Again person entered, they say
 they say month
- í tě. Ki Mactein'ge amá eǃ upá-biamá. Édíhí ǃáhe-wáǃahuni wéǃǃeba-**
 mouth the. And Rabbit the again entered, they say. At that time Hill that devours vomited them
 (mv.) time up

báji amí. Èrìcò níkaeíⁿga pahan'ga hí-má t'e-má wahlí kè saⁿ ké amí,
 not they say. Behold person before arrived, the dead, the bone the (fig. dis- they were ly,
 ones who ones who line) tant ing, they say,
 white

qíⁿq uéñhahá-ma wáci-jín'ga t'e-má etí jín uéñs'ⁿ-má, cì l'w'fcaⁿ-qteí t'e-má
 tisane adhering to the a great little dead, the too flesh adhering the again now very dead, the
 each one who who ones who with it ones who ones who

etí, kí n'w'ja-ná etí. Mactein'ge aká gá-biamá: Eátnⁿ hmáta-bajii á. 3
 too and n/ve, the ones too. Rabbit the said as follows, Why you eat not 1
 who they say

Jenan'de gágè waciⁿ'-qti onát emi-éde; wfebèiⁿ wí b'fáte te, á-biamá.
 Buffalo heart those (un- fat very you eat shall but, I am in if I eat it will said they say.
 seen and scattered) ha

Kí máhiⁿ g'fza-bimá Mactein'ge aká. Máhiⁿ g'fza-bi wí je-nan'de máquⁿ-
 And knife he took his own, they Rabbít the. Knife he took his when but heart ha put with
 say own, they say, file

biamá. Kí Éñhe-wáçahumí amá, Haⁿ! haⁿ! hmⁿ! é-lmaⁿ-biamá. Kí Mactein'ge 6
 they say. And Hill that devours the, Haⁿ! haⁿ! hmⁿ! be said it they say. And Rabbít
 regularly

aká, Haⁿ! hmⁿ! hmⁿ! á-ji-gá há, á-biamá. Kí je-nan'de waciⁿ' g'è edábe
 the Haⁿ! haⁿ! haⁿ! say not said they say. And buffalo heart fat the (scat- also
 ha tered)

u'éwíⁿw'çai Mactein'ge aká. Éñhe kè b'enzáça-biamá. N'aciⁿga b'çúga-
 he collected them Rabbít the. Hill the split of its own accord, Person all
 they say

qí g'uefo ag'èi-biamá. Ag'èi-biamá wí n'aciⁿga b'çúga u'éwíw'çá-biamá. 9
 very out of it went homeward, Went homeward, when person all assembled themselves, they
 they say they say

Mactein'ge níkaçahi angáxe taí, á-biamá. Gan'ki gá-biamá: Mactein'ge
 Rabbít chief we make will, said they say. And he said as follows, Rabbít
 they say

níkaçahi ekáxe taí á-bi áça. Wí níkaçahi kaⁿb'èa áçíⁿh'èiⁿte. Wíⁿ-
 chief you make will he says, indeed, I chief I wish I who move, it may be, Which
 they say

wapátaⁿ çatí éⁿte mang'eiⁿ-i-gá. Wí etí wíçáⁿ' waciⁿ' éng'ègaⁿ áag'èé atí. 12
 from you have it may come ha begono ye. I too my grand- mother fat had none, as I for my I have
 own come.

Gáⁿ ag'èi-biamá Mactein'ge amá waciⁿ çⁿ-bi egaⁿ. Çⁿ-w' akí-bi egaⁿ
 And went homeward, - Rabbít the (mv.) fat carried, they having. Çⁿ- he rouch'd having
 they say say

áçiaja it'èu-biamá. Maⁿhá, Éñhe-wáçahumí t'çáçé áça, á-biamá. Híⁿ!
 outsho he put it, they say. O grandmother Hill that devours I have, indeed, said, they say, Oh!
 killed him

si-ñan'ga péji'-qteí i-epáça péji'-qteí eé t'çéé ñdaⁿ aká-enaⁿ-çáⁿ' t'çwaçáçé te, 15
 foot big had very! mouth, pieces had very! that to kill good the one only in the you have been his
 out of one slayer,

á-biamá. Maⁿhá, t'çáçégaⁿ celé há. Gúda t'è daⁿ bá-gá há, á-biamá.
 said they say. Grandmother, I killed him, as I said that. Beyond the see thou said they say.
 shn (farther off) (slic) ho

Wa'çújinga aká áci ahí-bi egaⁿ, Híⁿ! m'epaçaⁿ! wíⁿ'ke tedé, á-biamá.
 Old woman the out of arrived, having, Oh! my grand-chil!! told the truth did-but, said they say.
 they say

Waciⁿ' t'è çizá-biamá.
 Fat the she took they say.

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 ʒoiwero Language, Part I."

32, 2. k'ede, contraction from kē, éde.

32, 9. hegactewaʒi, pronounced he+gactewaʒi.

33, 2. qíʒ contraction from qíʒé, dried flesh or meat next the bone. (For the speech of the men and the Rabbit's reply, see the Oto version.)

33, 11. macteiŋge . . . ábi áʒa, the words of the crier going through the camp, quoted by the Rabbit. kaʷbʒa áʒiʷh'íʷte (*i. e.*, kaʷbʒa áʒiʷhe éiʷte) is not in the form of a question, though it *implies* one, according to Sanssouci.

33, 12. maŋʒiʷ i-gá, begone ye! "Go to your respective homes," is meant, but it is not expressed.

33, 12. áagʒé 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. wiŋke tedé, feminine of wiŋ'ke téde, contraction from wiŋ'ke té, éde, he did tell the truth but," an elliptical expression, which would be in full, wiŋ'ke té édehnaʷ ewéja ʒaʷetí, 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, "ʒahe-waʒahuni, draw me into your mouth. ʒahe-waʒahuni, you who, as they say, are used to devouring, devour me." And ʒahe-waʒahuni 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 ʒahe-waʒahuni 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, ʒahe-waʒahuni was not pleased by it. And ʒahe-waʒahuni vomited up the Rabbit. Again some members of a hunting-party were approaching. When the party reached there, ʒahe-waʒahuni opened his mouth again, and the people entered the mouth. And the Rabbit entered again (as a man, this time). And then ʒahe-waʒahuni 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 ʒahe-waʒahuni

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 bill 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 gáhe-wafahuni," he said. "Oh! You very bad big-foot! you very bad split-month! 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^u-AXA.

Macteiŋ'ge aká iŋaⁿ ɸiŋké júgigé gǵiⁿ akúma. Kí ugácaⁿ ahí-
 Rabbit the (sub.) his the (ob.) he with was sitting, they say. And traveling he arrived there

biamá. Qéki wéɸixuxúti caⁿ'qti gaⁿ ákiengá-qti jaⁿ'hmaⁿ ɸégaⁿ amá
 they say. Under the bluffs prickly-nash just as it happened very dense lay only thus they say
 (habitually)

(uteŋje é wakaf). Gaⁿ níaciⁿga sigéai ké'di sí ké susedáqti-hmaⁿi ké, 3
 thick that he meant. And person trail (l) at the foot the long very habitually the (fig. ob.) nally was (fig. ob.)

á-biamá. Égíɸe égasáni ɸi, Maⁿ'há, waaⁿ'be bǵé tá minke, á-biamá.
 said they say. It came to pass the follow- ing day when Grand- mother I see I go will I who said they say, he

Égíɸe haⁿ'egaⁿ'zce aɸá-biamá. Aɸá-biamá ɸi égíɸe ugi átiáɸa-
 It came to pass in the morning he went, they say. He went, they say when it came they were returning suddenly

biamá. ɸé níaciⁿga gáhiɸeame amá, eɸégaⁿ-biamá. Uhé aɸái ukaⁿ'ska 6
 they say. This person those who moved are they he thought, they say. Path he in a straight line with

itaⁿ'ɸiaa jaⁿ'-biamá. Égíɸe ó'di ahí-biamá ɸi íɸai-bají-biamá, sigé ké
 ahead he lay they say. It came there ar- rived they say when he was not they say, foot- the (fig. ob.) prints (fig. ob.) found

áhigi gáxe gaⁿ íɸai-bají-biamá ákilaⁿ áúɸai té. Gaⁿ'ki ei pí itaⁿ'ɸiaa
 many he made su he was not found, they say beyond he had the And (can) new ahead

aɸái té, itaⁿ'ɸiaa íjaⁿ-biamá. Cǵé wiⁿ eúéé te haⁿ, á-biamá Ánead 9
 he went, ahead of him they say. That (ob.) one will come to you ! he said they say. To head him off

- najiⁿ-gã haú, á-biamá kiáqpaqáqã. Égiçe wiⁿ amá ulan'gãza maⁿfiⁿ
stand thou I said they say walking back and forth among themselves. It came one tho nt the end was walking.
they to pass (mv. sub.)
- amá. Gátõ euçé te haú, á-biamá, çe ánasé najiⁿ niçã çeçai tẽ. Kĩ
they say. (That will come I said they say, this to bend to stand telling ho sent it. And
(unseen ob.) to you ho ho him off him
- 3 uteije bazaⁿ açá-biamá. Égiçe gaⁿ akáma iça-báji gáxai tẽ ubú-hãza
thicket pushing went they say. It came after standing ho not ho pretended at the side
to pass awhile found him
- ínajiⁿ kí maⁿ kẽ gẽizai tẽ. Gaⁿ mándẽ kẽ gaⁿ fiçã'i tẽ. Çe euçé
of it he and arrow (lg. ob.) ho took his And ho bow tho so (lg. ob.) This coming
stood through and he put it (tho own) will
- tẽ uéçida-gã, á-biamá, gactã'ka tẽ. Gaⁿ maⁿ kẽ çiçbai tẽ Macteinçe
which look out for it, said they say, ho tempted him. And arrow tho ho pulled when Rabbit
(lg. ob.) and let go
- 6 kúsandẽ-çti içaⁿçai tẽ. Gaⁿ xagé amá Macteinçe. Iⁿá! iⁿá! iⁿá!
through and he put it (tho arrow). And ho was crying, they Rabbit. (the rabbit's cry),
ho
- á-biamá Macteinçe aká. Kagéha, t'çãçẽ, á-biamá. Kagéha, a'iⁿ tá
said they say Rabbit tho. O friend, you killed said they say. O friend I scurry will
ho it on my back
- mínko haú, á-biamá. Macteinçe uaⁿsi áúçã-biamá. Kĩ maⁿ kẽ çiçnúda-
I who I said they say. Rabbit leaping ho had they say. And arrow tho ho pulled
ho out of
- 9 biamá. Kĩ açiⁿ açá-biamá. Gaⁿ fiçã-biamá. Macteinçe wami má kẽ
they say. And baying ho they say. And they they say. Rabbit blood snow tho
it went chased him (lg. ob.)
- jí-de ké amáma fiçai tẽ. Maⁿcan'de ugíçãuzá-biamá, ígat'aⁿ-biamá.
red was lying, they say as they chased. Den tho scented him they say, he he they say.
granted
- çãⁿhá, t'çãⁿçẽ-çtei-aⁿi, á-biamá. Hũⁿ! hũⁿ! á-biamá. Içãⁿ ígaskaⁿçã-
Grand-mother, they have ate çther said they say. Hũⁿ! hũⁿ! said, they say. His tried him (sic)
ho ho grandmother
- 12 biamá. Naxide-çiçin'ge içanahiⁿ ehaⁿ+. Çi-lmaⁿ uçina-bi, eléçi, çaxága-
they say. Disobedient you are you-truly ! You only they sought you, I when you cry
it was reported said
- jĩ-çti gaⁿ çagçiⁿ etéde, á-biamá. Gaⁿ, çãⁿhá, makaⁿ uíne maⁿ çin'-gã,
not at so you sit should said they say. And, Grand-mother, medicine to seek walk
all have, sho
- á-biamá. Wíuçpa, makaⁿ içápaⁿ daⁿetõ-maⁿ açiⁿhẽ, á-biamá. çãⁿhá,
said they say. My grandchild, medicine I know it (dubitative sign) I who move said they say. Grand-
ho mother,
- 15 naⁿpa-hí ge-çãⁿ wiⁿ iⁿçiⁿ gí-gã, á-biamá. Içãⁿ aká açiⁿ akí-biamá.
choke-bush tho in the one bring back for me said they say. His tho háving reached home,
cherry (pl.) past ho grandmother (sub.) it they say.
- Gãⁿ çatá-biamá. Gaⁿ íçiní-biamá.
And ho ate it, they say. And ho recovered by it, they say.

NOTES.

35, 2. wéçixuxú. Nudaⁿ-axa, a Ponka, gave it thus; but it may be intended for wéçixuxá-bi, as the Omahas use wéçixuxu-hi kẽ. Çãⁿ-çti gaⁿ 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. açiçai tẽ, açai tẽ, niçã çeçai tẽ, 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-çã-biamá, açã-biamá, niçã çeçã-biamá," denoting what was not observed by the narrator.

35, 7. ita^oɕiaja jaⁿ-biama. The Rabbit went ahead of their trail and lay concealed, lying in wait for them.

35, 7. sig^oɕe kē ahigi gaxe, etc. He made so many tracks that the people did not know which way to turn to search for the Rabbit.

36, 3. iɕa-baji gaxai tē. 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. igaskaⁿɕē seems to be used here in the sense of *chiding*.

36, 14. iɕapahaⁿ daⁿɕtē-maⁿ ɕiⁿhē implies doubt: I may know it as I go along, and I may not know it.

36, 15. naⁿɕahi geɕaⁿ, 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, "Pa! pa! pa!" "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. Hū! hū!" 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.

THE RABBIT AND ICTINIKE.

OBTAINED FROM NUDAⁿ-AXA.

- Ictníke amá ačé amáma. Gañ'ki Macteiñ'ge amá gaⁿ amáma.
Ictníko the was going, they say. And Rabbit the so was mv., they say.
- Hu+! á-biamá. Kagé! á-biamá. Uhú+! á-biamá. Učai-daⁿ waqaⁿ be
Hu+! said, they say. O younger brother! said, they say. Ubu+! said, they say. It was when I see it told
- 3 kaⁿbčégaⁿ égaⁿ agíñaⁿbe áhaⁿ, á-biamá. Gaⁿačaiⁿhé-hmaⁿ čaⁿji ō'be
I hoped and so I see my own I said, they say. I move for some only though who time
- qtnⁿčē té, á-biamá. Gí-gā, á-biamá. Eátaⁿ ádaⁿ, á-biamá. Caⁿ gí-gā,
love me will said, it is said. Como said, it is said. Where-fore I said, they say. At any rate come,
- á-biamá Ictníke aká. Ě'di aki-biamá. Kagé, á-biamá, edče etčetewaⁿ
said, they say Ictníke the (sub.) There he reached home, they say. O younger brother, said, they say, what I say soover
- 6 aⁿhaⁿ ecč te, á-biamá. Aⁿhaⁿ, á-biamá Macteiñ'ge aká. Kagé, á-biamá—
yes you will said, they say. Yes, said, they say Rabbit the O younger brother said, they say—
- kagé, witeí tá múnke, á-biamá Ictníke aká. An'kaji, á-biamá, wítaⁿčíⁿ
O younger brother, (te. cum co t. be) I who, said, they say Ictníke the (sub.). Not so, said, they say, I first
- witeí tee, á-biamá Macteiñ'ge aká. Ná! an'kaji, kagé, naⁿ amá edád
Ictníke said, they say Rabbit the (sub.). Paha! not so, O younger brother, admit the what (pl. sub.)
- 9 'ičai uhé-hmaⁿi, á-biamá. Ná! an'kaji há, jínčcha, á-biamá. Jíngá amá,
they they have their said, they say. Paha! not so O older brother, said, they say. Younger the (pl.)
- jínčcha, odádaⁿ 'ičai tš'di é čactaⁿ-báji égaⁿ é uhé-hmaⁿi, á-biamá
O older brother, what they when that stopping not so they have build- their way ally, said, they say
- (Macteiñ'ge aká). Hindégaⁿ, kagé, égañ-gā há. Gaⁿ Ictníke aká bas'íⁿ
Rabbit the (sub.). Let us see. O younger brother, do so And Ictníke the (sub.) up Aldo down
- 12 ičaiⁿča-biamá. Macteiñ'ge aká gaⁿ teí tē. Čictaⁿ-biamá xi uaⁿsi áiáča-
he placed it they say. Rabbit the (sub.) so čai co čait Finished they say when leaping he had gone
- biamá Macteiñ'ge amá. Gí-gā, kagé, é-hmaⁿ-biamá. Ěgičaiⁿ-lmaⁿ amá
they say Rabbit the (mv. sub.) Come. O younger brother, said habit- they say. Said to habit- they ally
- xi Macteiñ'ge amá aⁿhe-hmaⁿ amá. Caⁿ uteije čuga égihe áiáča-
when Rabbit the (mv. sub.) was fleeing they say. And thicket dense belong he had into it gone
- 15 biamá. Wahu+! á-biamá Ictníke aká. Wí-hmaⁿ nfaciⁿga ičákte-de
they say. Wabu+! said, they say Ictníke the (sub.). I only person I cheated while
- maⁿtihéčé ataⁿhe čaⁿcti. Macteiñ'ge pējiⁿ-qti! si-iañ'ga pējiⁿ-qteíl ietčá-
I was putting it inside heretofore. Rabbit had very! foot big had very! eye-
- si-iañ'ga pējiⁿ-qteíl jaⁿxe áliči pējiⁿ-qteíl 'ágčeaⁿčáčē teábe áhaⁿ, á-biamá
ball big bad very! strong much bad very! you have made very much I said, they say me suffer

- Ictníke aká. Ga^{n'} afa^{n'}-biamá. Ictníke eci^{n'} be^{n'}je atei teábe haú, á-biamá.
 Ictníke the And went, they say. Ictníke that one cacare cameo very I said, they say.
 (sub.) (mv. ob.) feci coii
- Ga^{n'} Ictníke aká wagcañ'ge^{n'} amá ei. Ci wagcañ'ge^{n'}-biamá. Ictníke
 And Ictníke the (sub.) reviled him they say again. Again reviled him they say. Ictníke
- amá afa^{n'}-biamá gíca-baji-qi. Gácu ahi-bi xi jétiñge ca^{n'} já-biamá. Ja'- 3
 the went they say sorrowful very. In that he ar- they when cacatírúit and ca- they say Caca-
 (mv. sub.) place rived say cavit
- biamá xi mactciñ'ge jin'ga wi^{n'} nan'ge-qtei afa^{n'}-biamá. Gúd-íca^{n'}ca^{n'}-qi
 they say when rabbit young one ran very went they say. It is put further very
 fast
- áha^{n'}! Wuhú! á-biamá Ictníke aká. E ei gácu ahi-bi xi jétiñge ca^{n'}
 ! Wuhú! said, they say Ictníke the That again in that hear- they when cacatírúit and
 (sub.) place rived say
- já-biamá. Ci mactciñ'ge jin'ga wi^{n'} nan'ge-qtei afa^{n'}-biamá. Ci ídaçai-tè. 6
 ca- they say. Again rabbit young one ran very went they say. Again pepperit.
- Ci égiçai^{n'} tē, Wúhu+á! 'ágçea^{n'}çē teábe áha^{n'}, á-biamá. Ga^{n'} afa^{n'}-biamá.
 Again he said to him, iteally! he has made me very much ! said, they say. And went they say.
 sniffer
- Ci gácu ahi-bi xi jétiñge ca^{n'} já-biamá. Ci mactciñ'ge jin'ga wi^{n'}
 Again in that he ar- they when cacatírúit and ca- they say. Again rabbit young one
 place rived say cavit
- ei xu'e^{n'} afa^{n'}-biamá. Ci égiçai^{n'}-biamá. Íçai^{n'}ba^{n'} hné téga^{n'}ji, á-biamá. Ci 9
 again with a rush went they say. Again he said to him they say. A second you go not apt said, they say. Again
 time
- éga^{n'} wédaçē tpiçuhá-bi ega^{n'}, égiçē je híçai tēdi waii^{n'} çai^{n'} ca^{n'}
 so parde he feared they having, at length cacans he made it when robe the at any
 for himself say reach (the ground) rate
- uçiç: i: i: ega^{n'} ánasá-biamá. Waii^{n'} çai^{n'} ca^{n'} ánsí-biamá. Waii^{n'} çai^{n'}
 he bent it around having he hin- they say. Robe the in spite on it he they say. Robe çai^{n'}
 over (the rabbit) dered it of leaped
- iñgçē ugína^{n'}skábe çai^{n'} amá. Wuhú+! gúd-íca^{n'}ca^{n'}-qi a^{n'}axe áha^{n'}, 12
 feces it was made to adhere to it from his feet, they say. Wuhú+! it is put further very made me !
- á-biamá (nuçáçai^{n'} gíaxai tē é waká-bi ega^{n'}). Hau. Ga^{n'} afa^{n'}-biamá.
 said, they say naked he made for him that he they having. Well. And went they say.
 meant say
- Ca^{n'}qi ga^{n'} nuçáçai^{n'} afa^{n'}-biamá. Égiçē nújñga d'úba ma^{n'}çai^{n'}bagi açi^{n'} máma.
 In spite of so naked went they say. It came to pass hey some were throwing sticks as they
 walked, it is said.
- Wákipá-biamá. Haú! kagé, á-biamá Ictníke amá. Haú! á-biana nújñga 15
 He met they say. Ho! O younger said, they say Ictníke the Ho! said, they say heys
 (mv. sub.)
- amá. Índáda^{n'}etē éga^{n'} çaná'a^{n'}-báji, kagé, á-biamá. Á^{n'}, á-biamá. Ca^{n'}
 the whatever so you have heard not, O younger said, they say. Yes, said, they say. Still
 (pl. sub.) brother,
- dáda^{n'} ctēte çaná'a^{n'} éi^{n'}te i^{n'}wi^{n'}çai-gá, á-biamá Ictníke aká. Á^{n'}ha^{n'},
 what soever you heard may have tell ye to me said, they say Ictníke the (sub.). Yes,
- á-biamá. Tēnā! Mactciñ'ge amá-hna^{n'} Ictníke amá tci-biamá ai, a^{n'}ná'a^{n'}i, 18
 said, they say. Why! Rabbit the only Ictníke the sun so it is re- they we heard
 (mv. sub.) (mv. one) coit ported say
- á-biamá nújñga amá. Wuhú+! çáci-qi a^{n'}wa^{n'}na'a^{n'} amçde, eççga^{n'}-
 said, they say boys the Wuhú+! a very long of me they they ore the thought
 (pl. sub.) while ngo have heard ones, but
- biamá Ictníke aká. Ci afa^{n'}-biamá. Ki ei d'ç'ba ma^{n'}çai^{n'}bagi açi^{n'} amáma.
 they say Ictníke the. Again went they say. And again some were throwing sticks as they
 walked, it is said.

- Ci wákipá-biamá. Kagé, Indádaⁿ ctécte iⁿwiⁿ'çai-gã haú, á-biamá.
 Again be met they say. O younger what soever tell yo to mo I said, they say.
 them brother,
- Indádaⁿ aŋguíçíça taíte çíngé égaⁿ, á-biamá. Tēnã! Mactein'ge amá-
 What we tell you shall there is none like said, they say. Why! Rabbit (mv. sub.)
 the (mv. sub.)
- 3 hnaⁿ Ictínike amá tci-biamá aí, aⁿná'aⁿi, á-biamá nújnga amá. Gaⁿ'
 only Ictínike the cum eo it is re- they we heard, said, they say boys (pl. sub.)
 (mv. sub.) coit ported say, heard, said, they say boys (pl. sub.)
 And
- açai tē. Wuhu+! çáci-qi-égaⁿ uná'aⁿ'çé áhaⁿ, eçégaⁿ-biamá. Gaⁿ' cī
 he went. Wuhu+! a very long time ago he made me to be heard of I thought they say. And again
 he went. Wuhu+! a very long time ago he made me to be heard of I thought they say. And again
- d'úba áíamama. Kī cī égaⁿ wémaxá-biamá. Kagé, indádaⁿ ctécte iⁿwiⁿ'-
 some were approach- And again. so questioned they say. O younger what soever tell
 ing.
- 6 çai-gã haú, á-biamá. Indádaⁿ aŋguíçíça taíte çíngé égaⁿ, á-biamá.
 yo to me I said, they say. What we tell thee shall it is nothing like said, they say.
 I said, they say. What we tell thee shall it is nothing like said, they say.
- Tēnã! Mactein'ge amá-hnaⁿ Ictínike amá tci-biamá aí, aⁿná'aⁿi, á-
 Why! Rabbit the only Ictínike the cum eo it is re- they we heard, said,
 (mv. sub.) (mv. sub.) coit ported say, heard, said,
 said, they say. Wuhu+! a very long time ago he made me to be heard of I thought they say Ictínike
- 9 aká. Cī açá-biamá. Egiçe jéúdigéaⁿ pējī gçiza-bi égaⁿ wéza-hnaⁿ açá-
 the (sub.) Again went they say. It came to pass breech-cloth bud he took they having to give the alarm, only went
 (sub.) (sub.) to pass breech-cloth bud he took they having to give the alarm, only went
- biamá. Égiçe çī éçaⁿ'be ahí-biamá. I'c'áge çéça çī' iénaxíçai çīⁿ, á-
 they say. At length lodge in sight of ar- they say. Venerable this one the he is attacked said
 they say. At length lodge in sight of ar- they say. Venerable this one the he is attacked said
 rived rived behind (mv. ob.) behind (mv. ob.) behind (mv. ob.) behind (mv. ob.) behind (mv. ob.) behind (mv. ob.)
- biamá. È'di ahí-biamá. Ákieuga-qi-aⁿ-biamá Cīn'gajūn'ga unⁿ'he
 they say. There he ar- they say. They were standing they say. Children a place of retreat
 they say. There he ar- they say. They were standing they say. Children a place of retreat
- 12 úvagináú-gã. Aⁿ'çan' naxíçai éde hégactéwaⁿ-báji, á-biamá Ictínike aká.
 seek ye for them. Me they attacked but by no means a few, said, they say Ictínike the (sub.).
 seek ye for them. Me they attacked but by no means a few, said, they say Ictínike the (sub.).
- I'c'áge waiiⁿ' çan' ctéwaⁿ' gacai taⁿ, á-biamá. Aⁿ'haⁿ, égaⁿ-qtiaⁿ' (á-biama).
 Venerable robe the ovon he is deprived of said, they say. Yes, so very said, they say.
 Venerable robe the ovon he is deprived of said, they say. Yes, so very said, they say.
- Gaskí wakan'diçé'-qti najiⁿ'-biamá, wáctanka akégaⁿ. Aⁿ'waⁿ'daⁿ'be tai há.
 Panting excessively he stood they say, a tempter he was like. We see them will .
 Panting excessively he stood they say, a tempter he was like. We see them will .
- 15 Ké, uáwagiçáú-gã, á-biamá. An'kajī há, á-biamá Ictínike aká. Waiiⁿ'
 Come, tell us about them, said, they say. Not so . said, they say Ictínike the (sub.). Robe
 Come, tell us about them, said, they say. Not so . said, they say Ictínike the (sub.). Robe
- gçé wiⁿ' i'çīⁿ gçí-gã, á-biamá. Wí wajaⁿ'be bçé tá miñke, á-biamá
 the (pl.) one bring ye to me, said, they say. I to see them I go will I who, said, they say
 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'c'áge win'kē-qi áhaⁿ, á-biamá. Gaⁿ' waiiⁿ' çan' çī-
 Ictínike the (sub.). Venerable tells the very ! said, they say. And robe the was given
 Ictínike the (sub.). Venerable tells the very ! said, they say. And robe the was given
- 18 biamá, waiiⁿ' ckúbē-qi çéha 'fi-biamá. Watefeka kē uhá açá-biamá.
 they say, robe tblek very summer was they say. Creek the follow. he went, they say.
 they say, robe tblek very summer was they say. Creek the follow. he went, they say.
- Haha+! aⁿ'ba wiⁿ'çan'çan' gúawaki'aⁿ ataⁿ'he çan'çti. Níaciⁿ'ga wiⁿ'
 Hah hnt day one by one I have I been doing that to them heretofore. Person one
 Hah hnt day one by one I have I been doing that to them heretofore. Person one
- aⁿ'çijúctéwaⁿ'jī, á-biamá (Mactein'ge é waká-bi égaⁿ).
 did not treat me well at all, he said they say Rabbit that he meant they say buying.
 did not treat me well at all, he said they say Rabbit that he meant they say buying.

NOTES.

38, 5. ědi 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. maⁿtiheačĕ ataⁿhe čaⁿcti. Hitherto, Ictinike placed his plot within his head and concealed it there. Maⁿtiheačĕ refers to the plot, not to the victim.

39, 1. bĕije atci teabe. "Bĕije" is from "čijĕ."

39, 4. ġud-ičⁿča-qti aha, a phrase occurring only in this myth.

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

39, 12. ŋinaⁿskabe čaⁿ ama. The young Rabbit leaped upon the robe of his relation, Ictinike, soiling it with the "iŋčⁿo" sticking to his feet.

40, 9. jeädigčⁿ pĕjĭ ġčiza-bi ega. 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. hegactewaⁿbaĭĭ, pronounced he-gactewaⁿbaĭĭ.

40, 13. iⁿčage waiiⁿ čaⁿ etĕwaⁿ gacai ta. The people said, "They chased the venerable man so closely that he had to drop his robe."

40, 18. waiiⁿ cknbe-qti qcha 'i-biama. Though this means "a very thick summer robe," qcha (buffalo robes of animals killed in *summer*) were not covered with thick hair, as were the mcha 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 co 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 coit 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 *cacaturit et cacavit*. Ictinike *cacante*, a young rabbit departed, running very rapidly, "It gets worse and worse!" Again, when he reached a certain place, *cacaturit 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 censed it to reach the ground, he held the robe down on the fæces and the rabbit, to hinder the escape of the litter. In spite of the effort the young rabbit leaped over the robe. He soiled the robe with the "iingge" 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^{φi}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 coit.* 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^{φi}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 coit,*" 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 coit,*" 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'-AXA.

Maⁿteú aká Mactein'ge çinké wagídaⁿbe ukí-biamá. Gaⁿ çé amá,
 Grizzly bear the (sub.) Rabbit the (st. ob.) to scout for his own reached home, And went they say

wénaxičá-biamá Mactein'ge aká. Jé wiⁿ eiⁿ-qti t'çea-biamá Mactein'ge
 attacked them they say Rabbit the Buffalo one fat very he killed, they say Rabbit

aká. Úh aⁿwaⁿ'ça maŋçin'-gá, á-biamá Maⁿteú aká. Maⁿteú ietá-jide 3
 the To come to tell about me begone, said, they say Grizzly bear the Grizzly bear eye red (sub.)

nihe tiçábi-gá háu, á-biamá Mactein'ge aká. Hiⁿ+! wici'çé, wiⁿaⁿwaá,
 to come pass ye on ! said, they say Rabbit the Oh! my husband's in which place? brother (sub.)

á-biamá Maⁿteú miⁿ'ga aká. Gaⁿ açá-biamá. Iⁿ akí-biamá çé kē
 said, they say Grizzly bear female the And went they say. Brought home they say buff lo the (meat)

bçúga-qti. Kí Maⁿteú jin'ga aká dúba-biamá. Gaⁿ jin'gá háci-qteí aká 6
 ill. And Grizzly bear young the four they say. And young last very the (sub.)

Mactein'ge ça'ççé-hnaⁿ-biamá. Wuçatai tē hēbe ççin alí-hnaⁿ-biamá
 Rabbit he pitied habitu- ally they say. What they ate part having he ar- habitu- they say for him rived ally

maⁿ'çaⁿ-hnaⁿ. Çi égasani çí ei Maⁿteú aká ei ççičaⁿ-biamá: Mactein'ge,
 by stealth habitu- ally. Again the next when again Grizzly bear the again said to him, they say: Rabbit,

únase çíçin ugípi há, á-biamá (Maⁿteú aká). Jiⁿ'çehá, hiⁿbé úagiqaⁿ há, 9
 chasing-place your own is full said, they say Grizzly bear the (sub.). O! his neccesains I put on ray brother, neccesains I put on ray own

á-biamá (Mactein'ge aká). Gaⁿ wénaxičá-biamá. Çi çé wiⁿ eiⁿ-qti
 said, they say Rabbit the (sub.). And he attacked they say. Again buffalo one fat very them

t'çea-biamá. Ê'di alí-biamá. Úhe aⁿwaⁿ'ça maŋçin'-gá, á-biamá (Maⁿteú
 he killed, they say. There arrived, they say. To come to tell of me begone, said, they say Grizzly bear for meat

aká). Gaⁿ aççé amáma Mactein'ge amá. Maⁿteú ietá-jide uhe tiçábi-gá 12
 the And was going homeward, Rabbit the (inv. sub.). Grizzly bear eye red to go pass on, (sub.)

háu, á-biamá Mactein'ge aká. Hiⁿ+! wici'çé, wiⁿaⁿwaá, á-biamá Maⁿteú
 I said, they say Rabbit the (sub.). Oh! my husband's in which place? said, they say Grizzly bear brother,

miⁿ'ga aká. Gaⁿ uhe açá-biamá. Çi bçúga-qti iⁿ akí-biamá. Kí é Maⁿteú
 female the And to go for went they say. And all very brought home on their And that Grizzly (sub.) backs, they say, bear

jin'ga aká ei hēbe ççin alí-biamá. Kí Maⁿteú aká gá-biamá: Hēbe 15
 the again a piece for him he arrived, they And Grizzly bear the said as follows, A piece (sub.) they say: they say:

wéçalmiⁿ ei éjaⁿmiⁿ', á-biamá. Égasani çí wadaⁿ'be agí-biamá Ma-
 you took for you went I think, said, they say. The next day when scouting was coming back, Rab- they say.

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- ctein'ge, únase qíqha ugipi há, á-biamá Maⁿteú aká. Jiⁿ'qehá, hiⁿ'bé
 bit chasing your own is full said, they say. Grizzly bear the O elder brother, me certain
 place
- úugíqhaⁿ há, á-biamá Mactein'ge aká. Gaⁿ' wémxiqá-biamá. Cí qé wiⁿ
 I put on my said, they say Rabbit the And he attacked them, they say. Again buffalo one
 own (sub.).
- 3 eiⁿ'-qti t'qqa-biamá. É'di ahí-biamá. Úhe aⁿwaⁿ'qa mañqéin'-gá, á-biamá
 fat very he killed, they say. There arrived, they say. To come to tell of no begone, said, they say
 for ment
- Maⁿteú aká. Jiⁿ'qeha, hébe agíⁿ' tá múnke, á-biamá Mactein'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.) mino
- waⁿ'gaⁿ'qa áhaⁿ. Úhe aⁿwaⁿ'qa mañqéin'-gá, á-biamá. Gaⁿ' wamáku-bají-
 to pack he wishes I To come to tell of no begone, said, they say. And he got out of patience
 for ment with him
- 6 biamá hébe giⁿ' tē úhucigá-bi egaⁿ' Mactein'ge aká. Gaⁿ' an gē
 they say a piece to carry the he insisted on, they having Rabbit the (sub.). And meat the (pl.)
 his own say
- niáononudá-biamá. Kí Mactein'ge aká wamí hébe qízá-bi egaⁿ' iñqéaⁿ-
 he cut and disjointed they say. And Rabbit the blood a piece he took, having put it in his
 several times (sub.) they say
- biamá. Indádaⁿ Iníze égaⁿ, á-biamá Maⁿteú aká. Jiⁿ'qeha, indádaⁿ béiza-
 they say. What have you taken, said, they say Grizzly bear the O elder brother, what I took
 (sub.).
- 9 máji, á-biamá Mactein'ge aká. Ábañi qáⁿ uqáⁿ'-bi egaⁿ' wamí ubítaⁿ'taⁿ-
 I-not, said, they say Rabbit the Nipe of the the he hold him, having blood he pressed in it
 (sub.) neck they say
- biamá Maⁿteú aká. Xagá-biamá Mactein'ge aká. Gaⁿ' úhe uqáⁿ í-biamá.
 they say Grizzly bear the Cried they say Rabbit the And to come to tell to was com-
 (sub.) (sub.) (sub.) to pack ing, they say.
- Uñai égaⁿ atí-biamá. Gaⁿ' qéqáⁿ wamí qízáⁿ qáⁿ nan'daqa íqáⁿ'qa-biamá
 To come so they have come, they say. And this (ob.) blood he took the one at the side of he put it they say
 for ment they say
- 12 Mactein'ge aká. Haⁿ' amá. Égiqé Mactein'ge aká gá-biamá: Éskana,
 Rabbit the Night they say. He came to pass Rabbit the said as follows, I hope,
 (sub.)
- wínsi, ein'gajinga ukiai fe tigiqéga-ma égaⁿ kaⁿ, á-biamá. Kí égiqáⁿ-
 my child, children they talk with each other they begin the ones so I hope, said, they say. And said to it
 suddenly who
- qíctaⁿ'-bi qí, Aⁿ, á-biamá wamí qínké ein'gajinga égaⁿ. Kí égaⁿ-biamá.
 he finished, when, Yes, said, they say blood the (one infant like. And so they say.
 they say (sitting)
- 15 Kí ei' égiqáⁿ-biamá Éskana, wínsi, ein'gajinga ukiai qí edéqáonⁿ-qí-qti-
 And again said to it they say. I hope, my child, infant they talk when they speak very plainly,
 with each other making no mistakes.
- má égaⁿ kaⁿ, á-biamá. Kí égaⁿ-biamá. Kí, Gaⁿ'-hínké é'be nqákie haú,
 the ones so I hope, said, they say. And so (if they say. And, You sit for a while who you talked
 who was) with
- á-biamá Maⁿteú aká. Ná! jiqéqá, ébécéte mákie-máji, wi-hnaⁿ násqíkie gaⁿ
 said, they say Grizzly bear the Why! O elder who not all I talked I-not, I alone I talked with so
 (sub.) brother, with
- 18 gqíⁿ' múnké, á-biamá Mactein'ge aká. Cí égiqáⁿ-biamá. Éskana, wínsi,
 I was sitting, said, they say Rabbit the Again said to they say. I hope, my child,
 (sub.) him
- núñinga maⁿ'qídaⁿ wakan'dagi taⁿ'qín tíqíqá-hnaⁿ égaⁿ kaⁿ, á-biamá. Kí
 boy pulling the bow wonderfully well to run starting habitu- ally so I hope, said, they say. And
 repeatedly ally

- égaⁿ-qti átiága-biamá. Ct edhi gáhe-čaⁿčaⁿ-kiča-biamá. Éskana, wi-
 an very became and: they say. And then he caused him to do it repeatedly, they say. I hope, my
 child, boy grown very above pulling the wonderfully well active very habitu-
 á-biamá. Ga^w égaⁿ-biamá. Éskana, wínsi, cémjinga maⁿjiba čuⁿ wapaⁿ be- 3
 said, they say. And so (it they say. I hope, my child, young man quiver ear: then I have
 hmaⁿ-ma égaⁿ kaⁿ, á-biamá. Ga^w égaⁿ-biamá. Ki a^wha amá Ké, Ma-
 habit: the one so I hope, said, they say. and so (it they say. And day: was, they Come, Rab-
 etcin'ge, úmase čičha ugři há, á-biamá Maⁿteu aká. Naⁿhčba-gá, jín'čcha,
 hit, surround- your own is full said, they say Grizzly hear the Wait, elder brother,
 hiⁿbé nájaⁿ há, á-biamá. Wanáqčín-gá, edádaⁿ hiⁿbé účaraⁿji oninké, 6
 moceasin I am put- said, they say. Hnsten, what moceasin you have not you who,
 si-jauga! ja^wxé áhigi! icté-sijauga! iepčapa! á-biamá Wúhu+a'! náji!
 big foot! offend- eye-ball big! mouth in spital! said, they say. Ah! O the villainy!
 égaⁿ-qti iⁿčín' éskaⁿ náji! á-biamá Mactein'go ijin'go aká. A^whaⁿ, nisíha,
 like it very he treats I think O the vil- said, they say Rabbit his son the Yes, my child,
 my own lonly!
 égaⁿ-qti-huaⁿ a^wčipⁿ, účgaⁿ-qti, nisíha, a^wčín, á-biamá Mactein'go aká. Čé 9
 like it very habitu- he keeps suffering very, my child, he keeps said, they say Rabbit the Ho goes
 tē wánanásé čaⁿ čamú ámušta wijaⁿbe ajaⁿ tú minko, á-biamá. Hébe
 the they surrounded where down hill right above I see you I Ho will I who, said, they say. A piece
 many times
 čagřiⁿ čačé té, á-biamá Mactein'go ijin'go aká. Ga^w wénaxičai té čé
 you carry you speak will, said, they say Rabbit his son the And he attacked them when last
 your own of
 wiⁿ t'čča-biamá. Maⁿteu amá č'di ahí-biamá. Úhe a^wwaⁿča maugčín-gá, 12
 one he killed they say. Grizzly bear the (mv. thro arrived, they say. To come to tell of me
 it sub.) for meat begone,
 á-biamá. Ná! jín'čcha, an'kaji há, á-biamá. Hébe agřiⁿ kaⁿbča, jín'čcha,
 said, they say. Why! elder brother, not so said, they say. A piece I carry I wish, elder brother,
 á-biamá. Qa-i-! waⁿčá graⁿča ínalín á. Úhe a^wwaⁿča maugčín-gá,
 said, they say. Qa-i-! to carry he wishes truly I To come to tell of me begone,
 for meat
 á-biamá. Ná! jín'čcha, hébe agřiⁿ kaⁿbča, jín'čcha, á-biamá. Ná! Ma- 15
 said, they say. Why! elder brother, a piece I carry mine I wish, elder brother, said, they say. Why! Rab-
 etcin'ge íe té čgijaⁿji-lmaⁿ éde wačsísige, á-biamá. Ná! jín'čcha,
 hit speech the you have not habitu. but you are active, said, they say. Why! elder brother,
 done that ally
 an'kaji há čaⁿja wí čti jín'čcha, naⁿpaⁿhiⁿ-lmaⁿ-maⁿ égaⁿ hébe agřiⁿ
 not so though I too elder brother, I am hungry habitu. I have so a piece I carry
 ally mine
 kaⁿbča, á-biamá. Ná! wíⁿake, Mactein'go nečinaji čatⁿ ebčégaⁿ ádaⁿ 18
 I wish, said, they say. Why! I tell the Rabbit to depend on you have I think there-
 truth, fore
 íe a^wonajúji égaⁿ áhaⁿ, á-biamá Maⁿteu aká. Ga^w čí čgijaⁿ amá
 speech you have treated some- what I said, they say Grizzly hear the And again said to him they
 me ill in talking say (sub.), say
 yi maⁿ ačča ačínⁿ-biamá, babčjč-qti ččča-biamá. Mactein'go ijin'go aká
 when on his back re- had him, they say, pushed him very suddenly, they say. Rabbit his son the
 peately over (sub.)

- ngfi tē. Ga^{n'} ma^{n'} tē gǫfsu^{n'}suin[']de agf-biamá, man[']dē kē ugfuá^{n'}qǫpá^{n'}biamá
was coming And arrow the pulled out several of was coming, they law the he string his own, they say
back (col.) (col.) his own say
- Mactein[']go ijin[']ge aká. Kaggé! á-biamá, dúuqa^{n'} gi[']n-gǫ, á-biamá
Rabbit his son the O younger á-biamá, dúuqa^{n'} gi[']n-gǫ, á-biamá
(sub.) brother! said, they say, the (meat) on carry your own, said, they say
this side of you
- 3 Ma^{n'}teú aká. Janúqa^{n'} qǫ^{n'} hēbe n[']qǫ fēfai tē. Ube[']age hǎ. 'In-gǫ,
Grizzly bear the Fresh meat the a piece he threw away suddenly. I am unwilling Carry it,
(sub.)
- á-biamá Mactein[']ge aká. Kí ijin[']ge auá ó'di akt-biamá. Naji! égn[']-qti
said, they say Rabbit the And his son the (adv. there) came home, they O the vil- like it very
(sub.) say
- i[']fulni^{n'} eska^{n'}, á-biamá Mactein[']ge ijin[']ge aká. Nǎ! nǎfla, qǫdi fē gi[']n'
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
- 5 te. É'í hǎ wan[']giqē, á-biamá Ma^{n'}teú aká. Nǎ! 'in-gǫ hǎ, á-biamá Ma-
will. I have hǎ wan[']giqē, á-biamá Ma^{n'}teú aká. Nǎ! 'in-gǫ hǎ, á-biamá Ma-
given back all, said, they say Grizzly bear the Boss! carry it, said, they say Rab-
(sub.)
- etein[']ge ijin[']ge aká, Ma^{n'}teú é waká-bi ega^{n'}. Ga^{n'} ma^{n'}qǫqǫ aq[']-bi ega^{n'}
bit his son the Grizzly bear that he meant having. And on his back re he had him, having
(sub.) they say they say peatly they say
- Ma^{n'}teú qǫ^{n'} kida-biamá Mactein[']ge ijin[']ge aká. Ma^{n'} na[']ba 'tu-biamá
Grizzly bear the (adv. shot at, they say) Rabbit his son the Arrow two wounded with,
(sub.) they say
- 9 Ma^{n'}teú. Ga^{n'} t'čēa biamá. Iqáqqa^{n'} činké úhe ulmá tē edéce-hna^{n'} ā,
Grizzly bear. And killed him, they say. His wife the one to come you told when what said habit- I
(sub.) who for me
- á-biamá Mactein[']ge ijin[']ge iqádi: sǫqǫxá-bi ega^{n'}. A^{n'}ha^{n'}, á-biamá,
said, they say Rabbit his son his father he asked his own, having. Yes, said, they say,
(sub.) they say
- Ma^{n'}teú ietá-jide úhe tičábi-gǫ haú, elé-hna^{n'}-ma^{n'}, á-biamá. Égiqa^{n'}-biamá.
Grizzly bear eye red to come pass ye on I said habit- I have, said, they say. He said to they say.
for meat ally
- 12 É'di akt-biamá. Ijjebe tē ubáha^{n'} basni[']dihé amá éqǫ^{n'}be hí tē. Kú-
There reached home, Door the tent front he passed in he ad they when he came in sight. (Sound
they say. And Grizzly bear old woman he killed they say Rabbit his son the Rab-
(sub.) her of low)
- biamá. Ga^{n'} Ma^{n'}teú wa'íjinga t'čēa-biamá Mactein[']ge ijin[']ge aká. Ma-
they say. And Grizzly bear old woman he killed they say Rabbit his son the Rab-
(sub.) her
- etein[']ge áwahmankáce qǫ'čé^{n'}qǫ'čakiqǫ^{n'} ā, á-biamá. Wí, wí, wí. á-biamá.
bit where are you who you pitied mine for me I said, they say. I, I, I, said, they say.
(sub.)
- 15 Za'č-qti-a^{n'}-biamá. Kí jingá háci aká, Wí-hna^{n'} etē edučha-máji tē, á-biamá
A great confusion they say. And young hat the I alone even I did not follow them, said, they say.
(sub.)
- Ga^{n'} čéaká čábqǫ^{n'} zani t'čēaqǫ^{n'}-biamá. Ga^{n'}, qǫ[']adi ní čéacki qǫ[']adi^{n'} tē
And this (col.) three all he killed them, they say. And, Your water you go for you stand as
father him
- tičá-gǫ, á-biamá Mactein[']ge ijin[']ge aká. Há! jǫ'čēha, á-biamá Ma^{n'}teú
pass on, said, they say Rabbit his son the O! older brother, said, they say Grizzly bear
(sub.)
- 18 jǫ'ngá umúcte činké. Ga^{n'} újawa[']-qti iqádi činké jǫ'ngéqǫ^{n'}-biamá. Dadfla,
young left from shooting he who. And having a very his father he who he with his they say. O father,
good time own
- ma^{n'} d'úba inǫxá-gǫ hǎ, á-biamá. Ga^{n'} ma^{n'} gǫxá-biamá, hégaji ma^{n'} čí-
arrow some make for me said, they say. And arrow made for they say, a great arrow fin-
many
- eta^{n'}-biamá. Qǫqǫ-maca^{n'} éna-siqti iqáqǫ^{n'}-biamá. Ga^{n'} ga^{n'}-akáma gǫ[']-biamá:
lahol they say. Eagle feathers all alike he put on, they say. And alter he sat awhile said as follows,
they say:

Dadha, wáŋha údaⁿ-qti kaⁿbŋa, á-biamá. Aⁿ, á-biamá Mactáin'go aká.
 O father, clothing good very I wish, and, they say. Yes, said, they say Rabbit the (sub.)

Gaⁿ waŋge wiⁿ giáxa-biamá, ánuha wiⁿ amá. Cuⁿ wajin'ga ukidato júga
 And hut one made for they say, owl one they say. In fact bird several together body

bŋága qti wáŋaha-biamá. Ci hiⁿbé égaⁿ ánuhu akíwa nŋaⁿ-biamá. Si- 3
 all very he clothed they say. Again moreover no owl both he put they say. a on (where)

ŋíze maⁿŋiⁿ-bi tó'di, Há! há! há! é-hmaⁿ-biamá. ánuhu wanaⁿhutaⁿ-
 step walked, they say when, Hut hu! hu! hu! said habitually they say. Owl he made them hunt as

hnaⁿ-biamá. Caⁿ wajin'ga bŋága hutaⁿ za'č'-qti-aⁿ-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 aⁿwáŋa maŋŋin-gá.* 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. Saussouci and F. LaFlèche gave "tiŋái-gá haí" instead of tiŋábi-gá haí. The Kwapa ŋegíha (Kansas, etc.) uses "hi" as a plural sign, where the Omaha ŋegíha has "i."

43. 6. *bŋagaqti*, pronounced *bŋa+gaqti* by Nudaⁿ-axa.

44. 7. *wani hebe* - - - *iŋŋaⁿ-biamá.* The piece of clotted blood was about the size of two fingers.

44. 9. *abayu ŋaⁿ nŋaⁿ-bi egaⁿ,* 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 ŋagiⁿ ŋŋačé té.* "You must speak to him for a piece that you can carry yourself."

45. 16. *ie té égiŋaⁿ-hnaⁿ,* etc. "Why, Rabbit, you have not been using such language, but (now) you are active."

45. 19. *aⁿanajají,* equal to *aⁿŋŋeⁿ-je—ŋaŋiⁿ-naⁿpaŋí.* See fifth myth, 23, 11.

46. 1. *nŋánaⁿ-pa-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. Saussouci.

46, 4. náji, égaⁿ.qti iⁿçalmiⁿ eskaⁿ. "I suspect that you have been treating my father just so."

46, 12. ubahaⁿ basmíndihé ama. A case of *hapax legomenon*. F. La Flèche would read "Kíla-biama, he shot at her," instead of "Ku-biama," which is not plain to him.

46, 16. çíadi, 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. heçajl, pronounced here as heçajl.

46, 20. içaça-biama. Instr. from aça, 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. "Alas 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. "Qu-a-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. "Kn!" (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 ICTNIKE.

TOLD BY NUDA^u-AXA.

- Maectin'ge amá çéççe Ictniké ákípa-biamá sabáji. Wuhu+! há wupá,
 Rabbit the at length Ictniko met t.ç say suddenly. Wuhu-! O grandchild,
 (adv. sub.)
- há wupá, á-biamá. I'c'áge, edéce táda", á-biamá Maectin'ge aká. Jucpáha,
 O grandchild, said, they say. Venerable what would you said, they say Rabbit the
 man, say! (sub.) O grandchild,
- 3 wajin'ga wiⁿ gçé çin'ke t'ean'kiçá-gá, á-biamá. Ga^w kida-biamá. Kusan-
 bird one going homeward, cause me to kill it, said, they say. And shot at it, they say. Thro:
 the one that
- dé'-qti iça^wçá-biamá. Uçpáçé í amá. Uçá amá. Jucpáçá", çá'ean'gíçá-gá.
 and through be put it, they say. Falling coming, they Lodged they
 say. (in a tree) say. O grandchild, pity me.
- Há wupá, há wupá, pí-qti çá'ean'gíçá-gá, á-biamá. An'kaji, i'c'áge, aa^w bçá
 O grandchild, O grandchild, again very pity me, said, they say. Not so, venerable I abandon
 it
- 6 tá münke; çizé ma^wçin'-gá, á-biamá. An'kaji, wupáha, ma^w kē údaⁿ tcábe
 will I who; to take it walk thou, said, they say. Not so, grandchild, arrow the good very
 (adv.)
- éde hnizaji çí ç'be açi^w táda", á-biamá (Ictniké aká). Wúhu+! á-biamá,
 but you take it if who have it shall! said, they say Ictniko the (sub.). Really! said, they say,
 not
- i'c'áge uhé ga^wçá ínahiⁿ áhaⁿ. Ga^w wáçaha tē çionúda-biamá bçúga.
 venerable to have wishes truly I And clothing the pulled off they say the whole.
 man, his way
- 9 Qçabé tē áue aça^w-biamá. Çéçu çtē áçaskábe te há', á-biamá. Edécegaⁿ á
 Tree the climb- went, they say. There even stick will said, they say. What were you I
 ing saying
- i'c'áge, á-biamá. Ná! úçapaçaⁿ edéça-máji. Çáçi wéahide iⁿhi áhaⁿ,
 venerable said, they say. Why! grandchild what I said I not. A long time back far he has I
 man, gone for me
- ehé münké, á-biamá. Ga^w çé amégaⁿ çí égaⁿ-biamá. Çéçu çtē 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. Edécegaⁿ ä iⁿc'áge, á-biamá. Nā! úcpaçaⁿ, edéha-máji.
 said, they say. What were you I venerable said, they say. Why! grandchild, what I I not.
 Á long far he has I was saying, said, they say. And as he was going again so
- Yáci wéahide iⁿ'hi áhaⁿ, ehé miñké, á-biamá. Gaⁿ' fé amégaⁿ cí égaⁿ-
 (time back) reached for me I was saying, said, they say. And as he was going again so
 biamá. Céçu cté áçaskábe te há', á-biamá. Edécegaⁿ ä iⁿc'áge, á-biamá. 3
 they say. There even let him stick said, they say. What were you I venerable said, they say.
 saying men
- Nā! úcpaçaⁿ, edéha-máji. Kañ'ge iⁿ'hi áhaⁿ, 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 bora,
- Gaⁿ' cí fé amá cí égaⁿ-biamá. Céçu cté áçaskábe te há', á-biamá. Edécegaⁿ
 And again he was again so they say. There even let him stick said, they say. What were
 going you saying
- ä iⁿc'áge, á-biamá. Céçu cté áçaskábe, ehé, á-biamá (Ictnike aká). 6
 I venerable man, said, they say. There even he sticks, I said, said, they say. Ictnike the (sub.).
- Mactein'ge aká jaⁿ' tē áçaskabá-biamá. Gaⁿ' wáçaha tē áçaha-bi égaⁿ'
 Rabbit the (sub.) tree (ob.) stuck to it they say. And clothing the he put on, they having
 say
- taⁿ' wāngçaⁿ wiⁿ' é'di ahí-bi égaⁿ' n'kagahi ijañ'ge wiⁿ' gçaⁿ'-biamá. Cé
 nation one there arrived, having chief his daughter one he married, they say. This
- jūngá aká wajiⁿ' cte açá-biamá. Égiçe maⁿ' cíaça uçixidá-biamá yí égiçe 9
 young (sub.) in a bad humor departed, they say. It came to on high she gazed they say when at length
 pass
- níaciⁿ'ga gaⁿ' taⁿ' amá, qçabé áçaskábe najiⁿ' taⁿ' íça-biamá. Gaⁿ' gasá-biamá
 person he was stand- they tree sticking to it who was stand- she found him, And she cut it, they
 ing a while say, ing they say.
- qçabé tē. Gaqíçá-bi égaⁿ' jaⁿ' kē ántaⁿ-qti néça-biamá Égiçe náqpaⁿ-
 tree the Madoit fall they having wood the straight towards made a fire, they At length she cnaed
 (std. ob.) by cutting say (fig. ob.) say.
- çai tē. Gaⁿ' júgçe gçiⁿ'-biamá dēde tēdi. Níaciⁿ'ga wiⁿ' 'ágçeaⁿ' çē teábe 12
 it to meet. And with her he sat they say fire at the. Person one caused me to vary
 suffer much
- cuçé, á-biamá. Aⁿ'haⁿ, é'üi ahí éde wijaⁿ' çé aká áçixai, á-biamá. Gaⁿ'
 went to said they say. Yes, there he ar- bnt my elder the married said they say. And
 yon he rived him (sub.) him sho
- júgçe aqçá-biamá. Çéamá wáçixe uqiⁿ' a çé amaçaⁿ' Mactein'ge ijin'ge
 with him she went they say. This one to marry a sulky about go who did, they Rabbit his son
 however! man say
- júgçe aqçí, é-hnaⁿ-biamá, çahíde-hnaⁿ'-biamá. Gaⁿ' ahí-biamá. Céçin' qíçá 15
 with him she has said habitu- they say, ridiculing habitually they say. And he nr. they say. That eagle
 come home ally her
- wiⁿ' cuçé hau. Mactein'ge ijin'ge éçaⁿ'be égaⁿ' te, á-biamá. Kíde ágaji-
 one goes to you I Rabbit his son do let him be coming in said, they say. To shoot they com-
 sight at it mnded
- biamá. (Mactein'ge ijin'ge aká kañ'gē-qçei ahí-biamá yí wáçaha aká
 they say. Rabbit his son the near at hand very arrived they say when clothing the (sub.)
 (sub.)
- wajiⁿ'ga ígíçahaⁿ'i tē íí tē, hítaⁿ'-biamá Ictnike aká gá-biamá: Gáqtaⁿ- 18
 híri knew its own coming cried the (hooted) they say. Ictnike the, said, as follows, They always
 (sub.) they say:
- hnaⁿ'i há. Qçíji égaⁿ' gçiⁿ'i-gá, á-biamá.) Unçé qíçá wiⁿ' hañ, á-biamá.
 do so Silent so sit ye said, they say. Goes to eagle one ! said, they say.
 you

- Mactein'ge ijin'ge éça^{be} ágajji-gǎ háú, á-biamá. Ictínike amá éça^{be}
 Rabbit his son to come in command ye ! said, they say. Ictínike the (mv. coming in sight)
- ahf-biamá. Ámustá-qti she amá. Kída-bi ega^{n'} míona^{n'}-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^{be} ahf-biamá. Ga^{n'}té-qti xi éça^{be} ahf-bi xi húçuga ída^{n'}-
 the other one in sight arrived, they say. A great while when in sight arrived when tribal circle right
 they say
- beaá-qti gawi^{n'}xe ma^{n'}çin^{n'}-biamá qiçá amá. Kíde çéça-biamá xi t'éça-
 through the middle walked they say eagle the (mv. sub.). Shot at with they say when he killed him
 him
- biamá. Wuhú! t'éçai háú, á-biamá. Téná'! Mactein'ge ijin'ge é aká xi,
 they say. Wuhú! he killed ! said, they say. Why! Rabbit his son that the one when, (f)
- 6 á-biamá. T'éçai té ueka^{n'} çan'di ahf-bi xi hi^{n'}qpé wi^{n'} uçiqpaçá-bikéamá.
 said, they say. He killed it deed the (place) arrived, when the feather one had fallen, they say.
 where they say
- Çizá-biamá. Gáké ihéça-gǎ á-biamá, wa'ú é waká-bi ega^{n'}. Qiçá skiná-
 He took it, they say. That put it away, said they say, woman that he meant. Eagle contended for
- biamá nfaci^{n'}ga bçúga. Égasani xi a^{n'}ba amá Máca^{n'} ihéçaçé kè da^{n'}bá-gǎ
 they say men all The next day when day they say. Feather you put away the look at it
- 9 há, á-biamá. Da^{n'}bá-biamá. Hi^{n'}+! á-biamá. Çaqúba-biamá. Çéçínké
 said, they say. Saw it, they say. Oh! said they say. Spoke in wonder, they This one
 who
- qiçá bçúga-qti-a^{n'} çínké, á-biamá. I'e'áge éçi^{n'} ma^{n'}çin^{n'}-gǎ, á-biamá. Ga^{n'}
 eagle the whole the one said they say. Venerable man take it to him said they say. And
 who, she ho
- éçi^{n'} ahf-biamá. Égasani xi, Cuçé qiçá wi^{n'} háú, á-biamá. Mactein'ge ijin'ge
 having, she arrived, they say. The following when, Goes eagle one ! said, they say. Rabbit his son
 it for him
- 12 éça^{be} ágajji gǎ háú, á-biamá. Ictínike amá éça^{be} ahf-biamá. Ámusta-
 to appear command ye ! said, they say. Ictínike the (mv. in sight) arrived, they say. Directly
- qti she amá. Kída-bi ega^{n'} míona^{n'}-biamá. Çéaká áma aká éça^{be} ahf-
 above it they say. He shot at it, having he missed it they say. This one the other one in sight ar-
 rived
- biamá. Ga^{n'}té-qti xi éça^{be} ahf-bi xi húçuga ída^{n'}beaá-qti gawi^{n'}xe
 they say. A great while when in sight arrived, when tribal circle right through the circled around
 middle
- 15 ma^{n'}çin^{n'}-biamá qiçá amá. Kíde çéça-biamá xi t'éça-biamá. Wuhú! t'éçai
 walked they say eagle the (mv. sub.). Shot at with force, they when he killed him, they Wuhú! he killed
 him say.
- háú, á-biamá. Téná'! Mactein'ge ijin'ge é aká xi, á-biamá. T'éçai té
 ! said, they say. Why! Rabbit his son that the one when, (f) said, they say. He killed it
- ueka^{n'} çan'di ahf-bi xi hi^{n'}qpé wi^{n'} uçiqpaçá-bikéamá. Çizá-biamá. Gá-
 deed the (place) arrived, when light feather one was falling they say. He took it, they say. That
- 18 kè ihéça-gǎ Égasani xi a^{n'}ba amá. Máca^{n'} ihéçaçé kè da^{n'}bá-gǎ há,
 (fg. oh.) put it away. The next day when day they say. Feather you put away the look at it
 (fg. oh.)
- á-biamá. Da^{n'}bá-biamá. Hi^{n'}+! á-biamá. Çaqúba-biamá. Çéçínké qiçá
 said, they say. Saw it they say. Oh! said they say. Spoke in wonder, they This one eagle
- bçúga-qti-a^{n'} çínké, á-biamá. I'e'áge éçi^{n'} ma^{n'}çin^{n'}-gǎ, á-biamá. Ga^{n'} éçi^{n'}
 the whole the one said they say. Venerable man take it to him, he said they say. And having
 who, she man he it for him

- ahí-biamá. Égasani xi, Cuçé qifá wiⁿ haú, á-biamá. Mactcin'ge ijin'ge
arrived, they say. The next day when, Goes to eagle one I said, they say. Rabbit his son
- éçaⁿbe ágajji-gá haú, á-biamá. Ictinike amá éçaⁿbe ahí-biamá. Ámústá-qi
to appear command ye I said, they say. Ictinike the (mv. in sight arrived, they say. Directly above sub.)
- the amá. Kída-bi egaⁿ múonaⁿ-biamá. Çéaká áma aká éçaⁿbe 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.
- Gaⁿté-qi xi éçaⁿbe ahí bi xi húçuga ídaⁿbeaá-qi gawiⁿxe maⁿçiⁿ-biamá
A great while when in sight arrived, when tribal circle right through the circled around walked they say they say middle
- qifá amá. Kíde éça-biamá xi t'éça-biamá. Wuhú! t'éçai haú, á-biamá.
eagle the (mv. He shot at him with force, they when he killed him, they Wuhú! he killed I said, they say. sub.)
- Téuá! Mactcin'ge ijin'ge é aká xi, á-biamá T'éçai té uekaⁿ çan'di ahí-bi 6
Why! Rabbit his son that the when said, they say. He killed it deed the (place) arrived (sub.) (f) where they say
- xi hiⁿçpé wiⁿ uçíçpáçá-bikéamá. Çizá-biamá. Gáké ihéça-gá. Égasani
when light one was falling, they say. He took it, they say. That put it away. The next (fig. ob.) day
- xi aⁿba amá. Mácaⁿ ihéçaçé ké daⁿbá-gá há', á-biamá. Daⁿbá-biamá.
when day, they say. Feather you put away the look at it said, they say. Saw it they say. (fig. ob.)
- Hiⁿ+! á-biamá. Çaqúba-biamá. Çéçínké qifá bçúga-qi-aⁿ çínké, 9
Oh! said she, they say. Spoke in wonder, they say. This one eagle the whole the one who,
- á-biamá. Iⁿe'áge éçiⁿ maⁿçin'-gá, á-biamá. Gaⁿ éçiⁿ ahí-biamá. Égasani
said they say. Venerable take it to him, said they say, And having arrived, they say. The next she man be it for him day
- xi, Cuçé qifá wiⁿ haú, á-biamá. Mactcin'ge ijin'ge éçaⁿbe ágajji-gá haú,
when, Goes to eagle one I said, they. Rabbit his son to appear command ye I
- á-biamá. Ictinike amá éçaⁿbe ahí-biamá. Ámústá-qi the 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.) they say
- egaⁿ múonaⁿ-biamá. Áma aká éçaⁿbe ahí-biamá. Gaⁿté-qi xi éçaⁿbe
having he missed it they say. The other in sight arrived, they say. A great while when in sight
- ahí-bi xi húçuga ídaⁿbeaá-qi gawiⁿxe maⁿçiⁿ-biamá qifá amá. Kíde
they say arrived, when tribal circle right through the circled around walked they say eagle the (mv. He shot at him sub.)
- éça-biamá xi t'éça-biamá Wuhú! t'éçai haú, á-biamá. Téuá! Mactcin'ge 15
with force, they when he killed him, they Wuhú! he killed I said, they say. Why! Rabbit
- ijin'ge é aká xi, á-biamá. T'éçai té uekaⁿ çan'di ahí-bi xi hiⁿçpé wiⁿ
his son that the when, said, they say. He killed it deed the (place) arrived, when light one (sub.) (f) where they say they say feather
- uçíçpáçá-bikéamá. Çizá-biamá. Gáké ihéça-gá. Égasani xi aⁿba
was falling, they say. He took it, they say. That (fig. ob.) put it away. The next day when day
- amá. Mácaⁿ ihéçaçé ké daⁿbá-gá há', á-biamá. Daⁿbá-biamá. Hiⁿ+! 18
they say. Feather you put away th- look at it said, they say. Saw it they say. Oh! (fig. ob.)
- á-biamá. Çaqúba-biamá. Çéçínké qifá bçúga-qi-aⁿ çínké, á-biamá.
said they say. Spoke in wonder, they This one eagle the whole the one who said they say. she
- Iⁿe'áge éçiⁿ maⁿçin'-gá, á-biamá. Gaⁿ éçiⁿ ahí-biamá. Ki, Aháú! á-biamá.
Venerable take it to him, said they say. And having arrived, they say. And, Well! said, they say. man he

- Ɔéxe-gaxú cétó i'c'áge wnwáci-de i'p'íi' ngf te, á-biamá. Ga' ea'ba amá
Drum that venerable employ some one, for me let him said, they say. And that day it was
(obj.) (obj.) and bring it home they say
- ʒi letinike aká mliúpezi pèj'í-qi áfahá-bi té amá. Kí Mactein'ge ijin'ge
when letinike (the an old, worn had very he had put on, they say. And Rabbit his son
(sub.) piece of tent skin
- 3 e wáfaha áfahai éde gí'í tá akáma. Ga' na'onúda-biamá wu'gí'ge. Ci
that clothing he wore but he was about to give it And he kicked it off, they say all. Again
(one) took, they say.
- álmahu téga' álmaha g'fíza-gú há, c'c'tó, á-biamá Mactein'ge ijin'ge aká.
you wear in order that you wear it take your own that said, they say Rabbit his son the
(sub.)
- Ga' 'i-biamá. Ɔe wág'fízá-biamá. Áfaha-bi egu' úgimaji'-biamá, hí'bc
And he gave it to him, they say. That he took his own, they say. Put on, they having he stood in his own, they
say, moon-
- 6 eti uja'-biamá. Ga' Mactein'ge ijin'ge aká Ɔéxe-gaxú uti'waki'fá-bi egu'
too he put on, they say. And Rabbit his son the drum caused them to strike having
(sub.)
- letinike ma'ci f'ekí'fá-biamá. Ga' wéahide hí ʒi e'zíta' uqpa'f'c' g'kí'fá-
letinike high sent him they say. And far arrived when thence to fall caused him to be returning
biama.
- Ga' 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.

Ietinike is doubtless the ʒaiwere Ietinike. The Iowas say that Ietinike was the son of Pi, the Sun. Ietinike 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 Ietinike assumes the form of Hega, the Buzzard.

50, 9. c'c'f'u eté w'askalie te ha (let him) stick even there where you are.

51, 4. iingfo, contraction by degrees from iingfa' hui; iingf' hui; iingf' ai; iingfo. Compare the pronunciation of gaqa-n'ci (almost "gaqó'f'ci").

51, 7. Ietinike 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. Mactein'ge ijin'ge é aká ʒi. 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. hí'qpe wí' n'qipa'fa-bik'amá, literally; *five feather, one, it lay (he), they say* (biama), *having been caused to fall* (u'qipa'f'c').

52, 7. qí'fa ikíua-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'p'íi' ngf te denotes that the men who brought the drum lived in the lodge with the Rabbit's son. Sanssouci prefers to read, "i'p'íi' n-i tái," let them who live

elsewhere, not here, bring it to me; or, "i'çi-wakiçé te ha," let him cause them to bring it to me.

54, 1. Pe'áge, his wife's father.

54, 3. *ci ahnaha tega' ahnaha geiza-gá há, ce té.* 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. *úginaji^a-biama* implies a plural animate object, i. e., the birds on his clothing. Ordinarily, *uginaji^a-biama* is the proper word.

The first day that Nuda'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 Waba'çicege, the Orphan, as Macawakude 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," said she. "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 Ietinke 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, Ietinke'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 Ietinke up high in the air. And when he reached a distant point, he caused him to come back falling thence. And Ietinke died by falling.

SIŒEMAKA'S ADVENTURE AS A DEER.

TOLD BY **IAŒIⁿ-NAⁿPAU**, AN OMAHA.

SiŒemakaⁿ iŒaⁿ iŒeŒe juŒigŒa-biamá ená-qtei. EŒiŒe wa'ú ŒáŒŒiⁿ
 SiŒemakaⁿ his dwell in he with his they say alone. It happened woman three
 grandmother a lodge own

aŒé amáma: SiŒemakaⁿ-é, wa'ú aŒŒáŒe taŒ hé, á-biamá. Hiⁿ+! winaⁿ,
 were going, they say. SiŒemakaⁿ Oh! to hoo we go will said they say. Oh! first daughter
 they say.

Œéké wakéŒ edegaⁿ ŒáŒuⁿhá-qtei iⁿ't'e hé, á-biamá iŒaⁿ aká. Œajái Œi 3
 this sick but nearly dead to me said, they say his the You loath if
 (fig. oh.) grandmother (sub.).

daⁿbái-á hé, Œéké, á-biamá. Daⁿbái-bi Œi maŒúde Œaⁿ'ha ké'di eaⁿ-qti
 look at him this this said they say. They saw they when ashes edge by the just so
 (fig. oh.) his him say

uxiŒataⁿ jaⁿ'-biamá, xagé jaⁿ'-biamá SiŒemakaⁿ aká, Haⁿ! haⁿ! haⁿ!
 turning himself he lay they say, crying he lay they say SiŒemakaⁿ the (sub.). ha! ha! ha!
 (fig. oh.)

Daⁿbái-biamá wa'ú ŒáŒŒiⁿ aká. Hiⁿ+! ŒiŒaⁿ, wiⁿ'ké-qtei-aⁿ wa'úŒiŒŒga. 6
 They saw they say woman three the (sub.). Oh! husband's she told the exact truth
 him sister, old woman.

ŒáŒuⁿhá-qtei t'é ké, á-biamá. AŒá-biamá wa'ú ŒáŒŒiⁿ amá. Aⁿ'Œa-
 Nearly very dead holes, said, they say. Went they say woman three the (sub.). They left
 him

biamá. Aⁿ'Œa aŒá-bi Œi SiŒemakaⁿ aká páhaⁿ átiáŒa-biamá. Œaⁿ'há,
 he went, they say. Leaving him they they when SiŒemakaⁿ the (sub.) arose suddenly they say. Grand-
 mother.

Œéké Œaⁿniⁿ'ŒŒickahá ŒiŒha iⁿ'Œá-gá á-biamá. ŒíŒi ŒéŒa-biamá. SiŒé- 9
 that spotted fawn skin hag hand to me said they say. Gave suddenly they say. SiŒé-
 (fig. oh.) his

makaⁿ ŒŒiŒga uŒŒaiŒiⁿ'-biamá, Œáqti gaŒá-biamá. Égaⁿ Œié balaⁿ'-qti
 makeⁿ the whole stood in his own they say, deer made they say. So side middle of very
 rounded part

Œaⁿ maⁿ wiⁿ ubáxaⁿ gaŒá-biamá, i wami gaŒá-biamá. Naⁿ'Œe gaⁿ
 the arrow one sticking in made they say, mouth blood strands they say. Running so
 (oh.)

áŒá-biamá Wa'ú ŒáŒŒiⁿ wa'é-ma-Œa abí-biamá Haⁿ'ŒŒiⁿ'Œe wa'é ma'Œiⁿ'- 12
 he went, they say. Woman three those hoeing to arrived they say. Beans hoeing walked
 biamá wa'ú amá. Hiⁿ+! ŒiŒaⁿ, Œáqti wiⁿ Œe t'éŒé-qti-aⁿ i Œiⁿ hé, á-biamá.
 they say woman the (sub.). Oh! brother's deer one this badly wounded he is con- said they say.
 wife ing she

- Afi^{n'} afa'-biamá. Ca^{n'} wan'gicé-qi wa'ú amá ciquá-biamá. Afi^{n'} afa'-bi
 Having they went, they say. And all very woman the (sub.) chased it, they say. Having they went
 him they say.
- ga^{n'} uti^{n'} xi gaona^{n'} xi ga^{n'} wé'ahidé'-qi wáfi^{n'} ahí-biamá. Wíubeni agí
 so they hit when missed with it as far very having he arrived, they say. Going round coming
 got to him say. back
- 3 biamá Siéemaka^{n'} amá. Agí-bi ega^{n'} újila gina^{n'} óm'dá-bi ega^{n'} ha^{n'} bçin'ge
 they say Siéemaka^{n'} the (sub.). Coming back, having bag pulled off they having beans
 they say they say
- itégiçé új-biamá újila ké. 'I^{n'} féça-bi ega^{n'} ngfá-biamá íya^{n'} çínké
 putting put in they say bag the Carried sub. they having he went they say. his the (ob.)
 together (ob.). deny say homeward grandmother
- giáðé. Íya^{n'} çínké'di 'I^{n'} nki-biamá. Ya^{n'}há, dúaka újila únaqç
 drew near his own to the carrying he reached home, they say. Grand- this one here suck hiding
 his own grandmother
- 6 ihéça-gá, á-biamá. Qáde nan'de ké'ia égih íçéça-biamá, ánaqç ihéça-
 put away, said they say. Grass side of teul at the headlong she sent they say, hiding she put it
 he suddenly
- biamá. Ki wa'ú fábfí^{n'} agí-biamá. Ná! wa'újingu çinúça ha^{n'} bçin'ge
 they say. And woman three coming back, they say. Why! old woman your grand- child beans
 they say.
- añxí'ai çá^{n'} eti wan'gicé'-qi wé'í^{n'} agí tē hé, á-biamá. Hi^{n'}! wina^{n'},
 we hood for ourselves all very carrying was coming said, they say. Oh! first daughter,
 heretofore
- 9 añ'kaji'-qi-a^{n'} hé. Çéçé wakége eta^{n'} bai tē ca'ea^{n'}-qi-a^{n'} hé, á-biamá.
 not so very This (fig. ob.) sick you saw as he continues very said they say.
 sho
- Da^{n'} bá-biamá xi, Hi^{n'}! eixa^{n'}, wí^{n'} ké-qi-a^{n'} hé, náçulá-qtei t'é ké hé,
 They saw they say when, Oh! brother's she told the exact truth nearly very dead he lies
 wife.
- á-biamá. Agfá-biamá wa'ú amá. Ya^{n'}há, ké, uhañ'-gá, á-biamá.
 said they say. Went they say woman the (sub.). Grandmother, come, cook them, said they say.
 she homeward ho
- 12 Waçáte júgigéá-biamá Ya^{n'}há, nágaca^{n'} bçé te, á-biamá. Man'dé ké
 Eating he with his they say. Grandmother, I travel I go will said they say. Bow the
 own (ob.)
- gçíza-bi ega^{n'} afa'-biamá. Ca^{n'}-qi qáde ekúbe sidúhi ekúbe úda^{n'}-qi
 took his they having he went, they say. All at once grass deep aldúhi deep good very
 own say
- çá^{n'} é'di ahí-biamá. Qáde çibúú íça^{n'}-biamá. Ca^{n'}-qtei agçé amá. Akí-
 the there he they say. Grass he made it found they say. All at once he went they say. Reached
 (ob.) arrived homeward homo
- 15 bi ega^{n'} xagé-lua^{n'} gáxe gçí^{n'}-biamá. Báta^{n'} çaxáge á, á-biamá íya^{n'}
 they having crying regul-ly made Eé sat they say. Why you cry I said they say his grand-
 say mother
- aká. A^{n'}ha^{n'}, ya^{n'}há, úeka^{n'} wí^{n'} a^{n'}bali éde téqi hégaji, á-biamá. Edáda^{n'}
 the Yes, grand- died one I am picked but difficult not a little, said, they say. What
 (sub.) mother, out he
- téqi xi ga^{n'} noné te hé, á-biamá. Ya^{n'}há, wateçgaxe a^{n'}bali, á-biamá.
 difficult xi so you tell it will said, they say. Grandmother, to dance I am picked said, they say.
 sho
- 18 Éde, ya^{n'}há, úçaze júwigéçé te aí, á-biamá. Áwate téqi tē ga^{n'} é'di
 But grandmother, to chorus I with you will they he they say. Where difficult the still there
 said, said (ob.)
- añgáçé té, á-biamá wa'újingu aká. É'di ahí-biamá xi, ya^{n'}há, çé éde
 we go will, said, they say old woman the (sub.). There arrived, they say when, Grandmother, this but

na^{n'}te čicta^{n'} ákiŋčai ke, á-biamá. Ca^{n'}-qti gaⁿ man'dě jin'ga gęiza-
 dancing finished they have gone said, they say. All at once bow little took his
 toward he
 bi egn^{n'} na^{n'}(á-biamá. Iqa^{n'} činké účazá-biamá Iqa^{n'} činké uęúriqá-
 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.

Saussonei said that Maeteŋge-in, the Rabbit, was SiŒemaka. The latter name cannot be translated, the meaning being unknown.

57, 9. paŋiŋčiekaha, i. e., paqti jŋga, ha kę gęeje, the spotted skin of a fawn.

57, 10. čić baha^{n'}, the projecting part of the side of an animal. The side of a human being cannot have this term applied to it.

58, 2. utiⁿ gacna^{n'}gi to strike at an object, missing it when the weapon reaches it.

58, 3. njiba gim^{n'}onda-bi, he pulled off his skin (or sack) by the feet.

58, 4. iⁿ čęča-bi, he put it on his back suddenly. Giqade 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. sidli. See Dictionary.

58, 14. Qade čibuŋ iqa^{n'}-biamá. F. La Flèche read, Qade kę'di čibuŋ iqa^{n'}-biamá: Grass, on the, he became round (by pulling his legs and body together as he lay down).

58, 16. a^{n'}bahi, from bahi, to pick up, gather up; used here instead of a^{n'}čaha, I am selected.

59, 3. ču^{n'}na^{n'}paj said that the rest of this myth was "shameful," so he would not tell it.

TRANSLATION.

SiŒemaka dwelt alone in a lodge with his grandmother. It came to pass that three women were going (along). "O SiŒemaka," 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. SiŒemaka lay crying, "Ha! ha! ha!" 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, SiŒemaka arose suddenly. "Grandmother, hand to me that spotted fawn-skin bag," he said. She tossed it to him suddenly. SiŒemaka 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, SiŒemaka 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 siduhl (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 choros," 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 choros. He made sport of (deceived) his grandmother.

ICTINIKE, THE TURKEYS, TURTLE, AND ELK.

TOLD BY ǰAQIⁿ-NAⁿPAJL.

- Zizika d'úba ǰdí amáma hégaçtewaⁿǰi. Maⁿ ǰedé maⁿ'ciadı-çti maⁿ'sa-
 Turkey some there were they by no means a few. Ground edge very high arrow.
- çti maⁿ'tadı-çti wabáhi amáma Ictinike amá ǰ'di çé amá. Wéça-bi egaⁿ'
 weed altogether within they were feeding, they Ictinike (the) there went they Found them, having
 say, (sub.) they say.
- 3 caⁿ'-çti bamámaxe qáça agf-biamá. Eáta ámaⁿ wi bçát etédaⁿ, eçégaⁿ'-bi
 at once bending his head back he was coming, How I do I I eat aptly thought, they
 repeatedly again they say.
- egaⁿ' wéçigçaⁿ gaxá-biamá. Caⁿ'-çti miçá-ha waiiⁿ' betaⁿ'taⁿ-bi egaⁿ' íçⁿ
 having decision he made they say. At once raccoon-skin robe rolled up several having some-
 thing for carrying
 times, they say.
- gaxá-biamá. 'Iⁿ'-bi egaⁿ' caⁿ'-çti ǰaⁿ'çin[']-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-qçei ǰaⁿ'çin[']-biamá. Wuhu+! iⁿ'ç'áge 'uⁿ' egaⁿ'. Daⁿ'bái-gá, á-biamá
 passing close by them he ran they say. Wuhu+! old man something is the matter. See him, said, they say
- Zizika amá. Ná! iⁿ'ç'áge 'aⁿ' éiⁿ'te, á-biamá. Aⁿ'haⁿ, égaⁿ'-çti-aⁿ', á-biamá
 Turkey the Why! venerable man ho the matter Yes, it is just so, said, they say
- Ictinike aká. Taⁿ'wañççaⁿ d'úba ewéçuxa te ał égaⁿ, aⁿ'gi-ahí égaⁿ
 Ictinike the (sub.). Village some I sing for them will said having, come for me having
- 9 wa'aⁿ' té agfⁿ'in' áçihé áça, á-biamá. Uhú! iⁿ'ç'áge, aigú çti aⁿ'naⁿ't égaⁿ
 song the I have been carrying indeed, said they say. Oh! venerable we too we dance some-
 (ob.) mine ho what

taí, á-biamá Zizika amá. An'kaji, awánaqfi^{n'}. qti ma^{n'}hçi^{n'}, á-biamá Ictinike
will, said, they say Turkey the (sub.). Not so, I in a great hurry I walk, said, they say Ictinike

aká. Angú eti i^{n'}c'áge a^{n'}na^{n'}t éga^{n'} qti hué te, á-biamá Zizika amá. Wuhu+1
the We too venerable we dance some- when you go may, said, they say Turkey the
(sub.) man what (sub.)

dada^{n'}, awánaqfi^{n'} teábe fa^{n'}eti faua^{n'}to ctéctewa^{n'} ju^{n'} tai, á-biamá Ictinike 3
what, I in a hurry very heretofore you dance notwithstanding you do will said, they say Ictinike

aká. Hnu! ké, tudaké, nçéwi^{n'} gfi-gá, á-biamá Ictinike aká. Uçéwi^{n'}
the Ho! come, let us see, enlisting come ye said, they say Ictinike the Collecting
(sub.) hither, (sub.)

ngí-biamá. Gun'ki waii^{n'} nçtça-biamá. Baçúwi^{n'}xe u^{n'}wu^{n'}çica^{n'}i-gá,
they were coming, And robe he pulled they say. Bounding around go ye around me,
they say. open

á-biamá. Jangá-qti çáçí^{n'}çé, u^{n'}çá^{n'}u^{n'}çtci the u^{n'}wa^{n'}çica^{n'} ma^{n'}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 Ictinike aká. Ictá-çip^{n'}zúí-gá. Égíçe ietá çáçni qti ietá
said, they say Ictinike the (sub.). Eye about ye Beware eye you open if eye

çijide taí, á-biamá Ictinike aká. I^{n'}bo çá^{n'} çimau^{n'}çça-ba çí^{n'}á^{n'}ni-gá,
you red test, said, they say Ictinike the Tail the lift up and spread ye out
(sub.) (sub.) repeatedly

á-biamá. Hau! ké, ma^{n'}tái-gá, á-biamá. 9
said, they say. Ho! come, dance ye, said they say.
he



Hél wa-da'-bo çim-ké,
Ho! looker the one who



i - ctá-ji-dé, i - ctá-ji-dé Hi^{n'}-be-hua^{n'} çí^{n'}-á-ní, hi^{n'}-be-hua^{n'} çí^{n'}-á-ní.
eye red, eye red. Tail regularly flirt up, tall regularly flirt up.

Jangá-qti-ma dá çá^{n'} u^{n'}çá^{n'}-bi ega^{n'} dá çá^{n'} waçéqa^{n'}qa^{n'}-bi ega^{n'} újiha úji 12
Big very the head the he held them, having head the then he pulled off ro- having bag filling
(oh.) they say (oh.) (oh.) pentally, they say

gçi^{n'}-biamá Ictinike aká. Újiha gata^{n'}ha nçi-biamá, uskç^{n'}-qti uji-biamá.
sat they say Ictinike the (sub.). Bag that high he filled, they say, full very he filled, they
say.

Zizika jin'ga smtá-bi éde fbaha^{n'} tá amáma, ictáxa^{n'}xu^{n'} gáxe ma^{n'}çí^{n'}-biamá.
Turkey small halfgrown, but was about to know it the eyes opened he made he walked they say.
they say as he moved, a little now and then

Jangég an'gaçí^{n'} cenáwaçé açaf. Dáda^{n'} baskíçe. Ictinike aké akédega^{n'}, 15
Big some- we who destroying us he goes. What angry. Ictinike the it was he stand-
what (sub.) ing, hut

á-biamá. K'ül A^{n'}he açá-biamá. Haha! ga^{n'}bada^{n'} wénandeáçíçé, á-bi-
said they say. (Sound of Fleeing they went, they Ha! ha! ga^{n'} how easy I fill myself to reple- said, they
he wings.) say. tion,

amá Ictinike aká. Iqa gaskí wakan'diçá-biamá. Újiha ké baqtá-biamá.
say Ictinike the Laugh- ing pantet excessively they say. Bag the he bound up, they
(sub.) say.

Gau'ki ja^{n'}jinga náçpe gasá-biamá. Çéde tç éguxç^{n'}-qti wábasna^{n'}-biamá 18
And stick roasting- he cut they say. Fire the all around he put them to they say.
stick

- Nin'dewaçê-qti **xi** ja^w wiⁿ **gakiáhaⁿ** égaⁿ, 'I! á-biamá. **Wabçáte** tē'ja
Almost done when tree one raised by the a little, 'I, said, they say. I eat on account of
- wájeáji minké. **Eátaⁿ** aja^w a^wçastágo ä, á-biamá Ietníke aká. **Çe-lina^w**
I am roasting the collection. Why you do that you cluck at me I said, they say Ietníke the (sub.). This only
- 3 **éçijaⁿ** xi cubçé tá minke, uwttiⁿ tá minke, á-biamá. **É'di** ahi-bi xi
you do it if I go to will I who, I hit you will I who, said they say. There he arrived when they say
- ca^w-qti çijiⁿjiⁿdá-biamá. **Gañ'ki** na^{bé} tē ánasandá-biamá. **Kagéhá,**
at once thrust in his arm repeatedly they say. And honed the (oh.) it closed on they say. Friend,
- içáqa ku^wbça gaⁿ cé-ma **Kagéhá,** a^wçictañ'-gá, á-biamá. **Ki** çictañ'-báji
I laugh I wanted so those. Friend, let me go, said he, they say. And let go not
- 6 ca^wca^w-biamá. **Cé-ma** hau+! waçiaççiji. **Gúdihehú-gá** hau+! á-biamá,
continued they say. Those hullo! I put my own pieces away for there for safety. Go ye further away I said he, they say,
- Ca^wnaiga é waká-bi ega^w. **Ietníke** waççiji é, á-biamá. **Pahan'ga** hí
Big wolf that he meant, they say having. Ietníke he put pieces away for says safety. said they, they before reached
- amá rehúçqabe içábetaⁿ çaté 'çá-biamá. **Içaxiçá** aça-biamá. **Ákibána^w**
the ones fat on stomach wrapped around it to eat spoke of it, they Dashing they went, they Running a race
- 9 çéçá-biamá. **É'di** ahi-bi ega^w çaqtaⁿ-biamá. **Çasni^w**-biamá. **Çasni^w**-bi
they went suddenly. There arrived, having they bit it they say. They swallowed it, they say
- ega^w çáçáça aça-biamá. **Gañ'ki** ánasandé tē xiçéçibá-biamá.
having in different directions they went, they say. And closed on the it opened itself, they say.
- Gañ'ki** híde kí égaⁿ ca^w-qti ja^wjiⁿga kē' gisnbe ihçéç ççin^w
And bottom got home having at once stick the (oh.) licked his own putting was sitting
- 12 akáma Ietníke aká. **Çé** amá niúçicaⁿ ní búbuça iça^wçé kē çá^wha kē
they say Ietníke the (sub.). went they say löke water several round put the border the (oh.)
- uhá maⁿçin^w amá. **Éçiqe** çéçanğa ní çá^wha kē'di édedi çinke amá.
following he walked they say. It happened big turtle water border by the there was sitting, they say.
- Çizá**-biamá sm'de nçá^w-bi ega^w. **Gacñbe** açi^w ahi-biamá. **Wénañdeççiqe**
Took they say tail took hold of, having. Out from having he arrived, they I make myself full
- 15 taté áhaⁿ gañ'çiji, á-biamá. **Jaⁿ** çiqá^w-biamá çí. **Jaⁿ** ákastá-qti uⁿa^w-
shall I and then, said he, they say. Wood he broke they say again. Wood piled up high he put in
- biamá **É'de** tē náhegaji gaxá-biamá. **Gañ'ki** çéçanğa maçúde tē
they say Fire the (oh.) burning much he made, they say. And big turtle oases the (oh.)
- maⁿ'te içéça-biamá. **Jéççaⁿ**-biamá Çi çaté tá akáma. **Nin'deçé** kañ'ge
under he sent suddenly. He put in the ov. ob. Again he was about to eat it. Cooked near
- 18 çé ç'i Ietníke aká ja^wtiçin'ge amá. **Aja^w**taⁿçá^wçingé. **Nin'de** xi
went when Ietníke the (sub.) sleepy they say. I am sleepy. Cooked when
- a^whniçiqi te, ijaⁿxehá, á-biamá. **Jaⁿ't'é** amá. **Jaⁿ't'é** amá xi níkeñiⁿga
you awaken will, O one, said they say. He was they say. He was they say when person
- wi^w ç'di ahi-biamá. **Çéçanğa** çizá-bi ega^w çatá-biamá níkeñiⁿga aká.
one there arrived, they say. Big turtle took, they say having ate it, they say person the (sub.).

ʃasni^m-bi ʃi ca^m-qti sili kē ʃcha ubáda^mda^m-biamá. Na^mbé tē
 Swallowed, they when at once feet the (ob.) turtle he thrust them against it. Hand the
 say one after another, they say. (ob.)

oni^m'onindé'-qti giá:ca-biamá, i tē' cti oni^m'onindé'-qti giáxa-biamá.
 I greasy (smeared) very ho made for him, they mouth the too greasy very ho made for him, they
 say, say, (ob.)

Níkaci^mga aʃá-biamá. Ictinike iʃiʃá-biamá Giđáha^m tiʃé amá. 3
 Person went they say. Ictinike awoke they say. He arose suddenly they say.

Wajéayʃji i^m'naubé'-qti-a^m té-ana, á-biamá. Sili kē ʃionúda-bi ega^m
 I roasted the collection for myself it has been cooked entirely I said they say. Feet the he pulled out, having
 too much for me ho

agí-biamá. Wánadugé'-qti ké, á-biamá. Nā! agʃáte até', é amá. Nā!
 ho was coming. (See note.) said they say. he Why! I must have eaten said they say. Why!
 they say. ho mine, ho

agʃásmi^m ʃi aja^m até', é amá. Na^mbé tē giá^m'ho ega^m, A^m'ha^m, agʃásmi^m 6
 I swallowed when I must have said they say. Hand the ho saw his own having. Yes, I have swal-
 lowed

minké', á-biamá. Níxa ʃa^m gʃé't'a^m ihéʃa-biamá. A^m'ha^m, iʃánandé'-qti-
 my own, he said they say. Stomach the ho felt his own lengthwise, they Yes, I am very
 (ob.) say.

ma^m minké', á-biamá. Aʃá-biamá ʃi éʃiʃe A^m'pa^m hégaotéwa^m'ji édi-
 full indeed, he said they say. Ho went, they say when it came Elk not a low ly any means were
 to pass there

máma. Ugás^m'bi ega^m wéʃa-biamá Ictinike aká. Hindá! ʃé-ma 9
 they say. Peeped, they say having found them, they say Ictinike the (sub.). Stop! these

awáctanka té-ana, eʃé'ga^m-biamá. A^m'pa^m ána iʃa-bi ega^m, ʃé'aká
 I tempted them will I (in he thought they say. Elk the (sub.) found him, having. This one
 thought) they say.

Ictinike aké aká, á-biamá. Káge-sa^m'ga, wíbeʃi^m áʃi'hc áʃa, á-biamá.
 Ictinike is the one said they, they Friend younger brother, I am he I who move indeed said they say.
 say. he

Káge-sa^m'ga, 'a^m ma^mhmi^m tē éga^m-qti júwigíʃe ma^mbéi^m ka^m'bča, 12
 Friend younger brother, how you walk the just so I with you my own I walk I wish,

káge-sa^m'ga, á-biamá Ictinike aká. Han! i^m'c'áge, uʃáde ʃingé'qtéi
 friend younger brother, said, they say Ictinike the (sub.). Ho! venerable man, cause for complaint
 said, they say.

áha^m, á-biamá. Qáde ʃé'ji p'á gē ʃi'ji áʃuta^m bʃáte ma^mbéi^m. Áqta^m
 I said they say. ho Grass weeds bitter the (ob.) when straight I eat I walk. How pos-
 sible

ʃaté nan'de iʃisa tabáda^m, á-biamá. An'kaji há, káge-sa^m'ga, ma^mhmi^m 15
 to eat heart the good shall said they say. Not so friend younger brother, you walk

tē éga^m-qti júwigíʃe ma^mbéi^m ka^m'bča áʃa, á-biamá. Uʃihe taté ʃa^m'ja
 the just so I with you my own I walk I wish indeed said they say. You shall have your though
 way

níkaci^mga ukéʃi^m eka^m wécpaha^m ja^m ga^m cin'gajinga uhé úwaʃagihixide
 porson common ways you understand so childrén path you seek for them at our
 request

taté, á-biamá. A^m'ha^m, écai tē égima^m taté, á-biamá Ictinike aká. 18
 shall said, they say. Yes, you say the I do that shall said, they say Ictinike the
 ho (sub.).

Hau! He-gázaza, ʃie-gá, á-biamá. Ahaú! á-biamá. Hau! gúduzúʃe
 Ho! Split-horns, you try it, said they say. Oh! said they say. Ho! facing the other
 ho way

najin'-gá, á-biamá. ʃié kē ití^m ga^m aʃó-bi ʃi ʃi'á-biamá, Ictinike
 stand, said they say. Side the to hit so went, they when failed they say, Ictinike
 ho (ob.) say.

- aⁿ'ha-bi egaⁿ'. Wuhú+ ! ugáxe éngé ínahiⁿ, iⁿ'c'áge, á-biamá. An'kaji
 fled, they say having. Wuhu-1 to be done nothing truly, old man, said they say. Not so
- há, káge-sañ'ga, an'ginan'ge ífáxuhé gaⁿ an'he há, á-biamá. Ci égaⁿ
 friend younger running over me I feared so I fled . said they say. Again so
- 3 dnbaⁿ gaxá-biamá. Wédubaⁿ tédíhi, Haul fé xí'ji, caⁿ'-dáxe tá minke,
 four times he did it, they say. The fourth time when it arrived, Ho! this when, I stop will I who,
- á-biamá. Aⁿ'haⁿ, káge-sañ'ga, aaⁿ'ha-máji tá mfnke, á-biamá Ictníke
 said they say. Yes, friend younger brother. I flee I not will I who, said, they say Ictníke
- aká. Fíé ítiⁿ-bi egaⁿ ékigaⁿ'-qti júgfe afa-biamá, Ictníke aⁿ'p ífaⁿ'
 the side hit on, having just like him with him he went, they say, Ictníke elk became suddenly
 (sub.).
- 6 amá. Íyíjú-bi egaⁿ naⁿ'stástapi maⁿ'fiⁿ'-biamá, níkaaciⁿ'ga wéfé gáxe
 they say. Proud, they being stepped lightly, making very little noise walked they say, men discov. made
 say ering (pretended)
- maⁿ'fiⁿ'-biamá 'Iⁿ! é-hnaⁿ'-biamá.
 walked they say. 'Iⁿ! said regularly, they say.
- Wáspegan-gá, iⁿ'c'áge, égiçe égijaⁿ'-hnaⁿ' te, á-biamá Aⁿ'paⁿ amá.
 Do behave, old man, beware you do that regularly lest said, they say Elk the (sub.).
- 9 An'kaji há, káge-sañ'ga, ífáxíjú égaⁿ caⁿ' áfa, káge-sañ'ga, á-biamá
 Not so friend younger brother, I am proud as all right indeed friend younger brother, said, they say
 Ictníke aká. Kaⁿ'bfa té káge-sañ'ga, égaⁿ'-qti maⁿ'bfiⁿ' ekaⁿ' té,
 Ictníke the (sub.). I wish the friend younger brother just so I walk dead the,
- á-biamá. Caⁿ'-qti wa fáte maⁿ'fiⁿ'-bi p'á gè fa'íi gaⁿ teútcu-hnaⁿ'-
 said they say. All at once eating walked they say litter the (ob.) he spit out as he spit regularly
 ho rapidly
- 12 biamá. Wá! wa fáte páájíjí'-qtei fáte amédegaⁿ éduche, á-biamá. Wá!
 they say. Wá! food had not very these who did eat I follow, said they say. Wá!
- iⁿ'c'áge, edécegaⁿ'-hnaⁿ' á, á-biamá. Edecha-máji. Wa fáte údaⁿ' fáte amé-
 venerable man, what were you saying ? said they say. I said what I not. Food good those who
- degaⁿ' éduche áfa, ehé afaⁿ'hé áfa, á-biamá. Égiçe baxú-qti áhe áfa-bi
 did eat I follow indeed I was saying (as indeed said they say. It came to flat-top very went, they
 he I moved) over
- 15 xí'ji níkaaciⁿ'ga wéfa-biamá Aⁿ'paⁿ amá. 'Iⁿ! á-biamá. Haul Ictníke,
 when person they discovered them, Elk the (sub.). 'Iⁿ! said, they say. Ho! Ictníke,
- gídaⁿ'bá-gá, á-biamá. É'di afa-bi xí' égiçe níkaaciⁿ'ga akáma. É'di ahí-
 look at for him, said they, they There went they when it came to pass men they were, they say.
- biamá. Wáfiⁿ agíi té ece fáki te há, á-biamá jíi uífa-biamá
 they say. Having them he is coming the you say you reach will . said they say whisper- told him they say
 he home
- 18 Ictníke. aká níaciⁿ'ga fañká Wá! iⁿ'c'áge edécegaⁿ' á, á-biamá. 'Aⁿ
 Ictníke the (sub.) person the (pl. ob.). Wá! venerable man, what are you saying I said they, they What is
 say the matter
- edéhe tá. Skéwaⁿ'-qti mahíⁿ baxé gfiⁿ faⁿ' úcikiçai ehé afaⁿ'hé afa,
 what I shall! A very long time weeds clump sitting the gave needless indeed
 say (ob.) I went
- á-biamá. Égiçe baxú wíⁿ áhe afa-bi xí' égiçe Aⁿ'paⁿ wíⁿ aⁿ'he agí-
 said they say. At length flat-top hill one passing went, they when it happened Elk one fleeing was
 ho over say

biamá ei. Han! Ictínike, águdi çiqúpa gídaⁿbá-gá, á-biamá. È'di
 they say again. Ho! Ictínike, where your grandchild look at for him said they, they There
 007.

ahí-bi ega^w égiçe níkaciⁿga akúma. Níkaciⁿga wéçé tē win'kē-qtí-a^w te,
 arrived, having it came men they were, Men found the he told the truth indeed,
 they say to pass it is said, it is said.

á-biamá. Cí wédaji wíⁿ wéça-biamá. Han! çiqúpa ei gídaⁿbá-gá, 3
 said they say. And elsewhere one found them they say Ho! your grandchild again look at for him.

á-biamá. È'di açaⁿ-biamá. Cí níkaciⁿga akúma, wagáde-lma^w amá
 said they, they There went they say. Again men they were, crawling up on them they
 say.

A^wpaⁿ-ma. Cí win'kē-qtí-a^w, á-biamá. Han! Ictínike, cín gajínga uhé
 Elk thoozes who. Again he told the truth indeed said they say. Ho! Ictínike, children path

úwagiçixída-gá, á-biamá. Ahaú! á-biamá. Pahan'ga beí^w çáⁿja égiçe 6
 look out for them, said they, they Oh! said they say. before I am though beware

n'çéa hmí^w tai. 'A^w maⁿçí^w tē aⁿçá^wwaⁿçahé maⁿhmí^w tai, á-biamá. Áçíⁿ
 scatter. you will How I walk the you follow me you walk shall said they say. Ridge

kē ádaçage ga^w ulú-biamá. Níkaciⁿga ákieúga ga^w wéna'áxe ga^w the
 the headland so he went they say. Men standing thick so passing close to so passed
 along

açaⁿ-biamá. Wéçéíⁿ, wéçéíⁿ, é maⁿçí^w-biamá Ictínike aká. Beúga-qtí 9
 went, they say. it is I, it is I, said walked they say Ictínike the (sub.). Ah

t'éwaçá-biamá. A^wpaⁿ çáçíⁿ unúçeta-bi çí Ictínike íniçá-lma^w-biamá.
 they killed they say. Elk three remained from when Ictínike took refuge only they say.
 them shooting, they say

Ca^w-qtí hé çáⁿ çíamúde çéçá-bi ega^w wétiⁿ çéçá-biamá. A^wpaⁿ eçíge
 All at once horn the pulled off said they having hit them sending them off. Elk they call
 with them with them they say.

taí. Gúdiha maⁿçí^w-gá, á-biamá 12
 will. Further off walk ye, said they say.
 he

NOTES.

Some say that it was the Orphan or Siçemakaⁿ who caught the turkeys with the assistance of his grandmother, and that Ictínike killed a bear and roasted it, not the turkeys. The Jehuqabe shows this, as turkeys have none.—(L. Smissonei.) The following version of Siçemakaⁿ and the Turkeys is probably of Oto origin. The Dakota version of this myth makes Uñktomi, the mythical Spider, play the part of Ictínike (see Iapi Oaye for December, 1880).

SIÇEMAKAⁿ AND THE TURKEYS.

[Told by Susanne LaFleche.]

Once there was a young man, named Siçemakaⁿ, 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! Siçemakaⁿ, 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 - du^m.be fiñ - ké fa^m, 1 - eteá - ji - de! 1 - eteá - ji - de! 1^m - be fi - a^m.

dje! 1^m - be fi - a^m - 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. b^hat eteda^m, contracted from b^hate eteda^m.

60. 9. a^mna^mt ega^m, contracted from a^mna^mte ega^m.

61. 13. gata^mha ŋi - bíama. About four feet deep.

61. 14. zizika jūga snuta. According to L. Saussonci, it was not the young Turkey that opened its eyes and gave the alarm, but one of the Tav^m-si-snúde, the Long-legged ta^m, 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'ñ is *whispered*.

62. 1. gakiāha^m. Two branches rubbed against each other, being moved or raised by the wind.

62. 4. kageha, i^hāqa. . . . 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. wadiagji—F. LaFlèche; but wadiagji—g^hafi^mna^mpaji.

62. 6. gúdihehái-gá, contracted from gúdiha ihai-gá.

62. 7. pahaŋga hi ama, etc. The Wolves agreed among themselves that whoever was the first to reach the place, could eat the "jeñq^habe i^habeta^m."

62. 13. egi^ho je^hañga, etc. White Eagle's (Ponka) version of this myth tells how Ietinke caught the Big Turtle. "When Ietinke 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 Icinike. "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 Icinike. "This time you cannot live in the water." At length, after much talking, Icinike persuaded the Turtle to leave the place where he was near the water, and to go to the hills. Icinike went ahead and hid himself in a ravine. And when the Turtle came crawling along after a while, Icinike hit him on the head with a stick as he came up the hill, and killed him."

62, 19. *nikač^uga wi^u*. The person who stole the turtle meat was Miqasi, the Coyote, according to the Omaha and Ponka versions; but the Dakota version makes him Doki^utea, the Mink. White Eagle says that Icinike found out who was the thief, and when he met him, he punished him—*cum eo coit*.

63, 4. *té-ama*. *té* is the classifier *té*, which is lengthened in such expressions.

63, 5. *wanadageqti ke* is the Omaha pronunciation of the Oto *wanadageqti ke*, the equivalent of the Omaha *nindeqti^u há*. This points to a *pa* were original.

64, 19. *skéwa^uqti*, etc. "I was saying, 'A bunch of weeds was always there, and deceived them.'"—(Sanssonci.)

65, 1. *ngudi činepa gida^uba-gá*. See for your grandchild where it (the danger) is.—(Sanssonci.)

65, 7. *nč^u ké áda^upa ga^u ná-biama*. The ridge was of a curvilinear form. The men were in ambush all around, and Icinike led the Elk all around inside the line of amb . . .

TRANSLATION.

There were some Turkeys, a great many. They were feeding on the very high edge of the ground among the arrow-weeds. Icinike 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 Icinike. "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 Icinike. "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 Icinike. "Well! Come, let us see! Come hither in a body," said Icinike. 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 Icinike. "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, Ietinike 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 Ietinike who is standing (here), but (we did not recognize him)," he said. "Kñ!" They went fleeing. "Ha! ha! How easy it is to fill myself to repletion," said Ietinike. 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 chuck at me?" said Ietinike. "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. "Ietinike 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 (Ietinike) opened itself. And having reached home at the bottom again, Ietinike 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, Ietinike 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 Ietinike's hands very greasy for him; he also made his mouth very much smeared with grease. The person departed. Ietinike 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, Ietinike discovered them. "Stop! I will tempt these!" he thought. The Elk having discovered him, said, "This one is Ietinike." "Friend younger brother, it is I. Friend younger brother," said Ietinike, "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 fled, as Ictinike fled. "Wuhn+! 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, "Pa!" "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. "Wä! I have joined those who eat very bad food," said he. "Wä! 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. "Pa!" 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. "Wä! 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—Samsouei),' " 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, else-where). "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"pa", Elk. Walk away," said he.

ICTNIKE AND THE ELK.

HUPEFA'S VERSION.

- Kagéha, níkaçi¹ga d'úba gátəja ɛdɛdí amáma. È'ta bəç ka¹bəça,
 Friend, person some of that place there they are, it is said. Thither I go I wish,
 á-biamá Ictníke aká. Ahaú, açi-biamá. Açi-biamá ɣi ɛgíçə A¹paⁿ
 said, they say Ictníke the (sub.). Well, he went, they say He went, they say when it happened Elk
- 3 núga ɛdí ɕínké amá ha. Han, ukú-biamá. Kagéha, wawéwimáxe
 male there the (st. ob.) they say Well, he talked they say. Friend, to question you
 with him
- atí, á-biamá Ictníke aká. Kí ɛdádáⁿ a¹çáⁿhaxə té ä, á-biamá A¹paⁿ
 I have said, they say Ictníke the (sub.). And what you question me will I said, they say Elk
 come
- núga aká. Kagéha, hí a¹wa¹jeça agçi¹ hä, ádaⁿ a¹wa¹wajáçtə núgəcaⁿ-
 male the (sub.). Friend, legs me first I sit there whithersoever I travel
- 6 máji hä, á-biamá A¹paⁿ núga aká. Kagéha, níkaçi¹ga-ma újawá-
 I not said, they say Elk male the (sub.). Friend, person the have much
 ones who
- qti-aⁿ-biamá. Éátaⁿ ádaⁿ maⁿɔmí¹-úji ä. A¹haⁿ, kagéha, wa'ú pahaⁿga
 enjoyment, they say. Why therefore you walk not I Yes, friend, woman before
- agçiⁿ ɕínké iⁿnaçai ɛgaⁿ, nan'do isuaⁿ ɕín'gəgaⁿ ɕéçn agçiⁿ, á-biamá
 I took to the (ob.) snatched from aa, heart here as it has nothing to satisfy it here I sit, said, they say
 wife me
- 9 A¹paⁿ núga aká. Kagéha, ɛ'di aŋgáçə té, á-biamá Ictníke aká Kagéha,
 Elk male the (sub.). Friend, there we go will, said, they say Ictníke the (sub.). Friend,
 ɕí-lmaⁿ ɛ'di maⁿɕín'-ga, á-biamá A¹paⁿ núga aká. Kagéha, áwatɛdí
 you alone thereⁿ go thou said, they say Elk male the (sub.). Friend, in what place
 are they
- ä, á-biamá. Kagéha, ɕéçnái hä. È'di maⁿɕín'-gä, á-biamá. Han, açi-
 I said they say. Friend, they are at this place There walk, said they say. Well, went
 he
- 12 biamá Ictníke amá. Ègíçə A¹paⁿ ɛdɛdí amáma, áhigí-biamá. È'di
 they say Ictníke the (sub.). It happened Elk there they were, it is said many they say. There
- ahí-biamá. Iⁿɛ'ige, ɛítaⁿ maⁿhmi¹ ɕíⁿte, á-biamá A¹paⁿ amá. A¹haⁿ,
 hearrived, they say. Venerable why you walk may said, they say Elk the (sub.). Yes,
 man,
- mepáha, a¹ba wíⁿ waçáte ɔnátai bəçate ka¹bəça maⁿbçiⁿ gaⁿ adaⁿ, mepáha,
 grandchild, day one food you eat I eat I wish I walk as therefore, grandchild,
 15 atí hä, á-biamá. Qa-í! iⁿɛ'agehä, téçí hä, waçáte aŋgáçai. Dádaⁿ p'çí
 I have said they say. Why! O venerable didn't fool our. What but
 come he
- gə bəçn a¹çáte aⁿmaⁿɕínⁿ usní ɣi'etə kúnaⁿhaⁿ-úgaqçéⁿ-qti aŋçíⁿi hä,
 the (ob.) all we eat we walk cold oven when against the wind feeling we sit
- á-biamá. Han, iⁿɛ'agehä, nɛáde ɕíçín'ge. Cúna, ɕactaⁿ-gä hä. An'kaji,
 said they, they No! O venerable to talk of you have Enough, stop talking No so,
 say.
- 18 mepáhä, ɕí'daⁿ cúna ɕactaⁿ-gä hä. Gaⁿ maⁿhmi¹-naçé'di maⁿbçiⁿ
 grandchild, do you enough stop (ye) talking Anyhow you walk by you who I walk

kaⁿbəu hā, á-biamá Ietníke aká. Hau, win'ke éi^{te}. Iáckahi jin'ga
 I wish said, they say Ietníke the (sub.). Ho! he speaks truly may be. Oak tree small

hé gíaxa-biamá. Sin'de ké jaⁿ-jaⁿ gíaxa-biamá. Hau, yuepáha, usní
 horn made for them they say. Tall the (ob.) tree root made for them they say. Well, grandchild, cold

xi, égaⁿ sniaⁿ't'e té hā. Hiⁿ fíai égaⁿ in'gaxú-gā, á-biamá. Hau, waháb 3
 when no me cold may. Hair your like for me make ye, said they say. Well, on't-a-

igaskaⁿ fē hiⁿ gíaxa-biamá. Han! ké, jápali fégé fatá-gā, á-biamá. Fatá-
 tails hair made for them they say. Ho! come, rosin-wood these eat said they. He ate they say.

bianná Ietníke aká. Fatá-bi xi iúp'á-biamá, teú-biamá. Wñ! dádaⁿetē
 they say Ietníke the (sub.). Ho ate they when bitter they say he spit they say. Wñ! whatever

pfijjijí'-qteí fatáí edúche áhaⁿ á-biamá. Han! i'e'áge, edéegaⁿ-hnaⁿ á, 6
 good-not-not very they eat I go with I said he, they say. Ho! venerable man, what were you saying

á-biamá. Indádaⁿ-qti edéche ta? Waqáte péjí'-qti fatáí edúche áhaⁿ, ehé,
 said they. What indeed I say what shall? Food had very they eat I go with I I said, they say.

yuepáha, á-biamá Ietníke aká. Ahaú Hau! i'e'áge, úckaⁿ wiⁿ aŋguíŋga
 grandchild, said, they say Ietníke the (sub.). Well. Ho! venerable man, deed one we tell to thee

tan'gataⁿ. Cin'gajin'ga naxídevaⁿfáŋé te ádaⁿ úckaⁿ wiⁿ aŋguíŋga tan'gataⁿ, 9
 we will. Children you make them have ears will therefore deed one we tell to thee we will,

á-biamá. Hau! i'e'áge, fécamaⁿ nífaciⁿga wéŋai té'di égaⁿ-qti té'di bíz'é-
 said they. Ho! venerable man, these (sub.) persons they find them when just so when they cry

hnaⁿi, á-biamá. Ahaú! á-biamá, égaⁿ tuté'áŋa, á-biamá. Usní amá, zadé-
 out, said they, they say. Oho! said they say, so shall be indeed said they say. Cold they say, hard

sage usní-qti amá. Aⁿpaⁿ-ma b'fúga-qti kímaⁿhaⁿ-úgaqŋe maⁿfiⁿ-biamá. 12
 wild cold very they say. Elk the all facing the wild walked they say.

Ietníke amá kímaⁿhaⁿ gaqé'-qti waqáte maⁿfiⁿ-biamá. Ágaqŋe xi g'físaⁿ fái-
 Ietníke the ngulat the apart very eating walked they say. With the turned himself

biamá. Wñ! pfijjijí'-qteí, á-biamá.
 they say. Wñ! good-not-not very, said he, they say.

Hau, é gaⁿ-amá nífaciⁿga wéŋa-biamá Ietníke aká. I-ú! á-biamá. 15
 Well, that after awhile person he found they say Ietníke the. Tu! said they say. he

Gídaⁿbái-gā, gídaⁿbái-gā, á-biamá. Aⁿpaⁿ-ma b'fúga d'ágahaⁿ f'écŋa-biamá.
 Look for him, look for him, said they say. Elk the all raised their suddenly, they say. heads

E'aⁿ á, á-biamá f'écaká nífaciⁿga wiⁿ, á-biamá Ietníke aká. Daⁿbá-
 What is I said they, they say. This one person one, said they say Ietníke the. They looked at it

biamá xi égiŋe qad íŋaⁿ amá. É wáŋake, á-biamá. Aⁿhaⁿ, á-biamá. 18
 they say when behold gras was suddenly they say. That you mean, said they, Yes, said they say. he

Han! i'e'áge, égiŋegaⁿ ckáxe-hnaⁿ te, á-biamá. Aⁿpaⁿ-ma. Égaⁿ-qti xi
 Ho! venerable howare lest you do thus continually, said, they say. Elk the one So just when

égaⁿ-hnaⁿi, á-biamá. Ci wabáhi maⁿfiⁿ-biamá. Égiŋe cí nífaciⁿga wéŋa-
 so regularly, said they say. Again feeding walked they say. It hap- again person he found

- biamú Iet'niké aká. Gída^hbái-gā, ú-biamú. A^hpa^h amú da^hbá-bi xī
 they say Ietniké (sub.). Look for him, said they say. Elk (sub.) looked, they when
 they say (sub.). he
- éga^h-qti amú náci^hga akíma, ugás^h akáma. Hau! éga^h-qti te, ú-biamú
 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^hpa^h amú. Cú'gajín'ga m^hhe úwaginá-gā, ú-biamú. Kí. Wíebéi^h te hū,
 Elk (sub.). children flight hunt for them, said they, they And, I am he will
 say.
- ú-biamú Ietniké aká. Wíw'kē-qti ába^h, ú-biamú A^hpa^h-ma. Hau! kégañ-
 said, they say Ietniké (sub.). He speaks truly indeed I said, they say Elk (sub.) the ones who. Ho! come, do
 (sub.).
- gā, ú-biamú. Fíé-gñ, ú-biamú. Cú'gajín'ga uhé úwaginá-gā, ú-biamú.
 it, said they, Oh y You be first, said they, they Children path hunt for them, said they, they
 say.
- 6 Amú! ígáaska^hbéé tá múnke, ú-biamú Ietniké aká. Ietniké aká aqá-
 Oh! I attempt it will I who, said, they say Ietniké (sub.). Ietniké (sub.) went
 biamá. A^hpa^h b'ága-qti uqúla-biamú. Gañ'ki Ietniké améga^h náci^hga
 they say. Elk all followed they say. And Ietniké as he moved men
 wépa-biamú. É'ja aqá-biamú N'áci'ga wéna'ú-qteí sha-biamú. N'áci'ga
 discovered, they say. Títher went they say. Men right alongside of he passed, they say. men
- 9 wépaí xī é úwakiá-biamú: Wí ankída-bajú-gā. Wíebéi^h há, ú-biamú
 discover when that talked with they say: Mo shout not at me. It is I said, they say
 eed them them
- Ietniké aká. A^hpa^h-ma wákída-biamú. A^hpa^h-ma t'éwapa-biamú. A^hpa^h-
 Ietniké (sub.). Elk (sub.) the ones who they shot at them, they say. Elk (sub.) the ones who they killed them, they
 (sub.). any.
- ma m'wafingé'-qti-a^h-biamú, cémawapá-biamú. A^hpa^h n'úga jū'ga wí^h
 the ones who they shot down all they say, they extermin ated them. Elk male small one
- 12 A^hpa^h m'ín'ga jū'ga etí wí^h, Ietniké aká é wépaéi^h n'ípa-biamú. Wéahidé'-
 Elk female small too one, Ietniké (sub.) the that the third alive they say. Far away
- qti a^hhe júwagé ahí-biamú. Ahí-biamú xī hé ké fízá-bi Ietniké aká,
 very fled he with them arrived, they say. Arrived, they say when horn the took, they Ietniké (sub.)
 (sub.). say
- a^hpa f'épa-biamú. A^hpa^h jū'ga f'é w'áji ega^h, Éáta^h a^hpa^h w'áñaháí á.
 threw away suddenly, they say. Elk small to go told them having. Why me you follow
- 15 Janúxa hébe axídadéga^h te há. Gúdíla ma^hfí'í-ga. A^hpa^h eé'ge táí,
 Fresh meat place I eat up for myself will Further off walk ye. Elk they will call
 you.
- ú-biamú. Ceta^h.
 said he, they say. So far.

NOTES.

70, 17. uqáde fíqíngé, "You have nothing to talk about"—Joseph La Flèche; "You have no cause for complaint"—Samsonet; syn., égiéájí eté xī, "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. fíéda, etc. Ietniké thought that they would not allow him to join them. So he implored them, using fíéda^h in his entreaty: "If you are unwilling, do not say it. Do you stop speaking. Refuse me no longer."

71, 6. p'ájíají-qteí, etc. The *literal* meaning is the opposite of the *real* one. So wáqate p'ájí-qteí, is "very good food;" and wáñiha p'ájí-qteí, "very good clothing."

71, 8. *nhan* and *han* are often used as catch-words or continuatives.

71, 9. *naxidewñafñ* (given by *Hupeñ*), "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 *náxiñawañafñ*, "You annoy or alarm them"; "We tell you one thing lest you alarm the children."

71, 10. *biñzé*, *syn*, *xaxage*, to cry out as a child, or as the young of the elk or coyote. This cry, according to *Hupeñ*, is *i-ú*; Joseph La Flèche gave *n*, said through the nose, with the rising inflection; and *gañi-na'pajñ* gave in the preceding myth, *ñ*.

72, 4. *kégn-gñ* (*ké*, *égn-gñ*) "Come, do it."

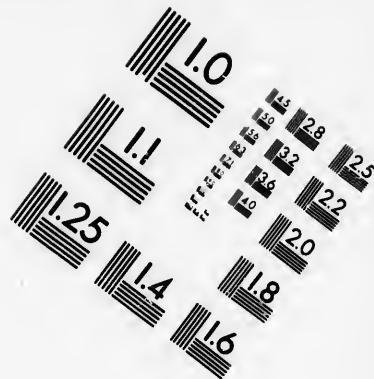
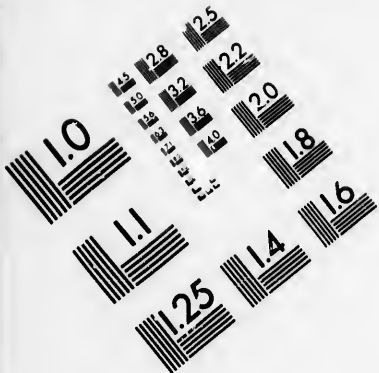
72, 5. *ñié-gñ*, "Be thou he," imperative of *ñie*, thou; *syn*, *ñi pahan'gn-gñ*, "Be thou the foremost, the leader"—Joseph La Flèche.

72, 8. *wenañqñei*, *ñiwere*, *winañixé*, to go near in one's course, to pass alongside of them.

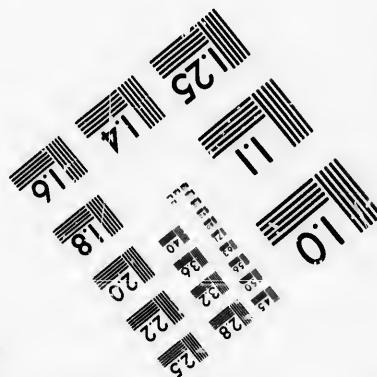
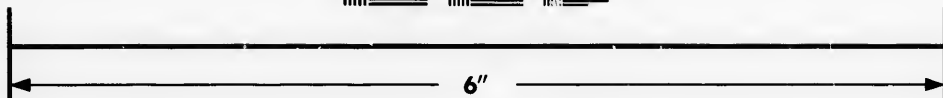
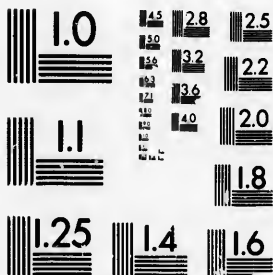
TRANSLATION.

"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 Mule-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 (right), 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





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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-! 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^{pa}" (Elk). The End.

ICTINIKE AND THE BUZZARD.

TOLD BY MA^{TCU}-NA^{BA}.

- Égiçe Ictinike amá fé amáma. Kí Héga wíⁿ gáwi^{xe} ma^{çi}-biamá.
It came to Ictinike the was going. And Buzzard one going around walked they say.
pass (sub.)
- Kí Ictinike aká ni-jañ^{ga} masániaja fé ga^{çá}-biamá. Héga çínké çahaⁿ.
And Ictinike the big water to the other side of to go wished they say. Buzzard the (oh.) he prayed to him
(sub.)
- 3 biamá. Jiga^{ha}, iⁿ çín-gá há. Ní masániaja iⁿ çín-gá há, á-biamá Ictinike
they say. O grandfather, carry me Water to the other side of carry me said, they say Ictinike
- aká. A^{ha}, á-biamá Héga aká, wí^{çin} téinke, á-biamá. Gañ^{ki} gí^{çin}.
the Yes, said, they say Buzzard the I carry will said they say. And he carried him
(sub.) (sub.)
- biamá. Gí^{çin}-bi çí jaⁿçá^{çá}ta uné gí^{çin}-biamá. Égiçe jaⁿçá^{çá}ta té çá-biamá
they say. He carried when hollow tree eeking he carried him, At length hollow tree the he found, they say
him, they say they say (oh.)
- 6 há. İ^{çin}di gí^{çin} açá-biamá çí jaⁿçá^{çá}ta té çáⁿha-çtci she açé-hnaⁿ-biamá
There carrying went they say when hollow tree the border very passing went regularly, they say
him (oh.)

- Héga amá, áfikaⁿ afe hnaⁿ-biamá. Áfikaⁿ afaí xí: Jigaⁿha, aⁿwaⁿ-
 Buzzard the (sub.), leaning he went regularly, they say. Leaning he went when: O grandfather
 hniqpaé etégaⁿ, á-biamá Ictníke aká. Maⁿciⁿ tégaⁿ caⁿcaⁿ bciⁿ há,
 you make fall apt said, they say Ictníke the (sub.). To walk the, so always I am
 á-biamá Héga aká. Égiçe xigçubçiⁿ-biamá xí Ictníke maⁿcanⁿde égil 3
 said, they say Buzzard the (sub.). At length twisted himself they say when Ictníke maⁿcanⁿde égil
 head-long
- iččəa-biamá Héga aká. Kí Ictníke jaⁿqçú'a égihe çéçə maⁿtaja waqçani,
 sent him suddenly, Buzzard the (sub.). And Ictníke hollow tree headlong sent inside poor,
 they say (sub.) suddenly
- qçáqti maⁿciⁿ-biamá. Égiçe í í hégactəwaⁿji gaqçəⁿ atí-biamá. Égiçe
 lean very walked they say. At length lodge by no means a few on the hunt have come, they
 say. At length
- uqçú'a wéçə xí wa'ú amá qçabé tš gařáqi amá. Égiçe Ictníke aká 6
 hollow (tree) sought when woman the (sub.) tree the hit and made they say. At length Ictníke the (sub.)
 (ob.) sound
- jaⁿqçú'a maⁿtaja gçiⁿ-bi cı, Níaciⁿga wéçə tí-biamá eçəgaⁿ-biamá. Égiçe
 hollow tree inside sat, they say again, Person seeking have come thought they say. It hap-
 (wood) (see note), he poned
- miçá-ha waⁿ-biamá Ictníke aká. Snⁿde kš jaⁿqçú'a usné gš ubásnaⁿ
 raccoon skin were they say Ictníke the (sub.). Tall the (ob.) hollow tree split the (pl.) pushing into
- éçəⁿbe-híçə-biamá. Gañ'ki wa'ú çábçiⁿ atí-biamá, cı qçabé gařáqi- 9
 he caused to come in slight, And woman three have come, they again tree hit and
 they say. say sounded
- biamá. Cı snⁿde daⁿbá-biamá. Égiçe gá-biamá: Hindá! çixaⁿ, miçá
 they say. And tall they say they say. It happened she said as fol- Stop! husband's raccoon
 lows, they say: sister
- d'úba çéaká, á-biamá. Miçá d'úba weáçiçə, á-biamá. Hiⁿ+! çixaⁿ, wiⁿ'
 some this she said, they Raccoon some I have found said they say. Oh! brother's one
 say. for myself she wife
- aⁿçá'í tedaⁿ+, á-biamá. Jaⁿ' tš aņgúga'úde taí hš, á-biamá. Égiçe jaⁿ' 12
 you give will I said (one), they Tree the we cut a whole in will said they say. At length tree
 me say. (ob.)
- tš gasá-biamá, ugá'udá-biamá. Égiçe Ictníke gá-biamá: Miçá řaņ'ga
 the they cut they say they cut a hole they say. It happened Ictníke said as follows, Raccoon
 (ob.) in it they say: they say:
- bçiⁿ há. Jañgúçəha gaxái-gá há, á-biamá. Hiⁿ+! çixaⁿ, Miçá aká řaņgá-bi
 I am Large around make it ho said they say. Oh! brother's Raccoon the big (see note)
 ho wife (sub.)
- ai hš, á-biamá. Gañ'ki jaⁿqçú'a tš řaņgáçəha u'úde tš gaxá-biamá. 15
 he said (one) And hollow tree the large around hole the they they say.
 says they say. (ob.) (ob.) made
- Gañ'ki éçəⁿbe akí-biamá Ictníke aká. Miçá řaņ'ga açiⁿ' éçəⁿbe cakí,
 And coming out reached home, Ictníke the (sub.). Raccoon big having coming out I come
 they say. you
- á-biamá. Hiⁿ+! çixaⁿ, Ictníke amé amédaⁿ, á-biamá. Gañ'ki Ictníke
 said (one) Oh! brother's Ictníke it is he who is said (one)
 they say. wife moving, they say. And Ictníke
- éçəⁿbe akí-biamá. Miçá řaņ'ga áçiⁿ'hé çagçé te. Gúdiha nañiⁿ'i-gá, 18
 coming out reached home, Raccoon big I who move I go home will. Further off stand ye
 they say. to you
- á-biamá. Éçəⁿbe akí tš'di wéçigçəⁿ gáxe gçiⁿ'-biamá. Átaⁿ ámaⁿ xí
 said he, Coming out he when decision making he sat they say. How I do to it
 they say. reached home
- éçəⁿ'éaⁿ etédaⁿ, eçəgaⁿ gçiⁿ'-biamá. At'é dáxe xí-hnaⁿ' úmakaúç etégaⁿ
 so I do to him apt! thinking he sat they say. I die I make it only I make it easy apt

- áhaⁿ, eéégaⁿ-biamá. Cí égiçe xáxe wíⁿ daⁿbá-biamá. xáxe daⁿbá-bi egaⁿ
 he thought they say. Again it hap- Crow one he saw they say. Crow he saw, they say hávin
 pened
- cí Wajíbe-snéde wíⁿ daⁿbá-biamá Égiçe fahaⁿ-biamá. Kagcha, fá'ean'-
 again Magpie one he saw they say. If hap- he prayed to, they say. Friend, pty ye
 pened
- 3 giçái-gá, iⁿwín'kaⁿi-gá, á-biamá. At'c dáxe tá minke; iⁿwín'kaⁿ-ba aⁿ'fa-
 me, help ye me, said he, they say. I die I make will I who; help me and eat
 said he, they say.
- tái-gá, á-biamá. Wajín'ga bçúga-qtí wébaⁿ-bi egaⁿ é'di ahí-biamá. Gañ'ki
 ye me, he said, they say. Bird all very called them, having there arrived, they say. And
 they say
- Qíçá amá etí é'di ahí-biamá. xáxe aká égiçaⁿ-biamá, Qíçá çínké é wa-
 Eagle the too there arrived, they say. Crow the said to him, they say, Eagle the (ob.) that he
 (sub.)
- 6 ká-bi egaⁿ: Kagcha, máhiⁿ pái aoniⁿ. Wémbçázai-gá, á-biamá. Gañ'ki
 meant, having: Friend, knife sharp you have. Rend it for us, said he, they say. And
 they say
- nin'de çáⁿçá Qíçá aká há çáⁿ uçá'udá-biamá. Sin'de-qçáⁿ maⁿtáça waciⁿ
 rump at the Eagle the skn the hit a hole in they say. Tail hollow within fat
 (sub.) (ob.)
- çáⁿ waçáona gçíⁿ-biamá. Aⁿ'paⁿ, eiⁿ hégaji amá, á-biamá. Gañ'ki Héga
 the (ch.) visible sat they say. Elk, fat not a little, it was, said he, they say. And Buzzard
 say.
- 9 amá-ona cetaⁿ-hnaⁿ ahí-bají-biamá. Égiçe Héga amá é'di ahí-biamá.
 the only so far only ap- net they say. At length Buzzard the there arrived, they say.
 (sub.) (sub.)
- Cí+ete! Ietníke, á-biamá Héga amá. An'kaji, kagcha, çikúça-gá, mábçaza-
 Fie ou you! Ietníke, said, they say Buzzard the (sub.). Not so, fiend, hurry, mábçaza-
 rend
- gá. Máhiⁿ pái aoniⁿ há, á-biamá xáxe aká. An'kaji, Ietníke éé há,
 it. Knife sharp you have said, they say Crow the (sub.). Not so, Ietníke it is
- 12 á-biamá Héga amá Héga çatáji té'di Wajíbe-snéde maⁿtáça-qtéi upé ahí-bi
 said, they say, Buzzard the (sub.). Buzzard he ate when Magpie within very entered reached,
 they say
- egaⁿ waciⁿ çatá-biamá. Héga amá çáça açá-bi egaⁿ ígaskaⁿçá-biamá.
 having fat ate they say. Buzzard the (sub.) to the head say tried him they say.
- Ígaskaⁿçá-bi egaⁿ paqçúge çaqtaⁿ-biamá, cççectéwaⁿ'ji jaⁿ-biamá Ietníke
 Tried him, they say having most in bit they say, not heeding at all lay they say Ietníke
- 15 aká Égiçe ictá-ha ké çaqtaⁿ-biamá, cí cççectéwaⁿ'ji jaⁿ-biamá Ietníke
 the At length eye-skn the he bit they say again not heeding at all lay they say Ietníke
 (sub.) (ob.)
- aká. Nin'daçáçicaⁿ açá-bi çí waciⁿ hébe édi çáⁿ ké çatá-biamá Héga
 he Towards the rump wout, they when fat piece there that which he ate they say Buzzard
 (sub.) say was
- aká. Égiçe u'úde çáⁿha ké'di waciⁿ hébe édi çáⁿ çacpá-biamá Héga aká.
 the At length hole border by the fat piece there the hit off a piece they say Buzzard the
 (sub.) (sub.) (sub.)
- 18 Égiçé, Wín'ka-bi té, Aⁿ'paⁿ kéde, á-biamá. Égiçe maⁿ'taçá-qtéi upé ahí-bi
 It hap- They told the truth, Elk it is, but, said they say. At length within very entered reached, they say
 pened, ho
- egaⁿ waciⁿ hébe çacpá-biamá. Íçáⁿbaⁿ upé çé çí açísandá-bi egaⁿ
 having fat piece hit off a piece they say. The second enter- went when squeezed with his
 piece ing time hands, they say
- mañ'gçe najíⁿ-biamá Ietníke aká Aⁿ'oniçáçá egaⁿ égaⁿwí'aⁿ tá minke,
 erect stood they say Ietníke the (sub.). You treated me ill having so I do to you will I who,

á-biamá Ictinike aká. Kagéha, a'fictañ'-gā, á-biamá Héga aká. A'ha",
 said, they say Ictinike the (sub.). Friend, let me go, said, they say Buzzard the (sub.). Yes,
 xáci wfbficta"-máji tá minke, á-biamá Ictinike aká. Gañ'ki ficta" fēfa-
 a long I let you go I not will I who, said, they say Ictinike the And let him go sent aud-
 while denly
 biamá xi nackí fa" hi" fīngē'-qti-a" Héga, uonúda-bi ega". Áda" héga 3
 they say when head the feathers it had very Buzzard, the pulling out having. Therefore buzzard
 (ob.) none
 nackí fa" hi" fīngai, jidē'-qti-a". Ceta".
 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 Jowiwere Language, Part I."

75, 2. ma^afīⁿ tegaⁿ eaⁿeaⁿ bfiⁿ há. If tegaⁿ 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 tegaⁿ be a contraction of té and égaⁿ, it must be translated by "I always go so." In this case, égaⁿ-eaⁿeaⁿ means "so forever, so always."

75, 4. qfaqti and hegaetéwaⁿji, pronounced qfa+qti, and he+gaetéwaⁿji.

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

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

75, 14. miqa aka xānga-bi ai hē. 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 "xānga-bi," not "xānga."

75, 6. mahiⁿ pai aní, "You have a sharp knife;" that is, his beak. Cf. the Winnebago name, Mahiⁿ-noⁿpa-ka, Two Knives, of the Bird Family (Foster), and the Čegíla, Máhiⁿ fīn'ge, No Knife.

76, 18. aⁿpaⁿ kéde, an example of contraction and ellipsis. It is contracted from aⁿpaⁿ ké, éde, referring to the past doubts of the speaker. The full form would be, aⁿpaⁿ kéde-lmaⁿ ewéja faⁿetí: "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 "ʒaqi." 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 "ʒaqi." 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.

ICTINIKE, THE BROTHERS, AND SISTER.

RELATED BY FRANK LA FLÈCHE.

- Ukkiji dubá-biamá, iñángo aká wésataⁿ-biamá. Wakíde-pí-qi-
 Brothers four they say, sister the (sub.) the fifth they say. Very good marksmen
- biamá ukkiji díba amá. Kí iñángo aká ítiwáxe-lháⁿ-biamá. Kí
 they say brethren four the (sub.). And sister the (sub.) used to make the ani- male come by calling they say. And
- téqiwáqíá-biamá wa'ú aká. Ké, ñinuhá, in'gahat-á hē. Gaⁿ gíáha- 3
 she prized them they say woman the (sub.). Come, older brother, comb for me . And he combed for her
- biamá, gíáonapá-qtei-biamá. Sadéqte gíáxa-biamá, kí gahá íñáⁿ qe-
 they say, combed very smooth they say. Scaffold they made for her, and on it they placed her for her
- biamá. Kí wañ'gíqē-qti háháyqē najiⁿ-biamá, man'dē ókina aqíⁿ-
 they say. And every one making himself stood they say, bows bows sufficient they had
- biamá. Kí wa'ú aká háⁿ-biamá, kí cí baⁿ-biamá Wéqabqíⁿ aⁿ tédfhi 6
 they say. And woman the (sub.) called they say, and again called they say. The third time occurred
- qí maⁿ-naⁿ cude waqōma-biamá. ñinuhá, wackaⁿ egaⁿ-á, ca-í hē,
 when dust from treading visible they say. Elder brother, make an effort do they are com- ing to you
- á-biamá. Wédubaⁿ tédfhi qí ópaⁿ be atí-biamá. Kí Ictínike aká édi
 she said, they The fourth time occurred when in slight they had come, And Ictínike the (sub.) there they say.
- najiⁿ-biamá. Éqíqē atí-biamá waníqa amá caⁿ bēqúga-qi, Jé amégaⁿ, 9
 stood they say. At length had come, they say animal the (sub.) indeed all Buffalo the (sub.)
- Aⁿ puⁿ amé, Júqti amé, caⁿ bēqúga-biamá. Caⁿ-qi-gaⁿ t'éwaqē najiⁿ-
 Elk the (sub.) Deer the (sub.) indeed all they say. All at once killing them they stood
- biamá. Kí can'gaxá-biama. Gaⁿ wacé-qti gqíⁿ-biamá. Éqíqē umaⁿe
 they say. And they made an end they say. And rich very they sat they say. At length provisions
- tē qasniⁿ aqá-biamá. Kí íñnu aká 'ábaó aqé 'íqá-biamá wañ'gíqē. Kí 12
 (ob.) she swallowed went they say. And her older brother the hunting to go spoke of, they say all. And
- íñnu naⁿ aká: Níkaciⁿ ga wíⁿ tí taté qaⁿ ja dádaⁿ-qi edé ctéctewaⁿ
 her elder grown the one Person one come shall though what indeed he notwithstanding brother who: hither says that
- éqíqēgaⁿ qéckaxe te há, á-biamá. ñinuhá, an'ka-máji tá mĩnke,
 beware you do it for him lost . he said, they say. Older brother, I not so will I who,
- á-biamá. Iñángo qíñké umaⁿe gíqáxa-bi egaⁿ gíáⁿ qá aqá-biamá. 15
 she said, they His sister the (oh.) provisions made for his own, having leaving her they went, they say. (their own) say.
- Aqá-biamá qí Ictínike aká atí-biamá, qíxesáqí man'dē kéde aqíⁿ-bi,
 They went, they when Ictínike the (sub.) came they say, hard willow bow the (oh.) he had, they say.
- qíqē-ma maⁿ jiha ké ugpi-qi aqíⁿ-bi. Wihé, Indádaⁿ-qi edéhe
 roads the (ob.) quiver the (oh.) full very he had, they Second daughter, what indeed I say that say.
- ctéctewaⁿ égaⁿ in'qéckaxe te há. Qaⁿ ean'gíqá-gá, qúcpáha. An'kaji, 18
 notwithstanding so you do for me will . Pity me, your relation, my grandchild. Not so

- jigaⁿhú, ubé'age hē, á-biamá wa'ú aká An'kaji, uepá, φα'ean'gíφá-gá.
 grandfather, I am unwilling . . . said, they say woman the (sub.). Not so, grandchild, pity me, your relation.
- Maⁿ φέτέ téga-qtí aηίgíetaⁿ éde íφάgíφaskaⁿbé kaⁿ'bφα. Léti-
 Arrow this (col.) new very I finished for myself but I try my own I wish. Animals
 to come
- 3 wackáxe-huaⁿ anú. Égaⁿ gáxa-gñ. Wa'ú φínké uφ'age φαⁿ'ja caⁿ'
 you are used to making they say. So do. Woman the (ob.) unwilling though yet
- φactaⁿ'-bají-biamá. Égíφe caⁿ'-aká uhékiφα-biamá wa'ú aká. In'daké,
 he stopped not they say. At length after standing she let him they say woman the . . . Let us see,
 talking awhile have h's way (sub.).
- ingáhe-ñ hē' á-biamá wa'ú aká. Ietfnike aká gíálu-biamá. ηí'an'kiφé
 comb for me . . . said, they say woman the (sub.). Ietfnike the (sub.) combed for her, He made her palut
 they say. herself
- 4 etēnⁿ'-bi egaⁿ' gíφetaⁿ'-biamá. Sadéggé gíáxi té galú gφín'kiφá-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
- Kí, Dubaⁿ' abaⁿ' té'dí atí-huaⁿi hē, á-biauú wa'ú aká. In'daké, ban'gá,
 And, Four times I call when they usually come . . . said, they say woman the (sub.). Let us see, call,
 á-biauú Ietfnike aká Kí wa'ú aká baⁿ'-biamá. Φabφiⁿ'aⁿ baⁿ'-bí ηí'jí
 said, they say Ietfnike the (sub.). And woman the (sub.) called they say. Three times called, they when
 say
- 9 maⁿ'uaⁿ'-eude té waφóna-biamá. Híⁿ! ea-í hē, jigaⁿhú, wackaⁿ' egaⁿ'-ñ
 dust from treading the ground (ob.) visible they say. Oh! they are coming grandfather, make an effort
 do
- hē'. Wédubaⁿ' tédfhi ηí égíφe éφαⁿ'be atí-biamá. Égíφe atí-biamá.
 The fourth time occurred when it happened in sight they came, they At length they came, they
 say.
- Waktá-biamá Ietfnike aká. Φíqφe maⁿ' ké wékídá-biamá, uφlunú
 He shot at them, they say Ietfnike the (sub.). Reed arrow the (ob.) he shot at them with, walbling
 they say.
- 12 égaⁿ íφéφα-biamá. He-í! á-biamá Ietfnike aká. Caⁿ' égaⁿ'-huaⁿ wakídai
 like sent suddenly, they say. Why! said, they say Ietfnike the (sub.). And so only he shot at them
- té múwaənaⁿ najíⁿ'-biamá. Égíφe maⁿ'jila unúqφu'á-biamá. Égíφe
 when missing them he stood, they say. At length quiver shot empty they say. It happened
- háci-qtí Aⁿ'paⁿ núga wíⁿ' jín'gají'-qtí édegaⁿ atí-biamá. Sadéggé baqíáφá-
 at the very last Elk male one not small very like, was came, they say. Scaffold pushed down
- 15 biamá. Kí wa'ú φínké hé ujápa ugφaⁿ' aφiⁿ' ákiáφa-biamá. Kí égíφe
 they say. And woman the (ob.) horn fork in between having he had gun homeward, And at length
 her they say.
- ífnu amá akí-biamá. Iañ'ge φínké φíngé té akí-biamá. Ugíne ηúwíⁿ'xá-
 her the reached h me, His sister the (ob.) was neno when reached home, To seek his went about
 brother (sub.) they say. own
- bí φαⁿ'ja ígíφα-bají-biamá. Égíφe jingá-qteí φínké ηan'de áφítá-qtí
 they found not his they say. It happened small very the one ground crossing by a
 say though he found not his they say. who very near way
- 18 ugíne aφá-biamá. Éáhe jín'gají'-qtí édegaⁿ é'dí ahí-biamá. Kí é'dí
 seeking went they say. Hill small not very like, was there arrived, they say. And there
- gφiⁿ'-biamá. Caⁿ'-qtí-aká et é'dí jaⁿ'-biamá. Égíφe wa'ú wíⁿ' xagé
 he sat they say. After he sat a great again there he lay they say. It happened woman one
 while crying
- na'aⁿ'-biamá. Úφixídá-bí ηí'jí níkaciⁿ'ga eté wa'ú waφóna-bají-biamá.
 he heard they say. Looking around for whom person even woman visible not they say.
 them, they say

Caⁿ wiⁿ aⁿ wa tódaⁿ eⁿégaⁿ-bi egaⁿ úⁿixide-hnaⁿ-biamá. Ci jaⁿ-bi xī
 Yet which is it thought, they say having he looked around they say. Again he lay down, when they say

ci xagé naⁿ'aⁿ-biamá. Égiⁿé iⁿan'ge ⁿinké hú tē igidahaⁿ-biamá. É'di
 again crying he heard they say. It happened his sister the (oh.) votes the (oh.) he recognised they say. There

éⁿgⁿ-qti jaⁿ'ⁿciⁿ aⁿgáⁿ-biamá uqⁿéⁿqⁿtei. Akí-bi xī iⁿjiⁿ'ⁿé ⁿanká úⁿwagíⁿá- 3
 just so running he went homeward, very soon. He reached when his elder the (oh.) he told them

biamá. Jiⁿ'ⁿéha, wiⁿan'ge xagé aⁿinaⁿ' há, iⁿéⁿgiⁿé aⁿgáⁿ há. Haul
 they say. Elder brother, my sister crying I heard my own I found my own I have returned. Ho!

kē, áⁿwáⁿan'di éiⁿ'te aⁿgáⁿé taí, á-biamá. Gaⁿ' é'di aⁿgáⁿ-biamá. Gaⁿ'
 kē, áⁿwáⁿan'di éiⁿ'te aⁿgáⁿé taí, á-biamá. Gaⁿ' é'di aⁿgáⁿ-biamá. Gaⁿ'
 come, to the place where she may be let he go, he said, they say. And there went they say. And

majaⁿ' ⁿan'di aⁿhi-biamá. ⁿéⁿéu há, á-biamá isaⁿ'ga aká. Kē, 6
 land at the arrived, they say. Here said, they say his younger the (oh.). Come,

ánaⁿ'aⁿ-gá, á-biamá. Gaⁿ' ánaⁿ'aⁿ-biamá waⁿ'giⁿé. Aⁿ'haⁿ, ⁿian'ge
 listen to it, he said, they say. And listened to it, they say all. Yes, your sister

jan'de maⁿ'táa aⁿciⁿ' akí etédegaⁿ eⁿ'aⁿ' aⁿgáⁿai adaⁿ' aⁿngéⁿé taí edaⁿ'
 ground into having he reached her homo hut should have, how we do therefore we take our may

a-biamá. Haul jiⁿ'ⁿéha, kē, áⁿjaⁿ' égaⁿ iⁿ'te kégaⁿ-gá, á-biamá jingá-qⁿtei 9
 he said, they say. Ho! elder brother, come, you do so may come, do so, said, they say small very

aká. Ahaú! á-biamá naⁿ'-qⁿtei aká, wiⁿgaⁿ' ⁿégaⁿ téⁿgi áakipá xīⁿ
 the (oh.). Oh! said, they say. grown very the (oh.), my grand- thus trouble I meet

féⁿgimaⁿ' té é há, á-bi egaⁿ' jaⁿ'wétiⁿ aⁿciⁿ' akáma édegaⁿ itiⁿ-biamá
 I do thus may said he he said, having striking-stiek that he had had, they say he hit with it, they say

jan'de kē. Kí naⁿ'jiⁿ'ⁿeké'-qⁿtei ugákiba jingá-biamá. Haul kégaⁿ-gá, 12
 ground the (oh.). And barely he made a crack small they say. Ho! come, do so,

á-biamá. Ci éduátaⁿ taⁿ' é waká-biamá. Ahaú! á-biamá, wiⁿgaⁿ' ⁿégaⁿ
 he said, they say. Again next the him he meant they say. Oh! he said, they say my grand- thus

téⁿgi áakipá kíⁿ'ji féⁿgimaⁿ' té é há, á-bi egaⁿ' jaⁿ'wétiⁿ aⁿciⁿ' akáma
 trouble I meet if I do thus may said he he said, having striking-stiek that he had

édegaⁿ itiⁿ-biamá jan'de kē. Kí naⁿ'jiⁿ'ⁿeké'-qⁿtei ugákiba-biamá. Ci 15
 had, they say he hit with it, ground the (oh.). And barely made a crack by hitting, Again they say.

wéⁿéⁿabéⁿ' aká ci égaⁿ-biamá. Jingá-qⁿtei aká: Wiⁿgaⁿ' ⁿégaⁿ téⁿgi áakipá
 the third the again so did they say. Small very the (oh.): My grand- thus trouble I meet

xīⁿ'ji féⁿgimaⁿ' té é há, á-bi egaⁿ' jaⁿ'wétiⁿ aⁿciⁿ' akáma édegaⁿ itiⁿ-biamá
 if I do thus may said he he said, having striking-stiek that he had had, they say he hit with it, they say

jan'de kē. Kí ⁿahé ⁿan' ngáⁿsé-qⁿti iⁿéⁿéⁿ-biamá. Égiⁿé waⁿ'ha dádaⁿ 18
 ground the (oh.). And hill the he split altogether suddenly they say. It happened animal what

béⁿúga-qⁿti waⁿ'éⁿéⁿ-biamá Égiⁿé iⁿan'ge ⁿinké iⁿéⁿéⁿ' gaxá-bi-taⁿ'-
 all made them appear, they say. It happened his sister the (oh.) door she had been made

amá, á kē aⁿgáⁿ'kaⁿ'haⁿ' kaⁿ'taⁿ-bi egaⁿ' ubáⁿtiⁿéⁿ-bi-taⁿ'-amá. ⁿijiⁿ'ⁿé
 they say, arm the (oh.) on each side tied, they say having she had been hung up they say. Your elder brother

mégnⁿ miⁿ/gn núgn edábo-*fn*ⁿ-*fn*ⁿ úgnctáí-gǎ. Gaⁿ' waktfo najiⁿ'-biámá.
likewise female male also of each kind leave a remainder after hitting. And shooting at stood they say.
Gaⁿ' úmuctaf-ma gaⁿ' ijáje wn'í najiⁿ'-biámá. Égífo caⁿ'-qti gnⁿ'
And those who remained from shooting so name giving to them they stood, they say. At length as will
3 eémakiⁿá-biámá. Iáá'ge *fn*nkó gnⁿ' gǎfn-biámá. Cetaⁿ'.
they exterminated them, they say. His sister (the ob.) so he took his own, they say. So far.

NOTES.

82, 2. 3. caⁿ'qti gaⁿ' eémakiⁿá-biámá. 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, oxert 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. "Soceml-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." "Hoi 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. "Hoi 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 buug 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^u-AXA'S VERSION.

Maⁿteú wiⁿ taⁿwang^{ta} e wé'gíg^{ta} akáma taⁿwang^{ta} hégubají.
 Grizzly bear one tribe that he was governing them, it is said tribe not a few.

U^éúciáziqti í akáma. Iⁿe'áge wiⁿ Maⁿteú a^{çi} akí-biamá gaⁿ é'gíçe
 In the very center pitched his tent, they say. Old man one Grizzly bear having reached home, and at length they say him they say

gá-biamá: Cín'gajín'ga b^éúgaqti ígaxe é^éwakiçe taí, úwagiçá-gá, 3
 said as follows, Children sú to play they will send them tell them they say

á-biamá Maⁿteú aká. Gaⁿ íçéwakiçá-biamá. Cín'gajín'ga-máçé ígaxe
 said, they say Grizzly bear the (sub.). And he sent them they say. Children ye who to play

- çéwafákiçe te af áça u+! á-biamá. Ga^{n'} bçúgaqi ñgaxe aça-biamá.
 you send them will he indeed halloo! he said, Aad all to play went they say.
 they say.
- Ïlgaxe aça-bi egn^{n'} Ma^{n'}tcú aká i^{n'}c'áge çínké gíba^{n'}-biamá. Cin'gajin'ga
 To play went, they having Grizaly hear the old man the (oh.) called him, they say. Children
- 3 wntecije-hna^{n'} i há; waa^{n'}ça tai éga^{n'} çéa^{n'}wan'kiçai. Waha^{n'} tai, á-biamá.
 are troublesome to us to abandon them in order that we sent them away. Let them remove he said, they say.
- Waha^{n'} wágajt-biamá. Waçáha^{n'} te af áça u+! á-biamá i^{n'}c'áge aká. Ca^{n'}
 To remove he commanded them, You are to remove he indeed halloo! said, they say old man the (sub.). And they say.
- ñ ké bçúga a^{n'}ça gçihéça-biamá, gn^{n'} can'ge wa'i^{n'}wakiçá-biamá. Bçúga
 lodge the (oh.) all they threw down their own and horse they caused them to they say. All
 deely, they say carry the tents, &c.
- 6 can'go ágçi^{n'}-biamá. Sigçé çínge gaxá-biamá. U'çñaqi a^{n'}ha-biamá,
 here sat on they say. Trail none they made, they say. Scattering they fled they say
 very much
- cin'gajinga wéa^{n'}há-biamá. Égife sigçé ké waçóna tödshi uçúhe binihé
 children they fled from them, At length trail the (oh.) visible when to follow soared, they say
- oçéga^{n'} éga^{n'} u'çñaqi wéa^{n'}há-biamá. Wéahide eçáhi xi uçéwinçíçá-biamá,
 they thought as scattering very they fled from them, Far away arrived when they assembled themselves, they say
- 9 áda^{n'} ujan'ge áa^{n'} waçóna açal tödshi xi gn^{n'} íf-biamá. Ázöçtci hí xi
 therefore road there is visible it went (occurred) when so they pitched tents, they say. Very late in they when the evening arrived
- ñgaxe amá can'gaxá-bi ega^{n'} éça^{n'}bo ahí-bi xi éçieçé úkizá-biamá.
 players the (sub.) they ceased, they having in sight they arrived, when to hold no one there, they say.
- Cin'gajinga xagé za'ç'qtia^{n'}-biamá. Ïjúçiqçige ké akt-biamá bçúga. Kí
 Children crying made a great noise, they Old tent-also the reached home, all. And they say (oh.)
- 12 mi^{n'}jinga na^{n'}-éga^{n'} amá waxú çionna^{n'}i ké fkiçe-hna^{n'}-biamá, çaxa^{n'} çti
 girl grown some-what the (sub.) awl dropped the (oh.) were flading they say deer-snow too
 accidentally
- íkíçe-hna^{n'}-biamá. Kí uújinga amá ékiçe amá çíça çá'ça^{n'} júkigçá-
 wore finding they say. And boy the (sub.) related to the by compales went with one another
 accidentally
- biamá, ja^{n'}çn^{n'}ha gçé égaxe íça^{n'}ça-bi ega^{n'}, qáde áji-biamá, xi aká sáta^{n'}hai
 they say bark the around they placed, having grass they put on lodge the in five
 (scattered) they say much, they say, place
- 15 tçé jin'gajt-hna^{n'} gaxá-biamá, uskç'çti-hna^{n'}-biamá. Égife máçé amá.
 the not steal, as a rule they made they say, very full as a rule they say. At length winter they say.
- Nújinga na^{n'}ba na^{n'}-biamá. Kagéha, ançúçide te, ma^{n'} ançixaxe te,
 Boy two grown they say. My friend, let us two be together, arrow let us two make for ourselves,
- á-biamá. Man'dé pahañ'ga gaxá-biamá. Man'dé ké akíwa xiççíçta^{n'}-
 said (one) they Bow before they made, they say. Bow the both they finished for themselves
 say.
- 18 biamá. Máhi^{n'}-sí tçé gaxá-biamá, gçébahíwi^{n'}-hna^{n'} gaxá-biamá, açi^{n'} taité
 they say. Arrow-head the they made, they say a hundred in a lot they made, they say what (one) shall have
- ékina xiçáxa-biamá. Ma^{n'}sa tçé gaxá-biamá. Égife bíze amá. Áça-biamá
 a sufficient quantity they made for themselves, they say. Arrow-chaft the they they say. At length dry they say. They finished them on, they say

- (maⁿ/enⁿ tō áfaskabe áfa-bianú). Kí áma taⁿ ednátaⁿ pa-í tē ugfaí tē
 (feather the to stick they glued them on, they say). And the the next sharp the he put in the
 máhiⁿsi tē; gḡébahíwíⁿ fíctaⁿí tē. Gañ'kí eí áma fē áfai tē, gañ'kí eí
 arrow-head that; a hundred he finished. And again the one this he glued them and again
 máhiⁿsi áma tuⁿ úgḡe gḡíⁿ tē. Fíctiⁿ-biamá. Kí maⁿ ují taité há wíⁿ 3
 arrow-head the other the putting them in he sat the. They finished they say. And 'arrow they put shall skin one
 sí-biamá. Akiwaha xixáxo fíctaⁿ-bi egaⁿ maⁿ tē ugji-biamá. Kí
 they all, they say. Both making for he finished, they having arrow the he put 'n his own. And
 gá-biamá: Kagéha, ugácaⁿ aṅgáḡe te, á-biamá. Gaⁿ aḡá-biamá. Égíḡe
 looked as follows they say: My friend traveling let us go he said, they say. So they they say. At length
 jí hégaⁿji édedí amá. É'dí ahiⁿ-biamá ugáhuanaḡáze tō'dí. Gaⁿ can'ge 6
 lodge not a few there were, they say. There they arrived, they say darkness when. So horse
 wamaⁿcaⁿ-biamá. Fē nfkaciⁿga ukéfiⁿ-ma skí'nḡai égaⁿ jaháwagḡe gaxú-
 they stole them they say. This Inlans the hate each other so shield made
 biamá; é cti maⁿcaⁿ'í tē. É jaháwagḡe itíze é íḡáḡisande aḡíⁿ-hnaⁿí. Gaⁿ
 they say; that too they stole. That shield with it that by which it is they had as a rule. So
 aḡá-biamá. Can'ge-ma edábe wáfiⁿ-bi egaⁿ, wáfiⁿ aḡá-biamá, áhigi 9
 they went home-ward, they say. The horses also they had having, having them they went home-ward, they say many
 wénacai tē. Akiⁿ-biamá. Kí nújṅga naⁿ-hnaⁿ gataⁿ-ma can'ge ékináḡti
 they took away from them. They reached here, they say. And boy grown only the ones that tall horse just a sufficient number
 waⁿ'-biamá. Cí miⁿ'jṅga-ma can'ge miⁿgá waⁿ'-biamá. Gañ'kí nújṅga
 they gave them, they say. Again girls the horse female they gave them, they say. And boy
 gatcaⁿ-ma can'geajin'ga waⁿ'-biamá. Kagéha, caⁿ, á-biamá. Gaⁿ 12
 the ones that high colt they gave them, them say. My friend enough they said, they say. And
 wíⁿ waja aḡá-baji caⁿ úgaxe aⁿ'caí ahiⁿ-fan'dí édf-huaⁿ caⁿcaⁿ'-biamá.
 to what place they went not still playing abandoned reached, at the there only always they say.
 Égíḡe máḡe amá. Égíḡe íé atí-biamá Kí fē nújṅga naⁿ'ba naⁿ ahiⁿ
 At length winter they say. At length buffalo has come, they say. And this boy two grown arrived
 aká akiⁿwa wahútaⁿ'cín aḡíⁿ'í tē, maⁿ'jṅha cti aḡíⁿ'í tē. Guⁿ íé-ma wénaxiḡá-
 the both bow they had quiver too they had. And the buffaloes they attacked them
 biamá Akiⁿwa dúbá-hnaⁿ t'éwacá-biamá. Gaⁿ akiⁿ-biamá, waⁿ'kíḡe
 they say. Both four only he killed them, they say. And they reached home, they who cause
 nújṅga wáfiⁿ ahiⁿ-biamá. Gaⁿ qáde jí dēcaⁿ'ba gúxai kē ékina ugḡíⁿ'í tē
 boy having they arrived there, they say. And grass lodge seven made the in equal they sat when
 janúḡa tē uhá uḡḡpaḡe aḡí-bi caⁿ áhigi jaṅgá t'éwacé egaⁿ janúḡa 18
 fresh meat the following they let fall were return- ing, they say in many great killed them having fresh meat
 jaṅgá waⁿ'-biamá jí kē wau'gíḡe. Kí há fíⁿ cti uníⁿ'je waⁿ'-biamá ékina,
 great they gave them, lodge the every one. And skin the again bed they gave them, equally
 kí cti jaḡaⁿ' cti ékina waⁿ'-biamá jí kē.
 and again deer. again equally they gave them, lodge the
 aḡew they say (cont. ob.).

- Ga^{n'} ei wauáse ahí-biamá. Akiwa eáde-hna^{n'} t'éwafá-biamá. Édfhi
 And again to surround they they say. Both six only lilled them they say. Hence
- újawá-biamá. Ga^{n'} janúja ké feč-qtia^{n'}-biamá Ga^{n'} jahánuxa neúfúingé-
 in good spirits, they say. And fresh meat the rich in very they say. And green lido t'uso who
 were lost
- 3 ina wa'íi tē há' ei. Égiçe nugé te amá xi nújĩnga amá ei na^{n'}ba
 without they gave to them again. At length it was summer they say when buy the again two
 (sub.)
- ǫábǫi^{n'} gǫéba eéta^{n'} na^{n'}-biamá, ki wa'ú aká efi ékina ei na^{n'}i tē. Ki
 three ten so far wore grown, they and woman the too in equal again wore grown. And
 say, (sub.) numbers
- nújĩnga na^{n'}bá aká ukfkiá-biamá: Kagéha, ná! nwígǫa a^{n'}ǫi^{n'}. Ańkǫǫi^{n'}
 hey two the they talked they say: Friend alas! sufferers we are. We take wives
 (sub.) with each other from each other
- 6 tal, á-biamá. Ga^{n'} ǫé nújĩnga na^{n'}ba pahań'ga aká wa'ú na^{n'}ba iǫ. n'ǫewafá-
 will, they said. And this hey two before the woman two had them for sisters
 (sub.)
- biamá. Ki é akíwaha ki'f-bi ega^{n'} wagań' biamá. Ci ǫé neté amá
 they say. And that both (on either side) the other say they having they married they say. Again this the remaining
 ones
- kigǫǫi^{n'} wakiǫǫi^{n'}-biamá. Ga^{n'} é nugé tē wań'giçe na^{n'}i éga^{n'} miń'ǫǫi^{n'}-biamá,
 caused them to marry they say. And that summer the every one grown somewhat they took wives they say,
 one another
- 9 gǫéba na^{n'}ba áta-biamá. Ki énaqte iǫ ké ǫicta^{n'}-bi e tē-ma há gē iǫha
 twenty beyond they say. And (they) only lodge the finished they that the husb. hide the akia-
 loca (pl. oh.) lodge
- gaxá-biamá, ucté amá é iǫ tē uské'qti ugǫi^{n'}-biamá, na^{n'} hfbaji-má.
 they made, they say. the rest they lodge the very full they sat in, they say grown they who
 reached net.
- Égiçe ei nuda^{n'} aǫá-biamá. Ki ǫé nújĩnga na^{n'}bá aká pahań'ga nuda^{n'}
 A. length again on the they went, they say. And this hey two the on the
 war-path
- 12 ah' aká ei aǫá-biamá akíwa. Ci can'ge gǫéba-híwi^{n'} na^{n'}ba wénačá-biamá,
 went in again went, they say both. Again horse hundred two they snatched they say,
 one who from them
- ga^{n'} ei wáǫi^{n'} aki-biamá. Ci nújĩnga-ma na^{n'}-ma ékináqti can'ge wa'f-
 and again having reached they say. Again the boys those who were grown equally horse they
 then home gavethen
- biamá. Gań'ki ei nújĩnga-ma ei éga^{n'} can'ge wa'f-biamá. Égiçe ei
 they say. And again boys the again so horse wa'f-biamá. Égiçe ei
 they gave them, At length again
- 15 máǫe amá. Máǫe xi ei tē wakída-biamá. Níaci^{n'}ga miń'ǫǫi^{n'} amá
 winter they say. Winter when again buffalo they shot at them, person took wives the
 (sub.)
- wań'giçe iǫ wakída-biamá. Ki édfhi wań'giçe uǫúli éga^{n'}-biamá,
 every one buffalo they shot at them. And hence every one had a sufficient some-
 quantity what they say,
- umi^{n'}je gē wa'íi gē, ǫaǫa^{n'}ha gē, ca^{n'} bǫúgaqti ca^{n'} uǫúliwagiǫá-biamá.
 had the they gave them (pl. oh.), the deer-sinew the in fact all in fact caused them (their
 (pl. oh.), them (pl. oh.), (pl. oh.), own) to have a suf-
 cient quantity
- 18 Gań'ki ei é máǫe tē wań'giçe kigǫǫi^{n'} wakiǫǫi^{n'}-biamá ei. Ki édfhi
 And again that winter the every one they caused them to they say again. And then
 ma ry one another
- e'a^{n'} ǫińgé. Ca^{n'} nugé tē. Gań'ki ei tē wakídai tē. Bǫúgaqti iǫgeń-
 what the winter none. And it was summer. And again buffalo they shot at them. All
 dwell in lodges
- biamá, iǫ itéǫa-biamá, iǫ gǫébalíwi^{n'} ki é'di gǫéba-ǫéǫa^{n'}ba. Ga^{n'} gǫi^{n'}-
 they say, lodge they put them up, lodge a hundred and by it seventy. Thus gǫi^{n'}-
 they say

- biamá. Égiŋe, Wóanaxiŋai hau, á-biamá. Φ ćaka naⁿbá aká η igŋta-
it is said. At length, We are attacked I they said, they say. This two the prepared for
battle
- biamá akiwa. Ji tē uŋćiaŋqti wégaxá-biamá. (Núŋŋa-hnaⁿ égiŋeⁿ-
they say both. Lodge tho in the very center they mudo for them, they say. (Boy only said it to
- biamá, Húŋuga gáxai-daⁿ uŋćiaŋa η wégaxái-gá, á-biamá) Égiŋe e 3
they say, Circle made when in the center lodge make yo for na, they said, they say. At length that
- wénaxiŋai teć. Égiŋe can'ge í kaⁿtaⁿi-biamá. Akiwa é'di aŋai tē.
they were attacked (as noresaid). At length horse mouths were tied, they say. Both there they went.
- Wénaxiŋai tē. Áma aká wiⁿ' ŋeⁿ-biamá, gaŋki cí áma aká cí wiⁿ' uŋaⁿ-
They attacked them. The tho one he held they say, and again the the again one he held
o. o. (sub.) other (sub.)
- biamá; akiwa ŋŋa uŋaⁿ-biamá. Gaŋ'ki wabáaze wáŋiⁿ aŋai tē h' cí. 6
they say; both alive they held them, they say. And scaring them having them they went again.
- Cí áma aká cí wiⁿ' t'ća-biamá, cí áma aká cí wiⁿ' t'ća-biamá. Can'ge-
Again tho the again one he killed, they say, again tho the again one he killed, they say. Horse
one (sub.) other (sub.)
- na wénace-hnaⁿ-biamá. Caⁿ'qti gaⁿ' naⁿhaⁿ' wáŋiⁿ-biamá. Gaⁿ', Ké,
tho they snatched from them regularly they say. Walking even till night they had them, they say. And, Come,
say.
- caⁿ'aŋáxe taí, á-biamá akiwá. Gaⁿ' akí-biamá. Náciⁿgaⁿ-ma t'éwaŋai-ma 9
let us stop, said, they say both. And they reached home, Persons tho those who were
they say. they say. killed
- najŋha máwaŋaⁿ-bi egaⁿ' újawaŋtiaⁿ-biamá. Wa'ú amá uŋcaⁿ wateŋaxá-
hair cut off of them they say having in very good they say. Woman tho mound in they danced
spirits a circle
- biamá. Gaⁿ' aⁿba gęba wateŋaxe-hnaⁿ caⁿ'caⁿ'i tē. Égiŋe dáze hí amá.
they say. And day ten they danced continually. At length oven it they say.
- Íkimaⁿ'ŋiⁿ atí hau, á-biamá Égiŋe Ictŋike amé amá. Φ é aⁿ'qtiégaⁿ 12
Visitor has come I said (one), It happened Ictŋike was the (inv. sub.). This head-man
they say.
- úju í áwaté á, á-biamá. Φ é tē, á-biamá. É'di ahf-biamá Atí há,
chief lodge where-the I he said, they say. This is it, they said, they say. Thoro he arrived, I have come
they say.
- kagéha, á-biamá. Hau! uŋŋai égaⁿ winá'aⁿ pí há, á-biamá. Caⁿ 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) coating
- hniⁿ, wackaⁿ'i-gá, kagéha, á-biamá. Gaⁿ', Jiⁿ'ćha, can'ge wiⁿ wí'í, á-biamá. 15
you are, lo ye strong, friend, he said, they say. And, Elder brother, horse one I givo said (one),
they say.
- Aŋ'kaji há, kagéha, á-biamá. Uŋ'agá-biamá. Maⁿ'jiha kē-hnaⁿ' maⁿ' kē
Not so, younger brother he said, they say. He was unwilling, they say. Quiver the only arrow tho
- qtáacé, á-biamá. Wabáite tēgaⁿ aⁿ'ŋá'í ęaⁿ' tēqi há, á-biamá. Aⁿ, 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.
- Ki maⁿ' dáxe tá miŋke, á-biamá (Ictŋike aká). Maⁿ' gęčbahíwiⁿ naⁿ'ba 18
And nrow I make will I who, said, they say (Ictŋike tho sub.). Arrow hundred two
- gaxá-biamá, ęictaⁿ'-biamá. Akíwaha wa'í tē. Jiⁿ'ćha, caⁿ' há, á-biamá.
he made, they say, he finished they say. Both he gave them. Elder brother, enough they said, they
say.
- Gaⁿ' wuŋice wáŋa-kiŋá-biamá Ictŋike.
And police to go for them they caused Ictŋike.
him, they say

- Ga^{n'} wénaxiçá-biamá. Ci Ietníke aká wi^{n'} t'éça-biamá, uça^{n'}-
And they were attacked, they say. Again Ietníke the (sub.) one killed they say, he hold him
biamá. Najíha hébe máqaⁿ çizá-biamá Ietníke aká. Wa'í amá
they say. Hair part he out off he took, they say Ietníke the (sub.). Woman the
wéçniça-hna^{n'}-biamá. Ietníke amá sábdéçti çixáçeqti^{n'}-biamá, çéde
he sang for them regu- larly they say. Ietníke the (sub.) very black he made himself they say, the
- 3 naççé nájjiçá-biamá bijúba-bi ega^{n'} ísabéçjiçá-biamá. Ki é gáçe af,
charcoal he cannot go out, they say, he rubbed to powder, they say having he blackened himself And that made it they
Ietníke çí^{n'}. Níkaci^{n'}ga ukéçí^{n'} íkit'açai éga^{n'} t'ékiçai t'édi u'a^{n'}t'a^{n'}
Ietníke the (inv. one). Indians they hate one another as they kill one another when cause (blame)
- áççai tē Ietníke aká é naççé ísabéçjiçai, naççé íç'i'a^{n'}i tē, é ga^{n'}zé
they as- when Ietníke the (sub.) that charcoal he blackened himself with, charcoal he painted him- that
cribe to self with, (one) taught
- 6 aké-biamá, af. Ga^{n'}-biamá áji-çá^{n'}çá^{n'} jút'a^{n'}i tē, ki çí áji-çá^{n'}çá^{n'} çí-
the one who, it is they say. In the course of different ones maternal, and lodge different ones were
said, they say
- man'gçai tē, héçactōwa^{n'}ji, gçébahíwi^{n'}çan'ga na^{n'}bá-biamá çin'gajin'ga
set up a great many, thousand two they say children
- wa^{n'}çai amá. Éççé gá-biamá Ietníke: Kagé, á-biamá, skima^{n'}çí^{n'}
they were the (sub.). At length said as follows, Ietníke: O younger brother, he said, they say, as a visitor
shandoned
- 9 bçé tá múnke, á-biamá. Ki, Ji^{n'}çéha, áwakéça hné te, á-biamá. A^{n'}ha^{n'},
I go will I who, he said, they say. And, Elder brother, whither you go will, they said, they Yes,
say.
- ca^{n'} ga^{n'} bçé tá múnke, á-biamá. Ga^{n'} nfaci^{n'}ga uçéwi^{n'}waçá-biamá.
just because I go will I who, he said, they say. And person they assembled them they say.
I wish it
- Çéçinke nújñga na^{n'}bá aká a^{n'}çtiéga^{n'} aká é wémaxai tē Ké, nújñga
This one boy two the head man the that they were ques- Come, boy
(sub.) (sub.) (they) tioned.
- 12 na^{n'}-hua^{n'} çéma é'be íçádiçé-hna^{n'}i eté çí, i^{n'}wi^{n'}çai-gá, á-biamá Ietníke
grown only these who each has for a father ought, tell ye to me, said, they say Ietníke
- aká. Ki gá-biamá, na^{n'} na^{n'}bá aká: Wi etí i^{n'}dádi ga^{n'}çínké, ijáje
the (sub.). And said as follows, grown two the (sub.): I too my father is such a one, mine
they say,
- gáda-bi ega^{n'}. Ki neté amá gá-biamá: Wia^{n'}baha^{n'}-bají-etéa^{n'}i, á-biamá.
called his, they say having. And remainder the said as follows, (sub.) they say: We do not know at all, they said, they
say.
- 15 Ietníke amá açá-biamá. Ga^{n'} uta^{n'}nadi-hna^{n'} ja^{n'}i tē. Ca^{n'} a^{n'}baçéga^{n'}
Ietníke the (sub.) went they say. And in a place regu- larly he slept. And as it was day
- uçuagçé dúba ja^{n'} ca^{n'}çti ga^{n'} na^{n'}ha^{n'}-biamá. A^{n'}ba wésatá ja^{n'} tē
throughout four (day) sleep he walked even till night they say. Day the fifth sleep the
- ç'di ahf-biamá çí çau'di. A^{n'}çtiéga^{n'} çí tē áwatē, á-biamá. Çéhitē,
there arrived, they say lodges the (circle) at. Head-man lodge the where-tho, he said, they say. Under it is
- 18 á-biamá. É'di ahf-biamá. Íkima^{n'}çí^{n'} af han á-biamá nú wi^{n'}. Ga^{n'},
they said, they There he arrived, they say. A visitor he has come I said, they say man one. And,
say.
- Ké, iuça égañ-gá, á-biamá. Jí ákiengáçtia^{n'}-biamá éçaxe iça^{n'}çai tē.
Come, do tell the news, they said, they Lodge very thick they say around in they were put.
say. a circle
- A^{n'}ha^{n'}, á-biamá, nfaci^{n'}ga d'úba édi amá há, á-biamá. Nfaci^{n'}ga d'úba
Yes, he said, they say, people some there were, it is said. he said, they say. People some

eska^{n'} wa'áa^{n'}hnaí, á-biamá. A^{n'}ha^{n'}, á-biamá, nfaci^{n'}ga d'úba cin'gajinga
 it may be you abandoned them, he said, they Yes, they said, they person some children
 say.

d'úba a^{n'}wan'gia^{n'}çai. Ki Ma^{n'}tcú aká wegáxai, na^{n'}a^{n'}wa^{n'}paí éga^{n'} éga^{n'}-
 some we abandoned our own. And Grizzly bear the he did it for us, we feared them
 (sub.) (sub.) (the Bear) us so

i^{n'}wi^{n'}gaxai, á-biamá. Nfaci^{n'}ga na^{n'}ba a^{n'}qtiéga^{n'} aká áma çáta aká 3
 we did it to them they said, they say. Person two head-man the (sub.) the left-
 (the children) the (sub.) one handed (sub.)

há, á-biamá. Ki a^{n'}qtiéga^{n'} aká eja^{n'}-bi á-biamá. Ce wiwáa, á-biamá.
 he said, they And head-man the (sub.) his he said they That my own, he said, they
 say.

Iha^{n'} aká xagá-biamá uççai xi. Ki of áma a^{n'}qtiéga^{n'} aká of eja
 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^{n'} é cti ci, Ga^{n'}çinké wiwáa, á-biamá. Ictnike gai tē: 6
 was, they say. And he too again, Such a one my own, he said, they say. Ictnike said as follows:

Wa'ú wi^{n'} ga^{n'}çinké, á-biamá Ga^{n'} xagé za'çqtia^{n'}-biamá wagina'a^{n'}i tē.
 Woman one such a one, he said, they And crying they made a very great when they heard of
 say. noise, they say their own.

Ga^{n'}, Dúba ja^{n'} xi agçé tá miñke, á-biamá Ictnike aká. Éna ja^{n'}
 And, Four sleep when I go will I who, said, they say Ictnike the (sub.). That sleep
 homeward many

tēdi agçaf tē. Agçaf tēdi gá-biamá: Gaçça^{n'} çkui, á-biamá. A^{n'}ba 9
 when he want home- He went when he said as follows, To move they have said he, they Day
 ward. ward. they say: camp invited you say.

çéça^{n'}ba ja^{n'} tē ç'di of tá-bi eska^{n'} eçéga^{n'}, á-biamá Ictnike aká. Ga^{n'}
 seven sleep this there you come will it may be they thought, said, they say Ictnike the (sub.). And

waha^{n'}-hna^{n'}i tē. A^{n'}ba çéça^{n'}ba ja^{n'} tē éna ja^{n'} tē kañge-qtei ahíi tē.
 they removed. Day seven sleep the that sleep the near very they arrived.
 many (when)

Ictnike amá akf-biamá. Gá-biamá: Kagé, á-biamá, i^{n'}çá-máji, kagé, 12
 Ictnike 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^{n'}, j^{n'}çéha, indáda^{n'} ç'i^{n'}te i^{n'}wi^{n'}çalna eté xi, á-biamá. A^{n'}ha^{n'},
 said he, they Yes, elder brother, whatever it may be you tell me ought, he said, they say. Yes,
 say.

çádi a^{n'}qtiéga^{n'} te xi ca^{n'} nfaci^{n'}ga wi^{n'} bégiççéqti çinké, á-biamá, fe tē
 your father was head-man when yet person one a great stranger the one said he, they word the
 say, any,

éna^{n'} éga^{n'} çia^{n'}çai tē pñji gáxai. Ça'çwiçai akíwa, á-biamá. Akíwa 15
 listened to as he abandoned when had he did. I pity you both, said he, they say. Both
 for him you

nan'de-uçáti éga^{n'} çaman'gçe gçí^{n'}-biamá. Wi^{n'}ke inahi^{n'} áha^{n'}, eçéga^{n'}
 heart he made pain as with bowed head they sat they say. He tolle the indeed I thinking
 by talking

gçí^{n'}-biamá akíwa. Ha^{n'} amá. Ictnike gçí^{n'} içá-biamá çáta aká.
 sat they say Icthi. Night was, they Ictnike to call him had gone, they left-handed the (sub.).
 say.

Ji^{n'}çéha, i-gá há, á-biamá. Ki ç'di ahí-biamá. A^{n'}ha^{n'}, á-biamá. Çisañ'ga 18
 Elder brother, come he said, they And there he arrived, they Yes, said he, they Your younger
 hither, say. say. say. brother

agíman'gçí^{n'}-gá, á-biamá. Çiçáha^{n'} ç'di hnc te, á-biamá. A^{n'}ha^{n'}, á-biamá.
 hegoon for him, he said, they Your wife's there you go please, said he, they Yes, said he, they
 say. brother say. say.

Ki ç'di açaf tē. Ç'di ahí-biamá. Ga^{n'}, Wiçí^{n'}çe, aha^{n'}ha, fe teçan^{n'} nan'de-
 And there he went. There he arrived, they And, My elder G sister's hear- what he has
 say. say. brother hand, spoken heart

- m*ⁿpi-májí, á biamá. Uçúdaⁿbá-gá, á-biamá. Aⁿhaⁿ, égaⁿ, á-biamá. Gaⁿ
 for me said, said he, they say. Consider it, said he, they say. Yes, said he, they say. And
 tí tédlihi xi aŋgáxe tó, á-biamá. Gaⁿ aⁿba amá, Ictínike aká ðaláqa
 they- it occurs when let us do it, said he, they say. And day was, they say. Ictínike (the) to the bluf
 rive here (sub.)
- 3 aça-biamá. Égiçe aki-biamá Kagé, gaççaⁿ amá a-í amá há, á-biamá.
 went, they say. At length he reached home, they say. Younger brother, those who are moving are coming
 their camp hither h) said, they say.
- Atí í-biamá, wateçka açañⁿkaⁿhaⁿ í-biamá, húçga aŋgáçela. Caⁿ
 They and pitched tents, creek on both sides they pitched tribal circle extended over a
 came they say, they say. tents, they say. And large piece of land.
- níaciⁿga amá ciñⁿgajínga íçiðahaⁿ amá atí í-bi egaⁿ caⁿ ciñⁿgajínga uçíne
 person the child they who know their came pitched having and child seeking
 (sub.) own tents, they say (their) own
- 6 maⁿçiⁿ egaⁿ kiñqpaççe maⁿçiⁿ-biamá. Égiçe níjínga maⁿbá aká gíku
 walked having moving back and they walked, they say. At length boy two tho to invite
 forth among themselves
- ahí-biamá. Maⁿteú çíkuí há, á-biamá. Aça-bají-biamá. Égiçe wa'ú wíⁿ
 arrived, they say. Grizzly bear invites you said, they say. They did not go, they say. At length woman one
- ahí-biamá. Wíci'e+, çíkuí hē, á-biamá. Íjaqa í-gá há, á-biamá. Gaⁿ
 arrived, they say. My sister's husband, you are invited she said, they say. To the lodge he said, they say. And
- 9 íadi gçínⁿkiçá-biamá wa'ú çínké. Égiçe ci wa'ú wíⁿ atí-biamá. Ci
 In the lodge he caused her to sit, they say woman the (st. ob.). At length again woman one came, they say. Again
 égiçáⁿ-biamá: Wíci'e+, çíkuí hē, á-biamá. Íjaqa í-gá há, á-biamá. Gaⁿ
 said to him, they say: My sister's husband, you are invited said, they say. To the lodge he said, they say. And
- íadi gçínⁿkiçá-biamá wa'ú çínké. Gaⁿ gçékiçabájí tē há ci. Égiçe ci
 In the lodge he caused her to sit, they say woman the (st. ob.). And he did not cause her to go homeward again. At length again
- 12 haⁿegaⁿtee gaⁿ-égaⁿ tē xi ci wíⁿ atí-biamá. Ci égiçáⁿ-biamá: Wíci'e+,
 morning a little while was when again one came, they say. Again said to him, they say: My sister's husband,
 çíkuí hē, á-biamá. Íjaqa í-gá há, á-biamá. Gaⁿ íadi gçínⁿkiçá-biamá
 you are invited she said, they say. To the lodge he said, they say. And in the lodge he caused her to sit, they say
- wa'ú çínké, é çíta aké-biamá, gíkuí aká; kí aça-bájí-hnaⁿ-biamá. Égiçe
 woman the (st. ob.), hundred he they say, he who was and he went not as a rule they say. At length
- 15 wéduba çínké atí-biamá. Wíci'e+, çíkuí hē, á-biamá. Íjaqa í-gá há,
 the fourth the one who came, they say. My sister's husband, you are invited she said, they say. To the lodge
- á-biamá. Gaⁿ íadi gçínⁿkiçá-biamá wa'ú çínké. Kí égiçe újuçti amé
 he said, they say. And in the lodge he caused her to sit, they say woman the (st. ob.). And at length real prin. the one
 came, they say Grizzly bear the You cut in order your wife's the came for horetofev, who was
 (sub.) (sub.) that sister (sub.) you
- 18 á-biamá Ictínike aká daⁿhēçti gçíⁿ-biamá, qtáça-bají-biamá. Gaⁿ aça-
 he said, they say. Ictínike the seeing him sat they say, he loved him not, they say. And went
 (sub.) plainly homeward
- biamá Égiçe ci atí-biamá. Kagé, çíhanⁿga gíwakiçégan-gá, á-biamá
 they say. At length again he came, they say. Younger brother, your wife's do cause them to come, said, they say
- Ictínike aká. Wé'e pa-í açiⁿ éde éçaⁿbe ahí-biamá gaⁿ, Mañçínⁿ-gá,
 Ictínike the (sub.). Heo shurí had but in sight arrived, they say and, Begone

ú-biamá. Nā! eátaⁿ ádaⁿ, ú-biamá (Maⁿteú aká). Aⁿhaⁿ, caⁿ maŋgphiⁿ-gā,
 said, they say. Why! wherefore? said, they say Grizzly hear the Yes, still begone,
 (sub.)
 ú-biamá Égiŋe isanⁿga éŋaⁿbe atf-biamá, ŋáta aká wahútaⁿŋiⁿ agŋáŋiⁿ-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.)
 egaⁿ. Áma aká ci éŋaⁿbe atf-biamá wahútaⁿŋiⁿ agŋáŋiⁿ-bi egaⁿ. (ŋihanⁿga 3
 having. The other one again In sight came, they say gun (bow) had his own, they having. Your wife's
 sister
 wiⁿ hā, ú-biamá Maⁿteú aká (ŋáta ŋiŋké é waká-bi egaⁿ). Ci áma aká
 I give said, they say Grizzly hear the (left- the (ob.) that he meant, having). Again the other one
 to you (sub.) handed they say
 ŋuⁿé' a-í-biamá. Maⁿteú amá aⁿhe aŋá-biamá. Ki Ictinike aká é'đi ŋuⁿé'
 with a was coming, Grizzly bear the fleeing went they say. And Ictinike the there with a
 rush they say (sub.)
 aŋá-biamá. Naekí ŋaⁿ gaŋŋx iŋéŋa-biamá. Yú! yú! ú-biamá. (Wawéŋta ŋi 6
 went they say. Head (he he crushed in said. they say. Yu! yu! said, they say. (They abuse when
 (ob.) detly
 gaⁿ-hnaⁿi, ú-biamá) Gaⁿ canⁿge wagŋkaⁿtaⁿ-biamá. Wéna caⁿ atf ŋi-
 thus it is, it is said, they And horse they tied their they say. To ask in fact came pitched
 say.) for them tents
 mú é cinⁿgajiŋga wagŋaⁿbe ti-má é énaⁿwacéŋtiaⁿ-biamá.
 thomes that child to see their own those that they fully exterminated they say.
 who came them

NOTES.

- Nndaⁿ-hxa said this myth was "first told by Indians living west of Nebraska."
83. 1. hegabajl, pronounced he+gabajl by Nndaⁿ-axa.
84. 1. bŋgaŋti, pronounced bŋu+gaŋti by Nndaⁿ-axa.
84. 9. ujaŋge taⁿ waŋona aŋai tēdili ŋi gaⁿ ŋi-biama. Though the people scattered and went in all directions to avoid pnsmit, 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. dazŋqtei, pronounced ŋa+zŋqtei by Nndaⁿ-axa.
84. 19. egiŋe bize ama. The arrow-shafts were wet when made.
85. 3. áma taⁿ ngŋe gŋiⁿ tē. The text is given just as dictated by the narrator; but "taⁿ," which denotes a *standing* animate object, can hardly agree with the following verb. Hence the collector thinks that "ŋiŋké" ("the *sitting* animate object," or "the one *sitting*,") should have been used.
85. 6. hegajl, pronounced he+gajl by Nndaⁿ-axa.
85. 8. ŋahawagŋe itizi e iŋaŋisande aŋiⁿ-hmaⁿi. That is, the quivers of the foe; iŋaŋisande refers to the quiver-straps.
85. 15. wahutaⁿŋiⁿ, "the roaring weapon," generally means a gun; but here it is a synonym of "maude," a bow. See myth of the Orphan and the Water-monster with seven heads.
85. 16. waŋiŋkiŋé mjiŋga, 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. gŋeba-maⁿba ata-biama . . ŋiha 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.

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- 87, 14. nu hni^a, wacka^a i-gã. Ictinike is asking a favor of the two young chiefs.
- 87, 17. wabçate tega^a a^açai çã^a teqi hã. This is a puzzling sentence to F. Ln 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. Ki e gaxe ai . . e ga^aze ake-biama ai. A parenthetical explanation of the origin of the war-custom of blackening the face.
- 88, 7. hegactëwa^aji, pronounced he+gactëwa^aji by Nnda^aaxa.
- 88, 7. wa'u wi^a ga^açinke. Ictinike described the difference of features, hair, etc., as he did not know the names of the children.
- 89, 9. gaçça^a çikni. Ictinike pretended that the deserted children had sent an invitation to their parents.
- 89, 14. nikaci^aga wi^a begiçeqti çinke, á-biama. The "á-biama" should be omitted in translating, as "nikaci^aga" is the object of the following verb, éna^a.
- 90, 6. kinpagaççe ma^açi^a, equivalent to ubásncsne, 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 Ietnike. "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 Ietnike. 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 Ietnike a police servant, one to go on errands, or to act as erier. And they were attacked. And Ietnike killed one; he took hold of him. Ietnike cut off part of his hair, and took it. He was accustomed to sing for the women-dancers. Ietnike 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 Ietnike was he who originated it. Of Indians hating one another, when one kills another, they ascribe the blame to Ietnike: as Ietnike 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 Ietnike 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. Ietnike 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." Ietnike 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." Ietnike 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 Ietnike

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.

ICTNIKE, THE COYOTE, AND THE COLT.

FRANK LA FLÈCHE'S VERSION.

- Égiçe Can'ge jingáçiqçige wi' ja'té ké amá kó Míçasi aká da'be
 It happened Horse small, two years old one was lying asleep, it is when (I) Coyote the looking
 at it
- naji' akáma. Ictníke aká kó'di ahí-biamá. Haul kagéha, çéké Can'ge
 was standing, they Ictníke the (sub.) to it came they say. Ho! friend, çéké Can'ge
 say. (fig. oh.)
- 3 wi' t'ède-ga' gaqé a'çisnu añgáçai-de a'çáte anga'çai éde a'çí'ín-báji-hna'í.
 one dead, but aside we drag it we go when we eat it we wished but we have not succeeded in
 moving it.
- Uáwagika'í-gá, á-biamá Míçasi aká. Kagéha, sín'de kó na'bé tó
 Help us said, they say Coyote the (sub.). Friend, tall the (oh.) hand the (oh.)
 íwika'ta' te há, gañ'ki onída' çí sibi añgúçai éde a'çisnu añgáçé
 I tie you with will and you pull on when legs we take hold of but we drag it we go
- 6 tai, á-biamá Míçasi aká. A'hn, á-biamá Ictníke aká. Gañ'ki, Ké',
 will, said, they say Coyote the (sub.). Yes, said, they say Ictníke the (sub.). And, Come,
 í'çin'ka'ta'í-gá, á-biamá. Ga' Míçasi aká Ictníke ta' na'bé tó
 to mine for me, he said, they say. And Coyote the (sub.) Ictníke the (oh.) hand the (oh.)
- íka'ta'-biamá Can'ge sín'de kó, sagí-çti gaxá-bi ega'. Çicta'-bi çí,
 tied with it they say Horse tall the (oh.) tight very made it, they' having. He finished, they when,
 say
- 9 Ké, kagéha, çidañ'-gá há, á-biamá. Kí Ictníke aká çidañ'-biamá.
 Come, friend, pull on it he said, they say. And Ictníke the (sub.) pulled on it, they say.
- Can'ge aká íçíçá-biamá, naji' átiáçá-biamá, çisnú açá-biamá. Ictníke
 Horse the (sub.) awoke they say, hothead suddenly they say, dragging he went they say. Ictníke
 him
- na'téçtá'-biamá, na'xáge açi'-biamá Ictníke aká. Míçasi aká íça
 he even kicked the follow- when Ictníke the (sub.) Coyote the laugh-
 him making him cry he had they say (one who.) ing
- 12 gaskí wakan'diçe-hna'-biamá. Égiçe Ictníke na'stáki çéçá-biamá,
 panted excessively they say. At length Ictníke he kicked, and sent flying through
 the air, they say,
- na'çpáçpaçtçia'-biamá. Eáta' çí éga'é'a' etéda', é-hna'-biamá Ictníke
 he kicked off very deep pieces of flesh, Why if I do so to him apt! said regu- larly Ictníke
 they say.
- aká. Égiçe éçasáni çí Ictníke aká huluhú wi' çaté akáma. Kí Míçasi
 the (sub.) it happened the follow- when Ictníke the (sub.) fish one was eating, it is said. And Coyote
 ing day
- 15 aká é'di ahí-biamá. Wuhú! kagéha, újawa fnahi' á, á-biamá Míçasi
 the (sub.) there arrived, they say. Wuhú! friend, a pleasure truly I said, they say Coyote
- aká. A'hn, kagéha, éga', á-biamá Ictníke aká. Kagéha, eáta' ája'
 the (sub.). Yes, friend, so, said, they say Ictníke the (sub.). Friend, how you did
 çí onize á, huluhú ké. Kagéha, núxe ké uága'úde çí sín'de kó uágçe
 when you took I fish the (oh.). Friend, ice the I broke a hole when tall the (oh.) I put in
 it (oh.) in
- 18 aççi' ní ké. Sabáçt-çti huluhú wi' a'çahai sín'de kó, kí bçtçe há.
 I eat water the (oh.). Very suddenly fish one bit me tall the (oh.) and I took it .

- Kagéha, áwaçandí á, á-biamá Míyasi aká. Kagéha, céçandi édegaⁿ
 Friend, in what place I said, they say Coyote the (sub.). Friend, in yonder place but
 édega usní tē'di çahé-hnaⁿⁱ há. Édega çí usní-çti 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. Aⁿ'haⁿ, áb egaⁿ aça-biamá. Núxe 3
 let us go, said, they say Coyote the (sub.). Yes, he said, having they went, they say. Too
- kē'di ahí-bi egaⁿ ngá'ndó-biamá. Ké, sín'de ugçé çíin'-gá, á-biamá
 at the arrived, they say having he broke a hole in it. Come, tail put in sit thou, said, they say
- Ictníke aká. Sín'de kē ugçé çíin'-biamá Míyasi aká ul kē. Gaⁿ'tēgaⁿ
 Ictníke the (sub.). Tail the (ob.) put in sat they say Coyote the (sub.) the water the (ob.) A while
- çí, Kagéha, aⁿ'çahai, á-biamá. Kagéha, jingá-hnaⁿⁱ; tangá çí'çí 6
 when, Friend, me-bites, he said, they say. Friend, small only, big when
- wáonçe te. Çkaⁿ'ají çíin'-gá, á-biamá Ictníke aká. Gaⁿ'tēgaⁿ çí núxe
 you may take them. Motionless sit, said, they say Ictníke the (sub.). A while when too
- aká dá açiⁿ açiⁿ-biamá. Kagéha, çí gúama wiⁿ aⁿ'çahai, á-biamá
 the frozen having hit it went, they say. Friend, again those one me-bites, said, they say
- Míyasi aká. Kagéha, ekaⁿ'ají çíin'-gá. Jíngá-hnaⁿⁱ, á-biamá Ictníke 9
 Coyote the (sub.). Friend, motionless sit. Small only, said, they say Ictníke
- aká. Gaⁿ'tēgaⁿ çí jingá amá atí tá ama, á-biamá Ictníke aká. Éçíçe
 the (sub.). A while when big the (sub.) come will, said, they say Ictníke the (sub.). At length
- núxe aká dá-biamá. Inⁿ'taⁿ, kagéha, gúama tangá-çti wiⁿ aⁿ'çahai há,
 too the (sub.) froze, they say. Now, friend, those very big one me-bites
- á-biamá Míyasi aká. Ahaú! ahaú! çídan'-gá! çídan'-gá! á-biamá 12
 said, they say Coyote the (sub.). Come! come! pull on it! pull on it! said, they say
- Ictníke aká. Míyasi aká çídan'-biamá. Wackaⁿ-çti etēwaⁿ núxe kē
 Ictníke the (sub.). Coyote the (sub.) pulled on it, they say. He tried very hard not with- standing lee the (ob.)
- naⁿ'onáha-hnaⁿ amá. Wackaⁿ-gá! jingá-báçí, á-biamá Ictníke aká.
 he slipped in only they say. Be strong! small not, said, they say Ictníke the (sub.).
- Iⁿ'win'kañ-gá, á-biamá Míyasi aká. Naⁿ'bē tē aⁿ'waⁿ'çan-gá, á-biamá 15
 Help me, said, they say Coyote the (sub.). Hand the (ob.) take hold of me, said, they say
- Ictníke aká. Naⁿ'bē tē uçaⁿ-bi egaⁿ waekaⁿ-çti çídan'-biamá. Kagéha,
 Ictníke the (sub.). Hand the (ob.) took hold of, having making a great effort they pulled, they say. Friend,
- wackaⁿ-gá há, huhú aká jingá-báçí édegaⁿ aⁿ'waⁿ'çí'a taté ebéçgaⁿ. Ahaú!
 he strong fish the (sub.) small not but we fall shall, I think. Oh!
- áb egaⁿ waⁿ'ibagiⁿ'çti çídan'-biamá. Kí sín'de kē çíçé-çti çéça-biamá. 18
 said, having with a very great effort they pulled, they say. And tail the (ob.) was pulled off suddenly, they say. altogether
- Míyasi aká sín'de kē çíin'-ba-biamá. Kagéha, aⁿ'onijnáçí çamahiⁿ
 Coyote the (sub.) tail the (ob.) looked at his own, they say. Friend, you have treated me ill you truly
- ahaⁿ, á-biamá Míyasi aká. Kagéha, çí çí çíin'-çé'aⁿ çáⁿ'çti, á-biamá
 I said, they say Coyote the (sub.). Friend, thou too treated me so heretofore, said, they say
- Ictníke aká. Akíçaha aça-biamá. Kí Míyasi aká çáde çíçéçíin' sín'de 21
 Ictníke the (sub.). Apart they went, they say. And Coyote the (sub.) grass twisted tall
- kē íçaxá-biamá.
 the (ob.) of it made, they say.

NOTES.

96, 1. For ja^ute ko ama kē, L. Sanssonci read ja^ute ke umu q̄, which agrees with the *u*aiwere, and makes sense. The additional "kē", if correct, is puzzling.

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

96, 7. Mipsi aka (sub.: 1st third person); Ietniko taⁿ (1st ob., 2d third person); maⁿbe tē (2d ob., 3d third person); ikaⁿtaⁿ-biama (predicate in the instrumental form); eñge stude kē (the instrument: 4th third person).

TRANSLATION.

When a two-year-old Colt lay sleeping, the Coyote was standing looking at him. Ietniko 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 Ietniko. And he said, "Come, tie my hands for me." And the Coyote tied Ietniko 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 Ietniko pulled on it. And the Colt awoke. He arose suddenly. He went off dragging him. He kept kicking at Ietniko; he kept Ietniko crying as he kicked him. The Coyote laughed till he panted for breath. And the Colt kicked Ietniko, 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 Ietniko, referring to the Coyote. And on the following day Ietniko 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 Ietniko. "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. Ietniko having said, "Yes," they went. When they reached the ice, Ietniko knocked a hole in it. "Come, put your tail in the hole and sit," said Ietniko. 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 Ietniko. 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 Ietniko. "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 Ietniko. The Coyote pulled. Though he tried ever so hard, he only slipped on the ice. "Exert yourself; it is large," said Ietniko. "Help me," said the Coyote. "Take hold of my hands," said Ietniko. 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 Ietniko. They went different ways. And the Coyote made a tail for himself out of twisted grass.

THE PUMA AND THE COYOTE.

TOLD BY MAWADA⁴¹, OF MANDAN, AN OMAHA.

- Ingpa¹-si²-su³-de céma⁴bá-biamá Mtsasi opa⁵ba. Ákikipá-biamá.
 Long tall cat only those two, they say Coyote he ton. They met each other they say.
- Kagéha, úeka⁶ wi⁷ obéga⁸ éde u⁹úwikie tá minke, á-biamá Mtsasi
 My friend, deed one I think but I speak to you will I who, said, they say Coyote
- aká. Ta¹⁰wungpa¹¹ hégactowa¹²ji édfen¹³ amá. Kagéha, úeka¹⁴ u¹⁵úwikie tá 3
 the Tribe a great many (=popu- there was the, they My friend, deed I talk to you will
 (sub.), lions) say. say. about it
- minke éga¹⁶qti ekáxe to há, á-biamá. A¹⁷hu¹⁸, á-biamá. Níkgáhi ijan¹⁹ge
 I who Just so you do please he said, they say. Yes, he said, they say. Chief his daughter
- wi²⁰ ga²¹pa-hma²²i éde fi²³á-hma²⁴i, éde ka²⁵béa tá minke há. Kagé, can²⁶ge
 me they desire invariably but they fall invariably, but I desire her will I who Friend, horse
- ekáxe to, á-biamá. Gan²⁷ki úwigfi²⁸ tá minke. Gan²⁹ki Ingpa³⁰-si³¹-su³²-de 6
 you make please, he said, they say. And I sit on you will I who. And Long-tailed cat
- ma³³ze-fáhe ké pahékiá-biamá. Gan³⁴ki úgfi³⁵ tó há Mtsasi aká. Kagéha,
 iridle the he made him put it in And sat on him Coyote the My friend,
 (sub.) his mouth, they say. (sub.)
- náda³⁶ hufpi eka³⁷hna te. Can³⁸ge eka³⁹, sig⁴⁰áhaha, ma⁴¹si, pamáki⁴²de,
 to show what you do well you desire please. Horn action arching the neck,
 (ways) prancing, jumping, arching the neck,
- úfíxáxa, ma⁴³fi⁴⁴, ma⁴⁵siqti tó cti á-úfo-hma⁴⁶i ma⁴⁷fi⁴⁸-gá há. Gan⁴⁹ki uta⁵⁰ 9
 changing the walking, jumping high the too they usually go walk thou And leggings
 bit, (set)
- pa⁵¹ga náda⁵² tá minke há. Gan⁵³ki hi⁵⁴bé nácabéde nága⁵⁵ tá minke há.
 large I put on leggings will I who And moccasins blackened I put on will I who
 moccasins
- Gan⁵⁶ki mé-ha áhi⁵⁷ efé⁵⁸ ni⁵⁹ tá minke há. Zu⁶⁰zi-man⁶¹dé abfi⁶² tá minke
 And spring rubs with hair I wear a will I who Orange-orange bow I have will I who
 outside rubs
- há. Man⁶³dé-da tó máca⁶⁴ skáqti nágucke abfi⁶⁵ tá minke, á-biamá. Gan⁶⁶ki 12
 How head the feather very white I fasten on I have will I who, said he, they say. And
- fi⁶⁷ pa⁶⁸ pa⁶⁹huqtei u⁷⁰fean⁷¹ úwigfi⁷² tá minke há. Táfi⁷³jáhe a⁷⁴ aká édi
 village the at the very banter around it I sit on you will I who Playing game/joke the (sub.) there
 (ob.)
- a-fnaji⁷⁵ aká há. Can⁷⁶ge na⁷⁷si pamáki⁷⁸de a-úfa⁷⁹pa úgfi⁸⁰ ma⁸¹fi⁸²-biamá.
 approaching the Horn jumping arching its neck had gone sat on it it walked they say.
 he stood (sub.) repeatedly
- Hau! kagéha, entí nfaci⁸³ga wi⁸⁴. Qa-í⁸⁵ níaci⁸⁶ga a⁸⁷da⁸⁸ba-baji⁸⁹qtin⁹⁰i, ájiqti 15
 See! my friend, your person one. Whew! person we have not seen at all, very dif-
 hua como ferent
- áhu⁹¹, u⁹²fika⁹³pi fnahi⁹⁴ á, á-biamá. Can⁹⁵ge ta⁹⁶ cti úda⁹⁷ fnahi⁹⁸ agfi⁹⁹ tí
 I well dressed truly I said they, they Horn the too good truly sitting on has
 say. (std. ob.) come
- áha¹⁰⁰ á-biamá. Hinda¹⁰¹! fbahn¹⁰²i-gá, á-biamá. Mtsasi aká xig¹⁰³faji¹⁰⁴qtia¹⁰⁵.
 I said they, they Stop! know ye him, said they say. Coyote the (sub.) made himself alto-
 say. together different
- biamá. Mtsasi é fi¹⁰⁶nké éska¹⁰⁷ eféga¹⁰⁸-baji-biamá. Ega¹⁰⁹-biamá há, Hau! e¹¹⁰a¹¹¹ 18
 they say. Coyote he the one who they did not think that tiny say. They said they say. Ho! how
 that to him

- maⁿ-hmi^{n'} ā, á-biamá. Aⁿhaⁿ, égaⁿqtia^{n'}, á-biamá. Níkagali ijan'ge çínké
 you walk I said they, they Yes, just so, said he, they Chief his daughter the (ob.)
 say.
- kaⁿbça aái, á-biamá. Kí gan'ki uça ahí-biamá. Çijan'ge ga^{n'}ça
 I dosto I have come, said he, they And then to tell to him they arrived, they Your daughter desir'ng
 say.
- 3 atf-biamá. Nífaciⁿga údaⁿ hégabaji ā, á-biamá. Can'ge ta^{n'} eti údaⁿ hégaⁿji
 he has come, he Person good not a little I said, they say. Horse the too good not a little
 say. (std. ob.)
- ā, á-biamá. Ké, ijin'ge çúik é wawagiká-biamá, çijáhaⁿ açi^{n'} gñi-gā
 I said they, they Come, his son the that meaning them, they say, your sister's having him come
 say. (pl. ob.) his own husband back
- há, á-biamá níkagali aká. Agíçá-biamá há. Kí, Ké, jahaⁿha, awíçe
 said, they say chief the (sub.). They went for him, they say. And, Come, sister's husband I ask you to
 go with me
- 6 atí há. Añgáçigi-añgáti há. Aⁿhaⁿ, jahaⁿha, á-biamá Míçasi aká. Can'ge
 I have come We have come for you Yes. wife's brothers, said, they say Coyote the Horse
 (sub.).
- taⁿ ágigçí^{n'}-daⁿ çia^{n'}siçti naⁿsiçti maⁿçí^{n'}-biama. Níkaciⁿga çéçtaⁿ
 the sat on his own when pulled hard on to jumped high walked they say. People hueco
 (std. ob.) make jump
- daⁿ be çéçé amá. Níkaciⁿga çíⁿ uçúkaⁿpi ínahiⁿ ā. Níkaciⁿga dádaⁿ çíⁿte
 gazed at a die they say. Person the well dressed truly I Person what he n...
 (mv. ob.) tance (mv. ob.) ho
- 9 uçúkaⁿpi ínahiⁿ ā, á-biamá. Han, éçice açi^{n'} aki-biamá, níkagali ñju
 well dressed truly I said they, they Well, at length having him they reached home, chief
 say. him they say, pal
- éñi tédi. Hau! ké, çháhaⁿ açi^{n'} gñi-gā, á-biamá. Can'ge ta^{n'} eçéçdi
 lodge at the. Ho! come, your sister's having he yo coming said he, they Horse the (ob.) he those
 husband him say things
- ugáçe íççaⁿi-gá. Qáde 'í-gā há, á-biamá níkagali aká. Jahaⁿha, wíçgaⁿ
 fasten ye it for him. Hay give to him said, they say chief the My wife's my wife's
 (sub.). father
- 12 méçgaⁿ, can'ge aká qáde çatá-baji, á-biamá Míçasi aká. Janúçá-hnaⁿ
 likewise, horse the (sub.) hay he cuts it, said, they say Coyote the (sub.). Fresh meat only
- çaté-hnaⁿi, á-biamá. Gan'ki nbáhaⁿ açaí ega^{n'} jaja ahí-biamá. Kí
 he cuts as a rule, said he, they say. And at the thoor went having in the lodge arrived, they say. And
- íí té uçúzaⁿ té'ja wa'ú áçixekiçat çínké júççe a-íççíⁿ-biamá. Gan'ki
 lodge the middle to the woman was caused to marry him to the one who with her approaching he sat, they
 (ob.) And
- 15 ha^{n'} amá. Winaú, çieççan'ge çínké nmi^{n'}je gíúça-gā, á-biamá níkagali
 night they say. First daughter, your husband the (t. ob.) couch make for him, said they say chief
- aká. Teí çieta^{n'}-bi çí Míçasi aká ega^{n'}-biamá, Anéje beç. Gan'ki áçi
 the Coire he finished, when Coyote the (sub.) said to her, they Meo I go. And out of
 (sub.) they say say doors
- açaí Míçasi amá. Ingça^{n'}-siⁿ-snéde ahí-biamá. Kagcha, beçetaⁿ. Cka^{n'}hna
 went Coyote the Long-tailed cat he reached, they My friend, I have finished. You wish
 (mv. sub.). say.
- 18 çí teí-gā há. Égaⁿ skieçta^{n'}tañ'ga gaxá-biamá Ca^{n'}çti ban^{n'}ba-biamá.
 it coi há So alternatim faciebant they say. Valde et usque a vespera ad mane cum ea coibant they say.
- Aⁿba sa^{n'} tihé çí níkagali éçé eti beçugaçti neçwínçieçi-biamá. Edádaⁿ
 Day whitish comes when chief his too all assembled they say. What
 themselves
- wat'a^{n'} gē ctéwa^{n'} beçúga uçéwi^{n'}çá-biamá, wáçí^{n'} aça^{n'}-biamá íí té'ja.
 goods the (ob.) soever all they collect they say, having they went, they say lodge to the.

Wahúta ⁿ phi ⁿ	tucl-lha ⁿ i,	Ku+! ku+!	Míxasi na'a ⁿ i	xi	xúha-biama.	Ku+!
Gun	they were firing,	Ku-! ku-!	Coyote	heard it	whon feared it, they say.	Ku-!
ku+!	Áci na ⁿ siqti á-iáfa-biamá.	Hau!	Míxasi aké.	Utíñ'-gá!	utiñ'-gá!	
ku-!	Out leaped far had gone, they say.	No!	It is the Coyote,	Hit him!	hit him!	
t'épai-ga!	Míxasi aká jéqti ípéðe-lha ⁿ '-biamá.	Ingfa ⁿ '-si ⁿ -snéde	ximúgfa ⁿ	3		
kill him!	Coyote the ^{snéde} sent flying regularly they say.	Long-tailed cat	stealing himself	off		
agfá-biamá.	Míxasi t'épa-biamá	Úsa-biamá.	Wáñjuáñt áha ⁿ .			
went homeward, they say.	Coyote they killed him, they say.	They burnt him, they say.	He did wrong	!		

NOTES.

99, 13. *ñáñiⁿjabe aⁿ* aka *édi a-inajíⁿ-biama*. The men of the village were playing there when the Coyote came in sight.

99, 14. *a-iáfa*, from *ífa*, frequentative of *ífé*. The Puma pranced a short distance, then walked, then pranced, and so on.

99, 16. *inahiⁿ á*. Here and elsewhere "á" is a contraction of "ahaⁿ".

100, 4. *ñáñk*, contraction from *ñáñka*.

100, 18. *ikiñitaⁿtañga*, 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 "*ñáñiⁿjabe*." 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, complexi; si cupias, eoi,*" *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 Míyasi amá ꝑé anáma. Kí Je-núga dúba wabáhi ma"çi"
 At length Coyote the was going, they say. And Buffalo-bull four grazing were walk
 (inv. sub.)
- amáma. Kí é'di ahí-biamá. Kí wáçaha"-biamá. Jjiga"há wúiga" méga",
 ing, they say. And there he arrived, they say. And he prayed to them O grandfather or any grand- likewise,
 fathers
- 3 cá'ean'giçága. Ma"oni"-macé'di éga"qti ma"bçi" ka"bçéga". Açíhaqti
 pity me. You walk by you who just so I walk I desire. For the very last time
- ía-gá, á-biamá Je-núga aká An'kaji, jiga"há, ca" cá'ean'giçá-gá. Waçáte
 speak said, they say Buffalo-bull the (sub.). Not so, grandfather, still pity me. Food
- ké kçiaç'qti onáte ma"oni" te éga"qti ma"bçi" ka"bçéga" há Wi"çak
 the spreading very you eat you walk it may be just so I walk I desire. You tell the truth
- 6 áqt ija" tada", á-biamá háci Je-núga i"e'áge aká. Ca"-hma" çacta"-
 how you do it shall? said, they say behind Buffalo-bull old man the (sub.). Yet he did not
- baji-biamá Míyasi aká. Ahaú! Hé-bateáge-há, çé-gá, á-biamá. Ahaú!
 stop talking, they Coyote the (sub.). Oh! Blunt-horns O! you try it, said he, they say. Oh!
- á-biamá Hé-bateáge aká. Ké, gúdnagaççe najiñ-gá, ega"-biamá. Égiçé
 said, they say Blunt-horns i.e. (sub.). Come, facing the other stand he said that to him, they say. Beware
- 9 na"ji" çaa"he çi"he aú, á-biamá. Há jiga", há jiga", jiga" ha, áqta"
 a little you flee (sign of strong prohibition) said he, they say. Oh! grandfather, Oh! grandfather, grandfather! Oh! low possible

- aaⁿhe tádaⁿ. Nístustu aqá-biamá Je-núga Hé-batcáge aká. Maⁿnaⁿ'u
I too shall! Backing he went, they say Buffalo-bull blunt-horns the (sub.). Pawing the
repeatedly
- maⁿfiⁿ-biamá, qajé cti maⁿfiⁿ-biamá. Jan'de ké' cti jáha-bi-dé
he walked they say, bellowing too he walked they say. Ground the (ob.) too he poked at, they
say, when
- fiépeⁿ'qti-hnaⁿ féca-biamá. Kí Míyasi aká fédeⁿ daⁿ'be najiⁿ'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, aⁿ'fihega úciéqti áhaⁿ, efégaⁿ najiⁿ'-biamá Míyasi aká. Gícaⁿ'qti
Whew! to hurt me a little altogether impossible I thinking stood they say Coyote the (sub.). Getting alto-
gether out of the way
- ahí-biamá. Kí éditaⁿ iénaxiça agí-biamá aqá-b egaⁿ' úsaⁿga fié ítiⁿ
he arrived, they And thence to dash on him was coming back, went homo- egaⁿ' úsaⁿga fié ítiⁿ
say. they say ward, they say having without side hit
him on
- ákiágca-biamá. Wáhu'á! á-biamá Hé-batcáge aká Wiⁿ'cukégaⁿ éskaⁿ'bécgaⁿ 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
- caⁿ'cti. An'kaji, úgaⁿ'há, naⁿ'wigipégaⁿ caⁿ' há. Caⁿ' úgaⁿ'há,
heretofore. Not so, grandfather, as I feared you, so (it was) Yet úgaⁿ'há,
my relation
- cú'cañ'gíqá-gá. Maⁿ'niⁿ'-macé'di égaⁿ'qti maⁿ'báiⁿ' kaⁿ'bécgaⁿ. (Two others
ply 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
Hau! Buffalo-bull
jín'ga, fié-gá. Hau! á-biamá Je-núga jín'ga aká. Gúduagaqé najiⁿ'-gá.
young do you try it. Ho! said, they say Buffalo-bull young the (sub.). Facing the other
stand
- fié caⁿ'he xi t'éwiçé tá minke há, á-biamá. Hau! úgaⁿ, aaⁿ'ha-máí tá 12
(time) you too if I kill you will I who he said, they say. Ho! grandfather I flee I not well
- minke há, á-biamá Míyasi aká. Caⁿ' Je-núga nístustu aqá-biamá, maⁿ'naⁿ'u
I who said, they say Coyote the (sub.). And Buffalo-bull backing he went, they say pawing the
repeatedly
- maⁿfiⁿ-biamá, qajé cti maⁿfiⁿ-biamá. Jan'de ké' cti jáha-bi-dé fiépeⁿ'qti-
he walked they say bellowing too he walked they say. Ground the (ob.) too he poked at, they
say, when he broke off
pieces
- hnaⁿ féca-biamá. Cí edítaⁿ iénaxiça agí-biamá. Édñi xi aⁿ'ha-baji- 15
invariably sending them fly- Again thence to dash on him was coming back. He arrived when fled not
ing, they say. they say
- biamá Míyasi aká. Fié ítiⁿ á-láca-bi xi ékigaⁿ'qti Je-núga jín'ga júçé
they say Coyote the (sub.). Side hit on had gone, when just like him Buffalo-bull young with him
they say
- á-láca-biamá. Gaⁿ' júkigá-bi egaⁿ' aqá-biamá. Majaⁿ' wiⁿ' ahí-bi xi
had gone, they say. And with one another, being they went, they say. Land one arrived at, when
they say
- wabáhi-hnaⁿ-biamá. Kí Míyasi aká déje ké aⁿ'ctewaⁿ çaté maⁿ'fiⁿ-biamá. 18
they continued grazing, they say. And Coyote the (sub.) grass the (ob.) of any sort eating walked they say.
- Caⁿ'qtiamá cti háci-xíçcaⁿ-hnaⁿ-biamá Wá! téná'! sagígi égañ-gá há,
After moving a too in the he dropped invari- they say. What! sei sagígi égañ-gá há,
groat will rear ably do be faster
- é-hnaⁿ-biamá Je-núga i'c'áge aká. An'kaji, úgaⁿ'há, déje ké nan'de-ímaⁿ
said invariably, they Buffalo-bull old man the (sub.). Not so grandfather grass the I cannot get too
say much of it
- há, ádaⁿ waçáte-hnaⁿ uúyigçáspe há, é-hnaⁿ-biamá Míyasi amá. 21
therefore eating it, invariably I hold myself back said invariably, they say Coyote the (sub.).

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- Çi aça-biamá. Ki háci-hnaⁿ maⁿçiⁿ-biamá. Ègiçe baxú wiⁿ éçaⁿbe
 Again they went, they And behind regu- he walked they say. At length hill-top one in sight of
 say. larly
- ahí-biamá. Ki Je-núga dúba amá kigçáha aça-biamá. Majaⁿ wiⁿ Je-núga
 they arrived, they And Buffalo-bull four the to the bottom went they say. Land one Buffalo-bull
 say. (pl. sub.)
- 3 dúba amá ahí-biamá çi íçáða-biamá. Tíjijiti úhaⁿ. Èðè údaⁿ 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. Íçáða-biamá çi çíçi ahí-bají-biamá. Hau! Je-núga jín'ga,
 they said, they They waited they say when for some he arrived not, they say. Ho! Buffalo-bull young
 say. for him time
- uné mañçim'-gá, á-biamá. Ahaú! á-b egaⁿ agçá-biamá Je-núga jín'ga
 to seek him begone, said (one), they Oho! said, they having went they say Buffalo-bull young
 say. say. back
- 6 aká Edítaⁿqti nan'ge agçá-biamá. Majaⁿ uckaⁿ çaⁿ akí-biamá. Ki égiçe
 the right from that running he went they say. Land dead the he reached again, And behold
 (sub.), place they say. back (ob.) they say.
- çhúgç'qtiaⁿ-bitéama Míçasi amá. Agçá-biamá Je-núga jín'ga. Ègiçe gaⁿ
 he was not there at all, they say Coyote the went they say Buffalo-bull young. At length and
 (mv. sub.) home
- Míçasi amá aça-biamá. Aça-bi çi égiçe Míçasi wiⁿ dádaⁿ unégaⁿ-hnaⁿ
 Coyote the departed, they Went, they when behold Coyote one what seeking invari-
 (mv. sub.) say. say ably
- 9 maⁿçiⁿ çiⁿ amá Céçiⁿ hau! naⁿhéba-gá hau! á-biamá Míçasi-Je-núga jín'ga
 was walking they say. That O! wait O! said, they say Coyote-Buffalo-bull young
 (mv. ob.)
- aká Çé maⁿbçiⁿ té égaⁿqti maⁿoniⁿ ckaⁿona, á-biamá. Aⁿhaⁿ jín'çéha,
 the this I walk the just so you walk you wish, he said, they say. Yes, elder brother,
 (sub.) (way)
- égaⁿqti maⁿbçiⁿ kaⁿbçégaⁿ. Hau! gúdugaqçe najin'-gá, á-biamá. Aⁿhaⁿ,
 just so I walk I wish. Ho! facing the other way stand he said, they say. Yes,
 (ob.)
- 12 jín'çéha, á-biamá. Je-núga jín'ga nístu maⁿnaⁿ'u maⁿçiⁿ-biamá. Çan'de
 elder brother, he said, they say. Buffalo-bull young backing pawing the ground walked they say. Ground
- ké' eti jálha-bi çiepeⁿqti çéça-biamá. Ègiçe naⁿ'jin' çaaⁿ'he çiⁿhé aú!
 the too poked at, broke off pieces sent they say. Beware a little you flee (sign of strong
 (ob.) they say. forcibly prohibition).
- Céçataⁿ iénaxiça agí-biamá. Úsañga çé ítiⁿ ákiúgçen-bi çi Míçasi 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 uaⁿ'siqti a-iúçen-biamá. Aⁿ'he çabçiⁿ'aⁿ égaⁿ-bi çi aⁿ'he-hnaⁿ-biamá
 leaping far had gone, they say. Flew three times so, they say when fled invariably they say
- Míçasi aká Wédubaⁿ tedlíhi çi, T'çwiçé tú minke há, á-biamá Je-núga
 Coyote the The fourth time it arrived when, I kill you will I who said, they say Buffalo-bull
 (sub.)
- jín'ga aká. Céçataⁿ iénaxiça agí-biamá. Ègiçe çé ítiⁿ ákiúgçen-biamá
 young the Front that to dash on him was coming, they At length side hit on had gone by they say
 (sub.) place say.
- 18 çi ékigaⁿqti Míçasi júgçe aça-biamá. Aⁿ'onijuaúti çanaliⁿ'i á. Gúdiha
 when just like him Coyote with him went they say. You have treated you, indeed I Away
 me ill
- maⁿçim'-gá, á-biamá. Çi Je-núga-ma úgine aça-biamá. Wáçiqá-bi egaⁿ
 walk he said, they Again Buffalo-bulls the to seek he went, they say. Pursued them, having
 say. them they say
- úqçen-bi egaⁿ ei wahaⁿ'a-biamá: Jigaⁿ'há, cá'ean'giçá-gá. Nkaciⁿga
 he overtook having again he asked a favor, they say: Grandfather pity ye me. Person
 them, they say

wiⁿ aⁿ ʕiɲuɲi hégajt. Hau! Je-núga jin'ga, ʕe-gá. Hau! ké, gúdugaʕe
 one ill-treated very much. Ho! Buffalo-bull young, do you try it. Ho! come, facing the other
 way

naɲiɲ'-gá, á-biamá. Égiʕe ʕaaⁿ'he te. An'kaji há, ɲigaⁿ'ha, áqtaⁿ anⁿ'he
 stand, said he, they Beware you flee lest. Not so grandfather, how pos-
 sible I flee

tádaⁿ, á-biamá Mʕasi aká. Aʕá-b egaⁿ edítaⁿ iénaxiʕa agí-biamá. É'dí 3
 shall? said, they say Coyote the Went, they having thence to dash on him was coming, they
 (sub.). say There

akí-bi ɲiɲi Mʕasi jáha-biamá. Maⁿ'ciáha aⁿ'ʕa iʕéʕa-bi ɲiɲi gat' she
 reached when Coyote gored they say. On high throwing sent him when lay killed by
 him forcibly, they say the fall

gaxá-biamá. Cetaⁿ.
 made him, they say. So far.

NOTES.

102, 5. ikiaʕqti, from ikiae. Since the Buŋ' loes obtained their food without hav-
 ing 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 nkine,
 ugae, uba'e, etc., in the Dictionary.)

102, 5. wiⁿʕak aqt ijaⁿ tadaⁿ, contracted from wiⁿʕake aqtaⁿ ijaⁿ tadaⁿ, "You can-
 not mean what you say."

102, 8. egiʕe naⁿ'jiⁿ ʕaaⁿ'he ʕiⁿ'he an. The word ʕiⁿ'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 inihle (binihe) in the Dictionary.

103, 4. aⁿ'ʕihega uŋeiciqi ahaⁿ: "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-imaⁿ 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. eʕiⁿ han, 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 slight-
 est 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^WΦICIGES ADVENTURE AS A RABBIT.

TOLD BY MRS. LA FLÈCHE.

- Waha^wφicige ixa^w júgigφe. Ma^whá, ífi φa^wja bφé te. Hi^w! úcraφa^w,
Orphan his he with his grandmother, to the village let me go. Oh! grandchild,
 grandmother own.
- íφiqáqa tal. Φáji-á hē. An^wkaji, ja^whá, ca^w bφé tá miñke. É'ja aφá-
they uhiso will. (to not) Not so grandmother, still I go will I win. Thither went
you
- biamá. Ífi φa^whá ahí-biamá. Huhú! Macteiñ'ge tí há, á-biamá. Níkagahi 3
they say. To the village arrived, they say. Ho! ho! Rabbit has come said, they say. Chief
- φañkája aφi^w tíφáí-gá. Macteiñ'ge φida^wbe tí há. Ké, aφi^w gfi-gá. Ufíza^wja
to them having; pass ye on. Rabbit to see you has come having he ye To the middle
hia
- tíφáí-gá. Uφéwiníφáí-gá há Égaxe íφa^wφai-gá. Ké, waφáteigaxe taté há.
Pass thou on. Assemble ye Around in place ye. Come you dance shall
- Ké, i^wquxáí-gá. Ké, Macteiñ'ge wabásna^w φa^w waci^w oni^w éga^w fbφa^wíiwáφé 6
Come sing ye for me. Come, Rabbit shoulder the fat you are as impossible to satisfy
 Come, Rabbit (ob.) one
- oni^w há. Gañ'ki gíquxa-bi ega^w wateigaxá-biamá. Na^weta^w-biamá xi,
you are And sang for him, they having he danced they say. He stopped they say when,
 say dancing
- Géφica^wáφica^w níkagahi dúbá awáqixe há, á-biamá. Awáqixe 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. Égaxe íφa^wφai-gá há, gañ'ki ánasáí-gá há. Níkagahi dúbá φañká 9
he Around in place ye and cut him off Chief four the (oh.)
said
- wáqixá-biamá. Gañ'ki a^whe agφá-biamá. Uφá-bají-biamá Gañ'ki a^whe
he broke in they say. And fleeing went they say. They did not overtake him, And fleeing
their (heads) homeward they say.
- agφá-bi ega^w n'úde φéca^wska ude agφá-biamá. Iya^w φiñké'di akí-biamá.
went home leaving hole this size entering went home-ward, He by the (oh.) reached home,
ward, they say they say.
- Ma^whá, ma^wze gē hébe a^wí-gá há, á-biamá. Ki, Ma^wze etē a^wφin'ge hē; 12
grandmother, iron the piece give to me said, they say. And, Iron even no more ;
- wé'nhí eona^w φe hébe hē, á-biamá. A^wíφa-gá há, á-biamá. Gañ'ki íjfebe
hide- that only this piece said she, they Let me have it. said he, they And door
scraper say.
- φa^w guqápi φéφē xi í tē uφéi^w gaxá-biamá. Áqta^w t'éa^wφaφē túbá.
tho throw it through when lodge the covering it he made, they say. How possibly you kill me shall I
suddenly (oh.)
- Mañgφi^wí-gá. Úa^wφin'ge φanájí. Ceta^w.
Begone ye. For nothing you stand, So far. 15

NOTES.

This Φegilha version of the myth was told by Mrs. La Flèche, who also gave the corresponding Lwiwere, to be published hereafter in "The Lwiwere Language, Part I." 107, 1. Waha^wφicige, an orphan, syn., waha^wφiñge; Lwiwere, woni^wqeiñe.

107, 8. geƆeaⁿ-jaƆeaⁿ, 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. n'nde ƆeƆaⁿ skā. 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.

WahaⁿƆicige 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.

WAHAⁿƆICIGE AND WAKANDAGI.

FRANK LA FLÈCHE'S VERSION.

WahaⁿƆicige akā wahuⁿƆiⁿ wiⁿ aƆiⁿ-biamā. Ɔndādaⁿ wājiŋgā
 Orphan (the sub.) gun (bow) one had they say. What bird
 Ɔkidā-bi Ɔtōwaⁿ mūōnaⁿ-bāji-hmaⁿ-biamā. Kī ūbae nā-Ɔbiamā. Kī
 he shot at with it, they say notwithstanding he missed shooting not regularly they say. And hunting went they say. And
 3 nāciⁿga wiⁿ ākipā-biamā, Ɔfundaⁿ skā-Ɔti-hmaⁿ naⁿba jūwagā-Ɔbiamā.
 person one he met they say, dog very white (all over) two he went with them they say.
 Maⁿze-wetiⁿ kéde āgāƆa amāma. Kagāha, Ɔndādaⁿ aōniⁿ ā, ā-biamā
 sword (the past) carrying on was, they say. his arm friend what you have I said, they say
 nāciⁿga akā. Kagāha, maⁿ abƆiⁿ, ā-biamā WahaⁿƆicige akā. Ɔndādaⁿ
 person (the sub.) friend arrow I have, said, they say Orphan (the sub.) What

ifákide **etōwa'** **múfómⁿ-máji-lmaⁿ-ma'** **há.** **Índaké,** **kagéba,** **céŋínko**
 I shoot at notwithstand- I miss in I not regu- I do há. Índaké, kagéba, céŋínko
 with it ing shooting larly do Let us see, friend, that

kídu-gā, **á-biamá** **níaciⁿga aká.** **Wajínⁿgu** **jíⁿúqteí** **ŋínkó'di** **ábazú-biamá.**
 shoot at said, they say person the (sub.). bird very small the (st. oh.) at he pointed at, they say.

Kí **Wahaⁿ'ŋicige** **kída-biamá,** **é'ŋa-biamá.** **Kagéba,** **wapé** **ké** **qúwíkíŋé** **3**
 And Orphan shot at it, they say, he killed it, they say. Friend weapon the (ob.) I have you for it

ifámhiⁿ **á,** **á-biamá** **níaciⁿga aká.** **Wíŋíⁿwíⁿ** **te,** **á-biamá.** **Kagéba,**
 I truly I said, they say person the (sub.). I buy it from will said he, they Friend,
 you (please) say.

iⁿ'wacta-máji, **á-biamá** **Wahaⁿ'ŋicige** **aká.** **Índádaⁿ** **aⁿ'ŋá'í** **tádaⁿ,** **á-biamá**
 I cannot spare it, said, they say Orphan the (sub.). What you give will? said, they say

Wahaⁿ'ŋicige **aká.** **Címudaⁿ** **ŋeŋáŋké-i** **kí** **maⁿ'ze-wetíⁿ** **ŋe** **céma** **wí'í** **te** **6**
 Orphan the (sub.). Dog these (ob.) are and sword this enough I will give you

há, **á-biamá** **níaciⁿga aká.** **Címudaⁿ** **ŋaŋkú** **úŋíŋaⁿ** **bádaⁿ,** **á-biamá**
 said, they say person the (sub.). Dog the ones scent them they? said, they say

Wahaⁿ'ŋicige **aká.** **Aⁿ'haⁿ,** **úŋíŋaⁿ** **há.** **Índádaⁿ** **waníja** **agiŋéawákíŋé**
 Orphan the (sub.). Yes they scent them What animal I cause them to go for it

etōwaⁿ' **ŋasní** **ugŋí-lmaⁿ'í** **há.** **Kí** **maⁿ'ze-wetíⁿ** **ŋé** **índádaⁿ** **íŋátiⁿ** **etōwaⁿ'** **9**
 no matter dragging they always And sword this what I bit no matter what
 what by the teeth come back

ifágaŋŋí-lmaⁿ-maⁿ' **á-biamá** **níaciⁿga aká.** **Kí,** **Índaké,** **íŋáti-nm** **wíⁿ'**
 I kill it with regu- I do, said, they say person the (sub.). And. Let us see, deer (pl.) one
 the blow larly

agiŋéŋíŋá-gā **címudaⁿ** **taⁿ,** **ána.** **Ahaú!** **Maⁿ'ze-ŋaqaⁿ'** **íŋáti** **wíⁿ'** **ngímaⁿ'**
 cause it to go for it dog the one. Oho! Breaks from-with-bis deer one walk
 (std. ob.) teeth,

ŋín'gā **há,** **á-biamá** **níaciⁿga aká.** **Címudaⁿ** **aká** **nteje** **éŋíháqti** **áíŋa- 12**
 for it said, they say person the (sub.). Dog the (sub.) thickset headlong he had gone

biamá. **Kí** **gaⁿ'ŋgaⁿ'tē-etōwaⁿ'jī** **íŋáti** **wíⁿ'** **ŋaxáŋage** **aŋíⁿ'** **agŋí-biamá.**
 they say. And not even a little while deer one making cry re- lurching he came they say.
 peatedly by biting it back

Índaké, **ei** **ána** **taⁿ** **ŋékiŋá-gā,** **á-biamá** **Wahaⁿ'ŋicige** **aká.** **Ahaú!**
 Let us see, again the other the (std. oh.) send him, said, they say Orphan the (sub.). Oho!

Iⁿ'ŋe-ŋicije, **wasábe** **wíⁿ'** **ngímaⁿ'ŋín'-gā** **há,** **á-biamá** **níaciⁿga aká.** **Címudaⁿ 15**
 Shivers-stones- with-bis-teeth, black bear one walk for it said, they say person the (sub.). Dog

aká **ei** **aŋá-biamá.** **Kí** **gaⁿ'ŋgaⁿ'tē-etōwaⁿ'jī** **ei** **wasábe** **wíⁿ'** **ŋahé** **akí-**
 the again went they say. And not even a little while agon black bear one holding in he
 (sub.) the month reached home

biamá. **Índaké,** **jaⁿ'** **cétē** **maⁿ'ze-wetíⁿ** **ké** **ŋtín-gā,** **á-biamá** **Wahaⁿ'ŋicige**
 they say. Let us see, tree that (ob.) sword the with hit it said, they say Orphan

aká. **Juⁿ'** **tē** **ŋtín-bi** **ŋí** **gabŋíŋéqti** **íŋéŋa-biamá** **níaciⁿga aká.** **Wapé** **ké 18**
 the Tree the hit they when he knocked it down they say person the (sub.). Weapon the (ob.)
 (sub.) (sub.) with it say very suddenly

iⁿ'wacta-máji **éŋegaⁿ'** **caⁿ'** **wí'í** **tá** **mínke** **há,** **á-biamá** **Wahaⁿ'ŋicige** **aká.**
 I cannot spare it but yet I give will I who said, they say Orphan the (sub.).

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- Wí cti ^I ^{too} ^{these (ob.)} ^{dog} ^{the (ob. pl.)} ^{I cannot spare} ^{hot} ^{yet} ^{I give} ^{will} ^{I who}
 há, á-biamá ^{said, they say} ^{person} ^{the (sub.)} ^{And} ^{dog} ^{the (pl. ob.)} ^{he gave to him,} ^{they say,} ^{sword} ^{the (ob.)}
 3 edábe, Wahaⁿ 'ficeige. Gaⁿ ' ^{also} ^{Orphan.} ^{And} ^{just then} ^{apart} ^{went they say,} ^{And} ^{Orphan}
 aká ^{the (sub.)} ^{reached home,} ^{his} ^{by the (ob.)} ^{And} ^{dog} ^{the (pl. ob.)} ^{he with them} ^{reached home,} ^{they say.}
 Kí ^{And} ^{his grand-} ^{mother} ^{the (sub.)} ^{scolded} ^{they say.} ^{And,} ^{Provisions} ^{the (ob.)} ^{there are none} ^{at all} ^{Why} ^{dog}
 6 ^{the (pl. ob.)} ^{that} ^{you with them} ^{you have} ¹ ^{Grandmother,} ^{useful} ^{as} ^{I bought them} ^{said}
 bianá ^{they say} ^{Orphan} ^{the (sub.)} ^{Old woman} ^{provisions} ^{there are} ^{said,} ^{having} ^{lodges} ^{stand-} ^{ing} ^{thick}
 amána ^{to them} ^{to seek relief} ^{for} ^{going} ^{herself} ^{spoke} ^{of} ^{they say.} ^{And} ^{removed} ^{they say.} ^{Lodge} ^{standing} ^{to them}
 9 ^{reached home,} ^{they say.} ^{At one side} ^{she pitched the} ^{tent, they say.} ^{And} ^{the lodges} ^{lako} ^{not small} ^{the (ob.)} ^{by}
 ʒaⁿ 'ha ké ^{border} ^{the} ^{pitched they say.} ^{tents}
 Kí ^{And} ^{haⁿ 'egaⁿ 'tee} ^{ʒi} ^{xagé} ^{when} ^{crying} ^{they made a very great} ^{noise, they say.} ^{ʒaⁿ 'há,} ^{eátaⁿ} ^{xagal á}
 12 á-biamá ^{said, they say} ^{Orphan} ^{the (sub.)} ^{O grandchild!} ^{you heard not how possible} ^I ^{said,} ^{they say}
 waⁿ 'jingga aká. ^{old woman} ^{the (sub.)} ^{Water-monster} ^{seven heads} ^{the (sub.)} ^{chief} ^{his daughter} ^{the (ob.)}
 wéna-biamá. ^{begged they say.} ^{They} ^{not} ^{if} ^{tribe} ^{ʒaⁿ 'waŋgʒaⁿ} ^{ʒaⁿ} ^{the} ^{béʒa} ^{all} ^{draw into} ^{his mouth} ^{he spoke of, they} ^{say.}
 15 Ádaⁿ ^{There-} ^{fore} ^{to open his} ^{mouth} ^{apt} ^{as} ^{they console with} ^{her (a relation)} ^{Whew!} ^I ^{said,} ^{they say} ^{Orphan}
 aká. ^{the (ob.)} ^{Any-} ^{how,} ^{old woman,} ^{to attack and (pl.)} ^{kill him} ^{they ought.} ^{It} ^{that} ^{say not to} ^(any one)
 Égíʒaⁿ 'i ^{(One) says it to} ^{when} ^{even} ^{he hears} ^{of him} ^{regu-} ^{larly} ^{they say} ^{Water-monster} ^{seven heads} ^{the (sub.)}
 18 Waⁿ 'jingga, ^{Old woman,} ^{there} ^{I go} ^{will} ^{I who} ^{said, they say} ^{Orphan} ^{the (sub.)} ^{I cause her} ^{to be com-} ^{ing back}
 tá minke ^{will} ^{I who} ^{woman} ^{the (std. ob.)} ^{And} ^{there} ^{went they say} ^{Orphan} ^{the (sub.)} ^{And} ^{woman}
 taⁿ ^{the} ^{water} ^(std. ob.) ^{border} ^{at the} ^{fastened} ^{put} ^{she had been, they} ^{say.} ^{Eátaⁿ} ^{ʒagʒiⁿ} ^{á,}

- á-biamá Waha'φicige aka. Wakan'dagi daðéfa'ba aká a'ná-biamá,
 said, they say Orphan the (sub.). Water-monster seven heads the (sub.) asked they say
 for me
- ki 'fi-báji xi tu'wanǵfa' fa' bǵuga fahún 'ífa'-biamá, áda' ífa'a'φai
 and they not it tribe the all swallow spoke of, they say there- I was put
 to him fore
- utí áta'hé. Ki ciekab' oga' gǵékiǵá-biamá. φagǵé taté fa'n'ja 3
 I have I who stand. And untice, they having caused her to go home- You go shall though
 come to him say say ward, they say. homeward
- a'wa'n'ónaji te há wi gǵéwikiǵé tǵ, á-biamá Waha'φicige aka. Ki
 you tell not of me will I caused you to the said, they say Orphan the And
 go homeward (deed)
- gǵé aná wa'ú ífa'. Ké, Ma'ze-φaqa', ó'di ma'φin'-gá, á-biamá Waha'φ-
 went they woman ífa'. Come Ma'ze-φaqa' there walk said, they say Or-
 ward say (uv. one).
- φicige aká. Ki efunda' aká égilaqti áifa biamá. Ga'égna'tǵ-ctǵwa'n'ji 6
 then the (sub.). And dog the (sub.) headlong had gone they say. Not even a little while
- éfa'be ákiǵa atí-biamá (Wakan'dagi aka). Ki, Ké, I'ǵ-φaci'je, ó'di
 in sight to attack came they say (Water-monster the). And, Come, I'ǵ-φaci'je there
 ma'φin'-gá, á-biamá Waha'φicige aká. Ki júga kǵ'za ákiǵa wúgají-
 walk said, they say Orphan the (sub.). And body to the to attack he com-
 him named them
- biamá efunda' φanká. Ki Waha'φicige aka dá fa' ákiǵa-biamá. 9
 they say dog the (pl. ob.). And Orphan the (sub.) head the (ob.) attacked they say.
- Wakan'dagi daðéfa'ba aká eka'-hna'i fau'di níúfica' bǵuga bicka'
 Water-monster seven heads the moved regularly at the time lake the wide he made it
 (sub.) (sub.) (when)
- hna'-biamá. Ni fa' ma'táhaqti etí wáfi' ákiǵǵe-hna'-biamá. Ga'égna'-
 regularly they say. Water the far beneath too having he had gone regularly they say. Not even
 the (ob.) them home
- tǵ-ctǵwa'n'ji etí éfa'be agǵi'-hna' biamá. Égǵiǵe dá fa' wi' gasá-biamá 12
 a little while again in sight they regn. they say. At length head the one he sent they say
 (ob.) off
- Waha'φicige aká. Ki tǵéze fa' fiza'-biamá Waha'φicige aká. Ki
 Orphan the (sub.). And tongue the (ob.) took they say Orphan the (sub.). And
- duba' ákiǵa-bi xi t'ǵa-biamá ki tǵéze wan'gǵe fiza'-biamá. Ki t'ǵé
 four times he attacked when he killed him. and tongue all he took, they say. And killing
 him, they say they say
- fieta'-bi tǵdi'hi wáqe-sábǵe wi' ni xa'ha kǵ ugáca'-máma. Ki dá 15
 finished they say when háok nuan one water border: the traveling was, they And head
 (shore) (ob.) say.
- tǵ ífa-biamá. Ki éni tǵ'di wanǵǵe 'i' akt'-biamá dá tǵ. Ki wa'ú
 the found they say. And his at the all carry- reached home, the And woman
 (col. ob.) lodge they say
- aká akt'-hna'i tǵ'di ímaxe-hna'-biamá. Ébǵe-hna' gí'fikiǵé á, á-bi
 the reached regu- when questioned regu- they say. Who regu- has sent you I said, they
 (sub.) home larly her larly home
- ctǵwa'n', Agǵisǵa-máji, é-hna'-biamá. Ki ébǵi tǵ íbaha' ga'φa éctǵwa' 18
 notwithstanding, I do not remember, she said regularly, they And who it was to know ga'φa desired
 standing say.
- íbaha'-báji-hna'-biamá.
 they knew not regu- they say.
 larly

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- Ki n'kagali úju aká f'ekíké-wákiqá-biama i'c'ágo. Wi^a wa n'kagali
 And chief princel. the pul (sub.) caused criers to go around they say old men. Which one chief
- ijan'ge f'inké g'f'ikiké é^{te} g'gáⁿ te af áqá, á-biamá i'c'ágo amá. Égíqé
 his the one caused her to come back it may be her merry may he indeed, said, they say old man the At length
 daughter who to come back he her
- 3 wáqe-sábé aká, W'ebéiⁿ, á-biamá. Wakan'dagi d'adéqáⁿba aká t'c'aféqáⁿ
 black man (the), I am he, said, they say. Water-monster seven heads (the) I having killed him
- giákiqé wa'ú f'inké, á-biamá wáqe-sábé aká. N'kagali úju f'inké úfá
 I sent her woman the one said, they say I said man the Chief princel. the one to tell
 hither what, (sub.) I said man the pal who him
- akí-biama. Wáqe-sábé aká é aká há, á-biamá. W'ian'de i'f'íⁿ éiⁿ g'í-gá,
 they reached home, black man the that is the one said, they say. My daughter's having him he ye cum-
 they say. (sub.) one husband for me
- 6 á-biamá n'kagali úju aká. Ki wáqe-sábé iedá wan'gíqé i'ⁿ-bi egaⁿ édi i'ⁿ
 said, they say chief princel. the And black man head all carried, having there car-
 (sub.) they say rying
- ahí-biamá n'kagali úju f'inké'di. Ki wa'ú f'inké ímaxá-biamá. (f'étaⁿ é á,
 arrived, they say chief princel. to the (st. ob.) And woman the he ques. they say. This hu I
 (st. ob.) f'oned (st. ob.)
- g'f'ikiké taⁿ. An'kaji hē, ájiqtiáⁿ hē, á-biamá wa'ú aká. W'ebéiⁿ há. Wí
 caused you the one Not an very different said, they say woman the I am he I
 to come (sub.)
- 9 t'c'afé há Wakan'da ké, á-biamá wáqe-sábé aká. Caⁿ n'kagali úju aká
 I killed him Water deity the said, they say black man the (sub.) And chief princel. the
 (ob.) (sub.) (sub.) (sub.)
- f-biamá wáqe-sábé f'inké wa'ú f'inké. Miú'gáⁿ tégaⁿ úluⁿ-biamaⁿ Kí
 gave to him, black man the (st. ob.) woman the (st. ob.) To take a wife in order they cook, they And
 they say (sub.) that say.
- taⁿ wáqéqáⁿ éaⁿ b'qúga wéku-biamá. Kí Wahaⁿ f'icige aká naⁿ-biamaⁿ.
 trile (the) all they were invited, And Orphan the heard it they say.
 (ob.) (sub.) they say. (sub.)
- 12 Wáqe-sábé f'inké n'kagali ijan'ge f'inké 'fi tē maⁿ-biamaⁿ. Gaⁿ úluⁿ tē
 Black man the (st. ob.) chief his daughter the had given he heard, they say. And cooking the
 (sub.) (sub.) (sub.) (sub.)
- c'ig'f'ni tē wébaluⁿ g'f'íⁿ-biamaⁿ, qubé aká gaⁿ wébaluⁿ g'f'íⁿ-biamaⁿ. Ahú!
 had out when knowing it sat they say, sacred he was so knowing it sat they say. Oho!
 (sub.) (sub.) (sub.) (sub.)
- Maⁿze-faqaⁿ, édi maⁿf'ín-gá. Ú'su údaⁿqti tē wiⁿ i'f'íⁿ g'f-gá, á-biamá
 Maⁿze-faqaⁿ there go. Síco very good the one having come back, said, they say
 (ob.) (sub.) (sub.) (sub.)
- 15 Wahaⁿ f'icige aká. C'f'udaⁿ aqá-biamá. Úluⁿ tē c'ig'f'qti g'f'íⁿ amáma é'di
 Orphan the (sub.) Dog went they say. Cooking the just having they were sitting, there
 (sub.) (sub.) they say out they say
- aqá-bi tē caⁿcaⁿqti úsu wénae argá-biamá. C'éf'íⁿ f'iqái-gá, é'be éf'udaⁿ
 he went, when without stop- ping at all slice anatchig went homeward, That pursue him, who dog
 they say (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- caí i'te. (f'iqá-biamá. Ag'f'á-biamá caⁿcaⁿqti Wahaⁿ f'icige caí ejaⁿ tē
 his it easy Pursued him, they Went homeward without stop- ping at all Orphan his his
 they say (sub.) they say (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- 18 égilu ákiúqá-biamá. Wa'f'iqe amá caⁿcaⁿ é'di ahí-biamá í tē'di.
 headlong had gone homeward they say. Pursuers the continuing there arrived, they say lodge at the
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- C'f'udaⁿ wa'f'áhe g'f' égaⁿ b'f'iqe pí, á-biamá. Aⁿhaⁿ, wí euféakiké,
 Dog the one carry, he came as I have come chas- said (one), Yes, I sent him to you,
 ing in his mouth back log him they say. (sub.) (sub.)
- á-biamá Wahaⁿ f'icige aká. Wakan'dagi kefaⁿ wí t'c'afé, á-biamá Wahaⁿ.
 said, they say Orphan the Water-monster the I I killed said, they say Wahaⁿ.
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)

- Ɔicige aká, ƆeƆe etí wá'gíco bɛtzo, á-bianná. Ɔfundaⁿ ƆeƆańka aká 3
 jinnu the (sub.). Tongue too all I took, said, they say. Dog these both
 juáwagɛ, á-bianná. Gaⁿ uƆá ugáá-bianná. Wahaⁿ Ɔicige aká é akélogaⁿ
 I with them, said, they say. And he tell went homeward. Orphan the he it was, but
 é cínudaⁿ Ɔíⁿ agɛtíkíƆé aká há ús'u kɛ. Kí é t'Ɔa-bí af há Wakan'dagi kɛ, 3
 he dog the caused to come was allee the. And he killed he Water-monster the
 (mv. etc.) ditch for it through (ob.). him says (ob.)
 á-bianná nɛaciⁿga cínudaⁿ ƆíƆé alí aká. Agɛmaⁿ Ɔíⁿi-gá, á-bianná nɛkagahi
 said, they say person dog chasing ar. the (Go ye for him, said, they say chief
 rived (sub.).
 úju aká. Gaⁿ agáahí-bianná Kí ɛ'dí aƆíⁿ akí-bianná Kí nɛkagahi aká
 pɛn- the And arrived for they say. Kí ɛ'dí aƆíⁿ akí-bianná Kí nɛkagahi aká
 (ɛpa) (sub.). him And there having him reached home, And chief the
 they say. (sub.)
 wa'ú Ɔínké ímaxá-bianná. ƆeƆéⁿ á gíƆíkíƆé Ɔíⁿ, á-bianná nɛkagahi aká. 6
 woman the (ob.) questioned they say. This I he who sent thee said, they say chief the
 (mv. etc.) her luck, (sub.)
 Aⁿhaⁿ, Ɔé hɛ, á-bianna wa'ú aká. Kɛ', ugáá-gá, á-bianná nɛkagahi aká.
 Yes, it is he said, they say woman the (sub.). Come, confess ye, said, they say chief ye.
 Wahaⁿ Ɔicige taⁿ ɛtaⁿ Ɔíⁿ ugáá agáá-bianná. Kí ugáá-bianná Wahaⁿ Ɔicige
 Orphan the he that to confess he commended him, And confessed, they say Orphan
 (sub. ob.) they say.
 aká. Wahaⁿ Ɔíⁿ aƆíⁿi téditaⁿ cínudaⁿ waƆíⁿ wíⁿ Ɔańká etéwaⁿ ugáá-bianná. 9
 the (sub.) (inn (how) he had it from the dog laughd them the (pl etc) even acknowledged, they
 say.
 Wakan'dagi kɛ t'Ɔaí t'ɛ etí ugáá-bianná. Kɛ', ugáá-gá, wáƆe-sábɛ, á-bianná
 Water-monster the killed the too acknowledged, they Come, confess, black man, said, they say
 (ob.) (fact) say.
 Wahaⁿ Ɔicige aká. Íntuⁿ! áci bɛc kaⁿ bɛa há, á-bianná wáƆe-sábɛ aká.
 Orphan the Hold on! outside I go I wish said, they say black man the
 (sub.) (sub.)
 UƆaⁿi-gá, á-bianná Wahaⁿ Ɔicige aká. WáƆe-sábɛ Ɔínké wíⁿkají anná, 12
 Take hold of him said, they say Orphan the Black man the (ob.) did not speak they
 (sub.) (sub.) truly say.
 ádaⁿ usá-bianná. Wahaⁿ Ɔicige aká nɛkagahi íjan'go Ɔínké gaⁿ gɛⁿ
 there- they burnt him, Orphan the chief his daughter the (ob.) after married
 fore they say. (sub.) (sub.) all (f) her
 bianna. Cetaⁿ.
 they say. So far.

NOTES.

108, 1. wahaⁿ Ɔíⁿ. See Notes on "Ietinike and the Deserted Children." Here it may be the *bone*, as the Orphan calls it *ma*, an *arrov*. See the next version. The sword is the only other word in this version, which seems of foreign origin.

109, 6. ƆeƆańke-i, probably intended for ƆeƆańka Ɔé há, these are they.

109, 11. cínudaⁿ taⁿ, ama, i. e., cínudaⁿ ama taⁿ, "the other dog that is standing."

109, 13. gaⁿegaⁿté-etéwaⁿji, from gaⁿegaⁿté, a *slight while*, diminutive of gaⁿté, a *while*; and etéwaⁿji (negative of etéwaⁿ) *not even*. The dogs had gone not even a little while; they returned almost immediately: "they had gone no time."

109, 15. Iⁿá-Ɔaíje, peculiar to this version. Joseph La Flèche gives Ni-nha-maⁿ Ɔíⁿ instead of it; but the Ponka chiefs say that these names belong to different myths.

109, 18. gubɛje-ati ƆeƆa-bianna. He knocked it down very suddenly, sending the splinters flying in all directions.

110, 5-6. cínudaⁿ Ɔańka ce, etc., instead of cínudaⁿ ƆeƆańka.

110, 8. ákie amaça. The old woman did not live near the rest of the people; her lodge was far to one side.

110, 11. za'ëqtiaⁿ-biana, pronounced za+ëqtiaⁿ-biana by Frank La Flèche.

110, 12. écpaçaⁿhë is used; but çnpaçaⁿhë is the better form.

110, 15. iaçe etai egaⁿ, etc.: "The monster is apt to open his mouth (and devour her), so the relations are condoling with her."

110, 16. t'eç etai çl, contraction from t'eçë etai çl, they ought to kill him.

110, 20. içaⁿça-biçinékama. They say that she had been put in a sitting posture, in which she remained till the Orphan found her.

111, 2-3. içaⁿçai atí ataⁿhe, "I have come hither, and am here now where they placed me." Ataⁿhe should not be translated literally ("I who stand"), but "I am now" (*i. e.*, just at this moment); on the other hand açiⁿhe and miñke (from "çinke") denote a longer continuance.

111, 3. çickab egaⁿ, contraction from çicka-bi egaⁿ. See "çicke," in the Dictionary.

111, 13. çeçeze, literally, "buffalo-tongue." See "çeze" and "çeçeze" in Dictionary.

111, 14. dubaⁿ, four times, that is, four days.

111, 15. waçe-sabë. Some say that this was Ietinike, 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. Wahaⁿçicige aka e akedegaⁿ (aⁿçaⁿbáhaⁿ-báji añ'gutaⁿ çaⁿçit): "The Orphan was he who did it, but (we continued ignorant of it in the past)," an elliptical expression.

113, 3. e t'eça-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! Maⁿze-çagaⁿ, 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! Iⁿç-çacije, 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 women went home. "Come, Ma²ze-²qaqa, 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, I²g-²facije, 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'ze-Ɔaqa", 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'ƆICIGE AND WAKANDAGI.

JOSEPH LA FLÈCHE'S VERSION.

Níjĩnga wi' ngáca" aƆá-biamá, waqƆániqteí nǔjĩnga amá, ea' í
 boy one traveling went they say, poor very boy they say in lodge
 Ɔĩngé'qti, níaci"ga eƆéwa" Ɔĩngé'qti ngáca" na"Ɔí"-biamá. Kí ƆgíƆe
 none at all, person even none at all traveling walked they say. And at length
 3 sabájiqteí wabáƆƆeze jĩ'ga wi' íƆa biamá. WabáƆƆeze jĩ'ga da"bá-
 suddenly very book (writing) small one found they say. Book small they saw
 biamá Ɔí ƆgíƆe, Walúta"Ɔí" wi' wí' tǔ mĩnke, á-bíƆa"amá. Kí Ɔc'
 they say when behold, Roaring weapon one I give you will I who said the writing, And went
 they say when roaring weapon the found they say. And then roaring weapon the he took they say. And
 (ob.) (ob.)

- nújǐnga taⁿ wahútaⁿƆiⁿ Ɔizégaⁿ gan'ki wabáƆeze jin'ga daⁿbá-bi Ɔi,
 boy the roaring weapon having and hook small saw it when,
 (std. ob.) taken
- e'aⁿ gáxe taté giaⁿ'za-bitámá wahútaⁿƆiⁿ ké. Gan'ki nújǐnga aká
 how to do shall he was taught, they say roaring weapon the (ob.). And boy the
 (snh.)
- wahútaⁿƆiⁿ ké Ɔizá-bi egaⁿ' maqúde ují-biamá, maⁿ'ze-maⁿ eti ugƆaⁿ'- 3
 roaring weapon the (ob.) took they having powder put they say, shot put in
- biamá. Gaⁿ' eyú wiⁿ Ɔa-bi egaⁿ' nújǐnga aká kǐda-bi egaⁿ' umúƆpaƆa-
 they say. And prairie one found they having boy the shot they having made fall by
 chicken say (snh.) at it say shooting
- bi egaⁿ' t'Ɔa-biamá eyú Ɔinké. Niaciⁿga wahútaⁿƆiⁿ ctéwaⁿ' íbahaⁿ-.
 they having killed they say prairie chicken the (ob.). People roaring weapon even know
 say it
- baji-biamá. Gan'ki aƆá-biamá Ɔi, et íáqti wiⁿ' daⁿbá-biamá. J'áqti daⁿbá- 6
 went they say when, again deer one saw they say. Deer saw
- bi egaⁿ' et kǐda-biamá. Cí t'Ɔa-biamá. Édíhi nújǐnga aká, WahútaⁿƆiⁿ
 they having again shot at they say. Again killed it, they say. Then boy the Roaring weapon
 say (snh.)
- ké údaⁿ ínahiⁿ áhaⁿ, eƆégaⁿ-biamá. Cí aƆá-bi Ɔiji, et íáqti wiⁿ' Ɔa-
 the good truly ! thought they say. Again went they when, again deer one found
 (ob.)
- biamá. Gaⁿ' et íáqti t'Ɔa-bi egaⁿ' gíƆéqtiáⁿ-biamá nújǐnga aká. Wahú- 9
 they say. And again deer killed they having he was very they say boy the Roaring
 say (snh.) glad (snh.)
- taⁿƆiⁿ ké údaⁿ ínahiⁿ áhaⁿ, eƆégaⁿ-bi egaⁿ' gíƆéqtiáⁿ-biamá. Gaⁿ' égiƆe
 weapon the good truly ! thought they having he was very they say. And at length
 (ob.) glad
- níaciⁿga wiⁿ' fe na'aⁿ'-biamá. QƆabé engáqti maⁿ'taya maⁿ'Ɔiⁿ-biamá.
 person one talking he heard they say. Tree very dense withm walked they say.
- Cínudaⁿ-ma wáƆaji átiáƆa-biamá. Hú! hú! hú! hú! á-biamá. Cínudaⁿ 12
 The dogs commanded them suddenly they say. Hu! hu! hu! hu! said, they say. Dog
- 'ábae-wákiƆá biamá. Kí nújǐnga aká Wahaⁿ'Ɔicige aká jaⁿ' ákaⁿ najiⁿ'-
 to hunt he caused them they say. And boy the Orphan the tree leaning stood
 (ob.) (snh.) (snh.) against
- biamá, íjínáƆe najiⁿ'-biamá; énúdaⁿ naⁿ'wapi-bi egaⁿ' wahútaⁿƆiⁿ aƆƆiⁿ
 they say, hiding himself stood they say; dog he feared them they having roaring weapon had his own
 say
- najiⁿ'-biamá. Gaⁿ' égiƆe énúdaⁿ amá nújǐnga taⁿ Ɔa-biamá. Gaⁿ' égiƆe 15
 stood they say. And at length dog the boy the found they say. And at length
 (ob.) (pl. snh.) (std. ob.)
- níaciⁿga aká é'di ahí-biamá. Níaciⁿga aká é'di ahí-bi egaⁿ' ukía-
 man the there arrived, they say. Man the there arrived, having spoke to
 (snh.) (snh.) they say him
- biamá. Eátaⁿ eƆké ahniⁿ' á. WahútaⁿƆiⁿ ké ímaxá-biamá, wahútaⁿƆiⁿ
 they say. Why that you have ? Roaring weapon the he ques- they say, roaring weapon
 (ob.) tioned about
- íbahaⁿ'jí egaⁿ'. Kí nújǐnga gá-biamá; Edádaⁿ waníha paⁿ'be Ɔi í'edáƆé 18
 he knew not because. And boy said as follows, What animal I see when I kill
 they say
- Ɔiⁿ'jí, bƆáte-hnaⁿ'-maⁿ' ádaⁿ abƆiⁿ' á-biamá. Gaⁿ', Hin'degaⁿ'! eyú eƆtaⁿ
 when, I eat it lively I do therefore I have it, said he, they say. And, Let me see! prairie- that
 (ob.) (snh.) (std. ob.) chicken
- kída-gá, á-biamá. Nújǐnga aká eyú taⁿ kǐda-bi Ɔi t'Ɔa-biamá. Hm-
 shout at it, said, they say. Boy the prairie- the shot at they when killed they say. Let me
 (snh.) chicken (std. ob.) say it

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- daké, kagá, íwípaⁿbe taf. Ípa-gá wahútaⁿçiⁿ kè. Gañ'ki 'í-bi wí daⁿbá-
see, O friend, let me see your Hand it to roaring weapon the (ob.) And he gave to whom he looked
property at it
- bi wí: Kagé, údaⁿ ínahiⁿ aoniⁿ áhaⁿ, á-biamá. Kí, Hindá! kagé, ingaⁿ.
they when: Friend, good truly you have I said, they say. And, Stop! friend, teach it
say
- 3 za-gá, á-biamá Giaⁿ'za-biamá Gañ'ki cyú wí kída-biamá wí t'çfa-
to me, said, they say. Taught him they say. And prairie- one shot at they say when killed it
chicken
- biamá niáciⁿga aká. Kagéha, wahútaⁿçiⁿ kè wíbçiⁿwíⁿ kaⁿ'bça, á.
they say man the (sub.). O friend, roaring weapon the (ob.) I buy from you I wish, and
biamá niáciⁿga aká. Kí nújinga aká uç'agá-biamá. Ígaⁿ'çaⁿ'ja iⁿ.
they say man the (sub.). And boy the (sub.) was un- they say. Although so I
willing
- 6 waeta-máji, á-biamá. Kí niáciⁿga aká: Wí údaⁿ áta wí' te há, á-
cannot spare it, said, they say. And man the (sub.): I good beyond I give will said
é-
biamá. Kí, Edádaⁿ a'çá'í tádaⁿ, á-biamá nújinga aká. Cínudaⁿ çañká
they say. And, What you give me will I said, they say boy the (sub.). Dog the (pl. ob.)
naⁿbá-biamá. Cínudaⁿ çéçanká aktíwa wí' te há, á-biamá. Kí, Edádaⁿ
two they say. Dog these both I give will said, they say. And, What
to you
- 9 wéçaxe taté cínudaⁿ çañka, á-biamá. 'Ábaewaçákiçè té, á-biamá.
I do with them shall dog the (pl. ob.) said, they say. You cause them to hunt will, said, they say.
Hndegaⁿ'! Wajaⁿ'be te há. 'Ábae wágajígá. Kí níaciⁿga aká cínudaⁿ
Let me see! I see will To hunt command them. And man the (sub.) dog
- taⁿ íjaje çadá-biamá: Ni-úha-maⁿ'çiⁿ-á! íáqti wíⁿ agímaⁿ'çin'-gá, á-biamá.
the name called they say: Walks-following-the- O! deer one agímaⁿ'çin'-gá, á-biamá.
(std. ob.) stream said, they say.
- 12 Çi, Maⁿ'ze-çáqaⁿ-á! wasábe wíⁿ agímaⁿ'çin'-gá, á-biamá. Kí Ni-úha-maⁿ'çiⁿ
Agaⁿ!. Breaks-iron-with- his-teeth O! black bear one walk for it, said, they say. And Ni-úha-maⁿ'çiⁿ
- aká íáqti wíⁿ uqçé'qtei açiⁿ akí-biamá. Çi Maⁿ'ze-çáqaⁿ aká çí wasábe
the deer one very soon having reached they say. Again, Marze-çáqaⁿ the again black bear
(sub.) home
- wíⁿ uqçé'qtei açiⁿ akí-biamá. Kí nújinga aká cínudaⁿ-ma qtíwaçá-
one very soon having reached they say. And boy the (sub.) the dogs loved them
homo
- 15 biamá. Kí wahútaⁿçiⁿ 'í-biamá níkaciⁿga áma taⁿ. Çi nújinga taⁿ
they say. And roaring weapon he gave to him, man the other the (std. ob.). Again boy the (std. ob.)
cínudaⁿ çañká 'í-biamá. Gaⁿ' níaciⁿga aká, Wí údaⁿ átaqti wí' há,
dog the (pl. ob.) he gave to him, And man the (sub.) I good very I give
they say. you
- á-biamá. Maⁿ'ze-wetiⁿ çfi edábe wí' há, á-biamá. Kí nújinga aká,
said, they say. Sword too also I give you said, they say. And boy the (sub.),
- 18 Wí çti údaⁿ wí' há, á-biamá. Edádaⁿ waníja íçákiçide çtewaⁿ í'te'çé-
I too good I give son said, they say. What animal with it I notwith- I kill
standing with it
- hnaⁿ-maⁿ' éde abçiⁿ' há, á-biamá. Kí, Ingaⁿ'za-gá há, wahútaⁿçiⁿ kè,
inva- I do but I have it said, they say. And Teach me roaring weapon the
riably the (ob.)
á-biamá. Gaⁿ' giaⁿ'za-biamá. Úckaⁿ íbahaⁿ gaⁿ'çá-biamá wahútaⁿçiⁿ kè.
said, they say. And taught him they say. Used (use) to know wished they say roaring weapon the
(ob.)

Ci áma aká: Kagéha, iŋgaⁿza-gá cínudaⁿ ɕaŋká, á-biamá. Cínudaⁿ
 Again the (sub.): O friend, teach me dog the (pl. oh.) said, they say. Dog
 other

ɕaŋká edádaⁿ gáxe weɕéckaⁿhna ɣi, cínudaⁿ ijáje waɕáde-hnañ'-ga.
 the (pl. oh.) what to do you wish them if, dog his name you call them regularly.

Gaⁿ gaxái-gá, ecé ɣi, égaⁿ gáxe-hnaⁿ taité, á-biamá. Kí maⁿze-wetiⁿ 3
 Thus do yo you say if; so do inva- they shall, said he, they And sword

ɕé cti iŋgaⁿza-gá, á-biamá. Edádaⁿ téqi áɕakipa ɣi aⁿɕásiɕá-daⁿ
 this too teach me, he said, they say. What difficult you meet if me you think and
 of

maⁿze-wetiⁿ ké ɕizé-adaⁿ wétiⁿ abáha-huañ'-gá há, á-biamá áma aká.
 sword the (oh.) take and to strike make the always the (sub.)
 with motion said, they say the other

Téqiḡti ctéctewaⁿ caⁿ égaⁿ-hnaⁿ taité, á-biamá. Gaⁿ akíɕaha aɕá- 6
 Very difficult notwithstanding still so always (it) shall said, they say. And apart went
 (he)

biamá Akíɕaha aɕá-bi ɣi nújŋga aká cínudaⁿ ɕaŋká júwagɕe aɕá-
 they say. Apart went they when boy the (sub.) dog the (pl. oh.) he with them went

biamá, ci áma aká wahútaⁿɕiⁿ ké aɕiⁿ aɕá-biamá. Nújŋga taⁿwañɕaⁿ
 they say again the (sub.) the roaring weapon the having went, they say. Boy tribe

édedíɕaⁿ kañ'gəqtci ahí-biamá. Kañ'gəqtci ahí-bi ɣi mactiñ'ge úne 9
 the one that was there very near arrived, they say. Very near arrived, when rabbit to hunt
 they say them

wáɕají-biamá nújŋga aká. Maⁿze-ɕáqaⁿ-á, Ni-úha-maⁿɕiⁿ éɕaⁿba, ma-
 commanded they say boy the (sub.). Maⁿze-ɕáqaⁿ O! Ni úha-maⁿɕiⁿ also rab-

ctiñ'ge únai-gá, á-biamá Kí mactiñ'ge úna-bi ɣi mactiñ'ge héɕacté-
 bit hunt ye them he said, they say. And rabbit hunted them, when rabbit a very great
 they say

waⁿji t'éwaɕá-biamá cínudaⁿ amá. Kí nújŋga aká mactiñ'ge héɕacté- 12
 number killed them they say dog the (pl. sub.) And boy the (sub.) rabbit a very great

waⁿji waⁿ'-biamá. Kí wá'ujŋga wiⁿ gaqáɕaḡti ɣi ɕiñké amá. É'di
 number carried them on his back they say. And old woman one very far apart had pitched her tent they say. There

ahí-biamá nújŋga amá. Wá'ujŋga ɕiñké'di ahí-bi egaⁿ, Mactiñ'ge
 arrived, they say boy the (sub.). Old woman by the (ob.) arrived, having, Rabbit

céɕaŋká wáɕizágá há, á-biamá. Hiⁿ+! úɕpaɕaⁿ+ mactiñ'ge iñɕiⁿ tí- 15
 these take them said, they say. Oh! my grandchild! rabbit carrying has
 for me come

ena+, á-biamá. ɣaⁿhá, pahan'ga akíɕaha mactiñ'ge ɕaŋká wiⁿ wa'í-
 I said she, they Graudmother before apart (apiece) rabbit the (pl. oh.) one give to
 say

gá há, cínudaⁿ ɕaŋká, ɕi hácidaⁿ wahnáte táce, á-biamá Égaⁿ gaxá-
 them , dog the (pl. oh.) you afterward you eat must said he, they say. So did

biamá wá'ujŋga aká. Gaⁿ éɕiɕe nɕkaciⁿga taⁿwañɕaⁿ héɕají'ḡti ecaⁿ'- 18
 they say old woman the (sub.). And at length people tribe a very great number close

adi ɕiⁿ amá xagé za'é'qtiaⁿ-biamá. Gaⁿ nújŋga aká gá-biamá: ɣaⁿhá,
 to sat they say crying made a very great noise they say. And boy the (sub.) said as follows, Grand-
 mother,

eátaⁿ xagáí á, á-biamá. Aⁿhaⁿ, Wakan'dagi daɕéɕaⁿba édegaⁿ nɕkagahi
 why they cry I said he, they say. Yes, Water-monster seven heads but chief

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- ijan'ge fasni' 'i'fal ega', n'kagali ijan'ge fasni'-báji xi, ta' wan'gefa"
 his daugh- to swallow spoke of having chief his daughter swallow not if ta' wan'gefa"
 ter her
- b'fúgaqti fasni' 'i'fal ega' 'é'di a'fi' a'fé tá ama hé', áda' xagal hē,
 all to swallow spoke of having there having her go they will therefore they cry
 3 á-biamá Kí, ya'há, cáta' Wakan'dagi da'dé'fa'ba t'é'fa-báji á, á-biamá
 said she, they And, Grandmother why Water-monster seven heads they do not I said, they say
 say.
- nújĩnga aká. Hí'! ní'epa'fa'! 'é'gí'fa'ji-á hē. Qubaf 'é'ga' 'é'gí'fa' xi
 boy the (sub.). Oh! my grandchild! do not say! (any one) sacred as (one) says it to (another) if
 he knows invariably said she, they say.
- wé'baha'-lma'f hē, á-biamá. Kí, Wé'á'ete ca' ya'há, t'é'fa' xi
 he knows invariably said she, they say. And, He knows matter if yet grandmother they kill him if
- 6 áda' há, á-biamá 'É'gí'fe waná'ce amá n'kagali ijan'ge fi'nké' a'fi' a'fé-
 good said, they say. At length soldier the (pl. sub.) chief his daughter the (ob.) having her went
 he
- biamá Wakan'dagi da'dé'fa'ba fi'nké'za. Kí nújĩnga aká 'é'di a'fi'-biamá.
 they say Water-monster seven heads to the (ob.). And boy the (sub.) there went, they say.
 'É'du'fa-báji, gae'faba ma'fi'-biamá Kan'ge a'fi' ahí-bi xi wa'ú fi'nké'
 He did not join at a place out- walked they say. Near having they reached, when woman the (ob.)
 them, side of her they say
- 9 'é'di 'é'kí'fi'-biamá waná'ce amá, hebá'di na'eta'-bi ega'. Kí nújĩnga
 there sent her they say soldier the (pl. sub.) on the way stopped they say having. And boy
 aká, Waha'fi'cige aká, 'é'ta'fi' ni ya'ha ké'za ahí-biamá; Wakan'-
 the (sub.), Orphan the (sub.) he first water border to the arrived, they say; Water-
 dagi da'dé'fa'ba 'é'di 'é'ta'fi' ahí-biamá nújĩnga aká. 'É'gí'fe wa'ú aká
 monster seven heads there he first arrived, they say boy the (sub.). At length woman the (sub.)
- 12 'é'di ahí-biamá nújĩnga tan'di. Nújĩnga aká wá'faha 'nda'qti xi'xi'xa-
 there arrived, they say boy by the (std.). Boy the (sub.) clothing very good made for
 himself
- bi ega', ma'ze-weti' cfi a'fi' akáma. Kí wa'ú ta' nká-bi ega', Áwadi
 they having sword too had they say. And woman the talked they having, On what
 (std. ob.) to her say business
 fatí á, á-biamá nújĩnga aká. Hí'! ná! faná'a'ji á'qta' áda', á-biamá
 you I said, they say boy the (sub.). Oh! why! you have not how heard possible I said, they say
 have come
- 15 wa'ú aká. A'ha', aná'a'-máji, á-biamá nújĩnga aká. Wakándagi da'dé'-
 woman the (sub.). Yes I have not heard it said, they say boy the (sub.). Water-monster seven
 fa'ba aká a'fasni' 'i'fal ega' atí hē. A'fasni'-báji xi ca'qti ta' wan'gefa"
 heads the to swallow spoke of having I have He does not swal- if then, alas! ta' wan'gefa"
 (sub.) me of come low me (l)
- b'fúgaqti fasni' 'i'fal ega' atí hē, á-biamá. Kí nújĩnga aká, Ma'ng'fi'n'-
 all of to swallow he spoke having I have said she, they And boy the the
 of of have come say. (sub.), he
- 18 gá, á-biamá Kí wa'ú aká, Hí'! 'fa'g'fé' etéde, fi' ní'aci'ga n'fú'fika'-
 gone, said he, they say. And woman the (sub.). Oh! you should have gone, you man you dressed
 p'fúti fáta'ecé. 'É'gí'fe Wakan'dagi da'dé'fa'ba aká t'é'fí'fe táí, á-biamá.
 very well you who stand. Beware Water-monster seven heads the (sub.) kill you lost said she,
 they say.
- An'kaji, fi' ma'ng'fi'n'-gá, á-biamá nújĩnga aká. Ga' wa'ú aká ag'fá-
 Not so, you legone said, they say boy the (sub.). And woman the went
 (sub.) homeward

biamá. Wa'ú fí' g'f'é xí n'új'inga aká ni xá'w'ha k'ó'di a-í'maj'í'-biamá.
 they say. Woman (the) went when boy the water border by the came and they say.
 (mv. oh.) homeward (sub.)

Ma'ze-ŕá'qa'-á, d'á'li hí'd'eq'ti ŕan'di é'dedí ŕá'ta'ecé te há. Ní-ú'ha-
 Ma'ze-ŕá'qa' O! neck lowest part by the there you who stand will NI-ú'ha-
 má'ŕe fí'á, sm'de hí'd'eq'ti ŕan'di é'dedí ŕá'ta'ecé te há, á-biamá. Címuda³ 3
 má'ŕe O! tall right at the by the there you who will stand said, they say. Dog

aká aki'wa ní ŕa' m'á'tá'ha á'í'ŕa-biamá. É'gi'ŕe Wak'an'dagi dá'd'ŕa'ba
 the both water the underneath had gone, they say. At length Water-monster seven heads
 (sub.) (ob.)

aká d'í ŕa' wí' ŕawá'ŕioná-biamá címuda' aká. Ga'n'ki n'új'inga aká
 the head the one made appear by they say dog the (sub.). And boy the (sub.)
 (sub.) (ob.)

ma'ze-wet'í' ŕizá-li ega' d'á ŕa' gasá-biamá Wak'an'dagi dá'd'ŕa'ba. 6
 sword took they say having head the (ob.) cut off they say Water-monster seven heads.

Ga'n'ki, K'é, ean'gaxá' gá, á-biamá. Ga' n'új'inga aká Wak'an'dagi
 And, Come do enough (=enough) he said, they say. And boy the (sub.) Water-monster

dá'd'ŕa'ba d'á ŕa' ŕé'ze ŕizá-biamá. Ga'n'ki d'á ŕa' ní xá'w'ha k'ó'di
 seven heads head the tongue took they say. And head the water border by the
 (ob.) (ob.) (ob.)

a'ŕa-biamá, ga' ŕe'ŕe ŕa' a'ŕí' a'ŕá-biamá n'új'inga aká. 9
 threw they say and tongue (ob.) having went they say boy the (sub.).

J'í ŕa' kan'ge akí-bi, Maetín'ge ú'mai-gá, á-biamá, címuda' ŕa'nká.
 Lodges the (pl. ob.) near reached home, they say. Rabbit hunt ye for said he, they say, dog the (pl. ob.).

Maetín'ge n'ŕé'wi'wa'ŕá-bi ega' wa'í'w'-biamá Waha'ŕicige aká. Wá'ú'j'inga
 Rabbit collected them, they say having carried them they say Orphan the Old woman
 (sub.) (sub.)

ŕí'nk'é'di wa'í'w' akí-biamá, maetín'ge ŕa'nká. Xá'há, maetín'ge e'ŕa'nká 12
 by the (ob.) carrying he reached home, rabbit the (pl. ob.). Grandmother, rabbit those

wa'í'w' a'ŕŕí, á-biamá. Hí'! n'ŕe'pa'ca'+! maetín'ge í'ng'ŕí' g'ŕí-ena+, á-biamá
 carrying I have said, they say. Oh! my grandchild! rabbit carrying has for me come home said, they say

wá'ú'j'inga aká. Kí maetín'ge wá'ŕizá-biamá. Xá'há, g'á'ŕa' í'ŕí'ng'ŕa'ŕ-gá,
 old woman the (sub.). And rabbit took them they say. Grandmother, that put on something for me.

á-bi ega' ŕé'ze ŕa' wá'ú'j'inga ŕizá-bi ega' nan'de í'ŕa'ŕa-biamá. Címuda' 15
 he said, he has tongue the (ob.) old woman took, they say having side of lodge put it they say. Dog

ŕa'nká, xá'há, e' paha'n'ga akí'ŕaha maetín'ge wí' wa'í-gá há, á-biamá.
 the grand mother, that before both (piece) rabbit one give to them said he, they say.

Uet'é ŕa'nká ŕí'ŕa há, á-biamá. Ga'n'ki ha'ega'tee xí xag'é za'ŕ'ŕia'-
 Reman-der the (pl. ob.) your own said he, they say. And morning when crying made a very great noise

biamá ta'w'á'ng'ŕa'-má'dí. Ga', Xá'há, eá'ta, á-biamá n'új'inga aká. Hí'+! 18
 they say those in the title. And, Grandmother, wherefore, said, they say buy the (sub.). Oh!

n'ŕe'pa'ca', edé ŕí'nk'é eha'+. Mí'ú'j'inga ní'ka'gá'li í'jan'ge ŕí'nk'é qá'ŕa
 my grandchild, what is he saying I (fem.) (sub.) chief his daughter the (one who) back again

akí am'éga' eí ŕ'di a'ŕí'w' a'ŕé ga'ŕí' ega' xagá' h'ŕ, á-biamá. Xá'há, Wa-
 she reached home, and there having to go they wish as they cry said she, they say. Grand-mother. Water.

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- kan'dagi **da**de^aba t'ede tai. Eataⁿ t'eda-baji a, u-biamá nujinga aká.
monster seven heads let them kill him. Why they do not kill him I said, they say boy the (sub.)
- Jiⁿepaⁿ+! qube hégabaji, naⁿpai hé. Bónga nkaciⁿga naⁿpai hé,
O grandchild! sacred very, they fear him All people they fear him
- 3 á-biamá. Ci nujinga aká e'di afa-biamá Ni ké etaⁿciⁿ a-inajiⁿ-biamá.
said she, they Agalu boy the (sub.) there went they say. Water the he first came and they say. (lg. ob.) stood
- Gaⁿ wanace amá ci wa'ú finké e'di afaⁿ-biamá. Kan'ge afaⁿ ahf-bi
And soldiers the again woman the (ob.) there having went they say. Near having arrived, they say (pl. sub.) her
- xi e'di fekiⁿ-biamá. Ki wanace agfa-biamá. Gaⁿ wa'ú amá e'di afa-
when there sent her they say. And soldier went homeward, As woman the there went they say. (nv. sub.)
- 6 biamá ní fan'di. Ki égiⁿce nujinga aká ededi akúma ci, ni xaⁿha 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.).
- Nujinga aká, Eataⁿ ci a, á-biamá wa'ú taⁿ é waká-bi egaⁿ. Hiⁿ+! ná!
Boy the (sub.). Why you I said, they say woman the that he meant, having. Ob! pun!
- eggeⁿ etede, fi naciⁿga ufuⁿikaⁿpiqti fataⁿce. Égiⁿce Wakan'dagi **da**de-
you should have gone homeward you man you are dressed very you who stand. Beware Water monster seven
- 9 paⁿba aká t'ede tai, á-biamá. An'kaji, fi manginⁿ-gá, á-biamá nujinga
heads the (sub.) he will kill you, said she, they Not so, you begone, said, they say boy
- aká. Ki wa'ú aká agfa-biamá. Gaⁿ ci ní ké'di ahf-biamá nujinga aká
the (sub.). And woman the went homeward. And again water by the arrived, they say boy the (sub.) they say.
- Cinudaⁿ fanⁿká úwagⁿkiá-biamá. Ni-úha-maⁿciⁿ-á! **da**hi hídeqti fan'di
Dog the (pl. ob.) he talked with they say. Ni-úha-maⁿciⁿ O! neck the very by the (sub.) bottom
- 12 ededi fataⁿce te há, Maⁿze-faⁿga-á! sin'de hídeqti fan'di ededi fataⁿce te
there you will stand Maⁿze-faⁿga-á O! tail the very by the there you will stand root
- há, á-biamá. Gaⁿ cinudaⁿ aká ní ké égiⁿha úúfa-biamá. Égiⁿha úúfa-
said, they say. And dog the water the headlong had gone, they say. Headlong had gone (sub.) (ob.)
- biamá xi égiⁿce Wakan'dagi **da**de^aba **da** naⁿba fawácioná-biamá.
they say when at length Water-monster seven beads head two they made ap-pear by biting they say.
- 15 Nujinga **da** faⁿ akiwa gasá-biamá. Fése faⁿ wafizá-bi egaⁿ **da** faⁿ ni
Boy head the both cut off, they say. Tongue the took them, they having bead the water (ob.) say (ob.)
- xaⁿha ké'di aⁿfa-bi egaⁿ agfa-biamá. Gaⁿ xi té kan'ge akf-bi ci
border by the throw away, having went homeward, they say. And lodge the (ob.) near reached again home, they say
- mactin'ge úna-biamá. Xaⁿhá, efaⁿka mactin'ge wafizá-gá, á-biamá.
rabbit he hunted them, Grandmother, those rabbit take them, said, they say. they say.
- 18 Ki wa'ujin'ga ci mactin'ge wafizá-biamá xaⁿhá, fése faⁿ iⁿcin'gan-gá,
And old woman again rabbit took them they say. Grand-mother tongue the put on something for mo,
- á-biamá. Ci jaⁿ-biamá. Haⁿ amá. Ci haⁿegaⁿtce xagⁿé za'otiaⁿ-
he said, they Again slept they say. Night they say. Again morning crying made a very great noise

biamá γ aⁿhá, eátaⁿ xagal á gáama, á-biamá. Cpααⁿ+, nfkagahi ijan'ge
 they say. Grand- mother, why they cry I those, said, they say. O grandchild, chief his daughter
 fínkē qáαa kí anégaⁿ gíkaⁿ égaⁿ xagal hē, á-biamá Cí ē'di aφiⁿ nφá-
 the (ob.) hack again she came home, to condole as they cry . said she, Again there having went
 with her they say chief bla the (ob.) soldier the (pl. sub.). Again boy ho first water border 3
 biamá nfkagahi ijan'ge fínkē wanáco amá. Cí nújinga étaⁿφiⁿ ní γ aⁿ'ha 3
 they say chief bla daughter the (ob.) soldier the (pl. sub.). Again boy ho first water border
 kē'di ahf-biamá. Wáαaha ndaⁿqti γ ixáαa-biamá. Cí wa'ú akú ē'di
 by the arrived, they say. Clothing very good ho made for they say. Again woman the there
 himself (sub.)
 ahf-biamá. Nújinga taⁿ é waká-bi egaⁿ, Cíáji eté γ i, á-biamá wa'ú aká.
 arrived, they say. Boy the that she meant. having. You ought not to said, they say woman the (sub.).
 (stl. ob.) they say come
 Égiφe Wakan'dagi dadéαⁿba akú t'éφiφe tuf hē, á-biamá. Kí nújinga aká, 6
 Beware, Water-monster seven heads the he kll lest . said she, they And boy the (sub.),
 (sub.) you (sub.) you (sub.)
 Ankaji há, φi mañgφin'-gá, á-biamá. Han, wa'ú aká agφá-biamá. Agφá-bi
 Not so , you begone, said ho, they Well, woman the went homeward, they say. ward, they say
 say
 γ i nújinga aká, Maⁿ'ze-φáαaⁿ-á! dáhi hídēqti φan'di édedí φátaⁿ'cé te há.
 when boy the (sub.), Maⁿ'ze-φáαaⁿ O! neck the very bottom by the there you will stand . há.
 Ni-úha-maⁿ'φiⁿ-á! sín'de hídēqti φan'di édedí φátaⁿ'cé te há, á-biamá. 9
 Ni-úha-maⁿ'φiⁿ O! tall very root of by the there you will stand . said, they say.
 Cínudaⁿ aká akíwa nφ γ aⁿ maⁿtáha áíáαa-biamá. Égiφe Wakan'dagi dadé-
 Dog the both water tho beneath had gone they say. At length Water-monster seven
 (sub.) (ob.)
 φaⁿ'ba dá φábφiⁿ φaéαaⁿ'bá-biamá cínudaⁿ aká. Gaⁿ' nújinga aká dá tē
 heads head three made emerge they say dog the (sub.). And boy the head the (sub.)
 by biting
 gasá-biamá φábφiⁿ. Gaⁿ' φéze tē cízú-bi egaⁿ' dá tē aⁿ'φa-bi egaⁿ' 12
 cut off they say three. And tongue the took, they having head t'ie threw away, having
 say (ob.) they say
 agφá-biamá. (Miⁿ'jinga γ i φaⁿ'já kí-hnaⁿ φan'di ngéα gaⁿ'φa ctēwaⁿ' φi'á-
 went homeward, they say. (Girl lodges to the reached home, when to confess wished notwithstand- failed
 each time ing
 uvaria- they say.) And went home-when rabbit again them hunted, Rabbit many
 by ward, they say
 úna-bi egaⁿ' wa'úⁿ akí-biamá. Wá'ujinga fínkēdi akí-bi egaⁿ' φéze 15
 hunted them, having carrying them reached home, Old woman by the (ob.) reached home, having tongue
 they say they say they say they say
 φábφiⁿ cí 'f-biamá. γ aⁿhá, gátē itéiⁿφin'kiφá-gá, á-biamá. Han! ma-
 three again he gave to her, Grandmother, (that put away mine for me, said ho, they Ho! ma-
 (col. ob.) say. say.
 etiⁿ'ge céφanka wácizá-daⁿ cínudaⁿ akíwa wíⁿ wa'f-gá há, á-biamá. Han,
 bit those take them and dog both one give to them . said he, they Well,
 say.
 jaⁿ'-biamá cí. 18
 slept, they say again.
 Cí haⁿ'egaⁿ'tce γ i cí nφaciⁿga-ma xagé za'ē'qtiaⁿ'-biamá taⁿ'wanφαⁿ-
 Again morning when again peopie the crying made a very they say among those in
 great noise
 mádi. γ aⁿhá, gúamá eátaⁿ xagal á, á-biamá. Jícpααⁿ! nfkagahi ijan'ge
 the tribe. Grand- mother those why they cry I said he, they say. O grandchild! chief bla daughter

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- ɸĩnké et qúfa kí amégaⁿ ɸ'di aɸiⁿ nɸé gaⁿ ɸai égaⁿ xagré améɸe, á-biamá.
 the (ob.) again back she reached home there having to go they wish as they are crying said she, they say.
 ɸaⁿhá, Wakan'dagi ɸadéɸaⁿba t'éɸé tɸf. Éátaⁿ t'éɸa-báji á, á-biamá
 Grandmother Water-monster seven heads let them kill him. Why they do not kill him? said, they say
 3 núnjiga aká. fɸaⁿbaⁿ éɸigaⁿji-á hɸ. Éɸigaⁿ ɸi t'éɸiɸe tɸf, á-biamá wá núnjiga
 boy the (sub.). A second say it not to (any one) It is said if he will kill you, said, they say old woman
 aká. Gaⁿ waníce amá et aɸiⁿ aɸá-biamá miⁿjinga ɸiⁿ. Kí núnjiga amá
 the (sub.) And soldier the again having went they say girl (mv. ob.) And boy the (mv. sub.)
 ɸ'di aɸá-bi egaⁿ et étaⁿɸiⁿ ahí-biamá ni ɸaⁿha ké'di. Kí miⁿjinga amá
 there went, they having again he first arrived, they say water border at the, And girl the (mv. sub.)
 6 ɸ'di ahí-biamá. Oí núnjiga aká, Maungɸiⁿ-gá. Éátaⁿ et é'ite, á-biamá.
 there arrived, they say. Again buy the (sub.) Begone. Why do you come? said they say.
 Wa'ú amá agɸá-biamá et. Ni-úha-maⁿɸiⁿ-á, ɸáhi hídeɸti ɸan'di ɸanájiⁿ te
 Woman the went homeward, again. Ni-úha-maⁿɸiⁿ-á O! neck the very by the you stand will
 hã. Maⁿze-ɸáɸaⁿ-á, sín'de hídeɸti ɸan'di ɸanájiⁿ te hã, á-biamá. Cɸnudaⁿ
 Mazze-ɸaɸaⁿ O! tail the very root by the you stand will said, they say. Dog
 9 akiwa ní ké ɸ'di éɸihe áúɸa-biamá. Uqɸé'qteí ɸá wiⁿáqteí ɸaɸaⁿbá-
 both water the (ob.) there headlong had gone, they say. Very soon head one made emerge by biting
 biamá. Gaⁿ núnjiga aká ɸá ɸaⁿ gasá-biamá. ɸéze ɸaⁿ ɸizá-biamá ɸá
 they say. And boy the head the (ob.) cut off they say. Tongue the took it they say. Head
 tɸ égazéze ni ɸaⁿha kédi itéɸa-biamá. Gaⁿ núnjiga amá agɸá-bi ɸi
 the (col. ob.) in a row water border by the put them, they say. And boy the went home- when (mv. sub.) said, they say
 12 éɸiɸe wáqe-sábé ni ɸaⁿha ké uhá maⁿɸiⁿ-biamá. ɸá tɸ fɸa-biamá
 black man water border the follow- ing walked they say. Head the found, they say
 wáqe-sábé aká. 'Iⁿ agɸá-biamá wáqe-sábé aká Wakan'dagi ɸadéɸaⁿba
 black man the Carry- went homeward, black man the (sub.). Water-monster seven heads
 aká t'éɸaɸé hã, á-biamá. Gaⁿ, Huhú! wáqe-sábé ɸéamá Wakan'dagi ɸadéɸaⁿba
 the I killed him said, they say. And, Really! black man this Water-monster seven heads
 15 ɸá tɸ ɸiⁿ agɸá, á-biamá. Níkagahi ɸi tɸ'ia ɸiⁿ maungɸiⁿ-gá, á-biamá.
 head the carry- has come said they, they Chief lodge to the carry- ing begone said they, they say.
 É'ga ɸiⁿ ahí-biamá. Gaⁿ, ɸá tɸ áɸndi hɸize á, á-biamá níkagahi aká Kí,
 Thither carry- he arrived, they And, Head the where you took? said, they say chief the (sub.). And,
 Wakan'dagi ɸadéɸaⁿba aké édegaⁿ t'éɸaɸé, á-biamá wáqe-sábé aká. Gaⁿ,
 Water-monster seven heads the one but I killed said, they say black man the (sub.). And,
 18 Han! ɸi t'éɸaɸé ɸiⁿji eín'gajinga wiwíja ɸagɸáⁿ tate, á-biamá níkagahi aká.
 Ho! you you killed if child my own you marry shall said, they say chief the (sub.)
 Gaⁿ úha-biamá, waɸáte gaxá-biamá Níkaciⁿga bɸéúgaɸti miⁿ'gɸáⁿ t'égaⁿ
 And cooked, they say, food made they say. People all to marry in order that

wéku-biama. Cin'gajin'ga wiwíha wáqé-sábē gǎáⁿ te ecaí xī gǎáⁿ taté há.
 invited they say. Child my own black man he marry may yo say if he marry shall
 them

Kí níkaeí'ga amá gá-biamá: Aⁿhaⁿ, taⁿ wáñgǎⁿ bǎínga níwafáí há, ádaⁿ
 And people the said as follows, Yes, tribe all he served us there-
 (pl. sub.) they say:

gǎáⁿ te ecaí xī gǎáⁿ te há, á-biamá.
 he may yo say if he marry may said they, they
 marry her her

3

Kí nǎjǎnga aká íbalaⁿ gǎáⁿ-biamá, wáqé-sábē wa'ú fínké gǎáⁿ taté;
 And boy the (sml.) knowing sat they say, black man woman the (sml.) marry shall
 it

gǎa-báji gǎáⁿ-biamá. Gá-biamá nǎjǎnga aká: Maⁿze-ǎíqáⁿ-á, é'di
 glad not sat they say. Said as follows, boy the (sml.): Marze-ǎíqáⁿ-á, O! é'di
 they say

naⁿǎíu'-gá há. Min'gǎáⁿ tégaⁿ úhaⁿí tē ús'u wíⁿ fálé gí-gá, á-biamá. 6
 walk thou He marry her in order cooked the slice one carrying come back, he said, they
 that in the month (sml.)

Ónudaⁿ amá é'di aǎá-biamá. Ónudaⁿ éǎⁿhe hí xī nífaeí'ga amá, Ónudaⁿ
 Dog the there went they say. Dog in sight ar. when people (pl. sub.), Dog
 (mv. sub.)

údaⁿ ínaíⁿ í áhaⁿ, á-biamá. Ónudaⁿ aká wáǎate ǎa'ndi aǎá-bi egaⁿ ús'u
 good truly has I said they, they Dog the (sml.) table by the went, they having slice
 came they say

wíⁿ fálé aǎá-biamá. Hu-hú! énuⁿdaⁿ éíⁿ pǎíji héǎaji gáxai. (ǎíqáí-gá, 9
 one carrying he went homeward, Really! dog the had very he has done. Púeze yo
 in the month they say. (mv. one.) him

á-biamá nífaeí'ga amá. Kí wá'ujǎnga jí tē'di fálé akí-biamá. Ónudaⁿ
 said, they say people the And old woman lodge by the carrying he reached home, Dog
 (pl. sub.) they say in his month they say.

fínké nífaeí'ga eǎí fínké odábe alníⁿ eki te, á-biamá níkaǎnhi aká.
 the (sml.) man his the (sml.) also you have you come will, said, they say chief the
 him back (sml.)

Wanáce-ua gáxe wíǎají-biamá Kí wanáce amá wá'ujǎnga jí tē'n alí-bi 12
 The soldiers to do it commanded they say. And soldier the old woman lodge at the arrived, they say
 them (pl. sub.)

xī éǎíǎe nífaeí'ga énuⁿdaⁿ eǎí aká nífaeí'ga uǎnkaⁿ pǎíqti wáǎala údaⁿqti
 when behind man dog his the (sml.) man dressed very well clothing very good
 was, they say.

akáma. Kí wanáce é'di alí-bi xī nífaeí'ga fínké áǎǎǎá-biamá. Kí,
 And soldier there arrived, when man the drew back they say. And,
 they say (st. ob.) from him through slant

Awádi eadí éíⁿte, á-biamá nǎjǎnga aká. Aⁿhaⁿ, énuⁿdaⁿ mǎn'gǎáⁿ tégaⁿ 15
 For what have you come I said, they say boy the (sml.). Yes dog wedding for the

úhaⁿí tē wáǎate fálé gí tē daⁿ'be tíawakíǎí, á-biamá. Nífaeí'ga eǎí
 cooked the food in his coming us to see him he caused us to said they, they Man his
 month back come they say.

fínké eadé júǎǎǎe aǎǎǎǎe tá-bi af há, á-biamá. Ké, maǎǎǎí'gá.
 the one also we with him we go home- shall he said, they, they Come, begun ye.
 who ward said say.

Cubǎé tá nǎnké'ee, á-biamá nǎjǎnga aká. Gaⁿ' nǎjǎnga aká wáǎala údaⁿqti 18
 I go to you will I who must said, they say boy the And boy the clothing very good
 (sml.) (sml.)

ǎíǎáxa-bi egaⁿ' éǎze tē aǎíⁿ-bi egaⁿ' é'di aǎá-biamá. Kí wáqé-sábē aká
 made for him having tongue the had them, having there went they say. And black man the
 said, they say (cv. ob.) they say (sml.)

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- ceta^v ʔí tǝ'di aht-bajt-bitámá, ʔí wédajt ɡɛi^v tǝ Éɡiɛ ɛ'di aht-biamá
so far lodge by the had not reached it, they any lodge elsewhere he sat. At length there arrived, they
- nújǝnga aká, ʔɛfɛze aɕi^v-bi eɡa^v. Edáda^v wɛɕipi-májt eɡa^v wauáɛe
boy the (sub.) tongue had them, having. What I did wrong to you because soldier
- 3 aŋ'gihwafakiɕaf á, á-biamá. Wakau'dagi wi^v ta^vwafɕa^v ɕa^v ɕa^v ɕu^v ɕti ɕɕasni^v
you made them come for I said he, they Water-monster one tribe the in spite of to devour
me say. Why soldier you caused them to take me I said he, they
everything you
- tá akédɛɡa^v t'ɛwɛkiɕaf há. Edáta^v wanáɛe a^vɕizowaɕákiɕaf 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^v ɡátǝ Wakau'dagi ɕadɛɕa^vba ɕɛze tǝ, á-bi eɡa^v nɕkagahi ɕínkǝ 'f-biamá.
And (that col.) Water-monster seven heads tongue the said, they gave to him, chief the (ob.) they say.
col. ob.) they say.
- 6 Ga^v, É ɕínkǝ Wakau'dagi ɕadɛɕa^vba t'ɛɕǝ ɕínkǝ, wian'ɛe ɛɛ há, á-biamá
And, That he who Water-monster seven heads killed him he who my daughter's it is said, they say
husband he
- nɕkagahi aká. M^vjiuga ɡaŋ'ki júɡɛ ɕɛiŋ'kiɕá-biamá wáɛe-sábǝ ɛɡáɕa^v.
chief the (sub.) girl and with her made him sit they say black man his wife.
- A^vha^v, dádihá, ɛɛ hǝ, á-biamá, nú ɛ waká-bi eɡa^v. Gaŋ'ki nɕkagahi
Yes, O father, it is he said she, they man him she meant, having. And chief
say
- 9 aká, Wáɛe-sábǝ ɕínkǝ aɕi^v ɡɛi-ɡá, á-biamá Kɪ wanáɛe aɡɕaɕi-biamá
the Black man the (ob.) having he, you return, said, they say. And soldier went for him, they say.
(sub.) him
- Aɕi^v akt-biamá wáɛe-sábǝ ta^v. Ga^v uɕúɕina ɪɕa^vɕa nujiŋ'kiɕá-bi eɡa^v
having reached home, black man (the) And in the middle putting him made him stand, they having
him say (sub. ob.) say
- wawɕmaxá-biamá Kɪ, Áwatɛɡija^v ɕi Wakau'dagi ɕadɛɕa^vba kǝ t'ɛɕuɕǝ á,
questioned him they say. And How you did when Water-monster seven heads (past ob.) him
- 12 á-biamá. Ga^v, É'di pí eɡa^v áukɕɛe eɡa^v t'ɛaɕǝ, á-biamá. Kɪ, Edáda^v
said he, they And, There I having I attacked having I killed said he, they And, What
say. reached him him say.
- t'ɛɕaɕǝ á, á-biamá. Máhi^v t'ɛaɕǝ, á-biamá. Éɡiɛ wa'ú aká nú ɕínkǝ
you killed I said, they say. Knife I killed him said, they say. At length woman the man the (ob.)
him with with say. (sub.)
- júɡɛ ɕa^vbe atf-biamá. Dádihá, ɕɛɛ hǝ, nú ɕínkǝ Wakándaɡi ɕadɛɕa^vba
with him in eight came, they say. O father, this is he man the one Water-monster seven heads
who
- 15 t'ɛɕǝ ɕínkǝ, nfa^vɕǝ ɕínkǝ ɕɛɛ hǝ, á-biamá. Wáɛe-sábǝ ɕínkǝ uɕa^vi-ɡá, á-bi
killed the one he saved me the one this is said she, they Black man the (ob.) held him, said, they say
him who who he say.
- ɛɡa^v áɕi aɕi^v aɕá-bi eɡa^v náɕɛɕá-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, fable, 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. waqpariqtei, pronounced waqpa⁺niqtei by the narrator.
 118, 1. iwija^obe, from igida^obe; ija-gā, from iŋē, to cause to be coming, etc.
 119, 16. akiŋaha maetiŋge ŋaŋka wi^o wa⁺i-gā hā—akiŋaha, *apart, apiece*, hence both:
 "Give each dog one of the rabbits, but place them *apart, each one by itself.*"
 119, 18. hegaŋiqti, pronounced he+gaŋiqti.
 119, 18; 121, 17; 122, 10; 123, 19. za⁺ŋqti^o-biama, pronounced za⁺ŋqti^o-biama.
 120, 2; 120, 17. bŋgaŋiqti, pronounced bŋ+gaŋiqti.
 120, 8. gaeibaŋa ma⁺ŋ^o-biama. He did not walk in their ranks (baza^o, or gaza^oadi), but outside of them (gaeibe), and to a place outside of their ranks (gaeibaŋa).
 120, 12; 123, 4; 125, 18. nda⁺qti, pronounced n+da⁺qti.
 121, 13. ŋeapaŋa⁺, iŋŋi⁺ŋe gŋi-ema. The first time that the Orphan brought the rabbits to her lodge, it was not his home: so the old woman used iŋŋi⁺ŋe ti; but now she uses gŋi instead of ti, as he lives with her.
 124, 1. xage ameŋē, contracted from xage ama ēŋē.
 126, 7. waŋe-sabe igaqŋu, 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-nha-ma^{fi}, go for a deer. Here, Ma^{ze}-çaq^a, go for a black bear." And Ni-nha-ma^{fi} got back very soon with a deer; and Ma^{ze}-çaq^a 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. Whatsoever 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 this 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^{ze}-çaq^a and Ni-nha-ma^{fi}, 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! fiel 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^{ze}-

Ūaqa! you are he who will stand where the bottom of his neck is. O Ni-uha-ma-Ūi! 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-Ūi! you are he who will stand by the very bottom of the neck. O Ma-ze-Ūaqa! 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-Ūaqa! you are he who will stand where the bottom of his neck is. O Ni-uha-ma-Ūi! 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 nha-ma"fi"! 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^sΦICIGE AND THE BUFFALO-WOMAN.

MRS. LA FLÈCHE'S VERSION.

Wahaⁿφicige é ihaⁿ gít'ai ícádi eti gít'ai tē iñā'ge júgígá-biamá.
 Orphan he his mother died his father too died when his sister he with his they say.

Ki iñā'ge aká nú wíⁿ wakídepígíñⁿ é áfixá-biamá. Ki 'ábae aqá-bi xí
 And his sister (the) man one a very good marksman that she took for a hus- And hunting went, when
 (sub.) band, they say.

íáqti wíⁿ 'íñⁿ agí-biamá. Ki Wahaⁿφicige, Híⁿtce+! jañgéhā, wíñāhaⁿ wa'íñⁿ 3
 deer one carry: was coming home, And Orphan, Surprising! O sister my sister's carrying
 lug they say.

gi fíⁿ. Waciⁿqti bēáte tí minke, á-biamá. Ki akí-bi xí jeázaⁿtasí faⁿ
 he is coming Very fat I eat will I who said, they say. And he got home, when kidneys (the)
 home. say.

waciⁿ ubétaⁿ faⁿ fízá-bi egaⁿ fíqfúda-bi egaⁿ jeđí faⁿ edábe 'í-biamá.
 fat wrapped (oh.) the she took, they having pulled it they having liver the (oh.) also she gave, they
 around say say out of say say say.

Céfaⁿ çatá-á hē. Waciⁿ ekaⁿ hna íñanahiⁿ á, á-biamá iñā'ge aká. Qnáte 6
 That eat thou Fat you wish you, indeed I said, they say his sister the (sub.). You eat
 oníetaⁿ xí 'úe kē ákibide maⁿφíⁿ-á, á-biamá. Ki gañ'ki çatá-bi xí 'úaja
 you flush when field the to watch it go said she, they And then he ate, they when to the
 (oh.) say. field

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- aḫá-biamá, gíḫa-bajíqti aḫá-biamá. Kí ú'e kǝ'di ahí-bi xī nǝ aká ja^{n'} wi^{n'}
 he went, they say very sorrowful went they say. And field at the arrived, when man the tree one
 they say (snb.)
- áta^{n'}-bi ega^{n'}, Wajin'ga-mácǝ ú'e kǝ ɸaté gfi-gǝ, á-biamá. Gan'ki agǝ-
 stood on, having, Ye birds field the to eat it he ye coming said he, they And went
 they say (ob.)
- 3 biamá ha^{n'} xī. Ci ha^{n'}ega^{n'}tce xī iǝáha^{n'} amá ǝqti wi^{n'} 'ǝn' agí-biamá.
 they say night when. Again morning when his sister's the deer one carrying was coming
 husband (mv. snb.) home, they say.
- Hu-hú! ǝnǝgǝha, wiǝáha^{n'} wa'ǝn' gí ɸi^{n'} Wa^{n'}ete waci^{n'}qti hébe beáte tá
 Oh! O sister, my sister's carrying he is coming This once very fat a piece I eat will
 husband (ob.)
- minke, á-biamá. Ci éga^{n'} gaxá-biamá. Uba^{n'} ɸa^{n'} ɸizá-bi ega^{n'} ǝdǝí ɸa^{n'}
 I who said he, they Again so she did, they say. Fat around the look, they having liver
 say. (ob.)
- 6 edábe 'ǝ-biamá. Céɸa^{n'} ɸatá-ǝ hé. Waci^{n'} ɸa^{n'} eka^{n'}hna ǝnanahi^{n'} ǝ, á-biamá.
 also she gave him, they say. That eat thou Fat the you wish you, indeed ! said she, they
 say. (ob.)
- Gan'ki, U'e kǝ ákíhíde ma^{n'}ɸi^{n'}-ǝ hé, á-biamá. Kí ea^{n'} éga^{n'} tǝ duba^{n'} gaxá-
 And, Field the to watch it go said she, they And in this it was four times she did
 (ob.) fact
- biamá. Wǝdnba^{n'} tǝ'di, Wákida gǝi^{n'}-ǝ hé. Ú'e kǝ a^{n'}da^{n'}be ta^{n'}gata^{n'},
 they say. The fourth time when. To watch sit thou Field the (ob.) we see we who will
- 9 á-biamá Kí Waha^{n'}ɸicige aká ja^{n'}t'ǝqti ja^{n'} akáma, úkizáqti xī. Kí
 said she, they And Orphan the (snb.) sound asleep was lying they say altogether alone when. And
 say.
- subáǝqti wa'ú u'da^{n'}qti wi^{n'} ǝ'di ahí-bi xī ɸiǝǝ-biamá Páha^{n'}-ǝ hé. Eáta^{n'}
 very suddenly woman very beauti- one there arrived, when awakened him, Arise Why
 they say
- ɸaja^{n'} ǝ, á-biamá. Kí páha^{n'} amá xī, Eáta^{n'} waci^{n'}qti ɸéǝǝ é hébe
 you sleep ! said she, they say. And he arose they say when, Why very fat these that piece
- 12 onáte eté xī, á-biamá. Éga^{n'}ɸa^{n'}ja, wiǝan'ge amá ɸǝaf há. Éǝǝǝ
 you ought to eat said she, they Nevertheless my sister the it is here the (I am afraid)
 say. (snb.) least
- a^{n'}ɸa^{n'}husa taí, á-biamá. Kí, Hébe máqa^{n'}-áda^{n'} ɸatá-ǝ hé, á-biamá (wa'ú
 she scold me said he, they say. And, Piece cut off and eat thou said, they say (woman
 aká). Éde núǝnga, Éga^{n'}ɸa^{n'}ja, ubǝf'age, á-biamá. Kí wa'ú aká naji^{n'}-bi
 the). But boy Nevertheless I am unwilling said he, they And woman the stood, they
 say. (snb.)
- 15 ega^{n'} úda^{n'}qti ɸa^{n'} hébe máqa^{n'}-biamá, nǝaci^{n'}ga wi^{n'}áqti ɸaté ɸa^{n'}skaqti
 having very good the (ob.) piece cut off they say person one to eat just that & so
- máqa^{n'}-biamá, ǝǝǝa^{n'}-biamá. ɸatá-ǝ hé, á-biamá, núǝnga ɸínkǝ 'ǝ-bi ega^{n'}.
 she cut off they say, roasted it they say. Eat thou said she, they boy the gave it to having.
 say (ob.) him, they say
- Gan'ki wága máqa^{n'}-bi ɸa^{n'} éǝǝǝqti gaxá-biamá wa'ú aká. Gan'ki ɸi
 And slice she cut off, they the just as before she made it, they woman the And again
 say (ob.) say (snb.)
- 18 éga^{n'} tǝ duba^{n'}-biamá. Gan'ki wa'ú aká agǝ-biamá xī sigǝé tǝ waǝfonaqti
 so the four times they say. And woman the went homeward, when trail the very plain
 (act) they say (snb.) (ob.)
- gáxe agǝ-biamá. Gan'ki núǝnga aká sigǝé tǝ uǝǝǝe aḫá-biamá.
 making went they sa, And boy the (snb.) trail the (ob.) following went, they say.
 it homeward
- A^{n'}b iǝǝǝǝqti ma^{n'}ɸi^{n'}-bi xī éǝǝǝ dáǝǝqtoi ahí-bi xī éǝǝǝ ǝf wi^{n'} úda^{n'}qti
 Throughout the day walked, they when at length very late in arrived, when behold lodge one very good
 say

ēdedí te amá, í sa'ŕŕ. Kí uŕŕá-bi ŕí éŕiŕe 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 say.

umi'je kē' eŕi ūda'qti ŕŕi' akáma. Kí ja'-uqpe jin'ga íá gáube ugŕiŕiqti
 couch the too very good she was sitting on, And wooden bowl small pounded buffalo very full
 (oh.) they say say.

'f-biamá Kí 'f-biamá ŕí, Na'pa'hi'qti-ma' ŕa' eŕi. Áqta' a'ŕa' bŕa' 3
 gave to him. And gave to him, when, I very hungry heretofore. How me to get enough
 they say say.

eŕéda', eŕéga' ŕŕi'-biamá. Kí wa'ú aká, An'kaji, ca'ŕ ŕatá-á hē. Íŕi bŕa'
 shall I thinking he sat they say. And woman the Not so at any eat thou hē. You got
 (oh.) they say say rate enough food

taté, á-biamá. Gañ'ki ŕatá-biamá ŕí inandŕqti'-biamá ŕí ca'ŕ uŕácta-
 shall said she, they And ate they say when he was full to they say when still he left some
 say. repletion

biamá uqpe' jin'ga kē'di. Gañ'ki ŕŕi'-biamá uqpe' jin'ga kē wa'ú ŕinké. 6
 they say bowl small in the. And gave back to her, how! small (the) woman the (oh.).

Gañ'ki ha'ŕ ŕí ja'-biamá, umi'je ŕbehi' eŕi ūda'qti gaxá-bi ega'ŕ.
 And night when he lay down they say, couch pillow too very good she they having,
 they say say made say

Kí éŕiŕe ja'ŕŕŕi ja'ŕ-bi ŕí ha'ega'tee ŕŕiŕá-bi ŕí í eŕéwa'ŕ ŕiŕŕe
 And at length sound asleep he lay, they when morning he they when lodge even there was
 say say aroused say none

amá, qádadi ja'ŕ-biamá Gañ'ki eŕi ŕigŕé tē waŕŕŕonaŕti eŕi aŕá-bitámá. 9
 they say, on the grass he lay they say. And again trail the very plain again she had gone, they
 (oh.) say.

Kí eŕi éga'ŕ tē eŕi duba'ŕ-biamá. Gañ'ki Jé-wa'ú akáma. Kí waté-
 And again so it was again four times they say. And Buffalo-woman she was, they And prog.
 say.

zŕŕ'a'ŕ-bi tē wédaŕá-biamá. Wédaŕá-bi ŕí tēéckaŕti ídaŕá-biamá,
 they say when she gave birth to they say. She gave they when very short she bore it they say,
 say say

béŕuŕaŕti ská'qŕe. Gañ'ki Ietŕnike amá ŕé amáma. Sabáŕŕiŕti ŕ'di 12
 all over very white. And Ietŕnike the was going, they say. Very suddenly there
 (mv. sub.)

ahí-biamá. Winaú, eáta'ŕ aja'ŕ á, á-biamá. Kí, Jjiga'há, níxa a'ŕnie
 arrived, they say. O first daughter, why you do it I said he, they say. And, O grandfather stomach aches me
 say.

hē, á-biamá. Hé! wiŕŕepaji'qŕeŕé, níxa i'ŕnie ta'ŕ-ana, á-biamá Kí
 said she, they Aha! my dear little grandchild stomach for me stands I said he, they And
 say say.

gañ'ki Jé-jin'ga ídaŕá-bi ŕí ská'qŕe ta'ŕ amá. Gañ'ki Ietŕnike aká 15
 then Buffalo-calf she here they when very white it was standing they say. And Ietŕnike the
 (oh.)

íŕiá'he ŕéŕa-biamá. Kí Jé-mi'ŕga gá-biamá: Hi'! ŕiga'há, ŕiŕŕepa
 in his robe pushed it they say. And Female buffalo said as follows, Oh! grandfather your grand-
 suddenly they say say.

áwaŕinké á, á-biamá. Ceta'ŕ tiŕáŕi há, á-biamá. Jjiga'há, ŕiŕŕepa
 where is he I said she, they So far has not said he, they Grandfather your grand-
 say say passed out child

tiŕé ŕa'ŕ, á-biamá. Gañ'ki eŕe-hna' wa'ú éŕiŕa'ŕ-biamá. Ca'ŕ Ietŕnike 18
 now did she, they And repeatedly woman said it to they say. Yet Ietŕnike
 out (formerly) say say him

aká, ŕiŕŕéé há, é-hna' naji'ŕ-biamá. Gañ'ki Ietŕnike aká, Winaú,
 the There is none saying con- he stood they say. And Ietŕnike the (oh.), O first
 (oh.) tually daughter,

bŕé tí minke, tiŕáŕi há, á-biamá. Jjiga'há, wi'ŕŕakaŕi hē, á-biamá
 I go will I who it has not said he, they say. Grandfather, you do not speak truly said she, they
 say say.

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1. **Je-wa'ú aká. Ki gañ'ki afa'-biamá Ietnike amá. Afa'-bi xi wéali-**
 Buffalo- the And then went they say Ietnike amá. Afa'-bi xi wéali-
 (sub.) the (mv. sub.) Went when very
 2. **dé'qti ahí-biamá Ietnike amá íkisa'íí'. Ahí-biamá xi Je-jin'ga**
 far arrived, they say Ietnike the (mv. sub.) out of sight. Arrived, they say when Buffalo-calf
 3. **ízá-bi ega' bíyá gfi"-biamá Ietnike aká Je-jin'ga ínké. Ki ská'qtei**
 took, they having wiping at they say Ietnike the (sub.) Buffalo-calf the (ob.). And very white
 say him
 4. **úda"qtia" amá. Hába! ga"bada", Je-jin'ga úda"qtei wakinaccé amá,**
 very good they say. Ha! ha! how easily I have done it, Buffalo-calf very good we have had it they
 5. **á-biamá. Gañ'ki Je-jin'ga aká naji" biamá. Gañ'ki Je-jin'ga aká Ietnike**
 said he, they And Buffalo-calf the stood they say. And Buffalo-calf the Ietnike
 say. (sub.)
 6. **u'fca" nañ'ga-biamá. Wá! kagé, gí-gá! gí-gá! é-lma" naji"-biamá.**
 going around him ran they say. Why! third son, come! come! é-lma" naji"-biamá.
 7. **Gañ'ki Je-jin'ga aká é'di agí-biamá Ietnike ta" Gañ'ki ei Je-jin'ga**
 And Buffalo-calf the (sub.) there was coming he's, Ietnike the And again Buffalo-calf
 (std. ob.).
 8. **aká u'fca" afa'-bi xi wéalíde jin'ga nañ'ga-biamá. Wá! kagé, égi'fe**
 the around him went they when at a distance little ran they say. Why! third son, how
 (sub.) say
 9. **çana"esa te há. Wiwáa oni" há, á-biamá. Éga" tē duba"-bi xi wé-**
 you run too far lest . My own you are . said, they say. So it w's four times they say when the
 10. **duba" tē ca"ca" íla" ínké'ja nañ'ge agfa'-biamá. Ki, Gí-gá! gí-gá!**
 fourth time when continuing his mother to the running went homeward, they say. And. Come! come!
 11. **kagé, égi'fe çana"esa te há, á-bi xi ca"ca"qtí afa'-biamá. Gañ'ki gífa-**
 third son beware you run too far lest . said, they when continuing went they say. And very
 say
 12. **baj'qti afa'-biamá Ietnike aká wédajiqti. Égi'fe Je-jin'ga amá afaí**
 sorrowful went they say Ietnike the (sub.) elsewhere. At length Buffalo-calf the (mv. sub.) went
 13. **xi gañ'ki Je-núga í'cé'áge wi" gfi" akáma. Ki Je-núga í'cé'áge aká**
 when and Buffalo-bull old man one was sitting, they say. And Buffalo-bull old man the (sub.)
 14. **gá-biamá: Kagé, çíha" fé afa" afaí. Çahé eçhiçeké kigçája afa"í**
 they say follows. Third son, your mother this having her they went. Hill that yonder down to the foot having
 (way) her
 15. **áúçai. Kí naji" wi"çá"çá"qti ga" ma"oni" oné taté, iuçpáha, á-biamá.**
 they have And rain just one by one so you walk you go shall grandchild said, they say.
 gone.
 16. **(Wacka"mañga giáxe ga"çai éga" íe égiçai.) Gañ'ki Je-jin'ga amá**
 (strong to make for him wished as words said to him.) And Buffalo-calf the
 (mv. sub.)
 17. **çé xi naji" wi"çá"çá"qti édf-biamá Gañ'ki çahé ké kigçé ké'di**
 went when rain just one at a time there, they say. And hill the (ob.) bottom at the
 18. **ahí-bi xi, ei Je-núga wi" gfi" akáma. Kagé, çíha" fé í'çea"qtei**
 arrived, when, again Buffalo-bull one was sitting, they say. Third son, your mother this just now
 they say
 19. **açi" afaí, á-biamá. Çahé eçhiçeké kigçája açi" áúçai, á-biamá.**
 having they went said he, they Hill that yonder to the foot having her they have said he, they
 say. gone say.
 20. **Naji"ábixa"qti ga" íçama"oni" oné taté, á-biamá. (Q'ágiçéçtia" tē**
 Very one, misting rain so in it you walk you go shall, said, they say. (Loved his own very much
 21. **áúçai íe tē égiçai"-hna"i tē). Gañ'ki Je-jin'ga amá çé xi naji"ábixa"qti**
 therefore words the said to him invariably). And Buffalo-calf the (sub.) went when very fine, misting rain
 ga" íma"çí" afa'-biamá.
 so walking in he went they say.

Gaŋ'ki ɗahé kē kig'fē kē'di ahí-bi ɣi ei Je-núga jin'ga, tégáqti,
 And hill the bottom of at the arrived, when again buffalo-bull young, very new,
 they say

jin'gá, hé kē pu-íqti améga' ɛ'di g'fí' akáma. Ki Je-núga jin'ga aká
 small, horn the very sharp like them there was sitting, they say. And buffalo-bull young the
 (sh.) (sub.)

gá-biamá: Kagé, ɕiha' ɕé m'ten' qtei aɕi' aɕai, á-biamá. ɗuhé eɕhiɕeké 3
 said as follows, Third son, your this now just having they said, they say. Hill that yonder
 they say: mother (why)

kig'fáa aɕi' áíɕai, á-biamá. Cúdemáha' qti ga' ɕama' om' oné taté
 to the foot having they have said he, they say. A very thick fog so you walk in it you go shall
 (ob.) gono

há, á-biamá. Gaŋ'ki Je-jin'ga amá ɕé ɣi cúdemáha' qti íma' ɕi' aɕá-
 said he, they say. And Buffalo-calf the (sub.) went when a very thick fog walked in went
 (ob.)

biamá. Gaŋ'ki ɗahé kē kig'fē kē'di ahí-bi ɣi égiɕe Je amá hégabaji 6
 they say. And hill the the foot of at the arrived, when behold Buf the a great many
 (ob.) they say

ɛɗf amáma, égaɕe g'fí'-bi ɣi íha' ɕínké ída' be g'ɕin'kiɕá-biamá. Ki,
 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) alt

Ihú! eín'gajinga ɕi' éɕa' be tí há, á-biamá. (Uɕpaɕai tē ípídaha' i
 Oho! child the in sight has come said, they say (What it lost it know for
 (mv. ob.) itself

áda' e-áí tē) Ki égiɕe Je-mi' ga wa' í-jin'gá qti díxéqti, waqpaníqti wí' 9
 there. It was coming And behold Female-buffalo very old woman very scabby, very poor
 fore (to you.) ono

Je-jin'ga í ɕin'di nska' skaqti Je-jin'ga eja ɕínké júgig'fē g'fí' akáma.
 Buffalo-calf com- from the in a very straight Buffalo-calf her the (ub.) she with her was sitting, they say.
 (mv. sub.) the with own own own

Ki gaŋ'ki Je-sa' jinga amá Je-wa' újinga ɛ'di ahí-bi ega' mazed'-i-
 And then White- young the Buffalo-old woman there arrived, having sucked the
 buffalo (mv. sub.) breast

biamá, na'péhi' qtei ega'. Gaŋ'ki, Je dúba, ɕéa ɕínké agitiɕai-gá 12
 they say, very hungry being. And, Buffalo four, this one behind the (ob.) pass on for him.

Gáɕu mazed'-i' há, á-biamá. Aŋgáɕigi-aŋgátii há. ɕiha' aká ɕéa
 There he sucks the breast the said he, they say. We have come for you Your mother the this one
 behind

akéi há, á-biamá. Ki Je-jin'ga aká nɕi'agá-biamá. Aɕi' ag'fē ga' ɕa-
 it is she said he, they say. And Buffalo-calf the (sub.) was un- willing they say. Having him to go they
 homeward wished

bi ɣi ɕi' á-biamá. Ki dúba ag'fá-biamá. Akí-bi ɣi, Núda' haŋgá! 15
 they when they they say. And four homeward they say. Reached they when, O leader!

a'ɕí'ai, á-biamá. He-bázabáji, ɛ'di tiɕá-da' wa' újinga t'ɕa-gá, á-biamá.
 we failed, said they, they Unsplintered-horns, there pass on and old woman kill her, said he, they
 say.

Ki ɛ'di ahí-bi ega' t'ɕa-biamá. Gaŋ'ki Je-sa' jin'ga aɕi' ag'fá-bi ɣi,
 And there arrived, having killed they say. And White- buffalo ye, mg having went, they when,
 they say her

ei nɕi'agá-biamá. ɕiha' ɕéa ɕínké, aŋgáɕe te há, á-biamá. Ca' 18
 again he was un- willing they say. Your mother this the (ob.) let us go homeward said he, they say. Yet
 one behind

Je-jin'ga nɕi'agá-biamá. Ki ei ɕi' áki-biamá. Núda' haŋgá, a'ɕí'ai ei,
 Buffalo-calf was unwilling, they say. And again failed reached home, Leader, we have again,
 they say. failed

á-biamá. Gaŋ'ki, Dúba ɛ'di tiɕá-ba Je-mi' ga ɕing' 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.

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- Gaŋ'ki ɔ'di tiɔ́-bi egaⁿ Je miⁿ'ga ɕiepaɕa ɕiŋg'e'qti gaxá-biamá. Gaŋ'ki
 And there passed they having Female-buffalo pulling off nothing at all mode they say. And
 on say pieces her
- aɕiⁿ aɕá-biamá Je-saⁿ' jin'ga. Égriɕe ilaⁿ' ɕiŋk'e'di aɕiⁿ' akí-biamá Kí
 having went they say White-buffalo young. At length his by the having reached home. And
 blu homeward they say buffalo young. At length his mother her him they say.
- 3 aɕiⁿ' akí-bi ɔ́t ilaⁿ' ɕiŋk'e júgigɕe gɕiŋ'kiɕá-biamá. Júgigɕe gɕiŋ'kiɕá-
 having reached when his the (sb.) he with her caused him to sit they say. He with her caused him to sit
 blu home, they say mother the (sb.)
- bi egaⁿ' égaxe gɕiⁿ' akáma, hégaɕi Je amá. Kí égriɕe Wahaⁿ'ɕeige
 they having around in they were sitting, a great Buffalo the And at length Orphan
 say a circle they say, many (pl. sub.).
- amá ɕaⁿ'be ahi-biamá ɕalé kedi, igáɕaⁿ' ɕiŋk'e ugúne amána cetaⁿ'-
 the (inv. sub.) he slight arrived, they say hill on the, his wife the (sb.) he was seeking his own so
 (inv. sub.)
- 6 lhaⁿ' Kí, ɕieɕaŋge ɕaⁿ'be tí ɕaⁿ'ja Je-miⁿ'ga ɕɕikigaⁿ'qti wiⁿ' júɕa-
 far. And, Your husband he slight has though Female-buffalo just like you one you with
 conn
- gígɕe ɕaɕiⁿ' te há. ɕeigíɕahaⁿ' ɔ́t, ɕi júɕaɕiɕe ɕaɕé te há, á-biamá
 your own you sit will He knows you, If, again you with him, you go will said he, they
 your own his own your own homeward
- Kí ɕeibahaⁿ'ɔ́t ɔ́t, t'ɕaⁿ'ɕe taŋ'gataⁿ, á-biamá. Kí ɔ́di ahi-biamá nájinga
 And he does not know If, we kill him we will, said he, they And there arrived, they say boy
 you say
- 9 amá. Kí, Je-miⁿ'ga ean'kigaⁿ'qti wiⁿ' juan'gɕe gɕiŋ'kiɕai hé. Kí, ɕigáɕaⁿ'
 the (sub.). And, Female-buffalo just like me one with me they cause her And, Your wife
 to sit.
- áwaɕiŋké á, aí ɔ́t. Gáɕiŋké, eɕé te hé, á-biamá. Nɕa ama tɕe bɕickaⁿ'
 which one I they when, That one you will said she, they Ear the the I move
 say say say
- tá minke hé, á-biamá. ɕi ein'gajin'ga ɕiŋk'e égaⁿ gáxe tá amá
 will I who said she, they say. A gain child the (sb.) so do will they (t)
 the (sb.)
- 12 ɕaⁿ'ja ɕi nɕa ama tɕe ɕickaⁿ' ɔ́t onize te hé, maⁿ'ɕaⁿ' uɕa-biamá
 though again ear the other the he moves when you take will secretly she told they say
 (sb.) him
- igáɕaⁿ' aká. Kí Je-miⁿ'ga ɕkigaⁿ'qti júgigɕe gɕiŋ'kiɕá-biana. Ké,
 his wife the (sub.). And Female-buffalo just like her with her they made sit they say. Come,
 ɕigáɕaⁿ' áwaɕiŋkéⁿ'te gɕíza-gá, á-biamá. Kí wadaⁿ'be najiⁿ'-bi ɔ́t
 your wife which one she may he take her, your said he, they And looking he they when
 own, say. stood say
- 15 égriɕe nɕa ama ɕickaⁿ'-biamá wa'ú aká. Gáɕiŋké, á-bi egaⁿ' uɕaⁿ'-
 behold ear the other she moved, they say woman the (sub.). That one, said he, he took
 they say. And ein'gajin'ga égaⁿ gaxá-bi egaⁿ' ɕi égaⁿ'-biamá ɕéɕe há
 child so did, they say having again so they say. This is he
 child my own, said he, they say. And he took him. And, Enough
- 18 Júgigɕá-gá, á-biamá, Cetaⁿ'.
 Go with your own, said he, they So far.

NOTES.

131, 3. hiⁿtce+, syn., buhu; in Ɔoiwere, hieciŋk'e+, according to Saussonci.
 131, 4. ɕe-azaⁿ'tasi ɕaⁿ', the kidneys of all animals are so called by the Omahas;
 but in Ɔoiwere, the name of the animal must be prefixed to that of the kidneys, as
 ɕe-anúⁿ'tce, buffalo-kidneys; ta-anúⁿ'tce, deer-kidneys, etc.

132, 2. wajifiga-mace n'e fete gii-gü. See next version. If the field was the *home* of the birds, gii-gü was appropriate; if not, ii-gü should have been used.

132, 4. wa^oete waci^oqti hebe h^ofate ta miñke, in \mathcal{L} oiwere, iya^oha^o waci^oqtei he átei lmiye ke.—Sanssouci.

132, 5. uba^o f^oa, is declined as, "jcaza^otasi f^oa waci^o ubeta^o f^oa, the fat wrapped around the kidneys;" in \mathcal{L} oiwere, a^oma^otce- η rañe naña.—Sanssouci.

132, 10. nda^oqti, pronounced n+da^oqti by the narrator.

132, 11-12. eata^o . . . anate efe η l. See English translation. In full, Eata^o waci^oqti f^oeg^o e hebe anate efe η l amafajl á: *literally*, "Why, very fat (meat), these inanimate objects, they, a part, you eat, ought, when, you eat not?" Or, Waci^oqti f^oeg^o e hebe anate efe η l. Eata^o amafajl á: "You ought to eat a piece of these (pieces of) fat meat. Why do you not eat it?"

132, 15. niaci^oga wi^oaqtei . . . maqa^o-biama: in \mathcal{L} oiwere, wa^ooike iyañ'ki rute^o im^ockéqtei dáewe ánye k^o.

132, 20. dázeqtei, pronounced dá+zéqtei.

133, 3. aqta^o a^of^oa^ob^of^oa^o eteda^o. Sanssouci gives as the \mathcal{L} oiwere: ta^ota hi^oprañ'e ke! but I suspect that instead of "ke," he should have said "ihatay^o."

133, 5. inandeqtia^o-biama, pronounced i+mandeqtia^o-biama.

133, 13. eata^o aja^o á: "What are you doing?" "What are you about?" or "How do you do?"

133, 14. wi^ou^oepaji^oqteife (said to both males and females); but in \mathcal{L} oiwere, hi^ota^o- η wa-miyiñe (to a female), and hi^ota^o η wa-yiñe (to a male).

133, 14. nixa i^onie ta^o-ana (said by a male); nixa i^onie ta^o-ena+ (by a female): My relation's stomach is aching her (as she stands). So they can say, hi i^onie f^oi^o-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^o (for males) or eha^o+ (for females).

133, 18. ti^ofe f^oa, refers to the actual birth, which was *unseen* by Ietinike. See Dakota hiyu. As to her own act, the woman could have said, f^oi^ou^oepa fi^oeg^oag^oé^o h^o, "I have caused your grandchild, my own son, to come forth."

134, 1. weahideqti, pronounced we-ahideqti.

134, 4. hala ga^obada, etc. In \mathcal{L} oiwere, háha kaka^o n^o ká^ora-na cū^o a^o tei tee-yiñ'e piqtei way^ofee ánye k^o—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." Ietinike 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^obada is said to be equivalent to ga^o ga^of^oa éga^o.

134, 15. naji^o wi^of^oa^of^oa^oqti (nqa^oé) ga^o ma^oani^o ane tate. Said of scattering rain, occasional drops, not a steady shower.

135, 5. eudemaha. There may have been a fourth trial of the young buffalo, but it has not been learned.

135, 6. hegabajl, pronounced he+gabajl.

135, 16. he-bazabajl, from he, horn; and bazábe, to thrust at with a horn and splinter off a piece (of the horn).

136, 4. hegajl, pronounced he+gajl.

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 Ietnike continued saying, "There is none." And Ietnike 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 Ietnike departed. And when Ietnike 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. "Hah! How easily have I done as I wished! They are saying, 'We have been deprived of a very fine Buffalo-calf,' said Ietnike. And the Buffalo-calf ran around Ietnike. "Why! O third-born son of the household, come! come!" he continued saying. And the Buffalo-calf returned to Ietnike. 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 Ietnike said, "Come back, O third born son of the household. Beware lest you run too far," he departed without stopping at all. And Ietnike 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 sneaks 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*ØICIGE AND THE BUFFALO-WOMAN.

MIXASI-NAZI'S VERSION.



hi^u-yu-no+! Hú-lu-lú! Wajin'ga waŋáte fi-gá. Ú'e øekø øálmí^u taf há.
 my elder sister! Hn! hn! hn! Bird to eat he is coming. Field this one you devour shall

3 A^uwa^uqpani teábe há. Wajin'ga-mácø bŋúga fi-gá. Wanŋa dáda^u-macø'
 Mo poor very Bird ye who all be coming. Animal what ye who

cti (gaxe fi-gá, á-biamá. Maja^u áhe bŋé tá minke, á-biamá. * * * Øéaná
 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.

watøigaxe júŋigø 'ŋai, á-biamá (wa^u aká). * * * Jé amá gŋi^u-bi ŋí
 to dance they with they speak said, they say (woman the). Buffalo the sitting, they when
 you of it, (sub.) say

ma' ei a-ŷa-biamá, gin' a-ŷa-biamá. Ma' xe k'á a-ŷa tuité, 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 bihíta': T-t-t-t-t, á-biamá. Ní-múgáqti
 woman the (sub.), Buffalo-woman the (sub.) horn blow: T-t-t-t-t, said, they say. Water very big
 k'ó'di a-ŷa-biamá, xa' haqti k'ó. Jé amá. É'di ahí-biamá. Égiŷe ŷi wi' 3
 at the they were coming and sitting, they say, shore the Buffalo the (sub.). There he arrived, they say. It imp- lodge one
 poned
 ga' te amá. * * * Hídu di hí tá amá. Masáni ágiáŷe tá ána (á-biamá)
 it had stood for a while, they say. At the they will bottom arrive To the other they pass by will here (said, they may
 Jé-wa'ú aká). * * * Úeka' k'ó-hu' gu' ke amá. Sigé etéwa' wéŷaŷ-
 Buffalo-woman the. Deed the regularly (see note). Trail in the tent not discovered
 biamá. * * * A-ŷa-biamána * * * Hui' entí, á-biamá. ŷigáŷaŷ 6
 they say. They had been coming and sitting, they say. Why! he has come said they, directly hither, they say. Your wife
 ngéŷida-gá, á-biamá * * * É'di n-f-biamá níŷinga tan'di. * * * A'ŷa-
 seek for your own, said they, they say. There she was coming, boy to the. * * * You
 epaha' n'ŷeŷiŷi-jú' ŷi (níá ána t'ó b'ŷeŷka'ŷe tá míŷke h'é, á-biamá
 know you you make when (our the other I move suddenly will I win said, they may
 Jé-wa'ú aká). Níá amá t'ó ŷeŷka'ŷe-biamá. * * * Jíwahéŷe-hu' 9
 Buffalo-woman the. Ear the other she moved suddenly, they say. He stabbed them regularly suddenly
 biamá Jé-wa' * * * ŷaŷeŷaŷi' g'óŷti' i. Can' gaxn-gá, á-biamá. Jé-mu
 they say the Buffalo's. You push yourself even altogether to nothing Stop it, said in, they say. The Buffaloes
 gaéŷe g'ŷi' íŷa'ŷa-biamá. ŷigéŷeŷe t'éŷeŷeŷe ma'ŷi' biamá. * * *
 falling on the koreŷ sat suddenly and repeatedly, they say. Tearing themselves open he made them kill themselves he walked they say.

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. ənalni^o tai hã, intended for ənasni^o tai hã, from ɸasni^o.

141, 3-4. égiŷe ŷi wi' ga' 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. neka' k'ó hu' ga' ke amá. If this refers to the buffalo, k'ó denotes the long trail made, or the departure of the herd in a long line. If it refers to the sleeping man, k'ó shows that it was thus each time that he lay down.

141, 11. gaéŷe g'ŷi' íŷa'ŷa-biamá: gaéŷ íŷa'ŷa, 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 Waba'ŷeige 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 Wahaⁿciige 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. Wahaⁿciige 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. Wahaⁿciige 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. * * *

WAHANⁿCIIGE AND THE BUFFALO-WOMAN.CĀⁿĀⁿ-NAⁿPAJĪ'S VERSION.

* * * Aⁿba wé'duba jaⁿ tē'di gá-biamá wa'ú aká: Agéé tá minke
 Day the fourth sleep when said as follows, woman (the) I go home will I who
 they say, (sub.);

faⁿja sig'cé kē aⁿfaⁿwaⁿfaⁿhē maⁿhniⁿ te hē, á-biamá. Ní kē masáni
 though trail the (ob.) you follow me you walk will . said she, they say. Water the on the other
 (ob.) side

3 akí yi cí te hē. Géce te hē: Hau! wígaqqaⁿ, cécu ecéqti faⁿ cub'cé
 I reach when you will . You say will : Ho! my wife here just as you said I go to
 home come in follows

tá útaⁿhé áfa, ecé-daⁿ ictá hníp'iⁿze-daⁿ ní kē áfaⁿgajúde te hē, á-biamá
 will I who ind-ed, you any when eye you close when water the you stride over will . said, they say
 stand (ob.)

wa'ú aká. Cí éduátaⁿ wiⁿ maⁿá waféka nqáúqati íc'c'c'qti ígiaxe taité.
 woman the Again the next one bank creek very deep hollow going down, they make will
 (sub.), for you surely.

Ē'di eí xī, Hau! wígaqqaⁿ, eec'qti qaⁿ cub'cē tá átaⁿh'c áfa, eec-daⁿ ictá
 There you when, Ho! my wife, just as you said I go to you will I who indeed, you when eye
 arrive

huip'iⁿze-daⁿ uq'úqa kē áfagajáde te éfē, á-biamá. Cí éduátaⁿ waqága
 you shut when deep hollow the (ob.) you stride over will indeed, she said, they Agáti the next thorns
 say.

pa-í gē majaⁿ b'ónaqtí áhe éfigiáxe taité. Ē'di eí xī, Hau! wígaqqaⁿ, 3
 sharp the land over all on the they make will surely. There you when, He! my wife,
 scattered surface for you arrive

é'fē eec'qti qaⁿ cub'cē tá átaⁿh'c áfa, eec-daⁿ ictá huip'iⁿze-daⁿ 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 gē áfagajáde te éfē, á-biamá. Cí éduátaⁿ maⁿ'xe qaⁿ'já ujaú'ge gáxe
 sharp the you stride over will indeed, she said, they Agáti the next sky to the road into
 (ob.) say.

gaⁿ aq'c taité. Ē'di eí xī, Hau! wígaqqaⁿ, é'fē eec'qti qaⁿ cub'cē tá 6
 so they will There you when, Ho! my wife, here just as you said I go to will
 go surely arrive you

átaⁿh'c áfa, eec-daⁿ ictá huip'iⁿze-daⁿ maⁿ'xe qaⁿ áfagajáde te éfē,
 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 aⁿ'fa ag'fá-biamá. I é-ma gazaⁿ akí-
 said they say woman the (sult.). Woman the (sult.) left him went toward, they say. The Buf. among after
 them

uⁿ'fáⁿ-biamá. Ní kē uasáni J'c amá akí amáma. É'caⁿ be ahí-biamá 9
 reaching home, she Water the on the Buffalo the they were reaching É'caⁿ be ahí-biamá 9
 walked, they say. (sult.) other side (pl. sult.) home, they say. In sight arrived, they say

Wahaⁿ'ŷicige aká eí. Huhu'á! eé atí hā, Wahaⁿ'ŷicige, á-biamá. Igáqqaⁿ
 Orphan the again. Really! that has Orphan said they, His wife
 (sult.) they say.

cū'gajūga e'ábe wíngihe maⁿ'fáⁿ-biamá. Cí úekaⁿ wⁿ' eí ufnai-gā,
 child also seeking them he walked they say. Agáti deed one again seek ye for him,
 á-biamá. Cí édi ahí-bí xī égazeze jaⁿ'wakiqá-biamá J'e-mⁿ'ga dūba. Ē'di 12
 said they, Agáti there he arrived, when in a row they made them lie they say Female-in-buffalo four. There

ahí-bí egaⁿ, Hau! éigáqqaⁿ áwaké, á-biamá. Níq' íonúga qaⁿ é'cikaⁿ'g'ca-
 arrived, having, Ho! your wife where lying? said they, Ear right the she moved
 they say they say.

biamá. Wígaqqaⁿ gáaké á-biamá Wahaⁿ'ŷicige aká. Huhu'á! eí úekaⁿ
 they say. My wife that one lying said he, they Orphan the (sult.). Really! again deed

wí' eí ufnai-gā, á-biamá. Egiq'e haⁿ'egaⁿ'tee xī íxífa-bí egaⁿ, Wahaⁿ'ŷicige 15
 one again seek ye for him, said they, At length morning when awoke they having, Orphan

akí enáq'teí qádadi jaⁿ'-biamá. Wa'ú amá J'c-ma júwagíg'cē áíáfa-
 the he only on the grass lay they say. Woman the the Buffaloes she with them had gone,
 (sult.) (sult.)

bitéama. Égiq'e J'c amá maⁿ'á waticka uq'úqaqtí íq'c'c'qti wíⁿ uasáni
 they say. At length Buffalo the cliff creek very deep hollow going down, one on the other
 (pl. sult.) side

aq'í-biamá. Kí Wahaⁿ'ŷicige amá édi ahí-biamá. Gá-biamá: Hau! 18
 went, they say. And Orphan the there arrived, they say. He said as follows, He!
 (rev. sult.) they say:

wígaqqaⁿ, é'fē eec'qti qaⁿ cub'cē tá átaⁿh'c áfa, á-bí egaⁿ, ictá éip'iⁿze-daⁿ
 my wife, here just as you said I go to you will I who indeed, said he, having, eye he shut when
 they say

uq'úqa kē áfajade áíáfa-biamá. Huhu'á! eé atí hā, Wahaⁿ'ŷicige,
 deep hollow the (ob.) striding over he had gone, they say. Really! that has come Orphan

á-biamá. Cí úekaⁿ wíⁿ' eí ufnai-gā, á-biamá.
 said they, Agáti deed one again hunt ye for him, said they, they say.

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- Ègriçe égasani xi haⁿegaⁿtee xi ípíá-bi egaⁿ, enáqtei qádadi jaⁿ-
 At length the day after when morning when he awoke, having, he only on the grass lay
 they say
- biamá Wahaⁿçicige aká. Wa'ú amá Jéⁿ-ma júwagígçe áíáça-bitáma.
 Orphan the (sub.) Woman the the Buffalo, she with them had gone, they say.
 (mv. sub.)
- 3 Ègriçe waqága pa-í gē majaⁿ bōúgaqti áhe gráxa-biamá. È'di ahí-
 At length thorns sharp the the land all over on the surface they made for him, There arrived
 (pl. ob.) they say
- biamá Wahaⁿçicige amá. Gá-biamá: Han! wígaqçaⁿ, çéçu eecéqti çáⁿ
 Orphan the (sub.) He said as follows, Ho! my wife, here just as you said
 they say they say
- enbçé tá átaⁿhé áça, á-bi egaⁿ, ictá çipⁿ'ze-daⁿ ágajade áíáça-biamá.
 I go to you will I who stam! indeed, said he, having, eye he closed when made a stride he had gone, they
 they say say
- 6 Huhu'á! cé atí há, Wahaⁿçicige, á-biamá. Ci úekaⁿ wiⁿ' ci únai-gá,
 Really! that has Orphan, said they, they Again deed one again seek ye for
 one come say
- á-biamá. Ègriçe égasani haⁿegaⁿtee xi ípíá-bi egaⁿ, enáqtei qádadi
 they said, they At length the next day morning when he awoke, having, he only on the grass
 say say
- jaⁿ-biamá Wahaⁿçicige aká. Wa'ú amá Jéⁿ-ma júwagígçe aqá-bitáma.
 lay they say Orphan the (sub.) Woman the the Buffalo, she with them went they say.
 (mv. sub.)
- 9 Maⁿ'xe çáⁿjá ujan'ge gáxe gaⁿ aqá-bitáma Paháçiaja ahí-bi egaⁿ.
 Sky to the road uade so they went, they say. On high arrived, they having,
 they say
- hútaⁿ-hnaⁿ-biamá Jéⁿ amá Wahaⁿçicige amá ujan'ge nípáⁿbe aqá-bi
 hallow- repeat- they say Buffalo, the Orphan the (mv. sub.) up hill went, they
 ing rdly (pl. sub.) (mv. sub.)
- egaⁿ, è'di ahí-biamá. Gá-biamá: Han! wígaqçaⁿ, çéçu eecéqti çáⁿ enbçé
 having, there arrived, they say. He said as follows, Ho! my wife, here just as you said I go to
 they say say you
- 12 tá átaⁿhé áça, á-bi egaⁿ, ictá çipⁿ'ze-daⁿ ágajade aqá-biamá. Maqqí
 will I who stam! indeed, said he, having eye he shut when made a stride went they say. Cloud
 they say
- kē átatáqti aqá-biamá. Ki masáni ahí-biamá. Huhu'á! ci cé atí há,
 the very far he went, they say. And on the other he arrived, they say. Really! again that has
 (ob.) beyond side say
- á-biamá. Caⁿ'ekáxe tai áça, hní'a bácé, 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
- 15 áça, á-biamá. Ègaⁿ çamú agí-biamá. Hídadi agçí-biamá. Han! u'çça
 indeed, said they, they So down hill they were coming At the they reached home, Really! scattering
 say say home, they say bottom they say
- hué tai áça, á-biamá. Gá-biamá Wahaⁿçicige aká: Kē, anígáççe tai
 you go will indeed, said they, they Said as follows, Orphan the (sub.) Come, let us go homeward.
 they say they say
- çieççaⁿ aqáⁿbe te áça, á-biamá. Agçá-bi egaⁿ égriçe xi çáⁿ'ha kē
 Your his. I see mine will indeed, said he, they Went homeward, having at length lodge border the
 husband's sister say say say
- 18 è'di cin gajin'ga wa'ú çínké edábe íçaⁿ'waçá-biamá Ègriçe íjan'ge
 there child woman the (ob.) also he placed them, they say. And behold, his sister
 they say
- çínké waqpániqtiaⁿ çínké amá, naⁿ'pçhíⁿqti-t'é etégaⁿ çánká amá.
 the (ob.) very poor the (one at.) they say, very hungry to die apt the ones they say.
 they say
- Jangáha, wíjáhaⁿ mégaⁿ, agçí, á-biamá. Uçáde çingégaⁿ nújínge
 O sister, my sister's husband likewise. I have said he, they say. Cause for none, as
 come home, complaint they say

anígúkijí maⁿtaaná íc'-gaⁿ aⁿčan'gíça-báji égaⁿ uwággcaqtiaⁿ an'gataⁿ.
 we are related to him to a lone place he had as we could not find him as we are suffering very much.

Wáçáhide éjidaⁿ ehaⁿ⁺, á-biamá. Nál jañgéhá, wíebçiⁿ há, á-biamá.
 To ridiculous it is unnecessary I said she, they say. Indeed! O sister, I am he said he, they say.

Égíçe íañ'ge aká ictá çáⁿ gríçtígugudá-bi égaⁿ gíñaⁿ'be gaⁿ çéça- 3
 At length his sister the (sub.) eye the (obj.) rubbed holes in repeat- having to see her own as sent it
 edly, they say

biamá. Ígíçahaⁿ-biamá. Hé! wísaⁿçáⁿ+! íñ'gçi hē, á-biamá. Çíñáhaⁿ
 they say. She knew her own, they say. Heigho! my dear younger has come said she, they say. Your wife's
 brother!

gçi hē, á-biamá, nú çíñké çispaⁿ'-bi égaⁿ. Jañgéhá, çicíyaⁿ. gátēdi
 has re- said she, they ann the (st. ob.) pulled at, they having. O sister, your brother's in that
 turned say,

gçiⁿ. Çíñéka é'di açiⁿ' gçiⁿ. É'di aqímaⁿçín'-gá, á-biamá Wahaⁿ'çicige 6
 sits. Your brother's there having she sits. There walk for her, said, they say Orphan

aká. Açiⁿ akí-biamá. Açiⁿ akí-bi égaⁿ, wauña bçúgaqti çí qáça
 the Having her reached home, having reached home, having, animals every one again back
 (sub.) they say.

agi-biamá. Çí íñáhaⁿ aká çí íqtaqti t'éwaçú-biamá. Égíçe íañ'ge aká
 were coming. Again his sister's the again at pleasure killed them, they say. At length his sister the
 they say. (sub.)

íⁿ'taⁿ uekúdaⁿ-biamá Cetaⁿ.
 now kind they say. So far.

9

NOTES.

çáçíⁿ-naⁿpají'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. çéçu ece-çti çáⁿ, "Here, just as you said in the past," or, "here, just in the place that you said."

144, 12-13. maçpi kē atataqti aça-biamá. 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. waçpaniqtiaⁿ çíñké ama "She had been sitting very poor"; equivalent to waçpaniqtiaⁿ akama; the state or act continued till the arrival of the Orphan, as the classifier implies.

145, 2. éjidaⁿ 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. bçúgaqti, pronounced bçu+gaqti by çáçíⁿ-naⁿpají.

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

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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 redeemer, 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 NUDAⁿ-AXA.

Ègìfçe tuⁿwañgçaⁿ wiⁿ ʔdedí-amáma. Máfçe fçégaⁿ-daⁿ amá wahaⁿ-
 It happened tribe one there it was, they say. Winter as this is when they say they re-
 moved
 biamá. Waçáhaⁿ te, af aça+, á-biamá. Ègìfçe nú wiⁿ wa'ú fçìngá-biamá,
 they say. You are to remove, he says indeed, said, they say. It hap- man one woman had none they say,
 poned
 iñá'ge aká dúbá-biamá. Gaⁿ wahaⁿ-biamá xi, Aⁿaⁿ fçai-gá, á-biamá nú 3
 his sister (sub.) the four they say. And removed they say when, Leave ye me, said, they say man
 aká. Gaⁿ aⁿ fça-biamá. Nú aké cénujìnga wakéga kéfçaⁿ iñá'ge amá
 the (sub.) And they left they say. Man the one young man sick he who his sister the
 who was (pl. sub.)
 giáⁿ fça atí há, é-l'vaⁿ-biamá taⁿwañgçaⁿ bçúga. Cí wahaⁿ-biamá fçe íí
 left him they have come. said invari. they say tribe the whole. Again removed they say this lodge
 amá bçúga. Kí fçe iñá'ge háci jìngá aká qçabé ña'ga ké'di fçìnaqçá- 6
 the (sub.) all. And this his sister after small the tree big by the hid herself
 biamá. Gaⁿ aqçá-biamá. Qáfça ujan'ge ugíha-biamá. Ègìfçe íí tç
 they say. And she went back, they say. Back again road she followed again, At length lodge the
 they say.
 éfçaⁿbe akí-biamá. Kí xagé aqçá-biamá iñá'ge. Gaⁿ íñnu aká cetaⁿ
 in sight of she reached home, And crying went homeward, his sister. And her elder the so far
 they say. they say
 nía jaⁿ akáma. Eátaⁿ cki á, wihé, á-biamá. Gaⁿ, Jìnuhá, cat'é xi 9
 alive was lying, they say. Why have you I O younger said he, they And, O elder you die when
 con- lack sister, say, brother,
 fwiðahaⁿ tégaⁿ dí, á-biamá. Gaⁿ júgìfçe najíⁿ-biamá. Ègìfçe gá-biamá:
 I know you in sister I have said she, they And with her own she stood, they say. At length he said as fol-
 that come back say. say. say. lows, they say:
 Wihé, najíha iⁿfçìⁿgahá-gá, á-biamá. Gaⁿ najíha iñá'ge aká giáha-biamá.
 O younger háir. for me comh, said he, they And háir his sister the combed they say. (sub.) for him
 say.
 Wáúⁿ fça iⁿfçìⁿfçizá-gá há, á-biamá. Gaⁿ fçìfçizá-biamá. Cççu wa'úⁿ tç'di 12
 (ob.) Robe the take mine for me. said he, they And she took his they say. Yonder pack in the
 say, for him
 híⁿqçé nági'aⁿhe há; é cti iⁿfçìⁿfçizá-gá há, wihé, á-biamá. Gaⁿ fçìfçizá-
 the feather I put mine in that too take mine for me. O younger said he, they And she took his
 sister say. for him

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- biamá. Ga^{n'} hi^{n'}bé ça^{n'} cti, uta^{n'} ça^{n'} cti, á-biamá. Zani' igiçizá-biamá. Ga^{n'}
 they say. And moccasin the too, leggings the too, said he, they All who took his they say. And
 (ob.) (ob.) say. for him
- ugíta^{n'}-biamá bçíga, hi^{n'}bé ça^{n'}, uta^{n'} gç edábe, hi^{n'}qç kç cti ágiçaxa^{n'}.
 he put on his, they say all, moccasin the leggings the also, fine feather the too he stuck his own
 (ob.) (ob.) (ob.) (ob.) on
- 3 biamá ásku çan'di. Ga^{n'} waii^{n'} ça^{n'} wai^{n'}çlçç i^{n'}-biamá; çigççpi-çti-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:
- çi^{n'}á^{n'}-biamá. Gá-biamá: Wihé, nkíç çíçin'gega^{n'} icíça^{n'} uwíne bçé tá
 He paint'd 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 say.
- mínke, á-biamá. Ga^{n'} dñba ja^{n'}-biamá. Ijçbe eá té unáji^{n'} çga^{n'} ca^{n'}ca^{n'}.
 I who, said he, they And four sleeps they say. Door his the he stood as always
 say. (ob.) in
- 6 bi-te wéahide açá-bají-biamá. Ga^{n'} çgasáni çl çáze hí amá. Kí ççaka
 they say. far not they say. And the next day when evening arrived, they say. And this one
 as went
- iñnu aká ga^{n'} ja^{n'}-biamá. Ègiçç gá-biamá iñan'ge aká, áci açá-bi ega^{n'}.
 her elder the as he lay down, they say. At length said as follows, his sister the out went, they having:
 brother (sub.) was they say (sub.) say
- Jimhá, wa'ú wi^{n'} atí aká hç, á-biamá. Çicíça^{n'} açi^{n'} gí-gá, 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 Çiça^{n'}, íçaja í-á hç, á-biamá. Ha^{n'} amá. Kí a^{n'}ba amá. Çl çáze hí amá.
 O brother's to the come said she, they Night they say. And day they say. Again evening ar. they
 wife, lodgo say. say. rived say.
- Ugáhanaçaze uhan'ge tç'di iñan'ge aká áci açá-biamá. Kí çl wi^{n'} atí akáma.
 Darkness (first) end when his sister the out went they say. And again one had come, they
 (sub.) say
- Jimhá, çéaka wa'ú wi^{n'} atí aká hç, á-biamá. Çicíça^{n'} açi^{n'} gí-gá, 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 iñnu aká. Ga^{n'} na^{n'}ba wagça^{n'}-biamá Ga^{n'} akiwa watçzngça^{n'}-biamá.
 her tho And two he married they say. And both pregnant they say.
 brother (sub.) was they say
- Ga^{n'} akiwa çin'gajin'ga ídawaçá-biamá, akiwa nújina-biamá. Ga^{n'}
 And both child hore them they say, both boy they say. And
- íjawaçti ga^{n'} júwagigççç ççi^{n'}-biamá. Kí çin'gajin'ga akiwa íç wakan'dagi-
 very so with them he sat they say. And child ga both to forward
 pleasantly say. speak
- 15 hna^{n'}-biamá. Ga^{n'}, Çisan'ga çça^{n'}ba kiçina-bají-gá, á-biamá içádi aká.
 only they say. And, Your younger brother he too fight ye not, said, they say his father the
 (sub.)
- Ga^{n'} çga^{n'}-biamá. Içgaxe júkigççç-hna^{n'}-biamá. Ègiçç kiçina-biamá
 And so they say. Playing with each other invari. they say. At length fought they say
 other by
- nújina na^{n'}ba akiwa. Akiwa kigça^{n'}-hna^{n'}-biamá. Çi çihna^{n'} Iç-wa'ú çin',
 boy two both. Both reviled only they say. You your Buffalo-woman she is,
 each other mother
- 18 á-biamá. Çl áma aká, Çl cti çihna^{n'} Wata^{n'}'zi-wa'ú çin', á-biamá. Ga^{n'}
 said (one), Again the the You too your Corn-woman she is, said he, they And
 they say. other (sub.) mother say.
- akí-biamá çl Iç-jin'ga aká iha^{n'} çin' ugçá-biamá. Gan'ki çl áma aká çl
 they reached when Buffalo-eat the his the told of they say. And again the the again
 home, they say (sub.) mother (ob.) himself (sub.)
- ugçá-biama. Na^{n'}hí, wiji^{n'}ççç aká, Wata^{n'}'zi-wa'ú hni^{n'}, aí, aná'a^{n'}, á-biamá.
 told about himself. O mother, my older the Corn-woman you are, he I heard
 they say. brother (sub.) said, him. said (one) they
 say.

- Ki úma aká, gá-biamá: Kagé aká, na^há, Jé-wa'ú hniⁿ, ai, ana'aⁿ,
 And the other (sub.), the said as follows, they say: My younger brother (sub.), O mother, Buffalo-woman you are, he said I heard him
- á-biamá. Gaⁿ haⁿ te akíwa wajiⁿ eta-biamá wa'ú aká, nú ñínké uká-hají-
 said (the other), And night when both in n bad humor, they say woman the man the (oh.) they dl. not talk with (sub.),
- biamá. Caⁿ éé Jé-wa'ú ñínké jaⁿ aⁿhá-biamá.
 they say. Yet this Buffalo-woman the mo eum en coit they say. who
- Gaⁿ aⁿba amá. Égiçe ní aká enáqtei jaⁿ akáma; wa'ú amá akíwa
 And day they say. Behold man the alone was lying, they say; woman the both (enh.) (pl. sub.)
- ákiáçça-bitéama. Gaⁿ gèiⁿ-biamá. Égiçe gá-biamá: Wihé, á-biamá, çíúúka
 had gone again, they say. For some he they say. At length he said as fol. O sister said he, they your ñínké
 time sat they say. lows, they say: say, brother's son
- úáçine bçé tá ñínké, á-biamá. Gaⁿ aⁿba té'di aⁿá-biamá. Caⁿ gaⁿ ñanⁿ de 6
 I seek my I go will I who said he, they And day when he went, they say. Right along (l) ground own
- áçita maⁿçíⁿ-biamá. Égiçe ñazéçqtei hí çí aⁿçá-bikéama, sigé wéçça-
 crossing he walked, they say. At length late evening arrived wíçça had gone homeward, trail he found they say
- biamá. Gaⁿ sigé ké wíuha-biamá. Ihaⁿ amá çti gaⁿ Jéi té, gan'ki çí
 they say. And trail (the oh.) he followed them. His the too was a Buffalo and again mother (mⁿ. sub.)
- ijín'ge amá çti Jé-jín'ga-bitéama, nan'gçqtei aⁿçá-bikéama ihaⁿ éççaⁿba. 9
 her son the too was a Buffalo-calf, they say running fast had gone homeward, his mother she too. they say
- Égiçe wateçka wiⁿ çúgaçti najíⁿ te amá çí, í wiⁿ waççona améde, Çéts é
 At length creek one very thick et.çd they say when, tent one platu they say. This it when,
- te-ána, eçégaⁿ-biamá nú aká. Gaⁿ é'di a-íççíⁿ-biamá, éççaⁿba-bají-biamá.
 must he I thought they say man the (sub.). And there approaching he sat, not in eight they say. they say
- Égiçe ijín'ge éççaⁿbe ahi-biamá. Jé-jín'ga aké aké (á-biamá). I'dádi aké 12
 At length his son in sight arrived, they say. Buffalo-calf the it is (said he, they say). My father the (enh.)
- atí aká há, á-biamá (Jé-jín'ga aká). Içádi çat'aⁿ edçéts aⁿbaçéçti maⁿçíⁿ
 has come . said, they say (Buffalo-calf the). His father you had even if this very day walking
- çaxáçge maⁿhiⁿ, á-biama. Edída! wágimaⁿçíⁿ-á hé, á-biamá Jé-wa'ú
 you cried you walked said she, they Edída! Simpíeton! go after him . said, they say Buffalo-woman say.
- aká. Gaⁿ é'di ahi-biamá. Kí jaⁿ-uqçé jingáçqtei 'í-biamá, ééde áçibiá- 15
 the (sub.). And there he arrived, they say. And wooden bowl very small she gave, they lotton spread on say
- bi-má. Ní bçátaⁿ-máçí égaⁿ aⁿççaⁿbize ççaⁿçti, djúb ínahiⁿ há, eçégaⁿ
 they say. Water I drink I not but I was thirsty heretofore a little truly thinking
- gèiⁿ-biamá nú aká. Çataⁿ-biamá; ççaⁿ-biamá ní ké. Djúbaçqtei
 sat they say man the (sub.). He drank they say: he left (some) water the. A very little
- aⁿççaⁿwaⁿhébe ççaⁿçti, égiçe ní té bçá'a áhaⁿ, eçégaⁿ-biamá. Uqçé té çí 18
 insufficient for mo heretofore, at length wnter the I háll to drink: thought he, they say. Bowl the again
- 'í-biamá. Kí íá hébe éççaⁿska 'í-biamá. Naⁿpaⁿhiⁿ ççaⁿçti, ñangégaⁿ
 she gave, they And jerked piece this ølze she gave, they I hungry heretofore somewhat large say. say.
- aⁿçí etéde, eçégaⁿ-biamá. Çi ççaⁿ-biamá. Kí 'ébe uçáçte gíⁿ-biamá.
 she should have given mo he thought, they say. Again he failed in eatíng. And piece left from eating he gave it back, they say.

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- Wuáto jín'ga ínahiⁿ, á-biamá wa'ú aká Ga^{n'} já faⁿ wa'ú aká na^{n'} báfaⁿ
 Food small truly said, they say woman the (sub.) And jerked the woman the in two parts
 (meat) (ob.)
- gaxá-bi ega^{n'} gfasniⁿ íféfa-biamá. Ga^{n'} ha^{n'} égaⁿ ga^{n'} ja^{n'}-biamá wa^{n'} gífe.
 made, they having swallowed suddenly, they say. And night so as they slept, they say all.
 say her own were
- 3 Umi^{n'} je úda^{n'} qti gaxá-bi ega^{n'} ja^{n'}-biamá. A^{n'} ba ega^{n'} ja^{n'} xi^{n'} datu^{n'}-bi ega^{n'}
 Bed very good made, they having they slept, they say. Day being lying turned himself, having
 they say
- u^{n'} fíxidá-biamá. Égífe íf fíngé ja^{n'} akáma, nta^{n'} nadiqti. Ga^{n'} wúhá-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
- sig^{n'} fé náí tē E^{n'} ázēqteí hí xi égífe úqfa-biamá eí. Cí watefeka wí^{n'}
 trail went. Late that evening ar. when at length he overtook them, again. Again ereek one
 rived they say
- 6 édedí-ké ama; eí íf wí^{n'} édedí-té ama. Ga^{n'} eí é'dí a-íqfi^{n'}-biamá íf ya^{n'} 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 nájinga aká eí éfa^{n'} be ahí-biamá. Nà! í'dídí aká atí aká há,
 at the. That one boy the again in sight arrived, they say. Why! my father the has come
 (sub.) (sub.)
- á-biamá ífádí cat'a^{n'} edéetō a^{n'} báfé qti ma^{n'} fí^{n'} faxágo ma^{n'} lmi^{n'}, 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. Wébaⁿ féfa-á hē, á-biamá. Dadfha, í-gá han, á-biamá
 Buffalo the (sub.) To call them send said she, they O father í-be coming! said, they say
 woman (the voice) say.
- nájinga aká. Ga^{n'} é'dí ahí-biamá. Kí ja^{n'}-ngpé jingáqteí 'í-biamá, féde
 boy the (sub.). And there he arrived, they say. And wooden bowl very small she gave, they lottom
 say
- áfíbfá-biamá. Kí mí aká úekaⁿ tē íbahaⁿ-bi ega^{n'}, faqúba-bají-biamá
 spread on they say. And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.
- 12 Fata^{n'}-biamá; fa'á-biamá ní tē. Uqpeⁿ tē eí 'í-biamá. Kí já 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.) (ob.) meat
- féfa^{n'} ska 'í-biamá. Kí nú aká úekaⁿ tē íbahaⁿ-bi ega^{n'}, faqúba-bají-biamá
 this size she gave, they And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.
 say.
- Kí já faⁿ eí fa'á-biamá. Kí hébe nēfete gíí-biamá. É wuáto jín'ga
 And jerked the again he failed in eating, they say. And piece he left he gave back, they That for: small
 meat (ob.) say.
- 15 ínahiⁿ, á-biamá Jé-wa'ú aká. Já faⁿ fíepá-bi ega^{n'} gfasniⁿ féfa-biamá.
 truly, said, they say Buffalo- the (sub.) tried the pulled a piece having swallowed suddenly, they say.
 woman (sub.) meat (ob.) off, they say hers
- Ga^{n'} ha^{n'} égaⁿ ja^{n'} biamá. Nú aká hájinga wí^{n'} aqí^{n'}-bi éde wa'ú ké síhí tē
 And night as they slept, they Man the (sub.) cord one had, they but woman the feet the
 say. say. lying
- wan'dáⁿ íkika'ta^{n'}-biamá. Ha^{n'} ja^{n'} tē fíqíí-báji éga^{n'}, fíqíí ga^{n'} fái éga^{n'},
 together he tied with it they say. Night slept when he was not as to be he wished as,
 roused
- 18 Cka^{n'} í tēdfhi a^{n'} fíqíí etégaⁿ áhaⁿ, efégaⁿ-biamá nú aká. Ga^{n'} ja^{n'}-biamá.
 Moving when to wake me apt I thought they say man the (sub.). And they slept, they
 say.
- Égífe a^{n'} ba amá. Égífe íetá fíbfá-bi ega^{n'} uta^{n'} nadiqti ja^{n'} akáma.
 At length day they say. At length eye opened, they having in a very lone place he was lying,
 they say
- Ga^{n'} sig^{n'} fé eí wúhá-biamá. Baxí nangáqti ké'di éfa^{n'} be ahí-biamá.
 And trail again he followed them, they Peak very big at the in sight of he arrived, they
 say.

- Égiçe ní wáŋgáqti wí^{n'} ɸíñé tá akamá ɸí ɛ'dí ahí-biamá (nú aká). Kí
 At length water very big one they would have to cross when there arrived, they say (man the). And
 ní aká ja^{n'} tē áka^{n'}-bí, ɸjuaqɸá-biamá. Égiçe ní úha ma^{n'}ɸí^{n'}-bí tē'dí
 man the wood the looked against he hid himself, they say. At length water following he walked, they when
 (sub.) (ob.) they say, say
- íha^{n'} ɸɸa^{n'}ba íe na^{n'}a^{n'}-biamá nú aká. Cín'gajín'ga tégíçe améde hmdá 3
 his her too speaking he heard, they say man (the) Child he loves If let me see
 mother (sub.)
- ní kēdi gákōdi atí tá amé, á-biamá. Ga^{n'} íha^{n'} ɸɸa^{n'}ba ní ɸíñé agɸá-
 water at the at that place he will come, said she, they And his mother she too water crossing went
 say. homeward
- biamá ijín'ge aká: qɸáje-hua^{n'}-bí, ɸí íha^{n'} amá ɸtí ɸga^{n'}-hua^{n'}-biamá. Ga^{n'}
 they say her son the cried out regularly again his the too so regularly they say. And
 (sub.) they say, mother (mv. sub.)
- ní nka^{n'}ska ída^{n'}be ahí-bí ɸí íha^{n'} ɸɸa^{n'}ba, ɸgiçe ní aká hí^{n'}qpe kē 6
 water in a straight through the they arrived, when his she too, behold man the fine feather the
 line middle they say mother (sub.) (ob.)
- gɸɸza-biamá. Ga^{n'} hí^{n'} qpe kē ní aká bíhíça ɸɸɸa-biamá. Íta^{n'}ɸí^{n'}
 took his, they say. And fine feather the (ob.) man the (sub.) blew away suddenly, they say. He first
 (sub.)
- masáni ahí-biamá. Bíhíça ɸɸɸaí tē é ca^{n'}ca^{n'} masáni ahí-biamá Hí^{n'}qpe
 the other reached, they say. He blew off sud- when that without side the other he reached, they
 side stoping say. Fine feather
- ɸíɸáɸáí, ɸí ɸíɸlíhíça ɸɸɸaí ní aká. Kí qɸabé wí^{n'} ɸɸaskabá-biamá. Ga^{n'} 9
 he made himself, again blew himself off sud- man the (sub.) And tree one he stuck to they say. And
 (sub.)
- íha^{n'} ɸɸa^{n'}ba wada^{n'}be gɸí^{n'}-biamá. Masáni agɸɸ-biamá ijín'ge ɸɸa^{n'}ba.
 his mother her too seeing them he sat they say. The other side they came back, her son he too.
 they say
- Hí^{n'} ɸa^{n'} bíbiza-biamá, nɸíɸata^{n'}-biamá ɸízú kēdi. Cín'gajín'ga tégíçe
 hair the they rubbed dry, they rolled themselves, said on the. Child he loves
 they say
- améde hmdá atí ta amé, á-biamá Jé-wa'ú aká. Ga^{n'} na^{n'}g'gēti agɸá- 12
 If let me see he will come, said, they say Buffalo woman the (sub.) And running fast they went
 homeward
- biamá uɸa^{n'}be. Ga^{n'} wíñha-biamá nú aká. Baxú kē ɸɸa^{n'}be ahí-bí ɸí
 they say up-hill. And followed they say man the (sub.) Peak the in sight of he arrived, when
 they say
- ɸgiçe ɸí ɛdedí-ɸa^{n'} amá, húɸuga jín'gají ɸa^{n'} amá. Ga^{n'} ɛ'dí a-íçɸí^{n'}-
 behold lodge there was the (circle), tribal circle not small the they say. And there approaching
 they say he sat
- biamá baxú kē'dí. Na^{n'}há, í^{n'}dádi aká atí aká há, á-biamá. É'dí 15
 they say peak on the. O mother, my father the (sub.) has come said (the calf). There
 they say
- wágíma^{n'}ɸí^{n'}-á, á-biamá. É'dí ahí-biamá ɸí wéçají-biamá, hí^{n'}qpe ɸíɸáɸa-bí
 walk for them said (themother), There he arrived, they when he did not they say, fine feather made himself
 they say find them say
- ega^{n'}. Cí, Wihé, ɛ'dí wágíma^{n'}ɸí^{n'}-á, á-biamá Jé-wa'ú aká. Ga^{n'} wágíahí-
 having. Again, O sister, there walk for them, said, they say Buffalo woman the (sub.) And she arrived
 for them
- biamá ɸí wéçají amá. Ja^{n'}ɸéha, ɸíngáí hē, á-biamá Tēná! í^{n'}ɸéwáçé 18
 they say when she did not they say. O elder sister, there is none said she, they say. Why! hateful
 find them
- ínahí^{n'} é, á-biamá. Wéçana'úqteí-hua^{n'}í, á-biamá Jé-wa'ú aká. Ga^{n'} ɸí
 truly I said she, they You passed close by only said, they say Buffalo woman the (sub.). And again
 say.
- wí^{n'} aká ɛ'dí aɸá-biamá. Ja^{n'}ɸéha, wéça-máji, á-biamá ɸí. Cí wí^{n'}
 one the (sub.) there went, they say. O elder sister. I do not find them, she said, they say again. Again one

- aká ǝ'di aqá-biamá eí, wéqaji amá Jaⁿqéha, weáqa-míji, á-biamá. Cí
 (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
- wíⁿ aká ǝ'di aqá-biamá Jaⁿqéha, weáqa-míji, á-biamá. Qí'áqéwáqé
 me the (sub.) there went they say. O elder sister, I have not found said she, they say. You hateful
 them
- 3 íqanahiⁿ i é. Akíhaⁿ-hnaⁿ eíi hē, á-biamá. Adíbbē tá múnke, hndá!
 you indeed I Beyond, invariably you wear said she, they say. I go for you will I who, behold!
 á-biamá Jé-wa'ú aká. Hndá! íqáqa-máji eskaⁿ, á-biamá. Kí ǝ'di 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. Walnúte tégaⁿ aqígiati-hnaⁿ, eátaⁿ qagqíⁿ-hnaⁿ á, á-biamá.
 they say. You eat in order that they came inva. why you sit invariably I said she, they
 for you thabí.
- 6 Égaⁿqáⁿja ǝ'be an'giti-íji égaⁿ. Gaⁿ agqíⁿ múnké, á-biamá ní aká
 Nevertheless who came not for the su. Just as I was sitting, said, they say man the (sub.).
- Gaⁿ júqte aqá-biamá Éqíqte wa'ú aká nkíkiji aká dúbá akáma, é
 And with him she went, they say. Behold woman the near (the) four they went, she
 homeward (sub.) relations (sub.) it is said,
- wésatáⁿ aká é wáqíxe ahí aká. Gaⁿ gíqikaⁿ-biamá. Jí tē úkiza
 the fifth the (sub.) that marrying arrived the one who And made room they say. Lodge the no one
 they made for her, This her sister the (sub.) only she was with them.
- 9 gíaxa-biamá. Qé ían'ge aká e-hnaⁿ júwagigqáí tē.
 they say.
- Éqíqte haⁿegaⁿtee amá. Iqaⁿ aká gá-biamá (íqépa é wagiká-bi
 At length morning they say. His grand- (the) said as follows, her grand- him she meant her
 they say mother (sub.) they say child own, they say
- egaⁿ): Qíadi iⁿ'ǝ jéqqaⁿ hē, iⁿ'nde júqte tégaⁿ, á-biamá. Gaⁿ iⁿ'nde
 having. Your stone I have heated sweet- I with in order that, said she, they And sweat-
 father for him both him that say. bath
- 12 júqqa-biamá ían'ge aká. Gaⁿ Jé-núga amá nan'díqágaspe gíxai fi tē
 he with her, they her daughter's the And Buffalo-bull the to hold down the walls making came,
 say husband (sub.) (pl. sub.) when
- déqabqíⁿ-biamá. Gaⁿ iqaⁿ aká iⁿ'ǝ jahá-bi qí gáqaⁿská-biamá; eí pí
 ought they say. And his wife's (the) stone pushed at, when that size they say; again again
 mother (sub.) they say
- jahá-bi qí gáqaⁿská-biamá; wéqabqíⁿ a jahá-bi qí gataⁿhíqaⁿ-biamá; eí
 she pushed when that size they say; the third time she thrust at, when that high suddenly, they and
 at, they say they say
- 15 pí jahá-bi qí í tē éqaⁿskáqtciaⁿ-biamá iⁿ'ǝ tē. Ní aká híⁿqpe
 again she thrust at, when lodge the just the size of they say stone the Man the fine feather
 they say (col.) (sub.)
- qíqáxa-bi egaⁿ Jé-núga ísha bíakibesaⁿ-bi egaⁿ híⁿqpe bíhíqa éqqa-
 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, ísha ákibésaⁿ ké éqih áúqqa-biamá. Jé-wa'ujíá'ga, Jandé,
 they say, tent skin fold the right into he had gone, they say. Buffalo old-woman, O daughter's
 husband,
- 18 uqínadáqaⁿ égaⁿ, á-biamá. An, qaⁿhá, á-biamá. Cí gaⁿ'te amá, Jandé
 you are accus- somewhat, said, they say. Yes, O wife's said he, they Agon a long they say O daughter's
 tomed to heat mother, say. husband
- e'aⁿ égaⁿ á, á-biamá Jé-wa'ujín'ga aká. Nát'e éskaⁿ eéqégaⁿ égaⁿ ímaxá-
 how is it I said, they say Buffalo old-woman the Killed by she hoped as asked him
 (sub.) the heat
- biamá. Qaⁿhá, gaⁿ gqíⁿ múnke, á-biamá. Gaⁿ wasísige íe tē
 they say. O wife's mother, all right I am sitting said he, they say. And active he spoke

ǰi^uǰi^uqti égiɛn^u-biamá. Ci gu^u-akáma ɣi, ǰandé, e'a^u éga^u á, a-biamá.
 spoke very he said to her, they say. Again they sat for when, O daugh- how is it I said ab, they
 fearfully a while, they say for's husband ter's husband

ɣa^uha, ga^u gɣi^u mĩnké, a^uwa^unabɛl etɔwa^u-máji, á-biamá. Égiɛ
 O wife's all right I am sitting, I perspire in the least I not, said he, they say. At length
 mother

ǰé-wa^uǰin^uga náwakandiɛá-biamá; é ná^uɛɣɛ́ǰé aɛá-biamá ɛ́ɛn^uháqteci. 3
 Buffalo old-woman was made impatient by heat, they she came herself she went, they say almost.
 I am very impatient from heat, that made for me to die from heat

A^uwa^un^ukandiɛ́ǰé^uqti-ma^u, gá^uté i^uɛ́ɛɛɛɛ-á hē, á-biamá. Gɛ́ɛɛɛɛ-á-biamá ɣi
 I am very impatient from heat, that made for me said she, they say. They pulled off for her, when
 they say

ɛ́ɛa^ube akí-biamá. Ca^uca^u t'é ááɛá-biamá ǰé-wa^uǰin^uga aká. ɛ́ɛaka
 in sigh she reached home, Without dead had gone they say Buffalo old-woman the (sub.) This one
 they say stopping

ǰa^un^ude aká ɛ́ɛa^ube akí-bi ɣi ca^u umíɛi etɔwa^u-bají-biamá. Ná! i^una^uɛ́ǰé 6
 her daugh- the in sigh reached when yet he perspired in the least not they say. Why! I took a
 ter's husband (sub.) home, they say sweat-bath

ááɛ́ǰé etɔ snia^ut'é a^uwa^un^ukandiɛ́ǰé, á-biamá. Iga^uɛ́ǰé aká gá-biamá:
 I who move even I cold I am impatient of, said he, they say. His wife the (sub.) they say:
 I took a sweet-bath

Uɛ́ɛnabɛl etɔwa^uǰi; wa^uǰin^uga akéja ná^ut'é ké, á-biamá. Éga^uǰa snia^ut'é
 You perspire not in the least; agod woman on the other lies dead from said ab, they
 hand the heat, Nevertheless I cold
 say,

a^uwa^un^ukandiɛ́ǰé, á-biamá. Égiɛ ǰa^un^u aká gisi^u-biamá. Gisi^u-biam éga^u 9
 I am impatient of, said he, they say. At length his wife's the revived they say. She revived, they say
 mother (sub.) as follows, as

égasani wa^u ɛ́ǰáka zani ǰa^un^u aká wagíɛa-biamá. (ǰé-ǰin^uga aká)
 the next day woman the (pl. ob.) all his wife's the (see note) they say. (Buffalo-calf the)
 mother (sub.) they say.

gá-biamá: Ná! dadɛa, i^una^uha nɛu^uxide tal (ɛ́ǰáɛpaha^u te), á-biamá.
 said as follows, Why! O father, my mother you will look around (you will know your said he, they
 they say for own), say.

ɛ́ɛaka ǰa^un^uge méga^u indé ɛ́ǰa^u wi^uáqteci-biamá, wa^uú ńda^uqti-hua^u-biamá, ca^u 12
 This one her sisters likewise face the one they say, woman very beautiful as a class, they say, in fact
 (ob.)

indé ɛ́ǰa^u wi^uáqteci-biamá, ńda^u tē Ga^u wáɛɛta^u-biamá, ɣi^uan^ukiɛá-biamá
 face the (ob.) one they say, as to henny. And they finished them, they they caused to paint them-
 say, selves, they say

wa^un^ugíɛ, naji^uwakiɛá-biamá. Égazeze naji^uwakiɛá-biamá, ɣi^uɛ́ǰa^uwi^uxé-
 all, they caused them to stand, they In a row they caused them to stand, they they caused them to
 say, say,

wákiɛá-biamá, igáɛa^u ɛ́ɛnké ǰipaha^uǰi gíga^uɛ́ǰa^u ega^u. Ga^u éguzezezi tē, 15
 push themselves around, his wife (the ob.) not to know his wished for him because. And they were in when, a line
 they say, say,

Ké, ǰandé, ɛ́ǰa^uɛ́ǰa^u ugéɛxidá-á hē, á-biamá ǰé-wa^uǰin^uga aká. Ga^u ugéɛ-
 Come, O daugh- your wife look around for yours . said, they say Buffalo old-woman the And looked
 ter's hus- hand, (sub.)

xidá-biamá nú aká. Gáta^u éé há, á-biamá Uɛ́ǰa^u-biamá. Ga^u ɛ́ǰa^ugaxá-
 around for his, man the (sub.). That one is she . he said, they He took hold, they say. And they ceased
 they say, say.

biamá. Gá-biamá ǰé-ǰin^uga aká: Dadɛa, gasáni nǰin^uga ákibána^uwákiɛá 18
 they say. Said as follows, Buffalo-calf the O father, to-morrow hey to make them run a race

'ɛ́ǰa^u éde édu^uɛhe tá mĩnké. A^uwa^uɛ́ǰa^uɛ́ǰa^u tal, á-biamá. A^uɛ́ǰa^uɛ́ǰa^uǰa^u
 spoke of but I join it will I who. You will look around for me, he said, they say. You do not know me
 tēɛn^u wiɛn^u aká t'éɛɛɛ 'ɛ́ǰa^u, á-biamá. Ga^u ákibána^u-biamá égasani ɣi.
 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

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- Gá-biamá níjǐngá aká: Dadlha, Je-jǐn'ga sǐtáⁿ wǐn'ǎn-ma é wéandé maⁿ.
Said as follows, they say, boy the (sub.), O father, Buffalo-calf live those who leave that the sixth the others
- béi' tá mǐnke, á-biamá. Ga' égasúni ákibana'-biamá. Je-jǐn'ga amí
walk will I who, he said, they say, And the next day they ran a race they say. Buffalo-calf the (pl. sub.)
- 3 sǐtáⁿ waa'ǎ-biamá, kí wǐ' wǐntáⁿ ma'ǎi' biamá. Kí ní aká gá-biamá:
live left them they say, and one next to he walked they say, And nú the (sub.) said as follows, they say
- ǆn'gajǐn'ga wǐwǐa ǎi' é, á-biamá. Áwafi' á, á-biamá Je-wa'ǐjǐn'ga
Child my the (sub.) that, said he, they say, Where is he? I said, they say Buffalo old-woman
- aká. Sǐtáⁿ waa'ǎ maá é wéandé ednátaⁿ ǎi' éé há, á-biamá. Ga'
(sub.), Five left them the (sub.) that the sixth next to the (sub.) it is he he said, they say, And
- 6 en'gaxá-biamá. Úwagǐǎ-hu'ǐ atá', á-biamá Je-wa'ǐjǐn'ga aká.
they censured they say. They told him invariably I would say, said, they say Buffalo old woman the (sub.)
- Ga' égasúni Je-jǐn'ga aká gá-biamá: Dadlha, wǐsu' aká ǎkǐ-
And the next day Buffalo-calf the (sub.) said, they say, O father, my grand mother the (sub.) running
- bam' ǎi, á-biamá. Úǎǎǎǎǎ ǎi t'ǎǎǎ ǎi, á-biamá. Wǐcka' égasúni-ǎ,
a new spoke of said he, they say, You do not if she kills spoke of, he said, they say Do be strong
- 9 á-biamá Á', nǐsǐha, ǎǐǎ' éga' téga' éé há, á-biamá. Ga' égasúni
he said, they say, Yes, my child, your grand-mother so in order she said he, they say, And the next day
- ǎi ían'de ǎinké gǐkǐbana'-biamá. Ga' júǎǎe aǎá-biamá. ǎahé waǎn-
when her daugh- the (ob.) she ran a race with her own they say, And with him she went, they say, Billi very
- deǎǐ'qti ja' ké é júǎǎe aǎá-biamá. ǎandé, éǎhíkédítáⁿ aǎǎǎǎǎ tǎté,
distant it was lying that with him she went, they say, O daughter's husband, from yonder place we roming still,
- 12 á-biamá. É'dǐ júǎǎe aǎí-biamá. Kí eǎtáⁿ júǎǎe aǎǐ-biamá. Ga' éé
she said, they say, There with him she arrived, they say, And thence with him she was coming back, they say, And this
- nǎǎǎ'ga waǎdeǎǐǐ a'ǎ-biamá. Ga' ǎat'é tǎté, á-biamá Je-wa'ǐjǐn'ga
man very far she left him, they say, And you die surely said, they say Buffalo old-woman
- aká. Ga' a'ǎ aǎǎ-biamá. Ga' baxú wǐ' éǎ'be akǐ-biamá. Kí
the (sub.), And she left him she went they say, homeward And you die surely said, they say Buffalo old-woman And they say.
- 15 eǎ'eǎ'qti aǎǎ-biamá. Wa'ǐjǐngá amá a'ǎ aǎǎ, á-biamá. Wa'ǐjǐngá
without she went they say, stopping at all homeward Old woman the (sub.) left him she is said they, Old woman
- ǎí kan'ge akǐ-bǐ ǎi, Man'dehi háha íhǎí'ǎí'kǐǎí-ǎ, ǎǎǎǎ, á-biamá. Nú
lodge near to reached home when, they say, Dart prepare ye mine for me, I go home, she said, they say, Mau
- amá hí'ǎǎé gǎǎa-bǐ ega' bíhǎǎ ǎǎǎ-biamá ǎi, éǎǎé ǎí tǎ éǎíha
the the father took his, they say, having he blew off suddenly, they say when, behold lodge the right into
- 18 ákǐǎǎ-biamá, wa'ǐjǐngá aká man'dehi gǐná aǎǎí tǎ. Kí ǎu't'éqti
had gone again, they say, old woman the (sub.) dart asked for her was when, And sound asleep
- ǎa'-biamá; eǎǎǎtǎwn'ǐ. Ceta'qtihi nǎǎǎ'ǎé hé, á-biamá. Kí ǐjǐn'ge
he lay, they say; he stirred not at all. At last I have blinded him she said, they say, And his son
- aká gá-biamá: Wa'ǐjǐngá gǎǎí' edé hua' éǎte; ǐ'ǎǎí aká ǎǎǎǎǎ aǎǎí,
the (sub.) they say; Old woman that one what only it may be; my father the very long ago came back

- á-biamá. Hm! á-biamá wa'újūnga. Hm' aká gá-biamá: Ǿdadi kl ada',
said he, they Pahal said, they say old woman. His mother the said as follows, Your reached
say. (sub.) they say; father home
- á-biamá. Ǿáci i'ndóli agǾf éga' ja' t'éqti ju'í, wa'ú eti ing'écza,
said she, they Long ago my father had come us sound asleep he lies, woman too talks
say. hum
- á-biamá nájūnga aká. Ga', Wa'újūnga, qǾfáji éga'-á hē, Ǿáci agǾf, á-biamá 3
said, they say boy the (sub.). And, Old woman, do keep quiet long ago came
incessantly, said, they say
back,
- ijun'ge aká. Ci ga' ja' biamá. Dadíha, wíqan' aká hoǾúba'jan' an' júǾǾǾ
for dangle the Agadu so he slept, they say. O father, my the swung to play with you
ter (sub.). grandmother (sub.)
- 'Ǿú, á-biamá. Ga' hájūnga nkiátateáqti é'di naji', á-biamá. Ki ána
she said (the boy), And cord tied in many places there at once, said he, (the boy) And the
spoke of they say.
- tē údú'qti' sé Ǿing'éc, á-biamá. Ki gátē hájūnga sána kē uǾnda'beǾf- 6
the very good break there is he said, they say. And that cord broken in the
(oh.) none, many places (oh.) they cause
- kíǾe xi é an'-gá, á-biamá nájūnga aká. Ga' é'di júǾǾe ahf-biamá.
you to when that use, said, they say boy the (sub.). And there with her he arrived, they
saw him
- Ga' hájūnga áwa'ji kē é Ǿizá-biamá ní aká. QǾbe ma' éúdi tē
And cord strong the (ob.) that took, they say man the (sub.). Free light the (oh.)
the
- nán' Ǿa'ha kē áǾǾe akána. Han, Ké, Ǿandé, an'ǾáǾe tē, á-biamá. IǾa' 9
she ridge the was standing on, Well, Come, O daughter's let us go, said she, they His wife's
(ob.) they say. husband
- Ǿa'ba wa'nda' aǾá-biamá. Uka' sknqti ída'be ahf-bi xi, éǾǾe ían'de
she too together went, they say. Right in a line in the middle they arrived, when, he told
her daughter's husband
- bisá-biamá hájūnga. I'xē kē kan'gēqtei ahf-bi xi, éǾǾe gisǾa-bi; hi'qǾǾe
broke it, they say cord. Stone the very near to arrived, when, at length remembered, the father
they say they say
- kē gǾizá-bi éga' bilíǾa ǾéǾa-biamá. ÉǾǾe munsánaia a-Ǿa-biamá. 12
the took his, they éga' having blew it off suddenly, they say. At length to the other side approached and lay,
(oh.) say
- Ga' akf-biamá, xiǾǾf'a-biamá ían'de éǾa'ba. ÉǾǾe banan'ge kíde
And reached home, failed in doing for her- her daughter's he too. At length hann'ge they were
they say, self, they say husband play.
- akána. Je-úga jin'ga wí' naji'-bi éga' a-f-biamá. Kagéha, á-biamá,
ing, they Buffalo-bull young one stood, they say having come, they say. My friend, said he, they
say
- Ǿé Je-wa'ú wí' ní agf táté, éǾa'be íí xi Ǿikíqa táté. Kíqáji-gá; 15
this Buffalo-woman one water go for will, in sight has come when laugh at you will. Laugh not at her;
she
- ǾǾa'ngē aká píba'ji, á-biamá. ÉǾa'be atí-biamá wa'ú aká ÉǾa'be
her husband the (sub.) had, said he, they say. In sight came they say woman the (sub.). In sight
- atí-bi xi kíqa-biamá. Ní aká da'ba-baji-biamá Ci áǾuta' a-f-biamá
she came, when she laughed at him. Man the did not look at her, they say. Again straight to was coming,
they say the (sub.)
- xi, ei kíqa-biamá; ei ní aká kíqa-baji-biamá. Agf-biamá xi ní tē 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.)
- ǾǾǾe agf-biamá; ei éǾáta' kíqa agf-biamá. Ki ulǾkíǾa-báji tē, ní ta'
laugh out coming back, again thence laughing was coming back. And she did not let him have man the
they say at him (oh.) his way, (std. oh.)
- Ǿa' amá. Kí Ǿáana Je-úga amá banan'ge kíde amá be'úga a'hu-
laughed, they say. And these Buffalo-bull the (pl. sub.) hann'ge those who played all fled,
they say
- biamá. ÉǾǾe éǾa'be atí-biamá, iénaxíǾa-biamá éǾǾa'ngē aká. Ga' 21
they say. At length in sight came, they say, attacked him, they say her husband the (sub.). And

- eʒítaⁿ éʒaⁿbe atí tē janⁿde kē baepé éʒaⁿ-biamá, ʒéska amá wajiⁿ-pibaji
thence in sight he came when ground the thrust off sent suddenly, ox the enraged
a piece they say, the (sub.)
- maⁿnaⁿu taⁿ égaⁿqtiaⁿ-biana. Gaⁿ, Aⁿha-gā, é-lmaⁿ-biamá. Caⁿ
having the the standing just so, they say. And, Fleo said all they say. Yet
ground on-
- 3 eʒéʒetewaⁿji najiⁿ-biamá. Gídaⁿbe najiⁿ-biamá ní aká. Éⁿdi ahí-
not stirring in the he stood they say. To see him stood they say man the (sub.). There he arrived,
least
- biamá. Éⁿdi ahí-biamá ʒi, ní aká waiiⁿ jⁿi ʒaⁿ aⁿʒa éʒaⁿ-bi égaⁿ,
they say. There he arrived, they when. man the (sub.) robe he wore the throwaway suddenly having,
say they say. (ob.) they say
- manⁿde kē uʒmaⁿqpaⁿ-biamá. Jáwahe ʒé amá ʒi, hiⁿqpe gétza-bi égaⁿ
how the strung his they say. To go went they say when, the feather took his, they say having
blew it off suddenly, they say. Side towards the other arrived they say man the (sub.). Again so they say.
- 6 bilíʒa éʒaⁿ-biamá. ʒi é amajáʒicaⁿ ahí-biamá ní aká. Cí égaⁿ-biamá
Wound none towards the side again there he arrived, they say. And man the (sub.) Buffalo-hull
he killed, they say. And his wife's mother the (ob.) to attack he went back, they say. And he knew for himself
- t'éʒa-biamá. Gañⁿki iʒaⁿ ʒiñké iénaxíʒe aʒá-biamá. Gaⁿ iʒiɗahaⁿ
they therefore from an oppo- he was coming. And he killed his, they say wife's the (ob.).
site direction they say. mother
- 9 amá ádaⁿ ʒibaʒa a-i-biamá. Gaⁿ t'éʒiʒá-biamá iʒaⁿ ʒiñké.
they therefore from an oppo- he was coming. And he killed his, they say wife's the (ob.).
site direction they say. mother

NOTES.

147, 1. maʒe ʒegaⁿ-daⁿ. Nudaⁿ-axa told this myth during the winter; hence he refers to the season: "It was during the winter, as it now is."

147, 2. aʒa+. Criers say aʒa+, instead of áʒa, when those addressed are at a great distance.

148, 3. waiiⁿciʒe, equivalent to the Omaha ahíⁿciʒe. See 99, 11.

148, 20. maⁿha, wijiⁿʒe aka. The Corn-woman's son was the younger, so he calls the Buffalo-woman's son his elder brother.

149, 7. dazéqtei, pronounced ʒa+zéqtei by Nudaⁿ-axa.

149, 12. ʒe-jiñga ake ake. Sanssouci gives the equivalent ʒiwiwere: ʒe-yiñe e aré ke, "Buffalo-calf that is it"; to be distinguished from the following: ʒe-jiñga aká é aka há' (in ʒiwiwere, ʒe-yiñe e aré táhe ke), said by one (not the father) who discovered, all at once, the calf for which he had been seeking; ʒéaka ʒe-jiñ'ga aká: "There is the calf," or, "There is a calf" (one for which he was not hunting); ʒéaka é aka ʒe-jiñ'ga aka há: "There is the calf for which I have been looking!" (denoting surprise at finding it unexpectedly).

149, 13. iʒadi ʒat'aⁿ edecté aⁿbaʒéqfi maⁿʒiⁿ ʒaxage maⁿhuni. Sanssouci gives as the ʒiwiwere, aⁿtee ratūⁿ eke, haⁿwé ʒe mányi raxáʒe 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. jaⁿ-uqpe jiñgaqtei. 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. *nda^aqti*, pronounced *n+da^aqti*.
- 150, 5. *eđazęqtei*, pronounced *eđa+zeqtei*.
- 150, 19. *uta^anadiqti*, pronounced *nta^a+nadiqti*.
- 151, 5. *qęaje*, refers to the cry of the Buffalo-calf and its mother.
- 151, 14. *huęęga*, pronounced *hu+ęęga*.
- 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^ahięa^a-biama*, contracted from *gata^aha* and *ięa^a*.
- 152, 18. *ga^ate ama*, pronounced *ga^a+te ama*.
- 153, 9. *gisi^a-biam egan*, in full, *gisi^a-biamá egan*, equivalent to *gisi^a bi egan^a*.
- 153, 10. *egasani wagigęa-biama ika^a* aka *wa^an ęańka 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 *wagęawakięa-biama* for *wagigęa-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, *wagigęa-biama*, from *wagięęe*, "To go homeward for them (*i. e.*, for those who were not her relations)."
- 153, 12. *uda^aqti-lua^a-biama*, pronounced *n+da^aqti-lua^a-biama*.
- 154, 6. *uwagięa-lua^ai atę*. "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. *waęędeęji*, pronounced *waęę+deęji*.
- 155, 1. *ęiadi ki ada^a*. The mother was not in the lodge when the father came.
- 155, 3. *wa^anjęęga qęięji ega^a-ę he*. The old woman was speaking in a loud voice.
- 155, 11. *i^aę kę kańęęqtei nhi-bi ęi*, about two feet from the rocks.
- 155, 11. *kańęęqtei*, pronounced *kań+ęęqtei*.
- 155, 13. *banańę 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. *uhekęa-baji tę*. 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. *bęęga*, pronounced *bęę+ga*.
- 156, 8. *ięidaha^a 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-

timally, "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 conch, 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'QPE-AGÇE.

TOLD BY JOSEPH LA FLÈCHE.

- Gaŋ'ki wa'ú çinké cin'gajin'ga pahan'ga idaçç çinké a"çan'ka" aŋgáti,
 And woman the one who child before born the one who we have a con- test with him we have come
- á-biamá (Níaci"ga píjji aká wi" égiçá"-biamá.) Ga" núnjnga aká é'di
 said they, they (Man had the one said to her, they say.) And boy the there (sub.)
- 3 aça-biamá. Içádi iha" çinké éça"ba uéí'agá-bi çá"ja, ca" é'di aça-biamá.
 went they say. His bis the one she too were unwilling, though, yet there he went, they say.
 father mother who
- É'di ahi-biamá çí, A"çá"çika" taŋ'gata", á-biamá. A"ha", içámahi",
 There he arrived, they say. We have a contest with you we will, said they, they say. Yes, I consent.
- á-biamá. Edáda" aŋgáxe taí á, á-biamá núnjnga aká. Ki niaci"ga píjji
 said he, they say. What we do will I said, they say boy the (sub.). And man had
- 6 aká ja" wi" snéçqti núza-bit'ama, onáqtei. Gaŋ'ki, Ja" eçéð aŋgáne çí
 the wood one very long had planted as a post, very smooth. And, Wood that (ob.) we climb when (sub.)
- wi"wa háci aŋgáçé çí t'eaŋ'kiçé taté, á-biamá. Ga" áne aça-biamá çí,
 which one behind we come when we kill him will said they, they say. And climbing they went, when, they say
 surely
- égiçé niaci"ga píjji aká é pahan'ga aki-bi ega" núnjnga t'éça-biamá.
 at length man bad (the he before got back, having boy he killed, they say.
 (sub.) they say
- 9 Gaŋ'ki ei wa'ú çinké ei cin'gajin'ga idaçç amá. (Çí na" amá núnjnga
 And again woman the one again child she bore him, they say. Again grown they say boy

- ɕĩnké. Na^{n'} amá ʔĩ, eĩ wi^{n'} ádē ahi-biamá. Cĩ'gajĩ'ga ɕiɕĩŋa
 the one He was they when, again one to ask him arrived, they say. Child you
 who. grown say
- a^{n'}ɕaĩ'ka^{n'} aĩgáti, á-biamá. Kĩ iɕádi aká iha^{n'} éɕa^{n'}ba eĩ uɕi'agá-biamá.
 we have a con- we have and he, they And his the his she too again were unwilling, they
 test with come say, say. father (sub.) mother say.
- Égĩɕe, eĩ nũjĩnga aká na^{n'}-biamá, ga^{n'} é'di aɕá-biamá. Gaĩ'ki é'di hí 3
 Behold, again boy the (sub.) was grown, they and there he went, they say. And there ar-
 rived
- amá nũjĩnga ɕi^{n'}. Cĩ éga^{n'} ſka^{n'}-biamá. Cĩ, Edáda^{n'} a^{n'}a^{n'} te á, á-biamá.
 they say boy the. Again so they had a contes- And, What we do will I said he, they
 (mv. obj.) with, they say. say.
- Kĩ, Heɕũhaja^{n'} a^{n'}a^{n'} te hã, á-biamá. Heɕũhaja^{n'} a^{n'}-biamá. Háajĩnga áma
 And, Swing we use will said they, they Swing they used, they say. Cord the one
- kē sásaqtia^{n'}-biamá, kí áma kē úda^{n'}qtia^{n'}-biamá. Háajĩnga úda^{n'} kē é 6
 the was broken very much, and the the the was very good, they say. Cord the that
 (obj.) they say other (obj.) (obj.)
- nũjĩnga ɕĩnké aĩ'kiɕá-biamá; kí háajĩnga sása kē é naci^{n'}ga piĩjĩ aká
 boy the (obj.) they caused him to see, and cord broken the that man had the
 they say; (obj.) (sub.)
- a^{n'}-biamá. Égĩɕe háajĩnga úda^{n'} kē égĩɕe piĩjĩ kē amá. Háajĩnga
 he used, they say. At length cord good the behold had lay they say. Cord
 (one which)
- gaséga^{n'} nũjĩnga gat'é amá. Ga^{n'} t'é amá nũjĩnga kē. Cĩ wa'ũ ɕĩnké eĩ 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
- eĩ'gajĩ'ga idaɕá-biamá nũjĩnga wi^{n'}. Cĩ nũjĩnga idaɕaĩ ɕĩnké eĩ na^{n'}
 child here they say boy one. Again boy horn the one again was
 who grown
- amá. Na^{n'} amá ʔĩ, eĩ aĩgáhi-biamá. Cĩ'gajĩ'ga ɕiɕĩŋa a^{n'}ɕaĩ'ka^{n'} aĩgáti
 they say. He was grown say they when, again they came for him, Child you we have a con- we have
 test with come
- á-biamá. Iha^{n'} aká iɕádi éɕa^{n'}ba uɕi'agá-bi ɕa^{n'}ja, ca^{n'} nũjĩnga 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, eĩ a^{n'}ɕa^{n'}ɕika^{n'} taĩ'gata^{n'}, á-biamá. Cĩ ſka^{n'}-bi ʔĩ eĩ
 went they say. Come, again we have a contest we will, said they, they Again they con- when again
 with you say. say. tested with him, they say
- nũjĩnga kíbana^{n'} ákiɕá-biamá. Cĩ nũjĩnga ɕi^{n'} gria^{n'}ɕa-bi ega^{n'} eĩ nũjĩnga
 boy racing they contended, they Again boy the left him, they having again boy
 say. (mv. obj.) say
- ɕi^{n'} t'éɕa-biamá. Égĩɕe eĩ wi^{n'} idaɕá-biamá iha^{n'} aká. Égĩɕe eĩ'gajĩ'ga 15
 the they killed, they At length again one here they say his the. At length child
 (mv. obj.) say.
- Hi^{n'}qpe-áǵe idaɕá-biamá. Kĩ maja^{n'} beũgaqti idaɕaĩ tē uná'a^{n'}-biamá,
 Fine-feather-stuck-in she here, they say. And hind all over that he was born heard of it, they say.
- Hi^{n'}qpe-áǵe idaɕaĩ tē. Nũjĩnga ɕi^{n'} wakide-pi hégaji ega^{n'} edáda^{n'} wanĩŋa
 Hiŋpe-áǵe that he was born. Boy the good marks- very being what animal
 (mv. obj.) man
- eĩ'wa^{n'} ɕi'á ɕĩngé'qtia^{n'} amá. Ca^{n'} maja^{n'} ɕa^{n'} beũgaqti nũjĩnga íbaha^{n'}- 18
 soever falling there was none at all. Indeed land indeed all over boy knew him
- biamá, nũjĩnga úda^{n'} hégaji-biamá. Égĩɕe nũjĩnga na^{n'} ʔĩ, égĩɕe eĩ ádē
 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. Nújinga fiéim aⁿfaⁿ/kaⁿ aⁿgáti, á-biamá. Ki ícádi aká
 they arrived, they say. boy your we contend with we have, said they, they (sub.)
 And his father the (sub.)
- íhaⁿ éfaⁿba ufi'agrá-biamá. (u)áji te, á-biamá. Ki nújinga aká: Naⁿhá,
 his she too were unwilling, they say. Please do not go, said they, they (sub.): O mother,
 mother the (sub.):
- 3 ídádi éfaⁿba, é'di bécé tá minke, á-biamá. Fijjⁿ'é égaⁿ wágiati éde
 my father his too, there I go will I who said he, they say. Your elder brother no they came for but
 they took them away they killed them invariably, said, they say his the (sub.) And, Caⁿ', naⁿhá, é'di
 they took them away they killed them invariably, said, they say his the (sub.) And, Caⁿ', naⁿhá, é'di
 I go will I who said, having, there went they say boy the (sub.) There he arrived, they say.
- 6 Aⁿ'haⁿ, caⁿ' há fátí tē, á-biamá. Ki, Ké, edádaⁿ n'aⁿ' taf á, á-biamá
 Yes, that will do you have as, said they, they (sub.) And, Come, what we do will I said, they say
 nújinga aká. Jaⁿ' ecé aⁿgáne taté, á-biamá. Gaⁿ' níjnga aká hiⁿqpc'
 boy the (sub.) Wool that (sub.) we climb shall, said they, they (sub.) And heⁿ boy the (sub.) the (sub.)
 fine feather heⁿ qpc' ágigá-biamá. Gaⁿ' jaⁿ' tē áne aⁿá-bi égaⁿ', é
 took his, they having fine feather stuck his in, they say. And wool the (sub.) climbing went, they having, he (ob.)
- 9 pahan'ga nújinga aká ahí-biamá. Ci agí-bi qí, ei é pahan'ga híde
 before boy the (sub.) arrived, they say. Again coming back, they say when, again he before
 aki-biamá nújinga aká Gaⁿ' akí-bi qí, gaqéí-biamá niaciⁿga páji kē,
 not back, they say boy the (sub.) And back, they say when, he killed him, they (sub.) had the (ob.)
- dúba e wiⁿ' gaqéí-biamá. Gaⁿ' nújinga aká aqéá-biamá. Haⁿ' éinké'di
 fear that one he killed they say. And boy the (sub.) went homeward, his mother at the (sub.)
- 12 ícádi éinké'di edábe aki-biamá. Naⁿhá, wijiⁿ'é t'éwaqé hnaⁿ' faⁿ'ka wiⁿ'
 his father at the also he reached here, O mother, my elder brother killed them invariably they who one
 t'éaqé há, á-biamá. Gaⁿ' Sijiⁿ'qteífaⁿ! wackaⁿ' égaⁿ'-á hē. Égaⁿ'qtí
 I killed him the (sub.) said he, they say. And, O dear little child! do exert yourself. just so
 ctéwaⁿ' fijiⁿ'é t'éwaqé-hnaⁿ' hē, á-biamá. Égasáni qí, ei égiqé fábéiⁿ
 notwithstanding your elder brother they killed them invariably said she, they The morrow when, again behold three
- 15 aká ahí-biamá. Aⁿfaⁿ'éikaⁿ aⁿgáti, nújinga, á-biamá. Aⁿ'haⁿ, cubécé tá
 the (sub.) arrived, they say. We contend with you we have come, O boy, said they, they (sub.) Yes, I go to you will
 minke, á-biamá. Ki íhaⁿ' aká gá-biamá: Wackaⁿ' égaⁿ'-á hē, sijiⁿ'qteífaⁿ!
 I who, said he, they say. And his the (sub.) said as follows, Do try O dear little child!
- égaⁿ'qtí ctéwaⁿ' fijiⁿ'é t'éwaqé-hnaⁿ' hē. Wackaⁿ' égaⁿ'-á hē, á-biamá.
 just so notwithstanding your elder brother they killed them invariably Do be strong said she, they say.
- 18 Nújinga aká é'di aⁿá-biamá. Gaⁿ' é'di ahí-biamá. Égiqé ei heqúbajaⁿ
 boy the (sub.) there went they say. And there he arrived, they say. At length again swing
 aⁿ' íca-biamá. Heqúbajaⁿ kē háajinga údaⁿ kē aⁿ'-ga há, á-biamá
 to us they spoke of, they say. Swing the (ob.) cord good the (ob.) use it said they, they say.
- Nújinga é waká-biamá. Ama kē piáji há. Háajinga itaⁿ'ciadi kē, sása
 boy him they meant, they say. Other the (ob.) had Cord old the (ob.) broken (ob.).

kē pñjī hā, á-biamá. Ga' gá-biamá: An'kaji, pñjī ctéetowa' ca'
the (ob.) had said they, they And he said as follows, Not so, but even if yet

ma' tá minké, á-biamá. An'kaji hā éde, Pñjī hā, ecéce hā, á-biamá.
I use it will I who, said he, they Not so, but, Bad you say said he, they

Úda' kē an'-gā hā, á-biamá. An'kaji, ca' pñjī ca' ma' tá minke, 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' he'fubaja' a' a'á-biamá. Nújīnga aká
the (sub.) And awing to me they went, they say. Boy the (sub.)

úda'qti a'á-biamá Háajīnga sása kē é a' á-biamá, kí áma çínké,
very good went they say. Card brokon the (ob.) that he used, they say, and the other the (ob.)

háajīnga úda' a' çínké, gat'é amá. Ga' a'gá-biamá ei nújīnga amá. 6
good used the one who, the fall they say. And went homeward, again boy the (sub.)

Akí-bi ega', Na'há, i'dádi çéa'ba, níaci'ga wiji'çe t'éwaçé-hna' çan'ka
reached having. O mother, my father he too, man my elder killed them habit-
home, they say

ei wi' t'éaçé hā, á-biamá. Sji'qteça'+! çiji'çe éga'qti ctéwa' t'éwaçé-
again one I killed said he, they O my dear little child! your elder just so notwith- they killed
stand-

hna'í. Wacka' ega'-á hē, á-biamá. Ci égasáni xi ei na'ba ahf-biamá. 9
always. Do be strong said she, they Again the morrow when again two arrived, they say.

Nújīnga, a'çá'çika' a'ngáti, á-biamá. A'ha', cubçé tá minke, á-biamá.
Boy, we contend with we have come, said they, they Yes, I go to will I who, said he, they

Ga' égasáni xi é'di a'çí-biamá. É'di ahf-biamá xi, Edáda' a'-a'
And the morrow when he went, they say. There he arrived, they say when, What we do

taf á, á-biamá. An'kibana' te hā, á-biamá. Ci nújīnga aká hi'qpé 12
will I said he, they Let us run a race together said they, they Again boy the fine feather

gēza-bi ega' ágigá-biamá. Ga' júgçe a'çí-biamá. Kíbana' agí-biamá
he took his, having stuck his in. they say. And with him went they say. Racing coming back, they say

xi, ei nújīnga aká Hi'qpé-ágçe é paha'nga akf-biamá Akí-bi ega' ei
when, again boy the (sub.) Hi'qpe-agçe he before got back, they Got back, they having again

t'éça-biamá, níaci'ga pñjī çan'ká wi'. Agá-bi ega' iha' çínké'di akí-bi 15
he killed him, man bad they who were one. Went home- having his at the reached
they say.

ega', Na'há, i'dádi çéa'ba, ei wiji'çe t'éwaçé çan'ká ei wi' t'éaçé hā,
having. O mother, my father he too, again my elder killed them the ones again one I killed
him

á-biamá. Sji'qteça'+! wacka' ega'-á hē. Éga'qti ctéwa' çiji'çe
said he, they say. O my dear little child! do be strong Just so notwith- your elder
stand-

t'éwaçé-hna'í hē, á-biamá Égasáni xi nújīnga aká níaci'ga wi'áqteci 18
they killed invariably said she, they The morrow when boy the (sub.) man one

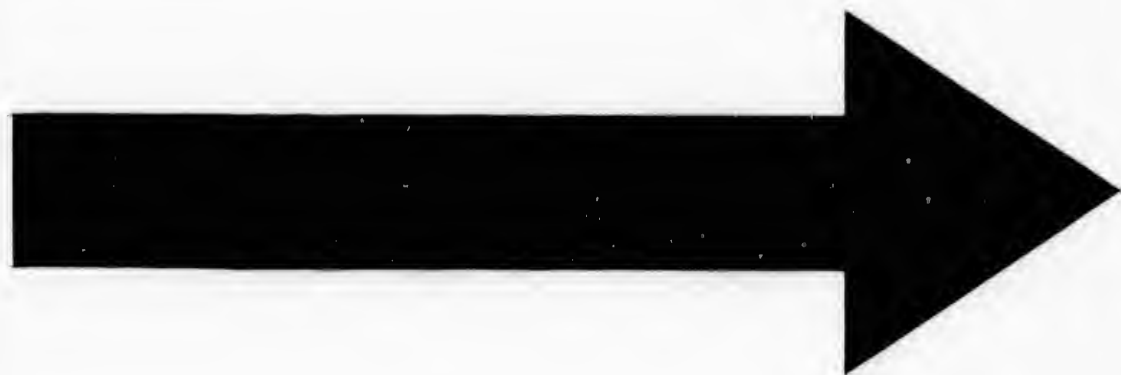
çínké iqápe gēi'-biamá. Kí níaci'ga wi'áqteci aká ahf-bajf-biamá.
the (ob.) waiting for sat they say. And man one the (sub.) arrived not they say.

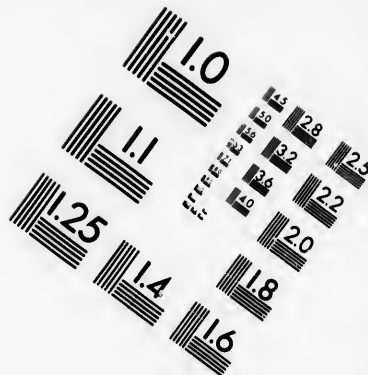
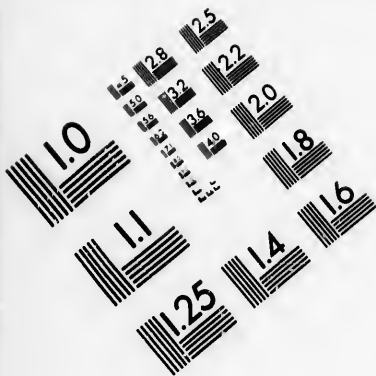
Ahf-bajf-bi xi nújīnga aká é'di a'çí-biamá. Jí t'é'di ahf-bi xi
He arrived not, when boy the (sub.) there went, they say. Lodge at the he arrived, when
they say

çíççe çíngá-óitcamá níaci'ga wi'áqteci ucté aká. Uné a'çí-biamá. Uné 21
hold he was not man one remaining the Seeking he went, they say. Seeking
(sub.) him

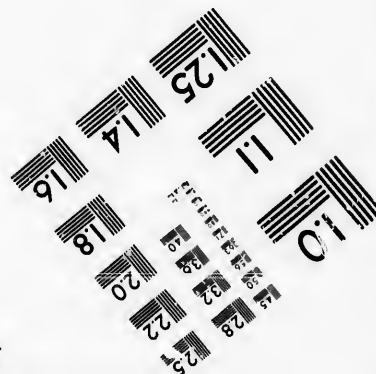
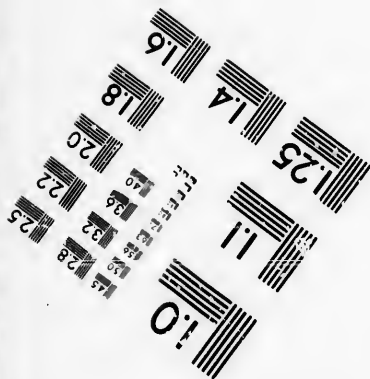
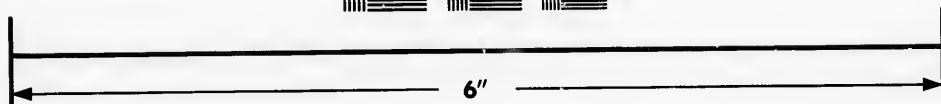
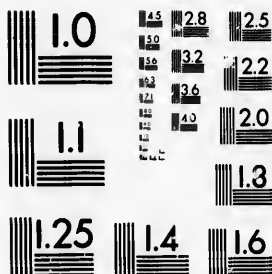
- aqá-bi xi égiçe wa'ú wi' ákipá-biamá. Wa'ú wi' úda^oqti ákipá-bi
 he went when at length woman one he met they say. Woman one very beautiful met her,
 they say
- ega^o, gá-bianna Hi^oqpe-ágçe aká: Eáta^o ma^ooni^o á. A^ofa^oñaka^o-ona^oi
 having, said as follows, Hi^oqpe-ágçe the Why you walk I You contended habit-
 ually
- 3 éde íwika^oi xi'ji eíta^o faa^ohe, á-biamá. Ki wa'ú aká, Ema! é'he
 but I contend with when why you flee, said he, they say. And woman the (sub.), Fie! who
- íçika^o éi^ote íçápara^o-mají'qti-ma^o hē. Hi^oqpe-ágçe ábçixe bçé, á-biamá.
 contended it may I know I not indeed I do Hi^oqpe-ágçe I marry I go, said she, they
 with you he
- Añ'kaji há, a^ofa^oñaka^o-hna^oi ega^o íwika^oi há, á-biamá Eáta^o faa^ohe
 Not so you contended habitually having I contend said he, they Why faa^ohe
 with me
- 6 éi^ote, á-biamá. Ná! añ'kaji'qti^o éde eééce hē. Hi^oqpe-ágçe ábçixe bçé,
 it may said he, they Fie! not so at all but you say it Hi^oqpe-ágçe I marry I go
 he? say.
- á-biamá. Tēná! Hi^oqpe-ágçe wēbçí^o há. Ema! é ta^o éde íwagi'éga^o
 said she, they Why! Hi^oqpe-ágçe I am he Fie! he the but he told some what
 say.
- etéde, á-biamá. Añgçí^o te hē, á-biamá wa'ú aká Gçí^o júgça-biamá.
 should have, said she, they Let us sit said, they say woman the (sub.). Sat he with her, they say.
- 9 Gam'ki wa'ú aká, Hé wñine te hē. Gátēdi ja^o-á, á-biamá çédehi
 And woman the Lie I hunt for will In that place all thou, said she, they say.
 (sub.), you Lap
- ájankiçá-biamá. Égiçe hē nina-biamá. Ki Hi^oqpe-ágçe ja^ot'e amá,
 she caused him to lie on, At length lie she hunted for him, And Hi^oqpe-ágçe sound asleep was,
 they say.
- çija^o-biamá. Ja^ot'e xi nña nfa^o-bi ega^o çizizi-lma^o-biamá. Ga^o
 she put him to sleep, Sound asleep when ear she took hold of, they say having she pulled and stretched And
 they say.
- 12 émnda^o íççe gaxá-biamá. Hi^oqpe-ágçe émnda^o amá. Ga^o Hi^oqpe-ágçe
 dog to become suddenly she made him, they say. Hi^oqpe-ágçe dog they say. And Hi^oqpe-ágçe
- díxçqti^o amá, júga ke' eñ bçíga. Ga^o júgçe aqá-biamá émnda^o çí.
 very scabby they say, body the too all. And with him he went, they say dog the
 (mv. oh.).
- Ga^o hi^oqpe kē é nñaci^oga piáji çí^o é ágça-biamá. Ga^o ta^o wñagça^o
 And fine feather the that man but the that stuck in, they say. And village
- 15 añgáqti wi^o é'di ahí-biamá. Wñhú! Hi^oqpe-ágçe tí há, á-biamá. Nñaci^oga
 very large one there they arrived, Wonderful! Hi^oqpe-ágçe has said they, they Man
 they say. came
- nfa^o-lma^oi fa^oeñ tí áha^o, á-biamá. Égiçe níkagahi újn aká na^o-biamá.
 told about inva- heretofore has I said they, they At length chief principal the heard it, they say.
 riably come say. (sub.)
- Wiñan'de i^oçí^o çí^o gfi-gá, á-biamá níkagahi újn aká. Ga^o é'di ahí-
 My daughter's bring ye him back to me, said, they say chief principal the And there he arrived
 husband (sub.)
- 18 biamá níkagahi añ tē'di. Níkagahi iñ'ge aká na^obá akáma Ga^o
 they say chief lodge at the Chief his daughter the (sub.) two were, they say. And
- na^o çínkē áfçizekiçá-biamá. Ki Hi^oqpe-ágçe wakiðe-pi na^o améga^o
 grown the one who he caused her to marry. And Hi^oqpe-ágçe good marksman heard as they had
 they say.
- éskama eçéga^o-bi ega^o ábae ágaji^o-biamá. Ki ábae çé xi çí'ú kí-lma^o
 it might be they thought, having to hunt they commanded him. And to hunt he when fall, he reached
 they say. they went

- uná, muctein'ge etf wáfiⁿ kí-hnaⁿ amá. Kí céaka náciⁿga aká gá-biamá:
 they say, rabbit too having to reached home they say. And this one man the said as follows,
 them invariably (sub.) they say:
- Cínudaⁿ cé'fínké bəuⁿ pfiⁿji, gaqfiwafákiqe te hā, i'e'úge. Jnⁿ'xe hégaji,
 Dog that sniffs had, you cause them to kill it will, old man. Offensive very,
 á-biamá. Kí mⁿ'junga wáfixáji uká, Dadihá, euⁿ'fínké'eu-á, gaqfi-bají-á. 3
 said he, they And girl unmarried the (sub.). O father, let it alone, do not kill it.
- Abéiⁿ' tí minkáecē, á-biamá. Aⁿ'cēqteí-hnaⁿ' aqíⁿ'-biamá' cínudaⁿ fínké.
 I have it will I who must, said she, they Gently habitually also had they say dog the (sub.).
 say.
- Kí ijuⁿ'cē uká gá-biamá: Híⁿ! cínudaⁿ fínké pfiⁿji, jaⁿ'xe hégaji, édegaⁿ
 And her elder the said as follows, Oh! dog the one who had, offensive very, but
 sister (sub.) they say:
- wanān'údeqagáji é'oniⁿ hē, á-biamá. Égiqe 'ábae aqá-biamá náciⁿga 6
 you do not hunt it that you are, said she, they say. At length hunting went, they say man
 aká. 'Ábae cē qí'ékitaⁿ cínudaⁿ uká áci uqá-biamá. Égiqe '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
- qí ingəan'ga aqíⁿ' akí-biamá náciⁿga aká Guⁿ'ki cínudaⁿ aká akí-bi
 when wild-eat having it reached home man the (sub.). And dog the reached home
 they say (sub.) they say
- egaⁿ' mⁿ'junga fínké baspaⁿ'-hmaⁿ'-biamá. Eátaⁿ édaⁿ e'cēgaⁿ'-bi egaⁿ' 9
 having, girl the (ob.) he pushed against repeatedly, Why (in thought) thought, they say having
 they say.
- uqíthe aqá-biamá mⁿ'junga aká cínudaⁿ qíⁿ. Égiqe qaⁿ'xaja júqfe
 following went they say girl the (sub.) dog the (ob.). At length at some distance with him
 ahí-bi qí áqti mⁿ'ga wúgáqti wíⁿ' cínudaⁿ aká t'cē akáma. Gaⁿ' mⁿ'junga
 also he when deer female very large one dog the had killed, they say. And girl
 rved, they say (sub.)
- amá áfaja mⁿ'cīⁿ aqá-bi egaⁿ' i'qádi ihaⁿ' edábe uqá-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
- iⁿ'naⁿ'ha mégaⁿ, cínudaⁿ wíwía aká áqti mⁿ'ga wúgáqti wíⁿ' t'cē hē,
 my mother likewise, dog my the (sub.) deer female very large one killed
 á-biamá. I'qádi amá ihuⁿ' cēaⁿ'ba' d'í ahí-biamá áqti k'ódi. Gaⁿ'
 said she, they Her father the her mother she too there arrived, they say deer at the. And,
 say. (mv. sub.)
- Caⁿ'qtaⁿ' nísíha, á-biamá i'e'úge aká. 15
 It will do very my child, said, they say old man the
 well, (sub.)
- Gaⁿ' mⁿ'junga aká ijaⁿ'cē umiⁿ'je eú té ecaⁿ'adi umiⁿ'je gáxe-hnaⁿ'-
 And girl the her elder couch her the close by couch made habitually,
 (sub.) sister (sub.) (sub.) (sub.) (sub.)
- biamá. Guatēáha gáxa-á hē. Cínudaⁿ fínké bəuⁿ pfiⁿji hē, á-biamá. (Umiⁿ'je
 they say. Further off make it Dog the one sniffs had, said she, they (Couch
 who say.)
- tē ngqíⁿ'-hmaⁿ' tē' c' wakaf Mⁿ'junga aká cínudaⁿ fínké umiⁿ'jea gəfiⁿ'kiqá- 8
 the he sat in habit- the that she meant. Girl the dog the (ob.) on the couch caused to sit
 (ob.) ally (act) (sub.)
- biamá) Cí 'ábae aqá-biamá náciⁿga aká. 'Ábae cē qí, eí'ékitaⁿ cínudaⁿ
 they say. Again hunting went they say man the (sub.). Hunting went when, again at the dog
 same time
- aká e'li aqá-biamá. Égiqe náciⁿga aká eí mⁿ'xá wíⁿ' qíⁿ' akí-biamá. Cí
 the there went they say At length man the again moreover one carry- reached home, Again
 (sub.) (sub.) (sub.) ing they say.





**IMAGE EVALUATION
TEST TARGET (MT-3)**



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- çınudaⁿ aká akf-biamá. Akf-biamá xı'ji, çı miⁿ'jınga çinké baspaⁿ-hnaⁿ-
 dog the reached home, Ho reached home, when, again girl the (ob.) he pushed against
 (sub.) they say. they say
- biamá. Kí miⁿ'jınga aká çınudaⁿ çın' çı uçúhe aça-biamá. Uçúhe qaⁿ xaqa
 they say. And girl the dog the again following went, they say. Following to some
 (sub.) (ob.) distance
- 3 ç'di ahi-bi xı, égiçe wasábe wiⁿ' t'éçé akáma çınudaⁿ aká. Çı içádi çinké
 thro she arrived, when, behold black bear one he had killed, they dog the
 they say say Again her the (ob.)
- iháⁿ' éçaⁿ'ba úwagiça aça-biamá. Dadihá, iⁿ'naⁿ'ha éçaⁿ'ba, wasábe wiⁿ'
 her her too to tell them she went, they say. O father, my mother she too, black bear one
 mother
- çınudaⁿ wiwıña aká t'éçé hë, á-biamá. Kí içádi aká iháⁿ' éçaⁿ'ba wasábe
 dog say the killed said she, they And her the her she too black bear
 (sub.) say (sub.) mother
- 6 kè açiⁿ' akf-biamá ıııa. Çı égasáni çı 'ábae aça-biamá. 'Ábae aça-bi
 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 macteiⁿ'ge wiⁿ' açiⁿ' akf-biamá nıaciⁿ'ga aká. Kí çınudaⁿ aká égiçe
 when rabbit one having reached home, man the And dog the at length
 they say they say (sub.)
- akf-bi xı, çı miⁿ'jınga çinké baspaⁿ-hnaⁿ-biamá Çı uçúha aça-bi egaⁿ'
 reached when, again girl the (ob.) he pushed against frequently, Again following went, they having,
 home, they say they say (sub.) say
- 9 égiçe, aⁿ'paⁿ' kéde t'éçé akáma. Çı égasáni 'ábae aça-biamá nıaciⁿ'ga aká.
 behold, sit it lay, but he had killed it, Again the morrow hunting went they say man the
 they say (sub.)
- Nıaciⁿ'ga sısnúdewágiçe wiⁿ' açiⁿ' kí amá. Égiçe çınudaⁿ aká jábe wiⁿ'
 Man muskrat one having reached they At length dog the beaver one
 homo say (sub.)
- t'éçé akáma. Gaⁿ' içádi aká iháⁿ' éçaⁿ'ba gıçéqtiaⁿ'-biamá; çınudaⁿ çinké
 he had killed, they And her the her she too were very glad, they say; dog the (ob.)
 say (sub.) mother
- 12 qtágiçe-hnaⁿ'-biamá, Miⁿ'jınga aká çı çınudaⁿ çinké qtágiçeqti-hnaⁿ'-
 they loved their own habitually, Girl the (sub.) too dog the (ob.) loved her own habitually
 they say very much
- biamá. Égiçe nıaciⁿ'ga aká gı biamá: Iⁿ'e'áge, wahaⁿ'wakiçé te há. U'ábae
 they say. At length man the said as follows, Old man, please make them remove Hunting
 (sub.) they say
- çingé há. U'ábae t'angéça ııwakiçé te há, á-biamá. Kí wahaⁿ'-biamá
 there is none Hunting abounds at cause them to please said he, they And they removed, they
 none pitch their tents say (sub.) say
- 15 égasáni xı. Kí wahaⁿ' aça-bi xı çınudaⁿ aká aça-bajı-biamá. Nıaciⁿ'ga
 the morrow when. And removing they went, when dog the went not they say. Man
 they say (sub.)
- bçúgaqtı áıáça-bi xı miⁿ'jınga enáqtei aça-bajı-biamá. Çınudaⁿ uđına-
 all had gone, they when girl alone went not they say. Dog she sought
 say her own
- biamá, çınudaⁿ ıxınaçá-bi egaⁿ'. Gaⁿ' çı 'údeqtiaⁿ'-bi xı ııúçiqçége uđına-
 they say, dog hid himself, they having. And fully deserted, they when remains of went among
 say lodges
- 18 hnaⁿ'-biamá, xagé-hnaⁿ'-biamá miⁿ'jınga aká. Égiçe đázéqtei xı çınudaⁿ
 frequently, they say, crying frequently, they say girl the (sub.). At length very dark when dog
 they say
- aká utçje kéátaⁿ éçaⁿ'be akf-biamá. Miⁿ'jınga aká, Eátaⁿ' inaⁿ'lımiⁿ' éıⁿ'te.
 the thicket from the in sight got back, they say. Girl the (sub.). Why you walk it may be
 (sub.) they say

Uwíne hē Bēfiqatci áíáçai hē. Wínaqtcí aⁿwaⁿ'ete. Uwíne hē, á-biamá.
 I sought you. All have gone. I alone I am left. I sought you. said she, they say.

Aⁿ'haⁿ, téqi héqají, á-biamá cínudaⁿ aká. Ía-biamá. Néça-gá, déde gáxa-gá
 Yes, difficult very said, they say dog the (sub.). He spoke, they say. Kindle a fire, fire make

há, miⁿ'jínnga é waká-bi egaⁿ. Jáçáge céhiçetēⁿdi ēⁿdi oné te, á-biamá; 3
 girl her meant, they say having. Headland at yonder there you go will said he, they say.

wa'ú çínké é waká-biamá. Géce te há, á-biamá: Jigaⁿ'há, çínçepa iⁿ'ç
 woman the (sub.) her he meant, they say. You will say thus, said he, they say. Grandfather, your grand- stone

d'úba édiatí hē, ecé te, á-biamá. Kí çan'de aká, Ku+! á-biamá. Iⁿ'ç
 some I have come after for him you will say, said he, they say. And ground the (sub.), Kn-! said, they say. Stone

d'úba éçaⁿ'be tça-biamá. Gaⁿ' miⁿ'jínnga aká iⁿ'ç açíⁿ agçá-biamá. Kí 6
 some in sight it made come, they say. And girl the (sub.) stone took homeward they say. And

iⁿ'ç tē açíⁿ akí-bi egaⁿ, Iⁿ'ç çéteē hē, á-biamá. Kí açúha, maⁿá
 stone the (oh.) reached home with, they say having. Stone these are they said she, they say. And finally, cliff

céhiçetēⁿdi maⁿ'çín'-gá, á-biamá. Jigaⁿ'há, çínçepa íçi d'úba édiatí hē,
 at yonder walk thou, he said, they say. Grandfather, your grand- ohld tent-poles some I have come after for him

á-gá, á-biamá. Égiçe açá-biamá wa'ú amá. Maⁿá tēⁿdi ahí-biamá. 9
 say thou, said he, they say. At length went they say woman the (m.v. sub.). Cliff at the she arrived, they say.

Jigaⁿ'há, çínçepa íçi d'úba édiatí hē, á-biamá. Çi wē's'á d'úba éçaⁿ'bá-
 Grandfather, your grand- tent-poles some I have come after for him said she, they say. Again snake some came in sight

biamá. Gaⁿ' wa'ú aká wáçizá-biamá, wē's'á çánká; wáçíⁿ agçá-biamá.
 they say. And woman the (sub.) took them they say, snake the (pl. ob.); took them homeward, they say.

Wáçíⁿ akí-bi çí, Kē, íí jín'ga gáxa-gá, á-biamá cínudaⁿ aká. Wa'ú aká 12
 she reached home when, Coms, lodge small make said, they say dog the (sub.). Woman the (sub.)

wē's'á íçi égaⁿ gaxá-biamá, qúde íí gaxá-biamá
 snake tent-pole so made they say, grass lodge made they say.

Kí wa'ú çíⁿ ukía-biamá cínudaⁿ aká. Çá'éaⁿ'çaçē eonçégaⁿ çíⁿte.
 And woman the (oh.) talked with, they say dog the (sub.). You pitied me you think may.

Wí çá'éwiçē, á-biamá. Waçíçpaniáçí taté, á-biamá. Hí'qpe-ágçe wleçíⁿ 15
 I I pity you, said he, they say. You not poor shall, said he, they say. Hi'qpe-ago I am he

édegaⁿ níaciⁿga çéçu çínké aⁿ'çaⁿ'qtai égaⁿ aⁿ'çíjuájí há, á-biamá.
 hut man youder he who vented his spite in me so he mistreated said he, they say.

Gaⁿ' íí jín'ga tē çímaⁿ'te açá-biamá cínuçáⁿ aká. Gaⁿ' iⁿ'úda-biamá
 And lodge small the (oh.) within the lodge went they say dog the (sub.). And took a sweat-bath, they say

cínudaⁿ aká. Égiçe grá-biamá: Caⁿ'; aⁿ'çíáza-gá, á-biamá. Égiçe níaciⁿga 18
 dog the (sub.). At length he said as fol. That pull the cover off me said he, they say. Behold man

údaⁿ'qti akáma; cínudaⁿ-báçí, níaciⁿga údaⁿ'qti akáma. Gaⁿ' ēⁿdi jaⁿ'-
 very handsome, they say; dog not, man very handsome, they say. And there they slept

biamá. Égasáni çí, Ké, aŋgáçe taí, á-bi egaⁿ, júççe açá-biamá.
 they say. The morrow when, Come, let us go, said, they say having, with him she went, they say.

- Miⁿjiŋga ɸiⁿ ɸɸaⁿ-biamá Hiⁿɸɸé-áɸɸé, ɛdhi ɸi. Éɸiɸé ɸi ɸaⁿ ɸɸaⁿbe
 Grl the (ob.) be married, they say Hiⁿɸɸé-áɸɸé, it occurred when. At length vi- the in sight of
 ahí-biamá. Ki nfaciⁿga wadaⁿba-bi ɸi, Miⁿjiŋga ɸmndaⁿ uɸne amá ɸaⁿ
 they arrived, they say. And man saw them, they say when, Grl slog sought her she who shd
 3 nfaciⁿga júɸɸé atí, á-biamá. Ki nfaciⁿga eɸé-hnaⁿ-biamá: Kagéha,
 man with him has come, said he, they And man said habit- they say: Friend.
 nfaciⁿga ɸiⁿ ádaⁿ héɸɸi ɸdegaⁿ Hiⁿɸɸé-áɸɸé ɸ eɸéɸaⁿ, á-biamá. Jíadi
 man the (ob.) good very but Hiⁿɸɸé-áɸɸé he I think, that he, they At the
 ahí-biamá ɸi hiⁿɸɸé ké áɸɸé ɸɸiⁿ ákúma nfaciⁿga pɸíji aká. Gaⁿ
 they arrived, when the feather the sticking was sitting, they man had the (sub.). And
 6 Hiⁿɸɸé-áɸɸé amá akí-bi egaⁿ hiⁿɸɸé ké ɸiɸiɸá-bi egaⁿ hiⁿɸɸé
 Hiⁿɸɸé-áɸɸé the reached having the feather the took back his own, having the father
 (mv. sub.) home, they say (ob.) they say
 áɸiɸi-biamá. Gaⁿ nfaciⁿga ɸiⁿké naⁿtá-bi ɸi ɸiɸi ɸmndaⁿ tíɸɸé amá:
 his own he struck in, And man the (ob.) he kicked, when behold dog he became sad-
 they say, they say they say donly, they say
 ɸmndaⁿ díxéqti, naⁿxáɸqti iɸaⁿɸa amá ɸi, Iⁿɸé, ɸáɸiⁿke ɸaɸɸwaɸá-
 dog very scabby, made cry much he put him they when, Old man, that one please make
 by kicking say
 9 kiɸé to, pɸíji ɸmndaⁿ ɸiⁿké, á-biamá. Gaⁿ ɸmndaⁿ ɸiⁿké áci aɸiⁿ
 them kill, had dog the (ob.), said he, they say. And dog the (ob.) out took
 aɸi-bi egaⁿ ɸaɸɸi-biamá. Gaⁿki Hiⁿɸɸé-áɸɸé aká ábae-onaⁿ-bi egaⁿ
 they say having they killed, they say. And Hiⁿɸɸé-áɸɸé the (sub.) hunted regularly, having
 they say they say
 waníja dádaⁿ, caⁿ ɸé, aⁿpaⁿ, ɸiɸi-má ɸti, caⁿ waníja ɸáɸiɸaɸti t'éwaɸá-
 animal what, for buffalo, elk, deer too, in fact animal all killed them
 oxample
 12 bi egaⁿ, wacéqti ɸɸiⁿ-biamá. Níaciⁿga, taⁿwanɸaⁿ ɸáɸiɸaɸti, ádaⁿqti,
 they having, very rich he sat, they say. Man, village all, very good,
 say
 ɸiɸéqti maⁿɸiⁿ-biamá. Gaⁿki ianⁿge ɸiⁿké eɸtaⁿge ɸiɸi aká ɸá-
 very joyful walked they say. And her younger the one nor husband killed for the said as
 sister who her (sub.) follows,
 biamá: Wiⁿé, ɸiɸtaⁿge nɸiⁿde anⁿgaɸiⁿé to hé, á-biamá. Jaⁿɸéha,
 they say: My younger your husband together let us marry him said she, they say. My older
 sister,
 15 égaⁿja, wiɸtaⁿge ɸaⁿ pɸíji eéé hé, jaⁿxe hé. Áqtaⁿ ɸiɸiⁿé áhniⁿe
 nevertheless, my husband saavla had you said strong odor How pos- your sister's you marry
 able husband
 tá, á-biamá. Gaⁿki waⁿí aká naⁿ aká xage-hnaⁿ caⁿcaⁿ-biamá, nú
 shall said she, they say. And woman the grown the weeping in- always they say, man
 (sub.) ribly
 ɸiⁿké áɸiⁿo gaⁿɸi-bi egaⁿ. Éɸiɸé ɸá-biamá nú aká: Ké, ɸiɸgaⁿ ɸiɸaⁿ
 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 odábe eonáqtei awáɸiaⁿɸaⁿ pí ɸdegaⁿ gataⁿqti awáɸiaⁿbe kaⁿɸaⁿ.
 also alone I left mine I came but now, at last I see them, I wish.
 hither my own,
 Áɸé to há, á-biamá Waⁿí aká iɸádi ɸiⁿké níɸa-biamá Dadíhá, iɸádi
 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.
 ihaⁿ edábe wagíhaⁿbe iɸai egaⁿ agɸé iɸai hé, á-biamá. Gaⁿ, Aⁿhaⁿ,
 his also to see them, he spoke having to go he spoke said she, they And, Yes,
 mother his own, of his own- ward of say.

nishla, á-biamá ífádi aká. Nishla, nú wáfixai xi wiúho-onaⁿⁱ há.
 my child, said, they say her father the (sub.). My child, man they marry when they follow invari-
 ably them

Ufúha-gá há, á-biamá. Gáⁿⁱ ífígá aká can'ge áhigíqti íhan'de fínké
 Follow thou said he, they say. And his wife's the horse a very great his daugh- the one
 father (sub.) many ter's husband who

gí'f-biamá. Gau'ki caⁿⁱ wa'ú ána aká caⁿⁱ wiúha-biamá. Nú aká uká-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. her.

ki wa'ú aká eti uká-báji xi, caⁿⁱ wiúha-biamá, xag'é-huaⁿⁱ caⁿⁱ caⁿⁱ-biamá.
 and woman the too talked not to when, yet she followed them, crying invari-
 ably they say.

Égíqce íf tó'di ahí-biamá. Égíqce ífádi fínké íhaⁿⁱ fínké etéwaⁿⁱ
 At last; he lodge at the they arrived, they Behold his father the one his mother the one not with-
 stand-
 ing

waqpaníqtiⁿⁱ fan'kama, xáxe íetá wádujá-bi egaⁿⁱ. Égíqce wa'ú ána aká 6
 they were very poor, they say, brow eye picked them out, having. At length woman the the
 other (sub.)

naⁿⁱ aká gá-biamá: Wihé, fígá fíqá edábe íetá faⁿⁱ zéwáqé tí
 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 (sub.)

minke, ehé. (fíegfange an'gaⁿⁱ te hē, á-biamá. Ki nú aká fa-báji-biamá
 I who, I say. Your husband let him marry me . said she, they And man the spoke not, they say.
 (sub.)

Ki wa'ú aká gá-biamá: Ja'fcha, égaⁿⁱ-á hē. Waqpaífiⁿⁱ bácé. Gaⁿⁱ nú 9
 And woman the (sub.) said as follows. O elder sister, do so . They must be poor. And man
 they say;

fínké fígáⁿⁱ tuté, á-biamá. Gau'ki wa'ú aká íetá faⁿⁱ wéqítuⁿⁱ-bi egaⁿⁱ,
 the one marry you shall, said she, they And woman the eye the worked on for having,
 who say.

íetá faⁿⁱ 'éqigaⁿⁱ waxá-biamá.
 eye the (oh.) 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'qpe-agqe, from hi'qpe, a fine feather, not a quill (makaⁿⁱ), and áqce, to stick an upright object or feather in something. "He who sticks a fine feather in his hair."

162, 6. suedéqti, pronounced sne+déqti by Joseph La Flèche.

163, 16; 163, 18; 170, 11. b'ngaqti, pronounced b'ngaqti.

164, 17. egaⁿⁱ qti etéwaⁿⁱ fíj'qce t'éwaqé-huaⁿⁱ 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 wíⁿⁱ akípa-biana. This was the surviving bad man in the shape of a beautiful woman. The hero suspected this at first.

166, 3. ena+! e taⁿⁱ uwagíqegaⁿⁱ etede, spoken as if addressed to another, but really equivalent to "Ena+! fíeⁿⁱ fátáⁿⁱ cé-de í'wíⁿⁱ fátáⁿⁱ égaⁿⁱ etéde: Fie! as it is you, you should have told me a little (or, you should have given me some intimation)."

169, 4. etc. gígaⁿⁱ ha, fíq'upa . . . edíati. The woman addressed the hill and cliff as grandfathers, that is, as sacred beings or gods.

169, 19. ndaⁿⁱ qti akama, pronounced n+daⁿⁱ qti akama.

170, 8. na^{xagē}qti i^{fa}fa ama. The hero placed the bad man (i^{fa}fa) 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. caige, a modern interpolation.

171, 4. xage-hma^{ca}ca^{ca}biama, pronounced xa+ge-hma^{ca}ca^{ca}biama.

171, 6. waqpaniqtia^{fa}nkama, pronounced waqpa-niqtia^{fa}nkama.

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^{qqe}ag^{te}. And all over the land they heard of his birth, the birth of Hi^{qqe}ag^{te}. 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^qpe-ag^qe 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^qpe-ag^qe 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^qpe-ag^qe 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^qpe-ag^qe for my husband," she said. "Why! I am Hi^qpe-ag^qe." "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^qpe-ag^qe 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^qpe-ag^qe was a dog. And Hi^qpe-ag^qe 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^qpe-ag^qe 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'qpe-age 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, "Kn+!" 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'qpe-ag'qe; 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'qpe-ag'qe 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'qpe-ag'qe." When they arrived at the lodge, the bad man sat with the fine feather sticking in his hair. And Hi'qpe-ag'qe 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'qpe-ag'qe said, "Venerable man, please make them kill that dog. The dog is bad." And they took the dog out and killed it. And Hi'qpe-ag'qe 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 FLAICHE.

- Ta^w wung^{fa} wi^w edod^{fa} ana. Ki n^kagahi aká cé^mjinga wi^w t'a^w-
T^{ribo} one there it was they say. And chief the young man one had him
- biamá. Ki cé^mjinga aká t'éga hé^gabaji-biamá Ki edádaⁿ cté^wwa^w gu^w fa-
they say. And young man the lazy very they say. And what occur desired
(sub.)
- 3 bajⁱ-biamá cé^mjinga aká. Ja^w-hnaⁿ ca^wca^wqtia^w-biamá Ga^w ífádi aká,
Lying Invari- he was always they say. And his father the
down bly (sub.)
- Nis^{ha}, nú xi ngácaⁿ-hna^wi. Ugácaⁿ égaⁿ-gá. Cé^mjinga jú^wagá^w-daⁿ ugáca^w-
My child, man when travels invariably. Do travel. Young man go with them and travel
sign. And woman too court them and do marry some one said he, they say. And his son the
(imper.) (sub.)
- 6 íabaji^wqti-huaⁿ ca^wca^w-biamá, ca^w g^{fa}-baji^wqti-huaⁿ ca^wca^w-biamá. Ífádi fínke
spoke not at Invari- always they say, and very sad Invari- always they say. His father the (ob.)
all bly ably
- úwakié cté fa-báji-hua^w-biamá. Ki é^gi^{ge}, Dad^{ha}, iⁿna^{ha} í wiⁿ íngáxo
talked to even he spoke Invari- they say. And at length, Father, my mother lodge one nurse for
him not bly
- te, á-biamá. Ki í^{ha} aká í gíáxa-biamá Na^{ha}, umiⁿje ctí íngáxa-gá,
will, he said, they And his the lodge made for they say. O mother, couch too make for me,
say. (sub.) him
- 9 á-biamá. Ga^w níjinga aká í tē n^{da}-bi ega^w, nájja^w-biamá. Uma^w fínka
said he, they And boy the lodge the entered, having, fasted they say. Season
say. (sub.) (ob.) they say
- dúba nájja^w-biamá: wa^{fa}ta-báji^wtēa^w-biamá, ni fáta^w-báji^wtēa^w-biamá.
four he fasted they say: he ate nothing at all they say, water he drank not at all they say.
- Ata^w ctéq^{te} wa^{fa}ta-biamá, ki ní ctí fata^w-biamá. É^gi^{ge} nan^{de} fa^{na}
Just a few times he ate they say, and water too he drank, they say. At length heart the at
the at
- 12 nájja^w-bi tē^{di}, Hindá! n^{ka}-naj^{ha} wá^wmiⁿ an, e^{ge}ga^w-biamá. Ki é^gi^{ge}
fasted, they say when, Let me see! human hair I wear as a robe will, he thought, they say. And behold
say. (sub.) to him
- wakan^{da} aká uká-biamá: Edádaⁿ cka^whna tē é^gijaⁿ taté, á-biamá. N^{ka}na-
delly the talked they say: What you desire the so you do shall, said he, they
(sub.) (sub.) (ob.) say. Human
- j^{ha} wá^wíⁿ taté, á-biamá. Ga^w nájjaⁿ tē caⁿgaxá-biamá. É^gi^{ge}, Dad^{ha},
hair you wear as shall, said he, they And fast the he ceased they say. At length, Father,
a robe say. (ob.)
- 15 iⁿna^{ha} i^wiⁿhaⁿ te há, á-biamá. Dad^{ha}, iⁿé^{ge} wiⁿ in^gi^{ge}wa^{fa}ki^{fa}-gá,
my mother cook for me will said he, they Father, old man one do you make them go after him
say. say. for me,
- á-biamá. Ki, Dad^{ha}, uágacaⁿ b^{ce} ka^w b^{ca}, á-biamá. Aⁿhaⁿ, nis^{ha}, nú
said he, they And, Father, I travel I go I wish, said he, they Yes, my child, man
say. say.
- xi ugácaⁿ-hna^wi. Égaⁿ u^{fa}gacaⁿ wíkaⁿb^{ca}-hnaⁿ-ma^w
when travels invariably. As you travel I desired you Invari- I have. At the you die I did not de-
ably ably lodge

máji. Águdi etéete fut'é wikaⁿhca. Ufágacuⁿji tó iⁿ'fa-máji, á-biamú
 s're you. Wheresoever you die I desire you. You did not travel when I was sad, said he, they say.

I'e'ágo amú uhí-biamú. Gá-biamú: Cémujínga d'úba, i'e'ágo-á, in'gíma-
 Old man the arrived, they say. He said as follows, Young man some, old man O! go after they say.

fin'-gú há, á-biamú. Guⁿ i'e'ágo amú afa-biamú. Gaⁿ'ki jfi g'edi ahí-bi- 3
 for me said he, they say. And old man the went they say. And lodges nt the he arrived, they say.

dé, Nfkgahí ijin'go uká fíkui há, é úwagiéu-humⁿ-biamú. Gaⁿ' cénu-
 when, Chief his son the invites that he told them invariably they say. And young

jin'gu héguji ahí-biamú, ukugahí ijin'go fínk'édí. Kí gá-biamú: Hau!
 man a great number arrived, they say, chief his son at the. And he said as follows, Ho!

angúguenⁿ wngúfo taf éguⁿ wfkui há, á-biamú. Nuduⁿ angúfo taf, á-biamú. 6
 we travel we go in order that I invited said he, they say. To war let us go said he, they say.

Gaⁿ' cénujín'ga amú glééqtúⁿ-biamú. Cuⁿ, Dúba juⁿ, hiⁿ'bé butéwafíkíké
 And young man the (pl. sub.) very glad they say. And, Four sleep, moccasin you cause them to see

taf, á-biamú. Dúba juⁿ xi afa-biamú nudaⁿ. (See Translation and sec-
 will, said he, they say. Four sleep when they went, they on war-path.

ond Note). * * * Kí dúbá juⁿ-qti éguⁿ xi waduⁿ'be nfaciⁿ'ga dúbá ahí- 9
 And four sleep about when scouts four arrived

biamú. Ahí-biamú xi jfi hégaetewaⁿji édténⁿ amá. Guⁿ' akí-bi éguⁿ.
 they say. They arrived, when lodges a great many it was they say. And returned, having, they say

Núdaⁿhangá, xi hégaetewaⁿji aⁿdaⁿ'bai áfa, á-biamú. Nfkwasaⁿ, cuⁿ'
 Leader, lodge a great many we saw indeed, said they, they Warrior, enough

áfa, á-biamú. Gaⁿ' jfi faⁿ kan'g'eteci ahí-biamú. Kí é'dí ahí-biamú xi 12
 indeed, said he, they say. And lodges the very near they arrived. And there they arrived, when they say

gá-biamú wágúqfaⁿ amá: Hhu! núdaⁿhangá, jfúdi wngáti, á-biamú. Hau!
 said as follows, servant the (pl. sub.): Ho! leader, to the lodge we have said they, they Ho!

nfkwasaⁿ, é uúna-máji áfa, á-biamú. Áji uúne áfa, á-biamú Gaⁿ'
 warrior, that I seek not indeed, said he, they Different I seek indeed, said he, they And

taⁿ'wángfaⁿ dúbá égnⁿ waduⁿ'bu-biamú ékígnⁿqti. Hau, éf wadaⁿ'be afa- 15
 tribe four times so they saw them they say just like it. Well, again scouting they went

biamú. Wadaⁿ'be afa-biamú xi gá-biamú nudaⁿ'hangá aká: Nfkwasaⁿ,
 they say. Scouting they went, they when said as follows, leader the (sub.) Warrior,

égiqé fúígnⁿ wíⁿ édedéíⁿ xi égiqé t'céqé taf há. T'céfa-bajfi-gá, á-biamú.
 beware your grand- one the he is if beware lest you kill him Kill him not said he, they say.

Égiqé wadaⁿ'be amá jé-núga wíⁿ ífa-biamú. Égiqé jé-núga taⁿ t'cé ífa- 18
 At length scouts the buffalo-bull one found, they say. At length buffalo-bull the to kill they (std. oh.) him spoke of

biamú. Kagéha, jé-núga taⁿ t'enⁿ'fè tuí, á-biamú. T'éná! kagéha,
 they say. My friend, buffalo-bull the let us kill, said (one), they Fie! my friend,

nudaⁿ'hangá aká t'enⁿ'fa-báji aí faⁿ'éti, á-biamú. An'kají, nudaⁿ'hangá aká
 leader the we kill it not said in the said (another). Not so, leader the (sub.)

- é waka-báji obéégaⁿ, á-biamá. An'kaji há, nudaⁿhaŋga 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^w t'éça-bi gaⁿá-biamá xi te-núga aká nfaciⁿgu fanká wiⁿ t'éça-
said he, they And to 'ill it, they wished, they witen buffalo-bull the man the one killed
say. they say (pl. ob.)
- 3 biamá. Ga^w fábéiⁿ aggá-biamá. Akí-biamá xi, Núdaⁿhaŋgá, te-núgu wiⁿ édi
they say. And three went homeward, They reached when, Leader, buffalo-bull one there
they say. loomé, they say
- amédegaⁿ wiⁿ t'éwaçaf íça, á-biamá. Níkawasaⁿ, çinigaⁿ t'éçaçu-báji tá-bi,
he was moving, one he killed indeed, said they, Warrior, your grand- you shall not kill,
hut (of)ns they say. father
- ehé çáⁿeti, á-biamá. É'di aht-biamá xi t'éça-bikéamá. Hau! níkawasaⁿ,
I said in the past, said he, they There they arrived, when he lay killed, they say. Ho! warrior,
they say
- 6 ujaŋgo çútaⁿ ihéça-gá. Ga^w níkawasaⁿ çéçu jaⁿ guⁿç egnⁿ çéçu jaⁿ te
road straight place it. By all warrior here to lie he wished since hero let him lie
means
- íça, á-biamá. Hau, ci aça-biamá. Ci aça-biamá xi ci wadaⁿbe aça-
indeed, said he, they Well, again they went, they Again they went, when again scouting they
say. say.
- biamá díba. Wadaⁿbe aça-biamá xi gá-biamá nudaⁿhaŋga aká: Hau!
they say four. Scouting they went, they when said as follows, leader the Ho!
they say (sub.)
- 9 níkawasaⁿ, çinigaⁿ wiⁿ édedéinké égiçe t'éçaçé taf há. T'éça-báji-gá,
warrior, your grand- one the one sitting beware lest you kill him Do not kill him,
father çere
- á-biamá Égiçe caⁿjaŋga wiⁿ ci daⁿba-biamá. Égiçe caⁿjaŋga taⁿ
said he, they At length big wolf one again they saw, they say. At length big wolf the
say. (std. ob.)
- t'éç íça-biamá. Kagéha, t'eaⁿçé taf, á-biamá. T'éñá! kagéha, nudaⁿhaŋga
to kill they spoke of, My friend, let us kill him, said (one), they Flei my friend, leader
him they say. say.
- 12 aká t'eaⁿçé-báji taf ai çáⁿeti, á-biamá. An'kaji há, nudaⁿhaŋga aká é
the we kill him not will said in the past said (a second). Not so leader the that
(sub.) he they say.
- waka-báji obéégaⁿ, á-biamá. An'kaji há, nudaⁿhaŋga aká é wakaí
did not mean I think, said (the first), Not so leader the that he meant
they say. (sub.)
- obéégaⁿ, á-biamá. Áqtaⁿ caⁿjaŋga é wake tába, á-biamá. Gaⁿ caⁿjaŋga
I think, said he, they How possi- big wolf that he man should I said he, they And
say. he say. big wolf
- 15 çíⁿ kída-biamá xi égiçe caⁿjaŋga wénaxiçá-bi egaⁿ ci díba-ma wiⁿ t'éça-
the they shot at it, when behold big wolf attacked them, having again the four one he killed
(mv. ob.) they say
- biamá. Ga^w akí-bi egnⁿ, Núdaⁿhaŋgá, caⁿjaŋga wiⁿ édi amégaⁿ wiⁿ
they say. And reached home, having. Leader, big wolf one there he was mov. one
they say ing, and
- t'éwaçaf, á-biamá. Hau! níkawasaⁿ, çinigaⁿ t'éçaçu-báji tá-bi, ehé çáⁿeti,
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'di aht-bi egaⁿ (t'éça-bikéamá). Hau! níkawasaⁿ, ujaŋgo
said he, they There arrived, they having (killed, he lay, they say). Ho! warrior, road
say
- çútaⁿ ihéça-gá. Ga^w níkawasaⁿ çéçu jaⁿ gaⁿç egaⁿ guⁿç egnⁿ çéçu jaⁿ te íça,
straight place it. By all warrior here to lie wished since at any here let him lie indeed,
means rate
- á-biamá. Hau! ákihaⁿ aŋgáçe taf, á-biamá. Aça-biamá xi ci díba
said he, they Ho! beyond let us go, said he, they They went, they when again four
say. say.

- wudaⁿ be afa-biamá. Wadaⁿ be afa-biamá xi ga-biamá nudaⁿ hanga aká:
scouting they went, they say. Scouting they went, they when said as follows, leader the (sub.)
say.
- Nkawasáⁿ, Égiçe ɕiŋgaⁿ wiⁿ ɛdedɛpⁿ xi Égiçe t'ɛɕaɕɔ taf há. T'ɛɕa-bajji-gá,
Warrior, beware your grand- one the one if beware lest you kill him. Do not kill him,
father moving there
- á-biamá. Égiçe wadaⁿ be afa-biamá Maⁿteú wiⁿ ɕa-biamá. Égiçe 3
said he, they say. At length scouting they went, they Grizzly hear one they found him. At length
say.
- maⁿteú ɕiⁿ t'ɛɕ ɕiŋ-biamá. Kagéhu, umⁿteú ɕiⁿ t'eaⁿ ɕɔ taf, á-biamá.
grizzly the to kill they spoke of, My friend, grizzly the let us kill, said (one),
bear (mv. ob.) him they say. say. bear (mv. ob.) they say.
- T'eaⁿ! kagéha, nudaⁿ hanga aká t'eaⁿ ɕa-báji ni ɕiⁿ ɕti, á-biamá. Anⁿkaji,
Pie! my friend, leader the we kill him not said in the said (a second), Not so,
say. (sub.) they say.
- nudaⁿ hanga aká é waka-báji obɛɛgaⁿ, á-biamá. Anⁿkaji há, nudaⁿ hanga 6
leader the that he meant so! I think, said (the first), Not so, leader
(sub.) they say.
- aká é wakaí obɛɛgaⁿ, á-biamá Anⁿkaji há, áqtaⁿ maⁿteú é wako tába,
the that he meant I think, said (the second), Not so, how grizzly that he mean should I
(sub.) they say. possibly bear
- á-biamá. Cuⁿ t'ɛɕa-bi gaⁿ ɕá-biamá xi maⁿteú aká nɛaⁿ ɕa ɕanká wiⁿ
said (the first), And to kill it, they wished, they when grizzly the man tho (pl. ob.) one
they say. they say.
- t'ɛɕa-biamá. Gaⁿ ɕáɕiⁿ agɕá-biamá. Gaⁿ akí-bi egaⁿ, Núdaⁿ hangá, 9
killed him, they say. And three went homeward, And reached home, having, Leader,
they say.
- maⁿteú wiⁿ ɛd amɛdegaⁿ wiⁿ t'ɛawaɕaí, á-biamá Hau! nkawasáⁿ, ɕiŋgaⁿ
grizzly hear one there he was moving one killed (of) us, said they, your grand-
but say. say. f-
father
- t'ɛɕaɕa-báji tá-bi, ché ɕaⁿ ɕti, á-biamá. Éⁿdi akí-biamá xi (t'ɛɕa-bikɛama).
you shall not kill, I said in the past, said he, they There they arrived, when (killed, he lay, they say).
say.
- Han! nkawasáⁿ, njaŋⁿge ɕútaⁿ ihɛɕa-gá. Gaⁿ nkawasáⁿ ɕɛɕn jaⁿ 12
Ho! warrior, road straight place it. By all warrior hoie to ho
means
- gaⁿ ɕ egaⁿ gaⁿ ɕɛɕu jaⁿ te áɕa, á-biamá. Égiçe maⁿxe nhaaⁿge kɔⁿdi
wished since at any rate here let him lie indeed, said he, they At length sky end at the
any say.
- ahí-biamá. Ki maⁿxe uhaŋⁿge aká jaⁿde kɔ maⁿtáha ááɕe akáma.
they arrived, And sky end the (sub.) ground the (ob.) into was going thither, they say.
- Gaⁿ, Égiçe, nkawasáⁿ, naⁿɕape taf há. Naⁿpa-bajji-gá. Masámáa 15
And, Beware, warrior, lest ye fear what you see. Fear not what you see. To the other side
see
- ngúɕe taf, á-biamá mdaⁿ hanga aká. Anⁿgauⁿsi taf há. Égiçe naⁿɕape
let us go, said, they say leader the Let us leap over Beware ye fear
(sub.)
- taf há. Gaⁿ nudaⁿ hanga afa-bi egaⁿ masámi akí-biamá. Gaⁿ wanⁿgiçe
lest And leader went, they having the other he reached, they And all
say
- áaⁿsi-biamá ucté amá. Wiⁿáqteí áaⁿsi ɕiⁿ amá; áaⁿsi gaⁿ ɕa xi ɕiⁿ amá 18
jumped over, they the root. One only to jump failed they to jump wished when failed they
say over say; over say
- nújŋga aká. Égiçe maⁿxe uhaŋⁿge aká maⁿtáha nɕiⁿ ááɕa-biamá. Ké,
boy the At length sky end the inward having had gone, they say. Come,
(sub.) say.
- nkawasáⁿ, anⁿgúɕe taf há. Nkawasáⁿ éguⁿ anⁿgaⁿ ɕai, éguⁿ áɕa, á-biamá.
warrior, let us go Warrior so wo wish, so indeed, said he, they
say.

- Ɔ́ɛu ja" te áɛa, á-biamá. Níaci"ga t'e ké é wal.áí. Áɛá-biamá éga" ca"n"
 Here let him lie indeed, said he, they say. Man dead the that he meant. They went, they say as right a-
 ga"n" aɛé amáma. Égiɛe ɔ́alé wi"n" ma"ciadiqti da"ba-biamá; qɛábé eúgaqti,
 long they were going. At length hill one very high they saw they say; tree dense very,
 3 mázi eúgaqti da"ba-biamá. Hau! níkawasa", eɛhiɛɛan'di é'di aúgáɛai áɛa.
 cedar very dense they saw they say. Ho! warrior, to yonder place there we go indeed.
 Edíta" aúgáɛi ɛai áɛa, á-biamá. Ké, níkawasa", wada"be ma"ɛin'gá,
 Thence we will be coming indeed, said he, they say. Come, warrior, scouting go,
 á-biamá. Kí d'úba wada"be aɛá biamá. É'di ahí-bi ɛi eúde enáqteí da"ba-
 said he, they say. And four scouting went, they say. There they when smoke alc. they saw,
 6 biamá, ɛi tē da"ba-bají-biamá. Akí-bi ega", N'úda"hangá, é'di aúgáɛi
 they say, lodge the (ob.) they saw not they say. Got back, having, Leader, there were acted
 ɛa"ja eúde eɛega" ɛi tē a"da"ba-báji, á-biamá. Hau! níkawasa", é náne
 though smoke hut lodge the (ob.) we saw not. said they, they say. Ho! warrior, that I seek
 áɛa, á-biamá. Ɔ́i d'úba é'di wada"be aɛá-biamá. Ed'qti ahí-bi ɛi eúde
 indeed, he said, they say. Again four there scouting went, they say. Right they arrived, when smoke
 9 ɛa"ja ɛi tē da"ba-bají-biamá. N'úda"hangá, ɛi tē a"da"ba-báji há, eúde
 though lodge the they saw not, they say. Leader, lodge the we saw not smoke
 ɛa"ja, á-biamá Ga"n" d'úba" éga"-biamá. Wéduba"n" tédli ɛi é'di ahí-
 though, said they, they say. And four times so the, say. The fourth time it arrived when there they
 biamá ɛi tēdi. Kí nuda"hangá aká, Ké, níkawasa", ɛi tē aúgáɛi taíte
 they say lodge at the. And leader the (sub.), Come, warrior, lodge the we enter shall
 12 áɛa, á-biamá. Kí ɛi tē n'úda-biamá. Égiɛe i"e'ágeqteí akédega" é'di
 indeed, said he, they say. And lodge the they entered, Behold a very old man he was, but there
 gɛi"n" akáma ɛi tē'di. Naekí ɛa"n" jín'ga-ɛtowa"-báji, kí najíla ská'qteí
 he was sitting, they lodge in the. If and the by no means small, and hair very white
 akáma. Kí nuda"hangá aká i"e'áge ɛi" ɛi tē úde aɛai tē'di wébaha"n"ji
 (had) they say. And leader the (sub.) old man the lodge the entering went when he did not know
 15 amá. Égiɛe ga"ɛínk'qti wébaha"n" amá i"e'áge ɛínké. I"e'áge aká
 they say. At length after sitting a great while he knew him they say old man the (st. ob.). Old man the
 g'ɛɛega"-biamá: I"ɛi"sabé'qti ugáca"n" ábae wéahidé'qti ugáca"n" ɛa"n"ɛti.
 thought thus, they say: My relations suffering very much traveling hunting to a great distance they traveled in the past
 Níaci"ga d'úba úmakáqteí aɛígeɛai"n" tí áha", eɛéga"-biamá. J'áadiqti
 Man some very easily have brought them- selves father! thought he, they say. Right in the lodge
 18 níaci"ga d'úba t'áwaɛé tá múnke, eɛéga"-biamá. Ɔ́ɛaká nuda"hangá aká
 man some I kill them will I who, thought he, they say. This one leader the (sub.)
 g'ɛɛega"-biamá: T! Níka-najíla wáí"mí"n" tá múnke, eɛé ɛa"n"ɛti. Wáí"n"
 thought thus, they say: Excel- Human hair I wear as a robe will I who, I said in the past. Robe
 úda"n" ín hí"n" áha". Abɛi"n" tá múnke, eɛéga"-biamá. Égiɛe isan'ga aká
 good truly I I have it will I who, he thought, they say. At length his younger brother the (sub.)

- wi^{n'} akú wasábe wi^{n'} aqí^{n'} akí-biamá. Nackí ϕ aⁿ jin^{n'} gactéwa^{n'} ji akáma,
 one the black bear one he brought home, they say. Head the (sb.) by no means small he had, they say.
- ki najíha jídéqti akáma. xi xi isan^{n'} ga íufá-biamá i^{n'} c'áge aká.
 and hair very red had, they say. Reached when his younger brother told the news to, old man the (sub.).
- Ícisabéqti u^{n'} ágacaⁿ ϕ a^{n'} eti D'úba íáidqti axíg ϕ áqíⁿ tí. T'áwaqé tá 3
 You suffered exceedingly you traveled in the past. Some right to be have brought themselves. I kill them will
- minke, á-biamá. Úi wi^{n'} akú íe-núga éde aqí^{n'} akí-biamá Najíha ϕ aⁿ
 I who, said he, they say. Again one the buffalo-bull but brought it home, they say. Hair the
- zítqei akáma. Hau. Gan^{n'} ki wa^{n'} giqé akí-bi xi ei wi^{n'} najíha ϕ aⁿ
 very yellow he had, they say. Well. And all reached home, when again one hair the
- íúqti akáma. Níaci^{n'} ga éde aqí^{n'} akí-biamá. Ga^{n'} pahan^{n'} ga akí aká, 6
 very green he had, they say. Man but brought it home, they say. And before he reached he homo who,
- Íe'áge-á, waqátaí á níaci^{n'} ga ϕ anká. A^{n'} haⁿ, waqáta-báji, úwagiha^{n'} í-gá há,
 Old man O! did they eat. I man they who. Yes, they did not eat, cook ye for them
- á-biamá. Ga^{n'}, Wat^{n'} a^{n'} bacpi úwagiha^{n'} í-gá há, á-biamá. Kí égiqé,
 said he, they say. And. Squash sliced, cook for them. said he, they say. And behold.
- níkaei^{n'} ga níja úwagihaⁿ akáma. Égaⁿ a^{n'} wáta-báji há, á-biamá. Égaⁿ 9
 man ear he had cooked for them, they say. Such we eat not. said they, they say. Such
- onáta-báji xi edádaⁿ onátaí é^{n'} te, á-biamá i^{n'} c'áge aká, waná^{n'} a^{n'} bají-bi
 you eat not if what you eat may I said he, they say old man the (sub.), they not hearing
- eégaⁿ égaⁿ. Wata^{n'} zi-skíqé ϕ ea^{n'} zéqtei úwagiha^{n'} í-gá, á-biamá. Kí égiqé,
 he thought ns. Corn sweet very fine cook for them, said he, they say. And behold.
- hé é waké akáma. Ga^{n'}, Égaⁿ a^{n'} wa^{n'} wáta-báji, á-biamá. Égiqé wi^{n'} aká 12
 lie that he meant, they say. And. Such we eat them not. said they, they say. At length one the (sub.)
- gá-biamá: Wasábe íe-núga edábe é^{n'} qti uxíhaⁿ taí, á-biamá. Ga^{n'}
 said as follows, Black-hear buffalo-bull also themselves let them cook for said he, they say. And
- gíqéqti^{n'} a^{n'} biamá. Uxíhaⁿ bi ega^{n'} újawaqti waqáta-biamá. Hau, égiqé
 they were very glad, they say. Cooked for themselves having in good spirits they ate, they say. Well, at length
- ha^{n'} amá. Ha^{n'} xi i^{n'} c'áge aká gá-biamá: Juepáha , níaci^{n'} ga ugácaⁿ 15
 night they say. Night when old man the (sub.) said as follows, Grandchild, man travels
- xi déteáa eáwagaⁿ taí há. Úgáai-gá, á-biamá A^{n'} haⁿ, úga^{n'} ha, ϕ i
 when talk: g. peace-fully let us be so. Tell about yourselves, said he, they say. Yes, grandfather, you
- ϕ ana^{n'} égaⁿ i^{n'} c'áge hmi^{n'} égaⁿ edádaⁿ áhigiqti íepahaⁿ há ϕ íta^{n'} ϕ i^{n'} úgáca-gá há,
 you ns old man you are ns what a great many you know. You first tell about yourselves
- á-biamá. Hau, juepáha , i^{n'} c'áge ϕ eiⁿ ϕ a^{n'} ja úgáca a^{n'} ϕ in^{n'} ge áqá. Híagaⁿ 18
 said he, they say. Well, grandchild, old man I am though to tell about his relations I have indeed. I tell a myth
- te áqá, á-biamá. Ga^{n'} hígaⁿ a^{n'} biamá i^{n'} c'áge aká. Égiqé, juepáha , i^{n'} c'áge
 will indeed. said he, they say. And told a myth, they say old man the It happened, grandchild, old man
- wi^{n'} édiaká. Kí isan^{n'} ga ϕ áb ϕ iⁿ úgqé júgigqé akáma áqá, 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 isan'ga ɕanká wéahidèqti 'ábae iɕaf-de, ha' xi etí akí-hnaⁿ-biamá
 And his younger brother they who very far away hunting had when, night when too reached home they say
 invariably
- áɕa, á-biamá. Kí égiɕe i'c'áge aká enáqteí xi ákida aká xi, égiɕe
 indeed, said he, they say. And it happened old man the (suh.) he alone lodge was watching when, at length
- 3 n'faci'ga hégactéwaⁿ'ji xi té uɕá-biam áɕa. Kí i'c'áge aká g'ɕeɕaⁿ
 people a great many lodge the outered, they say, indeed. And old man the thinking thus
 (suh.)
- g'ɕiⁿ-biam áɕa: I'ɕiⁿ'sabèqti wéahidèqti ugácaⁿ iɕé-hnaⁿ'i ɕaⁿ'eti. N'faci'ga
 eat they say indeed: My relations suffering very far away traveling have come horetotere. Man
 very much habitually
- d'úba áhigiqti ífidiqti t'éawaɕé tá minke-ána, eɕégaⁿ g'ɕiⁿ-biamá.
 some a great many right in the lodge I kill them will I who (in thought) thinking he eat they say.
- 6 Gan'ki, Ké, mepáha, ɕí etí hígan-gá, á-biamá. Aⁿhaⁿ, xi'gaⁿ'ha, hígaⁿ
 And, Come, grandchild, you too tell a myth, said he, they say. Yes, grandfather, I tell a
 myth
- te áɕa, á-biamá. Égiɕe n'kagali wiⁿ taⁿ'waŋɕaⁿ d'úba júwagɕe am
 will indeed, said he, they say. It hap- pened chief ono tribe some he with them they say
- áɕa. Kí ein'gajin'ga wiⁿ t'aⁿ' amá. Kí ein'gajin'ga nújnga aká t'éga
 indeed. And child one he had they say. And child boy the (suh.) lazy
- 9 hégabají-biam áɕa. Iɕádi ɕínké ugácaⁿ wágají' etéwaⁿ ugácaⁿ-bají-biam
 very they say indeed His father the ono to travel commanded notwith- standing he did not travel, they say
- áɕa. Edádaⁿ etéwaⁿ gáxe gaⁿ'ɕajiqti am áɕa. Égiɕe nújnga aká nájjaⁿ
 indeed. What soever to do he did not wish they indeed. At length hoy (the (suh.)) to fast
- 'ɕa-bi egaⁿ' íhaⁿ' aká xi uɕaⁿ'ha wégaxe am áɕa, á-biamá. Égiɕe
 epoko of, they say having his mother the lodge apart made for him they say indeed, said he, they say. At length
- 12 nújnga aká g'ɕeɕaⁿ-biam áɕa, nájjeⁿ-bi t'é:di: Hínda! n'ka-najha wáiⁿ'miⁿ
 boy the (suh.) thought thus, they say, indeed, he fasted, they say when: Let me eat! human hair I wear as a
 role
- an, eɕégaⁿ-bi jaⁿ'-biam áɕa. Kí mndaⁿ' nújnga aká aɕá-biamá. N'faci'ga
 will, thinking, they say he lay, they indeed. And on the war- path they the went they say. Man
- áhigiqti júwagɕe aɕá-biamá. Égiɕe n'faci'ga d'úba iɕɕe ɕanké, kí é'di
 o very great number he with them went they say. At length person four dwell in they who, and there
 a lodge
- 15 ahí-biam áɕa. É'di ahí-bi xi nújnga aká, N'ka-najha wáiⁿ'miⁿ tá minke,
 they arrived, indeed. There, they ar- rived, they say boy the (suh.), Human hair I wear as a will I who,
 robe
- ehé ɕaⁿ'eti. Waiiⁿ' údaⁿ' ínahíⁿ' áhaⁿ, at'aⁿ' tá minke, eɕégaⁿ g'ɕiⁿ-biam
 I said in the past. Robe good truly ! I possess it will I who, thinking he eat, they say
- áɕa. Wiⁿ' ɕínké najha ská'qti, gaⁿ' wiⁿ' ɕínké jídeqti, wiⁿ' ɕínké ziqti,
 indeed. One the one's hair very white, and one the one very red, one the one very
 who who yellow,
- 18 wiⁿ' ɕínké zúqti am áɕa. Gan'ki i'c'áge aká kíqa-biamá: Há! há! há!
 one the one who green say indeed. And old man the (suh.) laughed with him, Ha! ha! ha!
 they say
- Wíjupa g'ɕeɕqti éskaⁿ, á-biamá. Gaⁿ' haⁿ' amá xi waiiⁿ' u'úde ɕaⁿ
 My grandchild thought just it seems, said he, they say. And night it was when robe hole the
- ietá ugɕaⁿ' jaⁿ'-biamá, i'c'áge ɕanká wadaⁿ'be jaⁿ' gaⁿ'ɕá-bi egaⁿ. Kí
 eye in it he lay, they say, old man the (pl. ob.) to see them lying he wished, having And
 they say

- wagáqqaⁿ çanká úvagikiá-bi egaⁿ, Wagáqqaⁿ, égiçe çajaⁿ tai há.
 servants the (pl. oh.) he talked with them, his own, they say having, Servants, bowaro lost ye asleep
- Jaⁿ-baji jaⁿ'i-gá, á-biamá. Égiçe haⁿ jaⁿ xi iⁿc'áge aká aⁿ çéqtei
 Sleepless Ho ye, said he, they say. At length night lay when old man the (sub.) gently
- dágahaⁿ qti wadaⁿ be-lmaⁿ-biamá jaⁿ-má. Égiçe iⁿc'áge aká iⁿ'é-wétiⁿ 3
 raised his head looked at them inva- they say the sleepers. At length old man the (sub.) stone ham-
 high riably mor
- gáiza-biamá. Wétiⁿ gáiza-bi egaⁿ, nudaⁿ haⁿga aká najiⁿ átiáça-bi egaⁿ
 took his they say. Hammer took his, they having, leader the stood suddenly, they having
 say
- hútaⁿ qti najiⁿ-bi egaⁿ, Kau+! á-bi egaⁿ, dúba waⁿ'giçe waqçi-biamá.
 rais'ng ex- stood, they having Kau+! said, they having, four all be killed them, they
 cess'ngly say say
- Hau! níkwasaⁿ, nájiⁿ-bádaⁿ najíha béugaqti wáçizái-gá Égiçe 6
 Ho! warrior, stand and hair all take ye. Bowaro
- máçaqqaⁿ qaⁿ taf há. Najíha béugaqti wáçizái-gá, á-biamá. Gaⁿ t'éwaçé
 lost ye out it in many pieces Hair the whole take ye, said he, they say. And killing them
- çictaⁿ-bi egaⁿ, agçá-biamá. Agçá-bi egaⁿ maⁿ'xe uhaⁿ'ge ké'di akí-biamá.
 flushed, 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, níkwasaⁿ, masáni maⁿgçiⁿ'i-gá, masáni égageze akí-najiⁿ'i gá, 9
 Ho! come, warrior, the other begone ye, the other in a row reach- stand ye,
 side ing again
- á-biamá. Gaⁿ égaⁿ-biamá Waⁿ'giçe pahaⁿ'ga gçéwakiçá-biamá. Gaⁿ
 said he, they And so they say. All before he sent them homeward, And
 say they say they say.
- é háci agçá-biamá. Jaⁿ'çiⁿ qti agçá-bi egaⁿ uaⁿ siqti agçá-biamá. Ékigaⁿ qti
 be behind went homeward, Running fast went home- having leaped far he went homeward, Just like him
 they say they say ward, they say they say they say.
- nújunga çan'de maⁿtáha içé ké júgigçé agçá-biamá. Gaⁿ agçá-bi egaⁿ, 12
 boy ground within had he with his own went homeward, And went home-
 gone who they say they say word, they say
- maⁿtóu ké'di akí-bi egaⁿ çí égaⁿ-biamá. Waⁿ'giçe pahaⁿ'ga gçéwakiçá-
 grizzly bear at the reached again, having again so they say. All before he sent them home-
 they say ward.
- biamá. Gaⁿ é háci agçá-biamá. Jaⁿ'çiⁿ qti agçá-biamá, uaⁿ siqti agçá-
 they say. And he behind went homeward, Running very fast he went homeward, leaping very he went
 they say they say they say, fast they say, fur homeward
- biamá Çí ékigaⁿ qti nújunga t'é ké' júgigçé niⁿ'ja agçáçin agçá-biamá. 15
 they say. Again just like him boy dead he with his own alive having his went homeward,
 they say they say they say.
- Caⁿ'zaⁿga ké'di çí égaⁿ-biamá. Çí çenúga ké'di çí égaⁿ-biamá. Waⁿ'giçe
 Big wolf at the again so they say. Again buffalo-bull at the again so they say. All
- niⁿ'ja agçáçin akí-biamá, wiⁿ'çetéwaⁿ úqpaça-baji-biamá. Gaⁿ agçá-
 alive having his own he reached home, not even one lost to him not they say. And they went
 they say homeward
- biamá xi égiçe taⁿ waⁿgçaⁿ hégaçéwaⁿ ji she akí-biamá. Íhe akí-bi 18
 they say when at length tribe a great many passing got back to, they Passing they get
 say back to, they say
- egaⁿ, Hau! níkwasaⁿ, caⁿ' áça, níka-najíha wáiⁿ'jiⁿ taíte áça, á-biamá.
 having, He! warrior, that indeed, human hair ye shall surely wear indeed, said he, they
 will do as robes say.
- Gaⁿ ç'di akí-bi egaⁿ xi çáⁿ béugaqti çí wáççi-bi egaⁿ najíha béugaqti
 And there they get having lodges the all again killed them, having hair
 back to, they say they say they say all

wáqizá-biamá. Ca' ta' wañgça" díba éga" wáqçí-biamá. Ga' íí çau'dí
 they look them, they And an tribe four so killed them, they say. And lodges at the
 say.

akí-biamá. Ga' ta' wañgça" eá' aná bçúgnaqt nçkagahí úju gçuxa-bí
 they reached home, And tribe his (the all chief principal made their
 they say. (pl. sub.) own, they say

3 ega", é wéçíçigça"-biamá.
 having, he ruled for them, they say.

NOTES.

176, 6. gíçabajíqti-hma" ea"ea"-biama, pronounced gí+çabajíqti-hma" ea"ea"-biama by Joseph La Pléche.

176, 12. wai'mi" an, equal to wai'mi" ta miñke. See "an" elsewhere, as in the myth of the Coyote and the Buffaloes, egiçe na'ji" çaa"he çí"he an; and in that of the Raccoons and the Crabs, egiçe na'ji" çacka" çí"he an.

176, 13. When the young man was fasting, he knew about the aged Thunder-man, who had the Coyote for his servant. The deity told him this.

177, 7. gíçéçtia"-biama, pronounced gí+çéçtia"-biama.

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 "éçé" in the Dictionary.

177, 11. nikawasa", 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"-wasa" (Female warrior?).

177, 13. egiçe çe-nga ta" t'çç íça-biama. The contraction is from t'çç íça-biama.

178, 6. njañge çuta" íheça-gá. This probably means 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" nikawasa" çéçu ja" ga"ç ega" ga" çéçu ja" te aça. It is almost impossible to give the idea of "ga" by any single English word. This "ga" with a rising inflection is very emphatic, and differs from "ga", and. The idea in this case was that as the warrior had chosen to lie there, no fault could be found. Ga"ç ega" is contracted from ga"ça ega".

178, 17. t'ççaça-bají ta-bí ehe ça"çtí. This phrase shows that "ta-bí" can be used even in quoting the former words of the speaker himself.

179, 15. na"pu-bajíi-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. edíta" añgagi tai aça. The men were tired of so long a journey.

180, 12. í"çagéçtçi, pronounced í"ç+a-géçtçi.

180, 13. jñgactéwa"bají, pronounced jñ+gactéwa"bají.

180, 16. í"çí"çabéçtçi, pronounced í"çí"ç+abéçtçi.

181, 4. çe-nga ede. It had been a live buffalo-bull, but at the time referred to it was only the carcass of one. So, niaci"ga ede, it had been a man, but it was then only the body that was carried.

181, 10-11. wana'a"-bají-bí eçega" ega". 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. an áça and -biam áça are contractions of aná 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 mocasins." 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, Nájí! ꞑꞑꞑúnké úwagiꞑéga' eska^m.)

"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 'Kac+!' 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 sealps, I say.'" (In the original, Ga^uqti etéete nika-najíha wái^uni^u tá miñke, eló, 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 lies. 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, "Kam!" 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 CASGE-SKĀ.

Icādi akā nīkagahī-biamā. Gā-biamā: Nīshā, ngācañ-gā. 'Ābāā-
 His father the chief they say. He said as follows, My child. travel. Hunt.

da" waçita"-da"etēān'-gā. Nīka"hi hā, ū'a"çin'ge agçī" çī nīka"hi-māji.
 and work in case (imperative sign). I a chief for nothing I hit if I a chief I not.

Wabçita"; awāçka" ma"bçī" éga" 'ūçāe. Ū'a"çin'ge a"çtiañ'ga"-māji. 3
 I worked; I made an effort I walked as I hunted. For nothing I a great man I not.

Éga" wīka"bçā. Éga" ekāxe çī a"çtiççīga". Ū'a"çin'ge çagçī" çī
 So I wish for you. So you do if you a great man. For nothing you sit if

nīkaçīāhū'çī te, ū-biamā. Nūjīnga, Ké, dadīha, 'ābae bçé te. Cañ'ge
 you a chief not will, said he, they say. boy, Come, O father, hunting I go will. Horse

akā na"çā iñçāñ'-gā, ū-biamā. Ga" 'ābae açā-biamā. Éççīç a"pa" 6
 the vertebra put on it for me, said he, they say. And hunting he went, they say. At length elk

d'ūba wçā-biamā. Cañ'ge ta" sīhī bāçtega" içā"çā-biamā. Ga" jū-
 some he found them, they say. Horse the (ob.) foot tied, having he placed it, they say. And body

hna" ç'di açā-biamā; mī'dçga" a"pa" waççāde açā-biamā. A"pa"-ma
 only them went they say; crawled, having elk creeping up on he went, they say. Elk the

ç'di ahī-biamā. Aekāççei wakīda-biamā. Kī wī" 'ūi tē, mūzībe içççā- 9
 there he arrived, they say. Very near he shot at them, they say. And one wounded he shot and wounded it slightly

biamā. Gañ'ki çīçā-biamā. Çīçç açī" açā-bi ega" wçalīde açī" ahī-
 when they say. And he chased it, they say. Chasing it having him it went, having far having arrived him

biamā, cañ'ge ta" wçalīde najī"-biamā. Kī ewçalīdeççti açī" ahī-
 they say, horse the (ob.) too far stood they say. And at a very great distance from having arrived him

bī ega" ūbize wakān'diççga" cañ'ge ta" āgīçībana" açī-biamā. Nī 12
 they having thirsty impatient from us horse the (ob.) running back to his own he was coming back, they say. Water

bçāta"-māji çī ūbize at'é taté āha", eççga"-biamā. Wakān'diçççtia"-biamā
 I drink I not if thirsty I die shall I thought he, they say. Very impatient from they say

çī éççç nīhañ'ga édedīte amā. Kī Wakān'da çīnké çaha"-biamā. Hau!
 when behold a spring it was there, they say. And Deity the (ob.) he prayed to, they say. He!

Wakān'da, cañ' hā. Auñā, ū-biamā. Wakān'da, at'é tatéçka"bççga" çū"çti. 15
 O Deity, it will do. I live, said he, they say. O Deity, I die would, I thought heretofore.

Çīçwa"ja". Nīçā tē i"ççççkaxē éga" anīçā tā mīñke, Wakān'da, ū-biamā.
 You me the cause. Life the you made for me as I live will I who, O Deity, said he, they say.

Hau! çata" ga"çā çé çī wçs'ā wī" éçā"bā-biamā. Bāçzū-biamā.
 Well! to drink wishing he went when snake one emerged they say. Scored him off, they say.

A"ha-biamā. Ahaū! Wakān'da, anīçā çska"bççga" çū"çti, çī at'é tā 18
 He fled they say. Oho! O Deity, I live I thought heretofore, again I die will

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- áta'hé há. Ci ní tǝ'di ɸata^{n'} aɸá-biamá. Ci wǝ's'á aká éɸa^{n'} be atf-
I who stand . Again water by the to drink he went, they say. Again snake the (sub.) in sight came
biamá. Ci xagá-biamá. A^{n'} ha-biamá. Ci éyáwada^{n'} be tǝ'di ɸingá éga^{n'}
they say. Again he cried, they say. He fled they say. Again he gazed at it when there was
none
- 3 ei ní tǝ ɸata^{n'} ɸé. Ci wǝ's'á aká éɸa^{n'} be atf-biamá. Ci a^{n'} hai tǝ. Ci
again water the to drink he Again snake the (sub.) in sight came they say. Again he fled. Again
(oh.) went.
- wéduba^{n'} tǝ dúbá^{n'} báazai tǝ níjǝnga ɸi^{n'}. Ga^{n'} wǝ's'á ta^{n'} áda^{n'} be tǝ'di
the fourth time when four times it soared him off boy the (oh.) And snake the looked at when
(oh.)
- éɸiɸe wa'ú úda^{n'} qti akánna. Kí nf-íɸáta^{n'} jín'ga níj' ɸ-biamá wa'ú aká.
behold woman very beautiful was, they And cup small filled gave him, woman the (sub.)
say.
- 6 A^{n'} ɸa^{n'} bize n'wan'kandiɸe qti-ma^{n'}, á-biamá níjǝnga aká. A^{n'} ɸa^{n'} bea^{n'} májǝ
I am thirsty I am very impatient from, said, they say boy the (sub.). I got enough I not
táté áha^{n'}. Ní tǝ djúba ínahi^{n'} áha^{n'}, eɸéga^{n'}-biamá. Éɸiɸe íbɸa^{n'} qti gáaxa-
shall I Water the a little very I thought he, they say. At length to get enough she made
for him,
- biamá wa'ú aká. Íbɸa^{n'} qti ɸata^{n'}-biamá níjǝnga aká.
they say woman the (sub.). Got enough drank they say boy the (sub.).
- 9 Kí níjǝnga aká wa'ú ɸínké da^{n'} bá-bi tǝ'di qtaɸa-biamá Wa'ú
And boy the woman the (oh.) saw, they say when he loved her, they Woman
say.
- úda^{n'} ínahi^{n'} áha^{n'}, eɸéga^{n'}-biamá. Kí ɸé níjǝnga ta^{n'} gǝé tǝ ɸi, na^{n'} búɸiɸá
beant- truly I thought he, they say. And this boy the went home- when, ring
ful (oh.) ward
- wi^{n'} ɸ-biamá wa'ú aká. Na^{n'} búɸiɸá gáɸa^{n'} ja^{n'} ɸagǝé te, á-biamá. Kí
one gave, they say woman the (sub.). Ring that you see you go will, said she, they And
say.
- 12 wahnáte tǝ ɸi áɸi^{n'} wi^{n'} áɸagǝa^{n'}-de, Ké, a^{n'} wa^{n'} ɸate tǝ, ece tǝ, 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^{n'} aɸá-biamá nú amá. Can'ge ta^{n'} áɸikfbana^{n'}. Can'ge
woman the (sub.). And went homeward, they man the (sub.). Horse the he ran back to Horse
say.
- tan'di akf-biamá. Áɸi^{n'} aɸá-biamá. Íj tǝ áɸikfbana^{n'}-biamá. Akf-bi
at the he got back, they Sitting on he went homeward, they say. Lodge the he ran back to they say. He reached
(oh.) say.
- 15 ɸi íɸádi aká, Ufha^{n'}-gá. Na^{n'} pǝhi^{n'} qti gǝí tǝ, á-biamá. Ga^{n'} ufha^{n'} tǝ
when his father the (sub.), Cook ye for him. Very hungry he has come said, they say. And they cooked for
him.
- Waɸáte tǝ áhigi i^{n'} ɸi^{n'} fi-gá, á-biamá. Ga^{n'} waɸáte tǝ áhigi éɸi^{n'} ahi tǝ.
Food the much having he ye said he, they And food the much having they
(oh.) for me coming say.
- Na^{n'} búɸiɸá ɸionúda-biamá. ɸionúda-bi ega^{n'} eca^{n'} adi ɸionúde ɸa^{n'} ɸa-
Ring he pulled off, they say. Pulled off, they say having near by pulling it off he put it
- 18 biamá. Ké, a^{n'} wa^{n'} ɸate táté, á-bi ega^{n'} éɸiɸe wa'ú aká júɸigǝé qti gǝi^{n'}-
they say. Come, we eat shall, said, having behold woman the right with him eat
(sub.)
- biamá, Wǝ's'á-wa'ú aká. Ga^{n'} waɸáte júɸigǝa^{n'}-biamá ɸi ɸasni^{n'}-biamá
they say, Snake-woman the (sub.). And eating she with him they say when she swallowed, they say.
- ɸasni^{n'}-biamá ɸi, éɸiɸe Wǝ's'á-wa'ú ɸingé átiagǝa-biamá Ci níjǝnga
She swallowed, they say when, behold Snake-woman was none addonly, they say. Again boy
- 21 aká na^{n'} búɸiɸá ɸa^{n'} uɸsna^{n'}-biamá. Kí níjǝnga gá-biamá: Dadfha, wa'ú
the ring the put on, they say. And boy said as follows, O father, woman
(sub.) (oh.) they say:

- aná watefgaxai wajaⁿ'be kaⁿ'bēa, á-biamá. Kí ípádi aká gá-biamá:
the (sub. pl.) they dance I see them I wish, said he, they say. And his father the said as follows, (sub.) they say.
- Hau! cin'gajin'ga wiwŋa wa'ú watefgaxe wégaⁿ'ŋa há; égaⁿ gáxe taí,
Hoi child my woman to dance wishes for them I so do will (they).
- á-biamá ípádi aká. Kí íc'ágo wiⁿ' úwagiŋa aŋá-biamá. Gá-biamu: 3
said, they his father the (sub.). And old man one to tell them went, they say. He said as follows, they say.
- Wa'ú-macē nŋkagali ijin'go aká waŋateigaxe tá-bi ad aŋa! á-biamá
Ye women chief his son the (sub.) you dance will he says indeed! said, they say
- íc'ágo aká. Cí wa'ú-ma watefgaxe-ma wadaⁿ'ba-bi ŋi Wēs'sū-wa'ú ŋinké
old man the (sub.). Again the woman the once dancing he saw, they say when Snake-woman the (ob.)
- ŋa-bujf-biamá. Cūn'guxewakiŋá-biamá. Caⁿ'ekáxe taí á-biamá ŋa! wa- 6
he did not find, they say. He caused them to stop, they say. You will stop said he, they say indeed! dance-
- tefgaxe tē, á-biamá. Gaⁿ' caŋ'gaxá-biamá. Lí tēⁿ akf-biamá. Ké,
ing the, said he, they say. And they stopped they say. Lodge to the he reached home, Come, they say.
- dadŋa, íⁿ'naⁿ'ha úhaⁿ te. Naⁿ'paⁿ'hiⁿ, á-biamá. Kí úhaⁿ-biamá. Dáda
O father, my mother cook will. I hungry, said he, they say. And she cooked, they say. This way
- uoniⁿ' cí taí. Nin'de kē áhigi ŋeⁿ' gŋi-gá, á-biamá. Gaⁿ' nin'deŋá-bi 9
you will come with it. Cooked the much bring ye hither, said he, they say. And they caused it to be cooked, they say
- ŋi ē'di éŋiⁿ ahf-biamá. Éŋiⁿ ahf-bi egaⁿ' maⁿ'búŋiŋá ŋionúda-biamá.
when there having they arrived, they for him say for him they say, having ring he pulled off they say.
- ŋionúda-bi egaⁿ' ecaⁿ'adi ŋionúd íŋaⁿ'ŋa-biamá. Ké, aⁿ'waⁿ'ŋate tate,
Pulled off they say having near by pulled off he put it they say. Come, we eat shall,
- á-bi egaⁿ' éŋiŋe wa'ú aká júgigēŋti gŋiⁿ'-biamá, Wēs'sū-wa'ú aká. 12
said, having behold woman the (sub.) right with him sat they say, Snake-woman the (sub.).
- Gaⁿ' waŋate júgigēŋ-biamá. Cí kíkēkade-eteⁿ'-hwaⁿ'-biamá, nú ŋinké
And eating she with him they say. Again they even played regularly with they say, man the (ob.) each other
- áŋixá-bi egaⁿ'.
she married, having, they say
- Cí Wēs'sū-wa'ú amá ŋingá-biamá. Cí naⁿ'búŋiŋá gŋiⁿ'-biamá nú 15
Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man
- ŋinké. Cí, Dadŋa, wa'ú c'imi'jin'ga jingáŋtei watefgaxe wajaⁿ'be kaⁿ'bēa,
the one who. Again, O father, woman young woman very small to dance I see them I wish,
- á-biamá. Kí ípádi aká gá-biamá: Hau! cin'gajin'ga wiwŋa wa'ú c'emiⁿ'-
said he, they And his father the said as follows, Well child my woman young
- jin'ga jingáŋtei watefgaxe wégaⁿ'ŋa há; égaⁿ gáxe taí, á-biamá ípádi aká. 18
woman very small to dance wishes for them I so do will said, they his father the (sub.) (they), say
- Kí íc'ágo wiⁿ' cí úwagiŋa aŋá-biamá. Gá-biamá: Wa'ú-macē c'emiⁿ'-
And old man one again to tell them went they say. He said as follows, Ye women young
- jin'ga jingáŋtei-macē edábe waŋateigaxe ŋidaⁿ'be gaⁿ'ŋai. Waŋateigáxe
woman very small yo who also you dance to see you he wishes. You dance
- taí, ai aŋa! á-biamá. Gaⁿ' watefgaxá-biamá Nújŋga aká ŋŋixidá-biamá 21
will, he indeed! said he, they say. And they danced they say. Boy the looked around, they say (sub.)

- 11 **Wé's'á-wa'ú** ípa-báji-biamá. Ípa-báji xi, **Ké**, dadlha, wa'ú amá
 when Snake woman: he did not find, they say He did not find when, Come, O father, woman (the sub.)
watefgaxe ean'gaxe taf, á-biamá. Ca'ekaxe taf, á-biamá, afa, watefgaxe
 to dance atop will said he, they Ye will stop, said he, they indeed, dancing
 (they), say, say,
- 3 **té**, á-biamá. Ga' ca'gaxá-biamá. Jí tó'ja akf-biamá. **Ké**, dadlha,
 the, said he, they And they stopped, they say. Ladge to the he reached home, Come, O father,
 say, they say, they say,
- i'na'ha úhaⁿ te**. Na'pa'hiⁿ, á-biamá. **Ki** úhaⁿ-biamá. **Dúda!** aoni' ef
 my mother cook will. I hungry, said he, they And she cooked, they say. This way! you come
 say, say, say,
- taf**. Nin'de kó áhigi afa' gfi-gá, á-biamá. Ga' nin'de'fa-bi xi ó'di éfi'
 will. Cooked the much bring ye hither, said he, they And they caused it to when there having
 say, say, say, say,
- 6 **ahf-biamá**. Éfi' ahf-bi ega' na'bu'iqá g'fomudá-bi ega', **Ké**, a'wa'
 they arrived, they Having arrived, having ring pulled off his own, having. Come, we
 say, say, say, say,
- fa'te tate**, á-bi ega', égi'fe wa'ú akú júgig'qti gfi'-biamá, **Wé's'á-wa'ú**
 eat shall, said, having, behold woman the right with him eat they say, Snake woman
 they say (sub.)
- aká**. Ga' wa'áto júgig'á-biamá. Ci kikiekado-é'á-hua'-biamá. Ci
 the And eating she with him, they say. Again they even played regularly with each other, Again
 (sub.), they say,
- 9 **Wé's'á-wa'ú** amá finga'-biamá. Ci na'bu'iqá g'ua'-biamá nú finké. Ci,
 Snake woman (the) was home, they say. Again ring wore his, they say man (the one) Again,
 Come, O father, woman maiden grown (the) let her dance, said he, they who.
 say, say,
- fa'na' fa'fi'cé** wa'áto efgaxe taf afa! Nkagahi ijin'ge aká fida'be ga'fa'
 you grown you who are you are to dance indeed! Chief his son (the) to see you wishes
 are say, say, say, say,
- 12 **afa!** á-biamá. Ga' watefgaxá-biamá. Ga' wa'ú amá wé'xidá-biamá.
 indeed! said he, they And they danced they say. And woman (the) he looked around for,
 say, say, say,
- Ípa-báji-biamá**. Ítápa-máji úhaⁿ, e'f'gaⁿ-biamá. Ca'gaxewak'á-biamá.
 She was not found, they I had her I not ! thought he, they say. He caused them to stop, they say.
 say, say,
- Ga' ag'á-biamá**. Akf-biamá xi úhaⁿ ágajf-biamá. **Ké**, dadlha, i'na'ha
 And he went homeward, He reached home, when to cook he commanded them, . Come, O father, my mother
 they say, they say, say,
- 15 **úhaⁿ te**. Na'pa'hiⁿ, á-biamá. **Ki** úhaⁿ-biamá. **Dúda** aoni' ef taf.
 cook will. I hungry, said he, they say. And he cooked, they say. This way you will come with li.
 say, say, say,
- Nin'de kó áhigi afa' gfi-gá**, a-biamá. Ga' nin'de'fa-bi xi ó'di éfi'
 Cooked the much bring ye hither, said he, they And they caused it to when there having
 say, say, say, say,
- ahf-biamá**. Éfi' ahf-bi ega' na'bu'iqá g'fomudá-bi ega', **Hau!** ef afa'ha
 they arrived, they say. Having arrived, having ring pulled off his own, having. He! again finally
 say, say, say, say,
- 18 **a'wa'fa'te tate**, á-biamá. Égi'fe wa'ú akú júgig'qti gfi'-biamá, **Wé's'á-**
 we eat shall, said he, they Behold woman the right with him eat they say, Snake.
 say, say, say, say,
- wa'ú aká**. Ga' wa'áto júgig'á-biamá. **Uk'kie-hua'-biamá**. **Uk'kie-**
 woman the And eating she with him, they say. They talked (ava) they say. They talked
 (sub.), say, say, say,
- hua'-bi xi ífúdi akú na'a'-biamá**. Éb'c-hua' ukie é'nte da'bai'ga,
 hua'-bi they when his father the heard it they say. Who only he may be talking see ye,
 say, say, say, say,

á-biamá. Miⁿjínga wiⁿ daⁿbe aⁿá-biamá. Ki gá-biamá: Dadíhá, wíjím
 said he, they dírl one to see went they say. And she said as fol- O father, my elder
 say. lows, they say: brother

aká wa'ú údaⁿ-qti wiⁿ júg^e g^eiⁿ hē, á-biamá miⁿjínga aká. Gaⁿ
 the woman very beautiful one he with alta said he, they say girl the And
 (sub.) her (sub.)

Wé's'á-wa'ú áfíxe waⁿóna-biamá.
 Snake-woman married him visible they say.

Wé's'á-wa'ú aⁿwaⁿwaⁿ aⁿá-bají-biamá. Égíxe ní aká aⁿá-biamá.
 Snake-woman which way went not they say. At length man the (sub.) went, they say.

Aⁿá-biamá xi égíxe wa'ú údaⁿ-qti wiⁿ ípa-biamá. Gá-biamá: Wíggáⁿ
 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 mínke. Fíáí fíhaⁿ úwagíá-gá, á-biamá. Gaⁿ'ki wa'ú aká úfa 6
 will I who Your father your toll them, said he, they And woman the told it
 mother say.

akí-biamá. Gá-biamá: Dadíhá, iⁿnaⁿha mégaⁿ, níkagáí jín'ge aká
 reached home. She said as follows, O father, my mother likewise, chief his son the
 they say: they say: (sub.) they say: (sub.)

anⁿgá' fíáí, á-biamá. Ki ífáí aká gá-biamá: Fíahíáí dai há, á-biamá.
 to marry promised, said she, And her father the said as follows, He mocked you said he, they
 (sub.) they say: (sub.) they say: say.

Ki Wé's'á-wa'ú aká wajiⁿete fínⁿgá-bítáma, wa'ú ájí wagaⁿ'éu té'dí. 9
 And Snake-woman the in a loud humor disappeared, they say, woman a differ- he desired when
 (sub.) out

Gaⁿ' fínⁿgáí té xi gá-biamá: Wabáite kaⁿ'b^epa há iⁿnaⁿha úluⁿ te,
 And she disappeared when he said as follows, I eat I wish My mother let her cook,
 they say: they say:

á-biamá. Ki íháⁿ-biamá. Dúda noniⁿ éí taf. Niuⁿ'de ké áhúgí aⁿiⁿ gíí 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. Gaⁿ' nín'deⁿá-bi xi é'dí éfíⁿ ahí-biamá. Éfíⁿ ahí-bi égaⁿ' 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: (sub.)

naⁿbúíqíá g^efonudá-bi égaⁿ', Ké, aⁿwaⁿ'éate taté, á-biamá. Égíxe, anⁿ'kají-
 ring pulled off his, they having, Come, we eat shall, said he, they Behold, not so
 say: say:

biamá. Anⁿ'kají égaⁿ' fátá-bají-biamá, gípa-bají-biamá, Wé's'á-wa'ú ígíen-
 they say, Not so being ho ate not they say, displeased they say, Snake-woman found not
 his

bají-bi égaⁿ'. Fízá-gá Iⁿ'pa-máji. Waⁿ'éate kaⁿ'b^epa-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

inⁿ'gáⁿ-gá, á-biamá. Wáfaⁿha údaⁿqti áfaⁿhá-biamá. Caⁿ'ge taⁿ' éí' údaⁿqti,
 put ye on for me, said he, they Clothing very good he put on, they say. Horse the too very good,
 say: say:

cánakág^e éí' údaⁿqti. Aⁿá-biamá. Aⁿá-biamá xi égíxe Wé's'á-wa'ú 18
 saddle too very good. He went, they say. He went, they say when he hold Snake-woman

sig^eé té ígípa-biamá Níhaⁿ'ga té aⁿá-bítáma. Sig^eéúgíhá-biamá.
 trail the he found his, they say. Spring the (ob.) she went back, they say. He followed the trail of his

Sig^eéúgíhá-bi xi, égíxe níhaⁿ'ga té ákusande ána aⁿá-bítáma sig^eé té.
 He followed the trail of when, behold spring the through beyond went, they say trail the.
 his, they say

Sig^eéúgíhá aⁿá-bi égaⁿ', fíá-bi gaⁿ', fíá-bi gaⁿ', égíxe íí té píjítí édedí 21
 Followed the trail he went, having, he went, having, at length lodge the very had there it
 of his own they say they say they say

- te amá. *Ātēdi* hí eska^{n'}, eċēgaⁿ ċgaⁿ ē'di aċá-biamá. Ē'di ahf-bi *ŋi* ċgriċe
 was they At this who it might he thought as there he went, they say. There he arrived, when behold
 say. place arrived he, they say
- níaciⁿga iⁿé'ágeċteí akáma, wáċaha ċiċpápaqteia^{n'} akáma. *Āé* níaciⁿga
 person very old man was, they say, clothing torn in threads they say. This man
- 3 ahfi *ŋi* iⁿé'áge ċínkē wáċaha eá tē áċahakiċá-biamá núnjnga aká.
 arrived when old man the (obj.) clothing his the caused him to put on, the boy the (sub.).
- Iⁿé'áge aká qubá-biamá. Hau! *ncpáha*, *ċá'ta^{n'}ċáċē* ehuċgaⁿ, wáċaha
 Old man the (sub.) sacred, they say. Ho! grandchild, you pity me you think, clothing
 aⁿċá'í, ca^{n'} ċa'ėwigiċē, á-biamá. Uwíkie tū minke, á-biamá. Wu'ú
 you gave yet I pity you, said he, they I talk to you will I who, said he, they Woman
 say. say.
- 6 uċáċahe *ċi^{n'}* gákkē *ċé*, ní-jaŋga kē áċite *ċé*, á-biamá. Hau! wáċaha *ċé*
 you follow the that (way) went, big water the crossed it went, said he, they Ho! clothing this
 her say.
- páŋjċteí *ċé* áhnaha hné te, á-bi ega^{n'} 'i-biamá iⁿé'áge aká. Waċáge
 very had this you put on you will go, said, having gave him, old man the (sub.) hat
 they say.
- ċi^{n'}* eⁿi 'i-biamá. Ma^{n'}ze-weti^{n'} eⁿi 'i-biamá. Ca^{n'}ge ta^{n'} páŋjċ wahċagé
 the too gave him, Sword two gave him, Horse the hat lame
 they say.
- 9 eⁿi 'i-biamá. Ga^{n'}, Ké, hné te. Ta^{n'}waŋċaⁿ wi^{n'} ēdedíċaⁿ ē'di ahí áċa
 too gave him, And, Come, you will go. Village one the one that there ar- indeed
 they say. they say. rived
- wa'ú aká, á-biamá. Aⁿhaⁿ, á-biamá. Masáni eí tēdlihi *ŋi* níaciⁿga
 woman the (sub.), said he, they Yes, said he, they Across you arrives at it when person
 say. say.
- d'úba ē'di gċi^{n'}, á-biamá. Úwaċakíċe te, á-biamá. Íe kē ċċiná'aⁿ-báŋjċ
 some there sit, said he, they You will talk with said he, they Word the not heed for you
 say. them, say.
- 12 *ŋi* ċéwaċakíċe tē, á-biamá. Aⁿhaⁿ, ŋiga^{n'}ha, á-biamá, ċaha^{n'}-bi ega^{n'}.
 if you will send them away, said he, they Y., grandfather, said he, they thanked him, having.
 say. say, say, they say
- Ga^{n'} aċá-biamá.
 And so he went, they say.
- Ní-jaŋga ahf-bi *ŋi* ní kē jċŋ'gajċ amá. Iⁿé'áge aká waqúbe gáxai
 Big water he reached, when water the not small they say. Old man the sacred (thing) made
 they say (sub.)
- 15 ċgaⁿ ní kē áwajade ċékiċá-biamá, iⁿé'áge aká ictá-ċip'i^{n'}ze gċi^{n'}-bi ega^{n'}.
 having water the striding he sent him, they say, old man the (sub.) closing his eyes sat, they say having.
- Ictá ċibċá-bi *ŋi*, ċgriċe masáni ahí biamá. Masáni ahf-bi *ŋi*, ní ēdedi-te
 Eye opened, they when, behold the other he reached, they The other he reached, when, lodge there it was,
 say side say.
- amá, cúde ga^{n'} man'gċe naji^{n'} te amá. *Āé* ní wiŋgaⁿ uċá ċa^{n'}eⁿi, ċetēé há,
 they say, smoke so erect it stood they say. This lodge my grand- told of heretofore, this is it
 father
- 18 á-biamá. Ē'di ahf-bi ega^{n'} uċá-biamá. Ēgriċe iⁿé'áge ua^{n'}ba ē'di gċi^{n'}
 said he, they There arrived, having he entered, they Behold old man two there were etc.
 say they say say.
- akáma, Ingċa^{n'} iⁿé'áge. 'Ábae aċá-biamá uċetē amá. Waċáge *ċaⁿ* iⁿé'áge
 ting, they Thunder old man. Hunting went, they say the rest the (pl. sub.). Hit the old man
 say, say.
- aká 'iⁿ ċaⁿ ugċáda^{n'}-bi *ŋi* waċóna-bajċ-biamá. Iⁿé'áge amá ċaⁿ-bajċ-
 the had given the he pushed down his, when he was invisible they say. Old man the (sub.) did not
 (sub.) him they say discover him

biamá. Kí érigé, ańgú égaⁿ nřkaciⁿga wáçate akáma Inřçáⁿ aká. Caⁿ
 they say. And behold, us like man were eating them, they say Thunder the (sub.). Yet
 wéçá-báji gęiⁿ-bi ři, Pńji inahiⁿ gáxai áhaⁿ, eçégaⁿ gęiⁿ-biamá nńjńga aká.
 found him not they say, when, Bad truly they do I thinking sat they say: hey the
 (sub.).
 Wńřgaⁿ uáwakié tai-ma çé wáwakié te-ána eçégaⁿ-biamá. Gaⁿ nini uji-bi 3
 My grand I talk with will they this he meant them I thought he, they say. And tobacco they put
 father them who (in thought) in, they say
 ři waçóna řiřáxa-biamá, waçáge gęionudá-bi egaⁿ. Ninřba ké wénacá-
 when visible he made himself, they hat pulled off his, they having. Pipe the he snatched
 any, say from them
 biamá. Ninřba nákadé ři řbistá-biamá Inřcaⁿ iⁿe'áge áma řinké. Ýçiteř! 6
 they say. Pipe het when he held against, Thunder old man the the (ob.). I burn!
 ř-biamá iⁿe'áge aká. Gaⁿki waçáge ugídadaⁿ-bi ři řńřgá-biamá. Qa-ř, 6
 said, they say old man the And hat he pulled on his, when he was missing, Why!
 (sub.), they say
 nřaciⁿga úmaka řnahiⁿ ařřęařiⁿ tí řaⁿeti Eátaⁿ ećnaji éiⁿte, ř-biamá.
 men easy truly having himself had come heretofore. Why not destroyed may I said (one),
 they say.
 Áma gá-biamá: ři éwiđacibe, ehé té eátaⁿ ećnaji, ř-biamá. Gáragáma
 The said as follows, Theo I left him for thee, I said when why not destroyed, said he, they These returning
 other they say: say.
 wéama tá amá. Nřaciⁿga úmaka teábe tí řaⁿeti ákińřçai, wéahúsa tá 9
 they will the (sub.) Man easy very had come hither went back again, they will
 name us scold us
 amá. Éřigé nřaciⁿga t'éçé řⁿ aęęř-biamá. Gáké řizá-gá, ř-biamá.
 the (sub.). At length man killed carrying one came home, That (ob.) take ye, said he, they
 they say: say.
 řizá-bi egaⁿ nau'da ihéçá-biamá. Hau! ha+! wéaçamá taité, ř-biamá.
 Took it, having by the wall they placed it, they Hau! ha+! you will surely blame na, said they,
 they say say. (See note) they say.
 Nřaciⁿga úmaka ařřęařiⁿ tí řaⁿeti ákińřçai, ř-biamá. Tená! eátaⁿ ařaⁿ 12
 Man easy having himself had come he went back said they, they Fie! why you did
 hither say.
 ři t'éçáçá-báji gęęęakiçai á, ř-biamá. Wéahidęęti ańgú-hnaⁿ ańgáři, 15
 when you did not kill you sent him I said he, they At a very great we only we arrived,
 him homeward say: distance
 ř-biamá. Úmakařçei tí ři t'éçáçá-báji gęęwaçáçai řńři cķáxi. Íwiřářçai,
 said he, they Very easily came when you did not kill you sent them bad you did. I hate you,
 say: him homeward
 ř-biamá. Ké, nini uji-gá, adída! ř-biamá Gaⁿki nini uji-bi egaⁿ, t'éçé 15
 say. Come, tobacco put ye in, simpletons! said he, they And tobacco put in having, killed
 they say: say.
 řⁿ gęř řinké ř-biamá. Ninřba ké çamá-bi egaⁿ nńjńga aká wénacá-
 carry: came the one they gave him, the took a whiff, having boy the snatched it
 ing home who they say: they say (sub.) from them
 biamá, řbistá-biamá. Ýçiteř! ř-biamá Wřebęřⁿ-máji, ř-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.
 Wřebęřⁿ-máji, ř-biamá. Nńjńga aká waçáge gęionudá-biamá. Çéma 18
 It was not I, said he, they say. Hey the (sub.) hat pulled off his, they say. These
 ři waçęęęęti ięaⁿ-biamá. Edádaⁿ edéçai á, ř-biamá Edádaⁿ edaⁿçáⁿ-báji,
 right with them he sat suddenly, What what said I said he, they What what we said not,
 they say: any.
 ř-biamá. Íęač-hnaⁿi, ř-biamá nńjńga aká. Ké, e'aⁿ eķáxe cķaⁿhmai
 said they, they You were speaking, said, they say boy the (sub.). Come, how you do you wish
 say: say.

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- ʎi, kē, gáxai-gā, á-biamá. Wéja-biamá. Kagéha, an'kaji, aⁿfaⁿ'a-báji,
 If, come, du ye, said he, they say. They denied, they say. Friend, not so, we were not speaking.
- á-biamá. ʃábʃiⁿ aká daⁿbá-bi ʎi, égiçe, sabájiqti waçáge ɕiⁿ ugíçadaⁿ-bi
 said they, they (sub.) the saw him, they when, behold, very suddenly that the pushed on his, they say
- 3 egaⁿ ɕiŋgá-biamá.
 having he was not, they say.
- Nā! kagé, wéçamaí ɕaⁿ'eti, ɬusa-biamá ɕi. Éátaⁿ, kagé, nɬkaciⁿga
 Why! younger you blamed us heretofore, they scolded him, again. Why, younger brother, man
- t'éçafáji gɕéwaçakiçé á. Wéçama ɕaⁿ'eti, á-biamá pahaŋ'ga aká. Gá-
 you did not you sent homeward ? You blamed us heretofore, said, they say the first the These
 kill (sub.),
- 6 agíama wéama taité, á-biamá. Égiçe agɕi-biamá. ɕin'gajin'ga ɕiⁿ agɕi-
 returning will surely blame us, said (the first ones), they say. At length (one) came home, Infant carry- he came
 they say. That (obj.) take yo, said he, they say. By the wall they laid it, they He said as follows, Very home
- biamá. Gáke ɕizái-gā, á-biamá. Nau'daj ihéça-biamá. Gá-biamá: Wa-
 they say. That (obj.) take yo, said he, they say. By the wall they laid it, they He said as follows, Very they say:
- ɕúdeäji-qi pí; aⁱⁿ agɕi, á-biamá. Gá-biamá: Kagéha, nɬaciⁿga wiⁿ
 far I was I carried I have said he, they They said as fol- Younger man one
 (I reached); come home, say. low, they say: brother,
- 9 úmaka teábe atí ɕaⁿ'eti. T'eaⁿwaⁿɕa-báji agɕai, á-biamá. ɕéaka wéama éde
 easy very came formerly. We did not kill them he went said they, they Yonder blamed us but
 ɕi eti egaⁿi jú-baji há. Wan'gabacibai, t'eaⁿɕa-báji ɕi. Gá-biamá: Qa-ɬ
 he too was so unaccess- We left it for them, we did not kill him again. He said as follows, Why! ful
- aⁿɕaⁿ'sabe ɬahiⁿ wéahide pí ɕaⁿ'eti. Úmaka ɬahiⁿ tí tē t'éçafa-báji
 I suffered truly a great dis- I reached formerly. Easy truly came when you did not kill him
- 12 gɕéçakiçai tē piáji ɕkxai. Wí gaⁿ mⁿ'be ʎi t'éçéé tá minke, á-biamá
 you sent him when had you did. I at any rate I see him if I kill him will I who, said he, they
 homeward say.
- ɬikíhusá-bi ʎi égiçe nújinga aká waçáge gɕéçoundá-biamá, ɕwakigaⁿqti ɬaⁿ'-
 Scolding one when at length boy the hat pulled off his they say, just like them sat sud-
 another, they say (sub.) dly
- biamá. Edéçai á, á-biamá. Aⁿɕaⁿ'a-báji, á-biamá. Kagéha, edádaⁿ edaⁿ-
 they say. What said ? said he, they We did not speak, said they, they Friend, what we said
- 15 ɕaⁿ-baji, á-biamá. Wéja-biamá. Naⁿ'pa-í-biamá nújinga aká. ɬçae-luaⁿi.
 nothing, said they, they They denied it, they Was feared they say boy (the) You were speak-
 say. say (sub.) ing.
- Edádaⁿ edéçegaⁿ ɬai-gā. Kagéha, edádaⁿ ɕtēwaⁿ 'iaⁿɕa-baji, á-biamá.
 What what you said, so speak ye. Friend, what soever we spoke not if, said they, they say
- Waçáge ɕaⁿ giaⁿ'-bi ʎi égiçe ɕiŋgé átiágça-biamá. Kagéha, éátaⁿ ajaⁿ.
 Hat the he put on when behold he disappeared suddenly, they say. Younger brother, what were you
 his, they say doing?
- 18 Éátaⁿ t'éwaçafáji, kigɕéwaçáçé á. Wéçamaí ɕaⁿ'eti, á-biamá. Nɬkaciⁿga
 Why you killed them not, you sent them home ? You blamed us heretofore, said they, they Man
 again say.
- úmaka teábe atí-luaⁿ ɕaⁿ'eti, aⁿwaⁿ'çigçaⁿ'çai. T'eaⁿɕa-báji. Ýⁿ'taⁿ gúagí-ma
 easy very came regu- heretofore, we missed doing it to him. We did not kill him. Now those return-
 larly ing
- wiⁿ qtáwaçé uɕiciqtiⁿ'i, wéalusá tá amá, á-biamá. ɕi wiⁿ agɕi-biamá.
 one to love us very different, they scold us will the said they, they Again one came they say.
 (pl. sub.), say. homo

Wa'ú mi^w jünga é^{fa}ba wa^{i^w} ag^éí-biamá. Hau! kagéha, wé^éat'áhne taí,
 Woman girl too carrying he came home. Ho! younger you hate us will,
 them they say. brother.

á-biamá. Nkaci^{ga} wi^u úmaka teábe atí ^éa^ucti, t'ea^wwa^éa-báji, kí^ééa^u-
 said they, they Man one easy very came formerly, we did not kill them, we sent them
 say.

wa^éai, á-biamá. Hau, ha+! á-biamá. Eáta^u t'é^wa^éé^éa-báji á. Wéahide 3
 home again, said they, they (See note) said he, they Why you killed them not 1 Very far
 say.

a^ugúne-hna^u a^ugáhi. Wéasabé^éqtí a^ugáhi-hna^ui. Eáta^u t'é^wa^éé^éa-báji á.
 we hunting regu- we arrive. We suffering ex- we usually arrive. Why you did not kill them 1
 larly ceedingly

Íwit'á^éai, á-biamá. A^wha^u, kagéha, é^{ga}n há, á-biamá. A^wwa^w'da^ubaí
 I hate you, said he, they Yes, younger it is so said they, they We see them
 say. brother say.

cté^wwa^w' eáwaga^u-hna^w'i, ákiá^éé^é-hna^w'i, wi^w'éake. Atí tá ama há, á-biamá. 6
 notwith- e are always so, they always go back you speak Come will the said they, they
 standing again, truly. (pl. sub.) say.

Wí ^ua^u'be ^éí t'é^éé te. Níní ují-gá, á-biamá i^w'tea^u ag^éí aká. Ga^u'kí
 I see him if I kill him will. Tobacco put ye in, said he, they just now come the And
 (sub.) say.

níní ují-bí ega^w' t'é^éé ^{i^w}g^éí é^unké 'í-biamá. Níníba ké é^uaná-bí ega^w'
 tobacco put in, having killed carry came the one they gave him. Pipe the drew a whiff having
 they say ing who they say.

níjünga aká wénacá-biamá, íbistá-biamá. Íteití! á-biamá. Nín'dea^u'é^éai, 9
 the snatched it they say, pressed it against I am hurra! said he, they You harm me,
 (sub.) from them him, they say.

á-biamá. Angú a^w'éí^u-báji, á-biamá. Nújünga aká wa^éé^ége^ufonudá-bí ega^w'
 said he, they We we are not, said they, they boy the but pulled off his, they having
 say. say. (sub.) say.

jüwag^é'é^éqtí í^éa^u-biamá wa^éí^una-biamá. Kí^u'a^ubé^éqtí-biamá.
 right with them sat suddenly, they visible they say. They looked repeat- they say.
 say.

É^éga^u' u^éé^éa-hna^w'i é^u'é^éí^u huánká^éé, uwíkie taí mí^unke, á-biamá 12
 Thus he told of only formerly you do you who are, I talk to you will I who, said, they say
 you that

nújünga aká. Uwíkie taí mí^unke ca^w'ja íe ké á^éaná'a^u-báji ^éí hné taité,
 boy the I talk to you will I who though words the you obey not if you go shall,
 (sub.)

á-biamá. Á^éaná'a^w'i ^éí huá-báji taité, á-biamá. Níaci^{ga} é^éma
 said he, they You they if you go not shall, said he, they Man these
 say.

'á^égawa^éé^éai. Eáta^u t'é^wa^éé^éai á. A^wwa^w'éate taí há, á-biamá. Kí é^éma 15
 ye make them suffer. Why you kill them ? We eat them will said they, they And these
 say.

é'be wálmataí á. Píjji ekáxai, á-biamá. Ca^w'ckaxe taí é^éma t'é^wa^éé^éai
 who you eat them ? Bad you do, said he, they say. You will stop it these you kill them

té, á-biamá. A^wha^u, kagéha, á-biamá. Gáté^éí hé r'a^u wa^éta^w'bai á,
 the, said he, they Yes, friend, said they, they In that horn have you see them ?
 say.

á-biamá (é é waká-biamá). A^wha^u, hé^égabáji, á-biamá. É^é Wakánda 18
 said he, they (inf- that he meant, they say). Yes, a great many, said they, they This Deity
 say.

aká wa^ééte wáxai ní^ukaci^{ga} g^éúba. É^éma wálmataí té píjji ekáxai.
 the (sub.) food made them people all. These you eat them as bad you do.

Ca^w'gaxáí-gá, á-biamá nújünga aká É^é é^é wa^éta^w'bai á (a^w'pa^u é waká-
 stop ye it, said, they say boy the (sub.). That too you see them ? (ok that he meant

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- biamá), á-biamá. A^whaⁿ, á-biamá Égaⁿ waçáitai-gá, á-biamá nújnga
 they say), said he, they Yes, said they, they So eat ye them said he, they boy
 say.
- aká. É eti wacta^wbai á, á-biamá nújnga akú (úqti é waká-biamá).
 That too you see them I said, they say boy (the sub.) (dear that he mount they say).
 (sub.)
- 3 A^whaⁿ, légabaji a^wwa^wda^wbai há, á-biamá. Égaⁿ wáhnate taf. Çéma
 Yes, a great many we saw them said they, they say. So ye eat them will. These
 let them alone, said he, they say. Needlessly you make them suffer. said, they say boy (the sub.).
- ca^wméwaçá-gá, á-biamá. Ú^wçin^go úççawaçáçai, á-biamá nújnga akú.
 And so you do will if I talk to you will I who. Yes, friend, so we do
- Ki égaⁿ ekáxe taf çí uwkie taf minke. A^whaⁿ, kagéha, égaⁿ a^wngáxe
 we who will, said they, they You will surely stop it, said he, they say. Yes, friend, we stop it
 say
- 6 ta^wgataⁿ, á-biamá. Ca^wekaxe taité, á-biamá A^whaⁿ, kagéha, ca^wa^wngáxe
 we who will, said they, they And these animal you eat I command them you eat them will
 say.
- ta^wgataⁿ, á-biamá. Ki çéma waníja hnáte áwigaji-má wáhnate taité,
 said he, they say. Yes, friend, we eat them we who will, said they, they say. Ho! I go will
 surely,
- á-biamá. A^whaⁿ, kagéha, a^wwa^wçate ta^wgataⁿ, á-biamá. Hau! bæé tú
 said he, they say. Yes, friend, we eat them we who will, said they, they say. Ho! I go will
- 9 minke, á-biamá nújnga akú. Bæé tá minke çá^wja íhe agçí tá minke,
 I who, said, they say boy (the sub.). I go will I who though passing I come will I who,
 hack
- á-biamá. Wi^wçaka-búji hna^wkácé hné taité; wi^wçake hna^wkácé ca^wcaⁿ
 said he, they You tell not the truth ye who you go shall; you tell the truth ye who continually
 say.
- çagçí^w taité Çe waníja wáhnate hna^wkácé agçí çí ca^wcaⁿ hni^w taité,
 you sit shall. This animal you eat them ye who I come when continually you be shall,
 hack
- 12 á-biamá. An^wka-çíⁿ-búji hna^wkácé, agçí ki hné taité, á-biamá. Ga^wçaxa-
 said he, they You are not so ye who, I come when you go shall, said he, they And went
 say.
- biamá. Wa^wú sigçé çé tē et uçúhe açá-biamá. Sigçé çé tē uçúhe açá-bi
 they say. Woman trail went the again following he went, they say. Trail went the following went they
 say
- ega^w, çá-bi ga^w, çá-bi ga^w, éçíçe ta^wwangçan hégactéwaⁿçí ededí-çan amá.
 having, went, having, they say went, having, at length village populous there it was they
 say.
- 15 Ki Wé^wstá-wa^wú çéⁿí ahf-bitámá. Nújnga akú çí kan^wgçqtci ahf-bi çí
 And Snake-woman there arrived had, they Boy the holge very near to arrived, when
 say.
- çigçítaⁿ-biamá. Waqúbe gaxá-bi éga^w wáçaha údaⁿçti í^wçéçé çí kē é
 worked for himself, they Sacred thing made, they having clothing very good old man gave the that
 say.
- gaxá-biamá. Ca^wçge ta^wçti sábcçqti gaxá-biamá. Ma^wze-weti^w çti míççan-
 he made, they say. Horse the too very black he made, they say. Sword too he wore in
 his belt
- 18 biamá. E^wdi açá-biamá. Ca^wçge amá ua^wsiçti nan^wçge ma^wçíⁿ-biamá
 they say. There he went, they say. Horse the (sub.) leaping very running walked they say,
 high
- Níaciⁿga wada^whe çí^wçtē na^wpe átiáççan-biamá. Çe níaciⁿga wi^w atí éde
 People saw even when feared suddenly they say. This man one has come but
- wáçaha údaⁿ teábe áççan. Ca^wçge ta^wçti údaⁿçti agçí^wí, á-biamá. Wé^wstá-
 clothing good very indeed. Horse the too very good he sits on, said they, they Snake-
 say.
- 21 wa^wú uçíne tí éga^w çí çá^w çúwi^wxe açá-biamá. Uççíçide ga^w ççí^w-biamá.
 woman seeking had as lodges the (ob.) going around he went, they say. Looking for his so he sat they say.

- Égiçe Wé's'á-wa'ú ígíça-bi ega^{n'} égiçe nú wi^{n'} áfíxe akáma. Uné ahí
 At length Snake-woman found his, having behold man one she had married, they Seeking ar-
 they say they say say.
- aká í't'áçá-biamá, mí^{n'} ada-biamá. Mí^{n'} wadá-biamá xi ma^{n'} ze-weti^{n'} i^{n'} c'áge
 he who he hated they say, jealous they say. Jealous they say when sword old man
- aká 'í kē gçizá-bi ega^{n'}, wçti^{n'} ábahá-biamá. Wéduba^{n'} tédlihi ta^{n'} wángçá^{n'} 3
 the gave the took his, they having, threatened to strike, they say. The fourth time arrived at it village
- bçúgaqti wáççi-biamá. Wé's'á-wa'ú edábe gaççi-biamá. Agçá-biamá
 the whole he killed them, they say. Snake-woman also he killed her, they say. Went homeward, they say
- míjĩnga aká. Agçá-bi ega^{n'} nfaci^{n'}ga úwakiç-ma é'di aki-biamá.
 buy the Went homeward, having person those with whom there he reached home, they say
 (sub.) they say he talked
- Égiçe win'ka-báji akáma, cañ'gaxe 'íçai tē. Naxíde-çíçin'ge íçanahi^{n'} 6
 Behold they had not told the truth, to stop it they promised. You have no ears you indeed
- áha^{n'}. Ca^{n'}ckaxe tá-bi, ehaí ça^{n'}çti. Áçaná'a-báji há, á-biamá. Iné taité,
 You are to stop it, I said formerly. You have not obeyed said he, they say. You go shall,
- á-biamá. Çéçu ma^{n'}hni^{n'} xi níaci^{n'}ga-ma íqtaqti wáhni^{n'} ínihe ebçéga^{n'}
 said he, they Here you walk if the human race wantonly you have lest I think
- ga^{n'} ma^{n'}çí hné tai, á-biamá. Níkaçi^{n'}ga t'éwáççé-máçé ma^{n'}çí hné xi, 9
 so high you go will, said he, they Men ye who kill them high you go when
- a^{n'}ba ata^{n'}çtē maçtēçti xi gañ'ki ásmi^{n'}wáçákiçé tai, á-biamá. Naji^{n'} é
 day whenever very warm when and you make them cool again will, said he, they say. Rain that
- waká-biamá. Ga^{n'}, Ké, çá-i-gá, á-biamá. Ga^{n'} ma^{n'}çí çéwakiçá-biamá.
 he meant, they say. And, Come, go ye, said he, they say. And high he sent them, they say.
- Ga^{n'} agçá-biamá. Ní-taŋga kē nhí-biamá. Hau! i^{n'}c'áge, çagçé áçu, 12
 And he went homeward, Big water the he reached, they say. Ho! venerable man. I go back indeed, they say.
- á-biamá. I^{n'}c'áge aká ictá-çip'i^{n'}ze gçí^{n'}-bi ega^{n'} níjĩnga çí^{n'} 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. Masúni alú-biamá ictá çibçá-bi tē'di. I^{n'}c'áge çínkçé
 sent him, they say. Across he got, they say eye he opened, they when. Old man the (one st.)
- akí-biamá. Hau! ñiga^{n'}ha, agçí, á-biamá. Nfaci^{n'}ga uáwakiç te eçç-ma 15
 reached home, Ho! grandfather, I have said he, they say. Person I talk to them will you the said ones who
 they say. come back, say.
- uáwakiç éde fe éga^{n'} ingáxa-báji, áda^{n'} ma^{n'}çí çéwákiçé há, á-biamá.
 I talked to them but words so they did not do therefore high I sent them said he, they say.
- Hau! ca^{n'} há, á-biamá i^{n'}c'áge aká. Çéwáçákiçé tē úda^{n'} há, á-biamá.
 Ho! enough said, they say old man the (sub.). You sent them away as good said he, they say.
- Ki çé uçúahé bçé çí^{n'} wáçíxe akádi pí, áda^{n'} ta^{n'}wángçá^{n'} bçúga áççi, 18
 And this I followed I went the married to the one I therefore village all I killed,
 her (mv. oh.) who arrived.
- á-biamá. Úcka^{n'} gáxe a^{n'}çagaji tē éga^{n'}çti çáxe, á-biamá. Á, ca^{n'} há,
 said he, they Deed to do you commanded the just so I did, said he, they say. Yes, enough who
- á-biamá. Úcka^{n'} éga^{n'} ekáxe tē wíka^{n'}bça ga^{n'} wí'í, á-biamá (ma^{n'}ze-weti^{n'})
 said he, they Deed so you do the I wished you so I gave said he, they say (word)

- é waká-bi ega^m). Ké, iga^m ha, agéé tá múnke. I^mdádi agáa^m be ka^m bēa,
 that he went, having. Come, grandfather, I go will I who. My father I see into I wish,
 they say
- á-biamá Agáá-biamá. Cañ'ge wahiçagéçtia^m, wáçaha píñjiçti, waçáge
 said he, they say. He went homeward, Horse very lame, clothing very bad, hat
- 3 píñjiçti, bēabáçéçti. Ki içádi aká t'é gixáxa-biamá. T'é t'é áha^m,
 very loud, torn very much. And his father the (sub.) dead considered his, they say. He died
 eçéga^m-biamá. Akí-biamá. Ji çan'di akí-bi çí fbaha^m-baji-biamá
 thought he, they say. He reached home. Judges at the he reached when did not know they say
 they say
- nfaci^mga amá. Nfaci^mga waçpáui teábe [gçí] tí, á-biamá. Níkgali úju
 people the Man poor very [come has said they, they Chief prin-
 (sub.) say
- 6 çínké'di [é'di] aqá-biamá. Içádi çji t'é di akí-bi ega^m uçá-biamá Içádi aká
 by the [there] went, they say. His father his at the reached having he entered, they His father the
 lodge home, they say (sub.)
- eti fbaha^m-baji-biamá Dadíha, wébeçí^m, á-biamá. Agçí, á-biamá. A^mha^m,
 too did not know him, they say. O father, it is I, said he, they say. I have said he, they say. Yes,
 enough, you have come, said he, they say. You died it might I thought as I was sad I sat, said he, they say.
- 9 Çagçí tē ca^m há, á-biamá. A^mjin'gadi, nisíha, çégima^m, á-biamá. Maja^m
 You have as enough said he, they say. When I was small, my child, I told thus, said he, they say. Land
- jañgáçēha uágaca^m-hua^m-ma^m. A^mwa^mqpaniçti agçí-lma^m-ma^m ga^m a^mçti-
 over a large tract I traveled regularly. I was very poor I came regularly so I was r
- añ'ga, á-biamá. Hau! mi^m-çagçā^m te, nisíha. Wa'ú wi^m ahni^m te, á-biamá
 great man, said he, they say. Ho! female you will marry, my child. Woman one you shall have, said he, they say.
- 12 Gá-biamá: Dadíha, wa'ú gátēdi çtáñçē, á-biamá Wáçixáji á, á-biamá
 He said as follows, O father, woman in that place I love her, said he, they say. Is she unmarried? I said, they say
- ijin'ge aká. A^mha^m, wáçixáji, á-biamá içádi aká Ca^m, dadíha, çéwakiçá-gá.
 his son the (sub.). Yes, she is unmar- said he, they say his the Then, O father, çéwakiçá-gá.
 ried, say father (sub.)
- Ki içádi aká é'di çéwakiçá-biamá. É'di ahí-biamá. Níkgali ijin'ge aká
 And his father the there sent them, they say. There they arrived. Chief his son the
 (sub.) they say
- 15 çijn'ge gçā^m ga^mçai, á-biamá. Gañ'ki wa'ú içádi aká gá-biamá: A^mha^m,
 your to marry wishes, said they, they say. And woman her father the said as follows, Yes,
 daughter her say
- nfaci^mga a^mwa^mqpani ga^mçéga^m taté ebçéga^m-máji çá^meti, á-biamá. Ga^m
 man I am poor as so it shall be I did not think formerly, said he, they say. And
- çá'ççē ga^m ca^m há, á-biamá. Ga^m çí-biamá wa'ú çínké nú çínké. Ga^m
 he pities as enough said he, they say. And gave to him, woman the man the. And
- 18 gçā^m-biamá. Wa'ú eti t'a^m-biamá, çí t'a^m-biamá níñjigá aká Gañ'ki
 he married her, Woman too he had, they say. lodge he had, they say boy the And
 they say (sub.)
- nfaci^mga áñjajáta^m wénaxiçá-biamá. Wénaxiçá-bi çí içáçitan'ga ákikiçani tē.
 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'éçā-biamá, níñjiga i^mtea^m miñ'gçā^m aká. (Híga^m tē áhigi uçté
 And there they killed, they say boy just now married a woman the (sub.). (Myth the much remains
- 21 ca^mja agçisiçā-máji há.)
 though I do not remember it .)

NOTES.

- 189, 5-6. cañge aka na^uqa iñgfañ-gä. Sanssonci reads, cañge aka na^uqahi cana-kugfe iñgfa^ui-gä, place ye for me the saddle on the horse's backbone.
- 189, 11. weahide, pronounced we+ahide.
- 189, 13. wakandiñqetia^u-biama, pronounced waka^u+diñqetia^u-biama.
- 189, 15. tateska^ubñega^u, in full, tate eska^u ebñega^u.
- 190, 5. nda^uqti akama, pronounced u+da^uqti 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. nda^uqti, pronounced u+da^uqti.
- 194, 2. iñc'ageqtei akama, pronounced iñc^u+ageqtei akama.
- 195, 11. han-ha+! This is retained in the text, as it was given by Cauge-skä; but Frank La Flèche says that it is obsolete, hulu+! having taken its place.
- 197, 18; 198, 3. hegabajl, pronounced he+gabajl.
- 198, 14. hegactëwa^ujl, pronounced he+gactëwa^ujl.
- 198, 16. waçaha nda^uqti, pronounced waçaha u+da^u<qti, showing *emphasis* as well as *prolongation*.
- 198, 17. sabëqti, pronounced sa<bëqti.
- 199, 4. bñngaqti, pronounced bñ+gaqti.
- 199, 19. Sanssonci gave as the old man's reply, ä, ca^u hä. Gäqta^u pëji-ona^ui hä wa'ú-ma. Ucka^u ega^u ekaxe te wika^ubñga ga^u wi^u. Gaqta^u pëji-ona^ui 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 "gñi ti." He inserted "wi^u," *one*, between ma^uga and waqpani, omitting "gñi," and also "ëdi", 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 us 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 one. 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 ƁAƁI-NA²PAJL.

Ègife nfaci²ga wiⁿ wa^u júgigete gfiⁿ-biamá úgfe. Wa^u ƙínké
 At length man one woman he with his ant they say dwell in a Women the
 loge.
 wutézngfaⁿ-biamá. Újuwaqti gfiⁿ-biamá, úqti t'èwaúú-bi egaⁿ. Ègife
 pregnant they say. Having a very they eat they say, deer he killed them, having. At length
 good time they say
 nú uká yúlu-biamá. Ègife úkiza wiuⁿ bça bçe kíjì ukaciⁿga tí cte- 3
 man the feared nunes danger. Beware no one at I leave you I go If person come not-
 (sub.) they say. home
 ctowuⁿ, daⁿ baji-gá, á-biamá. Názugáqfe gfiⁿ-gá, á-biamá. Ègife nú
 without- look not at him, said he, they With your back gfiⁿ-gá, á-biamá. Ègife nú
 ing. say. to him all, said he, they At length man
 aká aƙá-biamá. Ègife nfaci²gá wiⁿ a-t-biamá. Wáluⁿá! júgfe ƙínge²qi
 the went they say. At length person one was approaching. Really with her none at all
 (sub.) they say.
 in'gfiⁿ ƙínké-ána, á-biamá. Dádaⁿ úgine in'ju-onaⁿ. Jjébe abáha ƙjuⁿ 6
 who is sitting for me I said he, they What seeking I am invariably Door the side of she lay
 say. say. them fortunate.
 biamá. Daⁿ ba-baji-biamá wa^u aká. Ègife nú amá 'ábae tē agf-biamá.
 they say. Did not see him they say woman the At length man the hunting the was coming back,
 (sub.) they say. (sub.) they say. (sub.) they say.
 Agfá-biamá iⁿc'áge ahf aká. Nú aká ukf-biamá. 'Aⁿ á, á-biamá. Ècƙn
 Went homeward, old man arrived the Man the reached home. How I said he, they Here
 they say (sub.) they say. (sub.) they say. (sub.) they say.
 ece te cēgaⁿ iⁿc'áge wiⁿ tí cde jaⁿ ba-máji hē, á-biamá. Wuckuⁿ ƙiⁿhē, 9
 you the thus old man one came but I did not look at said she, they To try be sure,
 said him say.
 wígaqcaⁿ. Tí-hnaⁿ tatē ƙaⁿ ja daⁿ bají caⁿ can'-gá, á-biamá. Cí aƙá-biamá
 O my wife. Come regularly will though not seeing be always, said he, they Again went they say
 say. say. say. say.
 nú amá 'ábae. Cí dūbaⁿ-biamá. Ègife cí iⁿc'áge amá ahf-biamá. Cí
 man the hunting. Again four times, they say. At length again old man the arrived, they say. Again
 (sub.) they say. (sub.) they say. (sub.) they say.
 atí há, wináu, á-biamá. Daⁿ ba-baji-biamá. Cí ní uná agf-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. Cí agfá-biamá iⁿc'áge aká. 'Aⁿ á, á-biamá. Cí iⁿc'áge aká atí hē,
 the. Again went homeward, old man the How I said he, they Again old man the came.
 (sub.) they say (sub.) they say. (sub.) they say. (sub.) they say.
 á-biamá. Daⁿ bají ƙiⁿhē, á-biamá nú aká. Wédubaⁿ tēdhi kí iⁿc'áge
 said she, they Not to see him be sure, said, they say man the The fourth arrived when old man
 say. say. (sub.) they say. (sub.) they say. (sub.) they say. (sub.) they say.
 aká agfá-bi tēdi, wa^u aká ugásⁿ-biamá. Daⁿ bá-bi egaⁿ égife ɪndé- 15
 the went home- when, woman the peeped they say. She saw him, when behold Face.
 (sub.) warn, they say (sub.) they say. (sub.) they say.
 naⁿ ba é amáma. Wa^u kē t'ē iƙé amá. Hahá! gawéⁿ ataⁿ hé-onaⁿ,
 two It was he who was Woman the dead had they say. Hai hai doing that I always stand,
 moving, they say. (sub.) they say. (sub.) they say. (sub.) they say. (sub.) they say.
 á-biamá iⁿc'áge aká. Wa^u níxa ƙaⁿ mábƙazá-bi egaⁿ, cin'gajin'gaⁿ waⁿ.
 said, they say old man the Woman stomach the cut open, they say having. infant two
 (sub.) they say. (sub.) they say. (sub.) they say. (sub.) they say. (sub.) they say.

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- bídaɕe akáma; níjǐnga akíwa. Áma kē hahiⁿ't'aⁿ ubétaⁿ-bi egaⁿ nan'daja
 born they were, they bey botb. The one the skin with the wrapped lu, having by the wall
 say:
- ihéca-bi egaⁿ, áma kē aqín' agfá-biama. Jaⁿ'ɕaⁿ'qa nkíba éghí ihéca-biama.
 laid it, they having, the the he took homeward, they Log a crack lu he sent headlong into, they
 say other (ob.) say.
- 3 Nú ɕiⁿ akí amá. Égiɕe wa'ú kē t'c ákiáɕa-bitéama, níxa kē máɕaze
 Man the reached home, Behold woman the dead had gone again, they say, stomach the out open
 they say. (ob.) (see note) (lg. ob.)
- ké amá. Giqégaⁿ waiiⁿ ugríɕetaⁿ gaⁿ jan'de kē gíqé amá. Ií tó'ja
 she lay, they say. He buried his, so robe he wrapped and ground the he buried his. Lodge to the
 they say.
- akí-biama ní aká. Kí ɕi'jǐ égiɕe nan'daja cin'gajǐn'ga xagé amá. Hé!
 reached home, man the (sub.). He when behold by the wall infant was crying, they Alas!
 they say reached home say.
- 6 sijiⁿqtciɕé, c amá. É'di aɕá-bi egaⁿ gɕíza-biama cin'gajǐn'ga kē. Égiɕe
 my dear little said he, they There went, they having he took his, they infant the Behold
 child, say. say (ob.)
- nújǐnga akáma. Nújǐngá-bi egaⁿ gɕiⁿ wakan'dagí-biama. Jaⁿ'ɕiⁿ wakan'-
 boy he was, they say. Boy, they say being to sit it was forward they say. To ru It was far
 say.
- dagí-biama. Maⁿ'ɕídaⁿ wakan'dagíqtaⁿ-biama. Dadha, man'dé jin'ga
 ward, they say. To pull the bow it was very forward they say. O father, man how jin'ga
 small
- 9 ingáxa-gá. Hídenáce gíaxa-biama. Wajǐn'ga gaⁿ wakíde-huaⁿ-biama.
 make for me. Blunt arrows he made for him. Bird so he used to shoot at them, they
 they say.
- Iɕádi aká 'ábae aɕé ta-bi, gíaⁿ'ze-huaⁿ-biama Janúxa jéɕɕaⁿ ɕi níu'de
 His father the hunting go will, he said, taught him they say. Fresh meat cooked on when done
 (sub.) the tire
- ɕi hmáte-huaⁿ ɕajaⁿ te, á-biama. Wéahide ekáde ɕájǐ-huaⁿ'gá, á-biama.
 when you eat it reg. you sleep will, said he, they Far away to play go not always, said he, they
 ularly say.
- 12 Iɕádi ɕiⁿ ɕé amá 'ábae. Égiɕe nújǐnga wiⁿ' a-í átiáɕa-biama. Wuⁿ'aⁿ
 His father the went they say to hunt. At length boy one was coming suddenly, they say. Song
 (mv. one) say.
- gáxe a-í-biama:—
 making he was coming, they say:—

Kagé, ɕí iɕádi ɕat'aⁿ egaⁿ
 Younger you his father you have since
 brother,

15

Janí úɕize hmáte ɕátaⁿ'céc.
 Senp rations you eat you who stand.

Wí iɕádi a'ɕiⁿ'ge gaⁿ
 I his father I have none as

Haⁿ'bɕi-si-jaⁿ'ga bɕáte áɕiⁿ'hé,
 "Turkey pease" I eat I who move,

18 á-biama. ɕiádi iɕé á, kagéha, á-biama. Aⁿ'haⁿ, jǐⁿ'ɕéha, iⁿ'dádi iɕé há.
 said he, they Your father has gone I younger said he, they Yes, elder brother, my father has
 say. say. say. gone

Í-gá. ɕéⁿké wabásnaⁿ kē hégaɕéwaⁿ'jǐ aⁿ'ɕáte taf. Í-gá há, á-biama.
 Come. This (ob.) roasting piece the (ob.) many let us eat. Come said he, they
 say.

Kagé, ɕiádi céɕiⁿké, á-biama. Náji! jǐⁿ'ɕéha, iⁿ'dádi iɕé há, á-biama.
 Younger your that one, said he, they For shame! elder brother, my father has
 brother, father say. say. gone said he, they
 say.

- Égiçé éghí áíáça-biamá íf tē. Ahí-bi ogaⁿ íanúça basnaⁿ kē çaté
At length right in ho went, they say lodgo the Reached it, having fresh meat stuck on the (oh.) ate
(ob.), they say
- júgigçá-biamá Ckáde júgigçé çfiⁿ-biamá. Kagé, çíadi cugi, á-biamá.
ho with his they say. Played ho with his be sat they say. Younger your yonder said he, they
brother, father he comes, say.
- yu'ç'qti ákiágçá-biamá. Wégçáⁿçfiⁿ, á-biamá ijiⁿçé aká. Nā! wabásnaⁿ 3
With a sud- he had gone they say. Ho is bewildered, said, they say his older the Why! roasting-pieces
den rush again
- áhigi wíçaxe-hnaⁿ-maⁿ' çáⁿ'eti, onásniⁿ áhaⁿ, á-biamá íçadi aká. Wí,
nunny I made for you heretofore, you have swal- ! said, they say his the I,
lowed them father (sub.).
- dadíha, é amá. Gisiçaji amá íe tē. Hau! çí 'ábae bçé tá miñke.
O father, he said, they Gisiçaji amá íe tē. Hau! çí 'ábae bçé tá miñke.
say. I forgot they say words the. Ho! again hunting I go will I who.
- Gakégaⁿ wíçaxe bçé tá miñke, á-biamá íçadi aká. Çi nújnga amá 6
Like those I make for I go will I who, said, they say his father the. Again boy the (sub.)
- a-í-biamá. Çíadi íçé á, á-biamá. Aⁿ'haⁿ, jìⁿçha, ídádi íçé. Í-gā hā, á-biamá
was coming, Çíadi íçé á, á-biamá. Aⁿ'haⁿ, jìⁿçha, ídádi íçé. Í-gā hā, á-biamá
they say. father gone ! said he, they Yes, elder my father has Come . said, they say
- isan'ga aká. Çi íanúça çaté júgigçá-biamá nújnga çínké isan'ga çínké.
his younger the Again fresh meat ate he with his they say boy the one his younger the one
brother (sub.) brother who brother who
- Kagé, çíadi cugi, á-biamá. Agçá-biamá çí. Wégçáⁿçfiⁿ, á-biamá ijiⁿçé 9
Younger your yonder said he, they He went homeward again. Ho is bewildered, said, they say his elder
brother, father he comes, say. they say
- aká. Nā! waçáte héçactéwaⁿ'jì wíçaxe-hnaⁿ-maⁿ' çáⁿ'eti. Hnásniⁿ-hnaⁿ-jaⁿ'
the Why! food a great deal I made for you heretofore. You have done naught but
(sub.) swallow it
- há, á-biamá íçadi aká. Wí, dadíha, é amá. Gisiçaji amá. Çi égaⁿ
said, they say his father the (sub.). I, O father, he said, they say. He forgot they say. Again so
- wíçaxe tá miñke, á-biamá. Wabásnaⁿ héçactéwaⁿ'jì giáxa-biamá. Çi 12
I do for you will I who, said he, they Roasting-pieces a great many he made for him, they Again
say.
- nújnga amá a-í-biamá. Çíadi íçé á, á-biamá. Aⁿ'haⁿ, jìⁿçha, ídádi
boy the (sub.) was coming, Your has gone ! said he, they say. Yes, elder brother, my father
(sub.) they say. father
- íçé. Í-gā hā, á-biamá isan'ga aká. Çi íanúça çaté júgigçá-biamá
has Come said, they say his younger the Again fresh meat ate he with his, they say
sons. brother (sub.)
- nújnga çínké isan'ga çínké. Kagé, çíadi cugi, á-biamá. Çi wégçáⁿçfiⁿ, 15
boy the one who his younger thione who. Younger your yonder he, they Again he is bewildered,
brother brother, father comes, say.
- á-biamá ijiⁿçé aká. yu'ç'qti ákiágçá-biamá. Nā! waçáte héçactéwaⁿ'jì
said, they say his older the With a sudden he had gone they say. Why! food a great deal
brother (sub.) rush
- wíçaxe-hnaⁿ-maⁿ' çáⁿ'eti. Hnásniⁿ-hnaⁿ-jaⁿ' há, á-biamá íçadi aká. Dadíha,
I made for you formerly. You have done naught but swallow it . said, they say his father the O father,
(sub.)
- wíjìçé tí-hnaⁿ há, á-biamá nújnga aká. Hé, sjiⁿçteçé! Nisíha, çíhaⁿ' 18
my elder comes regularly said, they say boy the Alas, my dear little My child, your
brother (sub.)
- watçúçigçáⁿ çíjì Ìndé-naⁿ'ba çíhaⁿ' t'ççai há. Máçibçázai égaⁿ waçpániçti
pregnant with you when Face-two your killed her . He cut you open as very poor
mother

- u^{phi} hā. Φ iji^w ϵ e tⁱ χ i u^{ona} te hā, á-biamá. Dadíha, wiji^w ϵ e
 you were raised (you grow up) Your elder comes when you hold him will said he, they O father, my elder brother
- ub ϵ a^w, e ϵ e te hā, á-biamá. Han, wéduba^w t ϵ 'di míjīnga amá a-i-biamá.
 I hold him, you say will said he, they Well, the fourth time when boy (the) was coming, they say.
- 3 Φ iádi i ϵ e á, á-biamá. A^whaⁿ, jⁱ ϵ cha, i^dádi i ϵ e. Í-gā hā, á-biamá
 Your father has gone? said he, they Yes, elder brother, my father has gone Come said, they say
- isan'ga aká. I ϵ ádi aká t ϵ dáhi násageqti χ i χ áxe ja^w-biamá. Lij ϵ he
 his younger brother (sub.). His father (the) buffalo neck dried very hard made himself he lay, they say. Door
- ma^wtáa ja^w-biamá. Jⁱ ϵ cha, hé a^wgúki^w t ϵ , á-biamá. A^whaⁿ, á-biamá.
 inside he lay, they say. Elder brother, lice let us hunt for each other, said he, they Yes, said he, they say.
- 6 Hé u^{na}-bi χ i^ji ásku na^wbé i ϵ ábeta^wta^w-biamá. Dadíha, wiji^w ϵ e ub ϵ a^w
 Lice he hunted for him, they say when scalp-lick hand he wrapped round and round it they say. O father, my elder brother I hold him
- hā, á-biamá. Φ iji^w ϵ e ϵ icta^waji-gā, á-biamá. Φ áhaⁿ áti ϵ á-biamá. Níjīnga
 said he, they Your elder brother do not let him go. said he, they Ho arose suddenly they say. Boy
- g ϵ e ga^w ϵ aqtia^w. Égi ϵ e cka^waji i ϵ a^w-biamá. Nisíha, wí ϵ b ϵ i^w áa! á-biamá.
 to go home-ward wished very much. At length motionless he became, they My child, it is indeed! said he, they say.
- 9 Φ iji^w ϵ e amégaⁿ u ϵ áki^wkijⁱ, á-biamá. Φ ihaⁿ t ϵ zu ϵ i ϵ ga^w χ i^ji Índ ϵ -na^wba
 Your elder brother he likewise you are near relations to each other, said he, they Your mother pregnant with you when Face-two
- amá t'áai égaⁿ waq^wpániqti akí ϵ aha u ϵ phi, á-biamá.
 she killed her as very poor both you grew up, said he, they
- Dadíha, kag ϵ mégaⁿ, man'dé jin'ga wegáxai-gā, á-biamá. Wajin'ga
 O father, younger brother likewise, how small make ye for us, said he, they Bird
- 12 a^wwan'kide-lmaⁿ tábacé, á-biamá iji^w ϵ e aká. Wajin'ga kide ahí-lma^w-
 we shoot at them regularly must, said, they say his elder brother (sub.). Bird to shoot they regularly
- biamá. Égi ϵ e, ϵ isan'ga mégaⁿ, gátédi nihan'ga t ϵ čan'di, égi ϵ e é'di h ϵ é tai,
 they say. Beware, your younger brother likewise, in that place spring at the, beware there you go least
- á-biamá i ϵ ádi aká. Kag ϵ , ϵ iádi nihan'ga u ϵ á t ϵ čan'di a^wgá ϵ e t ϵ , á-biamá
 said, they his father (sub.). Younger father spring told of at the let us go, said, they say
- 15 iji^w ϵ e aká. Nájⁱ! jⁱ ϵ cha, i^dádi ϵ áji wága^wji, á-biamá. Égi ϵ e ϵ ahi^w k ϵ
 his elder brother (sub.). For shame! elder brother, my father not to go commended said he, they Then hair (the) (ob.)
- i^wi ϵ á-gā, á-biamá iji^w ϵ e aká. Hin'dega^w! á-biamá isan'ga aká. A ϵ á-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
- nihan'ga t ϵ 'di akí ϵ a. Égi ϵ e nihan'ga t ϵ w ϵ 's'á k ϵ ϵ éga^wqtia^w akáma (sa ϵ ú).
 spring to the both. Behold spring the snake the just this way they were, (ratling).
- 18 Kag ϵ , wanág ϵ e údaⁿ h ϵ gaji wea^w ϵ e, á-biamá iji^w ϵ e aká. Kag ϵ , 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
- ϵ iⁿ a^wgá ϵ e te, á-biamá. Sínd ϵ g ϵ máwasá-bi ega^w ub ϵ ta^w-bi ega^w a ϵ i^w
 them let us go homeward, said he, they say. Tail the cut them off, they having wrapped up, having they took

- agá-biamá. Akí-bi ega^w ijébe égaxe ugácka-biamá. Içádi aká íáqti
 than homeward, they say. Reached home, they say. Having door around they tied (them), they say. His father (sub.) the deer
- wiⁿ íⁿ akí-biamá. Ijébe té'di íáqti kí ihéçç xi wasáçu égaⁿ amá. Píüit
 one carry, ing it they say. Door at the deer reached he laid when a slight rattling they say. Bad
- hégaji ekáxe. É'di weágaçiⁿ maⁿçiⁿi-gá, á-biamá. Égiçe weágaçiⁿ agá- 3
 not a little you do. There having for them walk ye, said he, they say. At length having for them went
- biamá. É'di ahí-biamá. Égiçe síndé gë wiugibádaⁿdaⁿ-biamá. Çi
 they say. There they arrived, they say. At length tail the they pushed each down on its own, (pl. ob.) Again
- íçádi aká 'ábae agá-bi té'di, Égiçe íqinde é'di hné tai, á-biamá. Kagé,
 his father (sub.) to hunt went, they say when, Beware gorge there you go least, said he, they say. Younger brother,
- íqinde çíadi uçá teçan'di ançáçe tai, á-biamá ijiⁿçe aká. Náji! jiiⁿçéha, 6
 gorge your father told of to the let us go, said, they say his elder brother (sub.). For shame! brother,
- índádi çáji wágaji, á-biamá. Égiçe çáhiⁿ ké iⁿíçá-gá, á-biamá ijiⁿçe aká.
 my father not to commanded go, said he, they say. Then balr the hand back to said, they say his elder brother (sub.).
- Him'dega^w! á-biamá isañ'ga aká. Agá-biamá íqinde ké'di akíça. Égiçe
 Let us see! said, they say his younger brother (sub.). Went they say gorge to the both. Behold
- wa'újingaçtci édedí akáma. Maⁿçiⁿ'ka néxe gáxe akáma. Kagé, çíçaⁿ 9
 a very old woman was sitting there, they say. Earthen kettle she was making, they say. Younger brother, grand-mother
- çéçínké çínké, á-biamá Maⁿhá, ançáçigi-ançáti há, á-biamá. Skéwaⁿçti
 this (sitting one) who, said he, they say. Grandmother, we for you, we have come . said he, they say. Many years
- gaⁿmiñké-hnaⁿ-maⁿ çáⁿ'ja é'be ançiti, meçáha, aⁿçiçáide tádaⁿ, á-biamá
 I have ever been sitting for some time though who comes for me, grandchild, his elder pull me out shall I said, they say
- wa'újinga aká. 'Aⁿ iⁿçé'ín áwibçaskábe xi caⁿ'caⁿ áwibçaskábe tai, á-biamá 12
 old woman the (sub.). How you carry me I stick to you it without stopping I stick to you will, said, they say
- wa'újinga aká. Ké, çíçaⁿ gí'in-gá há, á-biamá. Çíadi wákidawákíçé gaⁿ
 old woman the (sub.). Come, your grandmother carry her . said he, they say. Your father cause us to watch as (the lodge)
- çíçaⁿ juañ'gçe anççiⁿ te, á-biamá ijiⁿçe aká. Céçé néxe gë d'úba
 your grandmother we with her we sit will, said, they say his elder brother (sub.). Those kettles the some
- gaçíxa-gá, á-biamá ijiⁿçe aká Gaçíqixá-biamá. Égiçe gí'ín agá-biamá 15
 break in, said, they say his elder brother (sub.). He broke in repeatedly, they say. At length carrying her he went homeward, they say
- íí té'ia. Ké, Maⁿhá, tíçá-gá há, á-bi egaⁿ, An'kaji éçé, epaçaⁿ. 'Aⁿ
 lodge to the. Come, grandmother, pass on . said, they say. Having. Not so indeed, grandchild. How
- wábçaskábe xi caⁿ'caⁿ wábçaskábe éçé, á-biamá Çíçaⁿ çíbe çí'íça-gá,
 I stick when continually I stick indeed, said she, they say. Your grandmother bowels tickle her,
- kagé, á-biamá. Çíbe çí'íça ctéçewaⁿ caⁿ'caⁿ gçiⁿ-biamá. Iⁿwétiⁿ çáⁿ 18
 younger brother, said he, they say. Bowels tickled notwithstanding without stopping she sat they say. Stone-hammer the
- çíçaⁿ síndéçi ítiñ-gá há, á-biamá. Síndé-ççu'a ntiⁿ-bi egaⁿ ugáçpaçé íçéçu-
 your grandmother hit her on . said he, they say. Hollow of back hit her, they say. Having he made her fall suddenly by hitting her

biamá. Égiçe ífádi amá akí-biamá cí. Dadíha, wíyaⁿ iⁿ’íⁿ aúgáçfi,
 they say. At length his father the reached home, again. O father, my grand- we carried we have
 (sub.) they say

á-biamá. Wáhu’á! pájijqti ckáxe. Fíyaⁿ íçaⁿ’çé maⁿçíⁿ’i-gá, á-biamá.
 said they, they Really! very had you did. Your grandmother to put her walk ye, said he, they
 say.

3 Gíⁿ aça-biamá. Jíçínde pahaⁿ’ga çizal tē’di cí gíⁿ ahí-biamá. Ké,
 Carrying her they went, they Gorge before took her at the again carry- they arrived, Come,
 ing they say.

çaⁿ’há, tíçá-gá, á-bi egaⁿ, An’kaji çéçé, epaçaⁿ. ‘Aⁿ wáççaskábo çi caⁿ’eaⁿ
 grand- pass on, said they, having. Not so indeed, grandchild. How I stick if without
 mother, they say

wáççaskábo çéçé, á-biamá wa’újūnga aká. Égiçe sindé-qñu’a ntiⁿ-bi egaⁿ
 I stick indeed, said, they say old woman the. At length the lower part of hit, they
 (sub.) the back say having

6 ugáçpaç íçéça-biamá
 he made her fall suddenly by
 hitting her, they say.

Cí akí-biamá. Égiçe, çahé maⁿ’ciadi áçaçage kō’di qçabé wíⁿ najiⁿ
 Again they reached Behold, hill high headland at the tree one stands
 home, they say.

amá. Égiçe ç’di oné tai, á-biamá ífádi aká. Kí ‘ábac aça-biamá. Kagé,
 they Downre there you go lest, said, they say his the And to hunt he went, they say. Younger
 say. father (sub.) brother,

9 qçabé çíadi uça teçan’di aúgáçé tai, á-biamá ijiⁿ’çé aká Nā! çáji
 tree your father told of to the let us go. said, they say his elder the Why! not to
 brother (sub.) go

wáççaji çáⁿ’eti, á-biamá Égiçe çahiⁿ’ kō iⁿ’íçá-gá, á-biamá ijiⁿ’çé aká.
 he com- formerly, said he, they Then hair the hand back to said, they say his elder the
 manded us say. me, brother (sub.)

Ín’ðaké! aúgáçé te, á-biamá (isaⁿ’ga aká). Égiçe qçabé tē wéngçé
 Let us see! let us two go, said, they say (his younger brother tho). Behold tree the nest

12 tē’di Ingçaⁿ jín’ga çíçáda gçíⁿ-biamá. Dúba akáma. Kagéha, çéçáká
 in the Thunder-bird small drilling holes sat they say. Four they were, O younger this
 in their shells they say. brother, (one col.)

wanáççé djúba weáçé, á-biamá. Çíadi wanáççé in’gaçín aúgáki taté,
 pet animal a few I have found said he, they Your father pet animal we have for we reach
 them, say. him home shall,

á-biamá. Áne wáçí-maⁿçín’-gá, á-biamá. Uçéçage, jíçéça. Çí maⁿçín’-gá,
 said he, they Climbing go for them, said he, they I am unwilling, O elder You walk,
 say. brother.

15 á-biamá isaⁿ’ga aká. Ké, wáçíçé tá miñke, á-biamá ijiⁿ’çé aká Áne
 said, they say his younger the Come. I go for them will I who, said, they say his elder the
 brother (sub.). brother (sub.). Climbing

aça-biamá. É’ja ahí-biamá paháçiaja. Kagé, wanáççé çéçañká údaⁿ
 he went, they say. At it he arrived, they above. Younger put animal those good
 brother, those

hégaji çañká, á-biamá. Uçéçapaçé eñçéçéçi wáççé-gá há, 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-luínkē’ce, indáda’ íjáçé ahniⁿ. Jí-úçiaⁿ’ba íjáçé abçíⁿ (á-biamá Ingçaⁿ
 That you who are, what name you have. Lodge-lightens in name I have (said, they say Thunder-
 bird

jín’ga aká). Hau! kagé, Jí-úçiaⁿ’ba eñçé. Ádaⁿ’bá-gá há, á-biamá. É’di
 young the. Ho! younger brother, Jí-úçiaⁿ’ba gock to Look after him said he, they
 brother, you. say. There

uřiqpaře xi gaqřı-biamá. Ki gá-hnınk'ce, indádaⁿ ijáje ahni^w á, á-biamá.
he made fall when he killed him, they And that you who are, what name you have I said he, they
say.

řiqřıze-ma^w řıⁿ ijáje abřıⁿ, á-biamá. Hau! kagé, řiqřıze-ma^w řıⁿ cuřé.
Forked lightning-walking name I have said he, they Ho! younger řiqřıze-ma^w řıⁿ goes to
brother, say. you.

Ádaⁿ bá-gá hã, á-biamá. Ěⁿ di uřiqpaře xi gaqřı-biamá. Ki gá-hnınk'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.

Indádaⁿ ijáje ahni^w á, á-biamá. řıaⁿ ba-tıgęe ijáje abřıⁿ, á-biamá. Hau!
what name you have I said he, they Sheet-lightning-appears name I have, said he, they Ho!
say. suddenly say.

kagé, řıaⁿ ba-tıgęe cuřé Ádaⁿ bá-gá hã, á-biamá. Ěⁿ di uřiqpaře xi gaqřı-
younger řıaⁿ ba-tıgęe goes to Look after him said he, they There he made him when he killed
brother, you. him fall say.

biamá. Ki gá-hnınk'ce, indádaⁿ ijáje ahni^w á, á-biamá. Zı-gęılé ijáje abřıⁿ, 6
they say. And that you who are, what name you have I said he, they Yellow-hot- name I have,
say. in a-line-again say.

á-biamá. Hau! kagé, Zı-gęılé cuřé. Ádaⁿ bá-gá hã, á-biamá Ěⁿ di uřiqpaře
said he, they Ho! younger Zı-gęılé goes to Look after him said he, they There he made him
brother, you. fall say.

xi gaqřı-biamá. Útiⁿ xi wágęaⁿ řıaⁿ biamá. Ga^w qęabé tē maⁿ cıaıáqtı hí
when he killed him, they He hit when he missed them, they say. And tree the at a very great ar-
at them say. height rised

amá, wéahıdē qti. Kagé, wackaⁿ egañ-gá hau! á-biamá. Jiⁿ ře-hau! 9
they say, very far away. Younger do make an effort O! said he, they Elder O!
brother, say. brother

á-biamá, xagé ıctábęı ga^w řıaⁿ biamá. Wackaⁿ-egañ-gá hau! kagé,
said he, they crying tears so ho stood when, they Do make an effort O! younger
say. brother,

á-biamá. Égięe isañ'ga aká řıııá-biamá. Iⁿ wétiⁿ řaⁿ jaⁿ tē řııⁿ bi xi,
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^w řé-tē teč'-eka-řa řé, teč'-eka-řa řé,
Wood this the short of its own goes, short of its own goes,
accord accord

12

á-biamá Ga^w-ıte-hna^w amá. Wackaⁿ-egañ-gá hã, kagé, á-biamá (jiⁿ ře
said he, they So it he only they say. Do make an effort younger said he, they (his elder
say. came brother, say brother

aká). Cı egaⁿ-bianaı Ja^w řé-tē teč'ekařa řé, teč'ekařa řé, á-biamá xi,
the). Again it was so, they Wood this one short of its own goes, short of its own goes, said he, they when,
say. accord accord say

égięe qęabé tē ga^w-ıte-hna^w amá. Wéduba^w tēđlı qęabé tē égięaⁿ amá, 15
hehold tree the so it he only they say. The fourth time it arrived tree the was as before, they
at say.

řé-tē étaⁿ najı^w tē étaⁿ gęıté amá. Kagé, caⁿ hã, á-biamá. İngęaⁿ jıⁿ ga
this so long stood the so long stood again they Younger enough said he, they Thunder- young
(std. ob.) say. brother, say. hird

wářıza-bı ega^w wářı agęá-biamá. Wářı akı-biamá. Jiⁿ maⁿ te ıřaⁿ wářı-bı
took them, they having having they went homeward, Having they reached Jiⁿ maⁿ te ıřaⁿ wářı-bı
say. them they say. them howe, they say. lodge placed them, they
say.

ega^w uřıaⁿ bá-biamá. İřa gęıⁿ-biamá nıjınga amá akıřa. Jiⁿ řečha, řıdádi 18
having it dashed repeatedly in it, Loudly sat they say boy the both. Elder brother, my
say. ing (pl. sub.) father

- gfi xi qáwafé hégá ufciciti áhaⁿ, á-biamá. Iqádi finké kí amá Iijébe
 come when to love them a little very difficult said he, they. His father the one reached home. Door
 home
- faⁿ fkiálhaⁿ xi fiaⁿ aⁿ bá-biamá. Páijijí'qteí ekáxe. É'di wáfiⁿ maⁿ fiⁿ i-gá,
 the he lifted up when flushed repeatedly. Not had at all you have There having walking ye,
 they say.
- 3 á-biamá. Wáfiⁿ ahí-biamá xi wéungfée eí ó'ja ífaⁿ wafá-biamá, wiúgiji-
 said he, they Having them they arrived, they when nest again in it they placed them, they they put hi for
 say.
- bianná. Nújunga akí akí-biamá. Égíqé, m'égaⁿ, niúfícaⁿ jan'ga
 say. Boy the reached home, Beware, likewise, like big
 (sub.) they say.
- kefan'di fíqfée ují kefan'di é'di huc tai, a-má íqádi aká. Iqádi amá
 at the comes filled at the there you go lost, said, they say his father the His father the
 (with) (my. sub.)
- 6 ábae afá-biamá. Kagé, fiádi niúfícaⁿ fájí wágaji kefan' é'di an'gáqé te,
 hunting went they say. Younger your lake not to go told us the, in the there let us go,
 brother, father past
- á-biamá ijíⁿ fée aká. Ná! jíⁿ fíhla, í'dádi fájí wágaji faⁿ e'ti, á-biamá.
 said, they say his elder the (sub.) Fiol elder brother, my father not to told us formerly, said he, they
 brother (sub.) say.
- Égíqé dahiⁿ ké í'w'fá-gá há, á-biamá ijíⁿ fée aká. Íu'daké! an'gáqé te,
 Then hair the back to no said, they say his elder the brother (sub.) let us see! let us two go.
- 9 á-biamá isan'ga aká. É'di afá-biamá É'di ahí-bi x'í'í égíqé ní ké dízá
 said, they say his younger the (sub.) There they went, they There they arrived, when behold water the ké dízá
 brother (sub.) say.
- ké b'fáqti jan' ke amá. Wagfícka hí-dúba ákicúgaqti édedí-máma.
 the very level was lying, they say. Reptile feet four standing very thick there were moving,
 they say.
- Wanágfée údaⁿ teábe wen'fée, kagé, á-biamá. Akífa sín'de wakaⁿ taⁿ-bi
 Pet animal good very we have found younger said he, they Both tail tied them, they say
 them, brother.
- 12 egaⁿ, baqtá-bi egaⁿ, gánaqti wáfiⁿ agfá-biamá. Wáfiⁿ akí-biamá íí t'é'ja.
 having, made into packs, having. just that having they went homeward, Having they reached lodge at the
 they say many them they say.
- Wáfiⁿ akí-bi egaⁿ nan'de ijébe f'égaⁿ g'ó' cté b'fúga ugácaⁿ maⁿ fiⁿ i-biamá
 Having reached home, having wall door thus the even all traveling walked they say
 them they say (of lodge)
- ín'je-wasníbe amá. Gaⁿ nújunga ekáde maⁿ fiⁿ i-bi x'í'í sí té sín'de g'ó
 lizards the (sub.). And boy playing walked, they say when foot the tail the
 they say
- 15 wítaⁿ-bi xi wamaⁿ hutaⁿ-hnaⁿ-biamá. Iqádi íqti wíⁿ í'í agí-biamá, íí
 trod on them, when they made them inva- they say. His father deer one carry- ing they say, lodge
 they say ery by treading rably
- gíqáde agí-biamá. Iijébe t'é'di ugáqpaqé x'í'í ágaspá-bi egaⁿ wáhutaⁿ
 when near he was coming. Door at the he threw it down when pressed down having crying out
 they say on, they say
- ihé amá. Píijí teábe. Águdítaⁿ wáhniⁿ eki é'ite, é'di wáfiⁿ maⁿ fiⁿ i-gá,
 in a were. Bad very. Whence you had you it may there having them walking ye,
 line they say.
- 18 á-biamá. Wáfiⁿ afá-biamá. Wáfiⁿ afá-bi egaⁿ en'qti niúfícaⁿ ug'íji
 said he, they Having them they went, they Having went, they having in spite of lake put them
 say.
- gaⁿ f'éfa-biamá. Akí-biamá.
 so they went suddenly, They reached home, they say.

NOTES.

208, 2. ja^ufa^uqa, etc. ɹa^ufi^u-na^upaji also said, Inteañ'ga uñifa-biama, the inteañga (either ground-mice or field-mice) brought him up.

209, 3. wegfa^ufi^u. 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. fi^ufi^ufe ti ɹi, 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. fi^ufi^ufe amega^u uñakikiji. 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, fi^ufi^uga, your younger brother.

210, 15. pah^ui^u kē i^ufi^u i^ufa-gā, Let the hair come back to me, the owner—ɹa^ufi^una^u-paji. I^ufi^u i^ufa-gā is from "g^ui^u i^ufa," to give an object back to the owner by sending it in this direction.

210, 16. hindega^u implies consent to go with the elder brother.—Sanssouci.

211, 4. wiugibada^uda. The tails were fastened again to their respective snakes.

211, 10. skewa^uqti ga^u-miñke-hna^u-ma, etc. It is explained by the following, given by ɹa^ufi^u-na^upaji. Cka^uaj^u ag^ufi^u ɹi júga kē a^uwa^u-dindē^uqti-ma^u, jibe kē' e^ufa^u'badim^u.
Motionless I sit when body the me very rigid I have (I) leg the too mo distended
 dēqti ma^u: "When I sit motionless, my body becomes very rigid, my legs, too, are very much distended."

213, 6. zi-gēi^uhe. Lion said that the fourth Thunder-bird was called fi^ua^u'ba-gi-hua^u (Sheet-lightning-is-always-coming-back), instead of Zi-gēi^uhe.

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 scalp-lock 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 wailed 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-nfia"ba is my name," said the young Thunder-bird. "Ho! younger brother, Ji-nfia"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. "Figfize-ma"fi" is my name," said he. "Ho! younger brother, Figfize-ma"fi" 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. "Fia"ba tigfe is my name," said he. "Ho! younger brother, Fia"ba-tigfe 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-gfihe is my name," said he. "Ho! younger brother, Zi-gfihe 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 store 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 loud 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. Enáqtei ngga-biamá. Iha^{n'} nan'ge eti wi^{n'}
 Isthrenw four they say. Only they dwell in a lodge, His mother his elder too one

çingá-biamá. Égiçe iji^{n'}çe çúçfi^{n'} amá ábae nçá-biamá. Isan'ga aká
 they had none, they At length his elder three the hunting went, they say. His younger the
 say. brother (sub.)

íana gçi^{n'} çinké amá Égiçe ja^{n'}jinga si tē mieçá-biamá. Ki ja^{n'}jinga 3
 at the was sitting they say. At length splinter foot the he hurt it they say. And splinter
 lodge

çionúda-bi ega^{n'} hi^{n'}t'u^{n'} ubéta^{n'} nç' Jam ihéça-biamá, ja^{n'}jinga mieçai
 pulled out, they having fine hair he wrapped by the wall he laid it, they say, splinter hurt by
 say np in means of

ké' iji^{n'}çe da^{n'}be wéga^{n'}çá-bi ega^{n'}. Égiçe fbizá-bi ega^{n'} ní agiaçá-
 the his elder to see it washed them, they having. At length thirsty, they being water went for,
 say brother say

biamá níjinga aká. Ki í tē kañ'gçqtei aki-bi çí cin'gajin'ga wi^{n'} 6
 they say bey the (sub.). And lodge the very near to he reached when child one
 home, they say

xagé amá í ma^{n'}tuá. Agçá-bi çí ja^{n'}jinga mieçai keçá^{n'} égiçe
 crying they say lodge inside. He went home- ward, they say while splinter hurt by the (the past) behold
 the (the past)

é akáma ein'gajin'ga akáma. Ca^{n'} ei ubéta^{n'}-bi ega^{n'} nau'daja ihéça-
 that was it, they say child it was, they say. Yet again wrapped up, having by the wall he laid it,
 they say

biamá Aki-bi çí iji^{n'}çe çañká úwagiçá-biamá. Gan'ki, Ji^{n'}çéha, sí 9
 they say. Reached home, when brother the ones who he told them they say. And, Elder, foot
 they say brother

nia^{n'}çé teçá^{n'} ja^{n'}jinga a^{n'}çú^{n'}mieçó kç' bçtze édega^{n'} ein'gajin'ga kç' á-biamá.
 hurt me while splinter which hurt me I took hit a child it lies, said he, they
 (past) say.

Iluçá! kagé, çizá-gá. A^{n'}da^{n'}be tábacé, á-biamá. Ki çizá-bi çí égiçe
 Stop! younger brother, We see it must, said they, And he took it, when behold
 brother, they say

ni^{n'}jinga ké amá Kagé, ein'gajin'ga etçwa^{n'} waçin'gai çá^{n'}çti; úda^{n'}çtia^{n'} 12
 a girl it lay they say. Younger child soever we had none formerly; very good
 brother,

uhfa^{n'}çé tai, á-biamá. Ki, Ji^{n'}çéha, eçáda^{n'}çé tai éda^{n'}, á-biamá isan'ga
 let us bring it up, said they, they say. And, Elder brother, what shall we regard her said, they say his younger
 say brother

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- aká. Kí wí^w gá-biamá: Cín'gajín'ga anǵúna taf, á-biamá. Kí, An'kaji há.
(the sub.). And one said as follows, Child our will, said he, they And, Not so they say.
- Iań'ge wań'gá. Iań'gea^w ǵó taf, á-biamá. A^wha^w, á-bi ega^w, wań'gíǵeǵti
Sister we have none. Let us have her for a slater, said they, they say. Yes, said, having, all they say.
- 3 iań'geǵá-biamá. Gań'ki ein'gajín'ga gaxá-bi egn^w niǵé ga^wǵá-bi egn^w
had her for a slater they say. And child male, they say being to rear her wished, they having
- a^wǵeǵte aǵi^w-biamá. Kí wa'ú na^w amá. Éǵiǵe dúba wań'gíǵe ǵúbae
very carefully had her, they say. And woman grown they say. At length four wań'gíǵe ǵúbae
- aǵá-biamá. Wa'ú ǵínké e hma^w ǵáji amá. Wa'ú ǵínké ǵa'ǵeǵti-hma^w-
went, they say. Woman the one who she only went not, they say. Woman (the sub.) always very kind to her
- 6 biamá ní dúba aká. Éǵiǵe ufaci^wga wí^w ǵí tó'di ań-biamá. Ga^w
they say man four the (sub.). At length person one lodge at the arrived, they say. And
- wa'ú ǵínké jǵǵe aǵá-biamá. Jǵǵe aǵá-biamá ǵi éǵiǵe iǵnu amá
woman the one who with her he went homeward, With her he went homeward, when behold her elder the
- wań'gíǵe ań-biamá. Éǵiǵe iań'ge ǵínké ǵínké tó amá. Uǵna-bi ǵi
all reached home, Behold his sister the had disappeared they say. Uǵna-bi ǵi
- 9 ǵiǵa-báji-biamá. Kí ueté amá uǵne aǵá-bi ǵi, jǵǵá aká uǵne
found not his own, they say. And the rest the (sub.) to seek went, they when, small the to seek
- ań-bi ǵiǵi ca^w ǵiǵa-báji ań-biamá. Ca^w na^w aká uǵne aǵá-biamá
arrived, when yet not finding his he reached home, And grown the (sub.) to seek sought his when
- wań'gíǵe. Éǵiǵe jima^wte tó odáda^w uǵáǵeǵtia^w amá Edáda^w éda^w,
all, At length in the lodge the what shone very red through it, they say. What was it he?
- 12 eǵéǵu^w éga^w uǵá^wi-bi ǵi éǵiǵe wajín'ga akáma. Ga^w man'de ǵizá-bi
thought he as he peeped, they when behold a bird it was, they say. And bow took, they
- ega^w kǵda-biamá. Kí múǵna^w-hna^w-bi ega^w ma^w héǵajǵti aǵi^w-bi
having he shot at him, they And missed him regularly, they having arrow a very great number
- ǵi^wte ma^w wań'gíǵeǵti ǵkidá-biamá. Éǵiǵe ma^w tó múǵná-bi ega^w
it may be arrow all shot at with, they say. At length arrow the expended by shooting, having
- 15 ma^w wí^wǵte waǵúbe gáxi ǵizá-bi ega^w ǵkidá-biamá. I'ń-biamá ma^w
arrow one sacred thing male took it, they having he shot at with it, He wounded with, arrow
- ké waǵúbe ké; i'ń-biamá wajín'ga ta^w. Ga^w wajín'ga aká ma^w ké
the sacred the wounded with, him the the And him the arrow the (sub.)
- uǵáha aǵá-biamá. Gań'ki nújǵga aká, Wíjǵe aká ma^w ké tǵiǵé
sticking to him went homeward, And boy the the My elder the arrow the prizes his (sub.)
- 18 ínahi^w ǵa^wja uǵpáǵeáǵé tá mǵnke áha^w, eǵéǵa^w-bi ega^w uǵúhe aǵá-biamá.
truly though I lose it will I who I thought, they having following went, they say.
- Kí éǵiǵe ta^wwańǵa^w áhigǵti wí^w édedíǵa^w amá. Ga^w é'di ań-biamá
And at length village a great many one there it was, they say. And there arrived, they say
- nújǵga aká. É'di ań-bi ǵi nǵaci^wga amá íbaha^w-biamá Cémjǵn'ga dúba
boy the There he arrived, when people the knew him, they say. Young man four
- 21 ukǵijǵi biamá ǵa^wett jǵǵá ǵínké tǵi áha^w. Wakǵeǵi ǵǵai ǵa^wett é wí^w
brother they said heretofore small the one him I Good marksman told formerly that one

tí, á-biamná. Ki níkagahi ñínké uŕa ahí-biamná. Cémujin'ga dúbá nkíkijí-
 has said they, And chief the (oh.) to tell they arrived, Young man four brethren
 came, they say. they say.

biamná ɸa'eti jingá ñínké tí áhá. Wakidepi úɸai ɸa'eti é wi' tí, á
 they said formerly small the one has I (good marksman told formerly that one has said
 came, they say.

biamá. Ki níkagahi úju aká, Wíau'de i'ɸi'ɸi' grí-gá há, á-biamná. Ga' 3
 they say. And chief prin- the My son-in-law having him he ye said he, they And
 chief (sub.), for me coming back say.

agíahí-bi ega' júgɸe akí-biamná níkagahi ñínké'di. Ga', Jandélu, ɸéɸínké
 went for him, having with him they reached chief at the. And, Son-in-law, this one
 they say home, they say

mí'jínɡa ñínké ɸúgá' to há. Jí edábe wi'í to há, á-biamná. Ga', han,
 girl the (ob.) you will marry. Lodge also I give will said he, they After a well,
 to you say.

ju'á-biamná. Mí'jínɡa ju'á' há-biamná níjínɡa aká. Ki níjínɡa aká 6
 they lay down, they say. (girl) lay on they say boy the (sub.). And boy the (sub.)

wa'ú wawémaxá-biamná. Wajín'ga odáda' etéte ɸé íhe gɸé etn' baji á,
 woman questioned they say. Bird what soever this man, going have you not ?
 way lug houseward

á-biamná. Á'ba', sídadi há'ega'te'qteí wajín'ga jide wi' íhe agɸí, ma'
 said he, they Yes, yesterday early in the morning bird red one passing had come arrow
 say.

uɸá'si' aɸai hě, á-biamná. Ga', ɸiadi uɸéoma te há. Wigɸá' ɸa'ja wagáca' 9
 sticking it went said she, they And, Your father you tell will I marry you though traveling
 to it say.

béé há. Agɸí tá múnke há. Ga' uɸá-biamná níjínɡa aká. Íɸádi ñínké
 I go I come will I who And went they say boy the (her father the (ob.))
 back (sub.).

uɸá-biamná. Dádihá, wagáca' aɸai hě. Agɸí 'ɸai hě, á-biamná. Ga'
 told him, they say. O father, traveling he went To come he prom- said she, they And
 lack back seen

aɸá-biamná níjínɡa. Égíɸe ta'wa'ngɸa' hégaetowa'ji édedɸa' amá. É'di 12
 went they say boy. At longth village a very great many there it was they say. There

ahí-biamná. Níaci'ga dúbá úɸai amá ɸa' wi' tí há, á-biamná. Ki níkagahi
 he arrived, they Person four whom they told about one has come said they, they And chief
 say.

aká na'a'-biamná. Níkagahi ɸéaká eti ijan'go ñínké 'í-biamná há. Ta'wa'
 (sub.) heard it, they say. Chief this one too ída tanga- the one he gave to him, Town
 ter who they say

na'ba átanda' etéwa' éga'-biamná ɸa'ja wa'ú ɸa'ká wau'ɸa-hna' aɸá- 15
 two at what dis- lance soever it was so, they say though woman the one he left toom regu- larly he went
 lancy wio

biamá há. Ijan'go ñínké ugíne-hna' aɸá-biamná há. Neúɸica' ja'ngáqti
 they say. His younger the one seeking his regu- larly he went, they say Lake very large
 elster who

wi' wajín'ga jide ní m'ntáha áíɸa-bitéama. Ta'wa' wéduba ɸa' graqá
 one bird red water beneath he had gone, they say. Town the fourth the as-ido from

aɸá-bi ɸí é'di ahí-biamná níjínɡa amá. Ki égíɸe íjan'ge aká éɸi'be aɸí- 18
 he went, when there he arrived, they boy the And behold his sister the in slight came
 they say say (mv. sub.), (sub.)

biamá. Ífnuhá, ɸé í-á hě, á-biamná. Ki na'pe-hna'-biamná níjínɡa ní
 they say. Older brother, this he said she, they And feared it always they say boy water
 (way) coming say

kě. É'di ɸé amá ɸí ní aká akíɸahá-biamná. Égíɸe ijébe é te amá,
 (oh.). There went they when water the separated they say. Behold door that it they
 say (sub.) say

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- Maⁿ'ta ahf-bi xi égiçe waqpáni-etéwaⁿ-báji aká, wa'ú egčan'ge ečanⁿ'ba.
Inside they arrived, when behold they were not poor at all (the) woman her husband too.
- Edádaⁿ t'aⁿ'qti akáma. Gaⁿ' ijan'ge çínké gíjaⁿ'bo xi gíçeqtiaⁿ'-biamá.
What they had plenty of, they say. And his sister (oh) saw (the) when he was very glad, they say.
- 3 Ki ijan'ge eti gíçeqtiaⁿ'-biamá. Ijáhaⁿ aká eti gíçeqtiaⁿ'-biamá. Maⁿ' f'ui kē'
And his sister too was very glad they say. His sister's (sub.) husband (sub.) the too was very glad they say. Arrow he had wounded him w' th
- ijan'ge aká nbátihéççé akáma Çipi ihéça-bikéama. Égiçe xáci jin'ga
his sister (sub.) had hung it up, they say. Skillfully it had been laid up, At length some little
- najiⁿ'i xi ijiⁿ'çe çanká wagsisíçá-biamá. Han! wihé, agçé kaⁿ'bça hä.
he stood when his elder the ones he remembered them, they Ho! my sister, I go I wish
- 6 Çizimú awágisíçé hä, á-biamá. Ki nú çínké uíça-biamá wa'ú aká.
Your elder I remember them said he, they say. And man (the oh.) she told him, they woman (sub.)
- Çiáhaⁿ gçé 'fçéç hē, á-biamá. Gaⁿ' ijáhaⁿ aká mandé jin'ga díba gíaxa-
Your wife's brother going speaks said she, they And his sister's the boat jin'ga díba gíaxa-
 they say, very small only. Wife's that (oh.) you will take homeward said he, they Wifin's brother,
- 9 edádaⁿ ekaⁿ'oma xi, Wat'aⁿ' gaⁿ' kaⁿ'bça áhaⁿ, eçé-de gaⁿ' ní uçá'aⁿ'he
what you desire when, Goods of such I desire you when and water you put it in
- te hä, á-biamá. Gaⁿ' agçá-biamá. Maⁿ' f'ui keçan' cti agçáçin' agçá-
will said he, they And he went homeward, they say. Arrow wounded (the one) too having his he went homeward
- biamá, mandé jin'ga açiⁿ'-bi egaⁿ'. Agçá-biamá ki égiçe íf luçi íf
they say, boat small had, they having. He went homeward, when at length lodge last village
- 12 çan'di aki-biamá. Gaⁿ' mandé kē wiⁿ' wateçeka wiⁿ' é'di kçí'te ní
at the he reached home, And boat the one creek one there it lay, water perhaps
- u'aⁿ'ha-biamá mandé kē. Mandé kē ní u'aⁿ'ha-bi xi, edádaⁿ wat'aⁿ'
he put it in, they say heat the Boat the water he put it in, they when, what goods
- ájiçan'çaⁿ mandé kē ugçpiqtiaⁿ' amá; mandé kē taugáçti gaxá-biamá.
different kinds heat the (oh.) very full of they say; heat the (oh.) very large made it they say.
- 15 Gaⁿ' çictaⁿ'-bi xi gan'ki íf çan'di agçá-biamá. Wa'ú çínké'di aki-biamá
And he finished, when and village to the he went homeward, they say. Woman to the he reached home, they say.
- Gaⁿ' gá-biamá: Wiáhaⁿ mandé gátédi abçiⁿ' agçí. In'e'ágo éçiaçé tai,
And he said as follows, My sister's husband boat in that place I had it I have Old man let them go after it for him.
- á-biamá Gaⁿ' agíahf-bi egaⁿ' açiⁿ' aki-biamá. Gaⁿ' in'ga çínké mandé
said he, they And arrived there for having having they reached home, And his wife's the one boat
- 18 açiⁿ'-biamá, wat'aⁿ' ugçpiçti açiⁿ'-biamá in'ga aká. Gaⁿ' haⁿ' xi jaⁿ'-
had they say, goods very full of had it they say his wife's (sub.) father (sub.) And night when they lay down
- biamá. Jaⁿ'-bi xi gá-biamá nú aká: Gasáni çici'é awágijaⁿ'be kaⁿ'bçégaⁿ'
they say. They lay when said as follows, man (sub.); To-morrow your line. I see them my I wish so
- agçé tá minke, á-biamá. Ki wa'ú aká gá-biamá: Dádihá, agçé 'fçai hē,
I go will I who, said he, they And woman (sub.) the said as follows, O father, going he speaks

á-biamá Ijiv'ce wágiṭaⁿbe 'íṭai éḡaⁿ agḡé 'íṭai hē, á-biamá. Gaⁿ, Nú
 said she, they his older to see them his he speaks as going he speaks . said she, they And, Man
 say. brother own of homeward of say.
 áṭixai xi wíhuhe-onaⁿi há. Uḡúha-gá, á-biama níkgahí aká. Gaⁿ wa'ú
 they when they always follow Follow him, said, they say oh!of the. And woman
 marry them
 aká júḡḡe agḡá-biamá nú ḡiⁿ. Kí hebádi akí-juⁿ-bi xi nú eonáḡtei jaⁿ- 3
 the with him went homeward, man the And on the way reaching again, when man alone lay
 (sub.) (sub.) they say (mv. ob.) they lay down, they say
 biamá, wa'ú aká eṭi eonáḡtei jaⁿ-biamá. Jaⁿ'a'ha-báji-huaⁿ-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, Éátaⁿ édaⁿ, eḡégaⁿ-biamá há. Éḡiḡe ijiⁿ'ce wáḡisi
 And woman the Why is it? thought they say Behold his older he was say-
 (sub.) ing her
 akáma há. Éḡaⁿ-hnaⁿ-bi xi taⁿwaḡḡaⁿ wéduba ḡaⁿ'di akí-bi xi, níkgahí 6
 for him, So ḡaⁿ they when village the fourth at the he arrived when, child
 they say larly say again, they say
 ijaⁿ'ḡe ḡiⁿké ḡḡáⁿ-biamá há, naⁿ'waⁿ-zi-áji amá gaⁿ, qṭáḡḡeṭeaⁿ-biamá
 his daugh- the ono he married her, they she was not jealous they gaⁿ, as, he also loved her they say
 ter who say
 gaⁿ. Wa'ú ucté aká naⁿ'waⁿ-zi-huaⁿ-biamá há. Akí-bi xi wa'ú ucté
 as. Woman the rest they were all jealous they say He reached when woman the rest
 home, they say
 ḡaⁿká ijiⁿ'ce wáḡiⁿ-biamá há, Ádaⁿ waⁿ'ḡiḡe miⁿ'ḡḡáⁿ-biamá há. Cetaⁿ há. 9
 those who his older he gave them to his, Thoro- 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, lol 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.

Cénujín'ga dúbá níkgai'ga bḡúga waná'aⁿ-biamá úḡai tē. Kí ḡé nújín'ga ḡiⁿ 'ḡ'di
 Young man four people all heard their, they say the report And this boy the there
 about them, moving one
 hí xi íbahaⁿ-biamá. Gá-biamá, níkgai'ga dúbá úḡai amá ḡaⁿ' wíwⁿ 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 came 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."

218, 10. cingajūga ke. Here "ke" denotes the horizontal attitude of the infant.

220, 11. ugajideqia, 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. úfai ʒa^oeti: "They used to be famous (but they are not so now)"; but úfai ama ʒa^o refers to a class: "They who are famous, it is said." See last line of p. 223.

222, 11. ʒi haci ʒi ʒandi. 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. wɨaha^o mandé gatédi abʒi^o agʒi. This is an elliptical expression. It should read, wɨaha^o aka mandé a^oʒi kō gatédi abʒi^o agʒi, 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^obʒéga^o, a contraction here of ka^obʒa and éga^o.

223, 3. hebádi aki-ja^o. Hebadi shows that they had gone but part of the way home; and aki-ja^o, 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.

ᐱᐱᐱᐱ-ᑎᐱᐱᐱᐱᐱ'S VERSION.

- Haxige isan'ga ʕinkó enáqtci jigʕe júgigéá-biamá. Iji'ʕe aká 'ábae
 Haxige his younger the one only dwelt he with his, they say. His elder the hunting
 brother who
- aʕé-hnaⁿ-biamá. Iáqti wakíde-hnaⁿ-biamá. Égiʕe iji'ʕe aká xúha-biamá.
 went regu- they say. Deer he shot at regu. they say. At length his elder the feared they say.
 larly then larly
- 3 Ni-úwagi té'ja núxe ké edádaⁿ waníja jin'ga uhá ctéctéwaⁿ caⁿ ʕiⁿéʕa-gá,
 Where they get at the ice the what animal small fellows soever let it alone,
 water
- á-biamá. Iji'ʕe aká 'ábae aʕá-biamá. Isan'ga aká néxe ʕizá-bi egaⁿ ní
 said he, they His elder the hunting went they say. His younger the kettle look they having water
 say. brother (sub.)
- agíʕá-biamá núxe ké'ja. Égiʕe Nuonaⁿ naⁿba atí-biamá. Núxe ké uhá
 went for they say ice at the. At length Otter two have come, they Ice the follow-
 say. (ob.) lug
- 6 wénaxiʕá-biamá isan'ga aká, jaⁿ-jínnga úgáʕa aʕá-biamá. É'di ahí-bi
 attacked them they say his younger the (sub.), stick carried on he went, they say. Thoro arrived,
 his arm they say
- egaⁿ útiⁿ-hnaⁿ-biamá. Gan'ki caⁿcaⁿ wáʕiⁿ aʕá-biamá. Égiʕe Wakan'-
 having he hit regu- they say. And without having he went, they say. At length Water-mon-
 them larly stopping them
- dagi maⁿcan'de eá tó égihe maⁿtílu aʕiⁿ akí-biamá. Ijjebe anasá-biamá.
 ster don his the headlong into having they reached home Door they shut on him,
 him they say. they say.

- Ijĩ'fɛ ɸĩ' ɸáqti wĩ' ɸixábajĩ-qti ɸĩ' gɸĩ' amá. 'Iw' agɸĩ-bi ega' ɸijébo
 his elder brother (mv. one) deer one without chasing carrying same home. Carry. came home, having door
 at all they say. ing they say
- ɸau' di ɸáqti uɸpáɸé ɸéɸa-biamá. Isan' ga eɸɸeɸtəwá' jĩ. Dínaka! ɸizá-gá,
 at the deer falling he sent it suddenly, His younger adressed not at all. This way! take it,
 they say. brother
- kagé, á-biamá. Ia-bajĩ-biamá. ɸaja' ɸja'mi', á-biamá. Ijébo ɸiáza-bi 3
 younger brother, said he, they say. He spoke not, they say. You sleep I suspect, said he, they say. Door pulled open, they say
- ega' ɸéɸe ɸingé te amá isan' ga ɸinké. Hé, wisa' jĩ' qteĩɸé! ga' qti təté
 having behold had disappeared, they say his younger brother the one. Alas, my dear little younger brother! just so shall
- ebɸéga' ɸa' ɸti ega' qti áha', á-biamá. Ni-úwagi tɸ' ja gída' be ja' ɸi' aɸá-
 I thought heretofore just so I said he, they say. Where they get to the water he to see (for) running went
 they say. Where they get the water he when, he held his younger brother trail had gone, they say. Following his he went
- biamá. Ni-úwagi tɸ' alú ɸi' jĩ, ɸéɸe isan' ga sigɸé ɸé te amá. Uɸúgihe ɸé 6
 when they get the water he when, he held his younger brother trail had gone, they say. Following his he went
- ɸi' ɸéɸe Nuona' na' ba atf-bi ega' ɸi' úti' lma' te amá. Úti' úeka' tɸ'
 when behold Otter two came, they say having he hit them regularly they say. He hit dead the them
- ɸi' dāha' -bi ega', Ho-f! á-biamá. Néxe tɸ' uta' nadi ɸicta' te amá. Ijĩ' fɛ
 knew his, they say having, Alas! said he, they say. Kettle the in a place he- he had dropped it, his elder brother they say.
- amá nɸúgihe aɸá-biamá. Igiɸa-bajĩ-bi ɸi' xagá-biamá. Hi' saŋga+! hi' - 9
 the following his went they say. Found his net, they say when he cried, they say. My younger brother! my
- saŋga+! hi' saŋga+! hi' saŋga+! wayé wigiɸiɸe-da' axáge aɸi' hɸé no+! Hé!
 younger brother! my younger brother! my younger brother! (see note) I remember while I am crying as I walk. Alas!
- misan' ga, ɸi' misan' ga, wibɸi' ɸtɸé káge-saŋ' ga, agɸi' tɸi' te, á-biamá. Maja' w'
 my younger brother, alas! my younger brother, it is I even friend younger I come would said he, they say. Land
- ɸa' bɸúga ɸi' wĩ' xɸe ngĩne aɸá-biamá. Xagá-bi ɸi' wateɸka ɸaŋgáqti ní ké 12
 the all wandering seeking he went, they say. He cried, they when creek very large water the
- gasúseqti iháha gaxá-biamá, ictáɸi é ní gɸé é amá. Ní ɸa' ha ké qáde
 flowing very rapidly in long lines made they say, tears that stream the that they say. Stream border the grass (ob.)
- úda' ké amá. É' di ja' -biamá. Ja' -bi ega' gaŋ' ki Mi' xa-jĩ' ga na' ba
 good hy they say. There he lay, they say. Lay, they having and Goose small tee
- atf-biamá. Gɸaŋ' ga aɸá-biamá. Égĩɸe ɸa' be agɸé-biamá. Gá-biamá: 15
 came, they say. Diving they went, they say. At length in sight they came back, (One) said as follows, they say. they say:
- Kagéha, Haxige isan' ga tɸéɸi tɸ' di i' njawa hɸga-máji, á-biamá. ɸi' e' a' w'
 Friend, Haxige his younger brother killed when pleasant for a little I not, said he, they say. You how
- ɸni' á, á-biamá. Kagéha, wĩ i' njawa-máji. Na' bɸhinjĩ' ga a' ɸa' wa' qɸéga'
 you I said to, they say. Friend, I it was unpleasant for me. Little finger fell to me as my share, since
- atu' qti ɸaŋ' be ɸtɸéte uɸi' wabɸá te, ehé, á-biamá. Kĩ Haxige aká na' a' - 18
 when indeed I see him soever I tell him about will, I said, said he, they say. And Haxige the heard it (sub.)
- biamá. Haxige aká ja' 'abe gaxá-biamá. Ní ké' di uɸpáɸa-bi ega' w'
 they say. Haxige the (sub.) leaf made they say. Water in the felt, they say having
- ugáha aɸá-biamá. Uta' na tɸ' ja' 'abe ugáha aɸá-b' amá. Eɸr' qti ahí-bi ɸi'
 floating It went, they say. Spaco he- the leaf floating went they say. Right there he nr. when rived, they say

- Miⁿxa-jin'ga ḏahí kē áfaⁿ-biamá. Níkaciⁿga naⁿba, edéce fáfiⁿcé á, á-biamá
 Doek neck the he held them, they say. Person two, what are you saying I said, they say
 as you move
- Háxige aká. Aⁿhaⁿ, jiféha, égaⁿ, á-biamá Jiféha, íbēha te, ehé áfiⁿhé
 Háxigo the Yes, elder brother, so, said he, they Elder brother, I tell the will, I have been say-
 (sub.). say. ing
- 3 áfa, á-biamá. Jiféha, aⁿwaⁿfiqfaqqégañ-gá. Ufiwibfá te, ehé áfiⁿhé áfa,
 indeed, said he, they Elder brother, do loose a your hold on me. I tell you of will, I have been indeed,
 say. say. your saying ing
- á-biamá. Jiféha, mañaⁿ gáfulha maⁿá maⁿciadiⁿqti fáⁿfanⁿdi fisañ'ga éⁿdi
 said he, they Elder brother, said in that direc- clif very high by a success- your younger there
 say. say. tion tion sion of brother
- afíⁿ akí, á-biamá. Miⁿxa-jin'ga ána fiñk'é fibéáfēzázá-bi egaⁿ aⁿfa féfa-
 having reached said he, they Duck the other (obj.) pulled and tore to having threw away sud-
 him home, say. pieces, they say dently
- 6 biamá. Imaxá-biamá: 'Aⁿ xi éfaⁿbaí á, á-biamá. Miⁿçumaⁿci eúdemahaⁿ
 they say. He asked they say: How when they emerge I said he, they Noon fog
 say.
- ngát'ize maet'éqti xi íelúqfabe náliñdingífe jaⁿ-hmaⁿi, á-biamá. Aⁿba
 blows thick very warm when trips to still on their own they regularly, said he, they Day
 (see note) by heat lie say.
- tē égaⁿ, á-biamá.
 the so, said he, they say.
- 9 Gan'ki qifá gáxe afá-biamá. Égriⁿfe íelúqfabe maⁿáfa jaⁿ-biamá.
 And eagle made he went, they say. At length trips on the back lay they say.
- Ejátaⁿ wénaxífa agí-biamá. Háxige amá ca-í, á-biamá. Wáfi'a. Jimaⁿte
 Thence to attack them he was returning. Háxigo the is com- was said, they He failed. Within the
 they say. (sub.) ing to you, say. with them. lodge
- ákiágfa-biamá. Agfá-biamá ei Háxige amá. Akí-bi egaⁿ, Eátaⁿ ámaⁿ xi
 they had gone again, Went homeward, again Háxigo the Reached home, having, How I do if
 they say. they say (sub.). they say
- 12 égaⁿ-ewé'aⁿ etédaⁿ? ofégaⁿ-biamá. Hau, ei afá-biamá aⁿba tégaⁿ gaⁿ.
 so I do to them apt? thought he, they say. Well, again he went, they say day the, like it so.
- Maⁿciáláqti alí-bi xi, ei jaⁿ'abe gaxá-biamá. Ejátaⁿ jaⁿ'abe gáxe tē ei
 Very far on high heartful, when, again left made they say. Thence leaf made the again
 they say
- wénaxífa agí-biamá. Háxige amá ca-í, á-biamá. Ci wénaxífa wáfi'a, ei
 to attack them he was returning. Háxigo the is com- was said, they Again to attack them he failed, again
 they say. (sub.) ing to say.
- 15 jimaⁿte ákiágfa-biamá. Ci wáfi'a gfé amá Háxige amá. Ci aⁿba tégaⁿ
 within the they had gone back, Again failed went they Háxigo the Again day like the
 lodge they say. homeward say (sub.).
- amá. Gan'ki wajin'ga-wafize nañ'ka íu-ma faⁿ é wiⁿ gaxá-biamá. Ejátaⁿ
 they And chicken-hawk back the him the that one he made they say. Thence
 say. ones (class)
- wajin'ga-wafize nañ'ka íu-ma égaⁿ gáxe ei wénaxífa agí-biamá. Háxige
 chicken-hawk back the blue so made again to attack them he was returning. Háxigo
 they say.
- 18 amá ca-í, á-biamá. Ci wénaxífa wáfi'a. Ci jimaⁿte ákiágfa-biamá. Ci
 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.
- wáfi'a gfé amá Háxige amá. Égriⁿfe wéduba jaⁿ édihi xi wé's'a-nídeka
 failed went they Háxigo the At length the fourth sleep reached when grass-snake
 homeward say (sub.). there

- gaxá-biamá. Qáde kē maⁿ'tilē'qti aqá-biamá. Maⁿá kē épaⁿ'bo aht-bi xī
he made, they say. Grass the passing far under he went, they say. Cliff the in slight he arrived, when
they say
- éqige tēhúqabe nádmíngíqē maⁿ'aqa jaⁿ'-biamá. Man[']de kē gqza-biamá.
behold trips to stiffen their own on the back they lay, they say. How the he took his, they
by heat they say
- Maⁿ'-ftaxe-jañ'ka ugá-bi egaⁿ' gasnín'dēqti fdaⁿ'bēqti qēfa-biamá, naⁿ'ba 3
Arrow and forked sit in, they having slipped far when hit right in the middle he sent it forehilly, two
say they say
- t'éwafá-biamá. Aⁿ! fgateⁿ'qti jimaⁿ'te kigqē amá. Agqá-biamá Haxige
it killed them they say. Ah! grinding very within the they had they they
much lodge gone again say. Went homeward, Haxige
they say
- amá. Akf-biamá. Gíqēqtiⁿ'-biamá. Egaⁿ'-owé'aⁿ, á-biamá. Haⁿ'egaⁿ'tee
the He reached home, they say. Very glad they say. So I have done said he, they
to them, Morning
- xī 'ábae aqá-biamá Haxige amá. Agf-bi xī éqige nfaciⁿ'ga ujañ'ge kē 6
when hunting went they say Haxige the He was com. when behold person road the
(sub. l.) (sub. l.) ing home, they say (ob.)
- áqina qē te amá. Ci haⁿ'egaⁿ'tee xī cī 'ábae aqá-biamá. Ci agf-bi xī
enting had gone, they say. Again morning when again hunting he went, they say. Again he was when
across say, coming home, they say
- éqige nfaciⁿ'ga ujañ'ge kē áqina qē te amá. Ci haⁿ'egaⁿ'tee xī cī 'ábae
behold person road the enting had gone, they say. Again morning when again hunting
(ob.) across say.
- aqá-biamá. Ci agf-bi xī éqige nfaciⁿ'ga ujañ'ge kē áqina qē te amá. Wé- 9
he went, they say. Again he was when behold person road the enting had gone, they say. The
(ob.) across say.
- dnbaⁿ' tēdshi xī bispé jaⁿ'-biamá Haxige aká. Éqige f qíⁿ égaⁿ' gqadiⁿ'
fourth arrived at when crouch- lay they say Haxige the Behold, com- the one who
time the ing (sub. l.) (sub. l.) one who across
- jaⁿ'-biamá Haxige aká. Qntiqti xī najiⁿ' átiáfa-biamá. Huhⁿ'á! iⁿ'é'áge
lay they say Haxige the He had come when stood he started up sud- Really! old man
(sub. l.) straight to him denly, they say.
- 'aⁿ' maⁿ'qíⁿ' égaⁿ' áhaⁿ, á-biamá, skitá-bi egaⁿ'. Aⁿ'haⁿ, égaⁿ'qti áfa, 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
- É cetaⁿ'qti faná'aⁿ'ji áqtaⁿ qáqíⁿ'cé á, á-biamá. Tēná! iⁿ'é'áge, 'aⁿ' iⁿ'é
That so very far you have not heard how pea- you who I said he, they whatever
sible move say. Why! old man, may be the
matter
- dádaⁿ' ctēwaⁿ' aná'aⁿ-máji maⁿ'hqiⁿ' áqíⁿ'hé, á-biamá Haxige aká. Aⁿ'haⁿ,
what saviour I heard not I was walking said, they say Haxige the Yes,
(sub. l.) (sub. l.)
- Haxige amá isan'ga t'ékíqai tē Wakan'dagi ciéwasan'gíqalú'qti qaníká naⁿ'ba 15
Haxige the his younger killed for when Watermonster most dearly beloved children the ones two
(sub. l.) brother him who
- t'éwafá. Zéwafá pí átaⁿ'hé, á-biamá. Huhⁿ'á! iⁿ'é'áge, égaⁿ' iⁿ'té aná'aⁿ
he killed them. I powwow over them I am about to go said he, they Really! old man, so it may I hear
thither, say, be
- ctēwaⁿ'-máji áqíⁿ'hé, á-biamá. Huhⁿ'á! iⁿ'é'áge, wazéqē tō'di áqídánaⁿ' gaⁿ'-
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
- qaqti-hnaⁿ' éiⁿ'te, á-biamá Haxige aká. Aⁿ'haⁿ, égaⁿ, á-biamá Héga aká. 18
very desirable It may be, said, they say Haxige the Yes, so, said, they say Buzzard the
(sub. l.) (sub. l.)

Ábanaⁿ aⁿfiⁿg^eqti-lmaⁿ-maⁿ há, á-biamá. Huhu'á! iⁿe'áge, áwigiⁿdánaⁿ
 To gaze on it I never have any one at all há, said he, they Really! old man, I gaze on you, my
 relation

téⁿte. Wí eti 'ábae maⁿb^eiⁿ', á-biamá Haxige aká. Han! iⁿe'áge, íxig^en-
 my. I too hunting I walk, said, they say Haxige aká. He! old man, try it for
 (sub.).

3 gaskaⁿfa-gá. Áwigiⁿdánaⁿ b^efetaⁿ xi oné te há, á-biamá, Aⁿhaⁿ, égaⁿ há,
 yourself. I gaze on you, my I finish when you go will said he, they Yes, so
 own say,

á-biamá. Aⁿepanaⁿ te, á-biamá. Caⁿ, iⁿe'áge, úckaⁿ dálaⁿ 'aⁿ ckáxe té
 said he, they You gaze on me will, said he, they Yet, old man, deed what bow you do it the
 say.

b^efúgaqti winá'aⁿ te, á-biamá Haxige aká, gactaⁿ'ka-bi egaⁿ. Aⁿepanaⁿ
 every one I hear it will, said, they say Haxige aká, the tempted him, they loving You gaze on
 (sub.), say

6 taté, á-biamá Héga aká. Wa'aⁿ t^e gi'aⁿ-bi egaⁿ watef^egaxá-biamá:
 shall said, they say Buzzard the Song the song he, they loving he danced they say:
 surely, (sub.).



Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko,

á-biamá. Han! iⁿe'áge, égaⁿqti-lmaⁿ éiⁿte iⁿfiⁿwaⁿkaⁿpi ínahiⁿ, iⁿe'áge,
 said he, they He! old man, always just so If it be It looks nice to me truly, old man,
 say.

9 á-biamá. Gaⁿ'ki, iⁿe'áge, 'aⁿ-lmaⁿ ájaⁿ t^e b^efúgaqti wigiⁿa'aⁿ kaⁿ'b^efa,
 said he, they And, Old man, how regularly you do it the all I hear from you I wish,
 say.

á-biamá Haxige aká. Fé pí xi níaf^e te, ehé, á-biamá. Baxú d^eba wéd^eba
 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.

gák^e é'di pí xi aⁿ'gi-lmaⁿ-atí, á-biamá. Wéd^eba éfaⁿ'be pí xi anaⁿte
 (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 anájiⁿ xi aⁿ'gi-lmaⁿ-atí, á-biamá. Waiiⁿ ugfaⁿ gahá aⁿ'fiⁿ fé-lmaⁿi. Fé
 I stand when they always come said he, they Robe they put on it having they always This
 for me, say) lu it me go (time)

pí xijí, Ní nákaⁿe najiⁿ te há, ehé. Maⁿ'ze naⁿ'ba nájide íh^eaf^e xi úi
 I ar- if, Water hot please let it I say. Iron too red hot I place when wounds
 rive stand

t^e ídistásta xi, ní'ya té, á-biamá. Fáb^efiⁿ'aⁿ-qtiégaⁿ watef^egaxekiⁿfaⁿ-biamá.
 the I press against if, alive will said he, they About three times he made him dance they say.
 repeatedly be, say)

15 Okaⁿ maⁿfiⁿ t^e b^efúga fipí gaⁿfa g^efiⁿ-bi egaⁿ. Wéd^ebaⁿ t^edíli naⁿte
 Manner walking the all to do wishing sat, they say having. The fourth time at it arrived dancing
 well

naⁿetaⁿ'-biamá. Han! caⁿ há. Aⁿepanaⁿ ícibaⁿ'qti éjaⁿ'miⁿ, á-biamá
 he stopped, they say. He! enough You gaze on me you have hind I suspect, said, they say
 your ill

Héga aká. Aⁿhaⁿ, iⁿe'áge, caⁿ há, á-biamá. 'Aⁿ-mac^eé ctéwaⁿ Haxige
 Buzzard Yes, old man, enough said he, they What sort of person are you Haxige
 (sub.) say)

18 hmájingaf á, á-bi egaⁿ gaqíxa-biamá, é'cfa-biamá. Caⁿ wáfaⁿa b^efúgaqti
 you think little I said, they having he hit and broke in he killed him, they And clothing all
 of him say (the skull), they say, say)

fizá-bi egaⁿ áfaⁿa-biamá. Féxe eti áigáfa maⁿfiⁿ-biamá. Úckaⁿ íxig^efa-
 took, they having he put it on, they say. Gourd too enjoying on he walked they say. Deed he tried
 say the arm

gaskaⁿ ɸa-biamá. Bɛɸpi tɛábe áhaⁿ, eɸégaⁿ-biamá. Aɸá-bi egaⁿ baxú wé-
for himself they say. I do it very I thought he they say. Went, they having peak the
say

duba kɛ ɔ'di ahi-biamá. Wateɸgaxá-biamá. Hé-ke tá-ko, hé-ke hé-ke
fourth there he arrived, they He danced they say.

tá-ko. Hé-ke tá-ko, hé-ke he-ke tá-ko. Huhu'á! iⁿc'áge uɸúkaⁿpi ínahiⁿ- 3
Really! old man nice-looking truly

ímaⁿ édegaⁿ ábanaⁿ ɸíngé ínahiⁿ áɸa, á-biamá. Huhú! iⁿc'áge, wazéɸé ɸiⁿ
always but to gaze on had none truly indeed, said he, they Oh! old man, doctor the
him say

éɸaⁿbe tí, aɸ áɸa, á-biamá. Wagúɸaⁿ hnanáke, ké, agúmaⁿɸiⁿ'i-gá,
in sight has he indeed, said they, they Servants ye who, come, walk ye for him,
come, says say

á-biamá. Hau, agúmaⁿ-biamá. É'di ahi-bi egaⁿ waiiⁿ ɸaⁿ gɸiɸɸá-biamá. 6
said he, they Well, they went for him, There arrived, having robs (oh) they spread out for
say him, they say.

Ugɸiⁿ gɸiⁿ-bi egaⁿ gahá aɸiⁿ aɸá-biamá wagúɸaⁿ amá. Lijébe maⁿ'eíá-
Sitting sat, they say having on it having went, they say servant the (sub). Door away
in it

ɸaha gɸiɸaⁿ'i-gá, á-biamá. Lijébe ágaha ɸiɸiɸa-biamá. ɸiɸiɸa-bi ɸi éɸiɸe
from make ye room for said they, they Door enter they pulled open, They pulled open, when behold
him, say they say

maⁿ'táa ijébeɸaⁿ gaxá-bitaⁿ amá isan'ga kɛ há kɛ bɸúga ɸixába-bi egaⁿ. 9
underneath door-flap had been made they are younger the skin the (oh) they'd, they say having,
(standing) say brother whole

Lijébe ukɸaɸa naⁿ'té najiⁿ-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. Naⁿ'etaⁿ-bi egaⁿ jí uɸá-biamá. Isan'ga há kɛ uɸaⁿ-
said he, they Stopped, they say having lodge he entered, they took (oh.) held of
say

biamá. Lijébeɸaⁿ ɸiáza iɸéɸé taⁿ amá. Hé, wisaⁿ'jiⁿqtciɸé! á-biamá, jiji-bi 12
they say. Door-flap he pulled and as he they Alas, my dear little younger said he, they whispered,
open deny stood say. brother! say, they say

egaⁿ. Wagúɸaⁿ amá ubésmiⁿ-biamá. Huhu'á! kagɸa, iⁿc'áge edégaⁿ á,
having. Servant the found him out, they say. Really! friend, old man what has ?
(sub.) say

jiji ukɸa-biamá. Kagé, iⁿc'áge-hmaⁿ, Hé, wisaⁿ'jiⁿqtciɸé! é ɸgaⁿ 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 ɸíngé ínahiⁿ. Iⁿc'áge wazéɸé skéwaⁿqti tí-huaⁿ ɸaⁿ'eti, 15
Pshal friend, came for there is complat nenó truly. Old man doctor for a very long has come heretofore,
time regularly

á-biamá. Hau! á-biamá. ɸé ɸi caⁿ' te, ehe áɸa, á-biamá. Hau! wagúɸaⁿ
said they, they Ho! said he, they say. This when enough will, I said indeed, said he, they
say. He! servant

hnanáke, néxe ɸaigáqti naⁿ'ba ní ují aɸiⁿ gú-gá, á-biamá. Agúahí-bi
ye who sro, kettle very large two water fill bring it back, said he, they reached there
say. for it, they say

egaⁿ ɸiⁿ ahi-biamá. Ugácka-bi egaⁿ nákadéqti déde tɛ'di ábixéqti 18
having carry- they reached Fastened the having very hot fire on the boiling hard
ing it home, they say. kettles on, they say

najiⁿ-biamá. Máhiⁿ naⁿ'ba ɸipá-iqti ihéɸai-gá. Maⁿ'ze nájide ɸéke 'ú tɛ
they stood, they say. Knife two made very lay ye down. Iron red hot this wound the
sharp (oh.)

ídistásta ɸi níⁿ'ja taité, á-biamá. Hau! ké, iⁿ'ɸikaⁿ'igá, á-biamá. Égíɸe
I press against when alive shall (pl.), said he, they Ho! come, get out of my way, said he, they
repeatedly say. Beware

- áckalm uqágnú's'q' tai há. Égíqo fía'fa fé tai, á-biamá. Baxú duoa
 close at hand you peep in repeatedly lest . Beware leaving you go lest, said he, they Peak four
- éfa'be atf-hmⁿ-ma'' xihá gnáqica'' ja ma'fi''i-gá bétúga, á-biamá. Lí ují
 in sight I come regularly downward to the other side of walk yo all, said he, they Home- hold
- 3 fanká wan'gíqéqti aqá-biamá. Iqá-bi ega'' fi'údu-biamá. Ní tē ábixéqti
 the ones who all went, they say. Had gone, since they left him solitary, Water the boiling hand
- naji'' amá. Han! sakíba gu''qti ja''i-gá. Ma''ze míjidéqti 'ú tē nqáwídxá''
 stood they say. Ho! side by side just so lie ye. Iron very red hot wound the I push into you (ob.) with
- xí fani'' ja taté. Égíqo facka'' te há. Fíé gaziqti ja''i-gá, á-biamá. Éga''
 when you also surely (ho). Beware you stir lost . Side stretched lie ye, said he, they So
- 6 ja''-bi ega'' agfañ'ka''ha'' 'ú tē ubáxa'' fíéfa-biamá, Teif! Cka''aji jan'-gá
 in, they having say on both sides wound the pushed into they say, he sent suddenly, (sound of the still) lie.
- Ha''! á-bi ega'' ukífa ná'ta-biamá. Máhi'' ké fízá-bi ega'' ús'u wáxa-
 Ahi said, they having, both the heat killed, they say. Kalfo the took, they having strips he made them
- biamá. Máwaqa''-bi ega'' ní tē ábixo naji'' tē ují naji''-biamá. Nin'de
 they say. Cut them apart, they having water the boiling stood the filling he stood, they say Cooked
- 9 tē' etí gacbe itéqō naji''-biamá.
 the too out of piling it he stood, they say.
- Gáamá, Han! í'e'úgo wazéqō gatu''aji-hm'' fa''eti. xáci léqáji,
 These not seen, Ho! old man doctor not so long regularly heretofore. A great while ago very,
- á-biamá. Wé's'á-nídek., edéega'' á amá fa''eti. A''ha'', éqipe há.
 said they, they say Grass-snake, what were you saying he was saying heretofore. Yes, I said it
- 12 Líjébe ubáha'' aqáí tē níjébeqfa'' nqá''i tē'di, Hé, wisa''ji''qteqíé! é éga''i há,
 Door side of went when door flap took hold when, Alas, my dear little younger said like it brother!
- a-biamá Wé's'á-nídeka. Wé's'á-nídeka, é'di fagqé te. Da''bá-gá, á-biamá.
 said, they say Grass-snake. Grass-snake, there you go will homeward Look at him, said they, they say.
- Nádu'' ietá da tē júqō gáxa-gá. Fíbfáckaqtéí-gá dá fa'', á-biamá.
 Extra (h) eye nose the (oh.) with it make. Flatten and make very oval head (ob.), said they, they say.
- 15 Qáde ma''tihé ga'' ma'fi''-biamá Wé's'á-nídeka. É'di ahf-bi ega'' jí tē
 Grass passing muler so walked they say Grass-snake. There arrived, having lodge (ob.) they say
- ukíba wi'' é'di ugás'ín-biamá. Ífa-biamá Haxige aká. Gí-gá! gí-gá! gí-gá!
 crack ore there he peeped, they say. Detected him, Haxige the (sub.) Come! come! come!
- á-biamá. Gíba''-bi ega'' é'di agf-biamá. Wénandexíqá-gá, á-biamá
 said he, they say Called to him, having there he was cooling look, they say. Make yourself full of food, said, they say
- 18 Haxige aká. Gan'ki ús'u feta''qti núde ké nkífatúqti uígn'há-biamá.
 Haxige the (sub.) And strip just this long throat the (ob.) sticking in very he put in for him, they tight say.
- Haxige é akédega'' xáciqti Wakan'dagi námbewáqé, eé' of tē, uqá
 Haxige that the one, int very long ago Water-monster cooked them to you say you will, to tell pieces, arrived
- mañgíñ'-gá, á-biamá. Wé's'á-nídeka aká nqa fé amá. Haxuxa! Haxuxa!
 begone, said he, they say. Grass-snake the to tell went they say. Haxige! Haxige!

- hú fain'áji fé amá. Huhu'á! gáfi' edégu' à, á-biamá. Ègife futí uná,
 voice not sending for was going, Really! that one what says I said they, they At length he had come directly to them, they say.
- qáde ma'í'héqtei. Háxuxa! Háxuxa! á-biamá. Huhu'á! Háxige éé hū,
 grass passing altogether Haxige! Haxige! said he, they Really! Haxige he says.
- á-biamá. Waci' hébo fu'a'ho-t'u' gífizá-gá, á-biamá. Huhu'á! ga'qti 3
 said they, they Fat meat piece put in the ho take ye for him, said they, Really! just as
 any.
- taté. Wacka'í-gá, á-biamá. Iénaxíxa agfá-biamá. Kan'gèqti gfi-bi
 shall (be). Make ye an effort, said they, they To attack they went homeward, Very close they came home, they say.
- xi Háxige aká xit' agfá-biamá. Isan'ga ta' áigigíqfa agfá-biamá.
 when Haxige aká (sub.) rushing went homeward, His brother the carried his on ho went homeward, they say, they say, his arm they say.
- Agfá-bi to ga' iénaxíxa afá-biamá. Ca' edáda' waníxa a' sagi-má bəgá 6
 he went when so to attack him they went, they Yet what animals the swift ones all they say.
- égu' gaxá-bi etəwá' íqfa-bají-biamá. Edáhu' baskíq! Wacka' egu'í-gá.
 like they made, not with, they did not overtake What angry! Make an effort do ye. they say, they say.
- On'á etéga'í, á-biamá. Afi' afá-biamá. Ègife ma'á dahé ma'ciadi'qti
 you fall are apt, said they, say they. Having they went, they At length cliff hill very high they say.
- íqiti' íqá' éé t' di qəbə ákiengáqti nihañ'ga múbaju íqfa Háxige (uná) gi- 9
 canoe placed where tree standing very spring shot up suddenly and Háxige (the near precipice thick frequently sub.)
- íqde alí-biamá. Wacka' egu'í-gá. Fáfəhábqtei nqáqə-hua'í, á-biamá.
 it again he arrived, they. Make an effort do ye. Very nearly you have overtaken him, said they, they say.
- Ègife Háxige aká ma'ze-ma' gaxá-biamá. Ní égil ákiáqə amá, T'əu! 1
 At length Haxige the (sub.) inlet he made, they say. Water right into he had gone they (sum of bulle-)
- I'á tígə xixáxa-biamá ní ma'táxa. Ga' wawəuaxíxa wáfi'a agfá-biamá. 12
 Stone suddenly he made himself they say water beneath. And to attack they failed they went homeward, they say.
- Úfa'í-biamá fa'ju i'á sagí xixáxa-bi egu' fi'á agfá-biamá. Ké, ca'-
 they were taken hold of, they say though stone tight made himself, having falling they went homeward, they say. Come, let
- añgáxe taf. A'fí'ai áfa, á-biamá.
 in stop. We have indeed, failed, said they, they say.
- Agfá-biamá. Agfá-biamá xi, gan'ki Háxige aká áci éfa'ho agfí- 15
 They went homeward, they say. They went homeward, when, after a while (?) Haxige (sub.) the out in sight came back
- biamá. Éfa'he agfí-bi xi isan'ga há ké áigigíqfa agfá-biamá. Ègife
 he says. In sight he came when his brother skin the carrying on on he went homeward, At length came back, they say, (ob.) his arm they say.
- í t'əja akí-biamá. I'añgúde taté, kagé, á-biamá. I'á gáfa'ska dúbá
 lodge at the he reached home. We enter a sweat will younger brother, said he, they say. Stone that size four lodgo snarly, brother say.
- agíqfa-biamá. Fáfəge ma'ciadi'qti i'á tañgá-hua' wi' fízá-biamá. Haul 18
 he went for, they say. Headland very lofty stone large only one he took, they say. Ho!
- i'c'age, awídi-atí wazéqə tégá, á-biamá. Ci wi' fízá-biamá. Haul
 old man, I have come for you powwow in order that, said he, they say. Again one he took, they say. Ho!

- i^c'áge, wazéaⁿéáé tégaⁿ, awídi-atí, á-biamá. Ci waiiⁿ ugéaⁿ-biamá. Ci
old man, you paw wow over in order I have come for said he, they Again rohe he put in they say. Again
me that, you, say.
- wiⁿ éizá-biamá xi, Han! i^c'áge, níkaeiⁿga híááéakié tégaⁿ, awídi-atí há,
one he took, they say when, Ho! old man, person you make him in order I have come
for you
baths that,
- 3 á-biamá. Wédubaⁿ tédlii, Han! i^c'áge, níkaeiⁿga wiⁿ b'úgaqti íéííéa
said he, they The fourth time arrived Ho! old man, person one all over to bathe by
say. at it, means of you
- tégaⁿ awídi-atí há, á-biamá. Han! i^c'áge, íwíhíéa tégaⁿ awídi-atí áéa!
In order I have come for said he, they Ho! old man, I bathe by in order I have come indeed!
that you say. means of you that for you
- Waeíge píííí b'úgaqti gaébe iⁿ'éaⁿhna tégaⁿ awídi-atí áéa! Aⁿ'b ájíéaⁿ-
Affection had all out of you know away in order I have come indeed! Day about
(disease) for me that
- 6 éaⁿ'qtiégaⁿ ééaⁿ'be pí te áéa! Baxú díba, i^c'áge, ééaⁿ'be pí te áéa!
different ones in slight I ar- may indeed! Peak four, old man, in slight I ar- may indeed!
rise rise
- jíngá juáwagíéé. Waká'da ján'ga agéaⁿ'kaⁿ'haⁿ hníkéé, wíééaⁿ.
young I with them my own. Dolly great on each side you who are, I pray to you.
- Aⁿ'ba ájíéaⁿ'éaⁿ'qti jíngá juáwagíéé ééaⁿ'be pí te áéa! á-biamá. Iⁿ'
Day different ones young I with them, my own in slight I ar- may indeed! said he, they Carry-
ing
- 9 akí-biamá. Ééde té ují-biamá. Iíci uáne b'éé te, á-biamá. Aííⁿ'
he reached home, Fire the he filled, they Tent-pole I seek it I go will, said he, they Having
they say. say. say. it
- akí-biamá. Iⁿ'é-basi dáxe te, á-biamá. Unééé yaⁿ'ha ké'di íhééa-biamá.
he reached home, Stone-pushers I make will, said he, they Fire-place border by the he laid them, they
they say. say. say.
- (Ní té' éti agláéa-biamá.) Han! ní hníkéé, waqúbe wíáxe tégaⁿ
(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 té' éti itééa-biamá níébe. Iⁿ'é té cuééaéé
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 mínke, kagé, á-biamá, isan'ga ha qéú'a jimaⁿ'te g'íin'kiéa-bi éínké é
will I who, younger said he, they his brother skin hollow in the lodge caused to sit the one that
brother, say, say, who
- waká-bi égaⁿ. Iⁿ'é té haqútaⁿ éééa-biamá. Uééwiⁿ'qti gaⁿ itééa-biamá.
mean, they having. Stone the he pushed sent suddenly, they Collected also so he placed them, they
say say. say. say.
- 15 Nájidéqtiⁿ-biamá Ní té éizá-bi égaⁿ jimaⁿ'te ní té itééa-biamá. Gáté
Very red-hot they say. Water the he took, having in the lodge water the he sent suddenly. That
they say say.
- ní té cuéé há, á-biamá. Han! eubéé tá mínke, á-biamá Haxige aká.
water the goes to said he, they Ho! I go to you will I who, said, they say Haxige the
you say. say. (sth.)
- Júnaⁿ'te ahí-biamá. Iⁿ'é nájide g'íiⁿ-biamá. Han! i^c'áge, íwíhíéa
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 tégaⁿ awídi-atí, á-biamá. Makuⁿ áéi'á-biamá. Nádadáze éégaⁿ amá.
In order I have come for said he, they Medeluo he dropped on, Fire sent out this they say.
that you say. say. sparks
- Isan'ga éínké g'íizá-bi égaⁿ ní ágig'áqtaⁿ híéákiéa-biamá. Égigaⁿ g'íizá-
His brother the one took his, they having water he poured on he caused him to bathe, Aa before he made his
who say say. his they say.
- biamá. Caⁿ' há, kagéha, á-biamá. Aⁿ'haⁿ, jíééha, caⁿ' há, á-biamá
they say. Enough younger said he, they Yes, elder brother, enough said, they say
brother, say.

isan'ga aká. Isan'ga fícta' xí fé xí ca'ca' ma'ciáha fé amá, wanáxi
 his brother (the sub.). His brother finished when he when without on high in they say, ghost
 they say.

amá. (This was done four times.) Égiçe gá-biamá: Huhu'á! káge-san'ga,
 At length he said as follows, Really! friend younger
 they say, brother,

ufihe eka'hna. Féga' agfáfi' naji'-biamá, ugkie naji'-biamá. Han! káge- ?
 you have you wish. Thus having his he stood they say, talking to he stood they say. He! friend
 your way friend

san'ga, ufihe taté. Ufihe taté fa'ja, káge-san'ga, aktáhu afigáfe taté
 younger you have shall. You have shall though, friend younger apart we go shall
 brother, your way your way brother,

á-biamá. Níkaci'ga jíde ni-áquan'da féfa'ska fa'ja fé óuè téga' agfi-báji
 said he, they Person real island this size though this you go will, so they not come
 say, say, say, lack

ca'ca' taité, á-biamá. Afá-biamá Haxige amá. Égiçe Jábe-wá'ujin'ga 6
 continually shall, said he, they Went they say Haxige the (sub.). At length Beaver old woman
 say, say,

mandé gáxe akúma. Hu+! á-biamá. Haxiça bça'qteia', á-biamá.
 boat was making, they say. Hu+! said she, they say. Haxige it smells very said she, they
 say, say,

Wá'ujin'ga ufiéde fiúgé áha'. Gáfi' Haxige isan'ga Wakan'dagi t'ekiçai
 Old woman cause for there is none I That one Haxige his brother Water-monster killed for
 complaint none him

éga' águáí eté xagé xúwi'xe ma'fi' te xige'áte fi', á-biamá. Wá'ujin'ga 9
 as wherever crying wandering about he walks as he kills himself the said he, they
 say, by crying one who, Old woman

mandé ekáxaj'qtei áhu', á-biamá Haxige aká. Á, ceta'qti fan'á'aji
 boat you do not make at all I said, they say Haxige the (sub.). Yes, so very far you have not
 heard

fi'fi'cé á, á-biamá wá'ujin'ga aká. Haxige amá isan'ga t'ekiçai éi'te
 you who I said, they say old woman the (sub.). Haxige the (sub.) his brother killed for it may
 move be him

Wakan'dagi úju na'ba t'éwafa-báda' t'éçé fi'ai éga' mja' bçúga ní ují 12
 Water-monster pilch- two he killed them and to kill filled as laid all water filled
 pil

gáxe 'çai éga' mandéha axíçaxe átu'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, say,

Haxige amá wéçigfa' t'a' ga'fa-hua'i. Mandéhu gáxai édega' mandé-ça
 Haxige the (sub.) mind to pos- desires invariably. A dug-out made but boat-head
 sses

t'é'ja ja' ákast itéçai xí'ji, ma'çin'ka ují-de, ééde náçfi'qti gfi' dega', 15
 at the wood piled up places it, soil (earth) filled when, fire burning very sitting when, so
 with brightly

waníja ugáha-má çizai-de, ga' wáçate gfi' tá aká, á-biamá. Éga' fi'ai
 animal those that float he takes when, and cutting them he will be sitting, said he, they say. So they fail
 they fail

xí'eté mja' bçúga wé's'á t'a' wáxe 'çai éçé, á-biamá wá'ujin'ga aká.
 even if him all snakes abound making spoke of indeed, said, they say old woman the
 (sub.).

xóhamaçide ma'i édega' na'bé tó etí éga' uçi'çai-de wé's'á-má wáçiqta 18
 Red-breasted turtle put on his but hand the too so covered when the snakes to bite
 (turtle) feet

a-i xí'ji há cuga xixaxai éga' wana'qixçe wáçí' ma'çin' tá amá, wana'te
 ap- when skin thick made for so breaking in their buying them he will walk, stepping on
 proncing himself (head) them them

wáçí' ma'çin' tá amá, á-biamá Haxige aká. Éga' fi'ai xí'eté mja' bçúga
 having them he will walk, said, they say Haxige the (sub.). So they fail even if land all

- ugáhanačaze gáxo 'fai éfē. Iqinde ujaⁿ fē xi gat'é to af éfē, á-biamá
 darkness making spoke indeed. Gorgo got himself if die from will they indeed, said, they
 into the fall said (in my hearing) say
- wá'ujin'ga aká. Wá'ujin'ga, gráamá Haxige amá wépigfaⁿ t'aⁿ' gaⁿ'fa-hnaⁿ'i.
 old woman (sub.), Old woman, that one Haxige the mind to pos- wishes contin-
 (sub.), (sub.), (sub.) (sub.) sense sally.
- 3 Iqinde wiⁿ' ugfiⁿ'-de jaⁿ ujfi-de čéde údaⁿqti gfiⁿ' tá amá. Wantja dádaⁿ
 Gorgo one sit in when wood filled when fire very good ho will sit. Animal what
 gfiⁿ' akája naⁿ'si hí fiⁿ gat'é ké fizaf-de gaⁿ' faté gfiⁿ' tá amá, á-biamá.
 to the one sitting leaping reaches the dies from which takes when so eating ho will sit, said he, they
 one that falling say.
- Égaⁿ' fi'af xi'ctē majaⁿ' faⁿ' bfiⁿgaqti má ekúbe gáxo 'fai éfē. Má
 So they fall if even land the all snow deep Animal that speak of indeed. Snow
- 6 ágaspe t'é te af éfē, á-biamá. Gáamá, wá'ujin'ga, Haxige amá wépigfaⁿ
 pressing die will they indeed, said she, they That one, old woman, Haxige amá wépigfaⁿ
 down on him said say. (sub.) mind
- t'aⁿ' gaⁿ'fa-hnaⁿ'i. Qáde xi žanžáqti xižaxai-de jaⁿ' tē' eti ákastáqti itéxiqaf-
 to pos- wishes contin- Grass lodge very big makes for when wood the too in a great heap piles for
 sess sally-nally. himself himself
 de séhiⁿ'be xižáxe tá amá. Wantja dádaⁿ má ekúbe gaqfád ičē-má iqtá
 when snow-shoes ho will make for himself. Animal what snow deep at will suddenly in it
- 9 t'éwafai-de gaⁿ' wáfate najiⁿ' tá amá, á-biamá Haxige aká. 'Aⁿ'-mačē'
 ho kills them when so eating them ho will stand, said, they say Haxige the (sub.). What sort of a
 ctēwaⁿ' Haxige Imájiŋga-hnaⁿ'i áhaⁿ, á-bi egaⁿ' maⁿ'zepe fgaqixixá-bi egaⁿ'
 person are you Haxige you deeply habitually I said, having ax crushed in many having
 they say times with, they say
- t'éfa-biamá. Gaⁿ'ki Haxige amá afaⁿ-biamá. Akt-bi egaⁿ' i'úče-ži pí
 ho killed her, they say. And Haxige the (sub.) went they say. He reached having sweat lodge again
 home, they say.
- 12 gaxá-biamá. Azčkiče taité, pí zean'žiče taté ā. Pí aŋžigfiⁿ' taté, kagé,
 ho made, they say. (See note), again we treat our- shall I Again we work on our- shall younger
 selves selves brother,
 á-biamá. Ugfikie-hnaⁿ'-biamá. Aⁿ'haⁿ, jiⁿčéha, e-hnaⁿ', é amá isan'ga amá.
 said he, they Ho talked regn- they say. Yes, elder brother, that alone, said his brother the
 say. with his larly (sub.) say.
- Gaⁿ' i'úče-ži pí gaxá-biam egaⁿ' gfiⁿ'taⁿ-biamá gfiⁿ'piqi. Jiúga ké čgigaⁿ
 And sweat lodge again ho made, they say so ho worked on his, worked very Body the well as
 they say they say well on his. they say
- 15 gižáxe ctēwaⁿ' gfičetaⁿ' fēfai tēdži žan'do kē átaⁿ'ji caⁿ' hēbe maⁿ'ciadi
 ho made his net with- net with- when ground the he trod yek part high from the
 standing he let his go suddenly they say not on'ga ground
 ačé-hnaⁿ'-biamá isan'ga amá. Égiče Haxige amá isan'ga ágrimákajf-biamá.
 went regn- they say his brother the At length Haxige the his brother he got out of patience with
 larly (sub.) (sub.) (sub.) his, they say.
- Caⁿ'gaxo gaⁿ'faⁿ-biamá. Han! káge-saⁿ'ga, ušhe taté, á-biamá. Ni-účan'nda
 To stop ho wished, they say. He! friend younger you have shall, said he, they Island
 brother, your way say.
- 18 fēfaⁿ'ska faⁿ'ja fē fátáⁿ'ed čgijaⁿ' čgaⁿ' taité, á-biamá. Āji aŋžixaxe aŋžáče
 this size laough this you who you do so shall, said he, they Differ- we make our- wo go
 stand that (they ho), say. ent selves say.
- taité. Caⁿ'žaŋga núga jin'ga ábaži hiⁿ' snédčqti úqti-ma faⁿ' čgaⁿ' nika-
 snail. Big wolf nulo young nape of hair very long those who are like so por-
 ciⁿ'ga hné te áča. Majaⁿ' bfiⁿgaqti hū fažáwiⁿ'xe maⁿ'hmiⁿ' te áča, á-biamá.
 son you go will indeed. Land all over voice crying around you walk will indeed, said he, they
 say.

Hau! wí etc, káge-saŋ'ga, jáqti núga ʔaŋgáqti, hé gázazáqti de uta' nadi
 Ho! I for my friend younger dear male very big, horn full of snags fore- space between
 part, brother, head
 hi' gō náziʔá-bi ega' éga' níkači'ga bʔé tá miŋke. Níkači'ga jíde
 hair the made yellow by having, so person 1 go will I whe. Person red
 heat
 a'ʔate taité, á-biama. Í a'ʔa'eka'ʔé taité áʔa, á-biama. Ceta'
 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 ké, 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. waʔi' aʔa-biama, he took them along; *i. e.*, he pursued them. This is a common use of aʔi' ʔe.

227, 8. ata' nadi ʔieta' te ama. The kettle had been dropped after he left the place for getting water.

227, 9. hi' saŋga+, etc. Sanssouci suggested "waji wigisiʔe" instead of "wa' ewigi-siʔe." He said that the former could be used if the dead brother was near the size and age of the speaker. "Waye" is ʔoiwere in form, and "hi' saŋga+" may have been intended for the ʔoiwere, hi' ʔūne. "He misaŋga" is the Dakota "he! misŋka" (he! misŋka) expressed in ʔegŋha notation. Thus we have traces of three languages in the lament of Haxige. Frank La Flèche reads "hi' sa'ʔa+" instead of "hi' saŋga+." He thinks that the Omahas used "waye" in former days, and that "no+" should be "aʔa n+!"

227, 17. a'ʔa'wa'qʔe-ga' (a'ʔa'wa'qʔa, ega'), from nŋŋqʔe.

228, 4. ma'a ma'eiadiqti ʔa' ʔandi. There were several very high cliffs at that place, perhaps very close together. ʔisaŋga édi aʔi' aki: Frank La Flèche read, aʔi' aki-biama, instead of aʔi' aki.

228, 7. ʔehŋqʔabe ma'ndŋŋiʔé ja' hma'i. Sanssouci thought that ʔehŋqʔabe, tripe, was a mistake, and that it should be omitted. The Omahas who were in Washington in August, 1881, rejected ʔehŋqʔabe, and substituted "níxa waci' ághadi ʔa", the fat outside the belly."

229, 3. gasuinde refers to the impetus given to the arrow when hit by the bow-string.

229, 4. ʔewaʔa-biama means "he wounded them," though its literal rendering is "he killed them."

229, 10. i ʔi' ega' ʔʔadi' ja' biama. Haxige crouched down suddenly, and lay across the path of the person who was approaching. It was Ietŋike, disguised as Hega, the Buzzard.

229, 17. agidama'. Possessive of abama', to witness a person, his relation, performing a ceremony, or engaging in a contest.

230, 9. ʔa' hna' aʔa' té, how you do it. Sanssouci said that this was not as correct as, eáta' hna' áʔa' hna' i' te, why you will do it.

231, 8. ʔijebe agaha. It seems that there were two coverings to the entrance: the ʔijebe agaha, the outer one; and the skin of Haxige's brother, the inner one.

231, 9. isaŋga ké. The article pronoun ké shows that the brother was dead; but gaxa-bita' ama denotes that his form (skin) was placed in the position of a standing animate object.

232, 14. nadaⁿ ietá da tē jugçe gaxa-gā. Sanssonci 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 ietá and da be separable. On the other hand, the stress (in the words ietá da) seems to bind them together as one word. Frank La Flèche cannot explain this.

233, 7. edadaⁿ baskičē, there is something to be angry about; there is cause for anger. The opposite is nēde čūnge.

233, 9. uihānga nūbaju ičāča, 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 čacige, to speak evil of; inčacige, to slander; and with the root "cige" compare the Winnebago, ečcik, bad; and the Dakota, eičca (šiča), bad. The Dakota final tea (ča) is often equivalent to the Çegiha final ga or ge.

234, 6. baxu dnba - - čāⁿbe pi te ača. Does this refer to the belief in four worlds above this one?

234, 7. wakanda jaŋga aččānkaⁿhaⁿ huīnkēce, Thou great deity on either side; i. e. the earth-god and the sky-god.

234, 15. najidēqtiaⁿ-biama was pronounced načjidēqtiaⁿ-biama.

235, 4. nēhe 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. nūnčanda čēčaⁿska. In the Čoiwere myth of Day and his Children, an island in a lake represents the world.

236, 12. azekiče 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 Čada or Deer-head gens; and his brother, of the Maⁿčūnka-gaxe or Wolf gens. See their position in the Omaha tribal circle. The Beaver-woman and the Grass-snake spoke of the hero as Haxuča. This latter is the Čoiwere form of Haxige.

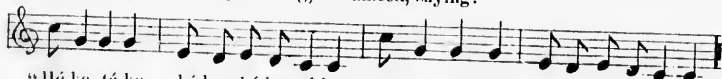
TRANSLATION.

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, "Whatsoever 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. "Yon 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, "Aⁿ," 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 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, "Teu!" "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 fall," 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, "Teñ+." 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. "Hn+!" 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 months 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 —)

- Edádaⁿ-lma^w edécaí ä, á-biamá. A^whaⁿ, jìⁿçcha, a^wwa^wçiqçaqçá-gä,
 What only what did I said he, they Yes, elder brother, loosen your hold on me,
 you say say.
- á-biamá. Ínbfa tá mñkè. A^wwa^wçiqçaqçá-gä, á-biamá. Kí, Ké, nçá-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^whaⁿ, jìⁿçcha, Haxige isan'ga t'ççai t'çdi naⁿbçhinjin'ga t'ç
 said he, they Yes, elder brother, Haxige his younger killed him when little finger the
 say. brother.
- enáçtei aⁿçáⁿwaⁿqçégaⁿ ataⁿçti na^wbe etéte nçfwabçá 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.
- Wanña dádaⁿ-ná etéwa^w bçúga íkikúí ega^w naⁿbçhiujin'ga t'ç enáçtei
 Animal what sorts soever all having been invited little finger the only
 say.
- 6 aⁿçáⁿwaⁿqçé. Ga^w, Eátaⁿ-ona^wi ä, á-biamá. A^whaⁿ, a^wbatçawáçti
 I got for my share. And, How regularly I said he, they say. Yes, each day
 say.
- Héga aká zéwaçé ahí-lmaⁿi, á-biamá. Ga^w M^wxa-jin'ga íetá-çéde t'ç
 Buzzard the to jowwow arrives regu- said he, they And Duck next to the cor. the
 (sub.) over them larly, say. say. ners of the eyes
 say.
- san'kiçá-biamá Haxige aká. Hiⁿ ké baxú giáxa-bianná M^wxa-wagçá^wxé
 whitened for they say Haxige the Feather the crest he made for him, Duck conjuring (?)
 him, (sub.) say.
- 9 eçíge taí Maⁿçin'-gä, á-biamá. Edádaⁿ t'çqi áçakipí çí aⁿçáçé te há.
 let them call you? Walk. said he, they What difficult you meet if you think can
 say. say. of me
- Uwñka tá minke há, á-biamá Haxige aká. Haxige açá-biamá. Xagá-bi
 I help you will I who said, they say Haxige the Haxige went, they say. He cried,
 (sub.) say.
- çí wateíeka tañgáçti ní ké gasúççéçti íháha gaxá-biamá. Ietábçí é ní
 when creek very large water the flowing rapidly in long lines made it, they say. Tears that streams
 say.
- 12 gè é amá. Açá-bi çí éçíçé Héga amá áúamanná. Ákipí-biamá. Kí
 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: P'çáge awádi oné, á-biamá. A^whaⁿ, jueçáha,
 Haxige the (sub.) said as follows. Old man where you go, said he, they Yes, grandchild,
 they say say.

ceta^v qti faná^a n^{ji} fú^í c^é ada^v, á-biamá. A^v l^u, odáduⁿ íⁿ te ceta^v
 even so far you have not been hearing it I said he, they say. Yes, what it may be so far
 aná^u n⁻ máji há, á-biamá Haxige aká A^v h^a, mepáha, Haxige isan'ga
 I have not heard it said, they say Haxige the (sub.). Yes, grandchild, Haxige his younger
 brother
 f'ékíⁿ íⁿ te, Haxige amá Wakan'dagi ciéwasan'gicabíqti fañká na^v ba 3
 they killed it may be, Haxige the Water-monster most dearly loved child the ones who two
 for him (sub.)
 wé^u íⁿ égaⁿ, ádaⁿ zéwa^qé pí há, á-biamá Héga amá. P'e'áge, éfaⁿ 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}, áwatégijaⁿ-ona^v á A^v h^a, é^é égimaⁿ-lmaⁿ-ma^v, á-biamá. Kí
 you when, how do you it regularly I Yes, this I do that invariably I do, said he, they And
 arrive (=thus) say.
 déxe g'íza-biamá gaⁿ gasáⁿ-bi ga^v xi, é^é gimaⁿ-lmaⁿ-ma^v, mepáha. 6
 gourd he took his, they say and rattled it, they say having when, I do thus habitually. I do, grandchild.
 Kí wa^u n⁻ biamá. Wateíxaxá-biamá. Ga-biamá:
 And I sang, they say. He danced, they say. He said as follows,
 they say:



Hé-ki-ma^v-daⁿ, hé-ki, hé-ki-ma^v-daⁿ, hé-ki, hé-ki-ma^v-daⁿ.

Gañ'ki, Jigaⁿ ha, éfaⁿ be cí tē^{di}, áwatégijaⁿ aⁿ íⁿ ha égaⁿ gáxa-gá. Cí 9
 And, Grandfather, in sight arrive you when, how you do it finally so do. Again
 wíⁿ be te, á-biamá. Gañ'ki, é^é gimaⁿ-lmaⁿ-ma^v, á-biamá Héga aká.
 I see you will, said he, they And, Thus I do habitually I do, said, they say Buzzard the (sub.).
 Wateíxaxá-biamá. Gañ'ki, Jigaⁿ ha, zéwa^qé tē áwatégijaⁿ te, á-biamá.
 He danced, they say. And, Grandfather, you powwow when how you do it will, said he, they
 over them say.
 A^v h^a, mepáha, Ta^v wañg'faⁿ b'fúgaqti dahé íkisa^v íⁿ maⁿ íⁿ gá há, ehé- 12
 Yes, grandchild, Village every one hill out of sight walk ye I say
 lmaⁿ-ma^v, b'fúgaqti. Cínudaⁿ-má etí wá^í íⁿ maⁿ íⁿ gá, ehé-lmaⁿ-ma^v há,
 regularly I do, all. Dog the ones too having them walk ye, I say regularly I do
 á-biamá. A^v h^a, ígaⁿ ha, á-biamá Haxige aká. Gañ'ki zéwa^qé tē,
 said he, they Yes, grandfather, said, they say Haxige the And you powwow when,
 say, over them
 e^a n⁻ ekáxe á, á-biamá. A^v h^a, mepáha, ma^v ze gáke nájideqti-lmaⁿ dáxe 15
 how you do it I said he, they Yes, grandchild, iron that one very red hot only I make it
 say.
 xi wa^u íⁿ ké ma^v ze nájide ké ndáxaⁿ te ebégaⁿ égaⁿ abéí^v, 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^v h^a, ígaⁿ ha. Ké, éfaⁿ be cí tē^{di} e^a n⁻ ekáxe taté, égaⁿ gáxa-gá.
 Yes, grandfather. Come, in sight you arrive when how you do shall, so do.
 Maⁿ íⁿ gá. Wíⁿ be kaⁿ b'fa. Gañ'ki égaⁿ gáxe é^é xi ja^v wí^v íⁿ zázá-bi 18
 Walk. I see you I wish. And so to do he went when wood one he took,
 they say
 ega^v dáqti faⁿ ihé^é-bi ega^v, gaqíⁿ-biamá Héga íⁿ. Gañ'ki ma^v ze
 having right on the laid it, they having, he broke it in, they say Buzzard the And iron
 the (ob.) say (inv. ob.).
 ké etí ízázá tē, cí wa^í n⁻ jín'ga tē etí ízázá-bi ega^v, íⁿ-biamá Haxige
 the too he took it, again pack small the too took, they having, carried it, they
 (ob.) say Haxige

- aká. Gañ'ki Háxige akú nǎ-biamá. Wukan'dagi ɕũnkáa nǎ-biamá.
 the And Háxige the about they say. Watermonster to them he went, they say.
 (sub.)
- Ègige ɕalié kē jǐ ɕũ' éɕa'be alǎ-biamá. Gañ'ki wu'n' tē é Héga
 At length hill the village the in sight of he arrived, they And sang the that Buzzard
 (sub.) (ob.) (ob.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- 3 wa'n'í epí tē 'u'-biamá Háxige aká Ègige, Huhú! ɕɔɔ uká Héga
 sang his the sang it, they say Háxige the At length. Ho! ho! this one the Buzzard
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- nnú wazéɕé nnú áiama, á-biamá, Háxige ɕa'be alǎ-bi ɔ. Gañ'ki
 the doctor the is coming, said they, they Háxige in sight arrived, when. And
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- ufkagali aká gá-biamá: Cénnjǎ'ga dǎba wah'ɕajǐ'qti é'di ma'ɕi'-ba waii'
 chief the said as follows, Young man four very stout-hearted there walk ye and robe
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- 6 ngɕa'-ba'ba' nǎ'í' grǎ-ga. Kí é Héga ɕéga' éga' ngǎɕa' tē. È'di
 put him in and bring him back. And that Buzzard thought as they went for him. There
 they arrived, young man the Háxige ɕínké'di. Waii' ɕibɕá-bi ɕn' Ké,
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- í'úige, ngǎ'í'-gá. Ángáɕigi-nǎgítii há. Gañ'ki ngǎ'í'-biamá Háxige
 old man, sit in it. We have come for you And sat in it, they say Háxige
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- 9 aká. Gañ'ki cénnjǎ'ga wí' jǐi-hua' naxíde tē uká-bi ɕn', Héga é
 the And young man one whispering inner ear the he talked having, Buzzard he
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- úji ebéga'. Háxige ebéga', á-biamá. Íbaha'í, áda' égiɕa'í tē. Kí
 dider- I thin. Háxige I think, said he, they He knew therefore égiɕa'í tē. And
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- gañ'ki wí' aká gá-biamá: Héga é há. Éátu' Háxige ɕéɕu' tí tǎda'
 then one the said as follows, Buzzard it is he How Háxige here have could?
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- 12 á-biamá. Jǐi íe-hua'-biamá. Gañ'ki aɕi' ngǎ-biamá. Waii' ugɕa'-
 said he, they While they spoke regularly, And they took him homeward, Robe they put
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- biama'. Kí é'di akí-biamá ɔ'n ɕa'kádi. Kí aɕi' akí-bi ɔ isan'ga
 they say. And there they reached home, they say were by the ones And they reached home when his younger
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- ɕínké bɕngaqti ɕixábai éga' ijébeɕa' gáxo akáma. Gañ'ki Háxige
 the (ob.) the whole dayed no door-flap they had made they say. And Háxige
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- 15 naji'-bi ijébeɕa' ɕikiáha'í tē isan'ga ɕínké grǎdaha'í há há ɕa'.
 stood, they door-flap raised when his younger brother the (ob.) he knew his skin the
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- Gañ'ki ɕikiáha'í ɔ gá-biamá: Hé, wisa'jǐ'qteíé! á-biamá. Jǐi ɕapiɕi'qteí
 And he raised when he said as fol. Alas, my dear little younger said he, they While very easily
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- égiɕa'í; ɕadn'di'-bǎji. Kí nǎkae'ga égaxe naji' amá wí' gá-biamá:
 he said to him; he did not speak loud. And people around stood they who one said as follows,
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- 18 Kagéha, ijébeɕa' ɕikiáha' ɔ, Hé, wisa'jǐ'qteíé! af tē. Háxige é
 Friend, door-flap raised when, Alas, my dear little younger he said. Háxige he
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- ebéga', á-biamá. Kí, Ègiga'-bǎji-gá. Héga améé há, á-biamá. Gañ'ki
 I think said he, they And, Do not say it to any one. Buzzard it is he said (another), And
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- íama aɕi'-biamá Háxige amá.
 to the went, they say Háxige the (sub.)
 (sub.) (sub.) (sub.) (sub.)

- Ki uá-bi xi gan'ki, Ké, í gē bǎnguqti gaeŋbe ané to. Jahé
 And he went, when then, Come, lodge (the every one) without you will go. Till
 they say (pl. ob.) (the village)
- Ikisu'ǎi' mu'ǎi'í-gā. Gan'ki néxo ǎngáqti m'ba ní agímu'ǎi'-ba
 out of sight walk ye, And kettle very big two water go ye for and
 i'win'gackái-gā. Ǔéǎnkú zéawáǎé bǎieta xi híǎnwákíǎé tá múnke, 3
 hung them for me. These I powwow over them I finish it when I came them to will I who,
- á-biamá. Gan'ki éga' gaxú-bi éga', aǎú-biamá bǎéga Gan'ki ma'ze ké
 said he, they And so did, they say having, they went, they all, And iron the
 say, say
- nǎjide'qti gaxú-biamá Hǎxige nkú. Gaxú-bi éga', gá-biamá: Ǔjǎi'ǎé éta'ǎi'
 very red hot made it, they say Haxige the Made it, they having, he said as fol- Your elder he first
 (ob.) (sub.) say
- zéǎǎé tá múnke. I'wa' cku' nǎi jǎi'-gā, á-biamá. Ké, 'ú tē balú-gā, 6
 I pow- will I who. Now motionless he, said he, they Come, would the show it,
 wov ever him (ob.) say
- á-biamá. Ma'ze ké nǎjide'qti gaxú-bi xi gan'ki 'ú tē ubáxa'-biamá
 said he, they Iron the very red hot he made it, when and would the he thrust into, they say
 say (ob.) they say
- ma'ze ké. Gan'ki 'ú tē nbáxa'-bi xi, Hu'! ha'! é-lma'-bi xi, Cu' qǎǎjǎi
 iron the And would the he thrust into, when, Ha'! ha'! he said it regu- when, Yet speech-
 (ob.) (ob.) they say loss, they say
- jǎi'-gā. Ǔfuda' tǎé á-biamá. Gan'ki t'é uná nǎjide ubáxa' kē Gan'ki, 9
 he, food for (it) said he, they And he they red hot thrust into the (ob.), And, 9
 you shall (ob.) say
- Ké! gí-gā há Ǔjǎi'ǎé gínda' éga' jǎi'ǎéqti íǎé, á-biamá. Gan'ki uná
 Come! come then Your elder is better as sound asleep he has said he, they After a while, they
 brother say
- xi éi éga'gí'a'-biamá. Gan'ki jǎi'ga kē éi t'é uná, mu'ze nǎjide'qti
 when again he did so to him, they say. And small the again he they iron very red hot
 (ob.) (ob.) say
- ubáxa'-bi éga'. T'é xi gan'ki máhi' ǎízá-bi éga' waǎáda-biamá 12
 thrust into, they having. Dead when then knife took, they having he cut them up, they say
 say
- Wakan'dagi ua'ba. Gan'ki akiwa waǎáde ǎieta'-bi xi úkiastú itéwaǎá-
 Water-monster two. And both he cut them he finished it, when in a pile he put them
 up they say
- biamá uǎíza' t'é'di. Gan'ki ǎéxe nkíwa ngípiqti nǎi-biamá ús'u wáxi xi.
 they say middle in the. And kettle both very full he filled, they strips made them when
 say
- Gan'ki ga' úha' gǎi'-biamá. Ki gan'ki gáte'a ufaci'ga uná gá-biamá: 15
 And so cooking he sat they say. And then in that place people the (sub.) said as follows,
 they say:
- Cúunjin'ga ua'baqtiéga' é'di gígǎi-ba da'be gígǎi-gā, á-biamá. Ki,
 Young man about two there go and and looking pass ye it, said they, And,
 pass it they say.
- Wazéǎé ǎínké ǎáéi hégaǎi, á-biamá. Nǎ! Hǎxige ebǎéga', éhé xi i'ǎéǎi
 Doctor the one a long time very, said they, they Why! Haxige I think, I said when you
 who time say doubted me
- eti. Héga nké, euní. Ki é'be gǎé etéda', uǎíxide ga' gǎi'-biamá. Ki wi' é 18
 too. Buzzard he is, you said. And who shall? considering so they sat, they say. And one he
 homeward
- gá-biamá: Wé'sǎ-nídeka, ǎi ǎagǎé xi íǎiǎi' etéga', waǎíǎionǎjǎi, éga'.
 said as follows, Grass-snake, you go homeward if not to find up, you luvible us,
 they say: you
- á-biamá. Gan'ki unípi te há. Égǎé íǎiǎé te há. U'áide jǎi'áqteí nǎá-da'
 said he, they And you shall do well. Beware he lost. Hole very small enter and
 say. detect you

da^wha-gā hā. Ègife Haxige tēte to hā. Ki, A^whaⁿ, á-bi ega^w agfá-biamá
 look at him Beware Haxige detect lest And, Yes, said, having went homeward,
 Wē's'a-nídeka amá. È'di akí-bi ega^w n'úde jíⁿáqteí íetá fāⁿ ugás'íⁿ-biamá.
 Grass-snake the There he reached having hole very small eye the peeped in, they say.

3 Ki Haxige akú íaⁿbá-biamá. Huhú! gí-gā hā. Wānúte táce, á-biamá
 And Haxige the saw him, they say. Ho! ho! come You eat must, said he, they
 say

fā-bi ega^w Gfē ga^wfā qí na^wwape tē Wē's'a-nídeka aká. Gañ'ki, Gí-gā,
 detected having. To go he wished when feared him Grass-snake the And, Comm.
 him, they back

á-bi ega^w è'di afá-biamá. Gañ'ki, Unéqē qíⁿha ké'di eéqū jañ'gā, á-biamá.
 said, having there he went, they say. And, Five-place border by the younger he, said he, they
 they say

6 Wānúte qí wēfāmandé'qti oné tate, á-biamá. Wānúte qí oné qí, Haxige
 You eat when you being gorged you go shall, said he, they You eat when, Haxige
 say.

akú é akéde Wakan'dagi akíwa t'éwafē aká hā, eéé to hā, á-biamá.
 the he it is, but Water-monster loth h. has killed them you shall said he, they
 (sub.)

Gañ'ki waci^w hébe fíza-bi ega^w úq n'a^wha-biamá Haxige aká. Gañ'ki
 And fat meat a piece he took, having lowl he put in, they say Haxige the And
 they say

9 waci^w fēfā'ska s'ú-biamá. Gañ'ki, fāsní^w fēfā-gā hā. Fētaⁿ efaⁿbe
 fat meat this size he cut a long strip, And, Swallow it do it suddenly This far in sight
 they say.

itēfā-gā. Gañ'ki waci^w hébe efaⁿbe itēyifá-biamá í tē. Ki n^wbé fíngé
 put it. And fat meat piece in sight he put it for himself, mouth the And hand without
 they say (sub.)

fíⁿ egaⁿ gēfōnudáqí tē waci^w ké. Afá-bi qí na^wjíⁿeké'qteí níaciⁿga amádi
 he us he did not pull out his fat meat the he went, when barely people to them
 was (ob.) they say

12 ahí-biamá Wē's'a-nídeka akú. Wē's'a-nídeka fē tē'di ékitaⁿ agfáí Haxige.
 arrived, they Grass-snake the Grass-snake went when at the went Haxige.
 say (sub.) same time homeward

Isañ'ga fínké gēfā-bi ega^w a^whe agfá-biamá. Gañ'ki Wē's'a-nídeka fē
 He younger the (ob.) took his having fleeing he went homeward, And Grass-snake to
 brother they say

gfēqí, Haxige, Haxige, é qí eai^wáji-lma^w-biamá. Nfāciⁿga amá eai^wqti
 howl for Haxige, Haxige, said when his voice failed invariably, they People the very near
 him, they say.

15 hí qí eai^w wéahidēqti eéqūⁿ-biamá. Gáqíⁿ Wē's'a-nídeka Haxige é hā,
 it^w when yet very far they thought, they say. That one Grass-snake Haxige says

á-biamá Gañ'ki uná-bi qí égife eai^wqteí ahí akíma Wē's'a-nídeka.
 said they, And they sought when behold very near had come, they say Grass-snake,
 they say

Huhú! Wē's'a-nídeka ée fíⁿ éde waci^w núde ké ukíqatá-qtiⁿ fíⁿ.
 Ho! ho! Grass-snake it is he the one but fat meat throat the sticks very tight in the one
 (sub.) (sub.)

18 á-biamá. Gañ'ki gífōnudá-biamá. Gañ'ki nfkaciⁿga amá fí fāⁿá agfá-
 said they, they And they pulled it out for him, And people the village to the went
 say. they say.

biamá. Gañ'ki Haxige amá agfá-bi qí égife Jábē-wá'ujín'ga édedí akíma
 they say. And Haxige the went when behold Beaver-old woman was there, they say.
 (sub.) homeward, they say

Kí, Wá'ujín'ga, eítaⁿ fānájíⁿ á, á-biamá Haxige aká. A^whaⁿ, mepáha.
 And, Old woman, why you stand ? said, they say Haxige the (sub.). Yes, grandchild.

- Haxige Wakan'dagi na^mba aká te'éwafé amá hē. È'di wagáqqaⁿ a^m'qizai
Haxige Water monster two the killed them they servant me they
(col. oh.) say
- hē, á-biamá. Ki, Wá'ujjū'ga, e'a^m' ekáxe tídaⁿ nq'che ā. A^m'haⁿ, mepáha,
said she, they And, Old woman, how you do will, you join it I Yes, mepáha,
say
- Háxige áwidaⁿ gáxe 'fpa-biamá hē. È'di Háxige mand úgqíⁿ xi mbá'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
- to á-bi ega^m' ódnéhe, á-biamá. Wá'ujjū'ga, égaⁿ xi'etó Háxige amá
will said they, having I joined it, said she, they Old woman, so even if Haxige amá
they say
- mandé ngqí^m' ga^m'qti ga^m' gíndaⁿqti ma^m'qí^m' tá ama hā, á-biamá. Ki et qí'af
boat sit in at my rate still very joyful walk will he who said he, they And again they
say
- xi'etó, mepáha, ma^m' qá^m' bǎ'uga ngáhaⁿadaxo gáxe 'fpa hē, á-biamá. 6
even if, grandchild, land the all darkness making it they speak of
said she, they say
- Wá'ujjū'ga, égaⁿ xi'etó Háxige amá fǎqinde uq'qá ga^m' tǎ aká hā.
Old woman, so even if Haxige the (sub.) gorge deep hollow sit in will he who
say
- Uq'qá ga^m' ngqí^m'-de wanfa gat'é-ma ga^m' wáqate gqí^m' tǎ aká, á-biamá. Ci,
Deep hollow sit in when animal those killed still eating them he will sit, said he, they Again,
by killing say
- mepáha, ngáhaⁿadaxo qí'af xi'etó wó's'ā tǎ^m' wáxe 'fpa hē, á-biamá. 9
grandchild, darkness they fall even if snake to abound making they
said she, they say
- Wá'ujjū'ga, égaⁿ xi'etó Háxige aká q'cha gō un^b'é gaxaf-de wó's'ā kē dǎ
Old woman, so even if Haxige the turtle the land snake when snake the head
(sub.) shell (fig. ob.)
- gō wátaⁿ ma^m'qí^m' tǎ amá, á-biamá. Ki ga^m'ki, Wá'ujjū'ga, e'a^m'-macé'
the treading he will walk, said he, they And then, Old woman, what is the matter
(fig. ob.) on them with you
- etówa^m' Háxige fǎt'aonaf ā, á-bi ega^m', gaq'qixá-biamá. Ga^m'ki ngqá- 12
soever Haxige ye hate him I said, having he crushed in her (head) And he went
they say with blows, they say
- biamá Agqá-biamá ga^m'ki Háxige amá akí-bi xi' if jūngáqti gaxá-bi ega^m'
they say. He went homeward, and Haxige the reached when lodge very small made, they having
they say (sub.) home, they say
- im'ē gáqa'skákqti fǎnaqti úgqáⁿ-bi ega^m', if jū'ga gaxá-biamá. Ga^m'ki
stone just that size just this transported, they say having, lodge small he made, they say. And
- isan'ga qínké lú faⁿ' áman ípau'gíqá-bi ega^m' ámana gqí^m'-biamá. Ga^m'ki 15
his younger the (ob.) skin the on one side joined his, they having on the other side, he sat, they say. And
- im'ē gō nájídé'qti gaxá-bi ega^m' nǎ ágaqtaⁿ gqí^m'-biamá. Ií jū'ga tē
stone the very red hot made, they say having water pouring on he sat, they say. Lodge small the
- nákadé'qti gaxá-biamá. Égaⁿ tē dǎba ja^m' gaxá-biamá. Wédnba ja^m'
very hot he made it, they say. The like four sleep he did it, they say. The fourth sleep
- tǎ'di isan'ga gisi^m' gíxa-biamá. Ní^m'ja isan'ga aká. Ki, Han! káge- 18
on the his younger alive he made for him, they Alive his younger the And, Ho! flood
brother say
- san'ga, ní^m'ja wíkaⁿ'bǎqti ega^m' ní^m'ja wídxo fa^m'ju akívala anqáqē taí,
younger alive I wished very much having alive I have made thought apart let us go,
brother, for you
- á-biamá. Ki wí eti ca^m'juuga bǎi^m' tǎ múnke, káge-san'ga, á-biamá. Ki
said he, they And I too big wolf I he will I who, friend younger said he, they
say, brother, say
- qí, káge-san'ga, qíqti níga jū'ga oné taté hā, á-biamá. Ceta^m'. 21
you, friend younger deer 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 Wadje η , whose words were not recorded; but they were interpreted by Frank La P \acute{e} che, and the important points are given below. Frank La P \acute{e} che's version was the next obtained, and that of η a \acute{c} i η -na η a \acute{c} i was the last.

According to Wadje η , the myth was that of "Haxuxa and the Deities with seven heads." He calls the hero Haxuxa, which is η oiwere in form, and answers to the ϕ egiba 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. a η wa η iq η a η ga-g \acute{a} , from u η iq η a η ga.

244, 6. a η bat η awaqti, in full, a η ba t \acute{e} i η awa-qti.

244, 12. \acute{a} iamama, *i. e.*, \acute{a} i am \acute{a} ma, from i, to be coming. See \acute{a} iama in the Dictionary.

245, 4. we η i, "wounded for them," *i. e.*, for (the disadvantage of) the parents and friends of the two Water-monsters.

245, 6. g \acute{e} iza-biama ga η , equivalent to g \acute{e} iza-bi ega η . So gasa η -bi ga η , equivalent to gasa η -bi ega η .

245, 8. He ki-ma η -da η , said to be equivalent to the modern ϕ egiba expression, " ϕ egim η -hna η -ma η : I always do this."

246, 6. a η ia η a \acute{c} i t \acute{e} . 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: "Ki \acute{e} H \acute{e} ga eska η e ϕ ega η -bi ega η a η ia η -biama: And as they thought that he was the Buzzard, they went after him, *it is said.*"

246, 9. naxide t \acute{e} n η ia-bi, he talked with him (holding his mouth close and speaking) into his inner ear.

246, 13. η i η refers to the wounded ones. As " η i" in composition is used in a reflexive sense, its use in this case is not clear to the collector. See "Nuda η axa's Account of his First War-party," in which this word occurs.

249, 14. η g \acute{e} a η 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, η g \acute{e} a η = η .

249, 15. \acute{a} ama η . . . \acute{a} ama η , on the one side . . . on the other side; so \acute{a} ma . . . \acute{a} ma, the one . . . the other.

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 into 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+, ha+." "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 month 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 month. 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 fall 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-ÓRA²HA

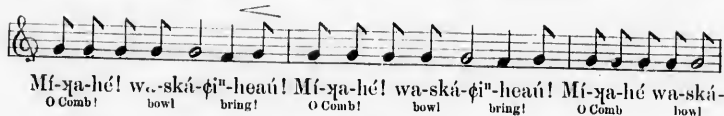
- Ki níkaci²ga ta²wan̄gfa² hé²actēwa²ji gfi²-biamá. ʒéaŋga ké'di
 And people village ve. y populous sat they say. Big turtle to it
 níha-biamá. Ki wénuda² atf-lua²-biamá níkaci²ga áji amáa. Ki wi²
 joined, they say. And to war against came regularly, they say people at another place. And one
 3 gaqfi² agfá-biamá. Ki mda² úha²-biamá. Nfáci²ga na²'ba wági²ewáki²fi-
 killed they went home- And war-path he cooked (for it). Person two he caused them to go
 ward, they say. they say. for their own. Red-breasted turtle Gray squirrel those two. Grass two
 biamá. Wagúqfa² wá²g²fkí²fi, ʒehámajíde Sin'ga ééna²ba. Qáde na²'ba
 they say. Servant he caused to go for their own. Red-breasted turtle Gray squirrel those two. Grass two
 fíbúha ífa²'fa-biamá úha² fa² ngácke tē'di hidé tē. Ki a-í-biamá. Nfáci²ga
 he made he placed, they say kettle the fastening by the bottom the. And they approached. Person
 in sight came, they say. Ho, warrior! said he, they say. People injured when so
 6 éfa²'be atf-biamá. Hau, níkawasa²'! á-biamá. Níkáci²ga íqtai ʒi éga²-
 they always do to them, warrior! Ho, war-path I cook said he, they say. Cooking the corn
 wé'a²-lua², níkawasa²'! fétē mda² uáha², á-biamá. Úha² tē wata²'zi
 sweet buffalo-panch also I cook (for it) said, they say Big turtle the (sub.). Corn-crusher you go after him for me
 7 í²fo te-níxa edábe náha² há, á-biamá ʒéaŋga aká. I²'fapa i²'facki-lmé
 will. And call to him. said he, they say. (Again so Corn, Awí too, Pestle too,
 9 tai. Gan'ki gíba²'i-gá, á-biamá. (Ci éga² Míʒáhe, Wáʒu eti, Wéhe eti,
 Náwi²'xe eti, Je-néxe ééna, wéba²'i-gá, á-biamá ʒéaŋga aká.) Égi²fe
 Fire-brand too, Buffalo-bladder enough, call them, said, they say Big turtle (the.) At length
 wéba² a²fi-biamá nífáci²ga na²'ba amá. Ki I²'fapa gíba²-biamá:
 to call them went, they say person two the (sub.). And Corn-crusher they called him, they say:



- 12 I²'-fa-pá! wa-ská-²fi²-heáú! I²'-fa-pá! wa-ská-²fi²-heáú! I²'-fa-pá! wa-ská
 O Corn-crusher! bowl bring! O Corn-crusher! bowl bring! O Corn-crusher! bowl

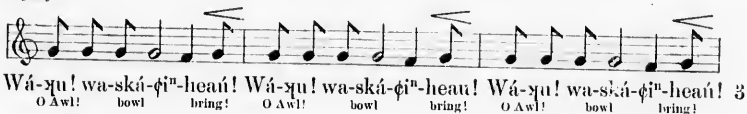


- fi²'-heáú! I²'-fa-pá! wa-ská-²fi²-heáú! á-biamá Ci Míʒáhe gíba²-biamá:
 bring! O Corn-crusher! bowl bring! said they, they say. Again Corn they called him, they say:




Mí-ḡa-hé! w.-ská-ḡiⁿ-heáú! Mí-ḡa-hé! wa-ská-ḡiⁿ-heáú! Mí-ḡa-hé wa-ská-
O Comb! bowl bring! O Comb! bowl bring! O Comb bowl

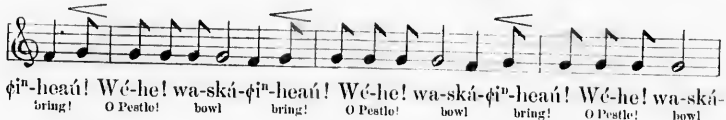
biamá:
they say:



Wá-ḡu! wa-ská-ḡiⁿ-heáú! Wá-ḡu! wa-ská-ḡiⁿ-heáú! Wá-ḡu! wa-ská-ḡiⁿ-heáú! 3
O Awl! bowl bring! O Awl! bowl bring! O Awl! bowl bring!



Wá-ḡu! wa-ská-ḡiⁿ-heáú! á-biamá. Kí Wéhe ḡibaⁿ-biamá: Wé-he! wa-ská-
O Awl! bowl bring! said they, they And Pestle they called him. O Pestle! bowl
say: they say:



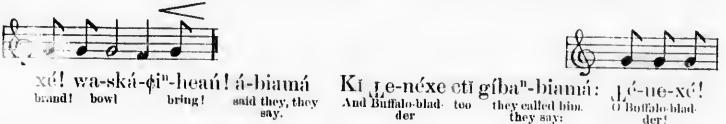
ḡiⁿ-heáú! Wé-he! wa-ská-ḡiⁿ-heáú! Wé-he! wa-ská-ḡiⁿ-heáú! Wé-he! wa-ská-
bring! O Pestle! bowl bring! O Pestle! bowl bring! O Pestle! bowl



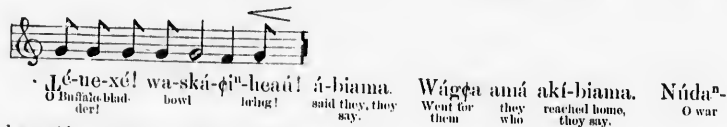
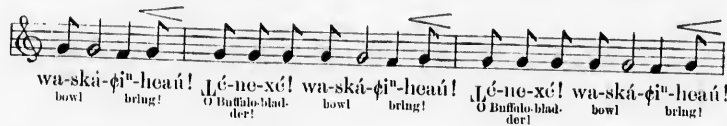
ḡiⁿ-heáú! á-biamá. Kí Náwiⁿ-xe etí ḡibaⁿ-biamá: Ná-wiⁿ-xé! wa-ská- 6
bring! said they, they And Fire-brand too they called him. O Fire-brand! bowl
say: they say:



ḡiⁿ-heáú! Ná-wiⁿ-xé! wa-ská-ḡiⁿ-heáú! Ná-wiⁿ-xé! wa-ská-ḡiⁿ-heáú! Ná-wiⁿ-
bring! O Fire-brand! bowl bring! O Fire-brand! bowl bring! O Fire-

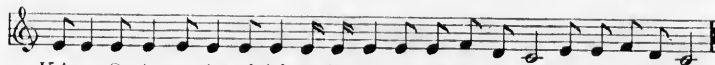


xé! wa-ská-ḡiⁿ-heáú! á-biamá Kí Je-néxe etí ḡibaⁿ-biamá: Je-ne-xé!
brand! bowl bring! said they, they And Buffalo-blad- too they called him. O Buffalo-blad-
say: der they say: der!"



- 3 haŋgá! waŋ'gíçe na'a"ⁿi, á-biamá. Gíba"ⁿi-má waŋ'gíçeçti ahí, \mathcal{M} éaŋga
chief! all heard, said they, they say. Those called all arrived, Big turtle
- íí. tó'di. Hau! núda"haŋgá! I"ⁿçapa, Miçáhe, Wáçp, Wéche, Náwi"xe, Je-
ledge at the. Ho! O war-chief! Corn-crusher, Comb, Awl, Pestle, Fire-brand, Buffalo-
néxe, nkaci"ga gáama íqtai ça"ⁿja eçça-bíçt éga". Núda" i"wi"uudaŋgáçe
bladder, people those injured though do not stir like. War-path let us go to war for
- 6 taí, á-biamá \mathcal{M} éaŋga aká. Dúba ja"ⁿ çtí aŋgáçe taí. I"ⁿçapa úha"ⁿ ágají-
then, said, they say Big turtle the (sub.). Four night when let us go Corn-crusher to cook he com-
manded
biamá. Núda"haŋgá! I"ⁿçapa, çtí nçáha" te há. Kí Miçáhe eí ha"ⁿ guáçica"ⁿ
they say. O war-chief! Corn-crusher, you you cook will . And Comb again night beyond it
tó'di çtí nçáha" te há. Çtí Wáçp çtí eçna nçáha" te há, á-biamá. Nuda"ⁿ-
when you you cook will . Again Awl you that many you cook will . said he, they War-
say.
- 9 haŋga eçna dúba úha"ⁿi. Nuda"haŋgai; uetç amá wagáççpa"ⁿi. Kí nçaci"ga
chief that many four cooked. They were war-chiefs; rest the were servants. And. people
amá gá-biamá: Ná! nçaci"ga wéba" amá ça" e"be núda" úha"ⁿi tó'çti. Kí
(the) said as follows, Why! persons those who were called who war-path they took (See note). And
(sub.) they say:
- wi"ⁿ gá-biamá: Ná! \mathcal{M} éaŋga úha"ⁿ-biamá. Tèna"! eka"ⁿ-juáçtí-má eka"ⁿ-çtí á-
one said as follows, Why! Big turtle cooked, they say. Psha! they who cannot move they who can-
they say: well enough
- 12 na ça"ⁿ waŋ'gíçe wábalí á. Tèna"! Çénawáççé tá amá úbesu"ⁿ wéçai tó.
not move fast enough all he gathered then Psha! They will destroy them they find they see when
enough then them out them
- Nuda"haŋga wéçig ça"ⁿ ça"ⁿi-çe mada"ⁿ aká tó', á-biamá. I"ⁿçapa úha"ⁿ-biamá.
War-chief mind poss. when he may carry on war, said they, they say. Corn-crusher cooked, they say.
senses say.
- Núççe úha"ⁿ-biamá, eí çe-nçxa éga" nçáha"ⁿ-biamá. Çtí Wáçp aká úha"ⁿ-biamá.
Turnips he cooked, they again lunch like he cooked together. Again Awl the cooked, they say.
say, lunch they say.
- 15 Si"ⁿ úha"ⁿ-biamá. Çtí Miçáhe aká úha"ⁿ-biamá. Jéçawe úha"ⁿ-biamá. Ga"ⁿ,
Wild he cooked, they say. Again Comb the cooked, they say. Jéçawe he cooked, they say. And,
rice (sub.) (see note)
- Çéna ja"ⁿ. Aŋgáçe taí, ha"ⁿ çtí, á-biamá. Ga"ⁿ açá-biamá. \mathcal{M} éaŋga aká
Enough sleep. Let us go, night when, said he, they say. And they went, they Big turtle the
say. (sub.)
- uta"ⁿ-çáhe naŋ'ga gaxá-biamá. Híçawi"ⁿ-da"pá híçáwi"ⁿ-biamá. Ma"çin'k
leggings with large flaps made they say. Short garters he tied around the leg- gings, they say. Earth

indé ɸaⁿ fbiɸá-biamá ɸéamíga aká. Gañ'ki jídeɸɸ-hnaⁿ-biamá. Gañ'ki
 fire the ruffled with, they say Big turtle the (sub.) And he reddened it they say. And
 qáde ɸagá-biamá. Jaqpi ɸaⁿ hiⁿ ɸpe ská' áji-biamá. ɸéxeha ɸɸíza-biamá,
 grass he wore on his head. Top of the the feather white he put them on. Grand he took his, they say,
 they say. (rattle)
 ɸégaⁿ-biamá. Gasáɸen-biamá. Wa'aⁿ-biamá nudaⁿ hañga wa'aⁿ eɸá tɸ. 3
 thus they say. He shook and rattleⁿ He sang they say war-chief sang his the.



Ké-taⁿ Qaⁿ-ye wá-te kú-he eá-nañ-gá hí-e teé-e gó, hí-e teé-e gó.
 (See note.)

Naⁿté'qti maⁿɸiⁿ-biamá. Úɸicaⁿ maⁿɸiⁿ-biamá. Aɸá-biamá ɸi aⁿba amá.
 Stepping lively he walked they say. Around he walked they say. They went, they when day they say.
 Éɸíɸe ɸe-núga jiu'ga wiⁿ atí-biamá. Níkawasaⁿ! gínaⁿhɸebai-gá, á-biamá 6
 At length Buffalo-bull small one came, they say. Warrior! wait ye for him, said, they say

ɸéamíga aká. Ki, Wagácaⁿ maⁿbɸiⁿ-de avánaqíⁿqti maⁿbɸiⁿ. ɸakúɸa-gá,
 (sub.) the And, Traveling I walk while I am in a great hurry I walk. Speak rapidly.
 á-biamá. Eátaⁿ maⁿhiⁿ éⁿte. Aⁿhaⁿ, núdaⁿhañgá, égaⁿ, á-biamá. Wagá-
 said he, they Why you walk may! Yes, O war-chief, so, said he, they Travel-
 say.

caⁿ maⁿhiⁿ-de uɸíɸai égaⁿ, É'di maⁿbɸiⁿ té, eɸégaⁿ, uwínaí há, á-biamá 9
 ing you walk while they told as, There I walk will, I thought, I sought you, said, they say
 (ɸe-núga jiu'ga aká). Kégañ-gá, á-biamá (ɸéamíga aká). Ckaⁿ ɸíga tɸ
 (Buffalo-bull small tho). Come, do so, said, they say (Big turtle tho). Wings your tho
 (movements)

wínaⁿbe kaⁿbɸa, á-biamá. ɸe-núga aká uɸíɸaⁿ-biamá. Giɸáhaⁿ-biamá.
 I see for you I wish, said he, they Buffalo-bull the rolled himself over, they He arose again, they say.
 say.

Jan'de ké jáhe-hnaⁿ-biamá. Hé tɸ jáhe-hnaⁿ-biamá. Jan'de ké baqápi-de 12
 Ground the he thrust regu- lery they say. Hurry the he thrust regu- they say. Ground the he gored while
 at with lery

hɸe aⁿɸa ɸéɸa-biamá. Sin'de ké ɸiqaⁿ tɸgaⁿ najiⁿ-biamá. ɸaonañ'ge
 piece he throw away suddenly Tall the break off will, he stood they say. Ash-tree
 they say. like

wiⁿ édedí-te amá. ɸénaɸiɸa-biamá. Basták'qti wéahide ɸéɸa-biamá. Núdaⁿ-
 one it stood there, they He attacked it, they say. Pushed (and splintered) far away he sent forehly, O war-
 say. they say.

hañgá, gámaⁿ tɸskaⁿbégaⁿ náaⁿxíɸa 'iɸáí ɸi, á-biamá (ɸe-núga aká) 15
 chief. I do that will. I expect to scare, or vex he if, said, they say (Buffalo-bull the).
 me threatens

Níkaciⁿga d'úba wagácaⁿ juáwagɸe wadaⁿba-gá há. Wahéte eⁿtéwaⁿ
 Person some traveling I with them see them Paint-hearted in the least

ɸingai. Éwaɸákigaⁿ-eⁿtéwaⁿ'ji. Úciaⁿɸáɸe. Ké, maⁿɸiⁿ'ga, á-biamá. Wa'aⁿ
 there are none. You are not in the least like them You have disap- Come, walk, said he, they Song
 pointed me. say.

tɸ eí wa'aⁿ-biamá. Ké-taⁿ Qaⁿ-ye wá-te kú-he eá-nañ-gá, hí-e teé-e gó, 18
 tho again he sang they say. Turtle Big (see note)

hí-e teé-e gó, á-biamá. Cí aɸá-biamá. Níkawasaⁿ! tɸíɸi-gá, á-biamá. Ní
 said he, they Again they went, they Warrior! pass ye on, said he, they Water
 say. say.

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- wi^{n'} édedí-ke amá, jín'gaji. Φ ná-biamá. Gan'ki Náwi'xe paban'ga
 ora there it lay, they say, not small. They crossed it, they say. And Fire-brand before
- wacka^{n'} qti ma^{n'} éi^{n'} amá. Égiçe njéça-bi ega^{n'} náhiçéça-biamá ga^{n'} náji-
 making a great was walking, they At length weary, they became he plunged into the water, and went out
 effort say. say say they say
- 3 biamá. Núda^{n'} haŋgá! Φ çuqtei enbçá-máji, á-biamá. Níkawasa^{n'}! uqçé'qtei
 they say. O war-chief! just here I go not to you, said he, they say. Warrior! very soon
- ngéfi tá minke. Ca^{n'} gfin'-gá, á-biamá. Masáni ahf-bi ega^{n'} nçá-biamá.
 I come will I who. For a while sit, said he, they side The other reached, having they went, they
 back say. say. say they say say.
- Égiçe Inçga^{n'}-si^{n'}-snéde wi^{n'} ei atf-biamá. Níkawasa^{n'}! gína^{n'} hçbai-gá, ç'a^{n'}
 At length Long-tailed-eat one again came, they say. Warrior! wait ye for him, ç'a^{n'}
 note.) In a line stand ye, said he, they say. said he, they say. (See
- 6 téga^{n'} ca^{n'} i^{n'}te. Égazéze naji^{n'}-gá, á-biamá. Çakúça-gá, á-biamá. E'a^{n'}
 (note.) In a line stand ye, said he, they say. Speak quickly, said he, they say. How
- ma^{n'} hni^{n'} éi^{n'}te, á-biamá. A^{n'} ha^{n'}, núda^{n'} haŋgá, éga^{n'}, á-biamá. Wagáca^{n'}
 you walk may! said he, they say. Yes, O war-chief, so, said he, they say. Traveling
- ma^{n'} mi^{n'}-bi af uçéça-hna^{n'} i Ki ç'di ma^{n'} bçai^{n'} ka^{n'} w' bça ga^{n'} uwinaí, á-biamá
 ye, walked it was they who told regularly. And there I walk I wish so I have sought he, they
 said said of you said said of you, say.
- 9 Keçan-gá, á-biamá. Cka^{n'} çíçña tç wña^{n'} be tatç. Ga^{n'} ki Inçga^{n'}-si^{n'}-snéde
 Do so, said he, they say. Ways your own the I see for you shall. And Long-tailed-eat
- aká hi^{n'} ké bçúgaqti çigçíheda^{n'}-biamá. Sin'de ké çie'in'ka-biamá. Ga^{n'} ki
 (sub.) the hair the all over made his bristle up, they say. Tail the he bent backward, they
 say.
- Çahé jín'ga kigçáha na^{n'} si áúça-biamá. Jáqti jín'ga wi^{n'} uma^{n'} çínka
 hill small to the bottom leaping he had gone, they say. Deer small one year
- 12 na^{n'} ba amçga^{n'} núde-íçe ça^{n'} çit'a^{n'} bi ega^{n'} çaqçáje çahé agçí-biamá. Gáma^{n'}
 two like them throat lump the touched, having walking him holding he came back, I do that
 they say, say, say, say, say, say.
- téska^{n'}-bçéga^{n'}, núda^{n'} haŋgá! edáda^{n'} ná^{n'} xíçña 'çai çí, á-biamá. Açúhç,
 will, I expect, O war-chief! what to scold or vex he if, said he, they Again (some-
 me threaten say. thing else).
- á-biamá Ψ éçanğa aká. An'kaji bç, núda^{n'} haŋgá! çona^{n'}, á-biamá. Úçia^{n'}.
 said, they say Big turtle the. Not so O war-chief! that alone, said he, they You have
 (sub.) say.
- 15 çáçé, á-biamá Ψ éçanğa aká. Níkaçi^{n'} ga çéçanká juáwagçe çanká wada^{n'}-
 disap- said, they say Big turtle the Person these who I with them the ones who see
 pointed me, (sub.) say.
- ba-gá, á-biamá. Áwata^{n'} wi^{n'} júnji áda^{n'}, á-biamá. Φ júúçiqti^{n'}. Ké,
 then, said he, they Where (stands) one imperfect I said he, they You are very in- Come,
 say. say. say. say.
- ma^{n'} çin'-gá. Φ i úçia^{n'} çáçé, á-biamá. Açá-biamá. Égiçe Çahé çíha ahf-bi
 walk. You you have disap- said he, they They went, they At length hill down- they arriv-
 pointed me, say. say. say. say. say. ward they say
- 18 çí, égiçe Wasábe wi^{n'} atf-biamá. Núda^{n'} haŋgá! ei atf wi^{n'}, á-biamá. E'a^{n'}
 when, behold Black bear one came, they say. O war-chief! again has one, said he, they (See
 say. say. say.)
- téga^{n'} ca^{n'} i^{n'}te, níkawasa^{n'}! Gína^{n'} hçbai-gá. Égazéze naji^{n'}-gá, á-biamá.
 (note.) warrior! Wait ye for him. In a row stand ye, said he, they say.
- Hau! ké, çakúça-gá. E'a^{n'} ma^{n'} hni^{n'} éi^{n'}te. Wagáca^{n'} ma^{n'} bçai^{n'}-de awána-
 Ho! come, speak quickly. What is your business? Traveling I walk while I am in a
- 21 çéi^{n'} qti ma^{n'} bçai^{n'}, á-biamá (Ψ éçanğa aká). A^{n'} ha^{n'}, núda^{n'} haŋgá! éga^{n'}. á-
 great hurry I walk, said, they say (Big turtle the). Yes, O war-chief! so, said.

biamá (Wasábe aká). Wagácaⁿ maⁿhniⁿ-bi af náfáca-hmaⁿ'i, kí é'di maⁿbéiⁿ
 they say (Black bear tho). Traveling you walked, it they was told regu- and there I walk
 was said of you lary,

kaⁿ'báa gaⁿ' n'wíwéqti áfa, á-biamá. Hau! kégaⁿ-gá, á-biamá (Xéaúnga
 I wish and I have sought indeed, said he, they Ho! do so, said, they say (Big turtle
 you diligently say.)

aká). Ájaⁿ gaⁿ' céceiⁿ'te. Okaⁿ' fífa maⁿ'be kaⁿ'báa, á-biamá (Xéaúnga 3
 the). How so you may have Wags your own I see I wish, said, they say (Big turtle
 you do thought that.)

aká). Wasábe aká jan'de ké fíqápi-bi gaⁿ' maⁿ-jáca aⁿ'fa-hmaⁿ' fécá-biamá.
 the). Black bear (the) the ground the picted with so round humps thre-w regu- he sent forebly,
 (sub.) his claws, of earth away larly they say, they say.

Gaⁿ'ki áckahi násave wiⁿ' édedf-te amá. Iénaxíca-biamá. Ána-bi egaⁿ'
 And oak blackened by one stood there, they say. He attack'd it, they say. Hugged it, having
 thro they say, they say,

aⁿ'faqti fécá-biamá Núdaⁿhangá! edádaⁿ náaⁿ'xíca 'ícaí xi gámaⁿ' téska- 6
 he threw it fécá-biamá Núdaⁿhangá! edádaⁿ náaⁿ'xíca 'ícaí xi gámaⁿ' téska- 6
 sent suddenly, they O war-chief! what to scare or vex ho if I do that will I
 far say, me threaten

bécaⁿ, á-biamá (Wasábe aká). Gaⁿ'ki gáú té Xéaúnga taⁿ': Hau! níka-
 expect, said, they say (Black-bear the). And said as follows Big turtle the Ho! I war-
 (std. oh);

wasáⁿ, úciaⁿ'fáfcé. Nfkaⁿ'ga d'úba fécáⁿká juáwagécé-de wadaⁿ'ba-gá,
 rior, you have disap- Person some these who I with them but see them,
 pointed me.

á-biamá. Walché ctéwaⁿ' fíngáí. Úciaⁿ'fáfcé. Ké, maⁿ'fín'gá. Júbají-má 9
 said ho, they Faint-hearted in the there is You have disap- Come, walk. The inferior ones
 say, least none, pointed me.

égaⁿ-hnaⁿ' fécawakté hā, á-biamá.
 so regu- I send them off said ho, they say.
 larly

Utefjéqti é'di afaⁿ-biamá. Égié Je-néxe fínké fíbfázu-biamá,
 Dense under- there they went, they At length Buffalo-bladder the (ob.) was torn open, they
 growth say, say,

fíqú'egaⁿ'-ma. Qe-í! fécáqteí enbfaⁿ-máji, á-biamá. Hau! níkawasaⁿ'! 12
 sound of tearing like it, Alas! just here I go not to you, said he, they Ho! níkawasaⁿ'!
 they say, they say, warrior)

uqfécqteí agéí tá múnke. Caⁿ' gfaín'-gá, á-biamá (Xéaúnga aká). Cí
 very soon I come will I who. For a while sit, said, they say (Big turtle the). Again

afaⁿ-biamá. Afá-biamá xi nhé píjti é'di ahí-biamá. Jaⁿ'faⁿ'qa maⁿ'cúidí'qti
 they went, they They went, they when path bad there they reached, Log very high
 say, say,

gfaíⁿ' jaⁿ' ke amá. Xehámajide aká ágajade fí'ú amá. Hau! núdaⁿ- 15
 across were lying, they say. Red-breasted turtle the to step over failed they say. Ho! O war-
 (sub.)

hangá, fécáqteí cubfaⁿ-máji, á-biamá. Hau! níkawasaⁿ', uqfécqteí agéí tá
 chief, just here I go not to you, said he, they Ho! warrior, very soon I come will
 say, say, back

múnke. Caⁿ' gfaín'-ga, á-biamá (Xéaúnga aká). Cí afaⁿ-biamá. Afá-biamá
 I who. For a while sit, said, they say (Big turtle the). Again they went, they They went, they
 say, say,

xi, égié Caⁿ'jaúnga wiⁿ' atí-biamá. Núdaⁿhangá, cí atí wiⁿ', á-biamá. 18
 when, behold Big wolf uno came, they say. O war-chief, again has one, said they,
 came they say,

E'aⁿ' tégaⁿ' caⁿ' iⁿ'te, níkawasaⁿ'! Gínaⁿ'hcbai-gá. Égazéze najíⁿ'i-gá, á-biamá
 (See note.) warrior! Wait for him. In a row stand ye, said, they say

(Xéaúnga aká). Hau! ké, fakúfa-gá. E'aⁿ' maⁿ'hniⁿ' áⁿ'te. Wagácaⁿ
 (Big turtle the). Ho! come, speak quickly. What is your business? Traveling

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maⁿbēiⁿ-de awánaqēiⁿ qti maⁿbēiⁿ, á-biamá (yéaŋga aká). Aⁿhaⁿ, núdaⁿ.
 I walk while I am in a great hurry I walk, said, they say (big turtle the). Yes, O war-

háŋgá! égaⁿ, á-biamá (Caⁿiaŋga aká). Wagácaⁿ maⁿhniⁿ-bi ní uqéŋa-
 chief! so, said, they say (big wolf the). Traveling you walked, it was they said of you

3 lnaⁿi, kí é'di maⁿbēiⁿ kaⁿbēa gāⁿ uwíni, á-biamá (Caⁿiaŋga aká). Hau!
 regu- and there I walk I wish as I have sought you, said, they say (big wolf the). No!

kégaŋ-gā, á-biamá (yéaŋga aká). Ájaⁿ gāⁿ céceiⁿte. Ckaⁿ fiŋna jaⁿ'be
 do so, said, they say (big turtle the). How so you may have thought that. Ways your own I see

kaⁿbēa, á-biamá (yéaŋga aká). Míiⁿ amá. Já té jideŋá-biamá. Sí té
 I wish, said, they say (big turtle the). He decorated himself. Note the he redeemed, they Foot the they say. (See note) say.

6 wau'gíŋe jideŋá-biamá. Nau'ka kē qieŋa waenⁿ ugácka-biamá. Qa-i!
 all he reddened, they say. Back the cage feather he tied on, they say. Why!

á-biamá. Kégaŋ-gā, á-biamá. Ckaⁿ fiŋna té jaⁿ'be kaⁿbēa. Kégaŋ-gā,
 said he, they say. Do so, said he, they say. Ways your own the I see I wish. Do so,

á-biamá (yéaŋga aká). Caⁿiaŋga amá uŋfŋeicaⁿcaⁿ-biamá. Kí wateŋ'eka
 said, they say (big turtle the). Big wolf the turned himself round and round. And creek they say.

9 jiu'ga jaⁿ kō'di wawénaŋŋa aŋá-biamá. Láqti wiⁿ t'ŋŋa-biamá. ŋahé
 small wood by the to attack he went, they say. Deer ours he killed, they Holding with the teeth

agŋí-biamá. Núdaⁿháŋgá! gámaⁿ téskaⁿbégaⁿ, edádaⁿ náaⁿxíŋa 'ŋai xi,
 he came back, they say. O war chief! I do that will, I expect, what to seize or vex he if, three-ten

á-biamá (Caⁿiaŋga aká). Úciaⁿŋáŋé. Níkaciⁿga d'úba wagácaⁿ júawagŋe
 said, they say (big wolf the). You have disappoointed me. Person some traveling I go with them

12 ŋauká wadaⁿ'ba-gā há. Wahéhe etéwaⁿ ŋiŋgá. Ké, maⁿŋiú'-gā. Égaⁿ.
 the ones who see them faint-hearted in the least there is none. Come, walk. So

huaⁿ júúji-wá ŋéawakíŋé, á-biamá Níkawasaⁿ Siú'ga, wadaⁿ'be maⁿŋiú'-gā,
 regu- the inferior ones I send them off, said he, they say. Warrior Gray squirrel, to see them walk.

á-biamá. Siú'ga amá wadaⁿ'be aŋá-biamá. Égíŋe agí-biamá, nisúda
 said he, they say. Gray squirrel the to see them went, they say. At length he was returning, horn they say.

15 bihúlutaⁿ. Núdaⁿháŋgá, cugí, á-biamá. Yéaŋga é'di aŋá-biamá. Hau!
 blowing on. O war-chief, he is said they, they returning, said, they say. Big turtle there went, they say. Ho!

níwasaⁿ, wágazíqti gáxa-gā. Égaⁿqti iⁿwiⁿ'ŋa-gā, á-biamá. Aⁿhaⁿ,
 warrior, very straight do (=not). Just as it is tell me, said he, they say. Yes,

núdaⁿháŋgá! égaⁿqti áŋa! Aⁿwaⁿbesniⁿ-bají-qtiⁿ pí áŋa! á-biamá. Jí
 O war-chief! just so indeed! They did not find me out at all I was indeed! said he, they Lodge they say.

18 ŋaⁿ'haqteí kē aŋŋéiⁿ taí, á-biamá (yéaŋga aká). Yéaŋga aŋé 'ŋa-biamá.
 border very the let us sit, said, they say (big turtle the). Big turtle going spoke of, they say.

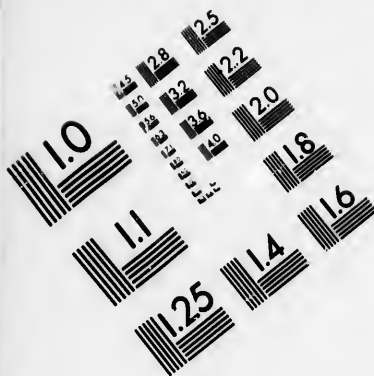
Wégaskaⁿawáŋé tū miúke, níkawasaⁿ! édíqteí ánamáⁿ, á-biamá. Agŋí-
 I look around to see how will I who, O warrior! just there how many said he, they He re- things are may be, say. turned,

biamá. Níkawasaⁿ, eŋáha aŋgáŋe taí. ŋétaⁿ ugŋíⁿ údaⁿ ŋaⁿ, á-biamá.
 they say. Warrior, thither-ward let us go. This far sitting-place good the, said he, they say.

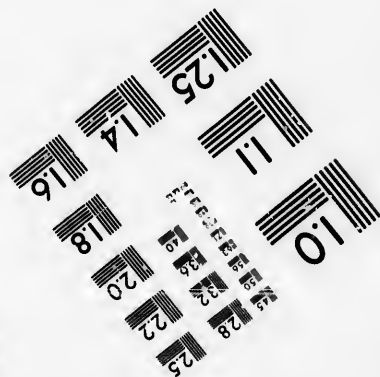
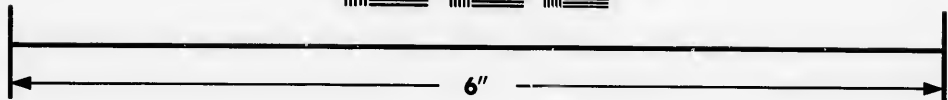
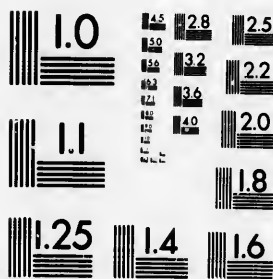
- Ca' amá, Haa! níkawasaⁿ! nídaⁿhañgá Iⁿçapa! kégañ-gá. Ígaskaⁿ-
 by and by, as they moved, Ho! O warrior! O war-chief Corn-crusher! do so. Make an
- ña-gá. Íí-gaqa açé tá akú. Núdaⁿhañgá! águdi agçiⁿ tóⁿte, á-biamá.
 attempt. End lodge ho will go. O war-chief! where I sit shall I said he, they say.
- Núdaⁿhañgá, níkawasaⁿ, ñjébe maⁿbítaldúqí tóⁿdi áciama çagçiⁿ tó, á-biamá. 3
 O war-chief, O warrior, door (see note) when on the outside you will sit, said he, they say.
- Kí wa'ú wiⁿ nçéje áci açá-biamá. Iⁿçapa uskaⁿskaⁿ ábit'á-biamá. Daⁿbá-
 Atque mulier uno mingers exiit they say. Corn-crusher in a line with she pressed on him. She saw him.
- biamá çí, gá-biamá: Híⁿ! wamín'de kaⁿbça çáⁿeti. Iⁿçapa pèjì'tcei
 they say when, she said as follows, they say! Oh! much I desired heretofore. Corn-crusher very bad
- íçáçíçé-ná, á-biamá. Iⁿçapa pèjì'tcei weáçigçátaⁿ té-na. Íçáçíçé, á-biamá. 6
 I have found! said she, they say. Corn-crusher very bad I pound my own will! I have found he, they say, for myself.
- Wégataⁿ çí naⁿbé bçúgaqti gastá-biamá. Wamín gacíba-biamá. Áci aⁿçá
 Fumbled on when hand the whole she mashed flat, they say. Blood she forced out, they say. Out throw it away.
- gçéça-biamá. Iⁿçapa píjì. Aⁿçá gçéça-bi egaⁿ, caⁿenⁿçti çéçáña náçé
 she sent it back, they say. Corn-crusher had. She threw sent it back, having, without stopping. Big turtle near to him.
- agçá-biamá. Agçé-biamá. Iⁿçapa eçé-hmaⁿ wiⁿ ñádi'çti gaçéí çéí, a-biamá. 9
 ho went back they say. He came back, they say. Corn-crusher you say reg. one right at the lodge killed her, said he, they say.
- Núdaⁿhañgá! Míçahé! Ígaskaⁿçá-gá, á-biamá. Iⁿçapa gçiⁿtédì'çti çí çagçiⁿ
 O war-chief! (Comb!) make an attempt, said he, they say. Corn-crusher sat just at it again you sit.
- te, á-biamá. Gaⁿ açá-biamá. Gçiⁿ ágajì tédì'çti gçiⁿ-biamá. Míçáhe
 will, said he, they say. And he went, they say. To sit commanded just at it he sat, they say. Comb
- aká údaⁿçti-biamá. Kí wa'ú wiⁿ áci açá-biamá. Míçáhe ké íça-biamá. 12
 the very good, they say. And woman one out went, they say. Comb the she found, they say.
- Míçáhe aⁿçín'ge minké çáⁿeti. Míçáhe pèjì'tcei íçáçíçé, á-biamá. Íjaja
 Comb I have been without one heretofore. Comb very bad I have found said she, they say. To the lodge
- açiⁿ akí-biamá. Uççé'çti íçigçáha-biamá. Najíha naⁿçade masáni
 having reached home, they say. Very soon she combed her (hair) with it they say. Hair the temples on one side
- bçúgaqti gaonúda-biamá. Míçáhe píjì inahíⁿ çáⁿ éde údaⁿ éskaⁿ-hmaⁿ ebçégaⁿ 15
 all pulled out with they say. Comb bad indeed the but good as if only so I thought it.
- çáⁿeti. Aⁿçá çéça-biamá ñjébe tóⁿdi. Aⁿçáçáçíçé tóⁿdi caⁿenⁿçti agçé-
 heretofore. She threw she sent it, they say. door at the. He made her when without stopping he went throw him away back.
- biamá. Najíha açiⁿ agçé-biamá. Míçáhe hnáde-hmaⁿ wiⁿ ñádi'çti
 they say. Hair having it he went back, they say. Comb you call him regu- one right at the lodge.
- najíha bçúgaqti énaçé çí, á-biamá. Çéçáña ççiⁿ akí-biamá. Í-biamá. 18
 hair all I snatched I am said he, they say. Big turtle having he reached again, he gave to him, they say.
- Gá-biamá çéçáña: Wéçnaⁿaⁿçáçíçé, á-biamá. Çéçé nnc awíçíçé, á-biamá.
 Said as follows, Big Turtle: You make me thankful, said he, they say. This to well. I have you, said he, they say.

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- Wa'ú-ma watefgaxeaⁿwañ'kiçê taité aũgákii xi çiehniⁿ-de wa'ú wiⁿ'
The woman we make them dance shall we reach home when. It is you since woman one
béize tá miñke. Miⁿ'agçáⁿ tá miñke, á-biamá.
I take will I who. I take a female will I who, said he, they
her say.
- 3 Núdaⁿhaũgá! Wáxu-há! açúh ígaskaⁿ'ça-gá, á-biamá. Nudaⁿhaũga
O war-chief! O Awl! again make an attempt, said he, they
War-chief say.
- Miyáhe gçíⁿ' tē cī ē'di çagçíⁿ' te, á-biamá. Wáxu aká údaⁿqtef-biamá;
Coun sat the again there you sit will, said he, they Awl the very good they say;
(sub.) say.
- daⁿ'be údaⁿ-biamá. Gçíⁿ' ágají-bi tē cī ē'di gçíⁿ'-biamá. Wa'ú wiⁿ' áci
to look at good they say. To sit commanded the again there he sat they say. Woman one out
- 6 açá-biamá. Wáxu kē íça-biamá. Hiⁿ+! wáxu ínalíⁿ íçáxiçê, 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 aⁿ'çiu'ge çáⁿ'çti. Wéonankiçê, á-biamá. Jíçá açíⁿ' agçá-biamá.
Awl I had none heretofore. I am caused to be said she, they Jíçá açíⁿ' agçá-biamá.
thankful, lodge she went homeward, they say.
- Hiⁿ'bé ígidat íça-biamá. Hiⁿ'bé íçágiçáte tē, á-biamá. Íbatá-biamá.
Moccasin to sew hers she spoke of it, Moccasin I sew mine will, said she, they Íbatá-biamá.
with it they say. with it say. they say. She sewed with it, they say.
- 9 Naⁿ'béhi tē fbaqapí-biamá. Baonaⁿ' çéça-biamá. Wamí héçaji amá. Ljébe
Finger the she pierced with it, Missed in she sent suddenly, Blood not a little they
they say. pushing they say. say.
- tē'di aⁿ'ça çéça-biamá. Wáxu kē píjji ínalíⁿ çhaⁿ+! Nié ínalíⁿ açíçáçe.
at the threw it she sent suddenly, Awl the bad truly ! Pain • indeed I have made
they say. (ob.) I have made for myself.
- T'çaxiçêçti-maⁿ, á-biamá. Aⁿ'ça gçéça-biamá, ijébe açiaçáçti. Wáxu
I have altogether killed said she, they She threw sending it homeward, ijébe açiaçáçti. Wáxu
myself, say. they say. it away they say, door far out from. Awl
- 12 hnáde-hnaⁿ'i. Jíçáçti wiⁿ' jáhe xi t'çáçê, á-biamá. Man'dehi wamiçti
you called him right at he one stabbed when I killed her, said he, they
regularly. lodge say. Spear very bloody
- agçáçíⁿ. Xçáũga çinké ē'di akí-biamá. Núdaⁿhaũgá! Wáxu ijéje uçtçá
had his. Big turtle the (ob.) there he arrived again, O war-chief! Awl his name telling his
they say.
- gí Wiⁿ' t'çéçê, á-biamá. Xçáũga aká gá-biamá: Han! núdaⁿhaũgá,
is One he has said they, they Big turtles the (anh.) said as follows, Ho! O war-chief,
coming killed, say. they say.
- 15 wéonaⁿ'aⁿ'çáçíçê, á-biamá. Çieoniⁿ-de indé sábéáçíçê tá miñke. Taⁿ'waⁿ
you make me thankful, said he, they It is you since fao I blacken mine will I who. Taⁿ'waⁿ
say. Villago
- çáⁿ' újawa taté, á-biamá. Han! Wéhe-á! ígaskaⁿ'ça-gá, á-biamá. Nudaⁿ'-
the joyful shall said he, they Ho! O Pestle! make an attempt, said he, they Nudaⁿ'-
the), say. say. War
- haũga Wáxu juⁿ' tē cī çajaⁿ' te, á-biamá. Wéhe údaⁿqtef-biamá. Kí ē'di
Awl lay the again you lie will, said he, they Pestle very good they say. And there
- 18 ahí-biamá. Jaⁿ' ágají tē'di jaⁿ'-biamá. Wa'ú wiⁿ' áci a-f-biamá. Wéhe
he arrived, they To lie commanded by he lay, they say. Woman one out was coming, Pestle
say. him the they say. they say.
- kē íça-biamá. Hiⁿ+! wéhe údaⁿ ínalíⁿ íçáxiçê. Wéhe aⁿ'çin'ge çáⁿ'çti,
the she found, they Oh! pestle good truly I have found Pestle I had none heretofore,
(r. cl. oh.) say. say. for myself.

á-biamá. Iíáa aqí^{n'} akí-biamá. Wata^{w'}zi d'úba fízá-biamá. Úhe tó
 said she, they At the lodge having she reached home, Corn some she took, they say. Mortar the
 say.

ují-biamá. Há-biamá. Wajúba-biamá. Cinan'déqti ákihaⁿ jáha-biamá.
 she told, they She pounded it, She heat it fine, they Right on the knee beyond also stabled, they
 say. say. say.

Baona^{n'} céça-biamá, égaⁿ cinande jáha-biamá. Hi^{n'}! wéhe píáji ínahiⁿ 3
 She missed and sent suddenly, so knee she stabled, they Oh! pestle píáji had truly
 in pushing they say, say.

eha^{n'}! á-biamá. Áciaa a^{n'}ça gécça-biamá. Wéhe ecé-hna^{n'}i ífáí^{n'}qti wi^{w'}
 I said she, they Outside throwing she sent it homeward, Pestle you say regularly right at one
 say. say. say.

jáhe gí, wi^{w'} t'éçé há, á-biamá. Yéa^{n'}ga fínké é'di akí-biamá. Wi^{w'} t'éçéçé,
 stabled in one has killed há, á-biamá. Big turtle the (sb.) there he reached, they One I have
 coming killed say. say. say.

núda^{n'}hangá! á-biamá. Wéona^{n'}a^{n'}çágríçé, á-biamá Yéa^{n'}ga aká. Hau! 6
 O war-chief said he, they You make me thankful, said, they say Big turtle the (sb.) Ho!
 say. say.

nkawasa^{w'} Sin'ga, ígaska^{w'}ça-gá, á-biamá. Téná! núda^{n'}hangá, é'a^{w'} dáxe
 O warrior Gray squirrel, make an attempt, said he, they Flo! O war-chief, how I do
 say. say.

tá, á-biamá. Ií amá qéab úji-biamá. Qéabé ké íhuçáⁿ paháci ké íçáhe
 can't said he, they Lodge the (pl.) tree camped in them, Tree the smoke-hole above the you pase
 say. say. say.

ma^{n'}hi^{n'} te. Íçíçai xí çíkíde tá amá. Wackán'-gá, á-biamá, názande 9
 you walk will. They find it they will shoot at you. Do your best, said he, they to evade the
 say. say. say.

wackán'-gá. Wi^{w'} gaqé ahí xí íénaxíça-gá, á-biamá. Égíçé nújinga wi^{w'}
 do your best. One aside reaches it attack him, said he, they At length boy one
 say. say.

íça-biamá. Çéçéⁿ sin'ga wi^{w'} aha^{n'}, á-biamá. Za'é^{n'}qti aqí-biamá. Wahúta^{n'}çíⁿ
 found him, they This one gray one I said he, they In a great they went, they Roaring weapon
 say. say. say.

fkidá-biamá. Úti^{n'}etéa^{n'}-hna^{w'}-biamá. Nújinga wi^{w'} gaqága naji^{n'}-biamá 12
 they shot at him They even hit regularly they say. Boy one at one side stood they say.

Íénaxíça-biamá. Çaqta^{n'}-biamá. Íénaxíça-bi xí çí'af a-í-biamá. Wuhú!
 He attacked him, they say. He hit him, they say. They attacked him, when they they were coming, Wonderful
 say. say. say.

sin'ga úmaka ínahiⁿ çá^{n'}çti a^{n'}çí'ai há. Ángú-hna^{n'} wi^{w'} wáçaqtaí há, á-biamá.
 gray squirrel easy indeed heretofore we have failed We only one has bit us said they,
 say. say. say.

Sin'ga hnáde-hna^{n'}i gaza^{n'}adiqti wi^{w'} t'éçé gí há, á-biamá. Yéa^{n'}ga uéça- 15
 Gray squirrel him call regularly right among them one killed in coming said he, they Big turtle told to
 say. say. say.

biamá. Hau! nkawasa^{w'}qti, á-biamá. Wágazuqti gáxa-gá, á-biamá.
 they say. Ho! real warrior, said he, they Very straight nct, said he, they
 say. say.

Núda^{n'}hangá, éga^{n'}qti, á-biamá. Wi^{w'} t'éçéçé, á-biamá. Hau! nkawasa^{n'},
 O war-chief, just so, said he, they One I have said he, they Ho! warrior,
 say. say. say.

wéona^{n'}a^{n'}çágríçé áça, á-biamá. 18
 you make me thankful indeed, said he, they
 say.

Hau! nkawasa^{w'}, íçéçagaska^{w'}bçe tá múnke, wí, á-biamá. Yáçí aqéí-máji.
 He! warrior, I make a trial will I who, I, said he, they A long I come not back,
 say. say. say.

Égíçé çagçé tai, á-biamá Yéa^{n'}ga aká. Égíçé a^{n'}çá^{n'}hna çagçé tai, á-biamá
 Beware you go lest, said, they say Big turtle the (sub.), Beware you leave me you go lest, said, they say
 homeward say. say.

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- Ȳčānğa aká. Ē'di ahf-biamá. Maqúde d'úba áhigi gaqta^{n'}-bitéamá. Náji té
 Big turtle (sub.), There he arrived, they say. Ashca some many had been poured out, they say. They had gone out.
 amá. Ēgiçe Ȳčānğa aká uřídani^{n'}-biamá. Ma^{n'}te ačá-biamá. Ma^{n'}te gfi^{n'}-
 they say. At length Big turtle (sub.) the pushed his way through, they say. Within he went, they say. Within he sat
 3 biamá. Ictá ča^{n'} ča^{n'}be gfi^{n'}-biamá uřixide ga^{n'}. Wa'ú wi^{n'} a-f-biamá hu^{n'}-
 they say. Eye the emerging he sat, they say looking around as. Woman one was coming, morn-
 ega^{n'}tee Ȳ. Ȳčānğa gfi^{n'} čínké eca^{n'}qti naji^{n'}-biamá. Jaháwagče gi^{n'}-
 ing when. Big turtle sat the one very near she stood, they say. Shield carried his
 biamá Ȳčānğa aká. Jaháwagče i^{n'}čata^{n'} te há', á-biamá Wa'ú aká uřixidá-
 they say Big turtle the (sub.1.) Shield you tread will . said he, they say. Woman the looked
 6 biamá. Áwatéřa lai éda^{n'}, ečéga^{n'}-bi ega^{n'}, uřixidá-biamá. Ci égiča^{n'}-biamá.
 they say. At what place he I thought she, having, she looked around, Again he said to her, they
 Jaháwagče i^{n'}čata^{n'} té. Gúdiha najin^{n'}-gá, á-biamá. Ki wa'ú aká řa-biamá.
 Shield you tread will. Further away stand, said he, they say. And woman the found him, they
 Hi^{n'}+! á-biamá. Cka^{n'}ři najin^{n'}-gá. Wabáji^{n'}wřéřé, á-biamá Ȳčānğa aká Ȳčé-
 Oh! said she, they say. Motionless stand. I cause you to carry said, they say Big turtle the Big
 9 jańga aká nuda^{n'} atf-bi al, é kř-gá, á-biamá. Nıkagalı ijan^{n'}ge ubátiřégiřai
 turtle (sub.) to war has come he say reach said he, they say. Chief his daughter he buried his by
 kě é ga^{n'}ča atf-bi, al, é kř-gá, á-biamá. Gá-biamá: Gaqřéřqti čéčai-gá,
 the that desiring has come, he say reach said he, they say. They said as fol- Break lu (his send suddenly.
 (recl. ob.) lows, they say: head)
 á-biamá nıkaci^{n'}ga bęúga. Gá-biamá: Áqta^{n'} a^{n'}čaqixe čéčářé tába, á-biamá
 said, they say people all. He said as follows, How you break lu you send can I said, they say
 they say: possible my (head) suddenly (pl.).
 12 Ȳčānğa aká. A^{n'}čáonaha ča^{n'}ča^{n'} čéčářai ři řibe čaqřgčaq^{n'} tař, á-biamá.
 Big turtle the (sub.1.) You hit and it slips off of me ouch tiou you send it if leg you break yours will, said he, they
 suddenly with blows say.
 Ní tē nákadé'qti ři ugčau^{n'} úda^{n'}, á-biamá. Ci+cte! á-biamá Ní tē nákade
 Water the very hot when put him in good, said they, they say. For shame! said he, they say. Water the hot
 ana^{n'}bixa^{n'} nıkaci^{n'}ga áhigi nářit'é tař, á-biamá. Wi^{n'}ke éga^{n'}, á-biamá
 I scatter by kicking person many you die by scalding will, said he, they say. He tells the like it, said, they say
 15 nıkaci^{n'}ga amá. Ki éga^{n'} ři usé úda^{n'}, á-biamá. Ci+cte! á-biamá. řéde
 people the (sub.) And so if to buru good, said they, they say. For shame! said he, they say. Fire
 tē ana^{n'}bixa^{n'} ři maja^{n'} ča^{n'} bęúga nářfi^{n'}ářé té. Ēgiçe cin^{n'}gajin^{n'}ga cti
 the I scatter by kicking if land the all I cause to blaze will. Beware children too
 áhigi nářit'é tař, á-biamá. Wi^{n'}ke éga^{n'}, á-biamá. Ki cin^{n'}gajin^{n'}ga wi^{n'} ní
 many you die will, said he, they say. He tells the truth like it, said they, they say. And child one water
 18 ná-biamá. Na^{n'}há, ní d'úba, á-biamá. Ȳčānğa aká, Hi^{n'}+! á-biamá. Ní
 asked for, they say. O mother, water some, it said, they say. Big turtle the (sub.) Oh! said they Water
 tē gacta^{n'}ka-biamá Čéčínké ní nářfi^{n'}gá, á-biamá. Edáda^{n'} é wářake,
 the he tempted they say. This one water cause him to ask for, said (one), they say. What that you mean,

á-biamá. Na^há! ní d'úba, á-biamá. $\Phi\epsilon\epsilon\text{in}\acute{k}\acute{e}$ $\chi\epsilon\acute{\epsilon}\text{a}\text{ng}\acute{a}$, Hiⁿ+! áf, á-biamá.
 said (others), O mother! water some, it said, they This one Big turtle, Oh! he said he, they say.

Wuhú! Ní naⁿ'pe $\text{in}\acute{k}\acute{e}$ há, á-biamá. Níaja a fi^n ' a $\text{a}\acute{\epsilon}$ -biamá, sín'de kē
 Wonderful! Water he's fearing said they, they To the having they went, they tall the say.

u fa^n '-bi egaⁿ'. $\chi\epsilon\acute{\epsilon}\text{a}\text{ng}\acute{a}$ aká $\text{in}'\text{de}$ kē $\text{in}\acute{a}^n\text{fa}^n\text{ta}^n$ e $\text{t}\acute{o}\text{wa}^n$ ' caⁿ' sín'de kē 3
 held, they having. Big turtle the (sub.) ground the clinging to notwith- yet tall the say.

u fa^n '-bi egaⁿ' níaja a fi^n ' ahí-biamá. Ní kē éghí aⁿ'fa i $\text{c}\acute{\epsilon}\text{c}\acute{a}$ -biamá.
 held, they having to the having they arrived, they Water the headlong threw him they sent suddenly, they say.

Ní kē gaⁿ' maⁿ' fi^n '-biamá. Xagégaⁿ maⁿ' fi^n '-biamá. Níwaⁿ gaⁿ'jūnga 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 kē gazaⁿ'aya $\text{c}\acute{\epsilon}\text{c}\acute{a}\text{i-g}\acute{a}$, á-biamá. 6
 they say. Will will will said he, they Wonderful! water the to the mid of send him said they, they say.

Pí éghí i $\text{c}\acute{\epsilon}\text{c}\acute{a}$ -biamá. $\chi\text{w}\acute{i}^n\text{x}\acute{e}$ maⁿ' fi^n '-biamá. Égi $\text{c}\acute{e}$ us $\text{p}\acute{e}$ amá. Kí, T'é há,
 Again head- they sent him sud- Wandering he walked, they say. At length he sank, they And, Dead long donly, they say. around

á-biamá. Ag $\text{c}\acute{a}$ -biamá. É'di égaⁿ ga $\text{c}\acute{e}$ 'aⁿ etaí éde, á-biamá níaciⁿ'ga amá.
 said they, they They went homeward, Immediately you should have done said, they say people the (sub.), they say. that to him,

Ag $\text{c}\acute{a}$ -biamá χi nújūnga d'úba é'di najiⁿ'-biamá. Kí $\chi\epsilon\acute{\epsilon}\text{a}\text{ng}\acute{a}$ ugáha 9
 They went home- when boy some there stood they say. And Big turtle floating ward, they say

a-í-biamá. Ugásⁿ' atí-biamá. Kí nújūnga d'úba é'di uckaⁿ' fan'di daⁿ'be
 was coming, Peeping he came, they And boy some there deed (was at the to see they say. say.

najiⁿ'-biamá. $\chi\epsilon\acute{\epsilon}\text{a}\text{ng}\acute{a}$ nudaⁿ' tí $\chi\text{i}'\text{e}\text{t}\text{i}$ t'éc $\text{a}\text{c}\acute{a}$ -bi ecaí faⁿ'e ti . Aⁿ'daⁿ'be
 stood they say. Big turtle to war came when, in you killed him, you said heretofore. Look here the past that

i $\text{f}\acute{a}\text{i-g}\acute{a}$, á-biamá $\chi\epsilon\acute{\epsilon}\text{a}\text{ng}\acute{a}$ aká. U $\text{c}\acute{a}$ ag $\text{c}\acute{a}$ -biamá nújūnga amá. $\chi\epsilon\acute{\epsilon}\text{a}\text{ng}\acute{a}$ t'é- 12
 at me, said, they say Big turtle the (sub.) To tell went homeward, boy the (sub.) Big turtle you (sub.)

fa $\text{c}\acute{a}$ -bi ecaí éde $\text{c}\acute{\epsilon}\text{c}\acute{a}$ aká júga $\chi\text{i}\text{d}\acute{a}\text{h}\acute{a}$ égaⁿ we $\text{a}\text{q}\text{a}\text{q}\acute{a}$, á-biamá. $\chi\epsilon\acute{\epsilon}\text{a}\text{ng}\acute{a}$ aká
 killed that you said but this one the body showed his us laughed at us, said they, they Big turtle the (sub.) him behind (sub.) say.

níja aká-biamá. Hau! aⁿ'faⁿ'naxí $\text{c}\acute{a}\text{i}$ hau, á-biamá níaciⁿ'ga amá. Iénaxi $\text{c}\acute{a}$ -
 alive he is they say. Ho! we attack him! said, they say people the (sub.) They attacked him

biamá. É'di ahí-biamá Áwa $\text{c}\acute{a}\text{n}'\text{d}\text{i}$? á-biamá. $\Phi\text{c}\acute{e}\text{c}\acute{a}\text{nd}\text{i}$, á-biamá. Nu ona^n ' 15
 they say. There they arrived, they In what place? said they, they In this place, said (the boys), Otter say.

áwa $\text{c}\acute{a}\text{i}^n$ é á. Wé's'á-nídeká e ti áwa $\text{c}\acute{a}\text{i}^n$ é á, á-biamá. Cénaⁿ'ba uné tai,
 where is he Grass-snake too where is he? said they, they Those two let them seek moving say. him,

á-biamá. $\chi\epsilon\acute{\epsilon}\text{a}\text{ng}\acute{a}$ aká maⁿ' fi^n 'ka maⁿ'te g $\text{c}\acute{e}\text{i}^n$ '-biamá. $\text{f}\acute{a}\text{c}\text{f}\text{e}$ i $\text{e}\text{t}\acute{a}$ faⁿ' edábe
 said they, they Big turtle the (sub.) soil within sat they say. Tip of nose eye the also say. (ob.)

enáq tei é $\text{c}\acute{a}$ 'be amá. Wé's'á Nu ona^n ' é $\text{c}\acute{a}$ 'ba uná-biamá ní maⁿ'taja Écaⁿ'q ti 18
 alone emerged they Snake Otter he too sought him, they water within. Very near to say. him

- íha-biamá. **Á** **ça**ⁿ ágajade-hna^w-biamá. **Íça**ⁿba^w etéguⁿ **xi** Nuonaⁿ ímíqi
they passed, they **Á** **ça**ⁿ they stepped regu- they say. A second time apt when Otter the very
say. over larly ab domen
- çan**[']di **çaqta**-biamá **Hau!** **ji**ⁿçéha, **nié** aⁿckáxe, á-biamá. **Ki,** **Eáta**ⁿ aⁿwaⁿ-
lu tho he hit him, they say. Ho! older brother, pain you make me, said he, they And, Why you seek
say.
- 3 **çané?** á-biamá **ÿéa**nga aká. **Uwina**-máji há, á-biamá. **Wabçáte** kaⁿbça
me I said, they say Big turtle the I did not seek you said he, they I eat I want
(sub.). say.
- añ**[']gakikipái, á-biamá. **An**[']kaji, t'eaⁿçé gaⁿça-ná é'di uçéhe ekaⁿhna gaⁿ
we have met each said he, they Not so, to kill me they who wish there you join you wished no
other, say.
- a**ⁿwaⁿçané, á-biamá. **Há** **ji**ⁿçé! **há** **ji**ⁿçé! **ji**ⁿçéha! wíbfahaⁿ. **Uwina**-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!
- 6 á-biamá. **Wíbfacta**ⁿ t'égaⁿ-máji, á-biamá. **Hau!** **ji**ⁿçéha, ataⁿ **xi** aⁿçactaⁿ
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. say. your mouth
and) let me go
- taté,** á-biamá. **Íngçá**ⁿ **ççí** **xi** wíbfactaⁿ tá mìnke, á-biamá. **Hü**ⁿ+! **Íngçá**ⁿ
shall, said he, they Thunder- has when I let you go will I who, said he, they Halloo! Thunder-
say. say. haok god
- ççí** **xi** aⁿçactaⁿ áçá. **Hü**ⁿ+! **Hi**-útaⁿna aⁿçactai áçá. **Hü**ⁿ+! **Níaci**ⁿga
has when he lets me go indeed. Halloo! Between the legs he lites me indeed. Halloo! People
come luck
- 9 **wçá** çéça-biamá. **Çaqta**-bi é, á-biamá. **Hi**-útaⁿna çaqta-bi é, á-biamá.
saking of he sent suddenly, He is bitten, he said they, it is Between the legs he is bitten, he said they, it is
them they say. that says, said. said. that says, said.
- ÿ**íha uftín-gá, á-biamá. **ÿ**íha gapúki-biamá. **Hau!** **ji**ⁿçéha, **Íngçá**ⁿ 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.)
- ççí,** á-biamá. **Gáama** ííha utiⁿ, á-biamá **ÿéa**nga aká. **Ci** jaⁿ **gáçí**áçá
has said he, they Those tent-skin hit, said, they say Big turtle the Aguin wood to fell it
come, say. (sub.).
- 12 **úda**ⁿ, á-biamá. **Ja**ⁿ **gçé** gáçíáçá-hna^w-biamá. **Ja**ⁿ **gçé,** **Qwi**+ , **qwi**+ , á-biamá.
good, said they, they Wood the they were felling they say. Wood the, (sound of trees fall- said, they say.
say. (pl. ch.) ing),
- Hau!** **ji**ⁿçéha, **Íngçá**ⁿ amá **ççí,** á-biamá. **Gáama** çti jaⁿ **gáçí**áçái, á-biamá
Ho! elder brother, Thunder- the has said he, they These too wood they fell, said, they say
god (sub.) come, say.
- ÿéa**nga aká. **Wahúta**ⁿçíⁿ çieibe **úda**ⁿ, á-biamá. **ji**ⁿçéha, **ççí,** á-biamá.
Big turtle the Gun to fire good, said they, they Elder brother, it has said he, they
(sub.). say. come, say.
- 15 **Gáama** çti wahútaⁿçíⁿ çieibai, á-biamá **ÿéa**nga aká. **Éçíçé** **Íngçá**ⁿ **húta**ⁿ-
These too gun they fire, said, they say Big turtle the At length Thunder- roared
(sub.). (sub.). god
- biamá** wéahidéⁿçti. **Hau!** **ji**ⁿçéha, **ççí,** á-biamá. **Çacta**ⁿ-biamá. **Nuona**ⁿ
they say very far away. Ho! elder brother, it has said he, they He let him go, they say. Otter
ooom, say.
- aká** qçáçtei-biamá. **Gçé** amá. **Qçáçti** kí amá.
the very thin they say. He went they say. Very lean he reached home, they say.
(sub.) homeward
- 18 **Wajín**[']ga naⁿba-ma çáⁿ ní çáⁿ çuquí tai, á-biamá. **Bçéçé** wáçíⁿ çí-gá,
Bird the two the water the let them drink said they, they Pelican having them be ye re-
(oh.) it dry, say. turning,

- á-biamá. Wáfiⁿ agí-bi egaⁿ, Ní faⁿ faquí-gà há, á-biamá. Náciⁿga wiⁿ
 said they, they having they were when, Water the drink ye dry . said they, they Person one
 say. them coming back, they say.
- nudaⁿ atí éde t'éaⁿwaⁿfaí éde nía. Weáqaqáqtiaⁿi, t'eaⁿçé añaⁿçai
 to war came but we killed them but olive. He laughs heartily of us, we kill him we desire
- aⁿçizai xi. Faquí-biamá wajiñⁿga aká. Djúbaqtei xéaⁿga gçiⁿ çaiⁿ enáqtei 3
 we tal. when. Drank it dry, they bird the A very little Big turtle eat the only
 him say (sub.).
- ugáçta-biamá. Xi xéaⁿga aká gá-biamá: Hau! níkawasaⁿ Sin'ga, é'di
 was left they say. And Big turtle the said as follows, Ho! warrior Gray-squirrel, there
 (sub.) (sub.) they say.
- gí-gá, águdi fáçíⁿçéiⁿte, á-biamá. Náçuháqti t'éaⁿçai, á-biamá. Sin'ga
 he coming where you may he mov. said he, they I am killed, said he, they Gray-squir-
 lack, ing, say. rel
- amá lútaⁿqti agí-biamá. Wawénaxíça agí-biamá. Ní-ují çaiⁿ wáçabçazá- 6
 the crying loud was coming back, To attack them he was coming Water-pouch the he tore them by
 (sub.) they say.
- biamá akíça. Uçá'uⁿudá-biamá. Égiçe ní kè bçúgaqti é'ia akí-biamá.
 they say both. He hit holes in (them), they say. At length water the all there rushed home,
 they say.
- Wateçeka níuçicaⁿ çaiⁿia égigaⁿ-biamá; ní ugçji-biamá. Wébatái-gá,
 Creek lake to the it was as before, they water filled with its, they Sew ye for them,
 say.
- á-biamá. Míⁿxa amá Bçéçe-má núde gç wébatá-biamá. Wébaté çictaⁿ- 9
 said they, they where Swan you may he mov. said he, they I am killed, said he, they Gray-squir-
 say. (pl. sub.) (ob.) they say. (ob.) say. them they fin-
 ished
- biamá. Ké, çí faquí-gá. Wackaⁿi-gá, á-biamá. Égiçe aⁿçí'a taí, á-biamá.
 they say. Come, again drink it dry. Do your best, said they, they Beware we fall lest, said they, they
 say.
- Çí faquí-biamá. Çí ní çaiⁿ djúbaqtei ucté amá. Há! níkawasaⁿ Sin'ga,
 Again they drank it dry, Again water the a very little was left they say. Ho! warrior Gray-squir-
 they say. (ob.) rel,
- águdi fáçíⁿçéiⁿte, fáçuháqtei t'éaⁿçai. É'di gí-gá, á-biamá xéaⁿga aká. 12
 wherever you may he mov. nearly I am killed. There he coming said, they say Big turtle the
 ing. back, (sub.).
- É'di agí-bi egaⁿ çí núde wáçabçabçazá-biamá. Çí ní kè bçúgaqti é'ia
 There he was com- when again throat he hit and tore them in many Again water the There
 ing lack, they say places, they say.
- akí-biamá. Núde gç píjçqti wáxa-biamá. Baté ctéwaⁿ píjçqti 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 uççí çgaⁿ. Caⁿ aⁿwaⁿçic'a tañgataⁿ. Sin'ga amá çiqá- 15
 they say, to sew difficult. Yet we fail we who will. Gray-squirrel the chased
 him
- biamá xi çic'á-biamá. Sin'ga ít'açéwáçé ínahiⁿ á, á-biamá. Sin'ga e-lñaⁿ
 they say when they failed, they say. Gray-squir- nholmoble very I said they, they Gray-squir-
 rel say. rel
- xéaⁿga júççai ebçégaⁿ. E-hnaⁿ uçúki ebçégaⁿ, á-biamá. Ádaⁿ aⁿwaⁿçí'ai,
 Big turtle with him I think. He only aided with I think, said they, they There- fore we have failed,
 him say.
- á-biamá. Cañgaxá-biamá. Haⁿ xi agçá-biamá xéaⁿga aká É'di 18
 said they, they They ceased they say. Night when went back, they Big turtle the There
 say. (sub.).
- akí-biamá júwagçai çankádi. Hau! níkawasaⁿ, wamáxéçai xi agçé-lñaⁿ.
 he re-ched again, he with them by those who were. Ho! warrior, they get even when they go usually.
 they say with them lumeward

- Çiian'ge watefagaxe iñahidni çja'mi' ùhaⁿ, á-biamá. Agçá-biamá. Úçicaⁿ
Your sister to dance they are fired I suspect I said he, they They went homeward, Around
of walking of waiting say. they say.
- maⁿ'çiⁿ'-biamá. Çéxe çáⁿ gígçásaçtu muⁿ'çiⁿ'-biamá. Níkawasúⁿ! çéçgímaⁿ té
he walked they say. Guard the rattling his he walked they say. Warrior! than I do will
- 3 ehé-de égaⁿ há, á-biamá. Usá-biamá. Çéçañga mndaⁿ çai çí'eti wáhma-
I said but so said he, they He burnt (grass), Big turtle on the They went when, you lava-
they say. they say. war-path in the past in the past
- híde-hnaⁿ'i. Níkaciⁿ'ga wáçqi çí-bi éskaⁿ amá usá-biamá. Éçigçe çí çuⁿ
riahly ridden. People killed them he is they think they he burnt (grass), At length vil- the
coming back that any they say. tage (ob.)
- éçaⁿ'be akí-biamá. Wahútaⁿ'çiⁿ çieçba-bi egaⁿ nuçha jaⁿ'jinga ugáçke
in sight they reached home, Gun (f) fired, they say having hair jaⁿ'jinga ugáçke
they say. tied to
- 6 açiⁿ'-bi egaⁿ, Nudaⁿ amá céççéç. Ígacaⁿ'eaⁿ. Níkaciⁿ'ga wáçqi çagí. Iⁿ'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 irasher
back.
- wiⁿ' t'éçé á-bi no+! J fädí'çti t'éçé á-bi no+! á-biamá. Miçáhe çádí'çti
one he killed he says (see note). Right in the he killed he says said he, they Comb right in the
lodge him say. lodge
- wiⁿ' t'éçé á-bi no+! á-biamá. Wáçu çádí'çti wiⁿ' t'éçé 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
lodge lodge say.
- 9 Wéhe çádí'çti wiⁿ' t'éçé á-bi no+! á-biamá. Siⁿ'ga gazaⁿ'adiçti çábçiⁿ
People right in the one he killed he says! said he, they Gray squirrel right among them three
lodge lodge say.
- t'éwaçé á-bi no+! á-biamá. Nudaⁿ'hañga gazaⁿ'adiçti za'ççti çéçañga
killed them he says ! said he, they War-chief right among them in a great Big turtle
say. uproar
- uçáⁿ'-biamá no+! Çi'á-biamá no+! á-biamá. Íçjjuçti maⁿ'çiⁿ'-biamá.
they held him, they say! They filled, they say! said he, it is said. Very proud he walked they say.
- 12 Jahaçwagçe çí'çí' maⁿ'çiⁿ'-biamá çéçañga. Jí tó uçé aççá-biamá. Úçça
Shield carrying his walked they say Big turtle. Lodge the to enter he went homeward, Telling of
him (ob.) they say. to them
- gçiⁿ'-biamá. Níkaciⁿ'ga na'uⁿ gaⁿ'çai égaⁿ ç'di ahí-hmaⁿ'-biamá. Eátaⁿ
he sat they say. People to hear it wished as there they regn- they say. Why
arrived lately
- çéçí'al á, ecaⁿ'ççei áaççiⁿ. Ecaⁿ'ççei íçagçiⁿ' çí eátaⁿ çí çaníja. Ní naⁿ'ape
did they I very near I have they sat. Very near you sat it how when you alive. Water I feared
fall with you
- 15 çáxe gaⁿ' aníja, á-biamá. Can'çde gúdama ictá çingai, á-biamá. Eátaⁿ
I pre- so I alive, said he, they If so those over eye they have said they, they How
tended say. there none, say.
- çí çaníja íçíça-báçí. Égaⁿ'çáⁿ'ja maçúde maⁿ'te aççíⁿ' gaⁿ' aníja, á-biamá.
if you alive they did not find Nevertheless aahca in I sat so I alive, said he, they
you. say.
- Níkaciⁿ'ga wáçqi aççí. Eátaⁿ iⁿ'ççjai á, á-biamá. Níaciⁿ'ga çíaççi-hmaⁿ'i
Person killing them I have come home. Why you doubt I said he, they People killing you reg-
narily
- 18 waçákihna-báçí égaⁿ wénudaⁿ pí. Níaciⁿ'ga t'éawaçé. Eátaⁿ iⁿ'ççjai çí'te.
you did not take you- ns to war on I was People I killed them. Why you dont may I
geance on them them there. me
- Çéna uáčça tá minke. Caⁿ'çaxe, á-biamá. Çetaⁿ.
Enough I tell of will I who. I have stopped, said he, they So far.
myself say.

NOTES.

254, 2. *nikaci^{ga} aji amaja*, literally: "people, different, at them." It may be intended for *aji amajataⁿ*, "from a different people."

254, 4. *qade na^{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. *úhaⁿ ɸaⁿ ugácke (tédi)*, equivalent to *uhaⁿ nɸúgácke*, and *isagɸe*, the forked stick from which the kettle is suspended over the fire.

254, 9. *gíbaⁿi-gá*, call to him. The *ɸegíha* call (*baⁿ*), but the *ɸoiwére* never do. The latter go to each tent, and speak to those invited to a feast.

254, 12. *waská ɸiⁿheaú*. This is a contraction from "waské aɸiⁿ ɸiⁿhé aú, bowl, having, be sure."

256, 4. "*ɸejaⁿga ɸi tédi*," was given by the narrator, but "*ɸejaⁿga 6 ɸi tédi*" is plainer, according to J. La Flèche. I agree with F. La Flèche in regarding "e ɸi tédi" as more definite than "ɸi tédi". The word "e" may be rendered, "the aforesaid."

256, 5. *nikaci^{ga} gaama*, the people of the village where the Big turtle resided.

256, 5. *nudaⁿ iⁿwiⁿndaⁿgaɸe tai*, i. e., (*nudaⁿ*) *iⁿwiⁿndaⁿ aⁿgáɸe tai*. The "nudaⁿ" seems redundant.

256, 9-10. *niaci^{ga} ama*, the men for whose sake they were going to war. Frank La Flèche says that "*Ébe nídaⁿ úhaⁿi tēcti*" is equivalent to "*Núdaⁿ úhaⁿ aká ébéi tēcti*," the former meaning, "Who is cooking the war-feast?" and the latter, "Who is he that is cooking the war-feast?"

256, 12. *ubésniⁿ weɸai tē*. Sanssouci prefers "*ubésniⁿ ɸi*," if he finds him out; but Frank La Flèche says "*úbesniⁿi ɸi*," if they find them out, which is better.

256, 15. *ɸeɸawe*, 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. *úde ɸaⁿ ibiɸa-bianna*. He made alternate black and red stripes on his face, extending from left to right.

257, 3. *ɸegaⁿ ama*. Here the narrator made an appropriate gesture.

257, 4. Song of the war-chief. The words in the text are of *ɸoiwére* (Iowa) origin, but are given as pronounced by the Omahas. The correct *ɸoiwére* version, according to Sanssouci, is, "*ɸetaⁿ Qaⁿye wateɸe ɸu he (anye ke) iéa-naⁿia híe tee ɸu he*," answering to the *ɸegíha*, "*ɸejaⁿga wáte aɸi-biamá eai ɸaⁿ e té aɸii 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 "wátⁿ" for "wáte"; but he does not understand the use of the last clause, e te aɸii há.

257, 5. *uɸieaⁿ maⁿɸiⁿ-bianna*. The war-party marched in the following order: Two scouts went in advance. Then came the "*nudaⁿhaⁿga jiiⁿga*," 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 *nudaⁿhaⁿga jiiⁿga*.

257, 7. *ɸakuɸa-gá*, addressed to the Buffalo.

257, 11. *gidáhaⁿ-bianna*, equivalent to "*Najiⁿ átiáɸa-biamá*," *He stood suddenly*.

257, 19. tífái-gá, keep on, is addressed to a few; but when there are many in the party, tífécfai-gá is used, the latter (tífécfè) being the frequentative of tífè.

258, 2. níahífcéfa-biama (níahífcéfé) is contracted from níáha, *into the water*; and ífcéfé, *to send or be sent suddenly*.

258, 5. éaⁿ tégaⁿ caⁿíⁿte. Sanssouci says that this is not plain. He substitutes for it, "Éátáⁿ tódáⁿ cé éjaⁿmiⁿ háⁿ" (J*i*were, Toⁿto aⁿ táma céé k'áre ké), *I suspect that is how he will act*; or, "Édó tódáⁿ cé éjaⁿmiⁿ háⁿ," *I suspect that that is what he will say*. Frank La Flèche says that all three are correct.

258, 10. fíeⁿínka, *to bend the tail backward*.

258, 13. aⁿpha. 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. ájaⁿ gaⁿ ececiⁿte, may be equivalent to "Ájaⁿ gaⁿ ecece éíⁿte." Sanssouci gave, as the J*i*were, Taqáⁿ-ma céce k'áre ké.

259, 7. gai té yíépañga taⁿ, implies that the narrator *witnessed* this; but as he did not, it should read, gáⁿ-biamaⁿ yíépañga aká.

259, 12. fíqúⁿte-guⁿ-ma. When anything is torn, the sound made by the tearing is called qu'é.

260, 5. áⁿ té, the nose of an animal as distinguished from that of a person, áⁿ ké.

260, 15. yíépañga é'di aⁿá-biamaⁿ. The Turtle went thither to meet the Squirrel.

260, 18. áⁿ yaⁿ haqteí ké, just on the border or edge of the lodges, just outside the camp circle or the line of tents.

261, 3. jíébe maⁿbítahíqti tédi. There are two renderings of this, according to Sanssouci. (1) Jíébe maⁿ-bit'á-ahíqti tédi, When, or, On arriving right at the door by pressing on the ground (in crawling). (2) Jíébe maⁿ-bit íhé-qti tédi, áchya íei hidé té'di fagⁿíⁿ 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. fíehniⁿ-de waⁿú wiⁿ b'íze tá múnke, 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 uⁿdaⁿqteí-biama, pronounced uⁿ-daⁿqteí-biama by the narrator. So, thirteen lines below, Wehe uⁿ-daⁿqteí-biama.

262, 9. wami hogají aná, pronounced wamí< hégají aná.

263, 11. sínga wiⁿ ahaⁿ. Za'éqti, pronounced sínga wiⁿ ahaⁿ<. Za+éqti.

264, 14. anaⁿ-bixaⁿ. This should be followed by "áí", *then*, as in line 16.

265, 11-12. aⁿdaⁿbe ífái-gá, look at me from the place where you are standing: "Let your sight be coming hither to me." ífái-gá is from ífè, the causative of í, *to be coming hither*. Daⁿbe ífè is a correlative of daⁿbe fèfè.

266, 14. wahntaⁿfiⁿ fíeibe ndaⁿ. 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 úftiñ-gá, Strike the hard skins for him"; "Jíha úftiñ-gá, Strike the tent-skins for him," and "Néxegaⁿ úftiñ-gá, Strike the drum for him."

267, 3. djuⁿbaqteí xépañga gⁿíⁿ faⁿ, pronounced djuⁿ-baqteí, etc.

267, 14. bate etéwaⁿ píjítqti wáxa-biama, pronounced bate etéwaⁿ pí<ájítqti waxá-biama.

268, 7. á-bi noⁿ. Frank La Flèche says that this is a wrong pronunciation of "á-bi aⁿuⁿ," which is a contraction of "á-bi áⁿ uⁿ."

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-panch. 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-panch with them, just as the Big turtle had cooked one with sweet corn. And Awl cooked wild rice. And Comb cooked ~~vegetables~~. 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. "Hoi! 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. "Hoi! 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, "Hoi 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 nictum 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, rash 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 bees 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! warrior, 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 NUDAⁿ-AXA.

Nfaciⁿga wiⁿ í d'úba édí amána; hégabají-biamá. Kí cénujin'ga
 People one lodge some there were, they say; not a few they say. And young man

wiⁿ nfaciⁿga údaⁿqti-bi wajiⁿ'etaⁿ aqá-biamá. Qqabé engáqti tē'di dahé
 one person very good, they say in a bad humor went they say. Tree very thick at the hill

angáqti é'di ufáⁿbe aqá-biamá. Kí qqabé éí amánátaⁿ égiqé nfaciⁿga 3
 very large there up-hill he went, they say. And tree again from the other at length person

wateéka úma tē é etí uhá a-fi tē. Jahé é etí jadé a-fi tē. Waⁿ'daⁿqti
 creek other the he too follow. was coming. Hill he too when was coming. Right together

ákikipá-biamá. Kíqⁿ'beqti gaⁿ najiⁿ'-biamá. Égiqé gáta gáataⁿ n-í aká
 they met each other, they say. Looking hard at each other so they stood, they say. At length to that from the place place was ap- the (See note) beyond preach. one ing who

é'di ahí-biamá. Júgqé najiⁿ'-biamá. Nál anágqé tē, á-biamá. Wahnáte 6
 there arrived, they say. With him he stood, they say. Why! let us go homeward, said he, they say. You sat

- té, á-biamá. Ga^w júgfe a^á-biamá. Égífe níaci^{ga} wáhí fáⁿ ga^w-fáⁿ amá.
will, said he, they say. So with him he went, they say. Behold people bone the in a curvilinear hoop for they say.
- T'éwafái-ma é níaci^{ga} júgfe a^á aká e-hna^w é t'éwafé akáma. Han,
Those who were he man with him went he who he only he had killed them, they say. Well,
- 3 wa'íjǐngáqtei é'di g^áí^w akáma. Jí t'é'di wafáto té wa'íjǐngáqtei é níaci^{ga}
very old woman there was sitting, they say. Lodge in the food the very old woman she for
eí^{ga} t'éwafáí e h'ebé faté t'égaⁿ, ílhaⁿ uíggáⁿ-biamá. Nín'ilefá-biamá há.
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.
- Béáta-máji-lmaⁿ-ma^w, á-biamá. Kí wata^wzi d'íba f'éfiⁿ ífa^w-afé h'é,
I never eat it, said he, they say. And corn some this (sort) I have put away
- 6 á-biamá. É lma^{te}-hnaⁿ é'te, á-biamá (wa'íjǐnga aká). A^whaⁿ, á-biamá.
said she, they say. That you eat rarely it may be, said, they say (old woman she). Yes, said he, they say.
- Ga^w eí níkaeí^{ga} jani t'é'di ea^w uji-biamá wata^wzi t'é Kí ga^w min'de xi
So again men soup in the at any she put it in, rate they say. And so cooked when
- uji-biamá, ga^w fatá-biamá. Páji ínaliⁿ áhaⁿ, e'éggaⁿ g^áí^w akáma (énu-
she filled for him, and he ate they say. Bad indeed ! thinking was sitting, they say (young
- 9 jǐn'ga aká). Níaci^{ga} hmínké, fá'ewífe, á-biamá wa'íjǐnga aká. Níaci^{ga}
man (he). Person you who are, I pity you, said, they say (old woman she (sub.)). Person
- hmínké, ílaⁿqti hmínké, fá'ewífe, á-biamá. Éládaⁿqti ífígaⁿka-ba
you who are, very good you who are, I pity you, said she, they say. What indeed he tempted you with and
- júgífe agí t'é eítaⁿ ífanaliⁿ é'te, á-biamá. Pí-ctéwaⁿ-báji, á-biamá.
with you he was when how you consent could ? said she, they say. Not at all good, said she, they say.
- 12 Níaci^{ga} wáhí f'é cta^wbe ké é t'éwafáí, á-biamá. Gasáni ha^wegaⁿte'qtei
Men bone this you see the he killed them, said she, they say. To-morrow early in the morning
- f'é taté, á-biamá wa'íjǐnga aká. (É W'és'á-níaci^{ga} akáma, é júgfe
he go shall, said, they say (old woman she (sub.)). (He Snake-man was, they say, he with him
- akí akáma. Gí^wwakífe-lma^w-biamá xi a^wba ilíba sátáⁿ ja^w-qtiégaⁿ
reached he who, he fattened them rarely they say when day four five sleep about
- 15 t'éwafé-lma^w-biamá.) Égaⁿ-lma^wí. T'éaⁿf'áfé te, á-biamá wa'íjǐnga aká.
he killed them rarely (they say.) So it is usually. You kill me will, said, they say (old woman she (sub.)).
- A^whíftaⁿ xi wafánaqí^w te, á-biamá. Wáhí g'é wai^w ífágaqade ihéaⁿfá-á,
You finish me when you hurry (away) will, said she, they say. Bone the robe covered with lay me down,
- á-biamá. Kí a^whíftaⁿ tédli h'ibé e'égaⁿ wí^w ífa^w-afé-de wí^w, á-biamá.
said she, they say. And you finish me arrives at noon that one I put away, but I give to you, said she, they say.
- 18 Wa'áekaⁿ t'é, á-biamá. Ataⁿqti wafádeiji eí e'etéwawáⁿ dáze tédli xi
You do your best will, said she, they say. However far distant you reach notwithstand- evening arrives when at the
- u'íqfe tá aká W'és'á aká, á-biamá wa'íjǐnga aká. Ga^w f'é h'ibé fáⁿ
you overtake will he who Snake the said, they say (old woman she (sub.)). And this noon the (oh.)
- wí^w fáⁿ sílúze t'é'di f'é dáfáge cta^wbe t'é eí taté, á-biamá. Níaci^{ga}
I give the you take when this headband you see the you shall, said she, they say. Man

- wi^{n'} ɛ'di naji^{n'}. Ɛ'di ɛf-daⁿ waqi^{n'}ha gáɛaⁿ ɛa'í te, á-biamá. Kí ɛ'di ɛí
 one there stands. Thoro you and paper that you give will, said she, they And there you
 reach say.
- tédhi xi ɛionúd-adaⁿ dúdugaqɛe iɛa^{n'}ɛa-á hē. Gɛí taté, á-biamá wa'újinga
 it arrives when pull off and facing this way place them. Come shall, said, they say old woman
 to him home
- aká. Ga^{n'}ki wa'újinga aká bɛínga nɛɛa-biamá ga^{n'}, t'ɛɛa-biamá. Ha^{n'}ega^{n'} 3
 the And old woman the all told to him, they ns, he killed her, they Early in the
 (sub.) say
- tɛɛ'qteí xi jajú kē gasná-biamá. Ɛicta^{n'}-biamá. Ɛgíɛe ɛíbe tē ɛigɛá-biamá.
 morning when flesh the he gashed it (=cut Ho finished, they say. At length entrails the he uncolled, they
 into stripes), they say. (oh.) say.
- Ní kēɛa aqí^{n'} ahí-biamá. Ní kē ɛéetaⁿ ɛgíhiɛɛa-biamá. Ɛíbe ugáhaha
 Water to the having he arrived, they Water the this far right into it he plunged. Bowls floating in
 then say. them, they say. (oh.) tiny waves
- aja^{n'} amá. Wahí gē waii^{n'} iɛáguade ihɛɛa-biamá. Pi^{n'}bé ɛaⁿ ɛízá-biamá; 6
 lay on they Bone (the robe covered with he laid her down, Moccasin (the he took, they
 say. (pl. oh.) they say. (oh.) say;
- ga^{n'} i^{n'}teaⁿ aɛá-bi xi, baxú ɛ'di ahí-bi xi, ɛaɛáge tē waɛɛona iɛe amá. Ga^{n'}
 so now he went, when, peak thoro he arrived, when, headband (oh) became visible they So
 they say say
- wi^{n'}áqteiaⁿ siɛízai tē'di ɛaɛáge waɛúdeiⁿ tē ɛ'di ahí-biamá; ahíqti ɛɛɛa-
 one he took a when headband distant the there he arrived, they he arrived sud-
 step forward they say; (oh.) say; denly right there
- biamá. Ga^{n'} nɛaci^{n'}ga wi^{n'} ɛ'di naji^{n'} akáma. Ga^{n'} waqi^{n'}ha ɛaⁿ 'í-biamá. 9
 they say. And man ono thoro was standing, they And paper (oh.) he gave to him, they say.
- Hau! wanáqɛín-gá, á-biamá. Pi^{n'}bé ɛaⁿ wa'újinga waɛ ɛaⁿ ɛionúda-bi
 Ho! hasten, said he, they Moccasin (the) old woman gave he pulled off, they
 say. (oh.) say
- ega^{n'}, ɛ'jugáqɛe gɛín'kiɛá-biamá, Gɛé te, ɛɛ'gaⁿ-bi ega^{n'}. Ɛi nɛaci^{n'}ga aká
 having, facing that way he caused them to sit, Go home will, (thought, they having. Again man the
 they say, they say, ward say
- ɛí ɛgaⁿ hi^{n'}bé ɛaⁿ 'í-biamá, waqi^{n'}ha wi^{n'} ɛdábé. Ɛí tédhi xi waqi^{n'}ha 12
 again so moccasin (oh.) gave to him, paper one also. You (= here- when paper
 (= like) they say, say, arrive after)
- gáɛaⁿ ɛɛɛpaha tē, á-biamá. Ɛí tédhi xi hi^{n'}bé ɛionúda-adaⁿ ijébe tē'di
 that (oh.) you show to will, said he, they You (= here- when moccasin pull off and door at the
 him say. (oh.) arrive after)
- iɛa^{n'}ɛa-gá, á-biamá (nɛaci^{n'}ga aká). A^{n'}haⁿ, á-biamá (ɛémjinga aká).
 place them, said, they say (man the). Yes, said, they say (young man the).
- Wanáqɛín-gá, á-biamá (nɛaci^{n'}ga aká). Xa^{n'}go ahí-biamá. Ga^{n'} nɛaci^{n'}ga 15
 Hurry, said, they say (man the). Now, after he arrived, they And man
 say.
- wi^{n'} ɛí ɛ'di naji^{n'} akáma. Waqi^{n'}ha ɛaⁿ 'í-biamá. Hau! wanáqɛín-gá,
 one again there was standing, they Paper (oh.) he gave to him, they say. Ho! hurry,
 say.
- á-biamá (nɛaci^{n'}ga aká). Pi^{n'}bé ɛaⁿ nɛaci^{n'}ga paha^{n'}ga aká waɛ ɛaⁿ ɛionúda-
 said, they say (man the). Moccasin (the) man (the first) he gave to the pulled off
 (oh.) say. (oh.) say
- bi ega^{n'}, ijébe tē'di iɛa^{n'}ɛa-biamá. Ga^{n'} nɛaci^{n'}ga áma aká hi^{n'}bé ɛaⁿ ɛí 18
 they having, door at the he placed them, they And man (the) the moccasin (oh.) the again
 say say. (oh.) say. (oh.) say
- wi^{n'} 'í-biamá. Kí gá-biamá: Ɛé hné uɛáɛaⁿ te. Nɛaci^{n'}ga wi^{n'} gátédi naji^{n'}.
 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
- Ɛ'di hné te. Wa^{n'}kan^{n'}-gá, á-biamá. Ɛí ɛgaⁿ hi^{n'}bé 'í-biamá waqi^{n'}ha
 There you go will. Or best, said he, they Again like moccasin he gave to him, paper
 say. (him) say.

- edábe. É'di ahf-biamá. Ahaul wanáqqín-gà, á-biamá. Hí'bé áciáidi
 also. There he arrived, they Ohai hurry, said he, they say. Moccasin at the ont
 side.
- íca''ca-biamá. Ki gá-biamá: Gátédi ní wí' é'di ké amá. Sihmze fécáqé
 he placed them, they And he said as fol. In that water one there lies they You take sudden steps
 say. lows, they say. place say. forward
- 3 qí, ní da''bají-gà, á-biamá. Ki éga''-biamá. Ga'' aqáí tó. Masáni ahf-
 when, water do not look at it, said he, they And so they say. So he went. The other he-
 side reached
- biamá. Hí'bé ca'' wéqíqíonutá-biamá. Éázo ahf-biamá. É wa''híjín-ga
 they say. Moccasin (the pulled off their (from his feet) Evening arrived, they say. That old woman
 (dc) for them, they say.
- t'éqái edfa'' aqáí tó Éázo tó éé há. Wateleka ufá''be tíqo nhá aqá-
 he killed her since he went evening the that was it Creek up hill passed on follow- he
 ing it went
- 6 biamá, damú. Níúqícam ída''hé'qti ahf-bi éga'' éqíqo nfáci''ga nhé'sní''-
 they say, down hill. Lake in the very arrival, having behind person he found ont
 middle they say
- biamá. Égaxo agfi tó. Sigé' kó ugíha qáqá agfi tó.
 they say. Around he was returning. Trail the following back he was coming.
 his own again
- I''bejíte-ma ca'' éga''qti wí'áxa-biamá é'újín''ga aká. Huhú jín-ga
 The red tails the just so made himself, they say young man the (sub.). Fish small
- 9 ní kó ígagqéze ja''-biamá. Wé's'a aká dahé ca'' éga''be ja''-biamá.
 water the causing ripples lay, they say. Snake the hill the in sight lay, they say.
 (ob.) (sub.) (ob.)
- Wé's'a aká ímaxá-biamá. Nfáci''ga wí'' uíne, á-biamá. Ca'' waqónaqtí
 Snake the asked him, they say. Person one I seek, said he, they And in full sight
 (sub.) say.
- ágahaqti ma''hui'' éga'' wajín''ga qí'' etéwa'' gíá'' ua''qí'' qí eta''be te,
 on the very surface you walk no bird the (dc.) soever flying walks if you see it will,
- 12 á-biamá. A''hu'', éga'' éde ía''ba-máji, á-biamá. Ja''be qí uwfbéa te,
 said he, they Yes, so but I have not seen said he, they I see him if I tell you will,
 say. them, say.
- á-biamá. Ga'' aqá-biamá Wé's'a amá ágaqéqti. Níxa''haqtei nhá-biamá
 said he, they So went, they say Snake the right with the On the very edge followed, they say
 say. (sub.) current. of the stream
- Wé's'a amá. Éqíqo íkan''gít'e qúdeqteí gqí'' akáma. Féga''qti ahf-biamá.
 Snake the At length Toad very gray was sitting, they say. Just thus he arrived, they
 (sub.) say.
- 15 Nfáci''ga wí'' fécén í éga'' eta''bewáqé-lma'', á-biamá. Xénaqé etéctewa''
 Person one here having been you may have seen him, said he, they shadow even if
 coming say.
- eta''bewáqé-lma'', á-biamá. Uáne, á-biamá. A''hu'', kagéha, fécén nfáci''ga
 you may have seen it, said he, they I seek, said he, they Yes, friend, here person
 say. him, say.
- wí'' a''bíqája'' qí nfáci''ga wí'' a''qín'' ían''de na''p'an''de; éde áwaté'ja e''an''
 one I lay by day when person one some near ground shaking it as int whither how
 (=almost) he walked;
- 28 fécí'te íqápa''-máji, á-biamá. Éé há, á-biamá. É uáne qí'' é, á-biamá.
 he may I do not know, said he, they That is said he, they He I seek the he, said he, they
 have gone say. he say. him the one say.
- Ga'' ní kó uhá aqá-biamá. Ga'' ánasa-biamá qí híjítí amá. Cí égaxe
 So water the follow- he went, they So he ent off (his retreat) when he had not ar- Again round
 (ob.) ing it say. they say rived.
- agf-biamá. Cí ahfí té'ja fíngéé há. Ní kó et ugíha agfi tó. Éqíqo
 he was coming Again he ar- lived at the there was none Water the again following he was re- At length
 he-k they say. rived

fé nḡangáqti ké fdaⁿb'ó'qti agí-biamá. Égíçe, Huhú nḡangáqti wíⁿ níḡaⁿha
 this very big stream (the) in the very middle he was coming behold, fish very big one edge of the water

xébe ké'di jaⁿ amá. Wawémaxá-biamá. Nfaciⁿga, kugéha, uáú éde
 shallow in the he lay they say. He questioned him, they say. Person, O friend, I seek but

íḡáḡa-máji, á-biamá. Céḡu úwacákíé aká ḡaⁿ éé há, á-biamá. Wuhú! 3
 I have not found said he, they Youder you talked with the one in the it is said he, they Is it possible!

á-biamá. Úmakají'ḡteínⁿ áakíp éde fḡaha-máji há, á-biamá Wé's'á aká.
 said for, they Not very easily I met him but I did not know him said, they say Snake (sub.),

ḡuⁿ agḡá-biamá. Kí é-biamá Huhú nḡ'ga aká. Gaⁿ'ki majaⁿ uckáⁿ
 So he went homeward. And it was he, fish big the And hunt where the they say. (they say) (sub.)

ḡauⁿ'di akí-biamá. Éḡti akí-biamá ḡi Siⁿ'snewáḡíçe amá wíⁿ itáxáútaⁿ 6
 was done he reached home, he him- reached home, when Muskrat the one from upstream they say. (sub.)

a-f-biamá. Uḡaⁿ-biamá Wé's'á aká. Wawéwimáxe tḡ'ke, á-biamá. Indádaⁿ
 was approach- Held him, they say Snake (sub.) I question you with, said he, they What ing, they say.

aⁿḡaⁿḡamáxe tḡ'nte? ḡakíḡ éḡaⁿ-ḡá, á-biamá Siⁿ'snewáḡíçe aká. Caⁿ,
 you ask me may I Do speak quickly, said, they say Muskrat (the sub.) Still,

Nfaciⁿga uákió-de ḡḡu nájíⁿ akíḡé-de é ḡḡehmíⁿ ebḡḡaⁿ, á-biamá (Wé's'á 9
 Person I talked when here I caused him to and he you are ho I think, said, they say (Snake to him)

aká). An'kají, á-biamá Siⁿ'snewáḡíçe aká. Ná! fé nfaciⁿga úwacákí
 the). No, said, they say Muskrat the Why! this person you talked with them (sub.)

ecé amá íḡáḡahaⁿ, á-biamá Siⁿ'snewáḡíçe aká. ḡḡḡandi agḡiⁿ ḡi nfaciⁿga
 you the one I know him, said, they say Muskrat the In this place I sat when person say who moves (sub.)

wíⁿ ḡi wíwḡa tḡ caⁿ'qti she uḡá, á-biamá. Jaⁿ wíⁿ ní maⁿ'te bíḡaⁿ. 12
 one lodge my own the in spite of passing went, said he, they Wood one water within he broke by pressing on

biamá. É ní maⁿ'te aⁿ'ḡai tḡ'di caⁿ edádaⁿ ctéctewaⁿ abḡiⁿ agḡé ḡi áagḡiⁿ.
 they say. He water within asked me to when yet what soever I had it I went when I sit go with him (sub.)

hnaⁿ-maⁿ éde iⁿ'bixaⁿ, á-biamá Siⁿ'snewáḡíçe aká. Kí aⁿ'ba áḡudi tḡ'di,
 on it regularly but he broke (t said, they say Muskrat the And day where when, for me) (sub.)

á-biamá (Wé's'á aká). Ná! sídadi míⁿ maⁿ'ciḡti níḡaⁿ, é ḡi wíwḡa she 15
 said, they say (Snake the). Why! yesterday auu very high had he lodge my own passing by become,

aḡu. Kí ḡ'di fé ḡi jaⁿ ké bixaⁿ, á-biamá (Siⁿ'snewáḡíçe aká). Gaⁿ
 went. And there went when wood the he broke, said, they say (Muskrat the). So

wíⁿ'keḡaxá-biamá. Kagéha, wíⁿ'ḡakéḡtiaⁿ, á-biamá (Wé's'á aká) Pí
 he beloved him they say. Friend, you speak the very truth, said, they say (Snake the). Again

níḡaⁿha she aḡá-biamá (Wé's'á amá). Gaⁿ' fé níḡaⁿha-ḡáḡiaⁿ ḡíxe-sáḡi
 bank of the passing went, they say (Snake the.) And this towards the bank of the red willows stream

ní ké áḡadámú ḡḡiⁿ-biamá. ḡḡehámajíde ḡ'di ḡḡiⁿ akáma. Uḡaⁿ-biamá 18
 water (to hanging down sat they say. Red-breasted turtle there was sitting, they say. Held him, they say (sub.)

Wé's'á aká. Wawéwimáxe tá míⁿke, á-biamá. Nfaciⁿga uáne-hnaⁿ-maⁿ
 Snake the. I question you will I who, said he, they Person I gave sought him regu- larly (sub.)

éde íḡáḡa-máji, á-biamá (Wé's'á aká). An'kají'ḡtiaⁿ, á-biamá (ḡḡehámajíde
 but I have not found said, they say (Snake the). Not so at all, said, they say (Red-breasted turtle (sub.)

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- aká). Iⁿ'teaⁿqteci éƆaⁿ'be agƆí. Né Ɔaⁿ niúgacúpa edítaⁿ éƆaⁿ'be agƆí,
 (the). Just now in slight have I Lake the pond from it in slight have I
 come again.
- á-biamá. Ádaⁿ indádaⁿ ctewaⁿ úciákiƆa-máji, kagéha, á-biamá. AƆá-
 said he, they Therefore what soever I have not deceived O friend, said he, they Went
 say. (any one).
- 3 biamá (Wé's'a amá). ÉgiƆe Iébia úqti amá wiⁿ' ní xébe Ɔaⁿ'ha ké'di
 they say (Snako the). At length Frog very green the one water shallow edge by the
 ones who
- ugáha gaⁿ' gƆíⁿ' akáma. É'di ahí-biamá Wé's'a aká. Kagéha, níaciⁿ'ga
 floating so was sitting, they say. There arrived, they say Snako the (sub.). Friend, person
 uáne-hnaⁿ-maⁿ'. ÉgiƆe ctaⁿ'bewáƆé, á-biamá. Aⁿ', á-biamá (Iébia 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, uƆá-gá, á-biamá. Níaciⁿ'ga náne-hnaⁿ-maⁿ' éde íƆáƆa-máji. Éskana
 Come, tell it, said he, they Person I have sought him regu- but I have not found Oh that
 say. larly him.
- ctaⁿ'beíⁿ'te Ɔítaⁿ'qti íⁿ'wiⁿ' Ɔalma kaⁿ'béƆgaⁿ, á-biamá (Wé's'a aká). Qá-i-ná!
 if you have seen very straight you tell to me I hope, said, they say (the). Is it possible!
 him
- Kagéha, sídadi Ɔázeqteci-hnaⁿ Ɔanⁿ'di ƆéƆaliéƆaⁿ'a ní nƆíbeí gƆíⁿ' Ɔaⁿ' é'di
 Friend, yesterday very late in the at the at this one behind water eddy sits (the) there
 evening (time)
- 9 agƆíⁿ' Ɔí níaciⁿ'ga ƆánaqƆe Ɔaⁿ'be, á-biamá Aⁿ'haⁿ, kagéha, éé há, á-biamá.
 I sat when person shadow I saw, said he, they Yes, friend, it was said he, they
 say. ho
- É uáne há, á-biamá. Ɔaⁿ' itáƆaƆa gƆéƆicaⁿ gaⁿ' é'ja nƆá-biamá Wé's'a
 Ho I seek said he, they So up stream to that side so tither went, they say Snako
 him say.
- aká. Ɔi é Ɔéké uhá aƆal té. Ɔaⁿ' né wiⁿ' Ɔaiⁿ'xe ákicugáqti égaⁿ' ké'di
 (sub.) the Again he this follow- (fig. etc.) ing it went. So take one green acorn very thick like in the
- 12 ƆéƆaⁿ'ga amé-de bákiáhaⁿ maⁿ'Ɔíⁿ' amá. Wé's'a aká nan'ka agƆíⁿ' íƆaⁿ'-
 Big turtle the (sub.), pushing and walked they say. Snako the (sub.) back sat on suddenly
 and raising it
- biamá. Kagéha, wawéwimáxe tá miínke. ÉƆaⁿ'be égaⁿ'-gá, á-biamá. Ná!
 they say. Friend, I question you will I who. Do emerge (from the) said he, they Why!
 water), say.
- indádaⁿ aⁿ'Ɔaⁿ' Ɔamáxe tádaⁿ'? á-biamá. Níaciⁿ'ga amé édedf-amá Ɔaⁿ'ja
 what you ask me will? said he, they say. Person he who is there is he moving through
- 15 wéƆpahaⁿ'ji tédihi t'éƆíƆé tal. Ádaⁿ can'gaxa-gá, á-biamá (ƆéƆaⁿ'ga aká).
 you do not know when he will kill you. Therefore quit it, said, they say (Big turtle the).
- Wé's'a aká dídúqáqteci gƆíⁿ'-bi egaⁿ' (gagíƆixe, dá Ɔaⁿ' maⁿ'ci), ƆéƆaⁿ'ga
 Snako the drawn up very sat, they say having (coiled up, head the high), Big turtle
 (sub.) nitch (oh.)
- Ɔínké é éskaⁿ eƆégaⁿ gƆíⁿ'-biamá. Kagéha, Ɔítaⁿ íⁿ'wiⁿ' Ɔaⁿ'-gá, á-biamá
 he who he it might be thinking he sat, they say. Friend, straight tell it to me, said, they say
- 18 Wé's'a aká. An'kaji, á-biamá ƆéƆaⁿ'ga aká. Ná! nwiⁿ'Ɔa teƆaⁿ' wíⁿ'ake
 Snako the No, said, they say Big turtle the Why! what I have told you, I told the
 (sub.) (sub.) truth
- égaⁿ, á-biamá. Égaⁿ gaxáji-gá. Níaciⁿ'ga amá édedf-amá Ɔaⁿ'ja wéƆpa-
 tiko it, said he, they So do not. Person the there is he moving through you do not
 say. (sub.)
- haⁿ'ji tédihi Ɔí égiƆe t'éƆíƆé tal, á-biamá ƆéƆaⁿ'ga aká. Píqti Ɔigéfihaⁿ gƆíⁿ'-
 know when you beware lest he kill you, said, they say Big turtle the Yet again raising himself sat
 him (sub.) himself
- 21 biamá Wé's'a aká. ƆéƆínké éé áhaⁿ, eƆégaⁿ-biamá. Ké, kagéha, ná!
 they say Snako the (sub.). This one that I thought he, they say. Come, friend, why!

- iⁿwiⁿ'fa-gã* hã, á-biamá Wé's'á nká. Aⁿ'faⁿ'sabe héga-máji. Iⁿ'wiⁿ'fa-gã,
tell me said, they say Snake the (sub.). I suffer I very much. Tell me,
- á-biamá. Qu-ll ikáge ámaⁿ'ji ínahíⁿ, á-biamá (Mⁿ'éngã nká). Uwíhã
said he, they Wonderful his he does not Indeed, said, they say (Big turtle the). I tell you say. friend listen to
- tá múnke, á-biamá. Wackaⁿ'-gã, á-biamá Wé's'á nká. Cé nⁿãngãqti té'di 3
will I who, said he, they Do your best said, they say Snake the That very ldg water at the (sub.). say.
- ctiⁿ'be kefaⁿ' nkaciⁿ'ga nⁿéne fiⁿ' é'di jaⁿ'i. Wackaⁿ'-gã, á-biamá Mⁿ'éngã
what you saw formerly person you seek the there lies. Do your best, said, they say Big turtle one who
- aká. Kagéha, wiⁿ'faké á, á-biamá Wé's'á nká. É'di jaⁿ'i. Wackaⁿ'-gã.
the Friend, you tell the I said, they say Snake the There he lies. Do your best. (sub.). truth
- Wéepahaⁿ'ji tédili fi t'éfífe tá aká hã, á-biamá Mⁿ'éngã aká. É'di hⁿé 6
You do not know when you he kill you will he who said, they say (Big turtle the) There I go (sub.). him
- tá múnke, á-biamá Wé's'á nká. Wackaⁿ'-gã. Wéepahaⁿ'ji tédili fi t'éfífe tá,
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. Níjãⁿ'ga gazaⁿ'ndi aⁿé amáma. Kí é'di jaⁿ'-biamá nⁿaciⁿ'ga nⁿaf
said he, they Big water in the midst of he was going. And there lay, they say person sought say.
- fiⁿké. Gaⁿ' Wé's'á amá é'di aⁿé-biamá. Ní ké uⁿéfiⁿ' fiⁿ' é'di ahí- 9
he who So Snake the (sub.) there went, they say. Water the eddy the there he ar- wã. (moving) (sub.) rived
- biamá. Égífe ní ké maⁿ'táha aⁿfiⁿ' áíáfa-biamá. É nⁿaciⁿ'ga qⁿtáfa-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 wíjãxa-bi egaⁿ'. Wé's'á fiⁿ' éfaⁿ'be hí gaⁿ'fa etéⁿtowaⁿ' eaⁿ' uⁿéfiⁿ'
it was water made himself, having. Snake the emerging to wished notwithstanding yet eddy he, they say arrive
- aⁿfiⁿ'-biamá maⁿ'tãja eaⁿ'qⁿi-gaⁿ' nyítafiⁿ' t'é t'é. Wé's'á t'éfa-biamá. Gaⁿ' 12
had him, they say under in spite of at smothered he died Snake he killed him, length they say.
- nⁿaciⁿ'ga aká agáá-biamá. Gaⁿ' akí-biamá.
man the went homeward, So he reached home, they say. they say.

NOTES.

277, 3. kí qãbe cí ámaⁿataⁿ, 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. gaja guataⁿ a-f aka, the Snake-man. Frank Ia Flèche rejects "gaja" as superfluous.

278, 2. e, he, she, or it, referring to a subject or object previously mentioned, "the aforesaid."

278, 3. waⁿjiⁿgaqtei (the first one), pronounced waⁿjingaⁿqtei by Nudaⁿ-axa.

278, 1. waⁿqíⁿha gafaⁿ' faⁿ'i 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 Ipiwero myth of the young Black bear, Míⁿ'teinye.

278, 5. ní kéfaⁿ' aⁿfiⁿ' áhí-biamá. The lodge was about three yards from the stream. Ní ké fétaⁿ' egiⁿhíⁿéfaⁿ'-biamá, that is, he plunged them about one foot below the surface.

278, 8. ahiⁿqíⁿ fofaⁿ'-biamá, a very strong expression, showing the rapidity of his movements: "he arrived at the very place, suddenly."

279, 15. *ɣaŋge* ahi-biama. "ɣaŋ'ge, *near to*, refers to a time or place *towards* which one moves; but *áku*, *near to*, implies rest. *ɣáde*, *near, near to*, implies that the destination is near the starting-point."—Frank La Flèche.

279, 20. *é* *éga*ⁿ hiⁿbe 'i-biama waq^lha edábe. Judging from the context, this sentence is out of place, and the correct order is: *Édi* ahi-biamá (at the place of the third man). *Ahaú*, *wanáqfiŋ-gá*, *á-biamá*. *Hiⁿbé* áciadi *ípaⁿ'pa-biamá*. *Ki* *gá-blamú*: *Gátédi* ní wíⁿ *é* *é* *ké* *amá*. *Silmize* *éépaé* *ɣí* ní *ké* *daⁿbáji-gá*, *á-biamá*. *Ci* *égaⁿ* hiⁿbe 'i-biamá waq^lha edábe. *Ki* *égaⁿ*-biamá. *Gaⁿ* *aquí* *té*.

280, 4. "Gaze nhi-biama," is incorrect. Read "Gáze lí *amá*."—Frank La Flèche.

280, 8. *iⁿ*bejide, the red-tail fish, has red fins; but the body is not red.

280, 9. *igagéze* jaⁿ-biama. Sanssouci reads *ugágéze*, but Frank La Flèche thinks that it should be *gagéze* jaⁿ-biama. He does not understand *igagéze* (given by a Ponka). The Fish lay in shallow water that struck against it and divided, flowing below it in ripples.

280, 9. *dahe* *paⁿ* *épaⁿ*be jaⁿ-biama. The Snake lay in sight, on the hill, and called down to the little Fish.

280, 19-281, 1. *ní* *ké* *uhá* *aⁿ*-biama . . . *nípaŋgaqti* *idaⁿbéqti* *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, mid 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.*, *nakipa* *ede*.

281, 10-11. *uwaⁿaki* *eee* *ama*, in full, *uwaⁿakie* *eee* *ama*.

281, 13. *ní* *maⁿ'te* *aⁿ'dai*. *Ní* *maⁿ'te* *é* *aⁿ'dai*, *He asked me to go with him under the water*.—Frank La Flèche.

282, 1. *né* *paⁿ* *ningaenpa* *editaⁿ*, etc. Sanssouci reads "épaⁿ" (this curvilinear object)", instead of "ne paⁿ".

282, 7. *etaⁿ'beiⁿ'te*, *i. e.*, *etaⁿ'be* *éiⁿ'te*; so *féiⁿ'te*, 280, 18, in full, *fé* *éiⁿ'te*.

282, 12-13. *ɣeⁿpaŋga* . . . *eⁿ'paⁿ'be* *egaŋ-gá*. The Big turtle was nearly on the surface of the water, pushing up the *paⁿ'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* *ɣigⁿiháⁿ* *gⁿ'iⁿ*-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 musing 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^w-AXA.

Íí d'úba íf anáma. Kí ní^wjínga ná^wqti-biamá. Kí íhaⁿ aká
Lodge some pitchol they say. And girl fully grown, they say. And her (the
tent) mother (sub.)

gííhe-hmaⁿ-biamá. Wé^é qá-biamá. Kí níjla qáde íbistáqti akí-biamá.
used to comb her hair, they say. To get she went, they (wood) say. And hair grass pressed she reached, (they) say.
tightly against home, they say.

Égaⁿdaⁿja ní^wteaⁿqtei níjla gííhe qáⁿetí. Pííj ímahíⁿ ehaⁿ+, á-biamá 3
Though so just now hair combed for her heretofore. Had indeed ! said, they say

íhaⁿ aká. Égíqo Maⁿteú fínké ní^wjínga píqé akáma. Nú wíⁿ can'ge uné
her the Behold Grizzly bear (the one who) girl was loving, they Man one horse seeking
mother (sub.) say.

ahí-biamá. Maⁿteú ké íqá-biamá. Gátédi Maⁿteú édedí-ké. Maⁿcan'de
arrived, they say. Grizzly (ob.) bear he found, they say. In that place Grizzly bear there he is lying. Den

- ujaⁿ jaⁿ'e, ai. Égiçe wiⁿ níaciⁿga sabáji t'éçé taí, á-biamá. Wahútaⁿfiⁿ
 lying in sound ho Beware ono people suddenly kill lest, said they, they Gun
 asleep, says.
- b'úga fizáí-gá. Can'ge-ma wáçfiⁿ tē. Gaⁿ égaxe aça-biamá. Égiçe çé
 all take ye. The horses they sat on them. So in a circle they went, they
 say. At length thus
- 3 miⁿjinga aká gá-biamá: Dádihá, maⁿteúha iⁿçalmiⁿ ekí te, á-biamá. Ki
 girl the (sub.) said as follows, () father, grizzly-bear please bring it back for said she, they And
 they say.
- t'éça-biamá. Ki íçádi aká wáçahaⁿ-biamá níaciⁿga b'úga; ádaⁿ há çáⁿ
 they killed him, And her the prayed to them, they people all; there skin the (ob.)
 they say. father (sub.) say
- 'fi-biamá. Gaⁿ, Céçu ngádaⁿ'i-gá, íhaⁿ çínké é waká-bi egaⁿ, gaⁿ miⁿjinga
 was given to And, Yonder fasten it down, her the one her meant, they having, so girl
 him, they say. mother who say
- 6 wékináçfiⁿ tē açiⁿ aça-biamá. Çitaⁿ gçiⁿ-biamá. Xagé-hnaⁿ-biamá.
 hurried to get as having it she went, they Working she sat, they say. She cried regularly, they say.
 ahead of her
- Miⁿjinga wiⁿ ízan'ga-biamá. Çitaⁿ gçiⁿ tē'di júççe gçiⁿ-biamá. Gaⁿ
 girl ono her younger sister, Working sat when with her she sat, they say. And
 they say.
- çitaⁿ-biamá çí Maⁿteú gikaⁿ-hmaⁿ-biamá. Eça+! é-hmaⁿ-biamá. Jinga
 worked they say when Grizzly she cried for him regularly, Eça+! she said regularly, Small
 they say.
- 9 uçaⁿ çéça-biamá. Naⁿhá, çéçaku (maⁿteúha çitaⁿ'i çí, Eça+! é-hmaⁿ'i hē),
 to tell sent s' denly, O mother, this ono (grizzly-bear skin works when, Eça+! says only)
 it they say.
- á-biamá. Gan'ki çitaⁿ gçiⁿ-bi çí ei égaⁿ-biamá. Eça+! é-hmaⁿ-biamá.
 said she, they And working she sat, when again so they say. Eça+! she said only, they say.
 they say.
- Oi jinga aká ei uçaⁿ çéça-biamá. Naⁿhá, çéçaku maⁿteúha çitaⁿ'i çí, Eça+!
 Again small the again to tell sent suddenly, O mother, this ono grizzly bear works when, Eça+!
 (sub.) it they say. skin
- 12 é-hmaⁿ'i hē, á-biamá. Gaⁿ çietaⁿ-biamá. Bizeçá-biamá. Gaⁿ íhéçai tē
 she says, only said she, they So she finished, they say. She dried it, they say. So placed it when
 they say.
- bizeçai égaⁿ gaⁿ çietaⁿ-biamá. Jigaxe aça-biamá. Ki éduíha-biamá
 she dried it as so she finished, they say. Playing they went, they And she joined them, they
 games say.
- Maⁿteú píçé aká. Wihé, maⁿteúha iⁿçin'gi mañçfiⁿ-á, á-biamá Gaⁿ
 Grizzly bear loved the ono O little grizzly-bear hegone after mine for me, said she, they So
 him who, sister, skin say.
- 15 íçéçí ahí-biamá. Gaⁿ jinga gahá çáⁿ h'úga ágaçká-biamá. Gaⁿ maⁿteú-
 having it she arrived, they So body on it the whole she tied it on, they say. So crying regu-
 larly
 for her say.
- xáge-hmaⁿ wénaxiçá-biamá. Zaveçti aⁿhe-hmaⁿ-biamá. Maⁿteú aká
 like a grizzly bear she rushed on them, they In great they fled without exception, Grizzly bear the (sub.)
 say. confusion, they say.
- wénaxiçé tá aká, á-biamá miⁿjinga nújinga edáhe. Egaⁿ-hmaⁿ-biamá;
 attack us is about to, said, they say girl boy also. So invariably they say;
 they say.
- 18 wénaxiçá-hmaⁿ-biamá. Égiçe wédubaⁿ tédihí çí çáⁿçáⁿ Maⁿteú-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.
- Gaⁿ miⁿjinga jigaxe júwagçe-má b'úga éçnawaçá-biamá. Ihaⁿge çínké-
 So girl playing those with whom all she destroyed them, they say. Her sister the one
 she was who
- onáçtei ugíçactá-biamá. Gaⁿ jí ké b'úga gaⁿ éçnawaçá-biamá. Gaⁿ
 alone remained of her (people). So lodge the all so she destroyed them, they say. So
 they say. (ob.)

ija'ŋe aká enáqtei ma'ean'de uja' ja'-biamá. Ijan'ge ŋinké ma'ean'de
 her elder the alone den lying she slept, they Her younger the one den
 sister (sub.) say. in it say. sister who
 é hēbe kē ijēbe tē'di uŋgudá-bi ega' ɛ'di gŋin'kiŋá-biamá. Na'péŋili
 that part the door at the dug an inside having there she made her sit, they say. You hungry
 (obj.) corner, they say
 eté. Ji kē'ja ma'ŋi'-ā hē, á-biamá ija'ŋe aká. Ẹ'di ahf-bi ega' í 3
 may lodge to the walk I said, they say her elder the There arrived having lodge
 be. sister (sub.), they say
 cónawaŋaŋ kē ga'' uhá ma'ŋi'-biamá. Ga'' wénandé'qti-hna'' akí-biamá.
 were destroyed the so following she walked they say. So with a very full stomach she reached again,
 (line of) they say
 Cí égasúni tē égiŋa'-biamá, Ẹ'di ma'ŋi'-ā hē. Na'péŋili eté. Wahnáte
 Again on the morrow she said to her, they There walk I You hungry may be. You eat
 say,
 tē á-biamá. Cí égasúni ɛ'di ékíŋa-biamá. 6
 will, said she, they Again the next day there she sent her, they say.

Ẹgiŋe í kē uhá aŋá-biamá. Ẹgiŋe níaci'ga dǔba ɛ'dí akáma. Ji
 At length lodge the follow- she went, they say. Behold person four were there, they lodge
 (line of) ing
 úŋŋi' gŋi' akáma. Wéŋidaba''-biamá. Ma'teú íjini dǔba 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''! jínuhá, wija''ŋe ta''wángŋa'' cónawaŋé'qti eda''! á-biamá. Xagé 9
 Oh! O elder my sister village has altogether de- (see note) said she, they Crying
 brother, destroyed them
 naji'' uŋa-biamá. Winaqtei a''wan'gigé'ete, á-biamá. Báta'' áda''? 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!

Jínuhá, wija''ŋe Ma'teúni hē, á-biamá. Kí, Atan'da'' í áŋigaji ɛ'te?
 O elder my sister is a Grizzly said she, they And, At what time to be she may have com-
 brother, hear say. say. (of the day) coming manded you?
 Mangŋin'-gá. Ẹtanda'' í áŋigaji xi ɛí tē. An'kaji, jínuhá, ha''ega''tce 12
 Begone. At the to be she com- when you will. No, O elder brother, morning
 proper time coming mands you becom- ing
 tē'di xáci-hna'' ma'hŋi'', á-biamá. Áda'' ɛtanda'' atí tá miŋke, ha''ega''tce
 when some in- I walk, said she, they There- at the I shall have come, morning
 time finally say. fore proper time
 tē'di. Qcábé gáhiŋegé'ja wéahide ja''i-ā hē, á-biamá. Ga'' agŋá-biamá
 when. Tree at the, extending fur away lie ye said she, they So went back, they say
 beyond that place say.

mí'jūnga amá. Ẹ ɛtí aŋá-biamá (nú amá). Akí-biamá. Kí ma'ean'de 15
 gñi the He too went they say (man the). She reached again, And den
 (sub.), they say.
 xan'gēqtei kí am' xi nŋiŋŋa''-biamá. Báta''? á-biamá. Níkasáka bŋa''
 very near to ab- they say when (the Bear-girl) sniffed Why? said (the sister), A fresh human smelling
 reached again an odor, they say. they say. smell of
 hni'', á-biamá (Ma'teú aká). An'kaji, ja''ŋehá. Ẹgiŋe. Céna. Ẹfacta''-ā hē.
 you are, said, they say (Grizzly-bear the). No, O sister. Beware. Enough. Stop talking
 An'kaji hē, á-biamá jūngá aká Ca'' facta''-bají-biamá. Wihé, níkasáka 18
 No said, they say smell (sub.) Still she did not stop talking, they O younger a fresh human
 say. say. suffer, smell
 bŋa'' hni'', ɛhé, á-biamá (Ma'teú aká). Ga'' facta''-biamá. Ga'' ja''-
 smelling of you are. I say, said, they say (Grizzly-bear the). At she stopped talking. At they
 length they say. length slept

- biamá. Haⁿegaⁿtce amá. Han. Ké, maⁿfiⁿ-ā hē. Wahnáte té, á-biamá.
they say. Morning they say. Come, walk You eat will, said (the Bear-
girl), they say.
- Gaⁿ afaⁿ-biamá miⁿ-jinga. Waiiⁿ kē táfáabe ehéfa-biamá Égiⁿge ugásⁿ-
So went they say girl. Robe the she rolled up she placed it, they At length peeped
and over the
shoulders
- 3 biamá nú amá. Fianⁿ'ge i fiⁿ', á-biamá. Miⁿ'jinga é'di ahí-bi egaⁿ', caⁿ'-
they say man the Your sister is coming, said (one), Girl there arrived, having, without
(sub.), they say.
- caⁿ'qi júgiⁿge afaⁿ-biamá. Gaⁿ' afaⁿ-bi egaⁿ', watefeka kē fiⁿ-biamá. Wiⁿ'
stopping with her they went, they So went, they having, creek the they crossed, they One
say.
- utaⁿ' gǝfónudá-bi egaⁿ' ianⁿ'ge giⁿ'-biamá Masáni ahí-bi egaⁿ', hiⁿ'bē
leggings pulled off his, they having his sister he carried his, they The other reached, having, moccasins
say they say
- 6 ugiⁿ'-bi egaⁿ', janⁿ'de áfiⁿaqti aⁿ'ha-biamá. Égiⁿge miⁿ'fumaⁿ'ci ákilaⁿ hí
put his on, having, ground going straight he fled, they say. At length noon beyond ar-
they say rived
- té' miⁿ'jinga é'di kájiⁿ tē. Égiⁿge ijaⁿ'ge aká sigǝc nǝúha-biamá. É néǝc
when girl there reached not again. At length her elder the trail followed, they say. That kind-
ling a fire
- giⁿ' tē'di atí tē. Aⁿ'haⁿ, águdiqti cí, iⁿ'fēni táí edaⁿ+, á-biamá. Gaⁿ' wáfiⁿ
they at she came. Yes, wherever you how can you escape me? said she, they So having
sat arrive, say them
- 9 afaⁿ-biamá nú amá Sigǝc nǝúha-biamá Maⁿ'teú amá. Baxú dúba aⁿ'fa-
went they say man the Trail followed they say Grizzly-bear the Peak four they left
(sub.), behind
- biamá. Ki wédnba aⁿ'fa afaⁿ tédili éfaⁿ'be atí-biamá Maⁿ'teu amá. Ahaú!
they say. And the fourth leaving they when in sight came, they say Grizzly-bear the
it went (sub.). Oho!
- á-biamá. Fianⁿ'ge éfaⁿ'be tí há. Waǝkaⁿ'i-gā, á-biamá. Gaⁿ' wáfiⁿ
said they, they Your sister in sight has Du ye your best, said they, they And having
say. come say them
- 12 afaⁿ tē Fáǝhúqteci úǝfa-biamá. Ki, Ahaú! á-biamá, iǝágaskaⁿ'bǝc tá
she went. Almost she overtook them, And. Oho! said (one), they I make an attempt will
they say.
- miⁿke, á-biamá (nú naⁿ' aká). Fáǝhúqteci úǝfa amá. Waqága gaxá-
I who, said, they say (man grown the). Very nearly they were over- Thorns he made
taken, they say.
- biamá, ákieuga ukilhangé fiⁿ'ge gaxá-biamá. Gaⁿ' waqága xagé íǝfaⁿ'qti
they say. standing thick having no space between he made, they say. So thorns crying had more
than enough of
- 15 gaeibe ahí-biamá Maⁿ'teú amá. Ci úǝfa-biamá gaⁿ', 'Áǝǝaⁿ'fáǝc teábe
out of arrived, they say Grizzly-bear the Again she overtook them, when, You have made me very
suffer much
- égaⁿ faⁿ'é taité, á-biamá. Ké, jiⁿ'fēha, wí iǝágaskaⁿ'bǝc tá miⁿke, á-biamá
as you die shall, said she, they Come, Older brother, I I make an attempt will I who, said, they say
- (nú édnátaⁿ aká). Watefeka jinⁿ'gaqteci fiⁿ-biamá. Qǝabé cúga xidáíⁿ-
(man next one the). Creek very small they crossed, they Tree thick she cannot
say.
- 18 ijiⁿ'qti gaxá-biamá. Jaⁿ' bǝaⁿ'ze kē edábe jaⁿ'gáǝǝla gaxá-biamá. Ádaⁿ
force her way he made, they say. Wood fine the also over a large tract he made, they say. There-
through at all (sub.) fore
- xáci háji amá Maⁿ'teú amá. Égiⁿge cí úǝfa-biamá. Fáǝhúqteci úǝfa-
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. Ci égiqaⁿ-biamá: 'Ágçaaⁿçáçé hégabáji égaⁿ wan'giçe çat'é taité,
they say. Again sho said to him, they You have made me not a little as all you die shall,
say: suffer
- á-biamá. Nál jìⁿçéla, wí iéçagaskaⁿ'bçé tá miñke, á-biamá nújinga wíⁿ.
said sho, they Why! O elder I I make an attempt will I who, said, they say boy one.
say: brother,
- Wáxu pa-iqti gaxá-biamá. Sí tē ákusán'de baqápi-biamá. Wamí kē gaⁿ' 3
Awí very sharp he made, they say. Foot the through and they pierced, they say. Blood the so
(ob.) through
- uaⁿ'bíxaⁿ gaⁿ' maⁿ'çíⁿ'-biamá Maⁿ'teú amá. Ci úçça-biamá. Ci égiçáⁿ-
scattered by so walked they say Grizzly-bear (the) Again sho overtook them, Again she said
walking (sub.) they say. to him
- biamá: 'Ágçaaⁿçáçé hégabáji égaⁿ, zaní çat'é tá-bi ehé, á-biamá. Ahaú!
they say: You have made me not a little as, all you do shall I have said she, they
suffer said, say. Oho!
- çé-gá, á-biamá. Gaⁿ' çan'de hébe usnége gaxá-biamá Áaⁿ'si çé tédíhi 6
do you be said (one), they So ground piece cracked he made, they say. To jump she when
the one, say. over went
- çan'de kē agçaaⁿ'kaⁿ'haⁿ gaⁿ' aça-biamá. Égihíçça-biamá. Gan'ki agí-
ground the on both sides so It went, they say. She went right into it, they And were re-
(ob.) turning
- biamá iñnu wan'giçe. Wahútaⁿ'çíⁿ gçíza-biamá. Çiñan'ge 'ágçaaⁿwáçé
they say her elder brother all. Gun took his, they say. Your sister has made us suffer
- teábe. Égaⁿ'qti iⁿ'aⁿ tai, á-biamá. Égaxe najiⁿ'-bi egaⁿ', kída-biamá, t'çça- 9
very. Just so we do to her will, said they, they Around in stood, they having, they shot at her, they
say. say. a circle say they say, killed her
- biamá. Jan'de kē ékigçaaⁿ-biamá.
they say. Ground the came together again,
they say.

NOTES.

287, 1-2. gíahé-luaⁿ-biama. Her mother combed her hair for her, although she was grown. This was customary.

288, 5-6. miⁿ'jiiñga wekinaççiⁿ, etc. It should read: miⁿ'jiiñga aka wekinaççiⁿ, etc.

288, 7. ijañga-biama. The sister was about two and a half feet high.

288, 8-9. Jiiñga, etc. Insert "aká" after "jiiñga." It was omitted by the narrator.

289, 9. Hiⁿ+! . . . cenawaççéqti edaⁿ+! Edaⁿ+! is an interjection of grief, surprise, etc.

289, 12-14. haⁿ'egaⁿ'tee tēdi çaci-luaⁿ maⁿ'bçiⁿ . . . jaⁿ'i-ä lié. 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. taçaabe ehéçé, to put the blanket around the shoulders, after rolling it up, in order to run swiftly.

290, 4. çija-biama. Nudaⁿ'-axa explains this by "jiiha-biama," they forded it.

290, 8. agudiçti ci iⁿ'çeni tai edaⁿ+. Sanssouci reads: "agudiçti ci ctéctewaⁿ iⁿ'çeni tai edaⁿ+" The inserted word, "notwithstanding," makes the expression more forcible.

291, 6. usnege gaxa-biama. It was about two feet wide.

291, 7. çande kē agçaaⁿ'kaⁿ'haⁿ gaⁿ' aça-biama. The ground went further apart.

The following rhetorical prolongations were made by Nudaⁿ'-axa:

288, 16. zaⁿ'çéqti aⁿ'he-luaⁿ-biama, pronounced za+çéqti aⁿ'he-luaⁿ-biama.

289, 9. hiⁿ+! çiiñhá, pronounced hiⁿ+! tíiñha+.

289, 12. añkají, çiiñhá, pronounced añ'kají, çiiñha+.

290, 18-19. adaⁿ çáci hiñjíl amá, pronounced ádaⁿ ça+çi hiñjíl amá.

290, 19. çaçiñhaçtei, pronounced ça+çañhaçtei.

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 dwell 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 sniffed 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 CA'SHE-SKÁ.

- Qúga ijín'ge amá ikimú^wfiⁿ a^wá-biamá. Tu^wwaúgqaⁿ hé'gaetówa^wji
Badger his son (the sub.) as a visitor went, they say. Village very populous
- édedí-qaⁿ amá. É'di ahí-biamá. Qúga ikima^wfiⁿ atí, á-biamá Níkagahí
there it was they say. There he arrived, they say. Badger as a visitor has said they, they come, say. Child
- 3 íí eá tédí júgqe ma^wfiⁿgá, á-biamá. Qúga ikima^wfiⁿ atí, á-biamá.
badge his at the with him walk ye, said they, they Badger as a visitor has said they, they come, say.
- Ahaú! íkíqáú-gá, iúgqé, á-biamá. Kí é'di júgqe ahí-biamá. Gíku-lma^w-
Oh! let him come, O that he had come, they say. And there with him they arrived, they say. They in- regularly vited him
- biamá. Qúga ijín'ge éku atí, á-biamá. Ca^w gíku-lma^w-biamá. Nuda^w.
they say. Badger his son I invite I have said (one), Still they in- regularly vited him War.
- 6 haúga úju aká íjan'ge wí^w wa'ú údaⁿ ta^w-biamá. Qé Qúga ijín'ge kíku
chief princí- (the his daughter one woman good he had, they say. This Badger his son they in- vited him
- tédí wa'ú aká gá-biamá: Janúqa ífíku hébe í^wfalínⁿ eki te, á-biamá.
when woman (the) said as follows. Fresh meat they in- a piece you having you will, said she, they vite you to it for me come back say.
- A^whaⁿ, égaⁿ qí'eté égaⁿ taté, á-biamá. Kí agqé amáma kíku té. Kí wa'ú
Yes, so even if so shall said he, they say. And he was going back, invited when. And woman
- 9 aká újébe áciadi gfi^w akáma. Janúqa fanú qaⁿ fé abqí^w agqé, á-biamá
the floor on the outside was sitting, they say. Fresh meat you (the) this I have I have said, they say begged (etc.) come back,
- Qúga ijín'ge aká. Kí, í^wfiⁿ gí-á hé, á-biamá wa'ú aká. Kí éfiⁿ akf-biamá.
Badger his son (the) And, Bring it hither said, they say woman (the) And having he reached there to me, it for her again, they say.
- Kí 'í-biamá qí, Ata^w qí fagqé taté? á-biamá. Qábfiⁿ ja^w-qtiégaⁿ agqé tá
And he gave to when how when you go shall I said she, they say. Three nights about I go will her, they say long home-ward say. say. Three nights about I go will
- 12 múnke, á-biamá Qúga ijín'ge aká. Kí, Anúgqé taté, fagqé tédíhí qí,
I who, said, they say Badger his son (the) And, We go home- shall, you go arrives when, ward homeward at it
- á-biamá wa'ú aká. Ga^w ca^w kíku ga^w nají^w-biamá jí fan'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- low, they say: (sub.)
- Gasáni agqé tá múnke, á-biamá. Agqé qí anúgqé té eéé qa^weti, á-biamá
To-morrow I go will I who, said he, they say. I go when we go home- will you heretofore, said, they say homeward say. homeward ward said
- 15 Qúga ijín'ge aká A^whaⁿ, égipe Anúgqé taté. Ha^w qí a^wúniqí te,
Badger his son (the) Yes, I said it. We go home- shall. Night when you come will, ward
- á-biamá. Ga^w ja^w-biamá qí íqíá-biamá Qúga ijín'ge aká. Qíqí-biamá.
said she, they say So they slept, they when awoke, they say Badger his son (the) He awakened her, they say. (sub.)
- Qáham-gá Anúgqé té eéé qa^w agqé tá múnke, á-biamá Júgqe agqá-biamá.
Arise. We go home- will you said the I go will I who, said he, they say. With her he went home-ward, they say.

- Ègige ífádi aká ígídalm^w-biamú fíngé tē, ífē tē. Gá-biamú ífádi aká:
 At length her (the) knew his own they say was miss when she when Said as follows, her (the)
 father (sub.) had gone they say father (sub.).
- Cín'gajín'ga wíwífa Qúga ijín'ge jínge kíggé, á-biamú. I'fí'falmíqe táí,
 Child my own Badger his son with her has gone said he, they You chase mine for me will,
 again, say.
- á-biamú. Ufáqfai xi, Qúga ijín'ge t'fáfē táí. Cín'gajín'ga wíwífa í'fí'- 3
 said he, they You overtake of, Badger his son you kill will. Child my own you hav-
 say, her
- falmíⁿ ekí táí, á-biamú ífádi aká. I'e'áge aká, Níkagahi ijan'ge Qúga
 ing her for you will, said, they say her (the) Old man (the) Chief his daughter Badger
 me coming back father (sub.).
- ijín'ge jínge ákiúggé tē uná fí ífalmíqe táí afa+! Ufáqfai xi, Qúga
 his son with her he has gone back, they say. You chase his for will indeed! You overtake when, Badger
 him
- ijín'ge t'fáfē táí afa+! Wá'ú fínk' ífalmíⁿ ekí táí afa+! á-biamú í'e'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 Ahú! á-biamú. Qúga ijín'ge níkagahi ijan'ge kíggédega^w fíq' awací,
 the Oh! said they, they Badger his son chief his daughter has gone again us to join- he has
 (sub.) say, one asked us,
- á-biamú. Fíqú-biamú. Gan'ki Qúga ijín'ge gíekn^w ágají-biamú wá'ú aká.
 said they, they They chased, they And Badger his son to go faster commanded, they woman the
 say, say, (sub.).
- Gíekn^w-á hē. Uwáqfai xi égíqe t'fáfē táí. Wí eátaⁿ xi t'fá'fē tába, á-biamú 9
 Go faster They overtake if beware they kill fast. I why if they kill will! said, they say
 us you me
- wá'ú aká. Ègíqe wáfíqe anú éfaⁿbe atí-biamú. Wá'ú aká gá-biamú:
 woman (the) At length pursuer he (sub.) in slight came, they say. Woman (the) said as follows,
 (sub.) they say,
- Céati é, á-biamú. Uwáqfai, á-biamú. T'fáfē tē. Gíekn^w-á hē, á-biamú.
 Youder 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.
- Úqfa-bí egaⁿ, wá'ú taⁿ nfaⁿ-biamú. Gan'ki Qúga ijín'ge ákihaⁿ fíqá-biamú. 12
 Overtook having, woman the they had her, they And Badger his son hey nd they pursued him,
 them, they say (ob.) say, they say.
- Kí wíⁿ aqíⁿ atí egaⁿ Qúga ijín'ge nqfaⁿ-biamú xi gá-biamú: 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'eaⁿ fíq' tá-bí faⁿ'ja, t'ewífa-máji. Gíekn^w-gá. Man'de b'fíqaⁿ, ché tá míнке.
 we were to kill you though, I do not kill you. Go faster. Bow I broke it, I say will I who.
 (he said)
- Qfábé cé zandé cé ákibanán'-gá, á-biamú. Wíⁿ et' d'í ahí-biamú. Ufáqfe. 15
 Tree that thick forest that run to with all your might, said he, they One again there arrived, they say. You over-
 took him.
- Eáta t'fáfáji á. Man'de ké b'fíqaⁿ gaⁿ t'fáfa-máji, á-biamú. Cétē g'fē.
 Why you did not ? Bow (the) I broke it so I did not kill him, said he, they Youder he goes
 kill him (ob.) say, homeward.
- Gíekn^w ihá-gá, á-biamú. Cí wáfíqe d'í ahí-biamú. Han! kagéha, t'eaⁿ fíq'
 Going suddenly, said he, they Again pursuer there arrived, they say. Ho! friend, we were to kill
 faster he then, say.
- tá-bí faⁿ'ja, t'ewífa-máji tá míнке. Gíekn^w-gá. Qfábé céfaⁿ ákibanán'-gá, 18
 you though, I kill you not will I who. Go ye faster. Tree youder run to with all your
 (he said) might,
- á-biamú. Man'g'qteí fag'fí, á-biamú. Man'dexaⁿ b'físe. ché tá míнке,
 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^w et é'di ahf-biamá. Ufáqçe fú^w etí. Eátaⁿ áju^w? á-biamá.
 said he, they One again there arrived, they say. You over- heretofore. Why you did it? said he, they
 say. took him say.
- Eátaⁿ t'éfáqáji á. Mun'despuⁿ b'ise égaⁿ úja g'c' c'eté, á-biamá. Ci wa-
 Why you did not I Bowstring I broke it us live he goes yonder said he, they
 kill him home. (see note), say. Again pur-
 ward
- 3 f'iqe é'di ahf-biamá. Hnu! kag'cha, ukagahi úju t'en^w f'iqe tá-bi ní fú^w ju,
 sure there arrived, they say. Ho! friend, chief princ- we were to kill you he though,
 pal (he said) said
- an'ku-a^w f'íⁿ-báji. Fumá te. Sí nia^w f'c'e, ché tá múnke, á-biamá. Giekan'-gá.
 we are not so. You live will. Foot it hurt me, I say will I who, said he, they
 say. (to faster).
- Q'ebé ákibanañ'-gá, á-biamá. Wi^w et é'di ahf-biamá. Tém!^w Ufáqçeqtin^w.
 Tree run to with all your said he, they One again there arrived, they say. Why! You really overtook
 night, him.
- 6 Eátaⁿ t'éfáqáji á. Sí nia^w f'c'e, ga^w t'éfáqá-máji. C'eté g'c'. Giekuⁿ f'iqú-gá,
 Why did you not I Foot hurt me, so I did not kill him. Yonder he went tiding chasé him,
 kill him homeward, foster
- á-biamá. Ci waq'iqe é'di ahf-biamá. Hnu! kag'cha, c'eté jí wi^w égihe huc
 said he, they Again pursuer there arrived, they say. Ho! friend, yonder lodge one headlong you
 say. into it go
- te, á-biamá. Fumá te, á-biamá. Síya^w ana^w b'c'iⁿ f'a, ché tá múnke, 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.
- 9 Wi^w é'di ahf-biamá. Na'eta^w-biamá. Tém!^w Ufáqçeqtin^w fú^w etí. Eátaⁿ
 One there arrived, they say. He stopped running. Why! You really overtook heretofore. Why
 they say. him
- ája^w? Wi^w f'ake. Síya^w ana^w b'c'iⁿ f'a, ga^w ana^w etaⁿ. C'eté g'c'. Giekuⁿ f'iqú-gá,
 you did You tell the Ankle I twisted it in so I stopped run- Yonder he went Going chasé him,
 it? truth, running. ing.
- á biamá. Maⁿ f'í^w-ji wi^w égihe ááq'a-biamá. A^w he amá. Za'ó'qtia^w-
 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 waq'iqe amá. Ki wa'ú akú waji^w-pibaji-biamá. Ji ma'tája wa'ú
 they say pursuer the And woman he was cross they say. Lodge within it woman
 (sub.) (sub.)
- wi^w é'di g'c'iⁿ-biamá. Jaháwagçe g'c'iⁿ-biamá wa'ú akú. Man'deli aq'iⁿ
 one there sat they say. Shield carried her own, woman the Spear having
 they say. (sub.)
- g'c'za-biamá. Qúga ijú'ge man'deli ábalú-biamá. Ía-á h'e. Áwadi cí á.
 she seized her own. Badger his son spear she brandished it at. Speak . On what you ?
 they say. him, they say. him, they say. (business) are
 coming
- 15 f'caáji xi, t'éwiçé tá múnke, á-biamá. Qúga ijú'ge da^w be etéwa^w-baji-
 You do it, I kill you will I who, said she, they Badger his son looked at in the least not
 not speak say.
- biamá. Man'deli ábaha eté c'c'c'c'-wa'-baji-biamá; gia^w 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
- Nau'de ké'ja n'faciⁿ ga wi^w ja^w ke amá. Eátaⁿ íe f'ca-biamá. Jan'g'cha,
 Wall at the person one was lying, they From it speech he made come to her, they say. O sister,
 say.
- 18 wia'haⁿ caⁿ f'ink'c'a-gá. Caⁿ f'ink'c'açé tá múnke, á-biamá wa'ú akú. 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) he sits) say. (sub.)
- akú Qúga ijú'ge áf'ixá-biamá. Wa'ú f'ink'c' g'c'iⁿ-bi xi új'inga isan'ga
 the Badger his son married him, they Woman the (ob.) he married when Loy her brother
 (sub.) say.

baḡá-huaⁿ caⁿcaⁿ-biamá. Kí Qúga ijín'ge aká grí-biamú: Wíáhuⁿ eátaⁿ
robe over his head always they say. And Badger his son the said as follows, My wife's why so
(sub.) they say: brother

áduⁿ, á-biamá. Híⁿ! nwbépa m'etó eátaⁿ ajaⁿ tadaⁿ, á-biamá. Kí
I said he, they Oh! I tell you even if how you do will? said she, they And
say.

nújnga grá-biamá: Jjngéha, wíáhaⁿ nfa-ga há, á-biamá. Kí wa'ú aká, 3
boy said as follows, O sister, my sister's tell to him said he, they And woman the
they say: husband him say. (sub.),

Híⁿ! wísaⁿfaⁿ! fínáhuⁿ nfbépa gaⁿ eátaⁿ gáxe tadaⁿ. Wíectó wábfé'a hē,
Oh! my dear younger your sister's I tell so how he do it will? Even I I have failed
brother! him

á-biamá. Cí gaⁿaka cí ímaxá-biamá. Eátaⁿ cíⁿto nfa-gá, á-biamá.
said she, they Again sitting a again he questioned her. How if may he tell it, said he, they
say. while they say.

Jjngéha, wíáhuⁿ nfa-gá, ehé, á-biamá. Híⁿ! wísaⁿfaⁿ! fínáhuⁿ nfbépa- 6
O sister, my sister's tell to him, I say, said he, they Oh! my dear younger your sister's I tell to
husband him say. brother! husband him

duⁿ eátaⁿ nkétaⁿ daⁿetáⁿ tadaⁿ. Wíectó wábfé'a hē, á-biamá. Há. Cí
when how he require may, (perhaps) I Even I I have failed said she, they I Agáhu
it with them say.

ímaxá-biamá. Cí nújnga grá-biamá: Jjngéha, wíáhaⁿ nfa-gá, á-biamá.
he asked her, they Again boy said as follows, O sister, my sister's tell to him, said he, they
say. they say: husband him say.

fínáhuⁿ nfbépa tá minké, á-biamá (wa'ú aká). Cíáhuⁿ wa'ú wí an'kigaⁿ 9
O sister, I tell it will I who, said, they say (woman the). Your wife's woman I like me
husband to him

wíⁿ ággéfaⁿ. Najíha máqaⁿ aⁿfiⁿ aⁿgáfi, á-biamá. Kí Qúga ijín'ge
one made him suffer. Hair she cut off having she went said she, they And Badger his son
it homeward, say.

grá-biamá: Ánai á. Kí, Wa'ú aká díbaí hē, á-biamá wa'ú aká. É'di
said as follows, How many I And, Woman (the) are four said, they say woman (the) There
they say: are they (sub.)

pí-hmaⁿ-maⁿ éde wábfé'a agfí, á-biamá wa'ú aká. Kí, Ána fajaⁿ 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.)

hmaⁿ cí á, á-biamá. Wí'áqteí ajaⁿ ke-hmaⁿ pí, á-biamá. Híⁿbé ána
regularly you I said he, they Once I sleep the regularly I said she, they Moccasin how
arrive say. arrive, say. many

nfaⁿ ke-hmaⁿ cí á, á-biamá. Híⁿbé naⁿba uájaⁿ ke-hmaⁿ agfí, á-biamá.
you put on the regularly you I said he, they Moccasin two I put on the regularly I have said she, they
come say. come home, say.

Kí é'di bécé tá minké, á-biamá ní aká. Híⁿbé íngáxa-gá, 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.

taskaⁿska á, á-biamá nújnga aká. Míⁿéfaⁿbe tífaⁿ uskaⁿskadi gríⁿ,
in a line with I said, they say boy the Sunrise becomes again (f) in a line with it sit.
(sub.)

á-biamá wa'ú aká. É'di pí-hmaⁿ-maⁿ éde sabé hégbáqí; áduⁿ wábfé'a-
said, they say woman the I have I arrived, regularly, but watchful very; there I have failed
(sub.) I have there

hmaⁿ agfí, á-biamá wa'ú aká. Kí, Gaⁿ caⁿ é'di bécé tá minké. Wábfé'a 18
I have I have said, they say woman the And, So still there I go will I who, I fail with
regularly come home, (sub.) them

agfí etéetewaⁿ caⁿ é'di bécé tá minké faⁿja, unaⁿe d'úba íngáxa-gá,
I come notwithstanding still there I go will I who though, previous some make for me,
home

á-biamá Gaⁿ aⁿfiⁿ-biamá Afaⁿ-biamá, aⁿfiⁿ-biamá, aⁿfiⁿ-biamá, aⁿfiⁿ-biamá.
said he, they say. So he went, they say. He went, they say, he went, they say, he went, they say.

- Hebádi ja^{n'}-biamá. Égasáni mi^{n'} ɸaⁿ híde hí ɸi ɸ'di ahi-biamá. Égiɸe
 On the way he slept, they The next they sun the low ar- when there he arrived, they Behold
 say.
- wa'ú akú wateigaxá-biamá. Néxe-qaxú uti^{n'}-biamá. Najlha gáɸaⁿ égaⁿ
 woman the (sub.) danced they say. Drum they hit, they say. Hair that like
 like
- 3 ɸizaf' égaⁿ wateigaxe aɸi^{n'} amá. Wáɸɸade ahi-bi éga^{n'}, wada^{n'} be najji^{n'}-
 they as dancing they had they Creeping up on arrived, having, looking at them he stood
 took it say. them they say
- biamá. Ugrás'í^{n'}-biamá. Wa'ú amá can'gaxá-biamá néxe-gaxú uti^{n'} tē.
 they say. He peeped they say. Woman the (sub.) quit it they say drum beating the
 (ob.)
- Jíaja agɸá-biamá. Égiɸe ɸɸaⁿ be atí-biamá Wé'íⁿ ma^{n'} zepe eti aɸi^{n'}-
 To the lodge they went back, they At length in sight they came, they Pack- ax too they had
 say. say.
- 6 biamá. Wé'ɸé aɸá-biamá, ja^{n'} agíɸá-biamá. Wa'ú wi^{n'} najlha ská'qti,
 they say. To find it they went, they wool they went for it, they Woman one hair very white, they
 say.
- wi^{n'} jídeqti, wi^{n'} júqtei-biamá, wi^{n'} zúqtei-biamá. A-i-bi ca^{n'} ja ɸa^{n'} qti ga^{n'}
 one very red, one very green, they say, one yellow very, they say. They were though without the least
 approaching, they say cause
- kiɸáaze ga^{n'} a^{n'} he átiáɸa-biamá Qúga ijin'ge aká ɸi^{n'} a^{n'} qti-biamá. Úda^{n'} qti
 scaring each so to do they started suddenly, Badger his son the painted himself, they Very good
 other they say.
- 9 ɸiɸáxa-biamá. Wáɸaha tē' eti úda^{n'} qti ɸiɸáxa-biamá. Ja^{n'} wi^{n'} ákaⁿ najji^{n'}-
 he made himself, they Clothing the too very good he made for himself, Wood one leaning he stood
 say. they say.
- biamá. Wa'ú ijan'ge jingá aká mi^{n'} jinga pahan'ga atí-biamá. Qúga ijin'ge
 they say. Woman her sister small the girl before came, they say. Badger his son
 (sub.)
- íɸa-biamá. Hi^{n'}! ja^{n'} ɸécha, nú wi^{n'} íɸáɸíɸé, á-biamá. Hi^{n'}! wihé, wíci'é
 she found him, Oh! elder sister, man one I have found said she, they Oh! my little sister's husband
 they say. say.
- 12 ja^{n'} a^{n'} ɸiqaⁿ ta^{n'} gataⁿ, ga^{n'} wákida taí, á-biamá. Ja^{n'} ɸiqa^{n'}-biamá. Ja^{n'} ké
 wood we break we will, so let him watch, said she, they Wood they broke, they Wood the
 say. say. (ob.)
- h'éaⁿ ɸieta^{n'}-biamá ɸi, 'I^{n'} wéakiɸáí-á, á-biamá. Ahaú! Hájinga uɸisna^{n'}-i-gá.
 tied in bundles they finished, they when. Came us to carry said they, they Oh! Cord put the cords on
 say. say. say. the bundles
- 'I^{n'} wikíɸé taí minke, á-biamá. Hájinga uɸisna^{n'}-bi éga^{n'}, man'de gɸisninde
 I cause you to will I who, said he, they Cord put them on, they having, how pulled his out
 carry them say. say.
- 15 éga^{n'}, wan'gíɸe t'éwaɸá-biamá wa'ú dúbá ɸanká. Najlha gɸé béúga máwaqa^{n'}-
 having, all he killed them, they say woman four the (ob.). Hair the all ho out of
 (ob.)
- biamá. Ga^{n'} ɸi t'éja aɸá-bi ɸi najlha gɸiza-bi éga^{n'}, iigɸa^{n'}-biamá. Usá-
 they say. So lodge to it he went, when hair took his, they having, he carried in his robe He fired
 they say say. say. above the belt, they say. (the grass)
- biamá. Cúde sábé. Ki gá-biamá: Ja^{n'} gɸécha, wíáhaⁿ agí ebɸégaⁿ. Usc,
 they say. Smoke black. And he said as fol- O sister, my sister's is com. I think. He has fired
 lows, they say: husband ing back (the grass)
- 18 á-biamá. Wíecté wáɸeí'a-hna^{n'}-ma^{n'}. Éátaⁿ ɸiáílaⁿ wáɸiⁿ gí tádaⁿ, á-biamá.
 said he, they Even I I have failed rogn. I have. How your sister's bringing com. will I said she, they
 say. with them larly husband them ing home say
- Ci usá-biamá. Usá-biamá ɸi cúde tē jíde amá ɸiáílaⁿ wáɸiⁿ engrí,
 He fired (the grass). He fired it, they when smoke the red they say. Your sister's having there he
 again they say. say. husband them is, coming.
- á-biamá Qúga igáqɸaⁿ aká. Ci ɸan'ge gɸeí-bi ɸi, eti usá-biamá. Cúde tē
 said, they say Badger his wife the. Again near had come, when, again he fired it, they Smoke the
 (sub.) they say.

ská'qtei	amá	ʃiáha ⁿ	ʃábɛi ⁿ	wáɛi ⁿ	cugí,	á-biamá.	Ci	nsá-biamá.	Cúde
very	white	they	Your	sister's	three	having	there	he	said
			husband	them	is,	coming,	say.	Again	he
								used	it,
								they	Smoke
								say.	
tē	ɹiúqti	amá.	ʃiáha ⁿ	wan'gíɛ	wáɛi ⁿ	cugí,	á-biamá.	Égíɛ	ɛɹa ⁿ be
the	very	green	they	all	having	there	he	said	she,
			Your	sister's	all	is,	coming,	say.	At
			husband	husband	them	is,	coming,	say.	length
									in
									sight
									he
									came,
biamá.	ʃiáha ⁿ	ɛgɛɹi ⁿ	hē,	á-biamá.	Ágikípa	ɹáɹi-biamá.	Wan'gíɛ	t'ɛawáɛ,	3
they	say.	Your	sister's	yonder	he	said	she,	they	To
		husband	has	come	own	to	meet	her	she
									went,
									they
									All
									I
									killed
									them,
á-biamá	Wíɹáha ⁿ	nájíha	ɛɹá	ɛti	íɛɛbɛi ⁿ	agɛí,	á-biamá.	Ca ⁿ	hē,
said	he,	they	My	wife's	hair	his	too	I	have
			husband	brother	for	him	I	have	said
									he,
									they
									Enough
									said
									she,
									they
									say.
Wan'gíɛ	wáɹmi ⁿ	ɹagɛí	úda ⁿ	hē,	á-biamá.	Ha ⁿ	ɹi	Qúga	ígáɹɹa ⁿ
All	having	you	have	good	said	she,	they	Night	when
		the	come	home	say.			the	badger
									his
									wife
									the
									(sub.)
ɹábɛi ⁿ	wagíɹuɹá-biamá.	Wéwatei	ɹáɹi ⁿ	-biamá.	Égasámi	tē,	I ⁿ 'e	jéɹɹa ⁿ -gá.	6
three	sang	for	her	own,	they	say	Scalp	dance	they
									had
									it,
									they
									said.
									The
									next
									day
									when,
									Stano
									put
									in
									the
									fire,
á-biamá.	Uđá-biamá	Íáha ⁿ	ɹínkē	nájíha	ɹizai	tē	sná	kē	gráskebá-biamá.
said	he,	they	They	entered,	they	his	wife's	the	(oh.)
									hair
									took
									when
									scar
									the
									he
									scraped
									for
									him,
									they
									say.
Wami	gaciba-biamá	ɹi	nájíha	ɛgɹa ⁿ -biamá.	Ki	nájíha	ɛgíga ⁿ -biamá.		
Blood	he	forced	out,	they	say	when	hair	he	put
									on
									for
									him,
									And
									hair
									was
									as
									before,
									they
									say.
Úda ⁿ qti	gíɹáxa-biamá.	ʃé	nájíha	wa'í	dúba	wáɛi ⁿ	agɛí	tē	ca ⁿ 'ca ⁿ 9
Very	good	he	made	his	(relation).	This	hair	woman	four
					they	say.			having
									he
									came
									as
									continually
									them
									home
wat'ígaxá-biamá.									
danced	they	say.							

NOTES.

- 294, 5-6. nudaⁿkaŋga nju, the principal war-chief was, in this case, the head-chief.
- 294, 11. ʃabɛiⁿ jaⁿ-qtiegaⁿ agɛte ta miŋke. Frank La Flèche inserted "ɹi," when, after "jaⁿ-qtiegaⁿ."
- 295, 7. kígɛɛdegaⁿ, in full, kígɛɛ édegaⁿ.
- 295, 9. Uwaqɹai ɹi. Caⁿ'ge-ská gave "Uwaqɹe ɹi, if he overtake them."
- 295, 11. Ceati e. Frank La Flèche reads, "Céati é-i hē, yonder they have come."
- 295, 11. Uwaqɹai, a-biama. T'ɛɹiɹé te. Gickaⁿ-á hē, a-biama. Frank La Flèche reads: "Uwáqɹai. T'ɛɹiɹé tai. Gickaⁿ-á hē, á-biamá," as "tai" refers to many, and "te" to one or two.
- 295, 15. zande ce akibanañ gá. Zande céhiɹaⁿ akibanañ-gá.—Frank La Flèche.
- 295, 17. Gickaⁿ iha-gá. Rather, Gickaⁿ ɹiá-gá. Pursue him more rapidly.—Frank La Flèche.
- 295, 17; 296, 2; 296, 7. Ci waɹiqe éli abi-biama. Insert "amá, the (sub.)," after "waɹiqe."—Frank La Flèche.
- 295, 18. Gickaⁿ-gá, dictated by mistake, instead of the singular, gickañ-gá.
- 296, 1; 296; 9. éataⁿ ajaⁿ. Éátaⁿ ájaⁿ.—Frank La Flèche. When the interrogative sign, "á," follows, we can say, "Éátaⁿ ajaⁿ á." But otherwise we must say, "Éátaⁿ ájaⁿ."
- 293, 2. Mandeɹaⁿ bɹise egaⁿ niɹa gɹe, ceté. Frank La Flèche reads: "Man'deɹaⁿ bɹise égaⁿ, niⁿ'ɹa gɹé há, ceté, He has gone back alive, in that direction, because I broke the bowstring."
- 296, 5. qɹabe akibanañ-gá. Insert "échiɹaⁿ, yonder."—Frank La Flèche.

296, 12. *Ki wa'u nka wajl^u-pibaji blama.* 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 etê ceçê-waⁿ-baji-blama.* Frank La Flèche gives:
Man'dehi ábahai amá etê céçê-etôwa^m-baji-blamá.
 Spear it was brandished even he did not heed it in the least,
 of him, they say they say.

297, 2. *eátaⁿ aja^m tadaⁿ+*. If spoken by a male, it would have been, "*eátaⁿ ájaⁿ tádaⁿ+*."

297, 4. *çijáhaⁿ nebça ga^m eátaⁿ gáxe tádaⁿ.* This should be, "*çijáhaⁿ uéçça çl, eátaⁿ gáxe tadaⁿ+*."—Frank La Flèche.

297, 7. *eátaⁿ nkétaⁿ da^mçtea^m tádaⁿ.* As it was spoken by a female, it should be, "*eátaⁿ nkétaⁿ da^mçtea^m tadaⁿ+*," or "*tádaⁿ+*."—Frank La Flèche.

297, 18. *Ki, Ga^m ca^m édi bçé ta miúke.* "Ga^m" is superfluous. Read, "*Ki, ca^m é'di bçé tá miúke.*"—Frank La Flèche.

298, 3. For "*wágçade,*" read "*wngçáde.*"—Frank La Flèche.

298, 7-8. *ca^mçti gaⁿ kíçanze gaⁿ atlaça-biama.* Sanssouci reads: "*ca^mçti gaⁿ kíçanze gaⁿ aⁿhe átiçá ma^mçí^m-biamá, they continued scaring each other, and started to flee.*" *ca^mçti gaⁿ = caⁿ çíngçeti,* for no reason whatever.

298, 11-12. *wiéçé juⁿ aⁿçíçaⁿ tau^mgataⁿ ga^m wákiða táí.* Sanssouci reads: "*ju^m aⁿçíçaⁿ tau^mgataⁿ.*" *Wiéçé ga^m wákiða táí, We will break the wood. My sister's husband will, in the mean time, be on guard (for us).*"

298, 13. "*çwéakléa-ñ, Çause 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. *Eátaⁿ çijáhaⁿ wáçíⁿ gí tádaⁿ.* It should be, "*Eátaⁿ çijáhaⁿ wáçíⁿ gí ta-daⁿ+*," as spoken by a female.

299, 3. *çijáhaⁿ céççíi hç.* Frank La Flèche reads: "*çijáhaⁿ céççíi 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 searing 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, "Canse 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

- aká. Ga^{n'} 'i^{w'} akí-biamá. Fisan'ga céga^{n'}-hna^{w'} éga^{n'} téqiáfè, 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
- ifádi aká. Ga^{n'} indáda^{n'} wanfa eka^{w'}hna xi fisan'ga uífa-hnan'-gá.
 his father the So what animal you wish If your younger tell it to him regularly.
 (sub.). brother
- 3 Wanfa béúgaqti t'éwafè ma^{n'}ci^{n'}-biamá Ingfa^{n'}si^{n'}-snéde aká. Dadfha, kagé
 Animal all killing them walked, they say Long-tailed cat the O father, younger
 (sub.). brother
 'ábæ juágfè béc tá minke, á-biamá cénujin'ga aká. Gátèdi qfabé
 hunting I with him I go will I who, said, they say young man the In that
 (sub.). place
 eugáqti uífa^{n'}be naji^{w'} té édedi amaf. É'di Dahádi fisan'ga ífápe gfi^{n'}-gá.
 very thick up-hill stands the there they are (av.). There on the hill your younger waiting brother sit.
 for
- 6 Ga^{w'} cénujin'ga aká Dahádi Ingfa^{n'}si^{n'}-snéde ífápe gfi^{w'}-biamá. Kagé, fé
 So young man the (sub.) on the hill Long-tailed-cat waiting sat, they say. O younger this
 brother,
 i'dádi 'áepæ eté tē, á-biamá. Ga^{n'} Dahádi gfi^{n'}-biamá cénujin'ga aká.
 my father you hunt may the, said he, they So on the hill sat they say young man the
 say. (sub.).
 Ga^{n'} Ingfa^{n'}si^{n'}-snéde qfabé cúga égh áúfa-biamá. Úáqti wi^{w'} ufa^{n'}-biamá.
 So Long-tailed cat tree thick headlong had gone, they say. Deer one he hold they say.
- 9 Fiqáféqctel-biamá. Ga^{n'} é'di ahí-biamá. Fisan'ga afí-biamá. Ubátihéfa-
 He made cry out by holding. So there he arrived 'hey Dragging he went, they say. He hung it up
 they say. it
- biamá. Wasábe-ma wi^{w'} ka^{n'}bæa, kagé, á biamá. Waci^{n'} bâte téga^{n'},
 they say. The black bears one I wish, O younger said he, they Pat meat I eat in order
 brother, say. that,
 á-biamá. Égífe wi^{n'} nfa^{w'}-biamá. É'di ahí-biamá. Égífe xáci t'éfè
 said he, they At length one he held they say. There he arrived, they Behold some he was kill
 say. time
- 12 akáma. Ingfa^{n'}si^{n'}-snéde aká íxigéngéfdai-de xidífa ma^{n'}ci^{n'}-biamá. Haa!
 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^{w'} ka^{n'}bæa há, á-biamá. Ní ké áunase tē. Ca^{n'} ga^{n'} égh
 O younger the beavers one I wish . said he, they Water the abstracted. And after
 brother, say. some time long
 áúfa-biamá Égífe jábe-ma wi^{n'} jin'gaji édega^{n'} éfa^{n'}be afí^{n'} agfi^{n'}-biamá.
 he had gone, they At length the beavers one not small but so in sight having it he came back, they
 say.
- 15 Kagé, nuona^{w'}-ma wi^{n'} ka^{n'}bæa há, á-biamá. Ga^{n'} cí wi^{w'} t'éfa-biamá
 O younger- the otters one I wish . said he, they So again one he killed, they say
 brother, say.
- nuona^{w'}. Kí ifádi aká nan'de-gfipibaji té ga^{n'} úgine a-f-biamá. Ga^{n'}ki
 otter. And his father the heart was bid for him as so seeking he was coming. And
 (sub.) thou, his they say. own
- pahan'gaqtei úqti t'éfai tē é'di ahí-biamá. Cí fé wasábe t'éfai tē é'di
 the very first deer killed the there he arrived, they Again this black bear killed the there
 say.
- 18 ahí-biamá. Cí fé jábe t'éfai tē é'di ahí-biamá. Cí fé nuona^{w'} t'éfai tē
 he arrived, they Again this beaver killed the there he arrived, they Again this otter killed the
 say. say.
 é'di ahí-biamá. Nà! fisan'ga ífínge t'éfafe, kagé, á-biamá. Ca^{n'} éga^{n'}
 there he arrived, they Fle! your younger weary you kill him, my child. said he, they Enough so
 say. brother say.

- gáxa-gā, á-biamá. Ga^w é cóna wa^w agá-biamá. Iqádi aká zani wa^w-
 make it, said he, they So that enough carrying they went home- his the all carried
 say. them ward, they say. father (sub.) them
- biamá. Ga^w akí-bi ega^w ijín'ge aká akíwaha waqáto gáí'-biamá.
 they say. So reached home, having his son the both eating they sat, they say.
 they say (sub.)
- Ingá'-siⁿ-snéde é úju-biamá, iqádi t'a^w tó; ádaⁿ iqádi ípídiski júgíge 3
 Long-tailed-cut he principal, they his had the; therefore his near I but with his
 say, say, father him
- gáí'-biamá. Ga^w iha^w aká é cti égaⁿqti ágí'a'qá-biamá. Ga^w editaⁿ
 sat they say. So his the she too just so took care of her own. So after that
 mother (sub.) they say.
- 'ábae júgíge aqé-hnaⁿ-biamá. Qisañ'ga wiⁿáqtei t'qé-gaⁿ 'i'-ada^w júgíge
 hunting with his he went regularly, they Your younger only one killed having carry and with him
 say, say, brother it
- gí-huañ-gā, á-biamá. Áhigi t'éwaqé tédíhi qinan'daqiⁿ ígíqulá-biamá 6
 he counting back regularly, say. Many killed them when making himself feared it for his, they
 say, say, crazy by running say
- iqádi aká. Ga^w égaⁿ-hna^w-biamá. Wanfa wiⁿáqtei t'qéai ga^w júgíge
 his the So thus regularly, they say. Animal only one he killed it so with him
 father (sub.)
- agí-hna^w-biamá. Ci 'ábae júgíge ahí-biamá. Qisañ'ga wateíeka wiⁿ gúataⁿ
 he was coming home regu- Again hunting with him he arrived, they Your younger creek one from the
 larly, they say. larly, they say, brother say, further (ob.)
- tíqé tó'di eugáqti naji^w t'édi édi 'ábae júgíge te, á-biamá. Ga^w 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, í'dádi 'áepae eté tó qé, á-biamá. Ga^w é'di aqá-biamá.
 he arrived, they O younger my father you hunt may the this, said he, they So there he went, they
 say, say, brother, say.
- É'di ahí-biamá qí qáciqti égaⁿ a^wpaⁿ núga kéde t'qé akáma. Kagé,
 There arrived, they say when a very long time elk male lying, and he was killing it, they O younger
 say, brother, say.
- maⁿteú-ma wi^w t'qé-gā, á-biamá. Égíqé wi^w uqa^w átiqéga-biamá. É'di 12
 the grizzly bears one kill it, said he, they At length one he held suddenly they say. There
 say.
- aqá-biamá. Maⁿteú-xage hégabaji-biamá. H'a! h'a! h'a! é-hnaⁿ-biamá
 he went, they say. Grizzly bear crying very much they say. H'a! h'a! h'a! said only they say
- maⁿteú aká. Égíqé t'qé-bikéama. Ákiqáte agqañ'kaⁿhaⁿ qíqápi íqéu-
 grizzly bear the At length he was lying killed, On the body under the foreleg on both sides pierced forcibly
 (sub.) they say.
- biamá Ingá'-siⁿ-snéde ta^w. Ga^w te-uúga wi^w ei iénaxíqákiqá-biamá. 15
 they say Long-tailed cut the So buffalo-bull one again he made him rush on it, they
 (ob.) say.
- je-núga taⁿ t'qé-biamá. Gañ'ki ei gá-biamá: Kagé, qétédi wasúbe sigéé
 buffalo-bull the he killed it, they And again he said as follows, O younger in this black bear trail
 (ob.) say, lows, they say; brother, place
- té nuá-gā, á-biamá émujín'ga aká Ingá'-siⁿ-snéde águdi qaqatá tó,
 the hunt it, said, they say young man the Long-tailed-cut where was bit the,
 (ob.) say, (sub.)
- ákiqáte ea^w bēnga íbaqti-hua^w-biamá. Ca^w íbqaⁿ-báji égaⁿ pí 'ábae- 18
 on the body in fact all ever was constantly swelling up Yet unsatisfied like again was con-
 under the fore- legs very much, they say. stantly
- kíqé-hna^w-biamá émujín'ga aká.
 causing him to hunt, they young man the
 say (sub.)

- Ègìçè cì wat'òçò ùgìne açaí. Cì 'è'dì ahí-biamá. Ègìçè ma'téu t'èçò tò
 At length again shaver seeking went. Again there he arrived, they At length grizzly bear killed the
 them, his own say.
- 'è'dì ahí-biamá. Kì nan'de-gípibají-biamá. Ègìçè wasábe i'ntea' t'èçai tò
 there he arrived, they And heart was bad for him they say. At length black bear now killed the
 say.
- 3 çismú gí amá. È'dì ahí-biamá. Inçá'ⁿ-súⁿ-snéde íçá'di çìⁿ ùgìne íça''-biamá.
 dragging was coming. There he arrived, they Long-tailed-cat his father the embraced suddenly, they say.
 it they say. say. (ob.) his
- Hau! Çisañ'ga waníja-ma waji''-pibáji uçéhuaji eté çí, á-biamá. A''
 Ho! Your younger the animals cross you not to ought, said he, they Yes
 brother say.
- dadíha, éga'', á-biamá nújunga aká. Íça''ba'' çisañ'ga wi'çetówa'' u'afají-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'' cì íçá'di aká wan'gíçè t'éwaçò çanká wa''-biamá. Ga''
 said he they So again his father the all killed them the ones carried them, they So
 say. (sub.) say.
- wa'í'' akí-biamá. Iha'' aká xagéçti ùgin íça''-biamá, wauí kè gíja''baí
 carrying he reached home, His mother the cried bitterly embraced suddenly, they say, blood the saw her own
 them they say. (sub.) hers
- té. Cénujún'ga íe té íçá'di gíaxai té cì éçíça''-biamá wa'ú aká. Çisañ'ga
 when. Young man word 'ho his father made se. the again said to him, they woman the Your younger
 him say (sub.) brother
- 9 íça''ba'' wi'çetówa'' etá''be çí u'íçají-á, á-biamá. A''çín 'ágçaa'' çaçáçí''
 a second even one you see it if do not tell said she, they You have come near making me
 time suffer,
 say.
- á-biamá. Ga'' edíta'' gíu'kíçò çéí''-biamá. 'Ábaa-báji, wacé ctea'' akága''.
 said she, they So after that causing him they sat, they say. He did not hunt, rich in even he was,
 say. to recover food because.
- Ègìçè ha''ega''t'èç'qteí amá çí çíngá-bitéama Inçá''-súⁿ-snéde amá Dadíha,
 At length very early in the morn- they when he was mbslating, they Long-tailed-cat the O father,
 ing say say (sub.)
- 12 kagé amá çíngai, á-biamá cénujún'ga aká. Çisañ'ga 'ábae çé té, á-biamá.
 younger the is missing, said, they say young man the Your younger hunting went, said he, they
 (sub.) say (sub.) younger
- Çéí ta çí'', á-biamá. Mí'' çá'' ma''ci tíça'' çí agçéí-biamá. Ga'' íçá'di
 'coming he will be, said he, they Sun the high it became when he came home, they So his father
 back say. say. again, suddenly say.
- çíu'ké gídáspa''-biamá. Gañ'ki áci açaí-biamá. Ga'' íçá'di amá neçígíhá-
 the (ob.) he pushed his to attract And out he went, they So his father the followed his
 notice, they say. say. say. (sub.)
- 15 biamá. Ni-úwagi-áçéíca'' 'è'dì açaí-biamá. È'dì ahí-biamá çí ègíçè jábe-ma
 they say. Place for get- towards there they went, they There they arrived, when behold the beavers
 ting water say. say.
- wí'' gañ'ke amá, jún'gaji. Cì hídeañéçíca'' 'è'dì ahí-biamá. Cì éga'' jábe-ma
 one lay for some time, not small. Again down-stream there they arrived, Again so the beavers
 they say. they say.
- wí'' gañ'ke amá, jún'gaji. Ga'' céna''ba t'éwaçá-biamá. Wa'í'' akt-biamá.
 one lay for some time, not small. So only those he killed them, they Carrying he reached home, they say,
 they say, two say. them
- 18 Ga'' égasúú na''ba ja''-qtéga'' té'dì júççè açaí-biamá nújunga aká. Cì çíçti
 So the next day two sleeps, about when with him went, they say boy the Again deci
 (sub.) say. (sub.)
- na''ba t'éwaçá-biamá. Wasábe na''ba t'éwaçá-biamá. Ga'' 'è'dì áhíçí t'éwaçá
 two he killed them, they say. Black bear two he killed them, they say. So there many he killed
 them
- biamá. Çéçba t'éwaçá-biamá: çíçti, wasábe etí, jábe etí. Mí'' çá'' híde-
 they say. Ten he killed them, they say: deer, black bear too, beaver too. Sun the low
 say.

qtei hí ʒt akí-biamá. Dadíha, kagé áhigiqti t'éwaçé há, á-biamá nújnga
 very arrived when they reached. O father, younger very many killed them said, they say boy
 home, they say. brother

aká. Égasáni tē íhe açaí tē, wan'giçe. Içádi júgigçe açá-biamá, íha"
 the The next day when to bring went, all. His father with his he went, they say, his
 (sub.) in the meat

edábe. Ingça"ⁿ-si"ⁿ-snéde aká açá-baji-biamá. W'çaxiçá-biamá níaci"ⁿga áji 3
 also. Long-tailed-eat the did not go, they say. Attacked them, they say people differ-
 (sub.) ent

amá. Cémjin'ga pahan'ga gaççí-biamá. Wa'újnga édnáta"ⁿ gaççí-biamá.
 the Young man first they killed him, they Old woman next they killed her, they
 (sub.) say.

Içádi amá na'jji'eké'qtei akí-biamá. Çiha"ⁿ çiji"ⁿçe edábe wáççi, á-biamá.
 His the barely reached home, Your your elder also they killed said he, they
 father (sub.) they say. mother brother say, say, say.

É'di ançáçe té, á-biamá. É'di ahí-biamá. Ingça"ⁿ-si"ⁿ-snéde içádi é'di hí 6
 There let us go, said he, they There they arrived, they Long-tailed eat his father there ar-
 say. say. rived

wíuwatan'ga t'çça-biamá níaci"ⁿga amá Ingça"ⁿ-si"ⁿ-snéde aká wénaxiçá-biamá
 as soon as killed him, they people the Long-tailed-eat the attacked them, they say
 (sub.) (sub.) (sub.)

níaci"ⁿga çan'ká. Can'ge ké edábe wí' t'çça-biamá Ingça"ⁿ-si"ⁿ-snéde aká. Ci
 people the (ob.). Horse the also one killed them, they Long-tailed-eat the. Again
 (ob.) (ob.) say. (sub.)

wénaxiçá-biamá. Uçúkiheçbe wáççi-biamá Ingça"ⁿ-si"ⁿ-snéde aká. Níaci"ⁿga 9
 he attacked them, they say. One after another had them, they say Long-tailed-eat the Man
 (sub.)

wí' can'ge nçás'í' çga"ⁿ-hma"ⁿ-síqti t'çça-biamá. Gçébahíwi"ⁿ t'é' t'éwaçá-
 one horse sticking to so throughout he killed, they say. A hundred the he killed them,
 (sub.)

biamá. Wáççiqapi uçíqpaçé t'éwaçé-hma"ⁿ-biamá. Mí' içé çkita"ⁿqti wí'áqtei
 they say. Piercing them he pulled off he killed regularly they say. Sun had just then only one
 with claws them

ugáçeta-biamá.
 was left they say

12

NOTES.

304, 6-7. kagé, çé í'ndádi 'áepae eté tē. Another elliptical phrase, which is, in full, kagé, çétedí í'ndádi 'áepae eté, é tē (younger brother, in this place, my father, you hunt, may, said it), or some like phrase. Frank La Flèche gives: çéé há í'ndadi 'áepae etéé tē.

304, 12. isjigçagçídai. This was caused by the bite of the bear, as well as by the struggles of the Puma himself.

304, 19-305, 1. ca'w' éga"ⁿ gáxa-gá, a strong command.

305, 3. içádi t'a"ⁿ 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 "nísiha."

306, 9. a'w'çí' 'úççaa"ⁿçáçáçí', contracted from a'w'çí' 'úççaa"ⁿçáçé áçí'.

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 desired to kill the deer. And he carried it home. "Because your younger brother always does as I desire to 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 ꝑé amána. Égiçe gá-biamá:
 At length Raccoon the was going, they At length he said as follows,
 (sub.) say. they say:



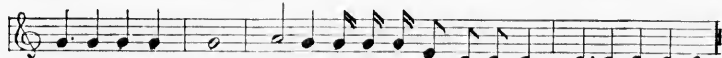
Ká-ge Mí-qa há! há-zi a'-ꝑat añ-gá-ꝑe te há, ká-ge Mí-qa há!
 Younger Coon O! grapes we eat let us go younger Coon O!
 brother

3 Wjijí'ꝑcha, cé bꝑáite-hman'di hí a''sa''san'de-ma'', ga'' áda'' ubꝑí'age.
 O my elder that I eat it invariably tooth shake me rapidly, so therefore I am unwilling.
 brother, when



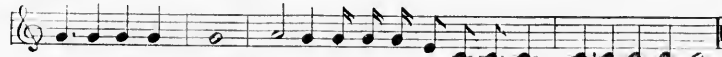
Ká-ge Mí-qa há! xan'-de a'-ꝑat añ-gá-ꝑe te há, ká-ge Mí-qa há!
 Younger Coon O! plums we eat let us go younger Coon O!
 brother

Wjijí'ꝑcha, cé bꝑáite-hman'di a''ꝑa''wanke'ga-hma''-ma'', ga'' áda'' ubꝑí'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'-ꝑat añ-gá-ꝑe te há, ká-ge Mí-qa há!
 Younger Coon O! choke-cher-ries we eat let us go younger Coon O!
 brother

Wjijí'ꝑcha, cé bꝑáite-hman'di smia''t'e-ma'', ga'' ada'' ubꝑí'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''-eka'' a''ꝑat añ-gá-ꝑe te há, ká-ge Mí-qa há!
 Younger Coon O! Crab we eat let us go younger Coon O!
 brother

9 Há! jí''ꝑe, há! jí''ꝑe, jí''ꝑcha! cé i''uda''-hna''-ma''. Égiçe ꝑé amá. Égiçe
 O! elder O! elder elder brother that always good for me. At length they went, At length
 brother, brother, O!

Ma''eka'' ni-úwagi ahi-biamá. Égiçe tꝑ gaxá-biamá. Égiçe na''jí'' ꝑacka''
 Crab when they they arrived, At length dead they made, they Beware hardly you stir
 god water they say.

ꝑí''he aú. Ata'', Ahá! chꝑ xi ꝑacka'' te há. Égiçe eibe ꝑí''ꝑí'ai etéte-
 over I When, Oh! I say when you stir will beware entrails they flickle not with-
 (you)

- wa^{n'}, $\dot{d}\ddot{a}q\ddot{u}g\ddot{e}$ $u\ddot{s}bali^{n'}$ i $ct\ddot{e}tewa^{n'}$, $ict\ddot{a}$ $\phi\ddot{e}j\ddot{i}n'$ $da\ddot{i}$ $ct\ddot{e}tewa^{n'}$, $\acute{e}g\ddot{i}\phi\acute{e}$ $\phi\ddot{a}cka^{n'}$
 standing, nostrils they push up into your notwithstanding, eye they reach into notwithstanding, beware you stir
- $\phi\ddot{i}^{n'}$ he ni . $Ata^{n'}$, $Aha\ddot{u}!$ $\acute{e}h\acute{o}$ $\eta\ddot{i}$ $\eta\ddot{i}$ $\phi\ddot{a}cka^{n'}$ te $h\acute{a}$, \acute{a} - $biam\acute{a}$ ($Mix\acute{a}$ $na^{n'}$ $ak\acute{a}$).
 over I When, Oh! I say if you stir will said, they say (Raccoon grown the).
- $\acute{E}g\ddot{i}\phi\acute{e}$ $Ma^{n'}$ $\acute{e}ka^{n'}$ $mi^{n'}$ $j\ddot{u}nga$ $d'\acute{u}ba$ ni $ag\ddot{a}l\ddot{u}$ - $biam\acute{a}$. Ki $ga^{n'}$ $\phi\ddot{a}nka$ $w\acute{e}\phi\acute{a}$ - $biam\acute{a}$. 3
 At length Crab girl come water arrived far, they say. And after they they found them, (stood) awhile they say,
- $Ja^{n'}$ $\phi\ddot{i}^{n'}$ $u\ddot{s}\acute{a}$ $ug\ddot{a}$ - $biam\acute{a}$. $Wa\phi\acute{a}qu\ddot{x}\acute{e}$ $na^{n'}$ ba $t'\acute{e}$ $ak\acute{e}$ $\acute{a}\phi\acute{a}$! $U+$! \acute{a} - $biam\acute{a}$
 humming to tell it they went home-ward, they say. Raccoon two dead (the two indeed!) Hullo! said (some), they say.
- $\acute{E}g\ddot{i}\phi\acute{e}$ $Ma^{n'}$ $\acute{e}ka^{n'}$ $n\ddot{f}kagahi$ $\phi\ddot{i}nk\acute{e}$ di $u\ddot{s}\acute{a}$ $uh\ddot{i}$ - $biam\acute{a}$. $\acute{E}g\ddot{i}\phi\acute{e}$ $Ma^{n'}$ $\acute{e}ka^{n'}$ $n\ddot{f}kagahi$
 At length Crab chief to him to tell they arrived. At length Crab chief
 it they say.
- $ak\acute{a}$ $\acute{e}\phi\acute{a}^{n'}$ be $ut\ddot{i}$ - $biam\acute{a}$. $\acute{E}g\ddot{i}\phi\acute{e}$ $w\acute{e}nax\ddot{i}\phi\acute{a}$ $\phi\acute{e}\phi\acute{a}$ - $biam\acute{a}$. Ki $i^{n'}$ $\acute{e}\acute{g}\acute{e}$ $wi^{n'}$ 6
 the (sub.) in sight came, they say. At length to attack them he sent suddenly, And old man one they say.
- $\acute{i}ek\ddot{i}\phi\acute{e}$ $t\acute{e}ga^{n'}$ $j\ddot{u}wag\ddot{a}$ - $biam\acute{a}$. ($\acute{E}g\ddot{i}\phi\acute{e}$ $Mix\acute{a}$ $ak\acute{a}di$ \acute{e} di $uh\ddot{i}$ - $biam\acute{a}$. Ki $wi^{n'}$
 to act as chief in order with them they say. (At length Raccoon by them there they arrived, And one they say.
- $gr\acute{a}$ - $biam\acute{a}$.) $Hnd\acute{a}$! $\acute{e}\phi\acute{e}$ $b\phi\ddot{i}\acute{e}\phi\acute{a}$ $t\acute{e}$ - ana , \acute{a} - $biam\acute{a}$. $\phi\ddot{i}bo$ $\phi\ddot{i}\acute{e}\phi\acute{a}$ - bi ($\eta\ddot{i}$)
 said as follows, they say.) Let me see! entrail I tickle him will I said he, they say. Entrail he tickled (when) they say.)
- $\acute{e}\phi\acute{e}ct\acute{e}wa^{n'}$ $\eta\ddot{i}$ $ja^{n'}$ - $biam\acute{a}$. $\phi\acute{a}\phi\ddot{u}h\acute{a}q\ddot{e}i$ $\acute{i}qa$ $am\acute{a}$ $\eta\ddot{i}$ $\phi\ddot{i}eta^{n'}$ - $biam\acute{a}$. Ci $\acute{a}ma$ 9
 stirring not at all he lay, they say. Almost he they when he stopped, they say. Again the other
- $k\acute{e}$ di $u\ddot{s}\acute{a}$ - b $ega^{n'}$ $\dot{d}\ddot{a}q\ddot{u}g\ddot{e}$ $\phi\ddot{i}j\ddot{i}n'$ da - $biam\acute{a}$. $\acute{e}\phi\acute{e}ct\acute{e}wa^{n'}$ $\eta\ddot{i}$ $ja^{n'}$ - $biam\acute{a}$. Ci $\acute{a}ma$
 by the he went, having nostrils he reached into, they say. Stirring not at all he lay, they say. Again the other they say
- $k\acute{e}$ di $u\ddot{s}\acute{a}$ - $biam\acute{a}$. $Ict\acute{a}$ - $\eta\acute{a}^{n'}$ ha $\phi\ddot{i}z\ddot{i}b\acute{e}q\ddot{e}i$ $u\phi\acute{a}^{n'}$ - $biam\acute{a}$. $\acute{e}\phi\acute{e}ct\acute{e}wa^{n'}$ $\eta\ddot{i}$ $ja^{n'}$ -
 by the he went, they say. Eye-holder taking by the he held, they say. Stirring not at all lay very edge
- $biam\acute{a}$ $Mix\acute{a}$ $ak\acute{a}$. $H\acute{e}$! $wa\phi\acute{a}w\ddot{a}t\acute{e}g\ddot{a}x\acute{e}$ $t\acute{e}$ $\acute{a}\acute{i}$ $\acute{a}\phi\acute{u}$! \acute{e} $\acute{i}ek\ddot{i}\phi\acute{e}$ $\phi\acute{e}\phi\acute{a}$ - $biam\acute{a}$ 12
 they say Raccoon the (sub.). Ho! you are to dance he says indeed, say, proclaim- sent suddenly, lug lug ing they say
- $Ma^{n'}$ $\acute{e}ka^{n'}$ $i^{n'}$ $\acute{e}\acute{g}\acute{e}$ $ak\acute{a}$. $\acute{E}g\ddot{i}\phi\acute{e}$ $w\ddot{a}t\acute{e}g\ddot{a}x\acute{a}$ - $biam\acute{a}$. $W\ddot{a}t\acute{e}g\ddot{a}x\acute{e}$ $\acute{u}\phi\acute{e}\acute{a}$ - $biam\acute{a}$.
 Crab old man the (sub.). At length they danced they say. Dancing they went around them, they say.
- $Wa\phi\acute{a}qu\ddot{x}\acute{e}$ $na^{n'}$ ba $t'\acute{e}$ $ak\acute{e}$, $\acute{A}ma$ $si\phi\acute{e}de$ $sned\acute{e}$, $\acute{A}ma$ $n\ddot{d}\acute{je}$ $q\phi\acute{e}\acute{e}$. $U+$!
 Raccoon two dead the two (lie). The one heel long. The other face spotted. Hullo!
- (\acute{a} - $biam\acute{a}$ $i^{n'}$ $\acute{e}\acute{g}\acute{e}$ $ak\acute{a}$). $\acute{E}g\ddot{i}\phi\acute{e}$ $ta^{n'}$ $w\ddot{a}ng\phi\acute{a}^{n'}$ $b\phi\ddot{u}ga$ $w\ddot{a}t\acute{e}g\ddot{a}x\acute{e}$ $\acute{u}\phi\acute{e}\acute{a}$ - $biam\acute{a}$, 15
 (said, they say old man the). At length village all dancing went around them, they say,
- $Ma^{n'}$ $\acute{e}ka^{n'}$ $ta^{n'}$ $w\ddot{a}ng\phi\acute{a}^{n'}$. $\acute{E}g\ddot{i}\phi\acute{e}$, $Aha\ddot{u}$! \acute{a} - $biam\acute{a}$. $Ak\ddot{i}\phi\acute{a}$ $naj\ddot{i}^{n'}$ $\acute{a}t\ddot{i}\acute{a}\phi\acute{a}$ - $biam\acute{a}$.
 Crab village. At length, Oh! said he, they say. Both stood suddenly they say.
- $W\acute{e}nax\ddot{i}\phi\acute{e}$ $\acute{a}\phi\acute{u}$ - $biam\acute{a}$. $Ma^{n'}$ $\acute{e}ka^{n'}$ ni $\acute{u}g\ddot{i}k\ddot{i}bana^{n'}$ - $biam\acute{a}$. $W\acute{a}\phi\acute{a}te$ $ma^{n'}$ $\phi\ddot{i}^{n'}$ - $biam\acute{a}$.
 Attacking them they went, they say. Crabs lodge ran with all their might for Eating them they walked, they say. their, they say.
- $T'\acute{e}w\acute{a}\phi\acute{e}$ $ma^{n'}$ $\phi\ddot{i}^{n'}$ - $biam\acute{a}$ $\acute{E}g\ddot{i}\phi\acute{e}$ $na^{n'}$ $b\acute{a}q\ddot{e}i$ $\acute{a}ki\acute{g}\phi\acute{a}$ - $biam\acute{a}$. $K\acute{e}$! $Ma\ddot{u}ng\phi\ddot{i}^{n'}$ i - $g\acute{a}$. 18
 Killing them they walked, they say. At length only two had gone back, they say. Come! Begone.
- $Ma^{n'}$ $\acute{e}ka^{n'}$ $\acute{e}\phi\ddot{i}ge$ $t\acute{a}\acute{i}$ (\acute{a} - $biam\acute{a}$ $Mix\acute{a}$ $ak\acute{a}$). $Ceta^{n'}$.
 Crab they say will (said, they say Raccoon tho). So far. (they)

NOTES.

310, 9. há jì'fē, há jì'fē, jì'fēha. Used in expressing thanks, approval, or a petition. So, há jìgaⁿ, há jìgaⁿ, jìgaⁿha, 102, 9.

310, 11. an, pronounced an<.

311, 4. waqanquxe naⁿba t'e uké afa n+. ʒaʔiⁿ-nūⁿpaʔi uses "waqanquxe" instead of "waqanquxe." As "afa" is a masculine term, it shows that a *man* cried out, not the girls.

311, 11. icta-ʒuⁿha ʒizibēqteí nʒaⁿ-biama, pronounced ʒizi+bēqteí, etc.

311, 12. ai afa+, in full, ai afa n+.

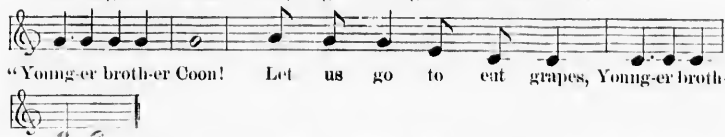
311, 14. The dancing-song sung by the old man Crab was as follows:

Wu-ʔá qu-qu'-xe naⁿ-ba t'e a-ké, Á-ma si-ʔé-de sue-dé, Á-ma inⁿ-djé qfē-xe, n+.

311, 19. maⁿekaⁿ, from maⁿ, *ground*; and ekaⁿ, *to move, stir*; *i. e.*, "they who scampered over the ground." Perhaps the eraw-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 fielded 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 Waqanquxe are lying dead. Halloo!" 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'čha! eččaⁿ bčate-hnan'di ijaⁿ xe aⁿ ča'f'iča egraⁿ ačigč'i'ú etaⁿ. Wajiⁿ /
 O my elder that I eat regularly, amuz It lieshmo as I eatch habit- I eat out of
 brother!
- qidáuččē, á-biamá, Káge Miče+! káge Miče+! káge Miče+! Maⁿ čkaⁿ aⁿ /
 patience with said he, they Younger Coon O! younger Coon O! younger Coon O! Crab we
 it, say, brother brother brother
- 3 wa'čat aňgáče te han, káge Miče+! á-biamá. Há! jičče, há! jičče, jičča, /
 eat them we go will ! younger Coon O! said he, they O! elder O! elder elder
 brother brother say, brother, brother O!
- ec-hnaⁿ wačate awásiččē etaⁿ, á-biamá. Gaň'ki ačá-biamá egraⁿ, wčéigč'aⁿ /
 that only eating (them) I think of them habit- said he, they And they went, they háving, plan
 maily, say, say, say,
- gáxe ma'čijⁿ-biamá. Taⁿ waňgč'aⁿ hčgauctčwaⁿ jiččē ačá-biamá Ji'čča, /
 making they walked, they say. Village very populous near by they went, they Elder brother,
 say,
- 6 úkie aňgáxe ŋi ákiengč'a ŋi wiaⁿ naxč'ai ŋi aⁿ wa'čate tai, á-biamá. An'ka, /
 to talk we make if standing when we rush on them if we eat them will, said he, they No,
 with them think say,
- á-biamá jiji'čče aká. Gá-biamá: Ní-agihí tš'di wiⁿ ča'č'aⁿ ččē t'ča'wa'ččē /
 said, they say his elder the He said as follows, Arrive there at the me by one we kill them
 brother (sub.), they say for water
- aⁿ wa'čate aňgč'iⁿ tai, á-biamá. Či isan'ga aká, An'ka, wčéigč'aⁿ wí čáxe há, /
 we eat them we sit will, said he, they Again his younger the No, plan I I make
 say, brother (sub.), say, it
- 9 á-biamá. Čaň'ge nuč ujan'ge gaxá ač'i kč'ra čahčē áč'iⁿ baxú čtaⁿ tč /
 said he, they Horse seeking road it forks is com. at the hill ridge peak just the
 say, ing again
- aňgáxe te, á-biamá. An'haⁿ, čaⁿ, á-biamá. Ččē tatčē, á-biamá. Čč'a ačá- /
 let us make it, said he, they Yes, enough, said he, they That shall be, said he, they Thither they
 say, say, say, went
- biamá. Égaⁿ ujan'ge kčē aktč'a maⁿ ač'aqti gaⁿ jaⁿ-biamá. Tčē gaxá- /
 they say. So road the both flat on the back so they say, they Dead they
 say, made
- 12 biamá. Wačkan-gá, á-biamá. Čaⁿ 'aⁿ áč'ič'iⁿ etčētčwaⁿ, ietá čaⁿ uč'ibahiⁿ /
 they say. Do your best, said (one), they Still how he has you outwith eye the he pushes in
 say, say, standing, your
- etčētčwaⁿ, ečbe ečča'f'ičai etčētčwaⁿ, Čáqčenge tčē uč'ibahiⁿ etčētčwaⁿ, Čá čaⁿ /
 even if, nostrils he tickles you even if, nostrils the he pushes in even if, head the
 your
- sidá tč čiaⁿ ha čččē etčētčwaⁿ, eččaji-gá, á-biamá. Égčiče čaň'ge nuč wiⁿ /
 toe the he kicks you send- even if, do not stir, said he, they At length horse seeking one
 side ing off say,
- 15 ač'i amáma. Ujan'ge kčē ulá ač'i-biamá. Wčča-bi ŋi, Či! ei! ei! ččáke /
 was returning, Road the follow: he was returning, He found them, when, Či! ei! ei! these two
 they say, ing they say, they say, lying
- naⁿ ba, á-biamá. Wčbetaⁿ-biamá. Či č'di a-á-biamá. Sidá gaⁿ naⁿ há /
 two, said he, they He went around them. Again there was approaching, Toe thus he kicked
 say, they say, say, one
- ččča-biamá ŋi ečččetčwaⁿ jiččē jaⁿ-biamá. Učá ačá-biamá. Wačáxuxe ečč- /
 aside suddenly, when moving not at all he lay, they say. To tell he went homeward, Raccoon you say
 they say, it, say,
- 18 hnaⁿ naⁿ ba tčē aké áča Hnⁿ+! á-biamá. Taⁿ waňgč'aⁿ gaⁿ gč'iⁿ-biamá. /
 regul- two dead the indeed. Hullo! said he, they Village so sat they say,
 larly two (he) say,
- Hudá! á-biamá baⁿ na'č'aⁿ-bi aká. Égčiče i'ččiče wiⁿ cikan'geaň'a gč'iⁿ /
 Hark! said he, they calling heard it, they he who. At length old man one far apart he who
 say say say was sit-

- akáma ba^{n'} tē na^{a'}bi egn^{n'} uákiha^{n'} uáá agáá-biamú. Waqáxuxe na^{n'}ba
 thing, they calling the heard it, they having beyond to tell went homeward, Raccoon two
 say they say, they say, they say, they say, they say, they say.
- té aké, af afa+ ul á-biamá. Ji uná za'ó'qtia^{n'}-biamá. Waná'a^{n'}-biamá.
 dead the he indeed, hul- said he, they Lodge the in great confusion, they They heard them, they
 two (he), says loo! say. say.
- Wáwaqúteigáxe to, af afa+ ul á-biamá. Ca' ein'gajiu'ga ma^{n'}fi^{n'} wakan'dagi 3
 You are to dance, he indeed, hul- said he, they And child to walk forward (= quick)
 says loo! say, say.
- etéwa^{n'} bfiégaqti uhl-biamá. Ahf-bi ega^{n'} ákiengáqti égaxe naji^{n'}-biamá.
 even all arrived, they say. Arrived, having standing very around stood they say.
 the y say close together
- I'e'á'geqti-bi édegu^{n'} aqúlagó'qteí ahf-biamá. Imañqet'a^{n'} á-inaji^{n'}-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^{n'}éiáqaha naji^{n'}i-gá há, á-biamá. Féama Ietniko fiipi áqa! á-biamá. 6
 Of at a distance stand ye said he, they These Ietniko killed indeed! said he, they
 say. say. (= coming)
- Háhaqiáá-gá, á-biamá. Hmdá! wáqita^{n'}i-gá, á-biamá. Cibe wáqi'íáá-gá,
 Get yourselves ready, said he, they Let us see! feel them, said he, they Entrail tickle ye these,
 say. say.
- á-biamá. Cibe wáqi'íáá-de écéctéwá^{n'}-bují-biamá. T'é qanká, á-biamá.
 said he, they Entrail tickled them when they moved not at all they say. Dead they who, said he, they
 say.
- T'éi há. Ké, wáwaicagaxú-gá, á-biamá. I'e'á'go akí wéquxa gáji^{n'}-biamá. 9
 They Come, dance ye, said he, they Old man the singling for sat they say.
 are dead say, they
- Íbehi^{n'} uti^{n'}-biamá. Éxe búna gasáqti uti^{n'}-biamá. Waqáxuxe na^{n'}ba t'é
 Pillow hit they say. Goned round to rattle he hit they say. Raccoon two dead
 aké. In' de qéqéqe, m' de qéqéqe; Sin' de snéde qéqéqe; Hi^{n'} ja^{n'}xé jañ'ga,
 the, face spotted, face spotted; Tail long spotted; Hair offensive big,
 á-biamá. Ji^{n'}écha, cénáqica^{n'} wénaxiqáá-gá, á-biamá. Nají^{n'} átiáqti-bi ega^{n'} 12
 said he, they Elder brother, on that side attack them, said (one), they Stood suddenly, they having
 say.
- edíta^{n'}qti t'éwaqé wáqate ma^{n'}fi^{n'}-biamá. Ji ké úgidáaza-biamá. Djuábaqteí
 forthwith killing them eating them they walked, they Lodge the they searched them into their
 say. say. own, they say. Very few
- akí-biamá. Ceta^{n'} na^{n'}eta^{n'}-biamá, wénandá-bi ega^{n'}. Hulá! ga^{n'}bada^{n'}
 reached home, So far they stopped running, felt full after eating, having. Ha! ha! just as we
 they say, they say, they say, they say wished (I)
- wénandewákiqé, á-biamá.
 we have been caused to feel said they, they
 full after eating, say.

NOTES.

313, 1: Miye+ must be intended for a vocative. This myth contains the only instance of its use in the texts.

313, 2. hazi, pronounced hazí; so gube, 313, 5, is pronounced gu+be; wajide, 313, 7, waji+de; and Ma^{n'}écka^{n'}, 314, 2, Ma^{n'}+écka^{n'}.

313, 3. a^{n'}fa^{n'}dxaxete, from idaxete.

313, 6. iñgé a^{n'}wa^{n'}sa, i. e., iñgé a^{n'}wa^{n'}sa, from iñgé(e)-usa.

315, 2. za'ó'qtia^{n'}, pronounced za+ó'qtia^{n'}.

315, 4. bfiégaqti, pronounced bfi+gaqti.

315, 6. féama Ietniko fiipi áqa. Here the Raccoons are called "Ietniko" as well as "Waqáxuxe." And besides, the Omaha and Ponka delegates at Washington, in

August, 1881, spoke of the (two) İctinike who planned to catch the crabs. Frank La Flèche says that the Raccoons were as cunning as İctinike, knowing all his tricks, but he and they should not be confounded.

315, 11. İnde qçexe, or İnde qçeqçe, "spotted face," is a Çegİha name sometimes applied to the raccoon. Frank La Flèche says that "hi" ja"xe jaŋga" cannot be said of a raccoon.

315, 14-15. Haha! etc. Such phrases were commonly used by İctinike 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, *anus 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! 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, ei, ei! 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 Ietinike 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^u-AXA.

Nfaciⁿga gḗbanaⁿba nudaⁿ aḗá-biamá. Waḗáta-bají-biamá Naⁿ
 Person twenty to war went, they say. They ate not they say. Hun-
 péhíⁿ wakanⁿdiḗḗḡḡfí-biamá. Éḡaxo agí-biamá. Caⁿ, ḗḗíⁿhá! Úḗixide
 get very impatient from they say. In a circle they were return- Enough, O servants! Looking
 ing, they say. round
 maⁿḗíⁿi-gā. Waackaⁿi-gā, úḗixide tē, á-biamá mndaⁿhaḡga aká. Kí éḡiḗe 3
 walk ye. Do your best, looking t'e, said, they say war-chief the. *And at length
 around
 wiⁿ ṡaⁿḗíⁿ agí-biamá. Núdaⁿhaḡgá! wanḡa wiⁿ édedí ané ebḗḗgaⁿ,
 one running was coming, they O war-chief! antoal one there is moving I think,
 say.
 á-biamá. Ahaú! á biamá nudaⁿhaḡga aká. Índádaⁿ wanḡa éskaⁿ elnḗgaⁿ?
 said he, they Oho! said, they say war-chief the. What animal it may be you think?
 say.
 á-biamá. Núdaⁿhaḡgá! ɔ-núga, ebḗḗgaⁿ, á-biamá Ahaú! á-biamá nudaⁿ- 6
 said he, they O war chief! buffalo bull, I think, said he, they Oho! said, they say war-
 say.
 haḡga. Canⁿ-de, ḗḗíⁿhá! aⁿnú etáí, á-biamá. Pí daⁿbe maⁿḗíⁿi-gā cí.
 chief. If so, O servants! we live may, said he, they Again to see it walk ye
 say.
 Cí ṡaⁿḗíⁿ aḗá-biamá wiⁿ. Éḡiḗe, maⁿḗíⁿ aḗé amána ɔ-núga amá. Nā!
 A-ain running went, they say one. Behold, walking was going, they say buffalo bull the. Fie!
 nudaⁿhaḡga iḗḗpa-gā há, á-biamá. Gaⁿ iḗḗpe aḗá-biamá. ḗḗḗu gḗíⁿi-gā, 9
 war chief wait for him said they, they say. And waiter they eat, they Here sit ye,
 they say. for him they say.

- á-biamá, wagáqqa" é wáwaká-bi ega". Ga" aqá-biamá. A"da"be ja"i-gá,
 said he, they servant that he mount them, ega". And he went, they say. Looking at he ye,
 say, they say
- á-biamá. Ánase naji"-biamá. Égige a-i amáma qe-núga amá Ágata
 said he, they To inter- he stood, they say. At length was approaching, buffalo bull the. Ámúg
 say, cept it they say at it
- 3 ja"-biamá. Wahúta"fi" kē basnú qéqa-biamá. Ágatá-bi ánta"qteci. Ahí-bi
 he lay, they say. Gun tho he pushed suddenly, they He aimed at it, in a straight He arrived,
 along say, they say line, they say
- qi égige wanfa áji amáma. Na"pe ja"-biamá. Wahúta"fi" kē qéza-
 when behold animal different was moving, Fearing it he lay, they say. Gun tho he took
 they say, his
- biamá. Akída-máji xi"eté t'éa"qaji etéga"ji áha", eéqga" ja"-biamá. Ci
 they say. I shout not even if he kills me not apt ! thinking he lay, they say. Again
 not
- 6 akíde xi"eté muáona" ca" t'éa"qé etéga" áha", eéqga" ja"-biamá. Iqáugqé
 I shoot even if I miss him still to kill me apt ! thinking he lay, they say. All the while
 at him
- na" wape ja"-biamá. Wé's'á xan'ga amáma, sin'de-qáá qéqa"ská-biamá.
 fearing he lay, they say. Snake big it was moving, tall-rattler this size, they say.
 they say,
- Çip'an'de ga" qisápu-hna"-biamá: Tcu+. Ga" kída-biamá. Céqectéwa"ji
 shook by pul- so it rattled invariably, they say: Tcu+. And he shot at it, they Not moving at all!
 ling say,
- 9 naji"-biamá. Kídaf-bi té'di égige qíáfa áíáfa-biamá. Í'ta" nuda"haŋga
 it stood, they say. It was shot at, when behold falling it went suddenly, Now war-chief
 they say, they say
- qínk kide, á-biamá. Ga" é'di agqá-biamá. É'di akí-biamá. Ná! qé'í'há!
 tho shot, á-biamá. And there he went back, they There he arrived again, Bothert O servants!
 at it, they say, say, they say
- wanfa wi" t'éaqé qa"ja na" pewáqé, á-biamá. Na! núda"haŋgá! ca" a"qañ'-
 animal one I killed it though dangerous, said he, they Why! O war-chief! still let us
 say, say,
- 12 guda"be taf edáda" wanfa é"te, á-biamá. Wé's'á xan'ga, á-biamá. Wúhu+ 'á!
 consider what animal it may be, said they, Snake big, said he, they Really!
 they say, they say, say,
- á-biamá. Zani qaquba-biamá Ga" é'di ahí-biamá wan'gige. Hinda!
 said they, All wondered, they say. And there arrived, they say all, See!
 they say,
- mnásnai-gá, á-biamá. Umásna-biamá. Égige ei" hégaji-biamá Wé's'á aká.
 split it with a knife, said he, they They split it they say. Behold fat very, they say Snake tho.
- 15 Kí qe-ma nkaci"ga ukéfi" t'éwafai té úqibqa" bqa" úda"qti éga"qtia"
 And the buffa- people common kill them when they smell odor very good just like
 lues (i. e., Indians)
- uqibqa"-biamá Wé's'á aká. Núda"haŋgá! úda"qtia" uqibqa" té, qé éga"-
 smell they say Snake tho. O war-chief! very good smell the, buffalo ju-
 say, say, say,
- qtia", á-biamá. Wégaska"qái-gá, á-biamá nuda"haŋga aká. Ga" nqéqé
 like, said they, Test it, said, they say war-chief the. And kindling
 they say, they say, a fire
- 18 eté itéqa-biamá. Éde té náhegaji-biamá. Kí na"péhi" té wakan'diqa-
 even they put it on, they Fire tho burnt very hot, they And hunger tho impatient from,
 say, say, say,
- biamá. Ahaú! á-biamá. Ké, qé'í'há! ígaska"qái-gá, á-biamá nuda"haŋga
 they say. Oho! said he, they Come, O servants! test it, said, they say war-chief
 say,
- aká. Mi" qa" qáñhúqteci íqé-hna" éga"-biamá. Ga", qé'í'qti, qé'í'há!
 tho. Sun tho nearly had gone only so they say. And, right here, O servants!

- a^wba (ɣi) huc te. Égiçe waa^wça ɣula-biauná nújinga aká Waii^w ɣaúgá
day (when) yongo will. At length to leave them afraid of, they say buy the. Robe large
gë wi^w uji weçé^w taí. Maja^w úda^w gë^w di ðahé ɣaúgá wi^w gágë ɣa^w awa^w ɣiçe
the one filling you carry will. Land good at the hill large one those you put us
is
- 3 taí, á-biamá nuda^w haúga aká. Ga^w a^w ba aná. Wan^w gíçe qti éga^w qti gagíçije
will, said, they say war-chief the. And day they say. All just as cooled up
gëi^w akáma, ákigçé^w gëi^w gëi^w-biamá. Kí waii^w ɣaúgá wi^w ɣízá-bi éga^w,
were sitting, sitting on one they sat, they say. And robe large one took, they having,
another say
úji-biamá. Kí wé^w i^w a^w ɣá-biamá. ɣahé úda^w qti éde^w ɣa^w aná. É^w di ɣa^w wa^w ɣá-
he put them in. And carrying he went, they Hill very good there it was, they There he put them,
they say. say.
- 6 biamá. ɣahé jui^w gajj, ðahé bazú, eçhiçe éga^w qçabé na^w bá bazú ída^w be
they say. Hill not small, hill curvilinear extending like it tree two curvilinear in the
top, yonder top middle
áçça-biamá. Ga^w é^w di ɣa^w wa^w ɣá-biamá qçabé tē hídé tē^w di. Gáçé taté
were put down on. And there he put them, they say tree the bottom by the. Go home shall
they say. ward
íçíðaha^w-bi éga^w, Wé^w s^w a^w aná be^w ɣaga^w qti nújinga ta^w áçíðá^w á-biamá, júga kō
they know of their having, Snake the all boy the lay thick on their own, body the
own, they say. (sub.) they say.
- 9 áha-biamá. Ga^w waa^w ɣa a^w ɣá^w biamá. Ga^w í kē^w ja akí-biamá. Nuda^w-
they passed over. And leaving he went homeward. And lodge at the he reached home. War-
they say. them they say. they say.
- haúga ɣi^w ɣa^w waii^w ɣataí éde é jú ɣi^w ɣaxai, á-biamá. É nuge^w ɣé ca^w
chief the one who was animal ate but that body made for said by, they He summer this (un-ex-
plective)
éwa^w ɣa^w ɣa^w-ma, wa^w ú, ein^w gajjin^w ga, can^w ge wá^w ɣi^w-má etōwa^w, edáda^w a^w ɣi^w
you who are his rela- woman, child, horse those that he even, what he has
tions, has
- 12 gija^w be ga^w ɣá-biamá, á-biamá nújinga aká. (Nugé tē^w di íí ɣa^w ca^w qti
to see his he wishes, they say, said, they say boy the. (Summer when lodges the at any rate
I see them I wish, said, they say war-chief one-half Snake the.) And summer
wa^w ɣa^w be ka^w be^w ɣa, á-biamá nuda^w haúga wi^w dé^w ɣa^w ska Wé^w s^w á aká.) Ga^w nuge^w
tē ga^w ɣa^w a^w ɣá-biamá. É^w di ahi^w-biamá. An^w gáti, á-biamá. ɣéçau^w di,
when migrating they went, they There they arrived, they We have said he, they Here it is,
say. say.
- 15 á-biamá. Kí, É^w di^w qti a^w i^w taí, á-biamá. Ga^w wa^w ú, ein^w gajjin^w ga, ca^w be^w ɣa
said he, they And, Just there we will, said they, And woman, child, in fact all
say. they say. say.
- é^w di ahi^w-biamá. É^w di ahi^w-biamá ɣi^w éçíçe éga^w bá-biamá. É^w di ma^w can^w de
there arrived, they say. There they arrived, they when behold they came out, they There holes in the
say. say. ground
- gáçé akáma. Éi há, á-biamá. Égiçe na^w wa^w ɣápe taí. Éi há. Égiçe
they had made, they Those said he, they Beware you fear them lost. Those Beware
say. are they say. are they
- 18 weçé^w he taí. Cka^w ji uaji^w i-gá, á-biamá nújinga aká. Égiçe Wé^w s^w á aná
you flee from lost. Motionless stand ye, said, they say boy the. At length Snake the
them
- be^w ɣaga^w qti nújinga ta^w áçíðá^w á-biamá. Ákíha^w a^w ɣá-biamá. Níka^w i^w ga aná
all boy the lay thick on their own, Beyond they went, they People the
they say. they say.
- éçazéce uaji^w-biamá. Ga^w wa^w ɣáka^w-biamá. Nage^w za^w é^w qti^w-biamá. Ca^w
in a row stood, they say. And the, circled with their Crying they made an uproar, In fact
own, they say. they say.

béúga wékaⁿ-biamá. Gaⁿ uéúgacibai tó nfaciⁿga wáhai tó fbeáⁿqtiaⁿ-
 all condoled with them, And they went when people they passed as were fully salla-
 they say. throughout over them fled

biamá Wé's'á amá. Gaⁿ maⁿcanⁿde tó'ra égazézo ákigéiⁿ-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.). ground they say (sub.).

Ǿé nfaciⁿga ákiⁿé amápa wadaⁿbe jaⁿ-biamá. Canⁿge-ma é'di kaⁿtaⁿ 3
 This people standing at them looking at they lay, they say. The horses there tied
 thick them

itéwékiǾá-biamá. Waⁿiⁿ gé, cánakágǾe eti, wégasápi eti, manⁿ'de, utaⁿ'
 they placed they say. Paoks the, saddle too, whip too, bow, leggings
 theirs for them

aⁿ'Ǿa a-fi gé, hiⁿ'bé aⁿ'Ǿa a-fi gé edábe, béúga é'di itéǾa-biamá. Gaⁿ cí
 left were the, moccasins left were the also, all there they put them, And again
 coming coming they say.

maǾe áji amá. Cí é'di gaǾǾaⁿ atí-biamá. Kí é'di waǾlou-baji-biamá. 6
 winter a dif. they say. Again there migrating they came, they And there not visible, they say.
 ferent say.

Canⁿ'ge waaⁿ'Ǿa amá iⁿ'teaⁿqtci jái gé Ǿiúgé-hnaⁿ-biamá. Ádaⁿ maⁿcanⁿ'de
 Horse they left them the just now dunged the there was none, they say. There- holes in the
 (pl.) fore ground

maⁿ'tápa wáǾǾáⁿ ákiúǾa-biamá, é uǾá-hnaⁿ-biamá.
 inside having them they had gone back, that they tell regularly, they
 they say, say.

NOTES.

- 317, 6-7. Aharí a-biamá nudaⁿhaíga. Insert "aká" before the period.
- 317, 7. aⁿniǾ etai, in full aⁿniǾa etai.
- 317, 9. nudaⁿhaúgá íǾapa-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 xi, when the animal reached the man.
- 318, 8. Ǿip'ande, etc. Whenever the Snake lifted his tail, it rattled.
- 318, 14. eiⁿ pronounced eiⁿ by Nudaⁿ-axa.
- 318, 13-14. egiǾe ataí-kedaⁿ, etc. Nudaⁿ-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. Majaⁿ udaⁿ gé'di, etc. I agree with Frank La Flèche in substituting for this, Majaⁿ ádaⁿ, dáhé taúgá gé'di wiⁿ íǾaⁿawaǾáǾé taí: Land, good, hill, big, on the, one, you will place us.
- 320, 6. dáhe bazú celiǾe egaⁿ, 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. akigéiⁿ, equivalent to jǾǾe géiⁿ.
- 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: "Ten+" (whispered). And he shot at the Snake, which stood (*etc*) 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^w-AXA.

- Niáci^wga nuda^w ahi-biamá. Agǫǫ^wja^w-hwa^w-biamá. Ègriǫe maja^w ja^w
Men to war arrived, they say. They slept on the way home regu- At length laud sleep
larly, they say.
- tai ǫa^w agǫǫ^w-biamá. Ègriǫe ja^wǫa^w ǫa ǫa^wga (èdedi-ke amá). Ʋé uja^w úda^w-
will the they came back to, Behold ja^w leg big (were lying there, they This to sleep very
they say.)
- 3 ǫtia^w, ja^wǫa^wǫa ǫáǫǫ^w-biamá. Ègaxo ja^w-biamá. Ègriǫe a^wba amá ǫi
good, he^w three they say. Around they lay, they At length day they when
say.
- ǫadésage (amá). Nuda^wha^wnga aká uǫǫxidá-biamá. Ègriǫe ja^wǫa^wǫa amá
high wind (they say). War-chief the looked around, they say. Behold leg the
(nhi.)
- Wé'sá ǫa^wga akáma. Hau, ǫé^w! páǫǫǫtia^w. ǫáha^wi-gá, á-biamá. Wa^wǫriǫe
Snake I^w were, they He, servants! it is very bad. Arise, said he, they All
say.
- 6 iáǫixa ja^w akáma. Ga^wki ukǫǫǫa^w-biamá. Kigǫǫǫndi^w-biamá. Ki ǫadé-
with open were lying, they And they look hold of one They held firmly to one another, And high
mouth they say. another, they say. they say.
- sage gasnú-hwa^w ǫá-biamá. Uha^wge nǫǫǫ^w aká xagé nǫǫǫ^w-biamá. Ga^w
wind blowing along went they say. The end stood he crying stood they say. And
regularly who
- ǫá-biamá: Hau, ǫé^whá! wéǫǫǫǫ^w wi^w iǫáǫéǫ há, á-biamá. Ca^w indáda^w
he said as fol- He, O servants! plan one I have found. said he, they In fact what
lows, they say.
- 9 jǫǫǫǫ^wga ǫǫǫ^w-bi ké' ea^w bǫǫǫga, ma^w ké, hi^wbé, máhi^w, wa^w-biamá Wé'sá
small things they had, the in fact all, arrow the, moocasius, knife, they gave to them, Snake
they say they say
- ǫanká. Ga^wki í tē áǫǫǫú tē éeta^w ga^w áǫǫǫǫ ké amá. Wé'sá amá
the (oh.). And mouth the closed when that far so a cabin (lay) they say. Snake the
say.
- é ǫadésage-á-biamá iáǫixa ja^w tē. Ga^w ǫé ǫǫǫǫ^w ja^w ké' áa^wsi ǫǫé-hwa^w-
that made wind with their with open they when. And this across it the leaping they went
mouths, they say months lay lay (oh.) across that close that
regularly
- 12 biamá. Hau, ǫé^whá! wi^w paha^wǫai-gá, á-biamá. Ga^w uǫǫǫǫ-á-biamá,
they say. He, O servants! one go ye before, said he, they And they were unwilling,
say.
- na^wpe-hwa^w tē. Aha^w! á-biamá. Ʋé^whá! wéǫǫǫ^w te, á-biamá nuda^w-
they feared regu- as. Oho! said he, they O servants! I too he will, said, they say war-
larly
- ha^wga aká. Ca^w indáda^w etéwa^w nuda^whanga é wa^wka^w ma^wǫi^w améǫa^w é
chief the. And what soever war-chief that makes an walks that close that
effort
- 15 ǫúxe ma^wǫi^w améǫa^w t'é te na^wpa-báǫi ga^w wéǫǫǫ^w tá minke, á-biamá
dotog walks that class die will fears not so I am he will I who, said, they say
- nuda^wha^wnga aká. Ga^w nuda^wha^wnga ǫúǫé' é'li ǫǫé amá ǫi iáǫixa ja^w amá
war-chief the. And war-chief the there was going when with open was lying, and
homeward mouth they say

uŋiŋaⁿ aká. Gaⁿ áaⁿsi ákiáŋga-biamá. Ahaú! á-biamá. Wackaⁿ-i-gá,
middle the one. And leaping he had gone homeward, Oho! said he, they Be strong,
they say.

á-biamá nudaⁿhaŋga aká. Gaⁿ ei nudaⁿhaŋga áma aká ei égaⁿ áaⁿsi
said, they say war-chief the. And again war-chief the the again so leaping
other (sub.) over

ákiáŋga-biamá. Ahaú, féⁿ! wackaⁿ-i-gá, á-biamá. É aŋgáŋi ŋi égaⁿŋti 3
had gone homeward, Oho! servant! he strong, said he, they That we coming when just so
they say.

gáxe gaⁿŋai-gá, á-biamá. Ci égaⁿ-hnaⁿ wiⁿŋaⁿ agfé najiⁿ-biamá. Ci
to do desire ye, said he, they Again so regularly no by one going they stood, they say. Again
homeward

wiⁿ aká égaⁿ agfé-biamá. Ci wiⁿ aká agfé etégaⁿ, níkaciⁿga gféba-fáŋfiⁿ.
one the so went homeward, Again one the went apt, man thirty.
they say. (sub.) homeward

Ci wiⁿ aká áaⁿsi agfé-biamá. Ci wiⁿ aká édnátaⁿ. Ána aki-ma wackaⁿ 6
Again one the leaping went homeward, Again one the next to him. How reached there to be strong
(sub.) over they say. (sub.) again

ákiŋŋáŋi hnaⁿ-biamá. Éde fédeáŋŋi najiⁿ taⁿ ábaga-biamá. Ictáŋfi
commanded one another regularly, But at the very bottom stood the one hesitated they say. Tears
they say.

ásm-biamá. Hau, féⁿhá! ní hniⁿ. Ní aⁿŋiⁿ égaⁿ aŋgáŋaⁿ-i, á-biamá.
tricked, they say. He, O servant! men you are. Men we are so we travel, leader they say.
said (the

ŋaxáŋe, féⁿ, pŋiŋi ekáxe, á-biamá. Éŋiŋe gfé amá ŋi Wé's'á aká naⁿqahi 9
You cry, servant, and you do, said he, they At length he was going when Snako the backbone
say. homeward (sub.)

ké ŋi'úga-bi egaⁿ wáŋaⁿ kíŋe amá. Kí maⁿŋaⁿ gáŋa kíŋeŋe ŋi caⁿŋaⁿ
the raised in a lump, having he lay down again they And on his back he knocked him down when without
they say suddenly, say. again stopping

ŋasniⁿ féŋa-biamá. Ahaú! á-biamá. Gaⁿ, féⁿhá, aŋgá-hnaⁿ aⁿmaⁿŋiⁿ.
he swallowed him they say. Oho! said (the leader) So, O servants, we none we walk.
suddenly they say.

Níaciⁿga wiⁿáŋti etéwaⁿ águdi t'é gaⁿŋi ŋi t'áŋ, á-biamá. Gaⁿ agfé-12
Person one soever where to die wishes if he dies, said he, they So they went
homeward

biamá. Gaⁿ aki-jaⁿ-hnaⁿ-biamá. Gaⁿ égaⁿ-hnaⁿ jaⁿ-biamá wéahide té.
they say. So they slept on the way home regularly, they say. So thus regularly they slept, they at a distance when.

Éŋiŋe naⁿba wadaⁿbe afá-biamá. Nídaⁿhaŋgá! gátédi ŋi d'ába édi ŋaⁿ,
At length two to see went they say. O war-chief! in that lodge some there the,
place

á-biamá. Ahaú! á-biamá. Nídaⁿhaŋgá! uwáŋiaŋi, á-biamá. Wackaⁿ-gá, 15
said they, Oho! said he they O war-chief! we are tired, said they, Be strong.
they say. any. they say.

Caŋ'ge aⁿwaŋ'gagfiⁿ aŋgáⁿŋi, á-biamá. Ahaú! á-biamá. Gaⁿ é'di
Horse we sit on them we wish, said they, they Oho! said he, they So there
say. say.

aki-biamá. ŋi-ŋaⁿhaŋti ké'di najiⁿ-biamá. Nudaⁿhaŋga aktwa ŋi ŋaⁿ-di
they reached The very edge of by the they stood, they say. War-chief both lodges to the
again, they say. the lodges

afá-biamá. Éŋiŋe caŋ'ge hégaŋi ké amá. Kí nudaⁿhaŋga aktwa wábasí-18
went they say. Behold here a great many in a line, And war-chief both drove them
they say. herefo them

biamá. Wáŋiⁿ agfé-biamá. Gaⁿ ama gáŋuadi wáŋiⁿ aki-biamá. Úwagiŋá
they say. Having they went back, they say. After a while at that place having they arrived To tell them
them again, they say.

1. angŋin'-gã, á-biamá, nuda^{n'}haŋga áma ŋáŋc' é waká-bi ega^{n'}. Ūwagiŋá
begone, said he, they war-chief the other that he meant, having. To tell them
 they say,
2. akí-biamá. Nuda^{n'}huŋga ŋiŋŋa újawa gáxe, á-biamá. Haul núda^{n'}haŋgá,
he arrived again, War-chief your pleasant has said he, they He! And O war-chief,
 they say, made, say.
3. á-biamá wan'giŋŋeŋti. Ga^{n'}ŋ'di akí-biamá. Ahaú! á-biamá. Caŋ'ge cé-ma
said, they say all. And there he arrived again, they say. Oh! said he, they Horse those
- wáka^{n'}ta^{n'}-i-gã, á-biamá, bŋúgaŋti. Caŋ'ge wáka^{n'}ta^{n'}-biamá. Ga^{n'}wábasí-
the Chem, said he, they all. Horse they tied them, they say. And they drove them before them
- biamá bŋúga. Ga^{n'}ja^{n'}-hma^{n'}i tŋ wáŋi^{n'} agŋai tŋ. Ií a^{n'}ŋa a-fi ŋan'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^{n'}caŋ'ge wáŋi^{n'} akí-ma wa'ú, i^{n'}c'ágo edábo wa'í-biamá,
they arrived home again, they say. And horse those that they took woman, old man also they gave to them, they say,
heme
 bŋúgaŋti ca^{n'}.
all in fact.

NOTES.

324, 3. egaxe ja^{n'}-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. ukigŋa^{n'} . . . Kigŋidŋdi^{n'}. Frank La Flèche makes these "ukigŋa^{n'}" and "ŋigŋidŋdi^{n'}," which seems to confound the sociative in "ki" with the reflexive in "ŋi."

325, 6. ana ukii-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^{n'} ta^{n'} abagŋa-biamá. As the verb is preceded by the classifier ta^{n'}, read "ábagŋá amá."—Frank La Flèche.

325, 10. gáha kigŋéŋŋ. Frank La Flèche says that the Omahas say, "gahé kigŋéŋŋ," and the Ponkas, "gahá kigŋéŋŋ." See "bahá iŋéŋŋ" and "bahé iŋéŋŋ" in the Dictionary.

325, 19. ga^{n'}ama, etc. After the two war chiefs had moved a while on their way back to their comrades, they arrived again (gaŋuadi) at that place (museen 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 SUPTOR AND HIS FRIENDS.

OBTAINED FROM JOSEPH LA FLÈCHE.

- 'Taⁿ wangⁿfaⁿ wiⁿ edf-faⁿ uná. Kí wa'ú wiⁿ úduⁿqti aⁿfiⁿ-biamá taⁿ-
 Village one it was they And woman one very good they had, they say vil-
 lage.
- wangⁿfaⁿ akádi Kí cénujín'ga gaⁿ'fa ahí-lmaⁿ-biamá. Kí fi'ú-lmaⁿ-biamá.
 lagoon at the. And young man desiring they regu- they say. And they regu- they say.
 her arrived lilyly failed lilyly
- Kí nfaciⁿga cénujín'ga wiⁿ, Hmdál wa'ú gaⁿ'fai fi'ú-onaⁿi éde wa'ú 3
 And person young man one, Let me see! woman they de- failed regu- but woman
 sired lilyly
- kaⁿ'bfa bⁿé té-na, eⁿégaⁿ-biamá. Gaⁿ' cénujín'ga aká nⁿfa-biamá. Caⁿ' dāhⁿé
 I desire her I go will I he thought, they say. And young man the went they say. And hill
 (sub.)
- wiⁿ' jaugáqti edf-faⁿ xi nfaciⁿga wiⁿ' agⁿfiⁿ' akáma. Cénujín'ga miⁿ'fiⁿgaⁿ'
 one very large it was there when person one was sitting, they say. Young man thinking of the
 thro woman
- aⁿé amá nfaciⁿga dāhádi gⁿfiⁿ' fiⁿ'ke jaⁿé nⁿfa-biamá. Kí nfaciⁿga dāhádi 6
 he who was person on the hill sat he who from a went they say. And person on the hill
 going near point
- gⁿfiⁿ' aká man'gⁿé najiⁿ'-bi xi ei gⁿfiⁿ'-lmaⁿ-biamá. Kí é'di ahí-biamá
 sat he who erect stood, they when again sat regu- they say. And there arrived, they
 say lilyly
- cénujín'ga miⁿ'fiⁿgaⁿ' amá, nfaciⁿga fiⁿke'di. Kí, Kagéha, éataⁿ' fagⁿfiⁿ' á,
 young man thinking of a the, person by the. And, Friend, why you sit I
 woman
- á-biamá cénujín'ga aká. Kí áma aká gá-biamá: Kagéha, jé féma weá- 9
 said, they say young man the. And the the said as follows, Friend, but these I at-
 tended (sub.) they say:
- naqⁿbfa kaⁿ'bfa édegaⁿ akúsando-onaⁿ ibⁿégaⁿ iⁿ'é síjaⁿ ífákaⁿ'taⁿ há,
 took them I wish but through (and beyond) regu- I have gone, stone unkle I tie to it
 lilyly as lilyly
- á-biamá. Iⁿ'é jaugáqti faⁿ éde síjaⁿ fkaⁿ'taⁿ gⁿfiⁿ'-biamá. Kí áma aká
 said he, they Stone very large the but unkle tying to he at they say. And the the
 say. (sub.)
- gá-biamá: Kagéha, eⁿáhi xi'éⁿé fajaⁿ'oniⁿ te há. Wagácaⁿ bⁿé-de júgⁿé 12
 said as follows, Friend, the time if ever you run will. Traveling I go when to be
 they say: comes with
- aⁿ'fiⁿge. Anⁿgáé te há, á-biamá. Aⁿ'hiⁿ, á-bi egaⁿ', júgⁿé aⁿ'fa-biamá.
 I have none. Let us go said he, they Yes, said, they having, with him he went, they say.
 say.
- Égíge ei né jaugáqti naⁿ'ba edf-faⁿ xi, é'di nfaciⁿga wiⁿ' gⁿfiⁿ' akáma.
 At length again lake very large two it was there when, were person one was sitting, they
 say.
- Gaⁿ' ní té fataⁿ' gaⁿ'fa-bi-de bamáxe ní té fataⁿ' aⁿ'bi etówaⁿ' ei 15
 And water the to drink he desired, while stooping water the to drink he went, notwith- again
 they say standing
- dāgahaⁿ-lmaⁿ'-biamá. Kí féama cénujín'ga é'di ahí-biamá. Kagéha, éataⁿ'
 he raised the regu- they say. And this young man there arrived, they Friend, why
 head lilyly say.

- ƒagɛi' ǎ, á-biamá. A'haⁿ, kagéha, ní ƒéƒaⁿ bɛ́átaⁿ ka'nbɛ́ ɛ́degaⁿ a'ƒa'ni'.
 you sit I said he, they say. Yes, friend, water this I drink it I wish hut I never
- bɛ́a'ni'-máji'-ona'-ma'ni' ɛ́gaⁿ ɛ́hiɛ́ƒaⁿ ɛ́dabe ɲí bɛ́átaⁿ ka'nbɛ́gaⁿ a'gɛi'ni' há,
 get enough to satisfy me as you/our one also if I drink it I wish, as I sit
- 3 á-biamá. Kagéha, ɛ́áhi ɲí'ɛ́tɛ́ ní onátaⁿ te há. Júǵɛ́ a'ɲin'ge. A'ngáɛ́ te há,
 said he, they say. Friend, the time if ever water you will. To bewith I have none. Let us go.
- á-biamá. Ga'ni'ba júwagɛ́-á-biamá, ƒábiɛ́ni' tɛ́. A'ƒá-bi ɲí, ɛ́i' ɛ́giɛ́ ɲiá-
 said he, they say. And two he went with them, three the. They went, when, again at length per they say.
- ɛ́i'ga wi'ni' ma'ni'axa ɲɛ́ɲide ma'ɲi'ni' amáma. É'di ahi-bi ega'ni', Eátaⁿ
 son one at the sky looking was walking, they say. There t.ey arrived, having, Why they say
- 6 ma'ni'ni' ǎ, á-biamá. A'haⁿ, kagéha, ma'nbɛ́ɲaⁿ ƒéaɛ́-ɛ́de ma'ni' in'gɛ́i'-máji'
 you walk I said he, they say. Yes, friend, I pulled the bowstring I sent it hut arrow it has come I not back to me
- ɛ́gaⁿ ɲi'ɛ́ape, á-biamá. Kagéha, wagácaⁿ bɛ́ɛ́-degaⁿ júǵɛ́ a'ɲin'ge. Eǵáha
 as I wait for it said he, they say. Friend, traveling I go hut to be with I have none. Further on
- ɲí'ɛ́tɛ́ ma'ni' kɛ́ ɲɛ́ɲine tɛ́. A'ngáɛ́ te há, á-biamá. A'haⁿ, á-bi ega'ni',
 if over arrow the you seek your will. Let us go. said he, they say. Yes, said, they having, say
- 9 a'ƒá-biamá. Dúba-biamá. É'giɛ́ ɲi'acinga wi'ni' ɲi'zúe ja'ni'akáma. ƒá'gaha'ni'-
 they went, they say. Four they say. At length person one stretched out was lying, He raised his head they say.
- bi ɲi'-hna'ni' ɛ́i' pi' ja'ni'-hna'ni'-biamá. É'giɛ́ ɲan'de kɛ́'ja wána'a'ni'-hna'ni' akáma.
 they when regularly and again he lay regularly they say. Behold ground on the he was listening regularly to something, they say.
- Kagéha, ɛ́átaⁿ ɲi'ja'ni' ǎ, á-biamá. A'haⁿ, kagéha, ɛ́ɛ́ji dádaⁿ gɛ́'ɛ́tɛ́wa'ni' fi
 Friend, why you lie I said he, they say. Yes, friend, vegetation what this soever coming
- 12 tɛ́ ɲyú tɛ́ áana'a'ni' há, á-biamá. Kagéha, ɛ́áha ɲí'ɛ́tɛ́ ɲi'acina'a'ni' te há.
 the breath the I listen to it said he, they say. Friend, further if ever you listen to will.
- A'ngáɛ́ te há. Wagácaⁿ ma'nbɛ́i'ni' ɛ́degaⁿ júǵɛ́ a'ɲin'ge, á-biamá. A'haⁿ,
 Let us go. Traveling I walk hut to be with I have none, said he, they say. Yes,
- á-bi ega'ni', júǵɛ́ a'ƒá-biamá. É'giɛ́ ta'ni'wagɛ́aⁿ ɲan'di ahi-biamá. Ga'ni'
 said, having, with him he went, they say. At length village at the they arrived, And they say.
- 15 ɲi'aci'ga amá ɛ́'di ahi-bi ɲi'ni'aci'ga ákiɛ́qti wábana'ni'-biamá. ɲi'aci'ga
 man the there arrived, when people standing very quick gazed at them, they say. Person
- sáti'ni' atíi há, á-biamá. Awádi ɲatíi ǎ, á-biamá. A'haⁿ, wa'ú ɛ́ni'ké
 five they have come said they, they say. For what have you come I said they, they say. Yes, woman the
- a'ngá'ni' ɲa a'ngáti, á-biamá. Wa'ú ɲi'ni'ké ga'ni' ɲa atí-hna'ni' ɛ́de, tɛ́qi; ɲi'á-hna'ni',
 we desiring we have come, said they, they say. Woman the desiring they regularly out, still, they regularly fail larily.
- 18 á-biamá. Ga'ni' gá-biamá: Wa'ú ɲi'ni'ké ɲagɛ́'ni' ɛ́ka'ni'hna'ni' ɲi' in'ɛ́ ɲé'ɲa'
 said they, they say. And they said as follows, they say: Woman the you marry you desire If stone this
- ɲa'ni'ona ɲé'ɲa'ni' ɲi', mája'ni' wɛ́dajajaja gacɛ́be ɲé'ɲa'ni' ɲi', ɲagɛ́'ni' tai. Ta'ni'-
 you throw it away if, land to a remote out from you send it If, you marry will. VII.
- wagɛ́'ni' ɲa'ni' u'áze-hna'ni' ca'ni'ca'ni', á-biamá. Kí ɛ́nujini'ga ni'ni' ɲi'gɛ́'ni' ga'ni' ɲa
 lago the it shades regularly continually, said they, they say. And young man thinking of a woman desired her

- aká, Qe-íl kagéha, téqi hégaji, á-biamá. Kagéha, edádaⁿ téqi á. Téqi
 he who, Alas! my friend, diff. vary, said he, they My friend, what diff. 1 Difficult
 not at all, said, they say St. ana- ankle- tied- to the. And there went they say Iⁿ'é-síjaⁿ-
- ctéwaⁿ'ji, á-biamá Iⁿ'é-síjaⁿ-íkaⁿ'taⁿ' aká. Gaⁿ' é'di aqá-biamá Iⁿ'é-síjaⁿ-
 said, they say stone- ankle- tied- to the. And there went they say Iⁿ'é-síjaⁿ-
- íkaⁿ'taⁿ' aká Iⁿ'é fan'di. É'di ahi-bi egaⁿ, Iⁿ'é ábit'á-bi egaⁿ, bahiçéça- 3
 íkaⁿ'taⁿ' the stone to the. There arrived, having, stone leaned on it, having, he pushed it
 they say away
- biamá. Iⁿ'é çáⁿ ugáoneonegaⁿ gaúbçqtiaⁿ-biamá. Ki edítaⁿ Iⁿ'é çáⁿ
 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.
- gaúbe ugáçqtiaⁿ-biamá, majaⁿ' bçúga águdi ctéwaⁿ Iⁿ'é gè. Égiçe çí
 beaten fine it was scattered far and wide, land the whole where scower stone the At length again
 they say, (pl.)
- gá-biamá: Níaciⁿ'ga çañká waçáte tai há. Úwagiháⁿ'-gá, á-biamá. Taⁿ'- 6
 they said as fol- Men the they eat will Cook ye for them, said they, they VII-
 lows, they say: say.
- wañçáⁿ' bçúgaçti úwagiháⁿ-biamá. Çéxe hégaji çíⁿ' ahi-biamá ní cté
 large the whole cooked for them, they say. Kettle many carry- they arrived, water oven
 ing they say
- edábe. Ki gá-biamá: Hé! kagéha, aⁿ'çá'a taité, á-biamá. Ki Ní-çá'aⁿ-
 also. And he said as follows, Alas! my friend, we fail to shall, said he, they And Water-drinker-
 they say: eat say.
- çañgá aká gá-biamá: Kagéha, aⁿ'çá'sniⁿ' tañ'gataⁿ, á-biamá. Aⁿ'haⁿ, 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. Waçáta-biamá wañ'giçe. Waçáta-bi çáⁿ'ja Ní-çá'aⁿ-
 said, they say the the. They ate they say all. They ate, they say although Ní-çá'aⁿ-
 other
- çañgá aká çéxe té caⁿ' ují çizá-bi egaⁿ' çasniⁿ' çéça-biamá. Ní té' çí
 çañgá the kettle the yet filled look, they having swallowed suddenly, they say. Water the too
 say
- wañ'giçe çasniⁿ'-biamá. Égiçe cañ'gaxá-biamá. Hau. Wa'ú wiⁿ' aⁿ'sagi 12
 all he swallowed, they At length they ceased, they say. If Woman one swift
 say.
- hégaçji édegaⁿ, çakibanaⁿ'i çagá'ona çagçí çí, wa'ú çagçáⁿ' tai, á-biamá.
 very hut, ye run a race you leave her you come if, woman you marry will, said they, they
 her luck say.
- Égiçe Iⁿ'é-síjaⁿ-íkaⁿ'taⁿ' aká gá-biamá: Wí juágçé bçé tá miñke, á-biamá,
 At length Iⁿ'é-síjaⁿ-íkaⁿ'taⁿ' the said as follows, I I with her I go will I who, said he, they
 they say: say,
- wa'ú é waká-bi egaⁿ'. Gaⁿ' júççe aqá-biamá. Iⁿ'é-síjaⁿ-íkaⁿ'taⁿ' aká 15
 woman that he meant, they say having. And with her he went, they say. Iⁿ'é-síjaⁿ-íkaⁿ'taⁿ' the
 (sub.)
- wa'ú çíⁿ' júççe aqá-biamá. Majaⁿ' kibanaⁿ' júwagçé agí-hnaⁿ' çan'di é'di
 woman the with her he went, they say. Land to run a race with them was coming at the there
 (ob.) back regularly
- júççe ahi-biamá nú çinké. Çéçutaⁿ juáwagçé-hnaⁿ agçéçé hë. Ýⁿ'taⁿ
 with him she arrived, they man the (ob.). Thence I with them regu- I go regularly homeward Now
 say
- aⁿ'ziañgiçe te hë, á-biamá wa'ú aká. Gaⁿ' gçíⁿ' júçça-bi çí, wa'ú aká 18
 let us rest said, they say woman the. And sat he with her, whom, woman the
 they say (sub.)
- gá-biamá: Gátëdi jaⁿ'-á hë, á-bi egaⁿ', hé uña-biamá. Gaⁿ' nú kç jaⁿ't'é
 said as follows, In that place he thá. said, having, hee she hunted for, And man the was sound
 they say: they say him they say sleep

- amá. Jaⁿt'é xiⁿji a^wça agfá-biamá wa'ú aká. Jahé wiⁿ weahiděqti ǝdf
 they Sound when leaving went back, they say woman the. Hill one at a great distance there
 say. asleep him
- xi ǝgife wa'ú aká ǝfaⁿbe aki-biamá. Cǝagǝi ǝ. á-biamá. Wadaⁿba-bi
 when behold woman the in sight came back, they say. Yonder has that said they, they Looked at them,
 say. come back one, say. they say
- 3 ǝgaⁿ, ǝgife, wa'ú aká ǝonaⁿ amáma. Kí grá-biamá: Kagéha Wána'aⁿ,
 having, behold, woman the alone was moving, And he said as follows, My friend Listen,er,
 they say. they say:
- inkáge ǝingǝǝ há. Ána'anⁿ-gǝ, á-biamá. Gaⁿ Wána'aⁿ aká ana'aⁿ-bi
 my friend is not Listen to him, said he, they And Wána'aⁿ the listene^r to him,
 say. say.
- ǝgaⁿ, ǝgife, ja^wǝnde ana'aⁿ-biamá. Inkáge ja^wt'e ké, á-biamá. Hau,
 having, behold, snoring listened to him, they My friend sound lies, said he, they Ho,
 say. say. asleep say.
- 6 kagéha Maⁿǝídaⁿ, ǝgaskaⁿǝa-gǝ há, á-biamá. Gaⁿ Maⁿǝídaⁿ-ǝanⁿ'ga maⁿ wiⁿ
 friend Pull-the-bow, make an attempt said he, they And Pull-the-bow-large arrow one
 say.
- ǝizá-bi ǝgaⁿ, maⁿ ké ǝaqaⁿ-biamá, kí ǝidaⁿ ǝǝǝa-biamá. Gaⁿ niaǝiⁿga
 took it, having, arrow the hit off they say, and pulling sent forcibly, they And man
 they say the jaw say.
- ǝǝgnⁿ ja^wt'e ké xi, dáqti ké'di 'ú-biamá Maⁿǝídaⁿ-ǝanⁿ'ga aká. Gaⁿ dáhaⁿ-
 thus sound lay when, right on on the wounded him, Maⁿǝídaⁿ-ǝanⁿ'ga the. And arose
 asleep the nose they say
- 9 bi ǝgaⁿ, ǝgife wa'ú aká ǝingá-bitéama. Gaⁿ agfá-biamá. ǝgife wa'ú
 they having, behold woman the had disappeared, they And he went back, they At length woman
 say. say.
- ǝinké ǝanⁿ'gǝqtei kí ǝinké uqǝá-biamá. Wa'ú ǝiⁿ a^wça agfá-bi ǝgaⁿ nú
 the very near to reached she who he overtook, they Woman the leaving he went having man
 home say. her homeward, they say
- aká pahanⁿ'ga aki-biamá. Gaⁿ wa'ú ǝinké uhi-biamá. Gaⁿ wa'ú ǝinké
 the before reached (the goal), And woman the (ob.) he overcame, And woman the (ob.)
 (sub.) they say. they say.
- 12 gǝǝnⁿ-biamá nú aká.
 he married her, man the.
 they say

NOTES.

329, 10. i^wǝ siǝaⁿ iǝakaⁿtaⁿ há. He tied stones to his ankles to keep himself from running too swiftly.

330, 1. kaⁿbǝ edegaⁿ, *i. e.*, ka^wbǝa ǝdegaⁿ.

330, 2. kaⁿbǝǝgaⁿ, *i. e.*, ka^wbǝa ǝgaⁿ.

330, 7. bǝǝ-degaⁿ may be "bǝǝ ǝdegaⁿ."

331, 19. gatǝdi jaⁿ-ǝ há; *i. e.*, lie with your head in my lap.

332, 8. ǝegaⁿ ja^wt'e ké xi, 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+daⁿqti instead of ndaⁿqti; 330, 15. a+kiǝqti instead of akiǝqti; 331, 7. bǝn+ǝaⁿqti instead of bǝǝaⁿqti; 332, 1. we+ahiděqti for weahiděqti; 332, 10. ǝanⁿ'gǝqtei for ǝanⁿǝqtei.

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^wé-si^{ya}-ika^{ta} (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-čátaⁿ-jaŋgá (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-čátaⁿ-jaŋgá took a kettleful and bolted 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 Iⁿ-č-síqaⁿ-íkaⁿtaⁿ said as follows: "I will go with her," referring to the woman. And he went with her; Iⁿ-č-síqaⁿ-íkaⁿtaⁿ 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^an (Listener), my friend is missing. Listen to him." And Wána^an listened to him. And, behold, he heard him snoring. "My friend lies sound asleep," said he. "Ho, friend Maⁿčídaⁿ (Pull-the-bow), make an attempt," said the youth. And big Maⁿčídaⁿ 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 Maⁿčídaⁿ wounded him right on the nose. And when he awoke, behold, the woman had disappeared. And Iⁿ-č-síqaⁿ-íkaⁿtaⁿ 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 ČEGIIHA BY BIG ELK, AN OMAHA.

Pahaⁿ/gaqci ^{At the very first} ^{Pawnee} číčíⁿ amá ^{the} Wakan[']da ^{Deity} číñké ^{the} fbahaⁿ-biamá. ^{They know him, they say.} Héga-báji-
 hnaⁿ-biamá. ^{They were always} Gaqcaⁿ ^{On the he} ačá-biamá. ^{they went, they say.} Wahaⁿ číčigé'qti ^{A real orphan} íqaⁿ ^{his} júgigá-biamá, ^{he with his own, they say.}
 3 wa'íjŋgáqci, ^{a very old woman,} ígčé. ^{dwelt.} Iíha ^{Tent-skin} čiqčigé ^{worn by use} gi'í'-hnaⁿ-biamá ^{carried her own regularly,} íqaⁿ ^{his} amá. ^{the.} Wahaⁿ-
 číčigé ^{phan} aká ^{the} man[']de ^{bow} ké ^{the} ačíⁿ-biamá ^{had they say.} Waiⁿ čáⁿ ^{Robo} cti ^{the} píjji, ^{too} há ^{had,} waiⁿ; ^{skin} najíha ^{robe;} ^{hair}

- cti qfa^wje-hna^w-biamá. Wégrice-cta^w-biamá. Ji kē ʔ uba^wge gē ahi-bi
 too uncombed regularly, they say. Boggling/visitor-chronic, they say. Lodge the lodge end the arrived at,
 (pl.) they say
- xi cēta^w uhá wégrice afe-hna^w-biamá. Wégrice-cta^w fadá-biamá, ija^wje-t'añ-
 when so far follow- visiting to he went regularly, they Wégrice-cta^w they called him, they caused
 lug beg say. say, him to
- kiá^w-biamá. Gaqfa^w afa^w-biamá. Ca^w Wégrice-cta^w iyuhe-hna^w-biamá, uhá 3
 have the name, On the hunt they went, they Still Wégrice cta^w they were afraid of regularly, fal-
 they say. say. they say, they say, lowing
- afe-hna^w-biamá. Gaqfa^w afa^w-biamá. Ha^wega^wtee xi waha^w-biamá.
 he went regularly, they On the hunt they went, they Morning when they removed, they
 say. say. say.
- Égrice ja^w-biamá. Liúfiqége kē'di ja^w-biamá. Fi'úde áácaí kē'di ja^w-
 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^wt'éqti ja^wi tē. Égrice, Féuké aká há, á-biamá wáge amá. 6
 they say. Sound asleep he lay. At length, This one reclining is he said, they say white the
 man (sub.).
- áhá^w-bi oga^w, égrice wáge dúbá akáma. Agfa^w-biamá wáge amá. Waha^w-
 Arisen, they having, behold white four were, they Went back, they white the
 say man say. say. man (sub.). Or-
- ficige aká afa^w-biamá. Iyíca-biamá. Ugaqfa^w ujan'ge uhá afa^w tē. Ca^w,
 phau the went, they say. He awoke, they say. The hunting road follow- he went. And,
 party ing it
- Waha^wficige amá atf-báji, ecaf-de ci atfi há, á-biamá cénujin'ga amá. 9
 Orphan the has not come, yo said but again he has said, they say young man the
 come (pl.).
- Waha^w-biamá. Wégrice ci é'ú ahi-biamá níkagahi úju xi tē'di. Ijan'ge
 They removed, they say. Visiting to again there he arrived, they chief lodge at the. His
 beg say. say. chief daughter
- cēta^w wácaíxa-baji-biamá. Ga^w ú'i-biamá Waha^wficige finké. Ki, Níka^w-
 so far had not married, they say. And she gave him Orphan the. And, The
 bed, they say
- ga-má waqáte fíngé-hna^wi; fēcu-hna^w waqáte t'a^w há. Ca^w ata^wctē ga^w 12
 people food they have none here only food is And whenever at all
 regularly; (ownod) (t)
- cafi eka^wlua xi tí-gū há, á-biamá. Ci uqé atf-biamá wégrice. Wuhú!
 you wish when come hither said he, they Again quickly he had come, visiting to
 come say. they say beg. Really!
- waqáte fíngéga^w wi'áqteia^w waqáte-hna^wi a^wba gē, xi tē. I^wtca^wqtcí úfi
 food as there is none only once they eat regularly day the, he said. Just now she gave
 you food
- fagfé ca^wcti, á-biamá. Ki ijan'ge aká ci ú'i-biamá íbaha^w-bi ega^w. 15
 you went heretofore, said he, they And his the again gave him food, she knew him, became.
 homeward say. daughter they say they say
- Waha^w-biamá. Ki níkagahi úju ijan'ge aká gá-biamá: Na^whá, fé waha^w
 They removed, they say. And chief princel- his the said as follows, O mother, this removing
 pal daughter they say:
- afa^w xi uhé uúciqti cafi tē hē, á-biamá. Ki níkagahi ijan'ge aká
 they go when path at the very you pitch will said she, they And chief his daughter the
 front the tent say.
- cénujin'ga gēúbaqti ukie-hna^w-biamá, ca^w i^wete wáqice ga^wfa-baji-biamá. 18
 young man al courted her regularly, they yet as if to marry a she did not wish, they say.
 say, man
- Fé tí-bi tē ícape xi éga^wi tē, wa'ú amá wéqé afa^w-biamá, ja^w agiafa-
 This to have the waiting pitched like it when, woman the to dis- they went, they wood they went
 come, the to appear tent (sub.) cover it say, for
 they say

- biamá. Ja' tē q' arǫf-biamá. Kí nǫkagahi aká ǫ'di ahí tē. Gaza' aya
they say. Wood the carry- they came back, And chief the there arrived. In the midst of
they say.
- égaⁿ ǫaí etéde, á-biamá nǫkagahi aká. Wa'ú aká grá-biamá: Éga'ja
so you should have said, they say chief the. Woman the said as follows, Though so
pitched the tent, they say:
- 3 m' jūnga ǫjan'ge ǫǫu ní an'gaji égaⁿ aǫ hē, á-biamá. Kí nǫkagahi
girl your daughter here to commanded us I pitched . said she, they And chief
pitch it me say.
- ijan'ge ja' tē q' arǫf-biamá. Jí tō'di itéǫa-báji; gaqáya itéǫa-biamá.
his wood the carry- she came back, Tent at the she did not put it; aside she put it, they say.
daughter ing they say.
- Égǫǫe Waha' ǫǫǫe isa' ǫutí amá, jǫha ǫǫǫǫe gríq' amá. Wa'újūnga,
At length Orphan his was coming, tent- worn by she car- they Old woman,
grandmother they say, skin- use ried hers say.
- 6 dúda gr-á hē, á-biamá nǫkagahi ijan'ge aká, ja' tō'di íǫápe gríq'. Wa'ú
this why come thou . said, they say chief his daughter the, wood at the waiting sat. Woman
for her
- aká íte ga' fǫjǫ amá. Jǫha tē ja' tō'di itéǫǫ amá. Jí tē ígaxá-biamá.
the rebuffed as spoke they not say, skin- the wood by the she put they Lodge the she made of it, they
say.
- Hí+! é-hma' gríq'-biamá wa'újūn'ga aká. Cénujūn'ga amá gré-hma'-biamá:
Oh! saying sat they say old woman the. Young man the (pl.) said as follows, regularly,
regularly they say:
- 9 Wá! nǫkagahi ijan'ge aká Waha' ǫǫǫe isa' ní tē ígíaxai, á-biamá.
Why! chief his daughter the Orphan his grand- lodge the made for her, said they,
mother they say.
- Kagǫha, áǫǫe tá aká ebǫǫe, á-biamá. Jí tē ǫǫta'-biamá. Waii'
Friend, she will marry him I think, said they, they Lodge the she faulted, they say. Robe
say.
- umi'je edábe Waha' ǫǫǫe ní tē'ja jǫgǫǫa'-biamá nǫkagahi ijan'ge aká.
bed also Orphan lodge to the carried hers, they say chief his daughter the.
- 12 Wá! ǫa' égaⁿ céhe há, á-biamá. Ahí tē Waha' ǫǫǫe ní 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'-biamá. Ca' qti ágídagǫa naji'-biamá, wa'ú ma' taja
he entered not his he stood, they say. In spite of bashful about he stood, they say, woman inside
his own
- ǫǫí' akága'. Ná! í-á hē, á-biamá. Jí tē ugída-biamá. Umi'je úda' qti
sitting us she was. Fie! come . said she, they Lodge the he entered his, they Bed very good
say.
- 15 gráxe. Jǫǫǫe gríq' akáma. Áǫǫá-biamá. Waǫáte jǫǫǫe aǫí'-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.
- cénujūn'ga amá grá-biamá: Wá! kagǫha, Waha' ǫǫǫe áǫǫá-biamá nǫkagahi
young man the said as follows, Why! my friend, Orphan she has married, chief
(pl.) they say they say
- ijan'ge aká, é-hma'-biamá. Grá-biamá: ǫíadi épaze taf gasáni nǫǫma te
his the, they said regularly, they say: He said as follows, Your let them stop to-morrow you tell him will
daughter they say: father to rest
- 18 há, á-biamá. Nǫkagahi aká íekíǫǫwakiǫá-biamá. Ca', Éata' téga' épaze
said he, they Chief the made them act as criers, they say. And, Why in order stop to
say, that rest
- tédaⁿ, eǫǫe'-biamá. Éǫǫapáze te, aí áǫa, u-! gasáni, á-biamá. Kí
should? they thought, they say. You stop to rest will, he indeed, halloo! to-morrow, said he, they And
rest says say.

- gá-biamá: Eátaⁿ wafáto cingé xi épuze téiⁿte, á-biamá. Égiçe wáqe dúba
they said as fol. Why food without when step to should! said they. At length white four
lows, they say:
- é'di ahí-biamá. Wáqe dúba atfi há, á-biamá nújnga amá. Uféwiⁿçáxiçé
White man four they said, they say hey the. You assemble your-
have come selves
- te, aí áça, u+! á-biamá, Wahaⁿçicige aká égaⁿ gáxe ágají-bi egaⁿ. 3
will, he indeed, halloo! said (the orier), Orphan the so to do commanded, having.
says they say they say
- Níkagahi çinké xigéftaⁿ wágají-biamá, gçúba. Edádaⁿ gçúba çí'í 'çai áça,
Chief the one to adorn themselves commanded them, all. What all to give they indeed,
they say, they say you promise
- u+! Çaxigéftaⁿ te, aí áça, u+! Maⁿzeská wiⁿáqtcí újuqti wiⁿ gáxe
halloo! You adorn your- will, he indeed, halloo! Silver one really one to make
selves say
- 'çai té. Égiçe wáqe amá éçaⁿbe atí-biamá égasáni xi. Gacbaa 6
they promised. At length white man the in sight had come, they the morrow when. Outside
- jaⁿmaⁿ'çíⁿ atí najíⁿ-biamá. Wáqe úju aká pahan'ga gçíⁿ-biamá. Kí
wagon having stood they say. White princí- the before eat they say. And
come pal
- míçaciⁿga gçúba gacbe ahí-biamá, çáçíⁿ. Gaⁿ wáqe amá é'di a-í-biamá,
people all out of arrived, they Pawnees. And white the there were coming,
say, they say, (pl.)
- dúba. Kí úju aká gá-biamá wáqe aká: Níkaciⁿga añgáx 'iaⁿ'çai çin'keçaⁿ 9
four. And princí- the said as follows, white the: Man we make we promised he who was
cipal man the one
- uçixide maⁿ'çíⁿ-i-gá, á-biamá. Caⁿ çéké wadaⁿ'be uçixide maⁿ'çíⁿ-biamá
seeking him walk ye, said he, they And this looking at them seeking walked they say
say. (line) him
- wáqe amá. Nudaⁿ'hañga çinké'ia akt-biamá. Ná! núdaⁿ'hañgá, aⁿ'çaⁿ'ça-
white the white the
man (pl.) War-chief to t'e they arrived again, Why! O war chief, we did not
- báji, á-biamá. Ná! pahan'gaqtcí ctaⁿ'bai té çepahaⁿ éiⁿte, á-biamá. Hau! 12
find him, said they. Fie! at the very first ye saw him as you know probably, said he, they
they say. him say. Ho!
- ké, çí uçixide maⁿ'çíⁿ-i-gá, á-biamá wáqe nudaⁿ'hañga aká.
come, again seeking him walk ye, said, they say white war-chief the.
mar:
- Kí Wahaⁿ'çicige aká waiiⁿ' çáⁿ giiⁿ'-biamá. Man'de ké edábe agçáçíⁿ.
And Orphan the robe the put on his, they Bow the also he had his.
say.
- Nújnga amá gazaⁿ'adi najíⁿ-biamá. Gáké wadaⁿ'be çictaⁿ'-bi xi nújnga- 15
Boy the among he stood, they say. That they saw them they finished, when toward the
(pl.) they say
- gáçicaⁿ úçixide açaⁿ-biamá. Égiçe íça-biamá. Çéaké aká há, aí té 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
- agçá-biamá. Wahaⁿ'çicige daⁿ'bai xi uçá agçai há. É ebçégaⁿ, á-biamá.
they went back, Orphan they saw when to they went. That I think, said (one),
they say. him tell it back they say. they say.
- Hau! núdaⁿ'hañgá, édedí-aká, é uçá aki-biamá. Wáqe amá é'di aça- 18
Ho! O war-chief, he is there, that to tell they arrived again, White the there went
they say. they say. man (pl.)
- biamá wan'giçe, ágçíⁿ gçíⁿ-bi egaⁿ; maⁿ'zeská çáⁿ' çti açiⁿ'i té, waiiⁿ' caⁿ'
they say all, sitting on eat, they because; silver the too they had, robe the
say

- eti aḫi^u-biamá. Ē'di a-i-uaji^u-biamá. Grá-biamá: Aṅgú eti wawáci éga^u
too they had, they say. There they approached and stood. He said as follows, We too we are as
employed
- uṅgáti, á-biamá. Nuda^u/haṅga ḫinké'ja edáda^u uḫá 'ḫa-biamá. Níkaci^uga
we have said he, they War-chief to him what to tell he promised, they Person
say.
- 3 wi^u níkagahi úju gáxe 'iḫé, áda^u edáda^u gḫúbaḫti in'gaḫi^u uṅgáti, á-biamá.
one chief prin. to make he there what every we having we have said he, they
e'pal him promised, fore come, say.
- Eḫua^uḫti a^uḫtiéga^u gáxai tē, uḫútaḫa-bajji-gá hā Ca^u, edáda^u in'gaḫi^u
He alone a great man is made as, do not be jealous of him Indeed, what we have
say.
- aṅgáti ḫa^u'ja é ḫigáxai tē éga^uḫti^u'i. Ké, aḫma^u'ḫi^u-gá. Waii^u uḫḫa^u
brought though that made for the is just like it. Come, walk ye for him. Robo put in
to him him
- 6 aḫi^u gḫi-gá, á-biamá Dúba é'di aḫá-biamá. Názaḫa aḫlahi^u-biamá. Waii^u
having come said he, they Four there went, they say. To the rear they went for him, Robo
again, say.
- uḫḫa^u aḫi^u aḫá-biamá. Níkagahi gḫúbaḫti gḫa-baji^u-biamá. Ída^ube
putting having they went, they Chief every one were said they say. In the
him in him say.
- aṅgáti ḫa^u'ja é ḫigáxai tē éga^uḫti^u'i. Ké, aḫma^u'ḫi^u-gá. Waii^u uḫḫa^u
they made him sit, they White man the said as follows, This is the That great man prin. let no make
say. say.
- 9 tai, aī. ḫé na^u'p'i^u téga^u in'gaḫi^u aṅgáti, á-biamá. Aḫá-bi éga^u, ua^u'p'nikḫiá-
him, he This to wear on in order to we having we have said he, they He went, having, he made him wear
said, the neck it for him come, say. say. it on his neck
- biamá Waha^u'ḫi^uéga ḫinké. Ké, wat'a^u ké éḫi^u gḫi-gá, á-biamá. Ja^u-ma^u'ḫi^u
they say Orphan the (ob.). Come, goods the bring ye to him, said he, they Wagon
say.
- gē éḫi^u aḫi^u-bi éga^u, Waha^u'ḫi^uéga ḫinké uḫéiaḫti wat'a^u gē'ctēwa^u,
the having they reached having, Orphan the just before him goods the soever,
for him they say.
- 12 néxe, wahúta^u'ḫi^u eti, ca^u bḫúga, ákast itékiḫá-biamá. Nini^u kúge wi^u
kettle, gun too, in fact all, in piles they put them for him, Tobacco box one
they say.
- ḫiḫúnda-biamá Waha^u'ḫi^uéga aká. Wan'gḫe áne maṅ'gḫe naji^u-biamá.
pulled out of, they say Orphan the. All putting the erect he stood, they say.
arms around
- Nini^u bḫáska maṅ'gḫi^u gē maṅ'gḫe naji^u-bi éga^u, ía-biamá. ḫulidai
Tobacco dat very large the (pl.) erect he stood, they say. having, he spoke, they They ride-ule
say. say. (one)
- 15 etéctewa^u ḫa^uta^u éga^u-hma^u'i hā. Nini^u tē ḫizá-bi éga^u, ca^uḫti ga^u a^u'ḫa
notwithstand- they stop usually Tobacco tho took, they having, for no special thro-
ing talking say. say. say. ing it
- ḫéḫé uaji^u-biamá; ikinewakiḫá-biamá. Iḫga^u ḫinké wat'a^u ké gḫúba gíḫ-
ing it he stood, they say; he made them they say. He erga^u the goods tho all he gave
scam- scramble for it fithé: his
- biamá. Iḫga^u aká eté gḫa-baji^u-biamá, ma^u'zeská wi^u 'fi-baji^u-bi éga^u.
they say. His grand- the even was sad They say, silver one they did not give because.
father him, they say
- 18 Wat'a^u ákastáḫti áhigiḫti í tē'ja wa^u'ḫi ḫéwakiḫá-biamá. Wáge aká
Goods piled very high a great many lodge to the carrying he sent them they say. White man the
(an. ob.)
- gá-biamá: ḫéḫé uaji^u-biamá; ikinewakiḫá-biamá. Iḫga^u ḫinké wat'a^u ké gḫúba gíḫ-
said as follows, This one chief principal we make we have been sent What implements
they say: they say: hither.

- ɕiɕin'ge ɣi, wat'a^w ɕiɕin'ge ɣi, gɣiɣa-lma^wi-gā. Ingáxe aŋgáti-lma^w tan'gata^w,
 you have if, goods you have if, ask of him regularly We do it for we come regu-ly, we will,
 none none none as a favor, him hither larly
- á-biamá. Wa'ú aká ɕɕe eɣáí amá íɕádi aká nɕéwi^wwaɕá-biamá Ca^w
 said he, they Woman the relation her the íɕádi aká the he collected them they say. And
 say, own (pl.) father the
- wáɕala úda^w aɕi^wi gē uɕéwinkíɕá-biamá ɕɕe eɣáí amá. Caŋ'ge úda^w 3
 clothing good they had the they collected for they say relation her the (pl.). Horse good
 (pl.) him
- palan'ga aɕi^wi ta^w eti gí'í-biamá wa'ú ɕinké, Waha^wɕiɕe aɕi^w tégá^w.
 before he had it the too he gave his, they woman the, Orphan to have it in order
 (st.) say that.
- Caŋ'gaxe ga^w waha^w aɕá-biamá. Ta^wwáŋɕa^w gēúba íɕiɕiɕa^w-biamá, ɔ́c
 Finished as removing they went, they Village the whole he ruled it they say, but
 say, say, falso
- míc gaɕɕa^w aɕáí tē. Wa'ú ɕinké Waha^wɕiɕe aká caŋ'gagí^w júgíɕáí tē. 6
 to hunt ingratling they when. Woman the Orphan the riding a horse he with her (past sign).
 went
- Ca^w-lma^w íbaha^wɕtia^wi ɣi ca^w íɕie-lma^w-biamá nɕkaɕi^wga amá. Wamása-
 Yet regu-ly they knew him when yet they talked against him people the (pl.). They sur-
 larly very well regularly, they say rounded a herd
- biamá. Júc wada^wbe aɕɕi-bi ega^w, Waha^wɕiɕe aká wanáse tē ɕduɕhe
 they say. Buffalo seeing them returned, having. Orphan the surrounding the to join it
 they say
- íɕa-biamá. Wa'ú aká ɕɕe eɣáí amá wáɕnasa-biamá. Ga^w wanáse tē 9
 he promised, they Woman the relation her the (pl.) surrounded they say. And surround-
 say, own their (necesses) ing them
- aɕɕi tē, wa'ú amá na^wpa aɕiɕé íɕa-biamá. Waha^wɕiɕe íɕáɕa^w aká
 they had when, woman the (pl.) choke- going for spoke of, they say. Orphan his wife the
 come back cherries
- ɕ'di aɕé íɕa-biamá. Égaŋ-gā, á-biamá Waha^wɕiɕe aká. Caŋ'ge a^wsagí^w-
 there going spoke of, they say. Do so, said, they say Orphan the. Horse very
 very
- qti wi^w áɕi^w aɕá-biamá wa'ú aká. Júɕe aɕá-bají Waha^wɕiɕe aká. 12
 swift one sitting on went, they say woman the. With her went not Orphan the.
- Éɕiɕe za'ú-biamá. Na^wpa áɕilí-maja ɕéna^wwaɕé'qti wáɕi^w a-í-bi, aí aɕáí!
 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^w nɕkaɕiɕá-biamá. Waha^wɕiɕe aká, Caŋ'ge a^wsagí úta ta^w
 said (acc), And they pursued they say. Orphan the, Horse swift beyond the
 they say, the (st.)
- hi^w ská'qti-ma i^wɕin'ka^wta^wi-gā. Áagíɕi^w táce, á-biamá. Man'dehi-lma^w 15
 hair those very white tie ye it for me. I ride my own must, said he, they say. A dart only
- sfa^wɕé aɕi^w-biamá Nɕkaɕiɕe tē aɕáí tē. Ga^w uíɕa-lma^wi tē aɕí amá:
 merely he had they say. Pursuit of the the he went. And telling him regu-ly they were re-
 fac turning:
- Waha^wɕiɕe íɕáɕa^w náɕuláqti uɕa^wi tē, á-biamá. É'di ahi^w-biamá ɣi
 Orphan his wife nearly they hold her, said they, they when
 say,
- náɕuláqteí nɕa^w amáma Caa^w amá. Wa'ú aká náɕuláqteí nɕa^wi tē ɕ'di 18
 very nearly they were holding Dakotas the (pl.). Woman the very nearly they when there
 her, they say. held her
- ahi^w tē. Atí há, á-biamá, wa'ú ɕinké nɕɕiá-bi ega^w. Écɕéti-lma^w ɕa^weti,
 he arrived. I have come said he, they woman the he talked to his, having. You said regu-ly heretofore,
 say, say, just that larly
- á-biamá wa'ú aká. ɕéa ɕi^w wi^w náɕuláqteí nɕa^wi hē, 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. Wénaxiá-biamá. Wiⁿ ubáppaá-biamá. Man'dehi kō
 Oh! said he, they He attacked them, they say. One he pushed and they say. Dart the
 say.
- ƒjahá-biamá. Ci wáƒiⁿ a-fi tē, óátrⁿ-na áhigi amá. Ci náƒuháqtei uƒaⁿ
 he stabbed with it, Again they were driving those from (the many the Again vary nearly held her
 they say. them back, (to) (anh.).
- 3 tē, Eecéqti. ƒéja ƒiⁿ wiⁿ ƒáƒuháqtei uƒaⁿi hē, á-biamá. Ahaú! á-biamá.
 when, You said This one the one very nearly took hold . said also, they Oh! said he, they
 just that. (mv.) say.
- Wakan'diƒéqti gáxe wénaxiá-biamá. Caaⁿ wiⁿ ubáppaá-biamá. Man'dehi
 Very impatiently doing he attacked them, they say Dakota one he pushed and they say. Dart
 kō ƒjahá-biamá. Ci wáƒiⁿ a-fi tē. Ci égiáⁿ-biamá wa'ú aká, Náƒuháqtei
 the he thrust him with, Again they were driving Again said to him, they say woman the, Very nearly
 they say. them back.
- 6 ƒéja ƒiⁿké wiⁿ uƒaⁿi hē. Eecéqti-hnaⁿ ƒaⁿ/eti. Ahaú! á-biamá. Wénaxiá-
 this he who is one took hold . You said requ- heretofore. Oh! said he, they Ho attacked them
 one be- just that larly say.
 hind
- biamá. Caaⁿ wiⁿ ubáppaá-biamá. Man'dehi kō ƒjahá-biamá. Wédubaⁿ
 they say. Dakota one he pushed and they say. Dart the he thrust him with, The fourth time
 made fall they say.
- tēdli, ƒéja ƒiⁿké wiⁿ náƒuháqtei uƒaⁿi hē. Eecéqti-hnaⁿ ƒaⁿ/eti, á-biamá
 when it This one he who is one very nearly took hold . You said requ- heretofore, said, they say
 came, behind just that larly
- 9 wa'ú aká. Ahaú! á-biamá. Wénaxiá-biamá. Égiƒe caⁿ'ge eá aká gaski
 woman the. Oh! said he, they He attacked them, they say. At length here his the panted
 say.
- tē, bazaⁿ'zaⁿqti wiⁿ man'dehi ƒjahai tē. Gaⁿ'ki égaⁿ'wé'aⁿ-hnaⁿi tē ƒbahaⁿ'-
 when, pushing right one dart he thrust him And he hid to them regularly the they
 among them with it. knew it
- biamá. Gaⁿ' áƒipiⁿ-biamá ákicéga. Waƒónaj'ⁿqtiⁿ amá. Hau. Caⁿ'gaxai
 they say. And they closed upon him, standing He was not visible at all they say. ¶ They ceased
 they say near together.
- 12 tē, Wahaⁿ'ƒicége t'ƒai, á-biamá. Wahaⁿ'ƒicége ugiⁿe ahf-biamá. Caⁿ'
 when, Orphan they killed him, said they, they Orphan to seek they arrived, they Yet
 say. his, say. their own say.
- uekaⁿ etē ƒa-baji-biamá; caⁿ'ge kō' eti ƒa-baji-biamá, níkaeiⁿga eti
 deed even they did not they say; here the too they did not they say. man too
 find find
- ƒingé'qtiⁿ-biamá. Caⁿ'gaxá-biamá. Caⁿ' wa'ú aká akf-biamá ƒi wáƒaha
 was altogether they say. They ceased they say. And woman the reached home, when clothing
 missing they say
- 15 údaⁿ ƒiƒáxai tē. Gaⁿ'ki haⁿ ƒi ƒiⁿgá-bitéama níkaǵahi úju ijaⁿ'ge aká.
 good she made for her- And night when she had disappeared, chief prin- his laugh- the.
 self. they say oipal ter
- Caⁿ' aⁿwaⁿ'waja múgƒaⁿ iƒé tē na'aⁿ' gaⁿ'ƒai etéwaⁿ' na'aⁿ'-baji-biamá.
 And to what place stealing off she had the to hear they wished notwith- they did not hear, they say.
 gone
- É pahaⁿ'ga wáge amá ƒbahaⁿ'i tē níkaeiⁿga ukéƒiⁿ wébaⁿ' tii tē, ádaⁿ
 That before white the they knew the Indians knowing them they the, there-
 man (pl.) had come here
- 18 Wahaⁿ'ƒicége aká maⁿ'ei ƒé éskaⁿ eƒégaⁿ-biamá. Wa'ú ƒiⁿ' eti maⁿ'ei ƒé
 Orphan the high went it might they thought, they say. Woman the too high went
 ho (mv.)
- éskaⁿ eƒégaⁿ-biamá. Ádaⁿ ƒihádi úna'aⁿ-báji enⁿ'caⁿ'i tē.
 it might they thought, they say. There- down below they have never heard about
 fore them.

NOTES.

- 334, 1. Wakanda, as here used, means "The Great Spirit," not "a deity."
 335, 1. qqa^aje, equivalent to "qqa^a-baji" or "gaháji," uncombed.
 335, 1. qi ké 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. féaké aká há: "This is he for whom we have been hunting;" said by one not a relation, on discovering the object suddenly. Compare "qejinga aká é aká há," p. 156, note on 149, 12.
 335, 7. eglé waqe duba akáma. Wáqe amá ja^até ké qí da^abe ahíi té ípa^aéé ga^aqtia^a: "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. ngaqqa^a ujané, the road made by the party in moving along.
 335, 17. uhe uñciqti qaji te hé, you will pitch the tent directly at the front, ahead of the party.
 336, 8. hi^a+ ehua^a-biama: The old woman was so astonished that she could say nothing else.
 338, 16. higa^a . . . gquba gi^a-biama. This must not be taken literally, as he sent the people to his own lodge with great piles of goods.
 339, 13. na^apa agihi-maja cenawaqéqti wa^aí a-i-bi ai aqa, a-biama. Here "ja," to, at, in "agih-maja," has the force of *from*. Compare "wenuda^a ati-lma^a-biama nika-ciga aji amaja," 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^apa agihi-maja cenawaqéqti wa^aí a-si aqa." Those who heard this, but who were not witnesses of the attack, said, "Na^apa agih-maja cenawaqéqti wa^aí a-i-bi ai aqa." The narrator of the myth, in repeating this to the collector, added to it "a-biamá:" "It is reported that they said it."
 339, 19. eeqti-lma^a qatí. The woman was cross, waji^a-pibaji. 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+gaqtei, for pahañgaqtei; 334, 4. piä+ji, for piäji; 336, 14. u+da^aqti, for uda^aqti.

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, gaus, 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 me, 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 QEGIIHA BY BIG ELK.

- Taⁿwaŋggaⁿ d'úba ededí-ma héga-baji'qti. Ci níkagahi aká ijan'ge
 Village semo thore they were very populens. Again chief tho his
 daughter
- wáçixa-báji tē, ijin'ge aká eti min'ggaⁿ-báji tē. Ijin'ge aká naⁿbá-biamá.
 sho had not married, his son the too they had not married. His son the were two, they say.
- Wanása-biamá. Jé-ma t'éwaçè-hnaⁿ'i tē. Kí çé níkagahi ijin'ge áma 3
 They sur- they say. The hnfa- they killed them regularly. And this chief his son the
 rounded a herd locs other
- çinkéçaⁿ jé wiⁿ iénaxíçai tē, uçaⁿhaqti. Uqçè'qti kíde gçíⁿ'i tē. Jé
 ho who had huf- ono ho attacked him, far apart (from Very soon shooting at him ho sat. But
 heen falo the rest.) the rest.)
- aná jaⁿ'in-ijj'qti áíáçai tē jan'de maⁿáha. Níkaci'ga aká égaⁿqti égiháqti
 tho not seen at all had gone ground into. Man the just so headlong
 áíáçai tē can'ge uçáha. Jé aká pahañ'gaqti égiñ áíáçai. Içádi aká íekíçè- 6
 he had gone herso with it. But. tho at the first head- long had gone. His the sent out
- wakiçá-biamá. Cín'gajin'ga eja aká wanáse éde kíjji, aí áça. Çtaⁿbe
 criers they say. Child his tho he surrounded but he has ho indeed. You saw
 them not come says back, him
- çáçíⁿec uoná te, aí áça, á-biamá. Níkaci'ga wiⁿ' daⁿ'ba-bi á-biamá. Caⁿ'
 yen who moved you will he indeed, said they, Man one hesaw him that he said, they
 tell it, says they say.
- jaⁿ'beçti há. Waçiqe çé té, á-biamá. Uspé daⁿ'etè égiñ içé, caⁿ' maⁿsnaⁿ'- 9
 I saw him Chasing he went, said ho, they A sunken perhaps head- ho has yet
 plainly say. place long gene, very level
- snaⁿ'qti amá xi çingç'qti tigçé há. Içáⁿ'baⁿ' jaⁿ'ba-máji, á-biamá. Uné
 ground it was when missing alto- he became . A -second I did not see him, said he, they To seek
 together time him
- ákigçaji içádi aká. Ççuqti há, á-bi egaⁿ, ugaèçti uná-biamá. Gçúba
 he coun- his father the he said, having, scattering far they sought him, Gçúba
 manded the (sub.). Just hore he said, having, scattering far and wide they say. All
- uná-biamá níkaci'ga amá. Égiçè maⁿcaⁿ'de égiñ içai gaⁿ'te amá. Jé 12
 sought him, they people the Beheld pit headlong he had for some time, But
 say (pl. sub.), say they say.
- aká maⁿçin'ka hébe naⁿepé áíáça-biamá. Can'ge taⁿ' eti maⁿçin'ka naⁿepé
 the soil a piece kicking off had gone, they Horse the too soil kicking off
 (sub.) a piece say. say. (sub. oh.)
- áíáça-biamá. Ákihaⁿ sigçè çingçú-biamá. Gaⁿ' níkaci'ga gçúba égiñ áíáça-
 had gone, they Beyond trail there was none, they And people all head- had gone,
 say. say. long
- biamá. Maⁿcan'de tē jin'gajj'qti içéçéçtiaⁿ'-biamá. È'ja wahaⁿ' átiáçè 15
 they say. Pit tho the net small at all it went suddenly, they say. Thither to remove sud-
 down, down, denly
- 'íça-biamá içádi aká. È'di a-í-ji-biamá; maⁿcan'de égaçe a-í-ji-biamá.
 spoke of, they his father the There they came and pit around it they came and
 say (sub.). say; camped, they say; camped, they say.

- Cénujin'ga ikágewáçé-má eti égaⁿ wáçahaⁿ'i tē. Cénujin'ga wiⁿ wahçhájí
 Young man those whom he had as too so he implored them. Young man one stout-hearted
 friends
- ɣi, nán'de sagí daⁿ'eteaⁿ uđé çé gígaⁿ'çai wáçahaⁿ'i tē. Égíçe wiⁿ ígadizá-
 if, heart firm perhaps enter- to go wishing for he implored them. At length one
 ing rode round
 and round
- 3 biamá jii çáⁿ. Úđe çé 'íçá-biamá. Íçádi çínkē u'çai-gā há, á-biamá.
 they say village the Entering to go he promised, they His father the one tell to him said he, they
 (ex. ob.) say.
- Hájínga nçéwiⁿ'çé táce, á-biamá. J'çha hájiiंगा sú-bi egaⁿ, nçéwiⁿ'çá-
 Cord he collect them must, said he, they Buffalo- cord cut in strips, having, he collected
 thide they say them
- biamá. Hájínga kē' íkaⁿ'taⁿ-de, ha-biña wiⁿ ugçíⁿ' íngáxe táí, á-biamá.
 they say. Cord the he tied when, skin round one to sit in please make it said he, they
 (ob.) with for me, say.
- 6 Gaⁿ' çietaⁿ'-biamá. Caⁿ' águdi pí et'etewaⁿ u'áⁿ'he tá múnke. Úbçáⁿ
 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 múnke çáⁿ'ja, çan'de kē híde pí tédíli ɣi hájiiंगा kē bçédaⁿ'agçé tá
 I go will I who though, ground the the I reach when bere- cord the I put on it said- will
 (ob.) bottom after (ob.) (ob.) deny
- múnke. Bçédaⁿ'daⁿ ɣi hmúze táí, á-biamá. Égíçe çan'de kē maⁿ'táqa 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.
- 9 biamá. Ugáhanadázé'çtiaⁿ tē. Wabít'aⁿ-biamá ɣi çé aná uçaⁿ'adi gaⁿ'é
 they say. It was very dark. He felt around, they say when but- the by itself was lying
 (sub.)
- akúma; cañ'ge eti uçaⁿ'adi gaⁿ'é akúma; n'aciⁿ'ga eti nçáⁿ'adi gaⁿ'é akúma.
 dead from the fall; horse too by itself was lying dead from man too apart was lying dead from
 the fall; the fall;
- ç'ékē n'aciⁿ'ga kē çizá-bi egaⁿ, úççuqa ngçáⁿ'-biamá. Gañ'ki gáté caⁿ'çti
 This may the he took him, having, the hollow he put him in, they And that in spite of
 (recl. ob.) say (recl. ob.) say (tag)
- 12 açaí tē çixá-bají tē há. Gaⁿ' n'kaciⁿ'ga u'áⁿ'ha-bi egaⁿ, gíçá-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
- t'e kē' çizá-bi egaⁿ, m'ja çínkē gisíçá-bají-biamá. Caⁿ' çápe gçíⁿ' tē
 dead the one they took having, alive the one who him they forgot, they say. Yet waiting
 (ob.) him, they say for it he sat
- çáⁿ'ja, çizá-bají gçíⁿ' tē xagçé-lmaⁿ'-biamá. Níkagali aká ijan'ge wáçixáji
 though, not taking he sat when he çied regu- they say. Chief the his dangh-
 him lily ter
- 15 çínkē é wéci-biamá. Ahniⁿ' çagçí ɣi çagçáⁿ' taté, á-biamá. Ugácaⁿ' maⁿ'çíⁿ
 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 caⁿ' ngáhanadázé. Égíçe wa'újiiंगा akédé nhé çéai ahí-biamá. Wa'ú-
 when still dark. At length old woman was sitting, traveling the he arrived, they The Old
 when path, he came suddenly say.
- jiiंगा çínkē çahaⁿ'-biamá. Caⁿ, wa'újiiंगा, najaⁿ' çéçu tí úçieçti atí,
 woman she who he implored her, they Yet, old woman, land here to come very dili- I have
 (ob.) say. bither cult come,
- 18 á-biamá. Jan'de kē paháçiaja kē'ja atí. N'kaciⁿ'ga wiⁿ maⁿ'çan'de çé
 said he, they Ground the up above to the I came. Man on pit this
 say. (ob.)
- naⁿ'pçé tí. Bçize tégáⁿ atí. Aⁿ' çiza-bají há. Gañ'ki eátaⁿ agçé taté bçéaⁿ
 falling from he I take in order I have Me they took not And how I go shall I fall
 a height came him to come.
- há. Wa'újiiंगा, iⁿ'wiñ'kañ-gñ, á-biamá. Edádaⁿ n'wikaⁿ' taté çixé taté
 Old woman, help me, said he, they say. What I help you shall I do shall

- ǝ́ngé, á-biamá. Nkaciⁿga wiⁿ gáǝ́nké gáǝ́u gǝ́iⁿ. É'di maⁿǝ́iⁿ-á hē.
 there is said she, they Man one that (unseen) is that (unseen) he sits. There walk thou
 nothing, say.
- É ǝ́gáxe té, á-biamá. É'di aǝ́-ⁿbiamá. É'di ahí-bi egaⁿ, ǝ́ǝ́be ǝ́aⁿ gaxǝ́u
 He he will do it said she, they There he went, they say. There arrived, having, door (he) he knocked on
 for you, say.
- amá. Íe-hmaⁿ wanaⁿ'aⁿ najiⁿ' ǝ́aⁿ'ja, gǝ́ǝ́ǝ́ba-báji té. Wa'ú aká gá-biamá: 3
 they say. Speaking regularly hearing them he stood though, they did not open it for Woman (sub.) said as follows,
 they say:
- Nál gátaⁿ níaciⁿ'ga wiⁿ' tí hē. ǝ́ǝ́be gǝ́ǝ́ǝ́ba-á hē, á-biamá. Égǝ́ǝ́, cié
 Fle! that one person one he has Door open it for him said she, they Behold, child
 (stl.) come
- gít'é, ádaⁿ ía-báji gǝ́iⁿ'-biamá. Gíǝ́a-báji gǝ́iⁿ'-biamá. ǝ́ǝ́maⁿ'te ahí-biamá,
 It was there not speak- he sat, they say. Sorrowful he sat, they say. Within the he arrived, they
 dead, ing say. lodge say.
- wa'ú aká ǝ́ǝ́be gǝ́ǝ́ǝ́ba-bi egaⁿ'. Caⁿ' ía-báji gǝ́iⁿ'-biamá ní aká. Naⁿ'pǝ́híⁿ 6
 woman (sub.) door opened for him, having. Yet not speak- sat, they say man the (= his- hand) Hunger
 they say ing
- wakan'ǝ́ǝ́e amá. Íwaⁿ'xá-biamá. Wiⁿ'aⁿ'waxátaⁿ maⁿ'lmiⁿ' á, á-biamá. Gaⁿ'
 he was impatient they say. He asked him, they From what (place) you walk I said he, they So
 from say.
- ugǝ́á-biamá. Paháci-kǝ́átaⁿ maⁿ'bǝ́iⁿ' éde níaciⁿ'ga wiⁿ' wanáse éde ugǝ́áǝ́
 he told of his, they Ahave from the I walked but man one headed but telling from
 say.
- tí. Bǝ́ǝ́ze tégaⁿ atí. Aⁿ'ǝ́ǝ́za-báji há. Gaⁿ'ki eátaⁿ agǝ́ǝ́e táté bǝ́ǝ́a há. 9
 he I take in order I came. They did not take And how I go back shall I fail
 came, him to
- I win'kan-gá, á-biamá. Cín'gajín'ga gít'é ugǝ́á-biamá. Cín'gajín'ga aⁿ'taⁿ'i
 Help thou me, said he, they Child his was he told of his, they Child we had
 say. dead say.
- éde, wét'ai há. Cín'gajín'ga t'e ké' égaⁿ'qti aⁿ'ǝ́ǝ́ǝ́ǝ́e taⁿ'gataⁿ, á-biamá,
 but he died to us Child dead the one just like we make you we who will, said he, they
 (oh.) him say.
- ciéǝ́ǝ́ǝ́í é waká-bi egaⁿ'. Caⁿ' edádaⁿ abǝ́ǝ́iⁿ' gǝ́ǝ́baqti ǝ́ǝ́ǝ́ǝ́a, 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
- íǝ́ádi aká. Ía-báji-hmaⁿ caⁿ' agǝ́ǝ́e gaⁿ'ǝ́ǝ́i égaⁿ'. Caⁿ' edádaⁿ edéce ǝ́ǝ́, égaⁿ'
 his the He spoke regu- yet to go he wished some. Yet what you say it, so
 father (sub.) not larly me homeward what. what
- wíǝ́ǝ́xe te há, á-biamá íǝ́ádi aká. Taⁿ'wan'ǝ́ǝ́aⁿ ǝ́ǝ́ǝ́ǝ́a ǝ́ǝ́ǝ́ǝ́e ekaⁿ'hma ǝ́ǝ́'eté,
 I do for you will said, they say his the Village your you go you wish even if,
 father (sub.)
- égaⁿ' te, á-biamá. Égǝ́ǝ́e agǝ́ǝ́e 'ǝ́ǝ́a-biamá. ǝ́ǝ́agǝ́ǝ́e táté ǝ́ǝ́'aⁿ'ja, Caⁿ'ge híⁿ' 15
 so will, said he, they At length to go he spoke of, they You go shall though, Horse hair
 say. homeward say.
- gaⁿ' áǝ́ǝ́ǝ́íⁿ agǝ́ǝ́e te, dadíha, eéǝ́ ǝ́ǝ́, égaⁿ' te há, á-biamá. Wa'ú aká
 of such I sit on I go will, O father, you say it, so will said he, they Woman (sub.)
 a kind him homeward say.
- gá-biamá: Nál cín'gajín'ga wéǝ́ǝ́ngai ǝ́ǝ́'eti égaⁿ'qti gǝ́ǝ́í. Edádaⁿ wiⁿ' aǝ́iⁿ'
 said as follows, Fle! child we had none heretofore just like he has What one you had
 they say: him come.
- ǝ́ǝ́'eti 'í-á hē, á-biamá, éǝ́ǝ́ǝ́ǝ́e é wagíká-bi egaⁿ'. Cín'gajín'ga wíǝ́ǝ́xe. 18
 heretofore give to said she, they her husband that she meant hers, having. Child I make you.
 him say. they say
- Edádaⁿ wíí tǝ́ mínke. Edádaⁿ kaⁿ'bǝ́ǝ́a etéwaⁿ' íǝ́ǝ́xe-hmaⁿ'-maⁿ' abǝ́ǝ́iⁿ'
 What I give will I who. What I desire swever I make regu- Inse, I have it
 you with it larly
- kaⁿ'bǝ́ǝ́a ǝ́ǝ́, á-biamá. Edádaⁿ gaⁿ'ǝ́ǝ́i ǝ́ǝ́, ábazu íǝ́ǝ́xe-hmaⁿ'-biamá.
 I desire it, said he, they What he desired when, pointing he made regu- they say.
 say. at it with it larly

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- Dadlha, cañ'ge hi^w ská'qti áagçiⁿ aggé kaⁿ'bça. Niqá-jañga hi^w ská'qti
O father, horse hair very white I sit on it I go I wish. Ear-hig hair very white
homeward
- cénaⁿba. Cánakágçe údaⁿ, á-biamá. Ké, é'di maⁿ'çin'-gá. Cañ'ge ñjebe
those two. Saddle good, said he, they Come, there walk thou. Horse door
- 3 çieba-gá há, á-biamá. Çiha^w ççaⁿba içaⁿbaⁿ' vactaⁿ'be ckaⁿ'hna xi, wa-
pull open said he, they Your too a second you see us you wish when, you
say. mother time
- etaⁿ'be taí, á-biamá. Kíçagçe te çáⁿ'ja, Ké, dadlha, uhé kē aggé kaⁿ'bça,
see us will, said he, they You go home will though, Come, O father, path the I go I desire,
say. again (oh.) homeward
- ecé te, á-biamá içádi aká. Agçá-biamá. In[']ç çáⁿ çáza tigçe gaⁿ'qti gáxa-
you will, said, they say his the Ho went homeward, Stone the pulled suddenly just so he made
say father (sub.). they say. (oh.) open them
- 6 biamá, maⁿ'ze içábazu uskaⁿ'skaqtí-bi gaⁿ'. Uhcataⁿ uíçaⁿ'be naⁿ'íaqi aqá-
they say, iron pointing at in a very straight line because. Steps making tho' he went
them with with, they say (or, Bridge) up-hill sound "jaqí" at every step
- biamá. Gaⁿ' i^w'ç jañgáqti wiⁿ' ñjebe tē ágaqade ççiⁿ' çáⁿ' balic tiççai xi,
they say. And stone very large one door way the covering .it sat the he pushed it aside when,
(oh.) suddenly
- ççaⁿ'be akfi tē. Cañ'ge amá gickaⁿ' tiçáça, náxixiça tiçáça maⁿ'çiⁿ'-biamá,
in sight he had come Horse tho' he was quick beginning he was timid beginning he walked they say,
again. (sub.) in moving suddenly suddenly and repeatedly, now and then
- 9 majaⁿ' píñji, bçaⁿ' píñji uçibçaⁿ'-bi egaⁿ'. Éççaⁿ'be ahí-bi egaⁿ'ja, taⁿ'wañgçaⁿ'
land bad, odor had he smelt, they say because. In sight he arrived, having, village
they say though,
- aⁿ'ça a-í çáⁿ' ugíne aqá-biamá. Égiçe iⁿ'teaⁿ'qteci wahaⁿ' aqá-bikéama.
he left he came tho' (oh.) seeking his he went, they say. Behold very recently removing they had gone in a
line, they say.
- Içápe ççiⁿ' tē çáⁿ'ja, wahaⁿ' aqá-bikéama. Liúçiqçige cañ'ge amá naⁿ'pe
Waiting for him they sat though, removing they had gone in a line, Old camping-horse the fearing the
to: nnear they say. ground (sub.) sight
- 12 maⁿ'çiⁿ'-biamá. Ugáqçaⁿ ujañge kē uhá aqá-biamá. Égiçe nfaciⁿ'ga naⁿ'ba
walked they say. Road of the migrating party the follow. he went, they (oh.) ing say. At length person two
- çahé jañ'ga çáⁿ' ugáqçaⁿ ujañ'ge kē wéççé ççai tē. É nkagahi úju igáqçaⁿ
hill large tho' the road of the migrating party the be discovered them That chief princí- his wife
(oh.) suddenly, by looking that way. (oh.) pal
- ççaⁿ'ba wéççet'a^w' maⁿ'çiⁿ'-biamá. Háciaja uçfxidai tē, Cañ'ge ágçiⁿ céati,
too mourning for their dead walked they say. Behind they looked when, Horse riding yonder
he comes,
- 15 ugáqçaⁿ ujañ'ge kē uhá, á-biamá. Mañ'ge a-í-biamá. Içápe ççiⁿ'-biamá.
road of the migrating tho' he fol- said they, they Near ho was coming, Waiting for
party (oh.) lows, say. they say. him to appear
- Cañ'ge amá naⁿ'wape maⁿ'çiⁿ'-biamá, bçaⁿ' píñji uçibçaⁿ'-biamá. Nā! eddáⁿ
Horse tho' fearing them walked they say, odor had they smelt they say. Why! what
(sub.)
- ukit['] huiⁿ' hau, é ççá-biamá nkagahi úju aká. Wiebçiⁿ hau, á-biamá.
nation you are I say- sent suddenly, chief princí- the It is I I said he, they
ing they say. cipal (sub.). say.
- 18 Caⁿ' wiⁿ'aⁿ' wa çoniⁿ, ecé, á-biamá. Wanásai cin'gajin'ga çiqça maⁿ'can'de
Yet which one you are you said he, they They surrounded old your pit
say. say.
- éçih içé bçize pí. Áⁿ'omiza-báji. Wiebçiⁿ hau, á-biamá. Ájiqti égaⁿ' tē
head- had I take I was You did not take me. It is I I said he, they Very dif- like tho
long-gone him there. say. say. forent (as)

- iⁿc'áge aká gíjai tē. Nā! wágazuq̄ti uxíq̄a-gā, á-biamá. Wanásai tē
 old man the doubted his Why! very straight tell about your- self. said he, they They sm- when
 (sub.) word. rounded a herd
- cin'gajin'ga q̄iŋa q̄e k'ó uq̄aha éghil íq̄é m'ac'an'de maⁿtíq̄a gat'é. Kí q̄izé
 child your fat- the in compe- head- he had pit inside ho was And to take
 (ob.) tien with long gene kill by him
 the fall.
- wáq̄agáji q̄i, ábagq̄ai. Q̄ijan'ge wéq̄aci q̄i, wí bēize bēé q̄aⁿ wíebēiⁿ. 3
 you com- when, they drew back Your daughter you paid when, I I take him I went in the
 mandated them through diffidence. with past it is I.
- Naⁿ'jīⁿckō'q̄eci éq̄aⁿbe agq̄i, á-biamá. Ēdñli šbahaⁿ-biamá. Q̄ahé ŋangá
 Barely in sight I have said he, they Then they knew him, they Will large
 come home, say.
- q̄aⁿ ukkic najiⁿ' tē. J̄í q̄aⁿ'átaⁿ nīkagali ijin'ge aká wadaⁿ'be šq̄ai tē. Nā!
 the talking they stood. Village from the chief his son the looked this way. Why!
 (ob.) together (ob.)
- iⁿc'áge aká Q̄ahé ŋangá q̄aⁿ š'di tí q̄anká cī n'aciⁿga wíⁿ' cañ'ge agq̄iⁿ atñi 6
 old man the hill large the there have they who again person one horse riding he has
 (sub.) (ob.) come come
- áliaⁿ. Úwakié najiⁿ'i. Ē'qa bēé tá minke. Hinda! wajaⁿ'be bēé tá minke,
 I Talking to he stands. Thither I go will I who. Let me see! I see them I go will I who,
 them
- á-biamá. Ē'qa aq̄ai tē cañ'gagq̄iⁿ. Iq̄ádi q̄inké'di aki-biamá. N'kaciⁿga
 said he, they Thither he went riding a horse. His father to (the ob.) he came again, he has
 say. say. Person
- dádaⁿ uq̄ákiai hau. Tēnā! q̄ijīⁿ'q̄e q̄izé hí q̄inkéde q̄éi hau, á-biamá. Naⁿ- 9
 what you talk with Why! your elder to take ho ar- he who, he has I said he, they They
 brother him rived and came again say.
- búq̄aⁿ-biamá. Gaⁿ' ijan'ge q̄inké 'i-biamá. Uq̄á mañq̄in'-gā, á-biamá iq̄ádi
 shook hands, they say. And his daughter the one, he gave to him. To tell be gone, said, they say his
 who they say. it father
- aká. Nīkaciⁿga nīkagali wañ'gíq̄éq̄ti uq̄éwīñq̄iŋé tai há. Cēñujīn'ga wahé-
 the (sub.). Person chief all let them assemblo (sub.) Young man stout-
 hearted all let them assemblo They look at mine may, my daughter's said he, they
 say.
- Uq̄éwīñq̄iŋá-biamá. Daⁿ'be a-ñi tē. Edádaⁿ 'í tai kē aq̄iⁿ' a-ñi tē. Nīka-
 They assembld they say. To see him they ap- proached. What to give will the having they came. Per-
 son (ob.) them
- ciⁿ'ga gat'é keq̄aⁿ' q̄izé q̄e q̄iⁿ' q̄éi, aí áq̄a. Kí nīkagali q̄inké ijan'deq̄ai
 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, son-in-law
- égaⁿ, šq̄agictaⁿ'be hné te, aí áq̄a, á-biamá. Caⁿ' edádaⁿ' q̄a'í ckaⁿ'hñai q̄é 15
 as, you see his (relation) you go will, he indeed, said he, they And what you give you wish the
 says say. him (pl. ob.)
- éq̄ahūⁿ hné te, aí áq̄a. Nīkagali aká šq̄ahaⁿ, aí áq̄a. Cēñujīn'ga waq̄uce
 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 š'di a-ñi-biamá. Caⁿ' wáq̄aha, cañ'ge údaⁿ-má cti bēúgaq̄ti
 also all there approached, they And clothing, horse the good ones too all
 say.
- 'i-biamá. Iŋgaⁿ aká nīkagali úju tē 'i-biamá. J̄í uq̄úciaq̄a q̄iáxi-gā, 18
 they gave to Him wife's the chief princ- the gave to him, Tent in the center make ye it for
 him, they say. father (sub.) pal (ob.) they say. him,
- á-biamá. Uq̄úciaq̄a ŋi-biamá. Q̄ictaⁿ'-biamá. Taⁿ'wañq̄aⁿ waq̄áta-báji.
 said he, they? In the center he set up the tent, they say. They finished, they Nation they did not eat.
- Iq̄áq̄iⁿ q̄iⁿ' égaⁿ waq̄áta-báji. Ī'q̄eaⁿ wahaⁿ' a-ñi tē q̄aq̄éi, á-biamá.
 Waiting for: they sat as they did not eat. New to remove they when you have said he, they
 say. are coming come back, say.

- Hau! á-biamá $\text{t}\acute{\epsilon}$ akí aká, Iⁿc'áge naⁿba feki $\text{t}\acute{\epsilon}$ maⁿfiⁿi-gá, á-biamá.
Ho! said he, they this he ho who, Old man two to act as walk ye, said he, they say.
reached home
- Nikagahi úju $\text{t}\acute{\epsilon}$ inké $\text{i}\acute{\text{a}}n'$ de $\text{t}\acute{\epsilon}$ inké gasáni $\text{é}\text{f}\acute{\text{a}}\text{p}\acute{\text{a}}\text{z}\acute{\epsilon}$ te, af á $\text{f}\acute{\text{a}}$. Caⁿ aⁿwaⁿ-
Chief prin- he who his son-in- ho who to-morrow you rest will, he indeed. And to what pul
law
- 3 wajaⁿ $\text{é}\text{t}\acute{\epsilon}$ $\text{i}\acute{\text{m}}\acute{\text{a}}\text{i}$ te, af á $\text{f}\acute{\text{a}}$, á-biamá. Caⁿ'ge wáq $\text{f}\acute{\text{í}}$ akí $\text{f}\acute{\text{a}}\text{n}\acute{\text{k}}\acute{\text{a}}$ $\text{é}\text{g}\text{a}\text{s}\acute{\text{a}}\text{n}\acute{\text{i}}$
place soever you go will, he indeed, said they, they Horse riding them they they who the next day
not say. say. reached (oh.) homo
- wadaⁿbe wajaⁿji $\text{t}\acute{\epsilon}$. Ki uq $\text{f}\acute{\epsilon}$ ' $\text{q}\text{t}\acute{\epsilon}$ i wadaⁿbe ag $\text{f}\acute{\text{í}}$ -biamá. $\text{I}\acute{\text{é}}\text{á}\text{d}\text{i}$ $\text{f}\acute{\text{í}}\text{n}\acute{\text{k}}\acute{\text{e}}$ $\text{g}\acute{\text{í}}\text{f}\acute{\text{a}}\text{i}$
to act as scouts he commanded them. And very soon acting as scouts they came back. His he who he asked
of him
- $\text{t}\acute{\epsilon}$ maⁿ'ze $\text{k}\acute{\epsilon}$ $\text{i}\acute{\text{g}}\text{a}\text{x}\acute{\text{a}}\text{i}$ $\text{t}\acute{\epsilon}$ uq $\text{f}\acute{\epsilon}$ ' $\text{q}\text{t}\acute{\epsilon}$ i $\text{á}\acute{\epsilon}$ $\text{h}\acute{\epsilon}\text{g}\acute{\text{a}}\text{j}\acute{\text{í}}\text{q}\text{t}\acute{\text{i}}$ wáxai te. Wanás $\text{i}\acute{\text{f}}\text{a}$ -biamá.
the iron the he did when very soon but- a great many he made them. To surround he spoke of, they
(oh.) (oh.) with it (oh.) falo them
- 6 $\text{I}\acute{\text{é}}\text{-ma}$ $\text{n}\acute{\text{ó}}\text{w}\text{a}\text{h}\text{e}\text{g}\text{a}$ -báji amá. Wanás $\text{t}\acute{\epsilon}$ $\text{é}\text{d}\text{u}\text{i}\text{h}\text{e}$ a $\text{f}\acute{\text{í}}$ -biamá. Wa'ú aká
The buffa- they killed many of them they Surrounding the to join it he went, they Woman the
loes (them) who. (sub.) say.
- $\text{g}\acute{\text{á}}$ -biamá: Wanás $\text{t}\acute{\epsilon}$ $\text{é}\text{'d}\text{i}$ wajaⁿbe b $\text{é}\acute{\epsilon}$ kaⁿb $\text{é}\text{f}\acute{\text{a}}$. $\text{I}\acute{\text{é}}\text{-ma}$ wajaⁿbe $\text{f}\acute{\text{á}}\text{c}\acute{\epsilon}$,
said as follows, Surrounding the there I see I go I wish. The buffa- I see them must,
they say: them loes
- á-biamá. $\text{T}'\acute{\text{é}}\text{w}\text{a}\text{f}\acute{\text{é}}$ $\text{x}\acute{\text{i}}$ $\text{d}\acute{\text{i}}$ $\text{é}\text{t}'\text{é}\text{g}\text{a}$ ⁿ, á-biamá. $\text{I}\acute{\text{é}}\text{-ma}$ $\text{t}'\acute{\text{é}}\text{w}\text{a}\text{f}\acute{\text{é}}$ -bi ega ⁿ, ag $\text{f}\acute{\text{í}}$ -
she said, they They are killed when I come back a $\text{f}\acute{\text{í}}$, said she, they The buffa- they killed them, having, she was
say. say. say. loes they say coming back,
- 9 biamá; $\text{i}\acute{\text{g}}\acute{\text{a}}\text{q}\text{f}\acute{\text{a}}$ $\text{d}\acute{\text{a}}\text{l}\acute{\text{á}}\text{d}\text{i}$ $\text{n}\acute{\text{e}}\text{j}\acute{\text{i}}$ ⁿ-biamá $\text{é}\text{'d}\text{i}$ ag $\text{f}\acute{\text{í}}$ -biamá. $\text{I}\acute{\text{é}}$ $\text{t}'\acute{\text{é}}\text{w}\text{a}\text{f}\acute{\text{é}}$ $\text{f}\acute{\text{a}}\text{w}\text{a}$
they say: his wife on the hill she stood, they say. There he came back, Buffalo I killed them though
- wadáde $\text{t}\acute{\text{á}}$ amá, á-biamá. Wanás amá akí $\text{t}\acute{\epsilon}$. Ci wanás $\text{i}\acute{\text{f}}\text{a}}\text{i}$ $\text{t}\acute{\epsilon}$.
they will cut them up, said he, they They who surrounded reached home. Again to sur- he spoke
say. round of it.
- Nikagahi $\text{i}\acute{\text{a}}n'$ de aká wadaⁿbe $\text{f}\acute{\text{é}}\text{w}\text{a}\text{k}\acute{\text{í}}\text{f}\acute{\text{é}}$ $\text{i}\acute{\text{f}}\text{a}}\text{i}$, á $\text{f}\acute{\text{a}}$, á-biamá. Ci $\text{á}\acute{\epsilon}$ $\text{f}\acute{\text{a}}\text{w}\text{a}$
Chief his son-in- the to act as scouts to send them he spoke indeed, said he, they Again but the (ey. falo the (herd) (sub.)
law (sub.) of say.
- 12 majaⁿ uckaⁿ $\text{f}\acute{\text{a}}\text{w}\text{a}$ $\text{c}\acute{\text{i}}$ $\text{é}\text{g}\text{a}$ ⁿ $\text{q}\text{t}\acute{\text{i}}$ atí amáma. Wanás-a-biamá. Ci $\text{n}\acute{\text{ó}}\text{w}\text{a}\text{h}\text{e}\text{g}\text{a}$ -
land where the deed again just so they had been coming. They surrounded them, Again they killed many
was done
- báji-biamá. $\text{é}\text{g}\text{í}\text{f}\acute{\text{e}}$ $\text{n}\acute{\text{í}}\text{k}\text{a}\text{g}\text{a}\text{h}\text{i}$ úju aká $\text{i}\acute{\text{j}}\text{i}\text{'n}\text{g}\acute{\text{e}}$ aká $\text{é}\text{g}\text{í}\text{f}\acute{\text{e}}$ wajiⁿ'ete akáma.
of them, they say. At length chief prin- the his son the behold was 'n a had humor, they say.
cipal (sub.) (sub.)
- Nikagahi $\text{t}\acute{\epsilon}$ wa'úaji ega ⁿ, $\text{i}\acute{\text{a}}n'$ de $\text{g}\acute{\text{í}}\text{f}\acute{\text{é}}$ $\text{t}\acute{\epsilon}$ é wajiⁿ'ete, $\text{n}\acute{\text{é}}\text{f}\acute{\text{ú}}\text{g}\text{í}\text{t}'\acute{\text{á}}\text{f}\acute{\text{é}}$ akáma.
Chief (tinicy) the he did not because, his son-in- he when that he was in a he was obvious of his (rela-
(oh.) give to him law gave to his bad humor about, tion), they say.
- 15 Ki haⁿ $\text{t}\acute{\epsilon}$ caⁿ'ge a $\text{f}\acute{\text{á}}$ ug $\text{f}\acute{\text{á}}$ -biamá $\text{I}\acute{\text{a}}$ -biamá. Dad ha , $\text{n}\acute{\text{í}}\text{k}\text{a}\text{c}\text{'i}\text{g}\text{a}$ wiⁿ haⁿ'-
And night when horse the told of his, they say. He spoke, they O father, person one night
(sub.) say.
- $\text{i}\acute{\text{m}}\text{a}\text{'d}\text{i}$ $\text{t}'\acute{\text{é}}\text{w}\text{a}\text{f}\acute{\text{é}}$ $\text{g}\acute{\text{a}}\text{'f}\acute{\text{á}}\text{q}\text{t}\acute{\text{i}}\text{a}$ ⁿ, á-biamá. Ki haⁿ $\text{t}\acute{\epsilon}$ $\text{á}\text{g}\text{í}\text{k}\text{í}\text{h}\text{í}\text{d}\text{e}$ - hua ⁿ-biamá.
regularly to kill us he desires very much, said he, they And night when he attended to regu- they say.
when much. say. his own larly
- $\text{é}\text{g}\text{í}\text{f}\acute{\text{e}}$ wanás-a-biamá $\text{é}\text{g}\text{a}\text{s}\acute{\text{a}}\text{n}\acute{\text{i}}$ $\text{x}\acute{\text{i}}$, majaⁿ uckaⁿ $\text{f}\acute{\text{a}}\text{w}\text{a}$ 'di. Ci $\text{é}\text{g}\text{a}$ ⁿ $\text{q}\text{t}\acute{\text{i}}$ $\text{á}\acute{\epsilon}$ amá
At length they surrounded them, the next when, land it happened at the. Again just so but the falo (sub.)
they say day
- 18 atí amáma, $\text{h}\acute{\epsilon}\text{g}\acute{\text{a}}\text{j}\acute{\text{i}}$. $\text{é}\text{g}\text{í}\text{f}\acute{\text{e}}$ $\text{i}\acute{\text{á}}\text{h}\text{a}$ aká $\text{á}\acute{\epsilon}$ $\text{f}\acute{\text{a}}\text{w}\text{a}$ naⁿ' $\text{é}\text{w}\text{a}\text{f}\acute{\text{é}}$ $\text{g}\acute{\text{a}}\text{'f}\acute{\text{á}}$ -biamá.
they had been com- a great At length his wife's the but the they trample him he wished they say.
ing. many (sub.) falo (herd) to death
- $\text{I}\acute{\text{é}}\text{-ma}$ $\text{w}\acute{\text{é}}\text{u}\text{a}\text{x}\acute{\text{í}}\text{f}\acute{\text{a}}$ -biamá $\text{x}\acute{\text{i}}$, waiⁿ' $\text{f}\acute{\text{a}}\text{w}\text{a}$ $\text{n}\acute{\text{é}}\text{f}\acute{\text{ú}}\text{g}\text{a}\text{h}\text{i}$ -biamá. Ba $\text{x}\acute{\text{í}}\text{w}\acute{\text{i}}$ 'xe caⁿ' $\text{é}\text{'d}\text{i}$
The buffa- they attacked them, they when, robe the he waved they say. Turning around still there
loes (oh.) say (oh.) say. in his course (?)

ga^{n'} gáxai waii^{n'} ɸa^{n'} iáha^{n'} ɸínkē ɹé-ma gaza^{n'} adiɸti aɸɸpu-bi ega^{n'}, waɸɸna-
 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^{n'} amá. Nkagahi iɸa^{n'}de ɸínkē ɹé amá na^{n'}t'af, á-biamá. Na^{n'}t'á-bi
 seen at all they say. Chief his son-in- the (ob.) buffalo the they tramp- said they, they They trampled
 law (sub.) (sub.) pled him to death, him to death,
 they say they say

ɸi, ɹé amá u'ɸa ga^{n'} nsuñe-kiháha-biamá. Cí neka^{n'} etɸwa^{n'} íɸa-baji- 3
 when, buf- the scattering so (they went in long they say. Again what was soever they did not
 falo (sub.) lines in directions done find

biamá. Can'ge etɸ íɸa-baji-biamá. Úju etɸ íɸa-baji-biamá. Edáda^{n'} etɸ
 they say. Horse even they did not find, they Princel- even they did not they say. What at all
 say find

ɸdi-ɸa^{n'}ji amá. ɸé na^{n'}ɸin'gai tɸ'di can'ge amá edáda^{n'} gáxe ɸínkē'ia
 it was not they say. Buffalo trampled him to when horse (the) what he made to him who
 there nothing (sub.)

ákiógɸai tɸ. 6
 they had gmo
 back again.

NOTES.

This is a Dakota myth.

345, 4. nqɸéqti, equal here to eca^{n'}qti, "very near to (the place where he first attacked him)."

345, 11. me akigɸaji iɸadi-aka. If, as Frank La Flèche suspects, this should be "me wágaji," the meaning is, "The father commanded them to seek for him."

346, 9. ngahanaɸazéqti^{n'} te. The second syllable was pronounced with considerable emphasis by the narrator. So also was the first syllable of wañgíɸéqti, 349, 11.

347, 17-18. edada^{n'} wi^{n'} aɸni^{n'} ɸa^{n'}etl ɸ-á hɸ, equivalent to "edada^{n'} wi^{n'} aɸni^{n'} keɸa^{n'} ɸ-á hɸ." Said by the woman to her husband.

347, 20. edada^{n'} ga^{n'}ɸai ɸi abazu igaxe-hua^{n'}-biamá. A parenthetical phrase, used by the narrator in explaining the words of the speaker.

348, 10. egiɸe i^{n'}tea^{n'}qteí waha^{n'} aɸa-bikeama. The tribe had no food, and so had just removed in order to hunt.

348, 13. weɸé ɸeɸai, he gazed away towards him, and so discovered him suddenly. "Weɸé ɸeɸé" to gaze in the direction one is going; but "weɸé iɸé," to gaze back, or this way. They refer to looking at distant objects. See wada^{n'}be iɸai, 349, 5.

348, 16-17. edada^{n'} nkit'ɸ hni^{n'} hau. "Hau," in several places in this myth, shows that the voice was raised in speaking to one in the distance.

349, 6. i^{n'}ɸeage aka ɸahe gañga ɸa^{n'} ɸdi ti ɸañka, 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. ɸe-ma nuwahaɸa-baji amá, used when seen by the narrator; but when otherwise, we must say, "ɸe-ma nuwahaɸa-baji-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 evivons brother-in-law. But the owner healed him by pointing the iron at the wound.

351, 3. usuñe-kihaha, a long line of the buffaloes in every direction as they went homeward. See "suñe," "kihaha," etc., in Part II.

351, 5. edada^{n'} gaxe ɸiúkɸa, 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 heallong 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 eat 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 surrounding 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 ČEGHA BY JOHN SPRINGER, AN OMAHA.

Īgičē cin'gajin'ga wi^{n'} enáqtei t'a^{n'}-biamá. Tégigičá-biamá. Kĭ
 At length child one alone they had him, they They prized them, they And
 say. say.

okáde-hua^{n'} ahí-biamá. Níahičé amá. Kĭ ičádi aká iha^{n'} eča^{n'}ba éwačē
 playing regularly he arrived, they He went into they And his the his too his
 the (pl.) oven all cried regularly. And his father the (sub.) mother relations
 say.

amá etéwa^{n'} bčúga xagé-hua^{n'}i. Kĭ ičádi aká gíča-bajiqti-biamá. Kĭ 3
 the (pl.) oven all cried regularly. And his father the (sub.) was very and they say. And

řima^{n'}te ja^{n'}-baji amá; áciara ja^{n'}-biamá. I^{n'}behi^{n'} eté wačín'gēqti ja^{n'}-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.

Čéga^{n'} ája^{n'} ři, cin'gajin'ga xagé gíná'a^{n'}-biamá; řan'de ma^{n'}tara ja^{n'} gíná'a^{n'}-
 This he lay when, child crying he heard him, they say; ground within lying he heard his
 on it

biamá. Éčē eja^{n'} bčúgaqti učéwi^{n'}řičá-bi, 'éwakičé 'řea-biamá. řan'de kē 6
 they say. Rela- his all they assembled, they to cause them he spoke of, Ground the
 tions his all they say, say, to dig they say. (ob.)

'é 'řea-biamá. Éčē eja^{n'} amá can'ge učéwi^{n'}wačá-biamá, wawéci wa'f
 to dig he spoke of, Relation his the (sub.) horse they collected them, they say, pay to give
 it they say. (ob.)

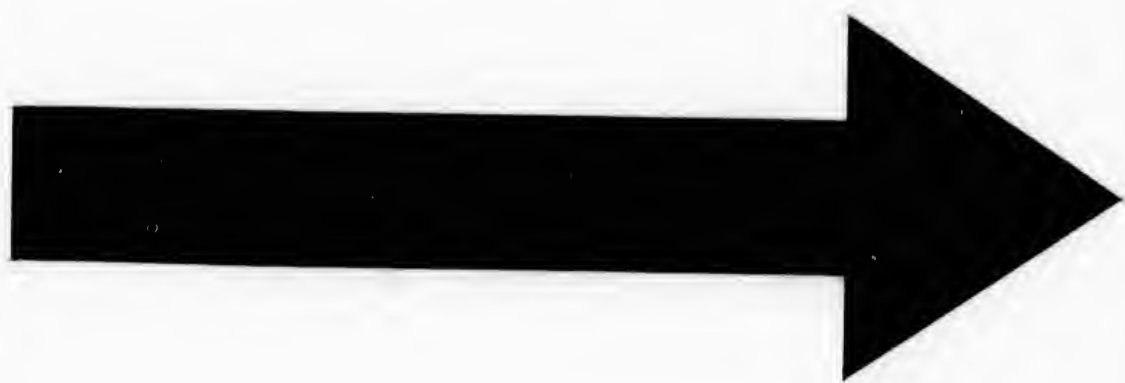
tai'éga^{n'}. Wat'a^{n'} etí učéwi^{n'}wačá-biamá, can'ge-má edábe. Kĭ nřaci'ga
 in order to. Goods too they collected they say, the horses also. And man

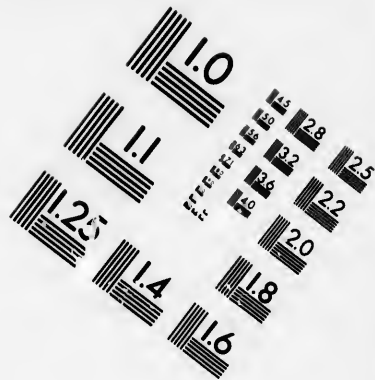
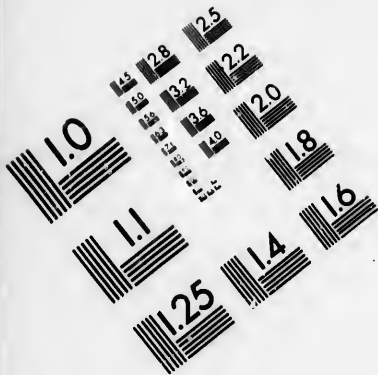
na^{n'}ba qubá-bi, á-biamá. Cin'gajin'ga kē uné 'řea-biamá. I^{n'}c'áge wi^{n'} ičádi 9
 two were sacred, they said, they Child the to they spoke of, Old man one his
 say. (ob.) seek they say. father

čínke uřea nřačá-biamá. Gan'ki wáči^{n'} atí-biamá. Nřaci'ga qubé čanká ičádi
 the (ob.) to tell went they say. And having he came, they Person sacred the ones his
 him them say. who father

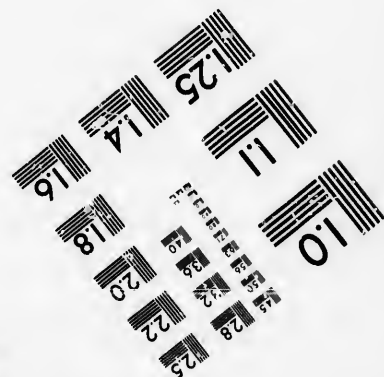
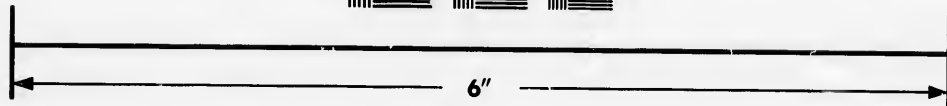
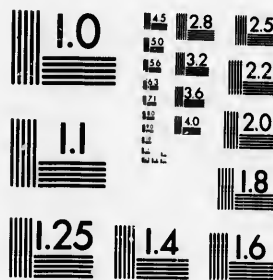
aká níní uří wa'f-biamá. Cin'gajin'ga kē ahui^{n'} čagéř ři, bčúga wi'f tai
 the tobacco pit- he gave to them, Child the you have you come it, all I give will
 (sub.) ting in they say. (ob.) him back (pl.) to you

mi^{n'}ke wawéci kē. Hau. ři'a^{n'}-biamá; áma aká sáběqti gáxa-biamá, 12
 I who pay the ř They painted themselves, the one very black he made it, they
 (ob.), say;





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wi' égaⁿ g'fíngá-biamá. Wakan'dagi fínké wa'áte wa'í tē fatá-bají-
 one so they became without theirs, they say. Water-deity the one who food he gave the did not eat
 biamá, mi'j'íngá aká; ádaⁿ ni'ja a'fí' akfi-biamá. (Pa'ja wakan'da áji-
 they say, girl tho there- allve having they reached home, Though delty another
 (sub.); fore her they say.
 biamá a'fí' aká, kí cínudaⁿ ská' dúbá 'fi x'j'í wé'i 'í'fa-biama. 3
 they say he who had her, and dog white four they gave him if to give he promised, they say.

NOTES.

355, 5. *čegaⁿ ajaⁿ xí*, 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 saered (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. *aŋga'ia aŋgagče 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 saered. 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 saered 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

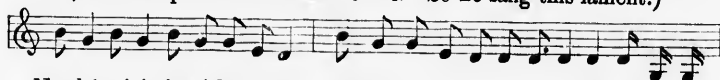
rate; he spoke of seeing his child." And as the water-deity gave the child back to them, they went homeward with the child. When they arrived above with him, the child was dead. They gave him back to his father. And all the people cried when they saw the child, their relation. They plunged the white-haired 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.

Jáqti wi^{n'} mi^{n'}ga Jáqtijínga júgigçai. Jáqtijínga aká wéçai tē.
Deer one female Fawn she was with hers. Fawn the discovered them.
 Na^{n'}há, çéama níaci^{n'}gai há. An^{n'}kaji, níaci^{n'}ga-báji, çáçai hé. Kí, Na^{n'}há,
O mother, these are men. Not so, they are not men, they are. And, O mother,
 3 çéama níaci^{n'}gai há. An^{n'}kaji, níaci^{n'}ga-báji, çáçai hé. Kí, Na^{n'}há, çéama
these are men. Not so, they are not men, they are. And, O mother, these
 níaci^{n'}gai há. An^{n'}kaji, níaci^{n'}ga-báji, çáçai hé. Égiçe kíçai níaci^{n'}ga amá.
are men. Not so, they are not men, they are. At length they shot man the
 Jáqtijínga aká a^{n'}hai tē.
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^{n'}-há ní-á-ci^{n'}-gá-bi e-hé, çá-çá-bi e-çé çá^{n'}-çti; Jí çá^{n'} ná-çi-zi-
O mother they are men I said, They are crows you said formerly; Liver the is sizzling
(ob.)



zí-dje.
on the fire.

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^{n'}há, níaci^{n'}gá-bi ehé, çáçá-bi eçé níçéçé ðí náçizide áha", 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' ačá-biamá niačí'ga áhigi. Pañ'ka-biamá. Kí ačá-b ega'w'
 To war went, they say persons many. Ponkas, they say. And went, having
 a-f-qi-biamá. Néča-biamá. Ha'da' amá. Kí néčéqti gčí'w'-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
 tš náhegaj'qti gáxa-biamá. Gíčéqti wačáte gčí'w'-biamá. Sabájiqti nfa- 3
 the to burn very they made it, they Rojoleing eating they sat, they say. Very suddenly per-
 (ob.) brightly say. much
 ci'ga wi' wa'a'w'-biamá. Qčáji, á-biamá. Jéde cétš ába'úi-gá. Qčáji
 son ons sang they say. Speechless, said (one) Fire yonder cover with earth. Speechless
 they say. they say.
 man'de gčízai-gá. Kí wañ'giče man'de gčízai-biamá. Kí égaxe iča'w'č
 how take ye yours. And all how look their, they say. And to surround him
 ačá-biamá. Égaxe iča'w'ča-bi ga'w' ublsande ačí'w' átiáča-biamá. Kí ga'w' 3
 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'w' naji'w'-biamá; céčectšwa'w'ji. Égiče qčabé tš'di wañ'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 wañ'gčqci ahi-biamá xi, čacta'w'-biamá wa'a'w' aká. Kí qčabé tš'di
 And very near they arrived, when, he stopped singing, he sang he who. And tree by the
 they say they say
 ahi-bi xi, wahi tš ga'w'te amá. Qčabé hidé tš'di wahi tš šedéł-te amá, 9
 they ar- when, bone the had lain there some Tree the hot- by the bone the they were there,
 rived, rived, (ob.) time, they say. tom tom they say.
 they say they say
 niačí'ga wahi tš. Čaa'w' amá ubátihewačš-hna'w'-biamá niačí'ga t'ai xi.
 human bone tho. 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^{n'} nuda^{n'} ačá-biamá. Ačá-bi xí na^{n'}ba wada^{n'}be ačá-biamá.
 Dakotas to war went, they say. They went, when they say two to act as scouts they went, they say.

Níkaci^{n'}ga wi^{n'} wa'a^{n'} na'a^{n'}-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! E-če há-a-é-a!

Kigčáda-biamá. Eca^{n'}qteí ahí-bi xí ugás^{n'}-biamá. Égiče ca^{n'}čáiga
 They crawled up on him together they say. Very near they arrived, they say when they peeped, they say. Behold his wolf

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! E-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^{ga} wi^áqtcí wí^áqtcí 'ábae a^á-biamá, wa'ú ciñ'gajin'ga edábe
 Man ono tent one hunting he went, they say, woman obhá also
 júwagíççe. Gañ'ki wí-biamá utçje xaⁿ'hadi. Kí nú aká maⁿ kě héga^{ji}
 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
 a^á-biamá. Wahútaⁿçíⁿ çíngáí tédí-biamá. Kí wí-biamá wí, gañ'ki 'ábae 3
 he had, they say. Gun they had when, they say. And they camped, when, after a hunting
 none they say while (l)
 a^á-biamá nú staⁿçé. Lí tē aⁿ'ça a^á-biamá. Tázegaⁿ 'ábae a^á-biamá
 went, they say man alone. Tent the leaving it he went, they say. At evening hunting he went homeward,
 (ob.) say. they say
 wí tē'dí. Lí tē ecaⁿ' aki-bi wí, wíha-biamá nú aká. Gaⁿ'qti wíha-bi
 tent to the. Tent the near to he reached when, feared unseen dan- man the Imme- feared un-
 (ob.) (ob.) home, they say ger, they say (sub.) diately (l) seen danger, they say
 egaⁿ, wí tē gígáda-biamá. Kí égiççe níaci^{ga} áhigi wí tē çáçuháqtcí 6
 having, tent the he covered up they say. And behold men many tent the very nearly
 (ob.) on his own (ob.) (ob.)
 iénaxíça amáma wí, é'dí ánazádi aki-biamá. Gaⁿ' hiⁿbé utaⁿ gě edábe
 were attacking it, they say when, there in the rear he reached home, And moccasin loggings the also
 they say. they say (ob.)
 gçónudá-bi egaⁿ, waiiⁿ gě edábe aⁿ'ça-biamá. Gañ'ki wí tē iénaxíçai
 pulled off his, they having, robe the also he left, they say. Aud tent the they
 say (pl. ob.) (ob.) attacked it
 tē, ékitaⁿ é çí iénaxíça a^á-biamá. Íçae-bají'qtiaⁿ çtēwaⁿ wa'ú-biamá. 9
 when, at the he too to attack went homeward, He did not speak at all net with- he wounded them,
 same time they say. they say. standing they say.
 Égiççe íbahaⁿ'i-biamá. Gañ'ki níaci^{ga} amá aⁿ'ha-biamá. Aⁿ'ha-bi wí,
 At length he was recog- nized they say. And men the they fled, they say. They fled, they when,
 nized say
 Gí-gá, gí-gá, á-bi egaⁿ, ciñ'gajin'ga, wa'ú edábe, wágçizá-bi egaⁿ, utçje
 Come, come, said, they having, child, woman also, he took them his having, thicket
 say own, they say
 ké'ya júwagíççe áíáça-biamá. Wíⁿçetēwaⁿ t'éçai-bají-biamá. Eonaⁿ 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
 çtēwaⁿ'jí t'éça-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.

- Caaⁿ d'úba ɣí amáma. Kí Caaⁿ wiⁿ ɛd-usfa-bi ɣí, wahaⁿ-ctaⁿ
 Dakotas some camped they say. And Dakota one joined, they say when, a constant remover
 hégabají-biamá. Kí ɛé Caaⁿ ɣi-má edftaⁿ wiⁿ ugácaⁿ ɛé téš há. Kí
 not a little they say. And this Dakota those who from one traveling he went. And
 camped
- 3 níaciⁿga áji nudaⁿ ákipaí ɣí, t'éɛai té há. Kí ɛé níaciⁿga wahaⁿ ɣiudaⁿ
 man differ. on the he met when, he killed him. And this man to remove it was good
 ent war-path him for him
- aká ɛázéqteí hí ɣí, wahaⁿ aɛaí té há. Wa'ú-hnaⁿ wi'áqteí júɛai té há.
 he who late in the it when, removing he went. Woman only one went with him
 eveuing arrived
- Égiɛe haⁿ, ugáhanadazéqti, ɣí té há ɛé wahaⁿ aɛé aká. Gañ'ki ɣí wa'ú
 At length night, very dark, he, this removing he howso. And tent woman
 camped went
- 6 aká ɣáxai té há. Kí wa'ú aká, ɣíadi mañɛiⁿ-á. Náɣaⁿ ɣáxa-á hě,
 the made it. And woman the To the hegon. A light make
 (sub.) tent (sub.),
- á-biamá. Gaⁿ ɣáɣa aɛɛaí nú aká. Gaⁿ ɛéde nú aká ɣáxai té há.
 said she, they And in t'ee went mau the He without he made it
 say. tent (sub.) (sub.) (sub.)
- Náɣaⁿ ɣáxa-bi ɣí, égiɛe níaciⁿga t'é ké', najíha máñingéqtiⁿ-bikéama ɣaɛɛí
 A light he made, when, behold, man dead lying, hair all out off as he lay, they say killed
 they say
- 9 ké', daⁿbai té há. Naⁿpa-bi egaⁿ, Hí! á-bi egaⁿ, caⁿcaⁿ t'á-biamá.
 the he saw him. He feared the having, Oh! said, having, without he died, they say.
 (ob.) sight, they say they say stopping
- Náɣaⁿ ɛkáxe ɛaɛɛé ɛaⁿctí ácaⁿ ɛ, á-biamá wa'ú aká. Íají egaⁿ, ɛ'dí
 A light you make you go heretofore have you I said, they say woman the He having, there
 homeward put it on (sub.) spoke not
- akí-bi egaⁿ, ɛit'aⁿ-biamá Gaⁿ náɣaⁿ ɣáxa-biamá. Gañ'ki t'é ké' wadaⁿba-
 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 wiⁿ kaⁿtaⁿ-bi egaⁿ, ɣí té aⁿɛa aɛɛá-biamá wa'ú aká. Gaⁿ
 they when, horse one tied it, they say having, tent the leaving went back, they woman tho
 say (ob.) say (sub.) say (sub.)

akí-bi ega^{n'}, Nú juáqce héc édegaⁿ, nfaciⁿga wi^{n'} gaqfíi kédegaⁿ, édiqti
 reached home, they say, living, Man I with him I went but person one was killed he lay, but just there
 n'áfi édegaⁿ, na^{n'}pe t'éé hē, á-biamá. Égasáni xi, nú anná da^{n'}be ahí-bi
 we camped hut fearing he died said she, they The next day when, man the to see him arrived, they say
 xi, égiqce t'é ca^{n'}caⁿ ké anní.
 when, behold, dead without he they stopping lay say.

3

NOTE.

Observe the use of "tē hā" 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 hā" 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^{n'} d'úba xi-biamá. Kí Jáxiⁿ wi^{n'} t'éca-biamá. Jáxiⁿ cínké na^{n'}bé
 Dakotas come camped, they say. And Pawnee one they killed, they say. Pawnee (he) hand
 ejaⁿ tē mása-bi ega^{n'}, ubátit'ca-biamá čahája wéga^{n'}ze na^{n'}baqtiegaⁿ. Kí
 he the out off, they say, having, they hung them up, they at a hill measure about two. And
 ha^{n'}, ugáhanačáze xi, qadésage héga^{n'}í amá. Kí nú amá uqéwiⁿ gxi^{n'}-biamá. 6
 night, dark when, high wind much they say. And man the collecting they sat, they say. (pl. sub.)

- Ca^{n'} iugfa ga^{n'} gfi^{n'}-biamá, déctéáa gfi^{n'}-biamá, ca^{n'} iúfa áji^{n'}fa^{n'} 'íeé
 And talking so they sat, they say, talking in-cessantly they sat, they say, in fact news different sorts speak
 news about themselves ing of
- gfi^{n'}-biamá. Ki níaci^{n'}ga wi^{n'} íe wakan'dagiqti íjébe tó'di gfi^{n'}-biamá.
 they sat, they say. And man one very loquacious door at the he sat they say.
- 3 Ki níaci^{n'}ga wi^{n'} wahéhajiqtí-bi áciajáta^{n'} a-í-biamá, ca^{n'} níaci^{n'}ga wáspeqtí-bi
 And man one very stoné-hearted, from outside was coming, in fact man very sedate, they
 they say say
- é^{n'}te, wahéhajiqtí-bi é^{n'}te, áciajáta^{n'} a-í-biamá. Nú áciajáta^{n'} a-í aká,
 (he) may very stoné-hearted, (he) may from outside he was coming, Man from outside he was he
 be, they say be, they say they say, coming who,
- Na^{n'}ji^{n'}cké'qtci atí áha^{n'}, á-biamá. Ki éé níaci^{n'}ga íe wakan'dagi aká, Éáta^{n'}
 Hardly I have I he said, they And this man loquacious the Why
 come say. say. (sub.),
- 6 na^{n'}ji^{n'}cké'qtci çatí á, á-biamá. Ná! íadésage, ugáhana^{n'}dázé'qti éga^{n'}, xúáhe
 hardly you I said he, they Why! a high wind, very dark so, I feared
 have come say. say. I feared unseen
 danger
- héga-máji éga^{n'}, na^{n'}ji^{n'}cké'qtci atí há, á-biamá. Áqta^{n'} wíébfí^{n'} xi
 I very much as, hardly I have said he, they How
 come say. say. possible it is I í
- na^{n'}ji^{n'}cké'qtci atí táda^{n'}, á-biamá íe wakan'dagi aká. Úxuhé ctéwá^{n'} éingé,
 hardly I have shall I said he, they loquacious the Something at all there is
 come say say. say. (sub.) to fear none,
- 9 á-biamá. Éga^{n'}fa^{n'}ja, wí xúáhe héga-máji, á-biamá áma aká, pí tó'di.
 said he, they Though so, I I feared hégamáji, I very much, said he, they the other, I was when.
 say. say. say. say. coming
- Éga^{n'}fa^{n'}ja, íi gaza^{n'}adiqtia^{n'} ca^{n'} xúáhé té ca^{n'}aji, á-biamá. Ki níaci^{n'}ga
 Though so, tent in the very midet of you foared the improper, said he, they say. And man
- wáspe aká gá-biamá: Hin'daké-ga^{n'}! xúáháji wí'faké'íte, Jáfi^{n'} na^{n'}bé té
 sedate the he said as follows, So let us see! you do not if you toll the truth, Pawnee hand the
 (sub.) they say: say. fear say. (sub.)
- 12 agíma^{n'}éin'-gá. Aoni^{n'} éagfé xi, can'ge úda^{n'} wí'f tá minke, á-biamá. Adíbfé
 walk thou for them. You have you come if, horse good I give will I who, said he, they I go for
 them back say. to you say. say. say.
- ka^{n'}bca xi, adíbfé tá minke, á-biamá íe wakan'dagi aká. Tóná! ké,
 I wish if, I go for them will I who, said, they say loquacious the (sub.). Flóí come
- agíma^{n'}éin'-gá. Can'ge úda^{n'}qti wí'f tá minke, aoni^{n'} éagfé xi, á-biamá.
 go for them. Horse very good I give will I who, you have you come if, said he, they
 them back say. say.
- 15 Agífa^{n'}-biamá áma aká na^{n'}bé té. Ki éé níaci^{n'}ga ééaka gá-biamá: Égié
 Ho went for them, the other hand the And this man ga this (sub.) said as follows, Beware
 they say say. say. they say:
- wí'faké'íte té áha^{n'}. É'di na^{n'}ba júgfe ma^{n'}éin'-gá, á-biamá. Éga^{n'} é'di
 he toll not the truth lect I There two with him walk thou, said he, they So there
 say. say.
- a^{n'}fa^{n'}-biamá. Xan'g'éqtci ahfi xi, na^{n'}bá aká hebádi gfi^{n'}-biamá, íéape gfi^{n'}-
 they went, they Very near they whén, two the on the way they sat, they say, walking they sat
 say. say. arrived (sub.) for him
- 18 biamá Égié gfi^{n'}xi xáci amá. Ga^{n'} gfi^{n'}xi éga^{n'}, na^{n'}bá aká agfá-biamá
 they say. Behold he came a long they And he came having, two the went back, they
 not back while say. say. not back (sub.) say

- iaqa. Ga^{n'}, Čaa^{n'}ona ɸagɸi ā, á-biamá. Nā! dúdadi n^{n'}čan'gape angɸi^{n'}
to the tent. And, You left him you have I said he, they Why! on this side we waited for we sat
the. come say.
- ɸi, gɸáɸi ega^{n'}, angáɸi, á-biamá. Tēnā! t'é tē, á-biamá. Hīndá! ɸ'di
when, he came because, we came said they, Fiol he died, said he, they Let me see! there
not back home, they say.
- hɸé tū minke, á-biamá wáspe aká. Aɸi^{n'} ɸingɸ'qti ɸ'di aɸá-biamá, ninba 3
I go will I who, said, they say sedate the Having there was there he went, they say, pipe
(sub.), it nothing at all
- siá^{n'}ɸ'qci aɸáɸi^{n'}-bi ega^{n'}, ɸ'di aɸá-biamá níaci^{n'}ga na^{n'}bé t'ɸ'di, ɸonáqci.
alone had his, they say having, there he went, they say man hand to the, he alone.
- Éɸiɸe aɸá-bi ɸi, paha^{n'}ga níaci^{n'}ga aɸé aká, ɸɸiɸe níaci^{n'}ga na^{n'}bé t'ɸ
Behold, he went, when, before man he went he he held, man hand the
they say win, (oh.)
- ɸan'g'qci ahi ɸi, t'é akáma. Ga^{n'}ki ɸé níaci^{n'}ga aká na^{n'}bé t'ɸ ɸizá-bi 6
very near he when, he had died, they And this man the hand the took, they
arrived say. (oh.) say
- ega^{n'}, aɸi^{n'} aɸá-biamá. Akí-biam ɸga^{n'}, Na^{n'}bé t'ɸ aɸɸi^{n'} aɸɸi há, á-biamá
having, he took back, they say. He reached there as, Hand the I have brought said, they say
again, they say (oh.) them back
- niaci^{n'}ga wáspe aká. Ga^{n'}ki ɸé níaci^{n'}ga wáspe aká ía-biamá. Wí ɸti
man sedate the And this man sedate the he spoke, they I too
(sub.) say.
- a^{n'}ɸin'ga tédíta^{n'} uágaca^{n'}-hna^{n'}-ma^{n'}, anúda^{n'}-hna^{n'}-ma^{n'}, á-biamá. Kí ca^{n'} 9
no small from that time I have gone regularly, I have gone regularly on the said he, they And no
war-path, say. matter
- edáda^{n'} t'eqi^{n'}ti áakipá ɸt'ɸwa^{n'} ani^{n'}ɸa ɸdige-hna^{n'}-ma^{n'}. Kí ca^{n'} wa^{n'}ecté,
what very difficult I met soever I live the in. oh. were there, And yet even once,
regularly, I had.
- Gáma^{n'} tá minke, ehá-mají-hna^{n'}-ma^{n'}, áagináqɸe-hna^{n'}-ma^{n'}, á-biamá.
I do that will I who, I never said it, I concealed mine regularly, said he, they
say.
- Edáda^{n'} wí^{n'} t'eqi áakipá ɸi, Nú ɸi^{n'} ɸa^{n'}, ebɸéga^{n'}-hna^{n'}-ma^{n'}, á-biamá. Kí 12
What one difficult I meet it, Man I am the I always think, said he, they And
(past t), say.
- ca^{n'} íe ú'a^{n'} ɸingɸ'-qti ɸáxa-máɸi-hna^{n'}-ma^{n'}, á-biamá. Kí wa'ú-hna^{n'} t'eqia-
yet werla without just cause I never make them, said he, they say. And woman only I prize
- wáɸɸ há, kí ca^{n'}go ɸti t'eqiawáɸɸ há, á-biamá. Ga^{n'} níaci^{n'}ga waqpaniqti
them, and horse too I prize them said he, they say. And man very poor
- na^{n'}ba wéba^{n'}-biamá níaci^{n'}ga wáspe aká. Níaci^{n'}ga waqpani ɸanká ca^{n'}go 15
two called them, they man sedate the Man horse the ones horse
say (sub.) who
- úda^{n'}qti akíɸa wa'í-biamá, ca^{n'}go a^{n'}sagí'qti. Kí níaci^{n'}ga min'gɸ^{n'}ji ɸi^{n'}te
very good both he gave to them, horse very swift. And man unmarried perhaps
they say.
- wa'ú ɸinké ɸti 'í-biamá níaci^{n'}ga wáspe aká. Wa'ú-hua^{n'} t'eqi ɸa^{n'}ju ca^{n'}
woman the (oh.) too gave to him, man sedate the Woman only precious though yet
they say (sub.)
- ani^{n'}ɸa tū minke, á-biamá. Nan'de wiwíɸa íɸáɸiɸaha^{n'} ka^{n'}bɸa ga^{n'} ɸgima^{n'}, 18
I live will I who, said he, they say. Heart my own I know mine I wish so I do that,
- á-biamá. Níaci^{n'}ga t'é k'ɸ agíma^{n'}ɸi^{n'}gá, á-biamá.
said he, they Man dead the walk ye for him, said he, they
say. (oh.) 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.

- Caaⁿ d'úba ʒi amáma. Égiçe nfkagahi çínké ijin'go ugácaⁿ iéç uná,
 Dakotas some had camped, they At length chief the one his son traveling had gone, they
 say.
- ‘ábae. Égiçe haⁿ ʒi, níaciⁿga íuça akí-biamá. Nfkagahi çínké, íjáje
 to hunt. Behold, night when, man to tell reached there Chief the one his
 news again, they say. who, name
- çadá-bi ognⁿ, Majnⁿ gáçuadi çijin'go t'çéni, á-biamá. Kí nfkagahi aká 3
 mentioned, having, Land is that your son they killed, said he, they And chief the
 (nascen place) say. (sub.)
- úciaza ahí-bi eguⁿ, lektçé çéça-bi ognⁿ, gá-biamá: Caaⁿ jin'ga waçthehajⁿqti
 outside arrived, having, to pro- sent and- having, said as follows, Dakota young you are very stout-
 they say claim deny, they they say: they say: hearted
- ckaⁿhna-hnaⁿi çáⁿ çin'gújín'ga wíña haⁿ çéç'qtei agíñaⁿbe kaⁿbça. Iⁿçín-
 you desire regularly the child my night this very I see mine I wish. Go after
 (past t)
- gimaⁿçín'i-gá. Cañ'go aⁿsagⁿqti wiⁿ níçá-çánga odábo, aoniⁿ çagçí ʒi, wiⁿ 6
 mine for me. Horse very swift one big-ears also, you have you come if, I give
 to you
- tá miñke, á-biamá. Kí Caaⁿ bçúgaqti ábagçá-biamá naⁿpa-bi ognⁿ. Kí
 will I who, said he, they And Dakotas all hesitated, they say they feared because. And
 say. (seen danger) they say
- Caaⁿ wiⁿ wahéhajqti éiⁿte, Hindá! wí ačíbçe té, eçégaⁿ-biamá. Guⁿ
 Dakota one very stout-hearted perhaps, Let me see! I I go for him will, he thought, they say. So
 agíñaⁿ-biamá. Caⁿ, É'di pí ʒi, naⁿape taté úhaⁿ, eçégaⁿ-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
- ç'di ahí-bi ʒi, naⁿpe héga-baji-biamá. Kí caⁿ çit'nⁿ-biamá. Égiçe 'iⁿ
 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 ʒi, uqpaçé-hnaⁿ amá cañ'go 'in'kiçai ké. Xagó-hnaⁿ caⁿcaⁿ-
 he went when, it was constantly falling, they say horse he came to the He cried regu- without
 back, they say carry (ob.). lary stopping
- biamá, 'iⁿ agçáⁿ té naⁿpe. Píçáⁿçáⁿ uqpaçé ʒi, Aaⁿbça akí ʒi, 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 there again
- aⁿçáⁿqa túl, eçégaⁿ-bi ognⁿ, 'iⁿ akí gaⁿçá-biamá. Uqpaçé çtowaⁿ caⁿ
 they laugh at me lost, thought, they having, to carry it he wished, they say. It fell notwith-
 say standing yet
- çizaf-de cañ'go taⁿ 'in'kiçá-biamá. Gaⁿ 'iⁿ akí-bi ognⁿ, cañ'go wiⁿ níçá-
 he took it horse the he came to they say. And carried it back, having, horse one big-
 when (oh.) carry it they say
- çánga odábo 'i-biamá. Caⁿ úckaⁿ gçé téqi çáⁿja, caⁿ úckaⁿ çé téqi áta 15
 ears also he gave to him, Yet deed the dim- though, yet deed this dim- exceed-
 they say. (ph.) out out ingly
- çáxo, (á-biamá), 'iⁿ akí-bi té'di é waká-bi ognⁿ.
 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^a-AXA'S FATHER.TOLD BY NUDA^a-AXA.

- I^adádi aká nuda^a a^aai tē. Ga^a wa'a^a-hna^a ea^aca^a. Ma^aci^a ma^aci^a
 My father the to war went. And he sang regularly always. Walking he walked
 tē wa'a^a-hna^a ea^aca^a; ha^a ja^a gē ga^a wa'a^a-hna^a cēnujīgai tē'di.
 when he sang regularly always; night he lay the so he sang regularly he was a young when.
 down (pl.)
- 3 Égi^ace wada^abe ahí-biamá. Nífaci^aga síg^ace wéca-biamá wada^abe ag^aai
 At length to see they arrived, they Man trail they found them, to see they went
 say. back
 tē. Náda^ahaŋgá, égi^ace, nífaci^aga d'úba ag^aai ke há', á-biamá. Ahaú!
 when. O war-chief, behold, man some have gone home. said they, they Oh!
 ward in a long line
- á-biamá. Wacka^aegañ-gá. Qubéyíqá-bi fi^ahéc, á-biamá Égi^ace nífaci^aga
 said he, they Do persevere. To make one's self be sure, said he, they At length man
 say. sacred say.
- 6 á-bi^aci^a wéna'úqci íhe anáma. Ké, nuda^ahaŋgá, céema a^awai'gaqí tai,
 three very close hostile were passing, they Come, O war-chief, these let us kill them,
 them say.
- á-biamá. Éde nuda^ahaŋga aká u^aí'agai tē. Égi^ace ha^a amá, ugáhana^aáze
 said they, they But war-chief the was unwilling. At length night they/ say, dark
 say. (sub.)

- égaⁿ. Hu! hu! hu! hu! féxe-gaxú utiⁿ-bí améó há. Fáfíⁿ amá. Naxaⁿ-bi
like. Hu! hu! hu! hu! drum they hit (not they are thou seen) thrones Pawnee (sub.). Hear it, they say
- egaⁿ, iⁿdádi aká cénujin'ga júgxe fínké fíqí-biamá. Fáhan-gá, á-biamá.
having, my father the young man he with the (ob.) he aroused them, Arise, said he, they (sub.) they say.
- Úi níqa agfí tē. Núdaⁿhaŋgá, féxe-gaxú utiⁿ amá waqfónai. Gáqtei ama 3
And to tell they came O war-chief, drum they hit the they are man- Those who are
it to him back. (sub.) fest. year
- gáqxi agfí ní, á-biamá. Aⁿba ngaⁿba tihá amá. Égíqxi níkaeiⁿga ní ké
at that they have coming back, said he, they Day light it came again, At length person water the
place command camped, say, they say. (sub.) they say. (ob.)
- uhai agí amáma Gaⁿ wéqa-báji ákusande ákiáqxi tē Kí wíⁿ agí-
were coming back, And they did not through they had gone Lome And one was com-
lowed along they say. detect them again. ing back
- biamá. Han! á-biamá. Féfíⁿ áf'ean'kiqé taí, á-biamá. Iⁿdádi aká wadaⁿ he 6
they say. Ho! said they, they This one let us cause him to said they, they My father the to see
say. (sub.) die with us, say. (sub.) (sub.)
- atí. Úhe ké ákaqtei-biamá. Iⁿdádi aká níqa agfí-biamá nudaⁿhaŋga
he came. Path the he was very near, they say. My father the to tell came back, they war-chief
(ob.) him say
- fínkéⁿ. Iⁿdádi béqxi waaⁿqa aqai tē, aⁿsagí-biamá. Úqqa-biamá Fáfíⁿ
to the. My father all left them he went, he was swift at run- He overtook him, Pawnee
ning, they say. they say
- fíⁿ. Fáfíⁿ fíⁿ waiⁿ giaⁿfu-bi egaⁿ, gaqqaⁿ wágikibamaⁿ-biamá. Iⁿdádi 9
the Pawnee he who robe threw his away, having, adjoining he ran back towards his (people), My father
(ob.) moved they say they say party they say.
- aká uqqa-biamá. Kíde-lmaⁿ tē, maⁿ íkide tē; 'ú énasíqti ádaⁿ kídai tē.
the overtook him, they No shot regn- when, arrow he shot at to every time there. he shot at him.
(sub.) say. at him lately him with; wound him (b) fore
- Gaⁿ'ki Waqúce aká 'di ahí tē, jaⁿ-wétiⁿ ké ígaqxi-biamá. Ueté amá
And Brave the there arrived when, wool to hit the he killed him with, Remainder the
(sub.) (sub.) they say. (sub.) they say. (sub.)
- haédaⁿ ahí tē. Gaⁿ'te-jin'ga xi, úhe agqan'kaⁿhaⁿ wánasai tē Paⁿ'ka amá. 12
afterward they arrived A little while when, path on both sides surrounded them, Ponka the.
- Égíqxi Fáfíⁿ amá aⁿhe baefbe, wáfíⁿ éⁿte Paⁿ'ka fan'ka. Gaⁿ'ki iⁿdádi
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 mujaⁿ aⁿé agqai fan'di caⁿcaⁿ gxiⁿ-biamá. Gaⁿ íma'úqtei a-i-biamá.
the hand they they went at the continuing he sat they say. And very close he- they were com-
(sub.) left him back (sub.) side him (sub.) ing, they say.
- Wakíde gaⁿ'saⁿ etéteⁿwaⁿ wákida-báji-lmaⁿí te. Aníá kaⁿbqa fan'eti; 15
To shoot at he notwithstanding he shot not regularly. I live I wished heretofore;
them
- éqíqxi aⁿfan'á. xi, éqíqxi f'eaⁿqé taí, aí tē iⁿdádi aká. Fáfíⁿ nícaeiⁿga ákiénga
behold they find are if, behold they kill will, said my father the Pawnee men stand-
(sub.) (sub.) (sub.) (sub.) (sub.) (sub.) close together
- maⁿ'fíⁿ é wakaí, nícaeiⁿga wíⁿáqtei xi'ji gaⁿ f'efai etéga. Fé Qn'cé-maⁿ'fíⁿ
they that he meant, person only one if so they kill apt. This Roar he as he-
walked him (sub.) (sub.) (sub.) (sub.) (sub.) walks
- (Cáge-ská ífádi) Fáfíⁿ-má áhigíqti f'éwaqxi-biamá, wasísigo héga-baji- 18
(loaf white his father) the Pawnees very many he killed them, they say, brisk not a little
- biamá. Égíqxi nícaeiⁿga dúbá (Fáfíⁿ fan'ká) é wadaⁿ'bai tē f'éwaqxiⁿí.
they say. Behold man four (Pawnee the ob.) that they saw them when he really killed them.
- Qw'é-maⁿ'fíⁿ chnaⁿ wat'éqé aké. iⁿdádi aká éqaⁿba: wat'éqa-báji Paⁿ'ka
One man, in some slayer it was he, my father the (sub.) he, too, were not slayers Ponka

- neté amá. Ga^w níací^íga (Pañ'ka) á'cábáíⁿ cañ'ka da^wetá^w t'éwacáiⁿ
 remainder the. And man (Ponka) eight nine perhaps killed them
- Á'ííⁿ amá. Pañ'ka neté cāñká cēnawacái tē Á'ííⁿ amí. Sítáⁿqti-égaⁿ.
 Pawnee the (sub.). Ponka remain- the ones exterminated them. Pawnee the (sub.). About five.
- 3 Nacáí-jañ'ga, Qu'c-maⁿíí^w, Le-jé-baé ífádi, í'dádi, kí Wacéce níⁿja
 Head big. Qu'e-maⁿíí^w, Buffalo-Dung in- his father, my father, and Wacéce níⁿja
 Heap alive
- agáí tē há. Wañ'gíce a^wha n'écái tē, utéje kē íjínáqce ga^w n'écái tē.
 came home All being they scattered, thicket the hiding them- so they scattered.
 (ob.) selves
- Égrasándaⁿ ca^w n'c'éwíñjéíⁿ tē, ákikípaí tē. Ga^w náⁿ'jítec'éⁿqteí akí-
 During the next yet they assembled them- they met each other. And barely they
 day reached home
- 6 biamá, náⁿ'péhiⁿqtiá^w, nñjáíⁿqtiá^w.
 they say, very hungry, altogether naked.

NOTES.

In 1880, Wacéce, who was then 70 or 80 years of age, was the only survivor of those who belonged to this war-party.

368, 5. qábéjépa-bi ííh'é (Núdaⁿaxa), or qúbekííá-bi ííh'é (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 ífáéé in the Dictionary.

369, 6. at'eankííce tai. Sanssonci gave as the corresponding \mathcal{L} oiwere, "at'eñhíki tanyi ke." He said that "At'eankííce tai" is equal to "T'e juangee tai, Let us die with him." He also gave another \mathcal{L} oiwere equivalent for the whole phrase: "T'e naháre t'éhíⁿ fáho, híⁿté'c híⁿrúetaⁿwi 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 acaqteí-biama. The path in which the Pawnee was walking was not more than fifteen or twenty yards distant.

369, 7. í'dadi - - níja 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 (Núdaⁿaxa's father) left them all behind, as he was a swift runner.

369, 9. wagikibanaⁿ-biama. The Pawnee called to his friends to come half-way and meet him.

369, 13. Sanssonci read, "Égííce Á'ííⁿ amá a^whe bacíbe wáííⁿ tē há Pañ'ka amá." He gave the corresponding \mathcal{L} oiwere, 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 "cāñká," as the Ponkas were the cause of the flight. The fullest expression would be: "Égííce Pañ'ka amá éwaⁿí égaⁿ, Á'ííⁿ amá a^whe bacíbe wáííⁿ tē há Pañ'ka cāñ'ká," answering to the \mathcal{L} oiwere.

369, 14. a^wé agcái, contraction from aⁿja agcái.

369, 19. e wadaⁿbai tē. The Ponkas saw him kill them.

370, 2. nete cāñka. 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 saered 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 Waence 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'c-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'c-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-pa'ga (Big-head), Qu'c-ma'phi', the father of Je-jé-ba'gé (Buffalo-dung-in-heaps), my father, and Waence, 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.

NUDAⁿ-AXA'S ACCOUNT OF HIS FIRST WAR PARTY

- Aⁿjin'ga tē'di pahaŋ'gaqtei aqé 'fça-biamá. Kí iⁿdádi aká gaⁿ, Dadíha,
 Me small when at the very first going they spoke of, And my father the so, O father,
 they say, (sub.)
- gáamája hqé kaⁿbça, ché (tē), An'kaŋi há, aŋ. Íçabⁿaⁿ égiçáⁿ'ji-gá. Aⁿjin'
 to those out I go I wish, I said (when), Not so he said. A second do not say it to Me small
 of sight) (any one).
- 3 gadi, nisíha, nágacaⁿ-hnaⁿ-maⁿ' éde tēqi íçápahaⁿ-hnaⁿ-maⁿ', aŋ. Çijjin'g
 when, my child, I used to travel but difficult I used to know, he said. You small
 egiⁿ' edálaⁿ tēqi áçakipá çí, çaxáge íwiçnhé, aŋ. Égaⁿ'ja, náciⁿ'ga amá ánaska
 because what difficult you meet if, you cry I fear if for he Though so, person the how large-
 you, said, (pl.)
- etēwaⁿ' nú ípiççéçeaⁿ'i égaⁿ, ugácaⁿ-hnaⁿ'i, ché. Ádaⁿ' éçimaⁿ'. Uágacaⁿ'
 soever man decide for them- as, they always travel, I said. Therefore I do so. I travel
 solves
- 6 kaⁿbça, ché Hau! aŋ. É'di huc te, aŋ. Náciⁿ'ga ákikiçaf tēdli çí,
 I wish, I said. Ho! he said. There you go will, he said People attack one the time when,
 comes
- bazaⁿ'aqti huc taté, aŋ. Náciⁿ'ga uhnaⁿ-de gaⁿ' t'éçiqé etētēwaⁿ' údaⁿ',
 pushing in you go shall, he said. Man you while so he kills you not withstand- ing good
 among them
- aŋ Gaⁿ' náciⁿ'ga a-íççíⁿ amá kē'di pí. Éçiqé náciⁿ'ga naⁿ'-hnaⁿ' amá.
 he And man those who come at the I ar. Behold person naⁿ'-hnaⁿ' only they say.
 said, and sat the place rived.
- 9 (Náciⁿ'ga nkéçíⁿ é íaⁿ'qtieçgaⁿ'i çíú amá) Hau! aŋ. Caⁿ' há, jjin'ge çíⁿ'
 (Indian common that he is a great man he is (they say.) Ho! they it is his son (the
 by means of wounded (inv. one)
- éde tí há, á-biamá. Naⁿ'baⁿ'waⁿ'çáⁿ'i. Gaⁿ' açaf. Míⁿ' uçíagçé maⁿ'çíⁿ'i.
 but he has said they, they They shook hands with me. And they went. Moon throughout they walked.
- Éçiqé míⁿ' kē t'é, ugáhanaçazé'çti. Hau! aŋ. Nújin'ga ti-má-çáⁿ' wáçíⁿ'
 At length moon the dead, very dark. Ho! they said. Boys of various those who bring you
 (ob.) came
- 12 gū-gá. Íjaje itaⁿ'çiadí gē çiaⁿ'çá taí. Íjin'ge çínkē açíⁿ' gū-gá, aŋ. Wí
 them hither. his old the let them throw his son he who is bring him hither, they Me
 (pl. ob.) away their, said.
- aⁿ'wañkaŋ, iⁿ'dádi íjaje çadaf. Gaⁿ' aⁿ'çíⁿ' akí. É'di huc te, aŋ Cúde-
 they meant me, my father his name they pro- And having they went there you go will, they smoke-
 nounced. me back.
- gáxe, Naŋ'ge-tíçá, Míⁿ'xá-ská, caⁿ' neté amá hçúga nçíçei çan'di gçíⁿ' aŋkiçaf.
 maker, To run-he starts, Gouse-white, in fact the rest all center in the made me sit.
- 15 Ahaŋ! íjaje çagíaⁿ'hna té, aŋ. Éçiqé, ikáge íjaje wiⁿ' açíⁿ' taté; íaⁿ'qtiaⁿ'
 Oho! his name you will abandon they Behold, his friend his name one he shall have it; there is a great abundance,
 your, said
- aŋ. Ikáge çé nudaⁿ' aŋgá-i tē áxa amá há, aŋ; ádaⁿ' açíⁿ' taté, aŋ. Nudaⁿ'-
 they his friend this to war we were when he cried for it they there he shall have it, they To-war-he
 said, fore said.
- axa, aŋ. Gaⁿ' Cúde-gáxe uçá çéçai. Wakan'çá-ma uçá çéçai. Gaⁿ' íjaje
 cried-for, they And Cúde-gáxe called about to The deities he called about to And his
 said, tell it, them to tell it, name
- 18 tē çiaⁿ'çá 'fçé çínkē áçá, u! aŋ. Nudaⁿ'-axa íjaje açíⁿ' 'fçé çínkē áçá,
 the to abandon his he is speaking of indeed, halloo! he said. Nudaⁿ'-axa his name having he is speaking of indeed,

n+! ai. **Ḥaḥige** **ḥaṅḡega** **ḥáḥi**^{ec} **eṭewa**^w, **ḥaúá'a** **téga** **uwibḥa** **eḥéḥáḥé**
 halloo! he said. Heedland somewhat you whomove soever, you hear it in order I tell you I send to you
 large that

mínkē áḥa, u+! **Qáde** **bana**^w/**na** **ḥáḥi**^{ec} **eṭewa**^w, **ḥaúá'a** **téga** **uwibḥa**
 I who indeed, halloo! Grass in clumps you who move soever, you hear it in order that I tell you

eḥéḥáḥé mínkē áḥa, n+! **Ja**^w **ḥaṅḡega** **ḥáḥi**^{ec} **eṭewa**^w, **ḥaúá'a** **téga** **uwibḥa** 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

eḥéḥáḥé mínkē áḥa, n+! **Waji**^w **jūnga** **ḥáḡagaḡi** **ḥaú'de** **ueka**^w/**eka** **ma**^w/**hmi**^w
 I send to you I who indeed, halloo! Birds of various all ground stirring on re- ye who
 sizes peately

uáécé, **ḥaúá'a** **téga** **uwibḥa** **eḥéḥáḥé** **mínkē áḥa**, u+! **Wanḥa** **jí'jin**^w/**ga**,
 walk, you hear it in order I tell you I who indeed, halloo! Animal small ones of
 that various sizes,

ḥaú'de **ueka**^w/**eka** **ma**^w/**hmi**^w **uáécé**, **ḥaúá'a** **téga** **uwibḥa** **eḥéḥáḥé** **mínkē áḥa**, 6
 ground stirring on re- ye who walk, you hear it in order I tell you I send to you I who indeed,
 peately that

n+! **Gátega**^w **uwibḥa** **eḥéḥáḥái**, **wanḥa** **uáécé**. **Wattḥa** **ída**^w/**badíḡi** **uáécé**^w/**ga**
 halloo! Thus and thus I tell you I send to you, ye animals. Rank of in the very middle man

waséḡa^w/**ḡi** **w**^w **t'éḥai** **ḡi**, **uḥa**^w **ḡi** **ḥínkē áḥa**, n+! ai. **Ga**^w **íjaje** **ita**^w/**ḥiadi**
 very quick one he kills when, holding he is coming indeed, halloo! he And his old
 him him back said, name

eṭi **uḥai**. **Naji**^w-**tíḥé** **a**^w/**ḥé** **éga**, **Nuda**^w-**axa** **aḥi**^w **íḥé** **ḥínkē áḥa**, n+! 9
 too he told. To-rain-begins to abun- he as, Nuda'-axa to have he is speaking of indeed, halloo!
 don it speaks of it

ai. **Ga**^w **a**^w/**ḡa**-**hna**^w. **Ḥáḥi**^w **í** **ahí-báji** **éga**, **waḥáta**-**bají**^w/**ḡtia**^w/**í**; **na**^w/**péhi**^w
 he And we slept regu- larily. Pawnee tent they had not as, they did not eat at all; hunger
 said.

wakan^w/**díḥéḡtia**^w/**í**. **Ga**^w **ahí** **Ḥáḥi**^w **í**. **Ha**^w **ḡi**, **jí** **ké** **éḡaxé** **íḥa**^w/**ḥé** **aḥai**.
 they were very impatient from. And they arrived Pawnee tent. Night when, the line to surround it they
 of tents went.

Éḡiḥé, **Caú'ge** **ta** **ḥé'ta** **áḡaḥi**^w **tá** **mínkē**, **ai** **té** **wínéḡi** **aká**. **An**^w/**kaji**, **ehé**. 12
 At length, Horse the this I sit on will I who, he said my mother's the brother (sub.). Not so, I said.
 (obj.) (obj.) him

Ca^w **áḡaḥi** **íḥai** **Caú'ge** **áḡaḥi** **ta** **a**^w/**sagi** **héga**^w. **Ga**^w **í** **ḥé'ké** **éḡaxé** **they**
 Vet to sit on it he Horse hesitated the swift very. And tent (line) they
 spoke of, (obj.)

íḥa^w/**ḥai** **té** **na**^w/**pa**^w/**hi**^w. **Wahába** **a**^w/**ma**^w/**ḥa** **aḡaḥé** **taí**, **ehé**. **Nújnga** **wi**^w
 surrounded when me-hungry. Ears of corn we steal let us go, I said. Buy one
 (obj.)

ékinaskáḡi **té** **juáḡé**; **é** **eṭi** **ḥa**^w/**eka**^w/**áḡé**. **Ga**^w **njan**^w/**ge** **ké** **aḡáḥa** **aḡáḥai**. 15
 just as large as he I with him; he too I had as a sister's son. And road (the obj.) we followed we went.

Watefeka **wi**^w **éga** **njáḥa** **naji**^w **aká** **ḡamú** **aḡáḥai** **té'di** **ú'e** **wi**^w **é'di** **aká**.
 Creek one like forked it was standing. Down-hill we went when field one it was there.

Ḥáḥi^w **amá** **waja**^w **ḡé** **ákast** **it'éḡiḥé**-**hna**^w/**í**. **Waja**^w **áḥiḡi** **a**^w/**ḥizai**, **wata**^w/**zi**
 Pawnee the (sub.) squash the (pl.) in heaps they used to place their. Squash many we took, corn

ké **edábe** **áḥiḡi** **a**^w/**ḥizai**. **Ga**^w **í**^w **aḡáki**, **héga**-**báji**. **Éna**-**ḥa**^w/**ḥa** **a**^w/**wa**^w/**í**. 18
 the also many we took. And carry we reached a great many. In equal shares we gave to them.
 (obj.)

Nea^w/**ḥai**. **Ḥéde** **ké** **zi** **ḡi** **jea**^w/**ji**. **Éḡiḥé** **a**^w/**ba** **aká** **ma**^w **éiáḥa** **tíḥai**. **Wáḥi**^w **ea**-**i**
 We killed a fire. Fire the vet-when we At length day (the) on high it passed. Yonder they
 fire, low roasted it. (sub.)

há, ai. **Watefeka** **kigḡáḥa** **nea**^w/**ḥé** **aḡáḥi**^w. **Ga**^w **éḡiḥé**, **nbisandé**^w/**ḡti** **wáḥi**^w
 they said, Creek at the bottom we killed we sat. And behold, pressing into very they came
 a fire a fire close quarters

atí. **Umáha** **amá** **edábe** **Ḥáḥi**^w **ḥínkē**^w/**li** **éduḥai** **té**. **Éḡiḥé** **ḡa**^w **a**^w/**he** **amé**, 21
 and had us Omaha the (pl.) also Pawnee at the (obj.) abed in it. At length so they were fleeing,
 huge)

- wábaazaf. Ma^w na^w eudaf. Jamú wáqíⁿ é. líqti wi^w t'épai tó Paⁿ'ka çanká.
 they were soul they made dust Down-hill having just there one they killed him Ponka the
 scared off. by running. them (pl. ob.)
- Átatúdi ei wi^w uça^w'i tó. Gaⁿ'ki ei wi^w é'di t'épai tó éluáta. Gaⁿ'ki
 Far beyond again one they took hold of. And again one there they killed him the next. And
- 3 wa'ú wi^w çizaf tó, Ja-sába-wiⁿ, Umáha wa'ú. Égiçe winégi aká caⁿ'ge
 woman one they took, Deer-black-female, Omaha woman. At length my mother's the horse
 brother (sub.)
- taⁿ iⁿçíⁿ'çíⁿ akí, aⁿ'çaⁿ' waⁿ'héga. Waçkan'-gá há, af. Naciⁿ'ga amá héga-
 the having into he us: having followed me. Do your best, he People the a great
 (sub.) for me rived again (sub.) (sub.)
- báji, af. Gaⁿ' aⁿ'çaⁿ' uçaⁿ'af. Wináqtei aⁿ'waⁿ' etc. Cánakágçe úççaⁿ' çí
 many, he And leaving me he went. I alone me remained. Saddle I put it on when
 said, homeward, for (the horse)
- 6 áagçíⁿ. Jamúqti agçé; wçkaⁿ'taⁿ uçíççaqçaf bçictaⁿ gçéçáçé. Égiçe wéahide
 I sat on it. Down a very I went larist holding loosely I let him I sent him At length at a distance
 steep hill homeward; go homeward suddenly.
- akí. Smúçhadi ágçingá, ehé; éde uçí'agaⁿ. Gaⁿ' akí, ujan'ge ákiçnga,
 I reached again. By the tail sit on it, I said; but he was unwilling. And I arrived road standing thick
 again, ing.
- ukíhaⁿ'ge çingé. Utaⁿ'na jin'ga t'édi fha akí. Gaⁿ' eéna. Wáçictaⁿ'i, masáni
 bounds none. Space small by the follow- Lar- And enough. They let us go, the other
 between two bug it rived again side.
- 9 aⁿ'gákii çí. Égiçe wi^w aⁿ'çíⁿ' akí, çáçe-jin'ga. Çáçíⁿ wi^w wabásnaⁿ' hid'
 we reached when. At length one they came back Crow- young. Pawnee one scapula bottom
 it again with him,
- t'édi úi, ei hídeazádi úi; ei çéxande paháci çan'di úi. uçás'í. Gaⁿ'
 at the wounded again at the bottom he was again cheek above on the he was it stuck in. And
 him, wounded;
- máhiⁿ'si gíçionúde. Gaⁿ' aⁿ'gáçíⁿ' aⁿ'gáççai. Haⁿ' içángçe aⁿ'naⁿ'çíⁿ'i. Haⁿ'
 arrow head he pulled out for And we had him we went home- Night throughout we walked. Night
 him, ward.
- 12 tó ei égaⁿ' içángçe aⁿ'naⁿ'çíⁿ'i. Caⁿ'qti aⁿ'naⁿ'haⁿ'i. Égiçe égasáni dúba jaⁿ'
 the again so throughout we walked. We walked even till night. At length the next day four sleep
 we walked till broad daylight. Day the fifth the we reached Niobrara at the. Behold man
- pahaⁿ'ga amá naciⁿ'ga gçéçba. Égiçgaⁿ, Caⁿ' há, af egaⁿ', açaⁿ'af. Égiçe
 before they who man ten. At length. Enough. said having, they went At length
 homeward.
- 15 niaciⁿ'ga çáçátaⁿ' dúba ççaⁿ'be atí. Égiçe pahaⁿ'ga agçé çíⁿ, Çasi-çingé.
 person from the lodge four in sight they came. Behold before he came the Top-branch-
 (mv. one), without.
- Wijiⁿ'çe pahaⁿ'ga maⁿ'çíⁿ' amá éluátaⁿ. Naciⁿ'ga bçíçqati íwagikíççe.
 My older brother before he walked the next. People all kissed them, their
 own.
- Wináqtei ían'gikíçça-báji. Akí t'édi iⁿ'dádi aká gçí'çín'gai: Wá! maⁿ'çín'-gá
 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. Nókaciⁿ'ga çábçíⁿ' wáççí-má waçtaⁿ'b çíⁿ'te, é'di çat'é eté çí, af. Jíadi
 Men three those who were you may have seen there you die ought, he said. To the
 killed them, tent
- ekí tó ubç'age, af. É ekaⁿ'lma, af. Utaⁿ'nadi águdi naⁿ'pçín' çat'é
 you have the I am unwilling, he said. That you desire, he said. In some space in what hungry you die
 come back place
- etéçéwaⁿ' é údaⁿ', af. Aⁿ'qçáqtei akí. Iⁿ'naⁿ'ha aká umiⁿ'je údaⁿ' wi^w'
 even if that good, he said. Me very lean I reached My mother the council good one
 said, home, (sub.)

ingáxai há. É'di nja' há. I'dádi aká waqáite a'ú'í há (é'qínk'é Nuda'-
 made for me . There I slept . My father the food gave to me . This one Nuda'.
 axa ngáca' hí éde íqínge t'é g'qí. Da'be í-gá, aí. I'dádi aká ení'ge
 axa traveling arrived but tired to death he has To see him he came he My father the horse
 them come home. long, said. (sate)
 wí' 'í t'é, wai'w', uta', hí'bc, ea'w' b'q'ga í'c'á'ge g'íba'í'í q'ínk'é 'í t'é. 3
 one he gave, robe, leggings, moccasins, in fact all old man he was called the one he gave to him.

NOTES.

372, 9. qíú—Nuda'axa. qíú, to round himself; but qín, to be wounded; wounded—
 Frank la Flèche.

372, 11. ngahanađazéqti, pronounced nga+hamadazéqti by the narrator.

373, 10. waqata-bajiqti'í, pronounced waqata-bajiqti'í.

373, 12. winégi aka. This was Wasábe-já'ga (Big Black bear) or Tukápa.

373, 19. dede ké, said of much fire, as in a long line.

373, 19. waqí' ca-í há. Said by those who peeped over the hill.

374, 1. waqí' éđiqti wí' t'éqai t'é. This was Waha-já'ga (Big Hide).

374, 2. atatadi ei wí' n'qai t'é. This was He-jápa (Forked Horns).

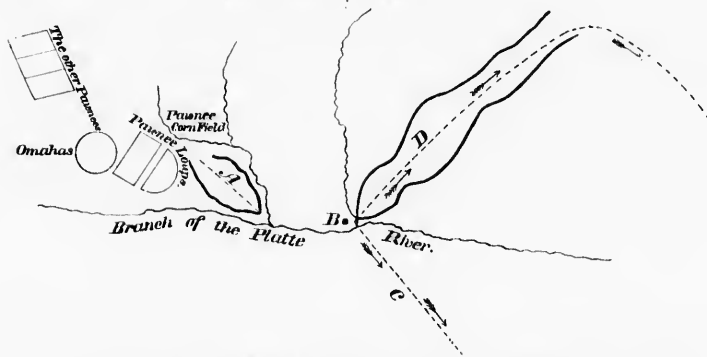
374, 2. gańki . . . ednata'. This was Úha'na'ba (Two Boilings or Two Kettles),
 a name borrowed, perhaps, from the Dakota Oohe-no'pa (Oohe-no'pa).

374, 13. Nimbépa k'qja. It was where Westernman's store now stands in the town
 of Niobrara, Neb.

374, 15. qasi-íqínge, or Wegasapi (Whip) was the father of White Eagle, the present
 head-chief of the Ponkas.

374, 16. wíj'q'e. This elder brother was Úbí-ská, sometimes called Waka'na-
 qí' (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'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'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), Nai'ge-tíga (He-starts-to-run), Mi'xá-skā (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 Nnda^w-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 Nnda^w-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 Nǎji^w-tíqé (Starts-to-rain), and he has promised to have the name Nnda^w-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

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 Uhaⁿ-naⁿba, and an Omaha woman, ja-sába-wiⁿ, 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, ḡaxe-jūⁿ'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 ḡasi-ḡiⁿge, 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 Nudaⁿ'-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.

ḡÁḡḡⁿ WÁḡḡⁿ TĒ.
PAWNEE THEY WERE THE
KILLED

DICTATED BY NUDAⁿ'-AXA.

ḡáḡiⁿ amá iḡáungḡeⁿ qti wénuḡaⁿ eaⁿ eaⁿ. Kí ḡéḡiⁿ Áḡaha-maⁿ'ḡiⁿ iⁿ e'áge
Pawnee (sub.) throughout made war on us always. And this one Over (them) he walks old man
iḡaⁿ'ge éde náḡḡe ḡizai ḡáḡiⁿ amá. Kí Áḡaha-maⁿ'ḡiⁿ aká ḡaⁿ' ḡiḡaⁿ'be
his sister but a captive took her Pawnee the (sub.) And Áḡaha-maⁿ'ḡiⁿ the (sub.) (an ex. pletive) to see his
eaⁿ' ḡaⁿ' t'c' ḡa-biamá. Haⁿ'egaⁿ'te'c' qtei ḡi, ḡiḡá-bit'amaⁿ. Kí-lmaⁿ' ḡaⁿ' 3
at any rate to he spoke of, they die say. Early in the morning when, he was missing, they say. And only (expletive)

- áputuⁿ uajuⁿ ggiⁿ Ááfiⁿ amá Gaⁿ gúké átiápai tē eaⁿcaⁿ. Utaⁿundi-
in a straight line with land sat Pawnee (the) And that he passed on always. In a lone place
- hnaⁿ jaⁿi tē. Égíqē haⁿegaⁿtecⁿqteí c'di ahí-biamá. Uqaⁿ-biamá Ááfiⁿ
regularly he slept. At length early in the morning there he arrived, they Took hold of him, Pawnee they say.
- 3 amá. Éátaⁿ maⁿhniⁿ, á-biamá. Gaⁿ, Míⁿjinga uákiji éde uágqē hufzai;
the Why you walk, said they, they And, (sub.) I am nearly but uenptive you look (sub.).
- ki águdi t'écafaí c'nte c'di t'caⁿfaíqē kaⁿbca. É'di cūndaⁿ aⁿqate taf'égāⁿ
and in what place you killed her it may be there you kill me I wish. There dog to eat me in order that
- maⁿhfiⁿ, á-biamá Qaⁿqubewhā-biamá Ááfiⁿ amá. Í ábit'á-biamá. Wulmu!
I walk, said he, they Spoke in wonder they say Pawnee (the) Mouth they passed on, Really! they say.
- 6 t'ē naⁿpaji, á-biamá. Ááfiⁿ amá nqéwínqā-biamá, hēgaqti. Ufñiciya
to die he became, said they, they Pawnee (the) assembled they say, all. In the center
- gfiⁿ-biamá. Pí hmaxai tē. Éátaⁿ maⁿhniⁿ, á-biamá. Qūtaⁿqti ugqā-gā,
he sat they say. And they asked him. Why you walk, said they, they Very straight tell your (story).
- á-biamá. Nā! Míⁿjinga uákiji éde uágqē hufzai; qēqē iⁿqahniⁿ cki. Kí
said they, they Why? Girl I am nearly but a captive you took her here you had her you were And for me coming home.
- 9 áwaqan'di t'écafaí tēdi t'caⁿfaí kaⁿbca. É'di cūndaⁿ aⁿqate taf'égāⁿ
where you killed her at the you kill me I wish. There dog to eat me in order that
- maⁿhfiⁿ, á-biamá. Gaⁿ, Win'ke te, á-biamá. Gaⁿ, Qūn'ge hí hēga
I walk, said he, they And, He told the truth, said they, they And, Your sister lodge down-stream
- gáhiakāna aqíⁿ, á-biamá. Aⁿqíi taité, á-biamá. Gasáni c'na huc te,
at your (camp) they have her said they, they We give her to you shall, said they, they To-morrow thither you go will say.
- 12 á-biamá. Gaⁿ égasáni qí, c'na aqai tē É'di ahí-biamá qí, nñaciⁿga amá
said they, they And the next when, thither he went. There he arrived, they when, people the say (sub.).
- íqā-biamá. Uqaⁿi tē. Gaⁿ hí wiⁿ c'gila aqíⁿ átiápai qí, nqéwínqā-biamá.
found him, they They took hold of him. And lodge one headlong they had taken when, they assembled, they say.
- Gaⁿ t'cē íqā-biamá. Gaⁿ hí pahan'ga naⁿsi amádi amá ahí-báji qáci;
And to kill him they spoke of, they say. And lodge before he alighted to those the they did not for a arrive long time; say (sub.).
- 15 ádaⁿ aⁿqíⁿ t'cēa-báqíⁿ tē. Íkikináqíⁿ-biamá, pahan'ga t'cē gaⁿqai égaⁿ.
therefore he came very near being put to death. Each one listened to anticipate the first to kill he desired as. the rest, they say, him
- Égaⁿqti aqíⁿ akáma. Kí Ámaha-nqēci aká c'cēcetēwaⁿji gfiⁿi tē; waiⁿ
Just so they were keeping him, they say. And Unwilling to share the not heeding at all gfiⁿi tē; waiⁿ his lodge with one (sub.) sat; robe
- qigqíqti gfiⁿi tē. Gaⁿ Ááfiⁿ cātaⁿ-ma wiⁿ ahí tē. Hau! ké, cam'-
he pulled well around himself he sat. And Pawnee (those from the) one he arrived. Ho! come, cease other camp
- 18 gaxai-gā. Waqāte qietaⁿ, ní cti qataⁿ qietaⁿ, nini cti iⁿ qietaⁿ, ní tē.
Eating he finished, water too drinking he finished, tobacco too using he finished, he said.
- Gaⁿ gíi íqā-biamá. Qūn'ge aqíqāhniⁿ qagqé taité, á-biamá. Gaⁿ
And to give his neck they promised, they say. Your sister you have yours you go shall, said they, they And homeward say.

a^wba d^uba gⁱqadaí tē g^éé tate. Ga^w e^émaⁿ tēdⁱhi xi ga^w a^gqai tē. ^{Ḥá}Ḥíⁿ
 day four they pro- when he go shall. And enough arrived when so he went. Pawnee
 named to him home ward times there

na^wba edábe júwag^éí-biamá. Ga^w á^gri^gqai tē. A^wba g^ééba qá^bqíⁿ ja^w-
 two who went with them, they say. And they passed (the other Day ten three sleep
 camp) on their way home.

qⁱ-égaⁿ akí tē. Ga^w ^{Ḥá}Ḥíⁿ-na júwag^é akí tē, hiⁿbé, uta^w g^é, wai^w, 3
 about they reached home. And The Pawnees with them reached when, moccasins, leggings the robe,
 home (ob.),

caⁿ'ge eti ékina wa^{'i} tē, ei g^éwakiqai tē. Ki ga^w edítaⁿ ga^w íkit^{'a}qai tē
 horse too equally they gave to again they sent them home. And then from that (expl-
 them, time tive) another.

Ga^w Ágaha-ma^w'qíⁿ e^émuⁿjūngai tēdⁱ tē. Ga^w wahába qíse' qíeta^w'i tē éli.
 And Ágaha-ma^w'qíⁿ he was n young it was when. And ears of corn to pull they flushed it was
 man off then.

Qé qíeta^w'i tē, gaqqa^w aqai tē. Ga^w íé wánase-hua^w'i Níubáqqa ké'di. 6
 To they flushed when, migrating they went. And buffalo they sur- rounded them regularly Níubáqqa at the,
 bury

Égíqé dá^zéqtei níaciⁿga d'úba sig^éá-bikéama, hégaji. Égíqé íí amá
 At length late in the person some they left a trail in a long a great Behold the tents
 evening line many.

sakíⁿ'waⁿqai tē. Maetciⁿ'ge aká ^{Ḥá}Ḥíⁿ qáⁿká wéqai tē. Mí^w qáⁿ híde-
 we had them side by side. Rabbit the (sub.) Pawnee the (pl. ob.) found them. Sun the at the

qⁱci tē'di, égíqé, Maetciⁿ'ge íí amáa íkina^w'qíⁿ aqai éde aqí 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, they.

Wⁿh! wⁿh! aí tē. Níkaeiⁿga amá za'af égaⁿ caⁿ'ge amá aⁿ'há-biamá.
 Wⁿh! wⁿh! he said. People the making as horse the first they say.
 (sub.) (sub.) in manner (sub.)

Páⁿ'ka amá níkaqíqé aqai tē. Maetciⁿ'ge éduihai tē. ^{Ḥá}Ḥíⁿ qáⁿká qéi^w'i
 Ponka the to chase the foe went. Rabbit joined in it. Pawnee the (pl.) sat

qan'di ahí tē. Ga^w éga^x íqáⁿ'waqai ga^w édlíqti ahí xi, égíqé qíngai tē. 12
 at the they arrived. And mound it they placed them so just there they when, behold, there were none.
 arrived

Níaciⁿga íyínáqai tē. Uma^w'e qíⁿ, hiⁿbé, uta^w, caⁿ'ge wékaⁿ'taⁿ aqí^w'i
 People had hid themselves. Provisions carried, moccasins, leggings, horseariat they had

g^é'etéwa^w, qíona^w'i égaⁿ a^w'qai tē hégaji aⁿ'qzai tē. Ga^w Wai^w'-qúde amá
 (The soever, they dropped as they named us a great we took. And Robe-gray the (sub.)
 (pl. ob.) done many

caⁿ'jí. Ga^w níkaeiⁿga amá dá^hé b^éúga amá sig^éé etéwa^w wéqá-báji 15
 near camped. And people the hill all hunted trail in the least they found not.

Ga^w aⁿ'gⁿ aⁿ'gáqí'dítaⁿ níaciⁿga na^w'ba é'di úwagíqai ahí tē, wíj^w'é éi
 And we we who moved from man two there to tell them they arrived, by elder his
 brother tent

té'ja. Níaciⁿga d'úba gíqandi wéqá-biamá égaⁿ, wénaqíqá atí-bi éde sig^éé
 at the. People some in that (place) they found them, as, to attack them they came, but trail
 they say they say

etéwa^w qíngai; uma^w'e b^éúgaqti wáca-biamá. Ádaⁿ ata^w ma^w'oni^w tē éétaⁿ 18
 in the least there was provisions all they snatched from Therefore when you walk the to that
 none; them, they say time

caⁿ'ge cé-ma wáqakihíde te, aí áqá, u+! Ha^w g^é'etéwa^w wáqakihíde te,
 horse these you watch them will, he indeed, halloo! Night the soever you watch them will,
 says (pl.)

aí áqá, n+! á-biamá. Ga^w é úwagíqá níhí-biamá aí amá'a. Ga^w a^w'wa^w-
 he indeed, halloo! said they, And that to tell them they arrived, they I heard. And we sur-
 says they say they say said

mase-lumⁿ caⁿcaⁿ. Égiçe Cmⁿ d'úba ní amá. Kí é'di níngáhi. Kí
 the regu- always. At length Dakota some came the (sub.). And there we arrived. And
 berds berly

Puⁿka amá wamáce wáxai. Wamáce amá níkagahi edábe nkfkini tē.
 Ponka the (sub.) police made them Police the (sub.) chief also they talked
 together.

3 Hui! enⁿ há, ní. Guⁿ íc-ma ícmxíçai Múwáçiga-háji. Guⁿ Cuⁿ amá
 Ho! enough they said. And the briffa- they attacked. They shot down a great And Dakota the (sub.)
 loss many.

edábe wamáce Waⁿíⁿ nkú égaⁿ, ekaⁿji gáíⁿ tē'di, égiçe, Ca-l enúgáçéíⁿ
 who surrounded Wamáce the (sub.) Carrying reached having, motionless they when, behold, Vendor riding a horse
 the herd. them home

wíⁿ han, ní. Égiçe íbaluⁿ-hnaⁿí. Uçáí-bi é nká han, ní. Atí há.
 one they (sub.). At length they all knew him. There much he it is they became
 month into (something)

6 Gaⁿ Waiⁿ-qúde amnátaⁿ. (çéxe-gaqú aká é'di ní; ékiçe aké. Aⁿwaⁿ-
 And Waiⁿ-qúde from them. Drum the there arrived; the two were related. We sur-
 (sub.)

masá, ní Uçáí-bi aká. Je-núga gçéha-naⁿba kí é'di naⁿba wun'gamasú,
 rounded said Uçáí-bi the Buffalo bull ten two and there two we surrounded them,
 them, (sub.).

éde eçnaⁿwⁿçéçtiaⁿí, ní. Éde çéçtiⁿbaçti-égaⁿ je-núga amá t'éwaçéí,
 but we utterly destroyed them, he, but about seven Buffalo bull the (pl. sub.) they killed us,
 he, said.

9 ní. Kí Hú-bçáⁿ amá, Ébc-hnaⁿ í'té, eçégaⁿ égaⁿ, wakan'diçégaⁿ wmnáⁿ
 he said. And Psh-souler the (sub.). Who only it may they us, impatiently they hear it
 be, thought

taité. Názaudaji t'éçai, ní. Nan'ge-tíçe t'éçai, ní. Naⁿba-naⁿçíⁿ t'éçai, ní
 said. Soaks-to-refuge is killed, he, To run he starts is killed, he, Two-walking is killed, he, said.

Múxa-nájiⁿ t'éçai, ní. Cúmgáhi t'éçai, ní. Naⁿba uctai çan'ja íjaje nwá-
 stuck in he is killed, he, Big head is killed, he, Two remained though inénao I re-
 obliquely stands he, said.

12 siçá-máji há. Gaí: Çáçíⁿ gçéha-naⁿba kí é'di naⁿba weámxiçai éde
 member I not he (sub.) Pawnee tens two and there two they attacked us but
 as follows;

eçnawaçéçtiⁿí, ní. Gaⁿ níⁿja aⁿwaⁿdaⁿhai, zamí gimíⁿ, wíⁿçetó t'é-háji.
 they were utterly he said. And alive we saw them, all recovered, even one he died not,
 destroyed,

Çáçíⁿ amá héçaji amégaⁿ wéahidéçti wáçíⁿ níhi, eçnawaçéçti-biamá. Naⁿhá-
 Pawnee the a great they were, to a very great distance they went after them, they exterminated them, By they say.

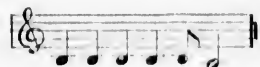
15 çan'çaiⁿ eñi t'éwaçéí tē, úkiáwataⁿtaⁿ wíⁿáçteí-çan'çaiⁿ wáçíⁿ wáçíⁿ çan' tē.
 two too they killed them, one after another by ones killing them they went after them.

Gaⁿ waⁿgakiçí. Waiⁿ-qúde-ma wateçgaxe-hnaⁿ en'caⁿ. Wíçíⁿçé nká
 And we came together Waiⁿ-qúde the they danced regularly without My rider the (sub.)
 ngah. (pl.) stopping. brother

pahaⁿçga wíⁿ t'éçé aká. Gaⁿ waⁿuhéçai tē:
 the first one the one who killed. And song they carried it around;



18 Hi-af-o-hi Hi-af-o-hi, Hi-af-o-hi, Hi-af-o-hi. U-bí-ská



Cé-m-wá-ŋé n-he. Cúde-gáxo íjín'ge e'di gáí' níh-bi ega"^w, Ááŋi"ⁿ
They were exterminated. Cúde-gáxo his son there carrying she arrived, having. Pawnee
the y say
wí' t'éŋai kō gahá átaŋkiŋái tē. Cí wí' gahá átaŋkiŋái tē. Na"^wba 3
one he was the upon he caused him to tread on. Again one upon he caused him to tread on. Two
killed (obj.)
átaŋkiŋái tē. Ga"^w Na"^wbá-wata"^w íjije ŋéŋ'kiŋái te.
he caused him to tread on. And Two he-trod on them his name he caused him to have it.

NOTES.

Saussonei says that this occurred in the summer, and he thinks that it was earlier than 1855.

378, 6. *bəŋgaqtí*, pronounced *bəŋ+gaqtí* by the narrator.

378, 16. *ega^wqtí ŋéíⁿ akma*. 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-ŋéíeí* is another name of *Agaha-ma^wŋéíⁿ*, meaning, "He who is unwilling to share his lodge with another." See "amahe" and "wamahe" in the Dictionary.

379, 7-8. *áí ama sakiba^wwa^wŋai*. The camps of the two parties of Ponkas, the *Waiiⁿ-qude* and the *Hu-bəŋ^w*, were placed side by side. The *Hu-bəŋ^w* chief sent two messengers to *Ubiská*, to put him and the *Waiiⁿ-qude* on their guard. As the two camps were close together, it was very easy for *Nuda^w-axa*, who belonged to the *Hu-bəŋ^w*, to hear what the criers proclaimed.

379, 8. *Maectéŋe* was a brother of *Hidiga* (Myth-teller), *A^whaji* (Flees not), or *ŋaŋéíⁿ-wa^wu* (Pawnee woman) of the *Wacabe* gens.

379, 16. *éji tē'ga*—*Nuda^w-axa*; *e ǰí tē'ga*.—Frank La Flèche.

380, 1. *Ca^w ádaba*. These were about forty lodges of *Yanktons*, with whom the *Hu-bəŋ^w* camped.

380, 5. *Uŋá-i-bi* or *Ma^wten-kina^wpapi* was a member of the *Wajaje* or *Reptile* gens.

380, 7. By "buffalo bulls" he meant the Pawnees.

380, 16. *waŋgakíjī*, from *wáikíjī*, refers to the two parties of the same tribe. When two tribes come together again and camp, and then travel together, *ákikíjī* is used.

Saussonei says that when the *Omahas* were on the *Platte River*, in 1855, the *Ponkas* and *Yanktons* attacked the *Pawnee*, some of whom were opposite *Fremont*, *Neb.*, the others being about five or six miles distant. The former were the *Ááŋiⁿ-máha^w* and the *Pítaháwiratá*. 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. *Inde-suede* (Long-Face) killed an *Omaha* *Wéjīⁿete* woman who was among the *Ponkas*; and *Black Crow*, the head of the *Ponka* *Nika-dáma* gens, was wounded. Two *Omahas*,

Mázi-kíde (Shot at a Cedar), and Miká-gega, 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-ská's victory.

TRANSLATION.

The Pawnees warred on us incessantly. And this old man, Agaha-ma^{ph} (He walks over them), had a sister who was captured by the Pawnees. And Agaha-ma^{ph} 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^{ph}. 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^{ph} 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^{ph} 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-níci 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^{ph} 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. Maeteíngé (the Rabbit) detected the Pawnees. When the sun was at the very bottom of the sky, behold, they said: "It is said that Maeteíngé went to the tents as a visitor, but he is coming back." "Wú'hi wú'hi!" said Maeteíngé. As the people made an uproar the horses fled. The Ponkas went to chase the foe. Maeteíngé 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^o-qude (Gray-robcs) camped very close. The Pokkas 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 Pokkas 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^o-bi-bi!" they said. He came from the Waii^o-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^o-qa (Fish-smelters) 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^o-qa and Waii^o-qude, came together again. The Waii^o-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-skā 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^{n'} nīaci^{n'}ga wi^{n'} wa'ú wi^{n'} mīn'gā^{n'} ʒi, cīn'gajīn'ga wi'áqtei aḥi^{n'}.
 And man one woman one married her when, child only one he had.
- Ki nūjīnga aká 'ábaa-bajī'-etēa^{n'}, ugāca^{n'}-bajī'-etēa^{n'}, ca^{n'} edáda^{n'} gáxa-bajī'-
 And boy the (sub.) hunted not at all, he traveled not at all, indeed what he did not
- 3 etēa^{n'}; wa'ú-hna^{n'}qti úqtawáḥē úwakié-hna^{n'} ca^{n'}ca^{n'}. Ki nīaci^{n'}ga áji amá
 at all; woman only loving them he talked regu- always. And people differ- the
 to them larly ent (pl.)
- ʒaqa ḥahíde-hna^{n'} ca^{n'}ca^{n'} biamá; i^{n'}ete nūjīnga wéḥigā^{n'} ḥīngé'qti éga^{n'}
 laughing always ridiculed him they say; as it were boy mind without any like
 at him
- ḥahíde-hna^{n'} ca^{n'}ca^{n'}-biamá. Iḥadi aká enáqtei ḥa'égíḥéqti^{n'}-biamá. Ca^{n'}
 they always ridiculed him they say. His father the he alone pitied his own very much, they say. And
- 6 nūjīnga nū na^{n'}qti éga^{n'}-biamá. Cī man'dé etē ḥīngé-hna^{n'} ca^{n'}ca^{n'}-biamá.
 boy male fully grown like they say. Again how even he was always without it they say.
- Ca^{n'} wapé ḥīngé-hna^{n'} ca^{n'}ca^{n'}-biamá. Ki nūjīnga aká ja^{n'}-wéti^{n'} wi^{n'} gaxá-
 Indeed weapon he was always without it they say. And boy the wood to hit one mudo
 (sub.) with it
- biamá, baxúxu dúbaha gaxá-biamá. Ki ja^{n'}-wéti^{n'} kē aḥi^{n'}-hna^{n'} ca^{n'}ca^{n'}-
 they say, ridges in four places he made it, they say. And war-club the (ob.) he had regularly always
- 9 biamá. Ki nīaci^{n'}ga amá da^{n'}bá-bi ʒi, ḥahíde-hna^{n'} ca^{n'}ca^{n'}-biamá, ja^{n'}-wéti^{n'}
 they say. And people the saw it, they say when, they always ridiculed him they say, war-club
 he had as. And people nation the rest made war regularly always they say. And this
- aḥi^{n'} tē. Ki nīaci^{n'}ga ukít'ē ucté amá nuda^{n'}-hna^{n'} ca^{n'}ca^{n'}-biamá. Ki ḥé
 he had as. And people nation the rest made war regularly always they say. And this
- Ícibáji nuda^{n'} aḥá-bajī-hna^{n'} ca^{n'}ca^{n'}-biamá; íbaha^{n'}-bajī-biamá. Cī égiḥe
 Icibaji to war never went they say; he knew it not they say. Again at length
- 12 máca^{n'} ma^{n'}ba i^{n'}bezíga máca^{n'} waqúbe gaxá-biamá; aḥi^{n'} tē ebé etéwa^{n'}
 feather two yellow-tailed feather sacred thing he made them, they he had the who suaver
 hawk say; them
- íbaha^{n'}-bajī-biamá; ma^{n'}ḥa^{n'} gaxá-biamá. Égiḥe nīaci^{n'}ga nuda^{n'} aḥé 'íḥe
 know it not they say; by stealth he made them, they At length people to war to go spoke
 say.
- ma^{n'}'i há Ícibáji aká. Ma^{n'}ḥa^{n'} ukíkio aká ʒi, wana^{n'}'a-biamá Ícibáji aká.
 heard it Icibaji the (sub.) By stealth they were talking when, heard them, they say Icibaji the (sub.).
- 15 Ki Ícibáji aká, É'di bḥé tá mīnké, eḥéga^{n'}-biamá Ki ebé etéwa^{n'} nūḥa^{n'}
 And Icibaji the (sub.), There I go will I who, thought they say. And who suaver he told him
- bajī-biamá. Ha^{n'} ḥīnké ʒi tē'di ḥīngé tē ʒi, máca^{n'} kē gḥízi ʒi, aḥi^{n'}-
 not they say. His mother the one lodge at the was not when, feather the he took when, he
 who (oh.) his went
- biamá. Ha^{n'} ʒi nuda^{n'} ḥé ga^{n'}ḥa^{n'} ḥaḥká wákihídeqti ma^{n'}ḥi^{n'}-biamá Ícibáji
 they say. Night when to war to go those who wished watching them very walked they say Icibaji
 closely
- 18 aká. Égiḥe a^{n'}'ba ḥan'ge ʒi, nuda^{n'} aḥá-biamá. Ga^{n'} wéḥide ahú ʒi,
 the At length day near when, to war they went, they And at a distance they when, approved
 (sub.), say.

gǝiⁿ-biamá. Gañ'ki ucté amá wiⁿ'faⁿfaⁿ ǝ'di uǝǝwiⁿ ahí najiⁿ-biamá;
they sat, they say. And , the rest one by one there assembling arriving stood they say;

uǝǝwiⁿxiǝá-biamá. Éǝǝǝ nudaⁿhañga aká Ícibáji ǝdufhai tǝ fbahaⁿ-bají-
they collected themselves, It hap- war-chief the Icibaji he joined it the did not know it
they say. pened that (sub.)

biamá. Nudaⁿ amá wañ'ǝǝǝǝti uǝǝwiⁿ ahí-biamá. Éǝǝǝ Ícibáji aká 3
they say. The warriors all assembling arrived, they say. Behold Icibaji the

waǝǝna-biamá háciaja, uǝás'ín graⁿ-biamá. Gaⁿ' nudaⁿ amá daⁿ'bai tǝ,
was manifest they say in the rear, peeping thus they say. And the warriors saw him when,

ǝá-biamá: Núdaⁿhañgá! wiⁿ' atí há, á-biamá. Gaⁿ' nudaⁿhañga aká ǝá-
they said as fol- O war-chief! one has . said they, they And war-chief the said na
lows, they say: come say. (sub.) follows

biamá: Nfkawasaⁿ! ǝbǝiⁿte fbahaⁿ mañǝǝiⁿ'i-ǝá, á-biamá. Gaⁿ' wagáǝaⁿ 6
they say: Warriors! who it may be to know it hegono ye, he said, they And served

naⁿ'ba daⁿ'be ahí-bi xiⁿ'ji, ǝǝǝǝ, Ícibáji aké akáma. Gaⁿ' nudaⁿhañga
two to see arrived, when, behold, Icibaji was the one, they say. And war chief
they say

ǝínkǝ'di akí-bi xiⁿ, Núdaⁿhañgá! Ícibáji aké aká há, á-biamá. Nudaⁿhañga
by the they when, O war-chief! Icibaji he is the . said they, they
reached again, they say one say. War-chief

aká ǝǝǝǝtiⁿ-biamá. Nfkawasaⁿ! aǝiⁿ' ǝǝi-ǝá. Wa'ú 'fwaǝǝ ma'ǝiⁿ' xiⁿ, 9
the was very glad they say. Warriors! bring him hither. Woman talking he walked when,
(sub.) of them

Íǝaǝága maⁿ'hniⁿ' tabáǝe, á-biamá. Agfahí-bi eǝaⁿ' aǝiⁿ' akí-biamá. Éǝǝǝ,
at him you walked necessarily, said he, they Arrived for him, having they reached there again Behold,
they say. they say with him, they say.

man'dǝ etǝ ǝíngá-bi, kǝ hiⁿ'bé etǝ ǝíngé akáma Ícibáji aká. Gaⁿ', Nfka-
bow even had none, and moccasín even had none, they say Icibaji the And, War-
they say. (sub.)

wasáⁿ! hiⁿ'bé 'fi-ǝá, á-biamá nudaⁿhañga aká. Gaⁿ', Cǝi maⁿ' etí 'fi-ǝá, 12
riors! moccasín give ye to him said, they say war-chief the And, Agalu nrow too give ye
(sub.) to him,

á-biamá Nfkaciⁿ'ga wañ'ǝǝǝǝti maⁿ' naⁿ'báǝaⁿ'faⁿ' 'ǝ-biamá, hiⁿ'bé wiⁿ'
said he, they Man all arrow two each they gave to him, they say moccasín one
say.

edábe ǝaⁿ'faⁿ' 'ǝ-biamá. Cǝi maⁿ'ǝǝe ǝdeǝaⁿ' ǝǝga ǝde ǝasá-bi eǝaⁿ'
also (from) each they gave to Again ash-tree but dry but cut down, having,
him, they say. they say

man'dǝ ǝiáxa-biamá. Gaⁿ' aǝá-biamá Caⁿ' gaⁿ' jaⁿ'-hnaⁿ-biamá. Gaⁿ' 15
bow they made for him, So they went, they As usual they slept regularly, they So
they say. say.

ǝi aǝá-biamá ǝǝasáni xiⁿ. Éǝǝǝ haⁿ' úhigi jaⁿ'-biamá.
again they went, they the next day when. At length night many they slept, they
say say.

Éǝǝǝ nfkaciⁿ'ga wiⁿ' Íǝa-biamá nudaⁿ' amá. Nfkaciⁿ'ga Íǝa-biamá xiⁿ,
At length person one found, they say the warriors. Person they found him, when,
they say

Núdaⁿhañgá, nfkaciⁿ'ga ǝiⁿ' ǝé uskaⁿ'skaⁿ'qti í ǝiⁿ' áǝa! Haa! nfkawasaⁿ', 18
O war-chief, person the this right in a line with is coming indeed! Hot warriors.

ǝ aǝǝǝnai áǝa, aǝǝǝǝi tai áǝa, á-biamá. Gaⁿ' xiǝǝǝtaⁿ-biamá nudaⁿ' amá.
that we seek him indeed, let us kill him indeed, said he, they And prepared themselves they say the warriors.

xiⁿ'aⁿ-biamá, maⁿ'ǝín'ka zǝ wasésaⁿ' edábe íxiⁿ'aⁿ-biamá. Wasésaⁿ' ubǝǝaǝai
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

- gè bah'-hnaⁿ-biamá Ícibáji aká. Kí nudaⁿ'haŋga aká gá-biamá: Égaⁿ'qti
(ob.) picked up, they say Ícibáji the (sub.) And war-chief the said as follows, Just so
 they say:
- ádaⁿ, níkawasaⁿ, á-biamá. Aⁿ'haⁿ, núdjaⁿ'haŋgá! égaⁿ' égaⁿ, á-biamá. Cí
 warrior, said he, they Yes, O war-chief! somewhat like it, said he, they Again
 say.
- 3 nan'ka kè zíkíá-biamá. Nan'ka kè zian'kíá-gá, á-biamá. Kí nudaⁿ'haŋga
 back the he made it yellow for back the make it yellow for said he, they And war-chief
 (ob.) him, they say. (ob.) him,
- aká gá-biamá: Égaⁿ'qti ádaⁿ, níkawasaⁿ, á-biamá. Aⁿ'haⁿ, núdjaⁿ'haŋgá!
 the said as follows, Just so warrior, said he, they Yes, O war-chief!
 (sub.) they say:
- égaⁿ' égaⁿ, á-biamá. Kí nudaⁿ' amá hiⁿ'bé gè eté edábe gèfonudá-biamá.
 somewhat like it, said he, they say. And the warriors moccasins the even also pulled off their, they say.
- 6 Kí Ícibáji 'in'kíá-biamá. Ícibáji, waiiⁿ' wéagiⁿ'i-gá, á-bi égaⁿ', Ícibáji
 And Ícibáji they ceased to carry Ícibáji, robe carry ours for us, said, they having, Ícibáji
 them, they say.
- 'in'kíá-biamá. Ícibáji (aká) gá-biamá: Núdaⁿ'haŋgá! níaciⁿ'ga éiⁿ jaⁿ'be-
 they ceased to carry Ícibáji (the sub.) said as follows, O war-chief! man the I see him
 them, they say: they say:
- onaⁿ etécte-maⁿ' te há, uágasⁿ' te há, á-biamá. Égiçe waoníhi te há, á-biamá
 only at any rate I do will I peep will said he, they Beware you score lest said, they
 say. say.
- 9 nudaⁿ'haŋga aká. An'kaji, núdaⁿ'haŋgá! jaⁿ'be-hnaⁿ' etécte-maⁿ' te há,
 war-chief the (sub.). Not so, O war-chief! I see him only at any rate I do will
 á-biamá. Hau! kégaⁿ, daⁿ'bá-gá há, á-biamá. Gaⁿ' Ícibáji aká ugásⁿ'-
 said he, they Ho! doing so, see him said he, they And Ícibáji the peeped
 say. say. (sub.)
- biamá. Égiçe uñfackáqtei ti éiⁿ' níaciⁿ'ga éiⁿ. Kí gaⁿ'ki gá-biamá Ícibáji
 they say. At length very near was coming man the And then said as follows, Ícibáji
 they say:
- 12 aká: Núdaⁿ'haŋgá! waⁿ'ecte éétaⁿ' atí-maji, á-biamá. Gaⁿ' iénaxíá-biamá
 the O war chief! even once this far I have not said he, they And attacked him they say
 (sub.): (before) come, say.
- Ícibáji aká. Man'dè aⁿ'ça-biamá, juⁿ'wétiⁿ kè síaⁿ'fè'qtei aeiⁿ'-biamá. Kí
 Ícibáji the (sub.). Bow he threw away, they say, club barely be had it, they say. And
- níaciⁿ'ga éiⁿ uqáá-bi égaⁿ', juⁿ'wétiⁿ kè ígaqí-biamá. Waçáhide etéctèwaⁿ'
 man the he overtook, having, club the with it he killed him, They ridicule even if
 (ob.) they say. (ob.) ti cy say.
- 15 waⁿ'ete çactaⁿ' égaⁿ'-hnaⁿ'i há. Éskaⁿ' wíⁿ' gawí'aⁿ'i kaⁿ', á-biamá. Níaciⁿ'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 beúga najíha çizá-biamá, Ícibáji aká an'kaji há. Gaⁿ' agfá-biamá.
 the rest all háir took it, they say, Ícibáji the was not so And they went home-
 ward, they say.
- Nudaⁿ' amá íí éçaⁿ'be akí-biamá. Éçaⁿ'be akí-biamá xi, gá-biamá: Níaciⁿ'ga
 The warriors village in sight of reached home, in sight of they reached when, they said as fol-
 low, they say: Man
- 18 wíⁿ'áqtei aⁿ'çaⁿ'naxíçai éde Ícibáji amá gaqíí, á-biamá. Gaⁿ' iⁿ'é'age wíⁿ'
 only one we attacked him hnt Ícibáji the killed him, said they, they And old man one
 (sub.) say.
- íekíçé ééça-biamá. Nudaⁿ' amá níaciⁿ'ga wíⁿ'áqtei iénaxíçai édegaⁿ' Ícibáji
 proclaimed it aloud, they say. The warriors man only one attacked him but Ícibáji
- wéçgaqí, á-bi áça u+! á-biamá. Gaⁿ' íhaⁿ' gíná'aⁿ' amá. Gíná'aⁿ'-biamá
 killed him for they indeed balloo! said he, they And his heard it about her
 them, say. say. mother own, they say. She heard it about hers,
 they say

- ʒi, gá-biamá: Gáama win'kai éi^{te}, iⁿciⁿda^b égaⁿ-á hē, á-biamá, égʒaŋge
 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 he, for me say,
- ʒiⁿkó é waká-bi egaⁿ. Áqtaⁿ win'ke tabádaⁿ. ʒahíde amá tē, á-biamá
 he who that she meant, having. How pos- he tells the shall I They were idling him, said, they say
 they say able truth
- nú ak'. Gañ'ki ʒi ʒaⁿ'haqteí akí-bi ʒi, Nudaⁿ' amá níaciⁿga wiⁿ'áqteí 3
 usual the And lodge the very border they reached when, The warriors man only one
 (sub.)
- iénaixíʒai édegaⁿ Ícibáji wégaqʒi, á-bi áʒa u+! á-biamá iⁿc'áge aká. Gañ'ki
 attacked him but Icibaji killed him for they indeed halloo! said, they say old man the And
 them, say (sub.)
- iʒádi aká najiⁿ-bi egaⁿ, áci aʒá-biamá. Áci aʒá-bi ʒi, win'kai tē íbahaⁿ-
 his the stood, they having, ont he went, they say. Ont he went, when, he told the the knew it
 father (sub.) say truth
- biamá iʒádi aká. Gañ'ki iʒádi aká cañ'ge-má ctē caⁿ' ʒi tē bēʒaqtí 6
 they say his father the. And his father the the horses even indeed lodge the everything
 (sub.)
- íkine-wákiqá-biamá. Gañ'ki Ícibáji amá gaⁿ' maⁿ'ʒiⁿ-biamá. Égiʒe nudaⁿ'
 to scram- made them they say. And Icibaji the so walked they say. At length to war
 ble for (sub.)
- aʒá-biamá. Nudaⁿ' aʒá-bi, égiʒe cí níaciⁿga dúbá í-ma wéʒa-biamá. Cí
 they went, they To war they went, they say. At length again men four those they found them, Again
 say, they say, coming they say.
- wénaixíʒa-bi ʒi, cí Ícibáji amá wáqtaⁿ'ʒá-bi egaⁿ, níaciⁿga dúbá ʒaŋká 9
 they attacked them, when, again Icibaji tne left them, they say having, man four the ones
 they say (sub.)
- wañ'giʒéqti wáqʒi-biamá. Gaⁿ' cí akí-bi ʒi, gá-biamá: Níaciⁿga dúbá
 all he killed them, they And again they reached when, they said as fol- Man four
 say, home, they say lows, they say:
- weaⁿ'naxíʒai éde Ícibáji amá gaqʒi há, á-biamá. Gaⁿ' iⁿc'áge wiⁿ' fekíʒē
 we attacked them but Icibaji the killed said they, they And old man one pro-
 (sub.) say, claimed it
- ʒéʒa-biamá. Nudaⁿ' amá níaciⁿga dúbá wénaixíʒai édegaⁿ Ícibáji wégaqʒi, 12
 aloud they say. The warriors man four they attacked but Icibaji killed them
 for them,
- á-bi áʒa u+! á-biamá. Gaⁿ' égaⁿ-hnaⁿ nudaⁿ' ahí-bi ʒi, níaciⁿga wáqʒi-
 they indeed halloo! said he, they And so usually on the war. they ar- they ar- when, man he killed
 say, say, psth rived, they say them
- hnaⁿ caⁿ'caⁿ'-biamá, cañ'ge cti wáʒiⁿ akí-hnaⁿ-biamá.
 regu- always they say, horse too having he reached home regularly,
 larly they say,
- Kí iʒádi aká miñ'gʒáⁿ ágaʒiⁿ-biamá. Nísiha, miñ'gʒáⁿ égañ-gá. Kí 15
 And his father the to take a wife commanded him, My child, do take a wife. And
 (sub.) they say,
- uʒí'age-hnaⁿ'-biamá Ícibáji aká. Égiʒe wa'ú gʒáⁿ'-biamá Ícibáji aká.
 was unwilling regularly, they Icibaji the (sub.). At length woman married, they say Icibaji the.
 say
- Gʒáⁿ'-bi ʒi, Ícibáji aká wa'ú ʒiⁿkó jaⁿ'aⁿha-báji-hnaⁿ caⁿ'caⁿ'-biamá.
 He married when, Icibaji the woman the (ob.) lay not on her regularly always they say.
 her, they say (sub.)
- Águdi ctécto haⁿ' ʒi, jaⁿ'-hnaⁿ-biamá. Kí iʒádi aká gá-biamá: Nísiha, 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 wuʒáⁿ' ʒi, jaⁿ'waⁿ'he-hnaⁿ'i há. Jaⁿ'aⁿhégan-gá. Píáji ckáxe,
 woman they marry when, they lie on them usually Do lie on her. Bad you do,
 them
- á-biamá. Gañ'ki iʒádi aká égiʒaⁿ-hnaⁿ caⁿ'caⁿ'qtiaⁿ'-biamá. Égiʒe Ícibáji
 said he, they And his father the said it to him always they say. At length Icibaji
 (sub.) regularly

- aká ámaka-bají-biamá i'c'áge çinké. Ga' ha' xi, wa'ú çinké ja' 'a'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'ba xi, ca' dáha"-báji-hna" ca"ca"qti ki wa'ú çinké ja' 'a'he-
Day when, still he rose not regularly always and woman the (ob.) he lay on her
- 3 hna" ca"ca"qtia"-biamá. Ki wa'ú kē dáha" ga' çá-bi çá"ja, Ícibáji aká
regu- always very they say. And woman the to arise wished, they thought, Ícibáji the
larly (recl.) say (sub.)
- uáí'agá-biamá. Ki í çá amá waha" aça-bi etēwa", ca' dáha"-bají-biamá.
was unwilling, they say. And lodge his the removing they went, notwith- yet he arose not they say.
(sub.) they say standing, be
- Éázēqtei xi'etē, waha" ahí-hna"-biamá. Cí éga" ha" xi ja"-biamá. Égiçe
Late in the even removing he arrived usually, they Again so night when he lay, they say. Beheld,
evening when, say.
- 6 ha"ega"teē'qtei ukít'ē áji d'úba wénaxiçá-biamá. Íçádi aká, Íáha"
very early in the morning nation different some they attacked them, they say. His father the, Do
arise. We are attacked . Yet Ícibáji the speaking not lay, they say. At length
- égañ-gá. Weímaxiçai há. Ca' Ícibáji aká ía-báji ja"-biamá. Égiçe
We are attacked . Yet Ícibáji the speaking not lay, they say. At length
- uháçkákqtei atí-biamá xi, égiçe, Ícibáji e+! águdi onínkéin'té! wáçin piáji'qti
very near they had come, when, beheld, Ícibáji Oh! in what you who are may keeper very bad
they say place be
- 9 abçin' éde égiçe çéama i'nda"be tai hē, á-biamá wa'ú wi" aká. Hú tē
I have but beware these see for me lest . said, they say woman one the. Voice the
I have but beware these see for me lest . said, they say woman one the. Voice the
- na'a"-bi xi, dáha"-bi egn", wéti" kē gçíza-biamá. Ga' é'di aça-biamá.
he heard when, arose, they having, club the he took his, they And there he went, they
they say (ob.) say.
- Ga" ukít'ē-ma níha-biamá xi, wáççi-hna"-biamá Ícibáji aká. Ukt'ē
And the nations he joined, they say when, killed them regularly, they Ícibáji the
(enemy) say (sub.) Enemy
- 12 hégactewa"ji wáççi-biamá, ca" wañ'giçe. Nfáci"ga wacúce na"bá-biamá.
a great many he killed them, they say, in fact ul. Man brave two they say.
- Wi" Unáhe íjáje açi" aká, Hañ'ga-biamá. Ícibáji aká níka"-biamá. Wacúce
One Unáhe his name he had it, a Hanga they say. Ícibáji the helped him, they say. Bravery
- tē çkiga"qtia"-biamá. Ga' Ícibáji [aká] ta"wañçça" eá amá qtágiçé'-
the they were just alike, they say. And Ícibáji [he who] nation his the (sub.) loved him very
- 15 qtia"-biamá.
dearly, they say.
- Égiçe çí nuda" aça-biamá xi, níací"ga wi" wacúceçti éi'te júçça-
At length again to war they went, they when, man one very brave it may be was with
say him
- biamá. Íexúja" íjáje açi" aká, çá"za-biamá. Ki aça-bi xi, gçéga"-biamá
they say. Íexúja" his name he had it, a çá"ze they say. And they went, when, thought thus, they say
they say
- 18 akiwa: Wi"a"wa nán'de çá" átaqti a"çin' éda", eçéga"-biamá. Égiçe ta"-
both: Which one heart the very much we are I they thought, they say. At length vil-
(ob.) more (in thought)
- wañçça" hégactewa"ji édi-çá" amá. É'di ahí-biamá. Ga' é'di ahí-bi xi,
huge very populous was there they say. There they arrived, they And there they ar- when,
say rived, they say
- gá-biamá: Níkawasa", çagçé tai há, á-biamá; neté amá é waká-bi ega".
they said as fol- Warriors, you go will . said they, they reman- the that meant it, they having
lows, they say: hemeward say; der (pl.) say
- 21 Weahide mañççin'í-gá, á-biamá. Ga" wagáçça" amá aça-biamá. Çá"
To a distance begone ye, said they, they And servant the went homeward, they And
say. say. (pl.) say.

Lexújaⁿ, Ícibáji eçaⁿba, È'di aṅgápe to, á-biamá, nān'de íyídahaⁿ gaⁿfaⁿ-bi
Lexújaⁿ, Ícibáji he too, There let us go, said they, they heart to know their they wished,
they say

egaⁿ. È'di ahí-bi xi, égaxe xi faⁿ snaⁿsnaⁿqtiaⁿ amá. Jji xan'ge ahí-bi
because. There they ar. when, around vilage the very level they say. Vilage near they ar-
rived, they say (cv. oh.)

xi, égiçe, nfaciⁿga amá banan'ge-kidá-biamá. Ákiç'qti najiⁿ-biamá. Kí 3
when, behold, men tho (snb.) shot at the rolling hoops, they say. In a great they stood, they say. And
crowd

miⁿçumaⁿeiçtiaⁿ-biamá. Gaⁿ, Eátaⁿ aⁿçíⁿ xi, ç'di aṅgáhi tédaⁿ, á-biamá
it was jnst noon they say. And, How we be if, there we rouch shall said, they say

Lexújaⁿ aká. Kí Ícibáji aka gá-biamá: Kagéha, wahí çéçaⁿ nackí çáⁿ
Lexújaⁿ the And Ícibáji the said as follows, Friend, here this head the
(snb.) (snb.) they say (ob.)

aṅgúgçaⁿ té, á-biamá, je-sin'de-qúú'a wahí ská'qti çdedí-çaⁿ é waká-bi egaⁿ. 6
let us put in, said he, they buffalo-pelvis bone very white the ones that meant, they having
say

Gaⁿ miⁿde ç'di açá-biamá. Caⁿ gréçegaⁿ-hnaⁿ-biamá: Hindá! wiⁿuⁿwa
And crawling there they went, they Yet they thought only they say: Let us see! which one
say

naⁿaⁿpe tédaⁿ, eçégaⁿ-hnaⁿ-biamá. Gan'ki nfaciⁿga banan'ge-kide amá
we fear seen will! they thought only they say. And man shot at rolling hoops the
danger (snb.)

wahí wiⁿ daⁿbá-bi xi, égiçe, uhíackáqteci tiçaⁿ wahí çáⁿ. Gá-biamá: 9
bone one they looked at, when, behold, very close had bo- heno the. One said as fol-
they say come

Kagéha, wahí çéçaⁿ wéahídeaqúti çáⁿçti, á-biamá. Kí wiⁿ gá-biamá:
Friend, here this at a very great distance heretofore, said he, they And one said as follows,
they say

Kagéha, ç'di caⁿcaⁿ, a-biamá. Égiçe gaⁿte-jin'ga xi, égiçe, uhíackáqteci
Friend, there always, said he, they say. At length a while little when, behold, very close

tiçaⁿ wahí çáⁿ. Kagéha, wahí çéçaⁿ wéahíde eçé çáⁿçti, uhíackáqteci tí há, 12
became bone the. Friend, here this at a distance yon heretofore, very close It has
said come

á-biamá. Kí Lexújaⁿ aká gá-biamá: Weábahaⁿi. Wéçai há, á-biamá.
said he, they And Lexújaⁿ the said as follows, They know us. They have de- . said he, they
say (snb.) they say

Gaⁿ Ícibáji aká gá-biamá: Caⁿ, á-biamá. Gaⁿ Lexújaⁿ aká, Ahaú! á-bi
And Ícibáji the said as follows, Enough, said he, they And Lexújaⁿ the Ohoi said,
(snb.) they say (snb.) they say

egaⁿ, wahí aⁿça çéça-biamá, wénaçíçá-biamá, banan'ge-kíde çanká. Gaⁿ 15
having, here they thre-w far they say, they attacked they say. shot at rolling hoops those who. And
away them

akíçaha wiⁿ gaxçéç-biamá, banan'ge-kíde çanká. Gaⁿ aqçá-biamá. Gaⁿ
both one they killed him, shot at rolling hoops those who. And they went homo- And
they say ward, they say

ukí't'é amá: Naⁿbaçtiaⁿ! aⁿwaⁿçiqe tai há, á-biamá. Wáçiqe waçinⁿ açá-
enemy the They are only two! let us chase them . said they, they Chasing them they went with
(snb.) them

biamá. Égiçe wéahídeç'qti waçinⁿ ahí-bi xi'ji, utefje nbázá-biamá. Utefje 18
they say. At length at a very great they carried them, when, thickot scared them into, they Thicket
distance they say say

çúgaçti éçiga áíçá-biamá Lexújaⁿ aká Ícibáji eçaⁿba. Gaⁿ wáçí'á-biamá
very dense headlong had gone they say Lexújaⁿ the Ícibáji he too. And they filled with them,
(snb.) (snb.) they say

ukí't'é amá. Gaⁿ égaⁿ-hnaⁿ caⁿcaⁿqtiaⁿ-biamá akiwa.
the And so regu- continually they say both.
(snb.) larity

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 Çe-sfude gens, being borne by a son of the present head of the gens.

384, 7. jaⁿ-wetîⁿ. This was about two feet long, and four inches in diameter.

385, 4. gaⁿ-biama, in this way. The narrator said this when he imitated the action.

386, 3. nañka kē zikiça-biama. He made his back like that of the sparrow-hawk.

386, 7-8. jaⁿbe-onaⁿ cteete maⁿ te hã, in Çoiwere, "atã-ona qeñⁿ hauⁿ tó," I wish to see him at any rate; but "jaⁿbe te-huaⁿ cte maⁿ te hã," in Çoiwere, "atã çî tányi hanⁿ tó," I cannot do anything else, I must see him at all events.—Sanssouci.

387, 7. ikinewakiça-biama. 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 Çexujaⁿ 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. Icibaji 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 Icibaji. And he made his back yellow for him. "Make my back yellow," said Icibaji. And the war-chief said as follows: "Does it have to be just so, warrior?" "Yes, O war-chief! somewhat like it," said Icibaji. And the warriors pulled off their leggings and moccasins also. And they made Icibaji carry them. "Icibaji, carry them for us," said they; and they made him carry them. Icibaji 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 Icibaji. "Ho! Do so and look at him," said the war-chief. And Icibaji peeped at him. At length the man had come very near. And then Icibaji said as follows: "O war-chief! not even once hitherto have I come this distance." And Icibaji 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 ridfene 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 Icibaji 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 Icibaji killed him." And an old man proclaimed it aloud: "The warriors attacked a man, but Icibaji killed him for them, they say, indeed, halloo!" And the mother of Icibaji 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 Icibaji did indeed kill him for them, halloo!" And the father having seen the man, he opened the doors. When the father got out, he knew that they told the truth. And the warriors made the people to scamble for his horses, and, in fact, for everything in his lodge. Icibaji 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, Icibaji 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 Icibaji killed them." And an old man proclaimed it aloud. "The warriors attacked four men, but Icibaji 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 Icibaji was unwilling for some time. At length Icibaji took a woman. When he married her, Icibaji 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 Ieibajf 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, Ieibajf 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 Ieibajf lay without speaking. At length when they had come very near, behold, a woman said, "Oh! Ieibajf, 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, Ieibajf was killing them. He killed a great many of the enemy; in fact, all. The brave men were two. One was named Unaho, a member of the Haūga gens. Ieibajf helped him. They were equally brave. And his nation loved Ieibajf very dearly.

At length, when they went again on the war-path, one very brave man went with him. ʔexuja^a was his name, and he was a member of the Kausas 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 ʔexuja^a and Ieibajf 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 bamaūge-kide (shooting at rolling hoops). They were standing in a great crowd. And it was just at noon. And ʔexuja^a said to himself, "How shall we be when we go thither?" And Ieibajf 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 bamaūge-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 ʔexuja^a said as follows: "They recognize us. They have detected us." And Ieibajf said as follows: "It is enough." And when ʔexuja^a said, "Oho!" they threw away the bones, and attacked those who played bamaūge-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. ʔexuja^a and Ieibajf 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' waⁿ-ni kē'di gēiⁿ-biamá Umaⁿ haⁿ amá. Égiçe ǰáfiⁿ nudaⁿ attⁿ-bi
 Village water by the sat they say Omahas the (sub.). At length Pawnees to war came, they say
- egaⁿ, cañ'ge d'úba wáfiⁿ agǰá-biamá. Ki nfaciⁿga eǰá aká nfaciⁿga ǰábfiⁿ
 having, horse some they took homeward, they say. And man their he who man three
- ǰúwageǰá-bi egaⁿ, sigǰé kē wíúhe aǰá-biamá, cañ'ge wáfiⁿ aǰá kē sigǰé kē. 3
 with them, they having, trail the following he went, they horse having they the trail the. (ob.) them say, them went
- Nfaciⁿga wíúhe aǰé aká, Wábaskáha ǰǰáge aǰiⁿ-biamá. Aǰá-bi egaⁿ,
 Man following went the (sub.), Wabaskaha his name had they say. Went, they having, say
- wateǰka wiⁿ, Republican ǰǰáge-ǰadaǰ, ki ǰáfiⁿ amá Kǰaǰánda ǰǰáge-ǰadaǰ
 stream one, Republican his name they call it, and Pawnees the Kǰaǰánda his name they call it
- kē, ǰ'di aǰi-biamá. ǰ'di ǰáfiⁿ amá ǰ'di taⁿ waⁿ gēiⁿ-biamá. ǰ'di wáfiⁿ 6
 the there they arrived, There Pawnees the there village sat they say. There having them (ob.), they say. (pl. sub.)
- akí-biamá cañ'ge-ma. Gaⁿ mēdaⁿ amá. Gaⁿ ǰ'di aǰi-bi egaⁿ, ǰi uǰá-
 they reached the horses (ob.). And during the they And there arrived, having, lodge they entered (sub.), they say
- biamá. Hau. T'éwaǰé gaⁿǰá-biamá ǰáfiⁿ amá Umaⁿ haⁿ ǰaǰká. Ki ǰáfiⁿ
 they say. ¶ To kill them wished they say Pawnees the (sub.) Omahas the (ob.). And Pawnees
- amá ucté amá t'éwaǰé gaⁿǰá-baji-biamá. Ki nǰagahi ǰi uǰáǰ aká ǰe 9
 the the rest to kill them did not wish they say. And chief lodge they the one he (sub.) entered it who spoke
- ctēwaⁿ-baji-biamá. Gaⁿ, T'éwaǰé gaⁿǰá ǰi'cté t'éwaǰé taité, eǰégaⁿ égaⁿ,
 at all not they say. And, To kill them they wish even if they kill them shall, he thought so
- ǰa-baji-biamá. Égiçe nǰagahi ǰǰáǰaⁿ aká ní aǰǰá-biamá. Aǰiⁿ agǰi-bi
 he not they say. At length chief his wife the water went for they say. She brought it back, they say (sub.)
- ǰi, Umaⁿ haⁿ ǰaǰká ní té wa'f-biamá. Gañ'ki ǰá hébe ǰǰá-bi egaⁿ, ǰǰégaⁿ. 12
 when, Omahas the (ob.) water the she gave them, And dried pieces she took, having, to put in the mouth (ob.) they say.
- wáǰǰá-biamá, ní'ǰa wégaⁿǰá-bi egaⁿ, wa'ú aká. Hau. Waǰáta-bi ǰi, gá-
 she caused them, they to live she desired for because, woman the ¶ They ate, they say when, said as they say, then, they say (sub.). follows
- biamá nǰagahi aká: Ké! cañ'gaxá-ba áci mañǰǰiⁿǰi-gá. Ní'ǰa wégaⁿǰégaⁿ
 they say chief the Come! cease ye and out begun ye. To live she wished for them, as (sub.):
- waǰáte wáǰǰé, á-biamá. Bǰúgaǰti áci agǰá-biamá. Gaⁿ wéku-huaⁿ. 15
 she caused them to eat, said he, they All out went they say. And invited regu- them larly (sub.)
- biamá ǰáfiⁿ amá Umaⁿ haⁿ ǰaǰká. Ki nfaciⁿga wiⁿ wéku-biamá, ǰáfiⁿ
 they say Pawnees the (sub.) Omahas the (ob.). And mau one invited them, they say, Pawnee

- wahéha-bajl'qti-bi é^{nt}e, Umaⁿ'haⁿ fan^{ká} wéku-biamá. Kí uq^{pé} tē jín'
 very stout-hearted, they say it may be, Omahas the (oh.) he invited them, And alas the far
 they say.
- gactéwaⁿ'jī améde hiⁿ'bēin'^{ge} siaⁿ'cē'qti ug^pi^qti wéku-biamá. Fá^{fi}ⁿ aká
 from small they were, but beans alone very full he invited them, Pawnee the
 the (sub.)
- 3 jaⁿ-wétinⁿ wiⁿ' a^{fi}ⁿ' akáma. Onásniⁿ xi, gáké iwígáq^{fi} tal minké. Cí
 club one was keeping, they say. Ye devour it if, that (oh.) I kill you with will I who. Again
 on[']ai xi[']etē, gáké iwígáq^{fi} tal minké, á-biamá. Égri^{ge} fasⁿ'iⁿ-biamá;
 ye fall to even if, that (oh.) I kill you with will I who, said he, they At length they swallowed it,
 do it they say.
- fuandéq^{ti}ⁿ-bi caⁿ' fasniⁿ'-biamá. Gaq^{el}-bajl'-biamá. Caⁿ' há. Onásniⁿ,
 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 Fá^{fi}ⁿ amá Umaⁿ'haⁿ fan^{ká}:
 he said, they say. And the next day when, talked to them, they say Pawnees the (sub.) Omahas the (oh.)
 Kagéla, can[']ge fan^{ká} wá^{fi}g^gé^{fi} fat^{fi} faⁿ'ja, wá^{fi}g^gé^{fi}oniⁿ fag^gé^{fi}-bajl' taité,
 Friends, horse the (oh.) you have come for though, them you have, your you go not shall,
 them, your own
- á-biamá. T'aⁿ' xi, wá^{fi}g^gé^{fi} fat^{fi} te, á-biamá. Kí t'aⁿ' xi, fat^{fi} xi, maqúde
 said they, they Harvest when, you come for them, will, said they, they And harvest when, you when, gunpowder
 say, your own come
- 9 d'úba wé^{fi}aniⁿ fat^{fi} tal. á-biamá. Gaⁿ', Aⁿ'haⁿ, éginaⁿ tá minké, á-biamá
 some you have for you will, said they, they And, Yes, I do that will I who, said, they say
 us come say.
- Wábaskáha aká. Ag^gá-biamá. Ag^gá-biamá xi, xagé-hnaⁿ caⁿ'ca[']q^{ti}ⁿ-
 Wabaskaha the They went homeward, They went home when, crying regularly all the time
 the (sub.), they say, ward, they say
- biamá Wábaskáha aká. Wakan[']da éinké gí^{ja} xagé-hnaⁿ-biamá. Han!
 they say Wabaskaha the Dolly the (oh.) asking a he cried regu- larly they say. Ho!
 the (sub.)
- 12 Wakan[']da, uk[']t'é fan^{ká} aⁿ'éju[']ji fan[']ja, i[']wi[']caⁿ'kaⁿ kaⁿ' ebégaⁿ, á-biamá
 Wakanda, foreigners they who ill-treated me though, you help me I hope I think, said he, they say
 xagé-onaⁿ-bi fan[']di. Gaⁿ' Fá^{fi}ⁿ-ma wáki^{fa} gu[']fa-biamá Wábaskáha aká.
 crying regu- larly when And the Pawnees to take ven- wished they say Wabaskaha the
 say (past), gear on them the (sub.),
- Égri^{ge} haⁿ' xi ífadi ak[']-biamá. Xagé ag^gá-biamá, xi fan[']di ak[']-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, lago home, they say
- 15 Kí xagé g^gé^{fi} tē fbahaⁿ'-biamá, nfaci[']ga b^éúga na[']aⁿ'-biamá. Gá^{fi}ⁿ can[']ge
 And crying he went the they knew it, they people all heard it they say. That one horse
 homeward say,
- wíúgihe éiⁿ gí éde, xagé gí há, á-biamá. Xagá-bi tē[']di, Wakan[']da éinké
 he who was follow- is com- but crying he is said they, they He cried, they when, Dolly the (oh.)
 ing his ing back, coming say say
- faⁿ'haⁿ' xagá-biamá. Gan[']ki nfaci[']ga fbahaⁿ'-biamá, nudaⁿ' ga[']fa xagé tē.
 him he cried, they say. And people knew it they say, to war wishing crying the,
- 18 U^{fi}ⁿí fan[']ja, caⁿ' fbahaⁿ'-biamá. Gaⁿ' nfaci[']ga b^éúgaq^{ti} é[']di ah[']-bi égaⁿ,
 He told though, yet they knew it, they And there arrived, having,
 say they say
- éitaⁿ xagé tē na[']aⁿ' ga[']fa-biamá. Gaⁿ' ug^gá-biamá Wábaskáha aká. É[']di
 why he cried the to hear it they wished, they And told his they say Wabaskaha the Thero
 say (sub.),
- pí fan[']ja, can[']ge fan^{ká} i[']éi-báji. Aⁿ'éina t'éuwá^{fa}-ba^{fi}ⁿ'-á-biamá. Kí
 I ar- though, horse the (oh.) they did not give me mine. They came near killing as, said he, they And
 rived say.

- t'a' ʔi, maqúde i'ni hā. Maqúde i'fi' ti-gā hā, á-biamá ʔáfi' amá,
harvest when, gunpowder they asked . Gunpowder having come . said, they say Pawnee the
of me for me thou (sub.),
- á-biamá. Bʔágaqti nfaci'ga amá Wábaskáhu ʔa'ʔa-bi ega', gíʔa-báji-
said he, they All people the Wabaskaha piled him, they having, they were and
say: (sub.) any
- biamá. Égasáni ʔi, nfaci'ga bʔágaqti uʔéwinʔiʔá-biamá. Níkagahi amá, 3
they say. The next day when, men all assembled themselves, they say. Chief the,
- wahéhuji amá eti, ca' bʔágaqti uʔéwinʔiʔá-biamá. Ki ninsbu wi' ují-
stout-hearted the too, in fact all assembled themselves, they And pipe one they
(sub.) say: filled
- biamá. Ga' Wábaskáhu aká nfaci'ga bʔágaqti wáʔistubá-biamá, ʔáʔpi
they say. And Wabaskaha the men all spread his hands before crown of head
(sub.) them, they say, they
- gě wábit'á-biamá. Gá-biamá: ʔá'ea'gíʔá-gā hā. Edáda' i'fi' ʔa'ni'ga' 6
the he pressed on them, He said as follows, Pity ye me . What you decide for me
(pl. ob.) they say: they say:
- ʔi, éga'qti ingáxai-gā hā, á-biamá. Ga' níkagahi aká ninsbu waqúbe
if, just so do ye for me . said he, they say. And chief the (sub.) pipe sacred
- gáxai ké ují-biamá. Ga' gá-biamá: Ninsbu gúké, ʔáfi' wa'gákíʔa taite
they made the filled they say. And he said as follows, Pipe that (ob.), Pawnee we take vengeance shall
(ob.) they say: they say: ou them
- ʔanali' i ʔi, ʔanái-gā hā. Uóné'agaí ʔi, ʔaná-báji-gā hā, á-biamá. Ga' 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 say: say:
- ʔaná-biamá; nfaci'ga bʔágaqti i'ni-biamá. Gá-biamá níkagahi aká: Ké!
they put it to their men all smoked it, they said as follows, chief the
lips, they say: say: (sub.): Come!
- afúha, ʔigʔa' i-gā. Atu' ʔi wa'gákíʔa taite, ʔigʔa' i-gā. Ki wi' gá-
finally, decide ye. How when we take vengeance shall, decide ye. And one said as
long on them follows
- biamá: Núda'hangá, nngé ʔé-ona' a'wa'ʔate taí. Wakan'da ʔínké eti 12
they say: O war-chief, summer this only we eat will. Deltý the (ob.) too
- a'ʔáha' taí, nna' ʔínka ʔé-hna'. T'a' ʔi, wa'gákíʔa taí, á-biamá. Ga'
we pray to will, season this only. Harvest when, we take vengeance will, said he, they And
on them say: say:
- nfaci'ga dúbá nuda'hangá-biamá; xagé-hna' ca'ca'-biamá; a'ba gé' eté
man four war-chief they say: they regu- always they say; day the even
cried larly (pl.)
- ha' gě' eté xagé-hna' ca'ca'-biamá. Wakan'da, ʔá'ea'gíʔá-gā. Awáji'eté 15
right the even they regu- always they say. Wakanda, pity me. I am in a bad
(pl.) cried larly humor
- tě i'win'kañ-gā, Wakan'da, é-hna' ca'ca'qtia'-biamá. Ga'ki nugé ʔi,
the help me, Wakanda, he said always they say. And summer when,
regularly
- gaqʔa' aʔá-bi ʔi, xagé-hna' ca'ca'-biamá. Nfaci'ga dúbá a'ba gé' waʔáta-
migrating they went, when, they regu- always they say. Man four day the they ate
they say: cried larly (pl.)
- báji, ní eti ʔata'-báji-hua'-biamá. Ha' ʔi, ní ʔata'-bi-dé waʔáta-hna'- 18
not water too they drank not regu- they say. Night when, water they they while they ate usually
larly they say: drank say
- biamá. Égíʔe t'a' ʔi, agʔí-biamá ta'wa' ʔan'di. Hau! ké, ca' hā. Angá-
they say. At length harvest when, they came back, village to the. Ho! come, enough . Let
they say: say:
- ʔe taí, á-biamá. Ga' aʔá-biamá gacibe. Ha' ega'tcě'qtei nuda' aʔá-biamá
to 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 bə́ŋgaqti Léá-bi xi, égiŋe, Caa' d'úba ŋi ɸan'di ahí-biamá;
males the (sub.) all. They went, when, behold, Dakotas some village at the arrived, they say;
- Uma'ha' ŋi ɸa' nini aɸi' ahí-biamá. ɸéɸa'ba-biamá. Nuda' bə́ŋgaqti
Omaha village the tobacco they brought to, they say. Seven they say. To war all
- 3 a'baɸé áiáɸi tē ɸati, á-biamá. Caa' aká qáɸa aɸá-báŋi, nuda' amádi
to-day have gone when you said they, Dakotas the back did not go home, to those who went
to war
- aɸé 'ɸa-biamá. Gá-biamá: Ucté amá atí xi, úwaɸáɸioná taí há, á-biamá,
to go they spoke of, They said as fol- The rest they when, you toll them will . said they,
lows they say: come they say,
- Caa' é wáwaká-bi ega'. Ga' Caa' amá ɸéɸa'ba amá Uma'ha'-má
Dakotas that meant them, they say having. And Dakotas the seven the the Omahas
- 6 wiúhe aɸá-biamá nuda' tē. Léá-bi ega' égiŋe ɸáɸi' ŋi ɸan'di ahí-biamá
following went they say on the when. They went, having at length Pawnee village at the arrived, they
then they say war-path they say
- Uma'ha' amá nuda' tē. ŋi ɸa'ha ké'di ahí-biamá a'ba ɸan'go xi.
Omahas the (sub.) on the when. Village border by the they arrived, day near when.
- Wénaxiɸa ga'ɸá-bi ega', ŋi ɸa'ha ké'di naji'-biamá. Égiŋe wénaxiɸá-
To attack them desired, they having, village border by the they stood, they say. At length they attacked
them
- 9 biamá a'ba xi, ɸáɸi'-má. Kí ɸáɸi' amá Uma'ha'-má wada'ba-biamá
they say day when, the Pawnees. And Pawnees the the Omahas saw them they say
- wénaxiɸai tē. ɸáɸi' amá, Wú! wénaxiɸai ɸa'ja, ɸa'zai tē há. Jíuuci
they attacked when. Pawnees the Why! they have attacked though, they are Kansas . frequent
them (sub.) in explosions
- éga'-dē ga' gɸé tá amá, á-biamá. Égiŋe ŋi ɸan'di ahí-bi ega', égiŋe
they make at length they will go away, said they, they At length village by the arrived, having, behold,
then while they say
- 12 Uma'ha'-máma. Wéba'ha'-biamá Uma'ha'-má. Ga' wákiɸá-biamá.
they were Omahas moving. They knew then, they say the Omahas. And they contended with
them, they say.
- Wákiɸá-biamá ɸa'ja, akíɸa t'ékiɸé-hua'-biamá: ɸáɸi'-má etí t'éwaɸé-hua'-
they say though, both they killed one another, regu- The Pawnees too they killed them regu- larly,
larly, they say: larly
- biamá, Uma'ha'-má etí t'éwaɸé-hua'-biamá. Égiŋe ŋi ɸa' nbisandé'qtei
they say, the Omahas too they killed them regularly, they At length village the pressing very close
upon
- 15 ahí-biamá. Égiŋe ŋi ɸan'di ahí-bi ega', égiŋe ma'-ŋi gē. Ma'-ŋi gē
they arrived, they say. At length village by the arrived, having, behold, lodges of the Lodges of the
earth (pl.). earth (pl).
- ba'ú-bi-dé nse-hua'-biamá. ɸáɸi' ŋi wi' ba'ú-bi-dé ɸáɸi' amá ma'wé
they pushed holes they set afire regularly, Pawnee lodge one they pushed holes Pawnees the inside
in, they say, while they say, in, they say, while (sub.)
- unáŋi amá áci a'ha aɸá-bi-dé, ei í wédajiná ahí-hua'-biamá. ɸáɸi'
stood in the out fleeing they went, they again lodge elsewhere they reached regularly, Pawnees
(sub.) say, while, they say.
- 18 áhigi núwahéɸabají-biamá. Kí ŋi djúbaqtei úgaɸá-biamá, ɸáɸi' cé-
many they shot down many of them, And lodges very few remained they say, Pawnees they
were
- nawaɸá-bi ega'. Ga' ca'go-má etí bə́ŋgaqti wénacá-biamá ɸáɸi'-má.
exterminated, because. And the horses too bə́ŋgaqti they took from them, The Pawnees.
they say they say
- Ga' Caa' ɸéɸa'ba nuda' wiúhe hí ɸa'nká etí zaní t'éwaɸá-biamá.
And Dakotas seven to war following arrived the ones too zaní they killed them, they
them who say.
- 21 ɸaxé-ɸa'ba iŋga' etí t'éɸa-biamá.
Crow Two his grand- too they killed him, they
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^uwa^uni, Village-stream. The Omahas call two streams by this name, because they camped near them. The Ta^uwa^uni of this story, Omaha Creek, is one of their old camping-grounds, according to Half-a-Day, the tribal historian.

393, 1. ȝa^ufi^u. These were the Republican Pawnees whom the Omahas call Zizika-aki^ufi^u (Joseph La Flèche), or Zizika-akisi (Sanssouci). They may be a Turkey gens.

393, 11. nikagahi igaqqa^u 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 ȝatañki^uȝai, "he was caused to drink urine," which was mixed with the beans.

394, 4. an^ui^u. This should be an^uai, from ȝata, to fail in eating or drinking all.

396, 2. ȝe^uȝa^ula-biana. 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 Ki^uȝa^unda. 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 POKKAS AFTER THE DEATH OF BLACK BIRD.

RELATED BY A^{PA}-LAŒGA.

Díxe égaⁿ-biamá. HégaŒi t'^a-biamá. GáŒŒaⁿ aŒai tē hā Œé uné.
Small-pox they were so, they easy. Not a few they died, they say. Migrating they went to buffalo hunt.

Pañ'ka amádi ahí-biamá. Jé wáŒatai tē Pañ'ka amá. Ki Œé-ma cētaⁿ
Ponkas at the they arrived, they say. Buffalo ate them. Ponkas the (sub.). And these that far

díxe inⁿ'teaⁿ giniⁿ' tē naⁿ'péhii tē Umaⁿ'haⁿ amá; uxíŒŒiⁿ'age égaⁿ maⁿ'Œiⁿ'i tē. 3
small-pox now recovered when were hungry Omahas the (enh.); indisposed somewhat they walked.

Aⁿ'waⁿ'Œate tai-égaⁿ cañŒáŒai, á-biamá Umaⁿ'haⁿ amá. Í-bajŒi-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 wáŒaaⁿ'hne taí. Nā! caⁿ' aⁿ'waⁿ'Œatai Œi, añŒáŒi taí
Ponkas the (sub.). Small-pox you will leave with us. Paha! at any rate we eat when, we will be coming back

uŒŒé, á-biamá Umaⁿ'haⁿ amá. Ĕđi aŒá-biamá. Í-bajŒi-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 ŒŒa-biamá. Ki Umaⁿ'haⁿ aká djúba ahí-biamá.
Ponkas the (sub.). To shoot they threatened, And Omahas the (col. enh.) a few arrived, they say.

Díxe etí wakéga Œhigi weat'ai Umaⁿ'haⁿ amá. Pañ'ka-má wakéga-báŒi
Small-pox too sick many died to us Omahas the (enh.). The Ponkas sick not

ú-t'aⁿ aⁿ't'é taí, á-biamá Pañ'ka amá. Ké, maŒúde wapé aŒŒáŒi í taí. 9
To tell wounds having we die will, said, they say Ponkas the (sub.). Come, gunpowder weapons having let them there couno.

UŒá mañŒŒiⁿ'-gā, á-biamá. Ú-t'aⁿ aⁿ't'é tabacé, á-biamá Umaⁿ'haⁿ amá.
It begone ye, said they, they say. Having wounds we must die, said, they say Omahas the (sub.).

Umaⁿ'haⁿ amá Œ'đi aŒá-biamá Pañ'ka Œi Œañ'đi. (ŒáŒiŒi-égaⁿ iⁿ'c'age aká
Omahas the (sub.) there went they say Ponkas village to the. (A long time ago old man the

uŒai.) A-t-bi Œaⁿ'ja wáŒiŒá-biamá. Jí k'ē etē Œ'đi égaⁿ wáca-biamá; 12
told it.) They ap- though they attacked them, Lodges the even directly they deprived them of, they say; they say.

edádaⁿ aŒiⁿ'i gē giaⁿ'Œa-biamá, hēúgaŒi. MúwahegabajŒi-biamá. DjúbaŒteí
what they had the (pl) they abandoned theirs, everything. They shot down many of them, Very few they say.

umíŒta-biamá Pañ'ka amá Umaⁿ'haⁿ-hébe améde gí amá; ninŒa aŒiⁿ'
remained from shooting, Ponkas the (sub.). Omaha part be was, but he was returning; who having

- x̄ibaqāa aḡí amá; majaⁿ údaⁿ gáxe aḡíⁿ ḡí amá. Batc̄je í amá. Iḡaⁿ.
 face to face he was they land good to make having he was they Forcing hits he was com. Had
 coming say; say; it coming say. way in ing, they say.
- ekaḡá-biamá Umaⁿhaⁿ aká. Umaⁿhaⁿ aká gá-biamá: Iḡaⁿekáha, ḡaḡí t̄ē,
 they say, Omaha the (sub.). Omaha the said as follows, Sister's son, you have as,
 they say: they say:
- 3 caⁿ h̄ā, á-biamá. Naⁿh̄e wábalá ḡé amá x̄i, Umaⁿhaⁿ aká n̄in̄ba aḡíⁿ
 enough said he, they Hand motioning he they when, Omaha the pipe having
 say. say. went say (sub.)
- ḡí taⁿ manⁿdeli ḡahá-bi eḡaⁿ, t̄éḡa biamá. Cí caⁿ ákikíḡa maⁿḡíⁿ-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
- Éḡiḡe Pañⁿka wiⁿ í amá. K̄é, eḡuwaḡáḡō onáí. Cañⁿḡaxái-gá, á-biamá.
 At length Ponka one was they Come, you are going to destroy us. Cease ye, said he, they
 coming say. say.
- 6 Caⁿekaxe te, aí aḡa+! á-biamá iⁿe'áḡe íekíḡē aká. N̄in̄ba háci tí taⁿ é
 You are to cease, he says indeed! said, they say old man crier the (sub.) Pipe later he who that
 came,
- ínaⁿetaⁿ-biamá. Cañⁿḡaxái-biamá. Pañⁿka ḡjúbáḡteí uetá-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 Aⁿba-hebe, the general historian of the Omahas, a man who is over eighty years of age, and older than Aⁿpaⁿ-jaḡga:)

- Pañⁿka amádi Umaⁿhaⁿ-h̄ebe wiⁿ maⁿḡíⁿ t̄ē. Kí Umaⁿhaⁿ amá fi
 Ponkas by the Omaha part one he walked. And Omahas the (pl.) were coming
- 9 t̄ē wanáⁿ-bi x̄i, Íwakiḡa-baj̄i-gá. Wakíḡai-gá, á-biamá. Kí Umaⁿhaⁿ
 the he heard them, when, Cause ye them not to be coming. Shoot at them, he said, they And Omahas
 they say. say.
- amá ḡiwaⁿái t̄ē. Kí wákiḡai t̄ēⁿdi Pañⁿka-má áḡḡawáḡai t̄ē. Gañⁿki
 the (sub.) heard it of him. And they fought when Ponkas the (ob.) they made them suffer. And
 Ponkas the (sub.) face to face pipe having were coming. And Omahas the (sub.) said as follows:
 Pañⁿka amá x̄ibaqāa n̄in̄ba aḡíⁿ a-í t̄ē. Kí Umaⁿhaⁿ amá ḡai t̄ē:
 Omaha part he who, his name they called it, that you give to it occurs when, we finish shoot- shall,
 ing
- 12 Umaⁿhaⁿ-h̄ebe ḡiñk̄é, iḡáḡe ḡadaí t̄ē, é waḡáⁿí t̄ēḡli x̄i, m̄uáⁿḡietaⁿ t̄aite,
 aí. Kí uḡíⁿagái t̄ē Pañⁿka amá Cí p̄iḡti Umaⁿhaⁿ amá wákiḡai t̄ē. Kí
 they say. And refused Ponkas the (sub.). Again anew Omahas the (sub.) fought them. And
 wasisiḡe-ḡtiaⁿí ḡé Umaⁿhaⁿ-h̄ebe Pañⁿka amádi úḡiḡō maⁿḡíⁿ amá. Kí
 active very this Omaha part Ponkas by the a re-ḡingo he walked the one who. And
- 15 iḡaⁿeka eḡá-ḡti amá áḡikipai t̄ē. Kí iḡaⁿeka ḡíⁿ nañⁿḡipá-biamá. Kí
 his sister's his real (the (mv. sub.)) he met his. And his sister's (the (mv. ob.)) he feared to see his, they say. And
 son
- wahaⁿái t̄ē. Aníⁿḡa kaⁿh̄ēa. ḡáⁿeanⁿḡiḡá-gá, aí t̄ē ḡíⁿeḡa, ḡáⁿeanⁿḡaḡ-
 he prayed to him. I live I wish. Pity me, your relation, he said. You, on the have you pierced
 other land, me
- ádaⁿ, aí t̄ē iḡaⁿeka aká. Gañⁿki manⁿdeli ḡahá-biamá. Kúsand̄éḡti iḡaⁿ-
 I said his sister's the (sub.). And spear he pierced him with, Through and through he
 they say.
- 18 ḡai t̄ē. Cí Pañⁿka n̄in̄ uḡí aḡíⁿ a-í amá Umaⁿhaⁿ-mádi. Kí cañⁿḡaxai t̄ē.
 placed him. Again Ponkas tobacco put in having were they Omahas to them. And they ceased.
 coming say.

NOTES.

399, 13. muwahegabaji-biama. There was a strong emphasis on the first syllable when the story was told.

399, 13. djubaqtei, pronounced dju+baqtei by the narrator.

400, 7. ina^aeta^a-biama. This refers to moving to and fro of the combatants who were on foot.

TRANSLATION OF A^aPA^a-LA^aŅGA'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^aBA-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^wPA^w-LAS'GA.

- Uma^whaⁿ amá nuda^w aqá-biamá wan'giçe. ᑕᑦᑕᑦ^{ba} wada^w be aq. ^{Omahas the (sub.) to war went, they say all. Seven to sco went}
- Nuda^whaŋga aká Caçewaçé ijaçe aqí^w tē. Núda^whaŋgá, í ᑕᑦᑕᑦ^{ba} ᑕᑦᑕᑦ^{ba} ^{War-chief the (sub.) Caçewaçé his name he had it O war-chief, lodge some seven}
- 3 eđi tē, é uqá maŋçí^w'i-gā, á-biamá Caçewaçé aká. Cí áhigi-ma-íataⁿ ^{there the, that to tell very near begone ye, said, they say Caçewaçé the (sub.). Again the many from}
atí-biamá. Núda^whaŋgá, wágazua^wça aŋgáti há, á-biamá. Wada^wbaji- ^{they came, they O war-chief, we correct it we have said they, they Not to see}
wákiçá-biamá í kē. Ké! uqá maŋçí^w'i-gā. ᑕᑦᑕᑦ^{ba} ᑕᑦᑕᑦ^{ba} . Wanáqçí^w'i-gā, ^{he caused them, they lodges the Come! to tell it begone ye. Lodge they are seven. Hasten ye,}
said he, they lodges the Come! to tell it begone ye. Lodge they are seven. Hasten ye, ^{(line of).}
- 6 á-biamá. Atí-biamá áhigi amá (Uma^whaⁿ amá). Haⁿ-ima^wçíⁿ eđi aqá- ^{said he, they Came, they say many the (sub.) (Omahas the). Night walking at there they}
biamá. Eđi çan'geçteci ahí ga^wça-biamá. Cétaⁿ áhigi tē nkígça-baji- ^{they say. There very near to arrive, they wished, they So far they were the they had not told}
biamá; ákinaqçá-biamá Uma^whaⁿ amá. Eđiçteci ahí-biamá. Eçgiçe, iñuçaⁿ ^{they say; hid it from their party, Omahas the (sub.). Just there they arrived, they Behold, smoke-holes}
they say; hid it from their party, Omahas the (sub.). Just there they arrived, they Behold, smoke-holes ^{say.}
- 9 cábe ké amá, hégaçi Núda^whaŋgá, hégaçi amá çaw'ja, aŋgáti a^wçetaⁿ há. ^{distant lay they say, not a few. O war-chief, not a few they though, we have we have}
Ca^w wan'gakiçá taí, á-biamá nuda^whaŋga áji amá wi^w aká. ᑕᑦᑕᑦ^{ba} çaw'ha ^{At any let us contend with said, they say war-chief different the one the (sub.). Lodge border}
rate them. ^{inst at the crawling they went, they by twenties hand holding one another crawling they}
kedíçteci mi^wdé aqá-biamá; gçéba-na^wba çaw'çaw' na^wbé nkígçaⁿ mi^wdé aqá- ^{inst at the crawling they went, they by twenties hand holding one another crawling they}
they say. Very quietly creeping up on them they went they pushing themselves with they went, they War- ^{their feet}
- 12 biamá. Qçíiçteci^w wagaçáde aqá-biamá, çina^wdaⁿ aqá-biamá. Nuda^w- ^{they say. Very quietly creeping up on them they went they pushing themselves with they went, they War-}
haŋga waçixabe aqí^w-biamá, Gia^wha-bi ijaçe aqí^w-biamá. Wétiⁿ aqí^w- ^{chief sacred bag he had it, they say, Giarha-bi his name he had it, they say. Striking, he had it}
biamá, wçaqçáde wétiⁿ gáçe, waqúbe gáçe çízá-biamá. ᑕᑦᑕᑦ^{ba} çaw' dība^w ^{they say, war-club with striking, he sacrd thing he he took it, they say. Village the four times}
so, they say (he brandished it towards, Medicine sacred thing he he untied, they say four times. ^(ob.)
- 15 ga^w-biamá (ágaúzá-biamá). Maka^w waqúbe gáçe çieká-biamá dība^w. ^{so, they say (he brandished it towards, Medicine sacred thing he he untied, they say four times.}
Jadé téja çéçé gaxá-biamá. Jadé eja gahíç aqé gáxai tē. Maka^w téja ^{Wind to the to send it off he made it, they Wind its walking it to go he made it. Medicine to the}
ahí çí, waji^w gisiççaji wáxai tē, wapé gisiççaji wáxai ᑕᑦᑕᑦ^{ba} -má. ᑕᑦᑕᑦ^{ba} ^{if when, disposition not to remember he made them weapons not to remember he made them The Pawnees. Lodge}
rival when, disposition not to remember he made them weapons not to remember he made them The Pawnees. Lodge

ʒa^ula a-t-jaⁿ-ma ma^u wi^u čida^u čča-biamá. Čéta^u ngáhuanačize amá.
 border those who are arrow one he sent away by they say. So far darkness they
 punched and lay pulling (the bow)

Ma^u kē wačšonaji amá Wacka^u ákigčaji atí-huaⁿ-biamá, jiji. Ji ʒa^uha
 Arrow the not visible they To do his commanding one mother they came, they say, white Lodge border
 say, say, pering.

kē čca^učtei a-t-jaⁿ-biamá, bispé. Égičce a^uba aká nga^uba amá. Ma^u wi^u 3
 the very men to they approached and crunch- At length day (the) gave light they Arrow one
 say, say, say, ing. (sub.) (sub.) say. say.

čida^u čča-biamá. Wačšona. Ččéko waqúbe kē duba^u ágaizai tē wa^ubaⁿ-
 pulling (the bow) It was visible. This sacred thing the four times he burn- when he gave the
 (sub.) (ob.) (ob.) dashed it attacking cry

biamá. Duba^u tē ba^u-hi ʒi, han! kida-biamá. Wákičá-bi égaⁿ, wapé
 they say. Four times the he called, when, well! they shot at it. They contended with having, weapon
 they say. they say. they say.

gčize-ma Čáčiⁿ-má ja^uté-má čti, ca^uca^u wáči-biamá. Wa^u-ma čti waté 6
 those who took the Pawnees those sound too, without they killed them, The women too clothing
 their in sleep they say, they say.

nušáčiⁿ na^unuđe-huaⁿ-biamá; ha^uéga^utee čáhaⁿ waté gčíⁿ-hna^u tē. Ji
 naked slipped off regularly they say; morning they arose clothing (they failed to fasten Lodges
 as they ran they say, regularly.)

kē wáče wáčiⁿ-biamá; áknsande wáčiⁿ-biamá Čáčiⁿ-má. Išičeliⁿhiⁿčti
 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

tčwačá-biamá, wapé gisičá-báji éga^u. Čiqčce égih ičá-biamá, úbaaze. 9
 they killed them, weapons they did not because. Games heading they went, they they were
 they say, remember

Átačⁿ ga^u šla-biamá. Ji ča^u čti úgíčaazá-biamá. Édihi ʒi, wapé
 beyond so they passed, they Village to the again they scared them into their. They when, weapons
 that say, arrived there

gčizai tē Čáčiⁿ amá. Édihi ʒi, tčwačé-hna^u Uma^uhaⁿ má. Džúba nučete
 took their Pawnees the (sub.) At that when, they killed them the Omahas (ob.). A few remained
 (sub.) time regularly from shooting

ahii tē, wajiⁿ-pičaji Čáčiⁿ-má. Áhigi tčekičai. Čáčewačé égičce tčča- 12
 they when, in a bad humor the Pawnees. Many they killed one another. Čáčewačé at length killed
 arrived him

biamá, Čáčiⁿ amá. Čáčewačé tččai, ai, ača-. Ca^uekaxe tai, ai, ača-,
 they say, Pawnees the (sub.). Čáčewačé is killed, he says, indeed. Enough you do will, he says, indeed,
 said he, they say. They ceased, they say. Yet horse, tent-skin, fool all, snatching
 from them

čⁿ ači-biamá. 15
 car- they were coming
 riding home, they say.

NOTES.

- This fight occurred when the father of A^upaⁿ-paⁿga was a boy.
 402, 2. nudaⁿhaⁿga, etc. Čáčewačé was the leader of the seven scouts.
 402, 14. waqčade, 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 excep-
 tion of the iron point, is made of some kind of very hard wood.
 402, 14. pi čaⁿ. As the Pawnees do not camp in a circle, this is probably intended
 for "pi kē."
 403, 2. akigčaji. Ašigčaji—Frank La Flèche. So he makes nušigčaⁿ, instead of
 nkigčaⁿ, 402, 14.
 403, 8. išičeliⁿhiⁿčti, a verb from išičeliⁿ, which is derived from the noun ibeliⁿ,
 a pillow.

TRANSLATION.

All of the Omahas went on the war-path. Seven went as scouts. The leader of the party was Cačewačč, 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 Cačewačč, "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 Cačewačč. 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 twentys, 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^ha bi had a sacred bag. He used a wéačade 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 odor 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^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 Cačewačč. "He says, indeed, that Cačewačč 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^{PA}-LA^{GA}.

Ákikiġi-biamá. Umaⁿhaⁿ amá eti gaqqaⁿ aqá-biamá, Pañ'ka amá eti
 Two tribes came together, Omahas the two moving in a went, they say, Ponkas the two
 they say. (sub.) body (sub.)
 gaqqaⁿ aqá-biamá, Ní-ubqáqa ké'ja. Jéga kiqaⁿba-bi egaⁿ, wategaxá-
 moving in a went, they say, Niobrara at the. Now they saw one because, they danced
 body mother, they say
 biamá. Pañ'ka wiⁿ wanácé ntiⁿ-biamá. Pañ'ka wiⁿ wanáca-biamá Útiⁿ 3
 they say. Ponka one was a pollee- hit him, they say. Ponka one was a policeman, they fit
 man say.
 amá ákikiġi-biamá. Pañ'ka amá éwaⁿ gaⁿ, Umaⁿhaⁿ amá wénaxiġá-biamá.
 they contended they say. The Ponkas being the as, Omahas the attacked them they say.
 who together cause (sub.)
 Jí ké, can'ge eti, edádaⁿ aqíⁿi, caⁿ b'qúgaqti wáca-biamá. Ci waqístube
 Lodge the ponks too, what they had, in fact all they made them Again to spread the
 (col.), abandon, they say. lands before them
 aqí-biamá xíbaqqa. Ki Waence iqádi akí Pañ'ka amája ahí-bi egaⁿ, náqce 6
 they were com- face to face. And Waence his the Ponka at the arrived, having, a captive
 ing, they say (sub.) father (sub.) they say
 qízai té. Ci waqístube aqíⁿ a-i-biamá Umaⁿhaⁿ qan'kaqa. Gaⁿ majaⁿ
 he was taken. Again to spread the having they were com- Omahas to the. And laud
 hands before them him ing, they say
 údaⁿ gaxá-biamá.
 good they made it, they
 say.

NOTE.

A^{pa}-jūnga said that this occurred before his birth, *i. e.*, before 1830. Waence was an old man when he died in 1878; and it was his father, Gahige-jūnga, who was captured by the Ponkas at the beginning of this battle. Gahige-jūnga was then very young; A^{pa}-jūnga said that it occurred when the former was a "cenujūnga-qtei," a very young man; Sanssouci said that Gahige-jūnga 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-jūnga, 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 hunted 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 Waence 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^{PA}-LASGA.

- Aⁿjin'ga tē'di nē wanāse ūjawaqti gē'i tō Umaⁿ'haⁿ amā. Ēgiċe
 Me small when battle surrounding them very pleas- sat Omahas the (sub.). At length
 antly
- nudaⁿ nēi-bi, ai awāna'aⁿ, Caaⁿ taⁿ waŋċaⁿ Ċēaⁿ baha, hēgabaji. Ēiċiⁿ
 to war went, they heard them, Dakotas tribe In seven places, not a few. Pawnee
 said
- 3 wākiċa ahiⁿ tē, nkī'tē ūbāⁿ qti agū tē, n'ēċa agū tē baicē amā. Ki d'ūba
 to contend they arrived, few very full of they were scatter, they were gentes the And some
 with them coming back, ing coming back (sub.).
- nhē ēawaċai agēl amā waċite gaⁿ ċai, waċite 'ċa-biamā Umaⁿ'haⁿ gacē
 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
- hiⁿ tē ūbēiⁿ qti-ēgaⁿ. T'ēwaċa-būji gaⁿ ċai tē, wanāc ūtiⁿ tē. Wapē wēkida-
 arrived about these. Not to kill them they desired, they hit them as soldiers. Weapons they did not
 themselves
- 6 biċi; ċēċtaⁿ-ma ēwaŋi'aⁿ tē, Umaⁿ'haⁿ wakida-biamā. Wākiċai tē Umaⁿ'haⁿ
 shoot at those from this they brought it on Omahas shot at them, they say. Contended with Omahas
 them with; place themselves, them
- amā; t'ēkiċai tē. Caaⁿ wābaaze aċai, djiċba-ma gaⁿ. Uētē kō'ja ukigēa
 the they killed one Dakotas were scared they those who were as. The rest to the to tell me
 (sub.); another, went, few another
- agēā-biamā. Ati-biamā gēūbaqti. Ū Gahige-jin'ga Caaⁿ tē ċapi. Aⁿwaⁿ-
 they went back, They came, they all. This Gahige-jinga Dakota speech talked We
 they say, say well.
- 9 ċate tai-ēgaⁿ nūgūgi, ē 'ċa-biamā Caaⁿ amā. Ukīt'ē tē wēbċaⁿ aūgūgēi,
 eat in order to we were to say sent litter, Dakotas the Foreigners the we are sa- we have come
 coming back, they say (sub.), titled with lack,
- ē 'ċa-biamā. Caⁿ ēigaⁿ 'ċa-būji ēgaⁿ ċaⁿ ja, wawāċakīma ekaⁿ hmai,
 to say they sent hither. In fact not desiring you it was so though, you contend with us ekaⁿ hmai,
 they say, they wish,
- ā-biamā. Gahige-jin'ga akā gā-biamā; Maⁿ ēiatahā maŋċēiⁿ i-gā, ā-biamā.
 said they, they Gahige-jinga the said as follows, Further off began y.e. said he, they
 say, (sub.) they say:
- 12 Ākiċgēai hā, nikaciⁿ ga āhiċi. Caaⁿ amā, Umaⁿ'haⁿ djiċba ēgaⁿ, aⁿ he wāċiⁿ
 They had gone back again men many. Dakotas the Omahas few as, fleeing they had
 (sub.), them
- agēai wēahide, wāctankai ēgaⁿ. Ji tē wēahide gāⁿ ċai Umaⁿ'haⁿ amā.
 they went far away, tempting them like. Lodge the far away left theirs Omahas the
 back (sub.),
- Ēgiċe āh.ċi atī-biamā, Caaⁿ amā taⁿ waŋċaⁿ ēāċe amā ē'di ahi-biamā.
 At length many came, they say, Dakotas the tribe six the (pl.) there arrived, they say.
- 15 Wēnaxiċā-biamā Umaⁿ'haⁿ-mā. Ji ċaⁿ jā aⁿ'ha-bi ċaⁿ ja wēkiċēiⁿ ċaⁿ-biamā,
 They attacked them, they the Omahas (ob.). Village to the they fled, though they were six, with one
 say they say, another, they say,
- āhiċi ātaċaⁿ. Gaⁿ hēgaji t'ēwaċā-biamā Umaⁿ'haⁿ-mā. Caŋċāxc-ba ekaⁿ-
 many more than. And not a few they kill'd them, they say the Omahas (ob.). They censured and motion-

nji naji'-biamá. jii éa' gita'dē wáphi' a-ú tē'di Uma'^uha' cañ'ge-ággí'-
less they stood, they village the (when) saying they when Omahas horse sat on
say.

báji-má áhigi. écnawnaí tē úphi'ca' nan'ge. Ca'^u Uma'^uha'-má cañ'ge áki-
the those many they destroyed them atonal running. And the Omahas horse one
who

gáha ággí'-hma'-biamá. Gaskí t'ē fi' gáize-lma'-biamá ééé ejaí; na'^ubá 3
on it with sat on regn- they say. Nearly dead the they took regn- they say rela- his: two
another larly of breath (m. etc.) theirs larly tions

cañ'ge ággí' xi, ei wi' sm'de nēa'-hma'-biamá, wábaaze a'^uhái tē. Ca'^u
horse they sa' when, again one tall he held regn- they say, they were rela- his: when. And
on they on larly

nkikji-ma wi' t'ēcaí xijí, U'ca'^u há, éca' ta', na'^ubi' éga'^u, na'^ueta'^u i tē;
those nearly re- one he was if. He is held . this one the heard it. having, he stopped running;
lated killed behind (str. obj.) they say

é'di a'á-biamá, wa'^uda' t'ēwa'cē-lma'^u i tē. P'á'ge vi'^u, (jii)á'ge t'ēcaí há, 6
there he went, they say. (the two) they were always killed. Did man one, Your son is killed ?
together

é nēaí xi, Han! ana'^ueta' tá minke, á-biamá. É'di a'á-biamá. Ákiengá
that they when Ho! Estop running will I who, said he, they There he went, they say. Standag thick
told

baza' égih áú'á-biamá. Edábe t'ēcaí tē. É'gí'ce na'^ueta'^u biamá. Ca'^u
pushing right in he had gone, they say. Also he was killed. At length they stopped pursuing. Let
it among

añgáxe taí, á-biamá. Uma'^uha'-má núwahega-báji. U'kíe 'í'ca-biamá, 9
us cease, said they, they say. The Omahas were shot down in great numbers. To talk the spoke of,
to him they say.

Gahige jii'ga. Ángú'fikie tañ'gata'. Dú'diha í-gá, á-biamá Caa'^u amá.
Gahige-jii'ga (sub.) We talk to you we will. This way come, said, they say Dakotas the.

Gahige-jii'ga aká jú-lma' e'áha a'caí tē, Caa'^u wi' cañ'ge ággí' akíe é'di
Gahige-jii'ga the body alone thither went by when, Dakota one horse sitting to talk there
(sub.)

ahí tē. Ukikiáí tē Caa'^u áji wi' nízana gáí', ágata gáí'. Wá'gata 12
arrived. They talked together. Dakota another one at the rear sat, alining at he sat. The one
him

gáí' fi'nké da'^ubaí éga', Uma'^uha'-má wi' wé'cē f'cáí tē; Cē átaua-ma
he who was sitting he saw us, the Omahas one deriding he sent it away That those who are
(sub.) beyond

wi' á'gáta gáí'. Na'^uetañ'-gá, á-biamá. Caa'^u aká kíde í'caí tē t'ē'ca-
one alining at he sits. Stop standing said he, they Dakota the standing he sent when he killed
you (there) say. at him if this way him

biamá Gahige-jii'ga ána'á'jt ába', á-biamá Uma'^uha' aká, (jii)á'etañkaí, 15
they say. Gahige-jii'ga he did not ! said, they say Omaha the You are tempted.
listen to (one) (sub).

ché, ní tē. Cañ'gaxai tē. É' ina'eta'^u cañ'gaxai tē. Uma'^uha'-má g'c'ba-
I say, he said. They ceased. That they stopped pursuing by they ceased. The Omahas thir-
means of

fi'bi'phi' áta t'ēwa'caí tē wan'gí'ce. Ha'^u agú tē cañ'gaxai tē. U'cē amá
ly beyond they killed them all. Night it was when they ceased. The rest

jii éa' gita'dē agú tē.
yil- the (when) near they were
laze to their coming home.

NOTES.

Mawada^hčⁱ (Mandan) was a boy at the time of this battle, which occurred about A. D. 1846. See A^hpa^h-juŋga's account of the death of Mawada^hčⁱ's elder brother.

406, 2. *deč^habaha*, the seven gentes or "conceal 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^hha^h 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 gč^hbaqti*, i. e., all of that gens.

406, 9. *e č^habiana*, from "e č^hč^h, to send (the voice) hither in saying," referring to the other party. But "e č^hč^hč^h," would refer to the party of the narrator: "to send (the voice) away in saying."

406, 14. *ta^hwaŋga^h č^hade ama*, the six remaining Dakota gentes, to whom the members of the other gens fled.

406, 16. *hegajl*, pronounced *he+gajl* by the narrator.

407, 1. *č^hii č^ha^h*, the Omaha village. *č^hgač^h* 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 "č^hgač^h." *Č^ha^h ama* (the Dakotas, understood), is the subject of *wač^hi^h a-i*; and the object is *Uma^hha^h ama*, the Omahas, including "those Omahas who were not on horseback (*Uma^hha^h č^hgaŋgaŋč^hi^h-bajl-ma*)," and those who were mounted.

407, 2. *uč^hica^h naŋge*, shows that the pursuers were mounted, as *naŋge* refers to the running of the ponies, not of the men. See "č^hpač^hi^h" in the Dictionary.

407, 10. *Gahige-juŋga*. Sanssonci said that he was killed in this fight; but that this story is about the death of another Omaha, Wasnapa, 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-juŋga* 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-jūnga 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-jūnga. "We will talk to you. Come this way," said the Dakotas. When Gahige-jūnga 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-jūnga, 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-jūnga 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'S BROTHER.

RELATED BY A^WPA^W-LASGA.

Wáqe-hébe aká Paū'ka wa'ú waggá^wi. Paū'ka amá úda^wqti aqí^wi.
 White man part (the-subj.) Ponka woman married. Pankas (the-pl.) very good had him.
 Cín'gajín'ga wí^w t'a^w-biamá, nūjūnga amá. T'c amá é cín'gajín'ga pahán'ga
 Infant one he had they say, boy they died they that child before
 t'a^wi tē. Nuda^w aqé íqai tē T'áqí'áa. Aqai tē. Lí qa^whaqtei cca^w gqí^wi 3
 he had it. To war to go he spoke of to the Pawnees. He went. Lodge very edge-of near to he sat
 tē T'áqí^w í'c'ágo í'cō akí-biamá Níkaci^wga áwatē ígqí^w qūnké, á-biamá.
 who a Pawnee old man to speak touched home, Person what thing is sitting by it, said they, they
 of him they say.
 Gáqen atí gqí^w qūnké; níkaei^wga wí^w, á-biamá. É'di ahí-bí qí, éqíqō cōdedí
 in that he has place come he is sitting, person one, said he, they there they ar- when, behold, he was
 they say rived, they say sitting there

- akúma. Najíla másaí égaⁿ, indé ɬaⁿ maⁿɬiⁿ/ka áɬahaqti gáxa-biamá. É'di
they say. their cut off us, face (the) earth (light) on he made it, they There
saying
- ahí-bi égaⁿ, uɬaⁿ-biamá. Aɬiⁿ akí-biamá. Íwaⁿxá-biamá. Bátaⁿ maⁿhniⁿ
asked, having, they held him, they They took him home. Why They questioned him, Why you walk
they say saying
- 3 á, á-biamá. Nuɬaⁿ maⁿbɬiⁿ, á-biamá. Edádaⁿ ukíté hniⁿ á, á-biamá.
I said they, they On the war- I walk, said he, they What nation you care I said they, they
say, path say.
- Caaⁿ bɬiⁿ, á-biamá. Paⁿ/ka eti hébe bɬiⁿ, á-biamá. ɬé hébai usígɬa-
Dakota I am, said he, they Ponka too part I am, said he, they ɬis he was he told not of
say.
- baji-biamá; Umaⁿhaⁿ hébai usígɬa-baji-biamá; wáqe hébai eti usígɬa-
himself they say; Omaha he was he told not of himself, they white he was too he told not of
a part a part a part
- 6 baji-biamá. É gáté usígɬai ɬi, é Umaⁿhaⁿ hébai éi wáqe hébai usígɬai
himself they say. That afore- he told of it, that Omaha he was again white he was he told not of
said thing himself a part a part a part himself
- ɬi, níɬé tá-bi eɬégaⁿ ɬi, usígɬa-báji tē. T'ɬéai tē há; ánaⁿjín'gɬe gáxa-
if, they would let he thought when, he did not tell it about They killed an upright frame they made
him live himself himself him
- biamá. Wa'ai nkétaⁿ gaⁿɬai égaⁿ wéte ísuaɬé nsá-biamá níkaeiⁿga taⁿ.
they say. Farming to gain they wished us how to grease they burnt him, man the
(stl.).
- 9 Wat'ɬéé újn aká ɬáɬiⁿ aká Indé-suede újje aɬiⁿ-biamá. Caaⁿ usígɬa tē
Murderer prin- the Pawnee the Face long his name he had they say. A Dakota he confessed
cipal (sub.) himself
- Caaⁿ na'aⁿ-bi t'ɬéai tē, gíɬa-baji-biamá. Taⁿwaⁿgɬaⁿ uɬéwín'ɬéa-biamá.
Dakotas they heard it, he was when, they were sad, they say. Telbe they assembled themselves,
they say, killed
- Ugⁿ íɬa-biamá. Taⁿwaⁿgɬaⁿ ɬéɬaⁿbahá-biamá. Uɬéwín'ɬéa-biamá.
To seek they spoke of, Telbe in seven places, they say. They assembled themselves,
theirs they say.
- 12 Ágaqɬaⁿqti é'di a-í-biamá. ɬan'ge atí tē há. Wa'ni eú'gajín'ga edábe
Just as when mov- they they approached. Near they came Woman children also
ing on the hunt they say.
- waaⁿɬa a-í tē há Gaⁿ-ke-qteí ahí tē. Ci wanáce ákikihíde maⁿɬiⁿ tē,
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
- égaⁿ waɬíli íɬiɬubai égaⁿ. É'di haⁿ-ímaⁿɬiⁿ aɬai tē, níkaeiⁿga d'úba
round to scare they feared us. There walking by night they when, person some
about them off for themselves went
- 15 ɬimán'gɬaⁿ tē haⁿ tē. ɬáɬiⁿ ɬan'gēqteí ahí tē, éé d'úba aká aⁿba égaⁿ-
absconded night when. Pawnee very near they when, this soon (sub.) the day just
arrived
- bēqteí ean'ge wáɬizai tē. Can'ge wáɬin aɬai, á-biamá ɬáɬiⁿ amá. Wáɬiⁿ
in sight horse they took them. Horse having they have said, they say Pawnees the Having
them gone, (sub.) them
- aɬá-biamá. Náɬnliáqteí úqɬe amáma. Wáɬiⁿ atí-biamá. Kí Caaⁿ amá
they went, they Very nearly they overtook them. Having they came, they And Dakotas the
say, they say, (pl.)
- 18 gá-biamá: Wuhú! d'úba íɬinúqɬe ááɬai é'te, ɬawáɬiⁿ atí. ɬáɬnliáqteí
said as follows, Wuhú! some hiding them- they may have gone, there they came chased by the foe, Very nearly
they say, selves
- úɬaⁿ amá. Hau! ké, éɬéai-gá, á-biamá Caaⁿ amá. Jan'de ké naⁿhaⁿhaⁿ-
they they Ho! come, send ye, said, they say Dakotas the they made tremble
held say, (sub.) (sub.) (sub.) under their feet

biamá; na^hídaí tē, hégají amá: Gu! Φ é $\text{ᠰá}\phi^{\text{h}}$ amá $\text{ᠰig}\phi^{\text{h}}\text{sa}^{\text{h}}\phi^{\text{h}}\text{-biamá}$;
 they say: they made a drum- they were many, Gu! This Pawnees the turned themselves around, sound as they ran, they say: they say: (sub.) they say;

a^hhe ag ϕ^{h} -biamá, Ú ϕ ahaqtí ϕ^{h} di a ϕ ai tē, can'ge a^hsagi á ϕ í^h-bi ega^h.
 fleeing they went homeward, Striking very there they went, horse swift they sat on, because, they say, they say.

Gáama neté amá a^hhe ag ϕ^{h} -biamá $\text{ᠰá}\phi^{\text{h}}$ amá. Wi^háqtéi ígadize-hma^h 3
 Those the rest (sub.) the fleeing went homeward, Pawnees the Pawnees the One falling round and round (sub.)

g ϕ^{h} -biamá, can'ge ne ϕ ina ϕ^{h} -bi ega^h. Φ éama a^hwa^hq ϕ e da^hetea^h tá amá
 sat they say, horse he depended on, because, These they overtake me (dubitative) they will (sub.) sign

g^hte, e ϕ éga^h g ϕ^{h} -biamá. Ma^hg ϕ étei ahí-biamá. G ϕ é amá. Ma^hcan'de
 it may thinking he sat they say, Very near they arrived, He went they Den (note) he, the, say, homeward say.

ma ϕ^{h} g ϕ^{h} -biamá; ϕ diqtí $\text{ᠰi}\text{ma}^{\text{h}}\text{sa}$ amá can'ge ta^h Caa^h amá ána ϕ ge 6
 standing g ϕ^{h} -biamá; ϕ diqtí $\text{ᠰi}\text{ma}^{\text{h}}\text{sa}$ amá can'ge ta^h Caa^h amá ána ϕ ge 6
 in he carried him, just there stumbled they say, horse the Dakotas the running (sub.) over him

na^htá-biamá níka ϕ íga ké Ca^hca^h ϕ í ϕ a^h wá ϕ í^h-biamá neté amá. Ca^hca^h
 trampled him to person the Without ϕ il- the they had them, the rest the Without death, they say (re-ling), stopping lige they say (sub.), stopping

ϕ í ϕ a^h íg ϕ ina ϕ í ϕ a wá ϕ í^h a-í-biamá. ϕ í ϕ a^h íg ϕ í ϕ azá-biamá.
 lige the rushing on theirs buying they approached, ϕ il- the They scared them into theirs, they say, lige

$\text{ᠰá}\phi^{\text{h}}$ amá ákiengá-biamá. Ákiki ϕ -biamá. $\text{ᠰá}\phi^{\text{h}}$ wi^h úda^h áta ϕ ; 9
 Pawnees the were very they say, They came They say, Pawnee one good exceed- (sub.) close together, tended together, ingly;

can'ge eti úda^h ag ϕ^{h} -biamá; wá ϕ aha eti úda^h. ϕ í ϕ ama kí ϕ é-eta^h; wá ϕ aha
 horse too good he sat on, they say; clothing too good. To the he continued clothing going back;

á ϕ í ne ϕ ina ϕ^{h} -bí-dé, ϕ i can'ge á ϕ í ag ϕ ina ϕ^{h} -bí-dé, ígadize-hma^h-biamá.
 differ- he stand in his, while, again horse differ- he stood on, while, he rode round and they say, cut they say, cut they say, round

Égi ϕ e t ϕ éa-biamá, can'ge ta^h eti ϕ ízá-bi ega^h. $\text{ᠰá}\phi^{\text{h}}$ dá-bá ϕ í níka ϕ íga úda^h 12
 At length they killed him, horse the too they took, because, They did not man good they say, (sub.) they say, cut him up

ϕ ínké Ábana^h-hma^h-biamá, ϕ a ϕ íbe-hma^h-bíama, Caa^h amá. Í ϕ ga^h aká
 he who They were gazing they say, they were express- they say, Dakotas the His wife's the at him (sub.) they say, ing wonder (sub.) father (sub.)

Cá ϕ é ϕ ga ϕ íke. Can'gaxá-biamá Caa^h amá. A^hzi ϕ agi ϕ é te, ní á ϕ a, á-biamá
 River's re-erika. They ceased, they say Dakotas the You are to rest, he indeed, said, they say (sub.) say, say

Caa^h amá. Ga^h wá^hí-ma eti atí-biamá. Ca^h níni í^h g ϕ^{h} -biamá Caa^h 15
 Dakotas the (sub.). And the women too came, they say. Yet tobacco using sat, they say Dakotas

amá. $\text{ᠰá}\phi^{\text{h}}$ amá gá-biamá: Í-gá, á-biamá. Úk ϕ é ϕ atí há. Í-gá há,
 the Pawnees the said as follows, Come ye, said they, they Poes you have (sub.) came

á-biamá. Ábag ϕ a táí, e ϕ éga^h éga^h, íe gáté gáxai $\text{ᠰá}\phi^{\text{h}}$ amá. Níni í^h
 said they, They will draw they thought as, words that made Pawnees the Tobacco using they say, back, they say, (sub.)

g ϕ^{h} -ma ábag ϕ a táí, e ϕ éga^h éga^h, wéha^h-bí-má. Can'go-ma g ϕ íba can'ge- 18
 those who sat they will draw they thought as, they called to them, The horses all horse they say, back, they say,

ma ϕ^{h} tē ne ϕ íqtí ϕ í-biamá $\text{ᠰá}\phi^{\text{h}}$ amá, ma ϕ^{h} í^h-í ába ϕ -qtia^hí tē. Φ éama
 standing the very tall put them in, Pawnees the earth lodge they were very thick These (sub.) they say, (sub.) upon

can'gaxa-lí ϕ ska^h e ϕ éga^h tē, níni í^h g ϕ^{h} -ma. Égi ϕ e Caa^h amá, Ké!
 they ceased it might be they thought as, tobacco using those who sat At length Dakotas the (sub.), Come!

cañ'ge-ma iça^wa^wañ'çë taí. Jú-hua^w wañ'gakíça taí, á-biamá. Wákíça-
 the horses let us place them. Body only let us contend against said they, they They fought
 them, say.

biamá. Lí kē úgíçáázá-biamá. Múwahağa-bají-biamá. Lí tē eti ngípi
 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 égaⁿ, égihe íse-hua^w-biamá, maⁿtája nút'e-a^w-biamá. Cañ'ge-ma eti gçúba
 us, fight they burnt they say, inside they burnt to they say. The horses too all
 into it regularly death

wénaçá-biamá, wéha-ça^wçaⁿ. Égiçe wábacibá-biamá. Lí kē wáca-
 they took they say, each one choosing At length they abandoned they say. Lodges the they forced
 from them some. their things to leave

biamá. Ní kēⁿia úbaazá-biamá. Çé Cáçaçégaçke u çíngç'çti, ea^w
 they say. Water to the they scared they say. This Recruit is karika wound without any, yet
 then into

6 gaskí t'é amá. Ní kē ú-ma t'ai tē, Cañ^w wi^w ca^wçti ga^w útiⁿ-
 he died from they Water the those who they when, Dakota one without any reason he hit
 exhaustion they say. were wounded died them

hma^w-biamá, wahéhajíçti ga^wçai tē. Cénaⁿ égaⁿ úçaⁿ-údaⁿ gí-gá, á-biamá.
 regularly they say, very stout-hearted he wished as. Enough! about take hold and come said they,
 of them times back, they say.

Çáçíⁿ nujín'ga maⁿçídaⁿ wakan'dagí-biamá, níçuan'nda é'di nají^w-biamá.
 Pawnee boy to pull the bow were very forward at, they say, island there they stood, they say.

9 Çutiçtia^w, maⁿ nka^w-skaçti ú-biamá; t'éça-biamá ní kē'di. Wuhú! ánaⁿ'çti
 Coming directly arrow just in a line wounded him, it killed him, they water in the. Strange! he did not
 to him, with him they say. say listen to (one)

áhaⁿ, á-biamá. Ágçawáççé, ca^w gçúba wénaçá-biamá, há kē, cañ'ge-ma
 I said they, They made them yet all they took they say, hide the, the horses
 they say. suffer, from them

eti, gçúba Guáçicaⁿ'ja Çáçíⁿ áhigi wana^w'he éde, edítaⁿ'daⁿ Çáçíⁿ amá
 too, all. On the other side of that. Pawnees many I saw thou but since then Pawnees the (pl.)

12 Çeawí djúbaçtei umúeta-biamá.
 Jewel a very few remain after they say, the shooting

NOTES.

- 409, 1. waçe-hebe. This was Paris Dorion, a half brother of Mawadaⁿçíⁿ, being the son of a former husband of Mawadaⁿçíⁿ's mother.
- 409, 1. ndaⁿçti, pronounced u-daⁿçti by the narrator.
- 410, 7. anaⁿçúgçé, 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. Taⁿwañçáⁿ nçewiñçíça-biama. Sanssonci said that these were the Líçéçí-táⁿ (Plenty of lodge-poles), the Dakotas from Crow Creek Agency, with the Yanktons, and perhaps the Brulé's.
- 410, 12. Ágaççáⁿçti édi a-i-biama. They moved towards them with the whole camp or tribe, just as when going on the buffalo hunt. "Ágaççáⁿ" is equivalent to "áwahaⁿ."
- 410, 18. çawaçíⁿ ati, r. from "çáçíⁿ ti," showing that there were pursuers, and that they were coming rapidly. Had there been no pursuers, "çngçíⁿ" would have been used.

410, 19. *čəfai-gā*, an uncommon use of "*čəčə*," which is usually preceded by some other verb which it modifies. *Čəfai-gā* is here equal to "*ienaxičai-gā*" Attack, or "*tīfai-gā*," Pass ye on. *Čə* describes the sound made by the Dakotas as they ran.

411, 6. *ma'caude mājī' gī'biama*. The horse carried him into a hole made by a wolf or by a badger.

411, 7-8. *Ca'ca' qī' ča' ieginaxiča wačī' 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. "*ieginaxiča*" in this case is equivalent to "*agikibama*," to rush homeward to their own as fast as possible; and its subject is understood, "*čəfai' ama*," not "*Caa' ama*."

411, 9. *akienga-biama*, was pronounced by the narrator with a very strong emphasis on the first syllable.

411, 14. *Cačəčəgačike*; in Pawnee, *Re-cá-ru ró-ka-rí-ka*. The Middle Chief.

412, 3. *egihc use-hma'biama*. The Dakotas set fire to each lodge on the outside. The fire burnt inward and killed all the occupants.

412, 4. *wəča-čə'čə'*. *Wəča* is from *hla*, to select; and *čə'čə'* is a distributive.

412, 4. *wəbačiba-biama*. "*čəfai' ama*" is the subject, and "*Caa'-ma*," the indirect object. On the other hand, "*wəča biama*" has "*Caa' ama*" for its subject, and "*čəfai'-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. *Čə Cačəčəgačike*, etc. Sanssouci said that this was not Middle Chief, but a man named *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 *Omadi*, near the present town of Homer, Neb., while their agency was near Bellevue. Joseph La Flèche said that the *Teawí* were not exterminated in this battle. Those who were killed included the old people, women, etc., of the *Teawí*, *Zizka-ákičisi'*, and *Witaláwičatá*, 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 *hede-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: "Gn+!" 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 set 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 MAXE- ϕ A^UBA.

Máçe xi ta'ungáçça" a-fi tē. Uma^Uhaⁿ amá Bapóí ta^Uwaⁿ tē'di gçá'í.
 Winter when the fall hunt they came. One, the (sub.) Sarpy town at the sak.

Wí çé náue bççé, çáña. Içáipahaⁿ-máji wénaxíçái tē, ca^U uçái tē nánaçá^U.
 I had, I hunted I went, to that place. I knew it I met that they were at- yet they the I heard of it, told it (ob.)

Çíkíma áçnta^Uçtia^U, Nicénde bæca^U ç'di, atí-biamá gaçça^U. Gañ'ki Djó aká 3
 Tekamah in that very direc- Missouri head at, they came, they hunting party. And Joe the (sub.)
 tion, River say

ç'di a-fi tē há. Bapóí amá úçá'wíⁿ jí açín'kiçái Djó. Uma^Uhaⁿ-má gaza^Uadi
 there he came Sarpy the trading house caused to have Joe. Omahas the among
 (su-) it

jáçti-ha çí^Uwí^U máçín'kiçái tē Bapóí aká. Éçíçç Çíkíma dnúçica^U ugáççí
 deer- skin to buy caused him to walk Sarpy the (sub.). At length Tekamah this side of point of timber

ké'ja ç'di jí tē há Uma^Uhaⁿ amá. Éçíçç ní amá ábaç açái tē há. D'úba 6
 at the there camped Omahas the (sub.). At length man the (sub.) hunting went Some

çti mnda^U açái tē; wa'ú, íçé'áçç, çin'gajín'ga edábe, waa^Uçça açái tē há. Djó
 too to war they went; woman, old man, child also, leaving them they went Joe

aká, Gççeda^U-níçíⁿ, Ta^Uwa^U-gáçç, çéna netái tē. Éçíçç Uma^Uhaⁿ mnda^U
 the, hawk- standing, Village- maker, those only remained. At length Omahas to war

açé amá Caa^U sigççé tē wççái tē há. Wa'é, çin'gajín'ga edábe, wagaççé 9
 those who Dakotas trail the they found them Woman, child also, near to them (their own)
 went

gçái xi, kí-báji; çéna wççái tē Caa^U amá. Çi ábaç-má imúçja çí^U gçái
 they when, they did not exterminated them Dakotas the (sub.). Again those who fresh meat early- they
 went reach again; they went back

- tě, eí cénawačé-má kii tē hā. Djó wat'a^w kě b'úgaqti Caa^w amá g'ina-
when, again those who were ex- they Joe goods the all Dakotas the (took
terminated reached home (ob.) (sub.)
- caí tē hā. Cañ'ge-má efi b'úga g'ina-caí tē hā. Ga^w cañ'ge-má efi b'úga
from line The horses too all they took from And the horses too all
him
- 3 wémeaí tē ií čaⁿ b'úga. Čečedaⁿ-nájiⁿ ičádi enáqtei ni^wča júgigče.
they look from village the all Hawk- standing his father he only alive ho with his
them
- Waⁿ-ma, iⁿč'áge edábe, wiⁿdénaqti t'éwačai tē, gčéba d'úba-qi-čgaⁿ Umaⁿ-
The women, old man also, just one half they were killed, forty about the Oma-
haⁿ. má. Ucté amá aⁿ'he ačai tē ntefje k'č'a. Ucté amá eín'gajin'ga
hus. Those who re- fleeing they went thicket to the. The rest children
- 6 wač'íⁿ aⁿ'he-hmaⁿi tē, é ni^wča b'úga. Gaⁿ'ki wí Čizababe k'č'a pí.
carrying they fled as, that alive all. And I Izababe to the I
them went.
- Níkaciⁿga í gčéba-qi-čgaⁿ aⁿ'č'iⁿ. Jé amá hčga-báji. Hčgaji čé-ma t'č'aⁿ.
Person lodge ten about we were. hářa- the were a great A great the buffa- we
look (sub.) many. look
- waⁿ'čai. Waii^w, mé-ha gč' efi hčgaji, ádaⁿ áčakaqtei aⁿ'i-hmaⁿ aⁿ'maⁿ'č'iⁿ.
killed them. Robes, winter-robcs the (pl.) too a great therefore very near we camped regularly we walked.
- 9 Č'č'č'u n'áa čaⁿ'di Č'áčiⁿ taⁿ'waⁿ duáčicaⁿ'di čqtei aⁿgáqč'i. Č'di ha^w
Here the fork at the Pawnee town on this side of just that we came back. There night
aⁿ'ja^w'i, aⁿ'i. Égič'e, haⁿ'egaⁿ'tee aⁿg'ič'alaⁿ'i č'i, cañ'ge-ma b'úgaqti wé-
we lay we camped. Behold, morning we arose again when, the horses all were
down,
- č'ingai tē hā. Sigče aⁿ'guginaí, ca^w b'úga. Majaⁿ aⁿ'waⁿ'waja ačai tē
missing to us Trail we followed theirs in fact all. Land to which they
(our own), went
- 12 weaⁿ'g'ič'alaⁿ' aⁿgaⁿ'čai tē, má č'ingč' tē. Égič'e wamaⁿ'č'aⁿ ačai kč; č'igče
we know of ours we desired, snow none when. Behold, stealing thou they had gone behold,
luck in a line;
- wáčiⁿ ačai kč. Wiaⁿ'gugihé aⁿg'á'ai. Égič'e Č'áčiⁿ wamaⁿ'č'aⁿ ačai kč.
having they had gone We sought them we went. Behold, Pawnees stealing them had gone home-
them luck in a line. (our own) ward.
- Čé Ni-bč'aska itáxaaa waⁿ'čee taⁿ'waⁿ čaⁿ'di Č'áčiⁿ amá č'di gč'iⁿ amá. Č'di
That Platte River towards the soldiers town by the Pawnees the there mt. There
head
- 15 wáčiⁿ ač' amá. Kí č'di wiaⁿ'gugihé aⁿg'á'ii. Kí ha^w č'i, Č'áčiⁿ cañ'ge
having they reached And there we sought our own we arrived. And night when, Pawnees horse
them home.
- eí-ma č'gaⁿ aⁿ'waⁿ'maⁿ'č'aⁿ'i. Kí waⁿ'čee í čaⁿ'gč'qtei q'č'a ač'i Umaⁿ'haⁿ
their(pl. ob.) like we stole them. And soldier lodge very near back were again coming Omaha
- niⁿin'ga čábč'i. Égič'e Č'áčiⁿ nudaⁿ' gč'e-má wákipai tē. Č'áčiⁿ amá áhigi
boys three. At length Pawnees on the war- those going path home-ward they met them. Pawnees the many
(pl.)
- 18 č'aⁿ'ja Umaⁿ'haⁿ niⁿin'ga aká wiⁿ'gaqč'i. Kí aⁿg'ú aⁿ'g'áčiⁿ cañ'ge č'gaⁿ
though Omaha boys the one killed him. And we we who moved horse so
aⁿ'waⁿ'gač'iⁿ aⁿg'áqč'i. J'ú čaⁿ'di aⁿg'áqč'i č'i, Djó wat'a^w b'úga g'ina-caí-bi,
we had them we were com- Village to the we came home when, Joe goods all they had take n
ing back. from him,
- aí, amá'aⁿ. Čaⁿ' amá cénawač'á-bi Umaⁿ'haⁿ-má, aí, amá'aⁿ.
they I heard it. Dakota the had destroyed them the Omahas, they I heard it.
said it, (sub.) said it.

NOTES.

415, 1. Baꝓai ta^waⁿ, "Baꝓai's town," situated in Iowa, opposite Bellevue, Neb. "Baꝓai" 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 aꝓtaⁿqtiaⁿ, refers to Arizona Point, on the Missouri, just beyond the town of Tekamah, Neb.

415, 6-7. d'uba eti mdaⁿ aꝓai tē. "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. Gędaⁿ-najiⁿ iꝓadi enaqtei niⁿa jugigę. The rest of this family were killed in the attack.

416, 4-5. wiⁿdenaqti t'ewaꝓai tē . . . Umaⁿhaⁿ-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. ęizabahe, 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-jiūga (Little Chief) was the head of one party, and ęaxe-ꝓaⁿba (Two Crows) followed him. The younger Aⁿpaⁿ-ęiūga (Big Elk) was the head of the other, which Sanssouci joined. Sanssouci was then trading among the Indians.

416, 7. hega-baji and hegaji were pronounced he+ga-baji and he+gaji by the narrator. ęaxe-ꝓaⁿba is said to speak the language far more correctly than any other man.

416, 9. ęaꝓiⁿ ta^waⁿ duaꝓeandi. Columbus, Neb., now stands at this place.

416, 14. wanee ta^waⁿ ꝓandi. 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 unseemly place, so I have no direct knowledge of the attack; yet I heard the report about it. The hunting party came to the head 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^{UBA}.

- Mé xi, dēje čpa^{UBA} be xi, égiče Caa' čí wénudaⁿ ahfi, čí 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 gčiqčn'a ahfi. Ki Caa' amá č'di ahfi tč. Wčnaxičai tč
 Woman cache to empty their own arrived. And Dakotas the (sub.) there arrived. They attacked them
- 3 wa'ú-má. Wa'ú aká čábč'i tč na' čanká Maxéwačč aká čdufhai tč, jingá-
 the woman. Woman the three the grew the ones Maxewačč the joined, small
 (sub.) (sub.) (sub.) (sub.)
- qtei, ihaⁿ kč tčkičai tč'di. Ki xi čaⁿ wčahide waqé gčiqčn'a-má
 very, his mother the they killed when. And village the at a distance cache those who emptied
 (ob.) her for him theirs
- čénuwačá-bi, ač. Wa'ú wiⁿ niⁿpa agčč aká č učai. Ga' čémjin'ga amá
 they destroyed them, said they. Woman one alive who came back that told. And young men the
 it is said, they. (sub.)
- 6 can'ge-ma wagřkaⁿtaⁿ čí č'di: čai, wáqiče. Ga' čahé-de nřkaciⁿga bčřuqati
 the horses tied their own again there went, chasing them. And hill when person all
 (sub.)
- akfi na'čtaⁿi. Ki wi háčidaⁿ agčč xi, agčá-bajř-má ca' č'di akfi. Wa'ú-
 they stopped going. And I afterward I went when, those who did not after a there I came Old
 came again to going. homeward home ward go homeward while there again to.

jūnga kú agéí amá, é Maxéwaçé oçaⁿba niⁿja agéí. Wawéamáxo:
woman she was she came the that Maxéwaçé too alive onto back. I questioned her

Índádaⁿ ukít'ai á, wa'újūnga, ehé. Pañ'ka ebégaⁿ. Umaⁿhaⁿ ié uáwakiáí
What tribe wore I old woman, I said. Ponkas I think. Omaha speech they talked to me

hě, aí wa'újūnga aká. Ké, ańgáççe taí; aⁿwaⁿdaⁿbe taí, ehé. Kíctawágu 3
said old woman the (sub.). Come, let us go homeward; let us see them, I said. Kíctawágu

kí uújūnga áji wiⁿ eéna çábfíⁿ ańgáççai. Kí neté amá háçí agfi. Íçáⁿbe
and boy another one enough three we went. And the rest after coming. In sight

ańgákii çí, çahádi nřaciⁿga wiⁿ é'di naçiiⁿ. É'di ańgákii çí, wéahusaí
we got back when, on the hill man one there stood. There we got back when, scolded us

iⁿé'áççe aká. É'aⁿ hau, aⁿçáⁿi çí, Haⁿegaⁿteç'çti wa'ú-ma wáççí. Índádaⁿ 6
old man the What is I we said when, Early in the morning the women they killed us (sub.). the matter them. What

huítaⁿ çagçéⁿ-bádaⁿ waçisnindai çíⁿte. çáçiqti ákiáççai tē, aí. Haⁿégaⁿ-
you you sat and you delayed it may be? Long ago they had come he. Some time worked at and gone, said.

tégaⁿ wáççí řepahaⁿ çí, ulná çakí etéde. Kí wa'újūnga okaⁿçí'áçti nańká-
in the they killed you knew it, you you should have And old woman totally unable running very mourn- them it ed it reached home. to move swiftly to get ing

piçti kí te, ehégaⁿ á, ehé. Gaí: Çéçankée há. Waççona jaⁿi. Gáçu 9
there reach will, you think it I said. He said These are Visible they lie. In that soon home I as follows: the one

téwaçai, aí. Gaⁿ é'di ańgáççai çí, é'di ańgáki wa'ú çanká. Maⁿ gē aⁿwaⁿ-
they killed, he And there we went home when, there we reached woman the Arrow the we pulled them, said. ward again (pl. ob.).

çionúdaí waiiⁿ eçai gē aⁿçizai-de ańgubétaⁿ řheaⁿçai. Égiççe cańgáççíⁿ
out of them robe their the we took while we wrapped them we laid At length horseman (pl. ob.). in (them) down.

béçugaçti akii, nřaciⁿga gēçbahíwiⁿ-çti-égaⁿ akii. Gaⁿ ańgáçça-báçí; é'di 12
all reached hundred about reached And we went not; there there again, there again.

aⁿwaⁿdaⁿbe aⁿnaçiiⁿ. Égiççe uřkagahi wiⁿ akii. Íekadábí aké. Ké, aⁿwaⁿ-
we looked at them we stood. At length chief one reached Iekadabí It was Come, let us there again. he.

çiqe taí há, aí. Nřaciⁿga béçuga, Ahaú! aí. Sigçé kē wiańgulaí, aⁿwaⁿçiqai.
chase them he said. Mou all, Oho! they Trail the we followed them, we chased them.

Giekaⁿçti-báçí, řepaříⁿ wéhuo aⁿmaⁿçíⁿ Júga-hmaⁿ pańańga wéńhe 15
Not going very fast, slowly following them we walk-d. Body only before following them

aⁿmaⁿçíⁿ sigçé kē. Cańgáççíⁿ amá ágahadi wiutaⁿ gēíⁿi. Égiççe wateka
we walked trail the. Riding horses the (sub.) at the outside next to us they sat. At length creek

aká jańgáççhai; uřçúqa-báçí; qáde há, çiqççe ekúbe bazaⁿ ańçai kē. Gaⁿ
the extended wide in it was not a hollow; grass comes deep pushing they went And (sub.) all directions; around among homeward.

ańçan'kaⁿhaⁿ unásude gaⁿ sigççe ínai. Cańge áççíⁿ-ma çahé wéahidēçti 18
on both sides it had been burnt here so foot-prints they Horse those who sat hill at a great distance sought them. on

sigççe ínegaⁿ nańge çíwiⁿxai. Kí nřaciⁿga qáde ekúbe kē'di wíuhe aká
trail they sought running they went And man grass deep in the followed the them, as around. them (sub.).

çan'gēççei ańii çí, Caaⁿ amá bispé jaⁿi íçáⁿ. Aⁿçíⁿ wéçça-baçíⁿ nřaciⁿga
very near arrived when, Dakelas the crouching lay suddenly. He came very near fading man (sub.). them

wí'áççei aká, ei çigçísaⁿçá agfi. Cańge tan'di agéí égaⁿ ágigçíⁿ. Gaⁿ 21
one the again turped about he was Horse to the he came as he sat on his. And (sub.). coming back. back

- ákilm^a bēiḡaqtē. in'ge áḡḡiⁿ ánuí, éḡaxe ákikipáí Wnḡútađu wi'^w
beyond all horse sitting on they sought around in a circle they met one Oto one
- juáwagḡe. Waḡútađu aká wálúta'ḡiⁿ aḡi'^w; wí ma'^w abḡi'^w. Gépe há:
he with us. Oto the (sub.) guí had; I arrow I hid. I said as follows
- 3 Kagéha, qáde fan'di é'di bispé ja'^w; ebḡéḡaⁿ. Uḡáse te há, ehé. Hau.
Friend, grass in the there crouching they lie, I think. You will set it. I said. ¶
- Uma^whaⁿ wi'^w aḡḡi. Ga'^w aⁿnájiⁿ eḡitaⁿ nsé aḡi'^w aḡḡai. Ga'^w máhe
Onaha one came back. And we stood thence setting having they went And confagra-
tion
- ámusta ḡahé gē útaⁿ can'ge áḡḡiⁿ-má bḡéga bni'ge naji'^wi, máhe ámusta
right abovn hill (the low horse those who sat all in groups stood, confagra-
tion (pl. ob.) far on
- 6 da^w'be naji'^wi, éḡaxe naji'^wi. Unáhe aká náhega-báji, qáde aká ekúbe
looking they stood, all around they stood. Confagra- tion (sub.) burnt with much grass (sub.) deep
éḡaⁿ. Can'ge áḡḡiⁿ-ma cáḡḡe-qi-éḡaⁿ juáwagḡe nuájiⁿ wí eti, uta^w'nadi.
na. Horse those who sat on six about I with them I stood I too, apart.
- Éḡiḡe máhe amá níaciⁿga ḡankádi alii tē. Éḡiḡe ba^w uwánaⁿ'n. Cagḡai
At length confagra- tion (moving) the persons to the arrived. At length calling I heard them. I go home-
ward to you
- 9 há, hu^w! aí. Caaⁿ-ma náeḡaⁿbewáḡai. Éḡiḡe wakíde ákiḡḡai.
halloo! they said. The Dakotas the fire made come out. At length shooting at they had come
and gone.
- Wa'ú ḡáḡi ekí Paⁿ'ka hui'^w é'te uḡá íḡai-gá, aí íekadábi aká. Kí
Woman you killed you were Ponkas you are it may be told said to this said íekadabi the And
them coming back ho way,
- Caa^w amá ía-bíji. Kí íekadábi aká: íekadábi wíbeḡi'^w há, aí té, kíkín
Dakotas (sub.) they spoke not. And íekadabi (sub.) íekadabi I am ho . ho said when, fighting
- 12 íḡai. A^w'b íḡáḡḡe ákikiḡai. Wáḡiⁿ aḡai éḡaⁿ miⁿ'da^w'bo ánaqti-éḡaⁿ alii
they spoke of. Day throughout they encircled having they as hour about how many it ar-
rived
- te, éḡiḡe Caa^w wiⁿ ní. Éḡiḡe Caa^w ḡiⁿ wiⁿ wácaí, eka^w'ḡiⁿai. Ucté 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. bim,
- aḡḡai. Éḡaxe íḡaⁿ'ḡai Uma^whaⁿ amá. Can'ge taⁿ aa^w'bḡa. Júga-hnaⁿ bḡi'^w.
went Around in they placed Omahas (the) Horse the I left. Body only I was.
homeward. a circle (sub.)
- 15 Okaⁿ-ḡi'á aká man'dé aḡi'^w. Wábaaze-hna^w amá Uma^whaⁿ-má, wají'^w-
Unable to move the bow had. He scared them off regn- larly they say (the Omahas, temper
- píbaḡi Caa^w aká. Hácidaⁿ é'di pí. É'di pí tē ca^w'caⁿ íḡamaxíḡa bḡé Caa^w
bad Dakota the (sub.), Afterw-! there fur- rival. There I when without I attacked him I went Dakota
- ḡínké. ḡan'ge pí ḡi, anktide-hna^w'i ḡa^w'ja, ma^w' gē wédaji-hna^w'i ḡéḡe-hna^w'i.
the one who. Near a hand far- when, he shot at me regu- larly thought, across the elsewhere regularly he sent them
away.
- 18 Ga^w' áḡḡi Caa^w ḡínké; man'd íḡatiⁿ há. Ázaⁿ íheáḡé, kí Waḡútađu aká
And I killed Dakota the (ob.); bow I hit him . I hit him and knec'ed and Oto the (sub.)
him with him down,
- jáhai tē. Ga^w' níaciⁿga amá íkinaí. Júdaí. Júde ḡietaⁿ ḡi, a^w'wa^w'ḡiḡe;
speared him. And persons the snatched at They cut him Cutting they fin- when, we chased them;
(sub.) the pieces. up. up. isled
- ucté amá wáḡiⁿ aḡai. Ci é'di anḡáḡai. Qḡabé éḡaḡti é'di éḡihaḡti aki-
the rest having them they went. Again there we went. Tree very thick there right heading had
into

ǰǰǰai Caa^{n'} amá. Cí nfkagali ah-bi ehé aká, Íekadábi aká, gáf: Han!
gono Dakotas the Agaln chief arrived I said the one who, Íekadabi the said as (sub.), follows: Ho!

can'gaxái-gá. Gaskí g'á'ziǰǰé g'í-gá, af. Ga^{n'téga} ǰí, cí wíǰǰakíma táí,
cease ye. Panting in rest one's self he ye came, he ling back, said. Some time when, again you come read with will, them

af. Han! égaⁿ te, af. ǰaháa bǰúga akíǰǰí. Can'ge-má en g'í'a'ziwagiǰaf. 3
ho said. Ho! no let it be, they said. At the hill all sat together The horses too they counsel them, their own, to rest.

Caa^{n'} amá ǰǰabé nkíǰǰí' g'í'í, wa'a^{n'} za'ǰ'qti g'í'í. ǰǰabé uǰímaǰí' aká
Dakotas the tree sitting together in sat, singing making great they sat. Tree wire depending on

Caa^{n'} aká í-gá! an'gakikíǰa táí, é-lmaⁿ, an'gabáǰǰa tá-bi eǰǰégaⁿ égaⁿ.
Dakotas the Ho ye let us content together, they said we will draw back they thought us.

Í'ta^{n'}! ma^{n'}hǰé g'í'í-gá. Ga^{n'téga} ǰí, ga^{n'} an'gakikíǰa táitǰ, af. Han. 6
Hold! waiting sit ye. Some time when, of course we intend to shall, ho ǰ

Éǰíǰe Waǰútaa amá ahí tǰ. Eca^{n'} iⁿwin'g'í'í, átaⁿ úwagiǰa ahí. Níka-
At length Otos the arrived. Near we sat to them, therefore to tell it to they To chase (sub.) them arrived.

ǰíǰe ahí Waǰútaa amá. ǰǰabé ǰa^{n'} an'gabáazai tǰ, Waǰútaa amá atí.
the ho arrived Otos the (sub.). Tree the we scared them when, Otos the came. (ev. col.) into (sub.)

Ga^{n'} nfkagali aká gáf tǰ: Í'ta^{n'}! ma^{n'}hǰbai-gá. Ga^{n'téga} ǰí, ga^{n'} an'gakíǰa 9
And chief the said no fol. Hold! wait ye. Some time when, of we intend to (sub.) lows: Ho! wait ye. Some time when, of we intend to (ev. col.) into (sub.)

táitǰ, af. Ga^{n'} Waǰútaa amá ma'eta^{n'}í. Bǰúga an'ǰí'í. ǰáci an'ǰí'í,
shall, ho said. And Otos the stopped going. All we sat. A long time we sat,

ea^{n'} mi^{n'}da^{n'}be wi^{n'} ákihaⁿ-qti-égaⁿ an'ǰí'í. Han. Níkaǰali aká ma^{n'}ǰǰe
in fact hour one beyond about we sat. ǰ Chief the erect

nají'í. Iekíǰai: Han! eeta^{n'} há. Ké! wákiǰái-gá, af. Ga^{n'} wa^{n'}ǰíǰe, 12
stood. He proclaimed: Ho! so far . Come! contend with them, ho said. And every one,

Ahaú! af. ǰǰabé ǰa^{n'} bǰúga há Éǰaxe íǰa^{n'} waǰái-gá. Masáni hí-ha ga^{n'}
Oh! said. Tree the round . Surround ye them. The other reach so (col.) side and

g'í-gá, af. Ga^{n'} wákiǰaf. T'ǰkíǰa-báǰí ǰáci. Éǰíǰe Uma^{n'}ha^{n'} wi^{n'} t'ǰǰa-bi,
he coming he And they fought them. They did not kill a long At length Omaha one was killed, back, ho said. one another time.

af. Uma^{n'}ha^{n'} wi^{n'} t'ǰǰai há, af. É'áí pí ǰí, éǰíǰe an'ka-báǰí; háǰezahá 15
they said. Omaba one has been they said. There I say when, behold, not so; just on the surface

ǰínké. Wáǰata g'í'í ǰí, Caa^{n'} aká éta^{n'}ǰí'í kídai, á kǰ úí. Han. Cí
the one who. Aiming he sat when, Dakota the first shot at arm the ho ǰ Agalu (sub.) him, (ob.) wounded.

ga^{n'té} ǰí, Waǰútaa wi^{n'} t'ǰǰai, é t'ǰǰéqtiá^{n'}í. Éǰíǰe Caa^{n'} aká cí wi^{n'}
some time when, Oto one was he was killed indeed. At length Dakotas the again one killed, (col.)

t'ǰǰai, é Uma^{n'}ha^{n'} amá wa^{n'}t'ǰǰai Cí Caa^{n'} aká Waǰútaa wi^{n'} t'ǰǰai. 18
was that Omahas the were the Agalu Dakotas the they killed, (sub.) slayers. Oto one they killed.

Caa^{n'} aká, a^{n'}wa^{n'}ǰabáǰǰa ǰáci a^{n'}ma^{n'}ǰí'í, t'ǰéwaǰǰé-lma^{n'}í. ǰǰabé ǰa^{n'} ca^{n'}
Dakotas the we drew back from them a long we walked, they were killing us. Tree the at any (sub.) time (col.) rate

ua^{n'}sii-gá, af Íekadábi aká. Waǰǰǰaǰá tǰ, éǰíǰe t'ǰǰíǰé-lma^{n'}í te. Ga^{n'}
leap ye into, said Íekadabi the You draw back when, beware they kill regularly leat. And (sub.) from them you

ǰǰabé ǰa^{n'} ca^{n'} ua^{n'}sii nǰaci^{n'}ga bǰúga. ǰǰabé ǰa^{n'} wi^{n'}détan-di hí ǰí, cí 21
tree the it any leaped in men all. Tree the to one half of the ar. when, again (col.) rate among all. Tree (col.) distance rived

- aⁿnaⁿ'etaⁿi, aⁿwan'gabúgəi. Ci gaⁿ'te' jiu'ga xi, lekadahi aká gaf: Cuaⁿ'
we stopped going, we drew back from them. Again a little while when, lekadahi aká gaf: Cuaⁿ'
the said us At any
naⁿ'sui-gá. Wácpagəf xi, égiŋe t'éŋiŋe-hmaⁿ'i to, ai. Naⁿ'b éŋaⁿ'be aⁿwan'-
leap in. You draw back if, however they kill regularly lest, he Two coming out we had
of it
- 3 gaŋiⁿ aŋgáhi, aktwa uⁿ'ta aⁿ'waⁿ'fízaí. Umaⁿ'haⁿ-ma wiⁿ' Caaⁿ' t'éŋi kə
them we arrived, both alive we took them. The Omahas one Dakotas they killed the
him (obj.)
- aⁿ'fan'gičabaⁿ-háji aŋgíčadaí. Ci Wapúta t'é kə edáhe aŋgíčadaí. Cuaⁿ'
we knew not ours we cut up ours. Again Ofo who was also we cut up ours. Dakota
dead
- wiⁿ' ičánaxihə xi, nahiŋé. Wahútaⁿ'ŋi kə gəfónaⁿ' gaⁿ' ní kə égihiŋé. Ní
one I attacked him when, he fell into the water. Gun (the) he let drop as water the it fell right Water
(obj.) into.
- 6 kə uáaⁿ'si gaⁿ' éŋaⁿ'he gəfí xi, á tə akíŋa ubəaⁿ'. Naŋiⁿ'akiŋəgaⁿ' Umaⁿ'haⁿ-ma
the I leaped as he came again when, arm the both I held. As I made him stand The Omahas
(obj.) into
- čádenwákiŋé. Cuaⁿ' neté-ma watefeka kə ákiŋe aⁿ'he-ma Umaⁿ'haⁿ' amá
I made them out Dakotas the rest creek the crossing those who fled Omahas the
him up. (obj.) together
- wákiŋaí hā. (ŋé Caaⁿ' amá wahútaⁿ'ŋi gə uŋi čingé aŋiⁿ'i éŋaⁿ' t'éwaŋaí.
met them This Dakotas (the) gun (the) filled without they us (they were
(obj.) (sub.) (pl. obj.) had killed.
- 9 Caⁿ'qi gaⁿ' múkilmⁿ'i. Miⁿ' ičéŋtiaⁿ'i xi, čənawaŋaí Caaⁿ'-ma.
They shot at one another even till Sun it had fully when, they destroyed the Dakotas.
night set

NOTES.

418, 1. Me xi, *i. e.*, in the spring after La Flèche lost his goods, as told in the preceding paper.

419, 214-20, 1. Guⁿ akíhaⁿ bəgaŋti, 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. aⁿnaŋiⁿ editaⁿ nse aŋiⁿ aŋəai. The Omahas set fire to the grass on both sides of the stream.

420, 6. nahega-baji, pronounced nahega-baji by the narrator.

420, 12. Aⁿb ičəngə akíkiŋaí. Two Crows was mounted, and his horse was nearly killed by a bullet.

422, 3-4. Umaⁿ'haⁿ-ma wiⁿ . . . aŋgíčadaí. His name was yawáha.

422, 7. čádenwákiŋé. Frank La Flèche said that "čáde" is often used in the sense of "scalping;" though instead of it, the narrator might have employed the phrase "naŋiⁿha hébe čizəwákiŋé (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. Max-waŋé, 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

lurled 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 Maxowačé, 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: Kietawagn, 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 litter 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 searing 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 A'PA'-LAŅGA'S BROTHER.

RELATED BY A'PA'-LAŅGA.

Umaⁿ'haⁿ amá wanáse g^é'nⁱ tē. Wijiⁿ'^é amá ié-jin'^{ga} kíde a^{ca}í tē, haⁿ'-
Omahas the surrounding sat. My older (the buffalo-calf to shoot went, morn-
(sub.) the herds brother (sub.) at

egaⁿ'tee. Wiⁿ' júg^{ai} tē. Uhmúckadi ié-jin'^{ga} wiⁿ' t'^écaí tē; dáde najiⁿ'i tē.
lug. One went with him. In a valley buffalo-calf one they killed, cutting they stood.
it up

Caaⁿ' amá wag^éáde a-fi tē, can'^{ge} ág^é'iⁿ cá^{dé}qti-égaⁿ. Wabútaⁿ'^éiⁿ ujíjⁱ 3
Dakotas the oreoping up were ap- horse sitting on about six. Gum not loaded
(sub.) on them preaching.

najiⁿ' tē wijiⁿ'^é taⁿ, ána aká mar'^{dé} a^é'iⁿ. Wéna^xícaí-de, qu'^é a-i-
stood my elder the the other the bow had it. They attacked when, rushing were
brother (std. one), (sub.) them forward coming

biamá Cauⁿ' amá. qu'^é a-i-bi egaⁿ, t'^éwa^éá-biamá, wap^é éngégaⁿ.
they say Dakotas the rushing were coming, having, they killed they say, weapon they had none,
(sub.) they say them as.

Égi^é u^éá ag^é'í. Umaⁿ'haⁿ naⁿ'ba t'^éwa^éáí, é n^éá ag^é'í. Caaⁿ' amá 6
At length to tell they came Oaaha two they killed that to tell they came Dakotas the
it back. them, buck. (sub.)

aⁿ'he ag^éáí tē wat'^ééé amá. É'^di ahí égaⁿ, wa'^é' ag^é'í. Caaⁿ' amá
fleeing went home- murderers the There they as, carrying they came Dakotas the
ward (sub.) (sub.) arrived them home. (sub.)

akí-biamá. Jiⁿ'i éaⁿ'á akí-biamá. Égadizá-biamá; jí u^éécaⁿ'-hnaⁿ'-biamá.
reached home, Village to the reached home, They rode round and lodge they went around regularly,
they say. they say. round, they say; they say.

Íéga-bají-biamá; Pañ'ka edába-biamá, ákikíji g^é'iⁿ tē edábe. Ihaⁿ' 9
They were a great many, Ponkas were also, they say; the tribes they sat also. His
they say; coming together mother

ngíne d'^úba édedí-éaⁿ' amá. Wauáq^é'i-gá há, á-biamá. É wat'^ééé úju
he rocks some the company is there, Hasten ye said he, they That murderers prin-
his they say. cipal

aká ícádi aká wanáq^é'i-wá^éé jí kē uhá-biamá. Gibázu íjaje a^é'iⁿ-biamá
the (one) his the causing them to hasten lodges the went along, they Kipazu his name he had, they say
who) father (sub.) (line of) say.

ícádi aká, níkgagahi úju aká Pañ'ka jí kē cí uhá-biamá. Éwa^éca^écaí 12
his the chief principal the Poaka lodge the again he went along, You have them
father (sub.) (sub.) (line of) they say. for relations

wa^éáq^éize taí, náq^éé wáq^éizai jí, wéca^éq^éepahaⁿ'i jí, á-biamá. Pañ'ka-
you take them will, captive they take them when, you recognize yours if, said he, they say. The Pon-
ma écaⁿ'-bají-biamá. Cí é'^di égi^écaⁿ' a^éá-biamá U^éécaⁿ'-báji jí'é^{té}, éicémiⁿ
kas did not need, they say. Again there to say it to he went, they You do not join oven if, you are the
say. ones

taité há, á-biamá. Éí an'^{ga}qíkléa tañ'gataⁿ, á-biamá A^éé najiⁿ'-biamá 15
shall (he) said he, they say. You we contend with you we will, said he, they say. Going stood they say

Caaⁿ' amá. Caⁿ' wábaha ké'd ug^é'iⁿ-de wa'^é amá gaⁿ' a^éé najiⁿ'-biamá.
Dakotas the In fact Indian car- in the sat in while woman (the no going stood they say.
(sub.) riago (sub.)

- Ki Pañ'ka úju aká, Wégasápi aká, Pañ'ka ífi ɸaⁿ ulá-biamá. E'aⁿ'qti
 And Ponka principal the (sub.), Whip the (sub.), Ponka vil. the ligo (obsc.) went along, they Just how
 gáxe taí édaⁿ wábaⁿaⁿ luc ekaⁿ'hna ɸáɸiⁿ'éé é'di oné etéde, á-biamá
 they will do I (su thought) to witness you go you wish you who move there you should have said, they say
 3 Wégasápi aká. É'di aɸaí tē haⁿ'i tē, Wégasápi Maⁿ'tcu-wáɸili júgɸe,
 Whip the (sub.), There they went it was when, Whip Maⁿ'tcu-wáɸili he with his
 gañ'ki Pañ'ka amá cti Égɸe a-i-najiⁿ' amáma. ɸískié uɸéwiniɸiáí tē,
 and Ponkas the (sub.) too. At length they were approaching and All together they assembled when,
 wanáce uɸéwiniɸiáí, d'úba ákikihié aɸá-biamá. Wanáce amá égaxe
 police they assembled, some watching ever went, they say. Police the all around
 6 maⁿ'ɸiⁿ'-biamá; uɸéciáí cti d'úba, ubáhiáí cti, háciáí cti. Wanáce
 walked they say; at the front too some, at the sides too, behind too. Police
 wénaxíɸa-hnaⁿ'-biamá; wasniⁿ'de maⁿ'ɸiⁿ'-ma útiⁿ'-hnaⁿ'-biamá. Wégasápi
 they attacked them regularly, they delaying those who walked they hit them regularly, Wégasápi
 aká wéhusá-biamá. Ukít'ē íwiɸahaⁿ'-hnaⁿ'-maⁿ'i. ɸíjú-bají-hnaⁿ'i ɸaⁿ'cti.
 the (sub.) scolded them, they say. Nation I have always know you in particular You were always unfor- heretofore,
 9 Eátaⁿ únáⁿ'pe iⁿ'ɸéonaⁿ'i á. Wa'ú égiⁿ'aⁿ'qti jaⁿ' hniⁿ' ɸaⁿ'cti, á-biamá
 Why punishment do ye threaten i Woman you did just so you were heretofore, said, they say
 Wégasápi aká. Ki ukít'ē aká níi há, á-biamá. Íwiɸahaⁿ' taí miñke,
 Whip the (sub.), And nation the women said he, they say. I know you will I who,
 á-biamá. É'di aɸaí tē, haⁿ' inaⁿ'ɸiⁿ' a-t-biamá.
 said he, they Thero they when, night walking by (they approached, they say.)
 12 Umaⁿ'haⁿ aka-záɸicaⁿ bɸé. Umaⁿ'haⁿ amá ɸáze tē naⁿ'za gáxai.
 Omahas towards those who I go. Omahas the (sub.) evening when embank-
 Híɸuga gɸiⁿ'i ɸaⁿ' caⁿ'caⁿ naⁿ'za gáxai. Cín'gajín'ga naⁿ'za woɸéckaxe te,
 Tribal circle they sat the always embank- they made. Children embank- you are to make for
 aí aɸa+. Atí tá-bité, aí aɸa+, á-biamá. Ki naⁿ'za gáxai tē Umaⁿ'haⁿ amá.
 he indeed. It is said that they he indeed, said (one), they And embank- made Omahas the (sub.)
 15 Gañ'ki ílha kē uɸúkihehébe gáxai iɸáugɸe; íci gē ákiɸis'íⁿ's'íⁿ gáxai
 And tent- the one after another, as they throughout; tent- the interweven they made
 iɸáugɸe Aⁿ'ba ɸaíⁿ'ge; waɸáckaⁿ te, aí áɸa. Atí-bi, aí aɸa+, aí. É'ɸa
 throughout. Day near at hand; you will do your best, he indeed. It is said he indeed, said Thither
 haⁿ' wadaⁿ'be ahí-hnaⁿ amá; waná'aⁿ agɸí, naⁿ'íde waná'aⁿ agɸí. Waɸá-
 night scouts were arriving; hearing them they making a hearing them they You will
 18 ekaⁿ te, aí áɸa. É'be uɸkaⁿ te ɸíngré áɸa, aí. Wapé kē bɸúgaqti háha
 do your best, he indeed. Who he help you will there is indeed, ho said. Weapon the all ready
 aɸúgɸalmiⁿ' ɸajaⁿ' te, aí áɸa; maqúde walútaⁿ'ɸiⁿ uɸáúji te, aí áɸa; atí-bi,
 you have yours you he will, he indeed; powder gun you put in will, he indeed; It is said they have
 aí áɸa, aí.
 he indeed, he says said.

Aⁿba aká éçaⁿbe. Weánaxiça eu-íçai; égaxe ían'de naⁿíðai. Cañ'ge
 Day (sub.) the came forth. They charged on us in coming all around ground they made a Horse
 this way; (on) by running. drumming noise

éççutaⁿ d'íba wékaⁿtaⁿ gçise égaⁿ nañ'gai; uwáçicaⁿ nañ'gai. Caaⁿ amá
 hence some lariat broke as they ran; around us they ran. Dakotas the (sub.)

cañ'ge-ma wáçíⁿ agçai, gacibe nañ'ge ahí-ma. Wáçe wiⁿ gazaⁿadi 3
 the horses having went outside running those who White one among
 them homeward, arrived. man

gaqçáⁿ-nadi éðniçe; cañ'ge taⁿ eçíⁿ agçai. Máçtu Çídaⁿ íjaje açíⁿ.
 to those who were he joined; horse (the too having they went Mr. Reed his name he had.
 hunting (std. ob.) for him homeward.

Caaⁿ amá cañ'ge íw'í tá amá, é-hnaⁿ amá. Gíí etégaⁿ-báji, caⁿ íe éçíçáⁿ-
 Dakotas the horse give will, he said they To give they were not yet words he said to
 (sub.) back to me regularly say. back to him apt, (some one)

hnaⁿ amá. Wégaⁿze wiⁿdétaⁿ-qçie-égaⁿ íi égaxe wákiçai. Caⁿ-ama íi 6
 regularly they Measuro about one-half lodges all around they contended By and by lodges
 say. against us.

ké Umaⁿhaⁿ amá úgíçá-qtiáⁿi; naⁿzaya éçila agíi. Íí ké ía kíðai Caaⁿ
 the Omahas (the entered their own; to the rear heading they were Lodges at the shot at Dakotas
 (line of) (sub.) (sub.) coming back.

amá, caⁿ níaça wakíðai. Cañ'ge-ma t'éwaçai áhigi. Caaⁿ maⁿ eçai ké
 the, yet at random they shot at them. The horses they killed them many. Dakotas arrow theirs the

atí-hnaⁿ íi ké. Umaⁿhaⁿ amá ííha unáçude-hnaⁿi; kí Caaⁿ-ma éçáⁿbe 9
 they came lodges the (oh.) Omahas the tent- cent holes in regularly; and the Dakotas in slight
 regularly (sub.) (sub.) skins

í çí, wakíçe éççé-hnaⁿi Umaⁿhaⁿ amá. Umaⁿhaⁿ wiⁿ, çáçe-çáⁿba íjiiⁿçe,
 came when, shot away at them regularly Omahas the Omaha ono, Crow two his older
 (sub.) (sub.) brother,

égaⁿ t'éça-biamá Caaⁿ amá. Ííha íañgá umá'ude çí, ugáçíⁿ amá. Éçíçe
 so they killed him, Dakotas the Tent large ont a hole in when, he peeped they At length
 they say (sub.) skin say.

çéçti 'éçaçai. Uçúci-náji íjaje açíⁿ. Gacibaça maⁿçíⁿi tē, Umaⁿhaⁿ 12
 right on they put it. At the he stands his he had. At the outside they walked when, Omaha
 the forehead front name

wiⁿ t'éçai, caⁿha íⁿi. Héga t'éçai há, aí Çí gacibaça maⁿçíⁿi tē, çí
 one was killed, wolf-skin he wore. Buzzard is killed they Again at the outside they walked when, again
 said.

wiⁿ t'éçai. Úhaⁿ-íañgá t'éçai há, aí. Çí gacibaça maⁿçíⁿi tē, Çáçíⁿ-
 one was killed. Kettle large is killed, they said. Again at the outside they walked when, Çáçíⁿ-
 çáçíⁿ.

naⁿpáji úi há. É t'éçai égaⁿ, Mawádaⁿçíⁿ ç'di açai; úi íibe keçáⁿ. 15
 naⁿpáji was wounded. That was killed us, Mandan there went; he was lower the.
 wounded leg

Mawádaⁿçíⁿ t'éçai, aí. Mawádaⁿçíⁿ múbçij íçççai. Caaⁿ-ma eçí, t'éwaçai
 Mandan is killed, they said. Mandan they made him fall sud- The Dakotas too, those who were
 dely by shooting him.

ma, wáçíçism agçé-hnaⁿi; Çá gçé wakaⁿtaⁿ cañ'ge-ma çísnúwakíçai.
 killed, they dragged them along head the they tied them the horses they made them drag
 them along (pl. oh.) them.

Éçíçe íntéde ç'di a-í-baji. Cañ'gaxai Uçúciaya Caaⁿ naⁿba t'éwaçai. 18
 At length now, but there they were They ceased. At the front Dakotas two wore killed.
 not approaching.

Íⁿdi wénaçíçai ahíi egaⁿ, waçáðai Umaⁿhaⁿ amá; wáçononúde, gaⁿ
 There rushing on them arrived having, cut them up Omahas the (sub.); cut them in many pieces, so

wéçitiⁿ éççai. Xagé agçá-biamá. Gaⁿ akí-biamá Caaⁿ amá, wagiⁿi.
 they threw back and hit them with. Crying they went homeward, And reached there Dakotas the carrying
 they say. again, they say (sub.), their own.

- 11 *jaŋáqti tē'di Mawádaⁿfiⁿ wateŋaxá-biamá. Uŋízaⁿ tē wan'giŋe gŋiⁿ-*
Tent very large at the Mañau they danced they say. Middle the all caused
them to sit, they say Dakotas the dead ones. Deer-claws arm the made them hold, they say having singing
 3 *gŋiⁿ wakiŋá-biamá. Wa'aⁿ jūwagŋe gŋiⁿ-biamá. Jí tē wan'giŋe caⁿ*
they made them sit, they say. Singing with them they sat, they say. Tent the all in fact
gŋiⁿ wakiŋá-biamá tē ɕaⁿ'ka. Jí tē áɕiáza tē caⁿ'caⁿ nan'de kē maⁿ'ɕiⁿ'k
made them sit they say dead the ones Tent the they when without sides the earth (suds)
who. opened and stopping put it on the poles
áɕaspá-biamá. Jí tē ɕictaⁿ-bi ɣi, aⁿ'he aɕɕá-biamá. Umaⁿhaⁿ-má atí te,
they weighed, they say. Tent the they finished, when, fleeing they went home-
ward, they say. The Omahas come will,
 6 *aí, ádaⁿ aⁿ'he aɕɕá-biamá Caaⁿ amá. Kí Umaⁿhaⁿ-mádi t'éwaɕaf-ma*
they there fleeing went homeward, Dakotas the. And among the Omahas the dead ones (ob.)
said, fore they say
wagíqai. Hé-jañka-jañ'ga dáhi-qi 'éɕaⁿ'ɕai, t'éɕai. Wanúkige sí tē 'éɕaⁿ-
their own. Horn forked large right in the they put it on, they killed Wankige foot the they put
it on. Ágaha-wacúce 'éɕaⁿ'ɕai, é t'éɕɕqiaⁿ'i. T'é'áge-wahíŋe ní jibe
Ágaha-wancee they put it on, that they killed outright. T'é'áge-wahíŋe they lower
 9 *keɕaⁿ. ɕáɕiⁿ-gahíge dá ɕaⁿ 'éɕaⁿ'ɕai.*
the. ɕáɕiⁿ-gahíge head the they put it on. wounded leg

(The following is an incomplete account of the same occurrence, which Two Crows gave:)

- Nuge gáɕaⁿ aŋgáɕai Umaⁿhaⁿ-má. Siaⁿ'ɕai: ɕáɕiⁿ-ma jūwagŋa-báji;*
Summer on the hunt we went the Omahas. They were alone: the Pawnees were not with them;
Umaⁿhaⁿ-ma-huaⁿ gaɕaⁿ'i. Gaⁿ Wané kē gákē aŋgúha aŋgáɕai. Djó
The Omahas only were on the hunt. And Elkhorn the that we followed we went. Joe
 12 *aká ɕ'di níkagahi íɕiŋɕaⁿ-ma ɕduŋhe maⁿ'ɕiⁿ'i. Aŋgáɕai égaⁿ jé wéaⁿ'ɕai.*
the there chief those who ruled joining walked. We went as buffalo we found them.
Jé-ma hégaŋi t'éaⁿ'waⁿ'ɕai, égaxe gaⁿ t'éaⁿ'waⁿ'ɕe aŋgŋiⁿ'i; caⁿ áhigiaⁿ'qti
The buffaloes not a few we killed them, all around so we killed them we sat, in fact very many times
aⁿ'waⁿ'nas aŋgŋiⁿ'i. Caⁿ níaciⁿ'ga wiⁿ'áqteci jé-ma gŋéba ɕí, aŋgŋiⁿ'satíⁿ-
we surrounded we sat. In fact man only one the buffaloes ten too, aŋgŋiⁿ'satíⁿ-
them by
 15 *ɕaⁿ'ɕaⁿ, gŋéba-naⁿ'ba-ɕaⁿ'ɕaⁿ ɕtí, t'éwaɕé-huaⁿ'i. Gaⁿ wanáse tē aŋgúfi'age*
fifteens, by twenties too, killed them regularly. And to surround them we were unwilling
égaⁿ aŋgŋiⁿ'i, wéabɕaⁿ'i. Jé-ma weaⁿ'ɕiⁿ gaⁿ égaⁿ aŋgŋiⁿ'i. Ígíŋe haⁿ'i-
some- what we sat, we had our fill. The buffaloes we carried and so we sat. At length early
égaⁿ'teó'qteci miⁿ' éɕaⁿ'bají'qteci, jaⁿ'aɕíɕahaⁿ ɣi, égiŋe jé amá áckaqteci áiama.
in the morning sun had not risen at all sleep I rose from when, behold, but the very close were coming.
Only one Joe the (sub.) did not kill it yet turning around I had it, yet far off he took it,
 18 *Wíⁿ'áqteci Djó aká t'éɕa-báji caⁿ baŋúwíⁿ'xe aɕiⁿ'i, caⁿ wéahide aɕiⁿ' aɕai;*
no one there to the he took it. And horse the loaned to me Joe the And huf. the to kill it
asked there. I killed it and we ent it up. Body the I I carried, and green hide alone carried
me, fore

Djó aká. Anágáɬai égaⁿ ɬi ké anghaḏó anágáɬai. ɬli ɬaⁿ éɬaⁿbe anágáɬi
 Joe the We went home- as tent the we were near we went home- Tents the in sight of we got
 (sub.) ward to to wurd. back

ɬi, égiɬe ɬé d'úba wáɬiɬai. Anágáɬai ké'ra ukaⁿ'ska wáɬiⁿ a-í d'úda.
 when, at length but some they chased We went home- to the right in a line having they were this
 (sub.) faló thom. ward with them coming way.

ɬun'ge anágáɬi ɬi, ɬé-ma wabáɬuwiⁿxe aɬai. Égiɬe nɬaciⁿga amá ɬaháwagɬe 3
 Near we got when, the buffal- wheeling around went. Behold, men the shield
 home loos

aɬiⁿi tē nkaɬiɬe aɬai.
 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 Niani, a branch of the Loup Fork of the Platte.

425, 7. wa'íⁿ agɬi. 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. ihaⁿ uɬine 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'raⁿqti - ɬaɬiⁿce édi one 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 aɬai haⁿi tē. Sanssouci preferred to say, "édi aɬai haⁿi tē ɬi," making "haⁿi tē," it was night; and "ɬi," when.

426, 8-10. ukít'ē - - Iwidahaⁿ tai miñke. The Ponkas camped so near to the Dakotas that Whip could reprove the latter while pretending to scold the former.

426, 9. Eataⁿ nnaⁿpe i'ɬeɬaⁿi á. Aⁿpaⁿ-ɬaŋga said this was equivalent to "Eataⁿ naⁿ'peaⁿ'ɬakiɬai á." Sanssouci said that this should be, "Eátaⁿ nnaⁿpi i'ɬeɬaⁿ éi'ete." He derived "nnaⁿpi i'ɬeɬaⁿ" from "nnaⁿpi gíɬaⁿ."

426, 12. naⁿ'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. weanaxiɬa cu-iɬai, from "wenaxiɬa cu-iɬé." "Cu-iɬé" must be distinguished from "cu-ɬeɬé," which denotes sudden motion from the place of the speaker and his party toward the party of those addressed.

427, 4. Maⁿtu ɬidaⁿ. 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. Caⁿ-ama denotes a reversal of the previous state after moving awhile.

427, 7. Ugiⁿa-qtiⁿi: ngide is the possessive of ude; "qtiⁿ" 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. éɬaⁿɬai is almost a synonym of n, to wound.

427, 15. jibe keɬaⁿ. The addition of "ɬaⁿ" seems to convey the idea of past action or condition.

427, 19. waⁿonunde gaⁿ' wegitiⁿ ɬeɬa-biama. The Omahas mangled the bodies of the two Dakotas, one of them being that of Kipazo's son, the murderer of Aⁿpaⁿ-ɬaŋga's

brother. They disemboweled them and threw pieces towards the foe, who cried with rage as they retreated.

427, 20 aki-biama Caa^a ama, wagiⁱ. This was not their home, but some place on their homeward way.

428, 2. Jacage a tē nfa^w waki^{fa}-bi egaⁿ. Saussouci said that this should read: Jacage na^{bo} tē ūwagi^{fa}ma^w-bi ega^w, nfa^w waki^{fa}-bi ega^w; 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 tē a^{fa}za tē - - - 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^{ten}-wa^{hi}hi (Grizzly-bear-scars-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 erier 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 Učuei-naji (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 ȡaŋi^o-na^opaji (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-pñga (Big-forked-horn) had been wounded right in the neck and killed. Wamkige was wounded in the foot. Agaha-wancee was wounded and was killed at once. Pe-age-wabiçe was wounded in the leg, and ȡaŋi^o 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^ŋΦIⁿ WENT ALONE ON THE WAR-PATH.

DICTATED BY FRANK LA FLÈCHE.

Mawáda^ŋΦiⁿ nudaⁿ aφá-bi φi, enáqteí aφá-biamá. Jfi φan'di ahí-bi
 Mandan to war went, they when, he alone went he said. Village at the he arrived,
 he said.
 φi, jfi φaⁿ bazaⁿ aφá-bi φi, can'ge-muájiⁿ wiⁿ φieíbai tē. Kí wa'ú wiⁿ áei
 when, yil. the among he went, when, horse stands in one he pulled open. And woman one out
 lago
 3 atí-bi φi, daⁿbai tē há. Ié-qtí ífáa aφá-biamá. Kí Mawáda^ŋΦiⁿ aká
 came, he when, she saw him. Speaking to the she went back, he And Mandan the
 said very (much) lodge said. (sub.)
 can'ge φańká wáφi'a aⁿhe aφáí tē, écuujin'ga hégaíi φiqá-biamá. Úqφá-
 horse the ones that fell with fleeing went when, young men a great chased him, he Not over-
 said them homeward many said.
 bají ákiágφai tē. Aⁿba φíji jaⁿ'i tē, wéahide akí-bi φi. Haⁿ φi, ei 'di
 taking he had gone again. Day when he slept, far off he reached when. Night when, again there
 him
 6 aφá-biamá. Kí jfi φaⁿ uφcaⁿ-hnaⁿ naⁿφiⁿ'i tē, jaⁿ wagiφē. Bφúgaqti
 he went, he said. And village the going around it, he walked, to wait for them to All
 regularly go to sleep.
 jaⁿ-bi φi, écuujin'ga naⁿ'ba jaⁿ'-bají, wa'aⁿ φíwiⁿxe naⁿφiⁿ'i tē. Haⁿ'skaⁿ.
 slept, he when, young man two not sleeping, singing wandering they walked. Mid.
 said around
 skaⁿ' kē'a hí φi, écuujin'ga naⁿ'ba aná aφáí tē há, jaⁿ. Maⁿφiⁿ'-φi íjebe
 night to the it ar. when, young man two the went homeward, to sleep. Earth lodge door
 rived (sub.)

ɪba-t'aⁿ gahá akíjaⁿi tē. Kɪ akíŋa jaⁿ't'ai ɣɪ, úna gaqáŋi gaⁿ'ŋai tē (Mawá-
 handlo it had npon they lay to- And both sound when, the to kill wished (Man-
 gather.)
 daⁿ'ŋi aká). Íŋɪpíŋiⁿqtci ɛ'ɣa aŋai tē. ɛ'di ahí-bi ɣɪ, úna aká ɔ́gahaⁿ'i
 the. Very carefully thither he went. Thero he arrived, when, the the raised his head
 ho said other (sub.)
 tē, nackí ɕaⁿ sábaŋiqtí maⁿ'zepe-jín'ga ítiⁿ-bianná Ána aká ɔ́ahaⁿ 3
 when, head the very suddenly na little ho hit with it, ho said. Tho one the (sub.) to arise
 átiáŋai tē há. Kɪ ɕiqaf tē há. Aⁿ'ha-biamá Mawádaⁿ'ŋi aká. ɕiqé
 started And they chased him. Flod ho said Mandan the (sub.). Chasing
 him
 maⁿ'ŋiⁿ-bi ɣɪ, 'uⁿ' maⁿ'ŋiⁿ-biamá ɕáŋiⁿ-jín'ga amá. ɔ́í amá bɕúgaqti
 walked, ho said when, hallooing walkod ho said Pawnee young the (sub.). Lodge the (sub.)
 all
 ɕiqá-biamá, wa'ú amá etē, ɕnudaⁿ amá etē. Cɪ ɕi'á-biamá. Cɪ aⁿ'ba ɣɪ, 6
 chased him, ho said woman the even, dog the even. Again ho failed, ho said. Again day when,
 jaⁿ'-biamá, utɕŋe maⁿ'te. Cɪ haⁿ' ɣɪ, ɛ'di aŋá-biamá. Aⁿ'ba ɣuⁿ'gɛqtci
 ho sleep, ho said, thicket within. Again night when, thero ho went, ho said. Day very near
 ɣɪ, caⁿ'go ɣɪ wiⁿ' ɕieɕbui tē há. Caⁿ'go wiⁿ' kaⁿ'taⁿ-biamá. Kɪ áci agɕá-bi
 when, horse lodge one ho pulled open. Horse one ho tied ho said. And out howend lome-
 ward, ho said
 eɣaⁿ, ɣjɛbe ɛŋaⁿ'be akí-qtí-bi ɣɪ, ɕáŋiⁿ wiⁿ' ákipá-biamá uhtacka. Kɪ 9
 having, door emerging ho had just reached when, Pawnee one ho met him, ho said close by. And
 from again, ho said
 ɕáŋiⁿ aká uⁿ'pui tē Mawádaⁿ'ŋi. Kɪ Mawádaⁿ'ŋi aká caⁿ'go taⁿ' ɕictaⁿ'-
 Pawnee the feared to see him Mandan. And Mandan the (sub.) horse the (obj.) not letting
 bájɪ ɕisnú agɕá-biamá, ɣaⁿ'ŋi. Kɪ ɕáŋiⁿ aká ɛ'di ɛgaⁿ'qti baⁿ' ɕahéɣabajɪ-
 ho pullng went homeward, running. And Pawnee the just then halloo- was making a great
 him along he said, (sub.) (sub.)
 linaⁿ'-biamá. Kɪ Mawádaⁿ'ŋi aká caⁿ'go taⁿ' ágɕiⁿ iŋaⁿ'i tē, ɣigɕiⁿ'ut'ús'a 12
 noise by calling, ho And Mandan the horse the (sub.) sat on him sud- when, bucking repeatedly
 said. (sub.) (obj.) dently
 gɕiⁿ'-biamá, kɪ aⁿ'ɕ iɕéŋa-biamá. ɕáŋiⁿ'aⁿ' aⁿ'ɕ iɕéŋai ɣɪ'jɪ, za'af amá;
 it carried him, and throw him off, ho said. Three times it threw him off when, they made an up-
 rear, ho said;
 náŋuháqtci atí-biaraná. Cínudaⁿ amá etí, wa'ú amá etí, nú amá etí, bɕúga
 very nearly they came to him, Dog the too, woman the too, man the too, all
 ho said. (sub.) (sub.) (sub.)
 ɕiqaf tē. Caⁿ'go ɕiⁿ' caⁿ'caⁿ' ágɕiⁿ ákiáŋa-biamá. 15
 chased him. Horse the without sitting on he had gone again, ho
 (adv.) stor'ing said.

NOTES.

Mawada^ŋŋi told his story to Frank La Flèche, from whom the collector obtained it, in November, 1881. The event occurred when Mawada^ŋŋi was very young, say about thirty-five years ago.

432, 1-2. ɣii ɕandi ahi-bi ɣɪ. As the Pawnees camped in a rectilinear inclosure or line, the proper phrase would have been, "ɣii kéli," etc. "ɕii ɕaⁿ" refers to a curvilinear encampment, such as the Omahas and cognate tribes use.

432, 6. jaⁿ wagíŋé, synonym, jaⁿ wéadai tē.

432, 8.-433, 1. maⁿ'ŋiⁿ-ti ɣjɛbe iba-t'aⁿ. 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.

Angápe égaⁿ, a-hi. Ci égaⁿ, ci újawaqtiaⁿ. Angápai égaⁿ, wáqe d'úba
 We went as, they ap- Again it was so, again they wore in excel- We went as, white man some
 proached and lent aprita.

wa'é igçiⁿ amá kě'di angáhii. Wáqe amádi angáhii égaⁿ, wačáte wa'fi,
 farming they who sat at by the we arrived. White by them we arrived as, food they gave
 man us,

údaⁿqtiaⁿ. Égičce učéwiⁿawáqai. Nfkaciⁿga nkéçiⁿ hnañkácě, fi-gă. 3
 it was very good. At length they collected us. Indian ye who are, he've
 coming,

Angúkikié tabácě. Haⁿ xi angúkikié tai, ai. Aⁿhaⁿ, ai. Haⁿ égaⁿ
 We talk to each must. Night when we talk to each will, they other
 other Yes, said Night like
 they.

kě wágiuáí égaⁿ, Angápe tai. Ií tě jaugáqti tě'di júawáqpe atí. Égičce,
 the for us they as, We go will. House the very large at the with us they. Behold,
 come came,

wáqe amá bəúgaqti ahíi há. (E. Wajé gnáfičca, Ni-xébe kě'ja, wáqe 6
 white man the all arrived. (That Little Sioux beyond, Water-shallow at the, white
 (sub.) man

pahanⁿgaqteci hi-má ededi-ma há. Gčadiⁿ čéčutaⁿ gaⁿ čé tě.) Uáwakiáí.
 the very first these who they wore there. Across (thouce so it went.) They talked
 arrived with us.

Ahaú! kagéha, uwikie miñkě-ja, kagéha, edádaⁿ edéhe xi, égaⁿqti ckáxe
 Ohoi friend, I talk to I who, on the friend, what I say what if, just so you do
 you one hand,

tai. Aⁿčañⁿgudaⁿbe taiⁿgataⁿ. Údaⁿ xi'ji, égaⁿ aňgáxe taiⁿgataⁿ, ai 9
 will. We consider it we who will. Good if, so we do it we who will, said

(Umaⁿhaⁿ amá). Majaⁿ kě nčáqacaⁿ hné tai tě nbčí'age, ai (wáqe aká).
 (Omaha the). Land the you traverse you go will the I am unwilling, said (white man the).

Majaⁿ kě čé čagčiⁿqteci čaⁿ e-hnaⁿ čagčiⁿ; ki edádaⁿ wanáqpe čifša
 Land the this you sit just (on it) the that only you sit (on); and what domestic animal your
 gacičbe híwačáčě čičiñ'ge há. Égaⁿja, majaⁿ kě wiwíja, ai wáqe aká. 12
 out of it you came them you have none. Though so, land the mine, said white the
 to arrive man (sub.).

Majaⁿ kě čifšaji; Iígaⁿčai číⁿwiⁿáji, učánaⁿsi há, ai Ie-saⁿ aká. Iígaⁿčai
 Land the is not yours, Grandfather he did not buy you leaped on it, said just distant the Grandfather
 fálo white (sub.).

číⁿwiⁿáji tě čepahaⁿ ádaⁿ íčápahaⁿ-qti-maⁿ, ai. Iígaⁿčai číⁿkě číⁿwiⁿ tě
 he did not the you know it and I know it very well, he said. Grandfather the one he bought the
 buy it who it

wajiⁿčiská-qti ádaⁿ čepahaⁿ ádaⁿ, ai, čajú-baji Umaⁿhaⁿ číⁿkě. Ie-saⁿ aká 15
 you are very intelligent there. you know it he speaking con- Omaha the (ob.). Ie-saⁿ the
 fore said, temptuously of (enh.)

wáqe číⁿkě mañ'ge kě utiⁿtiⁿ. Eátaⁿ gčuⁿčíⁿ-aⁿčáčě ň. Majaⁿ ulhañ'ge
 white the (ob.) breast the he lit re- Wby do you make me foolish? Land end
 man (ob.) pentedly.

kě gacičbe jin'ga čagčiⁿ. Wiebčiⁿ gaⁿ ufkaciⁿgačáxičě oniⁿ taté.
 the out of it a little you sit. It is I as you make yourself a man you shall be.

Waniⁿja ewájiⁿ jút'aⁿ aqčáte kaⁿ bčea, gaⁿ uáqine maⁿbčiⁿ, ai Ie-saⁿ aká. 18
 Animal of its own accord grows I eat mine I wish, so I seek mine I walk, said Ie-saⁿ the
 (sub.)

Égaⁿja, caⁿ ubčí'age, ai (wáqe aká). Ie tě aⁿčanaⁿ'ji, caⁿ ákihaⁿ hné
 Nevertheless still I am unwilling, said (white man the). Speech the me you do not yet beyond you go
 less, listen to,

xi'ji, aňkčkina taté há, ai wáqe aká. Ákihaⁿ bčé tá miñke. Aⁿčákina tč.
 it, we fight shall, said white the Beyond I go will I who. You may fight me.
 man (sub.).

- Maja^w kē wiwŋa ga^w, bēcē tā mīnke, ai. Aⁿhaⁿ, ai, gasūni hne x'ŋi,
Land the mine as, I go will I who, he said. Yes, said he, to-morrow you go if,
wina^w be cubcēcē tā mīnke hā, ai wāqē akā. Wāqē-jū'ga x'a^w haha gācāⁿ
I see you I go to will I who said white the Young white people neighboring that class
you man (sub.) once
- 3 nēcēwī^wawācēcē-de, juāwagcē cubcēcē tā mīnke, ai wāqē akā. Ha^wega^wte
I collect them when, I with them I go to you will I who, said white man the. Morning
waha^wi ēgaⁿ, 'ābae n'ēcā ga^w, aŋgācāi ēgaⁿ, cābčēiⁿ juāwagcē. Wāqē amā
they removed as, hunting scattered as, we went as, three I with them. White man the
gēcēba-dūba-qi ēgaⁿ ahfi ēgaⁿ, wānase naji^wi. Ga^wi. Ceta^w naⁿeta^wi-gā,
forty about arrived as, heading us off they stood. They did so. That far stop moving,
- 6 ai. Ca^w aŋgācāi x'i, x'u'c' n-fi ēgaⁿ, wahūta^wč'iⁿ kē wāxii. Aŋgūcīⁿ aguf-de
they Yet we went when, with a they as, rush approached the they tried We were unwilling
said, (ob.) to get from na. when
wakidai: Ku! ku! ku! Aŋgācāi ēgaⁿ, netē kē'ja wācīⁿ ahfi. Čā-bajji-gā.
they shot at us: Ku! ku! ku! We went home- as, remain- in the having us they Do not go.
they went home- as, remain- in the having us they Do not go.
went lug
- Hna^w x'i, wikide tai mīnke. Uca^wda cā^w aŋgūnajiⁿ; ēkija wēnajiⁿ wāqē
Ye go if, I shoot at will I who. Island the we stood in it; stood surrounding na white
you man
- 9 amā. Wacākide hnietaⁿi, ai. Aŋ'ka-a^wč'iⁿ-bāji hā, wējai wāqē amā.
the You shot at us you finished, he said. We are not so doubted white man the
(sub.) (sub.) their word (sub.)
- Aⁿčākide hnietaⁿi ga^w, ca^w bēcē tā mīnke, ai. Maja^w wiwŋa uāgiba
You have finished shooting at me as, at any I go will I who, said he. Land my I follow my
rate own
ca^wbčēiⁿ, ai. 'Ābae ma^wbčēiⁿ. Eāta^w aja^wi ā. Iⁿčika^wi-gā Cubcēcē tā
I walk, said he. Hunting I walk. Why do you? Make ye room for me. I go to you will
act so
- 12 mīnke, ai. Acahucge, wikide tēiⁿke, ai. Hau! ēgijaⁿ eka^whna x'i,
I who, said he. You speak saucily, I shoot at you will, he said. Ho! you do that you wish if,
ēgaⁿ-gā, ai Uma^whaⁿ amā. Aca^w x'i, wāqē amā wēcika^wi. Jahē kē
do it, said Omaha the They when, white the made way for fill the
(sub.) (sub.) men (sub.) them.
- aŋ'gaha aŋgācāi ga^w čamū aŋgācāi. Waticka kē aŋgāhii. Waticka kē
we went over we went and down-hill we went. Stream the we reached. Stream the
- 15 ugčēi^w ūdaⁿ; c'di aŋgūcīⁿi.
to sit in good; there we sat in.
Ēgičē wāqē amā cā^wbe atfi, hēga-bāji, gēcēbahwiⁿ-na^wba-qi-ēgaⁿ.
At length white man the (sub.) in sight came, a great many, hundred two about.
Aŋgū gēcēba-cābčēiⁿ-qtcī a^wč'iⁿ. Waticka kē uspē aŋgūcīⁿi; nī x'a^whaqtcī
We thirty just we were. Stream the sunken we sat in; water on the very
place bank
- 18 kē aŋgūcīⁿi. Wanācē-jū'ga ehē č'iⁿ ēcā^wbe hī. Wada^wbe. Ga^w ča^w
the we sat. Young-soldier I said the one who in sight arrived. He looked at he did so sud-
denly
x'i, ū kē 'ēcā^wčāi T'ēcā^wčāi hau, ai. Dāda^w baskičē! t'ēcā^wčēqtiā^wi, ai.
when, arm the he was hit on. They have he What angry! they have really
(ob.) killed me I said. What angry! they have really
killed me, said,
Aha^w! ai. Kē! ca^w wāⁿnaxiča^w tai, ai. Bēūga aⁿnājiⁿ; aŋgūcā^wai. Ēga-
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 zēze ga^w wāⁿnaxiča^w aŋgācāi. Wāqē-ma a^wwa^wbaaza^w. Ca^wgē āgčēiⁿ wāqē
row so wedashed on them we went. The white-men we scared them off. Horse sat on white
men

béúga: Umaⁿ'haⁿ wiⁿ'áqtei can'ge ágáíⁿ, Ágaha-maⁿ'éíⁿ. Ígadize-hnaⁿ'-biamá.
 all Omaha just one horse sat on, Ágaha-maⁿ'éíⁿ. He rode round and round,
 they say.

Wégaⁿze maⁿ'éíⁿ: Wáqo-ma múwaonaⁿ gaxái-gá. Wedáji-hmⁿ' éícbai-gá,
 Instructing us he walked: The white men missing them in make ye. Elsewhere, always discharge ye
 shooting (the guns),

ni. Égiçe ei Umuⁿ'haⁿ aká wánasai há. Hau! ké, naⁿ'etaⁿ'i-gá. Caⁿ'- 3
 he At length again Omaha the headed them (sub.) off. Ho! come, stop going. Let
 said.

uñgáxo taf, ai Ágaha-muⁿ'éíⁿ aká. Wáqo-ma m'gnwankíji; wiⁿ'écto uñgáí-
 na ceuse, said Ágaha-maⁿ'éíⁿ the (sub.) The white men we have them for near even one we do not
 (sub.) relations;

kena-báji to ndaⁿ há, ni. Angáçai. Wu'ú-madi angákii. Ké! angáço taf,
 injure our own the good said he. We went homo- To the women we came. Come! let us go,
 ward.

ai. Angáçai. Guⁿ' n-fi aⁿ'éíⁿ han. Hau. Íáqti ké hégaçtöwaⁿ-báji, t'aⁿ' 6
 they We went. And approach- we were t Deer the a great many, abun-
 said. ing and dant
 camping

teábi. Íáqti ké aⁿ'b íáugço wakíde muⁿ'éíⁿ'i, íáqti-ma kíúqpagça. Jáze
 very. Deer the day throughout shooting at they walked, the deer moved in and out Evening
 among themselves.

miⁿ' ípé xi, akfi. Níaci'ga wiⁿ'áqtei aká sátáⁿ etö t'éwaçaf, díba etö t'éwaçaf,
 sun had when, they Man cue the five even he killed four even he killed
 gone got back. (sub.) them,

çábéíⁿ etö t'éwaçaf, naⁿ'bá etö t'éwaçaf, újawa héga-báji. Gusáni maⁿ' 3
 three even he killed two even he killed pleasure not a little. To-morrow land

gáçn çan'di aⁿ'í taf, ai. Kí égasáni xi, ei égaⁿ'qti aⁿ'maⁿ'éíⁿ'i, hégaⁿ'i t'eaⁿ'-
 that at the we will camp, said they. And the next day when, again just so we walked, a great we
 place they.

waⁿ'çaf Gaqçaⁿ' amá a-fi, watefeka ké'di ei uñgúni; ei 'ábae béúgaqti
 killed them. Those who were on camped, stream by the again we camped again hunting all
 the hunt in:

waⁿ' ukfi Édhi, égiçe, éçáçá tá amá. Góçicaⁿ bécé tá minke, ai 12
 carrying reached homo. Then, behold, in different will, they in that direc- I go will I who, said
 them homo. tion

d'úba. Kí wí eti gébçe tá minke, ni. Kí wí eti gáké náha tá minke,
 some. And I too I go by will I who, said And I too that I go will I who,
 that course (one). (stream?) along &

ai. Çábéíⁿ'haⁿ éçáçá angáçai; néçzaⁿ t'é'di néhe. A-fi aⁿ'éíⁿ' égaⁿ, íáqti
 said In three parties in different we went; middle to the I joined. Approach- we were as, deer
 (one). directions ing and camping

ké hégaçtöwaⁿ'ji ei t'eaⁿ'waⁿ'çaf. Ci angáçai égaⁿ, ákihaⁿ a-fi aⁿ'éíⁿ' 15
 the a great many again we killed them. Again we went homo. us, beyond approaching we were.
 ward and camping

Haⁿ' xi 'ábae amá aççí. Níaci'ga naⁿ'ba édedí améde Caⁿ' amá, ai.
 Night when they who hunted came home. Man two there they were, Dakotas they said
 but were, they.

Úwakiá-máji, é eti aⁿ'wan'kia-báji. Wuhú! úwaçakié etaf xi'ji. Gasáni
 I did not talk to them, they too did not talk to me. Surprising! you should have talked to them. To-morrow

wactaⁿ'bai xi'ji, naⁿ'bé úçaⁿ-ba úwakiái-gá, ai. Égiçe ei haⁿ' t'é akfi. 18
 you see them it, hand you hold and talk ye to them, said At length again night when they
 (one). reached home.

Caⁿ' amá çíngaf. Aⁿ'waⁿ'daⁿ'ba-báji, aⁿ'waⁿ'waçáçicaⁿ ugácaⁿ açaf éiⁿ'te, ai.
 Dakotas the there were none. We did not see them, in what direction traveling they may have said
 (sub.) none. gone, they.

- Gasáni et waetaⁿ bai xi, iⁿ taⁿ úwakiégaⁿ-gá, ai. Aⁿ jaⁿ i. Gañ'xi Caanⁿ
 Tomorrow again you see them if, now do talk to them, said (one). Wokept. And Dakotas
 xi dúbai te. Haⁿ t'è di gèwakiéai tē, wa'ú amá aⁿ hai. Gañ'xi ní amá
 tent wore four. Night when they sent them home- woman the fled. And man the
 ward, (pl. sub.)
- 3 siaⁿ t'è wagaⁿ a-fi tē, aŋgú. Gaⁿ watcicka jin'ga aŋgúii kē hídeaa
 alone creeping up they were us. And stream small we camped the down-stream
 to us coming, in
- cañ'ge-ma cēaⁿ waⁿ faí. Úwaŋicaⁿ i tē Caaⁿ amá, cañ'ge-ma únai tē Égiŋe
 the horses (ob.) we sent them. Went around us Dakotas the the horses (ob.) sought when. At length
 (sub.) them
- cañ'ge-ma wéŋai tē. Wéŋai égaⁿ, gañ'xi wáŋiⁿ aŋŋai tē. Aⁿ ŋaⁿ giŋáhaⁿ-
 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 baj'qti égaⁿ, ei úbae aŋgúŋai; íqti-ma aⁿ wañ'kidai. Éze hí égaⁿ,
 about our own as, again hunting we went, the deer we shot at them. Evening arrived as,
 aŋgúŋai xi, égiŋe, ein'gajin'ga, wa'ú edábe, áahé éégegaⁿ g'è di ánaŋiⁿ, xaŋé
 we went homo- when, behold, child, woman also, lull like these on them stood on, crying
 ward
- za'é qti amá. Éataⁿ ádaⁿ. Cañ'ge b'úgaqti wáŋiⁿ ákiáŋŋai cāⁿ, ai tē.
 they made a they therefore i Horse all having they have gone (past they said,
 great uproar say.
- 9 Qe-í! wáŋi-báji h'ega-báji, ai. Gaⁿ w'éŋa-baj' gaⁿ aŋŋiⁿ aŋ'gaŋiⁿ. Ahaú!
 Alas! they have injured not a little, said And we sad so we sat we who moved. Ohoi!
 ns (they).
- ai. Gaⁿ qáŋa aŋgúŋe taí. Aⁿ waⁿ haⁿ taí. Aⁿ waⁿ haⁿ égaⁿ, b'úgaqti
 said And back again let us go homeward. Let us remove the camp. We removed as, all
 (one).
- aⁿ waⁿ q'p'íⁿ i, wa'ú, ein'gajin'ga, naⁿ-ma cti, b'úga. Gaⁿ aŋgúŋai égaⁿ,
 we carried little woman, child, the grown too, all. And we went homo- as,
 packs, ward
- 12 watcicka Zandé-búŋa é akíi aⁿ ŋiⁿ. Aⁿ jaⁿ i égaⁿ aⁿ ba. Uŋádaⁿ daⁿ b'egaⁿ-
 stream Zande-buja that we re we were. We slept as day. Do consider ye it
 turned to and camped
- i-gá, ai. Ahaú! ehé, níkaciⁿ ga ŋijúbaj' xi'ji, égaⁿ w'éⁿ aⁿ gaⁿ ŋawáŋé ebéégaⁿ.
 a little, said Ohoi! I said, man injures one when, to do so in desirable I think.
 (one). return
- Níkaciⁿ ga ukéŋiⁿ ckaⁿ éawakigaⁿ i, naⁿ b'é 'aⁿ wakíde, caⁿ waŋŋtaⁿ g'è 'aⁿ
 Indign habits they are like ns, hand how to shoot, indeed work the how
 (pl. ob.)
- 15 ckaⁿ g'è' etewaⁿ. Ugáhanadáze wagaⁿ de, cañ'ge wénaŋai tē é cti égaⁿ
 habits the soever. Darkness to crawl up to horse snatching the that too so
 (pl. ob.) them, from them (act)
- aⁿ ŋaⁿ bahaⁿ i, ebéégaⁿ. Aⁿ ŋiⁿ pii, ebéégaⁿ. Aⁿ ŋiⁿ qe taité, ehé. Sigé kē
 we know, I think. We do it well, I think. We chaso shall, I said. Trail tho
 aⁿ ŋaⁿ ŋuhe taité, ehé. Waqúbe náhaⁿ tá miñke, ehé, wí.
 we follow it shall, I said. Sacred thing I cook will I who, I said, I.
- 18 Hau. Waqúbe náhaⁿ. Níkaciⁿ ga uŋéwiⁿ aⁿ wáŋé. Caⁿ janúŋa íqti náhaⁿ;
 † Sacred thing I cooked. Man I collected them. And fresh meat deer I cooked;
 janúŋa tē maⁿ zeská naⁿ ba ígaxe é-lnaⁿ náhaⁿ. Néxe tē maⁿ zeská sátaⁿ.
 fresh meat tho silver two valnsd at that only I cooked. Kettle tho silver sítaⁿ.
 Wat'aⁿ, waíⁿ jíde, waíⁿ íú, haqúde sábe, nnájiⁿ b'éŋa ígaxe naⁿ ba, b'éŋe;
 Goods, blanket red, blanket green, robe black, shirt thin figured two, I took;
- 21 akíŋa wiⁿ b'úga kí é' di masáni dáxe: uŋéŋa it'éŋé. ŋé wéku-ma,
 both one round (one) and on lt half a dollar I made it; in the middle I placed them. Tuls those who were
 invited,

Hau! cētō wīn^ubʰai, ché. Nīkaciⁿga gáçīⁿ wáçijuaí çíⁿ uáne tá minke.
 Ho! this pile I abandon to I said. Person that one he who did wrong I seek will I who
 you, him

Awáckaⁿ ma^bbʰéⁿ tate. Wajūⁿ çíçha a^báçí taí, wíçʰiⁿwiⁿ, ché. Hau! ai,
 I make an I walk shd. Disposition your you give will, I hay it from you, I said. Ho! said they.
 effort me

aⁿáçí tañ'gataⁿ çáⁿ'ja, waçáckaⁿ té, iⁿçín'gai. Iⁿ'behin çizaf-de nʰúçiaça 3
 we give it to you will though, you do your will, they said that to me. Pillow they took when in the middle they beat

iñçai. Çéxe na^wba edábe iⁿçiquça tañ'gataⁿ. Huiⁿ'wiⁿ égaⁿ, aⁿáçí tañ'-
 they laid it. Conrd two also we sing for you we will. You buy li ea, we give we
 to dances to you it to you

gataⁿ, ai. Hné tate çáⁿ'ja, úckaⁿ açíⁿ tē égaⁿçéⁿ çagçí tate, ai. Wa'aⁿ
 will, said they. You go shall though, deed is done tho you do so to you have shall, said Singing
 they, them

gçíⁿi, çéxe gasáçui té, iⁿ'behin ámaⁿ'ti gçíⁿi. Haⁿ' tō snédegaⁿ, caⁿ'qti 6
 they eat, gourd they rattled, pillow heating it they eat. Night tho long, as, they beat
 against

gaaⁿ'bai. Gaⁿ' nudaⁿ júawáçço gaⁿ'çá-ma naⁿtaí bçúga. Wí t'çáçé tá
 even till day. And to war I with them they who wished they danced all. I I kill him will

minke, ai. Wí ubçáⁿ tá minke, ai. Wí ú çingéⁿçti ubçáⁿ tá minke, ai.
 I who, said I take will I who, said I wound none at all I take will I who, said
 (one). hold of (another). I look of (a third).

Can'ge ewénace tá minke, ai. Hau. A^w'ba. Gaⁿ' aⁿ'fi égaⁿ, wí çtí çáçáça 9
 Horse I steal from will I who, said I Day. And they go as, I too in different
 them (a fourth). to me directions

awáçí. Waçixabe almiⁿ' hué te, wabáçte almiⁿ' hué te (içáçisande júçço-
 I gáv. Sacred hag you have you go will, handle you have you go will (what is fastened with it,
 it securely to it)

hmaⁿ'i). Ugáhanaçáze çiman'gça açái, wiⁿ'çáⁿçáⁿ'çtci ípinaççe ubéçniⁿ
 regularly. Darkaces scaling himself went, just one by one hiding himself to find him out

çingéⁿçtci gaⁿ' açé-hmaⁿ'i. Haⁿ'adi nudaⁿ açá-bikeamá, ai. Gaçibe a-ñaⁿ'i. 12
 there is no one so they were going. Last night to war they went, it is said, they Outside of they ap-
 at all proceled and lay down.

Hau! nkawasaⁿ, wadaⁿ'be maⁿ'çíⁿ'i-gā, ché. Wégaⁿ'ze wiⁿ' a-ñaⁿ'hmaⁿ'i
 Ho! warrior, to see walk ye, I said. Measure one they usually ap-
 approach and lie down

haⁿ' wadaⁿ'be amá. Hau! nkawasaⁿ, ataⁿ' çajaⁿ'tiçíçinge çí, gū-gū há,
 night scout the (pl. sub.). Ho! warrior, when you are sleepy if, come back .

ché. * * * Wajin'ga-jide hutaⁿ çtaⁿ tēⁿdi, çáhaⁿ'i-gā! dáhaⁿ'i-gā! ché. çáhaⁿ 15
 I said. * * * Small bird ccried at that time, Arise ye! arise ye! I said. Arising

átiaçai tē wan'gíçe. * * * Égasáni çí, wadaⁿ'be amá sabáçiqçei agçí. Agçí
 they started up all. * * * The next day when, scouts the very suddenly came. They were
 (sub.) coming back.

çíçí, nudaⁿ'hañga naⁿ'ba çibaçça açái. Núdaⁿ'hañgá, watefeka çé gçéçicaⁿ
 when, a w-chief two face to face went. O w-chief, stream this that side

kē iⁿ'teaⁿ'çtci wáçín' agçái kē. Unaⁿ'sude réga gçagçá. (Can'ge jaja maⁿ'çíⁿ' 18
 the just now having they went they went backward. Bare spots were made in by new suddenly and (Horse dunging walked
 often)

kē, é wakaf.) Saⁿ' itáta-çti agçái kē. Hau! nkawasaⁿ, kē, aⁿ'daⁿ'be taí.
 tho, (that they meant). White in many places they went back. Ho! warriors, come, let us go.
 afar of there, behind there

Ëⁿ'di açái. Ëⁿ'di alñí. Çéç há, ai. Hau! nkawasaⁿ, çé há. Wiaⁿ'guhe
 There they went. There they arrived. This is it. (tho) Ho! warriors, it is that. We follow them

- taí, ai. Wiúhai. Wiúhe ca^{n'} ma^{n'}fi^{n'} a^{n'}ba t iáaúge. Égiçe mi^{n'} ç
will, said (he). They fol- lowed them. Following still walked day the throughout. At length sun the
- iççqtci xi, akiíi kē. Égiçe, cañ'ge-ma wáçi^{n'} akií tē. Jí kē dúbá. Ha^{n'}
had gone when, they reached there again and very Behold, the horses having they had reached Lodges the four. Night
- 3 xi a^{n'}ja^{n'}i, ki égasáni a^{n'}wa^{n'}çiqai. Ujañ'ge kē añgúha a^{n'}ma^{n'}fi^{n'} çañ'ja,
when we slept, and the next day we chased them. Road the we followed it we walked though,
añ'guçfa-báji; ei hebádi a^{n'}ja^{n'}i. Çi égasáni a^{n'}wa^{n'}çiqe añgáçai. Çi añ'guçfa-
we did not overtake again on the way we slept. Again the next day we pursued them we went. Again we did not over-
them;
báji; hebádi a^{n'}ja^{n'}i. A^{n'}ba dúbá a^{n'}wa^{n'}çiqai; a^{n'}ba wi^{n'}déta^{n'}hi, mi^{n'}çuma^{n'}çei
take them; on the way we slept. Day four we pursued them; day half the length noon arrived,
6 tēdi a^{n'}na^{n'}çta^{n'}i, uwáçeaqtia^{n'}i. A^{n'}wa^{n'}çatai. Çi a^{n'}wa^{n'}çiqe añgáçai. Égiçe
at we stopped going, we were very tired. We ate. Again we pursued them we went. At length
stream the fork at the we arrived when, trail the fork winding the follow- ing it had
wateçka kē ujáa kē ja añgáhii xi, sigçé kē ujáa bacan^{n'}ca^{n'} kē uhá açaf
kē há. Ki wian^{n'}ganase tai-éga^{n'}, ujáa çúta^{n'} kē añgúha añgáçai. Jamú
gone . And we head them off in order that, fork s'raight the we followed we went. Down-hill
- 9 a^{n'}ja^{n'}çin^{n'} añgáçe-hna^{n'}i, ki uiça^{n'}be gicka^{n'}çti a^{n'}ma^{n'}fi^{n'} añgáçe-hna^{n'}i,
we ran we went always, and up-hill very fast we walked we went always,
mi^{n'}çuma^{n'}çei háji tēdi. Égiçe mi^{n'} çañ' hidçqtci tēdñhi a^{n'}na^{n'}çta^{n'}i. Na^{n'}ba
noon arrived not when. At length sun the bottom very it arrived we stopped there going. Two
wada^{n'}be açaf. Ga^{n'}-çañka-jiñ'ga xi, agú. Uçáhanadáze eðñhi xi, ei
to see went. They moved a little while when, they were coming back. Darkness it arrived when, again there
- 12 wateçka ujáa bacan^{n'}ca^{n'} kē itáxaçáçica^{n'} kē añgákii. Édi añgákii éga^{n'},
stream fork winding the towards the head the we came to it again. There we reached as, it again
wada^{n'}be na^{n'}ba hideaça çéañ'wañkiçaf. Açaf éga^{n'}, égiçe sabájiçti Caa^{n'}
scouts two down-stream we sent them. They went as, at length very suddenly Dakota
xi cáçena^{n'}ba wéçai. Ki wada^{n'}be amá agú. Cági! cági! cági! ai.
tent twelve they found them. And scouts the were There they there they there they said back! back! back! back!
- 15 Añña^{n'}çga ççñheañ'çai. Égiçe wada^{n'}be amá agçfi. Núda^{n'}hañgá! weañ'çai.
We threw ourselves down to hide. At length scouts the had come. O war-chief! we found them.
Jí cáçena^{n'}ba açaf kē há, ai. Wateçka kē uhá a^{n'}wa^{n'}ha añgágii. Égiçe
Tent twelve have gone said they. Stream the follow- ing it we followed we were At length
(their trail) coming back.
Caa^{n'} xi cáçena^{n'}ba kē xi çañ' édi añgákii, çí'údeçti tēdi. Çéde tē
Dakota tent twelve the had the there we reached on our home- ward way, together deserted when. Fire the
pitched
- 18 ceta^{n'} ziqçeia^{n'}. Ha^{n'} hébe añ'guçfe tañ'gaçin^{n'}.
so far very yellow. Night a part we pursued them we who will move.
Caa^{n'} amá wateçka kē bas^{n'}i uhai, ki Caa^{n'} ucté amá cañ'ge wáçi^{n'}
Dakotas the (sub.) stream the n'side went and Dakotas the rest horse had them
down along,
- amá wáçipai. Ha^{n'} tē wi^{n'}déta^{n'}çtihi xi, añ'guççaf. Hau! níkawasa^{n'}, i^{n'}c'áge
the met them. Night the just reached half when, we overtook the distance them. Ho! warrior, old man

- Hájinga wékaⁿtaⁿi égaⁿ, iki wábaqtai. Hau! nkawasaⁿ, çéçu wan'giçe
 Cord they tied them with us, chin they tied them. Ho! warrior, hero wan' all
 çiskie úçaⁿ gçiⁿi-gá, ehé. Níkawasaⁿ, nudaⁿhaŋga edábe, aⁿwaⁿbesniⁿ.
 together holding them elt ye, I said. Warrior, war-chief also, they found me out
- 3 ctéwaⁿ-báji. Pi an'gi'aⁿ tai, ehé. Ucté amá wagáççaⁿ amá can'geⁿma
 in the least not. Anow let us do it to him, I said. Tho rest servants tho (sub.) the horses
 wakaⁿtaⁿi gaⁿ ckaⁿajt úçaⁿ gçiⁿi. Hau! núdaⁿhaŋgá, é'di an'gáçe té, ehé.
 tied them so motionless holding them sat. Ho! O war-chief, there let us two go, I said.
- É'di an'gáçe, uaⁿba çégaⁿ. Ugáhanadáze, caⁿ bamámaxe an'gáçai.
 There we went, two thus. Darkness, yet howing the head we went.
 repeatedly
- 6 Égazéze gaⁿqti íi amá. Núdaⁿhaŋgá, íi uhan'ge áma té'ça hné té, ehé.
 In a line just so they camped. O war-chief, tent end the one té'ça hné té, ehé.
 Aⁿhaⁿ, é'di bçé tá minke, ai. Çí, áwat'é di oné tá, ai. Íí uhan'ge áma
 Yes, there I go will I who, said he. You, by which you go will I said. Íí end the other
 té'ça bçé tá minke, núdaⁿhaŋgá, ehé. 'Aⁿqti ctéçetewaⁿ d'úba wáççiⁿ agçiⁿ
 to tho I go will I who, O war-chief, I said. Just how notwithstanding some I have I have
 it happens them come
- 9 tá minke, ehé. É'di bçé. Égiçe can'geⁿma ijçeqti ugáçk íçaⁿwaçaf amá.
 will I who, I said. There I went. At length the horses (at) the very fastened they had been placed.
 É'di pí. Can'ge amá áji aⁿwaⁿçibçaⁿi égaⁿ, íaⁿhaí. Máhiⁿ agçiⁿze gaⁿ'
 There arrived. Horse the different they smelt iae as, they fled Knife I took my so
 (pl. sub.) for that reason.
- wékaⁿtaⁿ gçé máawásasa; wáçasi agçiⁿ. Hau! nkawasaⁿ, çéama cí d'úba
 larlet (ob.) I cut them repeat- edly; I drove them I went He! O warrior, these again some
 homoward.
- 12 cí wáççiⁿ agçiⁿ, ehé. Aⁿçistúbaí. Há! nudaⁿhaŋga! há! nudaⁿhaŋga!
 again I have I have I said. They extended their Thanks! war-chief! thanks! war-chief!
 thanks! war-chief!
 há! nudaⁿhaŋga! núdaⁿhaŋgá, wéonaⁿaⁿçúgiçé, ai. Haⁿ wi'áçtei té,
 O war-chief, you cause us to be thankful, said they. Night just one when,
 naⁿbaⁿ wáççiⁿ. Hau! Wáççiⁿi-gá! wáççiⁿi-gá! wáççiⁿi-gá! ehé Can'geⁿma
 twice I took them. Ho! Sit on them! sit on them! sit on them! I said. The horses (ob.)
- 15 wáççád íçaⁿçai. Can'ge agçiⁿ-háji améçgaⁿ uskaⁿskaqti ágajáde gaⁿ'
 they straddled they did it suddenly. Horse not ridden it was of that directly (on it) I straddled so
 ágçiⁿ gaⁿ çigçijemuxa gaⁿ, aⁿaⁿçúqti íçéçai. Hau! nkawasaⁿ, sindçhadi
 I sat on it so kicking up his heels so, he threw me very far away. Ho! warrior, at the tail
 íçaⁿçai-gá. An'gáçe tábacé, ehé. Caⁿ çiskieⁿqti an'gáçai. Caⁿ aⁿnaⁿaⁿbaí.
 place him. We go homoward must, I said. And all together we went home- ward. We rode till day.
- 18 Giekaⁿqti an'gáçai. Caⁿqti aⁿnaⁿniⁿçumaⁿçii. Édihi çí, aⁿnaⁿçtaⁿi.
 Very rapidly we sat. We rode even till noon. It arrived when we stopped going.
 Ckaⁿajçai. Égasáni çí, má ké çkúbe há. çufte wáwakan'diçai.
 They were suddenly motionless. The next day when snow the deep. Feeling cold we were impatient from.
- çniáwatai, çniáwatai! Néçé údaⁿ, ai. Can'geⁿma weigçae. Çétaⁿ açin'ⁿ-gçé.
 We are cold, We are cold! To kindly good, said they. The horses I divided among them. This one save thou,
- 21 ehé d'çabçiⁿaⁿ. Ké! caⁿ an'gáçe tai. Giekaⁿqti an'gáçai. Caⁿqti cí
 I said eight times. Come! still let us go homoward. Very rapidly we sat. Still, indeed again

aⁿnaⁿ'haⁿi. Ci aⁿjaⁿ'-bajiⁿ'qti, caⁿ' aⁿnaⁿ'aⁿ'baⁿ. Ci giⁿkaⁿ'ⁿ'qti aⁿgⁿ'ⁿ'i, ci
 we rode till night. Again we slept not at all, we rode till day. Again very rapidly we sat, again

caⁿ'qti aⁿnaⁿ'haⁿi. Égasáni miⁿ' hídeⁿ'qtei hí xi, aⁿgákií; wéahidⁿ'qtei
 we rode even till night. The next day sun the very it when, we reached a very great distance
 bottom reached honor;

aⁿmaⁿ'ⁿ'i. Nudaⁿ' amá aⁿgⁿ'i, huⁿ+! Judaⁿ' amá aⁿgⁿ'i, huⁿ+! Caⁿ'ge 3
 we walked. Warrior the have halloo! Warrior the have halloo! Horse
 (pl. sub.) come home, (pl. sub.) come home,

wáⁿ'i aⁿgⁿ'i, huⁿ+! ai aⁿgⁿ'i amá. Aⁿgákií égaⁿ', aⁿ'jaⁿ'i.
 bringing they halloo! said those who had We reached as, we slept.
 them have come, they not gone. home

Égiⁿ'e Caaⁿ' amá caⁿ'ge-ma wáⁿ'qte atí. Wiⁿ'áqtei wáⁿ'ge a-í.
 At length Dakotas the the horses pursuing their had Just one creeping up was
 (sub.) own come. to us coming.

Iaⁿ'be. Áci pí xi wéáⁿ'é; ugáhanaⁿ'áze caⁿ' wáⁿ'fona maⁿ'ⁿ'i. Wigáqcaⁿ' 6
 I saw bin. Out of far when I found darkness yet visible he walked. My wife
 doors rived him;

uⁿ'éca. Cⁿ'ama Caaⁿ' wiⁿ' atí, eⁿ'c. Wahútaⁿ'ⁿ'i kⁿ' éⁿ'gⁿ'ze éde, Caaⁿ' aⁿ'waⁿ'-
 I told her. Those Dakotas one has I said. Gun the I took mine but Dakota found
 come, (ob.)

besniⁿ' égaⁿ' bispé-gaⁿ' jaⁿ'w, anⁿ'de kⁿ' áⁿ'askábe. Naⁿ'stáⁿ'tapi aⁿ'gⁿ'ai. Aⁿ'ba
 me out as crochling some- lay, ground the he stuck to. Walking rapidly he went Day
 what but softly homeward.

xi aⁿ'aⁿ'hai, Wáⁿ'é-ujinⁿ'ga kéⁿ'ditaⁿ'. Hídeaja aⁿ'aⁿ'hai. Uⁿ'múcka wiⁿ' aⁿ'gáⁿ'hii 9
 when we fled, Little Sioux River, from the. Down-stream we fled. Valley one we reached
 the smaller

égaⁿ', a-í aⁿ'ⁿ'i. Haⁿ' xi, ugáhanuⁿ' ze há. Égiⁿ'e Caaⁿ' amá uⁿ'wáqcaí,
 as, we were approach- Night when, darkness . At length Dakotas the overtook us,
 ing it and camping. (sub.)

hégaⁿ'i. Aⁿ'gú djúba aⁿ'ⁿ'i. Baxú kéⁿ'di Caaⁿ' wiⁿ' ugáⁿ'ⁿ'i té. Gaⁿ'xi wáqⁿ'e
 not a few. We few we were. Sharp, at the Dakotas one be peeped. And white
 thin peak man

wiⁿ' édedí-aká. É ímaxai té. Umaⁿ'haⁿ' óniⁿ' á, aⁿ' té wáqⁿ'e aká. Anⁿ'ka- 12
 one he was (living) He questioned him. Omaha you are I said white man (the) I am
 there. (sub.)

máji, Caaⁿ' bⁿ'iⁿ', aⁿ' té. Kí wáqⁿ'e naⁿ'ba áⁿ'mú a-í égaⁿ', wadaⁿ'be atí té.
 not so, Dakota I am, he said. And white man two down-bill they as, to see us they came.
 were coming

Gaí té wáqⁿ'e aká: Umaⁿ'haⁿ' óniⁿ'i. Caaⁿ' amá édedí-amá áⁿ'ja, áqtaⁿ' údaⁿ'
 said as fol- white man the Omahas you are. Dakotas the they are there though, how good
 lows (sub.): (sub.) possible

éⁿ'giáxe tába, aⁿ' té. Umaⁿ'haⁿ' íe té áⁿ'pí-bíjí áⁿ'ja, caⁿ' uⁿ'wáqcaí té. 15
 they do to should I said they. Omaha speech the they did not speak well though, yet they told it to us.
 you

Caaⁿ' iⁿ'wiⁿ'aⁿ'hanⁿ'gaⁿ'ⁿ'i. Caaⁿ' úⁿ'ai égaⁿ', caⁿ'ge ugáck íⁿ'aⁿ'wáⁿ'é údaⁿ',
 Dakotas we were fleeing from them. Dakotas they told us, horse fastened to place them good,
 of them

ai. Égiⁿ'e Caaⁿ' amá wéanaxíⁿ'ai. Caⁿ'ge-ma wéⁿ'ace gaⁿ'ⁿ'ai té. Náqca
 said At length Dakotas the attacked us. The horses to take them they desired. At random
 (some). (sub.) from us

aⁿ'ⁿ'éibai. Caaⁿ'-ma aⁿ'waⁿ'baazai, kí caⁿ'ge-ma wáⁿ'gáqcaíⁿ'i té. Éⁿ'di 18
 we fired. The Dakotas (ob.) we scared them off, and the horses (ob.) we had our own. Forth-

égaⁿ'qti Caaⁿ' iⁿ'wiⁿ'aⁿ'hanⁿ'gaⁿ'ⁿ'i. Hídeaja aⁿ'aⁿ'he aⁿ'gáⁿ'ai. Caⁿ'qti haⁿ'
 with Dakotas we were fleeing from them. Down-stream we fled we went. Right along night

aⁿ'ⁿ'aⁿ'ⁿ'i aⁿ'gáⁿ'ai. Má'a-ulanⁿ'ge kéⁿ'ja aⁿ'gáⁿ'hii. Mandé-ha aⁿ'gáⁿ'xai égaⁿ',
 we walked by we went. End of the woods at the we arrived. Skin-boat we made as.

Nicúde ké niwanⁿ'gaⁿ'ⁿ'e aⁿ'gáⁿ'ai. Caaⁿ' wáⁿ'qte amá gⁿ'éba-áⁿ'bⁿ'i kí éⁿ'di 21
 Misonri the we crossed in boats we went home- Dakotas pursuers the thirty and on it
 River ward. (sub.)

cáde itáxaxa agǵai égaⁿ ádaǵage tañ'ga wiⁿ é'di akíi tē. Ki Umaⁿ'haⁿ
six to the head went us headland large one there they reached And Omahas it again.

d'íba, íáqti úne maⁿ'ǵiⁿ-ma ǵaⁿ, ǵéki kē'di ǵǵiⁿ akáma. Ki Umaⁿ'haⁿ
some, deer hunt'g those who had walked, foot of the at the were sitting, they say. And Omahas

3 amá ucté amá eanⁿ ǵǵiⁿ'i tē wéǵidahaⁿ-bají-biamá íáqti úne maⁿ'ǵiⁿ amá
(sub.) the rest near there sat the knew not about their own, they say deer hunting walked the (sub.)

ǵéamá. Caaⁿ amá baxú kē'di uǵás'iⁿ-biamá. Éǵiǵe Umaⁿ'haⁿ naⁿ'ba
these. Dakotas the (sub.) peak at the peeped, they say. At length Omahas two

watǵecka kē'di akí-bi egaⁿ, mandé-ha ǵaxá-bi egaⁿ, niwáǵiⁿe aǵai tē.
stream at the reached again, having, skin-boat made, they having, to cross in the they went.

6 Éǵiǵe Caaⁿ amá wakída-bi egaⁿ, akíǵá t'éwaǵai. Ucté aká akí, cin'ǵajin'ga,
At length Dakotas the shot at them, having, both they killed them. The rest reached child,

wa'ú edábe. Añǵú-an'gataⁿ-íátaⁿ can'ǵe áǵǵiⁿ wiⁿ a-i. Masániatáǵaⁿ uǵá
woman also. Us from us who stood horse sitting on one was coming. From the other side to fall

íǵa-biamá. Naⁿ'ba wáǵǵi agǵai, huⁿ! á-biamá. Cé haⁿ'adi weánaxǵai.
they sent (the they say, Two they killed they went homeward, hallelu! said they, he said. That last night we were attacked.

9 Wakídaí. Haⁿ aⁿ'ǵaⁿ maⁿ'ǵiⁿ, caⁿ'qti aⁿ'naⁿ'aⁿba añǵǵǵi, é ǵéǵa-biamá.
They shot at us. Night we walked by, we walked over till day we have come to they sent (the voice), back, say it they say.

Wáǵǵi kē ébē-huaⁿ í, á-biamá (can'ǵe áǵǵiⁿ aká). Maⁿ'eka-ǵaxe ǵaǵǵi
Kill I the who only I said, they say (horse sitting on ho who was). Ma'eka-ǵaxe they slow

agǵai, niǵin'ga júǵǵe, ai. Caⁿ añǵǵǵe tañ'gataⁿ hau. Mandé-ha añǵaxai
they went homeward, boy with him, said Yot we go home- ward we who will I Skin-heat we make

12 éde cetaⁿ añǵǵǵi'at. Itáxaxá-ma ǵáama bǵiǵa ǵaǵǵe tá amá, á-biamá.
hut so far we have not finished for ourselves. Those up the stream those out all they go home- will they, said they, they ward to you say.

Aǵi íǵá-biamá, é uǵá akí. Éǵiǵe xagé aǵi átiǵǵai. Xagé aǵi há,
Coming back they spoke of, that tell it homo. At length crying coming they were Crying they are back doing it suddenly. coming back

ai. Haⁿ'adi wakíde-ma ǵaⁿ é daⁿ'ete uhé íhe akí éde, wiⁿ t'éwaǵai tē, ai.
was said. Last night those who shot at us they perhaps path pass. they but one they killed (of) us, said me; that reached way again (some).

15 Haⁿ'adi weánaxǵai amá ǵaⁿ ádaǵage tē hidé kē'di ǵaǵǵi agǵá-biamá, ai.
Last night they attacked us the ones who did headland the bottom at the killed him went homeward, said they say, he.

ǵǵin'ge, Maⁿ'eka-ǵaxe, ǵaǵǵi agǵá-biamá, ai. Áǵaha-maⁿ'ǵiⁿ (aká) iⁿwiⁿ'ǵai.
Your son, Ma'eka-ǵaxe, killed him went homeward, said they say, ho. Áǵaha-ma'ǵi (the sub.) told me.

Ǵí kē bǵiǵaǵti aǵi-biamá Ǵí amá bǵiǵaǵti can'ǵaki tañ'ǵaiⁿ. Wéǵai-ǵá,
Tent the all are coming back, Tent the (sub.) all we reach you we will, as we at home move. Wait for us,

18 ai tē ní masáni najiⁿ amá. Ǵí amá bǵiǵaǵti cakí tá amá. Wéǵai-ǵá,
said river on the other those who stood. Tent the (sub.) all they will reach you at home. Wait for us,

á-biamá uǵá aǵǵi aká. Naⁿ'ba jaⁿ'ǵi, éǵiǵe í kē bǵiǵaǵti aǵǵi. Nicúde
they said, to tell it ho who came back. Two sleep when, at length tent the all came back. Missouri

hidé kē'ǵa uhá agǵai. Wanǵa bǵiǵaǵti iⁿ maⁿ'ǵiⁿ-biamá, úǵawáǵti.
bottom to the follow. they went in it homeward. Animal all carrying walked, they say, a great abundance.

ʒiŋgaⁿxe hégají t'aⁿi jí kē. Aŋŋai égaⁿ akíí Majaⁿ maⁿŋiⁿ-ji gáxe
been not a few sensed tents the. They went homeward as they reached Lund earth-lodge made
 ʒaⁿjá akíí. Akíí égaⁿ, újawaŋtiaⁿi. Níkaciⁿga bŋŋaŋti baŋéŋ watci-
at the they reached home. They reached us, a very pleasant time. People all in bands they
 gaxai, Mawádaⁿŋiⁿ wateígaxai. Caⁿ'ge taⁿ abŋiⁿ akí taⁿ úŋŋiⁿ. Aŋi'aⁿ; 3
danced, Mandan they danced. Horse the I had I reached the I sat on him. I painted myself
 wáŋaha údaⁿ ábŋaha. Néxe-gaŋiⁿ uátiⁿ: Ku+! Wáŋa-náŋiⁿ gátaⁿ ŋiŋŋiŋe te
clothing good I wore. Drum I hit: Ku+! Wáŋa-náŋiⁿ that one let him take it for himself
 há, ehé. ŋiŋŋaŋŋé. Éwaŋŋé eiaⁿ amá aⁿ'ŋistúbai. ŋiⁿ waŋpániⁿ uaⁿ'ŋapáŋi.
I said. I gave it to one he had them his the extended their You to be poor you do not fear it.
 Waŋŋeŋe hégají áhaⁿ. Aⁿ'ŋtiŋŋégaⁿ ʒaŋŋekaxe áhaⁿ, ai tē. 6
You are brave not a little ! You are an honorable man you unmake yourself ! they said.

NOTES.

Ni-xebe is Boyer Creek, in Iowa, opposite Calhoun, Neb. Dixut'ai is on this creek. This is where the Omahas died from the small-pox, whence this name: in full, dixé ut'ai, from dixé, *the small-pox*; and ut'e, *to die in*. This place is where the first whites were in Iowa, about fifty miles in a direct line southeast by south from Omaha Agency, Neb. These white men who attacked the Omahas were Mormons.

435, 11-12. odadaⁿ wanaŋŋe ŋiŋŋa gacibe hiwaŋŋe ŋiŋŋe há: "You have no domestic animals which you send outside of the land where you dwell; but I have wild animals which are outside of my dwelling-place, though on my land." This seems to have been the idea implied in ŋe-saⁿ's remarks, though it is not fully expressed in the text.

435, 16. gŋaⁿŋiⁿaⁿŋaŋŋé, equivalent to "aⁿnajuaŋi" from "ŋajuaŋi." The former is from gŋaⁿŋiⁿŋé.

435, 17. wicŋiⁿ gaⁿ níkaciⁿgaŋŋiŋe amⁿ tate. "The land in Iowa from Dixut'ai, or Ni-xebe, southward had been sold to the President; but the Iowa land north of Dixut'ai had not been sold. Yet the white people came on it, and the Omahas have not been able to get any pay"—ᄆᄆᄆᄆ-naⁿpaji.

436, 5. gaⁿ so; *i. e.*, they waved their hands at the Omahas.

436, 7. neŋe keŋa waŋiⁿ ahii. The main body of the whites went in advance of the main body of the Omahas, endeavoring to head them off. The four Omahas were driven towards the main body of their people.

436, 18. Wanace-ŋiŋga che ŋiⁿ. I do not know why ᄆᄆᄆᄆ-naⁿpaji spoke of him in this manner.

436, 17-18. ní ʒaⁿ'haŋŋe kē aŋŋiⁿ, close to the stream, on the very bank.

438, 8. akiŋŋai ʒaⁿ. The latter word is *crecendo*, and with the rising inflection.

438, 11. aⁿwaⁿ'iŋiⁿ, from waŋiⁿ, a frequentative which has a diminutive force. Compare "anaⁿ'aⁿ" (I have heard a little now and then, but I am not sure that it is exactly correct), from "naⁿ'aⁿ," frequentative of "naⁿ."

439, 14. ʒajaⁿ'tiŋŋiŋe ŋiⁿ gii-gá há. When the scouts became sleepy, first one and then another made the cry of a coyote. Then all four returned to the rest of the party, and lay by the fire till almost day.

439, 15-16. ʒahaⁿ atiaŋai waŋŋiŋe. All arose and dressed hastily. A little before

sunrise two went out as scouts, passing directly along in the path to be traveled by the war party (literally: *Mi' éça^{na}ba-bájl' tēdi na^{ba} wada^{na}be ačai, uhé ačé tai égaⁿ ukaⁿska*).

439, 19. *saⁿ itata-qtei ačai kē*; "saⁿ" 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 "kē" denotes the long line of such tracks on the homeward way.

440, 1. *a^{na}ba t ičangče, in full, a^{na}ba tē ičangče*. So, *miⁿ č ičeqčei, in full, miⁿ čaⁿ ičeqčei*.

440, 20—441, 1. *i^{na}čage majaⁿ wečajiiga, etc.* The old men who remain at home act as eriers day and night. They go among the tents and to the bluffs where they exhort the distant warriors, after this style: "Wackaⁿ egaⁿ gā. Nū huiⁿ égaⁿ, učúgaⁿ maⁿhuiⁿ. Majaⁿ áhe gaⁿ čačti áčahē maⁿhuiⁿ. Ágndi čajaⁿ ekaⁿhna xī, č'di jaⁿ gā há. Gúdnaga-čajaⁿ 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. *jaditaⁿ ačataⁿ čačⁿčē ičte*. This is probably a quotation from the usual song of the women. When Hebaⁿdi-jaⁿ of the *čpaⁿze* gens was addressed, they sang thus:

Wanáčqiⁿā! Áčaⁿ čáčⁿčē ičte.

Hasten! What are you doing that you remain away so long?

Jínuhá, čaⁿčá caⁿ čáčⁿčē.

Elder brother, now at length, you have left him behind.

Hebádi-jaⁿ! Čaⁿ jiiⁿga kúčē ačⁿ gčā.

O Hebaⁿdi-jaⁿ! come back quickly with a young Dakota.

441, 7. *hi^{na}be aŋgugičaⁿ aŋčⁿi*. They had removed their moccasins before crossing the stream.

441, 19. *sidahi a^{na}nia-najl' ačči tate ača*. This refers to going home on the horses, and thus avoiding traveling on foot, which would have pained their feet (*na^{na}nie*). When *čačⁿnaⁿpačl'* caught the horses, he did not recognize them, as it was dark. After the rest had gone to fasten them, *Agaha-mačⁿi* returned and thanked him, saying: "They are our horses. We thank you."

442, 4. *čdi aŋgačē te*. *čačⁿnaⁿpačl'* meant *Agaha-mačⁿi* and himself.

442, 17. *caⁿ čiskiečti aŋgagčai*. They drove most of the horses. The warriors being mounted kept around the sides and rear of the herd.

443, 16. *Čaⁿ i^{na}wi^{na}haⁿ gačⁿi, in full, Čaⁿ i^{na}wi^{na}he aŋgačⁿi*.

444, 8. *na^{na}ba wačči aččai*. *Sanssouei* 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. *Mačeka-gaxe* belonged to the *Quča* or *Raccoon* section of the *Wasabe-hitajl'*. Hence his name may contain an allusion to the myth of the *Raccoons* and the *Crabs* (or, *Craw-fish*).

444, 13. *agi čiča biana, e čča aki*. This was told by *Agaha-mačⁿi*.

444, 14. *ha^{na}di wakide-ma, etc.* This was said by some of *čačⁿnaⁿpačl'*'s party.

445, 1-2. *majaⁿ mačⁿi-čl' gaxe čaⁿu 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.

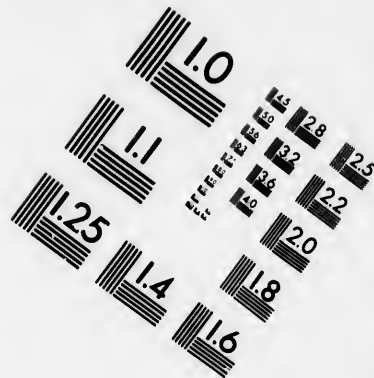
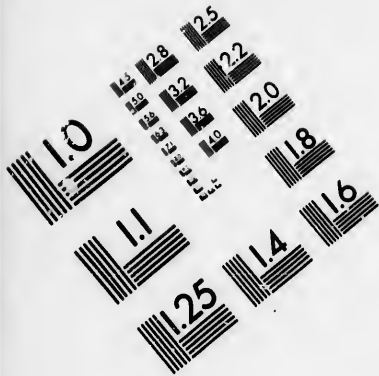
At length about two hundred white men came in sight. We were just thirty. We were in the hollow by the edge of the stream. Wauace-jüüga, whom I have spoken of, arrived in sight. He looked at them. When he made a sudden signal, he was wounded in the arm. "They have wounded me! There is cause for anger! 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^ñfi, 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^ñfi. 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-buä, 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."

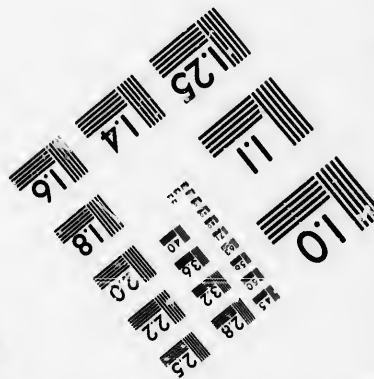
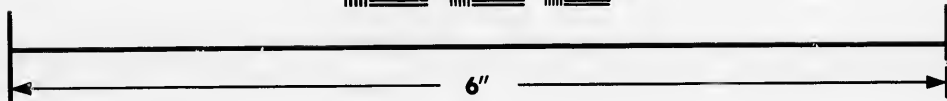
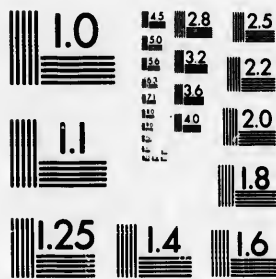
I did the sacred cooking. I collected the men. I cooked fresh venison, which I valued at two dollars. The kettle was worth five dollars. I put some goods in the middle of the tent; a red blanket, a green one, a black robe, and two figured calico shirts, the last of which I valued at a dollar and a half 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 my 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





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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 retrued 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-mar^{phi}. We sat, putting on our moccasins after wading. Agaha-mar^{phi} 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,

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^aeka-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-na^aphi 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^aeka-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.

TWO CROWS' WAR PARTY IN 1854.

RELATED BY HIMSELF.

Uma^aha^a ta^awa^ang^ata^a guá^afi^aca^ana^a Nib^aá^aska^a k^aé^aá^afi^aca^a a^ang^afi^ai. Caa^a
 Omaha nation in the region beyond Platte River towards the we sat. Dakotas
 amá we^anaxí^afi^a ahí; ca^ang^a wá^ang^afi^a-bá^aji, jú^aga-l^ana^a, wé^anuda^a ahí. Ga^a
 the to attack ná arrived; horse they did not sit on body only. to war against they And
 (sub.)
 3 Ba^aí^a ta^awa^a é ugá^aq^afi^a ké^adi a^ang^afi^ai, Uma^aha^a amá b^aú^agaq^ati a^ang^afi^ai.
 Spny village that point of by the we sat, Omahas the ones all arrived.
 who
 Wa^aú d'ú^aba wata^azi jan^ade ma^ate qá^ai, ta^awa^a fan^adi Na^apé^ahi^a é^aga^a, g^afi^ate
 Woman some corn ground in buried, village at the. Hungry us, their own
 to eat
 t^aé^aga^a g^afi^aze ag^afi^a. Ki Caa^a amá é^agí^ate m^ada^a amá atí t^aé^a há, é^afi. É^ade
 in order to take they went back. And Dakotas the at length those on the war- came there. But
 that their own back. (sub.) path

wa'ú amá akí xi, wénaxíçai tē, naⁿbá t'éwacai wa'ú çañká. Wa'ú çíⁿ wi'ⁿ
 woman the reached when, they were at- when, two were killed woman the ones Woman the one
 (sub.) there again sacked cily, who. (adv. oh.)

çíⁿ wahútaⁿçíⁿ itiⁿ-bianná, gubçáðçaze, níça ççí, t'çça-báji. Najíha má-
 the gun they hit her with. gashing her repeat- alive she came they did not Hair they
 (adv. oh.) there again they say, cily, back, kill her.

wasíhiçti égaⁿ máwacáⁿ'i, wáçíⁿ ákiáççai Aⁿwaⁿ'çiqai égaⁿ, an'guçta-báji. 3
 cut entirely off as they cut up, having it they had gone We purified them as, we did not overtake
 again. them.

Ugáhanaçáze sigçé wéaⁿçça-báji. Akí xi, éçíçe haⁿ' xi, éçíçe níçaciⁿga
 Darkness trail we did not find it. I reached when, at length night when, behold, man

an'giatí. Éⁿ'di pí há. Kí éçíçe níçaciⁿga dúbá uçéwínçíçé há, kí wí wé-
 came for me. There I arrived And behold, man four assembled them- and I the
 selves

satáⁿ bçíⁿ. Éⁿ'di pí. Éçíçe çái há: Han! níçaciⁿga d'úbá uçéwiⁿ'wacá-gá, 6
 fifth I was. There I At length they said Ho! man some assembled them,
 arrived. as follows:

ai. Çé níçaciⁿga aká Caaⁿ' amá wáçíçubáji tē, éçíⁿwiⁿ'aⁿ taí há, ai
 they This people the Dakotas the have injured us as, let us do so to them said
 sub. (sub.) (sub.)

níçaciⁿga dúbá amá. Níçaciⁿga dúbá amá, Nújínçga-ma uçéwiⁿ'wacá-gá, ai.
 man four the Man four the The boys collect thou them, said
 (sub.) (sub.) (sub.)

É çti níçaciⁿga uçéwiⁿ'wacáí waⁿ'çíçe. Wí çti nújínçga uçéwiⁿ'awáçé. 9
 They too man assembled them all. I too boy I assembled them.

Níçaciⁿga ççéba-sátáⁿ tē uçéwiⁿ'aⁿ'wacáí. Çéçe: Hau! níçaciⁿga an'ga-
 Man fifty the we assembled them. I said as follows: Ho! man we who

çíⁿ' ançú awáçikigaⁿçtiaⁿ'i, níçaciⁿga íçta wáçíⁿ-má eaⁿ'wankigaⁿ'i; Indádaⁿ
 are us they are just like us. man wantonly those who we are like them; what
 treat them

wapé açíⁿ'i, wahútaⁿçíⁿ açíⁿ'i, égaⁿ ançáçíⁿ'i. Éçíⁿwiⁿ'aⁿ taí há. Ké! çdi 12
 weapons they have, gun they have, like it we have. Let us do so to them Come! there

ançáçe taí há, ehç. Gaⁿ' bçúgaçti ínalíⁿ'i. Ançáça-báji eaⁿ'ançataⁿ, éçíçe
 let us go I said. And all were willing. We did not go when we stood awhile, behold,

níçagáli amá uáwagíçí'agái. Wat'aⁿ' uçéwiⁿ'çai níçagáli amá. Çé níçaciⁿga
 chief the they were unwilling Goods they collected chiefs the This man
 (sub.) (sub.) (sub.)

sátáⁿ pahaⁿga uçéwiⁿ'aⁿ'wacáí an'gataⁿ' wáçiatí. Éⁿ'di ançáçíⁿ xi, éçíçe 15
 five before we collected them we who stood they came for us. There we arrived when, behold,

wat'aⁿ' uçéwiⁿ'çai çé éçíçe weágíçú aká níçagáli aká. Éçíçe çáçí wáçai
 goods they collected the behold, had invited us on chiefs the Behold, not to they em-
 (sub.) (sub.) account of them (sub.) go manded us

nudaⁿ' tē. Hná-báji taí nudaⁿ' tē. Çé açíⁿ'i-gá, aí. Çé Ínçgaⁿ'çai çínkç'a
 on the war-path. You will not go on the war-path. This have ye it, said This Grandfather to him

uçái, majaⁿ' wéçíⁿ'wiⁿ' açái; aççí tēçlí xi, nudaⁿ' hné ekaⁿ'hnaí xi, íççína- 18
 they laid to sell they they come at the when, to war you go you wish if, they are
 went; home time willing for

hiⁿ'i xi, hné taí, aí níçagáli çáçí amá. Ubçí'age há. Ínçgaⁿ'máçí há
 you if, you go will, said chiefs those who did I was unwilling I was displeased
 not go.

Wat'aⁿ' bçíçza-máçí aççé. Gaⁿ' ançúçça-báji: Ínçgaⁿ'çai çe-ná weaⁿ'gapai
 Goods I took I not I went homeward. And we did not go: Grandfather those who went (to) we waited for
 them

- égaⁿ, aṅgáḡa-báji. Agḡfi há Iṅgaⁿḡai ɸaⁿ-játaⁿ-ná. Agḡfi xi. Djó
 as, we did not go. They came home Grandfather those from (his city). They came when. Joe
- ɸínkǝ'á pí. Nuda^w bǝé kaⁿbǝéde nḡagáhi amá aⁿɸaⁿ'nité gaⁿ, bǝá-máji há.
 to him arrived. To war I go I wished, but ehé-ḡa the they prohibited us, I did not go
 (sub.) me
- 3 Iⁿɸiⁿ'waⁿdaⁿ'ba-gá há, ehé. Ahaú! ai. Ga^w hué ekaⁿ'hua xi, gaⁿ ɸá-gá,
 Consider it for me I said. Oh! said Of you go you wish if, by all means go,
 I said, he, conse
- ai. Hau. Akí xi nḡkaciⁿga uǝéwiⁿawáǝé. ǝáɸiⁿ-naⁿpáji agḡhiawákiǝé,
 said he. I I reached when man I collected them. ǝáɸiⁿ-naⁿpáji I sent them for him,
 home
- Wanáce-jin'ga eí agḡhiawákiǝé, eí atíi. Sin'de-xaⁿ'xaⁿ agḡhiawákiǝé.
 Wanace-jinga ngala I sent them for him, and they came. Sinda-xaⁿ'xaⁿ I sent them for him.
- 6 Nújinga áhigi uǝéwiⁿaⁿwaⁿ'ɸai. Ké! nuda^w aṅgáḡai kaⁿ'bǝa, ehé. Caⁿ'
 Buy many we collected them. Come! to war I wish, I said. Dakofas
 I wish, I said, Dakofas
- amá wiⁿ' aṅgáḡai kaⁿ'bǝa, ehé. Ga^w haⁿ' xi uǝéwiⁿaṅḡáḡai. Haⁿ' wiⁿ-
 ones who one we slay him I wish, I said. And night when we assembled ourselves. Night just
- détaⁿqti xi aṅgá-i. Uma^w'haⁿ taⁿ'waⁿ ɸaⁿ' aṅgáti xi, aⁿ'ba. Gaⁿ'xi ákíhaⁿ
 half the when we were length Omaha city the we came to when, day. And beyond
- 9 aṅgáhi, dáda. É'di wáge etewaⁿ' ɸiṅgáí Égriǝe ɸéska naⁿ'ba édedi-amá
 we arrived, this way. There white inn at all there were At length ox two were moving
 none, there
- utaⁿ'nadi. Kí níjinga amá wáḡáḡaⁿ amá waǝite gaⁿ'ɸai, t'éwaǝé 'ɸai.
 in a place between. And buy the (sub.) servant the to eat wished, killing them spoke
 (pl. sub.) of.
- Núdaⁿ'haṅgá, aⁿ'waⁿ'ɸate taⁿ'gataⁿ, ai. Hau! wáḡáḡaⁿ, áma ɸiⁿ' t'éǝa-
 O war-chief, we eat them we who will, said they. He! servant, the one the kill
 (mv. ob.) kill
- 12 bádaⁿ ɸatái-gá. Ána ɸiⁿ' eaⁿ'ɸiⁿ'ɸai-gá, ehé. Edítaⁿ gaⁿ' aṅgáhi gaⁿ'
 and (pl.) eat it. The the other (mv. ob.) let it alone, I said. Thence so we reached so
 (mv. ob.) so
- aⁿ'jaⁿ'i há. Ci edítaⁿ aṅgáhi égaⁿ, Haⁿ'ɸi xi usǝé ké édi a-í aⁿ'jaⁿ'i. Edít
 we slept. Again thence we reached as, Henry house hollow the there we approached Thence
 and slept.
- aṅgáḡai xi, Hínaṅga majaⁿ' uhaṅ'ge ké eí é'di a-í aⁿ'jaⁿ'i Ci aṅgáḡai
 we went when. Winchago loud end the again there we approached Again we went
 and slept.
- 15 égaⁿ, Ni-báse ɸaⁿ', Máḡude-wa'ái duáǝicaⁿ, é'di a-í aⁿ'jaⁿ'i. Haⁿ'egaⁿ'tee
 as, Ni-base the, Iowas formed this side of, there we approached and slept. Morning
- aṅgíḡahaⁿ'i xi, ékitaⁿ uḡkaciⁿga wéaⁿ'ɸai. Haul weaⁿ'gapai tá-bi, aⁿ'ɸaⁿ'i
 we arose when. Just then person we detected them. Well! let us wait for them to we said
 appear,
- xi, ǝáɸiⁿ-naⁿpáji ágiáḡai xi uǝí'agáí. Géǝicaⁿ aⁿ'wan'ganáse tá-bi, ehé
 when, ǝáɸiⁿ-naⁿpáji they pass by when he was unwilling. On that side let us head them off, I said
- 18 (an'deaǝáǝicaⁿ'i ɸáhe, ehé) xi, ǝáɸiⁿ-naⁿpáji Nicúdeaǝáǝicaⁿ' the 'ɸai. Kí
 (on the side of the ground I pass I said) when, ǝáɸiⁿ-naⁿpáji towards the Missouri passing spoke And
 along of.
- gaⁿ'xi uhé píji aṅgáḡaⁿ'ɸai. Uwáǝeai égaⁿ' níaciⁿ'ga aṅ'guǝa-báji.
 then path had we got ourselves into. We were tired as am we did not overtake them.
- Nin'dḡeǝéde aṅgákií égaⁿ' aṅ'guǝáǝa-báji. Caⁿ'qti aṅ'guǝa-báji. Haⁿ' há.
 Creeping backward we reached again as we did not overtake our own. In spite of we did not overtake them. Night

Naⁿpeawahiⁿi' égaⁿ nwájeçai, an'guçfa-báji. Haⁿegaⁿ'tee aⁿçan'çíçai çí,
 We were hungry as we were tired, we did not overtake them. Morning we awoke when,
 waçáte waçín'ge, wagaçfaⁿ-ma naⁿpéhiⁿ. Han! Çáçíⁿ-naⁿpáji-há, ábae
 food we had none, the servants were hungry. Ho! Çáçíⁿ-naⁿpáji, O! hunting
 maⁿçín'-gá. Wagaçfaⁿ naⁿpéhiⁿ, ehé. Açai ábae Çáçíⁿ-naⁿpáji. Éçíçe 3
 walk thou. Servant hungry, I said. Went to hunt Çáçíⁿ-naⁿpáji. At length
 çáçti wiⁿ' çí' agçí. Égaⁿ aⁿçátai.
 door one carry- he came ing- back. So we ate.

Aⁿba té gaⁿ Nicúde gçadiⁿ aⁿgáçai. Nicúde çanⁿ'ha kéçá á-i-aⁿ'jaⁿ.
 Day the so Missouri across to we went. Missouri bank at the we arrived and slept.

Haⁿegaⁿ'tee çí, ní aká jín'ga-báji, uidaⁿ. Çáçti-ha téwaçaf-ma mandé-ha 6
 Morning when, river the was not small, a flood. Deer-skin those which had skin-boot been killed

aⁿgáçai. Mandé-jín'ga gaⁿ, man'dé gçé, waiiⁿ' gçé, wahútaⁿçíⁿ edábe,
 we made. Boat small so, bow the blanket the gun also,
 (pl. ob.), (pl. ob.),

aⁿgíçii Ní aká eçhiaká çí dahádi éwaskáççhai, ní aká jín'ga-báji. Mandé
 we put the River the yonder one house on the hill extended that far, river the not small. Boot
 them in. (sub.) (sub.)

ké aⁿgíçii çí, uáⁿ'waⁿ aⁿgáçíⁿ. Naⁿ'jiskéçtei ní ké masáni aⁿgáçii; 9
 the we filled when, we swam we had them. Hardly river the the other side we reached;
 (ob.)

nwájeçaqtiⁿi' masáni aⁿgáçii. Masáni áian'gçíⁿi çí, hiⁿbé aⁿgúçiaⁿ
 we were very tired the other side we reached. The other side we sat down when, occasion we put on our
 there mooccasins

aⁿçíçetaⁿi çí, naⁿbáha usaí. Caaⁿ aⁿá uçácaⁿ etewaⁿ' sigçé daⁿ'be aⁿgçíⁿi.
 We finished when, in two places they sat Dakotas the traveled notwith- trail seeing it we sat.
 the grass afire. (sub.) standing

Aⁿçan'çináčçé aⁿgçíⁿi. Han. Ké! wagaçfaⁿ, uçúndaⁿ'bái-gá. Cúde çé 12
 We hid ourselves we sat. ¶ Come! O servant, consider ye! Smoke this

naⁿbáha té; wiⁿaⁿ'wa é'di aⁿgáçé taí á, ehé, Hau. Çáçíⁿ-naⁿpáji aká,
 in two places the; which one there we go will ¶ I said, ¶ Çáçíⁿ-naⁿpáji the,

Núdaⁿ'haⁿgá, çéaⁿ téyúçicaⁿ aⁿgáçé taí, ai Çáçíⁿ-naⁿpáji aká. Hau, gaⁿ
 O war-chief, this one behind towards the let us go, said Çáçíⁿ-naⁿpáji the (sub.). Well, so

aⁿgáçai; Nicúde aⁿ'çai, gaⁿ aⁿgáçai, áçiaⁿ. Itáçaaⁿ usaí, aⁿ'waⁿ'çade 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,

aⁿgáçai. Aⁿ'jaⁿ'i há haⁿ' té. Haⁿ' içáugçé aⁿ'maⁿ'çíⁿi; kí çáçuháçtei aⁿ'ba
 we went. We lay down, night when. Night throughout we walked; and almost day

çí, aⁿ'jaⁿ'i. Níkaeiⁿga, haⁿ'egaⁿ'tee té aⁿ'guçixíçai çí, wéaⁿ'çabáji. Kí
 when, we slept. Man, morning when we looked around when, we did not find
 for them And them.

Caaⁿ' taⁿ'waⁿgçan' eçáçicaⁿ aⁿgáçii, aⁿ'biçáugçé. Aⁿ'guçixíçéçti aⁿ'maⁿ'çíⁿi, 18
 Sioux elty towards we were re- throughout the We looked around very we walked,
 turning, day. carefully for them

wéaⁿ'çabáji. Çáçéçtei miⁿ' çan' çahé ké çan'gçéçtei lí. Ké! aⁿgáçé taí,
 we did not find them. Late in the sun the hill the very near to ar- rived. Come! let us go.

wagaçfaⁿ'. Gaⁿ aⁿgáçai. Maⁿ'i síaⁿ'çé, ççabé çingé há. Uççé ikisaⁿ'çíⁿ
 O servants. So we went. Chief alone, tree there was none. Quickly out of sight

aⁿgáçé taí Sagçí çgaⁿ'-gá, ehé. Kí aⁿgáçii-báji té'di, Çáçíⁿ-naⁿpáji aká, 21
 let us go. Do walk faster, I said. And we did not reach it when, Çáçíⁿ-naⁿpáji the (sub.).

- Wukide-jin'ga eca^{n'}ba hispe shai, eta^{n'}fi^{n'} wecai ukucui'ga-ma. Ki angu^{n'} eti
Wukide-jinga he too crouched suddenly, they first found them the people (ob.). And we too
- bisp u^{n'}ja^{n'}i. $\text{E}^n\text{fi}^n\text{-m}^n\text{pa}^n\text{ji}$ ama nea^{n'} agefi. Nudu^{n'}hangá, qcabé e^{n'}qtei fan'di
ing we lay. $\text{E}^n\text{fi}^n\text{-m}^n\text{pa}^n\text{ji}$ the to tell it came O war-chief, tree this very at the
- 3 ju^{n'} gúsai, galáqi, ai. Hau! wagaqca^{n'}, nikucui'gai te edádu^{n'}-báji. Angácu-
wood they cut, they make said Ho! O warriors, they are people the it is nothing. We did
- báji ca^{n'}-angata^{n'} naci^{n'}ga úma akú agefi. Hau! nudu^{n'}hangá, níkaei^{n'}ga úma
not go after we stood man the the came Ho! O war-chief, they are persons who
awhile other (sub.) back. are moving
- há, ai. Wa'úi éde Mawáda^{n'}fi^{n'} wa'u^{n'}i há, ai. Hau! níkawasu^{n'}, ca^{n'} lu,
said he. They are women but Mawáda they sing said Ho! O warrior, enough
- 6 ehé. Hau. Ga^{n'} angácai. Jingá-qtei ma^{n'} omáde ungefi^{n'}i, qáde búta máete
I said. ¶ So we went. Very small ground bare of vegetation we sat, grass round left after a
fire
- angúqci^{n'}. Mi^{n'} akú eáfulúqtei úúcaí. Hau! wagaqca^{n'}, ha^{n'} ta aká. Mi^{n'}
we sat in. Sun the (sub.) almost had gone. Ho! O servants, night will be. Sun
- aká úúcaí há Hau! Ké, wagaqca^{n'} $\text{E}^n\text{fi}^n\text{-m}^n\text{pa}^n\text{ji}$ -há! wada^{n'}be ma^{n'}cin'-gá.
the has set. Ho! Come, O servant $\text{E}^n\text{fi}^n\text{-m}^n\text{pa}^n\text{ji}$ O! as a scout walk tion.
- 9 Naci^{n'}ga fanáka í fanáka únai éda^{n'} waáawa-gá, ehé. Égiqce $\text{E}^n\text{fi}^n\text{-m}^n\text{pa}^n\text{ji}$
Person the ones camped the ones how many I count them, I said. At length $\text{E}^n\text{fi}^n\text{-m}^n\text{pa}^n\text{ji}$
- amá agefi. Nuda^{n'}hangá, í akú na^{n'}bá aká há. Can'ge wi'áqtei aqí^{n'} aká há,
(sub.) back. O war-chief, lent the (sub.) two are the ones Horse just one they leave
- nuda^{n'}hangá, é i^{n'}wi'ca agefi. Huu! ca^{n'} há, ehé. Hau! wagaqca^{n'}, wai'
O war-chief, that he told me he came back. Ho! enough, I said. Ho! O servant, lot us
- 12 gaktáca taí há Waáacka^{n'} taí há, ehé. Hau! pigí'a^{n'} ei e^{n'}hna^{n'}, Sin'de-
contend with them. You will do your best. I said. Ho! to do it again only this
to him time. Sín'de-
- xa^{n'}xa^{n'}, wégaska^{n'}éé ma^{n'}cin'-gá, í fanáka ja^{n'}taí xi, ehé. Uhmá qagqí te,
xa^{n'}xa^{n'}, to try them walk thou, tent the ones they are it, I said. You tell you come will,
who sound asleep it back
- ehé. Égiqce Sin'de-xa^{n'}xa^{n'} ama agefi. Nuda^{n'}hangá, ja^{n'}taí há, ai Sin'de-
I said. At length Sín'de-xa^{n'}xa^{n'} the came (sub.) back. O war-chief, they are sound asleep, said Sín'de-
- 15 xa^{n'}xa^{n'}. Hau! Ké, wea^{n'}naxíca taí há, wagaqca^{n'}. Wapé gē pa-í gaxúí-gá,
xa^{n'}xa^{n'}. Ho! Come, let us attack them O servants. Weapon the sharp make ye,
(pl. ob.)
- ehé. Máhi^{n'} gē eti pa-í xiáaxai; máhi^{n'}si eti pa-í xiáaxai; wahúta^{n'}fi^{n'} pí
I said. Knife the also sharp arrow-heads also sharp they made gun anew
(pl. ob.) for themselves;
- ugíji, ma^{n'}zema^{n'} dúbá-ca^{n'}ca^{n'}, fá^{n'}fi^{n'}-ca^{n'}ca^{n'} eti ují. Hau! nuda^{n'}hangá,
they loaded ball four pieces, three a piece too they put in. Ho! O war-chief,
- 18 ca^{n'} há, ai. Hau! wagaqca^{n'}, ca^{n'} gēi^{n'}i-gá. Sin'de-xa^{n'}xa^{n'} édi juáqce
enough, said they. Ho! servants, still sit ye. Sín'de-xa^{n'}xa^{n'} there I with him
- béé tá minke. Wégaska^{n'}u^{n'}wa^{n'}éé unqáqce taí'gata^{n'}, ehé. Waqí^{n'}ha í té
I go will I who. We look upon things we go we who will, I said. Canvas tent the
- ngēi^{n'}. Nan'de ké ed'qtei ja^{n'}qáde a^{n'}wan'ganá'a^{n'}. Í í té uákiha^{n'} ja^{n'}qáde
they sat in. Side of the tent the just there sitting we heard them. Tent the next to it sitting

aⁿwaⁿ'gma'^an aⁿnájiⁿ, náza^a aⁿnájiⁿ. Sin[']do-xa[']xa['] ébaⁿ. Gáuka wi[']
 we heard them we stood, at the rear we stood. Sindo-xa'xa' I called to him. That one out of sight one

ja[']qáúdaí, ehé. Áqutaⁿ t'éca[']te há, ehé. Ga[']xi angáqai. Wagáqcaⁿ
 aurex, I said. Directly you kill him will, I said. And we went back. Servant
 towards

fa[']náka angúca angáqte te, ehé. Égite wagáqca['] fa[']náka a-fi xi, angákii. 3
 to them we tell it we go back will, I said. At length servant to them they are when, we reached
 again.

Núda[']ha[']ngá, ó'a['] há, ai. Ja[']t'é'qta[']i há, ehé. Ha[']. Ga['] ó'di angáqai.
 O war-chief, how is it I say. They are sound asleep. I said. ¶ So there we went.

Náza^a angáhií. Lí éga[']xe naji[']i. Ahaú! ga['] wakídaí. Lí té wéna[']qai
 At the rear we arrived. That all around they stood. Oho! so they shot at them. Tent the they attacked
 them

ga['], éga[']xe wakídaí éga['], xi té múfi[']ngé'qta[']i; déca[']ba t'ea[']wa[']qai. Ha['] 6
 as, all around they shot at us, tent the they exterminated them by shooting; seven we killed them. Night
 them

wi[']déta[']qti té'di wa[']gakíqai, ha[']kaska xi wa[']gakíqai. T'ea[']wa[']qé a[']qí-
 Just half gano when we contended with them, midnight when we contended with them. We killed them
 them

ca[']i xi, angágii Ha[']! níkawasa['], ca[']angáxe taí. Ké, ca['] há, ehé.
 finished when, we were coming this way. Ho! warriors, let us cease. Come, enough, I said.

Ga['] angágii. Ha['] i[']áugqte ca['] a[']ma[']qí[']i. A[']ba ékita[']háqti Nicúde ké 9
 So we were returning. Night throughout still we walked. Day just that far Missouri the
 River

angágii. Mi['] fa['] éca[']báji Nicúde ké a[']qíte angágii Angágii té, ci a[']b
 we came back Sun the had not arisen Missouri the we crossed we were returning. We were when, again day
 tu.

i[']áugqte a[']ma[']qí[']i. Kí mi[']quma[']ci hí té, na[']péawahi[']i éga['], qáqti na[']ba
 throughout we walked. And sun on high at when, we were hungry as, deer two
 rived

t'éwaqai. A[']wa[']qate angqí[']i. Ga['] angágii éga['], ga['] a[']ja[']i. Ci égasáni 12
 they killed. We ate them we sat. So we were as, so we slept. Again the next day
 returning

angágii éga['], ca['] a[']b i[']áugqte a[']ma[']qí[']i. Ha['] té, ci qáqti wi['] ci t'éqai;
 we were as, still day throughout we walked. Night when, again deer one again they
 cunning killed it;

a[']qátaí. Ci égasáni té, a[']b i[']áugqte ca[']qti ga['] a[']ma[']ha[']i. Ci ha['] té, ga[']
 went it. Again the next day when, day throughout still, indeed so we walked till Again night when, so
 night.

a[']ma[']qí[']i; a[']ja[']-báji a[']ma[']qí[']i. Ha['] té, mi[']da[']be déca[']bqí[']-qti-éga['], wáqe 15
 we walked; we slept not we walked. Night when, clock about eight, white
 mau

xi wi['] édité she angágii. Wáqe akú éqite un[']awape tá aká. Waqáte
 house one which passing we came back. White the behold he will fear us. Food
 was there it (sub.)

i[']na taí há. Pahan[']ga i[']qébe b'qéibe tá minke. A[']fa[']wa[']he fi-gá, xu'g,
 let us ask of him. Before door I pull it open will I who. Following me he is with a
 coming, rush,

ehé. Wfuga[']ba nágas[']xi, xig'qisia[']qé'qti naji['] aká wáqe aká. Wéona['] 18
 I said. Window I peeped in when, he stripped himself white the
 entirely bare was standing man (sub.). Canned us

áwaqé wáqe aká, waqáte wa[']fi té ha['] té, náwaqé'qti éga[']. Ha['] té, ca[']
 to he thank-ful white the food he gave to us night at, he really saved our lives. Night at, yet
 (sub.),

u^w'baji, ea^w' mi^w' é^éu^w'báji, íí é^éu^w'á angákii. Ga^w' níkaci^w'ga b^éúga eka^w'i.
not day, yet am had not village to the we got home. And people all were
striving.
 Níkaci^w'ga Caa^w' wáiq^é'í amá ag^ééfi há, ní Níkaci^w'ga é^éé^é'ba t^éen^w'wa^w'é^é'í
Man Dakotas those who killed them come home have said they. Person seven we had killed them
 3 a^w'é^é'i ga^w' , gí^éé^é'tia^w'i níkaci^w'ga b^éúga.
we said us, were very glad people all.

NOTES.

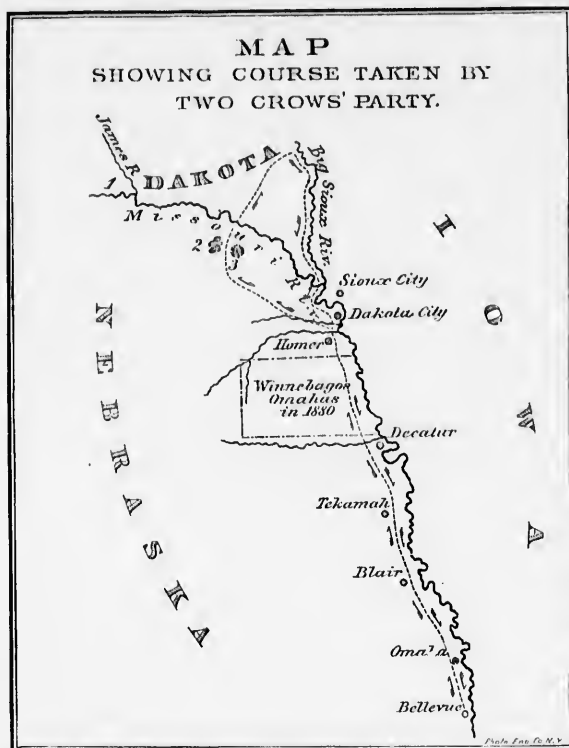
- 452, 1. Nibéaska ké^éajéca^w , at or near the present town of Bellevue, Neb.
 452, 4. wa^w'n d^é'nba. There were only three women.
 453, 2-3. mawasihl-qi. Compare "nsihi," clean.
 453, 7. egi^w'wi^w'a^w' tai, *in full*, éga^w' i^w'wi^w'a^w' tai.
 453, 17-18. Qe Iyiga^w'é^é'í fí^énké^é'a a^é'al. Sanssouci said that Joe and the other chiefs were just about to start for Washington, when Uha^w'na^w'ba and the rest prevented Two Crows and his friends from going on the war-path. But why should Uha^w'na^w'ba act as head-chief before the departure of his superiors? They were Joseph La Flèche, Ma^w'té^é'-na^w'ba, Wanúkige, G^é'éda^w'-nó^é'ji, Iekadabi (Louis Sanssouci), and Logan Fontenelle. Logan and Louis, however, went as interpreters rather than as chiefs.
 454, 6. Nijiúga ahigi, "many boys." These were only eight. The four war-chiefs were yaxe-é^é'ba (Two Crows), é^é'é^é'-na^w'paji, Wanace-júúga, and Shide-xa^w'xa^w.
 454, 9. éeska na^w'ba. These were two stray oxen.
 454, 13. Ha^w'é^é'í éi uspe ké, Wood Creek, by Henry Fontenelle's farm, near Deatur, Neb.
 454, 15. Ni-base é^é'a^w' 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^w'é^é'í by the Omahas. This latter is also the Omaha name for the adjacent land.
 454, 18. é^é'andé^é'ajéca^w , *i. e.*, "back from the river, towards the interior of the country;" while Nié^é'déata^é'éca^w , its opposite, means "towards the Missouri, along the bank of the river."
 454, 20. Nindng^é'éade a^w'gákii éga^w' a^w'gugig^é'éa-baji; 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. éi é^é'ahadi enaska^é'éhal, 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^w'baha means, in this case, "on two sides," and hence is almost equivalent to ag^é'é^é'a^w'ka^w'ha^w , "on both sides."
 455, 15. itaxa^w'a usai. This refers to Qe wateicka, the Big Sioux, along which the party proceeded for a little while.
 455, 21. a^w'gáia^é'é tai, the specific of "a^w'gá^é'é tai," denoting motion to a particular place. See "é^é'é" in the Dictionary.
 457, 3. egi^é'é waga^é'é^é'a^w' é^é'a^w'ka^w'a a-ii éi a^w'gákii. Frank La Flèche and the collector have been puzzled by the use of "a-ii éi" 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 Sinte-xa^{na} (a-i); then, after they met, all reached their camp (aŋgakli).

457, 4. e'aⁿ lã used instead of "e'aⁿ ã."

457, 6. deŋⁿba t'enⁿwaⁿŋai. They killed seven Yanktons.

457, 9. iŋaŋŋe, pronounced iŋa+ŋŋe.



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 *ga'fi-na*"*puji*, Wanace-jiinga, and Sinda-xa"xa". 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 Wimbago 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," ʒuʔiⁿ-naⁿpaʔi 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 ʒuʔiⁿ-naⁿpaʔi 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 ʒuʔiⁿ-naⁿpaʔi, go hunting. The servants are hungry," said I. ʒuʔiⁿ-naⁿpaʔi 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 mocassins, 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. ʒuʔiⁿ-naⁿpaʔi 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. Quickened your steps," said I. Before we reached it, ʒuʔiⁿ-naⁿpaʔi and Wakide-jiŋgi crouched suddenly, they being the first to find the people. We, too, lay crouching. ʒuʔiⁿ-naⁿpaʔi came back to us to report. "O war-chief, at this very place they cut wood, for they make the sound 'jaʔi,'" 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 Maudan 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 ʒuʔiⁿ-naⁿpaʔi, go as a scout. Count the persons that have camped, and see how many they are," said I. At length ʒuʔiⁿ-naⁿpaʔi 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, Sunde-xaⁿxaⁿ, go to try them whether they are sound asleep. You will come back and report," said I. At length Sunde-xaⁿxaⁿ 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 Sñde-xa^{na} 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 Sñde-xa^{na}. "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 thank-ful, 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^{na}PA^{na}-LAN'GA.

Gaqa^{na} a^{na}gá^{na}í paha^{na}'gadi. Kí Wajé kē a^{na}gá^{na}í. Wada^{na}'be wá^{na}í^{na}í
 On the hunt we went at the first. An! Elkhorn the we followed it. Scouts they who are
 tent sacred two at the gē^{na}ba-čá^{na}čá^{na}í^{na}-qti-éga^{na}. A^{na}gá^{na}í íí, hnhú t'ea^{na}'wa^{na}'čá^{na}í
 about thirty. We went when, fish we killed them
 3 d'úba, ánaqti-éga^{na}. Já^{na}gá ča^{na}ká wana^{na}é (amá) žigč^{na}žai éga^{na}, úha^{na}'í. Ga^{na}'
 some, about how many. Large the ones policeman (the pl. took for them- us, they So
 that served cooked them. So
 časid^{na}'í tē, a^{na}gá^{na}í. Ha^{na}' a'čá^{na}'ma'čá^{na}'í. Watčka ču^{na}í wí^{na}' a^{na}gúha a^{na}'ma^{na}'
 they saw! which, we went. Night we walked during. Creek thick one we followed we
 lowel
 čí^{na}. Watčka kē a^{na}'ja^{na}'-bají; gacíba^{na} a^{na}'ja^{na}'í, su^{na}'sna^{na}'ám. A^{na}'ba kē u^{na}'í^{na}
 walked. Creek the we slept not; out from it we slept, on the level ground. Day the light

ʒi, égr̥iʒe a^wpaⁿ níga eca^w ma^wʒi^w amá. Wakíde-pi áxig̥ʒáji. Wakíðai ʒi,
 when, behold, elk male near to were walking. Good marksman exhorted one
 They shot at when, them

nugá wiⁿ ʔbe múnqaⁿi. Landátaⁿ iémaxíʒai ʒi, wí nbeʒa^w. Ana^whiʒeáʒé.
 male mo lower broke it by shooting. Treading on the they attacked when, I I held him. I knocked him and
 leg ground hitu

Háci atí amá dá ʒaⁿ ʔʒa^wʒai. Ha^w ʒataí ʒi, beʒita-máji. Huhú jin^wga 3
 After those who head the hit him on. Night they ate when, I did not eat it. Fish small

níjĩnga wiⁿ níngási wabʒáte agʒi^w. Égr̥iʒe a^wpaⁿ na^wba cí ʒutí waféka
 boy one caught for late I sat. At length elk two again there creek
 they came

kē nihá. Áma tʒa^wʒai, mi^wga kē. Wágaí ʒgaⁿ ugáji. Angáʒai (ʒi), wi^w
 the follow- The we killed, female the the Cut in as it was held We went (when), one
 ing. other (ob.) slices over a fire.

wada^wbe alí. Égr̥iʒe ʒé-ma wéʒai. ʒa^wʒiⁿ gʒéʒai; ʒi ʒa^wʒaⁿ ugá agʒai. 6
 as a scout arrived as, at length the buff- he found He ran back suddenly; tents to tell of he went
 there. loes them. back.

Wégra^wze gʒéʒa-na^wba-ʒti-ʒgaⁿ na^wʒiⁿ waⁿgʒiʒe akí. Ég̥sáni tē, waha^w
 Measure about twenty running all reached home. The next day when, removing

aʒai. A-ʒi ʒgaⁿ, ʒé-ma wánasai. Mi^w ʒaⁿ ʒéhiʒtei hí tē, égr̥iʒe níaci^wga
 they They came as, the buff- they sur- Sun the just that fir arrived when, behold, man
 went. to a place and camped loes rounded them.

wi^w aʒai. Égr̥iʒe níaci^wga dʒíba wagʒáde amáma, Ca^w. Níkaʒʒai. Wáʒiⁿ 9
 one went. At length person some creeping up were, they Dakota. They chased the
 to us say, foe. Having them

aʒai. Éduche. Ca^w ʒgr̥iʒe ugáhamadʒe. Ca^w wakíde-hmaⁿ gʒiⁿi. Ca^w
 they I joined it. Still at length darkness. Still shooting regularly they sat. Dakotas
 went. at them

amá dʒíba ʔgʒaʒtia^wi. Égr̥iʒe Ca^w amá ugáhamadʒe uʒúnajiⁿ; waji^w-
 the a few they suffered very At length Dakotas the darkness depended on; they were
 (sub.) mich.

píʒai. Weánaxíʒai (ʒi) wi^w tʒéʒai, Uma^whaⁿ. Cí Uma^whaⁿ amá wémaxíʒe 12
 savage. They attacked us (when) one they killed, Omaha. Again Onabas the attacking
 them

ʔʒai. Ákipai. Wea^wnaxíʒa taí, ai. Uma^whaⁿ wi^w caⁿʒge a^wsagi taⁿ áʒiⁿ,
 spoke of. They met. Let us us attack them, said they, Omaha one horse swift the sat on,

ma^wzepe-nimba sfa^wʒé aʒi^w. Wi^w í ʒin^wge uti^w ga^wʒai. Édiⁿʒti alí ʒi,
 hatchet pipe alone he had. Oao wound without to hit he wished. Just there he ar- when,
 him rived

ma^wzepe gisʒa-báji ʒgaⁿi. ʒipáz uʒiʒpaʒé ga^wʒai. Caⁿʒge amá ʒáli 15
 hatchet he forgot it like. Pulling by to miss him he wished. Horse the neck
 the hair fall (sub.)

waeka^wʒaigai éwaⁿ ga^w, ákusauⁿde gíʒiⁿ aʒai. Gaⁿʒi Uma^whaⁿ ʒinké
 he was strong being the cause, to him and be- carrying he went. And Omaha the
 yond (st. one)

Ca^w taⁿ uʒaⁿ ʒéʒaⁿ, wáʒionaⁿ iʒé. Ca^w aká náʒaʒa tʒéʒai Caⁿʒge
 Dakota the to hold be thought, missing his he had Dakota the at the rear killed him. Horse
 (st. one) him held gone. (sub.)

amá gíʒiⁿ ʒiʒa agʒi Tʒa^wʒtia^wi! ai. Ca^weaⁿ weánaxíʒai. Cí wi^w 18
 the carrying back was com- I have been killed said he. Not stopping they attacked us. Again one
 (sub.) him agʒi ing. outright

ma^wdehi ʒahai, Uma^whaⁿ-ma wi^w ugáʒpaʒai. Cí wi^w caⁿʒge taⁿ naⁿʒge
 spear was pierced the Omahas one struck him down. Again one horse the to run

- uŋí'agái (ŋizábaho kō'ja maⁿ-bájúŋ é naⁿ'pai caŋ'ge). Cí Caaⁿ wiⁿ' atí,
 refused (ŋizabaho at the clods of earth, that feared horse). Agalo Dakota ono came,
 here and there
- ei' t'éŋai Umaⁿ'haⁿ čínké. Han'kaska ŋi, caŋ'gaxai. Égasáni ŋi, wahaⁿ'
 ngain he killed Omaha the (ob.). Midnight when, they ceased. The next day when, removing
- 3 aŋai. Já wa'íⁿ' aŋéŋi nikačín'ga čábč'iⁿ. Wateŋaxe uŋéwíŋŋiččé. Wa'aⁿ'
 they went. Dried meat carrying came back man three. To dance they assembled. Singing
- juwagčé gč'iⁿ' wakičai t'é čanká Háci aⁿ'wá'aⁿ tai, ai T'é čanká wa'aⁿ'
 with them they caused them to dead the (pl. ob.). After let us sing, said they. Dead the (pl. ob.) singing
- juwagčé 'ičai. Waŋé čictaⁿ'i ŋi, nífaciⁿ'ga wiⁿ' wégaⁿ'ze wiⁿ'-qti-égaⁿ' aŋai.
 with them they spoke of. Burying them they finished when, man one measure shout one went.
- 6 Čáŋi-gá, é ŋiŋe-haⁿ'i níkaŋali amá. Kí caⁿ' aŋai, dahé kō jačé. Níjuŋga
 do not go, say, forbade him chief the (sch.). And yet howest, hill the being boy
 (ob.) near it.
- etowaⁿ' wáŋiče í ŋi, uŋí'age, kí caⁿ' aŋai. Éja aká gíbaⁿ' égaⁿ'qti gč'iⁿ'i.
 not with persuing were when, he refused, and still he went. There the calling to just so sat.
 standing him coming (col. sub.) him
- čé ŋiŋe-má uhéwakiča-báŋi. Jahé čaⁿ' iⁿ'taⁿ' é'di hí-qti eátaⁿ' aŋiⁿ' a-fi.
 This those who pro- he did not let them hill tho now there he had just thence having they
 hibited him lay, their way. arrived him were coming.
- 9 T'éŋai. Uŋŋé atí Caŋ'ge amá naŋ'ge aŋí. Caŋ'gaxái-gá. Aŋí.
 They killed Quickly they came. Horse the (sub.) running was coming Cease y. c. They were
 him. back.
- Wahaⁿ'. Cí weánaxičai. Gaŋčaⁿ' aŋai. Weánaxiča a-fi, héga-báŋi.
 They re- Again they attacked us. On the hunt they went. To attack us they were not n. low.
 moved.
- Wákičai. Áekaqčei ákikičai Múkičonaⁿ'-hnaⁿ'i. Caŋ'ge wiⁿ' t'éŋai Umaⁿ'
 They contended Very close they contended They usually missed one another in shooting. Horse one killed it Oea-
 with os. - together.
- 12 haⁿ' amá. Wáŋe íska juan'gčai kē t'éŋai. Caŋ'ge aká aⁿ'sagíqti, maⁿ'-
 has the White man interpre- we with him the they killed. Horse the very swift, wet
 (sub.) ter (ob.) (sub.)
- snúsun éŋih íčé. Caaⁿ' amá uŋŋé ahi égaⁿ, é eti wiⁿ' t'éŋé t'é, wahuⁿ'aⁿ'č'iⁿ.
 quicksand right he had Dakotas the soon arrived as, he too one he killed, gon
 into it gene. (sub.)
- jáŋa aŋiⁿ'. Umaⁿ'haⁿ' amá gaŋčaⁿ' maⁿ'č'iⁿ' t'é'di ugáe maⁿ'č'iⁿ'i; wiⁿ'č'aⁿ'č'aⁿ'
 forked he bad. Omahas the on the hunt walk when scattering they walk; hy ones,
 by twos they walk. Season just one three times attacked os Dakotas the.
- 15 naⁿ'bá-č'aⁿ'č'aⁿ' maⁿ'č'iⁿ'i. Umaⁿ'činka wiⁿ'áqčei čábč'iⁿ'aⁿ' wéánaxičai Caaⁿ' amá.
 by twos they walk. Season just one three times attacked os Dakotas the.

NOTES.

462, 5. gacibaŋa a'jaⁿ'i. They feared an attack from the enemy, if they remained close to the creek.

463, 3. beata-maji. Aⁿpaⁿ-jaŋga 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. jaⁿ'č'iⁿ' waŋiče. 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. miⁿ' čaⁿ' ehičiqti hí t'é, i. e., about 4 p. m., at which time the story was dictated.

463, 8-9. niaci^{ga} wiⁿ. This was Louis Sanssouci.

464, 7. Ēja 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 ackaqtcī, pronounced he-gabajī and a+ckaqtcī by the narrator.

464, 11. ackaqtcī akikiçai. The narrator clapped his hands three times, to represent the firing.

464, 12. Waqe icškä, Logan Fontenelle, after whom Logan Creek, Neb., was named.

464, 14. Uma^{ha} ama gaççaⁿ, 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, jaháwagçe-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.

3 $\text{Çábcé}^{\text{a}^{\text{u}}}$ pí há. Pahaŋ'ga pí tš' a'jin'ga, ádaⁿ jé awákida-máji
Three times I was there Before I was when me small, therefore buf. I did not shoot at them

ça^{u} 'ja, caŋ'ge wa'in'kiçé wébçéⁿ-hnaⁿ-maⁿ wanáse amá. Pahaŋ'gaqtci
though, horse to cause him to carry loads I used to keep them for them the ones who surrounded the herd. At the very first

3 wanásai tš'di, jé awákide 'iáçç. Caŋ'ge daⁿ'ctš çiaⁿ'ça çéçai xi, jé daⁿ'ctš
they sur- when, buf. I shoot at them I spoke of. Horse perhaps it throws you and- when, buf. perhaps rounded them falo them deuly falo

jáçihe taí, aí. Ki awájiⁿ'cte. Iⁿdádi aká dáheána juan'gçe açaí Jé-ma
gore you may, said he. And I was in a had hamor. My father the to the hill with me want. The buffaloes (sub.)

wénaxíçai té aⁿwaⁿ'daⁿ'be aŋçéⁿ'i. Ki iⁿdádi aká aⁿwaⁿ'kie ctšwaⁿ, 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-hnaⁿ-maⁿ. Éçiçe je-núga wiⁿ jiajaçicaⁿ'qtí açiⁿ agfi níkaciⁿ'ga aká
talk to him at any time. At length buffalo hull one right towards the tents, having was man the him coming back (sub.)

wiⁿ'áqtci aka. Ki je-núga amá wajiⁿ'-pibáji. Níkaciⁿ'ga çíŋké iénaxíçá-
only one the (sub.). And buffalo hull the was savage. Man the (oh.) he attacked

hnaⁿ'i. Ké! čdi maⁿ'çin'-gá, aí iⁿdádi aká. Caŋ'ge miⁿ'gá jaŋgá jide,
regularly. Come! there walk, said my father the. Horse female largo red.

maⁿ ciadiqti éde, akaⁿ taⁿ. Ki iⁿ dádi aká wahútaⁿ ɸiⁿ háhadaⁿ qti édegaⁿ
 very tall but, I tied her. And my father the (sub.) gun very light but, so
 aɸiⁿ i. Bɸize gaⁿ éⁿ di bɸé. Éⁿ di pí xɸiⁿ i ɸe-núga aká ckaⁿ aji najiⁿ aká.
 had it. I took it and there I went. There I ar. when, buffalo bull the motionless was standing.
 KI níkaɸiⁿ ga aká éⁿ di pí xɸi, gɸéɸtiaⁿ -bi aɸi. Wajiⁿ -pibáji ɸe-núga aká. 3
 And man the there I ar. when, that he was very said. Was savage buffalo bull the
 rived glad (sub.)
 Nú aká maⁿ íkide ɸéɸai, kí nanⁿ ka kɸⁿ di úi. Gaⁿ xɸi weⁿ axiɸai.
 Man the arrow shot at him suddenly and back on the wounded And he attacked us.
 (sub.) with him.
 Canⁿ ge wáagɸiⁿ aká dúbáⁿ uaⁿ siqti áúɸai, ganⁿ xɸi aⁿ aⁿ ɸe iɸéɸai. ɸe-núga
 Horse I eat on the one four times leaping far had gone, and had thrown me sud- Buffalo bull
 denly.
 aká uhiackáqteci atfi xɸi, xɸigɸiɸaenⁿ aɸai. Wákiɸe bɸiⁿ áúɸai. Akí 6
 the very close to had when, turning himself he went. To shoot at I failed he had I reached
 (sub.) come around him gone. home
 xɸi, iⁿ naⁿ ha aká iⁿ dádi íhusa aká xɸi akí. Canⁿ ge taⁿ maⁿ ze-ɸáhe uɸáha
 when, my mother the my father was scolding him when I reached Horse the bridle sticking
 (sub.) home. to him
 kí tɸⁿ di, íbahaⁿ i tɸe aⁿ aⁿ ɸe iɸéɸai tɸe. Iⁿ dádi aká ía-bajiⁿ qti íqa gɸiⁿ i.
 reached when, she knew it sent me off suddenly the. My father the not speaking at laughing sat.
 home (sub.) all
 ɸe-núga ɸiⁿ tɸéɸaɸɸé á, ai. Gaⁿ xɸi íɸáa-máji. 9
 Buffalo bull the you killed I said he. 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 AⁿPAⁿ-LANGA

- I.—Iⁿc'ágo aⁿgúrai amá íwaspe gáx 'íçá-biamá, íwagázu. Ií naⁿba
 Old man our the what makes making spoke of, they what makes
 (sub.) one behave it say, say, one upright. Tent two
- waqúbe gáx 'íçá-biamá, ei íí wíⁿáqtei waqúbe gáx 'íçá-biamá. Uçéwín-
 sacred making they spoke of, again tont only one sacred making they spoke of, Assembled
 they say, they say.
- 3 xíçá-bi egaⁿ, íhu xíçá-biamá n^kagáhi amá. Caⁿ mázi jaⁿ má'a çíⁿ edábe
 themselves having, consulted ono another oblof the In fact oedar wood cotton the also
 they say (sub.), (oh.) wood (oh.)
- waqúbe gáx 'íçá-biamá Ci nín^ba bçáska naⁿ'ba waqúbe gáx 'íçá-biamá.
 sacred making they spoke of, Again pipe flat two sacred making they spoke of,
 they say, they say.
- Nín^ba çictaⁿ'-bi xí, n^kagáhi xíçáhi-biamá. Caⁿ taⁿ'wañççaⁿ uxíçábe
 Pipe they finished, when, chlof they chose for them- In fact tribe each gens for
 they say solves, they say. itself (f)
- 6 wíⁿ'çáⁿ'çáⁿ' naⁿ'bá cté caⁿ' xígíçá-biamá. Caⁿ' waqúbe jín'ga uéçaxíçé
 by ones two oven In fact took for itself, they say. In fact sacred thing small they caused them-
 selves to own
- çáⁿ' taⁿ'wañççaⁿ' baçéçé-ma xí'í-biamá. Ií naⁿ'ba té çéçá waqúbe gaxá-
 the tribe the gentes gave to one an- Tent two the to the sacred they
 (oh.) other. (oh.) buffalo made it
- biamá. Ií wíⁿáqtei té n^kaciⁿ'ga-aⁿçáçáⁿ, t'éwaçái-aⁿçáçáⁿ, waqúbe gaxá-
 Tent only one the referring to men, referring to killing them, sacred they
 (oh.) they made it
- 9 biamá. Gaⁿ' çictaⁿ'-biamá qúbe gçúba. Ki çé n^kagáhi xíçáxe aká
 they say. At length they finished, they say sacred all. And this chief made them-
 solves (sub.)
- úwakiá-biamá, pahan'ga íçigçáⁿ' aká. Ií çé naⁿ'ba waqúbe çkaxai té,
 talked to them, they the first ruler the Tent this two sacred you made the
 say, (sub.) (oh.)
- ákíçíⁿ'-i-gá há. Húçuga gáxai té uçúçáma najíⁿ' taté há. Caⁿ' edádaⁿ' údaⁿ'çti
 respect ye them Circle of tente made the lu the middle etand shall In fact what very good
- 12 ahniⁿ' ctéçtewaⁿ' 'í-hnaⁿ'-i-gá. Ki n^kagáhi aⁿ'gaçíⁿ' ctéçte wégaⁿ'çái-gá,
 you have soever always give to (them). And chief we who are even desire from us,
 á-biamá. Cénuyinga-má é waká-biamá. Èdí xí waçíheha-báji tai, á-biamá.
 said they, they The young men (oh.) that they meant, they In that case you will be stont hearted, said they, they
 say, say.
- Edádaⁿ' áhigi çíngçáçé omínk'é'çé, çín'gajín'ga dé çan'di uçágiga tai há.
 What much you give to those thou who, child forehead on the you paint will
 not relations yours
- 15 Áwaçpan'çti égaⁿ' úçkaⁿ' uçáketaⁿ' í xí, aⁿ'çtiçégaⁿ' tai, caⁿ' uákíhaⁿ' ataⁿ'
 Very poor, as a great like deed you acquire if, you will be great men, still additional how far
 man (generations)
- açái té cetaⁿ' açiⁿ' tai, á-biamá.
 they go the so far they will have it, said they,
 they say.

II.—Wahaⁿ aqé 'iqé-biamá, íé uné. Jé-ma uqá gqf-hnaⁱ fan'di íí
 Removing they spoke of going, buffalo hunting. The buffa- to toll of they need to when tent
 they say, locs (ob.) come back (in the past)

waqúbe jaⁿ kè waiiⁿ údaⁿ 'í-hnaⁿ-biamá. Wanáse-hnaⁿ-bi xi, íí tē'di
 sacred wood the robe good they need to give. They used to surround the when, tent nt the
 (=pole) (reel. ob.) they say. herd, they say

íeéze gíbahí-hnaⁿ-biamá. Cénujin'ga naⁿba níkagahí faníká íí waqúbe 3
 buffalo- they need to gether for it, Young man two chief the ones tent sacred
 tongue they say. who

tē'di íeéze écépahí te úqa, á-biamá níkagahí amú, íé-ma t'éwafai hnan'di.
 at the buffalo- you gather will indeed, said, they chief the the buf- were killed whenever.
 tongue for (them) they say (sub.), falces

Jééze dasí fan man'dé kè ubáxaⁿ xi, man'dé-qaⁿ í'í-hnaⁿ. Jí tē'di
 buffalo- tip the low the pushed into when, low-string they need to carry Tent nt the
 tongue (ob.) by means of.

éta'qí'qti akí-hnaⁿ. Jáze akí xi, nhaⁿ-hnaⁿ. Níkagahí amá uqé'wí'í 6
 they, the vary they need to reach again. Evening when, they used to cook. Chief the assembled
 first reached home (sub.)

xi, wáhiⁿ-cí'qé t'aⁿí xi, é'di íí tē uqái, waiiⁿhaháge fan' é níjí faté'. É
 when, robe with the they had it, there tent the they lower corners of a the that filling they That
 hair out (ob.) entered, buffalo robe (ob.) ate.

waqúbe eja aká Han'gn gáxai aká wa'aⁿ gqíⁿ-hnaⁿ, fataf tē'di.
 sacred thing his the one who Híngn ho who made it singling he used to sit, they nto when.

III.—Nfáci'ga wí' íyulhe maⁿqí'í xi, wadaⁿbe aqé taf. Níkagahí 9
 Man ono fearing walks when, as scouts they will go. Chief
 nseen dnnger

amá uqéwíníqé-hnaⁿ. Ic'áge wí' baⁿ-hnaⁿ. Gé-hnaⁿ: Maja w' í'c'ga-
 the (sub.) usually assemble. Old man ono calls. He says as follows: Land you know it

sa'í'ga te wí íqí'he+, ai. É'di égaⁿqti cénujin'ga gqéba-satáⁿ, gqéba-cáde
 for me will I I who move, he says. Forthwith young men fifty, sixty

daⁿetē, íí waqúbe tē'di ahí-hnaⁿ. Cénujin'ga wadaⁿbe úúqé-hnaⁿ. Afaf 12
 perhaps, tent sacred et the they arrive. Young man to cocote usually go. They go

xi, húquga fan' uqécaⁿ íaⁿqí'í. Égíqé níkaci'gn wéqé daⁿetē, uqá agqí-
 when, circle of the going around it they run. At length peoplo they discover perhaps, to tell it they
 tents (ob.) come

hnaⁿ. Caⁿ é nudaⁿ ékigaⁿqtiaⁿ. Wébetaⁿ agqí-hnaⁿ, aⁿhe daⁿetēaⁿ.
 back. In fact that going to war is just líko it. Making n they come back, they fleo perhaps (pl).
 four

IV.—Jé-ma hégabáji t'éwafai xi, gaqqaⁿ agí-hnaⁿ. Égíqé níkagahí 15
 The buffaloes n great many they killed when, the hunting usually returned At length chief
 them party homeward.

amá uqéwíníqé-hnaⁿí tē. Égíqé waqúbe gáxe 'íqai tē cí'. Jí waqúbe
 the (sub.) assembled themselves. At length sacred (thing) making they spoke of again. Tent sacred

naⁿba tē'di íá wí' náhí tē, uqéwíníqé tai-égaⁿ. Cénujin'ga gqébahíwí-
 two nt the dried ono they cooked, to assemble them- in order that. Young man n hundred
 buffalo selves

qti-égaⁿ uqéwí'wáqé-hnaⁿ. Cénujin'ga nuqáqí'í é'di afaf tē, íí tē égaxe 18
 about they assembled them. Young man stripped to there went, tent the around it
 the waist in n circle

gqí'í tē. Caⁿ águdí etē wahéhaji-ma waiiⁿ í'í-hnaⁿ, unájiⁿ údaⁿ etí
 they sat. Yet in what place soever the stout-hearted ones robe they wore robes, shirt good too

ugí'í-hnaⁿ. Casniⁿí xi, can'gaxe-hnaⁿ. Jí kè uhá afaf xi, íci
 they wore their own shirts. They swal- when, they ceased. Tent the follow. went when, tent
 (the of) lug it poles

- ęigúje ńi-úęińu gęi' wénace ma'ęi'í, wahéhaji amá ęizé ma'ęi'í. Ca'
built a small lodge sat watching from them walked, stont-hearted the taking walked. Yet
 eáta' wáęińi uęi'aga-báńi. Ja''-ńińga ęizai gđ ńi waqúbe kę'ńa aęi' akí'
why they tried to they were not un- get them from them willing. Slick those that tent sacred at the having they
- 3 hna'í. ńi snéde uęúkińehébe gáxai. Waqúbe ńu kę ńi tđ ńda'be
reached again. Tent long ono after another, as they made far na (the poles) reached it. Sacred thing principal the tent the in the middle
 gáxai. Cín'gajin'ga pahn'ga ęińké ńa gńai. I'c'ágo wi' cín'gajin'ga
Child Cinn'gajin'ga first-horn the ono dried saked of meat him. Old man ono children
 gęébahíwi'-na''ba-qi-ęga' ńjáo waęádo-hna''í. ńuępá, wi'ńqtcí cętcé
hundred two about his name he called them. O grandchild, only one even though
- 6 ńjńi a''ęágigęa'' to a-no+! agúdi ęáta'cđ-da'', aí i'c'ágo aká. Uęęwi'ęaf
youder, you will put it on (the indeed, in what you are standing! said old man the. They collected
at a short distance, ground) for me halloo! place (sub.).
- ńi, ńa kę bęńga da''bai. ńi snédo ęta' ęibęá-hna''í. Waka''-ma'ęi'
when, dried the all they looked at. Tent long so far they spread it out. Waka''-ma'ęi'
meat (line of)
- aká ńa cń'qtcí dúba uęúciańa ihęéđ-hna''í. Máqa'í. Kí cń'qtcí kę na''bé
the dried very fat four in the middle placed them. He out And very fat the hand
(sub.) meat
- 9 tđ ęa''ska wága gáxe-hna''í. Wasęjide ęgabńi ńi, ja'' waqúbe tđ ńbińa-
the that size slices he made them. Red clay they were when, sacred pole the he rubbed
(oh.)
 hna''í, ńni''ńonide átaca' gáxe-hna''í. Ga'' ęicta''-hna''í. Ukt'ę-ęta''-ma
on, greasy exceedingly he made it. And he completed it. The habitual fighters
 uęęwi''wáęđ-hna''í. Ukt'ę ákięa gáxe ęęđ-hna''í. ęgadizo-hna''í, cań'
they assembled them. Enemy to contend making they spoke of. They rode round and sitting
with (joining) round,
- 12 gagęi''. Qáde dúbaha ńfkaci'ga ęga' gáxe-hna''í, ńi snéde uęúciańa'ęica''.
on horses. Grass in four places man like they made, tent long in front of.
 Dúba' kíkide-hna''í, cń dúbah' ńfkaci'ga ęanká t'ęwaęđ wáxe-hna''í.
Four times they shot at one another, again four times person the (oh.) they pretended to kill them.
- Wađáde cń dúbah' wáxe-hna''í. Áda''bę'qti kńde-hna''í. Qáde múbęj
To cut them up too four times they pretended. Taking very close aim they they
they shot at (them). Grass they
- 15 ihęéđ-hna''í. Maqúde ńia''ęé ńj ńkide-hna''í. Ukt'ę amá ńkagáńi ęanká
down by shooting. Powder alone put in they shot at (them) The hostiles chief the (oh.)
with.
- wénaxięa-hna''í. Dúba' ákikíęa-hna''í. Na''ęta''í. Ukt'ę amá cań'gaxai.
attacked them. Four times they fought one another. They stopped running. The hostiles ceased.
- ńinńba waqúbe ńi aęi' ęińkń'ńa dúbah' ahí-hna''í, wáńi' wi' ubéta'ńi táf
Pipe sacred tent to him who had it four times they arrived, robe one to wrap around it
 18 ęa'' ahí. ęické tđ. ńinńba ęickai ńi, ubéta' aęi' ahí. ńi waqúbe
they took it They untied its covering. Pipe they untied when, wrapping they took it Tent sacred
there for him. It in (the robe) there.
- kę'ńa aęi' akí; ę ńinńgahi waqúbe gáxe ńj. ńkagáńi amá eonáqtcí
at the having it they that killikianlok sacred made they put in. Chief the they alone
reached again;
- ęacúde gęi''-hna''í.
puffing out smoke sat.

- V.—Ninba waqúbe kējáicaⁿ cí úokaⁿ wiⁿ uwíŋa tá minko. Nŋkagáhi
 Pipes sacred pertaining to the again custom one I tell you will I who. Chief
- amá uŋéwiri xi, Watóigaxe údaⁿ há, ai. Inke-sabé aké, ninba eja aká,
 the assembled when, To dance good said Inke-sabé it was pipe his the
 (sub.)
- é watóigaxe gáxe 'iŋaí, uŋúkie. Iŋákiŋŋe ŋuŋiŋaí. Má'a jaⁿ wiⁿ agáŋaí ;
 that a dance making prom- talked to (them) To join one they consulted Cotton- wood one went for it
 lead, about it. thing to the other one another.
- Inke-sabé amá waŋ'giŋe. Jusí ɸaⁿú jaⁿ gasúda-báji. Wa'ú naⁿ ba júwagŋe
 Inke-sabé the all. Top of at the wood was not cleared of Woman two with them
 (pl. sub.) a tree branches.
- aŋaí, mácaka aŋiⁿ. Uŋúciajá uŋéi gáxai; é'di múza-hnaⁿ, jaⁿ tŋ. I'e'úge
 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 male; (oh.)
- fekiŋwákíŋaí. Waŋátigaxe te, aŋ uŋa+. Jaⁿ ɸaŋinaⁿqi te aŋa+, aŋ. Inke- 6
 they made them act as You will dance, they indeed. Sleep you will arouse indeed, said Inke-
 orators. say they yourselves by dancng they.
- sabé akádi jaⁿ jingá d'úba gasaí. Háŋuga ɸaⁿ uŋŋaⁿ aŋaí égaⁿ, taⁿ wuŋŋaⁿ
 sabé at the stick some they cut. Circle of tents the around it went as, taⁿ wuŋŋaⁿ
 (oh.) tribe
- ubánaⁿ-ma jaⁿ jingá wiⁿ ɸaⁿɸaⁿ wa'f-hnaⁿ. Ubánaⁿ úju aká gŋ-hnaⁿ:
 the gentles stick one by one they gave them. Gens head-man the said as follows:
- Watóigaxe tŋ é'di-aŋgúⁿhe wégaⁿɸaí égaⁿ, jaⁿ jingá kŋ wa'f tai-égaⁿ aŋi há, ai. 9
 Dance the we join it they wash for as, stick the to give in order they said
 us (oh.) us that have come be.
- Cénujin'ga bŋúga háɸuŋaí. Wasénaⁿ xi'aⁿ. Wa'ú miⁿ jingá edábe waté
 Young man all naked. White clay they rubbed on themselves. Woman girl also dress
- té-hnaⁿ, cí xi'aⁿ. Águdí ctŋ cénujin'ga wiⁿ wáŋaha údaⁿ áŋahai. Inke-
 wore dresses, again they painted place In what soever young man one clothing good he wore Inke-
 themselves.
- sabé nú naⁿ amá waŋ'giŋe jaⁿ tŋ ecaⁿ qtei gŋiⁿ-hnaⁿ. Wáhiⁿ-ciⁿ ɸe iⁿ 12
 sabé man grown the every one I ole the very near it sat. Robe with the hair they
 (sub.) ont
- hnaⁿ. Néxe-gaxú dúba, Déxe dúba ctí (aŋiⁿ) a-i-gŋiⁿ. Inke-sabé cénujin'-
 wore. Drum four, gourd rattle four too (having they sat there. Inke-sabé the young
 them)
- ga-ma ninba waqúbe naⁿ ba kŋ, é akíwa wépahan'ga aŋiⁿ tá aká. Cénu-
 men pipe sacred two the, that both the first will have them. Young
 jín'ga naⁿ bá aká ninba ují-de áigáŋa maⁿ ɸiⁿ-hnaⁿ. Wáŋiⁿ ɸŋe gaⁿ ɸa-ma 15
 man two the pipe (they) filled, carrying walked. To make those who wished
 (sub.) when on the urn presents
- ígadŋe-hnaⁿ, caŋ'gagŋiⁿ. Naⁿ taí uŋŋaⁿ. Maⁿ te gŋiⁿ Qúŋa aká. Nú
 rode round and round, sitting on horses. They going around Within sat Singers the Man
 danced (the pole). (sub.)
- amá caⁿ baŋúwiⁿ-xai; wa'ú amá ágaha naⁿ taí.
 the in fact turned around; women the outside on the danced.
 (sub.)

NOTES.

468, 1. qi naⁿba, the two sacred tents of the Haŋga gens.468, 2. qi wiⁿaqtei, the sacred tent of the Wejiⁿcte gens.468, 3. mazi jaⁿ ma'a ɸiⁿ edabe, the sacred pole, which is kept in one of the Haŋga tents.468, 4. niniba bŋaska naⁿba, the two sacred pipes kept by the Iŋke-sabé gens.

- 468, 6. waqube jūnga, the sacred customs of each gens and sub-gens.
- 468, 11. luṅga gaxai tē. As the luṅga was curvilinear, "tē" 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. jaⁿ kē. The sacred pole is not kept erect, except on special occasions.
- 469, 3. nikagahl ʒaṅka. Frank La Flèche read "aka" instead of "ʒaṅka."
- 469, 7. waiⁿhuhago ʒaⁿ, the lower corners of a buffalo-hide, *i. e.*, the part towards the feet of the buffalo.
- 469, 18. cemjūnga mṅaʒiⁿ, etc., refers to those who had not yet distinguished themselves in battle.
- 470, 1. ʒi-nṅipn, a small lodge, such as the Winnebagos use. See "ʒi-nṅipn" and "nṅipn" in the Dictionary.
- 470, 3. ʒi-suede nṅakilchebe gaxai. The length of the long tent depended upon the number of small tent-sticks obtained by the warriors.
- 470, 5-6. ʒuṅpa . . . agudl ʒataⁿee-daⁿ. 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, "nikide," which were precious, and were used for necklaces, were offered instead. Sometimes a horse was the fourth gift.
- 470, 15. nkitē 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. ʒakigṅe ihuʒiṅai. On the evening of the day of the sham fight.
- 471, 5. macaka. Frank La Flèche read, "māenⁿka."
- 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 ("niṅaⁿ"), to whom he gave his horse, etc. See ʒaʒiⁿ-naⁿpaʒi'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, Hlañga, 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^{ete}. 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

on the length of the long tent. Waka^a-ma^afi^a 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 Iñke-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 Iñke-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 Iñke-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 Iñke-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 Iñke-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 Quqa 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.

PAHE-PAE TO CUDE-GAXE AND MAⁿTCU-WAⁿCIHI.

July 29, 1878.

Negⁿha, aⁿwaⁿqⁿpuni teábe. Wiⁿaⁿ'be kuⁿ'bⁿca, akⁿwa, Maⁿtcu-waⁿcihi
 O mother's me poor very. I see you I wish, both, Maⁿtcu-waⁿcihi
 brother.

éⁿcaⁿ'ba. Máⁿpe usni tédⁿhi xi, wiⁿaⁿ'be tai minke. Umaⁿ'haⁿ-ma can'ge
 he too. Winter cold it arrives when, I see you will I wish. The Omahas horse
 ǰingé teábe; waqⁿáni amá. Cauⁿ' amáⁿ pi éde, can'ge ǰingé ageⁿ. 3
 without very; they are poor. Dakotas to the ones I was but horse without I came
 there, who there, home.

Studé-gⁿécka waⁿ'be pi éde, can'ge aⁿ'f-báji. Sin'gajin'ga ǰiⁿha, negⁿha,
 Spotted Tail I saw him I was but, horse he did not Child your, O brother's
 there give me. brother,

wakéga-báji éⁿ'té, iⁿ'wiⁿ'ca-gá. Umaⁿ'haⁿ-ma mé té'di, maeté té'di, áhigi
 sick not it may be, tell me, The Omahas spring in the, warm in the, many
 ǰidaⁿ'be tá amá. Xaxé-ǰaⁿ'ba juáǰe ageⁿ'; aⁿ'ǰaⁿ'bahaⁿ. Waqⁿ'ha hufze 6
 see you will. Two Crows I with him I see, he knows me. Letter you
 receive

xi, wiⁿ'utaⁿǰáqti tian'kiⁿ'gá.
 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.

XAXÉ-ǰAⁿ'BA TO MAⁿTCU-WAⁿCIHI.

July 29, 1878.

Nisⁿha, hnáji té'di, aⁿwaⁿqⁿpuni-maji'-qti-maⁿ' ǰaⁿ'eti. Hné xi, aⁿwaⁿ'-
 My child, you did when, I was not poor at all heretofore. You when, me
 not go went

qⁿpuni hégamáji. Wigⁿsiǰé-hnaⁿ caⁿ'caⁿ'-qti-maⁿ'. Caⁿ' wigⁿhaⁿ'be kuⁿ'bⁿca- 9
 poor see not a little. I am used to thinking always very I do. In fact I see you, my I wish
 of you relation

qti-maⁿ'. Eátaⁿ xi wigⁿhaⁿ'be otéguⁿ-máji. Weáhidé'qti hné té, iⁿ'ǰa-máji
 very much. How if I see you, my spi I not. Very far away you as, I am sad
 relation went

há. Íe údaⁿ'qti winá'aⁿ kaⁿ'bⁿǰegaⁿ. Niaⁿ'ba ǰingé té'di cuǰaǰé. Caⁿ'.
 Word very good I hear of you I hope. Moon (light) none when I send it to
 you. Enough.

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'Aⁿ.

August, 1878.

1 *Çijiⁿ'çe t'é.* Pahaⁿ'ga iⁿ'e'áge ijin'ⁿge giⁿ'be, git'e há. Gaⁿ'xi Wajiⁿ'a-
 Your elder dead. Before old man his son saw his, died to him. And Bird.
 Your brother is dead. Before his old man saw his son, he died to him. And the Bird-
 Chief's letter.
 2 *gahíga, wabáxu gaⁿ' hmíze te há. Gaⁿ'xi waqiⁿ'ha inníze t'é'di, údaⁿ maⁿ-*
 Chief, letter at any rate you take will it. And letter you receive it when, good you
 3 *eniⁿ' xi iⁿ'wiⁿ'ça gíça-gá. Aná'aⁿ te há. Çijaⁿ'ge wédaçë naⁿ'bidawáçë*
 walk if to tell me send 't back. I hear will. Your daughter gave birth twins
wáçinⁿ. Akiwa t'ai. Uqçé'qtei gçi 'íçaçö wikaⁿ'bça. Caⁿ'. Çijiⁿ'çe t'é gaⁿ'
 sho had. Both died. Very soon to come you I desire you. Enough. Your elder dead so
 brother
uçiwibçá há. He-xápa, çíadi, çáçuháqtei t'é. Çagíetaⁿ'báji t'é te amá.
 I tell you of yours. He-xapa, your father, very nearly dead. You not seeing him, die be will
 your own
 6 *Wajiⁿ'a-gahíga daⁿ'be júnçá-gá. Jábe-ská tçikiçé.*
 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 Wahé'aⁿ; then six were addressed to Wajiⁿ'a-gahíga; and the rest, to Wahé'aⁿ.

476, 2. Pahaⁿga iⁿ'e'áge, etc. This should be "Iⁿ'e'áge çínké ijin'ⁿge giⁿ'baj t'edi, git'e há:" literally, "Old man—the one who—his son—he saw not his—when—he died to him—."

476, 6. Jábe-ská, Waçnepe, or Maⁿ'çinⁿ-teaxi, 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 Wajiⁿ'a-gahíga, 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. Seabby Horn, your father, is almost dead. He will die before you see him. Look at this with Wajiⁿ'a-gahíga. White Beaver sends it to you.

JÁBE-SKĀ TO WÁQA-NÁJI.

August, 1878.

Čiádi fáčuháqtei t'é. Čagictaⁿbáji t'é etéguⁿ. Jábe-skā waqiⁿha
 Your father very nearly dead. You do not see yours to die apí. Beaver White letter
 tíčikičé. Wačagictaⁿbáji t'é ta čaňká. Čakí 'ičáčé; wiⁿčakáji. Čiňaňge
 causes to come You do not see your they will die. You reach you prom- you did not speak Your elder
 to you. (relations) homo used; truly. sister
 wéčáčéde t'é. Čiňaⁿčka čiňaňge idačé kě t'é. Miⁿ čaⁿ t'é čgasáni tčé 3
 bore children, dead. Your sister's your elder the one that dead the next the
 but child sister she bore day (=when)
 eučéačé.
 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, at 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 MAⁿČÚ-WÁČIHI.

August 22, 1878.

Jahaⁿha, wabáqčeze čaⁿ cuhí wiⁿuwataňga íčáčé te há. Usňáji
 Brother-in-law, letter the reaches as soon as you cause will . Not cold
 (ob.) you it to be coming
 caⁿté cupí tá miňke há. Ujaňge kě íčápahaⁿ-najiⁿ-qtiⁿ-maⁿ. Majaⁿ águdi 6
 yet, I reach will I who . Read the I have not the least knowledge of it. Land in what
 when you place
 čagčičiⁿ čaⁿ íčápahaⁿ kaⁿbča tá miňke. Čiňgajiňga wiňaňge wáčiⁿ čaňká
 you sit (he I know I wish will I who. Child my elder sister she had the ones
 (ob.) them who
 údaⁿ xi, uánaⁿaⁿ kaⁿbča. Wamúske etí uáji há, wégaⁿze agčiⁿ-sátáⁿ.
 they are I, I hear of it I wish. Wheat too I sowed , measure fifteen.
 good
 Čiňgajiňga wiwá wakčede pfiⁿji. T'é tš'di, cubčé tčíⁿte. Aⁿwaⁿqpani 9
 Child my sick, but bad. He dies when, I go to you may. Me poor
 hégamáji há. Éskana wiňaⁿbni kaⁿbčégaⁿ-lmaⁿ caⁿcaⁿ. Majaⁿ (čaⁿ) údaⁿ
 I am very Would that I see you I am hoping always. Land (the) good
 (xi), wágazu anáⁿaⁿ kaⁿbča. Čéč.
 (th), correctly I hear I wish. Enough.

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.

ÚHAⁿ-JIN'GA TO GACÚDIÇAⁿ.

August 22, 1878.

Nisíha, hné tē, nān'de iⁿ'pimáji'qti-maⁿ. Ataⁿ' wisíçē tē nān'de
 My child, you went when, heart I had it very bad for me. When I think of you the heart
 iⁿ'pimáji-hnaⁿ-maⁿ'. Gaⁿ'adi aⁿ'waⁿ'qpani-máji tēiⁿ'te, caⁿ' éskana wiyaⁿ'be
 I al-ys have it sad. Now I may not become poor, yet would that I see you
 3 kaⁿ'bçégaⁿ. Caⁿ' éskana, nisíha, umaⁿ'çinka (çé) wiyaⁿ'be kaⁿ'bçégaⁿ, usní
 I hope. Still would that, my child, season (this) I see you I hope, cold
 tē'di çéçuádi. Níkaciⁿ'ga aⁿ'waⁿ'çitaⁿ'qti égaⁿ, ádaⁿ añíçicúpa-bajiⁿ'qtiaⁿ'i.
 in the during this. Indians we have worked hard some there. what, fore we have not packed our things at all.
 Waçítaⁿ tē hégaji. E'aⁿ' maⁿ'hniⁿ' tē winá'aⁿ kaⁿ'bça. Égiçē waqiⁿ'ha
 Work the not a little. How you walk the I hear from you I wish. Behold, letter
 6 uqçé'qti tiaⁿ'çakiçē kaⁿ'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 MAⁿTCÚ-JAN'GA.

August 22, 1878.

Aⁿ'baçégaⁿ waqiⁿ'ha wawíçaxú. Caⁿ' wisíçéqti-hnaⁿ-maⁿ', kagé.
 This day, as letter I write to you. Still I am always remembering you O younger brother.
 Wigíçé'qti aⁿ'ba gē. Caⁿ' hnize xi, íe d'úba aⁿ'y íçá-gá. Úckaⁿ' e'aⁿ'
 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 maⁿ'hniⁿ' tē winá'aⁿ kaⁿ'bça. Caⁿ' umaⁿ'çinka çéçuádi wiyaⁿ'be kaⁿ'bçégaⁿ.
 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.

MAⁿTCÚ-NAⁿBA TO AGÍTCITA.

August 22, 1878.

Aⁿbačé níaciⁿga Pañ'ka čaňká wabáqčeze čaⁿ tíčai bčize. Číñauⁿde
 This day people Ponka the ones letter the sent here I have Your daughter's
 wakéⁿgai; iⁿ'tcaⁿqⁿtcí gíudaⁿ'i. Uéⁿbča tá minke. Wamúske kě cčtaⁿ
 was sick; just now he is better. I tell him will I who. Wheat the (ob.) so far
 gčítaⁿ'jī. Wasnínⁿ'de taté.
 he has not worked his. He delay will surely.

3

NOTE.

Agiteita is another name for Wajiⁿa-gahiga, mentioned in Jabe-ská's letter. He is called Wanace-jañga, Big Soldier, in the Ponka Census List of 1880. His daughter married an Omaha, Waneeⁿkičabi, 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.

MAⁿTCÚ-NAⁿBA TO WĚ'S'Ā-ĬAÑ'GA.

August 22, 1878.

Ĭuepáha, íe naⁿ'ba cučéwikíčé. Caⁿ' Caaⁿ' amá, Síndé-gčeecka, naⁿ'bé-
 My grandchild, word two I send to you. In fact Dakota the ones who Spotted-tail, hand
 ubčaⁿ'. 'Áⁿ'čingé'qti naⁿ'bé-ubčaⁿ', caⁿ' údaⁿ há. Údaⁿ'qti naⁿ'bé-ubčaⁿ'.
 I held. Nothing at all being hand I held, yet good. Very good hand I held.
 the matter.
 Caⁿ' ukít'é wiⁿ'aⁿ'wa ukít'é čaⁿ' údaⁿ čanájiⁿ tē aná'aⁿ kaⁿ'bča Caⁿ' gaⁿ' 6
 Now nation which one nation the good you stand the I hear it I wish. At any rate
 wisíčé-hnaⁿ-maⁿ' čaⁿ'ja e'aⁿ' tē, iⁿ'pi-máji. Wakanⁿ'da iⁿ'čí'čigčáⁿ' taité,
 I always remember you though what is when, I am sad. The Great Spirit decides for me about shall,
 the matter my own
 ehé. Céna cučéwikíčé. Údaⁿ anájiⁿ.
 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.

báji, negíha. Údaⁿ najiⁿ-báji; iⁿteqí teábe há. Iⁿnaⁿha, winégi edábe,
 centric, mother's Good they do not stand; hard for very My mother, my mother's also,
 brother. me brothers

wakéga-báji qí, iⁿwiⁿ'ça gríça-gā. É'aⁿ ctécte awána'aⁿ kaⁿ'bça Negíha,
 they are not sick If, to tell me cause to be What is soover I hear of them I wish. Mother's
 coming back the matter brother,

waqíⁿ'ha Pan'ka amá góçai té aná'aⁿ, nān'de iⁿ'nda. Égaⁿ, negíha, 3
 letter Ponkas the (sub.) caused to when I heard it, heart good for me. So, mother's
 come home

waqíⁿ'ha aⁿ'í íçá-gā há. Íe d'úba aⁿ'í-gā há, negíha. Nān'de iⁿ'ndaⁿ
 letter to give cause to Word some give me mother's Heart good for me
 me he coming brother.

té, negíha.
 will, mother's
 brother.

NOTES.

480, 9. aⁿçáⁿwañgça is from uçugça; but Sanssouci read, "aⁿçáⁿwañgigça," from the possessive, uçugigça.

480, 9-10. Çeama, negíha,—wiçáⁿbe, 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, Umaⁿha" ama usniçti wiⁿdetaⁿ tédíhi qí çidaⁿ'be ta ama. Wiçáⁿbe ta miñke çáⁿ'ja, negíha, wamuske uaji uçewiⁿagíçe bçictaⁿ qí, wiçáⁿbe kaⁿ'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.

WEBAHA TO WĒ'SĀ-LAN'GA.

Wawínaxe cuçáçé. Níkaciⁿ'ga máce, aⁿçisiçai wéça-báji teábe. Ú'aⁿ- 6
 I ask questions I send to you. O ye people, we remember you we are sad very. To no

çin'ge wisíçé-hnaⁿ-maⁿ', aⁿ'bataⁿ'cté. Caⁿ'majaⁿ'e'aⁿ'maⁿhmiⁿ' qí, é wágazn
 purpose I am generally thinking of you, some days. Yet land how you walk if that correctly

aná'aⁿ kaⁿ'bça. Çeamá níkaciⁿ'ga amá nsní tédíhi qí, çidaⁿ'be gaⁿ'çai.
 I hear I wish. These people the (sub.) cold it arrives when, to see you wish.
 at it

Ca^{n'} e'a^{n'} ma^{n'}lmi^{n'} ʒi waqi^{n'}ha gian[']kičá-gá. Winá'a^{n'} ka^{n'}bča. Uqčč' qtei
 Yet how you walk If letter send back to me. I hear from you I wish. Very soon
 waqi^{n'}ha gian[']kičá-gá: Čé enhi tédlihi ʒi, waqi^{n'}ha ulua^{n'} tédlihi ʒi, uqčč'
 letter send back to me: This reaches you It arrives when, letter you hold It arrives when, very
 at it at it at it
 3 qtei gian[']kičá-gá, waqi^{n'}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-ʒA^{n'}-QEGA TO ÉDUÁNA (ANTOINE ROY).

Kagé, ga^{n'} Uma^{n'}ha^{n'} aná cačé tá amá. [Čé amá] cubčé bčeta^{n'} anáji^{n'}.
 Younger after a Omahas the go to you will. [They are going] I go to I have I stand.
 brother, while (sub.) you I finished I stand.
 Úkie cačé tá amá. Níkaci^{n'}ga gčéba-na^{n'}ba čida^{n'}be ga^{n'}čai. Ča^{n'}, edáda^{n'}
 To talk they will go to you. Person twenty to see you wish. Now, winter
 with them.
 6 etéte abčín'-máji, a^{n'}wa^{n'}qpani teábe. Cé níaci^{n'}ga níjiŋga čábčín' wia^{n'}bai
 soever I have I not, me poor very. That person boy three I see you
 ka^{n'}bča: Maja^{n'}-ibáha^{n'}, Čábč-náji^{n'}, céna. Wisčč'-huan[']di i^{n'}ča-máji-hua^{n'}-
 I wish: Land he knows, Dark (afar) he stands, enough. I remember always when I am always
 ma^{n'}. Ča^{n'} wia^{n'}be ka^{n'}bčáqti-ma^{n'}, čábčín' gáhuuńkáce. Ta^{n'}wańgča^{n'} téqi
 sad. Yet I see you I wish indeed, three you who are those (unseen). Tribe difficult
 9 čepalua^{n'}; i^{n'}ta^{n'} téqi, wéteqi'qtia^{n'}i. A^{n'}wa^{n'}qpani tš áwake. Čéčanká, níjiŋga
 you knew; now difficult, very difficult for us. I am poor the I mean it. These, boy
 čańká, na^{n'}bá čańká, waqi^{n'}ha da^{n'}be júwačúgčé ka^{n'}bča. Ča^{n'} ei^{n'}gajin[']ga
 the (pl. ob.), two the (pl. ob.), letter to see it you with them I wish. And children
 číŋa wakéga tš čska^{n'} t'č i^{n'}te ca^{n'} aná'a^{n'} ka^{n'}bča. Maja^{n'}-ibáha^{n'} etí čé
 your sick the it may he dead it may he yet I hear it I wish. Maja^{n'}-ibaha^{n'} too you
 12 wáwike. Čábč-náji^{n'} čí etí čé wáwike.
 I mean you. Čábč-naji^{n'} 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 Siʒa^{n'}-qega alone gave the number who intended going. Siʒa^{n'}-qega addressed three Ponkas in his letter: Antoine, Maja^{n'}-ibaha^{n'} (Knows-the-Land), and Čábč-naji^{n'} (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, Majaⁿ-ibahaⁿ (Knows-the-Land), and Cabē-najiⁿ (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, Majaⁿ-ibahaⁿ. I mean you, too, Cabē-najiⁿ.

WAJĪⁿ-SKĀ TO MAⁿTCŪ-WĀΦIHI AND AⁿPAⁿ-JAŅ'GA.

Waqiⁿha gáçaⁿ wawidaxú cuççaçč. Cuhí té, hnize xī, éskama
 Letter that I write to you I send it to you It reaches when, you take it when, oh that

uqçč'qtei gçíççč kaⁿbççgaⁿ. Ki nřkaciⁿgraⁿma, ççama, Umaⁿhaⁿ amá,
 very soon you send (one) I hope. And the people, these, Omahas the (sub.),
 luck

edádaⁿ íe ké aⁿ'ere enⁿ wabççítaⁿ maⁿbçíⁿ, éçíçç, úckaⁿ wisíçç há. Wisíçç 3
 what (they) the us if still I work I walk, behold, deed I remember I remember
 speak you

tē caⁿ' waqiⁿha gáçaⁿ cuhí tē'di, íe ké aⁿ'çá'í tççaçč xī, íççxíççççgaⁿ kaⁿ'bçç.
 the yet letter that it reaches when, words the you give you send if, I decide for myself I wish.
 you here

Caⁿ' nřaciⁿga ukççíⁿ ecaⁿ' weççenajiⁿ edádaⁿ wiⁿ' çí'í gç' çti wágazúçti
 And Indians near to you stand to what one they the too very straight
 them give you (pl. ob.)

íⁿwiⁿ'çça íçça-gā. Aná'aⁿ kaⁿ'bçç. Caⁿ' Aⁿ'paⁿ-jaŅ'ga, çí çti wisíçç caⁿ'caⁿ'- 6
 to tell me send it here. I hear it I wish. And Big Elk, you too I remember always
 you

qtiⁿ-maⁿ'. Ki caⁿ' íe ké cuççé ké bççíga, Aⁿ'paⁿ-jaŅ'ga, çí çti çaná'aⁿ tçgaⁿ
 indeed I do. And in fact, words the sent to the all, Aⁿ'paⁿ-jaŅ'ga, you too you hear in order
 you them that

wawidaxú. Íe çíja ké ían'kiçá-gā, d'úba, çí çti. Nřaciⁿga-má edádaⁿ údaⁿ
 I write to you. Words your the send here to me, some, you too. The people what things good

gáçe tē'di, síççwáçč. Údaⁿ aⁿ'ekáçe-lmaⁿ' égaⁿ, wisíçç. Caⁿ' uwíkíe ké 9
 do when, memorable. Good you usually made me as, I remember you. And I talk to you the

íe ké áhigíçti ççamá uçúwíkíe cuççaçč. Aⁿ'waⁿ'çpani égaⁿ ádaⁿ íe áhigíçti
 words the very many these I talk to you I send to you I am poor there- words very many
 about you what fore

uçúwíkíe cuççaçč. Wíhçahaⁿ cuççaçč.
 I talk to you I send to you. I pray to you I send to you.
 about

NOTES.

483, 3. aⁿete is used in comparisons, figures of speech. See "iⁿete," 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. uⁿuwikie, 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, Δⁿpaⁿǰaŋga (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, Δⁿpaⁿǰaŋga, 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.

CAⁿTAⁿ.JINⁿGA TO MAⁿTCŪ-WAČIHL.

Gaⁿ wiaⁿba-máji tē, aⁿwaⁿqpani; wiaⁿbe tē, aⁿwaⁿqpani-máji.
At any rate I do not see you when, I am poor; I see you when, I am not poor.

Qué tē cetaⁿ nānⁿde iⁿpi-máji; aⁿwanⁿkega égaⁿ-caⁿcaⁿ. Níkagáhi amá
You the so far heart not good for me; I am sick always. Chiefs the ones
went who

3 wiaⁿčakié údaⁿ-hnaⁿi, čí čéuǰinⁿga úwačakié čí údaⁿ-hnaⁿi. Taⁿwaⁿgčaⁿ
you talk to them is always good, again young man you talk to them too is always good. Tribe
about it

ččama Umaⁿhaⁿ-má dádaⁿ wačáí tē údaⁿ teábe-hnaⁿ. Čisíččé-hnaⁿ caⁿcaⁿ.
these the Omahas what you have given good very usually. They are always thinking of
you.

Wéčigčaⁿ čča tē údaⁿ caⁿcaⁿqtí. Éskana umaⁿčinka áji ǰi wiaⁿbe
Plans your the good continually. Oh that season another if I see you
then

6 kaⁿbčégaⁿ. Éskana uhé kē iⁿwiⁿčəona íčəččé kaⁿbča. Iéskā aoniⁿ činké
I hope. Oh that path the you tell me you send here I wish. Interpreter you have the one
bin who

uhé kē sbahaⁿ ǰi, iⁿwiⁿč íčə-gā hā. Badize íjaje ačirⁿ. Wačútada íí čaⁿ
path the knows it it, to tell me send here Battisto his name he has. Oto village the
(ob.) (ob.)

ččetaⁿ aⁿba úmaⁿčíⁿ ána tē anáⁿaⁿ kaⁿbča. Pañka íí čaⁿ ččetaⁿ, č
as far as that day to walk in how the I hear it I wish. Ponka village the as far as that
that, (ob.)

áwake Pañ'ka nřkagáhi ijin'go wańeńe wan'gińeńti wińa^u'bai ka^u'bńeńga^u.
 I men it. Ponka chief his son brave all I see you I hope.
 ĩgipi ma^u'-qti-ma^u' éga^u, wińa^u'bai ka^u'bńeńga^u'hma^u' ea^u'ea^u. Wańeńe ĩńa
 I am so used to you as, I see you I am hoping always. Food you
 bńeńte ea^u'ea^u. I^u'nda^u, áda^u' wińa^u'be ka^u'bńeń-qti-ma^u'. Badńe aká é ĩńaí 3
 I into always. Good to me, therefore I see you I desire very I do. Battiste the that he
 ńi, da^u'be ńeńńa 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 to 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^u'TCÚ-NÁJI^u.

ĩaha^u'ha, nńińga ĩńeńa t'é t'e, nán'de i^u'pi-máji ea^u'ea^u. Kí ĩeńeń ĩa-
 brother-in-law, boy your dead as, heart had for me always. And here you
 náji t'e'di, áda^u' h'eńga-hní^u'-ńi ĩde ihne t'e ceta^u', ĩń'gájin'ga ĩńeńa ĩńa^u'ba, 6
 stand when, good a little you were not but you have gone there so far, child your he too,
 mąja^u' ĩa^u' abeń' ĩa^u'di i^u'ńeńwaeka^u'qti ńi, t'é t'e aná'a^u' t'e'di, i^u'ńa-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
 ĩeńaká ĩńińi aká xag'e-hma^u' ea^u'ea^u'i. Ca^u' ga^u' aná'a^u' t'e, ceta^u' nán'de
 his one his mot. r's the is always crying. Just so I heard it when, so far heart
 the brother's wife (sub.)
 ĩ-ńińi ma^u'bńeń' há. Cań'ge ja^u'-ma^u'ńi^u' ĩ^u' ĩa^u'ka enáqte i^u'wi'ete. 9
 for me I walk horse wagon carry the ones that they alone remain to me.
 ĩ-ńeń' abeń' ĩa^u' ímaxeńe ĩńeńe éga^u, wamúske mąja^u' bńeńga náji ĩ
 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^u' waqta ĩń'ga bńeńga abeń'; ní etí abeń', ea^u' wata^u'zi eńi áhigiqti
 what vegetable small all I have; potato too I have, and corn too very much
 abeń'. Níkacé^u'ga-má ĩeńeń ma^u'ńi^u' ĩ g'e'di a^u'ba náwańńa-hma^u'i. Uma^u'ha^u' 12
 I have. The people here they walked during day we are generally handsome. Omahas
 the (pl.)
 aná bńeńga ĩńeńeńe-hma^u'i. Kí Ca^u' ananá etí anáńńi. Anáńńeń, cań'ge
 the all remainder you. And Dakotas to them too we arrived. We came home, horse
 wańi há Ca^u' aná. Ca^u' wińa^u'be ka^u'bńeńde t'eńi há. ĩí t'e i^u'ńeń'da^u'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^{n'} áhigiqti níkaci^{n'}ga amá a^{n'}čáda^{n'}be taité
there is the that I mean it, difficult. Yet a great many people the we see you shall
 ebéčga^{n'} há. Níkaci^{n'}ga wi^{n'} ečunjin^{n'}ga číčína čanká wi^{n'} a^{n'}čá'í ka^{n'} bqa.
I think Person one young man your the ones one you give I wish.
 3 Uma^{n'}ha^{n'}-má i^{n'}ta^{n'} waji^{n'}-qidáawáččé; níkaci^{n'}ga-báji ga^{n'}čai tē, áda^{n'} waji^{n'}-
The Omahas now I am out of patience with Indians they not they desire, therefore I am out
 qidáawáččé. Níkaci^{n'}ga amá níkagáhi jua^{n'}waŋgíčai, é áda^{n'} há. Wáče
of patience with People the ones chief we go with them, our own, that good Acting the
 gáxe éde a^{n'}čan^{n'}'t'áčai é weát'abčé há. Kí níkaci^{n'}ga ukéčai níkagáhi a^{n'}čai
white but they hate me that I hate them And Indian ordinary chief to throw
 6 ga^{n'}čai há; áda^{n'} ečču maja^{n'} čan^{n'}'di i^{n'}be ka^{n'}bčá-qi há. Čáčai-na^{n'}páji
they wish ; therefore yonder land in the I see it I wish very Čáčai-na^{n'}páji
 amá é wáče gáxe jiwagčé ga^{n'}čai há; níkaci^{n'}ga ukéčai tē a^{n'}čai ga^{n'}čai há.
the he acting the white he with them wishes ; Indian ordinary the to throw wishes
 Waqi^{n'}ha gčéčai čai, te píji sabáji cuhi a^{n'}čan^{n'}'puhai há.
Letter you sent it, words bad suddenly reach we apprehend it

NOTES.

Maqpiya-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^{n'}ten-naji^{n'} is the famous Ponka chief, Standing Grizzly Bear.

485, 7. maja^{n'} čan^{n'}' abčai čandi i^{n'}čewacka^{n'}qti. Ma^{n'}ten-naji^{n'} and his son, Wačahnta^{n'}, aided Maqpiya-qaga, when they staid with the Omahas. They lent him their cattle to work his land.

485, 8. i^{n'}imi aka, Maqpiya-qaga's wife.

486, 3. níkaci^{n'}ga-báji ga^{n'}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 *paⁿfiⁿ-maⁿpaⁿ* 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.

Caⁿ fe djúbaqteí nwfba tá múnke há. Pahanⁿga omáí tēⁿdi, wabággeze
 Now words very few I tell you will I who . Before you went when, letter

caⁿ gáíⁿ fakiⁿé-omaⁿ há. Kí mé cé wabággeze wíⁿéte gáíⁿ fakiⁿba-báji há.
 (tho. you used to send back to me . And spring this letter even one you have not sent back to me)

Caⁿ wabággeze fáⁿféⁿ-qti-égaⁿ euⁿéaⁿé há. Kí aⁿfákiwájiⁿéte ebégaⁿ há, 3
 Yet letter three about I have sent . And you were angry with I thought
 to you me

wabággeze wíⁿéte gáíⁿ fakiⁿáji. Caⁿ fikáge wíⁿ wabággeze wíⁿ tíⁿakíⁿé
 letter even one you did not send back to me. Yet your friend one letter one you caused
 to me. send it to him

xi, iⁿwíⁿfa há; ádaⁿ wíⁿ euⁿéwikíⁿé há. Kí eⁿaⁿ aⁿnájiⁿ tē wédepaⁿ
 when, he told me ; therefore one I cause him to send . And how weⁿstood you know us
 it to you

huaf tē, caⁿcaⁿ aⁿfiⁿ há. Caⁿ níⁿé fiⁿgáíⁿ gáíⁿ qí-ují tē wináⁿ tē, iⁿéqti- 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

maⁿ há. Majaⁿ faⁿ íepahaⁿ huaf há. Majaⁿ eⁿja faⁿ, úⁿhēqti oné
 lighted . Land the you knew it you went . Land yonder the very fondly you go
 (tho.) about it (tho.), about it

égaⁿ há; ádaⁿ xúhewikíⁿé-huaⁿ-maⁿ há Miecá íhaⁿ wakéga hēga-báji
 somewhat ; there. I have always been apprehensive on . Michel his sick not a little
 fore your (pl.) account mother

caⁿja, caⁿ tⁿé taté íepahaⁿ-máji há, caⁿ níⁿja tē daⁿéte íepahaⁿ-máji há, 9
 though, yet do shall I do not know . yet live will perhaps I do not know

Nugé cé macté hēgáí há; caⁿ macté wíⁿéte íepahaⁿ-máji há. Aⁿska,
 Summer this warm not a little ; in fact, warm even one I do not know . By the by,
 Frank waⁿí minⁿgáⁿ éde tⁿé há, nígeáⁿdi. Caⁿ majaⁿ fanⁿdi aⁿfaⁿ-
 woman he married her but she is dead , last-summer. Still land in the we live

níⁿai te cetaⁿ aⁿfaⁿbahaⁿ-báji há. Wáguzú aⁿfiⁿ-báji há. Caⁿ majaⁿ 12
 by it will so far we do not know . Straight we are not Still land

kē eⁿja uágacaⁿ kaⁿbégaⁿ. Ífádiⁿaká íⁿfiⁿgíahíⁿí xi, nágaenⁿ etégaⁿ há.
 the yonder I travel I hope. Agent the he is willing for it, I travel apt
 (sub.) me, his own

Ífádiⁿaká úwagíⁿage-huaⁿí Umaⁿhaⁿ-má. Caⁿ íⁿfiⁿí íí faⁿ wégaⁿze
 Agent the is generally unwilling for them the Omahas. And Pawnee's village the measure

ána fagáíⁿ tē iⁿwíⁿ fagá há. Kí eí majaⁿ fagáíⁿ íí faⁿ cé cetaⁿ wégaⁿze 15
 how you sit the tell to me . And again land you sit the this so far measure
 many

ána fagáíⁿ íí xi, iⁿwíⁿ fa-gá há. Kí eí íé áji wíⁿ éⁿgípe tá múnke há.
 how you sit it, tell to me . And again word differ- one I say to will I who
 many ent him

Caⁿ íé céⁿ maⁿniⁿ tēⁿdi, íé tē égaⁿ nwfba-huaⁿ-maⁿ. Níkaeíⁿga ukéⁿfiⁿ
 Yet word here you walked when, words the like I usually tell you. Indian ordinary

- tō ginⁿ ʔa-gā, ehá-máji há; ei, Wáqe gáxa-gā, ehá-máji há; ei, Nákueiⁿga
the throw away yours, I did not say again, Act the white man, I did not say again, Indian
- nkéʔiⁿ maⁿʔinⁿ-gā, ehá-máji há. Kí ei, Wakanⁿ'da ʔínké nʔúmjinⁿ-gā há.
ordinary walk thou, I did not say. And again Delly the (oh.) depend on him
- 3 Wakanⁿ'da ʔínké sʔen-gā há. Kí Wakanⁿ'da ʔínké ʔasʔenʔáji ʔi, nájáⁿ'
Delly the (oh.) remember him. And Delly the (oh.) you do not re- member it, build
- ʔéʔn-ónáqteí qáʔnʔé ʔi, ʔéʔáji tate—ʔéʔáji tate indúʔájahá. Wakanⁿ'da
here only you love it it, you sad shall you sad shall in the future, Delly
- aká itaⁿ ʔiⁿájá ʔéʔiⁿ há. ʔ' di nájáhi taⁿ'gataⁿ. ʔ' di nájáhi ʔi, aⁿʔáñ-
(the sub.) in front sits. There we touch we who will. There we touch when, we know
- 6 ʔiʔáhaⁿ taⁿ'gataⁿ, ehé. Wakanⁿ'da aká májaⁿ' ʔéʔn aⁿmaⁿ' ʔiⁿ ʔi, wadaⁿ'be
for ourselves we who will, I said. Delly the (sub.) land here we walk when, seeing us
- ʔéʔiⁿ há. Kí Wakanⁿ'da aká aⁿwaⁿ'sʔen-báji-ʔtúⁿ'i há. Cí ʔé tō céna
sits. And Delly the one who we have not remembered them at all. Again words the enough
- ʔáxu há. Kí ʔáʔiⁿ wéʔáhaⁿ amá ána ʔaf inⁿ'baxu ʔa-gā. Cí indádaⁿ
I write. And Pawnee I know them (the ones) how have write to me send it. Again what who many died
- 9 inⁿʔéʔaxu ʔkaⁿ'hna inⁿ'baxú-gā. Cúⁿ'ge eí ána wáómⁿ ʔiⁿto inⁿ'baxú-gā.
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 enuse 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 TÓ QIΦÁ-SKĀ AND ǁENÚGA-NÁǁIⁿ.

C'éaná nīkaciⁿga-ma φī maⁿhīⁿ tē, é údaⁿ wáhniⁿ ebégaⁿ. C'éaná
 Those the people you you walk when, that good you have them I think. These
 údaⁿ wáβiⁿ kaⁿbéde tēqī hā. Caⁿ edádaⁿ wépiβáǁi-βáǁi nⁿmaⁿφīⁿ tē,
 good I have them I wish, but difficult Still what bad for us not we walk when,
 enⁿ nūǁi-qtēi nūǁiǁigéǁiⁿ. Edádaⁿ φé mǁaǁaⁿ enⁿ aⁿφítaⁿ tē, úta nūǁi- 3
 still we ourselves have ourselves. What this hold tho we work it when, beyond we ac-
 ketnⁿi. Cōm wackaⁿwi-gā. Wīǁaⁿbai-mǁǁi iⁿteqī; caⁿ wisiǁai égaⁿ, éǁipe.
 Yonder make an effort. I do not see you (pl.) hard for yet I remember as, I have
 Caⁿ mǁaǁaⁿ nūǁigēiⁿ φaⁿ wáǁate eⁿaⁿ nūǁǁi gē eⁿaⁿ φítaⁿ anáⁿaⁿ kaⁿβa.
 Still land you sit to tho food how you have the low straight I hear I wish.
 Panⁿka-má eⁿaⁿ nīkaciⁿga wakéga amá nⁿwánaⁿ kaⁿβa hā. C'éφu amá 6
 The Ponkas how people sick the ones I hear from I wish Here the ones
 wakéga héga-βáǁi. Caⁿ φiǁmi aká eⁿaⁿ maⁿhīⁿ tē βéúga φináⁿ gaⁿφai,
 sick not a little. Now your tho how you walk tho all to hear of wishes,
 údaⁿ waqīⁿhu enéǁaφé. Ié φé, Maⁿten-wáǁhī, Wánaⁿpáǁi ináⁿgā. Iǁmi
 there letter I send to you. Word this, Masten-wáǁhī, Wánaⁿpáǁi tell him tho His father's
 aká gáxai. C'éφu nūǁǁi tē iⁿndaⁿ-qi-maⁿ. Caⁿ wisiǁai tē, iⁿφa-mǁǁi- 9
 tho has made it. Them I stand tho It is very good for me. Yet I remember when, I am always
 hnaⁿ-maⁿ. Caaⁿ nⁿmá nīaciⁿga wǁaⁿbe pí éde Smdé-ǁéécka úⁿaⁿφinⁿge
 and. Dakotas the ones who people I see them I was but Spotted Tail without cause
 naⁿhé aⁿwaⁿφai. Nīaciⁿga-má etī canⁿge wáǁi-βáǁi, wí-hnaⁿ gǁéba aⁿǁi hā;
 hand he held me. The people thou horse he did not give me alone gǁéba ten he gave
 wīe awáǁiǁke. C'é wahába jút'aⁿi tē'di, wébaⁿi, Ihañk'taⁿwiⁿ amá, nnaⁿφinⁿka 12
 me I mean myself. This ear of corn mature when, they have called us, Yanktons the season
 épaⁿbaⁿ tē'a. Caⁿ ukít'ō ǁaⁿhna júwáǁgǁai eⁿaⁿ φanǁi ǁi, φítaⁿ anáⁿaⁿ
 a second at the. Now natioua neighboring you with them how you stand it straight I hear it
 kaⁿβa.
 I wish.

NOTES.

ǁenúga-nǁiⁿ, Standing Buffalo bull, is one of the Ponka head-chiefs. He is commonly called by his Pawnee name, Acáwage, Spotted Horse.

489, S. Maⁿten-wáǁhī, Grizzly-bear-who-Scares-the-game-from-a-thicket, another name of Qiφa-skā, White Eagle.

489, S. Iǁmi. Iǁmi 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'ten-wa'fihí, tell this news to Wana'pají. 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 me 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.

CAN'GE-SKĀ TO QIQA-SKĀ.

Ca' e'a' ma'hmi' é awáma'a'n ka'n'béa. Ca' ga' wakéga-báji ca'
 Now how you walk that I hear of them I wish. Still so they are not sick yet
 e'a' úda' ma'hmi' é awáma'a'n ka'n'béa. Ca'-hna' ga' maja' éa' wa'fáa'hna
 how good you walk that I hear of them I wish. Still, in partic. so land (pl.) you abandoned it
 3 hna' tē ca' a'fisi'fē-hna'i, a'ba ífángfē. Maja' eí tē, e'a' maja'
 you went the yet we always remember you, day throughout. Land you as, low land
 úda'qtí ma'hmi' yí, winá'a'n ka'n'béa. E'a' te a'fán'pí'fáha'-báji. Wáqe
 very good you walk it, I hear from you I wish. How will we do not know about ourselves. White
 amá fe céta' wí'écete wegáxa-báji. Áda' éé há: a'fída'be étea'í tē
 (sub.) the words so far even one they have not done for us. Therefore that is it we see you may, at the
 6 a'fáa'ba'ha'-báji. Ca' júga wíqteí wí'a'be ka'n'béai, kí waqín'ha éa' enhí
 we do not know. Still body I, verily I see you I wish (pl. oh), and letter the reaches you
 tē, naqé'qteí qáqa gí'fá'fē ka'n'béga'. Ín'fá ana'a'n ka'n'béa. Kí físa'n'ga
 when, very soon back you cause to again be causing I hope. News I hear I wish. And your younger
 f'é há, Heqága-jín'ga ní tē; níkae'ga wahéhají'qtí éde f'é há. Kí níkae'ga
 dead Heqaga-juuga t. e.; person very stout-hearted but dead. And people
 9 amá níka'gáhi amá gí'fá-báji'qtí'a'í há. Ca' wa'ú amá eí e'umjín'ga amí
 (sub.) chief (the) are very sad. Indeed woman (the) too young man (the)
 eí gí'fá-báji há. Ca'-hna' ga' dáda' waqteá a'ngíjii gē úda'í há. Ca'
 (Expletive) what vegetables we planted the are good. And
 wamúske eí'a't'a'í, eí wata'zi eí úda'qtí jút'a'-a'fái.
 wheat too we have again corn too very good we have made it
 plenty, mature.

NOTE.

490, 1. e'aⁿ maⁿhniⁿ e awana'aⁿ kaⁿb'qa. This use of "awana'aⁿ" is unusual. The regular form is "wina'aⁿ," 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-jūnga, 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.

WANÁCEKIŦÁBI TO WAJIS'A-GAHĪGA.

Ci waqⁿ'ha qaⁿ g'iaⁿ'čakiččē tē, wač'itaⁿ kē āhigi. Aⁿwaⁿ'keg ēde,
 Again letter (ob.) the you made it come back to me when, work the much. I was sick, but
 iⁿ'teaⁿ wágazūqti b'pīⁿ hā. Ki wač'itaⁿ kē ag'č'ictaⁿ ŋi, cū'gajūn'ga čagi-
 at present very straight I am . And work the ' finish mine when. child you
 čaⁿ'be taté. Wawáqpani hā. Caⁿ'ge eti wačūn'gai hā. Čaⁿgáče taité. 3
 see your shall. We are poor . Horse too we have none . We go to you shall (pl.).
 Usni tē'di, caⁿgáče taⁿ'gataⁿ. Wa'ú činké nqáčč'áča-máji kaⁿ'b'qa, čijaⁿ'ge;
 Cold when, we go to you we who will. Woman the (ob.) I lose her I put I wish, your daughter;
 ádaⁿ čagictaⁿ'be taté. Wiⁿaⁿ'be tē'di, iⁿ'č'ága, nāu'de iⁿ'ndaⁿ kaⁿ'b'qa.
 therefore you see your shall. I see you when. O old man, heart good to me I wish.
 Máčadi caⁿ'ge uwič'a č'taⁿ aⁿgáč'iⁿ hā; čaⁿ'be etégaⁿ. Waqⁿ'ha čuⁿhi 6
 Last winter horse I told you so far we have it ; you see it apt. Letter reaches you
 tē'di, e'aⁿ maⁿhniⁿ tē uqč'č'tei ič'aččē kaⁿ'b'qa, waqⁿ'ha. Wiⁿ'a'aⁿ kaⁿ'b'qa.
 when, how you walk the very soon you send here I wish, letter. I hear from you I wish.
 Cū'gajūn'ga čáb'pīⁿ čijaⁿ'ge č'á čaⁿká waⁿg'ina'aⁿ gaⁿ'č'ai.
 Child three your daughter her the ones to hear about she wishes. who them, hers.

NOTES.

See the letter of Maⁿten-naⁿba to Agič'ita, August 22, 1878.

491, 5. iⁿ'č'aga, contracted from iⁿ'č'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'ŪI' TO LANDÉ-NANŪGE (MACDONALD).

- Ca^{n'} a^{w'}baŕé, a^{w'}ba-waŕúbe ŕicta^{n'} tē, wiŕiŕé hā. Ki edáda^{n'} íuŕa ŕiŕŕé
 Now to-day, sacred day finished when, I remem. And what news there is
 eté, ca^{n'} wabáŕŕeze wíŕaxe. Ca^{n'} maja^{w'} ké ŕepaha^{n'} ímé ŕi a^{w'}ŕta^{n'} tē,
 even, yet letter I make for you. Now you and the you know it you when we work when,
 3 dáda^{n'} a^{w'}ŕaŕ'gaxai tē a^{w'}ŕiŕé aŕ'gaŕi^{w'}. Edáda^{n'} aŕ'ŕŕi kē úda^{n'}ŕti hā. Ca^{n'}
 what we have made from the we are remembering us What we planted the very good . In fact,
 waŕtá dáda^{n'} aŕ'ŕŕi gē bŕŕga t'a^{n'} hā. Éskana maja^{w'} dáda^{n'} ŕaŕŕi^{w'} é^{n'}te
 vegetable what we planted the all abound . Oh that and what you sit It may be
 ca^{n'} úda^{n'}ŕti ŕaŕŕi^{w'} í^{n'}te obŕéga^{n'}. Ca^{n'} waŕtá dáda^{n'} ŕaŕŕi^{w'} eté t'a^{n'}ŕti
 the very good you may sit I think. In fact, vegetable what you planted even having a
 6 ŕaŕŕi^{w'} ka^{n'}bŕéga^{n'}. Ca^{n'} wabáŕŕeze ŕa^{n'} hŕize ŕi, nŕŕé'ŕteí gŕia^{n'}ŕakiŕé
 you sit I hope. Now, letter the you when, very soon you send back to
 ka^{n'}bŕéga^{n'} hā. Ca^{n'} maja^{w'} ŕa^{n'} e'a^{n'} ma^{n'}hŕi^{w'} tē i^{n'}wi^{n'}ŕalma ka^{n'}bŕa. ŕiŕi
 I hope . Now, and the how you walk the you tell me I wish. Long
 wabáŕŕeze gŕia^{n'}ŕakiŕé-hua^{n'} éde, ŕiháŕi tē ceta^{n'} wabáŕŕeze gŕia^{n'}ŕakiŕa
 letter you used to send back to me, but they re. when so far letter you have not sent back
 9 háŕi ca^{n'}ca^{n'}. Lí-ŕi ŕiŕa tē, éskana, úda^{n'}ŕti ma^{n'}ŕi^{w'} ka^{n'}bŕéga^{n'}. Cŕi^{n'}ga-
 to me always. House hold your the, oh that, very good walks I hope. Chil-
 ŕi^{n'}ga ŕaŕká úda^{n'}ŕti, éskana, ma^{n'}ŕi^{w'} ka^{n'}bŕéga^{n'}: a^{w'}baŕé'ŕti a^{w'}ŕiŕé'ŕti.
 den the ones who very good. oh that, walking I hope: this very day I am thinking
 Éskana ca^{n'} Paŕ'ka-ma, ca^{n'} bŕŕgaŕti a^{w'}ŕiŕé. Paŕ'ka-ma ikágeawáŕé-ŕti-
 Oh that still the Ponks, in fact all I remember The Ponks I have many of them for
 12 ma^{n'}, ki ei éwáŕé etí, ki isaŕ'ga^{n'}wáŕé-ŕti-ma^{n'}. Ca^{n'} eiŕ'gajŕi^{n'}ga wiŕia
 my and again I have them too, and I have some, too, for my younger Now, child my own
 ŕiŕk' e'a^{n'} ma^{n'}ŕi^{w'} éskana ca^{n'} úda^{n'}ŕti ma^{n'}ŕi^{w'} ka^{n'}bŕéga^{n'}. Wagia^{n'}-ma^{n'}ze
 who he walks oh that at any very good he walks I hope. Wagia^{n'} maris
 é áwake Ca^{n'} a^{w'}ba-waŕúbe áma tē'di níkaei^{n'}ga wi^{n'} t'é hā, éŕiŕi^{n'}ga.
 him I mean. Now, sacred day the other on the person one died . a young man.

- Hoqága-jin'ga ijáje aqí'w'. Ca'w' m-nj'í wíwíá tē údaⁿqti agqí'w'; wakéga-báji,
Hoqéga-júnga his name he had. Now, household my own the very good I sit, they are not sick,
- ca'w' údaⁿqti agqí'w'. Ca'w' Pañ'ka-ma níkaeiⁿga-má údaⁿ ímahí'í etē íqáí tē
in fact, very good I sit. Still the Ponkas the people good truly even they as
went
- téqí ímahí'í á, ebéégaⁿ agqí'w'. Kí níkaeiⁿga d'úba fécéanká, juaⁿwángqé 3
hard truly I I think I sit. And peopleⁿga some fécéanká, juaⁿwángqé 3
we with them
- añgáqí'w' fcañká, píbaji teábai. Cañ'ge-ma eénawafái. Ca'w' e'a'w' aⁿwai'gaxe
we have the ones had are very. The horses they have destroyed Yet how we treat them
them who,
- taité téqí; 'aⁿqíngé wábaskíqai. Wawáqpani hégga-báji Ca'w' sídadi cañ'ge
shall diff- in vain we are angry. We are poor not a little. In fact yesterday horses
cult;
- wafáitaⁿqti d'úba wáqí'w' aqái Húiañga amá Ca'w' éskana wabáqéze fca'w' 6
working well four having them went Winnebagoes the (sub.). Now oh that letter the (ob.)
- uqféc'qtei tiaⁿqakíqé kaⁿbéégaⁿ. Ca'w' níkaeiⁿga wáqaznqti éde awáci égaⁿ,
very soon you sent me I hope. Now person very straight but I have en- as,
played him
- wabáqéze íngáxe. Méadi ca'w' déji ekúbe tē'dí, Cañ'w' amáia pí. Pañk'-
letter he has made Last spring in fact grass deep when, Dakotas to them I was Yank-
for me there
- taⁿwí'w' amádi pí Cañ'ge gécéba-décaⁿba wa'íí Cín'gajín'ga níjñga fínké, 9
sons among the I was there Horse tens seven they gave Child boy the one
who,
- éskana majaⁿ fécéuadi abqí'w' qí, í'w'udaⁿqti-maⁿ tē'í'te. Ca'w' wafáitaⁿ í'w'wí'kaⁿ
oh that, land in this I had him if, very good for me it would be. Indeed working he had a
qí, í'w'udaⁿqti-maⁿ tē'í'te. Cupí teqan'di abqí'w' dí etē ebéégaⁿ. Majaⁿ fcaⁿ
if, very good for me it would be. I reached when, in the I had I was even I think. Lani (the
you past him coming home (ob.)
- qagqí'w' fcaⁿ í'w'be qí, gíqajiwáqé há. Ca'w' majaⁿ gáqai fagqí'w' tē'dí, wíqai'be- 12
you sat the I saw it when, if tended to make . Indeed land that you sat when, I used to
(ob.) one sat
- hnaⁿ-maⁿ fcaⁿ etí, ebéégaⁿ (qí), í'w'fca-máji. Ca'w' nqféc wíqai'be etégaⁿ-máji
see you formerly, I think (when), I am sad. Now soon I see you I am not ap
ebéégaⁿ, ádaⁿ í'w'fca-máji Ca'w' ujan'ge nqáhai gē í'w'be qí, í'w'fca-máji
I think, there I am sad. Indeed you passed the I saw when, I was sad.
fore along (pl. ob.) (them)
- Gataⁿ tē'dí ca'w' majaⁿ fcaⁿ qagíqai-báji tē. Cañ'w' amá majaⁿ fagqí'w' 15
At last indeed land (the) you have forgotten yours. Dakotas the ones land you sat
(ob.) who
- kē bēúgaqti nqfí'w' amá wai'w'be; kí éde bēúgaqti ákiáqai, í'táxa.
the all they who sat in it I saw them, and but all have gone up the river.
again,

NOTES.

492, 11. Eskana caⁿ Pañka-ma, caⁿ bēugaqti awasiqé. The collector agrees with Frank La Flèche in regarding "Eskana," "caⁿ," and "caⁿ," as superfluous.

493, 6. wafáitaⁿ aqái. Read, "wafáitaⁿ áiqai, they have gone away with them."—Frank La Flèche.

493, 10. eskana majaⁿ fécéuadi abqí'w' qí. Omit "eskana."—Frank La Flèche.

493, 11. abqí'w' dí etē ebéégaⁿ. Read, "abqí'w' dí etéde, ebéégaⁿ, 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, Wagiaⁿ-maⁿze, is doing very well. A person died here the other week. The young man was named, Heqaga-jūga. 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.

MACTIⁿ-AⁿSÁ TO NAⁿAⁿBI.

September 30, 1878.

Údaⁿqti maⁿbēiⁿ. Caⁿ edádaⁿ wačáte kē aŋgítjū bēúga údaⁿ.
 Very good I walk. Now what food the we planted all good.
 (cut. obj.) them

wamúske eti údaⁿ, ákiastá dába abēiⁿ. Ki nⁿteaⁿ wajútaⁿ tēdi wawákegai.
 wheat too good, stuck four I have. And now when corn is at the we are sick.
 maturing

3 Ki Wacéce t'é, Heqága-jūga t'é. Ki majaⁿ kē eⁿaⁿ údaⁿ maⁿhūiⁿ ŋi,
 And Wacéce dead, Heqága-jūga dead. And land the how good you walk it,
 anáⁿ kaⁿbēa. Caⁿ eⁿaⁿ údaⁿ kē údaⁿ maⁿhūiⁿ ŋiⁿetē anáⁿ kaⁿbēa.
 I hear it I wish. In fact how good the (obj.) good you walk even if I hear it I wish.

Aⁿwaⁿčítaⁿi, údaⁿqti najiⁿi hū. Ki wisičē tē, cēcetaⁿ waqiⁿ lu gúpaⁿ čáxe.
 We work, very good it stands. And I reason who, from then till now letter that I make.

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. Waence and Heqaga-jinga 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.

MAÑGΦÍQTA TO ƧAHÉ-ÁGΦI^s.

September 30, 1878.

Wamúske sí gǫǫbahíwíⁿ ǫábǫíⁿ abǫí^w uma^w ǫínka ǫǫ^wqteí. Ca^w wabǫítaⁿ
 Wheat seed hundred three I have season this very. Now I work
 tǫ í^wuda^wqti anáǫíⁿ. Ca^w níé a^wǫín^wǫǫqti anáǫíⁿ. Ca^w wabǫítaⁿ tǫ í^wuda^wqti
 tho very good for I stand. Now, pain I have none at all I stand. Now, I work tho very good for
 me
 anáǫíⁿ, égaⁿ wahníta^wí ǫí, údaⁿ té há. Ca^w wisíǫǫ tǫ, é cuǫǫǫǫ há, 3
 I stand, so you work it, good will. Now I remember you
 as, that I send to you
 wabáǫǫeze ǫa^w. Kí e'a^w ǫí etí maⁿhmi^w tǫ í^wwí^wǫ ǫa gá, wabáǫǫeze
 letter the (ob.). And how you too you walk tho to tell me send here, letter
 hmíze ǫkitaⁿ ǫa-gá.
 you take at tho 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.

ICTÁΦABI TO ACÁWAGE.

October 14, 1878.

Jíⁿǫǫha, a^wbaǫé nán^wde maⁿtádi wíia^wbe kaⁿbǫáqti há. Ta^wwanǫǫaⁿ 6
 Elder brother, to-day heart on the inside I see you I wish very Tribe
 ǫíǫíia ǫaⁿdi ía^wbe kaⁿbǫa. Maⁿteú-wáǫíli éǫaⁿba, ga^w ǫíia^weka mégaⁿ,
 your at tho I see it I wish. Maⁿteú-wáǫíli ho too, and your sister's son likewise,
 ta^wwanǫǫaⁿ ǫíǫíiaí ǫa^w ía^wbe kaⁿbǫa, uma^w ǫínka ǫǫ. Níkaciⁿga amá íⁿtái
 tribe your (pl.) tho I see it I wish, season this. People (tho) have died (sub.) to me
 há: Wacúce tǫ, Cúǫa-ma^wǫíⁿ tǫ, Heqága-jínga tǫ, Ƨahé-ǫáǫǫ tǫ. Ca^w 9
 Wacúce dead, Cúǫa-ma^wǫíⁿ dead, Heqága-jínga dead, Ƨahé-ǫáǫǫ dead. Now
 níkaciⁿga amá ǫǫégaⁿí ca^wja, ca^w wí ebǫégaⁿ ebǫé tá múnke. Ca^w culí
 people (sub.) tho think though, yet I I think I go to you will I who. Now it reaches you

tē'di nqčč'qtei i'wi'epaxu, jī'čča. Gfēaččē ku' bčā. Wačūtada ŋi čam'di
 when very soon (see note), elder brother. You cause I wish. Oto village by the
 the pí tá mīnke. Ca' mājā' čagč'i' ču' čúta'qti i'w' baxu gřēa-gā, jī'čča.
 passing I will I who. Now land you sit the very straight writing send it back, elder
 that arrive way there (sub.) (ob.) to me (sub.) brother.

3 ǂikúčaqti gřēa-gā.
 Do it very quickly send it back.

NOTES.

495, 7. Ma'ten-wačihī ečā'ba. Three persons are addressed: Acawage, Ma'ten-wačihī, and Acawage's (?) sister's son.

495, 9-10. Ca' nikaci'ga ama ečēga' bā'ja, etc. Ietačabi also gave another reading:

Ca' nikaci'ga amá ečēga' bā'ji awáma'a' mājī ca' wi občēga' hā.
 Now people the they do not I have not heard yet I I think it
 (sub.) 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'wi'epaxu, a case of *hapax legomenon*. The regular form is, i'w'čepaxu, "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'ten-wačihī, and your sister's son, I wish to see your tribe this season. Among my people the following have died: Wacnee, Čuŋa-ma'čīn, Heqaga-jīŋga, and ǂahe-jādč. 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.

GAHÍGE TO ACÁWAGE.

October 14, 1878.

Ca' edáda' ŋča čīŋčé há. Ga' nikaci'ga t'ai tē uwilčā ga' cučēčāččē
 Now what news there is none. And people die the I tell you so I send to you
 tē'ke. ǂiadi Wacúce t'č; Čuŋa-ma'čīn t'č; ǂahe-jādč eči t'č; Heqaga-jū'ga,
 will. Your father Wacúce dead; Čuŋa-ma'čīn dead; ǂahe-jādč too dead; Heqaga-jū'ga,
 6 ǂāčīn-gahíge jū'ge, jačā ta' waŋčā' ŋbáma', t'č hā Čin'gajin'ga t'č-hma'í,
 ǂāčīn-gahíge his son, Anda gens, dead. Children die usually.
 wā'ú eči t'č-hma'í, čēču eči ałigi-bā'ji, djūbai. A'čīna'a'w'í nān'de wēnda'w'í
 woman too die usually, here even not many, they are few. We heard from you hearts good for us,
 éče, a'čīda'be t'ai eita' a'čīn' taité tēqi hā. Ca' edáda' wáqe amá wā'í
 but we see you will how we be shall difficult. In fact what white the give us
 (sub.) (sub.)

etégaⁿ-báji, ádaⁿ wawáqpani héga-báji. Cē'ja íuça t'aⁿ. Níkaçíⁿga ukéçíⁿ
 they are not apt, therefore we are poor not a little. Yonder news abounds. Indians
 where you are

áhigi ikágewaçáçè áhigi úckaⁿ enái awána'aⁿ kaⁿ'bça. Waçáte çíçín'gai
 many you have them for many deeds their I hear about I desire. Food you have none
 your friends them

téçi hégaji. Wackaⁿ egaⁿ'i-gá. Húñaiga amá can'ge-ma cénawaçái. 3
 hard not a little. Do exert yourselves. Winnebagos the tae 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, Waence, is dead; Cuça-maⁿçíⁿ is dead; Çahe-çadé, too, is dead; Heqaga-jínga, son of çáçíⁿ-gahige, of the jada 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 MAⁿTCÚ-NÁJIⁿ.

October 14, 1878.

Waçíⁿ'ha gçí tē, áakípáçtei-maⁿ bēlze. Wíháhaⁿ t'é gaⁿ, çaná'aⁿ
 Letter has when, I met it just then I took it. My brother died as, you hear it
 come back in-law

tebçégaⁿ. Cúça-maⁿçíⁿ éç há. Níkaçíⁿga wawákega héga-báji há, nán'de
 will, that I think. Cuça-maⁿçíⁿ is he. People we are sick not a little heart
 iⁿ'udaⁿçti-máji há. Cénjín'ga áhigi t'ai iⁿ'taⁿ; cénjín'ga údaⁿçti juáwagçe 6
 not very good for me. Young man many have now; young man very good I with them
 died

áhigi t'ai há. Kí úckaⁿ çaná'aⁿ ckaⁿ'hna tē é çéama, níkaçáhi amá,
 many have died. And deed you hear you wished the that these (sub.), chiefs the,
 údaⁿçti maⁿçíⁿ'i há. Kí úsaŋga enbçéde, enbçá-máji Iⁿ'dádi, Cēki, uçéhna
 very good walk. And no prospect I was going to I am not going to My father, Ceki, you tell him
 of anything you, but you.

tē há, wíháhaⁿ t'é tē. Núciáha-gí-hnaⁿ eti, na'an'kiçá-gá. Çínéçi t'é amá, 9
 will, my brother died the fact. Nuçiaha-gí-hnaⁿ too, enuso him to hear it. Your dead they say,
 in-law mother's brother

á-gá. Awáçigçítaⁿ gē iⁿ'udaⁿçti-maⁿ, júga wíçtei. Çéama, níkaçáhi amá,
 say it. I work for myself the is very good for me, body I myself. These chiefs the
 (pl. ob.) (the sub.), (sub.),

çisçéç-hnaⁿ'i. Waçíⁿ'ha gçí tē'di, uáwagibçéde nán'de gtuⁿçti níkaçáhi
 remember you. Letter came back when, I told them, when heart good for them chiefs

amá. Çiná'aⁿ'i; Paŋka-máçé, çidaⁿ'bai tē ékigaⁿ há. Níkaçíⁿga amá satíⁿ 12
 the They heard yo Ponkas, they saw you the like it. People the five
 (sub.) (sub.) (sub.)

jaⁿ'çi t'é-hnaⁿ'i; wakéga tē píaji. Wíháhaⁿ t'é tē cetaⁿ' déçáⁿ'ba jaⁿ'çi,
 sleep when die, usually; sickness the bad. My brother-died the so far seven sleep when,
 in-law

euçéaçé. Wa'ú agçáⁿ çínké aⁿ'çina t'áçíⁿ.
 I send to you. Woman I married the one who came near dying.

NOTES.

497, 4-5. ϕ ana^a tai eb ϕ egaⁿ, in full, ϕ ana^a te eb ϕ egaⁿ, "I think that you will hear it."
 497, 8. Ki nsa^{nga} enb ϕ ede, enb ϕ a-m ϕ ji. Maq ϕ iya-qaga gave another reading: Ki enb ϕ e ϕ sa^{nga}qti-maⁿ ϕ de enb ϕ a-m ϕ ji, "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, Cu ϕ a-ma^{\phi}i, 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-lmaⁿ, 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.

MAQ ϕ IYA-QAGA TO MAⁿTCU-NAJIⁿ.

October 15, 1878.

Maq ϕ iya-qaga wamaⁿske b ϕ uga g ϕ ina ϕ iⁿ'ge; waq ϕ ani h ϕ gaji. Q ϕ ade
 Maq ϕ iya-qaga wheat all burnt to nothing poor not a little. Hay

jaⁿ-maⁿ' ϕ iⁿ-u ϕ i g ϕ e ϕ a ϕ ti g ϕ ina ϕ iⁿ'ge. Ci nanⁿ'de iⁿ'taⁿ iⁿ'udaⁿqti maⁿ'b ϕ iⁿ-ma ϕ ji
 wood-walking put-in teu too burnt to nothing Again heart now very good for I do not walk
 for him.

3 t ϕ , ϕ ana^a tai eb ϕ egaⁿ waq ϕ iⁿ'ha cu ϕ e. ϕ naⁿ'ju g ϕ e ϕ a-naⁿ'ba waⁿ'daⁿ
 the, you hear it will I think letter goes to you. That threshed together
 together

w ϕ na ϕ iⁿ'gai. Ci nu ϕ inga, isaⁿ'gaa ϕ e ϕ e, ϕ waⁿ'g ϕ e w ϕ na ϕ iⁿ'gai. Wamaⁿske
 it was burnt to Again hoy. I have him for a he all it was burnt to nothing for us. Wheat
 nothing for us. younger brother, and

waⁿ'g ϕ e wiⁿ'iq ϕ ciaⁿ it ϕ e ϕ ; aⁿ'waⁿ' ϕ itaⁿ a ϕ gaⁿ' ϕ ai ϕ i w ϕ na ϕ iⁿ'gai. Haⁿ' ϕ i
 all once was piled; we worked we had gone when it was burnt to nothing for us. Night when

6 a ϕ i t ϕ ha.
 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-sk ϕ 's letters to Waqa-najiⁿ, etc.

498, 2. jaⁿ-maⁿ' ϕ iⁿ-u ϕ i was contracted to jaⁿ-m ϕ ji.

498, 3. ϕ ana^a tai eb ϕ egaⁿ waq ϕ iⁿ'ha cu ϕ e: equivalent to " ϕ ana^a tai ϕ gaⁿ waq ϕ iⁿ'ha cu ϕ e."

498, 3. E naⁿju, etc., is not plain, according to Frank La Flèche. It should read:
 Naⁿju^u čicta^w gčéba-na^wba waⁿčhaⁿ wénačín'gai.
 Threshed finished twenty together were destroyed for
 us by fire.

498, 4. Či mjiŋga isaŋgačéde, etc. Frank La Flèche gives the following reading:
 Čémjiŋ'ga isaŋ'gaačé-de etl gnačín'gai.
 Young man I had him for a and too his was destroyed
 younger brother by fire.

498, 5. wiaqčiaⁿ itečé. Read, "wiⁿáha itéčé," 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-NÁJIⁿ TO ČÁGE-SKĀ.

October 19, 1878.

Aⁿbačé, kagé, wigíŋaⁿbe kaⁿbčai édegaⁿ, aⁿwaⁿqpani héga-máji. Ídaxe
 To-day, younger I see you, my I wish, but I am poor I am very. I make by
 brother, own means of
 eté gčé čingé. Bčúgaqti číáhaⁿ gnačín'ge. Čaⁿ aⁿbačé čisaŋ'ga mégaⁿ,
 may (pl.) there are none. All your brother-in-law his was destroyed by fire. Now to-day your younger brother likewise,
 wigíŋaⁿbe kaⁿbčéde, ídaxe eté gčé bčúga iⁿnačín'ge čgaⁿ, čanú'aⁿ taí ebéčgaⁿ 3
 I see you, my I wish, but I make by may the all destroyed for me as, you hear it will I think
 own, means of (pl.) by fire
 waqíⁿ'ha čé eučéačé. Gaⁿ číŋaŋ'ge mégaⁿ, čijiⁿ'čé mégaⁿ, waŋ'gíčé
 letter this I send to you. And your sister likewise, your elder brother likewise, all
 winá'aⁿi kaⁿbčá. Waqíⁿ'ha gíŋa'kičá-gá, e'aⁿ huiⁿ tš, aí.
 I hear from I wish. Letter send back to me, how you are the, i. e.
 you (pl.)

NOTES.

Čage-skā, White Hoof, son of ŋi-gípačé.

498, 1-2. Ídaxe eté gčé, should be "Ídaxe eté gčé," 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-NÁJIⁿ TO JINGÁ-NŪDAⁿ.

October 19, 1878.

- Wáback ijin'ge, Jīngá-nūdaⁿ, ǰiji'ǰe mēgaⁿ, wuqi'ha ia'ǰakǰǰe
 Wabacki his son, Jīngá-andaⁿ, your elder brother likewise, letter you send to me
- kaⁿ'bǰa. Aⁿ'baǰé wīaⁿ'be kaⁿ'bǰa, waqi'ha euǰéwǰǰǰe. Caⁿ' mǰajuⁿ'ǰé
 I wish. To-day I see you I wish, letter I cause (one) to send to you. Yet land this
- 3 ǰan'ha hnaǰ ǰan'di údaⁿ'qti anájiⁿ éde, aⁿ'baǰé wéju-báji, caⁿ' wamúske
 you left it you went in the very good I stand, but to-day we are unfortu- in fact wheat
 nate,
- aⁿ'baǰé iⁿ'naǰīngé-de waǰáte aǰǰǰaxe áhigi náǰīngé há. Nújīnga wīⁿ'
 to-day it was destroyed by fire for me, and food I made for much was destroyed by fire. Boy one
- iǰámaxe euǰéǰǰe, Cīnudaⁿ-sk ijin'ge. Caⁿ' gaⁿ', Cīnudaⁿ-sk ijin'ge, caⁿ'
 I inquire of I send to you, Cīnudaⁿ-ská his son. Yet so, Cīnudaⁿ-sk his son, yet
- 6 gaⁿ' wágazúqti aná'aⁿ kaⁿ'bǰa. E'aⁿ' éiⁿ'te iⁿ'wī'ǰahna gǰǰǰǰe te.
 so very straight I hear it I wish. How (he) may be you tell me you send back to me will.
- Cetaⁿ' aⁿ'baǰé iǰkaci'ga-má taⁿ'wanǰǰaⁿ'-ma iⁿ'udaⁿ'-máji égaⁿ' édegaⁿ'
 So far to-day the people the gentes good for me I not somewhat, but
- aⁿ'baǰé uhaǰ. Céna 'iáǰǰe. Uǰǰǰǰqtei waqi'ha gǰǰǰǰai kaⁿ'bǰa, Jīngá-
 to-day they have their way. Enough I have spoken of. Very soon letter ye send back I wish, Jīngá-
- 9 nūdaⁿ, ǰiji'ǰe mēgaⁿ. Mǰajaⁿ' o'aⁿ' ǰagǰǰiⁿ' ǰaⁿ' ǰútaⁿ' aná'aⁿ kaⁿ'bǰa. Mǰajaⁿ'
 nūdaⁿ, your elder likewise. Land how you sit (the straight I hear I wish. Land
 (ob.)
- cǰǰǰǰa cí tǰe, waǰkaⁿ' waǰǰǰǰǰaⁿ'-i-gá. Éǰǰǰǰi ǰǰi údaⁿ' ǰanájiⁿ taf. ǰǰǰǰu
 at you as, making efforts work for yourselves. In that event good you stand will. Here
 yonder have arrived
- waǰǰǰǰaⁿ'hna hnaǰ tǰe, aⁿ'wan'ǰǰǰǰǰaⁿ' aⁿ'nájiⁿ, égaⁿ' údaⁿ'qti anájiⁿ éde, aⁿ'baǰé
 you left us you when, we worked for our- we stood, so very good I stood, but to-day
 selves
- 12 wamúske iⁿ'naǰīngé há.
 wheat has been destroyed for me by fire

TRANSLATION.

O Jīngá-nūdaⁿ, 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 Cīnudaⁿ-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 Jīngá-nūdaⁿ, 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'c'ága, wamúske abçi' b'fúgaqti i'naçin'gegaⁿ, çaná'aⁿ taf ebéçgaⁿ
 O old man, wheat I had all destroyed for me by you hear it will I think
 fire, as,

caⁿ waçin'ha cuçé. Jaⁿ-muⁿ'çiⁿ kē sđjuáqtei i'wi'cte; éna ucté agçáççiⁿ.
 yet letter goes to you. Wagon the alone remains to me; that remain- I have mine.
 none ing

Caⁿ éawaçé sđf-ma awána'aⁿ kaⁿ'bça há: Nudjaⁿ'haŋga, Hidga çti, Judé-gi 3
 Now I have them those who are there I hear from them I wish: Nudjaⁿ'haŋga, Hidga çti, Jade-gi
 for kindred are there them I wish: Nudjaⁿ'haŋga, Hidga çti, Jade-gi

çti, aná'aⁿ kaⁿ'bça, ni'ça méi'te. Gahige-çéga çti, Wajin'ga-ða, Agaha-
 too, I hear I wish, alive if they are. Gahige-çéga çti, Wajin'ga-ða, Agaha-
 maⁿ'çiⁿ i'c'áge, Ickadabi jin'ga, Muⁿ'teç-skā çti há, wa'jjiŋga iluⁿ'awáçé
 maççiⁿ old man, Ickadabi young, Maⁿ'teç-skā too, old woman I had them for
 mothers

çti naⁿ'ba sđf-ma awána'aⁿ kaⁿ'bça há. Caⁿ ucté i'wiçahaⁿ'i-máçi. 6
 too two those who are there I hear from them I wish. Now the rest I know you not. çtiⁿ.
 çtiⁿ.

naⁿ'páçi aká áwa'iⁿ çinⁿçé igáçgaⁿ çinⁿçé éaçé, i'úçpa wiwŋaqtí, a'çáⁿ'bahaⁿ-
 naⁿ'páçi the one for whom he danced the pipe dance his wife the (ab.) I have her grandchild my very own, she does not know
 (anh.) he danced the pipe dance as a relation.

ji'çti éde, i'tcaⁿ içápahaⁿ cuçé. Caⁿ ataⁿ' i'wiçahaⁿ'-máçi-máçé, ána çat'af
 me at all, but now I know her it goes to you. Now how far I know you not you who, how you have
 died

édaⁿ ebéçgaⁿ, aná'aⁿ kaⁿ'bça há. Caⁿ nán'de çáⁿ' daⁿ'çti i'pi-máçi. I'taⁿ 9
 I think, I hear I wish. And heart the beyond I am sad. Now

nújŋga juáwagçé údaⁿçti éde, hégaçi t'af, ádaⁿ nán'de i'pi-máçi-hnaⁿ
 boy I with them very good, but not a few died, therefore heart sad to me regularly

caⁿ'caⁿ. I'taⁿ wamúske i'naçin'gegaⁿ, i'taⁿ daⁿ'çti i'pi-máçi. Wa'jjiŋga
 always. Now wheat has been destroyed far now beyond I am sad. Old woman

ihaⁿ'açé çinⁿçé wakéçge-de giçáçu-báçi. Çinⁿçpa çti waⁿ'giçéçti wakéçai. 12
 I had her for the one who is sick, but she has not regained her strength. Your grand- too all are sick.
 a mother child

Içádi kē pahan'ga t'çdi t'ç há. Wa'jjiŋga çanⁿka gaⁿ' úwagiçá-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: Nudjaⁿ'haŋga, Hidga, and Jade-gi. I wish to hear if they are alive. I also wish to hear about Gahige-çéga, Wajin'ga-ða, the venerable Agaha-maⁿ'çiⁿ, the younger Ickadabi, Maⁿ'ten-skā, and the two old women whom I call my mothers. And the rest of you I know not. The wife of one for whom çtiⁿ-naⁿ'páçi 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'TCŪ-WĀΦIII.

October 21, 1878.

- Ca^{n'} waq^{n'}hu gēfāfē qn^{n'} hēfze. Ki waφkegu nēfīgē tē aŋgū etf
 Now letter you sent back (the) I took it. And you are sick you told of yourself the we too
- eāwaga^{n'}i. Ga^{n'} nfkaci^{n'}ga eāmjīn^{n'}ga wahēhaji^{n'}qti bahfqi n^{n'}t'af hā. Waēuce
 we are so. And person^{n'}ga eāmjīn^{n'}ga wahēhaji^{n'}qti bahfqi n^{n'}t'af hā. Waēuce
 young man very stout hearted picked, or gathered we have died
- 3 t'ē. Cūqa-ma^{n'}φi^{n'} etf, dāhē-jādē etf, Heqāga-jīn^{n'}ga, He-snāta, dēde-gāhī
 dead, Cūqa-ma^{n'}φi^{n'} etf, dāhē-jādē etf, Heqāga-jīn^{n'}ga, He-snāta, dēde-gāhī
 (space) hāngā hā wīfo), Mīca^{n'}-skā ijīn^{n'}ge, Cyū-jūnga ijīn^{n'}ge etf,
 his daughter (space) hāngā hā wīfo), Mīca^{n'}-skā ijīn^{n'}ge, Cyū-jūnga ijīn^{n'}ge etf,
 his wife), Mīca^{n'}-skā his son, Cyū-jūnga his son too,
- Wauqtawīfē igāqfa^{n'} t'ē, Gahīge-wadāfīnge igāqfa^{n'}, Iekadābī hīcēpa,
 his wife dead, Gahīge-wadāfīnge igāqfa^{n'}, Iekadābī hīcēpa,
 his wife, Iekadābī his grandchild,
- 6 cīn^{n'}gajīn^{n'}ga-ma jūngāqte-ma āhīgi t'af. Ki ceta^{n'}-hna^{n'} edāda^{n'} fuqa e'a^{n'}
 the children the very small ones many died. And so far what news how
 ma^{n'}hmi^{n'} φi, wimū^{n'}a^{n'} ka^{n'}bēai hā. Ki āji uwfēqa eufēafē tatē cīngē, Uma^{n'}-
 you walk if. I hear from I wish. And diff. I tell you I send to you shall there in none as to the
 ha^{n'}qti. Ki Pan^{n'}'ka φankā, nfkagāhī φankā, t'ē φankā, ijāje wahnāde et'ēde.
 Ousūha And Pan^{n'}'ka φankā, nfkagāhī φankā, t'ē φankā, ijāje wahnāde et'ēde.
 themselves. And Pan^{n'}'ka the ones chief the ones dead the ones who, his name you should have called them.
- 9 U'āqfa a^{n'}φi^{n'} hā. Wawūqpani Hīga^{n'}φai ma^{n'}zēskā' etē wa'f-bāji. (a^{n'}
 suffering we are We are poor. The grandfather silver even has not given us. Yet
 waφta^{n'} kē'a ca^{n'}qtaŋgāxi e'ēde, ca^{n'}hna^{n'} wujū-baji, āhīgū'jī ēga^{n'}, āhīgūqti
 work at the we have done our best, but still we are below the standat, much not as, very much
- aŋgāxa-bāji-hna^{n'}i. Waφta^{n'} tē enāqteī wūwagīpī etaf, w'ēnda^{n'} ēte eāwa-
 we have not done usually. Work the that alone pleasant to us may good for us may (be). we
 are so, we work for ourselves the that I mean. Ta^{n'}wangfa^{n'} aŋgūma-ma fe wāspa-bāji,
 Gentes our own (pl.) words do not behave,
 enāqteī tēqi jīn^{n'}ga; nfkagāhī fe wāna'a^{n'}-bāji. Hīga^{n'}φai eāwawa^{n'}i ga^{n'}
 that alone difficult a little; chief words they do not listen to us. Grandfather he caused it for us so
 ta^{n'}wangfa^{n'} amū fe wāna'a^{n'}-bāji. I^{n'}ta^{n'} iēska akā waa^{n'}φai, φīgēfzai
 the words do not listen to us. Now interpreter the abandoned them, he took him. self back
 (sub.)
- 15 gacībe. Ta^{n'}wangfa^{n'}-mā fe wāmaka-bāji. Ga^{n'}adi iēska e'ē'a Pūn^{n'}kāga
 out of. The gentes words he was out of patience with them. Already interpreter yonder at the Pōnka (him)
- gāxi φi^{n'} i^{n'}ten^{n'} i'ādīcāi akā gāxe, aŋgū aŋgāxa-bāji. Nfkagāhī aŋ'gata^{n'}
 was made he who now agent the made him, we we did not make him. Chief we who stand

aⁿnaⁿ-báji-cteaⁿi, cetaⁿ i^qódi^qai aká u^wwagi^qa-báji. U^wwagi^qaí tédthi
 we have heard nothing about it, so far agent the (subj.) has not told us. He tells us It arrives at
 qí, e^a t^utéⁿte n^qáⁿbahaⁿ-báji: wécaⁿ eté q^uíⁿi, wécaⁿ-báji qí, aⁿwaⁿ w^uwat^é
 when, how It may be we do not know: we agree ought if, we do not agree if, which one of the
 (two)
 t^utéⁿte. Cí wíⁿ g^qí^qa-gá, q^é luíze qí.
 It may be. Again ooh 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. aⁿnaⁿ-báji-cteaⁿi. The ending "cteaⁿi" shows that what was done, or left undone, was against the wishes of the speaker and his friends; but "aⁿnaⁿ-báji-qtiaⁿi," we have heard *nothing at all*, would convey a different idea.

503, 2. t^utéⁿte, *i. e.*, t^utéⁿte, 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. Wacnee is dead, so is Cuqa-maⁿqí, and Gahe-páqé, and Heqaga-jíngá, He-snata, qéde-gahí's daughter (the wife of yuⁿze-haíngá), White-feather's son, Cyu-jíngá's son, Wanqtawaqé's wife, Gahige-wuduqíngé's wife, and the grandchild of Iekadabi (*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.

WAJI'A-GAHÍGA TO MA'TCÚ-LAŅGA.

October 19, 1878.

- Nkagáhi úju hnańkáee, Acáwage, Ma'teú-wáphi épaⁿba, cénnjĩnga
 Chief principal ye who are, Acawago, Ma'teú-wáphi ho too, yonng man
- fiépa wajaⁿ'ba-máji, aⁿ'waⁿ'qpani há. Wigípaⁿ'be kaⁿ'bpa. Cé usní cé
 your own I have not seen them, I am poor I see you, my own, I wish. This cold this
- 3 tédihi ɣl, cupí taté ebéégaⁿ há. Éskana uqéé'qtei waqíⁿ'ha gípaⁿ'çakíçé
 it arrives when, I reach shall I think Oh that very soon letor you came (one) to
 at send it back to me
- kaⁿ'béégaⁿ, nísíha, wisań'ga, wíúepa mégaⁿ, nkagáhi úju hnańkáee.
 I hope, my child, my younger my grandchild likewise, chief principal ye who are.
 brother,
- Aⁿ'waⁿ'qpani égaⁿ, awáginⁿ'be kaⁿ'bpa, taⁿ'wańgpaⁿ. Cénnjĩn'ga gíúbaqti
 I am poor us, I see them, my own, I wish, nation. Young man all
- 6 aⁿ'paⁿ'waⁿ'he gaⁿ'çai há. Juáwagé cupí taté, ebéégaⁿ. Caⁿ' nkagáhi
 to follow me desire I with them I reach you shall, I think. In fact chief
- béúga aⁿ'paⁿ'waⁿ'he gaⁿ'çai, ebéégaⁿ, nísíha, wisań'ga, wíúepa mégaⁿ,
 all to follow me desire, I think, my child, my younger my grandchild likewise,
 brother,
- nkagáhi úju hnańkáee. Cénnjĩn'ga wíwípa juáqééqti iⁿ'té égaⁿ, nán'de
 chief principal ye who are. Young man my own I really was dead to as, heart
 with him mo
- 9 iⁿ'pi-máji égaⁿ, waqíⁿ'ha euééwikíçé. Nkaciⁿ'ga béúgaqti gípi-báji, waqpaní;
 he had for me as, letter I cause (one) to send it to you. People all ore eed, poor;
- iⁿ'taⁿ çigísiçai há. Nísíha, wípaⁿ'be kaⁿ'bpa há. Wanágé cań'ge aⁿ'çá'i-ma
 at they remem- My child, I see you I wish há. Domestic horse those which
 present for you animal you gave mo
- cénawaçégaⁿ, aⁿ'waⁿ'qpani, nísíha. Aⁿ'waⁿ'qpani égaⁿ, çáçuha íçát'é. Uktí'çé
 they have been do- I am poor, my child. I am poor as, nearly I have died Nation
 stroyed, as, from it.
- 12 çé Caaⁿ' amá atfi há. Cań'ge wábpiⁿ éde wań'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
- ɣl, wíⁿ'ecte aⁿ'f-báji há, nísíha. Umaⁿ'haⁿ amá, nísíha, çidaⁿ'be gaⁿ'çai,
 when, even one they did not give me, my child. Omahas tho my child, to see you
 (sub.), wish,
- kí égaⁿ wípaⁿ'be kaⁿ'bpa. Cupí taté ebéégaⁿ, nísíha, usní cé. Éaⁿ' ɣl,
 and so I see you I wish. I reach shall I think, my child, cold this. How it,
- 15 nísíha, çítaⁿ'qti gípaⁿ'çakíçé te ebéégaⁿ. Uqéé'qtei éskana aná'aⁿ te
 boy child, very straight you came (one) to will I think. Very soon oh that I hear it wu
- ebéégaⁿ. Cénnjĩn'ga çíçípa, nkagáhi çíçípa edábe, íe çíçípa uqéé'qti
 that I think. Young man your own, chief your own also, íe çíçípa words your own very soon
- winá'aⁿí kaⁿ'bpa.
 I hear from you I wish.

NOTE.

This Waji^a-gahigu is the head of a part of the Omaha Waji^{nga}-čataji, while the other one is the head of the Ponka Wasabe-it^{aji} 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^{teu}-wačihī, as "my younger brother," and Ma^{teu}-ja^{nga}, as "my grandchild."

TRANSLATION.

O ye head chiefs, Acawage and Ma^{teu}-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-NÁJIⁿ, AND ACÁWAGE.

Gahíge-jiŃ'ga t'éskaⁿi ečégaⁿ Jábe-skā iwaⁿxe tíčai. Wáqa-nájiⁿ, Acá-
Gahíge-jiŃga dead, he thinking Jábe-skā to question begins. Wáqa-nájiⁿ, Acá-
 wáge, eč-čabčeiⁿ, wiⁿaⁿ'wa ctécte t'éskaⁿi ečégaⁿ wéčgaⁿ'xe tí há. Giná'aⁿ
wáge, those three and which one ečever dead, he thinking to ask about has . To hear about
no more, might be that them, his kindred come his own
 gaⁿ'čai Jábe-skā. Uqčé'qteci kíččé tá-bi waqiⁿ'ha, giná'aⁿ gaⁿ'čai; uqčé 3
wishes Jábe-skā. Very soon he says that some letter, to hear about his own
reach home
 waqiⁿ'ha čaⁿ kí te.—Acáwage, waqiⁿ'ha cučéaččé číze ádaⁿ daⁿ'be júwagčá-gá.
letter the will reach O Acáwage, letter I send to you take it and seeing it be with them.
 Gahíge-jiŃ'ga, Wáqa-nájiⁿ, Wahé'aⁿ, čéna, daⁿ'bai-gá Waqiⁿ'ha hnízai xi,
Gahíge-jiŃga, Wáqa-nájiⁿ, Wahé'aⁿ, enough, look ye at it. Letter you take it when,
 wiⁿ'éskaⁿ čat'a-báji xi, uqčé'qteci waqiⁿ'ha čaⁿ' kíčáččé táí. Wahé'aⁿ, Wačí- 6
one it might you have not if, very soon letter the you will cause to Wahé'aⁿ, Wačí-
be died (oh.) reach home.

daze cé-naⁿba, aⁿwaⁿwa cétécte t'éskaⁿi giná'aⁿ gaⁿ'çai. Wíuwaçághná
 daze those two, and which one soever dead, he to hear of he wishes. You tell us about our own
 no more.

kíçafè tá-bi. Ci níw'ja xi, wáçutaⁿ giná'aⁿ gaⁿ'çai.
 you will cause it to reach home, he said. Again alive if, straight to hear of he wishes.
 reach home, he said.

NOTES.

This letter was written before October 25, 1878.

505, 1. t'éskaⁿi, i. e., t'e eskaⁿi, "Dead, they might be."

505, 3. uqçéçtci 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 "tíçafè te, you will please send it here," or "çéçíçafè té, you will please send one back."

506, 1-2. wíuwaçághná kíçafè ta-bi. Frank La Flèche and the collector have agreed in substituting for this, "wíuwaçághná xi, íçafè taf, when you tell us of our own, you will send one here."

TRANSLATION.

Jabe-ská begins to inquire, as he thinks that Gahige-jínga may be dead. As he thinks that Waqa-najiⁿ, Acawage, or Gahige-jínga may be dead, he has come to inquire about the deceased one. Jabe-ská 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-najiⁿ, and Wahe'aⁿ, 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'aⁿ or Waçídaze, has died. You will tell us by sending a letter here. And if they be alive, Jabe-ská wishes to hear correctly about them.

JÍDE-TAⁿ TO ACÁWAGE.

October 25, 1878.

3 Wijiⁿ'çé iⁿ't'e, nán'de iⁿ'pi-máji-hnaⁿ caⁿ'caⁿ. Íçuhábi t'é çaná'aⁿ te,
 My elder died to heart had for me regularly always. Íçuhábi dead you hear it will,
 brother me,

Acáwage. Wa'ú wíwíja kè cì t'é kè çáñg'çtci-hnaⁿ hí. Umaⁿ'çínka çé
 O Acawage. Woman my own the again dead when very near to usually ar- rived. Season this
 (recl. one) lying

wíjaⁿ'be kaⁿ'bèçde b'ç'a há; wijiⁿ'çé t'é, wa'ú wíwíja t'é ta t'è'di hí.
 I see you I wished, but I have ; my elder dead, woman my own die will at it has ar- rived.
 failed brother

6 Umaⁿ'çínka áji xi, wíjaⁿ'be kaⁿ'b'ç'a xi, wíjaⁿ'be taté ebçégaⁿ. C'èki,
 Season another if, I see you I wish if, I see you shall I think. O Ceki,
 your elder later dead , to-day, Gakíe-maⁿ'çín igáççaⁿ.
 his wife.

NOTE.

506, 5. *t'e ta tēdi hi. T'e qaŋgēqteci-hnaⁿ hi*, which Jide-taⁿ 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-maⁿfiⁿ's wife, died to-day.

JE-ŪXAⁿHA TO MAⁿTCŪ-SI-TAŊGA.

Caⁿ, nisíha, wisíçē-hnaⁿ-maⁿ'. Caⁿ éskana e'aⁿ' maⁿhniⁿ' xī, winá'aⁿ-
Now, my child, I am always thinking of you. Now oh that how you walk if, I have not
majiⁿ-qti-maⁿ'; caⁿ' e'aⁿ' maⁿhniⁿ' xī, iⁿ'wiⁿ'çahna gíçaçē kaⁿbçégaⁿ. Wiⁿ'-
heard from you at all; yet how you walk if, you tell me you send back I hope. I see you
ba-máji aⁿ'waⁿ'qpani héga-máji. Kí éskana wiⁿ'aⁿ'be kaⁿbçégaⁿ éde, bē'aⁿ 3
I not I am poor I am very. And oh that I see you I hoped, but I have
hnaⁿ-maⁿ'. Kí çikáge-ma, éskana waⁿ'gíçē úwaçagihná kaⁿbçégaⁿ. Kí
failed each time. And those who are your friends, oh that all you tell them I hope. And
aⁿ'waⁿ'kega-máji, 'aⁿ'çingé'qti maⁿbçeiⁿ'; égaⁿ'qti maⁿhniⁿ' kaⁿbçégaⁿ. Wa-
I am not sick, nothing at all is the matter I walk; just so you walk I hope. Let-
báxu wiⁿ' çuçéwikíçē. Caⁿ' uqçé'qteci gíçaçē kaⁿbçégaⁿ. Wáçe amá 6
ter one I cause him to send it to you. And very soon you ead one I hope. White the
majaⁿ' çíñké 'iáwaçaf xī, naⁿ'bé t'aⁿ' majaⁿ' waçítaⁿ wagáji aççaf. Majaⁿ'
land the spoke about where, hand pos- sessing hand to work it commanded went land
çan'di xáçi aⁿ'çiⁿ' tal, ebçégaⁿ. Çé'ça caŋgáhi-báji tal, ebçégaⁿ. Gátégaⁿ'
in the a long we will be, I think. Yonder we will not reach you, I think. In that man-
ner
uwíçça çuçéaçē. 9
I tell you I send to you.

NOTES.

507, 5. *egaⁿqti maⁿhniⁿ kaⁿbçégaⁿ. Je-uxaⁿha* explained this by another sentence:
çi çti égaⁿqti waçikegaⁿqti winá'aⁿ kaⁿbçégaⁿ.
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. *Wabaxn*, used by an Omaha instead of *wabagçeze*.

507, 6. *Waçe ama*; *i. e.*, Inspector J. H. Hammond.

507, 7. *majaⁿ çíñké*, intended for "*majaⁿ çáⁿ*."—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'ŪI TO LANDÉ-NAÑYÚGE.

October 25, 1878.

- Ca' wabággeze tíqáçé a'baçé ja'be. Nfaci'ga i'çadai çéaka. Ca' Now letter you sent to-day I have seen it. Person read it to me this (sub.). Now
- éskana íf-ují çíja úda'qti aná'a' xi i'uda'. Ca' éskana Wakan'da aká oh that household your very good I heard when good for me. Now oh that Dolly the
- 3 uçíka'i ka'bçéga'. Ki A'pa'ja'n'ga t'é tē aná'a' há, ki nkagáhi sátá' help you I hope. And Big Elk he died the I heard it , and oh!af five
- t'ai tē awána'a' há. Ki nkaci'ga-máce, áhigiqti çat'ai tē ca' gíçajíwáçé. died the I heard of them . And ye people, very many you died the yet grievous.
- A'baçé a'ngú çtí wawákegal. Níkaci'ga úda'qti sátá' t'ai. Çi i'tca' t'é To-day we too we are sick. Person very good five died. Again now to die
- 6 etéga'qti édf-ma-hna'i, ki wa'ú çtí t'é-hna'i. Ca' maja' kē ca' çé çtí very apt those are usually here, and woman too usually die. Yet land the yet this too
- éga', ú'te t'a' éga' a't'é-hna'i. Ki maja' çéjaçica' kē'ja ca'ngáhi taité like, death abounds like we are dying. And land towards yonder at the place we reach you shall
- na'a'pe héga-báji. Ki nkaci'ga amá edáda' fbaha' amá, 'íwawáçé-hna'i' we fear it not a little. And people the what they know they who, usually talk about us
- 9 ça'ja, añíwacka' héga-báji. Ca' wáçiwagázu gu'çai. Çéçuádi wáçíwa- thought, we have made not a little. And to make us straight they wish. In this place make us
- gázu tá amá tē. Áda' maja' kē'ja, çéja kē'ja, ca'ngáhi taf a'ngá'çá-báji straight they will, doubt- loss. Therefore land at the, at yonder at the, we reach you will we do not wish it
- éga'i há. Ki e'a' weágíçéga' çtē éawaga' ta'n'gata', ca' çéçu t'é di somewhat . And how they decide for us even we are so we who will, yet there in the
- 12 ca'ngáçá-báji ta'n'gata' éska'a'çá'çai. Maja' çá' íçadíçai' çí tē çeta' we go not to you we who will we think it may be so. Land the agent honest the so far
- ítaxa'áçica' wakéga-báji. Ca' a'baçé wíçíçai éga', wabággeze cuçéwíkiçé. towards up stream they are not sick. Now to-day I remember you (pl.) as, letter I cause him to send it to you (sing.).

Ca^{n'} ʔi-ují wiwíʔa tš níwakega ʔingé. Ca^{n'} edádaⁿ maja^{n'} ʔéʔuádi wi^{n'}áqtcí
 And household my own the sickness has none. And what land in this only one
 wéteqí égaⁿ uwíʔəi-hnaⁿ-ma^{n'}. Húʔaŋga-má tčqí há. Ca^{n'} wabáʔeʔeze
 hard for somewhat I have told you (pl.) regularly. The Winnebagos hard Now letter
 uqʔé'qtcí ʔé, wabáxu ʔéʔu ʔínké, éskana ʔa'í gə'ʔaʔə ka^{n'}ʔégaⁿ.
 very soon goes, writer here he who, oh that you you send I hope.
 give him back

3

NOTES.

508, 1. niaciⁿga i^{n'}ʔadaí ʔeaka, another way of expressing, "Niaciⁿga ʔeaka i^{n'}ʔadaí há."

508, 6. Caⁿ majaⁿ kě caⁿ ʔe etí egaⁿ. Duba-ma^{n'}ʔiⁿ gave "ʔéʔu etí, here too," as equivalent to "ʔe etí." Frank La Flèche reads: Maja^{n'} ʔé etí égaⁿ, omitting "Caⁿ" and "kě caⁿ."

508, 8. níkaciⁿga ama, edadaⁿ ibahaⁿ ama, *i. e.*, the white people.

509, 9-10. wáʔiwagázu tá amá tš. Frank La Flèche and Duba-ma^{n'}ʔiⁿ say, "wáʔiwagázu," while Sanssouci says, "waʔiwagazu." Sanssouci renders "ta ama tš" by "they will doubtless," distinguishing it from "taite, they shall." Frank La Flèche says that "wáʔiwagazu taité" is seldom used.

509, 3. wabaxu ʔeʔu ʔínke, 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 others 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.

ƆÁƆII-NA'PÁJĪ TO ƆAƆAŃGA-NÁJĪ.

- Nisíha, aⁿwaⁿ'qpani héga-máji ɲí'jĭ, wigísiƆé-hnaⁿ-maⁿ'. Éskana, nisíha,
 My child, I am poor I am very If, I usually remember you, my Oh that, my child
 relation.
- wigíhaⁿbe kuⁿbƆégaⁿ-hnaⁿ-maⁿ' átaⁿhé.—Kagéha, majaⁿ' ƆéƆu caⁿ'caⁿ' hmiⁿ'
 I see you, my own I usually hope I who stand.— My friend, land here always you were
- 3 ɲí'jĭ, aⁿwaⁿ'qpani-máji taté ebƆégaⁿ' Ɔaⁿ'ja, ihmú há. Hnégaⁿ' aⁿwaⁿ'qpani
 If, I (am) not poor shall I think thought, you have gone As you went I am poor
- héga-máji. Caⁿ' edádaⁿ' úekaⁿ' maⁿ'hmiⁿ' ɲĭ, caⁿ' e'áⁿ' maⁿ'hmiⁿ' ɲĭ, bƆúga
 I am very. Yet what deeds you walk If, in fact how you walk If, all
- aná'aⁿ' kaⁿ'bƆaⁿ' há. Caⁿ' íe údaⁿ'qti wigína'aⁿ' kaⁿ'bƆaⁿ' há. Nisíha, majaⁿ'
 I hear it I wish In fact words very good I hear of you, I wish My child, land
- 6 aná'jĭⁿ' Ɔan'di wabéfaⁿ' aⁿ'Ɔaⁿ'cpahaⁿ' hmaí tē, íⁿ'teaⁿ' átacaⁿ' bƆé. WáƆe amá
 I stood in the I worked you knew me you (pl.) when, now beyond it I go. While the
 went people (sub.)
- edádaⁿ' caⁿ' waƆúte bƆúga gáxaí gē cáwakigaⁿ' qtiaⁿ' í. Cetaⁿ' aⁿ'Ɔtaⁿ' tē
 what in fact food all they make the we are just alike. So far we work the
- anǵí'aqti, gēisaí tē anǵí'aqti, máƆe há. Majaⁿ' ctaⁿ'be Ɔaⁿ' bƆúga wamúske
 we have failed Plucking the we have failed indeed, winter Land you saw the all wheat
- 9 ugípi. Majaⁿ' Ɔan'di úyúhe Ɔíngé'qti aⁿ'nájiⁿ'; sagíqti aⁿ'Ɔiⁿ'. Níkaci'ga-má
 is full of. Land in the cause of four having none we stand, very firm we are. The people
- ána Ɔat'ái gē íjáje zaníqti aⁿ'waⁿ'na'aⁿ' anǵaⁿ'Ɔai. Wacúce íjin'ge Ɔanká
 how you have the his name every one we hear them we wish. Wacuce his son the ones
- wiⁿ' t'é. É'di-á-i-najiⁿ' íjáje aƆiⁿ'.
 one died. Édi-a-í-najiⁿ' his name he had.

NOTES.

This ƆaƆaŃga-nájiⁿ is sometimes called ƆaƆaŃga-nájiⁿ jíŃga (*i. e.*, the younger), to distinguish him from Acawage. He is the brother-in-law of Miⁿxa-ská, the elder Frank La Flèche.

510, 2. Kageha, *i. e.*, Maⁿteu-waƆíhi.

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 Wance's sons is dead. His name was Edi-a-i-naji^u.

ICTÁΦABI TO MAⁿTCÚ-WÁΦIHI AND ACÁWAGE.

Waqiⁿ'ha gǝ́fǝ́fǝ́ð ǝ́aⁿ' bǝ́fze. Majaⁿ' ǝ́agǝ́fǝ́iⁿ' ǝ́aⁿ' ǝ́útaⁿ'qti iⁿ'wiⁿ'ǝ́a
 Letter you sent back the I took it. Land you sit the very straight to tell me
 (ob.)

gǝ́fǝ́-gǝ́. ǝ́fǝ́ cufǝ́ǝ́ð. Céama nǝ́kaciⁿ'ga d'úba ǝ́aǝ́fǝ́ há. Itǝ́zǝ́ cubǝ́ð
 be sending This I send to you. Those people sons went to . At the I go to you
 back. same time

kaⁿ'bǝ́ðde waqiⁿ'ha gǝ́fǝ́jǝ́ ǝ́gaⁿ, aⁿ'aⁿ'ǝ́a ǝ́aǝ́fǝ́ há. Caⁿ' uwǝ́kie tǝ́ ǝ́kigaⁿ'- 3
 I wished, but letter had not as, leaving me they went . Now I talk to you the it was just
 come back

qtiⁿ'a', waqiⁿ'ha ǝ́aⁿ' bǝ́fze tǝ́ di. Caⁿ', jǝ́fǝ́cha, aⁿ'waⁿ'qpani héga-máji. Majaⁿ'
 like it, letter the I took it when. Yet, older brother, I am poor I am very. Land

uhǝ́acka ǝ́agǝ́fǝ́iⁿ' ebǝ́égaⁿ'-máji ǝ́aⁿ'ctf; wǝ́alhidǝ́'qti ǝ́agǝ́fǝ́iⁿ' ebǝ́égaⁿ'. Caⁿ'
 close by you sit I did not think before; at a great distance you sit I thought. Yet

majaⁿ' mactǝ́ana ǝ́agǝ́fǝ́iⁿ' ǝ́aⁿ' aⁿ'ba úmaⁿ'ǝ́iⁿ' ána jaⁿ' ǝ́i-hnaⁿ'i aná'aⁿ' kaⁿ'bǝ́a. 6
 land in the warm you sit the day to walk in how sleeps if only I hear it I wish.
 region

Wawákegai caⁿ'aⁿ'gaxai, aⁿ'gini.
 We were sick we have quit, we have recovered.

NOTE.

511, 6. aⁿ'ba umaⁿ'ǝ́iⁿ', etc. Frank La Flèche says that this is not exactly correct. It should be "aⁿ'ba ána jaⁿ' ǝ́jǝ́fǝ́ híwaǝ́ð ǝ́iⁿ'te aná'aⁿ' kaⁿ'bǝ́a."

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.

WAQPE-CA TO CAHIEÇA.

Negha, maja' águdi maⁿhni' wisíçè-hna' caⁿ'caⁿ. Ana caⁿ' çat'af
 Mother's land in what you walk I am re-embering always. How in fact you have
 brother, place you you died

éiⁿte winá'uⁿi kaⁿ'bça. Majaⁿ' águdi çanájiⁿ ɲi, majaⁿ' wágazuúji, cubçá-
 it may I hear from I wish. Land in what you stand it, land not straight, I have not
 be you (pl.)

3 máji. Çat'é tē ékigaⁿ iⁿ'ça-máji héga-máji. Nújinga, kagé, t'éç há, He-
 gone to you. You die tho it is like it I am sad I am very. boy, third son, is dead He-
 çága-jĩn'ga. Içuhabi cti t'éç há, çiaⁿ'cka. Caⁿ' wabáççeze giaⁿ'çakíçè
 çága-jĩn'ga. Içuhabi too is dead your sister's Now letter you cause him to be
 son. sending it back to me

kaⁿ'bçégaⁿ. Caⁿ' águdi údaⁿqti çanájiⁿ tē aná'aⁿ kaⁿ'bçégaⁿ.
 I hope. Now in what very good you stand the I hear it I hope.
 place

NOTES.

Cahieça, 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-nájiⁿ, which is a sacred name of his gens.

512, 13. kagé refers to Heqaga-jĩn'ga, 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: "Nújinga isaⁿ'gaaçéde t'éç há, Heqaga-jĩn'ga: I had a boy for my younger brother, Heqaga-jĩn'ga, 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-jĩn'ga, the third son in our household, is dead. Içuhabi, 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.

WANÍJA-WÁQE TO GAHÍGE.

6 Caⁿ' éwiçé'qti wisíçè aⁿ'baçé. Éskana wiçaⁿ'be kaⁿ'bçégaⁿ éde, aⁿ'jú-
 Now I have you for a very near relation I remem-ber you to-day. Oh that I see you I hoped, but I am not

máji; cetaⁿ' aⁿ'waⁿ'cte açtiⁿ, aⁿ'gĩni-máji. Çéçu majaⁿ' hnáji tē'di, aⁿ'waⁿ'-
 well; so far I remain I sit, I have not recovered. Here land you did when, I was
 not go

qpani ctaⁿ' çé tē caⁿ'caⁿ' bçéⁿ'. Ki çt-hnaⁿ wisíçá-máji; Pan'ka nfkagáhi
 poor you saw it the always I am. And you only I do not remember you; Ponka chief

9 zaníqti awásiçè; cénujin'ga-ma cti awásiçè, zaní. Caⁿ' wisíçai tē, méadi
 all I remember them; the young men too I remember them, all. Now I remem-ber when, last spring
 bered you

úckaⁿ wi^w Caa^w amáa pí tē éwa^w égaⁿ, dí xi, úckaⁿ júaji gáxni.
 deed one Dakotas to them I say when, it being as I was when, deed wrong they did.
 rived the cause coming back

Gaⁿ'xi égaⁿ wisíçai. Han. Edádaⁿ íuça níkaçíⁿga-ma t'e-má zaniçti
 And that I remember ¶ What news the people the dead ones all
 being so you

ijáje wáíⁿçéçaxú gíçaçé kaⁿbéçgaⁿ, zaniçti awánaⁿ kaⁿbça. Ca^w iⁿçá- 3
 his you write them for you send I hope, all I hear them I wish. Now I am
 name me back

májiçti-hnaⁿ-ma^w wisíçai tē'di. Ácka çagçíⁿ tē'di, wiçá^wbe kaⁿbça égaⁿ,
 always very sad I remem- ber you when. Near you sit when, I see you I wished as,

enpí-hnaⁿ-ma^w; éde iⁿ'taⁿ eaⁿ'gaⁿ-náji iⁿ'çá-máji. Han. Gaⁿ'xi Uma^whaⁿ-
 I need to reach you; éde iⁿ'taⁿ I am not so I am sad. ¶ And Omahas

má éçma euhíwaçé-hna^wi wacta^wbai xi, euhí 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

awánaⁿ kaⁿbça. Ca^w éskaua údaⁿçti maⁿçíⁿi kaⁿbça, íe údaⁿçti awánaⁿ
 I hear about I wish. Now oh that very good they walk I wish, words very good I hear about
 them

kaⁿbça. Han. Gaⁿ'xi éawaçéçti Uma^whaⁿ éçma euhí xi, éskana
 I wish. ¶ And I have them for Omahas those reach when, oh that
 near kindred (you see) you

caⁿ'go-ma wi^w aⁿçáí kaⁿbéçgaⁿ, iⁿ'çíⁿ gí waçákiçé kaⁿbéçgaⁿ. Ca^w 9
 the horses one you give me I hope, having coming you cause them I hope. Still
 for me back

çijín'ge, Úhaⁿ-jin'ga, é iⁿ'çíⁿ gí kaⁿbéçgaⁿ. Caⁿ'ge juⁿ-ma^wçíⁿ çíⁿ çañká
 your son, Úhaⁿ-jínçga, he having coming I hope. Horse wagon carry it the ones
 for me back

wi^w iⁿ'tē, wi^wáçteç iⁿwiⁿ'ete. Caⁿ'ge aⁿçáí xi, pahaⁿ'ga wabágçeze í
 one is dead only one remains to me. Horse you give it, before letter is
 to me, coming

kaⁿbéçgaⁿ. Iañ'kiçá-gá. Ceta^w taté ebéçgaⁿ. Maja^w çéçç caⁿ'ge çínçái 12
 I hope. Cause it to be com- ing for me. So far shall I think. Land here horse there are
 none

égaⁿ, caⁿ'ge t'aⁿama çanájiⁿ, ádaⁿ wína euçéçé. Kí Úhaⁿ-jin'ga gíçái xi,
 as, horse where they you stand, therefore I beg I send to you. And Úhaⁿ-jínçga is not it,
 ahead

Uma^whaⁿ jin'ga wi^w iⁿ'çíⁿ gí waçací kaⁿbça.
 Omaha small one having is you ask I wish.
 for me coming him back

NOTE.

513, 3. waiⁿçéçaxú, from "wagibaxú." 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, Uhaⁿ jūnga, 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 Uhaⁿ jūnga does not come back, please ask one of the young Omahas to bring the horse home to me.

HE-WAⁿJİČA TO GAHİGE-WADAČİNGE.

- Niaⁿ čingč'qti agčf. Umáha akádi agčf. Úckaⁿ ájaⁿ kč wágrazu
I have no pain at all I have Omahas to them I have Deed you do the straight
come back that
- anáⁿ kaⁿ bča. Umáha akádi údaⁿqti agčf, niaⁿ čingč'qti. Éde Umáha
I hear I wish. Omahas to them very good I have I have no pain at all But Omahas
come back, come back,
- 3 akádi ugčá-máji tatéskaⁿ bčégaⁿ, ehé. Éskana čugčfí kaⁿ bčégaⁿ, ehé. Čéama
to them I go not home-ward shall, I think, I said. Oh that you have I hope, I said. These
come back
- Umáha amá údaⁿqti najⁿ amá: náciⁿga dádaⁿ gčf etčetewaⁿ čizé gáⁿ ča
Omahas the very good are standing: person what has come soever to take
(sub.) him wishing
- gčfⁿ amá. Čaⁿ wakégaⁿ níé čičín'ge éⁿte wináⁿ kaⁿ bčai há. Čaⁿ éwafač
they are sitting. Now sick pain you have it may I hear of I wish Indeed I have them
as kindred
- 6 jūⁿga eⁿ aⁿ xi étewaⁿ, anáⁿ kaⁿ bča. Účgčaqti agčf, nučáfiⁿ agčf,
small how if, even that I hear it I wish. Suffering greatly I have here of order I have
come back, garments come back.
- Umáha akádi. Kí čéaka, winčgi aká, wafíⁿ iⁿ číⁿwiⁿ Éskana wabáxu čaⁿ
Omahas to them And this one, my mother's the Éskanet bought for Oh that letter the
brother (sub.), six
- culí xi, uqčé'qtei wiⁿ aⁿ číⁿ gíčačai kaⁿ bčégaⁿ. Čéaka wináⁿge aká
teaches when, very soon one you give you (pl.) send I hope. This one my elder sister the
me it back (she)
- 9 éna agčé taité ebčégaⁿ, Čaaⁿ amáha. Umáha akádi čábčeiⁿ jaⁿ eučé
she alone go home-ward shall I think, Dakotas to them. Omahas at them three sleep it goes
to you
- wabáxu čaⁿ.
letter the.

NOTES.

He-waⁿjīč is a Ponka of the Nikadaama gens. His name is given as pronounced by the Ponkas, but it is intended for the Dakota, He-waⁿjīna (One Horn), which would be Heⁿ wīnáqtei in Čegīha. Gahige-wadačingé is a Ponka of the Hisada gens.

514, 1. Nia^wñingéqti, contracted from nié a^wñiñ/géqti, "Pain—I have not at all."

514, 3. tatéska^wbéga^w, in full, taté éska^wbéga^w.

514, 3. Omit "che" in both sentences.—Frank La Flèche.

514, 7. winegi aka, *i. e.*, the Omaha *je-úpa^wha*, of the Tetasanda gens.

514, 9. Frank La Flèche says that the last sentence should read:

Umáha akúdi agíi tš qábéi^w ja^w pi, enéw wabáxu qa^w.
 Omahas at them I come when three sleep when goes to letter the.
 back you

"Umáha" is the Ponka form of "Uma^wha"; and "wabáxu," letter, book, is equivalent to the Omaha "wabáqéze."

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.

WA. NIN. GA. JI. N. GA. N. VA. I. TO. I. Y. P. A. N. I. Y. P.

December 16, 1878.

Waqi^wha qéqa^w atí bécéga^w, nisíha, wija^wbe éga^w, i^wúda^wqti-ma^w,
 Letter this I came I look it, as, my child, I see you like, it is very good for me,

i^wqé-éqti-ma^w há. Ca^w, nisíha, ata^weté waqi^wha culiaqé-hma^w-ma^w taté. Kí
 I am very glad. And, my child, whenever letter I send to you regularly shall. And

qisañ^wga céqen culí tē, a^wwa^wqpani éga^w cúqéúkiqé há. qéqen, nisíha, 3
 your younger you reached as I am poor as I caused him to go to you Here, my child,

anáji^w tē, mája^w qéqen anáji^w, wabqíta^w úda^wqti béqga anáji^w. Ca^w, nisíha,
 I stand when, land here I stand, I work very good all I stand. Yet, my child,

wigísiqé-hma^w qm^wdi, edáda^w wi^w almi^w tēdi abqí^w tēte, ebqéga^w-hma^w-ma^w
 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^weté ca^w wigíha^wbe tatéska^wbéqga^w-hma^w-ma^w há. 6
 My child, whenever still I see you, my own shall I am used to thinking

NOTE.

515, 3. qisañga, *i. e.*, Nidaha^w, the real son of qáqí^w-ma^wpají.

HÉ-WAⁿJÍŦA TO HEQÁGA-NÁJI.

January 22, 1879.

- Caⁿ *ééŦa* aⁿuájiⁿi tē údaⁿqti aⁿuájiⁿi éaⁿ’ja, eaⁿ’ Cáuⁿáa aⁿgáŦe taité,
 Now here we stand when very good we stand though, yet to the Dakotas we go shall,
- ebéŦaⁿ. Wínáhaⁿ aká éčaka can’ge éúbŦiⁿ wáŦiⁿ, wafíⁿ eti uaⁿ’ba ‘í,
 I think. My sister’s the this one huwa three has them, robe also two they have
 husband (sub.) given him,
- maⁿzope-júⁿgu naⁿ’ba ‘í, níuŦa-wéwaⁿ eti ‘í, wamúŦke kē áhigi ‘í, 3
 sharp iron small two they gave him, calumet also they gave wheat the much they gave
 him,
- údaⁿ u’áŦa etiwaⁿ’ éúŦe’qti aⁿuájiⁿi. Céa údaⁿqti éaⁿ’jiⁿ ékigaⁿ’qti égaⁿ
 therefore suffering in the least without any we stand. Yonder very good you stand just alike so
- aⁿuájiⁿi. WamúŦke kē uéwi’an’gíŦe aⁿéŦaⁿi xi, Cáuⁿáa aⁿgáŦe taité,
 we stand Wheat the we collect ours we finish when, to the Dakotas we go shall,
- ebéŦaⁿ. ééka, wíuⁿ’ge aká, uíⁿ’jūga wíⁿ’ ídaŦaí. Úadé-gaúŦŦiⁿ aká 6
 I think. This one, my elder the girl one here. Úadé-gaúŦŦiⁿ aká
 (sub.), the
- Wajín’ga stŦé-lmaⁿ’ eaⁿ’eaⁿi. Caⁿ’ e’aⁿ’ tē zaníqti wíuⁿ’aⁿi kaⁿ’bŦa, píŦi.
 Wajín’ga remembers him always. Now how it is all I hear of you I wish, ancw.
- Waⁿ’újūngáŦei éúŦk’ eti éútaⁿ auá’aⁿ kaⁿ’bŦa. Úé-wa’u eti íjaⁿ’ge éŦaⁿ’ba
 Very old woman the one who also straight I hear I wish. Úé-wa’u eti íjaⁿ’ge éŦaⁿ’ba
 (ob.) ter
- éútaⁿ awána’aⁿ kaⁿ’bŦa. Kí éútaⁿ awána’aⁿ xi’etē, e’aⁿ’ dáxa-máji tū xi, 9
 straight I hear from I wish. And straight I hear from even if, how I do not will if,
 them
- eaⁿ’ wíŦŦé-lmaⁿ’-maⁿ’i. Kí éí, éúdaⁿ’ éaⁿ’jiⁿ xi’etē wíuⁿ’be taí; éŦeŦi
 yet I always remember you And you, good for you stand even if I see you (pl. ob.) will; hard for
 (pl. ob.) you
- xi’etē aⁿ’etaⁿ’be taí, éí. WíeŦi e’aⁿ’ uaⁿ’bŦiⁿ xi, iⁿ’Ŧe-lmaⁿ’ eaⁿ’eaⁿ. Ataⁿ’etē
 even if you see me will, you. I my very how I walk when. I am glad always. Whenever
 self
- wíŦŦé-lmaⁿ’-maⁿ’i. Ce-má níjūga éúŦŦiⁿ jūwagŦe-lmaⁿ’-maⁿ’-de e’aⁿ’i xi, 12
 I usually remember you Those with boy three I was with them regularly, and how they if,
 (pl. ob.) you are
- iⁿ’wín’Ŧalma gíŦaŦé kaⁿ’bŦéŦaⁿ. Maⁿ’-akíbanaⁿ, kí ÚahúŦeíⁿ, Wajín’ga-đa
 you tell me you send back I hope. Maⁿ’-akíbanaⁿ, and ÚahúŦeíⁿ, Wajín’ga-đa
 (pl. ob.)
- íjū’ge, kí Han’ga-ekáde, eéna, wíŦŦé-lmaⁿ’-maⁿ’i. Kí aŦŦi tē’dí aⁿ’etaⁿ’b
 his son, and Han’ga-ekáde, enough, I always remember you. And I reached when you see me
 home
- ’íŦaŦi éaⁿ’eti. Údaⁿqti maⁿ’huíⁿ’ etéŦewaⁿ’, éŦeŦi xi, iⁿ’wíⁿ’Ŧa gíŦa-gá. 15
 you prom- heretofore. Very good you walk even if, hard for if, to tell me send back.
 ise
- Kí éŦeŦi etéŦewaⁿ’, edádaⁿ újawaŦti aⁿ’míⁿ xi, iⁿ’wíⁿ’Ŧa gíŦa-gá. ééama
 And hard for you even if, what very pleasant you have it if, to tell me send back. These
 These
- Umáha ekáde-huaⁿ’-ma éduéhe-lmaⁿ’-maⁿ’-de eaⁿ’ wíŦŦé-lmaⁿ’-maⁿ’i. Iⁿ’éŦŦi
 Omahas those who play regularly I usually join but yet I always remember you I am very
 (pl. ob.) glad
- etēwaⁿ’, eaⁿ’ wíŦŦé-lmaⁿ’-maⁿ’ xi, iⁿ’pí-úáji-huaⁿ’-maⁿ’. 18
 even if, yet I always remember you when, I am always and.

NOTES.

517, 2. Wįjahaⁿ aka, *i. e.*, Unajiⁿ-skā, son of Cahieča, who had married Jč-įče, the sister of He-waⁿįča.

517, 6. Jādč-gańbęń, the Ponka pronunciation of Tatč-kahómni, a Dakota name, of which the Čegihla equivalent would be "Jādč-gańwiⁿxe." Jādč-gańbęń is probably the son of Unajiⁿ-skā, as Wajińga is the child of Heqaga-najiⁿ.

517, 13. Ğahučicaⁿ, *i. e.*, Ğahc-ńčicaⁿ, is a son of Bird-head (Wajińga-đu). Hańga-ekade is the son of Maⁿten-sńde-čńęęe, who was a member of the Omaha Maⁿčńka-gaxe gens. Maⁿten-sńde-čńęęe has resided with the Ponkas for many years, and his son has a name peculiar to the Ponka Wacabe gens.

517, 14-15. aⁿčtaⁿb-įčačai, in full, aⁿčtaⁿbe-įčačai.

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 Wajińga. 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 Ğe-waⁿ 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: Maⁿ-akibanaⁿ, Ğahučicaⁿ, and Hańga-ekade. 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-GAXE TO WĚ/S'A-JĀN'GA.

February 6, 1879.

Nįkgeⁿga amā ččama iⁿwiń'kaⁿi bęńgaqti. Wačate tč ği ugįpiqti
 People the (sub.) these have helped me all. Food the tent very full
 ińgaxai. Čan'ge eⁿi wiⁿ' čđń'ęčai. Įčđičai akā iⁿwiń'kaⁿqtaⁿi. Majaⁿ'
 they have Horse too one they have be- Agent the has helped me very much. Land
 made for me. stowed on me. (sub.)
 3 eⁿi įčđičai akā aⁿ'fi ha; čđđadaⁿ uđi takč' eⁿi wan'ęičc aⁿ'fi: čanā'aⁿ tai-
 too agent the has given to me what I plant with, the too all he has you hear it in or.
 (sub.) (col. obj.) given to me;

égaⁿ waqíⁿla euçéwikíçé. Aⁿbaçé çííjaⁿ Cíaⁿáa bçé, cañ'ge naⁿba
 der that letter I cause him to send To-day your sister's at the Dako- I go, pony two
 it to you. daughter tas' land

iⁿçíⁿbaⁿ tíçai égaⁿ. Wabáxu wiⁿ íçaiçé itízé gáa Bçé té wabáxu wíí.
 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.

Awánaçíⁿqtí bçé há. Gañ'çi agçí çí, uçíí tá múnke. Wahaⁿ-çíngé íçáⁿ 3
 I am in a great hurry I go . And I come when, I plant will I who. Wahaⁿ-çíngé his
 back grandmother

çéaⁿba wáçíⁿ gçí gaⁿ'çá-gá. Çkaⁿ'hna çí, wáçíⁿ gçí gaⁿ'çá-gá.
 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 Çixida or Soldier gens, of which Maⁿtea-waçíhi is the head. In the fall of 1878 he escaped from Ponka Agency, Ind. T., with his immediate family, He-wáçíçá and Unají-ská, and arrived at the Omaha Agency in December, 1878.

518, 2. édiñçáⁿi, i. e., é'di in'gçáⁿi, from é'di gíçáⁿ; synonym, i, to give.

519, 1. çííjaⁿ, i. e., Louis Roy's wife, who was a Yankton woman. Çnde-gaxe had married Louis Roy's mother; and Wés'a-jañga's wife was Çnde-gaxe's daughter by a former wife.

519, 3. Wahaⁿ-çíngé 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 Wahaⁿ-çíngé and his grandmother. If you wish it, desire to bring them back.

CAN'GE-HI-ZÍ TO HIS BROTHER, WÉ'S'Ā-LAN'GA.

March, 1879.

Jíⁿçéha, Monday tó'di íe djúba nwíçá euçéçé. Edádaⁿ wíⁿ, jíⁿçéha,
 Elder brother, Monday on the words a few I tell you I send to you. What one, elder brother,
 iⁿ'teqí'qtí-maⁿ eté aⁿçíñ'ge. Níçeiⁿga nkéçíⁿ wéçíçáⁿ té itçá-gá; wáçé 6
 I have it very hard for me even I have none. Indian mind the put it down; white-man
 wéçíçáⁿ gáxa-gá. Níçeiⁿga wéçíçáⁿ júají çíⁿ ukaⁿ'çi-gá. Úçkaⁿ çíndaⁿ
 mind do. Person mind not up to the do not aid him Deed good for
 the mark one who you
 eté té çíçáxa-gá; hánaⁿ. çíçáxa-gá. Íçgaⁿ'çai aká úju aká wáçítaⁿ-
 apt. the (ob.) do for yourself, ready make yourself. Grandfather the principal the did not work

bají'qti cañgáhi tē, kī qáqa añgági tai tē, úwaw'cei gáxe tai tē gíteqi;
 at all in our we reached when, and back we are com- will when, pay make will the difficult
 case you are, you are, again ing back for him.

áda" ewáji" añgú añgáñigáçí" añgáçí tē uie çingé tē úda"qtia" te, aí tē.
 there. of his own we we having ourselves we have come the words none the very good lu- will, he said
 fore accord it, about it deed it.

3 Níaci"ga uk'çí" kē b'fúgaqti gíça-báji; wáqe kó' eti b'fúga gíça-báji.
 Indians the all are and; white people the too all are and.

Wéçigçá" wi" ekáxe çí, Heqága-uáji" éça"ba, gáxe-hua"i-gä. Wia"bçá
 Decision one you make it, Heqaga-níjle he too, do ye it alone. I left you

açí tē, i"çá-mají'qti Wéçigçá" dáxe tē éga"qti ekáçai ka"b'çéga". Waqí"ha
 I come when, I was very sad. Decision I made the just so you make I hope. Letter

6 hmze çí, uqçé'qtei waqí"ha çá" a"çí íçá-gä. Han. Kagéha Badize, iká-
 you take when, very soon letter the give send here. Friend Battiste, I have
 (ob.) me

gewíçé. Níaci"ga eççáñká úcka" çá" úwakañ'-gä. Wáqe amá t'añ'gaçá"
 you for a Person those by you deed at any rate help them. White the all hunt
 (sub)

tēdhi çí, wáçita" çíçai.
 it arrives when, to work have at about us promised

NOTE.

519, 8—520, 2. Ijiga"çai njn . . . ai tē. Cañge-hi"zi said that when Indian Com-
 missioner 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 Cañge-hi"zi;
 and perhaps there were others who understood it so.

TRANSLATION.

Elder brother, I send to you on Monday to telí 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. There-
 fore 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" 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^WΦI^N TO TENÚGA-NÍKAGAHÍ (MACDONALD.)

March, 1879.

Kagé, waq^Wha góíçáçé çá^N i^Wtea^N agóí bóize há. Ki waq^Wha çaná^N
 Younger letter you sent back the now I have I have . And letter you beg
 brother, (ob.) come home taken it

té, a^Wbaçé dáxe há. Ki edáda^N íuça úda^Nqti wi^W maja^N çéçuaadi çíngé
 as, to-day I make it . And what nows very good one land at this place there is
 none

éga^N. Maja^N çaná^Ndi wacka^N té enáqtei íniçawáçé té éç há. Xúw^Wxé 3
 some- Land in the making an the that only life-sustaining the that . Going around
 what. what

ma^Wçí^W níçají etéga^N. Ca^W-hma^N ga^W waçkega uéçga, ki, Çin^Wgajín^Wga çañká
 walking not living apt. Yet only no you were sick you told of and, Child the ones
 your own, who

wi^Wecte i^Wtáji, oçé té, nán^Wde i^Wuda^N. Ki enáqtei-báji tá aká há; çí
 even one not dead to you said when, heart good to one. And that alone not about to be ; again
 me, (f)

a^Wb áji téçlíi çí, i^Wcto çanáçé hncga^N. Çéama níkaci^Wga d'úba gçí; 6
 day another it arrives when, for in- stance you are you go, These people some have
 at near it somewhat. come back ;

i^Wta^N gçí; a^Wba-waqúbe çáçé^W agçí. Ki maja^N çéçuaadi gçí té, waçíçé
 now has come back; sacred day three they have come back. And land in this place they have us, to farm for
 come back. themselves

wégaçái. Ki é'be níkaci^Wga uta^Nnadi da^W'be té'di, t'é gíga^Wçíçiwáçé, ca^W
 they wish it for them. And who person in a place he sees him when, to die not to be desired for in fact
 between him,

nán^Wde-gíçéçiwáçé héçaji. Ca^W éskana níç çíçín^Wgçéçti ma^Woni^W ka^Wbçéga^N, 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^Wda çínké çíçáxe çí. Hau. Ca^W níkaci^Wga ikáçeawáçé çí at'ú^W,
 Deny the one he makes it. ¶ Now people I have them as too I have
 for you friends plenty,

çin^Wgajín^Wga waçáxe, a^Wbaçé wisçái. Ji-ují wiwíia té níç eté waçín^Wgai.
 child I make them, to-day I remember Household my own the pain even we have none.
 you (pl.).

Ceta^W wabçíta^W máji; a^Wbaçé wamúske úçí tá mínke há. Níkaci^Wga amá 12
 So far I have not worked; to-day wheat I saw will I who . People the
 the

çéama bçéçgaçti eka^Wi, a^Wbaçé. Ki e-hma^W gáté uwíçça etéga^N, níkaci^Wga
 these all stirring, to-day. And that only that I tell you apt, people
 thing

amá eka^W ma^Wçí^Wi té e-hma^W uwíçça etéga^N, e-hma^W íniçawáçé.
 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

HÚPEÇA^s TO CĒKI.

March, 1879.

A^wbačé wabčítaⁿ-qti-ma^w tá minke. Kí wisičégaⁿ 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^whaⁿ amá čisičé-hma^wi; učikiai égipia^wi. Ca^w Pañ'ka amá
 These Omahas the always remember they talk it is pleasant Now Ponkas the
 (sub.) you; with you to them. (sub.)

agčii gē učiča-hma^wi wina^a. A^wbačé wia^wbe ka^wbčégaⁿ. Kí ca^w 3
 have the they have told of I have heard To-day I see you I hope. And in fact
 come back the you of of you.

wisičé xi, wia^wbe ka^wbčégaⁿ. Cañ'ge wačát'aⁿ, ádaⁿ wia^wbe ka^wbčégaⁿ.
 I remem- when, I see you I hope. Horse you have therefore I see you I hope.
 ber you plenty of them.

Uma^whaⁿ amá maja^w eai čaⁿ wačítaⁿ-má wacta^wbe čaⁿ i^w'teaⁿ átacaⁿ
 Omahas the land their the those who worked you saw them in the now beyond it
 (sub.) it past

wačítaⁿ, giččqti^w; ádaⁿ uwibča cučéačé. Wašiqčitaⁿ wčgaⁿčai čgaⁿ, 6
 work, are very glad; therefore I tell you I send to you. To work for them- they wish for us-
 selves us.

waqtáhi, ečhi, pañ'de, na^wpa-jin'ga, házi, ca^w bčúga wa'í 'čai Ē čna
 fruit tree, apple plum tree, cherry, grape, in fact all to give they That enough
 tree, us promise.

nwibča. Čaná'aⁿ tégaⁿ cučéačé. Či uma^wčinka čé maja^w ačim' nikačigⁿga
 I tell you. You hear it in order I send to you. Again season this land having people
 that

bčúgaqti česka-mi^wga čkina úwag[;] tá amá. 9
 all cow in equal they will not them in.
 shates

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 "áçita," read "áçitã." 10, 18; *et passim*. "Aⁿhaⁿ, yes." When it means simple *assent*, read "Aⁿhaⁿ;" but when it implies *consent*, the Omahas say, "Aⁿha^w." 107, 13; *et passim*. For "aⁿíçã-gã," read "aⁿí íçã-gã, hand it to me;" from the verb, "í íçã." 9, 7; *et passim*. For "ábae," read "ébae." 52, 4; *et passim*. Translate "çéçã-biamá," by "sent off, they say." 13, 10; 229, 7; *et passim*. For "çé té amá," read "çé té amá." 143, 2; 211, 16; *et passim*. For "éçé," *indeed*, read "éçé."—D. 111, 16; *et passim*. For "éçii tã'di," read "e çii tã'di." 10, 3; *et passim*. For "gãñ'ki," read "gãñ'çl," from "gaⁿ" and "çl." 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 "Hãú," 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 "hégajíçti," read "hégajl'çti."—D. 46, 8; *et passim*. For "í'u," read "iu." 57, 9; 210, 16; *et passim*. For "íⁿíçã-gã" or "íⁿíçã-gã," read "íⁿí íçã-gã," from "gíçí íçã." 80, 4; *et passim*. For "Ín'daké," read "Hín'daké." 24, 1; *et passim*. For "kañ'ge," read "çañ'ge;" so for "kañ'gëçtci," read "çañ'gëçtci."

- 62, 4; 62, 5; *et passim*. For “kagóhā,” read “kagéha.”—D.
 28, 10; 28, 11; *et passim*. For “nān’de,” *heart*, read “nān’de;” but “nān’de” signifies the side of a tent or lodge.
 13, 5; *et passim*. For “pāha,” to arise,” as from sleep, read “đáha.”
 16, 3; 16, 8; *et passim*. For “tá,” a future interrogative, read “tā.”
 13, 12; 44, 9; *et passim*. For “ta’fūw,” read “pa’fūw.”
 24, 3; *et passim*. For “tan’de,” ground, read “jan’de.”
 102, 2; 102, 4; *et passim*. For “jiga’wā,” read “jiga’wa.”—D.
 17, 16; *et passim*. For “úw’fūn’ge,” read “úw’fūn’ge,” from “úw’ān” and “fūngé.”
 168, 14; *et passim*. For “nā’bāc,” read “nā’bāc.”
 32, 10; *et passim*. For “npé,” read “ndé;” for “npā-biamá,” read “ndá-biamá;” for “npá-bi ega’w,” read “ndá-bi ega’w.”
 17, 5; *et passim*. For “nq’fūqaha,” read “úq’fūqaha.”
 112, 14; 247, 13; *et passim*. For “úsā,” read “úsū.”
 24, 6; *et passim*. For “n,” to wound, read “n.”
 26, 17; *et passim*. For “waxá-biamá,” read “wáxa-biamá.”
 15, 12; *et passim*. For “wīw’ān’ga,” read “wīntān’ga.” This is obsolescent, “ávātān’ga” having become the common form.

NOTES.

- 9, 6-7. ʘé égīma ca’ca’. Supply “há, á-biamá Mactēin’ge-iw aká.”
 , said, they say Rabbit the (sub.)
 9, 7. Join the two sentences thus; “Égíḡe Usūi aká ábāc aḡé ‘íḡa-biamá ḡí, Negíha, enbḡé tá mīnke há, 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 “Usūi aká,” 10, 3, to “Usūi amá,” for the same reason. Other examples of this use of “amá” after the subject are as follows: After “Mactēin’ge,” 15, 5; 15, 11; 16, 12; 32, 12; and 36, 8. After “wa’újīnga,” 17, 10. After “ijūcpa,” 21, 5.
 10, 11-12. “Aḡgáḡe tai, Let us (all) go,” should be changed to the dual, “Aḡgáḡe te há, Mactēin’ge-iw.”
 11, 1. After “Mactēin’ge-iw aká,” supply, “Gaḡw’ḡí éga’w mḡc aḡá-biamá ḡí,”
 And so hunting he went, they say when, making one sentence with “wīw’ íḡá-b ega’w, t’éḡa-biamá.”
 11, 3. Supply the feminine oral period, “hḡ,” after “aḡai.”
 13, 7. For “a’w’aḡai aḡai te a’w,” read “a’w’aḡa aḡai tḡ-na’w.”
 13, 8. For “Áta’ ja’w tādāw,” read “Éáta’ ḡja’w tādāw.”
 13, 9. Supply “fūw” after “nāci’ga,” and “aká” after “Mactēin’ge.”
 13, 10. For “nkūaacke,” read “nḡūaacke;” and for “ha’w tḡ,” read “ha’w tḡ.”
 14, 2. As “Mīw’ ḡa’w” 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 “Mīw’ aká.” The former could not agree with “úúḡa-biamá.” Were it the subject of the verb, the sentence would read, “Mīw’ ḡa’w māw’cīāha íḡé amá.”
 15, 1. Read: “Mactēin’ge amá iwāw’ éḡa’wā cēdí akáma, jḡḡe jūḡigḡe.” Or, they were together.
 “Mactēin’ge aká cēdí akáma ḡí, iwāw’ fūw’kḡé jḡḡe jūḡigḡe akáma.”
 Rabbit the (sub.) there he was when, his the (obj.) dwelling he was with his, they sitting, they say grandmother in a lodge he say.

15, 3. "Wasábe níkághí fínké" would be followed by "jí hē"; but as the phrase is "jí hē," we must read, "Wasábe níkághí aká."

15, 6. For "Jjébe é'di," etc., read "Jjébe te'di a-fnaji^m-bi ʒl, xugé gáxa-biamá Maeteñ'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 "gaxá-biamá," referring to one who outruns another.

15, 10. Read "Égiçe Maeteñ'ge fínké é'di gá^m fínké amá."

15, 11. Supply the classifier "tē" after "jjebe."

16, 4. "Éde níaci^mga," etc. Read: "Éde níaci^mga b'fúgaqti ngfá'a'á-biamá."

16, 8-9. "Áqta" é'ewa^mfá^m tá. T'é^mfē té pilají hē.—Or, "Áqta" é'ewa^mfá^m tada^m. T'é^mfē n'fēi hē: How is it possible for you to kill them? They are hard to kill."

16, 10. Supply "aká" after "Wa'újinga."

16, 15; 18, 4. Supply "amá," *the pl. sub.*, after "Wasábe."

17, 4. Supply "fi^m," *the nr. ob.*, after "Maeteñ'ge."

17, 6. Omit "tē'di."

17, 9. Change the end of the line to "te'ē^mfai, á-biamá."

17, 14. Supply "aká," *the sub.*, after "Wasábe"; and for "Áta" ja," read "Éáta" uja^m á."

17, 18. Supply "aká," *the sub.*, after "Maeteñ'ge."

18, 1. For "Wasábe," read "Wasábe-ma, the Black bears."

20, 1. Read: "Maeteñ'ge aká."

20, 2. Or, "wakun'daxí^mfai éga," 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'újinga," and capitalize "ke" and "come."

21, 8. Supply "ʒl," *when*, after "ga^mteqti."

21, 9. For "ikágewa^mfá^m amá," read "ikágewa^mfá^m ama fa^m," 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^mi édega^m," read "éga^m édega^m."

23, 12. For "éni^m" read "ni^m," *you are*.

23, 19. For "naji^mi-gá," read "najiñ'gá," *stand thou*.

24, 4. Omit "aká" after "Jjáqti-gikidabi."

24, lines 4-6 of translation. Read thus: "And when Jjáqti-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 "fíbande afá-qti," read "fíbandeafá-qti, pressing close against."

26, 3. For "ána amá," read "a^mma amá."—Frank La Flèche. I have suspected that there was another form of this word, judging from the Dakota equivalent "a^mma (nyma);" but I never heard it among the Ponkas. Compare nípa and ní^mpa; búpa and bú^mpa; béni and béni^m; máca^mka and máca^mka, etc.—D. For "paháciaya," read "paháciayáta."

26, 9. Omit "é," and read "áwatéyáta," *whence?*

- 26, 10. For "çíadi ga^w n^wçizai," read "çíadi n^wçize há"; as "n^wçizai" requires the classifier "aká" or "amá" after the subject.
- 26, 19. For "nçíqpaçé," read "nçíqpaçé, micking 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 "içai^w nká," read "içai^w çínké."
- 32, 5-6. For "Maectiñ'ge ç'di alif-bi çí," read "Maectiñ'ge ç'di hí çí."
- 32, 9. For "íba-ha^w-bi," read "íba-ha^w-bi."
- 33, 4. Translate "etai éde" by "should have."
- 33, 8. For "çahé kē bçazáçá-biamá," read "çahé kē bçazáçé amá." For "nçéwi^w-waçai," read "uçéwi^wçá-biamá, he collected it, they say."
- 33, 16. For "çehé," read "çéhe," and for "da^wba-gá," read "da^wba-gá."
- 35, 2. For "wéçixuxái," read "wéçixuxá-hí." (Other Omahas, however, say, "wé-çixuxu-hí.—D.)
- 36, 1. For "naji^w-gá," read "naji^w-gá, stand ye."
- 36, 5. Translate each "tē" by "when."
- 36, 10. As the subject of this sentence is "wami" instead of "Maectiñ'ge," the sentence should read thus: "Maectiñ'ge wami má kē jide ké amá, çíçai tē." "Jide ké amá" would refer to a line of red objects in motion.
- 38, 2. Omit "á-biamá" after "Uhu+!"
- 38, 3. Supply "çai^wçti," *heretofore*, after "ka^wbçéga^w."
- 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'kaji."
- 38, 8. For "witeí tee" read "witeí te," the regular pronunciation.
- 38, 9. Supply "çí," *when*, after "içai"; and omit "á-biamá" after "ji^wçéha."
- 38, 10. Omit "ji^wçéha."
- 38, 11. Omit "aká" after "Ictínike."
- 38, 14. Omit "amá," after "Maectiñ'ge."
- 39, 2. Omit "aká."
- 39, 14; 39, 20. For "Ma^wçí^w-bagi açí^w máma," read "Ma^wçí^w-bagi a^w máma."
- 39, 18; 40, 3; 40, 7. Omit "amá" after "Ictínike."
- 40, 20. Supply "á," before "á-biamá." It is equivalent to "áha^w."
- 43, 3. Read, "Uhe a^wwa^wçá mañgçín'-gá."
- 44, 16. For "Ga^w-lmínké," read "Gá-mínké, You who are that one out of sight."
- 44, 16. For "ébéçé," read "ébé çtēwa^w."
- 44, 18. For "gçí^w mínké," read "agçí^w mínké."
- 45, 6. For "nçáçai^wçí anínké," read "nçáçai^w anínké."
- 45, 8. For "éga^wçti" read "éga^wçti-na^w." (Or, "éga^wçti-ha^w."—D.)
- 46, 2. Omit "á-biamá" after "dúçá^w."
- 46, 10. Supply "aká," *the sub.*, after "ijñ'ge."
- 50, 3. For "gçé çínké," read "çéçínké," *this st. ob.*
- 50, 3-4. Read: "Ga^w kñlu-bi ega^w, kúsandç'çti içai^wçá-biamá. Uçpaçé í amá çí, má amá." (The sentences in the text are correct, but Nuda^w-axa gave short ones because he was dictating.—D.)

50, 4; 50, 10; *et passim*. For "ꞑꞑꞑꞑꞑꞑ" and "ꞑꞑꞑꞑꞑꞑ," read "ꞑꞑꞑꞑꞑꞑ" and "ꞑꞑꞑꞑꞑꞑ," as the speaker was a male.

50, 7-8. Read: "Wahn+ai i'e'ágo úhe ga'ꞑꞑꞑꞑꞑꞑ úha, á-bi ega", wáꞑꞑꞑa tẽ gꞑꞑꞑꞑꞑꞑ-á-biamá bꞑꞑꞑꞑꞑꞑ."

50, 9. Supply "Gañ'ꞑꞑ," the introductory "And," before "ꞑꞑꞑꞑꞑꞑ."

51, 5. Supply "ꞑꞑ," *when*, after "ꞑꞑ amá."

52, 7. Supply "ꞑꞑꞑꞑꞑ," after "wa'ú."

52, 9; 52, 10. Read: "Hi+! á-bi ega", ꞑꞑꞑꞑꞑ-á-biamá."

53, 8-9. Read: "Da'ba-bi ꞑꞑ, Hi+! á-bi ega", ꞑꞑꞑꞑꞑ-á-biamá."

52, 17; 53, 7; 53, 17. Translate "nꞑꞑꞑꞑꞑꞑ-bikéuma" by "had been caused to fall and lie there, they say."

53, 11. Omit "á-biamá."

54, 1. For "i'ꞑꞑꞑꞑꞑ agí te," read "i'ꞑꞑꞑꞑꞑ i'wakiꞑꞑ te hã, let him cause them to bring it to me." This should be the reading of 55, 1.

57, 1; 57, 10. Supply "aká" after "Siꞑꞑꞑꞑꞑꞑ."

57, 5. Omit the first "ja'ꞑꞑ-á-biamá."

57, 7. Supply the feminine oral period, "hó," after "t'ó kẽ."

58, 3-4. Read: "Hi'bꞑꞑꞑ'ge itéꞑꞑꞑꞑ gẽ nꞑꞑ-biamá úꞑꞑꞑ kẽ."
beans they piled the he put in, sack the.
 theirs (scattered) they say

58, 7. Supply "amá" after "ꞑꞑꞑꞑꞑ."

58, 8. For "agí tẽ," read "gí tẽ."

58, 14. Supply "kẽ'di," *in the*, after "Qáde."

59, 2. For "áꝼꝼꝼ-á-biamá," read "áꝼꝼꝼ 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: "Ietníke e'di ꝼꝼ amá," or "Ietníke amá e'di aꝼꝼ-á-biamá."

60, 3. Supply "ꝼꝼ," *if*, after "Eáta" áma."

61, 6. "ꝼꝼꝼꝼꝼꝼꝼ ꝼꝼꝼꝼꝼꝼ," or "ꝼꝼꝼꝼꝼꝼꝼꝼꝼꝼꝼ, Ye who are very large."

62, 1. For "Wabꝼꝼꝼ t'e'ꝼ," read "Wabꝼꝼꝼ táda", on account of my eating them."

62, 9. For "ꝼꝼꝼꝼ-á-biamá, they bit it, they say," read "ꝼꝼꝼꝼ-á-biamá, they ate it, they say."

62, 18. Omit "aká" after "Ietníke."

63, 3. Supply "amá" after "Níkaci'ga," and "aká" after "Ietníke."

63, 13. For "ꝼꝼꝼꝼꝼꝼꝼ," read "ꝼꝼꝼꝼꝼꝼꝼꝼꝼꝼꝼ, you have none at all."

63, 15. For "tabáda," read "táda."

63, 20. Supply "aká" after "Ietníke."

71, 15. For "hau, e ga'ꝼꝼ amá," read "Hau. E ga'ꝼꝼ 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 "nꝼꝼꝼꝼꝼꝼꝼ, *the men*; so also in line 8.

72, 13. For "ꝼꝼꝼ-bi," read "ꝼꝼꝼ-á-biamá."

72, 14. For "ꝼꝼꝼꝼ," read "ꝼꝼꝼꝼꝼꝼꝼ, *the small ones (pl. ob.)*."

75, 4. Omit "éꝼꝼhe ꝼꝼꝼꝼ."

75, 5. For "ma'ꝼꝼꝼ-á-biamá," read "gꝼꝼꝼ amá, he sat, they say;" as he could not walk when confined in the tree.

- 75, 6. Omit "úqfá'a wéfé qí," and supply, after "wa'ú amá," "wéfé ahi-bi qí," joining this to the next sentence.
- 75, 7; 75, 10. For "é," again, read "qí," *when*.
- 75, 7. For "ti-bumá," read "ti amá."
- 75, 8. For wal^u-biamá," read "wá^ubi^u-biamá."
- 75, 10. Supply "ké" after "sin'de."
- 75, 13. Supply "aká" after "Ietínike."
- 75, 15. Supply "amá" after "Ietínike."
- 76, 14. Supply "tō" after "daqfúge."
- 79, 16. Supply "ega^u," *having*, after "a^ufi^u-bi."
- 79, 17. Supply "eti," *too*, after "ké;" and read "a^ufi^u-biamá" for "a^ufi^u-bi."
- 80, 14. After "jiñ'gajiqti," supply "h' tō gaqágaqti-bi."
horn the branching very (pale) bunch, they say
- 80, 17. For "fiñké," read "aká."
- 80, 18. Read: "é'di ahi-bi qí, é'dl g^ufi^u-biamá, when he arrived," etc.
- 81, 8. For "a^ugáxal ada^u," read "a^ugáxai-da^u," *we do it, when*.
- 83, 1. For "ta^uwuñgfa e," read "ta^uwuñgfa^u-ma," *the villages or nations*.
- 84, 8. For "éféga^u éga^u," read "éféga^u-bi éga^u."
- 84, 10. For "úkizá-biamá," read "úkiza amá."
- 84, 12. For "wáyu fiomá'i ké fiki^u-hna^u-biamá," read "wáyu fiomá'i kéde iki^u-biamá, they found by accident the awls which had been dropped."
- 84, 14. "sátá'lmí," *in five places*.
- 84, 15-16. Read: "Égi^ufe má^ufe amá qí, nújñga ua^uba na^u-biamá,"
At length writer they when, boy two grown, they say.
- 85, 1. For "á^uaskabe á^u-biamá," read "á^uaskabe^u-biamá, they made it stick;" and for "áma," *the other*, read "áma" or "a^uma."
- 85, 15. For "walúta^ufi^u," read "ma^udē."
- 87, 14. Supply "ga^u," *as*, before "pi."
- 88, 4. "á^ua^uta^u," there is a cause, blame."
- 96, 1. For "ké" read "qí," *when*.
- 96, 8. For "gaxá-bi éga^u," read "giúxa-bi éga^u, having made it for him, they say."
- 96, 11. Omit "aká" after "Ietínike."
- 97, 5; 97, 7; 97, 10. For "ga^utéga^u," read "ga^utega^u."
- 97, 7. For "wa^unize te," read "a^unize te, you may take it."
- 97, 14; 97, 17. For "jiñgá-baji," read "jiñ'ga-báji."
- 97, 18. For "wa^uilbagiqti," read "wa^uilbagi^uqti."
- 99, 1. Read: "lñgfa^u-si^u-sude Miquasi eéna^uba ákiki^u-biamá."
- 99, 7. For "á^ug^ufi^u te hñ," read "á^ug^ufi^u-biamá, he sat on him, they say."
- 99, 8. "pamá^ukide" or "pama^ukide."
- 99, 13. Translate "aká" by "the ones who."
- 100, 4. For "é wawagiká-biamá," read "é wawagiká-bi éga^u."
- 100, 7. For "á^ugig^ufi^u-da^u," read "á^ugig^ufi^u-bi éga^u."
- 100, 15. Omit "fiñké."
- 101, 1. For "na^ua^ui," read "na^ua^u-bi."—D.
- 102, 13. of translation. Supply "cum ea" after "mane."

103, 6. After "ákingfá-biamá" insert the following: "Kí Míqasi aká níláhaj
 And Coyote the to the side
 (sub.) (of the path)

na^usi áláfa-hiamá. Áda^u bína^u akusan^ude áláfa-biamá Jenúga amá.
 leaping had gone, they There missing far beyond had gone, they bubble the
 say. fore him in passing say bull (sub.)

For "éska^ubééga^u," read "éska^u ehééga^u," it might be, I think."

103, 13. Supply "amá" after "Jenúga."

104, 7; 104, 12. Supply "amá" after "Jenúga jñ'ga."

104, 10. Supply "á," the interrogative sign after "eka^uama."

104, 13. For "jáha-bi," read "jahá-bi-dé, when he thrust at it, they say."

107, 1. Read:—

"Waha^ufcieige aká iya^u jágigé akáma. ya^uhá, jñi fa^ujá héc te, á-biamá.
 Orphan the his was with his, they Grand- sib. to the I go will, said he, they
 (sub.) grand- say, mother, large say,

107, 2. Supply "á-biamá iya^u aká," after "Ψáji-á héc;" and "á-biamá Waha^ufcieige aká" after "héc ta mñke." Join the next sentences, thus: "É'ja afá-bi ega^u, jñi fan'dl ahi-biamá."

107, 4. After "nq^u tiqá-gá" supply "á-biamá," referring to the men. "Mactei^uge fida^ube tí há" was said to the head-chief by his attendants. Then the head-chief gave his orders to the people: "Ké, nq^u gi-gá," etc., ending with "Égaxe ífa^ufaí-gá;" after which supply "á-biamá nñkagáhl aká."

107, 5. The next words were said to the Rabbit by the chief: "Ké, wa^ufcieigáxe taté há, egá-biamá Mactei^uge, Come, you shall dance, said he to the Rabbit."

107, 6. Read: "Ké, i^uqnjá-gá, á-biamá Mactei^uge aká."

107, 7. After "ani^u há" supply "á-biamá nñkaci^uga amá," as the men said that to the Rabbit.

107, 9. "Égaxe ífa^ufaí-gá. Gañ'q^u ánasá-gá há" is not as good as "Égaxe ífa^ufaí-báda ánasá-gá há." See "báda" in the Dictionary.

107, 14. For "fcéfcé q^u," read "ífcéfa-bi ega^u."

107, 15. For "Ú^ufcin^uge fanáji^u," read "Ú^ufcin^ugé fanáji^ul."

108, 1. Frank La Flèche has returned to the regular pronunciation "wajñ'ga."

108, 4. For "álgáfa-biamamá," read "álgáfa amáma, carrying on his arm—was, as he moved, they say."

108, 3. Read: "Kí Waha^ufcieige aká kída-biamá q^u, t'écfa-biamá."

110, 6. For "wéncii," read "wincii;" and for "wab^ufcin^uwi^u," read "wáb^ufcin^uwi^u."

110, 7. Supply "aká" after "Wa^uájiñga."

110, 20. Change the first word, "ta^u," to "fcin^uké," to agree with "bi^ufcin^uké-ama" that follows, implying that she was placed in a sitting attitude.

111, 10. For "nífica^u," read "néfica^u."

111, 18. For "ébéi té," read "ébé i^ute."

112, 15. Supply "aká" after "Cinuda," which he gives as "Cinuda." See note on 26, 3.

116, 3-4. For "fé amá q^u," read "nfcá-biamá q^u," to agree with the following "ífa-biamá." For "fcizé amá," read "fcizá-biamá," having for its subject "nñjiñga" understood.

117, 1. Supply "fa^u" after "wabágcéze jñ'ga."

117, 5. Supply "amá" after "Nñaci^uga," as it refers to all the Indians.

117, 18. Supply "aká" after "nñjiñga."

118, 1-2. Change "kagá" and "kagó" to "kagéha," *my friend*. (But I have heard two or three say "kagá."—D.)

118, 9. Supply the interrogative "à" after "wédaxe taté."

118, 11. Read: "ijáje çadá-bi ega", Ni-úlu-ma"çin-ál" etc.

118, 13; 118, 14; *et passim*. "Aki-biamá" may be translated by "reached there again, they say." This is a secondary meaning.

119, 8. Supply "aká" after "Nújūga."

120, 1. Supply "çin-ké" after each "ijañ'ge," and "ça" after "ta"wañgça."

120, 16. Supply "ça" after "ta"wañgça."

121, 10. Supply "çl," *then*, after "aki-bi."

122, 15. Joseph La Flèche gave me, "çéze çà," the tongues;" but his son Frank says that "çéze çà" means "the one tongue," and that we must say "çéze gè" for "the tongues." According to analogy, Frank is correct.—D.

124, 15. Change "agçi" to "agçi há."

125, 11. As several soldiers or policemen were addressed, read: "ahni" eki tai há," instead of the singular, "ahni" eki te."

126, 1. Change "gçi" tç" to "gçi-biamá."

128, 9. Supply "amá" after "wanáee."

131, 1. Read:—

Waha"çicige aká ila" içádi eça"ba gít'a-biamá çl, ijañ'ge çin-ké júgigçá-biamá.
 Orphan the his his ho too died for him, when, his the one ho was with her, they say, sister who they say.

131, 3. Supply "aká" after "Waha"çicige."

132, 14. Supply "aká" after "nújūga."

132, 16. Change the first part of the line to "máqa-biamá. Kí jégça-biamá."

133, 16. Supply "aká" after "Je-mi"ga."

133, 17. For "hía"he," read "ija"he."

133, 18. Supply "aká" after "wa'á."

134, 2. Supply "çin-ké" after "Je-jiñ'ga."

134, 5. Supply "ta" after "Ictinike."

134, 11. For "açá-biama," read "agçá-biamá."

134, 12. For "amá açai," read "çin çé."

134, 16; 134, 21; 135, 5. For "amá" read "çin."

135, 17. Supply "ta" after "Je-sa" jūga."

135, 20. Supply "kç," *the recl. ob.*, after "Je-mi"ga."

136, 1. "Je-mi"ga kç çiepáepa çinçç'çti gáxa-biamá," or "Je-mi"ga kç çinçç'gç. çtia"biamá," the latter meaning, "They reduced to nothing at all the body of the female buffalo."

136, 13. Supply "wi," *one*, after "ékiga"çti."

136, 17. Change "çizai tç" to "çizá-biamá."

140, 4. Supply "kç," *the long object*, after "Maja", as "áhe" conveys the idea of length.

141, 6. Change "A-igçin-biamáma" to "A-igçin amáma."

144, 19. Change "na"pçinç'çti-t'é etéga" çañká amá" to "na"pehina t'é téga"çtia"
 the ones they say. "hungry to do very apt

147, 1. Change "çededi-amáma" to "çededi-ça" amá."

147, 4. Change "Nu aké" to "Nu aká."

- 149, 5. Supply "çi" after "çiúéka."
- 149, 12. Supply "amá" after "jjiñ'ge."
- 149, 16. Change "djúb inahi^w há" to "djúb inahi^a áha^a."
- 150, 10. Supply "kè" after "çéde."—D.
- 151, 2. Supply "çi," *when*, after "áku-bi."
- 151, 5. Change "qçáje-hna^w.bi" to "ççáje-hna^w.biamá."
- 151, 9. Change "çéçai" to "çéçá-biamá."
- 152, 18. Read: "Ci ga^wte amá çi, Landé."
- 152, 19. Change "eçéga^a éga^w" to "eçéga^a.bi ega^w."
- 153, 3. Supply "akú" after "lé-wa'ujjiñ'ga."
- 154, 2; 154, 7. Supply "çi," *when*, after "égasáni."
- 154, 13. Supply "çi" after "niaci^aga."
- 154, 15. Supply "amá" after the second "Wa'újiñga."
- 156, 1. Change "atí tè" to "atí-bi çi: he came, they say—when."
- 156, 5. Supply "çiè" after "hi^wqpé."
- 162, 6. Change "snédeçti" to "snédeçtii."
- 162, 8. Insert "ta^a," the classifier, after "nújiñga."
- 162, 9. Insert "wi^a," *one*, after "çiñ'gajjiñ'ga."
- 163, 5; *et passim*. Change "hájiñga" to "hájiñ'ga."
- 163, 6. Read: "sásaqtia^w amá" and "úda^aqtia^w amá." Omit "e."
- 163, 8. Omit the second "éçéçé."
- 163, 9. Insert the classifier "kè" between "hájiñga" in the preceding line and "gaséga^a."
- 163, 10. Omit the "ei" before "na^w;" and "Na^w amá" in the next line; making the text read thus: "Ci nújiñga idaçai çiñké na^w amá çi, ei agiahi^a.biamá."
- 163, 13. Omit "ei" at the end of the line.
- 163, 14. Insert the classifier "ta^a" after "nújiñga" at the beginning of the line. Omit "ei nújiñga" at the end of the line.
- 163, 15. Omit the classifier "çi" at the beginning of the line.
- 163, 16. Insert "wi^a," *one*, after "Hi^wqpé-ágçé."
- 163, 18. Insert the classifier "çi" after "nújiñga."
- 163, 19. Insert the classifier "çi" after "nújiñga," and omit the following "éçéçé."
- 164, 3. Change "wáçiatí ede," to "wáçiatii-dé, they came for them, when."
- 164, 4. Change "éde," *but*, to "çi," *when*; and omit the "h" in "t'éwaçé-hna^wi."
- 164, 6. "Ke," *Now!*
- 164, 7-8. Insert the classifier "kè" after the first "hi^wqpé," and omit the second "hi^wqpé."
- 164, 11. Insert the classifier "çañká," *the ones who*, after "dúba;" and change "çiñké'di" at the end of the line to "çiñké."
- 164, 20. Read: "nújiñga ta^a é waktá-bi ega^w,"
"boy the that meant they having."
 (std. ob.) say"
- 165, 2. Read: "Añ'kaji há, piñji éde eçéçé há, 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^wqpé-ágçé.
- 165, 14. Change the first clause, so as to read, "ei nújiñga Hi^w qpé-ágçé aká pa-hañ'ga aki-biamá."
- 165, 20. Change "Ahi-baji-bi çi" to "Áda^a," *Therefore*.

- 179, 20. Supply "ga^m," *as*, after "aŋga^mƆai."
- 180, 5. Supply "tē" after "cúde."
- 180, 12. Supply "wí^m," *one*, after "i^me'áge'qteí."
- 180, 13. "Na'ekí" or "nackí," See note on 26, 3. Read "jiñ'ga-etēwa^m-báji, by no means small?; and supply "Ɔa^m" after "najíha."
- 180, 14. Read:—
 "Kí nuda^mhañga Ɔí^m jí tē úde Ɔé tē'di, i^me'áge Ɔíñkó wébaha^maji amá."
 And war chief the lodge the enter- went when, old man the (st. one) knew him not they say.
 (mv.) (ob.) ing
- 180, 15. Supply "ji," *when*, after "ga^mƆíñkē'qti."
- 181, 11. For "e'éga^m," read "e'éga^m-bi."
- 181, 17. For "hni^m," read "oni^m."
- 182, 14. For "Ɔañkó," read "Ɔañká."
- 182, 16. Omit "áha^m" after "íñahi^m"; and supply it after "míñkó."
- 182, 17-18. Read: "Wí^m Ɔíñkó najíha ská'qti ega^m, ga^m wí^m Ɔíñkó jíde'qti, kí wí^m Ɔíñkó zíqti, kí wí^m Ɔíñkó jíqti am áƆa."
- 183, 5. Supply "Ɔañká" after "ólúha."
- 183, 20. Supply "gē," *the scattered inanimate objects*, after "najíha."
- 189, 1. Read: "ÍƆádi aká níkagahí-biamá jí, gá-biamá," etc.
- 189, 2. For "Nika^mhi," read "Nika^mahi"; and for "níka^mhi-máji," read "níka^mahi-máji."
- 189, 3-4. Read "ádae há. Ú^m Ɔíñ'ge a^mqtiañ'ga^m-máji há, áda' ega^m wíka^mlɔha há." For "a^mqtíƆíéga^m," read "a^mqtíƆíéga^m te há, you will be a great man."
- 189, 5. For "Nájiñga," read "Kí níjiñga aká."
- 189, 6. For "aká na^mqa," read "ta^m na^mqa hi."
- 189, 6-7. Read: "ÉgíƆe a^mpa^m d'úba wéƆa-biamá jí, eai'ge," etc.
- 189, 8-9. Read: "mí^mle a^mpa^m-ma wáƆáde aƆá-biamá. A^mpa^m-mádi ahi-biamá
 crawling the elk creeping up he went, they At the elk (pl. ob.) he arrived.
 to them say, they say,
- jí, ákaqteí wakída-biamá. Kí wí^m í-bi Ɔa^mja," etc.
 when, very close he shot at them, And one he wounded, though,
 they say, they say
- 189, 11. For "naji^m-biamá. Kí ewáhíde'qti," read "naji^m amá há. Kí wéahíde'qti."
- 189, 12. For "wakan'di'ega^m," read "wakan'di'á-bi ega^m."
- 189, 14. For "édedí-te amá," read "é'diedí-te amá." (The former is generally used.—D.)
- 189, 16. Read: "Ɔíéwa^mja^m ega^m, níja te," etc.
- 189, 17-18. Read "Báazá-bi ga^m a^mba-biamá."
- 190, 2. For "eja^mwada^mbe tē'di," read "eja^mwada^mba-bi jí."
- 190, 3. Read: "eí ní tē Ɔata^m Ɔé jí, eí Wé's'á aká Ɔa^mbe ahi-biamá. Ɔí a^mhe amá." Omit the final "Cí."
- 190, 4. Omit "wédnba^m tē." For "áda^mhe tē'di," read "da^mba-bi jí."
- 190, 12. Read "a^mwa^mƆate te há, eé te hē."
- 190, 17-18. Read: "Na^mbúƆíƆá Ɔa^m Ɔíñúda-bi ega^m, eea^madi ía^mƆa-biamá. Ké, a^mwa^mƆate taté há, á-bi jí, égíƆe wa'í," etc.
- 190, 19. Omit "jí Ɔasni^m-biamá."
- 190, 20. Supply "aká" after "Wé's'á-wa'ú."
- 190, 21. Supply "aká" after "níjiñga."
- 191, 5. Read "i^me'áge amá," and "wa'ú wateíaxe-má."

- 191, 6. For "Ca'ekaxe tai á-biamá aça+!" read "Ca'ekaxe tai há."
- 191, 10. For "çionúda-biamá," read "ça," *the curvilinear inanimate object.*
- 191, 11. Omit "çionú."
- 191, 12. For "á-bi ega," read "á-bi çí."
- 191, 21. For "tai," read "tá-bi."
- 192, 1. Change "wa'ú amá" to "wa'ú-ma," *the women.*
- 192, 2. Change the plural, "Ca'ekaxe tai," etc., to "Ca'ekaxe te, ai aça+," omitting "á-biamá."
- 192, 6; 192, 9; 192, 17; 193, 13. Supply "ça" after "ra'búçiqça."
- 192, 7. Change "ega" to "çí," *when.*
- 192, 9. Change "çinké" to "aká."
- 192, 10. Change "na' çin wateigaxe te" to "na'-ma wateigaxe tai há,"
the grown ones let them dance
- 192, 10-11. Change "Cémi'jiñ'ga çana' çáçí'cé waçíteigaxe tai aça+" to "Cémi-
 jiñ'ga-máce, waçíteigaxe te, ai aça."
- 192, 12. Change "amá" to "çin."
- 192, 14. Change "úha' úgaji-biamá" to "úha' wágaji-biamá." The former takes a singular object, the latter, a plural.
- 192, 15. Read "na'pa'hi" instead of the alternative form, "na'pa'hi." See note on 26, 3.
- 192, 17. Translate "açúha" by *again*. (But the meaning is rather, "in addition to," with an idea of finality.—D.)
- 192, 19-20. Read "Ukkie-na'-biamá çí, içádi aká na'-biamá." Also, "da'bai-gá há."
- 193, 2. Read "júççe çí" aká há, she is sitting with him."
- 193, 4. Supply "aká" after "wa'ú."
- 193, 4-5. Read "Çççe nú aká aça-biamá çí, wa'ú úda'çti wi' iça-biamá çí, gá-biamá," etc.
- 193, 6. Read: "tá miñke há. Çiadi çíha' eça'ba úwagiçá-gá há, á-biamá. Gañ'çí wa'ú a. ú ngçá," etc. "Eça'ba," *she too*; "ngçá," *to tell about her own.*
- 193, 12. "Éçí" ahi-bi ega." Or, "Éçí" ahi-bi çí."
- 193, 16. Change "bçé tá miñke, á-biamá," to "bçé tá miñke há."
- 193, 16-17. "Cañ'ge ta' na'qa çanakagçe iñ'gça'hi-gá." This should be changed, either to "Cañ'ge ta' çanakagçe iñ'gça'hi-gá," or to "Cañ'ge ta' na'qa-hi iñ'gça'hi-gá." 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 . . . Açá-biamá" (the first one). Read: "Wáçaha úda'çti açahá-bi ega', cañ'ge ta' etí úda'çti, çanakagçe etí úda'çtia' açá-biamá."
- 193, 19. Change "Nihañ'ga tē" to "Nihañ'ga tē'ja"; and omit "Sigçúçúgihá-biamá."
- 193, 21. Change "çí tē piñçiti" to "çí piñçiti wi", a very bad lodge." "Sigçúçúgihé açá-bi" may be changed to "Uçúgihé açá-bi: following his own—he went, they say."
- 194, 2. The first "akáma" may be omitted, if desired. Then read: "wáçaha tē içieçapçteia" akáma: *clothing—the—torn in shreds us to it—he was, they say.*
- 194, 3. Omit "ahí çí." Change "eçá tē" to "eçá tē."
- 194, 4. Change "ehnéga" to the ancient form, "eçnéga."
- 194, 7. "áhnaha hné" Or, "éhnaha éné."
- 194, 8. Insert "wi", *one*, after "etí"; and "etí" after "wahíçage."

- 194, 9. Change "hné to" to "né te hã"; and "ëdediŋa" to "ë'diediŋa."
- 194, 11. Change "gŋi" to the plural, "gŋi hã."
- 194, 13. "Ga" may be omitted.
- 194, 14. Supply "kë" after "Ni-ŋaŋga." For "gáxai," read "gáxa ñi."
- 194, 15. Omit "iŋáge aká."
- 194, 16. Supply "wi," one, after "ŋi."
- 194, 17. For "énde ga," read "énde tẽ," the smoke.
- 194, 20; 195, 6; 196, 2. For "ugídada-bi," read "ngídida-bi" from "ubída."
- 195, 4; 195, 6; 195, 18; 197, 10. Supply "ŋa" after "waŋáge."
- 195, 5. Supply "ŋa" after "niŋiba." (This must refer to the pipe bowl, without the stem, as the whole pipe is "niŋiba kë."—1). See line 16.)
- 195, 8. Supply "aká" after "Áma"; and change "éwidæibe, shé to" to "éwidæibe hã." After "ééŋaji" supply either "ã," the interrogative, or "éi"te," as in the preceding line.
- 195, 11. Instead of "Hau! ha+!" the Omahas now use "Wáhu'á!"
- 195, 12. Read "aja"wi" at end of line.
- 195, 14. Change "gŋéwaŋaŋai" to the objective singular, "gŋéŋaŋai, you sent him homeward"; and supply "hã" after "ŋwit'abŋai."
- 195, 16. "ŋaná-bi ega." Or, "ŋaná-bi ŋi."
- 195, 17. Supply "aká" after "Áma."
- 195, 20. Read: "ŋæ-na"wi hã."
- 196, 4. Omit "á-biamá ei"; and supply "ŋi" after "níkaei"ga."
- 196, 5. Change "gŋéwaŋákiŋé" to "gŋéŋákiŋé."
- 196, 9. Change "ati" to "atii."
- 196, 10. Change "júbaji" to "júbajii."
- 196, 11. "ti tẽ." Or, "ti ŋi."
- 196, 18. Read: "t'éŋaŋáŋi" and "kiŋéŋaŋáŋi."
- 196, 19. Change "ati-hna" to "ti-hna."
- 197, 1-2. Change "tai" to "taité hã"; and omit "á-biamá."
- 197, 2. Change "ati" to "ti." And in lines 3 and 4 change "t'éwaŋáŋa-báŋi" to "t'éŋaŋa-báŋi."
- 197, 5. Omit the second "á-biamá."
- 197, 9. Change "wéna-biamá, íbistá-biamá," to "wénaé-biamá ŋi, íbistá-biamá, when he snatched it from them," etc.
- 198, 6. Change "Ca"ekaxe taité" to "Ca"ekaxe taité ñ, Will you really stop it?"
- 198, 15. Insert "amá" after "Wé'sá-wa'ŋi."
- 199, 1. Read: "Éŋiŋe Wé'sá-wa'ŋi íŋiŋá-biamá; nú wi" áŋiŋe akáma."
- 199, 2. Change "t'áŋá-biamá" to "t'áŋá-bi ega": he hated him, they say—having."
- 199, 3; 199, 18. Supply "ŋa" after "ta"waŋŋa."
- 199, 4. At the end of the line read: "gaŋé-biamá ŋi, aŋá-biamá: he killed her, they say—when—went homeward, they say."
- 199, 7. Read: "ehé ŋa"eti," and "ŋué taité hã."
- 199, 8. Read: "ma"ni" and "wáni."
- 199, 9. Change "ga" - - - á-biamá" to "éga" ma"ei né taité hã, á-biamá," and "ma"ei hã" to "ma"ei ná ŋi."—Frank La Flèche. But "nai" is the plural of "na," to beg and means "they beg"; hence I prefer writing "ma"ei hnaí ŋi," 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 "kè" after "ni."

199, 14. For "fékiq̄a-biamá," read "ḡfékiq̄a-biamá, he sent him back, they say."

200, 2. For "Cañ'ge waliq̄ageq̄tia"^u," read "Cañ'ge q̄i" waliq̄ageq̄tia"^u."

200, 3. For "b̄ab̄ááz̄q̄ti," read "b̄ab̄ááz̄q̄t̄i," torn very much accidentally or of its own accord."

200, 5. Read: "Nf̄aciŋga wi^u waq̄p̄áni teábe tí h̄á, á-biamá."

200, 6. "E-di" is superfluous.

200, 8. Read: "ca^u h̄á, q̄aḡq̄i t̄e, it is enough, since you have come home."

200, 12. Omit the first "á-biamá"; and read: "wa^u ḡát̄edi q̄i" q̄t̄áq̄è h̄á, I love the woman who is in that place (out of sight)."

200, 13. For "féwakiq̄á-ḡá," read "féwakiq̄á-ḡá h̄á, á-biamá."

207, 1-2. If we retain "q̄iñk̄é," we must change the verb to "wat̄ézunḡa^u amá"; but if we retain "wat̄ézunḡa^u-biamá," we must change the classifier "q̄iñk̄é" to "aká."

207, 3. Change the line so as to read thus:

"nú aká q̄áha-bi ega^u, ḡá-biamá: Éḡiŋe, etc."

man the feared, they having, said as follows, Beware.
(sub.) say they say:

Supply "wi^u," *one*, after "nikaciŋga."

207, 4. "Názuḡaq̄ŋe: Facing the back of the lodge".—D.

207, 4-5. Read: "Éḡiŋe nú q̄iñk̄é é fé amá q̄i, níkaciŋga wi^u a-i-biamá."

207, 6. Change "nb̄áha iŋa^u" to "nb̄áha^u a-iŋa^u."

207, 7-8. Read: "Éḡiŋe nú q̄i" ábae t̄é ḡi amá q̄i, aḡq̄á-biamá i^ué'áge ahí aká."

207, 8; 207, 13. "A^u á." Or, "B^u á."

207, 9. "Eeé to féga^u." Change to "Eeé to q̄a^u éga^u h̄é: i^ué'áge," etc.
What you said so it : old man.
in the past was

207, 12-13. Read:—

"Cí nú q̄i" ábae t̄é ḡi amá q̄i, eí aḡq̄á-biamá i^ué'áge aká."

Again man the hunting the was coming when, again went homeward, old man the.
(inv.) say back, they say they say

Change "atí h̄é" to "atí h̄é."

207, 15. Change "Da^ubá-bi ega^u" to "Da^uba-bi q̄i."

207, 17. Supply "kè" after "wa^u."

208, 2. Read: "égihe i^ué'áge-biamá" at the end of the line.

208, 3-4. Read: "Nú q̄i" k̄i amá q̄i, égiŋe wa^u k̄é t̄é'è' ákiáq̄a-bitéama, úŋa k̄é máb̄aza-bikéama." Change "jan'de k̄é" to "jan'de k̄é'di." Or else, omit the phrase.

208, 5. Read either "akí biamá nú aká" or "k̄i amá nú q̄iñk̄é." Supply "wi^u" *one*, after "eiñ'gajñ'ga."

208, 8-9. Read: "Ma^uq̄ida^u wakan'dagiq̄tia^u-biamá q̄i, Dad̄ha, man'dé jñ'ga iñgáxa-ḡá h̄á, á-biamá."

208, 9-10. Read: "Wajñ'ga ga^u wak̄ide-lna^u-biamá q̄i, i^uq̄adi aká ábae a^uq̄é"
Bird so shooting at them regularly, when, his the hunting to go
they say father (sub.)

tá-bi éga^u ḡia^uze-lna^u-biamá."
in order that, taught him regularly, they say

208, 10. Read: "jéḡq̄a^u-bi q̄i," or else, "jéḡq̄a^u-bi ega^u."

208, 12-13. Frank La Flèche changes "Wa^ua^u ḡáxe a-i-biamá" to "Wa^ua^u a-i-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^wáte tai," to the dual, "a^wáte té há."

209, 4. Change "ónáni áha" to "ónáni-na áha."

209, 5. Read: "dadíha, é amá xí, gisiqají amá ie té." Change the last part of the next line so as to read: "É fé amá xí, éí nájínga amá."

He went they when, again boy the
say (mv. sub.).

209, 8; 209, 17. Omit "nájínga éinké."

209, 9. Read: "Kagé, éiadi cugi, á-biamá ga^w, ugá-biamá éí."

209, 11. Read: "é amá xí, gisiqají amá." For "giáxa-biamá," read thus:—

"giáxa-bi ega^w, éí a^wéa uéá-biamá."
he madn for having, again leav'g he went, they
him, they say him say.

209, 13. Read: "Oí nájínga amá a-i-bi ega^w, éiadi ié á, á-biamá."

210, 6. Supply "ké" after "ásku."

210, 7. Read: "éijíwéé picta^wájí-gá, á-biamá ga^w, dábu átiáqen-biamá iéádi aká."
Your older do not let him go, said, they as, arising he started, they his the
brother say father (sub.).

210, 7-8. Read: "Nájínga éinké géc ga^wéaqtí^w xí, égiqé eka^wájí ífa^w-biamá."
Boy the one to go wished very when, at length motionless became suddenly,
who back much they say.

210, 9. Read: "éijíwéé még. a^w uéákiqíjí há, á-biamá."

210, 10. For "uéíhi," read "uéíhí há."

210, 11. Put a period after "wegáxai-gá"; and omit "á-biamá."

210, 13. Omit "égiqé édi."

210, 15; 211, 7. Supply "éa^wéí," *heretofore*, after "wáqají."

210, 15; 211, 7; 212, 10; 214, 8. For "égiqé," read "éga." *If so.*

210, 16; 211, 8. After "Hm'dega^w" supply "aúgáqé té há, let us two go."

210, 19. At the end of the line read thus: "ubéta^w aqí^w."

211, 1; 221, 20; 231, 10. Supply "té" after "íjébe."

211, 2. Supply "ké" after "jáqti."

211, 3; 212, 2. Change "ekaxe" to the plural, "ekáxai." (The dual, ekáxe, would answer just as well. See the above note on 210, 16.—D.)

211, 4-5. Read:—

"Oí iéádi aká ábae aqé á-bi té'ádi, Égiqé jíqínde gátédi 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 "té há" after "aúgáqé," instead of "tai."

211, 9. Supply "wí," *one*, after "wá'újíngaqéi."

211, 10. Read: "ééíinké á éinké: this one who is sitting—she—is the one who."

211, 16. Change "á-bi ega^w" to "á-biamá." Change "épaqá^w" to "épaqá^whé," and "á" to "E^wá^w."

211, 17. Change "wábqaskábe éqé" to "wábqaskábe-na^w-ma^w éqé."

211, 18. Change "éíqen etéetewa^w" to "éíqen-bi ega^w ga^w."

211, 19. Supply "éa^w" after "sindéhi" and "sindé-qen'a." So in 212, 5.

212, 1. Change "aúgáqéi" to "aúgáqéi há."

212, 4. Read: "qá'há, tíqé-gá, á-biamá. Áñ'kají éqé, épaqá^w hé."

212, 5. Change "wábqaskábe éqé" to "wábqaskábe-na^w-ma^w éqé."

212, 6. Read: "ugáqpaqé íqépa-biamá."

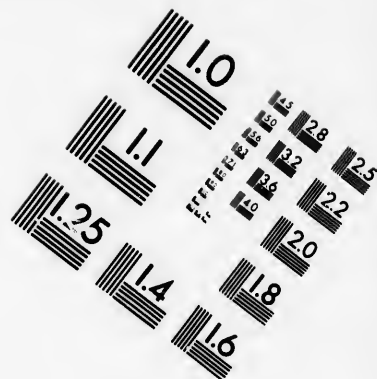
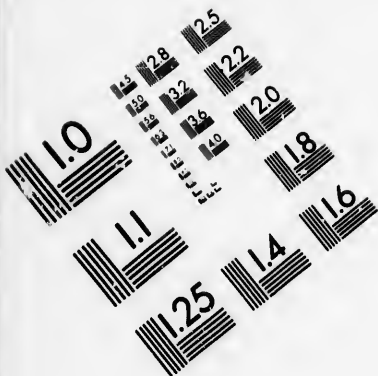
- 212, 7. Change "kə'di" to "ɕan'di."
- 212, 18. Supply the interrogative sign, "ä," after "ahnin'."
- 213, 16. Supply "ɕanká," *they who*, after "lɔŋɕa'w jii'ga."
- 214, 2. Omit "ɕa"; and change "ekóxo" to "ekáxai há."
- 214, 5. Omit "ə'di" after "ɕeɕan'di."
- 214, 6. Change "aŋgáɕe tai" to the dual, "aŋgáɕe te há."
- 214, 14. Supply "amá" after "níjii'ga"; also in line 15 after "iɕádi." Omit "sí tɛ."
- 219, 1. Read: "Ukikiji dubá-biamá ɕi, enáqteɕi ɕigɕa-biamá. Iha'w iɕaŋ'ge ctəwa'w" — "ɕi," *when*; "ctəwa'w" or "cti'wa," *even*, instead of "cti wi'w."
- 219, 2-3. Read: "ábae aɕá-biamá ɕi, isaŋ'ga aká ɕáɕa ɕɕi'w-biamá." Supply "kə" after "ja'w jii'ga."
- 219, 4. Supply "ɕi," *when*, after "iheɕa-biamá."
- 219, 5. Change "iji'ɕe" to "iji'ɕe-má," *his elder brothers (the ob.)*.
- 219, 9. Change "Akí-bi" to "Kí-bi." (The former is generally used.—D.)
- 220, 4. Supply "ɕiŋkə," *she who*, after "wa'n"; and "amá," *the plural sub.*, after "dúba."
- 220, 8. Read: "waŋ'ɕiɕe akí-biamá ɕi, éɕiɕe," etc., "when all her brothers reached home, b'hold," etc.
- 221, 5. Supply "ɕiŋkə," *she who*, after "Mi'w jii'ga."
- 221, 7. Supply "ɕiŋkə" after "wa'ú"; and change "edáda" to "dáda."
- 221, 11. After "á-biamá" supply "wa'ú aká."
- 221, 12; 221, 19. Supply "amá," *the mv. sub.*, after "nújii'ga."
- 221, 13. Read: "ahi-biamá ɕi, Niaci'ga dúba," etc.
- 221, 17. Read: "amá," *the mv. sub.*, instead of "ni," which is superfluous.
- 222, 1. Read: "waɕpáni-ctəwa'w-báɕi akáma há, wa'ú aká éɕɕaŋge ɕɕa'wba."
- 222, 2. Change "ɕiɕa'wbe ɕi," to "ɕiɕa'wba-bi ɕi, when he saw his, they say."
- 222, 3. Supply "aká" after "iɕaŋ'ge."
- 222, 8. Change "jii'gáqteɕi-lma'ni" to "jii'gáqteɕi-ma'w." Read: "Jaha'w/ha, O wife's brother," instead of "Jaha'w." Omit the second "Jaha'w."
- 222, 9. Change "áha" to "há."
- 222, 11. Supply the classifier "tə" after "mandé jii'ga," as there were several small boats.
- 222, 15. Omit "gaŋ'ki."
- 222, 17. Change "ɕiŋkə" to "aká"; and supply "kə" after "mandé."
- 223, 3. Supply "aká" after "nu."
- 226, 1. Supply "aká" after "Háxige." Read: "Kí iji'ɕe aká," etc.
- 226, 2. Read: "aɕé-na'w-biamá ɕi, ɕáqti wakíde-na'w-biamá."
- 226, 4. Read: "Kí iji'ɕe aká," etc.
- 227, 2. Supply "kə" after "ɕáqti;" "ɕiŋkə" after "Isaŋ'ga"; and "amá há" after "ccɕectəwa'wji."
- 227, 3. Supply "ɕa" after "ɕijébe."
- 227, 4. Change "ega'w" to "ɕi," *when*.
- 227, 6. Change "ahi ɕi'ji" to "ahi-bi ɕi'ji"; supply "ɕi" after "isaŋ'ga;" and read: "sigɕé ɕe té amá há," instead of "sigɕé ɕé te amá."
- 227, 15. Prefix, "Kí a'wma," *And the one*, to "gá-biamá."
- 227, 17. Supply "tə na'w-qteɕi: the ob.—alone," after "na'béhinjii'ga."

- 227, 19. Read: "Háxige aká ja^uabe gáxa-bi ega^u, ní kó'di nqáfa-bi ega^u," etc.
- 227, 20. Frank La Flèche reads, "ntána^u" instead of "nta^una."
- 228, 1. Read: "Mi^uxa-jiñ'ga-ma," *the Ducks (pl. ob.)*; and change "edéce fáfi^ucé" to "edéce-máce, what say you?"
- 228, 3. Period at the end of line; and omit the following "á-biamá."
- 228, 5. Change "a^ufi^u akí" to "a^ufi^u akii há."
- 228, 6. Read: "biamá xi, ímaxá-biamá: E^uxi^u xi^una^u éfa^ubai á, á-biamá xi, Mi^u fuma^uci cédemahu."
- 228, 7. After "á-biamá" supply the following: "Gañ'xi Háxige aká Mi^uxa-jiñ'ga
 And Háxige the Duck
 (sub.)
- fiñké i^ueta-féde tē sañ'kiéá-bi ega^u, áhi^u hidé tē' efi júkiéá-bi ega^u, fieta^u féfa-
 the (ob.) corner of eye the made white for having, wing base the too made blue for having, let him go aud-
 (ob.) him, they say him, they say deny
- biamá há. Ke! ma^ufiñ'gá la. Mi^uxa-wagfa^uxo efi^uge tabáce, á-biamá há Háxige
 they say Comet walk Duok conjurer they call must, said, they say Háxige
 you
- áka." Then read: "A^uba tē éga^u amá xi, qífa gáxo éce a^uá-biamá,"—
 the Day the so they when, eagle made but he went, they say.
 (sub.) say.
- in place of the text in lines 8 and 9.
- 228, 9. Read: "Égi^uge qehúqfabe ma^ua^ufa náíndiñgí^ufé ja^u akáma há."
- 228, 10. Supply "Kí," *And*, before "Ejáta^u" and "Háxige."
- 228, 15; 228, 19. Omit "amá" after "Háxige." If "amá" be retained, we must change the preceding "g^ué amá" to "ag^ufa-biamá."
- 228, 19. Change "édihi" to "tédihi.
- 229, 6; 229, 8; 229, 9. Supply "wi^u," *one*, after "ufaci^uga."
- 229, 16. For "Ééwa^ufaí. Zéawa^ufé pi áta^uhé, á-biamá," read "waúí ega^u, zéawa^ufé-
 na^u pi áta^uhé há, á-biamá."
- 230, 10. Change "nía^ufé" to "níawa^ufé," *I heal them*.
- 230, 11. Read: "Wéduba kē."
- 230, 12. Change "a^ufi^u fé-hna^ui" to "a^ufi^u a^ufé-hna^ui."
- 230, 18. Read: "nájiñgai áha^u, á-bi ega^u, gaqíqixá-biamá, é^uéfa-biamá." Supply "gē" after "wá^ufaha."
- 230, 19. Supply "fa^u" after "é^uéxe."
- 231, 8. After "Íijébe ágaha," supply "fa^u."
- 231, 11. Supply "ta^u," *the standing inanimate object*, after "Isa^u'ga."
- 231, 14. For "Kagé, i^ue'áge-hua," read "Kagéha, i^ue'áge amá."
- 231, 15. For "kagé" read "kagélu."
- 231, 16. For "fé" read "féé," *This is it*.
- 232, 2. Read: "ati-hua^u-ma^u kē xi^uhá guá^ufiéa^uaja;" "kē" referring to line of bluffs.
- 232, 2-3. "Íí-ñjí fañká wañ'gi^uéqti féwakiéá-biamá, He sent away all of the families."
- 232, 4. For "néúwidávu" read "néúwidáxa^u."
- 232, 5. For "taté" read "taité"; and for "te" read "tai."
- 232, 19-20. Read: "Háxige aká é akédega^u, xi^uciqti Wakau'dagi fañká nájube-
 Háxige the that was he, but, very long Water-monster the ones he has
 (sub.) ago wite
- wá^ufé aká há, e^ué cí te ha, u^ué máñgfiñ'gá."
 cooked them to , you you will . to tell begone.
 pieces say reach it there

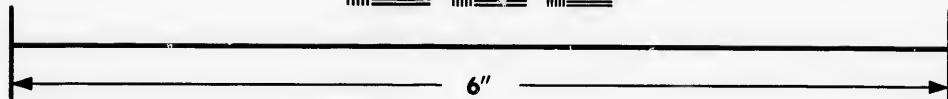
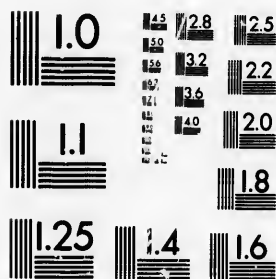
- 232, 20. Omit "aká" after "Wé's'á-nídeka."
- 233, 11. Or, "Ní øgihe áklóøa-biamá."
- 233, 12. Read: "Ga^w wuwémxíøa-ma wáøi'u gáá-biamá."
- 233, 15; 247, 1; 247, 12; 247, 15. Omit "gañ'ki." (Intended for "ga^w øl."—D.)
- 233, 16; 235, 1. Supply "øiñkó" after "isañ'ga."
- 234, 9. Frank La Flèche reads "bøé ta" for "bøé te;" and in 234, 10, "dáxe la" for "dáxe te."
- 234, 17. Supply "aká" after "1stø."
- 235, 6. Supply "wi^a," *one*, after "Jábe-wá'ñjñ'ga."
- 235, 16. Change "øizai-de" to "wáøizai-de, when he takes them."
- 236, 16. Change "ágimákjñ-biamá" to "ágimáka-bajñ biamá." The former is incorrect, as we must say, "ágimákjñ amá" when the subject is used without the classifier "aká" or "amá;" and "ágimáka-bajñ-biamá" when such classifiers are expressed.
- 236, 19. Change "snéøéøti" to "snéøéáøti."
- 244, 8. Omit commas at end of line.
- 244, 10. Supply "amá" after the second "Háxige."
- 244, 11. Supply "kø" after "letáøøi."
- 244, 13. Supply the interrogative sign, "ñ," after "oné."
- 245, 4. Change "wé'ni" to "wéni"; and "zéwáøé" to "zéwáøé-ma."
- 245, 11. For "áwategjñ^w te," read "áwategjñ^w taté ñ."
- 245, 16. For "wañi," read "wañi."
- 246, 2. Omit "e."
- 246, 3-4. Read: "Huhú! øéja amá Héga wazéøø amá áíama há, á-biamá, Háxige øøa^w be hí øl."
- 246, 6. Read: "Kí Héga é øøéga^w bi øga^w, agíaøuí tø." (The last clause may be changed to "agíaøú-biamá."—D.) Omit "øiñkø'di" in the next line.
- 246, 13. For "øi'u," read "øiu." So also in Note on page 250.
- 246, 15. Read "aká øjñøbegøa^w øikiáha^w i tø'di isañ'ga øiñkø igidaha^w-biamá, há øa^w."
- 246, 16. Omit "gá-biamá," and read: "Gañ'øl øikiáha^w øl, He!" etc.
- 246, 17. For "égiøa^w," read "égiøa^w-biamá."
- 246, 18. Or, "øjñøbegøa^w øa^w øikiáha^w øl, He! wisa^w ñ^wøteíøé! ai há."
- 246, 19. For "Égiøa^w-bajñ-gá," read "Égiøa^w-bajñ-gá."
- 247, 1. For "oné te," read "oné tai."
- 247, 3. Read: "øøøañká zéwáøéø øøieta^w øl, ñiøáwákiøé tá miñke há."
- 247, 7. Read "Ma^wze kø nájñøøøti gáxa-bi øl, ñ tø uibaxa^w-biamá." "Uibaxa-biamá" means "he thrust it into the wound for him, they say."
- 247, 8. Omit all as far as "øl," inclusive, the rest of the line being changed to "Ha^w! ha^w! é amá øl, Ca^w øøáñjñ."
- 247, 10-11. Omit "Gañki amá," and join the two lines, thus: "ja^wøøøti iøø há, á-biamá øl, øí øga^w gíøa^w-biamá." For "Gañ'ki jñ'ga kø," read "Ga^w-ke jñ'ga øl: a little while he lay—when."
- 247, 13. For "na^wba," read "na^wbá øañká." For "akiwa" (the Ponka form), read "akiøa."
- 247, 14. For "wáxa øl," read "wáxa-bi øl."
- 247, 16. Omit "gígøá-ba," "á-biamá," and "Kí."
- 247, 18. For "etl," read "øa^wetl," *heretofore*. Omit "e."

- 248, 4. Read "G'féc ga'fá ʒl, na'waps amá há Wé's'á n'feka."
 248, 7. Supply "fañká" after "Wakun'dagi."
 248, 9. For "s'á-biamá," read "s'ú-biamá."
 248, 12. For "ng'fai Háxige," read "ag'fá-biamá Háxige amá."
 248, 14. For "hna'-blamá," read "na' amá." (Or, "hna' amá."—1.)
 248, 17. For "nk'futaqtla' fí," read "nk'futaqtla' fí" há, it is sticking very tight in his throat as he moves."
 248, 19. Supply "wi," *one*, after "Jábe-wá'ujĩnga."
 249, 1. For "aká," read "fañká."
 249, 3. For "mand úg'fí," read "mandé ng'fí."
 249, 7-8. Omit "ng'fí' tá aká há, Uq'fúqa"; and for "ng'fí'.de," read "ng'fí'.de."
 249, 10. Read "Háxige aká ʒéha n'a'fí-de wé's'a-má dá," etc.
 249, 11. Omit "g'è" and "gañ'ki."
 249, 18. Supply "fíñké" after the first "isañga"; change "Ni'qa" to "Ni'qa-biamá"; and "g'áxa-biamá" to "g'iyáxa-biamá," *he made his*.
 254, 5. For "ngácke tédí hidé té," read "ngácke hidé tédí."
 254, 7. Read "wé'a-na'fí há, ukawasa'."
 256, 3. For "ahí," read "ahí-biamá."
 256, 9. For "áha'i," read "fúha'-biamá." (Then we should read: "Nnda'hañgá-biamá; netó amá wagáq'fa'-biamá."—1.)
 256, 11. Supply "aká" after "ʒé'jañga"; so in line 14, after "l'w'fapa."
 257, 7-8. Read: "ʒ'akúfa-gá. E'a' ma'hni' á'fí-te, á-biamá." Make a similar change on page 258, lines 6 and 7.
 257, 15; 258, 12-13; 259, 6; 260, 10. "Edáda' náa'xífa ífai ʒl, if any difficulties are found," or "if anything is found that gives me trouble."
 258, 9. For "taté," read "te há."
 258, 16. Omit "á-biamá" after "ba-gá."
 258, 18; 259, 18. For "eí atí wí," read "eí wí tí há."
 259, 8-9. Read "wada'ba-gá." Omit "á-biamá."
 259, 12. For "Qe-í!" read "He-í!"
 259, 15. Omit "aká" before "ágajade."
 260, 5. Supply "eí," *too*, after "Si té."
 260, 9. Read "wawéuaxífa' a'fá-bi ega', ʒáqti wí," etc.
 260, 15. Supply "amá" after "ʒé'jañga."
 260, 16. Read: "Éga'qti ʒl i'wí'fá-gá há."
 260, 18. Supply "aká" after the second "ʒé'jañga."
 261, 7. Supply "té" after "na'bé."
 261, 12. Read: "KI wa'ú wí' áci a'fá-biamá ʒl, Mi'áhe ké ífa-biamá."
 261, 19. Supply "aká" after "ʒé'jañga."
 262, 6. Supply "áda," *good*, after the second "wáʒu." The following word, *ínahi*, shows that the adjective was omitted from the text.
 262, 8-9. Read: "Hi'bé ífágidáte tó, á-bi ega', íbatá-biamá ʒl, na'béhi té
Moccasín I sew mine will, said, having, she sewed with when hand-stock the
with it they say it, they say
- íbatápi-biamá, ba'ua' f'é'fa-bi ega'."
she thrust it through, missing in she sent it having,
they say, punching suddenly, they say





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- 262, 12. Supply "kō" after "Man'dehi."
 262, 13. Read: "agǎǎi^u-bi ega", ʒéjaŋga ʒiŋkē'di akt-biamá.—D.
 263, 2. Supply "ǎa" after "Cinan'dēqti"; and after "cinande" in the next line.
 263, 19-20. Read: "ʒáci ugǎi-majl ʒl, éǎǎe ʒagǎé tai há, á-biamá ʒéjaŋga aká."
 264, 1-2. Read: "Maǎúde d'úba áhigi gaqta^u-bitéama ʒl, náǎi té amá."
 264, 11. Omit "Gá-biamá."
 264, 14. Supply "ʒl," if, after "ana^ubixa^u."
 264, 15. Omit the second "á-biamá."
 265, 1. Change the last sentence, thus: "Cí ʒéjaŋga aká, Hi^u!" etc. "And the Big turtle said, 'Hi^u!' 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 "ʒéjaŋga."
 265, 13. Change "weáqqaǎ" to "weáqqaǎi há."
 265, 15. Change "ǒǎǎandi" to "ǒǎǎandi há."
 265, 18. Change "enáǎtei éǎa^ube amá" to "enáǎtei éǎa^ube gǎi^u-biamá: alone—in sight—he sat, they say."
 266, 3. For "ǎané?" read "ǎané á."
 266, 7. Supply the interrogative, "ǎ," after "taté."
 266, 8. Insert "ǎǎe," *he promises*, between "a^uǎacta^u" and "áǎa."
 266, 9. Read: "ǎaǎtá-bi é há, á-biamá. Hi-uta^una ǎaǎtá-bi é há, 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 "gǎ" between "núde" and the verb.
 267, 17. Supply "aká" after "ʒéjaŋga."
 268, 1-2. Read: "Ǔǎica^u ma^uǎi^u-biamá, déxe ǎa^u gigǎásaǎu ma^uǎi^u-biamá."
 268, 13. Supply "amá" after "Níkaci^uga."
 268, 15. Supply "tǎ'cti" after "ictá ǎiŋǎi."
 268, 17. Change "wáǎǎi" to "awáǎǎi, I killed them"; and "ǎiáǎǎi-lna^ui" to "ǎiáǎǎi-na^ui-ma, those who killed you regularly."
 277, 1. Change the first sentence, thus:—
 "Ta^uwaŋǎa^u wi^u édi-ǎa^u amá; héga-bajl-biamá."
Nation one it was there, they say; not a few, they say.
 279, 7. Change "baxú é'di" to "baxú kǎ'di," *at the peak*.
 279, 17. Omit "Hi^ubé ǎa^u;" and read: "Níaci^uga pahaŋ'ga ta^u hi^ubé wa'í ǎa^u ǎiounúda-bi ega^u," etc.
 280, 1. Supply "ǎa^u" after "Hi^ubé."
 287, 1. Change the first sentence to "Níkaci^uga d'úba ǎi amáma."
People some camped, they say.
 287, 4. Supply "aká" after "mi^uǎiŋga." So in 288, 5.
 288, 6. Change "wékináǎǎi^u tǎ" to "wékináǎǎi^u-bi ega^u," having hurried to get ahead of her."
 288, 8. "Eǎa^u!" The women say this when their husbands die.
 289, 17. "Éǎǎe" is of doubtful use here. Omit it.
 290, 3. Supply "amá" after "mi^uǎiŋga."
 298, 10. Omit "Wa'ú" and "mi^uǎiŋga."
 298, 16-17. Read: "Usá-biamá ʒl, cúde tǎ sáǎé amá." So in 299, 1-2: "Cí usá-biamá ʒl, cúde tǎ ǎúqti amá."

- 310, Title. For "Crabs" read "Crawfish." So on 313, *et passim*.
- 318, 3; *et passim*. For "wahutaⁿfiⁿ" read "wahutaⁿŋc̄."
- 370, first line of notes. Insert "suede" after "Waence" and in the seventh line change "juangee" to "juāngŋc̄e."
- 372, 14. For "Nañge-tiŋa" read "Nañge-tiŋc̄e." 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 "Ūhaⁿ-naⁿba" to "Ūhaⁿ-naⁿba."
- 378 and 381. For "Amaha" read "Amaha."
- 381, note on 378. For "amahe" read "amaⁿhe," and for "wamahe" read "wamaⁿhe."
- 381, note at bottom of page. This is the battle described by Nudaⁿ-axa, 372-5. Four Omaha messengers were with the Pawnees at the time of the battle, *vide* J. La Flèche and Two Crows (1882).
- 381, notes, *et passim*. For "waiiⁿ" read "waiⁿ."
- 382, first line. For "Miŋa qega" read "Nañka hega."
- 402, 13. "ŋii ŋaⁿ" should be "ŋii kč̄," 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, *vide* 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 "ukigfiⁿ" in this connection, substituting "ugfiⁿ," *sitting in*.
- 433, 2-3. áma aká ŋagahaⁿi, etc. J. La Flèche and Two Crows never heard of this. They doubt it.
- 435, 15. ŋe-saⁿ was not there, *vide* J. La Flèche and Two Crows.
- 438, 12. Omit "buja," *vide* same authorities.
- 439, 18. For "Unaⁿsude" read "Unásude," *bare spots were made on burnt ground*.
- 442, 13. weŋaⁿuⁿŋaŋiŋc̄e, you cause me to be thankful.
- 444, 20. For "hide keja" (though good Omaha) read "hídeŋa," *at or towards the mouth, down-stream, south* (*vide* 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 Wanae jiiŋga, the two lieutenants being ŋiiŋc̄iⁿ naⁿpai and Sude xaⁿxaⁿ."
- 463, 1. Insert "aná," between "Wakidepi" and "aŋiŋŋajii."
the pl.
sub.
- 466, 7. Read "aká."
- 468, 3. For "nikagahi" read "nikaciⁿga," and for "mazi" read "taŋaŋŋe;" omit
chief people cedar ash
"edabe."

- 469, 1-2. Le-ma uḡḡḡi-lmaⁿⁱ, etc. Denied by J. La Flèche and Two Crows.
 470, 17-20. Not exactly correct, *vide* same authorities.
 471, 11. Supply "údaⁿ" before "te-lmaⁿⁱ."
 471, 15. For "ujii-de" read "ujii^{good}ji".
 471, 16. Quḡa aka, *i. e.*, lūke-sabē men.
 472, note on 471, 15-16. Omit first sentence, *vide* J. La Flèche and Two Crows.
 472, translation, 1. 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 drams." Omit "the young men of" before "the lūke-sabē." Change the "members of the Quḡa section, who were the professional singers," to "The lūke-sabē singers."
 481, translation, line 8. After "eccentric" insert "(or, are not progressive)."
 487, 16. For "ḡḡḡiⁿ" read "ḡḡḡiⁿⁱ" (2d pl.), and change "iⁿwiⁿḡḡḡā" to "iⁿwiⁿḡḡḡā."
 488, 8. For "wédahaⁿ amá" read "wédahaⁿ-ma," as they did not die *willingly*.
 488, 9. For "ḡkaⁿhma" read "ekaⁿhma."
 490, 1 and 2. Change "maⁿhniⁿ" to "maⁿḡiⁿji."
 499 and 500, titles. For "Wata-najiⁿ," read "Wataⁿ-najiⁿ."
 510, first note. For "brother-in-law" read "son-in-law."
 515, note, *et passim*. Read "Niⁿdahaⁿ."
 523, title, *et passim*; *Dele* "n."
 523, 1. "ḡē" used for "ḡēdi." Compare the use of "tē" for "tēdi" *when*, referring to a single occasion. But "ḡē" and "ḡēdi" refer to different occasions, as the Pongkas returned in separate parties.

THE ØEGIIIA LANGUAGE.

PART II.

ADDITIONAL MYTHS, STORIES, AND LETTERS.

CARLETON UNIVERSITY

MYTHS AND STORIES.

ICTINIKE AND THE CHIPMUNK.

TOLD BY FRANK LA FLÈCHE.

- Ictinike amá afa-bi xi, a-ja-biamá, miqáha wai' gii' ja'bi ega'.
 Ictiniko the (inv. sub.) went, they when came and slept, they say, raccoon robe wearing he reclined, having, his they say
- Ha'ega'tee ixiqa-bájt tēdi, jedi' i tē há. Kí jé aká dm'di' afa' tē'di
 Morning he woke not when, membrum virile riguit . And mem. the right was when brum virile (sub.) going
- wai' fa' uqáha afa' tē há ma'ei. Kí ma'ciaáqti gahhiqa gfi' tē há. 3
 robe the with it went high in the air. And far up on high waving to and fro sat
- Gan'xi Ictinike aká ixiqa-biamá. Kí wai' fa' da'ba-bi xi, úeki-
 And then Ictiniko the (sub.) awoke, they say. And robe the saw, they say when it gave him need.
- fa'-biamá. Kí, "Ci-ete! Héga qé'ta. Áqta' éga' i'f'e'a' táda' ? Iqáxiqé
 less trouble, they say. And Fie! buzzard this (sól. ob.) How possible, you do so to me should? I awoke
- aja' há," é amá xi, wai' aká ípapi' qtei xihá agí-biamá. Kí igidáha'- 6
 I recline he was say- when, robe the (sub.) very slowly down- was returning, And he know his, they say.
- biamá. "Qé!" á-biamá. "Wai' wihá é fa' éda' úeíáxiqé áha." Ga' jé
 say. Bother! said he, they say. Robe my that the (expresses I detected ! And mem- brum virile said) ob.)
- ké gidé'ta'-bi ega', afa'-biamá. Afa'-biamá xi, Jaonin'ge wi' nhe éfa-biamá.
 the wrapped up his, having went, they say. Went, they say when Striped chip- munk one traveling the path he came to him suddenly, they say.
- Jaonin'ge aká, "Tsi-tsi-tsi!" á-biamá. "Qa-í! f'e-na' égiqan'-gá." Ci égiqan'- 9
 Striped chip- the (sub.) Tsi-tsi-tsi! said, they say. Whew! only this say it! Again said it (to him).
- biamá Jaonin'ge aká. "Qa! a'fajin'ga ínahi' áha," á-bi ega', é'di
 they say Striped chip- the (sub.) Whew! he underrates me truly ! said, having there they say
- afa'-biamá. Jaonin'ge aká ma'táha áiafa-biamá, ma'ean'de ngíde. Kí
 went, they say. Striped chip- the (sub.) within had gone, they say, den entered his. And
- Ictinike aká jé ké gfiqan'-biamá. Kí ma'ean'de tē uqúbahi'-biamá. Kí 12
 Ictiniko the mem- the (sub.) unwrapped his, they say. And den the (oh.) thrust it into, they say. And
- Jaonin'ge ft'a-biamá. Kí Jaonin'ge aká jé ké hébe fasá-biamá. "A'fa'-
 Striped chip- touched, they say. And Striped chip- munk the mem- the (sub.) brum (lg. virile ob.) part bit off, they say. Perceive my

- q̄āq̄á̄d̄ja-gā! Īc̄ēnī t̄at̄é. (̄h̄úda" t̄at̄é h̄a," á-biamú Iet̄niko aká. Cí
 flesh often with your You escape shall. It shall be good said, they say Iet̄niko the) Again
 teeth! from me for you for you
 ēp̄ílā q̄é̄fa-biamá̄ j̄é̄ k̄é. Cí h̄é̄bē q̄así-biamá. Ca"̄ é̄ga"̄-h̄ma"̄ q̄asé̄ n̄q̄í"̄
 further sent, they say men- the the) Again part bit off, they say. Still so only biting having
 (fig. of. virile ob.)
 3 āq̄á-biamá. Kí, "T̄s̄í-t̄s̄í-t̄s̄í!" á-biamú̄ J̄āon̄ī'ḡē aká. "Á"̄h̄a," T̄ēi-t̄ēi-t̄ēi,
 he went, they say. And "T̄s̄í-t̄s̄í-t̄s̄í!" said, they say Streaked chip- the) Yes, Tei-tei-tei,
 (sub.)
 á-ḡā h̄a. (̄h̄úda" t̄at̄é̄ l̄áí," á-biamú̄ Iet̄niko aká. "K̄á̄ta"̄ é̄d̄a"̄"̄ ēq̄é̄ḡu"̄-bi
 say I It shall be good said, they say Iet̄niko the) What can he I he thought,
 for you for you the matter they say
 ēga"̄, Iet̄niko aká̄ j̄é̄ k̄é̄ ḡf̄íza-biamá. Kí̄ é̄ḡíq̄ē t̄ēé̄ckāq̄tēī n̄q̄á̄ct̄a-
 having Iet̄niko the men- the the) took his back, they And behold very short it remained
 (sub.) (fig. of. virile ob.) say.
- 6 b̄ik̄c̄amá. "H̄e-t̄i-c̄i! a"̄ q̄í̄jūá̄j̄í̄ í̄n̄ah̄i"̄ á̄h̄a," á-bī ēga"̄, ḡf̄í'nda-biamá.
 after hitting, Alas! he has made truly! said, they having took his out of the hole,
 they say. me suffer they say
 Ca"̄ h̄é̄bē ḡf̄íza-bī t̄é̄ n̄á̄ta"̄ a"̄ q̄ā q̄é̄fa-bi-d̄é̄, "Ḡá̄n̄ín̄kē l̄ú̄z̄ī q̄í̄q̄adē t̄áí,"
 Then part took his, when next threw it away, they say. You who are grapes they call shall
 they say when (as) that (unseen)
 á-biamá. Kí̄ ēd̄íta"̄ m̄aja"̄ q̄a"̄ l̄á̄z̄ih̄ī é̄q̄a"̄b̄á-biamá. Kí̄ ēī h̄é̄bē ḡf̄íza-bi
 said, they say. And from that land the grape-vines came out of, they say. And again part took his,
 they say
 9 ēga"̄, c̄ī a"̄ q̄ā q̄é̄fa-biamá. "Ḡá̄n̄ín̄kē q̄an'lē q̄í̄q̄adē t̄áí," á-biamá. Kí̄
 having, again throw it away, they say. You who are plums they call shall, said, they say. And
 that (unseen) you
 ēd̄íta"̄ q̄an'lēh̄ī é̄q̄a"̄b̄á-biamá. Ca"̄ é̄ga"̄ wāq̄t̄á̄ k̄é̄ b̄é̄q̄ā nḡá̄c̄ib̄á-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 Iet̄niko and the Buzzard. (See pp. 74-77.) It should precede that of Iet̄niko and the Four Creators.

552, 3. Tei-tei-tei! Could this have been intended as the explanation of the origin of the verb, *tei, eni*?

Lē á̄ n̄q̄íq̄agā told part of this myth, as follows: (̄é̄t̄é̄d̄ēd̄é̄-biamá̄ J̄āon̄ī'ḡē.
 There was they say Striped
 here chipmunk.

"I-t̄í-ni-ké̄ q̄á-q̄í-n̄-c̄é̄! Ca"̄ t̄e-q̄á̄ q̄á-gi-í-n̄ q̄á-q̄í-n̄-c̄é̄, q̄á-q̄í-n̄-c̄é̄! H̄é-eka-qa-qa!
 Iet̄niko you who move Letting it alone you carry yours on your back you who move you who move He-eka-qa-qa!

Te!te!te!te!te!" á-biamá. "W̄h̄! n̄ikac̄í'gā íc̄t̄á̄ q̄an'gā p̄é̄j̄í," á-biamá Iet̄niko aká.
 Ah! person eye big bad said they Iet̄niko the)
 say (sub.)

[It is said that there was a striped chipmunk. And they sang thus: "O I. et̄niko, you who move! You who move, you who move carrying your own on your back though you do not disturb it! He-eka-qa-qa! Te!te!te!te!te!" "Ah! the bad person with big eyes!" said Iet̄niko.] Then Iet̄niko took four sticks (*sic*), one being part of a *dā"q̄é̄* (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, H̄áí, ḡá-n̄ín̄kē d̄a"q̄é̄
 Ha! you who are art- that unseen cloke
 one

efige tai. Nikaeci^{ga} ukóphi i ípícka^{qé} tai, qíqate tai, i. e. "Ho, you who are out
 they call shall you Indian month made to you shall they eat shall you

of sight! You shall be called 'da^{qé}!' Indians shall move their mouths on account of you! they shall eat you!"

ga^{phi} na^{paji}'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 (qada^{da}pa) till each stick was not more than four inches long. Ictinike threw the da^{qé} stick among the ja (sunflowers, etc.). Uspáspa, nihanğa ápa^{ábe} éga (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 "xandehi enqati" (very dense plum trees).

It is evident that the last informant modified his language, not eaving 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 racoon 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 ery. "Whew! he really underrated 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 Tamias 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 "die, 'Tei, tei, tei!'" 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, sku ; 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, xandehi." And plum bushes (xandehi) 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.

- Aqá-biamá x̄i, níqqa-biamá, mí^w gqá^w-bi ega^w. "Nínújija c'cqa" i^w'j
 He went, they say when he dwelt they say, he took a they as, Tobacco pouch that eld. gya
 in a lodge. wife say (to me) he (ev. oh.) took
- q̄a-gá. q̄in'ga^w Jábe q̄in'k'c'di b'c' táce," á-biamá. Ga^w 'c'di aqá-biamá.
 send it he was when Ho, in that pass along, said he, they And there he went they
 hither. Your grand- Beaver to the (st. oh.) I go must, say he, they say.
- 3 Uváha^w hí amá x̄i, "Han, g'c'ica" tiqá-gá," á-biamá Jábe aká. I^w'beli^w
 Part of the he was when Ho, in that pass along, said he, they Beaver (the) Pillow
 lodge oppo- reaching (sub.) Au- in that direction say he, they say
 site the there, they ou-
 entrance say
- k'c'di áq̄in'k'c'á-biamá. "Waqáte etéwa^w q̄in'g'c' qa^w'eti q̄in'ga^w mláda^wq̄ti
 by the he caused him to sit on it, Foul soover there was heretofore, Your grand- what indeed
 they say. none father
- q̄até tela^w," á-biamá Jábe igáqqa^w aká. Ga^w'x̄i Jábe aká jábe jín'ga d'úba
 he eat shall? said, they say Beaver his wife the And Beaver the beaver young four
 (sub.) (sub.) (sub.)
- 6 wat'a^w-biamá Jín'gaq̄tei aká, grá-biamá, "Dad'íha, w'el'q̄i" tá m'ínke, waqáte
 he had them, they say. Very small the said as follows, O father, I am that I who will, food
 (sub.) (sub.) they say
- t'c," á-biamá. Iqádi aká g'ig'q̄q̄i-biamá. Uq̄iha^w-bi ega^w, Ictínike q̄in-
 the, said he, they His the he killed his own by hit He killed they as, Ictínike the st.
 say. father (sub.) ting, they say. his own say
- ké q̄at'k'c'á-biamá. Ictínike aká q̄atá-bají t'c'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.) (sub.) they say:
- 9 "É'q̄i q̄e wáhi wí^w'c'etéwa^w náqa^w te há'! q̄aqa^w'j-gá ha!" á-biamá. q̄a^w'ja
 Beware bone even one you break lest ! Do not break it by ! said he, they q̄a^w'ja
 by biting biting say. Yet
- Ictínike aká síd'áhi wí^w' q̄aqa^w-biamá. W'c'andá-bi-dé, wáhi g'c' g'íáhi-
 Ictínike the toes one he broke it by biting, Felt full after they when, bone the he gathered
 (sub.) they say, eating say (pl. oh.) his own.
- biamá. Há n'jji-bi-dé, m'áha q'c'c'á-biamá. Ga^w'c'ga^w't'c'etéwa^w'jí jábe
 they say. Skin he filled they when, into the he planged it, they Not even a little while
 for him say water say. (and elapsed) beaver
- 12 jín'gaq̄tei aká c'c'á^whe akí-biamá, g'íní. Iqádi aká, "E'a^w á," egá-biamá x̄i,
 very small the emerging came thither again, he His the How is it ? he said the pre- when,
 (sub.) they say, revived, father (sub.), coding, they say
- jín'ge aká, "Dad'íha, síd'áhi wí^w" a^w'q̄aqa^w'í há," á-biamá. Áda^w ed'íta^w jábe
 his son the O father, toes one he broke mine said he, they There- since beaver
 (sub.) by biting say. fore then
- amá b'q̄ga síd'áhi wí^w, síd'áhi n'jín'ga b'iski t'c, n'q̄asna-bit'c'ama. N'ni-
 the (pl. all toe one, little toe next to the, has been split by biting, Tobac-
 (sub.) they say.
- 15 újila qa^w g'is'q̄a-bájjl gáxe aq̄á-biamá (Ictínike amá). Kí cín'gajín'ga c'
 co-pouch the he did not re- pretend- he started home- Ictínike the (mv. And cín'gajín'ga c'
 (ev. oh.) muner it ting ward, they say (sub.) (sub.) child that
 (nurosaid)

- wawúgikú-bi ega^{u'}, "Céfa" íc'c'í" ma^{u'}cin'-gá. Qa^{u'}xúu ígí^{u'}fa c'c'í-gá. 3
he meant them, they as, That vislde hav'ing for walk thou. At a great ígí^{u'}fa c'c'í-gá.
his own say (ev. ob.) him, the owner. distance throw it back to him, the owner.
- Déteíá-m^{u'}, "á-biamá. Kí ein'gajin'ga umá íc'c'í" afa^{u'}-biamá. Qa^{u'}xúu
he talks in- usually, said he, they And child the (my. hav'ing it went, they
cessantly say. (sub.) for the owner say. At a great distance
- ígí^{u'}fa c'c'í tibi xi, "Dúdiha! dúdiha!" á-biamá Ictmike akú. Épáhu 3
to throw it back to about, when This way! this way! said, they say Ictmike akú. Further
him, the owner they say (sub.)
- wéngúfí^{u'} hí amú xi'j'i, "Fíadi a^{u'}da^{u'}be hí te, uféu-gá," á-biamá. "Dadíha,
hav'ing them he was reach- when, Your to see no he shall tell him, said, they say. O father,
for the owners ing there. they say (sub.)
- waeti^{u'}be ef te, aí," á-biamá níjunga akú. "Gé wian'xuhaf'éga", Qa^{u'}xúu
you see them you shall, he said, they say buy the That we apprehended it as, At a great
reach there (sub.)
- wégu^{u'}fa c'c'ífa-gá, a^{u'}fa^{u'}í fa^{u'}eti," á-biamá Jábe akú. Ictmike níúde 6
throw it back to them, the we said here/sofo, said, they say Heaver the Ictmike níúde
owners (sub.)
- afá-biamá Jábe amá. Kí é'ja ahí-bí xi, Ictmike aká ein'gajin'ga-ma wí^{u'}
went, they say Heaver the (my. And there ar. they when, Ictmike the the children one
say (sub.)
- f'égíki'c'c'í ga^{u'}fa-biamá, gaq'fáje afí^{u'}-biamá. Éle Jábe aká ufí'ingá-
to kill him, his own wished, they say, making him he had him, they But Heaver the was unwilling
cry out by hitting him (sub.)
- biamá. "Ca^{u'}pink'c'c'í-gá! Ág'f'af'í'c'c'í há," á-biamá. Gan'xi Jábe amá níja 9
they say. Let the (st. ob.) alone! You make him said he, they And then Heaver the to the
suffer (sub.) water (my. sub.)
- afá-bi ega^{u'}, jábe jin'ga wí^{u'} afí^{u'} aki^{u'}-bí-dé, wan'gí'c'c'í fatá-biamá.
went they say as, Heaver young me he brought they when, all they ate, they say.
back thither say (sub.)
- Kí ef a^{u'}b áji xi, "Nínújilha c'c'ífa" i^{u'}í ífa-gá. Fín'ga" Sí^{u'}hmedewá-
And again day un- when Tobacco-pouch that vis- give send it Your grand- Musk.
other (sub.) (ev. ob.) to me back hither (sub.)
- gí'c'c'í fínk'c'c'í béc táce," á-biamá. Ga^{u'} é'dí afá-biamá. Ubáha^{u'} hí amá 12
rat is (st. ob.) I go must said he, they say. And there he went, they say. Part of the he was
reaching (sub.) site the en- there, they
trance say
- xi, "Háú, gé'fíca" tífa-gá," á-biamá Sí^{u'}hmedewá'gí'c'c'í aká. I^{u'}'heli^{u'} ké'dí
who It! in that di- pass along said he, they say Muskrat the (sub.). Pillow ké'dí
rection by the
- ág'fínk'í'c'c'í-biamá. "Wafáte etéwa^{u'} fín'g'c'c'í fa^{u'}eti. Fín'ga" ímlála^{u'}qti
he caused him to sit on it, Food never there heretofore. Your grand- what haled
they say. (sub.) was none Either
- faté teda^{u'}, á-biamá Sí^{u'}hmedewá'gí'c'c'í íg'í'c'c'í aká. Kí Sí^{u'}hmedewá- 15
he eat shall I said, they say Muskrat his wife, they the Atid Musk.
(sub.) (sub.)
- gí'c'c'í aká, "Ní agfíma^{u'}cin'-gá," á-biamá. Wa'ú amú agfí'afí-bi ega^{u'}, afí^{u'}
rat the Water fetch thou said he, they say. Woman the (my. she went they as, she
(sub.) (sub.) after it say (sub.)
- akí-biamá ní tē. Ugá'cke ág'j'í-biamá. Kí wa'ú aká ugá'cka-biamá, ní
took it home, wa- the Ugá'cke ág'j'í-biamá. Kí wa'ú aká ugá'cka-biamá, ní
they say. (st. ob.) To hang the he told her, they And woman the hung up the kettle over wa-
the fire (sub.) say. (sub.) the fire, they say, ter

- tē. *Ábixéqtiá'* amá *ʔi*, *bacá'* ʔa-biamá ní aká. *Bacá'* ʔa-bi *ʔi*, *si'*
 the (ob.) It was boiling they say when pushed over kettle, they man (sub.) He pushed they when wild
 very fast say
- bacá'* ʔa-biamá. *Gá'* *Ietníke* aká *ʔatá-biamá* *si'* tē. *Nínújija* ʔa'
 he (pushed) over the ket- And Ietníke the he eats, they say wild the
 he and poured out, they say. (sub.) (ob.) Tobacco-punch the
 they say. (ev. ob.)
- 3 *gisi'* ʔa-bájt *gáxe* *agáa-biamá* (*Ietníke* amá). *Ki* *cin'gajin'ga* *ʔanká* é
 not remember- he pre- he started they Ietníke the (mv. And child the (pl) that
 ting it tended homeward, say. (sub.), (ob.)
- wuwágiká-bi* *ogá'*, "C'ʔa' *iqéʔi'* *mu'ʔin'-gá!* *Qa'xám* *igin'ʔa* *ʔéʔa-gá*
 he meant them they say as, That seen having it walk thou, At a great throw it back to him, the
 (ev. ob.) for the owner
- Déteáa-* *mu'*, "á-biamá. *Ki* *cin'gajin'ga* amá *iqéʔi'* *aqá-biamá*. *Qa'xám*
 He talks in- you said he, they And child the (mv. having it went they say, At a great
 rousandy ally say, for the owner
- 6 *igin'ʔa* *ʔéʔé* *níbi* *ʔi*, "Dádiha! *dádiha!*" á-biamá *Ietníke* aká. *Ejáha*
 he was about to throw it back when This way! this way! said, they say Ietníke the Further
 to him, the owner, they say (sub.)
- wéagíʔi'* *hí* amá *ʔijj*, "ʔiadi a'da"be *hí* te, *níʔa-gá*, "á-biamá. "Dádiha,
 having them he was when Your to see me he shall tell him said, they say O father,
 for the owners, they say, father reach there
- wacta'* be *ei* te, *á!*, "á-biamá *nijjngu* aká. "Gé *wian'ʔuhai* *éga'*, *Qa'xám*
 you see them you shall he said, they say buy the That we apprehended it as At a great
 there said (sub.) distance
- 9 *wégia'* ʔa *ʔéʔa-gá*, *a'ʔa'* ʔa'eti," á-biamá *Si'hmedewágiʔe* aká. *Ietníke*
 throw it back to them, the we said her-fore said, they say the Muskrat the Ietníke
 owners, (sub.)
- núde* *aqá-biamá* *Si'hmedewágiʔe* amá. *Ki* *éjaha* *ahí-bi* *ʔi*, *Ietníke*
 to enter went, they say Muskrat the (mv. And further are they when Ietníke
 (=visit) (sub.) there
- aká, *igáʔa'* *ʔínké* é *wagiká-bi* *ogá'*, "Ni *agíma'ʔin'-gá*," á-biamá.
 the his wife the (ev. that he meant his as, Water fetch thou said he, they
 (sub.) (ob.) (afore-said) own, they say, say.
- 12 *igáʔa'* amá ní *agáʔa'-biamá*. *Ugáeka-bi* *ogá'*, *ábixé'qti* *ʔi*, *bacá'* ʔa-bi
 His wife the (mv. wa- she went they say, she (mv) the as, it boiled very when, he pushed it
 ter after it they say, kettle over the fire, they say fast over, they say,
- ʔi*, ní *si'a'ʔé'qti* *bacá'* ʔa amá. *Si'hmedewágiʔe* *gáxe* tē *éga'* *gáxe* *ga'ʔa*
 when, wa- alone he was pushing it over, Muskrat he did the (ev) so to do he
 ter they say, (sub.) wished
- tē *ʔi'a'* amá *Ietníke* aká. *Si'hmedewágiʔe* aká *ei* *éga'* *gáxa-bi* *ogá'*
 the he was falling Ietníke the Muskrat the again so he did, as
 to do it, they say (sub.) they say
- 15 *si'* *áh'gi* *gá'ʔa* *agá'a-biamá*. *Ki'* *ei* *gá-biamá* a'b *úji* *ʔi*, "ʔi'ingá"
 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 (sub.) they say other grandfather
- Naxide-eka'* ni *ʔínké'di* *bé'* *tá* *mínke*, "a-biamá. *Ki* *é'di* *aqá-biamá*. *E'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 *ʔi*, *Naxideka'* ni aká *ʔixuepa'* *ága'amúqti* *kédega'* *áta'-bi* *ogá'*,
 he was ar- when Blue Kingfisher (?) the large white as it lay bent down so far that he stopped on it, they
 say (sub.) willow it was horizontal (?) say as,

edítaⁿ ní kē gēan'ge aqá-biamá. Hulú wí' épaⁿbe nqíⁿ akí-biamá. Kí
 thence wa- the gēan'ge aqá-biamá. Hulú wí' épaⁿbe nqíⁿ akí-biamá. Kí
 ter (sg. ob.) diving he went, they say. Fish one emerging he brought it back, they say. And

Ictínike fínké' fátékíqá-biamá. Kí Ictínike gǎé' amú qí'jí, mⁿ'búqíeíⁿ
 Ictínike the (st. nic) he caused to eat it, they say. And Ictínike was startling when gloveⁿ
 home, they say.

masúníma gisíqájí gáxo gǎé' amá. Kí núnjnga tⁿ' é wágríká-bí egaⁿ, 3
 on our side not remem- pretend he was startling And buy the that he meant his as
 bering it ing home, they say. (st. ob.) own, they say.

"Cépa" íqé'qí' mⁿ'qín'-gá! Qaⁿxáma ígia'ⁿ qé'qá-gá! Déctéíma- mⁿ'"
 That seen having it walk thou! At a great distance throw it back to him, the He talks in- usually
 (ev. ob.) for the owner owner!

á-biamá. Kí eín'gajín'ga amú íqé'qí' aqá-biamá. Qaⁿxáma ígia'ⁿ qé'qé' tábí
 said he, they And elided the having it went, they say. At a great distance he was about to throw it
 say. (adv. sub.) for the owner back to the owner, they say.

qí, "Dúdíha! dúdíha!" á-biamá Ictínike aká. Ejáha wéagáqí' hí amá 6
 when, This way! this way¹ said, they say Ictínike the. Further having them he was reach-
 ing there, they say

qí'jí, "Qí'fadi aⁿ'duⁿbe hí te, nqí'qá-gá," á-biamá, "Dadíha, waetaⁿ'be eí 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 núnjnga aká. "Gé wian'qíhái éga", Qaⁿxáma wéqín' qé'qé' gá,
 he said they boy the That we apprehended it us, At a great distance throw it back to them, the
 said, say (sub.) owners,

aⁿ'qá'ní qá'qé'tí," á-biamá Naxídeekaⁿ'ní aká. Gaⁿ' é'dí aqá-biamá 9
 would herebefore said, they say Blue Kingfisher (?) the (sub.). And there went, they say

Naxídeekaⁿ'ní amá, Ictínike júde. É'dí hí amá qí, Ictínike aká qíxnepaⁿ
 Blue Kingfisher (?) the (adv. sub.) Ictínike to enter his lodge (= There he was ar- when Ictínike the large white
 to visit) say rising, they say willow

ágađamúqti kédegaⁿ áne aqá-biamá. Kí edítaⁿ ní kē nⁿ'sí égihe
 as it lay bent down so far that it elinb- went, they say. And from it stream the leaping beneath
 was horizontal (?) lug it ing it (sg. ob.) in the sur- face

áúqá-biamá. Kí naⁿ'jⁿ'eké'qteí Naxídeekaⁿ'ní aká qízá-biamá. Ní 12
 had gone, they say. And scarcely Blue Kingfisher (?) the (sub.) seized him, they Water
 say.

ínandé'qti Ictínike qízá-biamá. Gaⁿ' hulú wí' qízá-bí egaⁿ, Ictínike qín'qá
 having his bill Ictínike he seized him, they say. And fish one he took, as Ictínike he bit
 of it they say.

agǎá-biamá.
 he started home,
 they say.

Kí eí' aⁿ'b újí qí, "Qí'fága" Sín'ga fínké'dí hqé' tá mínke," á-biamá. Kí 15
 And again day other when, Your grand Flying to the (st. ob.) I go I who will said he, they And
 father squirrel say.

é'dí aqá-biamá. É'dí hí amá qí, Sín'ga aká, ígáqá" fínké' é wágríká-bí
 there he went, they say. There he was ar- when Flying, the his wife the (st. that he meant his
 ing, they say squirrels (sub.) (st. ob.) own, they say

egaⁿ, "Wáqú eéké' íqá-gá," á-biamá. Wáqú qízá-bí egaⁿ, íf tē úgine aqá-
 as Awl that seen hand said he, they Awl he took, they as, lodge the elimiting went, (st. ob.)
 (sg. ob.) hither say. say

biamá. Paháciaqáti ahí-bí qí, eandé' qáⁿ jáqíhá-biamá. Júge nqáqé 18
 they say. At the very top he reached, when scorpion the he stabbed they say. Black to fall from
 they say part himself, walnuts a height

- gáxa-biamá, hégajít. Jáge éttékiéá-biamá Ietniko. Ki agéá-bi xi,
he made, they say, not a few. black walnuts he caused to eat, they say Ietniko. And he started when
home, they say
- naⁿhúciⁿ masámiha gisíqajít gáxo gáé amá. Ki wáijinga taⁿ é wagiká-bi
glory on one side not to re- pretencⁿ he was starting
member ing home, they say. And boy the that he meant his
(old. before- own, they say
an ob.) said
- 3 egaⁿ, "Céfaⁿ ícééfiⁿ maⁿfiⁿ-gá! Qaⁿxáta ígiaⁿ éfa céfa-gá! Dceteá-naⁿ,"
as, That seen ícééfiⁿ maⁿfiⁿ-gá! Qaⁿxáta ígiaⁿ éfa céfa-gá! Dceteá-naⁿ,"
(ev. ob.) having it for the walk thou? At a great throw it back to him, the He talks lu- nan-
owner distance owner! owner! cessantly ally,
- á-biamá (Sín'ga aká). Ki ein'gajin'ga amá ícééfiⁿ aqá-biamá. Qaⁿxáta
said, they say (Flying- the (sub.)) And child the having it went, they say. At a great
squirrel) (sub.) owner
- ígiaⁿ éfa cééé tábi xi, "Dúdiha! dúdiha!" a-biamá Ietniko aká. Ejáha
he was about to throw it back when, This way! this way! said, they say Ietniko the Further
to the owner, they say (sub.)
- 6 wéagáfiⁿ hí amá xi'ji, "Fiadi aⁿdaⁿbe hí te, níga-gá," á-biamá. "Dadha,
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
- wactaⁿ be cí te, ai," á-biamá níjunga aká. "Gé wian'gulni égaⁿ, Qaⁿxáta
you see them you shall, he you shall, they say buy the That we apprehended as, At a great
reach there said, (sub.) distance
- wégiaⁿ éfa céfa-gá, aⁿfaⁿ í faⁿeti," á-biamá Sín'ga aká. Gaⁿ é'di daⁿbe
throw it back to them, the we said heretofore, said, they say Flying, the And there to see
owners, squirrel (sub.) him
- 9 aqá-biamá Sín'ga amá, Ietniko. É'di hí amá xi, Ietniko aká wáxu fízá-bi
went, they say Flying- go (ev. Ietniko. There he was when, Ietniko the awl took it, they
squirrel said), (sub.) there, (sub.) they say
- egaⁿ, íf tē ígine aqá-biamá. Palúciápa éctiamáfaⁿqti ahí-bi xi'ji, candé faⁿ
as, lodge the climbing went, they say. At the top he barely he reached when ac-atom the
(old. his own) (sub.) they say
- jáqihá-biamá. Ki wanú sábéqti badíja-biamá. "Qé! wé'jqtci xiqáxe áhaⁿ,"
stabbed himself, they And blood very black he forced out by stab- Why! not painuz he made
ing, they say at all for himself,
- 12 á-biamá Sín'ga aká. Sín'ga aká wáxu fízá-bi egaⁿ, íf tē áne aqá-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 (old. ing
(ob.)
- Kí úge hégajít'qti gáxa-biamá Sín'ga aká Ietniko.
And Black an exceedingly made they say Flying- the Ietniko.
walnuts great number for him, squirrel (sub.)

NOTES.

Ietniko married after his adventure with the Jamiñge, 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 Jamiñge. 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 "cande"; and the Kingfisher, who made all the fishes.

554, 16. Naxideekaⁿi (C.), eq. to Nidaⁿ.bⁿéca (P.), the blue kingfisher. - F. La Flèche.

Samuel Fremont (Wadjepa) said in 1889 that the *nda* *bŋeŋa* and the *naxide ckŋni* were different birds, resembling in plumage, beak, and fondness for fish, the *naxide ckŋni* 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 Ietinike. But when he was about to throw it to Ietinike the latter said, "Come closer! come closer." And when he took the pouch closer Ietinike 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 Ietinike. And Ietinike said to his wife, "Fetch water." Ietinike's wife went after water. She filled the kettle and hung it over the fire till it boiled. When Ietinike upset the kettle, only water came out. Ietinike 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 Ietinike. And thereupon the Muskrat departed, leaving plenty of wild rice.

On another day Ietinike 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 Ietinike to eat. And as Ietinike 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 Ietinike was very talkative and might detain him too long. Just as the boy was about to throw the glove to Ietinike the latter said, "Come closer! come closer!" So the boy carried the glove closer. And Ietinike 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 Ietinike. When he arrived there Ietinike 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. Ietinike had swallowed more of the water than he liked. Then the Kingfisher plunged into the stream, brought up a fish, which he gave to Ietinike. But the Kingfisher departed without eating any portion of it.

On another day Ietinike said to his wife, "I am going to see your grandfather, the Flying-squirrel." So he departed. When Ietinike 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 Ietinike ate. And when Ietinike 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 Ietinike by one of his sons. And Ietinike sent by the son an invitation to the Flying-squirrel to visit him. When the Flying-squirrel reached the lodge of Ietinike, 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 Ietinike.

ICTINIKE, THE WOMEN, AND CHILD—AN OMAHA MYTH.

TOLD BY GEORGE MILLER.

- Ēgiŋe Ictinike amá aŋé amáma. Ēgiŋe í wiⁿ ga^w te amá. Ni-ŋa^wha
At length Ictinike the was going, they At length lodge one of some sort was Bank of stream
(inv. subj.) say. stl., they say.
- ké[']ja aŋá-bi a^w, ní kē uhá-biamá. Ní kē ma^wtaja ŋan[']de ēdedi kē amá,
(to the having gone, stream the followed, they say. Stream the beneath plum were there in abund-
(fig. ob.) they say. (fig. ob.) (fig. ob.) anee, they say
- jíde kē amá. "Wuhu+!" eŋégaⁿ-biamá. ŋigŋomudó-bi ega^w, miŋáha 3
red lay (or they in abund- say. Oh! he thought, they say. Having stripped off his clothing, raccoon skin they say.
- pé[']ji gē itéŋa-bi a^w, ŋan[']de tē áŋŋaŋge áíáŋa-biamá. Ma[']ŋin[']ka kē ŋiŋŋa^w-
had the having put them plum the diving on had gone, they say. Soil the seizing a (fig. ob.) large band-
(fig. ob.) mummy down, they say. (col. ob.)
- qti ŋizá-biamá. Agŋí-bi ŋi, da^wba-bi ŋi, ma[']ŋin[']ka tē 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. Cí ní ké[']ja da^wba-bi ŋi cí ŋan[']de tē égaⁿqti da^wba-biamá. Cí 6
said, they say. Again stream at the looked at it, when again plum the just so saw, they say. Again
(fig. ob.) they say (col. ob.)
- égaⁿqti áíáŋa-biamá. Cí égaⁿ-biamá, ma[']ŋin[']ka-naⁿ aŋí^w agŋí-biamá. Cí
just so had gone, they say. Again was so, they say, soil only having it he returned (to land), they say. Again
- da^wba-bi ŋi, ní ké[']ja, "Wáhuu+!" á-biamá. Cí ŋan[']de kē jíde kē amá,
looked at it, when, stream at the Really! said they say. Again plum the red in they
they say (fig. ob.) he, (fig. ob.) (fig. ob.) him abund say
ance
- ní ké[']ja. Cí égaⁿqti áíáŋa-biamá. Cí égaⁿqti ma[']ŋin[']ka ŋizá-biamá. 9
stream at the Again just so had gone, they say. Again just so soil took, they say.
- "Qa-í!" á-biamá. Cí égaⁿqti áíáŋa-bi a^w, agŋí-bi ŋi, ma[']á ké[']ja úŋixixí-
Who! said, they say. Again just so having gone thither, had come when, cliff to the gazed,
they say they say back (to land), they say
- bi ŋi, égiŋe ŋan[']dehi aká ma[']á ké[']ja ágaŋámmuqti íŋístáqti naji^w akáma.
they when, behold plum tree the cliff at the having very heavy adhering to were stl., they say.
say (sub.) (sub.) that bore down or clusters
their branches
- Kí é ní ké[']ja nūwaŋkíha^w ke-na^w áŋŋaŋgá-biamá. Wáŋaha pé[']ji tē 12
And that stream at the reflection in the water the only dived on account of that. Clothing had the (col. ob.)
(fig. ob.) they say.
- áŋŋahá-bi a^w, é[']dí aŋá-bi a^w, ŋan[']de gē ŋisé amá, áŋíŋe^w-bi a^w. Aŋé amá
having put on his own, there having gone, plum the was pulling off, having put them into Was they
they say they say (fig. ob.) they say, (fig. ob.) a blanket "pocket" made by curving the going, say
left arm, they say.

560 THE FEGHIA LANGUAGE—MYTHS, STORIES, AND LETTERS.

í tǝ'dí. ʒan'de tǝ jeqɛfí' ðíxá-bí a'w, ílɪxá' tǝ ǝgíha-na' a'f' ífǝfá-bíamá.
 tent to the Plum (the) women having rubbed on smoke into the through in threw it for daily thereafter.
 (std. ob.) (ev. ob.) (ob.) (std. ob.) (std. ob.) (noso) (std. ob.) (std. ob.)

Kí wa'ú na'ba akáma. "Hí'w, ǝíxá'w, ʒan'de wí' ífá'ɟífǝ da'+," á-bíamá.
 And woman two sat, they say. Oh! sister-in-law, plum one I have found for myself (fem.) said, they say.

3 Íxíne-na' amá. È'dí ahí-bí a'w, "Qa-í! íǝfá'w mǝga' fǝfǝɟí' í'w ǝǝí fǝá'ká-ná."
 They were scrambling uoy and then for (the) there having arrived. Whew! her sister- likewise just here my relations have come
 (plum), they say. (they say, in-law)

á-bíamá. "Tǝná! ǝá'kǝ ʒan'de kǝ a'w ta etǝwa'jí ʒí, nísá-bají'qtíá'w, fǝíǝfá'w"
 said he, they say. Why! that line plum (big) line very abundant when, you have not picked your sister
 them at all, in-law

mǝga'w," á-bíamá (Iǝtíníke aká). "Hí'w, nǝga'há, anǝǝgáca'w-bají'qtíá'w' eda'+!
 likewise, said, they say (Iǝtíníke) the Oh! grandfather we have not traveled at all alas (fem. inf.!).
 (sub.) (f. sp.)

6 Uha'fak ǝga'w etǝ, nǝga'há, anǝǝǝfǝíse táí ǝí'tǝ." "Hau, fǝísǝ ma'fí'wí-gá,"
 Near some- if, grandfather wo may pick them for ourselves. Ho, to pick walk ye,
 what (fem. sp.), then

á-bíamá. ǝín'ǝajín'ga' áma aká n'a'w he aǝí'w akáma, kí nǝfí'he nǝfá'ha áka"
 said he, they say. Child other one (sub.) the put into the was keeping it, and Indian with it leaning
 say. (sub.) (sub.) (sub.) wrapped the coverings around it they say, cradle-board

íǝfá-bí ta'w amá. Kí ʒa'w'tǝ ta'w amá ǝín'ǝajín'ga. Kí ǝá-bíamá Iǝtíníke
 was set up std., they say. And somul was std., they child. And said as follows, Iǝtíníke
 (sleep) say

9 aká, "ǝǝtá'w í'fí'w'á'fá ma'fí'wí-gá u'a'w he ta'. Èǝǝíǝ ʒan'delí' da'w'etǝ
 the That (std. an. ob.) leave for me, its relation walk ye the std., one put into the cradle Beware plum tree perhaps
 (sub.) (sub.) (sub.) (sub.)

í'fí'w' nǝ'ǝǝ tǝ!" "Hí'w, nǝga'há, ǝga'w te da'+," á-bíamá. Gá'w "Áǝǝíǝkída
 hurt it, my re-ha- lost! Oh! grandfather so will said, they say. And I attend to my
 (fem.) (f. sp.) (fem.) own

aǝfí'w tá' mǝnkǝ," á-bíamá. Gá'w'ʒí' fǝá-bíamá wa'ú-ma. Gá'w'ʒí' Iǝtíníke
 I sit will I who, said he, they say. And then went, they say the women And then Iǝtíníke

12 aká hí'w'fǝíǝkǝ'q'tí nájí'w-bí a'w, nǝxǝ ní' nǝí' íǝfá-bí tǝ amǝde fǝízá-bí a'w,
 the bestirring himself at one having arisen to his put into the kettle water filled the std in, ob. had been put having taken it,
 (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
 feet, they say. (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)

uǝá'eká-bíamá. ǝín'ǝajín'ga kǝ tǝfá-bí a'w, nísu ǝá'xá-bíamá. Uha'w-bíamá
 hung it over the fire, Child the having killed it, strips made it, they say. Boiled it, they say
 they say. (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)

ǝín'ǝajín'ga kǝ. ǝá' fǝ'w fǝízá-bí ǝga'w, n'a'w he kǝ'dí ǝa'fǝí'fá'paha fǝan'dí
 child (the) (rel. ob.) head the taken, they having, entire in- in the head covering in the part
 (sub. ob.) (ev. ob.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)

15 uǝíǝfá'-bíamá, nísá nájí'w' tǝ'dí ǝga'w'q'tí ǝá'xá-bíamá. Hí'w'fǝíǝkǝ'q'tí ǝǝde
 put his own relation, alive stood when just so did, they say. Bestirring himself at fire
 they say. (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)

áhí'w'fǝí-bí a'w, áǝí ǝfí wada'w'be ahí-na'-bíamá. Èǝíǝfǝ nín'dǝfá-bíamá.
 having put wood on it, out of doors too to look went often, they say. At length was cooked, they say.
 they say. (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)

fǝízá-bí ǝga'w, fǝatǝ a'fá'ká-ma. ǝǝfí-bají fǝasní'wí-bí ǝga'w, a'fá-bíamá.
 Having taken it, they in sat eating it, they say. Not having returned he having swallowed it, went, they say.
 say. (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)

18 Wa'ú-ma kí-bí ʒí, fǝínǝá-bí tǝ amá Iǝtíníke amá. "ǝíxá'w, í'ǝ'áǝǝ
 The women reached him, when he was missing, they say Iǝtíníke (fem.) Sister-in-law, old man
 they say (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)

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amá ^{the (mv. sub.)} ^{is misbeg. (?)} ^(fem.) ^{said.} "Nā! ^{Why!} i^u'jaⁿ ^{he lay for me} tē ^{the past act} caⁿ'en^u'qteci ^{without intermission} ja^u' ^{lies} cha^u+'¹" ^{I (fem. in self-loquy)}

á-bi ^{having said, they say,} ega^u, ^{was seized her own} g^u'fize ^{turning,} ag^u'-bi ^{when,} xi, ^{head} dá ^{the part} fa^u" ^{was falling from a height, they say.} uq^upá^ufé ^{Oh!} amá. "Hi^u, ^{dear little child!} s^u'ji^u'qteci^u+'¹!"

é amá. ^{was saying, they say.} Xag^u'-bi^{amá} ^{Cried, they say} wa^{'u} ^{woman} ak^{'u}fa. ^{both.} Ga^u' ^{And} xag^u' ^{crying} g^u'fi^u' ^{were at.} fa^u'ka ^{when,} tē, ^{Ictinike} amá ^{the (mv. sub.)} 3

xi^{'a}'-bi ^{having painted his face, they say,} a^u', ^{with} ma^{'u}'fi^u'ka ^{having painted his face with it, they say,} xi^{'a}'-bi ^{very dif-} a^u', ^{ferent} áj^u'qti ^{having made himself,} xi^{'a}'xa-^{bi} ^{there} a^u', ^{arrived, they say.} é^{'u} ^{and} ah^{'u}-bi^{amá}.

"Tēnā! ^{Why!} éita^{'u}'qti ^{for what possible reason} fa^{'a}'gāi ^{you (pl.) cry!} á, ^{likewise,} fi^{'i}'ya^u" ^{in-law} mé^{'u}ga^u" ^{said he, they say,} á-bi^{amá}. "Hi^u, ^{Oh,} i^{'u}ga^{'u}'há, ^{grandfather (f. sp.)}

Ictinike ^{Ictinike the (mv. sub.)} amá ^{here} é^{'u}fa^u ^{came} at^{'u}fi ^{having} é^{'u}lega^u, ^{plum} xan^{'u}'de ^{having told about} u^{'u}fi ^{we risk} ega^u" ^(them) a^{'u}'fi^usé ^{reached there,} an^{'u}gāhi. ^{These (f. sp.) In-} (fē^{'u}ké ^{uh.)} u^{'a}'he ^{class} 6

ké ^{the (f. sp.)} a^{'a}'fa ^{we left it} an^{'u}gāhi ^{reached there} é^{'u}, ^{we two} fa^{'u}smi^{'u}" ^{hut,} ái^{'u}fa^{'u} ^{swallowing} tē. ^(the child) Fi^{'u} ^{he had gone.} fa^{'u}" ^{head} u^{'a}'he ^{the entire lu-} ké ^{part} á^{'u}q^{'u}fi^{'u}qala ^{the head covering (f. sp.)}

fa^{'u}'di ^{in the part} ug^{'u}'fa^{'u}" ^{put his own relation} ái^{'u}fa^{'u} ^{had gone} tēda^{'u}+'¹." ^(fem.) "Wāhuá!" ^{Really!} á-bi^{amá}. "Hindá, ^{said he, they say.} ma^{'u}'zepe ^{Let me see, ax}

í^{'u}fi^{'u}-gā. ^{send yo littler.} B^{'u}'fi^{'u}qte ^{I class him} tēce, ^{must,} á-bi^{amá}. ^{said he, they say,} Ma^{'u}'zepe^{'u}-de ^{ax} 'fi^{'u}-bi ^{when they had} ega^u" ^{he went,} a^{'u}fi^{'u}-bi^{amá} ^{he went, they} ja^{'u}'fi^{'u}'qti ^{running fast} 9

ma^{'u}'fi^{'u}" ^{he was walking, they say.} amá. ^{Running fast} Ja^{'u}'fi^{'u}'qti ^{having gone, they say,} a^{'u}fi^{'u}-bi ^{tree} ega^u" ^{very thick} q^{'u}abé ^{having, in the past} en^{'u}gāqti ^{having reached there, they say.} é^{'u}lega^u" ^{and} ah^{'u}-bi ^{having reached there, they say.} ega^u"

i^{'u}'tea^{'u}'ga^{'u}-ma^{'u}" ^{andee for some other rodents} í^{'u}ne ^{only} ma^{'u}'fi^{'u}" ^{seeking was walking, they say,} amá. ^{Wood} Ja^{'u}" ^{do-} xi^{'a} ^{the} ké^{'u} ^{passed} u^{'u}há, ^{ax} ma^{'u}'zepe ^{cutted (f. sp.)} á^{'u}hí^{'u}de ^{the part of the ax-head} fa^{'u}"

i^{'u}'tea^{'u}'ga^{'u}-ma^{'u}" ^{andee} w^{'u}'ga^{'u}q^{'u}fi^{'u}q^{'u}fi^{'u}-bi ^{only} ega^u" ^{having killed them one by one with it, they say} wamí ^{blood} á^{'u}fa^{'u}há^{'u}qti ^{streaming from various parts of it} gā^{'u}xa-^{bi} ^{having made it,} a^{'u}" ^{was returning,} ag^{'u}'é ^{they say.} amá. 12

Hau. ^{Having reached there again, they say,} Ak^{'u}-bi ^{lodge at the (std. ob.)} a^{'u}", ^{I killed him} xi ^{I have come back} tē^{'u}di, ^{perhaps (indirect question).} "Á^{'u}q^{'u}fi ^{I killed} ag^{'u}'é ^{I have} há, ^{your sister} fi^{'i}'ya^u" ^{in-law} mé^{'u}ga^u" ^{likewise,} á-bi^{amá}. ^{said he, they say,}

"Hi^u+'¹ ^{Oh!} i^{'u}ga^{'u}'há, ^{grandfather (f. sp.)} u^{'u}hí ^{place of reach-} aek^{'u}éga^u" ^{near} éi^{'u}'te." ^{perhaps (indirect question).} "An^{'u}'kaj^{'u}qti^{'u}" ^{Not at all} há, ^{by no means} wa^{'u}fi^{'u}de ^{near.} etē^{'u}wa^{'u}'ji.

Hi^u" ^{Hurrying,} fi^{'u}-de ^{I overtook} ná^{'u}q^{'u}te ^{when} há, ^{when} á-bi ^{having said,} a^{'u}" ^{ax} ma^{'u}'zepe ^{and} wamí ^{blood} á^{'u}fa^{'u}há^{'u}qti ^{streaming from various parts of it} a^{'u}fi^{'u}" ^{having it} ak^{'u}-bi^{amá}. 15

Ki ^{And that was it,} é ^{they say,} amá ^{plum} há, ^{ripe} xan^{'u}'de ^{when} nin^{'u}'de ^{on it} xi ^{gray} á^{'u}gā ^{adheres} qú^{'u}de ^{the (class)} á^{'u}fa^{'u} ^{he caused it,} fi^{'u}" ^{Ictinike} é^{'u}wa^{'u}" ^{they say} amá ^{Ictinike} Ictinike

amá ^{the (mv. sub.)} gā^{'u}xa-^{bi}amá. ^{did it, they say.}

NOTES.

560, 1. jeqfiⁿ ibiqa-bi aⁿ. 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 egaⁿ etc, yigaⁿha, or jigaⁿha, nbiaek egaⁿ etc. Both used.

560, 11. ça-biama wa'u-ama, instead of aça-biama wa'u ana, as the women were requested to go.

560, 12. iteña-bi te unede, the women were *absent* then; perhaps this explains the use of such a form.

561, 2. gfiize agi-bi xi, 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 beheld 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!" 's 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	aꝑé	anáma.	Égiꝑe	watícka	baca ^u i	tě	éꝑa ^u be	ahí-bi	ꝑi,	
Ictinike	the	was going,	they say.	At length	creek	it bends	the	in sight	arrived,	when,	
	(mv. sub.)						(place where)		they say		
égiꝑe	ꝑé	iaŋga	ga ^u	ꝑínké	amá,	íꝑánaꝑídeadi	atíꝑí ^u	éga ^u .	ꝑigꝑíza-bi		
at length	Big turtle	was (st.)	there awhile,	they say.	At a sheltered place	warmed by the sun	having come there	and sat.	Having drawn	(himself) back,	
ega ^u ,	bispáspa	agí-bi	ega ^u ,	ia ^u ꝑí ^u qti	aꝑá-bi	a ^u ,	ꝑamú	tě	é'di	ahí-bi	3
they say	crouching at intervals	having been counting back,	they say,	running fast	having gone,	they say,	downhill	the	there	arrived,	
a ^u ,	gá-biamá:	"Těná!	eáta"	eénaꝑí ^u qti	ꝑagꝑí ^u	á.	Ní	gákě	bíze	te	ái
having said as follows,	they say:	Why!	wherefore	paying no attention whatever	you sit?	Water	(that)	dry	will	said	
							(lg. oh.)				
ega ^u ,	waníta	ní	ugꝑí ^u	aná	bꝑúgaqti	ní	nꝑíhai	há.	Kí	á-biamá	ꝑé
having,	quadruped	those dwelling in the	water	all	water	follow immediately	after it	.	And	said,	they say
											Turtle
iaŋga	akí,	"Ná!	ꝑé	atíꝑí ^u -na ^u -ma ^u	ꝑa ^u ja,	ełída ^u	ečewa ^u	aná'a ^u -uáji.			6
the big	(sub.),	Why!	this	I often come and sit	though,	what	soever	I have not heard.			

- Ga^{n'} miⁿ cétaⁿ hi xi, cé átiáqfiⁿ-maⁿ-ma^{n'} há." "Wana^{n'} qfin-gā há,"
 And sun this far reaches when, this I usually come and sit . . . "Wana^{n'} qfin-gā há,"
 Hurry
- á-biamú Ietfnike aká, "qáiciqti eénujín'gá d'úba t'á-biamú íbize, mna^{n'}
 said, they Ietfnike the very long young m'n some have died, they from
 say (sub.), age (see note) say thist, otter
- 3 jin'ga eti t'é amá, sin'de jin'ga eti t'é amá, sin'de b'áska eti t'é una, miqá
 young too is dead, they tall small too is dead, they tall flat too is dead, they racoon
 say, say, say,
- jin'ga eti t'é amá."
 small too is dead, they say.
- Hau. "Ké, aúgáqte te há," á-biamá M'c maúga aká. Júqce aqá-
 Come, let us two go said, they say Big turtle the
 (sub.). With him went,
- 6 biamá Ietfnike amá. Wáhi q'ega-naⁿ me júqce amá. Wáhi w'ctiⁿ
 they say Ietfnike the (mv. sub.). Bone dried only seek- lug Done striking
 was with him, they weapon
- údaⁿqti íqa-bi a^{n'}, "Kagéha, maⁿqin'-gā há. Ancje tá múnke," á-biamá
 very good having found it, Friend, walk ! Mingo will I who, said, they say
 [m i n g a]
- Ietfnike aká. Q'kē wáhi kē qizá-bi a^{n'}, aq'c améde sakbaqti júqce
 the This bone the having taken it, when ho (the Big right beside with him
 (sub.) (ig. oh.) they say, turtle) was going him
- 9 maⁿqin'-bi a^{n'}, "Kagéha, níkaciⁿ'ga maⁿqin'ⁿ xi, áhli gazizi égaⁿ maⁿqin'-
 having walked, they Friend, person walks when, neck stretching so he usu-
 say, say, say,
- naⁿ." M'c maúga áhli kē gázié'qti-naⁿ maⁿqin' qin, jibe k'c eti naⁿjúqéqti
 ally Big turtle neck the stretching it far, was walking, leg the too striking them
 walks. (ig. oh.) usually out much bent
- maⁿqin' qin, égaⁿ-naⁿ qin xi, áhliqti kē ehéqa-bi a^{n'}, gazaⁿ'qti
 was walking, was doing so regularly when, right on the the having put the horizon- tal ob. on it (another horizontal ob.), having knocked him
 down
- 12 ihéqa-bi a^{n'}, gactaⁿ-baji-bi aⁿ xi, gn^{n'} gaqet-bi a^{n'}, "Haha! aⁿ'ba
 and stunned him, not having stopped hitting him, they say when, so having killed him, Ha! ha! day
 they say,
- wi^{n'} eti gáaxi'aⁿ-onaⁿ," á-biamá, aq'c amá aqin'-bi aⁿ. Néqé aká, M'c
 some (pl.) I do that for usually, said ho they was going having kept it, He was kindling a Turtle
 say, say,
- maúga qin'kē jéqqaⁿ aká. Caⁿ'qti jaⁿ'tiémgá-bi a^{n'}, "Hau, ajaⁿ' tá múnke
 big the (st. ob.) ho was roasting the animal as he sat. In spite (of his lauger ?) having become sleepy, they Ho, I will sleep
 say, say,
- 15 qaⁿ'ja, íjaⁿ'xe qajaⁿ'aji te há. Hau, qiniúde xi, M'c maúga, 'P!' eéé te há."
 though, O íjaⁿ'xe you sleep shall . . . Ho, you cooked when, O Big turtle, 'Puff' you shall . . .
 not say
- Gaⁿ' jaⁿ' ké. Míyasi amá maⁿ'stápiqtei áláma. M'c qin'kē qizá-bi a^{n'},
 And he lay sleep- ing. Coyote the walking very softly was com- Turtle the (st. ob.) having taken it,
 ing. (mv. sub.) over the leaves, etc. ing. they say,
- jegá gē wi^{n'} qinúda-bi a^{n'}, qajú aqan'ká. Je-ánita té wan'gíqte qasniⁿ-
 leg the (pl. one) having pulled out (or set biting off the meat. Animal limb the (ob.) all having
 ob.) off, they say, devoured,
- 18 bi a^{n'}, wáhi gē é'di ugíqadaⁿ-bi a^{n'}, ei éde té'di íqaⁿ'qa-bi a^{n'}, Ietfnike
 they say, bone the there having pushed them back again fire in the have placed it (the Ietfnike
 (pl. ob.) into their places (?), they say, (ob.) turtle), they say,
- e'a^{n'} gáxe té égaⁿ'qti gáxe íqaⁿ'qa-bi a^{n'}, aq'c-biamá. Éqíqte Ietfnike
 how he made the just so made it having placed the ani- went, they say. At length Ietfnike
 it mal, they say,

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aká ɬiɬá-biamá. ɬé ɬínké ba'ú-bi a", ɬizá-bi a", ɬe-ánita tē wi' uɬa'ni
 the awoke, they say. 'Tinto the (st. having pushed into having taken it, animal the one grasped
 (sub.) the net) the net) to find the they say, limbs it

ega', ɬida' ɬi s'á'ɬé'qti ɬize' gi. "Sa!" (á-biamá Ictinike aká) Cí wi'
 having, pulled when only that and he took was Pshaw! (said, they say Ictinike the) Again one
 it nothing else it coming back

tē éga' ɬi cí éga'qti s'á'ɬé' ɬize' amá. "Qa!" é ga', cí wi' tē ɬize' 3
 the so when again just so only that he was taking. Bshaw! said as, again one the took
 they say, it

ɬi cí s'á'ɬé'qti éga' ɬize' amá. "Qa+!" é ga', cí wi' tē ɬize' ɬi,
 when again only that so he was taking. Pshaw! said as again one the took when,
 they say.

cí éga' s'á'ɬé'qteí ɬize' amá. "Qá-i-na+! ɬja'xe-á', ɬaja'áji te elé ɬa'eti."
 again so only that was taking it, Surprising! O ɬja'xe, you sleep shall I said formerly.
 they say, not

ɬja'xe ɬigɬámbá-bi a", a'he-na'-bi ɬi, "A'haji-gá," é-na'-biamá. "Qá- 6
 ɬja'xe having scratched his own, fled often, they when, Do not flee, said often, they say. Sur-
 they say, say

i-na+! A'ha', aɬá'á'ni ɬa'eti," á-biamá.
 prising! Yes, I devoured it, formerly, said he, they
 my own say.

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", *having* (not *they say*), same as ega'.

564. 18. ugáda" used instead of ubada" or nibada" 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 woman, and child, ngigá" is used instead of ngá" or nigá", 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'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'xe,' I said to you, 'do not sleep,' but you have disobeyed me." Thereupon he scratched "Ija'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 ian'de áfíhíqti aqá-biamá. Dádaⁿ nnégaⁿ maⁿfiⁿ-bi
 Coyote (the (inv. ground crossing by the went, they say. Something as he sought (I walked, they
 sub.) nearest way)
- 3 qí, sabíjítí nfkaciⁿga wíⁿ, "Naⁿetan'gá há," á-biamá. "Wíⁿaⁿwa
 when very suddenly person one O atop walking I said, they say. Which one
 can it be? he thought, they as (=hav- ing) he looked around, when, he did not find him, Again further went.
- ótédaⁿ," efé-gaⁿ-bi egaⁿ, n'fíxídá-bi qí, ífa-baji-biamá Ci eñhá aqá-
 say say they say they say they say.
- biamá. Kí "Aⁿfaⁿbetan'gá há," á-biamá. Kí Míxasi aká ífa-biamá
 they say. And Pass to one side of me ! said, they say. And Coyote (the found him, they
 (sub.) say.)
- Wé'sá. "Ci+ete! fé maⁿbéiⁿ faⁿ'ja, éb'e-ctéwaⁿ ídetaⁿ kaⁿbca-máji. qí
 Snake. Fie! this I walk though, who at all I pass to one I wish I not. You
 side of him
- 6 gaqé tíqá-gá! Uhé kó iⁿqíxan'-gá!" "Fé maⁿbéiⁿ faⁿ'ja, é'be wíⁿ
 to one pass! Path (the (g. give me room! This I walk though who one
 side (sub.)
- ébfíxaⁿ té áhaⁿ, ebfégaⁿ-ctéwaⁿ-uáji há," á-biamá Wé'sá aká. "Égaⁿ
 I give him will ! (in so I think at all I not said, they say Snake (the (sub.)). So
 room (loquy)
- qí'cté áwínan'ge tá uínke há," á-biamá Míxasi aká. "Égaⁿ qí'ji, qat'é
 even if I run on you I who will said, they say Coyote (the (sub.)). So if you die

- taté," á-biamá Wó's'á nká. "Áqtu" at'é táda". Ú'té n'cín'ge," á-biamá
shall said, they say Snake the How possible I die shall / Cause of me—un- said, they say
truly (sub.) death
- Míqasi nká. "K'é, an'gajáda-gá! Jáçí"ankíça-gá," á-biamá Wó's'á aká.
Coyote the Come step over me! Do it in spite of me! said, they say Snake the (sub.).
- Ki Míqasi aká ágajáda-biamá. Ki Wó's'á aká çaqá-biamá. Ki Míqasi 3
And Coyote the stepped over him, they say. And Snake the bit him, they say. And Coyote (sub.).
- nká nié-etéwa"-báji-biamá. "Áwatéé á. Áwiçajáde çí at'é taté, oéé
the pained at all no, they say. Where is it / I stepped over you if I die shall you
(sub.) said
- ça'eti. Áwaté at'é," á-biamá Míqasi aká. Ça' íça"ba' ía-báji-bi ega',
heretofore. Where is it I die said, they say. Coyote the And a sound he spoke out, us (have-
(sub.) (sub.) lug)
- açá-biamá Míqasi uná, çu'de áçíçáçti. Ça'té-ga' çí, wateçeka wí' uní- 6
went, they say Coyote the (adv. ground across by the After some when stream one he
(sub.) nearest way. him
- biamá. Ki niçáta" tí-bi ega', ní k'e da"ba-bi çí, niúwaçeçie çíçá"ba-
reached, And to take a was about, us wa. the he looked at when reflection in the he saw him-
they say. they say. (have- ter (g. they say water self.
- biamá. Ki çí'çti çíçá"ba-biamá. "Ça-é! éçina"-máji-na"-ma" çá'eti.
they say. And very fat he saw himself, they say. Who! I never was so heretofore.
- Á'çí' íçánali" á" á-bi ega', çíçáçta"-etçá"-na"-biamá. Ki çata"-bi ega', 9
Me fat I truly ! said, us, he felt him- even (t) often, they say. And he drank, us
they say. (have- self all over they say. (have-
(sub.) lug)
- en" açá-biamá. Ça'te çíçí, "Ája"ta"çá"çínge íçánali" áha," á-bi
still he want, they say. A while when I, am sleepy I truly (in so. he said
(sub.) (sub.) (sub.) (sub.) (sub.) (sub.) (sub.)
- ega', çáde baza' ja"-biamá. Ki ea'ea' t'é uná, íbaçti. Ki çeta" há.
as (have- grass pushing in he lay, they say. And always he that, they much And so far
(sub.) among say, swollen.

NOTES.

567, 7 niúwaçeçie. It is very probable, judging from the context, that this should be translated "reflection in the water." See niúwaçíçíha", 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.

Égíq̄e Wé's'tā wí' ē'dí ja' aká'na. Gq̄adi' nska'nska'q̄ti uhé q̄e k̄é'.
 At length Snake one there was reel, they say. Across In a very straight line path was going.

"Wā'! ma'ciá'aha jañ'-gā, Wé's'tā! Áwigajáde q̄i, q̄at'é taté," á-biamá
 Why! further off lie, O Snake! I step over you lie, you die shall, said, they say

3 Míq̄asi aká. "Uhé q̄é'q̄a'skáq̄ti kédega" q̄i-eda" a'q̄a'epeta' eté q̄i."
 Coyote the (sub.). Path just this size lies, but you rather you go to one side ought.

á-biamá Wé's'tā aká. "Qa-i! ma'ciá'aha jañ'-gā, ehé," á-biamá. "Q̄i-eda"
 said, they say Snake the (sub.). Whow! further off lie, I say, said, they say. You rather (than I)

ma'ciá'aha íla-gā," á-biamá Wé's'tā aká. "Ahañ! áwigajáde tá minke
 further off pass (or go) that way, said, they say Snake the (sub.). Oho! I will stop over you

6 q̄a'ja, q̄at'é taté há," á-biamá Míq̄asi aká. "Nā! wí n̄kací'ga-na wí'
 though, you die shall said, they say Coyote the (sub.). Why! I the people (pl. ob.) one

añ'gajáde té'dí t'é-na há," á-biamá Wé's'tā aká. "A'hañ," á-biamá Míq̄asi
 steps over me when usually dies said, they say Snake the (sub.). Yes, said, they say Coyote

aká. Ga", "At'é tá minke," á-biamá. "Hindá! wí'a'wa wí'anke téska"
 the And, I will die, said, they say. Let us see! which one of the two we two tell may, in future,

9 á-biamá Míq̄asi aká. Ga' aq̄á-biamá Míq̄asi aná. Wágajáde q̄é'q̄ti q̄i,
 said, they say Coyote the (sub.). And went, they say Coyote the (inv. sub.). Stepped over very suddenly when,

jibe síh' gedí da'cte q̄aqtáí tē. "Hau, q̄at'é taté há, áwigajáde kédega"
 lower leg foot on the one or the other he was bitten. Ho, you die shall I stepped over you

"Q̄i q̄at'é taté há," á-biamá Wé's'tā aká. Ga' aq̄á-biamá Míq̄asi aná.
 You you die shall said, they say Snake the (sub.). And went, they say Coyote the (inv. sub.).

12 Ga' ma'q̄i' q̄i' tē, "Q̄i-i! júga gá'na'-máji-na'-na' q̄a'eti. A'ei'
 And he was walking when, Whow! body I never acted in that manner formerly, Me-fat

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iqámahí^{n'}-á," ú-bí a^{n'}, xigqúzi-bí a^{n'}, man'ka kē' eñ xim^{n'}ba-bí a^{n'}, uqú-
I truly having said, having stretched him- back the too having looked at him- he was
self by an effort, they say. self by an effort, they say. (fig. etc.) self, they say, exam-

kin^{n'}be-m^{n'}-biamá. Ca^{n'}qti eñ ugqá'a tíqéqé-m^{n'} amá. Láqa-qí-ctēa^{n'}-na^{n'}
hitting himself often, they say. In spite (or too hitting the he took up the cry often, tapped very even often
not with the mouth and giving the they say, hard (f))
standing) scalp-yell

égn^{n'}, "Qa+! Wé's'á fe tē wíñ'ke tē égn^{n'} á," é-m^{n'} amá. Égiqé júga qí^{n'} 3
having, Whew! Snake spoke the told the the so ! was saying often, At length body the
truth they say.

bqúqti fba amá, badín'dí, dactjé gé' etéwa^{n'} hapúci^{n'}-qtín^{n'} amá. "Wé's'á
entire was swollen, distended, tip of the the even was exceedingly puffed up, Snake
they say, nose (pl. etc.) they say.

fe tē wíñ'ke tē égn^{n'} á," eí é m^{n'} amá. Iqúnyúhulji gqí^{n'} qínké, gágíqixé'qti^{n'}
spoke the told the the so ! again was saying, At a sheltered place, he was at, called many times
truth they say, warned by the sun

ju^{n'}té ga^{n'} ca^{n'}ca^{n'} é'dí t'é amá. É amá, úda^{n'} Wé's'á amá eláda^{n'} wunfta 6
about as continually there dead they say. That was it, therefore Snake the what quadruped
usually (pl. sub.) they say.

wáqutal tē bqúga fba t'é-m^{n'}í tē.
they hit them when all swell- died usually.
ing

NOTE.

568, 12. Qal, pronounced Qa+!

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. **Liŋaqúde** wíⁿ eiⁿqtiaⁿ-biamá. "Kagé, edádaⁿ íciéiⁿí á," á-biamá
 Gray fox one was very fat they say. Younger brother, what you are fat? said, they say, by means of.
- Míjasi** aká. "Aⁿha", jíⁿčéha, wamúske naságe íⁿ a-í yí, uⁿčiciaja t'é
 Coyote the (sub.). Yes, O elder brother, wheat baked hard ear. they when in front dead
 by means of.
3. **čáxe** ajaⁿ-naⁿ-maⁿ," á-biamá. "Gań'ŋi jaⁿčinań'ge kedi aⁿwaⁿ'aⁿhai
 I pretend I usually recline said, they say. And then wagon in the they put me when reclining
- tedi nánaⁿqpaⁿčé ajaⁿ-naⁿ-maⁿ. Ki má'aⁿsi agčé-naⁿ-maⁿ. Gań'ŋi bčáte
 when I make them fall from a height by kicking I usually recline. And I leap I usually start home. And then I eat.
- agčé-naⁿmaⁿ**. Wamúske naságe é aⁿfaⁿ'eiⁿ há," á-biamá. Gań'ŋi,
 I usually start home, A. neat baked hard that I am fat by means of said, they say. And then,
6. "Jíⁿčéha, égaⁿ, ekáxe wíkaⁿbča," á-biamá. Liŋaqúde aká. "Íčeqtei, jíⁿčé,
 O elder brother, so you do I desire you, said, th., say Gray fox the (sub.) Especially elder brother,
- sí činań'ge** égaⁿ, áliⁿgi uⁿčinaⁿqpaⁿčé taté ebčégaⁿ." Gań'ŋi Míjasi aká
 foot you large as, many you make them fall shall I think. And then Coyote the (sub.).
- uⁿčiciaja** jaⁿ-biamá. Gań'ŋi wáqč aká jaⁿčinań'ge kē uⁿ'aⁿhai tē. Gań'ŋi
 in front re elined, they say. And then white the (sub.) wagon in the just the past And then (sg. obj.) (recl. obj. in) sign.
9. **gčégaⁿ-biamá** wáqč aká: "Íčēkē wawíⁿaji áhaⁿ." Sihí tē baqtá-biamá.
 he thought as follows, white the (sub.): This (recl. obj.) It is not the (in sg. obj.) Feet the (obj.) he fled, they say.
- Jaⁿčinań'ge** kē'di uⁿ'aⁿhai tē wáqč aká í emí tē'di akí-biamá. Wáqč
 Wagon in the put the when white the house his at the reached home White man (recl. obj.) in (sub.) again, they say.
- ji pčji-qti** wíⁿ tē aⁿfaⁿ čéča-biamá Míjasi kē. Égičē wáqč aká máhiⁿ
 house had very one the (obj.) threw him suddenly, Coyote the (sub.) At length white the knife they say (recl. obj.)
12. **ačíⁿ ahíi** tē Míjasi kē'di mása-biamá silí gē baqtégaⁿ gaⁿ t'e gáxai
 he brought there the Coyote at the cut cards with a feet the as they were and dead pro- (= when) (recl. obj.) knife, they say, (pl.) fled tread
- daⁿ'ete** yí, íⁿ agčé-biamá. (Sihí mása-báji, hájįnga íkaⁿ'ta enáqtei
 perhaps when carry- ingou he went back to his house. (Feet not cut, cord used for tying that only the back)
- mási.)** Ki nan'ge agčé-biamá Míjasi aká. Liŋaqúde ícnaⁿíčē agčá-
 to cut with a knife) And running went homeward, Coyote the (sub.) Gray fox to attack him went homeward they say
15. **biamá.** "Kagéha," á-biamá, "ágganaⁿčáčé," á-biamá. "Íčéwačáⁿíⁿ!"
 they say. O younger brother, said, they say you have made me suffer said, they say. You thought it on yourself!

Q'fííji grí-grá," á-biamá Lísyaúde aká. Wáqé aká wá'í" ati amá ké'di
 Silently come back, said, they say Gray fox the White man the trans- he came, they at the
 porting goods say, place

qá'ja" é'ga" fíé'waqá'qí'a" á-biamá. "Kagé'ha, wí'faké'qtiá'" á-biamá.
 you lay down as you brought it on your- self, said, they say. O younger brother, you speak the very truth said, they say.

Míyasi aká. Lísyaúde aká gactań'ka-biamá.
 Coyote the Gray fox the tempted him, they say.

3

NOTES.

570, 9. *Ɔeké wawí'ají áha*" 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 ei' wáxa-biamá pahań'gadi. Wí'a'wa ei' n'fúka'pi
 Quadruped the fat were made, they at the first. Which fat made him
 (pl. sub.) say handsome

fba'ha" ga'fá-biamá. Kí waníta-na b'fúgaqti w'cha"-biamá Kí n'f'ewi"
 to know he wished, they say. And the quadrupeds all he called to them, they say. And assem- bling

- Ɖ'di ahí-biamá. Kí ei' nƆúka'onín'de-ma ǎú Ɔa' nƆa'-bi-dé ǎáhi kédfta'
 there they arrived. And fat those who did not look handsome with it head the part he held while neck from the (lg. ob.) there, they say.
- wáƆiskebá-bi-dé waci' gē wénacáí-de, wáƆicta' ƆéƆé-na'-biamá. ÉgiƆe
 he scraped them while fat the he took when, letting them he was sending them reg- At
 with his hand, they say (in. ob.) scattered from them go narily, they say. length
- 3 Mactein'ge Ɖ'di aƆí' ahí-biamá. "WíelƆí" tá minke há. Wí ei' a'Ɔa' wańka' pi
 Rabbit there having he reached him there, they say. I am the one I who will I fat it makes me handsome
- tá minke há," á-biamá Mactein'ge aká. "Hundaké! gí-gá ha," á-biamá.
 I who will, said, they say Rabbit the (sub.). Let us see! come I said, they say.
- Ga' ei' gáxa-biamá. "Ɔí da' qti nƆúƆika'onín'de ei' té," (á-biamá). Ga'
 And fat he made him, they say. You beyond it makes you ugly fat the, (said, they say). And
- 6 ǎá Ɔa' nƆa'-bi ega', ǎáhi hílé Ɔaudita' Ɔiskéba-biamá xi, ábaɁú Ɔa'
 head the part they say as (=hav- ing), neck base from the part scraped off with the when, space be- tween the part
- nƆísp íƆéƆa-biamá nínei'ga aká. Áda' ei'-na' Ɔan'di ábaɁú uníeka Ɔa'
 he pulled it suddenly, they say person the (sub.). There fat only on the part space be- tween the shoulders the part
- enáqteí wáci' hēbo áƆaha-na' amá, edíta'. ÉgiƆe MíɁá aká enáqteí
 that only fat meat part adheres to, non- ally they say since then. At length Raccoon the he only (sub.)
- 9 ei' nƆúka'pí-biamá, áda' júga bƆíga wáci' áƆaha gáxa-biamá.
 fat made him handsome, there- fore body whole fat meat adhering to made for him, they say.

NOTE.

571, 5. bƆnagaqti, pronounced bƆn+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.

- uqpe tē basnū fēfa-biamā "Kagēha, uqpe tē dūatē," á-biamā
 bowl the pushed off suddenly, they say. Friend, bowl the the one on this side said, they say
- (Maetein'ge-i^{n'} aká). Ga^{n'}, "Kagēha, ea^{n'} dāxe te," á-biamā (Maetein'ge-i^{n'}
 Rabbit the And, Friend, enough I do will said, they say Rabbit
- 3 aká). Ga^{n'}, "A^{n'}ha^{n'}," á-biamā (Jáqtigikidábi aká). Aggá-bi ega^{n'},
 the And, Yes, said, they say (Jáqtig kidabi the). Having gone back, they say
 (sub.).
- nūfē qā^{n'}ha kē wi^{n'}áqtea^{n'} u'a^{n'}si-bi ega^{n'}, wéna^{n'}ba^{n'} tēdihí wagáqfa^{n'}
 the-place border the (sg. ob.) once having leaped, they say, the second time the, ar- rived there servant
- Jáqtigikidábi eja^{n'} fīnké ma^{n'}ge áfīáqti áta^{n'}-bi ega^{n'}, u'a^{n'}siqti ákiáqfa-
 (Jáqtigikidabi the (st. ob.) chest straight having stepped on, with a great had gone
 (sub.). (sub.).) across they say, leap lionward,
- 6 biamā Ufáeta-bi fā^{n'} ikáge fīnké agfáfi^{n'} akí-biamā. Ikáge igáqfa^{n'}
 they say. What was not the his having his he reached there His friend his wife
 eaten part friend ob.) again, they say.
- éfa^{n'}ba gí^{n'}féqti fatá-biamā, wafátaji améga^{n'}. Égi^{n'}ge ha^{n'}ega^{n'}"tce xi,
 she-ton very glad ate it, they say, as they had not been eating. At length morning when
 they say.
- fékiá-bi ega^{n'}, eka^{n'} fē wáqaji-biamā. Cí ga^{n'} "Jáqtigikidábi aká
 erier pro- having dislodged the commanded them, Again so (Jáqtigikidabi the
 claimed, they say, the game they say. (sub.).)
- 9 t'ékifē taí aká," e-na^{n'}-biamā náci^{n'}ga amá. Ábae amá afá-biamā.
 he is the one for whom they were saying often, people the (pl. hunter the (pl. went, they say.
 are about to kill (the game), they say (sub.).)
- Qeabé eúgaqti é^{n'}te eka^{n'}fa-bi a^{n'} gatéga^{n'}qti wakída biamā. Maetein'ge-i^{n'}
 Tree very thick perhaps dislodged the hav- just is that they shot at them, they
 ing game, they say manner say. Rabbit
- amá é^{n'}di ahí fēfa-biamā gíka^{n'}qti. Égi^{n'}ge Jáqtigikidábi aká xáciqti é^{n'}di
 the there started off in order to very hastily. Behold (Jáqtigikidabi the) very long thor-
 (my sub.) reach there soon, they say (sub.) ngo
- 12 ahí-bi ega^{n'}, afé amáma. Cí wédaji wakída-bi ega^{n'}, é^{n'}di ega^{n'}qti
 having arrived there, was going (else- where), they say. Again elsewhere having shot at something, immediately
 they say, where, they say, they say,
- ei hí fēfē ga^{n'} xi égi^{n'}ge xáciqti é^{n'}di ahí-bi ega^{n'}, afé amáma ei,
 again started off in mid (?) when behold very long there having arrived, they was going (else- again
 there soon where) they say
- Jáqtigikidábi amá. "Ámakájiwáfé áha," eféga^{n'}-biamā Maetein'ge-i^{n'} aká.
 (Jáqtigikidabi the (my. Enough to make one (in so- thought, they say Rabbit the
 (sub.).) (sub.).) lose patience (sub.).) (sub.).)
- 15 Cí wédaji wakída-bi ega^{n'}, ei é^{n'}di ega^{n'}qti ahí fēfa-biamā. Éta^{n'}qti^{n'}
 Again elsewhere having shot at something, again immediately started off in order to reach
 they say, there soon, they say.
- ahí-biamā Maetein'ge-i^{n'} aká. "Kagēha, a^{n'}áde taí ha," á-biamā
 arrived there, Rabbit the Friend, let us cut it up said, they say
 they say (sub.). (sub.).)
- Maetein'ge-i^{n'} aká. Kí níkaei^{n'}ga fēkáká náqti t'éfē aká nef'agá-biamā.
 Rabbit the And person this one deer he who killed it (sub.). was unwilling, they
 (sub.). say.
- 18 "Ná! kagēha, Jáqtigikidábi aká atí te otea^{n'}í há," á-biamā "Ná!
 Why? friend, (Jáqtigikidabi the) come will by and by said, they say. Why?
 (sub.).)
- kagēha, waníta t'éwafái xi, wááidai-de éwaha^{n'}fa^{n'}fa^{n'} wa^{n'}í-na^{n'}í," á-biamā
 friend, quadruped they kill when they cut when in equal piles they un-dilly give said, they say
 them them up or shares to them,

(Mactein'ge-i^w aká). Ca^w-na^w uq'agá-biamá níaci^wga aká, Jáqtigikidábi
 Rabbit the Still (despite be was unwilling, they person the, Jáqtigikidábi
 (sub.), what was said) say (sub.),

na^wpa-bi ega^w. Mactein'ge-i^w amá xú'c' afa-bi ega^w, sili tē nfa^w iqa^w-
 Rabbit the (mv. with a having gone, they feet of the he seized and-
 him, they say as. Rabbit (sub.) rush say, the mv. (ob.) denly, as he
 stood,

biamá. Umásna-biamá. Égiqe' cfa^wbe atí-biamá Jáqtigikidábi amá.
 they say. Ho all the skn with a At length in sight came, they say Jáqtigikidábi the (mv.
 knife, they say. (sub.),

"Píjji okáxe! Cañk'cfa-gá," á-biamá (Jáqtigikidábi aká). "Edáda" 3
 Bad you do Let the (reel. ob.) said, they say Jáqtigikidábi the (sub.), What

píjji daxe á, "á-biamá (Mactein'ge-i^w aká). "Wanita t'ewa^wai-de
 bad I do ? said, they say Rabbit the (sub.), Quadruped when they kill
 them

wa^wdáai-de énalafá^wfa^w níkaci^wga-ma wa'í-na^wi" (á-biamá Mactein'ge-i^w
 when they eat them In equal piles or shares the people (pl. ob.) they usually said, they say Rabbit
 up give to them

aká). "Cañk'cfa-gá, ehé," á-biamá Jáqtigikidábi aká. Ca^w-na^w 6
 the Let the (reel. ob.) I say, said, they say Jáqtigikidábi the Still (despite
 (sub.), alone, what was said)

Mactein'ge-i^w aká ubásua^w-biamá "Dáda" fí^w dixa^w fí^w áha^w" á-biamá
 Rabbit the pushed (the knife) into What the I blow it (a the I said, they say
 (sub.), the meat, they say (mv. fight ob.) (mv. ob.)

(Jáqtigikidábi aká). "A^wbixa^w-gá! a^wbixa^w-gá!" á-bi ega^w, eáha^wfa^wfa^w
 Jáqtigikidábi the Blow me (as a light ob.) blow me (as a light ob.) having said, thither by degrees
 (sub.), they say,

a^wfa^w-biamá. Bixa^w-bi ega^w, Mactein'ge-i^w f'c' amá gaqáda^wqtei. Ga^wxi 9
 went, they say. Having blown him, they say Rabbit was going, with his fur stand-
 say, they say ing out all over from his being blown at. And then

fe' amá Jáqtigikidábi aká fíqti kē fiza^w-bi ega^w, ifa^whe f'cfa^w-bi ega^w,
 was going, Jáqtigikidábi the deer the having taken it, they put the lg. suddenly, having
 they say (sub.), (reel. ob.) say, oh, in his belt, they say,

a^wfa^w-biamá. Jáqti ána t'ewa^wai-ma b'fuga ifwaji- na^w akí-na^w-biamá.
 went, they say. Deer how many those which were all putting them usu- he usually reached
 killed (pl. ob.) the lg. objects ally home, they say.
 in his belt

Níkaci^wga sn'c'leáqti-biamá. Ca^w gáxe akí-bi ega^w, fíqti ána t'ewa^wai-ma 12
 Person very tall, they say. Having quit having reached, deer how those which were
 again, they say, many killed (pl. ob.)

b'fugaqti Jáqtigikidábi aká ifwaji akí-biamá. Ha^w xi, Mactein'ge-i^w
 all Jáqtigikidábi the putting reached home, Night when Rabbit
 (sub.), them, the they say.

amá uq'ica^w amá ca^w Jáqtigikidábi í tē uq'ica^w ga^w ha^w tē naji^w
 the was traveling, they until Jáqtigikidábi lodge the going awhile night when he was
 (mv. sub.) say (std. around it)

á^wanká. Wag'ficka wi^w fiza^w-bi ega^w, égiqa^w-biamá: "Wag'ficka, né te 15
 std. insect one having taken it, they said to it, they say: O insect, you will
 say, go

fa^w'ja, taetádéqti t'c'di náqta te há," á-biamá. Égiqe' ha^wega^w'tce xi
 though the flank itself in the you late will said, they say. At length morning when
 (= just on the flank)

Ɔaqtigikidabi wakéga, á-biamá. Tactáde Ɔau'di Ɔa'í'í'Ɔá umá. Ki Ɔí'ú
Ɔaqtigikidabi sick, said, they say. Flank in the (tribal) him, they say. And scratched with his fingers
 tē ca' Ɔietn'á'ij'qi ca' ca' ga' jū Ɔa' nƆí'ude amá ga' tē amá. Ki
when still not ceasing at all continually at flesh the scratched a hole in, and died they say. And
 3 uikaci'ga amá ƆgíƆa'-biamá: "Maecti'go-i' ta'wa' gíƆa'í-gá,"
people the (pl. sub.) said to (each other, they say): Rabbit village make yo for him "erect a village for him.
 á-biamá. Ki Maecti'go-i' aká ƆgíƆa'-biamá: "Wí ta'wa' gíƆa'í"
said, they say. And Rabbit (the sub.) said to (me), they 1 village they place for one
 ma'bfí'- máji," á-biamá. "Wa'újnga waqpa'í'qli agía'bƆa uta'nadi, áda"
I walk I not said, they say. Old woman very poor I left her, my own in a lonely there- there.
 6 agƆé' tá múnke," á-bi ega', agƆá-biamá. Ceta'.
I start will I who having said, they started home, they so far.

NOTES.

The use of egiƆe 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', used by the narrator instead of -bi ega'.

575, 10. Ɔe ama Ɔaqtigikidabi, rather "Ɔe ama Ɔb Ɔaqtigikidabi," etc. Ɔl, *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. Ɔaqtigikidabi 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 Ɔaqtigikidabi 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.

- mínko ɸaⁿja, ɸaŋgɛgaⁿ-máccé ágaláí-gá. Égíɸe ictá ɸáɸa tal. Wiⁿ ictá
 you (pl.) though, ye who are somewhat be ye outside. Beware eye you open lest One eye
 large (pl.).
- ɸáɸaí ɸí, ictá ɸíjéde taŋte há," á-biamá. Gaⁿ waaⁿ-biamá. "Hé!
 you (pl.) it, eye you red shall há," said he, they And sang, they say. Atlas!
 open (pl.)
- 3 wadaⁿ'be ɸínké! Ietá jidé! Ietá jidé! Iⁿ'be-naⁿ ɸi'an'dje! Iⁿ'be-naⁿ
 looker the one who! eye red! eye red! Tail (of regu- he opens out! Tail (of regu-
 bird) lary bird) lary
- ɸi'an'dje." ɸaŋgá-ma áɸutaⁿ wáɸizá-bi aⁿ, újila újí gɸiⁿ-bi aⁿ, wiⁿ
 he opens out. The large ones straight having taken them, sack tilting having sat, they one
 (pl. ob.) way they say, [He took them wherever they were.] say.
- ictáxaⁿxaⁿ gáxa-bi ɸí, "Téná! náɸuháqti ɸaŋgɛgaⁿ aŋ'gáɸiⁿ cénaawáɸé
 eyes opened a made, they when, Why! almost us who are somewhat large exterminating
 little say (pl. ob.) us
- 6 aɸé aká há," á-bi aⁿ, "Ku+!" é gaⁿ, giaⁿ aɸá-biamá. ɸéka Maectin'go-iⁿ
 he is going having said, Sound of said as flying went, they say. This one Rabbit
 they say, whirl of the wings! (sub.)
- waⁿ'in' agɸá-bi aⁿ, akí-bi aⁿ, "ɸaⁿhá, gákké égíɸe ctaⁿ'be te. Awáɸiⁿ
 carrying having gone having reached that Grandmother, that (lg. ob.) beware you look lest I carried
 a bundle boneward, they come, they say, say, (lg. ob.) at it on my back
 or pack on his back
- agɸé ɸaⁿja, ákida gɸin'-gá," á-biamá. Égíɸe náqpe gasé ɸé amá. "Édádaⁿ
 I came though, guarding sit, said he, they At length a spit to cut was going, What
 homo it say.
- 9 iⁿ'gɸi edaⁿ" eɸégaⁿ-bi aⁿ iɸaⁿ aká újila ké ɸieká-bi aⁿ, wadaⁿ'be ɸí,
 old he bring home on his back I (fem.) having thought, his grand- the sack the having untied, looked when,
 soliloquy) they say mother (sub.) (lg. ob.) they say
- bɸúga giaⁿ-bi aⁿ, qáde ɸi tē sápiqtiáⁿ ɸiluɸaⁿ tē ŋho agɸá-bi aⁿ,
 all having flown, they say, grass lodge (the hitting hard (col. that way
 ob.) against it
- naⁿ'jireccé'qteci wiⁿ waté ɸgaqɸí amá iɸaⁿ ɸínké. Égíɸe akí-biamá há
 barely one skirt was killing it with, his the at. At length reached home, they say
 they say grand-mother
- 12 Maectin'ge-iⁿ amá. "Híⁿ! epaɸaⁿ 'agɸaúgíɸé ɸánahiⁿ ehaⁿ," á-biamá.
 Rabbit The Oh! grandchild I have made my own snuff- I truly I (fem.) said she, they
 (mv. sub.) say.
- "Wáhuá! ɸaⁿhá, ctaⁿ'baji te, ehe ɸaⁿ'eti." Gaⁿ Zizka ɸínké ɸioná aká
 Really! grand- you are not to look I said formerly. And Turkey the one was stripping
 mother, at it, (col. ob.) off its feathers
- Maectin'ge-iⁿ aká. ɸioná-bi aⁿ, ɸictaⁿ-bi ɸí, ei dáda-bi aⁿ, eibe tē
 Rabbit the having stripped off its finished, when, again having dissected entrail, the
 (sub.) feathers, they say, they say it, they say, (col. ob.)
- 15 ɸizá-bi aⁿ, iɸaⁿ ɸínké gíí ɸéɸa-bi aⁿ, "ɸaⁿhá, gáté eibe tē ɸizá-gá
 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.)
- há." Iɸaⁿ ɸínké waɸítaⁿ maŋ'gɸe najiⁿ ɸí, wamí gáɸc hébe gíáⁿɸa ɸéɸa-bi aⁿ,
 his the one working erect stood when, blood limp part having thrown away at her, they say,
 grand- who (ob.) mother

hútu ⁿ na <i>putendans subtre (in this case)</i>	té'di,	"Wuhn+!	ʒa ⁿ hú,	t'ea ⁿ ʒagičé ⁿ -qti ja ⁿ ,"	ú-biamá.	Ga ⁿ ʒi
	at the,	Oho!	grand- mother,	you have indeed killed me, your relation,	said he, they	And then
wa'újūnga old woman	akú, (sub.)	"Hí ⁿ ,	epačá ⁿ ,	t'eúgičé ⁿ -qti ma ⁿ elu ⁿ ,"	ú-biamá.	Ga ⁿ
		Oh!	grandchild,	I have indeed killed him, my own	I (fem. in soliloquy),	said she, they And
wa'újūnga old woman	akú the (sub.)	áciąa the (sub.)	néča-biamá. the lodge	kindled a fire, they say.	And Turkey	the one who (ob.)
					the one Pawnee	to invite them to feast on it
Mačtin'ge-i ⁿ Rabbit	aká, the (sub.)	Ga ⁿ	wáčča the (sub.)	ačá-biamá. messenger to invite guests to a feast	Ga ⁿ	akí-bi egn ⁿ , And having reached home again, they say
					he spoke of, he him- self	door.
gčá ⁿ flap	čá ⁿ the part	bahé the from the lodge	íčé the by pushing	gčá ⁿ -biamá, sat, they say.	gajáqi it fell back and made a sudden tripping	kíča ⁿ tē, when, He!
						Sičé-maka ⁿ
čee. řu," cl f,	é say- ing it	gčá ⁿ -biamá. sat, they say.	Ičá ⁿ the mother	aká ga ⁿ ʒi the (f) and when	áciąáta ⁿ , from the out- side of the lodge,	"Hépačá ⁿ ! My grandchild!
						Pawnee they
čá ⁿ do not know him, at all	bahá ⁿ -bají ⁿ -qčei my kins- man, at all	elá ⁿ ! !(fem. in soliloquy)!	é say- ing	gčá ⁿ -biamá. sat, they say.	čá ⁿ Pawnee	wéku-bi that he had invited them to a feast.
						aí win'ka- said he did not speak
bají ⁿ -qti a single word that was true	ga ⁿ as	č'qčei he himself	ie words	hčbe part	ugikie speaking to his own (words!)	gčá ⁿ -biamá. sat, they say.

NOTES.

See Susanne La Flèche's version, pp. 65-66.

578, 10 and 11, sapiqtiaⁿ and na'jiⁿčtēčqčei, pronounced, sa-piqtiaⁿ and naⁿ+jiⁿčtēčqčei.

579, 1 and 2, t'eaⁿʒagičéⁿ-qčei jaⁿ and t'eaⁿʒagičéⁿ-qti maⁿ, 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, bahé íčé is used instead of bahé čéčé, because the door-flap was knocked off from the Rabbit, toward the spectator, his grandmother.

Nawa! is a Pawnee intj. The Rabbit was known to the Pawnees as Sičé makaⁿ. It is uncertain whether this was a Pawnee name, or the Pawnee pronunciation of an Omaha name. The next word, čeečá, 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

to me. Beware lest you open your eyes! Should one of you open his eyes, your eyes shall be red," said the Rabbit. Then he sang,

"Alas for the gazer!
Eyes red! Eyes red!
Spread out your tails!
Spread out your tails!"

Wherever he found a large one, he seized it and put it in his bag. While he was acting thus one of the Turkeys opened his eyes a little, and exclaimed, "Why! he has nearly exterminated us large ones!" Off they flew with a whirring sound. The Rabbit took home those he had in the bag, saying to his grandmother, "Do not look at what is in that bag! I have brought it home on my back, and I wish you to guard it." Then he went to eat sticks to serve as spits when the Turkeys were roasted. When the old woman was alone she thought, "What could he have brought home on his back?" So she untied the bag, and when she looked in, out flew all the Turkeys, hitting their wings hard against the grass lodge, and flying out the smoke-hole. The old woman barely killed one by hitting it with her skirt. At length the Rabbit came home. "Oh! I have inflicted a severe injury on my grandchild!" said she. "Really! Grandmother, I told you not to look at it!" And then the Rabbit plucked the feathers from the Turkey. When he finished that, he dissected the Turkey, took the entrails and thrust them at his grandmother, saying, "Grandmother, take those entrails." The old woman was standing erect as she worked, and as the Rabbit thrust the entrails at her he threw some clotted blood, which hit the *pubendum muliebri*. "For shame! Grandmother, you have scared me nearly to death!" said he. And the old woman replied, "Oh! I have scared my grandchild nearly to death!" And she went outside the lodge and kindled a fire. Then the Rabbit said that he would invite the Pawnees to feast on the Turkey. So he went as a messenger to invite them to the feast. On his return he himself knocked the door-flap out from the lodge (towards his grandmother?), and when it fell back in place with a sudden tapping sound he called out, as if a Pawnee were speaking, "Nawa! Siye-maka" the chief!" Then the grandmother, who was outside, heard this, and she said, "Oh! how well acquainted the Pawnees are with my grandchild!"

The Rabbit lied when he said that he had invited the Pawnees, for he himself sat there in the lodge making the replies to his own words.

THE BIRD CHIEF.

TOLD BY FRANK LA FLÈCHE.

Wajin'ga-má b̄éḡgaḡti w̄chaⁿ-biamá. Wajin'ga wiⁿaⁿ'wa máxe k̄'ḡa
The birds (pl. ob.) all they called them, they say. Bird which one appear at the world

íta ginⁿ' eí fáḡiⁿ'eé nudaⁿ'haḡga omⁿ' tate h̄a, á-biamá. Kí b̄éḡgaḡti
fir- flyng you you who leader you be shall said, they say. And all

ékitaⁿháqti muⁿ'ei aqá-biamá. Kí Míqúqádjáⁿ aká Qiqá úhiⁿ kigqé hiⁿ
 at equal heights high in went, they say. And Wren the (sub.) Eagle wing beneath feathers
 the air

ckúbe qaⁿ ugqíⁿ-biamá. Guⁿ wajiⁿ'ga amá bfuⁿgaqti úhiⁿ njéⁿ-bi egaⁿ, hidé
 thick the sat in, they say. And bird the (pl. sub.) all wing tired, they say us, below
 part

gí-bi qí, é-naⁿ aqá-biamá Qiqá amá. Kí Qiqá qíⁿ cetnⁿ' amá qí, Míqúqádjáⁿ 3
 were-re- when, he only went, they say Eagle the (mv. sub.). And Eagle the was so far, when, Wren
 (turning, they say)

amá úkilaⁿ aqá-biamá. Kí wajiⁿ'ga amá bfuⁿgaqti hidé gqí-bi qí, Qiqá
 the beyond went, they say. And bird the (pl. sub.) all below had re- when, Eagle
 (mv. sub.) turned, they say

amá-naⁿ guⁿ'tqti qí aqá-biamá. Kí énaⁿ-bi éskaⁿ eéⁿgaⁿ-bi egaⁿ,
 the only a long time when returned, they say. And enough, they perhaps they thought, as
 (mv. sub.) say (=hav- ing),

wíqawá-biamá wajiⁿ'ga amá. Égíqé Míqúqádjáⁿ é-uaⁿ gqíⁿ amá. Kí 9
 they counted them, they bird the (pl. sub.). Behold Wren only he had not returned, And
 say they say.

iqápa-biamá. Égíqé ugqí-biamá gaⁿ'tqti qí. Qiqá aⁿ'qtisiqégaⁿ amá qí,
 they waited for him, At length he returned, they a long time when. Eagle was thinking too they when,
 they say. highly of himself say

égíqé Míqúqádjáⁿ aká é átu gáxaiⁿ-biamá.
 behold Wren the that chief one was made, they say.

NOTE.

580, 1. bfuⁿgaqti, pronounced bfu+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.

Ēgiŋe Ma'teú amá aŋé amáma, watiéka é'ite ulá-bi a'. **Jaŋáge wiⁿ**
 At length (grizzly the was going, they say, stream perhaps having followed Headland one
 bear (mv. sub) (directly towards it) its course, they say.

naji^w té amá ŋi, uska^w ska^w qti aŋá-biamá. **Jaŋáge té éŋa^w be ahi-bi ŋi,**
 it was standing, they when, in a straight line went, they say. Headland the in sight arrived, when,
 say (sub.) (sub.) (directly towards it) they say. (sub.) they say

3 égiŋe Jenúga wiⁿ kigŋe té naji^w akáma. Ma'teú aká híde nístustu
 behold Buffalo bull one under- the was std., they any. Grizzly bear (sub) into backing step
 one meath (std. ob.) (std. ob.) they say. (sub) by step

agí-bi ega^w, ní kō'ia aŋá-bi a^w, ní kō ulá aŋá-bi a^w, ugás'iⁿ ahi-bi
 having come, my stream to the having gone, stream the following having gone, peeping arrived, they say
 say, (lg. ob.) they say, (lg. ob.) they say, (lg. ob.) they say, they say

ŋi, te-díxe ta^w amá qŋáqtiⁿ pamaŋ'gŋéqti naji^w amá Jenúga ta^w uŋŋŋi'age
 when, scalyby std. they very lean with bowed head was std., they Buffalo bull the independent to
 buffalo say say (std.) say (std.) say (std.) say (std.)

6 ga^w. Ma'teú amá gŋáda-bi a^w, ŋu'c aŋá-bi a^w, Jenúga najíla ŋu^w uŋa^w
 as, grizzly bear the erupt up on hav. with a went, they hav. Buffalo bull hair of the the grasped
 (mv. sub.) him, they say lng. rish say lng. head part

iŋa^w-bi a^w, ŋiáza-biamá. ŋiŋúwi'xe aŋi^w-bi a^w, ŋija^w ja^w, "Ía-gā há!
 suddenly, hav. pulled him by the Pulling him had him, they hav. shook him Speak
 they say lng. hair, they say. around say lng. often, 1

Ía-gā há! Gáŋuqi ma^w bŋi^w áŋi^w hē ŋi uŋa^w ŋakijáje amá. Ké, na, ía-gā!
 Speak 1 That unseen I walk I who when you threatened to they say. Come, now, ía-gā!
 (said, they say.) place move attack me

9 (á-biamá). Na^w bē bŋaska eti íti^w-ma^w-bi a^w, ŋaeŋe té. "Tēná! éataⁿ
 (said, they say.) Paw flat too hit him with it hav. tip of nose the (ob.) Flo! why
 (mv. sub.) (mv. sub.) (mv. sub.) (mv. sub.) (mv. sub.) (mv. sub.) (mv. sub.) (mv. sub.)

íwikijáje tá, ga^w qti ma^w ni^w ŋáŋi^w c'c', á-biamá Jenúga aká. "Áŋ'kaji há!
 I threaten to should, just in the you walk you who said, they say Buffalo bull the (sub). Not so
 I attack you manner (you mention it) move, (sub.)

a^w ŋa^w ŋakijáje amá, á-biamá Ma'teú aká. Naji^w ha ŋu^w ŋieta^w-bi a^w, uŋécaⁿ
 you threatened to- they say, said, they say Grizzly the Hair of the the let it go, they hav. around
 back me (mv. sub.) (mv. sub.) (sub.) head part say, lng. him

12 aŋá-bi a^w, sín'de kē' uŋa^w-bi a^w, ei ŋiúubŋiⁿ aŋi^w-bi a^w, ŋieta^w tá-bi ŋi,
 having gone, tall (the having grasped, again pulled him having had him, about to let him when,
 they say, (lg. ob.) they say, round and they say, round they say, go, they say

candé ŋa^w ma^w bē bŋaska íti^w-biamá. Jenúga ŋiⁿ gabŋáŋeje ma^w ŋi^w amá.
 scrotum the saw flat hit him there Buffalo bull the legs wide apart was walking they
 part with it, they say, (mv. ob.) say.

"Ūⁿ Im^w hu^w Im^w hu^w! niáŋiqteia^w ekáxe áha^w," á-biamá Jenúga aká. Ma'teú
 Oh! Oh! Oh! Oh! not join u z at all you ! (mv. sub.) said, they Buffalo bull the (grizzly bear
 make (mv. sub.) say (sub.) say (sub.) (sub.)

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amá uqá-biamá, nin'de kúcti éga". Jenúga aká wé'égá"-biamá, "Ákiqá-gá
 the went, they say, hama (see note) some- Buffalo bull the thought as follows, they Return the
 (adv. (sub.) what. (sub.) say, blows

huú! Φ i eti éga^uqti éga^u-naⁿ niⁿ Φ a^ueti wajiⁿ tē, e'égáⁿ amá η i, Maⁿteú
 I You too just so often like you in the disposition the was think they when, trizly-
 were past lug say bear

aká sbahaⁿ-biamá. "Wá! edé'egaⁿ á," á-biamá Maⁿteú aká. "Edélu-múji 3
 the knew it, they say, Why! what do you I said, they said trizly the I said nothing
 (sub.) my bear (sub.)

há," é amá Jenúga. Ci qáqá agf-bi aⁿ, ei Jenúga Φ i η úwiⁿxé'qti a Φ iⁿ-
 was saying, Buffalo bull. Again back to having come, again Buffalo bull turned him around had him,
 they say starting- they say, very fast
 point

biamá. Ci hé tē nqaⁿ-bi aⁿ, dá Φ aⁿ eti Φ iúub Φ iⁿ-mⁿ n Φ iⁿ-biamá ei.
 they say, Again horn the having grasped, head the too pulled it round and had him, they again.
 (ob.) they say, part say

"Ná! gájaⁿ ehé η 'eti wé Φ aja Φ aⁿeti," á-biamá Maⁿteú aká. Ci sún'de kē 6
 Fie! you do I said when you doubted formerly, said, they say Grizzly the Again tall the
 that it bear (sub.) (ob.) (ig. ob.)

nqaⁿ-bi aⁿ, ei pahaú'ga g Φ aⁿi tē' égaⁿ g Φ aⁿ-biamá. Naⁿbé b Φ áska
 having grasped it, again before old to the so did to him, they say, Paw flat
 they say, him

ítiⁿ-biamá. Ci gab Φ á Φ aje maⁿ Φ iⁿ amá Jenúga. "Úⁿhuⁿhuⁿhuⁿ+
 hit him with, Again legs wide apart was walking, they say Buffalo bull. Oh! Oh! Oh! Oh! Oh!
 they say.

niájqteiaⁿ ekáxe úhaⁿ," á-biamá Jenúga aká. Ci uqá-biamá Maⁿteú amá. 9
 not paing at all you I (in sol- said, they say Buffalo bull the Again went, they say trizly the
 (ob.) (loquy), (sub.) (sub.) bear (sub.)

Ci Jenúga aká égi Φ e égaⁿ wé'égá"-biamá ei: "Wáhuá! Ákiqá-gá haú!
 Again Buffalo bull the at length so thought as follows, again: Really! Return the
 (sub.) they say blows

Φ i eti wajiⁿ tē' égaⁿ-qti égaⁿ-naⁿ niⁿ Φ aⁿeti, e'égáⁿ amá. Ci Maⁿteú amá
 You too dispost- the Just as often like you formerly, was thinking, they Again Grizzly the
 tion (ob.) wore say, bear (adv. sub.)

ei sbahaⁿ-biamá. "Wá! edé'egaⁿ á," á-biamá. "Edélu-múji há," é amá 12
 again knew it, they say, Why! what do you I said, they say, I said nothing was saying, they say

Jenúga. "Gájaⁿ ehé η 'eti wé Φ aja Φ aⁿeti," á-biamá, qáqá agf-bi égaⁿ.
 Buffalo bull. You do I said when you doubted formerly, said, they say, back to having come, they
 that it formerly, the start- ing point say.

Φ i η úze uqáⁿ i Φ aⁿ-bi aⁿ, ei Φ i η úwiⁿxé'qti a Φ iⁿ-bi aⁿ ei naⁿbé b Φ áska eti
 pulled his seized suddenly, hav- again turned him around having had him, again paw flat too
 hit ten him they say ing, very fast they say

ítiⁿ-naⁿ-biamá. Ci sún'de kē nqaⁿ-bi aⁿ, ei naⁿbé b Φ áska eti ítiⁿ-biamá, 15
 hit him with it often, Again tall the having grasped it, again paw flat too hit him with it,
 they say, (ig. ob.) they say, they say,

pahaú'ga g Φ aⁿi tē' égaⁿ g Φ aⁿ-biamá. "Úⁿhuⁿhuⁿhuⁿ+! niájqteiaⁿ
 before old to him the so did to him, they say. Oh! Oh! Oh! Oh! Oh! not paing at all

ekáxe úhaⁿ," á-biamá Jenúga aká. Ci a Φ iⁿ-biamá Maⁿteú amá. Ci Jenúga
 you make I (in sol- said, they say Buffalo bull the Again went, they say Grizzly the (adv. sub.) Again Buffalo bull
 (loquy), (sub.) bear (sub.)

e'égáⁿ amá, "Wáhuá! Ákiqá-gá haú! Φ i eti wajiⁿ tē' égaⁿqti égaⁿ-naⁿ niⁿ 18
 was thinking, they Really! Return the I You too dispost- the Just as often like you
 say, blows I tion were

fa'eti, e'ega' amá. Ci Ma'teú amá ei íbaha'-biamá. "Wá! ed'ceega"
far-early, was thinking, they say. Again (grizzly bear) the pay, again knew it, they say. Why! what do you say

á, á-biamá (Ma'teú aká). "Ed'cha-máji há," é amá Jenúga. "Áki'á-gá"
I said, they say (grizzly bear) (sub.). I said nothing was saying, Buffalo bull! Return the blows

3 háu! í'í eti waji'w' tē'ega'qti éga'-ua' ni' fa'eti, eh' há, á-biamá. "Á'ha'w',"
I You too dispu- the just no often like you formerly, I said said, they say. Yes,

á-biamá Ma'teú aká. Jenúga amá nístnístu' a'á-biamá. Sm'de kē' fíha"
said, they say (grizzly bear) (sub.). Buffalo bull the (mv. backing step) went, they say. Tall the raised (lg. ob.)

é'ega'-biamá. "Ná! a'w'aji-gá há, á-biamá Ma'teú aká. Jenúga amá
suddenly in the air, they say. Why! do not see! said, they say (grizzly bear) (sub.). Buffalo bull the (mv. sub.)

6 xia'fa' g'fíh'é'ga'-bi a'w', u'xí'á'á'ia'w'-biamá Jenúga amá nístnístu' ma'fí'w'
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).

biamá, ma'-na'w'ni. "Ná! a'w'aji-gá, eh'w' á-biamá Ma'teú aká. Kí
they say, pawing the ground. Fie! do not see, I say, said, they say (grizzly bear) (sub.). And

Jenúga aká í'euaxí'fa' tui' éga' nístnístu' ma'fí'w' tē. Kí Ma'teú aká
Buffalo bull the to attack him in order to backed step walked the (com- pleted act). And Grizzly bear the (sub.)

9 háazá-bi e'ega'í tē. Jenúga aká Ma'teú eca'w'qteí hí xí, judé' fahéga-
that he was scared he thought the (com- pleted act). Buffalo bull the Grizzly bear near to him arrived when, having puffed

baji-bi a'w', xw'é' a'á-biamá. Ma'teú ma'ciáhaqti a'w' í'é'ga'-biamá. Gí
exceedingly (in with a rush say. Grizzly bear went, they say. very high in the air threw him suddenly, they say. Re- turning

xí, ei í'fíá'f'é' j'áha-bi a'w', ei ma'ciáha a'w' í'é'ga'-biamá. Kíhadí kíléd xí,
when, again "on the fly" having gored him, they say, again high in the air threw suddenly, they say. Downward laid when, again

12 m'w'de ábasan'da-bi xí', ba'na'-bi a'w', Ma'teú amá a'á-biamá m'w'da,
ground pushing against the when, having failed to gore him, they say, (grizzly bear) (sub.) the (mv. went, they say crawling by degrees,

ba'na'w'na' a'fí'w'-biamá. Ma'á kē' utedje kē' é'giha áú'fa-bi a'w', Ma'teú amá
trusting at him had him, they say. Cliff the thicket the into it having gone, they Grizzly the (mv. sub.)

í'téde Jenúga amá u'xí'g'físpe fí'á-bi a'w', ákusau'de ma'á xw'ha kē' áú'fa-
but now Buffalo bull the (mv. to hold him- self back) having failed, they say, beyond cliff bank the had gone,

15 biamá. Gá'f'w'qti ahí-bi a'w', sm'de kē' fí'ha'w' tē'ega' naji'w'-biamá Jenúga aká.
they say. At that very place having reached, tail the raised and bent stood, they say Buffalo bull the (sub.)

Ma'teú aká ma'á kē' ng'á'sí' a'g'fí-bi a'w', "Jenúga háu! ikágeankí'f'é' tate'
Grizzly the cliff the peeping having come back, they say, Buffalo bull ha! we shall be friends

han+! waji'w' tē' eíwákíga'w' é'ga'w' á-biamá.
(called to one at a distance) dispu- the we are alike some- what, said, they say.

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NOTES.

The narrator did not remember more of the myth.

582, 5. qfaqtia", pronounced qfa:qtia".

582, 11. niapiqteci ekaxe aha", though in the negative, must be rendered by an affirmative, nie a"ekaxe aha", *you cause me great pain!*

583, 1. ninde kueti ega", *i. e., bob-tailed*. Kueti refers to the shape of the hams of the Grizzly bear.

584, 13. baana"ana" aqi"-biama, pronounced ba+ana"ana" aqi"-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.

- Taⁿwaⁿggaⁿ d'úba gfiⁿ-biamá. Ki wa'újĩnga wiⁿ Wahaⁿçicige
 Nation some sat, they say. And old woman one Orphan
- júgigge taⁿwaⁿggaⁿ gaqáya gfiⁿ-biamá. Gaⁿ waqpaçiqⁿqtiaⁿi tẽ, ú ñçipũ,
 she with her nation apart from sat, they say. And they were very poor low tent (of poor people)
- qáde ú tẽ, gfiⁿ-biamá. Ki inẽpa aká ú-gaxe-naⁿ-biamá "Ńaⁿhá, man'dẽ
 grass lodge the sat, they say. And her grand- the used to play games, they say. O grand- mother low
 (st. ob.) child (sub.)
- 3 jũ'ga wiⁿ inãxa-gã, "á-biamá. Ipaⁿ aká giãxa-biamá. Maⁿ çtĩ giãxa-
 small one make for me, said, they say. his the made it for him, Arrow too made for him,
 grand- mother (sub.) they say.
- biamá. Gaⁿ wajĩ'ga wakíde-naⁿ-biamá inẽpa aká. Caⁿ wajĩ'ga-ma
 they say. And bird used to shoot at them, they her grand- the the birds
 child (sub.)
- ĩdĩçahẽ kẽ égaxé'qti mĩwaji akĩ-naⁿ-biamá. Ki wakíde-pi-qtĩ-biamá
 belt the all around in a putting he used to reach home, And he was a very good marksman,
 (fig. ob.) circle them in his belt they say. they say
- 6 nũjĩnga aká, edádaⁿ çĩⁿ etõwaⁿ tẽçõ-naⁿ-biamá. Jũ çãⁿhá zaç'ç-qtĩ-naⁿ-
 boy the what the soever he usually killed it, they Tents at the they used to make
 (sub.) (ob.) say. say. (ev. ob.) a great noise,
- biamá, miⁿ caⁿ maⁿçĩ tĩçãⁿ tẽ'dĩ. Ipaⁿ çĩnkeⁿ ímaxá-biamá: "Ńaⁿhá,
 they say. sun the high in the the (ev. when, his the (st. ob.) he questioned her, they O grand- mother,
 (ob.) air (ob.) be- came grand- mother

gáama za'ó' amá eíta'i ā," á-biamá. Ipa' aká égiqa"-biamá, "Gáama
those un- they are mak- eíta'i ā," á-biamá. Ipa' aká égiqa"-biamá, "Gáama
seen ones ing a noise why are I said, they say. His the said to him, they Those
unseen ones (sub. of an action)

ta'wa"ggáa amádi wajin'ga wi' hí-na' amá jidécqi Jji fa'ndi má'a
nation near those bird one reaches there reg- very red. Tents by the cotton
(sub. of an action) ularly, they say (cb. ob.) wood

qfabé snédeáqti teqa' áta"-na"-biamá wajin'ga aká. Jji fa' b'fígaqti 3
tree very tall the (st. ho stands on regularly, bird the Tents the all
(sub.) in they say (sub.). (cv. ob.)

wajin'ga aká ngájde-na"-biamá maja' fa". Édega" níkagalí aká
bird the (sub.) sheds a red light over them, land the Bot níkagalí aká
(cv. ob.) they say (= hav- ing.)

kídewákíqá-biamá. É'be f'écé fínké ija'ge fínké gfa' 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.

"Ja'há, é'di b'écé tá minke," á-biamá. "Awádiqti né te eha"+! 6
O grand- there I go will I who, said, they say. To what place you can ! (fem)
mother, indeed go

Wawéqtaqtaí hē. Íqíqta táí hē," á-biamá ija' aká. "Ufáde-qi fín'ge
They are those who Abuse you will his the Real cause for you have
abuse people (fem) (pl.) (fem) said, they say as (sub.) (going ?) none

eha"+! Ca' iúcpa aká man'dé g'fiza-bi ega", aqái tē, áei. "Égiqé oné
I (few) Yet her grand- (sub.) bow took his, they as went out of Beware you
grand- child say (= hav- ing.) doors.

te, ehé," á-biamá ija' aká. "Ga' g'g'edi í-gaxe ma'b'ei' tá minke," 9
lest, I say, said, they say his the At any to those to play I walk will I who,
grand- mother (sub.) rate unseen places

á-biamá iúcpa aká. Égiqé iúcpa amá aqá-biamá ca"ca" tē ta'wa"ggáa".
said, they say her (the) At length her grand- the went, they say without the nation,
grand- child (sub.) (mv. sub.) stopping

Jji fa' ja'ge aqá-bi xi, ngájde amá ta'wa"ggáa' fa". Níaci'ga amá
Tents the near at went, they when, it shone with a red nation the People the
(cv. ob.) hand say light (mv. sub.) (cv. ob.) (pl. sub.)

ákié'qti amáma kide amáma wajin'ga fínké. É'di ahí-biamá Waha"fcíqge 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-gá há, Waha"fcíqge! fakide te,"
the (mv. Person one reached as O come Orphan! you shoot may
sub.) they say there, (= hav- ing.) at it

á-biamá. Na'wapábi ega", wábaga naji"-biamá Waha"fcíqge aká.
said, they say. Feared them, they as drawing back stood, they say Orphan the
(sub.) say (= hav- ing.) thro' shame or diffidence (sub.).

Níaci'ga amá a-í-bi ega", "Gúdila! gúdila éga"! Waha"fcíqge kide 15
Person the coming, as, That way! that way some- Orphan shoot
(sub.) they say what!

taté," á-biamá. Waha"fcíqge aká wajin'ga kida-biamá. Na'ji"ete'qteí
ahá, said, they say. Orphan the bird shot at it, they say. Barely

- núonaⁿ íf'fa-biamá. Ietúnike aká kide xí, sakib' ihé fíqfo wiⁿ
 he suddenly missed hitting it, they say. Ietúnike the shot-at when beside lying reed wiⁿ
 (the string) he sent it, they say. People the (pl. sub.) said, they say, Oh! Orphan the (sub.)
- 3 aⁿ fíⁿ t'éf'ab aⁿ fíⁿ! "Wie b'fíⁿ," á-biamá Ietúnike aká. Wajín'ga amá
 came very near killing it! I I am, said, they say Ietúnike the Bird (sub.)
 (the string) he sent it, they say. People the (pl. sub.) said, they say, Oh! Orphan the (sub.)
- gíáⁿ aⁿ f'fa-biamá xí, nífaciⁿga amá gáⁿ u'cfa agf'á-biamá. Gaⁿ Wahaⁿ f'cige
 dying went, they say when, people the at any seal- went homeward, And Wahaⁿ Orphan
 (the string) he sent it, they say. People the (pl. sub.) rate toring they say.
- eti agf'á-biamá. Ki akú tē, íyáⁿ f'ínké'di. "Maⁿha', wajín'ga f'ínké
 too went homeward, And he reached his at the st. one. O grand mother, bird the one
 they say. And he reached h me, grand- mother, mother, who
- 6 aⁿ fíⁿ t'éaf' áfíⁿ há, á-biamá. "Ífaⁿbaⁿ f'áji-á he! Íf'iqta taf' hē.
 I came very near killing it said, they say. A second time go not ! (few) Abuse will
 (the string) he sent it, they say. People the (pl. sub.) said, they say, his at the st. one. O grand- mother, mother, who
- ḡájí to aⁿ f'fa'í f'fa'eti," á-biamá íyáⁿ aká. Ci aⁿ ba áji tē ei
 You go not shall we said heretofore, said, they say his the grand- mother
 (the string) he sent it, they say. People the (pl. sub.) said, they say, his the (sub.) Again day un- other the again
- haⁿ egaⁿ tee tē ē'di aⁿ f'fa-biamá. Ci za'c'q'iaⁿ-biamá. Ci ahí-biamá xí,
 morning the there went, they say. Again there was a great noise, Again arrived there, when
 so, they say. Again person to shoot com- the again so to shoot commanded him, Again he
 (the string) he sent it, they say. People the (pl. sub.) said, they say, his at the st. one. O grand- mother, mother, who
- 9 égaⁿ-biamá. Ci nífaciⁿga kide ágaji aká ei égaⁿ kide ágaji-biamá. Ci kidaí
 so, they say. Again person to shoot com- the again so to shoot commanded him, Again he
 (the string) he sent it, they say. People the (pl. sub.) said, they say, his at the st. one. O grand- mother, mother, who
- tē égaⁿ-biamá. Ci naⁿ j'í'ete'c'q'ei núonaⁿ-biamá. Ci Ietúnike aká kide
 the (past act) so, they say. Again barely missed hitting it, they say. Again Ietúnike the shot at
 (the string) he sent it, they say. People the (pl. sub.) said, they say, his at the st. one. O grand- mother, mother, who
- xí sakib' ihé fíqfo wiⁿ f'idaⁿ f'c'fa-biamá. (And so on, as on the first day.
 when beside lying reed one pulling he sent it, they say. (the string) he sent it, they say.
- 12 Similar adventures on the third day.) Aⁿ ba w'c'ndba tē ahí tē wajín'ga
 Day fourth the ar- rived (=when) bird
 there
- f'ínké kida-biamá. Kúsand'q'ti ífaⁿ f'fa-biamá. "Wuhu+! Wahaⁿ f'cige
 the one shot at it, they say. Through and through he placed it, they say. Oh! Orphan
 (the string) he sent it, they say. People the (pl. sub.) said, they say, his at the st. one. O grand- mother, mother, who
- aká t'éf'ē," á-bi xí'ji, Ietúnike aká, "Sá! sá! Wí t'éaf'ē! Wí t'éaf'ē!
 the has said, when, Ietúnike the (sub.), (See note) I I killed it! I I killed it
 (sub.) killed it, they say
- 15 Uf'áde f'c'f'ín'ge! Uf'áde f'c'f'ín'ge!" á-biamá. Gaⁿ uh'waki'fa-bají-biamá
 Cause for you have none! Cause for you have none! said, they say. And he would not let them have their way, they say
- Ietúnike aká, gáⁿ Wahaⁿ f'c'f'ige wajín'ga t'éf'ai tē gínac'á-biamá. Gaⁿ
 Ietúnike the and Orphan bird killed it the snatched from him, And they say.
- nífaciⁿga amá ákie ábanaⁿ wajín'ga f'ínké najíⁿ-biamá. Ki Wahaⁿ f'c'f'ige
 people the (pl. sub.) in a crowd viewing the spec- tacle bird the (st. oh.) stood, they say. And Orphan

- amá ɛ'di aɸá-bi ega^w, hi^w wi^w ɸiɔnúda-bi ɸi, wajin'ga bɸágaɸti gɸɸá-
 the there went, they as feather one pulled out, they when, bird whole took his
 (inv. say (=hav- ing), say)
- biamá, jideɸti. amá. Agɸá-biamá. Ga^wɸi níkagahí aká gá-biamá,
 they say, very red they say. Went homeward, And then chief (sub.) said as follows, they say,
- “Wijau'de ɸi^w aɸi^w gá-gá,” á-biamá. Ga^w wajin'ga ɸínké aɸi^w agɸá-bi 3
 My daughter's the he bringing him said, they say. And bird the one took it homeward, they say
 (inv. one)
- ega^w níkagahí aká ɸi^w akí-i-biamá, Ietúike aká ɸti aɸi^w akí-i-biamá.
 as chief (sub.) had it taken there to him, Ietinke the too was taken there to him, they say.
 (=hav- ing)
- Ijan'ge ɸańká na^wbá ɸi^wte na^w ɸínké Ietúike aká gɸá^w-biamá Ga^w
 the ones the who two perhaps grown the one Ietinke the took her to wife, And
 daughter
- mi^wgɸá^w ɸi^w ɸga^w, ga^w gɸi^w-biamá Ietúike aká. Waha^wɸicigɸe aká akí-biamá. 6
 took a wife as, so sat, they say Ietinke the Orphan the reached there his home, they say.
 (sub.)
- “Ma^whá, wajin'ga ɸínké t'ɸáɸe agɸi,” á-biamá. “Hé! ɸpaɸa^w! hé, ɸpaɸa^w!”
 O grand- the (st. I killed I have said, they Oh! grandchild! oh! grandchild
 mother, bird oh.) It came home, say.
- á-biamá. “Ma^whá, wɸɸita^w-t'ɸɸe ingáxa-gá há, nɸíza^w t'ɸ'di,” á-biamá.
 said, they O grand- (See notes.) make for me ! middle at the, said, they
 say, mother,
- Ga^w ɸi tɸ ugájidɸ'ɸti gɸi^w-biamá Waha^wɸicigɸe aká iɸa^w ɸá^wba. Kí, 9
 And tent the filled with a very sat, they say Orphan the his she too. And,
 (st. red light ob.)
- “Ma^whá, waɸigije wi^w ingáxa-gá,” á-biamá Ga^w iɸa^w aká waɸigije gi-
 O grand- hoop (of one make for me, said, they say. And his the hoop made
 mother, hide?)
- áxa-biamá. Waɸigije biɸ iɸa^wɸa-bi t'ɸ'di, uńíta-bají-biamá Waha^wɸicigɸe
 for him, they Hoop to dry was placed, when, was anxiously waiting for Orphan
 say.
- aká. ɸigɸe bíze amá. “Haú, Ma^whá, nɸíza^w tɸ gɸi^w-gá há,” á-biamá. 12
 the At length dry they say. Hu, grand- middle the sit ! said, they
 (sub.) mother,
- Ga^w Waha^wɸicigɸe aká áciaɸá a-í-nají^w-biamá, ɸijebe ímɸgaɸáɸica^w t'ɸ'di
 And Orphan the outside came and stood, they door towards the right at the
 (sub.) say,
- nají^w-biamá. Kí gá-biamá iɸa^w ɸínké, “Ma^whá, eɸé te há, ɸé níkaɸi^wga
 stood, they say. And said as fol- his the (st. O grand- you shall Baf- person
 (sub.) lows, grand- mother, say it
- wáda^wb ɸga^w na^w gá^w-ɸti ɸde enɸé hé, ɸpaɸa^w hé, eɸé te há, Ma^whá,” 15
 they are usually so of that very but goes grand- you shall O grand-
 (seen ɸ) sort ɸ) to you (fem.) child (fem.), say
 it
- á-biamá. Ga^w iɸa^w aká ɸgɸa^w-biamá. ɸjaníta^w waɸigije ɸa^w banan'ge
 said he, they And his the said to him, they say. From the tent loop the making it toll
 say, mother (sub.)
- íɸa-biamá. ɸijebe tɸ áci ɸá^wbe atí-bi ɸi, ɸé ɸe uńáí aká wi^w ga^w
 she sent it Dourway the out emerging it came, when, Baf- this told of the one so
 hither, they say. side they say, (sub.)

tíḡaⁿ-biamá. Wuluⁿḡicéḡe aká kúsandé'ḡti íḡaⁿḡa-biamá, ḡḡébe té'di
 became suddenly (a ev. ob.), they say. Orphan the through and through placed it, they say. doorway at the

ḡḡa-biamá. Gaⁿ íḡaⁿ ḡḡaⁿba dáda-bi eḡaⁿ, íḡaⁿ aká bḡḡaḡti áḡa-
 killed it, they say. And his grand mother she too they eat up the animal, they say. as (=hav- ing), his grand- (sub.) whole cut into slices, they say

3 biamá. Taⁿwuⁿḡḡaⁿ wuḡita-baji-biamá. Íḡaⁿ aká íḡiḡiḡi hḡébe ḡáxa-
 they say. Nation did not eat anything, they say. His grand- mother the [See note.] piece made,

biamá. ḡictaⁿ-bi ḡi, "ḡaⁿhá, íḡiḡiḡi eḡé auíⁿ nḡ té ḡaⁿ má, "uikaguhí
 they say. Finished, when, O grand- mother, [See that have, you wit. y] ná, chief

ḡinké'di. ḡéce te há, íḡiḡi, ḡáté ḡiádi ḡaté tedaⁿ, á-biamá. "Aⁿ,
 to the (st. ob.) You say will O son's wife, that your father eat he may said, they say. (fem.) Yes,

6 gaⁿ, éḡaⁿ tuté, eḡaḡaⁿ, "á-biamá íḡaⁿ aká Gaⁿ é'di aḡá-biamá íḡaⁿ auá
 and, so shall, grandchild, said, they say his the And there went, they say his the grand- (mv. sub.) mother

Gaⁿ ḡḡébe té'di nḡáha ḡéḡa-bi eḡaⁿ, ḡiḡḡisaⁿḡa ḡéḡa-bi eḡaⁿ, aḡi-biamá
 And doorway at the part of tent sent it having, turned herself around sud- denly, they say having, she was return- ing home, they say

wa'ḡḡinga aká. Kí ḡá-biamá íḡaⁿ aká, "Daⁿbai-ḡá, daⁿbai-ḡá, daⁿbai-ḡá,"
 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. Daⁿbe éḡaⁿbe ahi-bi ḡi, nḡaḡiⁿga ctewaⁿ ḡḡḡá-biamá.
 said, they say. Do look emerging arrived there, they say when. person soever there was none, they say.

(Waluⁿḡicéḡe uká íḡaⁿ ḡinké waḡiḡaji ḡiḡáxa-biamá, ádaⁿ hḡéi té'di,
 Orphan the his the one invisible made his, they say, there- fore after when,

aⁿba wédubaⁿ té'dili ḡi, "ḡaⁿhá, waḡiḡa cki taté há, iⁿtaⁿ, "á-biamá)
 day fourth time the, it when, O grand- mother, visible you shall now, said is, they say.

12 Kí Ietníke aká ḡá-biamá, "Wa'ḡḡinga wi'ḡḡeci ucté degaⁿ é te há,"
 And Ietníke the (sub.) said as follows, they say. Old woman just one remains but that is the one (f)

á-biamá. Cí dubaⁿ éḡaⁿí té Wédubaⁿ té'dili ḡi, ḡḡiḡiḡaⁿ wiⁿ
 said, they say. Again four times it was so. Fourth time the, it ar- rived there, when, sack of buffalo one

ḡiⁿ-biamá íḡaⁿ aká, wajḡiⁿga ḡinké áḡaḡaⁿ-biamá. "ḡaⁿhá, iⁿtaⁿ waḡiḡaⁿ
 carried on her back, they say his the grand- mother, bird she carried the (ev. ob.) on top of a pile, O grand- mother, now visible

15 eki taté há," á-biamá. Gaⁿ íḡaⁿ auá aḡá-biamá, wajḡiⁿga ḡinké
 you shall said, they say. And his the grand- (mv. sub.) mother went, they say, bird the (st. ob.)

áḡaḡaⁿ-biamá. Kí í té ḡan'ḡe ahi-bi ḡi, í té wḡáḡide aḡá-biamá.
 she carried the (ev. ob.) on top of a pile, they say. And tent the near arrived when, tent the (st. ob.) began to shine with a red light, they say.

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- Jíi ɣa^w ha ké aɣá-biamá. Níkaci^w ga amá égiɣa^w-biamá, "Wuhu+!
 tents border the (pl. ob.) went, they say. People the (pl. sub.) said to (some one), Oho!
 they say.
- Waha^w ɕiŋgé aká wajín ga t'ɛɣa-bi a^wɣa^wí ɣi'etē, Ietínike t'ɛɛ ecaí
 Orphan the (sub.) bird that he we thought when, Ietínike killed it you said
 it
- ɕi^w. Waha^w ɕiŋgé iɣa^w amá ɕé 'i^w atí. Ébédí 'i^w ɕé da^w," é-na^w- 3
 in the Orphan his the this carry- has To whose carry- she said reg-
 past. the (nv. sub.) grand- ing on come. lodge ing on goes ularly,
 mother bor'back her back
- biamá. Ga^w da^w be nají^w-biamá níkaci^w ga amá. "Wuhu+! níkagahí ɣí
 they say. And seeing stood, they say people the (pl. sub.) Oho! chief tent
- t'ɛ'dí 'i^w aɣaí," á-biamá. Jíjébe t'ɛ'dí ahí-bí ega^w, wa'i^w tē gapuk'ítē
 to the carry- she said, they Jíjébe at the reached, as (=hav- load en the munging the
 us, ing on went, say. doorway they say her back ing), her back (ob.) ki" by falling
 her back
- gáxa-biamá. "Hí^w, ɣini^w, ɕíndí ɕisan'ga méga^w cete ɕaté tai-eda^w," 6
 she made it, they Oh! son's your your brother likewise this pile they may (pl.)
 say. say. wife, father eat it (fem.)
 [See note.]
- á-biamá. "Da^w bai-gá, da^w bai-gá, da^w bai-gá! Gátē etí ga^w-na^w áha^w,"
 said, they See (ye)! see (ye)! see (ye)! That too she has done !
 say. say. say. thing it regularly
- á-biamá níkagahí aká. Ga^w Ietínike aká gá-biamá, "Wa'íjinga wí'áqtei
 said, they chief the (sub.) And Ietínike the said as follows, Old woman only one
 say. say.
- ucté dega^w é ɕi^w tē, gan'ɣi ɛbē t'ida^w," á-biamá. Kí da^w be a-á-biamá 9
 re- but she is and then who could? said, they say. And to see her they came,
 mains the one they say.
- Kí égiɣe Waha^w ɕiŋgé iɣa^w aká é akúna. "Waha^w ɕiŋgé iɣa^w é aká hé,"
 And behold Orphan his the she was the one, Orphan his she is the
 grand- mother (sub.) they say. grand- mother one (fem.).
- á-biamá. "Háú, wíjan' de aɕi^w gú-gá," á-biamá. Ga^w ɕéte wa'i^w tē ɕizai
 said, they say. He, my daughter's bring (ye) him hither, said, they say. And this bundle or the they
 pile pack pile took
- tē, iɣa^w ɕi^w wa'i^w hí tē ɕizai tē, wajín ga ɕínké etí ɕizá-bí ega^w, 12
 when, his pack that she took they when, bird the (st. too took, they
 mother (nv. ob.) took it thither as (=hav- ing.)
- ubájiɣa^w ɕa-biamá Ietínike t'ɛɛ ɕi^w ké iɣa^w ɕé ɕínké edábe iɣa^w ɕa-
 hung it up, they say. Ietínike killed the one he put it the one also they put it
 it who down who down,
- biamá. Jí tē ugájidé'qti ɕi^w-biamá. Ga^w Waha^w ɕiŋgé aká aɕi^w akí-bí
 they say. Tent the shining with a sat, they say. And Orphan the taken him back
 (std. ob.) very red light thither, they say
- ega^w, jingá ɕínké gáa^w-biamá. Ga^w gáí^w-biamá, mi^w gáa^w-bí ega^w. 15
 having, small the one he took to wife, they So sat, they say, taken a wife, having.
 who say they say
- Najíha ɕa^w íɕiskíski-qtia^w-biamá, gahá-bají ca^wca^w-bí ega^w, qɕa^w jé-qtia^w-
 hair the exceedingly tangled, they say, uncombed remained, they having, exceedingly tangled,
 part say
- biamá. Ietínike igáqɕa^w aká, "Wihé, umi^w je he i^w biqáɕe te hé!
 they say. Ietínike his wife the (sub.) Younger couch (or lie) he made tall by will!
 sister (nv. sub.) sister (nv. sub.) sister (nv. sub.) pressure on me (fem.)
 accidentally
- Ma^w éa^waha éga^w gáí^w kíɕaí-á hé! Wanán' de ɕa^w gáí ɛha^w ! " á-biamá. 18
 At a greater distance cause ye him to sit (fem.) You do not loathe him (fem.) said, they say.

- Waha^vƆieige igáqƆaⁿ ƆƆaⁿba gíƆa-bají'qti gƆíⁿ-biamá. Wa'ú aká giáhe
 Orphan his wife she too very sad sat, they say. Woman the to comb
 (sub.) for him
- ƆƆa-bi Ɔí, nƆí'age-na^v-biamá Waha^vƆieige aká. Ga^v gƆíⁿ'i tē, míⁿ gƆaⁱ
 promised, but, always unwilling, they say Orphan the So he sat sign of taken a wife
 they say complete
 or-ion.
- 3 Ɔgaⁿ. A^vba mi^v ma^v'ei tíƆa^v amá Ɔí, wa'ú Ɔínké júgigƆe aƆá-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^v gneƆba. Ahí tē há. NeúƆicaⁿ wi^v eca^v' gƆíⁿ' Ɔíⁿte Ɔ'na ahí-
 land beyond (the vil. They ar- Lake one near to sat par. there ur-
 lage.) rived there rived hips rived.
- biamá wa'ú júgigƆe. GƆíⁿ-biamá, ní-Ɔa^v'ha kédi. "Ní ƆƆaⁿ maⁿ'te
 they say woman with her, his own. sat, they say. sioro by the. Water this (ev. beneath
 ob.)
- 6 bƆé tí múnke Ɔaⁿ'ja, ƆgigƆe ƆagƆé te há. AgƆí-máji ƆtƆéƆewaⁿ, ga^v
 I go will I who though, beware you go lest I come back I not withstand- still
 ing.
- gƆíⁿ'-gá. AgƆí tí múnke há," á-biamá Waha^vƆieige aká "Ɔé gúƆaⁿ Ɔdaⁿ
 sit. I come will I who said, they say Orphan the Fore- that in par-
 back head head part-
 (t)
- wégaskaⁿ'a'Ɔa-gá," á-biamá. Ɔé Ɔaⁿ ídaⁿ'bé'qti unéka-biamá. Ga^v
 examine me as to it, said, they say. Fore- the in the very mid- was a depression, they And
 head part die say.
- 9 waha^vƆieigai Ɔgaⁿ waqƆáƆí'i Ɔgaⁿ ní' Ɔgaⁿ níƆé daⁿ'et-aⁿ'i tē, suaf
 orphan as was poor as was brought up as was hurt perhaps sign was
 completed of scatted
 action.
- tē, Ɔé Ɔaⁿ'di. Gaⁿ ní ké jíhe aƆá-biamá. Ga^v Ɔáqti Ɔaⁿ ƆƆaⁿ'be
 sign fore. on the part. And stream the ford- went, they say. And only the the emorg-
 of com- head phed (ig. ing ob.) ing part the part ing
- nají^v-bi ega^v, ƆigƆísaⁿ'Ɔá-bi ega^v, wa'ú Ɔínké ugƆie Ɔa-biamá. "Édádaⁿ
 stood, they having, turned himself around, having, woman the one speaking sent (his voice) What
 say they say they say ovu say.
- 12 uwíƆa tē síƆa-gá," á-biamá. "Caⁿ' há," á-bi ega^v, ní ké Ɔgíha áíáƆa-
 I told you sign remember of it, said, they say. Enough said, having stream the beneath had gone
 past or complete action (ig. the sur- face
- biamá. Ga^v wa'ú Ɔínké xagé Ɔínké tē ga^v gƆíáji tē Ɔtaⁿ ní-Ɔa^v'ha
 they say. And woman the st. was weeping (as as still he did not come back as so far bank, or shoro
- kē uhí gaⁿ xagé maⁿ'Ɔí'-biamá. Ietáha ké ujéƆa-bi ega^v, jaⁿ-biamá
 the follow- still weeping walked, they say. Eyolá the weary, they being, jaⁿ-biamá
 (ig. ing the ob.) course say (ig. ob.) say slept, they say
- 15 wa'ú aká. Maja^v Ɔaⁿ ní-Ɔa^v'ha ké'di pahaⁿ'ga ahí Ɔaⁿ'í akí-bi ega^v,
 woman the Land the bank, (or shore) by the first they in the she reached having,
 (sub.) (place) they reached there again, they say
- Ɔ'di jaⁿ-biamá. Jaⁿ'tē'qti jaⁿ ké Ɔí, Ɔ'di akí-biamá ní aká. Ɔíqí-biamá.
 there she lay down, they say. Sound asleep she was lying when, there he reached there man (sub.) He woke her by
 taking hold of
 her, they say.

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"Aggí hā. Ǧáhan gū há," á-biamá. Ǧáhaⁿ tíǧégaⁿ wadaⁿ be ǰíjǰi, éǧíǧe
 I have Arise I said, they say. Arise suddenly, she locked when behold
 to- tnt' d when

náciⁿ ga aká údaⁿ qti akáma, najíha kǧ' efi údaⁿ qti-bi gaⁿ wábaggá gaⁿ
 person the was very good, they say, hair the too very good, they as hesitated thro' us
 (sub.) (ob.) say shame or stilli- dence

ǰigǧisaⁿ ǧá-biamá wa'ú aká. "Híⁿ! ná! wawéǧaǧa ehaⁿ! Náciⁿ ga 3
 she turned herself around, woman the Oh! fie! you are one given to (fem.) Man
 they say (sub.) abusing people

wíⁿ waǰǧáǧiⁿ qti áǧíǧé degaⁿ ní ǧǧéandi éǧíhǧé degaⁿ ǧǧíǧǧi éǧaⁿ
 one very poor I took him but water at this he went be- but he has as
 as my hus- band neat the surface not re- turned

axáǧe íǧáapé mǧnké. Wawéǧaǧa ehaⁿ! á-biamá. "Tǧnáⁿ! wé bǧíⁿ,"
 I weep I wait for I who sit. You are one given to (fem.) said, they say. Why? I am,
 him abusing people

á-biamá ní aká Caⁿ naⁿ ánaⁿ baǧi-biamá wa'ú aká. "Tǧnáⁿ! ǧáǧaⁿ 6
 said, they say man the Yet still she paid no attention to him, woman the Why! that
 (sub.) they say (sub.) (place)

wéǧaskaⁿ aⁿ ǧáǧé te eⁿ eⁿ ǧaⁿ efi daⁿ ba-ǧá há." Wa'ú aká ǰigǧisaⁿ ǧá-bi
 you examine me as to it will I heretofore see it! Woman the turned herself
 (sub.) (sub.) (sub.) (sub.) around, they say

egaⁿ, daⁿ ba-bi ǰi, íⁿ tǧde áǧín íǧaⁿ bǧí egaⁿ, íǧíǧíǧá-biamá. Kǧí ni-
 us saw him, they when now (a embraced him, her us kissed him, her own, they And shoro
 (= hav- ing), say reversal of previous act, etc.) they say (=ⁿ hav- ing), say, say,

ǰaⁿ ha kǧ' dǧi aǧá-bi egaⁿ, ǧaⁿ tǧ' xe ni-ǰaⁿ ha íǧabéǧiⁿ ǧǧé ǧǧéwǧí ǧá-bi 7
 (of the lake) to the went, they say (= hav- ing), as green semi shoro blown up the
 that arises on water in springs, etc. there from the scut- tervl collected, they say

egaⁿ, waiⁿ ǧǧíǧaⁿ biamá wa'ú ǧínké, waté efi ǧǧíǧaⁿ biamá Wahaⁿ-
 as robe made for her, his own, woman the st- skirt too made for her, his own, Or-
 (= hav- ing), they say (ob.), they say, they say,

ǧíǧe aká wáǰǧí ga aⁿ eⁿ te wapiǧaháǧáda-éǧaⁿ má híⁿ bǧé ǧaⁿ efi wáǰǧi
 phan the bird as if those resembling short-eared owls needless the too laid in
 (sub.) (sub.) numbers part great numbers

utaⁿ biamá, waiⁿ ǧaⁿ efi wáǰǧi waiⁿ biamá, ǰaⁿ wétiⁿ efi wíⁿ aǧíⁿ bi ǰi, 12
 wore as necessaries, robe the too laid on wore as a robe, wood for hit- too one he had, when
 they say, part numbers they say, ting they say

íkaⁿ taⁿ efi wáxa-biamá. ǰaⁿ wétiⁿ kǧé íhǧǧé-naⁿ bǧí ǧan' dǧi wáǰǧí ga aká
 tied to it too he made them, they Wood for hit- (the laid down the (lg. when bird the
 (sub.) (sub.) (sub.) (sub.) (sub.) usually, (sub.)

ǧahut' (aⁿ) íhǧé- naⁿ biamá. ǰaⁿ íǧáǧǧaⁿ éǧaⁿ ba aǧǧá-biamá ǧáǧé-ǧteí
 crying out from was usually they say. And his wife she too they started home. late in the
 being hit placed horizontally suddenly they say afternoon

ǰi. Éǧaⁿ be akí-biamá í kǧé. ǰí kǧé bazaⁿ aǧǧá-biamá ǰi éǧíǧe náciⁿ ga 15
 when. Emerging they reached tent the Tent the pushing went back, they when at length people
 (= in there again, they say (lg. (lg. among say

amaⁿ éǧíǧaⁿ naⁿ biamá, "Ná! Wahaⁿ ǧínǧé íǧáǧǧaⁿ níkaǧíⁿ ga áǧíqti
 the (pl. sub.) said to (one) regularly, they Why! Orphan his wife person very dif- ferent

- akédegaⁿ júgçe agfíi há. Wahaⁿ ʕíngçé t'éçai ebéçgaⁿ. Haⁿ ʕogaⁿ tceáúdi
 he is but with him she has come back Orphan he has killed I think In the morning now past
- égaⁿ aʕá-biamá. "Ná! níkaeiⁿ ga aká úda" héçgabáji," éuaⁿ-biamá nfaeiⁿ gaⁿ
 so went, they say. Why! person (the) good not a little. said, usually, they people
- 3 amá. Akí-biamá jí t'édí ʕéama wajínⁿ ga amá hútaⁿ za'çqtiaⁿ
 the (pl. Reached there, tent to the. These birds the (pl. crying out made a great
 sub.) his home, they say (sub.) (sub.) noise
- biamá jí t'ó akí-bi egaⁿ. Ietníke igáççaⁿ aká, "I'çéde, wíhçé wíçí'e
 they say tent (the) reached having. Ietníke his wife (the) but now, younger my sis-
 (sub.) (ob.) his home, they say (sub.) (sub.) sister (er's) his
 band
- umiⁿ je ʕaⁿ h'ché úççíⁿ te, ehé," á-biamá. "Ná, jaⁿ ʕehá, ʕíçí'e lú ççíççe
 rug the part sit on may, I say. said, they say. No, elder sister, your lasso beware
 sister's husband
- 6 éçibiççáççe te h'çé," á-bi egaⁿ, umiⁿ je igíçibéççíⁿ ʕéçça-biamá. Ietníke
 he let it fall on lost said, having. rug turned it up for sent it off, they Ietníke
 you by pressure accidentally (fem.), they say the owner
- igáççaⁿ aká xagçé-maⁿ eaⁿ tenⁿ-biamá. Kí ççíççe íçáúdi aká ççíççaⁿ-biamá,
 his wife the sweep regu- always, they say. And at length her the said to (him), they say,
 (sub.) (sub.) lary
- Ietníke é waká-bi egaⁿ, "Majaⁿ ʕéçça ʕéççaⁿ sk édegaⁿ wéççigçaⁿ gaççáççaⁿ
 Ietníke that he meant, having. Land but this this size but plain with many
 they say branches
- 9 uççíçai ʕaⁿ çti. Çínⁿ gajínⁿ ga xagçé í'çactaⁿ jí há," á-biamá í'e'úççe aká.
 they told in the Child sweeping does not stop said, they say old man (the)
 of you past. for me
- Ietníke igáççaⁿ é waká-biamá, Wahaⁿ ʕíçíççe qtáççai t'ç. Kí Ietníke
 Ietníke his wife that meant, they say, Orphan she loved the, And Ietníke
- aká ççíççe ççíççaⁿ-biamá, Wahaⁿ ʕíçíççe nká-bi egaⁿ, "Kagçé, maⁿ sa máççaⁿ
 the at length said to (him), they Orphan spoke to having, Younger arrow, shaft to cut
 (sub.) say, they say (sub.) brother, with a knife
- 12 aúççáççe te há. ʕíçáhaⁿ maⁿ í'winⁿ çaxe te há," á-biamá Ietníke aká.
 let us two go Your wife's arrow let us make for them said, they say Ietníke the
 brother (sub.)
- Kí Wahaⁿ ʕíçíççe aká íu-bají-biamá. Kí çti ççíççaⁿ-biamá Ietníke aká,
 And Orphan (the) did not speak, they And again said to him, they say Ietníke the
 (sub.) say, (sub.)
- "Kagçé, ʕíçáhaⁿ maⁿ í'winⁿ çaxe te há Maⁿ sa máççaⁿ aúççáççe 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, jí'çéha, égaⁿ te há," á-biamá Wahaⁿ ʕíçíççe aká. Gaⁿ
 said, they say. Come, older brother, so let said, they say Orphan (the) And
 (sub.)
- Ietníke aká gí'çéççtiaⁿ-biamá, júgçe aʕé ta aké-gaⁿ. Wáççalm t'ç íçéççe
 I-tníke (the) was exceedingly delighted, with him he was about to go as. Clothing the to put
 (sub.) they say, away
- íçéççi, níçí'agá-biamá Ietníke aká. "Gaⁿ aʕalmá-gá! Éáta" íçéççaççe tá."
 spoke when, was unwilling for him, Ietníke the Still (at wear the cloth Why you put should I
 of they say (sub.) any rate) ing!
- 18 á-biamá Ietníke aká Gaⁿ júgçe aʕá-biamá. Qçabé çúçaççi çí'te çuⁿ ha
 said, they say Ietníke (the) And with him went, they say. Tree very thick it may border
 (sub.) be

- Ga^w Waha^w ɕieige wáɕalm tɔ́ ɔ́ɔ́omnd égaⁿ itéɔ́iɕé ɕé num há, ɔ́ɕabé hidé
 And Orphan clothing the pulled off his having to put his was going, (tree) base
 they say
- tɔ́ di. Ietníke aká éɔ́iɕa^w-biamá há, "Qɕabé ɕéte sneedé tíɕɕe," á-biamá
 to the Ietníke the said to (to), they say Tree this tall (std. ob.), said, they
 (sub.) (sub.)
- 3 Ietníke aká, jiji íá-bi ega^w. Waha^w ɕieige wanáⁿ égaⁿ égaⁿ fe tɔ́
 Ietníke the jiji spoke, having. Orphan heard a little as word (the
 (sub.) (sub.) pering they say
- wémaxe amá. "Ná! jì^wɕha, edéce égaⁿ á," é amá, dá ɔ́ɕa wada^w be égaⁿ.
 was asking him about Why! elder what did you say I was saying, head back, looked having.
 it, they say. brother, they say, ward
- "Edéhe tá. Ga^w í^wɔ́i ɕeɕi^w gaⁿ aɕi^w ɔ́i-de beate tá múnke, ehé múnké,
 What I should I still return this inv. so he brings it back, I cut it will I who, I was saying as I
 say sat, me for one) when
- 6 káge-saⁿ'ga, á-biamá Ietníke aká. Ga^w eí ɕé ama há, áne ɔ́ɕabé tɔ́. Ki
 (friend) younger said, they say Ietníke the And again was going, climb tree the And
 (sub.) (sub.) they say ing (std. ob.)
- eí éɔ́iɕa^w-biamá Ietníke aká, "Qɕabé ɕéte sneedé tíɕɕe," á-biamá Ietníke
 again said to (to), they say Ietníke the Tree this tall (std. ob.), said, they say Ietníke
 (sub.) (sub.) (std. ob.) it becomes,
- aká, jiji íá-bi ega^w. Ki eí Waha^w ɕieige wanáⁿ égaⁿ égaⁿ eí wémaxe
 the who spoke, having. And again Orphan heard a little as again was asking
 (sub.) (sub.) they say (sub.) (sub.) him/about it,
- 9 amá. "Ná! jì^wɕha, edéce égaⁿ-na^w á," eí é amá. "Ná! edáhu" edéhe tá,
 they say. Why! elder what have you been I again was saying. Why! what I say should I
 saying occasionally brother, they say, something
- káge-saⁿ'ga, á-biamá Ietníke aká. "Gaⁿ edábéɕtei í^whi ɕiⁿ, ehé múnke,"
 friend younger said, they say Ietníke the And very nearly he has the I was saying, as I said, they say Ietníke the
 (sub.) (sub.) (sub.) reached inv. reached inv. sat, (sub.)
- á-biamá Ietníke aká. Ga^w eí eɕáha ɕé amá áne. Ki eí éɔ́iɕa^w-biamá
 said, they say Ietníke the And again further was going, climb- And again said to (to), they say
 (sub.) (sub.) they say ing.
- 12 Ietníke aká, eí jiji íá-bi ega^w, "Qɕabé ɕéte sneedé tíɕɕe," á-biamá. Ki
 Ietníke the again who spoke, having. Tree this tall (std. ob.) said, they say. And
 (sub.) (sub.) pering they say (std. ob.) it becomes,
- Waha^w ɕieige wanáⁿ égaⁿ égaⁿ eí wémaxe amá. "Ná! jì^wɕha, edéce
 Orphan heard a little as again was asking him about Why! elder what have
 it, they say. brother you been
- égaⁿ-na^w á," eí é amá. "Ná! edáda" edéhe tá, káge-saⁿ'ga, á-biamá
 saying occa- again was saying. Why! what I say should I friend younger said, they say
 sionally they say something brother, toll
- 15 Ietníke aká. "Ga^w edábéɕtei í^whi ɕiⁿ, ehé múnke," á-biamá Ietníke aká.
 Ietníke the And very nearly he has the I was saying, as I said, they say Ietníke the
 (sub.) (sub.) reached inv. reached inv. sat, (sub.) (sub.)
- Ci ɕé ama há, eí áne. Ga^w wéɕmɕéɕti ma^wɕi^w ama há, íe tɔ́ wanáⁿ
 Again was going, again climb- And very apprehensive was walking, they word the he heard
 they say they say sat something
- etéwa^w wéja-m^w-bi ega^w. Ki éɔ́iɕe eí éɔ́iɕa^w-biamá, "Qɕabé ɕéte sneedé
 not-with always denied it, as. And at-length again said to it, they say, Tree this tall
 standing they say (std. ob.)
- 18 tíɕɕe, eí á-biamá. Ci edíli wanáⁿ égaⁿ, pí wémaxe amá. "Ná! jì^wɕha,
 (std. ob.) again said, they And at that understood as, again he was questioning Why! eh-t
 it becomes, say, time it him, brother,

- Waha^w ʕiɕiɕe eɪ ɛɣiɕa^w amá, eɪ waníta wi^w úwagiɕá amá. "Hau, ea^w há.
Orphan again was saying, they again quadruped one he was telling about Ho, enough
say,
- ʕiúiga^w wí^w tí tate," á-biamá. Ga^w aɕá-biamá ɣaxe ama. Ci gí ʕajiqti
Your one come shall, said, they say. And went, they say Crow the (mv. Again very sad
grandfather sub.).
- 3 eɪ Waha^w ʕiɕiɕe xage naji^w amá. Ci ɛɣiɕe Wajibesúde amá ahí-biama.
again Orphan crying was stl., they say. Again at Magpie the arrived there,
length (sub.) they say.
- Ci ɛɣiɕa^w-biamá íe tɕ. Ga^w ɣi eɪ Waha^w ʕiɕiɕe eɪ ɛɣiɕa^w amá, eɪ
again said to him, they say word the. And then again Orphan again was saying to him, again
they say.
- waníta wi^w úwagiɕá aná. "Hau, ea^w naji^w-gá. ʕiúiga^w tí tate,"
quadruped one was telling about to Ho, still stand. Your come shall,
them, they say. (yet) grand-
father
- 6 á-biamá. Ga^w aɕá-biamá Wajibesúde amá. Éɣiɕe Qíɕá amá ahí-
said, they say. And went, they say Magpie the (mv. At length Eagle the ar-
sub.) (mv. sub.) rived
there,
- biamá. "Há, atí há," á-biamá Qíɕá aká. "Há, ɣiga^w! há, ɣiga^w!
they say. Ho, I have said, they say Eagle the Oh! grand- oh! grand-
come (sub.) father! father!
- há, ɣiga^w!" é amá Waha^w ʕiɕiɕe waha^w ʕe ga^w. "Hau! áhi baca^w ɕa^w
oh! grand- was saying, Orphan making a spe- as. Ho! wing bent part the
father! they say cial petition (part)
- 9 a^wwa^w ɕ-ada^w na^wka kɛ ga^w na^wsa^w ɕɕa-gá. Éɣiɕe ietá nibɕa te. Ietá-
grasp me and back the at he with legs stretch-d Beware eye you open test. Eye
(fig. any rate ob.) out.
- ɕipi^wze jaú^w-gá, (á-biamá Qíɕá aká). Gí^w agɕá-biamá, qɕabɕ nɕica^w
closed recline, said, they say Eagle the Carrying started home, they tree around
(sub.) him on his back say,
- gawi^wxe ga^w. Ujɕa^wqti-na^w-bí ɕan^wdi qɕabɕ gaqá gɛ áta^w íɕa^w-na^w-
lying 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,
- 12 biamá. 'A^wzigiɕá-bi ɣi- na^w eɪ agɕɕ-na^w-biamá. Ki eɪ ɛɣiɕe Héga
they say. He rested, they when often again started home often, they And again at Buzz-
say zard
- amá ahí-biamá. "Há, atí há," á-biamá Héga aká. "Há, ɣiga^w! há,
the reached there, Ho, I have said, they say Buzzard the Oh! grand- oh!
(mv. they say come (sub.)
- ɣiga^w! há, ɣiga^w!" é amá Waha^w ʕiɕiɕe, waha^w ʕe ga^w. "Hau! Áhi baca^w
grand- oh! grand- was saying, Orphan, making a spe- as. Ho! Wing bent
father! father! they say cial petition part
- 15 ɕa^w a^wwa^w ɕ-ada^w na^wka kɛ ga^w na^wsa^w ɕɕa-gá. Éɣiɕe ietá nibɕa te
the grasp me and back the at any he with legs stretched Beware eye you open test
(part) rate (fig. ob.) out.
- há. Ietá-ɕipi^wze jaú^w-gá há. Ma^wɕi^w wáspa-máji," á-biamá Héga aká. Ga^w
Eye closed recline ! Walking I do not behave, said, they say Buzz the And
(sub.) zard (sub.).
- eɪ gí^w agɕá-biamá, qɕabɕ nɕica^w gawi^wxe ga^w. Ujɕa^wqti-na^w-bí ɕan^wdi
again entry- started home, they tree around flying around as. Every time that he was when
ing him say, trol, they say

q̄q̄abé gaqá gē átaⁿ íçaⁿ-na^w-biamá. 'A^wzigíçá-bi xi-na^w eí aq̄çé-na^w-
tree branch the trod on stood suddenly, each time, He rested, they say when often again started home,
(occit- tered) they say.

biamá Kí eí Máxe amá ahí-biamá. "Hau, atí hã," á-biamá Máxe
they say. And again Crow the (mv. arched, they say. He, I have said, they say Crow
sub.) come

aká. "Há! ñiga^w! há, ñiga^w! há, ñiga^w!" á-biamá Waha^wçieçge waha^w'e 3
the Oh! grand. oh! grand. oh! grand. said, they say Orphan making a special petition
(sub.) father! father! father!

ga^w. "Hau! Áhi bacá^w çáⁿ a^wwa^w'ç'-ada^w nañ'ka kē ga^w na^w'saⁿ çéçá-gã.
as He! Wlag bent part the grasp me and back the at any he with legs stretched
(part) (part) (fig. ob.) rate out.

Égiçe ictá nífça te hã'. Ietá-çipi^w'ze jañ'-gã há," á-biamá Máxe aká.
Beware eye you open lest Eye closed recline ! said, they say Crow the
(sub.)

Gíçí agçá-biamá, q̄q̄abé uçiecaⁿ gawi^w'xe ga^w. Ujççaqti-na^w-bi çai^w'di 6
Carry- started home, they tree around flying around as. Every time that he was when
ing him on his back

q̄q̄abé gaqá gē átaⁿ íçaⁿ-na^w-biamá. 'A^wzigíçá-bi xi-na^w eí aq̄çé-na^w-
tree branch the trod on stood suddenly, each time, He rested, they say when, often again started home
(occit- tered) they say.

biamá. Máxe çíⁿ ödñhi xi'ji, maⁿ'çá^w ictáxaⁿ'xaⁿ gáxa-bi oga^w, çgiçe
they say. Crow the reached when secretly eyes slightly made, they having, behold
mv. one there say

ñau^w'de kē ugázi da^w'ba-biamá. Píçti waha^w'e ja^w'-biamá: "Há, ñiga^w! 9
ground the made a yellow saw, they say. Know making a special petition he lay, they say: Oh! grand.
(fig. ob.) glare

há, ñiga^w! há, ñiga^w!" é amá Waha^wçieçge. Égiçe Wajbesnéde amá
oh! grand. oh! grand. was saying, Orphan. At length Magpie the mv.
father! father! they say one

áíatiagçá-biamá, hítaⁿ. "Atí hã," á-biamá Wajbesnéde aká. "Há, ñiga^w!
was coming very suddenly, crying out. I have said, they say Magpie the Oh! grand.
they say. come (sub.) father!

há, ñiga^w! há, ñiga^w!" é amá Waha^wçieçge, waha^w'e ga^w. "Hau! Áhi 12
oh! grand. oh! grand. was saying, Orphan, making a special petition as. He! Wlag
father! father! they say

bacá^w çáⁿ a^wwa^w'ç'-ada^w nañ'ka kē ga^w na^w'saⁿ çéçá-gã. Égiçe ictá
bent part the (part) grasp me and back the at any he with legs stretched Beware eye
(part) (part) (fig. ob.) rate out.

nífça te hã'. Ietá-çipi^w'ze jañ'-gã há," á-biamá Wajbesnéde aká. Kí
you open lest Eye closed recline ! said, they say. Magpie the And
(sub.)

Wajbesnéde amá çíçíⁿ akí-biamá. Wajbesnéde aká éççteí akíja^w-biamá. 15
Magpie the (mv. carrying reached there Magpie the very dead remolded there again
sub.) him on again, they say. (sub.) and lay down, they say.

Waha^wçieçge aká waha^w'çá-bi oga^w, "Há, ñiga^w! há, ñiga^w! há, ñiga^w!"
Orphan the made a special pe- having, Oh! grand. oh! grand. oh! grand.
(sub.) tition, they say. father! father! father!

á-biamá. Q̄q̄abé tē uçiecaⁿ aq̄á-bi xi çgiçe Ietñike aká wáçaha eçá
said, they say. Tree the around it went, they when behold Ietñike the clothing his
(std. oh.) say (sub.)

tē ç'çí a^w'çá agçá-bi tē amá, wáçaha Waha^wçieçge eçá tē áçaha 18
the there abandon- he had gone back, they say. clothing Orphan his the wearing
(col. oh.) ing (col. oh.)

- agá-bi té amá. Ietúike aká wáçaha të áçaha akí-bi ega^w, wajjín'ga
had gone back, they say. Ietúike the clothing the wearing having reached there, wajjín'ga
(sub.) (cl. ob.) it again, they say, bird
- çauká híta^w-bajj'í-qtí-bí etéwa^w é'qtei híta^w gáçe-na^w-biamá. "Qéñji
the ones not crying out at all, they notwith- é'qtei híta^w gáçe-na^w-biamá. "Qéñji
who say stand- he himself crying out pretended often, they say. Silent
- 3 éga^w gáí^w'í-gá. Naxíde wánazá'e," é-na^w-biamá Ietúike aká. Égiçe
do sit ye. Inner ear you make a great said often, they say Ietúike the At length
(sub.) (sub.) uproar by crying out, (sub.)
- Waha^w çieçe hidé gáí të wajjín'ga aká wáçaha aká ígiçaha^w-bi ega^w,
Orphan bottom had when bird the wore them the having known him, their own
returned to (sub.) (col. (master), they say, (sub.)
- híta^w za'é'qti gáí^w-biamá, Ietúike aká wáçaha^w-bi ega^w. Ietúike aká
crying making a gáí^w-biamá, Ietúike aká wáçaha^w-bi ega^w. Ietúike aká
out great noise sat, they say, (sub.) the having worn them, they say. Ietúike (sub.)
- 6 égiçe^w-na^w-biamá, "Qéñji éga^w gáí^w'í-gá. Naxíde wánazá'e," á-biamá.
was saying often to the "Qéñji éga^w gáí^w'í-gá. Naxíde wánazá'e," á-biamá.
(birds), they say, Silent do sit ye. Inner ear you make a great said, they say,
uproar by crying out,
- Waha^w çieçe ak' ma^w'jila kè ngína-bi çí, égiçe Ietúike amá çeti
Orphan the quiver the sought his own, when, behold Ietúike the it too
(sub.) (l. ob.) they say (mv. sub.)
- açí^w agí-bi té amá. Ma^w'jila epí-bi kè çíççe ma^w'jila kè é'di a^wçá
he had returned home with it, they Quiver his, they the (fig. rushes quiver the (fig. there leaving
say. say ob.) it
- 9 agí-bi kè amá. Ma^w të da^w'ba-bi çí, égiçe hidé gapáí d'úba çíççe të'di
he had returned home, Arrow the saw, they when behold base cut sharp some rushes in the
(col. ob.) say
- açí^w-bi kè amá. Míçáha wai^w çá^w eti é'di a^wçá agí-bi çá^w amá. Gíçá-
he had the col., they Raccoon skin robe the too there it had been left when he had come
say. (gar-ment) back, they say. Very
- bajj'í-qtí ma^w të çizá-bi ega^w, hidé gapáí. të çíçççuta^w-bi ega^w, éçé wauíça
sad arrow the having taken, they base cut sharp the having pulled straight that quadruped
say, often, they say,
- 12 úwagiçáí-ma çá^w bçíçççiti éga^w t'éwakiçá-bi ega^w, agáí-biamá. Ietúike
those about which in the bçíçççiti éga^w t'éwakiçá-bi ega^w, agáí-biamá. Ietúike
he had told past he killed them pur- having; he started home, Ietúike
posely, they say they say,
- míçáha wai^w çá^w íçççí^w agáí-biamá, ma^w'jila kè' eti. Wajjín'ga aká
raccoon skin robe the having the he went homeward, quiver the too. Bird the
(gar-ment) for the owner they say (fig. ob.)
- çau'ge gí të ígiçaha^w-bi ega^w, híta^w të' eti-bi ega^w gí^w átiçáçá-biamá.
near com- ing the having known him, their own (master), they say, cried out the too, they so if ying they began, now and
lug (pl. ob.) say then, they say.
- 15 Ietúike aká é'di da^w'qti íçççí^w-bi ega^w, wajjín'ga çauká qéñji-na^w gáí^w
Ietúike the there beyond was proud, as, bird the (pl. ob.) silent often to sit
(sub.) they say
- wágají-biamá. Égiçe Waha^w çieçe amá ecéte agí-biamá, ijébe té nbáha^w
commanded them, At length Orphan the that seen coming back, doorway the was com-
they say, (mv. (sub.) they say, ing in
- agí-biamá. Égiçe ga^w akáma, Ietúike aká wáçaha të áçaha^w-bi ega^w.
at the entrance, At length some sat, they Ietúike the clothing the having put on the
they say, time say, (sub.) (col. ob.) clothing, they say.
- 18 Kí çgiçe^w-biamá Waha^w çieçe aká, "Ná! çí gáté ána^w të ga^w ána^w
And said to him, they say Orphan the Why! you that you wore as still you wear
(sub.) (col.) it

há," á-bi ega^m, ígíá^m ǵa ǵéǵa-biamá. Ga^m wáǵaha tē gígǵízá-biamá.
 having said, they say, he threw it back to him suddenly, So clothing the took back his own.
 they say, they say, (col. ob.) they say.

Waha^m ǵicǵe najíha gǵé' etōwa^m naǵǵa^m jǵǵti kí amá. Akí-bi ega^m,
 Orphan hair the (pl.) even exceedingly tangled re- turned they say. Having returned
 there, they say.

ga^m amái tē. Néxe gaxú wi^m gáxe-wakíǵa-biamá. Igáǵa^m ǵínké 3
 they were so for some time. Drum one he caused them to make it, they say. His wife the (st. ob.)

níǵa-bi ega^m, "Á^mwa^m íhíá-ǵti áǵí^m hǵé ǵa^m aǵǵí há. I^mc'áǵe níǵa-gá 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^m ga-ma bǵíǵaǵti wateǵaxe ewǵka^m bǵa há," á-biamá Kí igáǵa^m
 The people (pl. ob.) all to dance I wish for them said, they say. And his wife

aká íǵádi ǵínké níǵa-biamá. Kí íǵádi aká i^mc'áǵe wi^m aǵíǵe-wakíǵa-bi ega^m, 6
 the her the (st. ob.) told it to him. And her the old man one having caused them to fetch him, they say.

i^mc'áǵe ǵí^m hí ǵí, ǵé Waha^m ǵicǵe íe odáda^m edǵ kǵ bǵíǵaǵti níǵa-bi ega^m,
 old man the ar. when, this Orphan word what he the all having told to him,
 (mv. rived ob.) there the said some-thing they say.

teǵǵé nǵá ǵǵkíǵa-biamá Kí i^mc'áǵe amá éǵíǵa^m aǵá-biamá, í kǵ nh'
 as a crier to tell it sent him, they say. And old man the to say it (mv. sub.) to (some-one) went, they say, lodge the fol- (lg. lowing. line)

"Waǵáteǵáxe te, aí aǵa+!" ǵí ǵa^m bǵíǵaǵti eín'ǵajín'ga áǵa^m sǵa kǵ etōwa^m 9
 You are to dance, he indeed! Lodges the the all children of what size the sover (lg. line)

bǵíǵaǵti waǵáteǵáxe te, aí aǵa+!" á-biamá. Waha^m ǵicǵe aká igáǵa^m
 all you are to dance he indeed! said, they say. Orphan the (sub.) his wife

ǵínké ga^m íǵa^m ǵínké eti júnwagíǵa-bi ega^m, uǵíǵaǵa aǵá-biamá, néxe-gaxú
 the one and his the one too having gone with them, his to the middle went, they say, drum
 (ob.) mother (ob.) own, they say, of the tribal circle

tē nǵí^m-bi ega^m. Igáǵa^m ǵínké ngíkíá-bi ega^m, éǵíǵa^m-biamá (Íǵíǵe 12
 the having had it, they say. His wife the (st. ob.) having spoken to her, said to her, they say Belt

sǵíǵti gáxa-biamá), "Íǵíǵe gáǵkǵ a^mwa^m ǵáǵ-gá há, ǵidín'dín-gá há.
 very tight made it, they say. Belt that (lg. ob.) grasp me ! pull hard !

Éǵíǵe níǵa^m te há," á-biamá. Cí íǵa^m ǵínké eí amáǵáǵa^m nǵa^m áǵíǵáǵi-
 Beware you let lost said he, they say. Again his the (st. ob.) again on the other side to grasp commanded
 go mother her, his own,

biamá. "ǵa^m há, ǵíǵa^m jǵi-gá há Éǵíǵe níǵa^m te há," á-biamá. Ga^m 15
 they say. O grand- mother, do not let go ! Beware you let go lost said he, they say. And

níkaci^m ga amá bǵíǵaǵti é'dí nǵíǵaǵa ahí-bi ega^m, gǵí^m-biamá Waha^m ǵicǵe
 people the all there at the middle having arrived sat, they say Orphan
 (pl. sub.) of the tribal circle there, they say,

aká nǵa^m dǵa ǵan'dí. Néxe-gaxú tē nǵí^m ihǵa-bi ǵí, bǵíǵaǵti níǵa^m gax-ma
 the middle in the (place). Drum the to hit (ob.) it he laid the stick hori- zontally, they say
 (sub.) (ob.) it they say

gahá ihé wáxa-biamá. Giújwáqtia^w-biamá níkaei^wga amá néxe-gaxú tō
 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^w tē'di. Ipa^wba^w uti^w-bi xi, ma^wciáha jū'ga gahá ihá-biamá. Φεκάκ
 he bit when. A second time they say he bit it, when, up in the air little (mv.) the crowd arose and came down again, they say. This (sub.)

3 ixa^w aká, "I^w, níepaφα^w!" ana^wpiqti-ma^w hē," á-biamá. Júga kē bēfuga
 his the (sub.), Oh! grandchild! I usually (?) dance very well (fem.) said she, they say. Body (lg. ob.) every

gahá ixa^w-biamá xi, gateg' ixa^w-biamá. Ki ixa^wba^w uti^w-bi xi,
 arose and came down again, they say when, in that manner she became suddenly. And a second time bit, they say when.

ma^wciáhaqti ihé wáxa-biamá. Gí-bi xi, ian'de kē kí-báji ei uti^w-
 mv. very high up in the air placed he made them, they say. They were when, ground (lg. ob.) the not reach- ing there again he hit it, they say.

6 biamá. Ci pí pahúci φéwafa^w-biamá. Gakúkuφα^w-biamá. Níkaci^wga-ma
 they say. Again now up above he sent them, they say. He beat rapidly, they say. The people (pl. ob.)

bēfugaqti ma^wciáhaqti iφéwafa^w-biamá. Ki gakúkuφα^w-bi ega^w, níkaei^wga-ma
 all mv. very high up in the air he sent them thither. And having beat rapidly, they say. the people (pl. ob.)

ixide etéwa^w wafóna-baji-biamá. Níkaci^wga-ma ga^wteqti xi t'é'qti-
 glimpse even they were not visible, they say. The people (pl. ob.) a long time when fully dead

9 ma^w gñihúla wáxa-biamá. Níkaci^wga-ma bēfugaqti ga^w t'éwafa^w-biamá,
 mv. lying one by one he made them, they say. The people (pl. ob.) all so he killed them, they say.

gat'éwafa^w-biamá. Φεκάκ wa'újinga aká, igáqφα^w aká eéna^wba éoti
 he killed them by heating This (sub.) old woman the (sub.), his wife the (sub.) only those they (the drum), they say. two too

ma^wci gada^wi φα^wja, iφiφáge kē nēa^wwakiφaf ga^w φicta^wji wága^wji: silif
 high in the air were blown (up) to through, held the he made them grasp as not to let go he com- aanded them: feet

12 tē ma^wci gada^w-biamá, júga aká bas^w ja^w-biamá. Ietníke iúga^w
 the high in the air were blown (up) to, they say. body the (sub.) upside down lay, they say. Ietníke his fath- er in law

éφα^wba ixa^w kē eti eéna^wbáqti ngáeta-bi ega^w, iúga^w φi^w waha^wé-qi
 he too his moth- er-in-law the too only those two having been left (not killed) by biting the ground, they say. his fath- er-in-law (mv. ob.) the making a special petition (with fear)

gí-na^w amá: "Há, nisíha! wízan'de méga^w, eagaφé. Φá'ean'gíφái-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!

15 etéwa^w Waha^wφiege aká, "A^wha^w! Gí-gá há," á-bi etéwa^w, ei pí uti^w-ma^w-
 not with- standing Orphan the (sub.), Yes! Come! said, nevertheless, again anew heat often they say

bi φan'di, ei pí gud' iφéφē-na^w-biamá. Waha^wé íbφα^w-qti-bi xi,
 they say when, again anew beyond sent him thither often, they say. Making a spe- cial petition fully sated (or sa- tiated) they say

gat'éφα-biamá. Ci igáqφα^w kē ei éga^wqtia^w amá, ei waha^wé tē. Ci
 he killed him by letting him fall, they say. Again his wife the again was just so, they say, again made a special pe- tition. Again

18 Waha^wφiege aká, "A^wha^w! Gí-gá há, wá'njin'ga," á-bi etéwa^w, ei pí
 Orphan the (sub.), Yes! Come! old woman, said, neverthe- less, again anew they say

gud' iφéφē-na^w-biamá, ei gat'éφα biamá. Ietníke enáqtei neté amá.
 beyond sent her thither often, they say. again he killed her by letting her fall, they say. Ietníke he alone was left they say.

CARLETON UNIVERSITY

"Há, káge-saŋ'ga! Há, káge-saŋ'ga! eagec'c' há. Wilhaŋ'ga m'c'ga",
 Oh! friend younger Oh! friend younger I go to you My potential wife. Likewise,
 brother! brother!

fa'eañ'gíñi-gā, (á-biamá Ietníke aká). Ietníke ga"^w gat'c'fa-biamá.
 pity ye me, your rela- said, they say Ietníke the (subj). Ietníke at length he killed him by letting
 tion him

NOTES.

This myth is a variant of "The Young Rabbit and Ietníke," on pp. 50-57. It agrees in many particulars with a myth told by another Omaha, Richard Rnsh, of Mac'awakude, of the ɣa^uze gens.

588, 1. *et passim*, sakil' ihé, a common but faulty rendering of sakíba íhe (F.).

588, 7. ɔwaji te, a^ufa^ui fa^uctí, used by old women instead of ɔwaji te, ehe fa^uctí. 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. ufa^ude fíqíng'e (*vide* F.) is always used in connection with a *fear* of some mysterious person or object, and it seems out of place here.

589, 1. wajiŋga b'ngaqti g'iza-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^u wajiŋga fíñke a^ufí^u agfa-bi ega^u, níkagahi aka e^ufí^u akii-biama, Ietníke aka e^ufí^u akii-biama. This to F. is full of mistakes, being poor Omaha. First, agfa-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 a^ufí^u-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^u wajiŋ'ga fíñké níkagahí fíñké e^ufí^u ahi-biamá, Ietníke e^ufí^u ahi-biamá.
 And bird the one chief the one have reached there, Ietníke too there have reached there,
 who who ing it they say, ing they say.
 for him

589, 8. we^ufita^u-te^ug'e, 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. eé used here and elsewhere by G., when g'c'ce would seem proper (*before* the words commanded to be spoken).

589, 14. ɔe níkaeí^uga, etc., not plain to F.

590, 5. fa^ute te-da^u+, archaism for fa^ute te h'c, as is fa^ute tai-edá^u+ (591, 6.) for fa^ute tai h'c.

590, 8. tiaja aka, the chief.

591, 13. Ietníke t'e^ufí^u fíñke ífa^uq'c' fíñke, etc. ífa^uq'c' fíñke is superfluous (*vide*, F.).

591, 17. Ietníke igaqfa^u aka, Wihe, mni^uje he í^uhiqpa^ute te h'c, etc. See a similar speech in the story of Ii^uqpe-ag'c'c, pp. 167, 174.

594, 8. Maja^u fa^ufa^u fa^usk edega^u, etc. Said by the chief to Ietníke: "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. juḡḡe n̄ḡ ta akeḡa, the final word is contracted from aka and eḡa.

597. 4 and 5. Walm̄ḡicige maxe iḡabisand̄ḡti k̄ḡa, etc. Maxe is prolonged, thus, ma+xe. He-i, pronounced, He+i.

602. 1. gaha ihe refers to the crowd (*long line*) of people; gateḡ iḡa (602, 4.) to *one person*, the grandmother, who came down on her feet; ḡḡihaha (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 Ietinike shot, and sent a reed arrow beside that of the Orphan. The people said, "Oh! the Orphan came very near killing it!" But Ietinike 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 Ietinike, "I killed it! I killed it! You must not grumble! You must not grumble!" And as Ietinike 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 Ietinike, and brought it and Ietinike to the chief. And Ietinike 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-tegçe' 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 Ietinike 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 Ietinike 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 Ietinike 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 Ietinike 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 Ietinike'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 Ietinike, "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 Ietinike's wife began to cry, and she cried incessantly. At last her father said to Ietinike, "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 Ietinike 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 Ietniko 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 Ietniko was highly delighted because the Orphan was about to go with him. When the Orphan spoke of laying aside his magic garments Ietniko 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 Ietniko. "No, elder brother," said the Orphan, "we are going in great haste." "Oh! younger brother, kill one for me," said Ietniko. "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, Ietniko 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 Ietniko. And it fell and lodged on a limb. "Oho! younger brother! climb for me, get it and throw it down," said Ietniko. "No, elder brother, let us go on," said the Orphan. "Why! you ought not to leave your arrow as well as the bird," said Ietniko. "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 Ietniko, referring to the magic clothing. So the Orphan stripped off his garments, placing them at the foot of the tree. As he climbed, Ietniko 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 Ietniko whispered again, the Orphan repeated his question. "I said nothing of importance," said Ietniko. "I was merely saying, 'He has nearly reached it for me.'" Then the Orphan climbed higher. Ietniko whispered again, and made a similar reply to the query of the Orphan, who began to apprehend mischief. When Ietniko whispered the fourth time the Orphan said, "Fie! elder brother, but you have been saying something!" "I said nothing of importance," said Ietniko. "I said, 'Let this tree extend to the upper world.'" And as Ietniko 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

mag, 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 Ietinike had departed with them, leaving his own garments at the foot of the tree.

Now, when Ietinike returned home wearing the magic garments the birds on them did not cry out at all, so Ietinike 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 Ietinike had on the garments. Then Ietinike exclaimed, "Do keep quiet! You make a great noise in people's ears!"

When the Orphan hunted for his quiver he found that Ietinike 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 Ietinike 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 Ietinike 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, Ietinike 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, Ietinike, 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 Ietinike remained. "O younger brother! I go to you and my wife's sister! Pity ye me!" said Ietinike. But the Orphan beat the drum again and when Ietinike fell to the ground the concussion killed him.

LEGEND OF UKIABI.

TOLD BY YELLOW BUFFALO.

Ga^{n'} nfkaci^{n'}ga aká qubai tē, waq̄ipi-na^{n'} átai tē, Ukiabi aká. Ga^{n'}qi
 And person the was mysteri- doing things ex- the Ukiabi the And then
 (sub.) ons, skillfully ceeded (past
 act).

ijin'ge aká dúbai tē, wi^{n'} aká na^{n'}i tē, q̄ábēt^{n'} jūngai tē. Han. Ga^{n'}qi na^{n'}
 his son the were four, one the was grown, three were small. And then grown
 (sub.) (sub.)

aká qubé égiga^{n'} q̄tia^{n'}i tē. Hau. Ga^{n'}qi ca^{n'}qi iéadi q̄ínké tégigē ga^{n'} q̄ai tē. 3
 the mysteri- was just like his (father). And then strange to his the one to kill him, wished.
 (sub.) ons say, father who his own.

- Hau. Ga^{n'} ma^{n'} ciua i^{n'} be-zíga-ma wi^{n'} ma^{n'} xo ibísandé'qti gawi^{n'} xo
 ¶ And up in the air yellow-tailed hawk one upper world pressing close against flying in a circle
- ma^{n'} çí^{n'} gáxai tē há, ijín'ge aká. Wajín'ga júxíçé amá. Gan'çi íçádi aká
 walking made his son the bird he changed himself And then his the father (sub.)
 3 a^b fja^{n'} tē há. Íçádi aká ja^{n'} -bi çí, éçíçé nçíxide çéçai tē. Éçíçé igíçai tē,
 day lay down by His the lay down, when, at he looked all around At he found him, length his own, suddenly, length his own.
- Íçíçaha^{n'} qti çéçai tē, t'çwáçé ga^{n'} çni tē íçíçaha^{n'} ja^{n'} i tē íçádi aká. Wá'íjín'ga
 he recognized his own (son) and- to kill wished the knowing it recalled his the Old woman
 dously.
 çínké ugkíai tē. "Wá'íjín'ga, íí - gíçaeíçé aká píjái tçábe gáxai,"
 (he st. he spoke to her, Old woman, Lidge silvers for the had very did,
 one his own, another by (sub.) lying
- 6 éçíçai^{n'} -biamá. Hau. "Açúha hé," á-biamá. "Edáda" píjái gáxe tçáte,"
 said to her, they say. ¶ Again said, they say. ¶ What? but he do should I
 (fem.)
- á-biamá íha^{n'} aká. "An'kaji, wá'íjín'ga, t'ea^{n'} çé ga^{n'} çni," á-biamá.
 said, they say his the mother (sub.). Not so, old woman, to kill me wishes, said, they say.
- Hau. Ga^{n'} çíhúçha^{n'} íhe açai tē, gçeda^{n'} gáxe, íçádi aká. Lénaxíçai^{n'}
 ¶ And smoke-hole pass he went, hawk made, his the He dashed on
 ing that father (sub.) him
- 9 ijín'ge çí^{n'}. Maja^{n'} a^{n'} ba çúwi^{n'} xo çíçé açí^{n'} tē. íí çan'di çíçé açí^{n'} tē. íí
 his son the Land day turning in pursu- had him. Tent to the pursu- was re- Tent
 (mv. ob.) his course ing ing (turning).
 çan'di éçíha kíçéçé amá. Hí'ççéçé gáxe ja^{n'} kçé amá. Çí íçíçaha^{n'} qti íçádi
 to the down had gone thither, Plains made was lying, they say. Again he fully recognized his father
 amá. Açí^{n'} açí^{n'} -bi ega^{n'}, açí^{n'} açí^{n'} -bi ega^{n'}, ni ma^{n'} te íçé amá. Çí
 the (mv. Having taken him along, they having taken him along, they water beneath was going Again
 sub.) say, say,
- 12 huhú gáxe amá. Çí íbaha^{n'} -biamá íçádi aká.
 fish made they say. Again recognized him, they his the father (sub.)
- Hau. Çí açí^{n'} açí^{n'} -bi ega^{n'}, açí^{n'} açí^{n'} -bi ega^{n'}, açí^{n'} açí^{n'} -bi ega^{n'},
 ¶ Again having taken him along, they having taken him along, they having taken him along, they say,
- wakan'dagi wi^{n'} ni úja^{n'} kçé amá. Wakan'dagi kçé uçé çé-ga^{n'} çíçéçé'u
 water monster no water was lying in it, they Water monster (lg. ob.) ing inside the animal
- 15 kçé ma^{n'} te ja^{n'} amá. Çí íçádi aká çí éga^{n'} ma^{n'} tája áíçai tē. Çí ákusán'de
 the within was lying, they say. Again his the again so within had gone. Again out at the other end
 (lg. ob.)
- éçá^{n'} be ahí-biamá.
 emerging had reached there, they say.
- Hau. Çí açí^{n'} açí^{n'} -bi ega^{n'}, çí çí tē éçíha kíçéçé amá. Hé gáxe
 ¶ Again having taken him along on the again tent the down had gone, they Loose made
 way back, they say, (sub. from above say.)
- 18 amá çí, çí íçádi amá íçíçaha^{n'} -biamá. Ça^{n'} edáda^{n'} waníta çú gáxe
 they when, again his the (mv. recognized him, their own. In fact what quadruped prairie made
 say father (sub.) they say, chiefton
- çtçwá^{n'}, íçádi aká éga^{n'} gáxe amá. Hau. Ma^{n'} tçú gáxe çí, çí íçádi aká éga^{n'}
 even, his the so made they say. ¶ Grizzly made when, again his the so
 father (sub.) hear father (sub.)

- gáxe amá. Inḡḡan'ga gáxe xi, ci ífádi nká éḡaⁿ gáxe amá. Mi'xa su'ⁿ
made they say. Wild eat made when, again his the au made they say. Swan
- ian'ga skú'-qti-ma wi'ⁿ éḡaⁿ gáxe xi, ci ífádi aká éḡaⁿ gáxe amá. Ci
those very white one so made when, again his (the) so made they say. Again father (sub.)
- gḡedaⁿ gáxe xi'cté, éḡiḡe íwackaⁿ tē zani éénaḡé tē, ujéḡa tē Ukiabi ijū'ge. 3
hawk made when, at strength for the all he had ex- he became Uklahl his son.
length power) ended, weary
- Hau. Maⁿ'xe ḡéḡé baḡápi íḡé gaⁿ'ḡa tē, ḡetaⁿ ajuⁿ tē (maⁿ'xe kē
Upper this to force his way wished when, this far he came when upper the
world (fig. ob.) through by pushing and re- elined world (fig. ob.)
- baḡápi ajuⁿ tē, nin'de gataⁿ ḡáji amá), sindéhi ḡaⁿ útaⁿ tē ífádi aká.
he pierced came when, hams that far did they as sacred the trod on it his the
and re- elined not go say, part father (sub.).
- Gaⁿ é t'éḡai tē. Haⁿ' íḡuáḡe aḡiⁿ éḡaⁿ aⁿ'ba kē ékitaⁿhúḡi t'éḡai tē. 6
And that killed him. Night throughout having had him day the just half in night killed him.
- Haⁿ'égaⁿtē'ḡtei xagá tē xi t'é'di. "Ukiabi ijū'ge eaⁿ'ḡti gaⁿ t'é amá,"
Early in the morning they cried tents at the, Uklahl his son strange to say is dead, they say.
- ai tē. Gaⁿ'xi daⁿ'be é'di alif-biamá. Éḡiḡe t'e kē amá. Éḡiḡe maⁿ'aḡáḡi
they said. And then to see him there arrived, they say. Behold dead lay they Behold very flat on his
back
- jaⁿ kē amá, Ukiabi ijū'ge kē, t'e kē amá. Wasḡjide nka ífádi aká 9
was lying, they say. Uklahl his son (the) dead lay they say. Indian red paint his the
(fig. ob.) say, father (sub.)
- ḡizá-bi égaⁿ, júga jjiidekiḡi-biamá, xagá-baj'ḡti ḡḡiⁿ akáma. ḡéxe wiⁿ
having taken, they body he reddened for him to net crying at all was st., they say. Gourd one
say, spots, they say.
- gasúḡu gaⁿ waaⁿ ḡḡiⁿ akáma. Éḡiḡe waaⁿ tē ḡactaⁿ'-bi égaⁿ, xagá-biamá.
rattled by so singlog was st, they say. At length song the having stopped singlog, he cried, they say.
shaking they say,
- Níkaciⁿ'ga xagé tiḡéḡé amá xi, bḡúga xagá-biamá taⁿ'waⁿ ḡan'di, xagé 12
People were taking up the crying when, all cried, they say village at the, crylog
to succession, they say
- uḡaⁿ-biamá. Níkaciⁿ'ga amá Paⁿ'ka amá Ukiabi í'e'áḡe ijū'ge t'éḡiḡai
they helped him, they People (the pl. sub.) Ponka (the pl. sub.) Uklabl old man his son killed his
say, own
- tē nán'de píjji e-naⁿ áta éskaⁿí.
(ant) the heart bad only that ex- (they as-
treme) aimed it.

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 Jemuga zi or Yellow Buffalo, was as follows:

"Tá-ku ḡá ha maⁿ-ḡéiⁿ ḡé á-ḡiⁿ-hé ḡa ha+a+
Nán'de í-sa aⁿ-ḡiⁿ'ge á-ḡiⁿ-hé ḡa ha+a+
Tá-ku-ḡá ha maⁿ-ḡéiⁿ ḡé á-ḡiⁿ-hé-gaⁿ ḡá ha+a+
Nán'de í-sa-aⁿ-ḡiⁿ'ge híⁿ-sí 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 qa", 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, *ḡi-ḡi-ḡi-ḡi* 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 tried on the *os saerum* 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 consoled with Ukiabi. The Ponks 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'e'ágo aká n'kaci'ga na'ba wagáqqa wáqí' tē hā', nū.
Ukiabi old man (the (sub.)) person two servant he had them man.
- Mi' ié' xī, júwagē gfi'-'biamá. Gá-biamá, "Kagēha, wa'ú gátēdi
Sun went when, he with them ant, they say. He said as follows, O friend, woman in that (dew) tent (?)
- (wáixáji) fínké agfá' ka' bēa," wagáqqa fanká úwagícaí tē. Kí, 3
has not taken a husband who I take her for a wife I wish, servant the ones he told it to when. And, them
- "É'di i'wí' fakié né tai, akiwaqti, kagēha," á-biamá Ukiabi aká.
There you speak to her for me you go will, both, O friend, said, they say Ukiabi (sub.) (sub.)
- Igáqqa, wa'újūnga aká, gá-biamá, "I, aqúbaqtia'," á-biamá. "Mi'jūnga
His wife, old woman (sub.), the said as follows, they say, How absurd! (fem.) do speak about something else! said, they say. Girl
- úda'qti t'a' akádi áqta' fí'í' tába," á-biamá. 6
very good have those who among who how possi- they give me to you should? (pl.) said, they say.
- Hau, "Ké, é'di ma'fí'i-gá," aí tē. Gá' é'di aqá-biamá. Jíaja
% Come, there walk ye, he the (past act). And there went, they say. To the tent
- af-biamá akíwa. Nú aká (mi'jūnga íqádi aká) gá-biamá: "Ha'ú,"
were coming in this direc- both. Man the (sub.) girl her father the (sub.) said as follows, they say. He! tion (dir.), they say
- á-biamá. Nú fínké-ga, wa'ú fínké-ga, wáqaha'í tē akíwa. "Cín'gajū'ga 9
said, they say. Man the (st. ob.) both, woman the (st. ob.) and, they prayed to them both. Child
- fé'fínke úda'qti fat'a'wí. A'baqé n'kaci'ga wí' gfi'w' ga'w'fai é'ga,
this st. one very good you have a child. This day person one to marry her wishes as,
- fígáqqa' é'fa'ba aúgú'fikié aúgáti," á-biamá. Nú fínké faji amá. Wa'ú
your wife her too we speak to you we have come, said, they say. Man the st. did not they speak say. Woman
- aká fa-biamá, uqé'qti, "É'bé á n'fáci'ga gfi'w' ga'w'fa fínké," á-biamá. 12
the (sub.) spoke, they say, very soon, Who I person to marry her wishes the one who said, they say.

"Wikáge akú Ukiabi aké," á-biamá. "Ná, gúdiha gígaf- ä! A'fi'ska
 My friend the Ukiabi the one said, they say. Pie! further off enter ye your
 (sub.) (sub.) referred to, own lodge Almost (f)
 (fem. imper.!)

náci'ga éga" báda". Cín'gajin'ga fééfinké úda"qti at'a" hē. Náci'ga
 person so I Child this (st. ob.) very good I have her (fem.) Human being

3 wáfixe agíya"bfa, Wakan'da wáfixé etéwa" agíya"bfa-máji hē." Ga"
 to take as I wish her, my Mysterious to take as soever I do not wish her, my And
 her husband own, Power her husband own (fem.)

agfá-biamá. Akí-biamá. Égífe Ukiabi i'e'áge aká fizú ja" akáma.
 started back, they Reached home, Menwhile Ukiabi old man the stretched was recd., they
 say. they say. (sub.) (sub.) out say.

Ǿáha" amá. Maí'gfe gfi"-biamá. Ukiáke agfá-biamá wágúqfa" amá.
 Arose from recd., Erect sat, they say. Talking to- started back, they servant the (pl.
 they say. (sub.)

6 "Kagéha, fe tē pñáji ä. Wikáge ańgúfaji tē," á-biamá. Áma aká
 O friend, speech the had I My friend let us not tell him said, they say. Other the
 about it, (sub.)

gá-biamá: "Tēná! ígidaha" gfi"i. Eáta" ańgúfaji táda".
 said as follows, Why! knowing his he sits. Why we two not tell should I
 they say: about it

Ga" akí-biamá. "Hau, fikáge améga" faqfí," á-biamá Ukiabi i'e'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 gfi"-biamá. "Ańgúgfi, kagé-i," á-biamá. "Ahaú! edáda" edái
 the Laughing the he sat, they say. We have come younger said, they say. Oh! what they
 (sub.) often back, brother (masc.), something

éi"te, fikáge méga", wáguzúqti i"wi"faí-gá," á-biamá. Ga", "Kagéha,
 per- your friend likewise, very correctly tell ye me, said, they say. And, O friend,
 hape,

ufl'agai," á-biamá. "Cín'gajin'ga fééfinké a"t'a"i fa"ja, náci'ga wáfixe
 they were un- said, they say. Child this (st. ob.) we have though, humu being to take as
 willing, (sub.) her husband

12 agíya"bfa, Wakan'da wáfixé etéwa" agíya"bfa-máji hē. Gúdiha
 I wish her, my Mysterious Power to take as soever I do not wish her, my (fem.) Further
 own, her husband

gígaf-ä hē', kagéha, ewégaí," á-biamá. Úwakiá-biamá Ukiabi i'e'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. "Céfa" hi"qpe fa", wá'ńjin'ga, i"i ífa-gá" (á-biamá). Ikáge áma
 the That (ev. plume the O old woman, hand mine to me said, they say. His other
 (sub.) (ob.) (cv. ob.), (sub.) friend one

15 finké indé fa" sábekifai tē. Hi"qpe fa" jaqpi fa" éji tē, máca"
 the (st. ob.) face (the he blackened the put (past act). Plume the crown the put (past
 (ob.) (part) for him (past act). (ev. ob.) of the (part) many small ob. on for him

áfahaháqti giáxai tē. Ci áma finké ei éga" gáxai tē. Úwakiá tē.
 eticking to it heve made for the Again other the (st. again so did tē. He spoke to the
 and there him (past act). one (ob.) (past act). them (past act).

Jcha wai"i tē, wáhi" ei"fé. Maja" wi" áfadai tē. "Maja" gáqandi
 Buffalo were ea the robe with the hair Laud one ho men- tho to that (place)
 bide robes (past act), outside. (past act). tioned it (past act).

né tai." (Wé'e akífa aqí'í tē.) "Ujéi ekáxe tai. Ma'qín'ka qí'qí'ti
you will go (pl.) I^{loc} both had the (past act) Hole for you make will. Earth made very skillfully

ífa'faqé égaⁿ hiⁿqé áqáí tai. Níkaciⁿ'ga wiⁿ níxu tai. Gí-bají-gá.
you place it so plume you put will small ob- (pl.). Person one you will mark (pl.). Do not be (ye) coming back.

Níetaⁿ qí, é'di gqí'í-gá. Cúpi tá múnke," á-biamá. 3
You finish when there at you. I will reach there where you will be, said, they say.

Ukiabi amá aqái tē majaⁿ fan'di. Qqabádi inqan'ga égaⁿqí júyíqá-
Ukiabi the (mv. sub.) went the (past act) land to the (place). Among the trees wild eat just so he changed himself into,

biamá Ukiabi aká. Síqíze xan'de naⁿ'pan'de, d'ede etó naⁿ'n'áqí'í áútiángqá-
they say Ukiabi the (sub.) He raised the ground shook slowly from walking, fire even made blaze up by walking, become said-ly as he was approach- ing.

biamá. Wagáqqaⁿ amá ígí'áhaⁿ gqí'í-biamá. "Qíkáge xan'ge a-í," á-biamá. 6
they say. Servants the (pl. sub.) knowing him, their own sat, they say. Your friend near is com- ing, said, they say.

Atí tē há. Tí amá (qí) gá-biamá ikáge éqaⁿ'ba, "Kagéha, xáci a'qí'eta'í
He came He came, they say when said as follows, his friend he too, O friend, long ago we finished it

qaⁿ'ja, qatí'íj, á-biamá. "Ahaú," á-biamá Ukiabi i'e'áge aká. "Ké, qagqé
though, you did not come, said, they say. Oh! said, they say Ukiabi old man the (sub.). Come, you start back

tai. Wé'e qaⁿ ífaⁿ'fai-gá. Naⁿ'si sátáⁿ tē gáté aniⁿ'-daⁿ qagqé tai," aí 9
will Hee the (ev. ob.) put down (pl.) Plum-stone five the (ol. ob.) and that you have it, you start will said (pl.), back (pl.),

tē. "Líjébe tē'di faná'íj" tai. L'jei hidé tē qátá'íqícaⁿ qanaⁿ'tata tai.
the (past act). Door-way at the you stand will (pl.). Post- pole base the on the left of you patter on the will ground with the (pl.) sole of the foot

Naⁿ'si sátáⁿ qéepaha tai," (á-biamá Ukiabi i'e'áge aká. Wagáqqaⁿ amá
Plum-stone five you show to will (pl.), said, they say Ukiabi old man the (sub.). Servant the (pl. sub.)

aqá-biamá.) 12
went, they say.

Égíqé miⁿ'jínqa wáqíxá'í aká áci éqaⁿ'be atí tē há. Nístu
At length unmarried the (sub.) out of doors emerging (from the tent) came Stepping backward

agqái tē há. Égíqé wa'ú amá wíluhe amá. Égíqé xigqísaⁿ'qa- daⁿ jaⁿ'qí'ⁿ
they went back At length woman the (mv. sub.) was following close after them, they say. At length turned themselves and turning around

agqá-biamá. Kí wínhe amá wa'ú amá. Gaⁿ aqí'í agqá-biamá wa'ú qí'ⁿ 15
went homeward, they say. And was following close behind them, they say woman the (mv. sub.) And having her they went home- ward, they say woman the (mv. ob.)

nú amá. Wa'ú amá waté gqí'íqazé naⁿ'qí'í-biamá, najíha qaⁿ' etí
men the (pl. sub.). Woman the (mv. sub.) skirt tearing her own by pulling, walked, they say, hair the part too

xigqí'áqazé-biamá, waté qaⁿ xigqí'íngé'-qí'iaⁿ'-biamá. Majaⁿ fan'di aqí'ⁿ
she pulled her own hair down over her forehead, they say, skirt the (gar- ment) she utterly destroyed it for herself by tearing, they say. Land at the (place) hav- ing her

aki-biamá. Ukiabi gǝí^w akádi júǝǝ aǝí^w aki-biamá. Ukiabi i'e'áǝge aká
 they reached Ukiabi sat to the one who. with her hat bag they reached Ukiabi old man the
 there again, they (sub.) her there again, they (sub.) say. (sub.)

ikáǝge méǝa^w ja^w a^w há-biamá (or ja^w a^w hé-da^w etéa^w-biamá). Wagáǝǝ^w-ma
 his friends likewise cum ea concubuisse atunt. cum ea forte concubuisse atunt. The servants

3 wi^w ní nǝjikiǝá-biamá, indé ǝa^w bǝíǝǝ níǝakiǝá-biamá, wa'ú ta^w. Édihi
 one water he caused to fill for her, face the whole made wet (for her), they woman the At that
 they say, part say, (std. ob.) time

ǝíwaji^w ská'-biamá. Ukiabi tǝ, "ǝa^w si tǝ waja^w ani^w te. Uǝíhi-báǝi taité.
 she regained her senses, they He spoke the Pflm-stone the gambling you will They shall not win from
 say. to her (past act) old, appliances have (them)

ǝat'áǝi ǝáci taté Wa'úǝǝǝǝǝǝ ei taté. T'ǝ wika^w bǝǝa ǝí, ǝat'ǝ te,
 You do not die 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'ǝ wika^w bǝǝa-máǝi. ǝíha^w te piáǝi ingáǝe. Éǝ há, úǝka^w tǝ
 but to die I do not wish for you. Your word had made for me. That deed the
 mother (sub.) is it (sub.)

wíǝǝǝe," aǝ tǝ.
 I did to you, he the
 said (past act).

Hau. "Kǝ, ǝǝǝǝ te. Ugáhanaǝáǝe ea^w tǝ, ǝáǝa ǝǝǝǝ tǝǝ.
 Come, you start will. Dark still when, to the you start must.
 home tent home

9 A^w ba ǝa^wǝǝ ǝǝ ǝí ea^w," á-biamá. Wa'ú amá aǝǝá-biamá. Kí
 Day near goes when all right said he, they say Woman the tax started home, they And
 (sub.) say.

Ukiabi i'e'áǝge aká cú gáǝa-biamá. Tǝ éta^wǝí aǝǝá-biamá.
 Ukiabi old man the pasture made, they say. Tent he first started home, they
 (sub.) lie say.

NOTES.

613, 6. ǝíǝi, perhaps the fem. of ǝíǝ.

613, 8. a-i-biamá, prob. intended for ahi-biamá, judging from the preceding v., aǝa-biamá.

613, 8. akiwa, i. e., both old men.

613, 11. Nu ǝíǝke tǝǝi 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 prefer 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, aiant.* 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.

- ete-a^u'i-gā há," é wéhusá-bianná. Kí i^u'e'áige aká wan'gíŋe ía-baj'qti
 any rate ! that he scolded them. And old man (sub.) all not speaking at all
- nají^u'-bí ega^u', aŋá-biamá wat'é k'áa. Kí cémjín'ga aká i^u'e'áige-ma
 stood up, as (=hav- ing), went, they say corpse to the (reci. ob.). And young man (sub.) the old men they say
- íŋai xí, wa'ú ŋínké ugíkiá-bi ega^u' gá-biamá: "ŋáma^uhá, wasésa^u ǵa^u" 3
 they when, woman the st. spoke to her, as (=hav. ing) said as follows, O wife white clay the had gone one his own ing) they say: piece
- i^u'ŋi' fízí-gā há. C'á-ma wi^u' t'éaŋé-qti-ma^u táce," á-biamá. Kí wa'ú aká
 take mine for me Those in sight I kill him indeed (or fully) must, scil. they say. And woman (sub.)
- uŋí'agá-bi ega^u', "Ca^u'méwaŋá-á hé'. Wai^u' ŋínŋai hé. Wai^u' máŋiŋa^u tai
 was unwilling, as, Let them blame (fem.), Reho they have n. no (fem.), Reho let them cut off for themselves they say
- hé," á-biamá ǵa^u'ja ea^u' ní aká ǵacta^u'-bají-bi ega^u', wa'ú ŋínké wéŋíŋe 6
 (fem.), said she they thought set man the not stopping speak- ing, they say ǵa, woman the st. was taking it for them (sic), say
- amá há wasésa^u ǵa^u. Ga^u'xí ní aká fízí-bi ega^u', ísa^u'xíŋá-biamá há
 they say white clay piece. And then man the took it, as (=hav- ing), he whitened himself with it, they say (=hav- band)
- wasésa^u ǵa^u, ea^u' béŋga, indé, na^u'ekí ǵa^u etewa^u'. Ǵicta^u'-bi xí i^u'e'áige-ma
 white clay the in fact all this body), face, head the even. He finished, when the old men they say
- aŋai tē sakíba íe aŋá-bi ega^u', éta^u'ŋi' é'di ahi-biamá há, wat'é k'áa. 7
 they the passing along- went, they as (=hav- ing), he first there arrived, they corpse at the (reci. ob.). went side of say
- Sadéŋŋe tē ána-bi ega^u' galú ja^u'-biamá, dá ǵa^u' íma^u'ŋíhe tē ǵa^u'be
 Scaffold the he climbed as (=hav- ing) on it be lay, they say, head the part "breast of the tent" (where the skins are joined, above the entrance) the emerging from
- íŋa^u'ŋé. Kí éŋíŋe i^u'e'áige amá áíamamá uíŋa^u'be tē íŋapiŋí'qteí ukíkie.
 he placed. And at length old men the (pl. sub.) were coming, up-hill this very slowly talking together. the part. they say
- Cémjín'ga aká wan'áa ja^u'-biamá. Kí éŋíŋe jí tē'di ahi-bi xí, i^u'e'áige 12
 Young man (sub.) them he lay, they say. And at lodge at the arrived, when, old men they say length (stl. ob.) they say
- amá ǵíŋi'-biamá wan'gíŋe. Kí palaŋ'ga aká gá-biamá: "Kagéha, ǵikáŋe
 (pl. sub.) they say, they say all And first one (sub.) he said as follows, O friend, your friend say
- méŋa^u, níni uŋí-gā há. Ǵéna^u háci ǵikáŋe níni í^u ja^u'gíŋe tabáce,"
 likewise, tobacco till ye ! This time after your friend tobacco to use we with him, must (pl.), (This last time) our own
- á-biamá. Kí wi^u', "A^u'ha^u, ǵikáŋe wi^u'k'áŋtia^u há. Éŋa^u úda^u há," á-bi 15
 said, they say. And one, Yes, your friend does indeed speak truly. So good said, they say
- ega^u', níni uŋí-biamá. Uŋí ǵicta^u'-bi ega^u', ǵaná-biamá. Zí ana xí níniŋa
 as tobacco filled, they say. Filled they say as (=hav- ing), drew a whiff, they said, they say pipe (=hav- ing), low
- ké íma^u'ŋíhe tē máŋiŋa^u ǵisa^u'ǵa. Ma^u'ci néxídá-bi ega^u'. "Hau! kagéha,
 the "breast of the tent" (where the skins are joined, above the entrance) towards the he turned. Up in the he gazed, they say (=hav- ing), Ho, friend

- nini gake'. Ga^w q'enaⁿ hāci nini iⁿ jua^w q'igig'qai. Ki akifaha aⁿciⁿ taf
to- that (fig. And this time after tobacco to we are with you, And apart we be shall
barco ob.). [This last time] use our own.
- hā, nini gake', á-bi ega^w, enáqicaⁿ uqixidá-biamá xi Qá qaⁿ gaⁿ qaⁿ
tobacco (fig. ob.) they say said, as (hav- ing), in that (irre- tion ho gazod, they say when load the in the the part manner part described
- 3 qa-biama. Ki, "Wá! kag'cha, q'ikáge me'gaⁿ, q'qa-qaⁿ daⁿ bai-gá há,"
found it, they And, Oh! O friend, your friend likewise, this place behind you look you
say.
- á-biamá. Ki naⁿbá aká daⁿba-bi xi', "Wuhú! kag'cha, ée aká há," á-bi
said, they say. And two (the) looked, they when, Really! O friend, it is he about whom we said, they
(sub.) say say say
- ega^w, a^whe ag'qá-biamá wan'gic'e. Ki énujin'ga aká xihá uⁿaⁿsi-bi ega^w,
as feeling went back, they all. And young man (the) down- leaped, they as
(=hav- ing), say say say (sub.) ward say say (=hav- ing).
- 6 wénaⁿxifá-biamá. Ki naⁿbá-na waq'á q'áqa-bi qa^wja, éewaqa-baji-bi
attacked them, they say. And the two being scared fell to the ground, they say thought, paid no attention to them, they say
- ega^w, i'qádi q'i ákilaⁿ g'q'áqa-biamá. Ki i'e'áge aná i'q'afá-bi xi, waq'af
as his the beyond he pursued him, his And old man the was over- when, being
(=hav- ing), (av. ob.) say say (sub.) say (sub.) taken, they say they say
- q'áqa-biamá. Ki ijin'ge aká ágig'qajáde'qti g'q'iⁿ-bi ega^w, "Naⁿxíde q'áqin'ge
he fell to the ground. And his son (the) sitting astride his seat, they as hearing you have
they say. (sub.) own say say (=hav- ing) none
- 9 ífanahiⁿi aha^w. Nini iⁿwiⁿ'ji-gá há," á-biamá. Ki i'e'áge aká, "Há!
you truly ! Tobacco fill for me ! said, they say. And old man the Ho!
(sub.) (sub.)
- me'pá! há! me'pá!" á-bi ega^w, qizite ja^w nini u'ji jaⁿ-biamá. Ki énujin'ga
O grand- Ho! O grand- said, us stretched ly- to filling he lay, they And young man
child! child! they (=hav- out lug baeco for say.
ing), say say
- q'inké nini kē iⁿ q'ictaⁿ amá xi, gá-biamá i'e'áge aká: "Há! me'pá! há!
the (st. tobacco the used was flais'ing, when, said as fol- old man the Ho! O grand- Ho!
one) (fig. ob.) they say lows, they say (sub.): child! child!
- 12 me'pá! me'pá, q'á'ean'gic'ádaⁿ a^w q'ictaⁿ-gá. Q'enaⁿ hāci nini iⁿ jua^w q'igig'q'e
O grand- O grand- pity me and let me go. This time after to- to we be with
child! child! say say [This last time] baeco use you, our own
- tá-bi, aⁿqaⁿqai égaⁿ can'gálii há. Me'pá, q'á'ean'gic'á-gá," á-biamá. "Q'gaⁿ
about, we thought as we went there child, pity me, your own said, they say. So
that, where you were
- naⁿjiⁿ ada^w aⁿq'istúba-gá há," á-biamá énujin'ga aká. Q'an'xi i'e'áge
stand up and extend your hand ! said, they say young man the And then old man
(sub.) say (=hav- toward him, they Ho! O grand- say- con-
ing), say say say child! child! ing stantly
- 15 aká naⁿjiⁿ-bi ega^w, q'istúba-biamá. "Há! me'pá! h'á! me'pá! é caⁿcaⁿ
the stood up, they as extended his hands Ho! O grand- say- con-
(sub.) say (=hav- toward him, they child! child! ing stantly
- najiⁿ-biamá. C'nujin'ga aká íqa t'egaⁿ-q'í-bi etéwaⁿ, an'kabáji-na^w-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! man'g'qin'-gá há. Égic'e q'aⁿba^w aja^w minké'di aⁿwaⁿ'ouicaⁿ'caⁿ taf
Comel beware a second I lie by me who lie you go around me often lest
time

há. Hí-bajji-gā há, "á-bi ega", gǫkíqá-biamá há e'umjín'ga aká. Gan'qi
 Do not ye arrive I said as made him go homeward, young man the And then
 there they say (-hav- ing), they say

e'umjín'ga amá qáqá aqá-biamá. Kí e'gíqé i'e'úgo naⁿhá aká cetaⁿ-naⁿ qíáqá
 young man the back to went, they say. And length old man two the still they fell
 (inv. the start- ing place (=scaffold))

fan'di akíqá jaⁿ akáma. Kí qan'ge qé amá qí' akíqá baqú áíqá-biamá, 3
 at the both were lying, they And near at was young, when both with they had gone some-
 place say. time) hand (in they say say, robes over where, they
 say,

waqǫ'bi egaⁿ, caⁿ caⁿ fañk'éwaqé aqá-biamá. Agǫ'bi qí' eí étaⁿqíⁿ
 they were as, yet he let them alone he went homeward, He went when again he first
 towards, they say they say, homeward, they say

akí-biamá qí tó'di e'umjín'ga amá. Gan'qi qigǫ'ja-bi egaⁿ qizúe jaⁿ-
 reached home, lodge at the young man the (inv. And then washed himself, as stretched lay,
 they say (std. ob.) sub.), they say (=hav- ing) out

biamá. Kí igáqá qíñk'é ngikíá-bi egaⁿ, "Égíqé qǫ' qí' íqáqá to há". 6
 they say. And his wife the st. spoke to her, as Beware they when you lost
 one his own, they say (=hav- ing), returned laugh

Íqají gaⁿ qá waekan'-gā há. Aⁿ'ciⁿ waqǫ' gaskí t'éawáqáqíⁿ há, "á-biamá.
 Not to desire make an effort ! Nearly being panting I killed them (ac- cidentally) said, they
 laugh they say

Kí i'e'úgo-ma qǫ'bi qí' jaⁿ gáxe jaⁿ-biamá akíqá. Kí i'e'úgo aká
 And the old men returned when to/ sleep feigning they lay, they both (i. e., And old men the
 home they say to/ sleep) they say, the man and wife.) (coll. sub.).

wan'gíqé jaⁿ-hajji'-qti ními iⁿ júkigíqé qǫ'bi-biamá, fabajji'-qti e'í. Caⁿ qti 9
 all not sleeping at all to- us- with one they sat, they say, not speaking too. Still, in-
 have ing another at all deed

jaⁿ-hajji, aⁿ'ba amá, wan'gíqé. Kí hu'egaⁿtee qí' e'umjín'ga aká
 not sleeping, it was day, they all. And morning when young man the
 say, (sub.)

ǫ'áhuⁿ-bi qí' i'e'úgo aká wan'gíqé gí'qá-bajji'-qti qǫ'bi akáma. Kí e'umjín'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: "Qíkáge m'égaⁿ waiⁿ máqáqáⁿ qagǫ' qǫ' wíⁿ aⁿ'í-gā há. Wí 12
 the said as follows, Your likewise robe you cut off you have the one give to me I I
 (sub.) they say: friends (in- ob.) jects)

e'í waiⁿ aⁿ'qín'gǫ'-qti-maⁿ há, "á-biamá. Kí íqádi aká, "Téñá! é'di añgálii
 too robe I have none at all said he, they And his the Why! there we arrived
 say, say, father (sub.) there

qáⁿja aⁿ'qí'a añgáqú há, we'ama'xíqáí égaⁿ. Aⁿ'qí-naⁿ t'éawáqá-baqíⁿ há,
 though we failed we have we were attacked as. Nearly we were killed (ac- cidentally) ?
 come back say.

á-biamá. "Téñá! égaⁿ taté ubqí'age gaⁿ, Qá-bajji-gā há, éhé qí' caⁿ 15
 said he, Why! so shall I was unwill- ing, Go ye not ! I when yet
 they say, say.

aⁿ'qan'aⁿ-bajji onáí há. Iⁿ'taⁿ éde faxáqái tē há, "á-biamá e'umjín'ga
 you did not hear me you went Now but you weep the said, they say young man
 (past act (?)

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 e-treaty," 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.

- Gaⁿ Ihañ'ktaⁿwiⁿ taⁿ'waⁿggaⁿ meíⁿ'te, eémjín'ga wiⁿ miⁿ' ípápe-maⁿ'i
 And Yankton village those per- young man eno human waited for regu-
 lars (?) an in-
 seen one
- tē. Níkagáhi ijañ'ge naⁿ'ba nkíkiji tē, waḥixa-báji tē, nújín'gá eti wiⁿ' tē,
 the Chief his daughter two near kin the they did not take the the boy too one the
 (com- (past (past (past (past (past (past (past (past
 pleted act), act), act), act), act), act), act), act), act),
 act),
- 3 jín'gá Ki nfaciⁿ'ga ḥé miⁿ' ípápa-bi ehé aká, é wa'ú ḥañká úwakie gaⁿ'ḥai
 small. And man this that he waited for I said the he woman the (pl. to talk to
 a woman (sub.), ob.) them desired
- tē, é wépaí tē. Haⁿ' xi, íí tē'di ahí tē, íí-saⁿ'ḥé. Íí náza tē'di jaⁿ'i
 the he waited for the Night when, tent at the arrived the tent whitened. Íí rear at the lay
 (past (past (past (past (past (past (past (past
 act), act), act), act), act), act), act), act),
 act),
- tē. Gaⁿ íe wánaⁿ' jaⁿ'i tē. Égíḥe eémjín'ga aká akíḥa nkíkíe
 the And speak listening to lay the At length young woman the both talked
 (past (past (past (past (past (past (past (past
 act), act), act), act), act), act), act), act),
 act),
- 6 átiáḡḡa-biamá. Gé átiáḡḡa-biamá: "Wihé, é'be níkaeiⁿ'ga wiⁿ' Kagé
 began suddenly, they To say began suddenly, they Younger who níkaeiⁿ'ga wiⁿ' Kagé
 say. as fol- say: sister, who person eno Younger
 lows brother
 (fem.)
- íí'aⁿ t'aⁿ-wéakiḥai xi, an'ḡaḥixe taté," á-biamá. "Wuhⁿ!" eḥégaⁿ' jaⁿ'i tē.
 causes him (for us, his sis- if, we take him for shall. said, they say. Oh! thinking he lay (he
 ters) to enrage the enemy, a husband etc. (he
 (past
 act),
- Gaⁿ wéḥíḡḡaⁿ gáxe jaⁿ'i tē. Agé-í-bi egaⁿ', éwaḥé-mádi akí-bi egaⁿ', híⁿ'bé
 And plan making he lay the Having gone back, to his kindred akí-bi egaⁿ', híⁿ'bé
 (past (past (past (past (past (past (past (past
 act), act), act), act), act), act), act), act),
 act),
- 9 baté wacii tē. Gaⁿ' gíaxai tē. Éze íḥaⁿ'baⁿ' xi, nújín'ga uné aḥai tē,
 to saw employed the So they did it the Evening íḥaⁿ'baⁿ' xi, nújín'ga uné aḥai tē,
 (past (past (past (past (past (past (past (past
 act), act), act), act), act), act), act), act),
 act),
- indé ḥaⁿ' ípíḥahaⁿ'jwáḥé tē'di. Gaⁿ' nújín'ga ḥiⁿ' é'dedí ḥiⁿ' amá, jí-gaxe.
 face the can not be recognized by when. And boy the was mv. there they playing.
 (part) (one mother (mv. ob.) say,
- Gaⁿ'xi íḥai tē. Gaⁿ'xi, "Gí-gá haú, Kagé-í," á-bi egaⁿ' gaⁿ' aḥai tē.
 And then found the And then, Come ! Younger having said, so having he the
 (past (past (past (past (past (past (past (past
 act), act), act), act), act), act), act), act),
 act),
- 12 Gaⁿ' haⁿ' tē íḥáḡḡé'qti gaⁿ' gííⁿ' aḥai tē, auⁿ'de áḥiḡḡi. Gaⁿ' mdaⁿ'
 And night the throughout so carrying went the ground across by the
 (past (past (past (past (past (past (past (past
 act), act), act), act), act), act), act), act),
 act),

gí'íⁿ aqái tē. Jēuúga wiⁿ t'ééa-bi egaⁿ, nuúga nnaⁿo nín'de gáxai tē.
 carry- went the buffalo bull one having killed, they say, fresh meat provisions cooked mule the
 log him (past or his back) (act).

Gaⁿ nnaⁿo tē gín'-bi egaⁿ, nújngá eti ágaládi gí'í'í tē. Watéka édegaⁿ
 And provisions the having carried on buy too in addition carried the Creek but (past
 his back, they say, to it him on his back, (act).

alí-bi egaⁿ, nújngá utéjeadi gín'kiqá-bi egaⁿ, nnaⁿo hébe 'íi tē. á. 3
 having reached it, boy in the bushes having sented him, they say, provisions part gave the dried
 they say, to him (past act).

"Égiqé né te. Gaⁿcaⁿ gín'-gá. Égiqé nqágas'í'í tē, gaefbaa!
 Beware you bot. Always sit. Beware you peep lost, mistle (the
 (act).

Aggí tí múnke há." Gaⁿ aqái tē, wadaⁿbe. Níaciⁿ'ga etē wéga-hájí akfi
 I will return hither. And went the as a sent. Person at found them not he
 (past act), all reached them
 again.

tē'di, ukfa-bi egaⁿ, nú naⁿqti ukie gáxai tē. "Núdaⁿhangá, níaciⁿ'ga etē 6
 when, having spoken to him, man fully speaking made the O war captain, person atall
 they say, to him grown to him (past act).

qíngal. Edádaⁿ etéwaⁿ qíngal." Ci gí'í'í egaⁿ ei aqái tē. Ci
 is wanting. Whatsoever is wanting. Again having carried again went the Again
 him on his back (past act).

gaⁿ amá égaⁿ gín'kiqái tē, utéjeadi dázeqtei hi qí. Ci wadaⁿbe aqái
 having gone thus for he sented him the mule the late in the he when. Again as a sent went
 some time (past act), undergrowth evening reached there.

tē. Égiqé wakfa-biamá. Égiqé níaciⁿ'ga wiⁿ aⁿ'paⁿ wiⁿ t'éqé akáma. 9
 the At length he shot at something. At length person one ok one was killing h, they
 (past act), they say.

Ki nújngá qínké agiagqé gaⁿ'qa-bi qí'etē, gíteqi tē caⁿ gaⁿ uqúdaⁿbe gí'í'í
 And boy the (st. to fetch him wished, they even difficult the yet still considering he sat
 (act), say.

tē. Gaⁿ níaciⁿ'ga taⁿ gqádaí tē. Gaⁿ wéqé etéwaⁿ'jí t'éqái tē níaciⁿ'ga
 the And person the he crept up the And not having seen him he killed the person
 (past act), (st. ob.) him (past act).

ké'. Gaⁿ'qí nújngá qínké agiagqái tē. "Núdaⁿhangá, níaciⁿ'ga wiⁿ t'éqé 12
 the And then boy the (st. he fetched the O war captain, person one I have
 (past act), (st. ob.) (past act).

há. Wamaⁿ'qín-gá há, "áí tē. Gaⁿ gí'í'í egaⁿ e'di aqái tē, maⁿ'éí. É'di
 Hasten ! said the And having carried there went the running. There
 (past act), (past act).

alí-bi egaⁿ, nújngá qínké níaciⁿ'ga ké' gahá átankqái tē. Gaⁿ'qí agqái
 having reached, boy the (st. person the on it caused him to the And then started
 they say, (st. ob.) body trend (past act), home

tē. Níaciⁿ'ga najiⁿ'ha qaⁿ eti hébe qízá-bi egaⁿ, gaⁿ nújngá qínké gí'í'í 15
 the Person had the too part having taken, they so buy the one carry-
 (past act), (part) say, ing him on his
 back.

- agfaí tē. Gaⁿ wa'ú fańká wasifēqti gēc tē gaⁿ, "Mi'agfaⁿ tá minke,"
started the And woman the pl. thinking in- started the as, I take for n will I who,
home (past act). ob.) tently of them back (past act) wife
- ofo'gaⁿ é'gaⁿ, g'fēqti gēc tē'. Kí pahań'ga mahaⁿ ańi fau'di akfi tē,
having thought, very glad started the And before loud he was at the he ar- the
home (past act). ob.) (past act) ing (land) rived (past act).
- 3 ĩ-ńifēqti gēc fau'di. É'gife ĩ wiⁿ ē'dedf te amá. Jjü bē'fugaqti wahaⁿ-bi
deserted village at the At length tent one was std. there, they say. Tents all removed, they
site (land). say
- ĥi' ĩ wi'ńiqtei ē'dedf te amá. Ĕ'di ańi-bi ĥi, é'gife ĩjébe tē' etēwaⁿ
when, tent just one was std. there, they say. There arrived, when, behold deer-way the on
they say
- maⁿfin'ka áji-bi egaⁿ, iⁿteaⁿqtei wahaⁿ ańi-bi ké amá, ĥi amá netē amá.
earth having been put on just now migrating they had gone off in a those in the the others
it in small pieces, they say. ig. line, they say, tents (sub.) (sub.).
- 6 Ci ujan'ga kē uńá ańá tē, ngi'gaⁿ jan'ge wüthe ańá tē. É'gife uńaciⁿga
Again road the follow went the read of the migrating following went the At length person
(lg. ing it (past act), party closely after them (past act).
- uaⁿba đalađi gēfⁿ akáma. Ĕ'di ańi-bi ĥi, é'gife cē uńjĩnga fĩńkē ĩfáđi
two on a hill were sitting, they There arrived, when, behold this boy the one his
say. they say
- aká ĩlaⁿ aká e'naⁿba akáma. Ańi-bi egaⁿ, uńjĩnga fagikigfaⁿ-bi egaⁿ,
the his the those two were st., Having come, they boy having kissed their own, they
(sub.) mother (sub.) they say. say.
- 9 uńaciⁿga fĩńkē fagikigfaⁿ-biamá, ĩfáđi aká eti, ĩlaⁿ aká eti. "Údaⁿ hé'gaĥi
man the ono they kissed him, they his the too, his the too. Good very
who say, father (sub.) mother (sub.)
- ekáxe édegaⁿ fa'ńigfaⁿuńi, á-bianú. Nĩaciⁿga aká uńjĩnga fĩńkē ańiⁿ ańá
you did but you injured yourself, said, they say. Man the boy the one took away
(sub.) who
- tē ebé etēwaⁿ uńfa-báĥi tē'. Kí ĩań'ge amá uńjĩnga fĩńkē fĩńgē tē'di
when who soever he did not tell the And his sister the pl. boy the ono was miss- when
it to (past act), sub.) who ing
- 12 ĩgĩfa-báĥi tē'di, t'ēpĩfaⁿ-biamá. Nĩjĩnga ĩfáđi aká gá-biamá: "Ańiⁿ né
they did not and him, their own they killed themselves, they say. Boy his the said as follows, You took him
own they say. father (sub.) they say. away
- tē'di uná etē ĥi údaⁿqti ekáxe faⁿ'ja, ĩań'ge aká eni'qtei uń ukfi'ĩ e'gaⁿ
when you ought very good you do though, his sister the him only man near as
tell it (sub.) relation (brother)
- té'gĩfaⁿ, eⁿ uqpa'cē tē gaⁿ t'ē daⁿetē ofo'gaⁿ e'gaⁿ gaⁿ t'ē'pĩfaⁿ ĩań'ge
prized him, so lost the and dead perhaps they as so kill'd them his sister
their own. they thought selves
- 15 akĩfa. Gań'ĥi cē nĩaciⁿga aká gaⁿ ĩfáđi fĩńkē uńfaⁿ tē cē fe ké
both. And then this man the at any his the (st. told it the this spoken the
(sub.) rate father ob.) (past act) to him (past act)
- bē'fuga, eⁿ nĩaciⁿga t'ē'cāi tē'. "Ké, ańgĩcē taí. Caⁿ hā. Wauńte te
all how man he killed the Come, let us go. Enough. You eat shall
(past act).
- hā," ań tē. "Maⁿfiⁿ'i-gā. Cuh'cē tá minke," ań tē nĩaciⁿga aká. Gaⁿ
said the Walk ye. I will go to you, said the man the So
he (past act). (past act) (sub.).

gfi'^wi tē. Ikisa'^wfi' c'ai xi, qáca agc'ai tē. Wa'ú c'é t'éxiqé c'añkíma akfi
 he sat the Out of sight they when, back he start- the Woman this killed to the ones he
 (past went they when, ngain ed back (past. act.) themselves to the ones he reached
 act).

tē. Ijébe ma'^wfi'n'ka ma'^w-hásc ájii tē n'qíqpaqá-bi ega'^w, í ma'^wte ahíi
 the Door-way earth cures of sed piled up the having made fall from a height tent within ar-
 (past act). (col. ob.) by pulling, they say, rived

tē. Éxiqé wa'ú akíq'a ja'^wxi'a'^whe ihéwaqá-bi c'añkíma. É'di ahí-bi ega'^w, 3
 the Behold woman both reclining together (?) they had been laid, they say. There having arrived, they say, ar-
 (past act).

u'fíza' tē uta'^wna úbasne ja' akáma. Gañ'xi t'éxiqé akáma.
 middle the space making a he was 'ying, they And then he was killing himself, they say, pushing (?) say.

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 mocassins. 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. Listen!" 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.

- Nfaciⁿga-máce, waçáixigçtaⁿi núde taxux' uçji-çti xi-naⁿ, edádaⁿ wiⁿ'
 O ye people, you work for your- throat you are very when reg- what one
 selves (you pant very hard after working) fully, narily.
- çaxíckaxe taí há. Waekaⁿ'i-gá É'be uçimajiⁿ-bajji-gá. Nkaciⁿ'ga ukéçíⁿ
 you make for will Try (pl.). Who do not depend (ye) on him Indian
 yourself pl.
- 3 an'gaçíⁿ bçúgaçti Wakan'da aké-gaⁿ wáxai té há, majaⁿ' çan'di, çan'ja
 we who move all Wakanda the sub., so male us the (past land on the, though
 act.)
- edádaⁿ weáçíndaⁿ aⁿmaⁿ'çíⁿ wegáxai gē bçúgaçti çíngç há. Majaⁿ' çéçan'
 what for our advantage we walk man' for us the all wanting Land this (place
 pl. ob.)
- bçúgaçti wáçe-ma uçípi égaⁿ waníta weáçíndaⁿ Wakan'da çínkç wegáxai
 all the white-peo- full as quadruped good for us Wakand the st. made for us
 ple one
- 6 çan'ja, bçúgaçti nuçíngai. Palan'ga té'di waníta çíⁿ çai çíngç'çti gaⁿ'
 though, all exterminated B-for his when quadruped the without any su
 by shooting (class) at all

t'ea^w/čč a^wma^w/čⁱi, a^wčau^w/šigč^w/č^wa^w/čⁱi a^wma^w/čⁱi, nⁱ čga^w/čⁱi a^wma^w/čⁱi Kⁱ
 we killed we walked, we deciding altogether for we walked, man just like we walked. And
 i^wtea^w t^wčⁱi čeka^w čč e-na^w a^wšigšič^w/čⁱi a^wma^w/čⁱi tait^w čingč. Wáqe-ma
 now when deed the only we remember well we walk still wanting. The white peo-
 (pl.) those (pl.) ple
 čeka^w eai^w k^w a^wča^w/baha^w-báji ečéčéwa^w, ea^w ešáčica^w wia^w/čⁱiqe taⁱ. Ědí 3
 deed their the we do not know not withstand- yet towards them let us shape our In that
 ing, course.
 q^w wéuda^w a^wma^w/čⁱi taⁱ.
 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.

č^wč^w Wašage qⁱde g^wčⁱ q^w, nákie. hⁱga^w/čⁱi k^w/a pí, Wáji^w/d^wčⁱi^w
 here hat gray had when, I talked to him. Grandfather at the I was
 (place) there. Washington
 é áwake, maja^w čč^w wⁱwⁱa hⁱga^w/čⁱi č^wč^w w^ebč^w/wⁱ pí. Níkač^w/ga 6
 that I mean, hind this (ev.) my He whom they I sell it I was
 have for a grand- the (st. ob.) there. People
 father
 k^wčⁱ amá hⁱdeajá amá Máhi^w-ian^w/ga-ma č^wkiga^w/čⁱi waja^w/be. Kⁱ č^wrič^w
 those who were those lower down the the Americans just like I saw them. And at length
 there Missouri R.

- maja^w wéçéi^w wi^w tē^w di waqpáni^w ji amá. Iága^w çai aká ujan^w ge úda^w wi^w a^w i
land sold their when they were not poor. Grandfather (the sub.) road good one gave me
- há. Içáçiga-máji, áda^w waqpáni. A^w wa^w qpani áda^w ki éskana Wakani^w da
I have not found mine, there-fore poor. I am poor there-fore and oh that! God
- 3 çin^w ké çin^w gé çin^w ké, a^w ba eá kē^w a éça^w be pí ka^w ebçéga^w. Éde
the one his son the one day their to the in slight I hope. But
who who, who, who,
- ugáhanaçáze kedí-na^w ea^w ea^w bçí. Éskana çéçeta^w, Máhi^w-jan^w ga-máçe,
darkness in it usually always I am. Oh that! hence-fore, O ye Americans,
- uga^w ba kē^w a éskana pí ka^w ebçéga^w. I^w wi^w çayá^w i çí, éska^w ebçéga^w,
fight to the oh that I I hope. You help me if it may be I think that,
- 6 cin^w gaju^w ga wiwíja mi^w i açai ka^w ebçéga^w. Ukté^w çéamá Caa^w amá pí-
child my alive go I hope. Nation or these Dakota (the bad
Foreigners (pl. sub.)
- baji héçabáji çí, ca^w, Máhi^w-jan^w ga-máçe, edáda^w gré áhigiçti waçáí
I of a little when, still, O ye Americans, what the a great many you give
(= thing) pl. in. oh. to them
- waqpáni-báji. Wi na^w xíde a^w ská^w çti, íe çíçíai aná^w a^w miñké. Niçúde
they are not poor. I I have a very good hearing, word your (pl.) I am hearing as I sit. Mission R.
- 9 çé-kēdi wáçe áhigiçti, waqpániçti até tá miñké. Náci^w ga-ma íeka^w n
this by the white a great many, very poor I die will I who. People the (pl. ob.) deed
- páji amá waçákihídaí çí, íe çíçíai aná^w a^w miñké. Ugáhanaçáze kē^w di
had the ones you attend to them if word your (pl.) I am hearing as I sit. Darkness in the
who
- ea^w ea^w bçí^w. Çéçeta^w éskana a^w çta^w be eg éçta^w i éde. Waga^w ze wi^w n^w
always I am. by this time oh that you see me so (?) should at least but. Teacher one
- 12 Pañ^w ka jii çan^w di naji^w há, çéçu naji^w. Waqpáni t^w a^w ça^w baha^w waga^w ze
Ponka vit. at the stands here stands. Poor there is he knows about teacher
- ta^w. Edád^w i^w teçí gré waga^w ze ta^w na^w a^w taté. Úcka^w i^w teçí gré
the. What had for the teacher the he hears shut. Deed hard for the
sth. one, oh, pl. in. on. it. it. me pl. in
oh.
- baxúakiçé-na^w - ma^w tá miñké. Kí íe kē waga^w ze ta^w çéna^w a^w i çí,
I cause him to write usually I too will I who. And word the teacher the you hear when,
usually std. from him
- 15 wiñ^w ke éska^w enéga^w i, gebçéga^w, Máhi^w-jan^w ga-máçe. Içádia^w wa^w çai^w ma
He speaks truly perhaps you think I think that, O ye Americans! Those whom we have had
for agents
- wágazu-báji. Úcka^w gré i^w nda^w i gré íçáçá-máji há. Náci^w ga-ma
not straight (pl.). Deed the good for the the I have not found The persons (pl. ob.),
pl. in. oh. me pl. in. oh.
- wágaziçti-ma wi^w ka^w bçá. Wágazi-ma wi^w tíçakiçé çí, i^w wiñ^w ka^w i çí,
the very honest ones one I desire. The honest ones one you send him if, he helps me if,
(pl. ob.)
- 18 íçáñ^w ja té há. Kí Waçáçe qude çí, íe taté aná^w a^w té çéçta^w - çti éçieç
I may live means of him. And that gray you he shall I heard when from that really if
time on-ward hap-pened
- wágazu jingáçti. Wágazu té éga^w - na^w ka^w bçá. Úda^w há, ebçéga^w.
straight very small. straight the so only I desire. Good I think that. I think that.
- Gúdiñ^w ani^w ja (é) te áha^w, áda^w wéçíhíde sagíçí- na^w ka^w bçá. Ja^w çinan^w ge
In future I live may there-fore. tool hard ones of only I desire. Wagon

ka ⁿ 'bĕa. I desire.	Ĭĕskū Cattle	ka ⁿ 'bĕa. I desire.	Ĭĕskū Cattle	ja ⁿ wood	ġ ⁿ -ma those who carry on their backs	ka ⁿ 'bĕa. I desire.	Wĕĕ Plow	ka ⁿ 'bĕa. I desire.					
Qādīgāna Seythe	ka ⁿ 'bĕa. I desire.	Ĭan'dina ⁿ epĕ Spade	ka ⁿ 'bĕa. I desire.	Wĕmagĭxe Saw	ka ⁿ 'bĕa. I desire.								
Ma ⁿ 'zē Iron	wĭgāda ⁿ used for naillog	ka ⁿ 'bĕa. I desire.	Ca ⁿ 'ge Horse	wāĕala clothing	ka ⁿ 'bĕa. I desire.	Wamūsk-ia ⁿ nībē "Wheat-grinder" (grist-mill)		3					
ka ⁿ 'bĕa. I desire.	Kī And	ĕ that	abĕi ⁿ ' I have	ġĭ, when	ĭĕāni ⁿ 'ja I live by	tē will	āha ⁿ , !	ebĕĕga ⁿ . I think that.	Maja ⁿ ' Land	gē the	ia ⁿ 'ga large of.		
ĕtĕwa ⁿ by any means	abĕi ⁿ '- I have	māĭi I not	hā; there-	āda ⁿ there-	wĕĭhīde tool	sagĭġi- hard ones of different kinds	na ⁿ only	ka ⁿ 'bĕa I desire	hā. I desire	Usnī Winter			
gĕĕba ten	kī and	ĕ'di on it	ĕābĕi ⁿ ' three	Ĭġga ⁿ 'ĕai the one had as a grand- father	ĕĭnkĕ'ja to the	pī I was	tē the	agĕĭ I have	tē, the,	kī and	ĕeta ⁿ ' that far	wĕĭhīde tool	6
sagĭ- hard	ĕtĕwa ⁿ by any means	abĕi ⁿ '- I have	māĭi. I not.	Ĭāda ⁿ There-	wĕĭhīde tool	sagĭ'gē hard	ka ⁿ 'bĕa. the pl in ob.	Waga ⁿ 'ze I desire.	ta ⁿ Teacher				
ka ⁿ 'bĕa I desire	tē the	a ⁿ 'ĕa ⁿ 'baha ⁿ . he knows about me.	Kī And	ĕkiga ⁿ 'qti just like it	i ⁿ 'ĕĕkaxāi for me you make it	ka ⁿ 'ebĕĕga ⁿ . !	Edāda ⁿ ! hope that.		What				
wi ⁿ ' one	ĭĕāni ⁿ 'ja I live by means of it	tē any	ĕtĕwa ⁿ ' soever	ĕĭngĕĕ there is none	hā. That only	Enāqteĭ I live by	ĭĕāni ⁿ 'ja means of him	tē may	hā. .				9

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. Waĕage qude ġĕi ġĭ, rather, Waĕage qude ihe ġĕi ġĭ, *When Gray Hat came back by this route.* Wajīⁿdaĕiⁿ, *Washington*, in Ponka notation; but the native phrase, wajīⁿ daĕiⁿ, means, *foolish disposition*.

630, 4 and 5. One "eskana" is enough; omit the other (*i. e.*, *eithe*. one).

630, 8. Wi naⁿ'xide aⁿ'skāqti, 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. ĕĕetaⁿ' eskana aⁿ'ĕtaⁿ'be ĕĕetaⁿ'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: ĕĕetaⁿ' eskana aⁿ'ĕtaⁿ'be ĕĕaⁿ' ĕtai ĕde, *I think that you should have visited me ere this.*

630, 15. For ĕebĕĕgaⁿ, L. reads, kaⁿ'bĕĕgaⁿ, *I hope.* But the other, too, makes sense.

631, 1. ġĕskū jaⁿ ġⁿ-ma, *those cattle which carry yokes, i. e., oxen.*

631, 4. ĭĕāniⁿ'ja tē āhaⁿ, ebĕĕgaⁿ. L. reads, ĭĕāniⁿ'ja ĕtē āhaⁿ, ebĕĕgaⁿ, *I think, "I ought to live by means of it!"*

Wagaⁿ'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 believe 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 SABÉ AND ɔAɔAŒGA NAJIN TO BETSY DICK.

Nújnga aká ɕida^ubo ga^uɕai. Wáɕaha úwaɕagimá té gíra^uhe
 Boy (the) to see you desires. Clothing you told us about the to see his own
 ga^uɕai. Úqéqteí ɕaí té ga^uɕai. T'a^uadi ɕatí té'di can'geajin'ga wíí
 he desires. Very soon you the he desires. Last fall you when come I gave you
 to him

ani^uɕngé, gíí. Nújnga ɕíí ɕínké é ájí há, gɕízáí há can'geajin'ga. 3
 you took it home- it has returned. Boy he gave the one he did not ferent he did not
 ward. returned. it to you who take it back

Pan'ka ájí can'ge ta^u íha^u ta^u aɕí^u aká, é gɕízáí can'geajin'ga. Úra^ube
 Ponka an other horse the its (std.) math- (std.) her (subc.) she took it back suit. Do not look for

gíɕáí-gá! A^uwa^uwaja ngáca^u-hájí. Cka^uají gíí^u. Wawáqpani héɕabájí.
 It, as your town! Whither they have not gone traveling Motionless sits. We are poor not a little.

Garide-ma^uɕí^u, níkagahí waeí emí t'é. Cúde-gáxe íjin'ge, Qegáɕíga^u, 6
 Guide man's, chief adherent the dead. Smoke maker his son, Qegáɕíga^u,
 t'é ɕieta^u gíí^u Pahan'gadi wabáxu wí^u cuɕáɕé, gííɕáí. I^utea^u eí gáɕa^u
 dead finished sits. Formerly letter one I sent to you, it has not returned. Now again that one

cuɕáɕé. Mí^u ɕé héhe ɕígíra^ube ga^uɕai nújnga. T'a^uda^u ɕatí té'di
 I send to you. Moon this part to see you, his own desires buy. In the fall you when come

ɕa'ɕíɕé nújnga. Can'ge wí^u ɕíí. Edáda^u úwaɕagimá ɕagɕí béjnga gíma^uáí, 9
 had pity on you. Moon. Horse one he gave to you. What you told us about you all have heard of
 came back their own.

ɕína-bájí. Néxigaxú emáqteí ɕímaí. Mí^u ɕé héhe gíra^uhe ga^uɕai. Caxé
 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

ɕíɕai nújnga wíia. Wabáxu wí^u tia^uɕakiɕé ɕíɕé éde tíjji. Edáda^u té
 speaks boy my. Letter one you came to come neither you promise but it has not come. What the
 of it

néáket'a^u xíjí, aná'a^u ka^ubá. Wabáxu ɕa^u emí té ɕgasamí té ɕáɕé té 12
 you acquire it. I hear I desire. Letter this reaches the on the following day the you the
 find it

wabáxu tia^uɕakiɕé ka^ubá. Eax^u ɕakí ɕíte aná'a^u ka^ubá.
 letter you came to me I desire. How you reach home it may be I hear it I desire.

NOTES.

Written in 1872. Dictated by Black Elk (Hegaga sabe), afterwards John Nichols, or Pahaŋga-ma^uɕí^u, son of the chief by that name, of the (Ponka) Wacabe gens. ɔAɔAŒga najin was a leader of a dancing society. He should not be confounded with the head chief, ɔemga najin, or Aenwage (sometimes called ɔAɔAŒga najin). A letter of (the younger) ɔAɔAŒga najin, written after he became a Christian and a farmer, will be found on a subsequent page in this volume. ɔAɔAŒga najin jūnga, the younger

ḏuḏḏiḏḏa naj^u, now called ḏenḏḏa zi, *Yellow Buffalo Bull*, came to Washington in April, 1889, and furnished the author with an account of his dancing society, two legends of I kiabi (pp. 609, 613), and other information. Betsy Diek 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. Nuḏḏiḏḏa ḏiḏḏi ḏiḏḏiḏḏe e ajt hā. Note the use of ḏiḏḏiḏḏe, 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: Nuḏḏiḏḏa ḏiḏḏi aka.

633. 6. niḏḏagahi waci eḏi ḏe. L. inserts eḏi before ḏe: *He was the chief's servant, but he is dead.*

633. 7. ḏe ḏiḏḏa^u ḏḏi^u, He is at the point of death, or, He is about to die.

633. 11. Nuḏḏiḏḏa 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 Pouka, 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. Ḓaḏḏiḏḏe-ma^uḏi^u, the chief's adherent, is dead. Smoke-maker's son, Qeḏa-ḏiḏḏa^u, 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 required 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 SABB TO KUCACA, AT THE OMAHA AGENCY,
NEBR. *March 11, 1872.*

Cupí taté ebéga. Ma'zopé nímba i'wí'fane ecé, a'fá'i fícta'.
 I reach shall I think Hatcher pipe you seek for me you you gave finished.
 you that. you said. to me
 Céki gí xi, a'fí' gikiá-gá! I'jé'hi'de wa'fíge a'fá'i 'fá'fó a'fá' b'fa.
 Ceci here 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 Ceci to bring it when he returns. I desire my head-dress of woven yarn, which you promised to give me. Enough.

HEQAGA SABB TO CEKI, A PONKA STAYING AT THE
OMAHA AGENCY. 1872.

Céki, ma'zeskā fípa abí'm, b'fí'zē. Níaci'ga fáb'fí' an'xi éde
 Ceci, money your I have, I took it. Person three contemplated with me for it

awá'i-máji: I'fá'dí'fai fínké, íeskā, Ma'téu-nípa. A'wa'eka'mú'ga, áda'
 I did not give it Agent the, interpre- Ma'ten nípa. I am strong, there-
 to them; ter.

awá'i-máji Ma'zeskā wípa g'f'eba í'té'wíki'f'é, éde wí'pá'ha' t'é áda' awá'i.
 I did not give it Money (?) my ten I put away for but my wife's dead there I gave to
 to them. you, brother fore them. 6

Car'ge na'ba, feskā nū'ga edábe, edáda' ga'f'á a'f'ag'áji uáket'a', éde
 Horses two, ox female also, what to desire you com- wanted me I acquired, but

wí'pá'ha' t'é, áda' zaní fíngé, b'fú'gaqtí fíngé. Ma'zeskā f'ag'ícta'be
 my wife's dead. There all there is every one there is Money you see your
 brother fore none, none.

ka'w'f'á, áda' í'té'f'é. Umá'ha í'c' unc' amá kí xi, aná'a' ka'w'f'á.
 I desire, there I put it Omaha but. hunters reach when, I hear I desire. 9
 sure away.

Wa'qí'ha eta'be xi, é'gasáni tia'f'aki'f'é te aná'a' xi. Céna.
 Paper you behold when, the follow- you send to me please I hear when. Enough.
 ing day

NOTES.

635, 5. íeskā, the U. S. interpreter, David Le Clerc.

The reading of the last line (635,10) is conjectural. If we transpose *te* and *xi*, the sentence will read, *egasani tia'f'aki'f'é xi, aná'a' 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 Bar. 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 SABA TO DR. POTTER, YANKTON, DAK. 1873.

- Wáqe dáxe i^wtaⁿ miⁿ cáde. Pahaṅgadi i^wwi^wḡaka^wáji éde, waga^wze
 White I act now moon six Formerly you did not help me but, teacher
 man
- wáqe údaⁿ hégaⁿji tē, wékiṅaⁿḡákiḡē ḡi, edádaⁿetécto tia^wḡákiḡē ka^wbēa,
 white good not a little as you make me thankful if, whatsoever you send to me I desire,
 man (†) suddenly
- 3 kageha Wigisiḡē-naⁿ ea^weaⁿ. Iḡádi údaⁿ wédaⁿhaⁿ-máji. Naⁿpa^whiⁿ
 O friend. I remember you only always. Agent (or good I do not know them. I am hungry
 Father)
- agisiḡē-maⁿ-ma^w. I^wteaⁿ wáqe iḡádi Paṅkaⁿ-ma ḡéskā wiⁿ a^wi. Údaⁿ
 I remember it usually. Now white agent (or the Ponkas (pl. ox one has given
 man father) (pl. ob.) to me.
- ní^w éde ḡáḡai. Iḡádiḡai áji wiⁿ úda^wḡti atí, é áwake. Wáḡtaⁿḡákiḡē
 you are but he has ex- Agent an- one very good has that I mean. You are pleased with
 called you. other come come
- 6 ḡi, edádaⁿ wéḡihide a^wḡáti ka^wbēa, daḡiha.
 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. Pahaṅgadi . . . 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* (ukigḡe piáji), and that the words were "nḡadaⁿbe piáji," *bad for one to consider*. But W., an older Omaha, found the sentence a plain one. His expl. action is given in the translation. For ka^wbēa, I wish, F. substituted, ka^wbēgaⁿ, 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 hauger. 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	ɸaná	ɸé	euɸéɸé.	ɸéaka	ɸáɸáɸai	aká	úda ^u ɸti	aká,	éga ^u	
Letter	you	this	I send to you.	This one	agent	the	very good	the	so	
	asked			(sub.)	(sub.)	(sub.)	(sub.)	(sub.)		
eláda ^u	úju	taité	weáɸibáha	gɸi ^u ,	uná ^u a ^u	a ^u ɸagáji	té	uná ^u a ^u .	Máca ^u	ská
what	imper-	shall	showing to us,	advs,	to hear	you com-	as	I have heard	Feather	White
	tant	be (pl.)	his own	about it	about it	mande-I me		about it.		
euɸéákiɸe	waɸi ^u ha.	Céki	ma ^u zóska	té	abɸi ^u .	Agɸí	te,	ecé.	Wébaɸu-gá!	3
I sent to you	paper.	O Ceki,	money	the	I have.	I come	will	you	Write to us!	
for him					home	home	said.			
Wí	ubɸa ^u	te,	ecé.	Waɸi ^u ha	uɸɸé ^u ɸtei	ka ^u ɸca,	wabáxu	é	áwake.	I ^u ja-
I	I take	will,	you	Paper	very soon	I do-stro,	letter	that	I mean.	We usual-
	hold		said.							ly
ma ^u i	Umáha	ɸáɸáɸai	ɸi ^u ke.	Wí	wabáxu	gria ^u kiɸe	té,	uná ^u a ^u	ka ^u ɸca.	
doubt	Omaha	agent	the one	I	letter	is caused to	when,	I hear it	I wish.	
him			who.			come back				
						for me				
Éga ^u	aúga ^u	ɸai.								6
so	we desire.									

NOTES.

Kucaca, prob. the Omaha notation of the Pawnee name for Rousseau Pepin or Pappan, an Omaha.

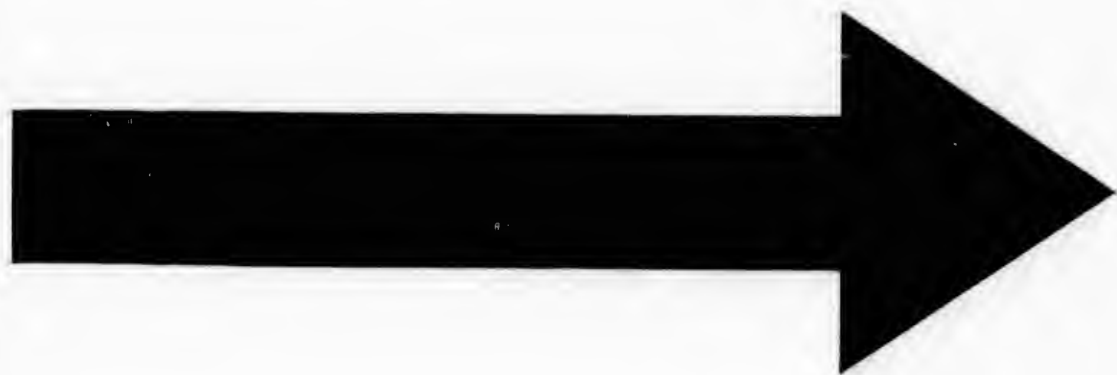
637, 1. ɸáɸáɸai, *i. e.*, C. P. Birkett, of Nebraska.

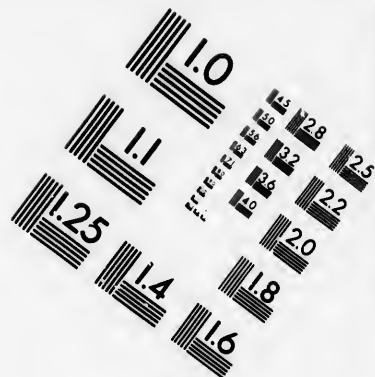
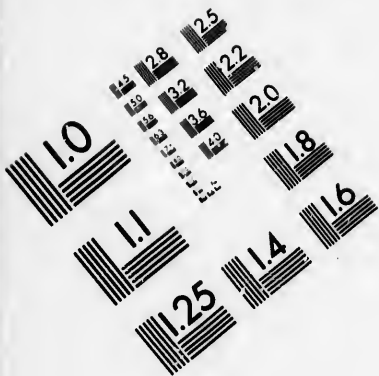
637, 2. Múca^uská, *White Quill-feather*, a Ponka, who died afterwards at the Omaha Reservation in Nebraska.

637, 5. Umáha ɸáɸáɸai ɸi^uke, the Omaha agent, Edward Painter, M. D., of Maryland.

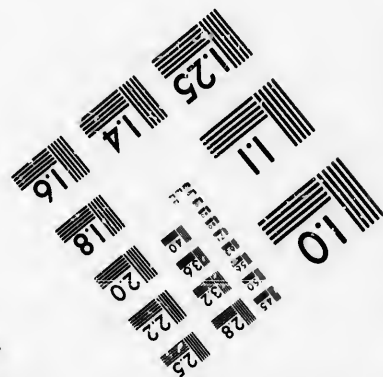
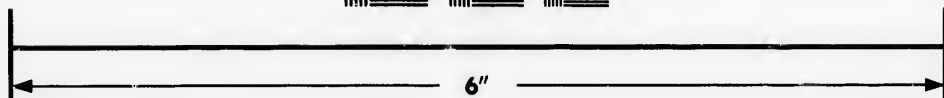
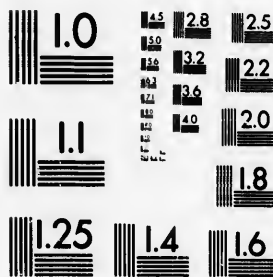
TRANSLATION.

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.





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UHAÑGE-JA^N, A PONKA, TO HIRAM CHASE (WASABE LAÑGA),
AT OMAHA AGENCY.

I^wnaⁿha gí te ágaji-gã. Waq^páni çíngé. Waçáto k(è) újawa. Gí-gã
My mother be may command Poor there is Food the abundance. Return
com- her! none. thou
ing

há. Ihañ'kta^wiⁿ cañ'ge áhigi wá'i, ádaⁿ añg'á wawáqpani-báji. Kí
! Yankton horse many gave to there- us, foro we are not poor. And

3 wícti údaⁿqti anájiⁿ. Naⁿbúwibçaⁿ minké. Céna.
I too very good I stand. I am shaking hands with you. Enough.

NOTES.

Uhañge-jaⁿ, *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 *ké* 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 UHAÑGE-JA^N TO HIS BROTHER,
MA^NTCU-NAJI^N.

Wabáhi-jin'ga uq^páçé; Caa^w utiⁿ-baji, ni^wja agçí. Úi weánaxíçai
Wabahi-jinga tell, Dakotas did not hit alive he came Again they attacked us
him, back.

Céhi t'aⁿ t'é wateçka ké itáxi çaⁿ wañ'gaçíⁿ añgáhi. Cañgáçíⁿ çénaⁿba
Apple- about the creek the head the we having them we reached Riding on horses seven
tree there

6 añ'gnqçai, kí weánaxíçai. Añçiaⁿçé tíçeaⁿçai. Majaⁿ-ibáhaⁿ wacéce,
we overlook and they attacked us. We throw our- we passed along selves down suddenly (?) Knows-the-Land brave,
them, us. [We threw ourselves down suddenly in quick succession]

Maⁿtcú-jañ'ga wacéce, naⁿpewáçé, ni^wja. Jajañ'ga-újiⁿ wacéce; Caa^w
Big Grizzly-bear brave, dangerous, alive. Standing Buffalo brave, Dakota

wiⁿ uhfackáçtei maⁿ íu, Jajañ'ga-újiⁿ. Jíngá-mudaⁿ wacéce.
one very close to him ar. wounded Standing Buffalo. Boy Warrior brave,
with,

NOTES.

All the Ponkas, except Jiŋga-nudaⁿ, mentioned in this letter, were scholars of the author. Standing Buffalo was the younger man of that name.

The creek called "Cebit'aⁿ," 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 ⁿ adi	Umáha	ŋi	cupi.	Ki	nújiŋga	wiwíŋa	wéŋi'a ⁿ	úwaŋáŋiá,	
Last fall	Omaha	house	I went thither to you.	And	boy	my	ornament	you told them about it,	
muŋna ⁿ ha,	qíŋá	maca ⁿ	wi ⁿ ,	céna,	i ⁿ wi ⁿ ŋaná'a ⁿ .	T'a ⁿ da ⁿ	ŋatí há.	Ma ⁿ zépé-	
otter skin,	eagle	quill- feather	one,	enough,	you heard about for me.	In the fall	you came bither	Hatchet	
niníba	uwáŋáŋiná,	ŋiná'a ⁿ i	há,	zaní	nújiŋga.	Ma ⁿ zē-unáŋi ⁿ	máca ⁿ -ŋáŋŋa ⁿ		3
pipe	you told them about it,	they have heard of it, their own		all	boy.	Iron shirt	head-dress of eagle tall feathers		
waŋáŋe,	ŋehá-nacábe,	hi ⁿ bé,	waŋá'i	'íŋaŋčé,	ma ⁿ zē-áka ⁿ ta,	céna,	úwaŋáŋiná,		
head cover- ing,	buffalo robe	smoked meat,	you give	you prom- ised.	metal armlets,	enough,	you told them about it,		
i ⁿ ŋina-etéwa ⁿ -báŋi.	Waji ⁿ	ŋiŋá	waŋá'i	'íŋaŋčé.	Gata ⁿ adi	ukét'a ⁿ	éska ⁿ a ⁿ -		
we did not beg of you in the least.	Disposition	your own	you give	you prom- ised.	At last	to acquire	perhaps we		
ŋa ⁿ ŋai,	éde	edáda ⁿ	úwaŋáŋiná	a ⁿ 'kaŋi'ŋtia ⁿ .					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 ŋaŋaŋga-najiⁿ, Ni-ane, and Miŋasi-nikagahi.

639, 1. ŋi cupi seems elliptical; perhaps it should be ŋi ŋaⁿ enpi (*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. waŋáŋe appears superfluous here. Maⁿzē najiⁿ 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 triukets; 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 armlets. 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.

UHAŅGE-JA^N TO CAŅGE-SKA, AN OMAHA CHIEF.

- T'aⁿadi cupi fe údaⁿ iⁿφ^oekaxe, wéφiφaⁿ áwatégaⁿ wágazúqti
 Last I reached word good you made for thought in what way very straight
 fall there where you are me, (or plan)
- iaⁿ'kiá-gá, dadíha. Aⁿ'baφé cubφé kaⁿ'bφa, éde aⁿ'wan'kega. Ki φéamá
 send to me, O father. To-day I go to I desire, but I am sick. And these
 you are
- 3 Caaⁿ' amá efi 'ágφa wáφiⁿ, ádaⁿ φiáhégaⁿ cubφá-maji. T'aⁿ' φi, cubφé
 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
- kaⁿ'bφa. Caⁿ'geajin'ga wiⁿ agiáⁿ'bφa pí. Paⁿ'ka eéφu iⁿφiⁿ'φiⁿ
 I desire. Colt one I abandoned my own I reached Ponka there where you are
 I having for mo
- giwaφákiφe kaⁿ'bφa. Wahaⁿ'φinge niníba wiⁿ aⁿ'i 'íφe kaⁿ'bφa: úíφa-gá.
 cause them to be I desire. Orphan pipe one to give prom- ise I desire: tell it to him.
 returning
- 6 Edádaⁿ iⁿwiⁿ'φana te wiⁿ'aqteicté uná'aⁿ'aⁿ'φákiφáji. Edádaⁿ wiⁿ'áqteí
 What you told to me the even one you did not cause me to hear about it. What just one
- φínai níaciⁿ'ga naⁿ'ba: néxigaxú φínai. Aⁿ'ba φéφuádi gaⁿ'φai, éde ní'a,
 asked of person two: drum asked of they on this they desire but you-
 you have failed,
- ádaⁿ écna ekaⁿ'na te, zaniqti giⁿ'aⁿ'φa-baji'qtiáⁿ'i. Íe φiφna wiⁿ'φakáji.
 there enough you desire may, all they do not wish at all for their Word your you do not speak
 fore truly
- 9 Kúge wiⁿ' aⁿ'gáφiⁿ ádaⁿ écna gaⁿ'φai kúge. Waⁿ'i ní' éde íe φiφna
 box one we have there: enough they do box. Woman you but word your own
 fore
- iaⁿ'gáqti íφae. Ugihita-báji Wéφi'aⁿ úwaφáginá té ádaⁿ eaφé 'íφai éde,
 very large you They are waiting very Triukets you told them (the they
 speak anxiously for what about them (past fore you they
 was promised. act) spoke of it
- ní'a ádaⁿ eaφá-báji 'íφai há. Ccna.
 you there not going to you they speak of it
 have fore failed Enough.

NOTES.

640, 9. *çiqiña*, superfluous according to F.
 640, 11 and 11. *Ugihita-bajl . . cafa-bajl 'iqai hä*. F. gives another reading: *Wéçiqi'a" úwaçagioná tē ugihita-bájii hä, áda" café 'iqai éde, an'ia hä, áda" cafa-bajl 'iqai hä*, 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 to-day, 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 Ponkas 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.

UHAÑGE-JAN TO AGENT C. P. BIRKETT. 1873.

Edáda" i"teqi uwíbça. Pañ'ka níkagáli úju, Ma"teú-wáçili,
 What hard for me I tell you. Ponka chief principal, Matcu-waçili,
Acáwage, Xáxo-sábē, Wají'agahíga, Gahíge, ja"inañge a"çáji, çé i"teqi
 Acwage, Black Crow, Wajagahiga, chief, wagon has not given me, this hard for me
húga-máji. Ga"adr'qti ja"inañge çíqti, nán'de çiqiña, Major, ja"inañge 3
 not a little for me. Just now wagon you your- self, heart your own, Major, wagon
wi" a"çá'i ka"bça. Íçigça" tē Pañ'ka níkagáli çanká weçéçka"náji,
 one you give to me I desire. Decision the Ponka chief chief the ones you do not desire for them.
çíqteci íniçça" waçá'i ka"bça. Níkagáli bçúga çéçu eçéçga"- nan'di kí
 just you you deciding give to them I desire. Chief all hero thinking that usually and
ja"inañge kē a"ç-báji çí, ta"wa"çça" pçáji taté, ebçéçga", Major. Kí 6
 wagon the do not give to me if, village bad shall be. I think that, Major. And

edádaⁿ páiji dāxa-máji. Jaⁿinañge nūjūnga wa'í 'ípa- biamá, éde nbe'ágo.
 what had I do not. Wagon buy to give they it is said, but I was unwilling.
 to them them pron. feel

Maⁿteu-nájiⁿ taⁿwa'ggaⁿ eá qan'di jaⁿinañge maⁿbá etégaⁿ; wénaⁿba tē
 Standing Bear gens his in the wagon two probable; the second the

3 wími, éskaⁿ ebégaⁿ. Iⁿwín'kaⁿ waekán'-gá!
 it is mine, per- I thought. To help me try!
 haps

NOTE.

641, 2. aⁿíijí (the 3d sing.) should be aⁿi-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 chicken, 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 FLÉCHE, SR., TO HIS DAUGHTER, SUSANNE.

November 12, 1877.

Majaⁿ faⁿ an'xípaⁿfaí tē' aⁿíí'a tañ'gataⁿ ebégaⁿ. Unáha jii faⁿ
 Land tho we desire for our. the we shall fail to obtain I think that. Omaha yll. tho
 solves

iⁿ'taⁿ aⁿná tañ'gataⁿ. Qéetaⁿ-naⁿ úwawéci kē cetaⁿ-naⁿ 'iaⁿ'fa-bají'-qtiaⁿ'i.
 now we shall ask for. Up to this time pay tho so far only we have not at all men-
 tioned it.

6 Índádaⁿ nié etē waqin'gai. Gaⁿ qí'áqti qí, gaⁿ úwawéci 'iaⁿ'fa tañ'gataⁿ.
 What pain so. we have done. And falling al- if, then pay we shall mention it.
 together

Cé maiaⁿ' níaciⁿ'ga nkéfiⁿ majaⁿ' ejaí 'ódi uqáxine taí há, ewégaí há.
 That land Indian common land their there you can seek for they said the
 yourselves foregoing to us

Ágndi edé cetaⁿ an'gaⁿ'fa-báji. Gaⁿ can'ge fan'ká qíéqpañgo épaⁿ'ba
 Where what so far we have not desired it. And horse the (pl. ob.) your husband he too
 they said

9 wákihidiá-gá. Gaⁿ cóna gaⁿ'te nwiñqa euféqé. Iská aⁿwan'gaqíⁿ
 attend ye to them. And enough for a while I tell you I send to you. Interpreter we have them

añgáti wíutan'ga dedéni qataⁿ'i, píbaji.
 we had as soon as whisky he drank, be (was)
 come hither bad.

NOTES.

This Frank La Flèche is the younger brother of Joseph La Flèche of the Omaha tribe. Frank is a chief of the Ponka 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. iokā. This interpreter was Baptiste Barnaly, who was not a Ponka. He was fond of liquor; so the agent brought the chief of police, Big Snake or Uhañge jaⁿ, 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.

Wamíske d'úba aⁿwaⁿ'í-gā há, kagéha. Naⁿ'jú éna wí'í ténke, aⁿqá'í
 Wheat some lend me ! O friend. Thresh- that I give will, you give
 ing quant. back to me
 ty to you

té. Wé'gaⁿ'ze d'úba kaⁿ'bqa.
 when Measure four I desire.
 (or 10)

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 CĀKUČŪ-ΦAKITÁWE.

- Waqi^wha gú^{fa} cu^č. Ca^w gu^w wisí^{čai} tē waqi^wha cuhí^{-na} taté.
 Paper that (ob.) goes to you. At any rate I remember the paper reach un- shall.
 you (pl.) you (pl.)
- Gata^wadi á^{ja}i é^{da} eb^čé^{ga}, cí winá^{'a}i ka^wb^{ča}. Uma^wha^{-ma} ma^wz^{čskā}
 By this time have I (in a I think that, again I hear I wish. The Omahas ma^wz^{čskā}
 you (pl.) so- acted thought), from you I wish. money
- 3 čizá^{-báji} ea^wcaⁿ i^w'taⁿ. Paha^w'ga g^{'di} ma^wz^{čskā} čizé ca^wcaⁿi, é^{de} i^w'taⁿ
 do not receive always now. Before ne differ- money received always, but now
 ent times
- čizá^{-báji}, wa^{'i}-bají^{'qtia}^wi. Á^{da} ma^wz^{čskā} ča^{na} tē u^čihají tē, wa^{'i}-báji
 they do not get it, they do not give it to us at all. There- money you the you have will, they do not
 fore hogged not your way give it to us
 about it
- ca^wcaⁿ é^{ga} u^čihají há. Wamú^{ške} kē ga^w hégají ab^či^w ehé čandi, ca^wcaⁿ.
 always so you do not have your wheat tho and not a little I have I said in the it continue.
 desire past,
- 6 Maja^w čaⁿ wamú^{ške} ma^{ngá} u^{áji}, wé^{ga}'ze g^{'č}ebahí^{wi} na^wba ab^či^w. É^{skana}
 Land the wheat largo I sowed, measure hundred two I have. I hope
 here you are I think that wheat abounds it, food abounds it. Wata^w'zi kē č^{'i} hégají
 I think that wheat abounds it, food abounds it. Corn the too not a
 little
- ab^či^w. Wá^qe nú e^á kē hégají ab^či^w. Wá^qe waqtá e^á kē b^{'u}ga ab^či^w.
 I have. White man potato his the not a few I have. White fruit his the all I have.
 man
- 9 Ab^či^w g^{'e} č^{'e} hégají ab^či^w. Níkagahí^{-ma} paha^w'gadi weát^{'abč} Uma^wha^{-ma} má^{'i};
 I have tho things not a I have. Tho chiefs (pl. ob.) formerly I hated them The Omahas (pl. ob.),
 (what) soever few
- kí i^w'taⁿ ní^{kaci}'ga amá ú^{da}'qti ma^w'č^{'i}i, i^w'taⁿ ní^{kaci}'ga má^{'i} weát^{'abč}-máji
 and new people the (pl. very good they walk, now tho chiefs (pl. ob.) I do not hate them
 sub.)
- há. Ca^w kíkni gaza^w gaⁿ ú^{da}'qti ga^w é^{'di} ma^wb^{'č}i^w há. Níkagáli tē é^{'da}
 At any calling rate to feasts among so (!) very good so (!) there I walk Chief tho it good
- 12 é^{'gi}če weát^{'abč} kē é^{'gi}če p^{'i}ji Čá^{'xe} te há. Níkaci^{'ga} č^{'i} wi^{'w} waqpáni č^{'i},
 behold I into them the behold had I may do Person tho one poor it,
 (mv.)
- nítaⁿ eté^{'ga} há, ní^{kaci}'gali amá i^{'č}i^{'n}'gai há. Níkaci^{'ga} wi^{'w} dá^{'da} ga^w'čai,
 you work ought chief tho (pl. and tho fore- Person ono what he desires,
 sub.) going to me
- waqpáni č^{'i}, uikaⁿ-gú, a^{'i} há ní^{kaci}'gali amá. Á^{da} ní^{kaci}'ga waqpáni č^{'i}
 poor when, help him, said they chief the (pl. There- fore person poor tho
 sub.) (mv. ob.)
- 15 ča^{'ča}čé i^w'taⁿ. Ča^{'n}ge wá^bč^{'i} ča^{'nká} eaⁿ éⁿawá^č, ní^{kaci}'ga waqpáni
 I pity him new. Horse I have tho ones at are expended, person poor
 them that (ob.) length (!)
- čtə^wawá^{'i}-naⁿ-ma^w. Kí ja^{'ma} č^{'i} i^{'w} ča^{'nká} ená^{'q}č^{'e} uctai há. Wí^{ja}^wbe
 soever I used to give to them. And wagon car- tho ones only they re- I see you
 ried that main

- tat éskuⁿ ebé'ga". Iⁿ'teavⁿ can'ge nbáhadi áji a'çin'ge há. Umaⁿ'haⁿ umá
 shall perhaps that I think Now horse on their flank ah I am with Omaha the (pl.
 (-hostile them) out sub.)
- wáqe gáxe gaⁿ'çai há. Susí júwagçai nikaçin'ga gçéba-díba wáqe gáxe
 white act dez.ro. La Flèche he with them person forty white act
 man
- júwagçe gaⁿ'çai. Umaⁿ'haⁿ umá bçéga nç'çagzi; nçkagáli tç tçigigçai 3
 he with them des.ro. Omaha the (pl. all me unwilling; chief the prize their
 sub.) (thing) own
- çénujín'ga bçéga. Wáqe gáxe-má é wiaⁿ'tççai 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. oh.) man sub.)
- umaⁿ'çinka çé çabí-naⁿ tá amá, nçkagáli amá. Wiⁿ'çidaⁿ'bai çí wáqe gáxe
 season this will be reaching you, chief the (pl. One sees you when white act
 sub.) sub.)
- amá dádaⁿ çu'í-báji etégaⁿ há: nikaçin'ga ukéçinⁿ tç é aⁿ'çai gaⁿ'çai há, 6
 the (pl. what you do not should Indian common the that abandon they wish
 sub.) give to him (thing)
- wáqe gáxe amá Kí wí nçaciⁿ'ga ukéçinⁿ tç açaⁿ'bçai kaⁿ'bçai-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 aⁿ'çina t'á-baçinⁿ, wakéçai. Éde iⁿ'taⁿ gígçázu. Çótaⁿ' çdiçti
 My sister came very near dying, she was sick. But now she has re- So far Just there
 covered.
- çanⁿ'ba-máji há, waçítaⁿ kç ákilihíde maⁿ'bçinⁿ há. Ijin'ge amá é iⁿ'wiⁿ'çai 9
 I have not seen her work the I attend to it I walk Her son the that to tell me
 (oh.) (mv. sub.)
- atí-naⁿ. Waçteá jin'ga héçaji ç'ça bçé, kí maⁿ'çanⁿ' weáçulhe, ádaⁿ' ç'ça
 has come Vegetable small not a few nuts I go, and stealing I fear for them, there. thither
 regularly. for
- çi-máji-naⁿ-maⁿ' çetaⁿ'-naⁿ'. Jçiti tç'di wabçítaⁿ maⁿ'bçinⁿ. Majaⁿ' çuⁿ
 I have not been going so far. The very at the I work I walk. Land the
 (oh.) house (oh.)
- wéçihide anájinⁿ há, ádaⁿ' ç'ça çi-máji-naⁿ-maⁿ'. Éskana majaⁿ' çuⁿ çançá 12
 distant (from) I stand there- there I have not reached there Oh, that' load the
 (oh.) (oh.) large
- níççi kaⁿ'bçégaⁿ há. É çuçi çí, májaⁿ' çuⁿ çançá níççi çí, uçúçanⁿ'be
 you pul- I hope That I reach when, land the large you pul- when. I exatolno it
 verize it you (oh.)
- etégaⁿ há. Wa'ú wiⁿ' aççáⁿ' kaⁿ'bçai, ç'çaiⁿ wa'ú wiⁿ.
 api Woman one I hurry her I wish, Pawnee woman one.

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 çuçi égaⁿ çí, çanⁿ'be çí, nççúçanⁿ'be etégaⁿ 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.

Húnaŋga	iqádiçai	ninké,	nikaçigá	çiqçia	wi"	a"wan'kie	enççé.				
Winnebago	agent	you who	person	your	me	having spoken	has gone				
		me,				to me	back to				
							you.				
Can'ge	i"wi"qçaçé-	de	na"bá	wébalin",	ubésni"	éé	há,	a"çá"wan'kié	há.		
Horse	I lost	when	two	he knew them,	he found it	that	is it	he spoke to me about			
					unt						
Ki	gan'çt	i"ba"	há;	enççé	çt	uçúkie	juan'ççé	'ççé	há	Nikaçigá	3
And	at length	he called-		I reach	it	to speak	he with me	prom-		Person	
		me		you		about it		ised			
Húnaŋga	wana"çá"	çanká	wébalin"	éé	há,	éde	icská	a"çin'ççega"	enççé-núççé		
Winnebago	thief	the ones	he knows	that	is it	but	interpre-	as I have none	I do not go to you		
		who	them			ter					
éga"	wabúççeze	wíçaxe	há.	Éde	éskama	çéba"	áda"	wágazúççé	iqámaxe		
as,	letter	I make to you		But	oh that	you call	and	very straight	you ask him		
						him					
ka"bçéga"	Si"wanççéde	éé	há.	Wágazúççé	uççéçá	çt,	aná'a"	ka"bçéga"	há	6	
I hope,	(Henry) Rice	is he		Very straight	he tells	it,	I hear it	I hope			
		he			you						
Éga"çti	çt'çt,	Una"lav"	iqádiçai	çinké	wabúççeze	ikiçá-gá.					
Just so	if,	Omaha	agent	the one	letter	send hither					
				who		to him.					

NOTES.

The Winnebago agent was Howard White. Two Crows, or çaxe çá"ba, is a leading man of the Omaha Haŋga gens.

647, 1. nikaçigá çiqçia, 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.

CAÑGE-SKĀ (WHITE HORSE) TO WIRU_YRA^N NINE, AN OTO.

Caⁿ čijin'go t'é, Heqága-jin'ga, aⁿba waqúbe tó'di t'é há Aⁿska
 Now your son dead, Little Elk, day mysterious on the died . By the by
 wakég éde djúba jaⁿ tó'di t'é há. Níkaciⁿga nekúd éde t'é há. Umaⁿhaⁿ
 sick but a few deep after died . Person kind but died . Omaha
 3 amá gí'ča-bají'qtiaⁿi há. Níkagáhi. wan'gí'če gí'ča-báji, ei níkaciⁿga
 the (pl. sub.) are very sad . chief all are sad, again people
 cénujin'ga eti gí'ča-bají. E-huaⁿ cénujin'ga áta gáxai, taⁿwaⁿgčáⁿ gčáhi,
 young man too are sad. He only young man excel- made, tribe whole,
 lent
 éde gí'tai há. Ádaⁿ níkaciⁿga gčúba gí'ča-báji há Čijin'gegaⁿ, čagíuaⁿ
 but died to it . There- people all are sad . As (he was) your you hear of
 fore your son,
 6 tégáⁿ, ádaⁿ waqíⁿha cučé'čé há. Níkaciⁿga-ua Umaⁿhaⁿ-ma wawákogá
 in order there paper I send to you . The people the O.: thus we are sick
 (that, fore)
 há. Wáwakegé- de Maⁿ-gá'aji četi t'é tai égaⁿ. Haⁿ'adi taⁿ'be; wakéga
 . We are sick dur- Ma'ga'aji he too is apt to die. Last night I saw him ; sick
 ing
 píji.
 bad.

NOTES.

648, 2. wakeg ede, *contr. fr.* wakega ede.648, 2. nekud ede, *in full* nekudaⁿ ede.

Cañge-skā was the chief of the Ma'činka-gaxo gens of the Omahas.

TRANSLATION.

Your son, Heqaga jingā, 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'ga'aji, too, is apt to die. I saw him last night. His sickness is bad.

MAQPIYA-QAGA AND OTHERS, TO WIRUKRA^N NIÑE. 1878.

- Φ jijĩ'ge aⁿ'ba waqúbe tē'di t'é hā. Φ anú'aⁿ tégáⁿ waqĩ'ha ádaⁿ
 Your son day mysterious on the dead . You hear it in order that paper there-
 fore
- euééñé. Wikáge wé'tni taⁿ'waⁿ'gáaⁿ bēúgaqti wé'ca-bajji hā. Nkagáhi
 I send it to you. My friend dead to us nation all we are sad . Chief
- amá efi bēúga gĩ'ca-bajji. Φ jijĩ'ge ikáge amá wañ'gĩge wakéga-bajji hā. 3
 the (pl. too all are sad. Your son his friend the (pl. all are not sick (sub.))
- Wawákega-bajji hā. Φ jijĩ'ge enáqteí wakégaí, t'é. Nfaciⁿga uckúdaⁿ, kí
 We have not been sick . Your son he only was sick, dead. Person kind, and
- t'é hā. Kĩ aⁿ'niⁿ' tañ'gataⁿ. Eátaⁿ aⁿ'fígaxo taité aⁿ'caⁿ'bahaⁿ-bajji.
 dead . And we live will. How we do for you shall we do not know.
- Wikáge akú Kieké akú can'ge wĩⁿ gĩ'f hā, t'é kó'. Kĩ Úhaⁿ-jĩnga, 6
 My friend (the (sub.)) Kieke (the (sub.)) horse one gave his own . dead the (pl. (sub.)) And Uhaⁿ-jĩnga,
- Gahĩge-wadañĩnge, \mathfrak{M} ebáha, caⁿ Φ anú'aⁿ tégáⁿ gá'caⁿ euééñkĩcaí.
 Gahĩge-wadañĩnge, \mathfrak{M} ebaha, how you hear it in order that (or well) that oh. we send it to you.
- Gahĩge-wadañĩnge igá'caⁿ Φ agcaí tē'di t'é hā. Caⁿ' wabá'geze éécaⁿ
 Gahĩge-wadañĩnge his wife you went when dead . And letter this oh.
- eulí wĩntañgáqti cí wĩⁿ' íca-gā há. Aⁿ'fĩnaⁿ' nĩgaⁿ'caí. 9
 reaches just as soon as again one send hither I We hear about you we desire.

NOTE.

649, 5. aⁿ'niⁿ' tañ'gataⁿ, so understood by the author; but it may be intended for aⁿ'niⁿ'ga (or aⁿ'niⁿ'ga) tañ'gataⁿ.

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, Kieke, gave a horse on account of the dead (man). Uhaⁿ-jĩnga, Gahĩge-wadañĩnge, \mathfrak{M} e-baha, Kieke, and I send the letter to you. Gahĩge wadañĩnge's wife died after you started back. As soon as this letter reaches you send one hither. We desire to hear from you.

MA^NTCU-NA^NBA TO WIYAKOI^N.

September 14, 1878.

Ūinēgi	aká	Sindé-gŕeeká	úkie	aká	wabáŕgeze	ŕéŕa ⁿ	eŕŕéŕiŕé	há.
Your mother's brother	the (sub.)	Spotted Tail	paid a friendly visit to	the one who	letter	inls (ob.)	sends it to you	
Sindé-gŕeje	gaŕŕa ⁿ	a ⁿ wa ⁿ waŕa	maja ⁿ	ŕa ⁿ	i ⁿ wi ⁿ ŕé	ŕa-gū	há.	Na ⁿ bé
Spotted Tail	migrating	whither	land	(oh)	to tell me	send him	I	Hand
3 ubŕa ⁿ	té	agisiŕé-na ⁿ -ma ⁿ ;	i ⁿ ba ⁿ i	éde,	agisiŕé-na ⁿ -ma ⁿ .	Maja ⁿ	dáda ⁿ	
I took hold	the (act)	I remember from time to time;	he call'd me	but,	I remember from time to time.	Land	what (sort)	
ŕŕi ⁿ	taté	wáŕazu	aná ⁿ	ka ⁿ bŕa.	Ca ⁿ	ŕa ⁿ	a ⁿ wa ⁿ kega	héga-máji,
he sit	shall	straight	I hear	I wish.	At any rate	I am sick	I not a little,	
Uma ⁿ ha ⁿ	aŕgata ⁿ	wawákega	héga-háji	Cémjin'ga	wahéhaŕi'ŕti	dáŕe		
Omaha	we who stand	we are sick	not a little.	Young man	very stout-hearted	I made him		
6 kē	i ⁿ té	há,	úda ⁿ	i ⁿ ŕa-máji	há,	i ⁿ ŕa-máji	héga-máji.	Heŕaga-jin'ga
the (incl. obj.)	dead to me	there- fore	I am sad	I am sad	I not a little.	Little	Ék	
ŕjaje	aŕi ⁿ .	Han.	Céna	'wiŕiŕé.	ŕe	djúbaŕtei	eŕŕéŕé.	
his name	he has.	!	Enough	I have spoken with you.	Word	very few	I send to you.	

NOTES.

Maⁿtcu-naⁿba, Two Grizzly bears, or Cude-nazi, "Yellow Smoke" (of the white people) was the leading chief of the Omaha Haŕga gens up to 1880. Wiyakoiⁿ, or Feather ear-ring, is a Yankton, Dakota, chief.

650. 1. Sindé-gŕeeka, the Omaha notation of the Teton Dakota Siⁿte gŕeeka (Sinte gŕeška); the regular Omaha and Ponka equivalent is Sindé gŕeje (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-jin'ga.

I have spoken enough with you. I send you a very few words.

MACTIN-A'NSA TO JENUGA-WAJI^N.

Gí-gā há. Φ jí^{n'}čé aká, Mañgčíqta, wamúskē ákiastá \mathcal{C} éčab Φ iⁿ a Φ i^{n'}.
 Return! Your elder the Blackbird, wheat stack eight has.
 thou brother (sub.),

Kí wí ákastá dúba ab Φ i^{n'}. Kí čaná'aⁿ xí, nán'de čfudaⁿ eté xí. Níka-
 And I stack four I have. And you hear it when, heart you good ought to Per-
 be.

ci^{n'}ga uta^{n'}naháqti ma^{n'}ni^{n'} nán'de i^{n'}č^{i'}pi-máji, né tē i^{n'}pi-máji. Kí 3
 son very solitary you walk heart I am had by you the bad for me. And
 means of, went

Wáčutáda amá e'a^{n'} ma^{n'}č^{i'} xí, uqčé'qteci i^{n'}wi^{n'}č íča-gā, usnūjji ca^{n'}té.
 Oto the (pl. how they walk if, very soon to tell me send hither, not cold yet
 sub.) awhile.

Usnūjji ca^{n'}té, čagč^{i'} wika^{n'}bča. Kí Uma^{n'}haⁿ Heqúga-ji^{n'}ga tē hā, é ča-
 Not cold yet, you have I desire for And Omaha Little Elk deal that you
 awhile, come back you.

ná'aⁿ te hā. Kí wa'í wíwíja wakéga hā. Kí Pan'kaja né íwixuhé. 6
 hear will And woman my sick And to the Ponkas you I fear for
 you.

Éskana náji ka^{n'}bčégaⁿ. Kí wínaⁿju amá a^{n'}ba-waqúbe čéčuádi agč^{i'} tⁱ amá.
 Oh that you go I hope. Apl thresher the (pl. Sunday at this place they will have
 not returned.

Φ jí^{n'}čé aká qáde ja^{n'}ma^{n'}č^{i'}n-ují gčéba-naⁿba gáxai, wamúskē-čí tē. Lí
 Your elder the hay wagon full twenty made, wheat house the. House
 brother (sub.)

tē úda^{n'}qti gáxai. Waq^{i'}ha čaⁿ wí'í čaⁿ nízč xí, eča^{n'}be xí, waq^{i'}ha 7
 the very good made. Paper the I give the you re- when, you see when, paper
 (obj.) to you (obj.)ceive

égaⁿ a^{n'}i-gā. E'a^{n'} ma^{n'}ni^{n'} úckaⁿ i^{n'}wi^{n'}č^{i'}gā. Aná'aⁿ ka^{n'}bča.
 so give to me how you walk deed tell to me. I hear it I wish.

NOTES.

Mactin-a'nsa, Swift Rabbit, an Omaha of the Iñke-sabč gens. Jenuga-wajiⁿ, or Philip Sheatan, was the younger brother of Mañgčíqta, Blackbird, and a member of the Wajinga-čataji sub-gens of the Čatada 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.

MANTCU-NA'BA TO PAWNEE JOE. 1878.

- Ca' waqj'ha palan'gadí ctö euéwíkié'-na'-ma' tia' çakiçáji ca'ca'.
 Now paper formerly at various times I used to send to you by some one you have not sent hither to me always.
- Níkaci'ga majan' çaa'na naí tē ta'be xi, i'çá-máji-na'-ma'. Níkaci'ga
 Indian land you abandoned went the I see when, I am sad from time to time. People
- 3 wiwíja na'ba Uma'ha'-jin'ga wáni' ma'ni'- báda' éska' çá'ewaçáçé
 my two young Omaha you keep you walk and (pl.) oh that you have pity on them
- ka'çéga'. Úda'qti awáginá'a' ka'çé. Kí ukíté çá'ha ca' Açábaçu,
 I hope. Very good I hear of them, my own I wish. And foreigner border for ex- ample. Arapaho,
- Maqçíyaçu, Pádanka, Çáhiçá, çá'ze, Wajáçe, Uçáqpa, Pan'ka, çána
 Arapaho, Comanche, Cheyenne, Kansas, Osage, Quapaw, Ponka, number (but)
- 6 wacta'be xi, úda' ma'ni' úda' a'çásiçáji. Kí wí, wisíçé-na'-ma'.
 you see them if, good you walk there fore me you forget. And I, I remember you from time to time
- Wíçti, ukíté d'úba i'tea' waja'be há. Síndé-gçeecka ta'wa'çá' çá
 I too, foreigner some now I have seen them Spotted Tail nation his
- amá, ta'wa'çá' d'çé'ba, waja'be há.
 the (pl. sub.), nation (or gens) seven, I have seen them
- 9 Hau. Waja'be níkaci'ga wiwíja ca'ge çéçba-d'çé'ba' kí é'dí
 I I saw them Indian (or people) my own horse eighty and on it
- d'çé'ba wa'fi Çaa' amá. Wí úju minké Síndé-gçeecka ca'ngáçé' pí
 seven gave to us Dakota the (pl. sub.). I prin- cipal I who Spotted Tail riding a horse I reached there
- a'f. Mikóoji níkagáhi úju çínké wai' wi' úda'-qti wi' pí édo çí
 I gave Minneçon chief prin- cipal the one who robe one very good one I but again reached there
- 12 a'f há Dáda' wi'çé'té i'ngáxa-báji pí. Maja' águçí wáçazu aqçé' xi,
 I gave to him What even one they did not do for me I was there. Land where straight I sit when,
- a'çáçieta'be te há, a' há, Síndé-gçeecka i'çin'gai. Wáçaha, unáji'
 you may see me, your own said to Spotted Tail said the fore- going to me. Clothing, shirt
- ábçaha gē, zani'qti awá'i. Uta' gē' çti, ca' hí'bé gē' çti, awá'i. Bçúga
 I wore the pl. every one I gave to them. Leg- gins pl. ob. the toe, even mocca- sin pl. ob. the toe, I gave to them. The whole
- 15 awá'i há.
 I gave to them

Hau. Gañ'xi fi maⁿiⁿ, o'aⁿ maⁿiⁿ, údaⁿ maⁿiⁿ égaⁿ iⁿwiⁿç
 ¶ And now you you walk, how you walk, good you walk so to tell me
 íça-gã. Winá'aⁿi kaⁿbça. Caⁿ gañ'xi ááfiⁿ nikaⁿgáli ána t'ai tó aná'aⁿ
 send to me. I hear about I wish. Well and now Pawnee chief how have tho I hear it
 you (pl.) many died
 kaⁿbça. Çi cénujín'ga wahçhaji kí wanáçe wahçhaji ána t'ai tó 3
 I wish. Again young man stout-hearted and police stout-hearted how have the
 many died
 aná'aⁿ kaⁿbça.
 I hear it I wish.

Ahau. Çi waçáte ekáxe kě, wataⁿ'zi çaxíekaxe kě uçáket'aⁿ éⁿte,
 ¶ Again food you make the (ob.), corn you make for the you have ac- perhaps,
 quired
 caⁿ' aná'aⁿ kan'bça. Çi wamiúskě uçáji kě çti uçáket'aⁿ éⁿte aná'aⁿ 6
 still I hear it I wish. Again wheat you the too you acquire it perhaps I hear it
 planted (ob.)
 kaⁿbça. Çi çé wanáte, çé aná úliúcka wanáte aná'aⁿ kaⁿbça.
 I wish. Again buf- you eat them, buf- the close by you eat them I hear it I wish.
 falo (sub.)

Hau. Çi úckaⁿ wiⁿ' wiwíja uwíbça téiúke. Waçáte axíçaxe
 ¶ Again dead one my I tell to you will. Food I make for
 myself
 héga: wamiúskě wégaⁿ'ze kúge çábçiⁿ uáket'aⁿ, çawá uçici égaⁿ uáket'aⁿ. 9
 a little: wheat measure box three I have ac- difficult to be counted I have ac-
 quired.
 Çi wataⁿ'zi kě çí çkigaⁿ. Wáçe waqtú çai, çé, nígçe, majaⁿ'gç,
 ¶ Again corn the again like it. White vegeta- their, apple, turnip, onion,
 (ob.) ble
 çáⁿ'xi çti, ní çti, hízi jan'ga çti, naⁿ'pa çti, caⁿ' wáçe waqtú-jiúga
 parsnip too, potato too, grape large too, cherry too, in fact white small vegetable
 man

nyji gç bçúga bçijut'aⁿ, uhiaçé. Kí wáçe amá çéama píçti waçkaⁿ' 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
 aⁿ'agáji, "Uçigçi'agáji-gã" ai há. Níkaciⁿ'ga wahçhaji'çti naⁿ'ba iⁿ't'ai
 they have Do not be lazy, they Person very stout-hearted two have died
 commanded me.

há. Ááfiⁿ-gahíge ijín'ge, Heqága-jín'ga, t'é há.
 Pawnee Chief his son, Little Elk, dead
 Han. Wacúçe cénujín'ga cénaⁿ'ba áta aúgáxai, kí akíça t'ai há. 15
 ¶ Brave young man those two excel- made, and both did
 lent

Taⁿ'waⁿ'gçaⁿ wéça-báji. Caⁿ' Umaⁿ'haⁿ-jín'ga-ma akíça wagína'aⁿ wakiçá-gã!
 Nation we are sad. Now the young Omahas (pl.ub.) both cause them to hear about them,
 their own.

Akíça wagína'aⁿ tábace. Úwagiçá-gã Umaⁿ'haⁿ-jín'ga.
 Both they must hear about them. Tell to them young Omaha.
 their own.

Ahau. Majaⁿ' íepalaⁿ Umaⁿ'haⁿ majaⁿ' çai bçúga bçímbç. 18
 ¶ Land you know it Omaha land their the whole I have put-
 verized.

Wiⁿ'áçtei iⁿ'teqi: wanáççe, çéská, kúkusi, wajín'ga-jíde, çetaⁿ' áhiçi
 Just one hard for domo (the an- cow, hog, chicken, so far many
 me),

wábçiⁿ-máji. Uççé'çtei waçiⁿ'ha níze xi, gíañ'kiçá-gã, waçiⁿ'ha égaⁿ
 I do not have them. Very soon paper you when, cause to be return- paper such (or
 ing hither, like)

654 THE OJIBWA LANGUAGE—MYTHS, STORIES, AND LETTERS.

wi' ſe áhig. gían'kíqá-gá. Cnhçé ka' hça ctéwa' bçí'a-na'-na'.
 one. Word many cause to be return- I go to you I wish even though I have fallen from time
 ing hither.

I'ſteqí há Ca' maja' áakihíde, áda' enbçé ka' hça bçí'a-na'-na'. Kí
 Hard for Well, I find I attend to it, there- I go to you I wish I have fallen from time to time. And
 mo

3 a' bafé máçé uſúgacibe wíja' be ka' hçé éde bçí'a xi, éi çaná'a' taté,
 to-day winter throughout I see you I wished but I tell when again you hear it shall,
 cubçá-máji xi Uma' ha'- má çámá a' bafé wakéga héga-báji, áda'
 I do not go to you it. The Omahas these to-day sick not a little, there-
 fore

níkae' ga wahçhaji na' ba t'ai há. Cín' gajjá' ga wa' ú edábe t'ai há. Áda'
 Indian stout hearted two died Child woman also died There-
 fore

6 wakéga çaná'a' te waqí' ha euçéçé. Céna fe euçéwikiçé. A' ba
 sick you hear it may paper I send to you. Enough word I send to you by
 (some one). Day

wédnba t'é'di Waçnee t'é. (Ma' teú-na' ba) ísáñ' ga júgigçé baxúí,
 the fourth on the Wacneé dead. Two Grizzly bears his younger ho with his
 brother own writes,

Mitçáqpe-jín' ga íjaje aſí'.
 Little star his name he has.

NOTES.

652, 4. Açabaha, evidently Ma'ten-na'ba's notation of Arapaho, the real name of the latter being Maçpiya to, given in the text as Maçpiya. This last is the Omaha and Ponka notation of the tribal name.

652, 8. ta'wa'çça' deçá'ba, the seven villages or peoples of the Teton Dakota may be intended, rather than the Otceti cakowi' or *Seven Council fires*, i. e., the whole Dakota nation. Mikooji, the Omaha notation of Mikoojn or Minneconjou, is one of the seven Teton divisions.

652, 9. For "Waja'be" read "Waja'be t'édi," when I saw them.

654, 7. The name Ma'ten-na'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, Qnapaws, 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. (Maⁿteu-mⁿba'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 euécaé. Féamá níjnga júwawépe ení
Friend, word very few I write to I send to you. These hey I with them I sent to you

aní maⁿzēskā wagáxe éfiⁿ gisíⁿé-naⁿí élegaⁿ maⁿzēskā fíá hēga-báji
the (pl. sub.) money debt they have for you remembers it from time to time but money they not a little
fuled

cetaⁿ. Caⁿ fíá-báji xáci tē íⁿfa-máji há. Caⁿ míⁿ naⁿbá tēdliⁿ xi, ení 3
so far. And they do not a long time I am sad. And moon two it reaches when, I reach to you

ctégaⁿ, cetaⁿ májaⁿ fagáⁿ kēja. C'éfu wataⁿ fē waqáéi tēfaⁿ telá-naságe
apt, that far land you sit at the. There to be lies you lived in the hardened buffalo
them past hide

dúba teqa' uújūga aná giú'a' ga' qai q'ámuá. E'a' ekáxo tē wagáxo tē
 four in the past lay (the pl. sub.) in honor of they wish (these sub.). How you make the debt the
 é d'úba iepacéqa'i tē i'wí' q' íqa-gā. Gañ' qí ta' wē q'icta' teqa' d'úba qai'
 that some you have rubbed the to tell me send hither. And then taunting flushed in the past four the
 3 wata' qē waqáci teqa' e'a' ekáxo tē aná'a' ka' hqa, wíeti. Wágazúqti
 to tau hides you hired in the past how you make it the I hear it I wish, I too. Very straight
 i'wí' q' íqa-gā. Cipi etéga' ea' íqálicai i'qú' gimahi' tēdli qí, ení
 to tell to me send hither. I reach apt now ag-ut willing for me, his in case that, I reach you
 tá miúke. Cóna wawíqaxu enqéqē há. Ca' uqé' qtei gqia' qakiqē
 I will. Enough I write them to you I send it to you And very soon you cause to have returned to me
 6 waqí' ha.
 paper.

NOTES.

The writer, Pidaiga, belongs to the Omaha *íqá-it'aji* sub-genus of the *qatada* 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. *qcha-nasage*, to be distinguished from *qaha-unqa*, 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 TATAŃKA-MANI, A YANKTON.

September 25, 1878.

Wabáqceze wi' enqéwíkiqē. I'qá-máji hēga-máji. Isan' ga wíja t'c
 Letter one I send for you. I am very sorrowful. His younger brother my dead
 há, úda' waqí' ha enqéqē. Wágia'-ma' zē, wíkáge, uíqa-gā. Pahan' gadi
 there-fore paper I send to you. Wágia'-ma' zē, my friend, tell it to him. Formerly
 9 wacta' be tē úda' qti éga' ji há. Ca' qe cáde waqá' í-nú etē q'ingái, é wa' í.
 you saw us the very good not so Horse six the men which even am want that are given away

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Cé'ya pí agqí tē'di, wáteigáxe atí: can'go waqín'gécqia'i. *Phaná'a*
 There where I came when to dance they horse we had none at all. You hear it
 you are reached luck

wíka'héa. *Phísan'ga* can'go *qíngé* héga-báji. *Úeka* wí'w piájt héga-bájt
 I desire for you. Your younger brother horse he is very destitute of. Dead one had very
 brother

uwíhēa euféáfé. *Wawákega* dúbá ja'w qí, tē'má, níkaeí'ga áhigi t'af. 3
 I tell you I send to you. We are sick four sleep when, they usually person many have
 die.

Cín'gajín'ga qé'ya awáma'a' ka'héa. *Qíjín'qé* eí e'a'í é'í'te awáma'a' ka'héa.
 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. Ceta pi agqi tēdi wateigaxe ati. Waqpeca gave another reading, as an equivalent: *tē'ya can'gáhi can'gáqí tē'di qíhínúké'ya wateigaxe atí*. When we returned
 There we reached we had when at you came to dance they
 you came back your place) came.

from our visit to you, those who dwell at your place came hither to dance.

657, 2. *Phísánga*, i. e. *Waqpeca*.

TRANSLATION.

I send a letter for you. I am very sorrowful. My younger brother is dead; therefore I send you a letter. Tell it to my friend *Wagin'-ma'zē*. When you saw me formerly 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', A YANKTON.

September 28, 1878.

Dadíha, i'w'ta' a'baqé tēqi íqápa'ha. Ca' edáda', dadíha, wéqígá'a'
 Father, now to-day trouble I know it. And what, O father, plan
 etēwa' qíngé. I'tea' a'ba waqúbe qé'kē Kagé tē há, Wacéce íjaje aqí'. 6
 soever there is note. Now day mysterious this Fourth dead. Wacéce his he had.
 name

Mawáda'qí' níqá-gá. Cí, dadíha, eémjín'ga átaqti, Heqága jín'ga, eí tē
 Mandan tell him Again, father, young man very excellent. Little Elk, again dead

há. Ta'wa'gá'a' i'w'ta' wawákega héga-báji éga' wéqígá'a' etēwa' qíngé.
 Nation now we are very sick as plus soever there is
 none.

Waqín'ha wí', dadíha, Heqága-ma'qí' tígé q'a' a'qá'baha'-báji, nífací'ga 9
 Paper one. O father, Hehaka-mani cause it the to come (ob.) we do not know it, Indian

- ukéfiⁿ baxúí fāⁿ égaⁿ. Íe tō wiⁿdéna na'aⁿ'í éde fe fíta na'aⁿ' gaⁿ'fai.
 common it was written the as. Word the one-half they heard but word your to hear wish
- Íe áhigi íbahaⁿ'jí égaⁿ, ádaⁿ waqíⁿ'ha íwimáxe euféaⁿfé. Dádaⁿ é wakaí
 Word many he did not know as, there-fore paper I ask you I send to you. What that he means
- 3 tē aⁿ'ná'aⁿ aⁿgaⁿ'fai há. Nkaciⁿ'ga-ma, dadíha, Umaⁿ'haⁿ-má, pí
 the we hear it we wish the people, O father, the Omahas, anew
- fā'éwafá-gá. Wéfigfāⁿ údaⁿ wegáxa-gá. Iⁿdádi fíngé fāⁿ'ja, dadíha,
 pity them! Plan good make for them. My father there is none though, O father,
- fāniⁿ'ja tē íⁿ'udaⁿ'qti anájiⁿ. Umaⁿ'haⁿ-má fā'éwafáⁿfé égaⁿ céhe há,
 you live the very good for I stand. The Omahas you pity them so I say that
- 6 taⁿ'waⁿgⁿfāⁿ' fāⁿ.
 nation the.

NOTE.

657, 9. Waqíⁿha wiⁿ, dadíha, etc. This order has been corrected by three Omahas, who gave two readings: 1. If "wiⁿ" be dropped, read, Dadíha, waqíⁿha Heqága maⁿ'fíⁿ tífé fāⁿ aⁿ'fāⁿ'bahaⁿ-báji, *O father, we do not understand the letter which Walking Elk has sent hither.* 2. If the "wiⁿ" be retained, read, Dadíha, Heqága maⁿ'fíⁿ waqíⁿha wiⁿ tífé édegaⁿ aⁿ'fāⁿ'bahaⁿ-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 Mawataⁿna. 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 Heháka 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^NTU-NA^BA TO HEQAKA-MANI AND TATAŅKA-I^NYAŅKE,
YANKTONS.

October 3, 1878.

- Heqága ma^wfiⁿ Ijaañ'ga nañ'ge éçaⁿba, waqi^wha tíçafai çáⁿ bçízé
Elk walk Buffalo runs he too, paper which you have I have
sent hither taken it
- égaⁿ na^wbe há. Çi waqi^wha çéçaⁿ euçéaçé. Waçigçaⁿ etéwa^w çingé há.
as I have . Again paper this I send to you. Plan soever there is
seen it none
- Nikaci^wga áhigi t'é, ein'gajin'ga wa'ú eti edábe t'é. Níkaci^wga na^wba 3
Persons many dead, child woman too also dead. Person two
wáhéçaji égaⁿ i^wt'ai há, ádaⁿ axágo-naⁿ-ma^w ca^wcaⁿ. Waeñce Mawádana
stout-hearted so have died there I am usually crying always. Wancee Mandan
- inégi çinké t'é há, é ninba açi^w çinké éde t'é há. Çi áma ké, Heqága-
his the one dead ho pipe had the one but dead . Again other the, little
mother's who
brother (sub)
- jin'ga ijáje açi^w. Nfáci^wga wáhéçajití waçáxai éde t'ai há. Içpalaⁿ 6
Elk his name he had. Person very stout-hearted I made them but they
are dead
You know him
- etaí, dúdañgáçfiⁿ cañ'ge wiⁿ éçañiⁿ çatí, cañ'ge a^wpaⁿ-hiⁿ-égaⁿ t'é, ç
ought, we sat on this side horse one you brought here horse the color of elk hair the, that
for him,
- Heqága-jin'ga ijáje açi^w ké. Cçátaⁿ cañ'ge wáçfiⁿ aççfiⁿ, waçá-i-ma bçéga
Little Elk his name he had the From your horse they brought those you gave all
(ig. oh), der place hither
- i^wmaⁿçá^wi Híñañga amá. Wakéga tó ceta^wha a^wçieta^w etéwa^wji, ádaⁿ 9
have stolen Winnebago the (pl. Sick tho so far stopped on not at all, there
from me (sub), me
- da^wçti i^wpi-máji héga-máji. Içáe aççfi^w t'é di níkaci^wga áhigi i^wt'ai, ádaⁿ
beyond I am sad not a little. I talk I sit when person many have died there-
measure fore
- nañ'de i^wpi-máji há. Kí éçé wiwíja amá, Pañ'ka amá, wébaⁿ tíçai há,
heart I am sad . And kin. my the (pl. Ponka the (pl. to invite have sent
I am sad And kin. my the (pl. sub.), sub.), us hither
- éde bçé taté içápaⁿ-máji há, a^wwan'kega amájiⁿ égaⁿ. Céamá Ca^wçti amá 12
but I go shall I do not know . I am sick I stand as. Those Real Dakota the (pl. sub.)
- Sindé-gçeecka dádaⁿ wéçigçaⁿ gáçai ana^waⁿ ka^wbea Ma^wzéseká' eti bçiza-máji,
Spotted Tail what plus they I hear it I wish. Money too I have not
make received,
- wáçe amá a^wi-báji. Çañ'ge cénawáçé égaⁿ a^wwa^wçpani héga-máji, ca^w
white the (pl. they have not Horse made an end of as I am very poor, and
man sub.) given to me them
- waqi^wha euçéwikiçé, íe dñíbaçti euçéwikiçé. 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. *fiñke*, superfluous (*sic* 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, *sic* F. In the next line F. reads "waxax," referring it to *one man*, Little Elk; but Ma'ten na'ba said, "waxaxai," and seemingly referred to *both men*.

659, 7. *dudañgañi'*, contr. of *duda añañi'*.

659, 8. *Cejnta'*, etc. F. at first accepted this reading, having inserted the commas after "ngñi" and "waññi'-ma." Subsequently he gave the following reading: *Ocjnta'* *cañ'ge wáñi'* *agñi'-ma*, *waññi'-ma*, *uñña wéma'ña'ñi' há Húñañga 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'ten na'ba used "*i'ma'ña'ñi'*," as he spoke us a chief, regarding his people's horses as his own.

659, 9. *Wakega tē*, etc. F. and G. read, *Wakéga tē' a'ññieta' etōwa' máñi há*, *áññi' dñ'qti i'pimáñi há*, *The sickness has not stopped on me at all, therefore I am much sadder than I have ever been.*

659, 12. *hē tate*, etc. As Ma'ten na'ba spoke for his tribe, this sentence would be, if expressed in ordinary language, *Éde añañe taité a'ña'baha' háñi há*, *wawákega n'nañi' éga'*, 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 children. Two very stout-hearted men have died, so I am crying incessantly. Wawee (or, Brave), the mother's brother of your Mawata'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 dun horse. The Winnebagoes 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 TATAŃKA-MANI.

October 9, 1878.

Wágazúqti wimá'n tē nān'de i'nda há. Cín'gajín'ga wíwíña qísíqē-
 Very straight I have heard the heart good for me . Child my usually
 from you

má'í. Wá'u wíwíña qísíqē-má'í. Wáqí'íñ cūqaf tē'di nū sáñ'wahéñají'qti
 you. Woman ny usually remem- Paper went to when man five very stout-hearted
 bers you.

t'af há. Ca' edóda' cañ'gaxai bēñuqti añgúket'a'í. Wamúskē etí 3
 And what they have done the whole we have acquired. Whout too
 have diled enough

añgúji kē' añgúket'a'í. I'w' tū' qēquta'qēqē qē' qēñia-ma bēñuqti awási-
 we sowed the we have required. Now from this time kin. those who are the whole I re-
 forward dred your

qē-na'-ma' tate, ebqēga'. Gēqē tate, ebqēga'. Wáqutáda ē'na bē' tate,
 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)

ebqēga'. A'ha waqúbe ná'bú tēdñhi qí, Uma'ha' amá d'úba aqē taité, 6
 I think that. Day mysterious two by that time, Omaha the (pl. sub.) some they go shall,

ebqēga'. Wakēga' qábeñ'ha eáwaga'í. A'ba waqúbe wí'áqteci qí'etē
 I think that. Sick in three so we are (?). Week just one even
 ways (?) when

t'ē-na'í. Nñaci'ga amá ní-masíniáñ-ma e'a'í ā. Awína'a' ka'ñ'bēñ,
 they usually die. Person the (pl. sub.) those on the other side of how are they I hear about I wish,
 the river them

Sindé-qēcka qí-ma. 9
 Spotted Tail those in his village.

NOTES.

661, 3. cañgaxai, in full, ca' añgaxai.

661, 5. gēqē tate, I shall go that way (pointed out, and understood by both parties, though the way is not described fully).

661, 8. Nñaci'ga am, 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 live 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.

ICTAΦABI, AN OMAHA, TO HEQAGA-SABĒ, A PONKA, AT
YANKTON AGENCY, DAK.

October 14, 1878.

Wawúkegní. Wacéce t'é, Heqága-jín'ga t'é, ǰahé-ap'è t'é, Cúpa-
 We have been sick. Wacéce dead, Little Elk dead, ǰahé-ap'è dead, Cúpa-
 ma'φí' t'é, níkcaci'ga úda'qti t'ai há. Wa'ú wíwípa wí céma'ba, wawúkegní,
 ma'φí' dead, person very good died Woman my I those two, we have been sick,
 3 m'j'icé'qtei a'ni'má. A'ni'má ǰi, wísiφé há, áda' wawúǰaxú. Cé-ma
 barely we are alive. We are alive when, I remem- here. I write things to Those
 ber you fore you.
 cín'gajín'ga-um Hmá'kta'wí' d'úba wíwípa-má wadáxe-má úwagiφá-gá,
 children Yankton some those who are my those whom I made tell it to them,
 tá'wa' φá'. Maja' φá' a'buφí' pfiǰi h'ga-báǰi há: a'ba wí' ǰi,
 village the. Land the to-day is very bad day one when,
 6 níkcaci'ga na'ba eté t'ai, kí φúφi' eté t'ai, kí d'úba eté t'ai, n'ba wí'qtei
 person two for in. died, and three for in. died, and four for in. died, day just one
 stance stance stance
 ǰi. Kí c'φa' φé culí t'é eta'be t'é c'kita'há wai'ǰaxú-gá. Ca' e'a'
 when. And that this reaches you the you see it the at the same write things to me. Now how
 (ev. ub) time
 φanájí' ǰi, wú'φéφaxú ka'ba. I'wí'φé íφa-gá
 you stand it, you write things I wish. To tell me send to me,
 to me

NOTES.

662, 3 and 4. Ce-ma . . . nwagiφa-gá. This sentence may be expressed differently,
 thus: Hmá'kta'wí' d'úba c'ma cín'gajín'ga wadáxe-ma úwagiφá-gá.
 Yankton some those children those whom I made (or adopted)
 tell it to them.

662, 7. φe is superfluous (F.).

TRANSLATION.

We have been sick. Wacéce, Little Elk, ǰahé-ap'è and Cúpa-ma'φí', who were very good men, have died. My wife and I have been sick, and we barely escaped 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, nwíkie enééaéé Kagéha, wíjaⁿ'be kaⁿ'bécéde aⁿ'wan'kega há.
 My friend, I speak to you I send to you. My friend, I see you I wish, but I am sick

Angíni xi, ení tá mínke, wíjaⁿ'be tá mínke. Kí iⁿ'tenⁿ Umaⁿ'haⁿ amú
 I recover when, I reach you I who, I see you will I who. And now Omaha the (pl. sub.)

ení-núji en^{té} enéé 'icé-naⁿi. Caéé 'icé tē ubé'age: wawákega 3
 I do not reach yet going to they usually Going to speak the I am unwilling! we are

hégá-báji, kí éfeti waékega. Ataⁿ angíni xi, ékitaⁿ'há canígáhi taⁿ'gataⁿ
 very sick, and you too you are sick. When I recover when, at the same time we shall reach you

éfskié. Wawásninde taⁿ'gataⁿ wamúské ké naⁿ'jú éiⁿ'al; éietaⁿ'i xi,
 all together. We shall delay wheat (the) thresh they have filled; they fill when,

canígáhi taⁿ'gataⁿ. Waékega tē éat'al tē angíni aⁿ't'al tē iⁿ'éa-máji há. 6
 you shall reach you. You are sick the you do the we too we do the I am sad

Caⁿ' waqiⁿ'ha éééaⁿ níze xi, nqéé'qteí éí égaⁿ waqiⁿ'ha wíⁿ' gáian'kiéú-gá.
 Now paper this oh, you re. when, very soon again like it paper one send back to me.

xiíbaⁿaⁿ ení éwékaⁿ'éa-máji. Waqiⁿ'ha naⁿ'hébai-gá, eéé íéaéé taf.
 Missing one another in going to you I do not wish for them. Paper wait ye for it, you you send please, hither

Umaⁿ'haⁿ má béúga é áwawaké: wí pahan'ga ení kaⁿ'éa-máji, éfskié 9
 The Omahas all that I mean: me before to go to you I wish not. all together

canígáhi adgáéai ataⁿ'eté.
 we reach you we go at some future time.

NOTES.

Lion was the keeper of the sacred pipe in the *Jada gens*. He was the friend of Battiste Deroin and Ckaje-yiúe. Battiste is the Oto half-breed interpreter.

663, 4. *ékitaⁿ'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.

CKAJOE-YIÑE, A MISSOURI, TO BATTISTE DEROIN.

- Céja níaci'ga a'fa'f'áçe fínk'c wágazu aná'a' ka''bfa: i''wi'ç íça-gã.
 There person he who is jealous of me straight I hear I wish. to tell me send
 where you are
- Ki cagçé ka''bçéde wágazuáji, i''teqi há. Gan'qi i''wi''çaná tífáçé, wágazu:
 And I go back I wish, but it is not straight, it is bad! . And then you tell to me you send straight
 to you I wish, but for me
- 3 aná'a' ka''bfa. Çé wabágçeze fa'' níze qi, uqçé'qtei wi'' ían'kiçá-gã.
 I hear I wish. This letter the (oh.) you re- when, very soon ono send hither.
 ceive it
- Cin'gajin'ga çíçia, Badíze, wakéga tó i''wi''çá-gã: awána'a' ka''bfa. Ca''
 Child your, Battiste, sick the tell to me: I hear of them I wish. And
 Uma''ha''mádi i''nda''qi anáji''. Kíku éduche-na''ma''. A''ba wi''déta''
 among the Omahas very good I stand. Calling I usually am a member. Day part
 to tensis
- 6 tó híçaf t'çdi Ume''ha'' aná wáteigáxe éduche-na''ma''. Wáhiúçaqá
 the Saturday on the Omaha the (pl. dance I usually join. Pottawatomí
 sub.)
- Wáçutadi aná uçai çí'te aná'a' ka''bfa. Açá-báji da''etçá''i, ahí
 Oto the (pl. sub.) went whether I hear it I wish. They did not go for example, they
 reached there
- da''etçá''i, aná'a' ka''bfa. Edáda'' edçé tífáçé qi, cagçé tá minke. Ca''
 for example, I hear it I wish. What what you you send when, I go back I will. And
 say hither to you
- 9 cagçé ka''bçéde i''teqi há T'çqi çí'etçé, cagçá-máji tçinke. Wágazu
 I go back I wish, but difficult for me Difficult if, I will not return to you. Straight
 to you I wish, but for me
- i''wi''çaná tífáçé nda'' qi, cagçé tá minke. Jí guáçica'' çanká çai qi,
 you tell it to me you send it hither good it. I go back I will. Lo go beyond the ones who went it,
 to you
- awána'a' ka''bfa, wágazu. Çan'ge ská (Wáçutada níkaçáhi) Pan'kaja çé
 I hear about I wish, straight. White Horse Oto chief to the Ponkas to
 them
- 12 çé aná'a' ka''bfa, wágazu. Pan'kaja çé ga''çai qi, wabágçeze ían'kiçá-gã.
 I hear it I wish, straight. To the Ponkas to he wishes it, letter send t me.
 of it

NOTE.

This letter was dictated in Omaha by Lion, acting as interpreter for Ckajoeyiñe, who spoke in Oto. Battiste Deroin married the sister of Ckajoeyiñe.

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-ΦÚ ΦΑ-KI-TÁ-WE.

October 12, 1878.

Waqiⁿ'ha enéwíkiéé fáⁿ gǫǫǫǫí éde wíáháⁿ t'é há fáanáⁿ t(e) ebééǫǫáⁿ
 Paper I sent by some the has not but my brother- dead you hear it may that I think
 one to you (oh.) returned in law

waqiⁿ'ha enééaǫé. Níkaciⁿ'ga ékigaⁿ'qti wíááxe éde wíáan'ge egǫǫá'ge t'é
 paper I send to you. Indian just alike I make you but my sistor her husband dead
 há. Cín'gáǫǫǫ'ga ení fáńká ádaⁿ'be éǫǫǫǫí ádaⁿ e'aⁿ' cubéá-máǫí. Iúǫí t'é 3
 Child his the ones who to look they have there- how I do not go to you house- the
 after none fore

wakéga-báǫí uwíéfa teǫáⁿ' iⁿ'taⁿ wakéǫǫí, wán'ǫíéé'qti. Cétaⁿ neté fáńká
 they were not sick I told to you in the now are sick, every one. So far the rest
 past

gígǫǫázn-báǫí'qtiáⁿ'i. Sátaⁿ jaⁿ' ǫí-naⁿ t'áí há. Wakéga t'é páǫí. Pahan'gadi
 have not recovered at all. Five sheep when us- they die Sick the bad. Formerly
 ally

nán'de iⁿ'ndaⁿ'qti-maⁿ' éde, iⁿ'taⁿ iⁿ'fa-máǫí há. Cúbéé ehé teǫáⁿ' enbéá-máǫí 6
 heart very good for me but, now I am sad I go to you I said in the I go not to you
 you past

tá múnke há. Waqiⁿ'ha fáⁿ euhí ǫí, uǫéé'qteí gǫǫáń'kíéá-gá, wíáá'aⁿ
 I will Paper the reaches when, very soon send it back to me, I hear from
 you

kaⁿ'béa-qti. Níkaciⁿ'ga-ma ádaⁿ'qti-naⁿ' t'áí há. Níaciⁿ'ga nekúdaⁿ'qti
 I wish very. The people very good some die Person very kind

juáwagǫé áhigi t'áí há. Nán'de iⁿ'fa-máǫí'qti-naⁿ' eaⁿ'caⁿ. Maⁿ'zéská' eti 9
 I with them many have died Heart very sad for me con- always. Money too
 times

wa'í-báǫí eaⁿ'caⁿ'i. Caⁿ ádaⁿ maⁿ'zéská wí'céte efaⁿ'báǫí-uaⁿ. Wékaⁿ'taⁿ
 they have not always (pl.). And there- money even one you (see 2.) not- Lariat
 given to as fore do not see ally.

- 3 *čúnajila* *gazan' de* *wi'* *gian'kičai-gā.* *Wáčaha* *abčič'* *éde,* *witáha* *t'é,* *čingč'*—
 hair on a hnd. to plait one send back to me. Clothing I had but, my brother-in-law dead, there is none
- bčúgaqti* *čingč.* *Ca'* *edáda* *wéxi'a* *etówa'* *a'čič'ge.* *Uma'* *činka* *čé*
 all is gone. Now what ornament soever I have none. Season this
- 3 *ičingčé* *ca'* *máčé* *áma* *téki* *etówa'* *wáčaha* *axika'* *bčiča* *téinke.* *Éga'* *gč' di*
 throughout in fact whiter the at the soever clothing I will desire for myself. So at dif-
 ferent times
- wija'* *be* *te.* *Paň'ka* *amádi* *wi'* *itíze* *wabáqčeze* *čúčékičé.* *Paň'ka* *aké*
 I see you may. Ponka with them one together letter I send it to you (by a messenger). Ponka it is
- wi'* *tiaň'kičai.* *Paň'ka* *aké* *waqi'* *ha* *wi'* *tiaň'kičai,* *Paň'ka* *nikagahi* *wi'*
 one he has sent to me. Ponka it is paper one he has sent it to me. Ponka chief one,
- 6 *Ma'teň-najl'* *ai* *akú,* *wi'* *ikúgeáčé.*
 Standing Grizzly bear they the one who. I I have him for a friend.

NOTES.

Oákučú *čakitáwe* was a Pawnee.

665, 1. *te ebčega'*, pronounced rapidly by the speaker, *tebčega'*.

666, 2 and 3. F. inserts "čé" and omits "ca'", though the latter is thus used by many Omahas.

666, 3. *Éga'* *gč' 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^NTCU-NA^NBA TO BATTISTE DEROIN.

October 10, 1878.

Íekadábi, níkagáhi nánkáce wán'gíçe, níkaciⁿ'ga wíña ençaf. Cín'ga-
 Icknabl, chief ye who are all, people my have gone to you. Child
 jín'ga wíña eti ençaf. Çídaⁿ'be ençaf. Umaⁿ'haⁿ údaⁿ wábfíⁿ-má zaní
 my too has gone to you. To see you have gone to you. Omaha good those whom I all
 ençaf. Údaⁿ'qti wíⁿ' kē tē hā, Heqága-jín'ga, Çáçíⁿ-gahíge ijín'ge; neté 3
 have gone to you. Very good one the dead (incl. ob.). Little Elk, Pawnee Chief his son; the rest
 amá ençaf há. Waçíkegá-bi aí tē, aná'aⁿ caⁿ' çídaⁿ'be gaⁿ' çai égaⁿ ençaf.
 the have gone (pl. to you) That you had been sick they I heard it yet to see you they wish as they have gone to you.
 Kagéha, níkagáhi nánkáce, çá'ean'gíçá-gá. Cé-ma níkaciⁿ'ga údaⁿ'qti
 Friend, chief ye who are, have pity on me. Those person very good
 gíwakiçái - gá, çá'çéçéçé gíwakiçái - gá, nán'de - gíndaⁿ'qti gíwakiçái - gá. 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.
 Cémmjín'ga wasísige çíçíña-ma wáççahaⁿ'i-gá! Níkagáhi ijín'ge çínké
 Young man active those who are your pray ye to them, your own! Chief his son the (st. an. ob.)
 gçáhaⁿ'i-gá! Kí íeskā nánká, çíçeti, Badíze ism'ga çéaⁿ'ba, Wáçutáda
 pray ye to him, your own! And inter. ye who are, you, too, Battiste his younger brother he too, Oto
 níkagáhi fe úwagíkaⁿ'i-gá, íeskā nánkáce. Umaⁿ'haⁿ taⁿ'waⁿ'gçáⁿ' nájíⁿ' 9
 chief word help ye them, inter. ye who are. Omaha nation stand
 níkaciⁿ'ga amá wasísige átacaⁿ ençaf. Éskaⁿ çá'ean'gíçá-bádaⁿ 'çai
 people the (pl. (sub.) active exceed- ingly have gone to you. Oh that you have pity and (pl.) they prom- ise
 etégaⁿ'qti íngáxa-gá. Umaⁿ'haⁿ níkagáhi wán'gíçe cémmjín'ga çé tí-ná
 very apt make for me. Omaha chief all young man this those who have come
 téçiwagíçé'çtiaⁿ'i. Íe edádaⁿ edaf çí, Umaⁿ'haⁿ níkagáhi égaⁿ'qti wagíçaxe- 12
 they prize them very highly. Word what what when. Omaha chief just so they usually do for them
 máⁿ'i, çé tí-ná nújnga. Han. Céna Wáçutáda níkagáhi nánkáce, wíçça-
 their own, these who have come buy. † Enough Oto chief ye who are, I have prayed to
 háⁿ'i, kagéha. Han. Íe tē céna wíççahaⁿ ençéçéçé.
 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 Oos 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 mǐnké, Acáwage čáčilǔče, waqiⁿ ha cučéwikičaf há, čijǐⁿ čé mégaⁿ.
 I I who sit, (Pawnee words), paper I cause some one to . your elder likewise.
 take it to you (pl.) brother
- Caⁿ majaⁿ čččaⁿ čaaⁿ na naí čaⁿ aⁿ waⁿ qpaníqti anájiⁿ há. Caⁿ aⁿ bačé
 And land this (ev. you abandon you the me very poor I stand And to-day
 oh) for place
- 3 wǐaⁿ be kaⁿ bča, uⁿ aⁿ čingéⁿ qti waqiⁿ ha cučéwikičaf. Gaⁿ-naⁿ júga
 I see you I wish, for no reason what- paper I cause some one to And usually (?) body
 over take it to you (pl.)
- wíqtei cí údaⁿ maⁿ bčǐⁿ éte-maⁿ, caⁿ graⁿ edádaⁿ ačídaxe tē ndaⁿ qti
 I my again good I walk I do this at at any rate what I have made the very good
 very self least for myself
- anájiⁿ éde, aⁿ bačé wamúskē itéačē níkačǐⁿ ga cáčē ačǐⁿ éna-bčúga itéčē
 I stood but, to-day wheat I piled it person six háit it all together put in
 up a heap
- 6 náčingē há.
 was burnt
 to nothing

NOTES.

Kiwigtidjačici, a Pawnee name of *Jemga wajiⁿ piáji*, *Mad Buffalo*, an Omaha. Acáwage čáčilǔče, *Big Spotted Horse*, the name of a Pawnee, in the Omaha notation of Pawnee words. Číčéčítawe, the Omaha notation of a Pawnee name.

668, 3 and 4. júga wíqtei cí ndaⁿ maⁿ bčǐⁿ éte-maⁿ. L. gave as the corresponding Čaiwere, nó mianáqtei pí hamányi ihákisráyiⁿ ke. But ihákisráyiⁿ ke is the Omaha ačǐbče há.

TRANSLATION.

I, for my part, O Big Spotted Horse, have sent a letter to you and your elder brother (ČiŃŃitawe?). 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^NTCU-NA^NBA TO HEQAKA-MANI AND TATAŃKA-I^NYAŃKE.

October 16.

Čutaⁿ qti uwibŃa euf'ŃaŃ hã iⁿ'teaⁿ čí wikáge mégaⁿ. Taⁿ'waⁿgŃaⁿ
 Very straight I tell you I send it to you now you my friend likewise. Nation

pãji Ńaⁿ hégaⁿji hã: miⁿ' ŃáŃŃiⁿ wawákogaí, ečtaⁿ wagŃui-báji; ádaⁿ Ńat'č
 bad the not a little moon three we have been sick, so far we have not recovered; there you die
 (ev. ob.)

taité uwibŃi'agaí, iwit'ábŃai-máji. ĚgiŃe waŃŃkega Ńat'ai xi, aⁿ'ŃagŃã tai. 3
 shall I am unwilling for you (pl.) I do not hate you (pl.). Beware you sick you die if you blame lest.
 (pl.)

Čína. Í-bajji-gã. Wakéga tã piiji eaⁿeaⁿ'qtiaⁿ'i. Maⁿ'zěskã' eti
 Enough. Do not be counting! Sick the had remains indeed! Money you too

aⁿ'Ńiza-báji, wawáqpani héga-báji. ČaŃ'ge-ma HúnaŃga amá ečnawaŃai,
 we have not received, we are very poor. The horses Winnebago the (pl.) have made an end of them.
 (ev. ob.)

wamaⁿ'Ńaⁿ'i; ádaⁿ ayúna kaⁿ'bŃa aŃŃiⁿ, iⁿ'Ńa-máji iⁿ'taⁿ. Taⁿ'waⁿgŃaⁿ-má 6
 they have stolen them; there I fight I wish I sit, I am displeased now. The nations

PaŃ'kama gŃŃbahiwiⁿ ki č'đi áta t'ai; Máqude-má eti, Záge, WáŃtáda,
 the Ponkas a hundred and over have the lawas too, Sacs, Otos,
 died;

ČáŃiⁿ, taⁿ'waⁿgŃaⁿ-má eti bŃúga wakéga héga-báji. Níkagáhi úju
 Pawnees, the nations too all have been very ill. Chief principal

ŃaŃká wécpahaⁿ hã. GŃedaⁿ'- nájiⁿ ijáje aŃiⁿ' aká íŃigŃaⁿ tá aka há', č 9
 the ones who you know Hawk stands his name he who has it, he will decide that one (the
 (the) afore-said)

wágazu íŃigaxe tá aka há'. ČaŃ'ge eččŃe Ńaⁿ'i hã, GŃedaⁿ'- nájiⁿ. Ícpahaⁿ'
 straight he will do for you. Horse six you gave to him Hawk stands. You know him

taté. Čína eŃŃéwikiŃé.
 shall. Enough I have sent to you by some one.

NOTES.

669, 1. *Çntarqti uwibça*, etc. Given just as dictated. The author is sure of this. But the sentence is reconstructed thus by F.: *I'tea" wikage mega", çntarqti uwibça eççeafai hä*. This accords with the general usage, as observed in the epistles collected by the author.

The two Yanktons, Heqaka-mani and Tatanika-i'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, Saes 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 ^{u'} ha	a ^{u'} baçé	bçize,	nqçéçtci	nwikie	eççeafé,	kagcha.	Nikaci ^{u'} ga			
	Paper	to-day	I have re-	very soon	I speak to	I send it to	my friend.	Persons			
			ceived it,		you	you,					
	d'úba	a ^{u'} wan'kie	atií,	ikágeawaçé-de	atií	A ^{u'} wan'kie	amá'a"	çi, nán'de			
	some	to speak to me	have	I made them my friends,	they	to speak to me	I heard it	when, heart			
			come,	and	come,						
3	i ^{u'} nda ^{u'} qi-ma"	Céna	Gañ'çi	nikaci ^{u'} ga	t'é	hā,	Ípuliábi	sídadi	úma		
	was very good for me.	Enough!	And now	person	dead		Ikuhabi	yesterday	the		
									other		
	té'di	t'é	hā,	é	nikaci ^{u'} ga	wiwíña,	nújñga	wiwíña.	É'be	ta ^{u'} wa ^{u'} gça"	t'é
	on the	dead	he	person	my.	my.	buy	my.	Who	nation	die
	eççetéwa"	zani	wiwíña,	i ^{u'} çá-máji	hā.	Çi	nikaci ^{u'} ga	wiwíña	amá	ehí	
	sorver,	all	mine,	I am sad		Azám	person	my	the (pl.)	have	
									sub.)	reached	
										you	
6	eañ'ge	waçá'i	té	awáña'a"	i ^{u'} çéçtci-ma"	nán'de	i ^{u'} nda"				
	horse	you have	the	I heard it of	I was very well	heart	good for				
		given to	them	them	pleased,		me.				
		them									

Han.	Gau'xi	ta'wa'gga ⁿ	ci'ci'ai	ca ⁿ	paha'n'ga	tē'di	t'c	i'wi'čana	
	And then	nation	your (pl.)	the (obj.)	before	when	dead	you told to me	
t'ca'čē	awāna'a ⁿ	tē	i'ca-máji	há.	Ki	i'tea ⁿ	wi'čētē	t'c	i'wi'čana-báji
you sent	I heard of them	the	I was sad	.	And	now	even one	dead	you have not told to me
hither									
áda ⁿ	nāu'de	i'uda'qti-ma' ⁿ .	Ki	huú,	nika'gáhi	nañkáče,	čénujín'ga		3
there-fore	heart	mine feels very good.	And	ho!	chiefs	ye who are,	young man		
edábe,	t'c	wina'a'ni-máji	i'čē-qti-ma' ⁿ .	Ččēta' ⁿ	edáda ⁿ	wi' ⁿ	fuča		
also,	dead	I have not heard of you	I am very glad.	From this time	what	one	news		
i'wi'čana-	na' ⁿ i	ka'bcēga' ⁿ .	Añgini	etēga ⁿ .	Ččē	wabágčēze	bčizē	tē'di	
you told to me	only	I hope.	We recover	apt.	This	letter	I receive	when	
							it		
wáče	qi	tē'di	atf.	Ca' ⁿ	wi'a' ⁿ bai-máji	čáči	taité	há	Wamúskē
white	house	into it	I have come.	And	I do not see you (pl.)	a long time	shall	.	Wheat
man									
i'čiči'na'ju-báji	čáči	taité,	áda ⁿ	wi'a' ⁿ bai-máji	čáči	taité.	Máčē	uska' ⁿ ska ⁿ	
they not threshed my	a long	shall,	there,	I see you (pl.)	not	a long	shall.	Winter	in a straight line with
time	time	time	time	time	time	time	time	time	
nsu'í	ída'bc'qti	tēdili	qi,	i'čiči'na'ju	taité.				
cold	in the very mid-	by that time,	they thresh it	shall.					
	die		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: Iqubahi 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'ICU-NA'BA TO BATTISTE DEROIN AND THE OTO CHIEFS.

- Luepáha, wibçaha". Wéçigçá" ðáxe tē éga"qti i'çéekaxe Wáçntáda
 Grandchild, I pray to you. Decision I make the just so you make it Oto
- nkagálii nañkáce édabe wibçaha"i. Nán'de i'çá-máji. A"ba içángçé
 chief yo who are also I pray to you (pl.). Heart I am sad. Day throughout
- 3 axige ca"ca"i éde, na"bá ja" winá"i tē i'çéqti-ma". Wanágçé a"çá"i-ma
 I weep always but, two sleep I have heard the I am very glad. Domestic ani- the ones which
 mil you gave to me
- wéçihéde wéðaxe áda" waka"bça-na"-ma", éga" wina éga" a"çá"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 here them for) begged of you given to me
- i"nda", ei wakéga tē aŋçini-máji-na"-ma", áda" cénujin'ga wahçhaji'qti
 good for again sick the I have not yet recovered, there- fore young man very stout-hearted
- 6 wi" i"t'e, Waníta-wáge ijin'ge, Içuhábi ijáje açi".
 one of mine Lion his son, Içuhábi his name he had.
- Han. Çiha" méga" nié çiqin'ge çanájin" nán'de i"nda". Ki çiañ'ge
 Your likewise pain you have you stand heart good for
 mother nom me.
- Uma"ha" amá çá'ççai, wanágçé dúba "i há, áda" çiháha" waçigçita"qti,
 Omaha the (pl. have pitied her, domestic and- four have there- your sister's works very hard for
 sub.) her, mal given to her fore husband himself,
- 9 áda" nán'de i"nda"qti anáji". Línji wiwía áda"qti anáji". Céna ençéwíkiçé.
 there- heart very good for I stand. House- hold my very good I stand. Enough I have sent to you.

NOTES.

672, 5. aŋçini-máji-na"-ma", used by a chief, really, wagíni-báji há, *we have not (yet) recovered*.

672, 8. çiháha", Çkajçe-yiñe, 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, Içuhábi 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 GAETAGABI, A PONKA, AT YANKTON AGENCY,
DAKOTA TERRITORY. 1878.

Pa'ka nīkaci^wga gē'bhāwiⁿ t'ā-bi ai ēde ɸmā'aⁿ tēgaⁿ waqiⁿha
 Ponka Indians a hundred have died, they but you hear it in order that paper
 (it is said, they say)

enihwīkīɸé. Nīaciⁿga wi'āqtei t'é kē nɸai, ɸcté tē nɸi-bāji, ijāje aⁿwaⁿ-
 I cause it to reach you. Person just one dead the they remain- der the they did not his name we did not
 (recl. told, der. tell.)

na'aⁿ-bāji. Jēniiga-eige-jāi'ga enāqtei aⁿnā'aⁿi hā. ɸanā'aⁿ tēgaⁿ enihwīɸé 3
 hear them. Buffalo bull hoof large he only we have heard You hear it in order that I cause it to reach you

waqiⁿha. Jēniig-eige-jāi'ga t'é kē taⁿwaⁿgɸaⁿ bēiga wēɸabaji'-qtiāⁿi,
 paper. De ga cage jāiga dead the nation whole they are very sad,
 (recl. ob.)

ā-bi ɸaⁿ amā.
 it is said in the letter.

NOTE.

Jabe-skā or Waɸape, an aged Ponka, who was a refugee among the Omahas from 1877 to 1880. Gaetaga-bi was also called Wahnta'ɸé (Gm) and Macaⁿ (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 Jēniiga eige jāiga 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 Jēniiga eige jāiga.

WĀGA-GAXE TO ICTA-MAⁿɸE, AN OTO.

October 25, 1878.

Wamūskē kē i^wnaɸiⁿ'ge. Jēpahaⁿ ɸagɸé nāɸiⁿge. Wamūskē kē 6
 Wheat the is hard to nothing for me. You knew you went back it is consumed. Wheat the (lz. ob.)

nāɸiⁿge. Jēpahaⁿ ɸagɸéde nāɸiⁿge, wamūskē kē. Éde wagāxe tē' etē
 is consumed. You knew it you went back, but it is consumed. wheat the (lz. ob.). But do!t the even

ewēbɸi'a tā mīnke. Indādaⁿ etē iɸaxa-māji, wamūskē kē nāɸiⁿge
 I fail for them will I who. What soever I do not make by means of, wheat the (lz. ob.) is consumed

aⁿɸaⁿ'sabe tēibe. Éde taⁿwaⁿgɸaⁿ wakēga tēibai ēgaⁿ, wiⁿihaⁿ iⁿ'teaⁿ 9
 I suffer greatly. But nation sick very much as, your brother-in-law now

- té hā, Cúpa-mu^m fíⁿ ijájo aⁿciⁿ. Níe aⁿ fín'gò-qi-maⁿ. Cupí 'iá^o tēpaⁿ
 dead Cukamare's his ho had. Pain I have none at all. I reach what I said in the
 you past
- wagáxo ewé^o fí'a tō aⁿ fāⁿ waⁿ fisp'ú'gúⁿ, cupí-máji tē. Gátēgaⁿ cupí
 debt I fall for them the as I am kept back (or re- I may not reach you. In that man- I reach
 strained) on account of it, ner
- 3 'iá^o tēpaⁿ, níe aⁿ fín'gò xi, cupí tí minke; ki wagáxo tō níe aⁿ fín'gò
 what I promised in pain I have none it. I will reach you; and debt the pain I have none
 the past,
- xi, uⁿ fíhúⁿ iá^o gí^o eⁿ tēgaⁿ. Féké fíhaⁿ wakégede iⁿ tēaⁿ qteí giúí. Níjinga
 if, I cause it to be apt (or This (recl. your was sick, but just now she has recovered. Boy
 (to pay or can- cel it) may). ob.) mother
- iúepaawá^o eín'gajín'ga fíha fíhaⁿ wasí^o naⁿ. Úckaⁿ e'aⁿ níⁿ tō
 I have them for grandchildren infant your your mother remembers usually. Deed how you the
 are
- 6 wágazúqti aná'aⁿ kaⁿ b'fa, ádaⁿ edábe wabáxu cuⁿ f'á^o. Kí eín'gajín'ga
 very straight I hear it I wish, there- also letter I send to you. And child
 fore
- fánkácti níe fín'gai xi, awána'aⁿ kaⁿ b'fa. Kí eíⁿ gáⁿ f'á^o fínk'é eⁿ níe fín'gai
 the pl. ob. too pain have none it, I hear of them I wish. And your wife the one toe pain she has
 who none
- xi, aná'aⁿ kaⁿ b'fa. Kí wabáⁿ g'fēze tíⁿ f'akí^o (kaⁿ b'fa). I f'á^o wípe éde,
 if, I hear it I wish. And letter you send hither to me I wish. I have waited but,
 for you
- 9 wabáⁿ g'fēze tíⁿ f'akí^o áji. Cub^o tē, eé^o xi, wabáⁿ g'fēze ián'kí^o gá.
 letter you have not sent hither to me. I go to you will, you say it, letter send to me.
- Gaⁿ xi Wáⁿ fútáda- má ífá- bí aí, e'aⁿ úckaⁿ tō awána'aⁿ kaⁿ b'fa. Kí
 And then Oto the have gone said say, bow deed the I hear of them I wish. And
 (pl. sub.) (by re- quest)
- ná-báji ckaⁿ na xi, íe wágazu aná'aⁿ kaⁿ b'fa. Kí né tē xi, wágazu
 you do not you wish it, word straight I hear it I wish. And you will it, straight
 go
- 12 aná'aⁿ kaⁿ b'fa. Can'ge wíⁿ aníⁿ améde aⁿ f'á^o kaⁿ b'fa. Edéce xi,
 I hear it I wish. Horse one you have they say, you give I wish. something if,
 but (or as) to me
- cupí tí minke. Wédáji wáⁿ f'á^o wíkaⁿ h'qá-máji. Níze xi, uq^o qteí
 I will reach you. Elsewhere you give I do not wish for you. You re- receive it if, very soon
 ceive it
- wabáⁿ g'fēze íf'á^o kaⁿ b'fa. Caⁿ taⁿ waⁿ g'f'áⁿ fíⁿ fíha níkagáli aná fe dádaⁿ
 letter you send hither I wish. And nation your chief the (pl. word what
 sub.)
- 15 eⁿ awána'aⁿ kaⁿ b'fa. Kí aⁿ b'afé índádaⁿ iⁿ wíⁿ f'ákaⁿ i tō uⁿ fín'wínáji.
 ever I hear of them I wish. And to-day what you have aided me the I depend on you
 for it.
- Gaⁿ edéce tē wágazúqti aná'aⁿ kaⁿ b'fa.
 And what you the very straight I hear it I wish.
 say
- Iau. Paⁿ'ka-ma eⁿ ácti íe xi wágazu aná'aⁿ kaⁿ b'fa. Paⁿ'ka-ma
 The Ponkas there too word the straight I hear it I wish. The Ponkas
- 18 níkagáli d'c'ab'fíⁿ g'fí amaⁿ f'áⁿ juáwag'fē pí amaⁿ f'áⁿ íe dádaⁿ
 chief eight those who came back I with them those whom I reached, word what
 what
- aⁿ f'áⁿ wánkíáí así^o naⁿ caⁿ e'aⁿ. Dádaⁿ uⁿ fín'wíkíé f'áⁿ t'édí Paⁿ'ka fe
 they spoke to me about I have always remembered. What I spoke to you when Ponka word
 came hither

uŅw^uwikié nsíųé-naⁿ-ma^w. Iⁿ'baⁿ'i éga^w asíųé-naⁿ-ma^w. É waŅaⁿ'be kaⁿ'bųa.
 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.

Íe uŅw^uwikié asíųé-naⁿ-ma^w, wáųazu íⁿ'na'an'-gá. Kí Maⁿ'teu-waųíhí,
 Word I spoke to you I am thinking of from straight hear for me. And Maⁿ'teu-waųíhí,
about time to time.

Acáwage, Wé's'a-jan'ga, íe eųaí asíųé-naⁿ-ma^w. Iⁿ'baⁿ'i Maⁿ'teu-waųíhí; 3
 Acawage, Big Snake, word their I am thinking of from He called
time to time.

íe kē gisíųéųu. ųagisíųé ųí, hí-gā. Pañ'kaųa ųí ųan'dí waųíⁿ'ha
 word tho he has caused You remem- when, hí-gā. Pañ'kaųa ųí ųan'dí waųíⁿ'ha
ber it touch there. At the Ponkas village at the paper

íųéwaųíkiųé taí. Waųíⁿ'ha íwíųíųá.
 I cause it to go please. Paper I ask as it fa-
thither for them vor of you (?) see note.)

NOTES.

673, 6 and 7. Observe how JaŅga-gaxe says one thing four times. He could have expressed himself in one sentence, thus: Wamíské kē ícpahaⁿ ųagųéde (or, ųagųédega^w) íⁿ'naųíⁿ'ge há, *My wheat which you knew about when you went home has been consumed by fire.* JaŅga-gaxe was an Omaha.

674, 4. uųnbiagiųé etegaⁿ, in full, uųnbiagiųé etegaⁿ.

674, 10. Gañ'ųí Wáųutáda-ma íųa-bí ní, etc. This should be changed, in order to conform to the standard Omaha, to read thus: Gañ'ųí Wáųutáda-ma íųa-bí ní, aná'aⁿ há. Éga^wí tē aná'aⁿ kaⁿ'bųa, *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 Wáųutáda aná' á-íųa-bí should have been used; Wáųutáda-ma íųa-bí shows that they went because they were forced or requested.

674, 12. amede. F. prefers the fuller form, amédegaⁿ, as it is said that (you have a horse).

675, 4. Pañ'kaųa ųí, etc. Explained by the third sentence preceding it. JaŅga-gaxe wished his Oto friend to send a letter to the three Ponka chiefs, Maⁿ'teu-waųíhí, Acáwage, and Wé's'a-jan'ga.

675, 5. Waųíⁿ'ha íwíųíųa (sic). Not plain to any of the author's Omaha informants, who have aided him since 1882. L. suggested Waųíⁿ'ha wíųíųa, *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, Waųíⁿ'ha tiañ'kiųá-gá, *Send a letter to me.* W. said that either wíųíųa or tiañ'kiųa-gá should be used. But G. substituted, Waųíⁿ'ha íųíųíųá, *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, Čuųa-maⁿ'ųí, 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 me 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^NϕI^N TO HEQAGA-SABĚ.

October 25, 1878.

Caⁿ Pañ'ka-nája wabáq̄eze híq̄e. Ki íñça wíⁿ awána'aⁿ: 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, gq̄éba-hí-wiⁿ áta t'á-biamá; níqagáhi sátaⁿ t'á-biamá
 many that they they have died, they say; hundred over have died, they say; chief five have died, they say.

3 Níqagáhi pangáq̄i wíⁿáq̄tei t'é aná há, Aⁿpaⁿ jañ'ga. Caⁿ can'go wáq̄iⁿ-
 Chief very great only one is dead, they say. Elk big. And horse they usually have.

naⁿ-bi çá'ja, naⁿpéhiⁿ t'ai égaⁿ wéq̄éⁿwiⁿ-naⁿ-biamá. Caⁿ bñíga wakéga-
 them, they say, though, hungry die as they are selling them they say. In fact all are sick.

biamá Caⁿ giteq̄i hégabaji-bi, aí. Caⁿ aⁿbaq̄é ééna aná'aⁿ. Ki Umaⁿhaⁿ
 they say. And it is very difficult for them, they say. And to-day enough I have heard. And Omaha

aŋ'gaŋi^{n'} eŋ wawákega héga-bájii há. Níaci^{n'} ga sáti^{n'} táf. ǰaná'a^{n'} ǰa^{n'} ja,
 we who move (to) we are very sick Men five dead (pl.). You have heard it
 ca^{n'} uwíǰa. Heǰaga-jú'ga t'é, Waeéce eŋ ŋepaha^{n'} t'é, Čuǰa-ma^{n'} ǰi^{n'} t'é,
 still I tell it to you. Elk little dead, Brave again you know dead, Čuǰa-ma^{n'} ǰi^{n'} t'é,
 ŋepaha^{n'}. ǰahé-ǰap^{o'} ŋepaha^{n'}. Iǰuhábi t'é. Čéna táf há. Kí ceta^{n'} 3
 you know him. gahé-ǰap^{o'} you know him. Iǰuhábi dead. Enough they are dead
 wakéga aká wáǰieta^{n'}-báji-a^{n'} i. Kí i^{n'} eŋe níǰa^{n'} be níǰa^{n'} éga^{n'}.
 sickness the he has not stopped on us. And as if up-hill we go on.

NOTES.

676, 3, 4, 5. Ca^{n'}, superfluous, *vide* F.

677, 4. wakéga aká, etc. The sickness is here spoken of as a person, or as the voluntary cause of distress to the people. L. read, Kí ceta^{n'} wakéga aká wáǰieta^{n'} bájii ǰa^{n'} ja, ca^{n'} níǰa^{n'} be níǰa^{n'} éga^{n'}, *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.

Heǰaga-sabé 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 Omaha, too, have many sick among us; five men have died. Though you have heard it, still I tell you. Little Elk, Brave, Čuǰa-ma^{n'} ǰi^{n'}, and ǰahé-ǰap^{o'}, whom you knew, are dead. Iǰuhábi, 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.

Kageha, a^{n'} baǰé wíǰé-ga^{n'}, wabáǰeze wíǰaxu, íe díǰba. Kageha,
 My friend, to-day as I remember you, letter I make to you, word a few. My friend.

íǰáe t'é éska^{n'} ǰaná'a^{n'} ka^{n'} ebǰéga^{n'} há. Edáda^{n'} wí^{n'} máǰadi uwíǰa há. 6
 I speak the perhaps you hear it I hope. What one last winter I told you
 Wíǰaxu bǰieta^{n'} máǰadi, íe kě ca^{n'} ca^{n'} eŋ uwíǰa há. Maja^{n'} ǰéǰu a^{n'} ma^{n'} ǰi^{n'}
 I wrote to you I finished last winter, word the always again I tell you. Land here we walk
 t'é Wakau^{n'} da aká ǰéǰu jíta^{n'} wáxai éga^{n'}, ǰéǰu a^{n'} ma^{n'} ǰi^{n'} há. Wáǰe amá
 the God (sub.) here made us have business as, here we walk. Wáǰe (the pl. sub.)

chéu ati-baji tē di maja' angrūai tē éska a'fa' chai hā. Ki Iŋga' chai aká
 here had not when land our the perhaps we thought . And Grandfather (the sub.)

maja' fa' wé'fi'wi' bi ai éga', wé'fi'wi' hā; ki mja' ji' áqtei angrigig' áctai
 land the that it was sold he as. it was sold and land very small we have reserved of our own

3 hā, aŋgá'fa'fi' i hā. Ci wáqe amá wé'fizai ga' chai hā, mja' wédaji fe' waki' fē
 we have our own . Again white the (pl. they take they wish . land elsewhere fe' waki' fē to send us
 man sub.) from us

ga' chai hā: wéteqi héga-báji. A'w'ete mja' fa' wé'fizai t'e' wafai tē
 they wish . had for not a little. As if land the they take they kill us the
 ns (cb.) from us

ékiga'qtia' i hā. Ki a'ni' ju anga' fa' áda' wabá' gzeze fē wí' dāxn hā. Ki
 it is just like it . And we live we wish there letter this I write to . And
 for

6 níkaei' ga uké'fi' amá pí'ji áha' eoné'ga' i hā, áda' wáqe angráxe tá-bi a'fa'
 Indian common the (pl. bad (thought) you think there- white that we will act we say
 sub.) for man

aŋ'gn'fi'chai hā. Ie tē wiw'ké'qi aŋ'gn'fi'chai hā. Ki wáqe angráxe tē di
 we tell to you Word the speaking the we tell it to you . And white we act when
 very truth

maja' fa' aŋgá'fa'fi' aŋga' fa' hā. Áda' wáqe angráxe anga' fa' hā.
 land the we keep our own we wish . There- white we act we wish
 fore man

9 (Ca' edáda' wéteqi kē zani' qti nwí'fēa ka' b'fēa fa' ju, b'fēa éga' a'ba áji
 And what hard for the all I tell to you I wish thought, I fail some- day an- other
 us what

qí'ji, ei d' nba nwí'fēa tē.) Kagéha, wáqe amá Máhi'-na' g'a
 it, again some I tell to you will. . . . My friend, white the (pl. American
 man sub.)

amá níkaei' ga uké'fi' wada' he amá edáda' n'fē'ni qí, áda' (wá'gazu)
 the (pl. Indian common those who have seen what they tell when, good straight
 sub.) them

12 u'fē'na-na' i hā. Ki wada' ba-baji' qti amá, "Níkaei' ga uké'fi'-na p'faji amá,"
 they usually tell . And those who have not seen them at Indian those who are are bad it is said
 you all common

é-na' i hā; ukí'iaí tē di, "Níkaei' ga uké'fi'-na p'faji' qti," é ukí'ie-na' i hā.
 they usu- they talk when, Indian common, those are very bad, that they usually talk .
 ally say together who are

Ki, kagéha, éskama uān' de fí'fí'ja fa' fag'fá'ibe áda' Wakan' da finké
 And, any friend, oh that heart your the you open your and God the one
 (ev. ob.) own (in speech f) and

15 fasi'fá'fē áda' níkaei' ga uké'fi'-na fa' é'awa'fá'fai ka' a'fa' fa' hā. Ca' ha'
 her him and those who are common Indians you have pity on us we hope . In fact night
 ber him

gē a' ha' gē' eti, pí'na' he-na' e'ea' qti a' fí' i hā. Kagéha, ei fe áji wí'
 the day The too, usually we fear unseen danger always we are . My friend, again word an. one
 other

djūbaqteí dāxe ka' b'fēa. Kagé, fe ei djūba áji nwí'fēa tū múnke hā.
 a very few I make I wish. Friend, word again few different I tell to I will
 you

18 Wáqe wau'ice-má i'fá'dia' wa' fē tá-bi, ecaí hā. Éde wau'ice-ma wia' baha' 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.)

hā. Wia' baha' i' éga', na' a' wa' paí hā. A' wa' ga' fa' baji hā. Ca' h'
 We know them as, we fear to see them We do not want them . In fact
 níkaei' ga uké'fi' amá wa' gí'fē' qti waga' fa' baji wau'ice-ma. Ki níkaei' ga
 the (pl. all of them do not want them the soldiers (pl. And person
 sub.) ob.)

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pahañ'gamaditaⁿ-má íqádiaⁿwaⁿfaí égaⁿ, weaⁿ'bahaⁿ'i há. Iⁿ'ete eonáqtei

nkaciⁿ'ga égaⁿqti-maⁿ'i há. Ki ukaciⁿ'ga, wa'ú daⁿ'eté, wiⁿ' íqta gaⁿ'faí

ñi áqíza-bájiⁿqti íqta-uaⁿ'i há. Ki eí t'éwaqé gaⁿ'faí ñi'eté, t'éwaqé-naⁿ'i há. 3

Caⁿ' kúkusi éimuda edábe ékigaⁿ'qti wáxe-naⁿ'i, t'éwaqé té. Ádaⁿ

aⁿwañ'gaⁿfa-báji. Níkaciⁿ'ga ukéfiⁿ amá edádaⁿ'n pñáji gáxai té é pahañ'ga

gáxa-báji-naⁿ'i há. Wauúce amá é pahañ'ga gáxai etéwaⁿ, úekaⁿ pñáji té 6

áqigfaqáde-naⁿ'i. Áqigfaqádaí égaⁿ, níkaciⁿ'ga ukéfiⁿ úekaⁿ pñáji eáí

Iqígaⁿ'faí fiñké gíbhaha-naⁿ'i. . . . (Ki, kagéha, eí íe d'úba ulháqé

há. Caⁿ' íe anqúqai té níaciⁿ'ga ukéfiⁿ íe eáí, ueté wágazúqti, wiⁿ'kéqti 9

edíge há, faⁿ'ja íe wiⁿ'ke etéwaⁿ Iqígaⁿ'faí fiñké wéqíza-báji égaⁿ, íqádiaí

fiñké íe eáí enáqtei gíqízaí té, é wéteqi héga-aⁿ'fiⁿ-báji, é weáqíteqi úju

té.e.) Ki íe wiⁿ' eí éqipe tá múnke faⁿ'ja, égaⁿqti éqipe tá múnke. 12

Níkaciⁿ'ga ukéfiⁿ-ma majaⁿ' Iqígaⁿ'faí aká wéfiⁿwiⁿ-má wa'é gfiⁿ'-ma íⁿ'ete

níkaciⁿ'ga ukéfiⁿ-ma Caaⁿ' wáqadaí-ma weát'afaí há. Ki eí ukaciⁿ'ga

ukéfiⁿ-ma beúgaqti eáwakigaⁿ'qti skaⁿ' eonégaⁿ' há, édegaⁿ' eáwakigaⁿ'-báji 15

há. D'úba wáqe amaqáqicaⁿ' gaⁿ'faí há, ki d'úba an'kabáji há. É Caaⁿ'

wáqadaí-ma. Ki ékigaⁿ'qti aⁿ'fiⁿ-bi eonégaⁿ'i ñi an'ka-aⁿ'fiⁿ-báji há,

ékigaⁿ-aⁿ'fiⁿ-báji há. Ukít'é áqíqéⁿ'faⁿ' aⁿ'fiⁿ'i há. Ki, wáqe-máqe, qícti 18

áqíqéⁿ'faⁿ' omiⁿ'i há, ki anqúcti áwagaⁿ'i há. Caaⁿ' amá eí weát'afaí ñi, eí

qícti weát'afáíñanai ñi, eítaⁿ aⁿ'fiⁿ' aⁿ'niⁿ'ja tábá. Égaⁿ' ñi, aⁿ'niⁿ'ja anqáⁿ'faí

- égaⁿ, ^{towards you (pl.)} ^{as,} ^{we go} ^{we wish.} ^{We fail} ^{notwithstanding,} ^{yet} ^{we acquire}
^{we will wish,} ^{acting the white} ^{man} ^{(thing).} ^{And} ^{but} ^{only} ^{it will be good} ^{it is apt.} ^{Again} ^{word} ^{that}
 3 éna uwíþa há. Ci fe áji uwíþa tá miñke. Kí aⁿniⁿta añaⁿfa égaⁿ,
 enough I tell you . Again word differ- I will tell to you. And we live we wish as,
 aⁿwañ'xiqfitaⁿ há. Kí aⁿwañ'xiqfitaⁿ tē weáindaⁿ tē aⁿfaⁿbahaⁿ qti
 we work for ourselves . And we work for ourselves tho it is good for us tho we know it very well
 égaⁿ, aⁿwañ'xiqfitaⁿ há. Degaⁿ umaⁿfiñka ^é wéteqiⁿ qti ^égaⁿ aⁿfiⁿ há :
 as, we work for ourselves . But reason this we are in great so (I) we are
 6 maeté hégaji égaⁿ wamiskē sí gē wénat'éga há, ádaⁿ éuga-jin'ga fáþfiⁿ
 warm very as what seed the withered by there- ten-cent piece three
 díba cetaⁿ w'áigigaxai. Ádaⁿ edádaⁿ etéwaⁿ añxiqaxai-bajiⁿ-qti éwagaⁿi.
 four so far we have made of our own. There- what soever we have not made at all for we are like that.
 Kí caⁿ waqtá ájifaⁿfaⁿ añaqfiⁿ há, añxiqaxai, ní, wataⁿzi daⁿetē. Kí
 And in fact vegetable of different kinds we have . we have made potato, corn for instance. And
 9 níkaⁿga ^{ga}çená, qíⁿha-skáⁿ-ma aⁿwaⁿdaⁿbaí tē, "Údaⁿ maⁿfiⁿ áhaⁿ," aⁿfaⁿfaⁿ
 person these (pl. those who have white oh.), skins (pl. oh.) we see them when. Good they walk 'n, we think
 há. Ádaⁿ añaⁿfaⁿ há. Kí wéþilíde edádaⁿ fiçfiⁿ gē þéñaqti níjawaqē
 There- for we desire it . And tool what your own the (pl. oh.) all life sustaining
 aⁿfaⁿbahaⁿi-de umaⁿfiñka fiþfiⁿqteí edítaⁿ wéþilíde añaqfiⁿ há. Kí
 we have known, as, season just three from tool we have . And
 12 aⁿwaⁿfiⁿtaⁿ aⁿfañ'gaskaⁿfaⁿ ádaⁿ tē aⁿfaⁿbahaⁿqtiⁿi, ádaⁿ añaⁿfaⁿ
 we work very as we try it goal the we know it very well, there- for we wish it
 há. Kí wabáqzeze ^éfaⁿ iⁿþibaxíi tē Wakanⁿda aká juúwagqēⁿ qti gfiⁿ
 And letter this (cv. oh.) we write it for the you God the (snh.) really with us he sits
 égaⁿi, ádaⁿ éskana majaⁿ faⁿ 'íuwaqíþa-bajiⁿ qti kaⁿaⁿfaⁿfaⁿ. Añaqçafíⁿ
 so, there- oh that land the (oh.) you do not talk about us we hope. We keep our own
 15 añaⁿfaⁿ éde aⁿfiçahaⁿi. Kí níkaⁿga uáwaçagikaⁿ-macēⁿ etí, aⁿfiçahaⁿi,
 we wish but we pray to you. And person ye who help us too (or on the one hand) we pray to you,
 kí ámaçáqicaⁿ-macēⁿ etí aⁿfiçahaⁿi há. Umaⁿhaⁿ-ma níkaⁿga-má
 and ye who are on the other side too (or on the other hand) we pray to you . The Omahas (pl. oh.) the Indians (the pl. oh.)
 faⁿéawaçíi-gá. Ukit'ç-ma zaniⁿ qti é aⁿwaⁿwáka-báji, añaqíona é
 have pity on us. The nations all that we do not mean them, we only that
 18 aⁿwañ'xiqaf.
 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 uðaⁿ.

679, 8. Another parenthetical remark, at the beginning of the third day's dictation.

680, 5. ogaⁿ aⁿfiⁿ, contracted by the speaker, in dictation, to eg aⁿfiⁿ.

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 Sionx. 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 Sionx. 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-UǾA^NHA TO A. B. MEACHAM. (Same date.)

Kagéha, wibéahaⁿ euéééé tá minke. Ébé éiⁿ ctéctéwaⁿ majaⁿ
 My friend, I pray to you I send to you I will. Who he is sover land
 éan'di níja maⁿéiⁿ gaⁿéai, ebéégaⁿ. Níkaciⁿga fe awánaⁿaⁿ xi, iⁿcte
 in the alive to walk he wishes, I think that. Person word I hear them when, as if
 3 sniaⁿtééti égaⁿ. Kí majaⁿ éaⁿ pahaⁿga aⁿwan'xiéétiⁿ tó waéate
 I am very chilly so. And land the before we worked for ourselves the food
 aⁿéaⁿniáétiⁿ anxiéétiⁿi há. Gand' é údaⁿ éskaⁿbéégaⁿ. Níkaciⁿga
 we lived by means of we worked for ourselves . And then that good I think that. Person
 qíⁿha-jído éiⁿ ctécté majaⁿ éan'di níja maⁿéiⁿ gaⁿéai há. Gáté majaⁿ
 red-skin he is sover land in the alive to walk he wishes . That land
 6 níjawaéé tégaⁿ Wakan'da iⁿwiⁿéai égaⁿ, fe uwibéa euéééé. Éskana
 life-sustaining in order that God told me as, word I tell you I send it to Oh that
 wibéahaⁿ euéééé fe tó níze kaⁿbéégaⁿ. Ké, kagéha, ééna wibéahaⁿ
 I pray to you I send it to word the you receive it I hope. Come, friend, enough I pray to you
 euéééé.
 I send it to you.

NOTES.

682, 2 and 3. Níkaciⁿga - - sniaⁿtééti égaⁿ. Refers to what the white people were talking about. Sneh talk chilled him, made him shudder.

682, 4. Gand e udaⁿ, etc. Gand (e) has a good meaning, being prob.=gañxi (W.).

TRANSLATION.

My friend, I send to you to 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 ^{color}) 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.)

Kagécha, íe wiⁿ uwíþça tá minke há. Caⁿ wágazúqti uwíþça
 My friend, word one I will tell you . And very straight I tell you
 aⁿíðaxe. Níkaciⁿ'ga ukéçíⁿ aⁿ'gaçíⁿ úekaⁿ çíçíña qtáaⁿçé aⁿ'gaçíⁿ, áhigí'qti
 I make it for myself Indian common we who are deed your we who are loving it, very many
 (mv.)
 aⁿ'çíⁿ-báji. Iáigaⁿ'çai majaⁿ wéçíⁿ'wiⁿ-má waⁿ'gíçé aⁿ'çíⁿ. Níkaciⁿ'ga ukéçíⁿ 3
 we are not. President land those who sold it all we are. Indian common
 aⁿ'gaçíⁿ aⁿ'waⁿ'çigçítaⁿ aⁿ'gaçíⁿ. Aⁿ'waⁿ'çigçítaⁿ aⁿ'gaçíⁿ waçánaⁿ'oniⁿ á.
 we who are we are working for ourselves. We who are working for ourselves (as do you forget us
 mv. we mv.)
 Níkaciⁿ'ga ukéçíⁿ údaⁿ aⁿ'gaçíⁿ íe aⁿ'çíⁿ'i-naⁿ'i. Níkaciⁿ'ga ukéçíⁿ ptiiji-má
 Indian common good we who are word we have given Indian common those who
 mv. mv. you from time to time. are bad
 edádaⁿ gáxe gaⁿ'çaji-má çkigaⁿ'qti wackáxe-naⁿ'i. Kí níkaciⁿ'ga údaⁿ-ma 6
 what to do they who do not just alike you usually make us. And Indian those who
 wish are good
 wéçéⁿ'iⁿ aⁿ'maⁿ'çíⁿ aⁿ'gaⁿ'çai. Céna uwíþça.
 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^NΦI^N TO A. B. MEACHAM. (Same date.)

- Kagéha, le djúbaqtei íáé wíbfahaⁿ euécafé tá minke. le fíha
 My friend, word very few I speak I pray to you I will send to you. Word
- jíⁿá-qtei aná'a" xí'eté, gíekaⁿqti ubfaⁿ-maⁿ-maⁿ há. Aⁿbafé, kag
 very small I hear even if, very quickly I usually take hold of it . Today, my friend
- 3 fa'cawafáí kaⁿbégaⁿ. fa'cawagíí-gá. Píqti, kagé, uáwagíkaⁿi-ga.
 you take pity on us I hope. Pity ye us! Auow, friend, help ye us!
- Kí majaⁿ jíat'a" fan'di, kagé, éskana é'di caⁿcaⁿ anfa wabéfaⁿ
 And land I have grown in the, friend, oh that there always I live I work
- maⁿbíiⁿ kaⁿbégaⁿ. Ataⁿ at'é et'éteⁿwaⁿ cin'gajín'ga wíwíha-ma éskana
 I walk I hope. When I die soever child those who are my oh that
- 6 ujan'ge fíni uhaí kaⁿbégaⁿ. Kí úekaⁿ fíííai édíhi xi, "Cín'gajín'ga
 road your they fol- I hope. And deed your in that case, child
- añgííai-ma íbahaⁿ aⁿíⁿ etégaⁿi áhaⁿ," aⁿfaⁿíⁿ. Úekaⁿ fíííai uhaí
 those who are our knowing to have will be apt ! we think. Deed your they follow
- xí-onaⁿ, "Údaⁿ etai áhaⁿ," aⁿfaⁿíⁿ, qtán'faí. Aⁿwaⁿhaⁿe añgaⁿíⁿ há.
 when, only, Good will (he) ! we think, we love it. We pray for some-thing we wish
- 9 Ké, kagéha, eína uwíbfá euécafé 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 aⁿfaⁿíⁿ, in line 7. The former, eweaiⁿgííai, means, "we think about them." The latter, aⁿwaⁿgííai, from wáííai, 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.

HUPEΦA TO ΦI-QKÍ-DA-WI ΦE-CÁ-ΦU.

- Ca^{n'}, Φ áφi^{n'}-máce, wisíφē-na^{n'}-ma^{n'}i. Wi^{n'}a^{n'}bai ka^{n'}b^{n'}éga^{n'} Φ a^{n'}'ja, wab^{n'}φi-
Well, O ye Pawnees, I think of you occasion- I see you I hope though, I have
ally.
- ta^{n'} édega^{n'} i^{n'}ta^{n'} b^{n'}éeta^{n'} η i, wisíφai. Nika^{n'}ci^{n'}ga wi^{n'}a^{n'}bai-máce, ána Φ at'ai^{n'}
been working, and now I have fin- if, I remember Person ye whom I have seen, how you have
ished you (pl.).
- 3 winá'a^{n'}i ka^{n'}b^{n'}éa : íwimáxe en^{n'}éa^{n'}é. Nika^{n'}ci^{n'}ga an'ga^{n'}φi^{n'} waeta^{n'}'bai te^{n'}á^{n'}'
I hear about I wish. I ask you a I send to you. Person we who move you saw us in the
you question
- i^{n'}ta^{n'} áda^{n'} a^{n'}éi^{n'}. Maja^{n'}' Φ an'di Φ atú te'di waeta^{n'}'be, maja^{n'}' an^{n'}g^{n'}φi^{n'}'i Φ a^{n'}'
now good we are. Land in the you came when you saw us, land we sit in the
hither
- waeta^{n'}'bai wáqe amá eka^{n'}'i b^{n'}éúgaqti éga^{n'} an^{n'}gáxai. Maja^{n'}' sagi^{n'}qti íúga^{n'}' Φ ai
you saw us white the (pl. they all so we do. Land very firm President
people sub.) stir
- 6 aká wegáxai w^{n'}é^{n'}éqti a^{n'}ma^{n'}' Φ i^{n'} áda^{n'} wisíφai i^{n'}' Φ a-máji íwimáxe en^{n'}éa^{n'}é há.
the has made for we are very glad we walk there. I remember I am sad I ask you a I send to
(sub.) us question you

NOTES.

Φ i^{n'}qí^{n'}da^{n'}wi Φ eca^{n'}φn, the Omaha notation of the Pawnee, *Riqíqída^{n'}wi recaru*, according to L. Sanssouci.

686, 2 and 3. ana Φ at'ai wina^{n'}'a^{n'}i ka^{n'}b^{n'}éa, others express it more fully: ána Φ at'ai Φ áda^{n'} e^{n'}b^{n'}éga^{n'} aná'a^{n'} ka^{n'}b^{n'}éa (501, 9), and ána ca^{n'}' Φ at'ai Φ i^{n'}te winá'a^{n'}i ka^{n'}b^{n'}éa (512, 1). See, also, 482, 11 (t'é i^{n'}te ca^{n'}' aná'a^{n'} ka^{n'}b^{n'}éa), and 506, 1 (t'éska^{n'}'i giná'a^{n'} ga^{n'}' Φ ai).

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 hands, 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^NWA^N-GAXE-JIŅGA TO HEQAKA-MANI AND ICTA-JA^NJAN,
YANKTONS.

Pahan'gadi	una' ⁿ ϕiŋka	ama	tē'di	nīkaci' ⁿ ga	wacta' ⁿ be	ϕati.	Ki	cē'di	
Formerly	season	other	in the	person	you saw them	you came	And	then	
nīkaci' ⁿ ga	dūba	ie	ūda' ⁿ qti	waϕa' ⁿ i	tē	gisiϕē-na' ⁿ	ca' ⁿ ca' ⁿ .	Ki	i' ⁿ ta' ⁿ
person	four	word	very good	you gave to them	the	they re- membered	always.	And	now
ϕicta' ⁿ i	ϕi,	ϕida' ⁿ be	taitē	cbϕēga ⁿ .	Wawākega	hēga-bāji.	Nīcīga	a' ⁿ t'ai	3
they finish	when,	they shall see you	I think that.		We have been very sick.		People	we have died	
hā.	Wēϕa-baji'	qti'a' ⁿ i,	āda' ⁿ	ϕi	ēga ⁿ	a' ⁿ ϕisiϕai	caŋgāhi	taŋ'gata ⁿ .	Nīkagāhi
	We are very sad,	there- fore	you	so	we remem- ber you	we shall reach you.			Chief
amā	cahi	tē'di	cēna-ctēwa' ⁿ -bāji,	āda' ⁿ	aŋgū	waϕāsiϕaϕi-bi	eska' ⁿ	ē	agϕi
the (pl. they sub.)	reached you	when	you (pl.) showed not even the slightest attention,	there- fore	we	that you remembered us (intradictory that)	perhaps	that	they returned
nīkagāhi	amā,	āda' ⁿ	caŋgāϕai.	Djo	akā	caŋ'ge	ϕi' ⁿ	tē	ϕati
chief	the (pl. sub.),	there- fore	we go to you.	Joe	the (sub.)	horse	he gave to you (act)	the	you came
caϕā-bāji;	i' ⁿ ta' ⁿ	ikāge	ϕiŋkē	gisiϕai.	Maxē-ϕa' ⁿ ba	akā	caŋ'ge	ϕi' ⁿ	teϕa' ⁿ
he does not go to you;	now	his friend	the (st. ob.)	he remem- bers him.	Two Crows	the (sub.)	horse	that he gave to you in the past	
ϕati	tē'di,	i' ⁿ ta' ⁿ	ikāge	ϕiŋkē	gisiϕai.	A' ⁿ pa' ⁿ -jaŋ'ga	akā	ϕati	tē'di
you came hither	when,	now	his friend	the (st. ob.)	he remem- bers him.	Big Elk	the (sub.)	you came hither	when
ϕi' ⁿ ;	i' ⁿ ta' ⁿ	ikāge	ϕiŋkē	gisiϕai.	ϕati	tē'di	Hūpeϕa	caŋ'ge	wi' ⁿ ;
he gave you;	now	his friend	the (st. ob.)	he remem- bers him.	You came hither	when	Hūpeϕa	horse	one
agisiϕē,	wikāge.	Cēna	ijāje	aŋgīdaxu	cūϕca' ⁿ ϕai.	Uctē	amā	wan'gīϕe	9
I remember it,	my friend.	Enough	his name	we write our own	we send to you.	The rest	all		
caŋ'ge	cīf-ma	ϕikāge	amā	bēūga	wagīa' ⁿ be	caϕē	ta	amā.	Ciŋ'gajū'ga
horse	those to whom you gave	your friend	the (pl. sub.)	all	to see them, their own	they will go to you.			Chief
wīa	ūvagiϕā-gā.	A' ⁿ wan'kega	ēdega' ⁿ	a' ⁿ ϕi' ⁿ -na' ⁿ	at'ūϕi' ⁿ .	Anīga	ϕi,	12	
my	tell it to them.	Me sick	but so	nearly	I died.	I live	if,		
awāgisiϕē,	awāgīa' ⁿ be	ka' ⁿ ϕa.							
I remember them, my own,	I see them, my own	I wish.							

NOTES.

687, 2. *nikaci^uga dūba*, four persons, Joseph La Flèche, Two Crows, Big Elk, and *Ta^uwa^u-gaxe jūnga*. *Hupeča*, the fifth man, dictated the sentence in which his name occurs.

687, 4. *či ega^u*, emphatic, *čieni^uga^u*, etc. (F.), *you truly are the one*. *W.* makes *či ega^u*, etc., = *Uwikie amūkáce*, *a^učisičai ega^u caŋgāhi taŋgata^u*, *O ye whom I have addressed, since we remember you, we will go to you*.

687, 5. *cema-etēwa^u-bajī*, etc. *They did not receive even the slightest attention* (F.); *You (pl.) showed not even the slightest attention* (*cemaetēwa^u-bajī?*); *They did not get anything at all* (W.). The Omaha chiefs went to the Yaukton without taking the "young men." The Yaukton paid them no attention, so the chiefs thought that it was because the Yaukton 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^uwa^u-gaxe jūnga*, wish you to tell my adopted children among the Yauktons 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^uWA^uGAXE-JŪNGA TO MĪGABU, A YANKTON.

Céqajáta^u, *nisiha*, *caŋge a^učáí-ma waŋgičč'qti čingai*. *Ga^u wigija^ube*
From your place, my child, horse those which you gave me all are gone. And (so) I see you, my own

ka^uhča. *Ála^u edáda^u etčētwa^u*, *nisiha*, *ie úla^uqti a^učáí tičqč ka^ubčéga^u*.
I wish. There, whatsoever, my child, word very good you give you send to me. I hope.

3 *Waqi^uha uqčč'qtri giŋk'kičá-gā*.
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.

MAN'TCU-NA'BA TO PANYI-NAQPAJI.

la'ekáha, wínepa mégaⁿ, waqí^wha ga^w eu'f'ewikié. Ca^w níkaci^wga
 My sister's son, my grand- child likewise, paper any- low I cause to be taken And person
 to you.
 d'úba ta^wwi^wg'gaⁿ fí'fíhai gú'gá^w f'é ga^w'fai ai, unúⁿ, éde íwimáxe
 some nation your migrating to go wish they I have but I ask you
 eu'f'ewí. Kí ána n'ú-báji éⁿte ef uná'aⁿ ka^w'b'á, wágazúqti uná'aⁿ 3
 I send to you. And how many you do not go perhaps again I hear it I wish, very rough I hear it
 ka^w'b'á. Kí gáú'qti níkagáhi mánkíé, ef ána n'ú-báji éⁿte ef wágazú
 I wish. And and then chief ye who are, again how you do not perhaps again straight
 winá'aⁱ ka^w'b'á. Gáú'qti an'gú f'é'f'etaⁿ t'é wak'éga t'é wagúni an'g'fai
 I hear from you I wish And then we from this tho sick how you do not we recover we go
 há. Usní t'é ckítaⁿ fíng'é tat'é. Né tai t'é í^w'fa-máji. Maja^w fuⁿ úmaka 6
 Cold tho as far as none shall (be). You will go tho I am sad. Land tho cheap
 ekáxe faa^w'mú t'é í^w'fa-máji. Gáú'qti maja^w faⁿ údaⁿ pahán'ga í^w'taⁿ
 you make you abandon it tho I am sad. And then land tho good first now
 í'f'apahaⁿ. Í^w'taⁿ maja^w faⁿ údaⁿ pahán'ga t'é í'f'apahaⁿ, údaⁿ maja^w faⁿ
 I know it. Now land tho good first tho I know it, there- fore and tho
 t'é'f'ígí'f'é. Í^w'é'áge n't'ai faⁿ winá'aⁱ ka^w'b'á. Ádaⁿ uq'f'é'q'tei dáze lí'be 9
 I prize mine. Old man they tho I hear of you I wish. There- fore very soon evening part
 níze qí, í'f'af'é t'é.
 y-í when, you will please
 t'é'f'é send it hither.
 it

NOTES.

This letter was sent to Panyi-naqpaai and his son, who were Otos.
 689, 9. Pe'age n't'ai faⁿ, 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.

ICTAΦABI TO HEQAGA SABĒ, MACAⁿ, AND MAWATAⁿNA,
YANKTON AGENCY, DAKOTA TERRITORY. 1879.

Caⁿ zanf wɪɸahaⁿi hā, nɪkaciⁿga nañkácē. Ki caⁿ aⁿbaɸé'qtei
Now all I petition you (pl.) , person ye who are. And at any rate this very day
uíguaⁿ kaⁿbɸé'gaⁿ gaⁿ wijaⁿ'bai kaⁿ'bɸa. ɸéⁿ-ma eñ'gajjñ'gaⁿ-ma
I travel I hope as I see you (pl.) I wish. These the children
3 waɸáxeⁿ-ma awáñaⁿ'be kaⁿ'bɸa hā. Nāñ'de isaⁿɸiñ'ge. Ce Smúde gɸeeká
those whom I made I see them, my own I wish Heart cause of gladness I That Tall Spotted
ataⁿ gɸiⁿ' eñ'te é iⁿwiⁿ'ɸ ɪɸai-gñ. Gáɸaⁿ eñ'aⁿ'be ɸi uqɸé'qtei ékitaⁿ
how far sits perhaps that to tell me send ye I That rev. you see it when very soon simulta-
neously
iⁿ'baxú-i-gñ.
write ye to me.

NOTE.

Ietaɸabi was an Omaha; Heqaga sabĒ and Macaⁿ were Ponkas, refugees among the Yanktons; and Mawataⁿna 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-MIⁿ-WAⁿU, A PONKA WOMAN, TO HER DAUGHTER, MARY
NAPECA, AT SANTEE AGENCY, NEBRASKA.

6 ɸiádi ɸidaⁿ'be gaⁿɸéde t'éé hē. Wáqa-nájiⁿ ɸidaⁿ'be gaⁿ'ɸai. I'e'áge
Your father to see you wished, but he is dead Wáqa-náji to see you wished. Old man
t'éé hē. ɸiāñ'ge ɸidaⁿ'be gaⁿɸéde, ɸi'e waɸitaⁿ 'égaⁿ, añgáɸa-báji
is dead Your younger sister to see you wished, but your sister's works as, we do not go
tañ'gataⁿ. Máɸadi ɸiāñ'ge nūjiñga wiⁿ idáɸéde, gít'ee hē. Céja tē
we shall. Last winter your younger sister boy one gave birth to, but, he is dead to her. Yonder the
9 e'aⁿ ɸiñgé ɸanájiⁿ, eñ'gajjñ'ga ɸañká e'aⁿ ɸiñgé najiⁿ ɸi, awána'aⁿ
nothing being the you stand, child the ones nothing the matter they stand I, I hear of them
kaⁿ'bɸa. ɸisan'ga ská naⁿ'baⁿ indé-wagáxe gɸiɸai hē. I'e'áge aká
I wish. Your younger brother (sub.) twice "face picture" has sent it back. Old man the (sub.)
gáñaátaⁿ wakéga a-i tē caⁿ'caⁿ it'e hē. U'aⁿ ɸiñgé ɸiāñ'ge aká ɸidaⁿ'be
from that un- seen place sick he was the coming died from it. For no reason your younger sister the (sub.) to see you
12 gaⁿ'ɸai.
wishes.

NOTES.

This is one of the few letters dictated to the author by women.

690, 6. Φ ind^h probably refers to Hexapa, mentioned by Jabe skā in his letter, p. 477.

690, 7. Φ ina^hge, see 477, 3.

TRANSLATION.

Your father wished to see you (again), but he died (without seeing you). Waqa-naji^h 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^hha gĩa^hçakiçé çã^h gçf. Wina^haⁿ tē ūda^h hã. Çãnia ma^hniⁿ
 Paper you have sent back to me the has re- I hear from the good You live you walk
 turned. you

tē ta^hwa^hgça^h-ma gĩçai, çinã^hni çĩ, nã^hde gĩuda^hi. Inça a^hçãi kē
 the the gentes are glad, they hear when, heart good for them. News you give the
 from you. me

nçãgacaⁿ ma^hniⁿ kē^hia ūda^hçti ma^hniⁿ tē çf çĩ, çf pũji tē çf i^hwi^hçã- 3
 you travel you walk to the very good you walk the too when again had the too you have not
 me.

nãji. Ki ūda^h ma^hniⁿ çĩ, i^hwi^hçãni çĩ, çf pũji çictē i^hwi^hçãni çĩ,
 told me. And good you walk if, you tell me. If, again had even if you tell me if.

i^hnda^h tē^hte. Īdĩ çĩ, ta^hwa^hgça^h-ma çãna náwagĩçã tē. Çeka^h a^h-
 good for it may be. In that case, the gentes these I will tell it to them. Good you
 me.

çã^hçãwa^hxe tē nwĩçã tá minke. Nkaci^hga nma^hçinka çãnaçte t'e-mã 6
 asked me about the I will tell to you. People season only this those who
 died

waçãna^haⁿ eka^hna tē nwĩçã tá minke. Wacĩce, Gahĩge isa^hga; Ma^h-
 you hear about you wish the I will tell it to you. Wacĩce, Gahĩge his younger Two
 them brother;

teú-na^hba isa^hga, Çũçã-ma^hçĩⁿ; Çãçĩ^h-gahĩge ijin^hge, Heçãga-jin^hga;
 Grizzly bears his younger Çũçã-ma^hçĩⁿ; Pawnee-Chief his son, Little Elk;

Wãqa-nãji isa^hga, Īçuhãbi; Çãçĩçãp^hç, Ma^hteú-na^hba iã^heka; Wçjĩçte 9
 Waqa-naji his younger Īçuhãbi; Çãçĩçãp^hç, Ma^hteú-na^hba his sister's Wçjĩçte
 brother, son;

akãdi Nĩma^hha ijin^hge, He-sũnia; I^hteañgaçã, Ma^hteú-na^hba isa^hga;
 in the Nemaha his son, He-sũnia; InteaŅgaçã, Ma^hteú-na^hba his younger
 brother;

Gçeda^h-nãji iã^hha, Wãçãji, Ietãsanda akãdi, Kĩdahãnu ijin^hge; Çyũ-
 Standing Hawk his brother. Wãçãji, Ietãsanda in the, Kĩdahãnu his son; Prairie-
 in law.

- jūŋa ijūŋ'ge, Maŋg'e-jūŋ'ga; 1'c-čijūŋ' ijūŋ'ge; Č'edo-gāhi ijaŋ'ge, ŋa^wze-
 chicken his son, Small-Breast; Buffalo Rib his son; Fire Chief his daughter, ŋa^wze-
 haŋ'ga igāŋ'qa"; St-jaŋga igāŋ'qa"; Maŋ'g'čiča" igāŋ'qa"; Maⁿteu-xi ijaŋ'ge;
 haŋga his wife; Big Foot his wife; Mangelen" his wife; Martenxi his daughter;
 3 Wačuce ijaŋ'ge na^w kē; Waūqtawāčē igāŋ'qa"; Iekadābi ičūpa; Ča-saⁿ-
 Wačuce his daughter grown the (recl. oh.); Lover his wife; Iekadabi his grand- child; Pa-saⁿ-
 nāji" ičūpa; Čige-dūba ijaŋ'ge; He-sa^wuida ijaŋ'ge; Kawāha ijaŋ'ge;
 nāji" his grand- child; Čige-duba his daughter; Horn-on-one-side his daughter; Kawaha his daughter;
 Ta^wwaⁿraxe iⁿč'āge ičūpa; Wačuce ijūŋ'ge, Ē'di-ā-i-nāji^w; ki Paŋ'ka
 Village-maker old man his grand- child; Wačuce his son; Ēdi-ā-i-nāji^w; and Ponka
 6 iⁿč'āge, He-xāpa t'e. Iuča āji t'a^w ča^wja, uwibēa-nāji tā minle
 old man, Scabby-Horn dead. News after exists though, I will not tell you.
 Wačūnaⁿ aⁿ eka^wna ŋi, pi waqi^wha iča-gā. Maⁿteu-naⁿba akā wabāji^w
 you hear about you wish it, anew paper sent hither. Two Grizzly bears (the message then)
 č'č'č' enč'č'č'ai; Waqi^wha naⁿba^w enč'č'wikič'č' ča^w g'č'ia^w č'akič'č'ji-uaⁿ, ādaⁿ
 this sends to you; Paper (twice) I have sent it to (see you have not sent it non- there- back to me by ally, fore
 9 ičaⁿba^w ač'ānaⁿā^wji tatē. Ūdaⁿqti maⁿb'č'i^w.
 a second you shall not listen to it. Very good I walk.
 time (=ever)

NOTES.

- Louis Saussoei is the son of an Omaha mother.
 Haŋga-cem was an Omaha staying at the Pawnee Agency.
 691, 3. tē etī . . . tē etī (F.'s reading); but W. gave, ādaⁿqti maⁿni^w tē'etī et
 piāji tē'etī iⁿwi^wč'anāji.
 692, 7. ča^w, intended for ča^wja, 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 fortunate. 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:) Wačuce, Gahige's younger brother; Čuŋa-maⁿč'i^w, Yellow Smoke's younger brother; Little Elk, Pawnee Chief's son; Iquhābi, Waqa-nāji^w's younger brother; gāhe-ŋap'č'ē, Yellow Smoke's sister's son; He-suata, Nemaha's son, of the Elk gens; Iⁿteŋgač'a, Yellow Smoke's younger brother; Standing Hawk's brother-in-law, Wač'aji, of the Ietasanda gens, and son of Kidaham; Prairie Chicken's son, Small Breast; Buffalo Rib's son; Fire Chief's daughter, the wife of ŋa^wze haŋga (or Henry Blackbird); Big Foot's wife; Maŋg'čičaⁿ's wife, the daughter of Maⁿteu-xi; Wačuce's grown daughter; Lover's wife; Iekadabi's grandchild; Ča-saⁿ-nāji^w's grandchild; Four Hoof's daughter;

- Áda" i^mma"fa" enáqti uaji". Wáq̄e hq̄iga a"fa"baha"i, q̄e i^mma"fa"i
 There- to steal from alone they stand. While man all they know about me, this they stole from
 fore me
- t̄e. Áda" éskama, kagéha, waq̄ita" áq̄agáji ka"bq̄éga" q̄éta". A"wa"ti"
 tho. There- oh that, my friend, to deal with you com- I hope this (std. He hit me
 fore them as mand him (ob.).
- 3 t̄ea"q̄e ga"q̄ai q̄'et̄e, i^mq̄ita"-báji. "Gíq̄it̄ égan-gá," ece ka"bq̄éga". T̄éq̄iq̄ti
 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
- iṅgáxai u'áq̄ga uwibq̄a euq̄caq̄e. T̄iqaq̄áji q̄i, wai"ma"fa" ca"ca" iṅgáxe
 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 send hitler me
- tá-aká Caṅge ta" enáq̄tei i^mq̄i"q̄i" q̄q̄i; net̄é t̄e i^mq̄ita"-báji. Úeka" wi"
 galnst Horse the that alone he has brought reat the he has done Docd one
 me. (std. ob.) mine back; nothing for me.
- 6 q̄e q̄ima akádi, wa'ú ní agi iq̄e-ma wábisau' de watci-na"i; éde waq̄ita"-báji
 this ho about the woman water these who go holding them ho vio- un- ally; but he does not deal
 fight one who (?), after it down by press- ure them
- iq̄adiq̄ai aká. Išan'ga méga" gáxai, q̄e wábisau' de watci, q̄ita" éka"bq̄a
 agent the His younger likewise does it, this holding them coitio, to treat I wish it
 (sub.) brother down by press- ure him as an offender for him
- qa"ja, ca" q̄ita"-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" gaxe, *contr. fr.* t̄e egw" gaxe.

692, 13. I^mbaxu q̄i" aka, the author. q̄a^mq̄i" na^mpaji iṅṅe, *i. e.*, Ni^mdaha".

693 and 694, 15. t̄ea"q̄e ga"q̄ai. Ca"ta"jiṅga was assaulted by Ta"wa" gaxe jiṅga, 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 (pontry?). My friend, even when I had made a wooden stable they stole my animals from me.

NOTES.

695, 1. ʒaʔiⁿ akadi, refers to the Pawnees being settled in a village, "sitting." Had they been traveling, amadi would have been used.

695, 1 and 3. nekaⁿ piijiqti, etc. See the charge made against Niⁿdahaⁿ in the preceding letter. The father says that he was punished (for his son's offense).

Niⁿdahaⁿ is addressed in lines 1 and 2; Teaza ʔiŋge, in lines 2, 3, and 4; and Niⁿdahaⁿ 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, Teaza-ʔiŋge, return very soon with your younger brothers! Teaza-ʔiŋge, 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, Niⁿdahaⁿ) 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!

MAⁿTCU-NAⁿBA TO WIYAKOIⁿ.

- Jaⁿckáha, inʔa dádaⁿetē aⁿʔinⁿge. Caⁿ aⁿwaⁿqpani, ʒaⁿckáha.
Slater's son, news whatever I have none. Still I am poor, sister's son.
- Aⁿctaⁿbe tū caⁿcaⁿqtiáⁿi. Taⁿwaⁿgʔaⁿ etí nánⁿde iʔáʒisa-múji aⁿʔgnⁿ.
You saw me the it has always contin- Nation too heart I am moody about I am so.
 ned so.
- 3 Waqáni bēiⁿ. Ádaⁿ nngéadi wiaⁿbai ʔi, újawa ckáxi agíʒe, nánⁿde
Poor I am. There- last summer I saw you when, abundance you made I remember, heart
 fore
- iⁿudaⁿ-naⁿ-maⁿ.
it is very good for me.
- Han. Aⁿpaⁿ-wadaⁿbe ʔiŋké Hañⁿkaⁿwiⁿ amádi ʔdí ʔiŋkéiⁿté
He who sits looking at the Elk (pl.) Yankton at the (pl.) there he sits whether
- 6 iⁿwiⁿʔ ʔá-gá. Maⁿze-naⁿpⁿiⁿ isañⁿga, máʔadi Umaⁿhandi tí há, é
send hither to tell me. Iron Necklee his younger last winter to the Omahas came that
 brother,
- úwake. Pañⁿka d'úba gí-bi aⁿ, éde cetaⁿ agí-bajji. Cúde-ʒáxe iⁿʒe
I mean him. Ponka some that they they but so far they are mit Smoke Maker his
 are return- say, ing returning.
- aⁿʔiⁿ, ʒaŋgáqti ʔepnaⁿi. Umaⁿhaⁿ d'úba Pañⁿka ʔaⁿí, iⁿtaⁿ aⁿba-waⁿqúbe
he has, very great you know him. Omaha some to the Ponkas went, now mysterious day
 (=wek)
- 9 sítáⁿ aⁿʔi. Cetaⁿ aŋgú aⁿnáⁿ-báji Umaⁿhaⁿ amá ʔéama caⁿ
two have gone. So far we we have not heard. Omaha the (pl. these in fact
 sub.)

aⁿwaⁿ'waqa a^{ca}faí wé^{ca}haⁿ-máji. Caⁿ' úkie a^{ca}í-báji, eí zé uné etí a^{ca}í-báji.
 whether they I do not know about them. And to talk they did not and to hunt too they did not
 have them. go, buffalo go.

Wa^{ca}ftaⁿ u^{ca}'e a^{ca}faí, wáqe amádi. Áhigi t'ai u^{ca}ciⁿ'ga. Gá^{ca}faⁿ wa^{ca}iⁿ'ha,
 Work to seek have write among Many have died That (ev. ob.) paper,
 their own you, people them.

jaⁿ'ekáha, níze xi, nq^{ca}'qteí iní ki^{ca}í-gá. Kí Aⁿ'paⁿ-wadaⁿ'be fiⁿké e'^{ca}dedí 3
 sister's son, you're when, very soon send to me. And He who sits looking at the Elk (pl.) he is
 solve it there

xi, iⁿwiⁿ'fa gí^{ca}-gá, wanaⁿ'qfiⁿ'qti. Wigáq^{ca}' aká e^{ca}faí. In^{ca} jaⁿ'jín'ga
 It, to tell me send back, very hastily. My wife the has him for a re- News small ones
 lation. of various kinds

fat'aⁿ' xi', iⁿwiⁿ'fa gí^{ca}-gá. Cúⁿfaⁿ-máji xi', wigáq^{ca}' e^{ca}fé taté. Cú^{ca}'é
 you have It, to tell me send back. I do not go to you It, my wife shall go to you. To go to
 you

gaⁿ'é égaⁿ, ívímáxe e^{ca}fé^{ca}é. Caⁿ' in^{ca} fiⁿg'e^{ca}'qti égaⁿ, iⁿ'taⁿ wa^{ca}iⁿ'ha 6
 as she desires it, I ask you a question I send to you. And news there is none at all as, now paper

e^{ca}fé^{ca}é.
 I send to you.

NOTES.

696, 2. nánde íqngisa-máji aŋgaⁿ. Without aŋgaⁿ, the phrase would mean, "I am uneasy about my own nation." Used with aŋgaⁿ, it refers to the pleasure which he would feel if the Omahas gave many horses and other presents to their Yankton visitors. Waqpani b^{ca}fiⁿ, used (*vide* W.) as well as aⁿwaⁿ'qpani (see line 1).

696, 3. Adaⁿ nugeádi wí^{ca}'bai xi, etc. xi generally has a future reference, but it can refer to the past. A fuller reading is, Ádaⁿ nugeádi wí^{ca}'bai t'éⁿdi, újawa ekáxai t'é agísi^{ca}'é t'é', náⁿ'de iⁿ'ndaⁿ-naⁿ' (W.).

696, 5. fiⁿkéⁿ'te, *contr. fr.* fiⁿké eíⁿ'te. So gaⁿ'é égaⁿ, for gaⁿ'fa égaⁿ, 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.

LANGA-GAXE TO ICTA-MA'ŶE.

- Waqi^m'ha ḡáctqti égaⁿ euééwikiŋe' hūji ḡi'etē, wáguzu ḡáxa-gā.
 Paper a very long time ago I paused to be it has not reached even if, straight make it.
 tēku to you there
- Cin'gajin'ga fīa nié čingé ḡi, awána'aⁿ ka^m'bfa. E'a^m' ma^m'ni^m' tē ndaⁿ'qti
 Child your have no pain if, I hear about I wish. How you walk the very good
 thou
- 3 ma^m'ni^m' wiúá'aⁿ ka^m'bfa. Pañ'kaja waqi^m'ha činké é čéčačé ā. Pañ'kaja
 you walk I hear it I wish. To the Ponkas paper the (ev. that have you I To the Ponkas
 about you I wish. ub.) séúé it
- waqi^m'ha čaⁿ é čea^m'čakičé tē, se edai tē wáguzu i^m'wi^m'ča ḡíča-gā.
 paper the that you have sent it the, words what the straight you tell me soul back.
 (ev. ub.) away they said
- Awána'aⁿ ka^m'bfa, Pañ'ka, wietī. Ta^m'wa^m'ḡčaⁿ naukáčé, účkaⁿ ó'a^m' wáguzu
 I hear about I wish, Ponkas, I, too. Nation ye who are, dool how straight
- 6 wiúá'aⁿ ka^m'bfa. Čáaⁿ čéama i^m'tea^m' ḡčébahíwi^m' na^m'ba atí-biamá. Atí
 I hear about I wish. Dakota those now two hundred ago come it is They
 you I wish. said.
- éeti^m' tí ama. A^m'báče atí taité. E'ja wa^m'ijinga činké ḡina'aⁿ ka^m'bfa,
 will, at some future Ta-day they shall have come it is I wish.
 time surely come. Thero old woman the one I hear about I wish,
 who her, my own
- éeti^m' nié čingé ḡi. Mi^m'-a^m'bá-čī^m' áwake. Eéti^m' níjinga (I^m'čaitu) cin'gajin'ga
 she, has no pain if. Moon Moving by I mean her. She, boy (Blackbird) child
 Day
- 9 eá^m' čauká awána'aⁿ ka^m'bfa, nié čingé ḡi. Wa^m'i^m' ḡčá^m' činké aná'aⁿ ka^m'bfa,
 her the ones I hear about I wish, has no pain if. Woman the one whom he I hear I wish,
 (f) who them I wish, about her
- éeti^m' nié čingé ḡi. Indádaⁿ wakéga eté a^m'čín'ge, nié a^m'čín'ḡéqti hū'. Čéama
 she, has no pain if. What also soever I have pain I have none at all Those
 you I wish, amn,
- ta^m'wa^m'ḡča^m' amí u'úḡča teábai. Gaḡča^m' u'éčai bēḡiga, ta^m'wa^m'ḡča^m'
 nation the (pl. and.) suffer exceedingly. Migrating have sent- tired all, nation.
- 12 Ičádičai aká ma^m'zōskā wa^m'-báji. Waqi^m'ha enú^m' tē níze ḡi, uqčé'tqci
 Agent the money has not given to them. Paper reaches the you re when, very soon
 (sub.) you I wish, to them. you receive it
- ia^m'čakičé te. Či^m'a^m' etī činigaⁿ edábe nié čingé ḡi, awána'aⁿ ka^m'bfa.
 you will send it to me. Your too your also (more have no pain if, I hear about I wish,
 grand- than two) them
- 14 Han. Indádaⁿ wauḡče wajin'ga, kúkusí etī uhiwačai ḡiek uhiwačá-gā.
 What domestic animal bird, bog too they raise quickly raise them?
 them
- 15 Maja^m' čaⁿ méadi nínbe ákiličie čimúba-gā. Waqtá da^m'etē ḡiek níj ḡi,
 Land the last spring you attending plow it? Fruit (or whatever is quickly
 plowed) vegetable planted if,
- wačítaⁿ' nádaⁿ hū. Wačítaⁿ' nádaⁿ'qti^m'. Ča^m'ḡe da^m'etē wáni^m' ḡi, ḡa^m'ⁿ' ḡicka^m'qti
 to work good Work (to) very good. horse soever you have if, so very quickly
 them

waqita^uwakiqá-gá, maja^u qau'di. Can'go-na qilája qé'waqáji-gá, gaqé
 cause them to work, land on the, The horses do not give them to any one aside
 that comes along.
 qé'waqáji-gá. I^uta^u waqita^u tó o-na^u úda^u, gátéga^u uwíbbéu enqéqé. Ca^u
 do not send them. Now work this that only good, in that manner I tell you I send to you. And
 wabáqéze ufze qí, íe úda^uqtia^u uqéé'qtéi ía^uqákiqé te.
 letter you re- when, word very good very soon you send hither will.
 ceive it by some one

3

NOTES.

698, 3. waqí^uha qínke, *i. e.*, waqí^uha qa^u. Naña, in *Íoiwere*, stands for both qínke and qa^u, in *Íegíha*, as the *sitting* and the *curvilinear* are undifferentiated in the former language.

698, 6 and 7. *Ati etea^u taama*, a parenthetical expression.

698, 8. *I^ubéitu*, parenthetical, the Omaha notation of the Oto *Ídri^uqtu*.

698, 9. *Wa^un gáá^u qínke*, etc. Amended thus: *Wa^u gáá^u qínké níé qínge qí, aáá^un^u ka^ubá*, *I wish to hear whether the woman whom he has married is well (W.)*

698, 11. *ta^uwa^ugáa^u ama* and *ta^uwa^ugáa^u*, 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^u-a^uba-qí^u*. 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.

J. ENUGA-WAJÍŃ TO WAJÍŃSKÁ, AN OTO.

- fe djúbaqtci wabíggeze wídxaxe euééáçé. Caⁿ úckaⁿ e'aⁿ xí, winá'aⁿ
 Word very few letter I make to you I send to you. And deed how if, I hear from you
- kaⁿ b'ça. Wíeti údaⁿ qti anájiⁿ çéçu. C'é'a nugéadi cupí t'é di fe wí' wí'í
 I wish. I too very good I stand Lóro. Yonder last summer I when word one I gave you
 reached you
- 3 pí éskaⁿ b'çégaⁿ. Eátaⁿ çatfáji. C'é'a Gahige-wadáçingé euhí teçanⁿ di fe
 I was there I thought that. Why you have not come. Yonder Sancy Chief reached in the past word you
- wí' í' çíⁿ gçí. Edádaⁿ t'é wíwíja gaⁿ w'baⁿ gaⁿ aⁿ ba áakihídçéqi agçíⁿ.
 one he brought back to me. What the my as I called as day I watched it very I sat.
 you
- Ki Gahige-wadáçingé fe wí' açí' gçí: ihuçají' qti çatf xí, í' udaⁿ qti-maⁿ t'é.
 And Sancy Chief word one brought it back: you did not come you if, it would have been good for me.
 had come
- 6 Ki aⁿ ba wíwíçadé t'é ákíhaⁿ hí égaⁿ, çatfáji t'é há. Caⁿ çíhaⁿ çíadi céna
 And day I mentioned to you the beyond reached as, you did not come. A'na your your these
 mother father only
- awásíçé-naⁿ maⁿ, í' udaⁿ qti-maⁿ. Caⁿ edádaⁿ wí' t'é çatfáji t'é (íçáçpagçá
 I remember usually I do, it (is) very good for me. Now what I gave the you did not you hesitated on account of it
 them ally
- çfáji t'é), í' çá-máji teábe. Aⁿ eté çí í' çí' çá'ín'ge gaⁿ. Ki edádaⁿ aⁿ çé'çí'çí'
 you were not coming, I am sad very. As if you you despised mine so. And what you did not give me
- 9 t'é íçáçpagçá çfáji t'é. Ki e'é'a cupí t'é di edádaⁿ eté a'çídxaxa-máji,
 the you hesitated on account of it you were not coming And yonder I reached when whatsoever I did not make for myself
- wabçítaⁿ-máji. Ki agçí xí, wabçítaⁿ-qti-maⁿ. Caⁿ wamúské, ní etí,
 I did not work. And I have returned when, I have worked very hard. And wheat, potato too,
- wahába etí, a'ngúçí, égaⁿ çaxíçkaxé kaⁿ b'çégaⁿ. Majaⁿ çanⁿ di waxíççítaⁿ
 earn too, we have planted, so you do for your- I hope. Land in the to work for him-
 self
- 12 údaⁿ qti-aⁿ i. Majaⁿ çanⁿ di wéçigçáⁿ gáxa-gá. Níkaciⁿ ga waxíççítaⁿ çtaⁿ be
 is very good. Land in the mind make it. Person works for himself you see him
- xí, "çé çéçima" tá mínke," eçéçan-gá. Ki é údaⁿ ebçégaⁿ, majaⁿ çanⁿ di
 when, This I do this I will, think that! And that good I think that, land in the
- waxíççítaⁿ t'é. Céna wíwíçá euééáçé. Wabíggeze í' çéçnai égaⁿ, euééáçé.
 to work for him- the. Enough I tell you I send to you. Letter you (pl.?) as, I send it to you.
 self have begged of me
- 15 Éskana euégaⁿ xí, fe dádaⁿ eté winá'aⁿ kaⁿ b'çégaⁿ, fe údaⁿ qti. Nugéadi
 Oh that you think that if, word whatsoever I hear from you I hope, word very good. Last summer
- pí t'é di d'ba jaⁿ xí agçí.
 I when four sleep when I came back.
 was there

NOTES.

Jⁿuuga-wajiⁿ—see 651.

700, 5. iⁿuⁿajⁿiⁿqⁿi qⁿati xⁿi iⁿudaⁿ-qⁿi-uaⁿ 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. iⁿaeⁿpagⁿa ciⁿiji tē, parenthetical and explanatory: we can read either "eladaⁿ wⁿi tē iⁿaeⁿpagⁿa ciⁿiji tē iⁿfaⁿ-uaji teabe," or "eladaⁿ wⁿi tē qⁿatiⁿiji tē iⁿfaⁿ-uaji 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^NTCU-NA^NBA TO WIYAKO^N.

Jⁿaⁿckáha, íe qⁿíja tē anaⁿ'aⁿ hā. Aⁿ'waⁿ'qⁿakié tíqⁿafō tē iⁿ'qⁿéⁿqⁿi-maⁿ'
 Slater's son, word your the I have . You speak to me you have the I am very glad
 heard it sent hither

hā. "Néⁿíha, wíⁿéⁿgi méⁿgra," eéⁿ tē aⁿ'qⁿáqⁿahaⁿ'qⁿi hā, éde níkaⁿ'eⁿra-ma
 Mother's my moth- likewise, you the you prayed to me most . but the people
 brother, er's brother said that earnestly

qⁿiⁿúde hēga-bájl ā, iⁿ'eⁿ'áge- naⁿ netaí. Kí Paⁿ'kaⁿá eti áúqⁿai hā, qⁿáqⁿiⁿá 3
 have abund- very ! old man only they re- And to the Ponkas too they have . to the Pawnees
 dantly the place main. gone

eti áúqⁿai hā, Waⁿqⁿutadanaⁿ eti áúqⁿai hā, méⁿha eti gaⁿ'ú aqⁿai. Ádaⁿ'
 too they have . to the Otos too they have . spring too to they There-
 gone gone hides scrapo went. fore

- iⁿe'ágo-muⁿ netaí. f'ae i'əfaⁿ b'f'a tate eb'əgaⁿ. Ūdaⁿ d'áxo b'f'a tate
old man only are left. What you in- I shall surely I think that. Good I do it I shall surely
tentioned formerly fall
- eb'əgaⁿ. A'f'iqib'əfa n'f'aeiⁿ ga f'i'údai égaⁿ úkizáqti utfi, ádaⁿ, n'ekáha,
I think that. I live/ate in account of proba- person sense as not at home they there- sister's son,
ble failure able fore come, fore
- 3 f'ináqtei f'ikáge mégaⁿ, iⁿ'ndaⁿ ekáxe- mⁿ'i úheⁿ aw'f'ekaⁿqti tuté.
you only your friend likewise, good for you make usually there- I make a great ef- shall.
fort
- B'f'a tate f'aⁿ'ja eaⁿ' aⁿ'faⁿ' f'aeigáji-gá. f'ikáge mégaⁿ, eaⁿ' b'f'i'ngti f'umá'aⁿ
I shall fall though still do not speak against me on Your friend likewise, still I fall alto- you (pl.)
account of it) hear it
- et'éte'waⁿ f'i'əuⁿ/gi'f'ái-gá. 'Taⁿ'waⁿg'faⁿ' wa'q'páfiⁿ tē áhigi uw'ib'əfa éó há
even if pity (ye) me! No lon poor the much I have told that
you
- 6 b'f'a tē. Ci wuⁿ' tē iⁿ't'aⁿi f'aⁿ' aw'á' et'éde n'f'in'ge há Maⁿ'z'eská' tēi
I fall tho. And roho tho I had it the I should have I have none Money you
given to them, but
- b'f'za-máji. Kí n'f'kaciⁿ'gn-ma, q'f'iw'if'ái h'ega-máji. D'ádaⁿ w'i'f'-máji tate
I have not re- And the people, I love you (pl.) very much. What I shall not give to you
ceived.
- iⁿ'fa-máji há. I'w'it'áb'əf'ai-máji. Ataⁿ' aⁿ'n'f'ai tē cotaⁿ' eaⁿ'k'if'ai eaⁿ'eaⁿ'
I am sad I do not hate you (pl.). How long we live the so long we have each other as kin-
dred
- 9 tate. F'i can'ge t'aⁿ' amí gazaⁿ' fanájiⁿ, ádaⁿ wa'f'iq'páfiⁿ et'éte'waⁿ'ji
shall. You those who have many among you stand, there- you are poor not by any means
horses fore
- há. Éde wí, can'ge f'ing'ədi'qti anáji. B'f'uga f'útuⁿ'qti uw'ib'əfa.
But I just where there are no horses I stand. All very straight I tell you.
- N'f'kagáli nan'kácé, wanáce f'if'f'ia fan'ká, n'f'kagáli i'jin'ge n'nan'kácé, ei
Ye who are chiefs, a soldier your they who chief his son ye who are, aga n
are
- 12 n'f'kagáli i'jan'ge-macé' eti, aⁿ'waⁿ'q'páfiⁿ égaⁿ eaⁿ' f'a'eaⁿ' f'af'ə te w'ib'əfaⁿ'
chief ye who are their ton, I am poor as still you pity me tho I pray to you
daughters
- cu'f'əf'ə. Aⁿ'waⁿ'q'páfiⁿ tē eaⁿ'eaⁿ'-qti-maⁿ, ádaⁿ f'e-má n'f'kaciⁿ'ga-ma
I send to you. I am poor tho I am continually, there- these the people
fore
- ti-n'f'i i'f'ágaskaⁿ'b'əe et'éte'waⁿ' eaⁿ' w'áb'əi'a tate eb'əgaⁿ. W'ib'əfaⁿ' tē
those who I make the exper- not withstand still I shall fail in regard I think that. I pray to you tho
have come iment ing to them
- 15 éena há. Sindé-g'f'eecká édedí g'í'té n'f'kíe te iⁿ'w'if' f'əu-gá. Wa'q'iⁿ'ha
enough Spotted tail whether they (in pl.) has sp. tho to tell me send
are there ken to you hither. Paper
- f'aⁿ b'f'izé há, i'f'əf'ə. M'f'ənmaⁿ'ei wa'f'itē hí tē'di b'f'izé há.
tho I have you have sent it Noon meal arrived when I re- I re-
ob. received it litter. covered 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. aⁿ'faⁿ'f'aeigáji-gá, fr. i'f'aeige. Changed by W. to aⁿ'faⁿ'f'aeigáji-gá (fr. i'f'aei), Do not talk against me because I give you no food! Amended by G. (ms.: Aⁿ'faⁿ'f'aeigáji)

ka^hbēga^h, *I hope that you will not talk against me*, etc. U^haeige still has a *personal* reference, and it is very probable that such a use of *aeige* and *ieaeige* may yet be found.

702, 6. wai^h tē l^hʔa^hl ʔa^h awa^hi etede a^hʔiŋge hā. The use of "tē" is puzzling. W. suggests this: Wai^h l^hʔa^hl ʔa^h ena etetēwa^h awa^hi etede, a^hʔiŋge ga^h etetēwa^h (or etetēwa^h a^hʔiŋge ga^h) b^hʔi^ha tate ebēga^h, *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^h i^hʔa^hi ʔa^h awa^hi etedega^h, a^hʔiŋge hā, a^hla^h b^hʔi^ha tate ebēga^h, *I should have given them my robe, but I have none, therefore I think that I shall fail*.

702, 8 and 9. ea^hŋki^hʔai ca^hca^h tate, archaic, *vide* G., for ea^hŋki^hʔō ca^hca^h 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.

CANGE-SKĀ TO BATTISTE, THE PAWNEE INTERPRETER.

- Ca^w cé nīkaci^wga éččé wīaqtī eučai hā. Kī iéskā nīnké nīkagāhī
 Now that person kins- my real have gone . And inter. you who chief
 man to you
- ečm^{na}ba ča'čwačáččé ka^wbčégn^a. Ca^w maja^w ča^w wéahīde ča^wja, waqáini
 these two you pity them I hope. And land the distant though, poor
 only
- 3 égaⁿ čida^wbe eučai. Nān^{'de} gīudaⁿqtī wackáxe ka^wbča. Úwāčaxa^wi
 us to see you have gone to you. Heart very good you make them I wish. You and us
- ka^wbča. Kī gātē ájtī wī^w nwičča. Uma^whaⁿ ian^{'ge} akā edádaⁿ a^wča
 I wish. And that nu- one I tell you. Omaha his sister (sub.) what he abun-
 other
- ččé gčé wī^w gīčá^wčai, ádaⁿ čičahaⁿ eččéčai hā. Wī^w ča^wi čtī, Uma^whaⁿ-má
 he (the one wishes her there- to pray to she sends to . One you if, the Omahas
 went (pl. in obj.)
- 6 ačī^w wīčaci^w tū. Kī Kuečea iha^w ččaⁿba úwagīčá-gā hā. Kī e'a^w
 to keep you will employ them. And Kuečea his she too tell it to them ! And how
 it
- čtī'čé, Kuečea waqī^wha wī^w gīan^{'kīčé} tč hā. Wāgazu i^wwī^wča é'čte.
 oven if, Kuečea paper one he will send back to me . Straight to tell me whether.
- Kī cé nīkaci^wga éččé wīwīa euhí čtī, e'a^w euhí é'čte awāgīa'áⁿ
 And that person kins- man my reach you if. how reach whether I hear about them.
 man
- 9 ka^wbča. Waqī^wha iā^wčakīččé ka^wbča.
 I wish. Paper you send hither to me I wish.

NOTES.

704, 3. nawačaxa^wi, from úwāčaxa^w. See ulxaⁿ and uwagīčaxa^w in the Dictionary.

704, 4. Uma^whaⁿ, i. e., Sida ma^wčī^w, 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 Kuečea and his mother. And Kuečea 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.

WAJINGA-SABĚ TO BATTISTE DEROIN AND KE-ȝREȝE.

Caⁿ Wáñtáda nmí mǎjaⁿ mǎtǎ kǎ'ja gaqfaⁿ fǎ gaⁿ fǎi ȝí'etǎ,
 And Oto the (pl. land warm to the migrate to go they wish even if,
 sub.) (sh.)

iⁿwiⁿ fǎ ífa-grǎ. Ci fǎjǎ gaⁿ fǎ-bǎjǎ ȝí'etǎ, fǎta iⁿwiⁿ fǎ ífa-grǎ.
 to tell me send Again not they do not wish even if, straight to tell me send
 hither. to go to go

NOTES.

Wajinga-sabě, Black Bird, is an Omaha, grandson of the celebrated chief of that name. Ke-ȝreȝe, Spotted Turtle, is an Oto chief.

705, 2. fǎjǎ gaⁿ fǎ-bǎjǎ is a mistake. It should be either fǎ gaⁿ fǎ-bǎjǎ, literally, *they-do-not-wish to-go*, or fǎ-bǎjǎ gaⁿ fǎi, 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.

UNAJIⁿ-SKĀ TO GAIHGE.

Caⁿ agǎfi há. Umáhamádi agǎfi égaⁿ fǎ'eaⁿ fǎi égaⁿ iⁿ'kaⁿ-naⁿi. 3
 Just I have returned To the Omahas I have returned as they pity me as they have us a censured rule with me.

Djǎ fǎnkǎ'di agǎfi égaⁿ, ǎ'di anáji há. Wañtǎ ńdaⁿqti bǎtǎ aⁿ fǎqteci
 Joe to him who I have returned us there I stand Food very good I eat it very gently

aⁿ'fiⁿ. Cǎma Caaⁿ amá atí-biamá. Hǎmǎnga amádi atí-biamá. Cetaⁿ
 he keeps Those Dakota the (pl. have come, it Winnebago to the (pl.) have come, it So far
 me. sub.) is said. is said. is said.

wǎmⁿ'ba-máji. Gasáni etǎetǎ wǎmⁿ'be tá miáke. Uǎgǎqti-égaⁿ agǎfi há 6
 I have not seen them. To-morrow or (some I see them will I who. I suffered greatly I have
 after dav) there.

Ki cañ'ge-ná etí nǎfǎi égaⁿ, cetaⁿ gaebe agǎfá-máji há Uǎwakié tǎ
 And the horses too are tired as, so far outside I have not gone back I talk to them the
 (act)

etí cetaⁿ-naⁿ aⁿ'faⁿ'bǎfá-etǎwaⁿ-máji. Caⁿ fǎ'ǎu agǎfi tǎ fǎpahaⁿ tai-égaⁿ,
 too so far only I am far from having enough of it. And here I have the you (pl., in order
 returned know it that (pl.),

uwibǎa enǎfǎi há. Caⁿ mǎjaⁿ fǎ'ǎu agǎfi tǎ iⁿ'etǎ nyú iⁿ'udaⁿ'qti égaⁿ 9
 I tell you I send to you (pl.) And land here I have the merely to breathe is very good for me

há. Caⁿ pahañ'ga aⁿ'waⁿ'daⁿ'bái gǎ égaⁿ eaⁿ'eaⁿ'qti gǎfǎⁿ amá há. Ki
 And before we saw them the (pl. so continually are sitting And
 in. ob.)

- wamúskē cti b'fúga ug'fji an'ega, údaⁿqti g'fíⁿ' amá há. Caⁿ e'aⁿ' čé
wheat too all as they have planted their own, very good they are sitting . And how this
- maⁿb'číⁿ' tō gaⁿ' wis'fai maⁿb'číⁿ'. Caⁿ č'č'u ag'fí tō č'čama wáqe amá
I walk tho at any rate I remember you (pl.) I walk. And here I re- turned the those white tho (pl. sub.)
- 3 údaⁿqti wáqaⁿ'be há. Caⁿ 'úkaⁿ' wab'fípi-máji dí a'čk'áxe t'č'f'ja, an'fa
very good I see them . And dood. I did them (?) wrong I was you made although, in I live
(=reck- oned) me the past,
- kaⁿ'b'č'egaⁿ, 'égimaⁿ' há. Caⁿ umaⁿ'čínka 'ánact'č'etē an'fa kaⁿ'b'č'egaⁿ, aaⁿ'he:
I hoped, I did that . And season how many so- ever I live I hoped, I did:
- wakéga tē naⁿ'ape há. Č'čama wáoniⁿ' č'anájiⁿ-ma č'a'éwafač'č'qti kaⁿ'
sick the I feared the seen danger . Those you keep you stand the ones who you have great pity on Oh that
- 6 eb'č'egaⁿ' há, ič'ádič'af č'fe wáwiké há. Caⁿ' 'čskana ič'áe tē č'ítaⁿqti úwa-
I think that . agent you I mean you . And oh that I speak the very straight you
- č'á'gioná eb'č'egaⁿ' há. . . Č'čema uáwak'ji-ma, iⁿ'uaⁿ'ha, íd'wáče-ma
tell them I think that . . . Those those who are my near kindred, my mothers, the ones who gave me birth
- wákihída-gá; wat'zaqti awá'gijaⁿ'be kaⁿ'b'č'egaⁿ' há Nańka-t'aⁿ'i č'eti 'égaⁿ'
attend then to them; all together I see them, my I hope . Has-a-Back he too so
- 9 wákihíde kaⁿ'b'č'egaⁿ', uáwak'ji-má. Č'áhič'ča i'ndádi č'eti 'égaⁿ' č'ema uáwa-
he attends to them I hope, those who are my near kindred, Cheyouno my father he too so those those who
- k'ji-ma wákihíde kaⁿ'b'č'egaⁿ'. Maⁿ't'č'u-nájiⁿ' č'č'aⁿ'ba gáčaⁿ' wi'fi. Wáč'utáda
are my near kindred ho attends to them I hope. Standing Grizzly he too that I give to you (pl.) Oto
- č'ankádi an'gá'č'fí t'č'di cań'ge d'úba wáoniⁿ' č'akí-bi, č' t'č'fai há, č' tē Ba-
to the (pl.) we came back when horse four you had reached there again with them, it that they sent said Bat-
was said, hither
- 12 díze aká. Kí wiⁿ'aⁿ' wá'átaⁿ' cań'ge-ma wá'č'íⁿ' kí č'í'te iⁿ'wiⁿ'č'a íča-gá há,
dize tho (sub.) And whence the horses they reached there again with them if to tell me send hither
- Gahíge.
Gahige.

NOTES.

The writer refused to send this letter to the Indian Territory, so Unajiⁿ-ská applied to some one else to act as his amanuensis.

Unajiⁿ-ská was a son of Čahieča, a Yankton who was adopted by the Ponkas. This letter was sent to the Ponka Gahige.

706, 3. Caⁿ' 'úkaⁿ' wab'fípi-máji, etc. Addressed to the Ponka agent, Mr. White-man. At first Unajiⁿ-ská dictated the following: Caⁿ' 'úkaⁿ' wab'fípi-máji-č'iti-maⁿ' dí č'aⁿ'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. Čema nawak'ji-ma. The idea of *suckling* is implied here in this phrase (from *nji*, 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'aⁿ'i, a name of Gaendič'aⁿ, Wač'idazč, "Fire-shaker," a shaman in 1871, but now a leader of the civilization party in the tribe. 706, 9. Čahieča, the real father of Unajiⁿ-ská. 706, 11. Bađize, 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 Gahige, send and tell me where they obtained those horses which they took home (to the Ponkas).

UNAJI-SKĀ TO WĒS'Ā-I,ĀŅGA.

Aⁿ'ba ꞑéꞑu Caaⁿ' amá wajaⁿ'be hā, Umáha ní ꞑan'di. Aⁿ'daⁿ'bai
 Day here Dakota the (pl. sub.) I saw them . Omaha village in the. They saw me

égaⁿ ꞑá'eaⁿ'ꞑéꞑti in'kaⁿ'i hā. Iⁿ'ꞑa-máji teábe. "Áwádi n'c- gaⁿ
 as they pitied me ex- they con- I am sad very. Where you went as
 ceedingly doled with me

nān'de waꞑpáni- waꞑáꞑai, xeáwaꞑáꞑai, iⁿ'ꞑiñ'gai ꞑéama. ꞑáⁿ'ja, "Wanáce, 3
 anxious you (pl.) have you (pl.) have made they said the these. Though, Policemen,
 made us us weep, foregoing to me

ꞑé aⁿ'wa'jaⁿ'i," ehé. "Jingáꞑtei ꞑe-má gi ꞑájiwaꞑáꞑai, wanáce-máéc." Caⁿ'
 you are they who caused I said. Very small these ones you have m. de them O ye policemen? Yet
 me the trouble, (pl. ob.) sad.

úekaⁿ n'áꞑꞑa kē nān'de wía iꞑaⁿ'aꞑé ꞑaⁿ' ean'kigaⁿ'i hā, g'ꞑa-haji'qtiaⁿ'i.
 deed I suffer the heart my I put it in the they were like they were very sad.
 (coll) (ob.) me

Umáha amá edábe nán'de ékigaⁿqtiaⁿ'i fáⁿ'ja, e'aⁿ' taté aⁿ'fáⁿ'bahaⁿ'ji.
Umaha the (pl. sub.) also heart they are very shillar though, what shall we two do not know it.

É uwíβa cué'á'fai. E'aⁿ' ekáxai gō waⁿ'ete wí'áqteí égaⁿ uyíhai-gá.
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.

3 Égaⁿ nú eti ukít'ē gréñjiwaqá'ē-naⁿ'i. Bégrí'ē'qti éde caⁿ' fá'á'qí'ē teábe-
So only too nation you have usually made them A total stranger but yet they picked very
[See note.] sad.

naⁿ'i. Ké, iⁿ'teqí égaⁿ éche. Ci gátō njaⁿ'ha. Ci gaⁿ' uwíβa cué'á'fai.
usually. Come! hard for as I say. Again that apart. Again so I tell you I send to you.
mo that.

Cetaⁿ' uágacaⁿ taté hūji, itáxaiá'fícaⁿ kē Ejá kē' etēwaⁿ' caⁿ' nán'de
That far I travel shall it has not towards the head the There the outwith. yet heart
reached, of the river (lg. obj.). (lg. obj.) standing

6 kē égaⁿ tāt ebé'égaⁿ. Eja amá fe ení gō aná'aⁿ fáⁿ'ja, éeti fe
the so shall I think. There the (pl. sub.) word their the (pl. obj.) I hear it though, they word
(coll. f.)

njaⁿ'adiqtiáⁿ wí áfíⁿheá'fícaⁿ fáⁿ'ja, "Wín'kēqtiáⁿ'i áhaⁿ" ebé'égaⁿ. Ataⁿ'
are altogether at one side I towards me as I think. They have spoken the full truth! (in so- lloquy) I think. When

é ípáphaⁿ qí', waqíⁿ'ha wíⁿ' enlí ete há cí. Háú-ha! Waqíⁿ'ha wíⁿ' íngáxai
tit know about if (in future), paper ono it may again. Well! Paper one they make it for me
reaches you

9 kaⁿ'βa, ípádi'ái-á! Ípádi'ái fá'eaⁿ' fá'ē'qti kaⁿ'βé'égaⁿ té-naⁿ caⁿ'caⁿ'qti βéíⁿ'.
I wish, O agent! Agent you pity me greatly I hoped usually I really continue.

Cé pí té edádaⁿ míⁿ'-mají há. Waqíⁿ'ha βé'ē'qteí míⁿ' agfí há. Kí
That I the what I did not wear Paper (or calico) very thin I wore as a robe I came back. And
reached as a robe

níaciⁿ'ga-ma éē há, fá'eaⁿ'fai té ípádi'ái údaⁿ'qti an'á'qí'í' éskaⁿ' βé'égaⁿ
the people said it they pitied me the agent very good we had you I thought that

12 fáⁿ'eti. Éē há, ífá'et-aⁿ'fá'é égaⁿ há, fáⁿ'ja edádaⁿ té ní'a égaⁿ égaⁿ áhaⁿ
formerly is it That you, my friend, some- though what the you some- so! (in so- lloquy)
(not noc). have made me- what

ebé'égaⁿ há. Waqá'ek uqá'ket'aⁿ qí', údaⁿ ípáphaⁿ téⁿ'te ebé'égaⁿ.
I think that You try you acquire it if, good I know it might (in past) I think that.
past

Waqá'ekaⁿ téfaⁿ'ja, ní'a téha, ebé'égaⁿ. Kí é'ama caⁿ'-naⁿ we'ē'wackaⁿ'-naⁿ
You tried though, in you perhaps, I think. And those at any rate (?) you make efforts for them
the past, failed

15 caⁿ'eaⁿ kaⁿ'βé'égaⁿ. Ípádi'ái 'aⁿ'qtiaⁿ'éigí'égaⁿ'i fáⁿ'eti. Íudád údaⁿ
always I hope. Agent we regarded you, our own, in the past. What good
too highly

we'ē'ekaxe té wí'etē ípáphaⁿ-mají há fáⁿ'ja edádaⁿ wíⁿ' éwaⁿ' té'etē
you made for us the I for my part I do not know about. Though what one is causing the trouble

égaⁿ áhaⁿ ebé'égaⁿ. Caⁿ' fe áhigí'qti wí'í taté etē ci iⁿ'teqí égaⁿ há.
so! (in thought) I think. Yet word very many I give shall even again hard for some- what

18 Céna gaⁿ' caⁿ' ípá'é té, gaⁿ' fanú'aⁿ t ebé'égaⁿ, égaⁿ gaⁿ' uwíβa
Enough so at any rate I have the, so you hear it will I think, so thus I tell you
spoken

ípádi'ái-á! Gátegaⁿ' é'na, ípádi'ái-á! Gaⁿ'qí níaciⁿ'ga wíⁿ' t'e g'fí'ca-
O agent! Thus enough, O agent! And then person one died you have sent

Ɔaf- de iƆápaĥaⁿ-máji há. Wanace jaŋ'ga t'écē há ecaf- de iƆápaĥaⁿ-máji há.
back when I do not know him Policeman large is dead you when I do not know him

Ē Ɔítaⁿ aná'aⁿ kaⁿ'bƆa há. Caⁿ' níaciⁿ'ga Ɔaf'ai tē c wáƆazu tí ā. Ē
That straight I hear it I wish Now person you have the that correct has That
died come

Wanace jaŋ'ga enáƆtei áƆiqúde há. Níaciⁿ'ga gƆc'bahíwíⁿ kí c'đi gƆc'ba-sátāⁿ 3
Policeman large that only not plain Person one hundred and he- fifty

kí c'đi naⁿ'ba Ɔaf'ai tē wáƆazu iƆápaĥaⁿ agƆf. ÁƆahádi cí ána Ɔaf'ai
and besides two you died the straight I knew it I came back Besides again how you have
died

tē cē wáƆawa baxú aⁿ'f iƆáí-gā. Gaⁿ' gáteƆgaⁿ há, Wé's'ā-jaŋ'ga iƆáđiƆai
the that counting them writing give send to me. And thus it is Big Snake agent

eƆáⁿ'ba.
he too.

NOTES.

Wés'ā-jaŋga or Uhaŋge-jaⁿ (see 638) was then on the Ponka reservation in the Indian Territory.

708, 3. Ēgaⁿ né cfi. F. said that it should be, "Ēgaⁿ-naⁿ' cfi." The author inferred from analogy that the full form was "Ēgaⁿ-naⁿ' cfi," 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 ebƆegaⁿ, in full, tait ebƆegaⁿ.

708, 11. níaciⁿ'ga-ma cē há (=egíƆaⁿ há, *sic* W., but prob. needs modification), where we would expect to find, "níaciⁿ'ga ama ai há."

708, 12. Ēcē há, may be intended for "That is it." Otherwise its connection with the rest of the text is not clear.

708, 13. WáƆaek, in full, wáƆaekaⁿ, as in line 14.

708, 15. Indad, in full, Indadaⁿ.

708, 18. Ɔana'aⁿ t ebƆegaⁿ, i. e. Ɔana'aⁿ te ebƆegaⁿ.

709, 1 Wanace-jaŋga, his Indian names were Wajiⁿagahiga (Bird Chief) and Agiteita (a Ponka modification of the Dakota, Akičita, *Soldier or Policeman*). On the agency roll he was recorded as "Big Soldier," of which Wanace-jaŋga 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 consoled 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.

Wabáǵǵeꝛo tia^{n'}ǵakiǵé ǵa^{n'} bǵíꝛé a^{n'}baǵé. Wabáǵǵeꝛo bǵíꝛé tǵ'di
 Letter you have sent (the) I have to-day. Letter I have when
 hither to me received it

nān'de i^{n'}ǵi^{n'}uda^{n'}-ǵti-ma^{n'}. Níkaei^{n'}ga wana^{n'}ju-mádi éde níkaei^{n'}ga wi^{n'}
 heart I had it very good for me. People among the threshers but people ono

3 na^{n'}tai ǵa^{n'}ja, ceti^{n'} níja ja^{n'}. Iǵápaha^{n'}-máji níja tǵéte, t'é tǵéte
 killed by though, so far alive lies. I do not know it whether he will whether he will
 the machine live, die

iǵápaha^{n'}-máji. Iǵáje tǵe Kícké isan'ga, Ma^{n'}teú-ǵa é. Pǵáji tǵe hǵǵáji ǵáxai
 I do not know. His the Kicke his younger Masten-pa that. Bad the not a was made
 name brother,

jǵga bǵúga. Wéna^{n'}ju ak éwa^{n'}i.
 hody whole. Threshing- the caused it.
 machine (sth.)

- Hau. Níkagáli nańkácé, iéskā ninké'cé, wa'áckaⁿ kaⁿb'écgaⁿ ádaⁿ
 ¶ Ye who are chiefs, inter- you who are, you make an effort I hope there-
 preter fore
- uckúdaⁿ wa'áyickaⁿ kaⁿb'ca. Wa'áckaⁿ tá-bi ehé tē, cin'gajin'ga
 to do good you exert your- I wish. That you are to persevere I said the, cin'gajin'ga
 deeds selves it child
- wabáq'ceze áfadewa'áki'fe ehé tē, é áwake. Níkaciⁿ'ga ána nin' éⁿte 3
 book you cause them to read I said the, that I mean it. People how you it may
 it many are ho
- jan'de wa'áckaⁿ čitaⁿ'i-gā. Wa'áckaⁿ tá-bi ehé tē, é áwake. Éskana
 ground you persevere work ye! That you are to persevere I said the, that I mean. Oh that
- ei i'ádičai' činké' cé daⁿ'be'akičai' kaⁿb'écgaⁿ. Wabáq'ceze čaⁿ u'čikaⁿ'i
 again agent the one that you cause him to see it I hope. Letter tho it helps you
 who (oh)
- kaⁿb'écgaⁿ, wackaⁿ' kaⁿ'b'ca.
 I hope, ho makes I wish.
 an effort
- Hau. Níkaciⁿ'ga céma áma-má edádaⁿ edai' etéctōwaⁿ fa-bajji-gā,
 ¶ Person those the others what they say what soever do not speak,
 do not look at them.
- wadaⁿ'ba-bajji-ga. Níkaciⁿ'ga c'č'u šhe g'č'i čin' Pan'ka níkagáli činké' č'č'u
 younder passed he who was re- Ponka chief tho one here
 turning who
- g'č'i há. G'č'i tē'di jaⁿ'be tē'di iⁿ'ča-máji éde cetaⁿ' u'ákia-máji wágazu. 9
 has he re- when I saw him when I was sad hut so far I have not spoken straight.
 returned turned
- Umaⁿ'ha' i'ádičai' aká níkagáli edábe wágazu giáxai tēdili' š'i, čaná'aⁿ taité,
 Omaha agent the chief also straight they make when it shall you shall hear it,
 (sub.) (sub.) for him roach,
- níkagáli nańkácé, Wá'čutáda nańkácé, iéskā ninké'cé e'ábe.
 ye who are chiefs, ye who are Otos, you who are the i. also.
 terpreter
- Hau. Úckaⁿ wiwíja tē čaná'aⁿ tai, w'čiggaⁿ wiwíja tē. Níkaciⁿ'ga 12
 ¶ Deed my tho ye will hear it, decision my the, Indian
- uké'č'i ikágeawáča-máji há; čin'q'tei ikágewi'čai. Čaaⁿ amá atfi' éde
 common I do not have them for my you only I have you for Dakota the (pl. have but
 friends (sub.) friends, cumo
- u'wákia-máji. U'wákia-máji a'č'ai. Ikágeawáča-máji ehé tē. Níkagáli
 I did not speak to them. I did not speak to they went I did not have them for I said tho. Chief
 them back, friends
- amá iⁿ'e'áge amá é' éwaⁿ'i; ádaⁿ ikágeawáča-máji, u'wákia-máji. Enáq'tei 15
 the (pl. old man tho (pl. that caused it; there- I did not have them for I did not speak to They only
 sub.) sub.) fore friends, them.
- ikágewá'č'e gaⁿ'čai tē iⁿ'e'áge amá, e-naⁿ'i níkagáli amá. Čaⁿ' níkaciⁿ'ga
 to have them for wished tho old man tho (pl. they only chief the (pl. And person
 friends sub.) sub.)
- čemá wáqe-ma, majaⁿ' č'č'u najiⁿ'-ma zaní ikágeawá'č'e há. Čaⁿ' uckúdaⁿ'q'ti
 (these the white land here those who ah I have them for And doing very good
 (pl. oh.) people, stand friends deeds)
- ké edádaⁿ i'áyi'čáxe pahan'gaditaⁿ ké' č'gijaⁿ kaⁿ'b'caq'ti. Pi'jji tē č'i, č'i 18
 tho what I did for myself from the first tho you do I strongly desire. bad will if, you
 that
- čk'áxa-báji' w'čikaⁿ'b'caí. Čin'gajin'ga ča'č'ewa'čagi'č'á-ba wa'čitaⁿ wackaⁿ'i-gā.
 you do it not I wish for you Child do pity them your and to work persevere ye!
 (pl.) own (pl.)

Èdî ʒî, Wakan'da aká ʔa'èʔiʔe taf, kí edádaⁿ etéctò údaⁿ ʔíʒaxe taf. Caⁿ
In that case, God the will pity you, and what soever good will do for you. And
(sub.)
 aⁿwaⁿʔakié wabáʒʒeze tíʔaʔò tò nán'de iⁿud égaⁿ, éskana údaⁿqti maⁿniⁿ
you spoke to me letter you sent the heart good as, oh that very good you walk
hither for me
 3 kuⁿbéégaⁿ. Níkaciⁿga eéʔaⁿka ʒʔádiⁿáa aʔé ʒaⁿʔa ʔaⁿka éʒiʔaⁿ-bajii-gá.
I hope. Perseu those across to go the ones who wish it do not say anything
to (them)
 Éʒiʔégaⁿ éʒice taf. Éʒiʔaⁿ-bajii-gá. Caⁿ wícti aⁿwaⁿqpani ʔaⁿja, caⁿ
Beware you say lest. Say it not to (them). And I too I am poor though, yet
to
 waʔitaⁿ tò é údaⁿ há. Ké, eéna uwfbá cuʔéʔai.
to work the that good . Come, enough I tell you I send to you.

NOTE.

710, 5. Wenaⁿju ak ewaⁿi: 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 Kieke, and his name is Maⁿteu-ða. 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 ease 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.

ᄃᄆᄆᄆᄆᄆᄆᄆᄆ TO HEQAKA-MANI, ICTA-JA^NJAN, AND PTE-WAKA^N-INAJI^N.

December 21, 1878.

Nikagáhi-má, kagéha, úekaⁿ wécpahaⁿ iⁿᄆígaⁿᄆái égaⁿ ceaⁿᄆa-bájii
 The chief (pl. obj.), my friend, deed you knew us we desired for us we paid no atten-
 tion to it

há, ᄆákíᄆagᄆái tē'di. Iⁿ'taⁿ wéᄆa-bájii. Kí ᄆákíᄆagᄆái tē'di iⁿ'taⁿ wépihájii.
 you had gone when. Now we are sad. And you had gone when now bad for us (un-
 back fortunate).

Gá waqiⁿ'ha euᄆéᄆé ᄆaⁿ'ja, éskana íe údaⁿᄆti wigína'aⁿ'i kaⁿ'bᄆa. 3
 That paper I send to you though, oh that word very good I hear from you, I wish.
 Very soon paper you send hither to me

Uᄆᄆé'ᄆti waqiⁿ'ha íaⁿ'ᄆakíᄆé te. Caⁿ' éskana íe údaⁿᄆti winá'aⁿ'i
 Very soon paper you send hither will. And oh that word very good I hear from
 you, (pl.)

kaⁿ'bᄆégaⁿ. Níkaciⁿ'ga d'úba uᄆaⁿ'h aⁿ'ᄆiⁿ' wéúcpahaⁿ'i; uᄆaⁿ'ha aⁿ'maⁿ'ᄆiⁿ'i.
 I hope. Person some apart from we are you know us; apart from
 the rest the rest we walk.

ᄆískié uᄆaⁿ'h aᄆgataⁿ' aᄆ'gúha-b'í. Ceaⁿ'ᄆíᄆa-báji'ᄆti ᄆagᄆái, kí waᄆátē 6
 All to- apart we who we do not follow them. We disregarded you also you went and food
 together stand

aⁿ'ᄆí'í-báji'ᄆti ᄆagᄆái wépi-báji.
 we gave you none you went had 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 to 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. uᄆaⁿ'h aⁿ'ᄆiⁿ', in full, uᄆaⁿ'ha aⁿ'ᄆiⁿ'.

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!

MANTCU-NANBA TO MATO-MAZA, A YANKTON.

- Ca^w ʃiŋgaⁿ mēgaⁿ wibʃahaⁿ euʃeʃeʃe taí minké. Nikaciⁿga amá ʃéama
 And your grand- like- I pray to you I will send to you (pl.). Person the (pl. these
 father wise
- Heqáka-máni d'úba júwagʃe ti-má ʃi wípaqti ʃi há. Waʃútē dádaⁿ beʃútē
 Walking Elk some those with whom he house my own came . Food what late
 came hither
- 3 waⁿdaⁿ júwagʃégaⁿ, waʃútē ʃactaⁿ euʃʃaí. Ca^w uáʃʃacige tá minké.
 together I having been with food finished eat- they went back to you. And I will complain of my own (tribe).
 them,
- Iⁿʃa-máji uáʃʃa tá minké. Umaⁿhaⁿ amá ʃéama nīkagáhi amá cémujin'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-gá," eíe ʃi, waetá-báji a^wʃi-naⁿ maⁿʃiⁿi, ádaⁿ
 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 umaⁿʃinka wiⁿ iⁿʃa-májiⁿ taté ebéʃgaⁿ. Ca^w ádaⁿ ʃéama Umaⁿhaⁿ amá
 season one I shall be dispens-d I think it. And there these Omaha the (pl.
 sub.) fore
- iⁿ'ku najiⁿi. Beʃá-máji-naⁿ-maⁿ. "Áwan'kega," eíe. ʃe a^wwaⁿha-máji
 inviting they stand. I make it a rule not to go. I am sick, I say. Word I am not followed
 me
- aⁿʃaⁿwankégaí. Heqáka-máni, "Máʃe d'úba waʃaⁿba-máji taí," é cagʃaí.
 I am sick on account of Walking Elk, Winter four I shall not see them, said went back
 to you.
- 9 Cēna gaⁿ iⁿʃa euʃeʃeʃe. Ga^w ʃiŋgaⁿ gʃí daⁿ'etēaⁿi ʃi, waqíⁿha itíʃē
 Enough at any rate news I send to you. And your grand- has even if (t) when, paper together
 father returned
- ctaⁿ'be taí.
 you will see it.

NOTES.

Mato-maza, called Maⁿten-maⁿzē by the Omahas, was the son-in-law of Wiyakoiⁿ.
 714, 5. waetá-báji a^wʃi-naⁿ maⁿʃiⁿi, 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'ha wíðaxe te ehé tē íe égaⁿqti agíðaxe kaⁿbça. Taⁿwaⁿgçaⁿ
 Paper I make to will I the word just so I make my I wish. Nation
 you said
- zaniⁿqti nfe waçin'gai. Ki nfe waçin'gai caⁿ eté eçéwaçé. Inça aⁿçin'ge
 all we have no pain. And we have no pain as it may reasonable. News I have none
 should be
- çaⁿ'ja, caⁿ íe ewígehé tē égaⁿ agíðaxe kaⁿbça. Açúhage 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. cause
 here
 hither
- "Íeskā tē anaⁿ'etaⁿ tá minke," ehé, ebçégaⁿ. Ki égaⁿ ðáxe çaⁿ'ja, níkaçáhi
 Inter. the I will stop walking. I said, I think it. And so I have
 protor done though, chief
- aná gícaⁿ-qti-báji ebçégaⁿ çaⁿ'ja, wí eátaⁿ ámaⁿ taté aⁿçin'ge ebçégaⁿ,
 the (pl. were not fully satis- I thought though, I how I shall do I have none I thought,
 sub.) fied
- anaⁿ'etaⁿ há. É'di uwédi-máji. Añgíçá'çai çí, íçádiçai çínké nçínkie táí, 6
 I stopped walking. There I am not in it. They wish me, if, agent the (ob.) let them talk
 with him about it,
- añgíçá'çá-báji çí'eté, çí éçíçáⁿ táí. Wímínkē'di e'aⁿ çínçé. Gahíçé
 they do not want me, even if, again let them say it to With reference to there is no cause
 their own him. me (for complaint
 against them)
- çai'ga wíⁿ añgáçai. Íçádiçai çínké aⁿwaⁿ'ei égaⁿ, égaⁿ çðaxe, éde gahí
 great one we have made. Agent the st. asked (or emp- so I did for
 loyed) me ask, him, but council
- íé úckaⁿ gaⁿ'çai tē égaⁿqti añgáçai. Çé'ja eubçé kaⁿbçéde e'aⁿ taté í'te. 9
 word deed they tho just so we made it. Youder I go to I wish, but how it shall be is
 wished you uncertain.
- Ietá çéçaⁿ zeaⁿ'çai égaⁿ eubçé kaⁿbça. Wáçe añgíçai aná íⁿwín'kaⁿ gaⁿ'çai
 Eye this they prac- so I go to I wish. White peo- our the (pl. to help me gaⁿ'çai
 tice on me you ple sub.)
- há. Níkaciⁿ'ga çíçíça aná wáçe amá íⁿwín'kaⁿ tē égaⁿ tá-bité eonégaⁿ
 Person your the (pl. white the (pl. they helped the so that they shall you think
 sub.) people sub.) me (past (act) be it
- ä. Ikáçewiçai éskaⁿbçégaⁿ ádaⁿ íe tē éçipe há. Uççé'çtei íe tē qáça 12
 I have you (pl.) for friends I think so there- word tho I have
 fore said it Very soon word the back
 (what pro- cedés) again
- tíi'çin'çakiçé kaⁿbçégaⁿ, kaçéça. Çíkáçe-ma úwagíçá-gá, Mí'çáçé çti.
 you will cause some I hope, my friend. Your friends tell it to them, Star too.
 one to bring my own
 hither

NOTE.

Sanssouei 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. Sanssouei'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 promise. 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.

ICTAΦÁBI TO CŪNŪIQOWE.

January 14, 1879.

- Jahaⁿ'ha, nīkaciⁿ'ga fīfīa fānká wīaⁿ'be kaⁿ'bfa. Nīkaciⁿ'ga júwaφá-
 Brother-in-law, people your (the ones who) I see you (sing.) I wish. People you with
- gfe fānká wīaⁿ'be kaⁿ'bfa. P'e'ígēqti cí ŋi, edádaⁿ íwīdāxe kaⁿ'bfa hā.
 (them) the ones who I see you (sing.) I wish. Very old man you when, what I make for you I wish
 by means of
- 3 Nīkagáhi Maⁿ'teú-naⁿ'ba aká íngáxai hā, ádaⁿ eubfē kaⁿ'bfa, nīkaciⁿ'ga
 Chief Ma'ten-m'ba the (sub.) has done for me there-fore I go to you I wish, people
- fīfīa fānká wīaⁿ'be kaⁿ'bfa fē uqfē'qtei. Wacákaφúde ée hā, ŋaⁿ'be
 your the ones who I see you I wish this very soon. Waçakarúce it is I see him
- kaⁿ'bfa fīnké: e ŋaⁿ'be táí hā, nīkagáhi aká. Gaⁿ'ŋi nqfē'qtei gúfaⁿ
 I wish (the one who) I see will chief the (sub.). And then very soon that (ev. ob.)
- 6 etaⁿ'be ŋi, jahaⁿ'ha, waqiⁿ'ha wīⁿ tīaⁿ'kīfá-gā. Aŋíqīetaⁿ'-qti-maⁿ' hā.
 you see when, O brother-in-law, paper one and hither to me. I have fully prepared myself for it
- Nīkaciⁿ'ga 'aⁿ' aká wabáxukiφáφiⁿ'i aká é baxúí tē, wīⁿ bφízē-naⁿ'-maⁿ'.
 Indian how the (sub.) he whom they have as their ammannensis he write when, one I usually receive it.

NOTES.

Cūnūiqowé (Fēgīha, Cañge ífa'c'fē), *He who has mysterious interviews with a Horse* (or, *Wolf*), the name of the Oto head chief.

716, 1, 2, and 4. wīaⁿ'be kaⁿ'bfa, used for the pl., wīaⁿ'bai kaⁿ'bfa.

716, 7. Nīkaciⁿ'ga 'aⁿ' aka, etc. A better reading suggested by G.: Nīkaciⁿ'ga

etaⁿ' wabáxukiφáí tīfáí etēwaⁿ' wīⁿ bφízē-naⁿ' maⁿ'.
 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. Waçakerntee 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.

TANWAN-GAXE-JINGA TO A. B. MEACHAM.

January 16, 1879.

Híjañga cañ'ge wénaⁿçaiⁿ wawéci kaⁿ'bça, ñigaⁿ'ha. Cañ'ge gçéba-
 Wínebago horse they stole from us pay I wish, O Grand- father. Horse a hun-
 híwiⁿ áta wénaçai há. Pahañ'gadi Isaⁿ'yati cañ'ge gçébañíwiⁿ kí é'li
 drel and they snatched over and from us Formerly San'ee horse a hundred and ho- sides
 gçéba-çéçabóⁿ iⁿ'naçai égaⁿ, wawéci kaⁿ'bça, ñigaⁿ'ha. 3
 Wágazúqti aⁿ'ná'wⁿ añaⁿ'çai, ñigaⁿ'ha. Majaⁿ' çaiⁿ aqçíⁿ há: waqíⁿ'ha sagí
 Very straight we hear it we wish, O grandfather. Land the I work my (ob.) own paper hard
 kaⁿ'bça. Cúçíⁿ içádiçai bçúga uçíakié bçíetaⁿ fe té aqíⁿ' eugçékiçé, çí
 I wish. That (inv. ob.) agent all I have talked to him about it I have fin- ished word the I cause him to take it again
 gúçaiⁿ waqíⁿ'ha eñçéçé. Caⁿ' awá'çé tédñhi çí, iⁿ'teqí tat éskaⁿ'bçégaⁿ, 6
 that (ob.) paper I send to you. And I show when the time comes, hard for shall I think that,
 caⁿ' é'li éskana maⁿ'zèskā d'íba iⁿ'çéçepaha kaⁿ'bçégaⁿ. Caⁿ', ñigaⁿ'ha,
 yet there oh that éskana maⁿ'zèskā d'íba iⁿ'çéçepaha kaⁿ'bçégaⁿ. Caⁿ', ñigaⁿ'ha,
 enough I have told you. I have told the oh that just so you do for me I hope. . . Içúgaⁿ'çai
 Grandfather
 aⁿínké, wíçahaⁿ' há. Níkaciⁿ'ga ukéçíⁿ wéçíçíçaiⁿ aⁿínké, wíçahaⁿ' 9
 you who are, I pray to you. Indian common the one who plans for them you who are, I pray to you.
 Gaⁿ' gáté éna wíçahaⁿ' há. Kí ñekaⁿ' áçí çí wíⁿ' uwíçha tú mínke.
 And that enough I pray to you. And deed an- agan one other I will tell you.
 Éskana edádaⁿ iⁿ'teqí kē waçítonaqtí wípaⁿ'be nçíwíkié kaⁿ'bçégaⁿ. Éskana
 Oh that what difficult the very plainly I see you I talk to you about it I hope. Oh that
 eñçéçéçaiⁿ iⁿ'çéçekaxe kaⁿ'bçégaⁿ. Edé tédāⁿ ebçégaⁿ áwiná'aⁿ tá mínke. 12
 just so you think you do for me I hope. What will he say? (in soliloquy) I think I will hear from you.
 Éskana fe té níçé kaⁿ'bçégaⁿ. Caⁿ' edéçé çí, uqçé'çteí gçíçaiⁿ tat éskaⁿ'
 Oh that word the you (ob.) take it I hope. And what you say, very soon you cause to shall so
 aⁿ'çaiⁿ.
 we think.

NOTES.

This letter was sent by Ta^uwa^u-gaxe-jiūga, ɬaʃi^u-na^upaji, Two Crows, Hupefa, Maz-kide, Matthew Tyndall, ɬe-nʃa^uha, and Na^upewaʃe, 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 passiu*, ka^ubqa, *I wish*, spoken by one man, but intended for the expression of all.

717, 6. tat eska^uhʃega^u, *in full*, tate eska^ubʃega^u.

717, 12. Ede teda^u ebʃega^u, etc. When pronounced rapidly, "a^u" was dropped before "ebʃega^u." L. agreed with Ta^uwa^u-gaxe-jiūga in the use of "Ede," though that is 3d. s. L. gave as the equivalent ɬo^uwere, ɬaku eera ihare arinaqo^u (hamina) huiye ké,
want you I think I hear you I sit will

I think, "What will you say?" I will (sit, waiting to) hear it from you. But W. (1888) changed Ede teda^u, etc., to Edʃee taté áwiná:u^u tá minke há, *I will hear from you*
What shall I hear you will I who

wist you shall say.

717, 13 and 14. tat eska^u a^uʃa^uʃai, *in full*, tate eska^u a^uʃa^uʃai.

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'XA-SKĀ TO MAZA-NAP'I^S, A YANKTON.

January 25, 1879.

Negha, cubéé tá minke. Kí wian'ge eti i'na'há eti waja^wbe ka^wbéa.
 Mother's brother, I will go to you. And my sister too my mother too I see them I wish.

A^wba ga^w a^wwa^wqpani ga^w wia^wbe ka^wbéa ga^w cubéé tá minke. I'na'há
 Day as I am poor as I see you I wish as I will go to you. My mother
 t'é t'é ceta^w i'dádi waqpani hádaⁿ wia^wbe ka^wbéa-qi-ma^w há. Hada, ga^w 3
 died as for my father poor, there- I see you I have a strong desire . Let me see, as

mi'iggaⁿ ga^w a^wwa^wqpani ga^w wia^wbe ka^wbéa-qi-ma^w há. Kí Wilé eti
 I have taken a wife as I am poor as I see you I have a strong desire . And Fourth too
 sister

i'neaⁿ wáfixe ga^w égaⁿ fanú'uⁿ táí ebéégaⁿ euéééé. Kí fati tecti edádaⁿ
 now has taken a husband as so you will hear it I think it I send to you. And you in the
 came past, too what

abéiⁿ-máji hádaⁿ fiéin'ge-naⁿ fageái. Kí Umaⁿhaⁿ Badize euéééé tá-pinké, 6
 I had not I, there- you without usu- you went And Omaha Battiste he is the one who will
 ally back, go to you.

wáwaⁿ. Kí c'di cubéé tá minke. Pañ'ka na^wba éeti euéééé tá uká. (Céna
 to dance the pipe dance. And there I will go to you. Ponka two they will go of their
 own accord (Enough to you.)

etégaⁿ há. Céna tá aka.)
 it may be . Enough it will be.)

NOTES.

Mi'xa-skā was formerly called, Waqwataⁿ-fiñge, the Omaha notation of the Oto Waqwataⁿ-yiñ'e, *Poor Boy*. He was the son of Wasabé-qañga, an Omaha.

719, 3 and 6. hádaⁿ, a peculiar contr. of há, the oral period, and ádaⁿ.

719, 6. Badize, a man who had a negro father and an Omaha mother.

719, 7 and 8. (Cena etegaⁿ 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.")

CANGE-SKÀ TÒ WIYAKOIN.

January 27, 1879.

- Negíha, en^w winégi eti in^te ga^w wíáhaⁿ eti in^te ga^w a^wwa^wqpani
 Mother's at any my too is dead as my brother- too is dead as I am poor
 brother, rate my mother's to me in-law to me
- héga-máji. Gè ein'gajin'ga áaxe éinké agíhaⁿbe ka^whèa. A^wwa^wqpani
 I am very. That child I made the one I see my own I wish. I am poor
 him who
- 3 héga-máji ga^w ada^w ta^wwa^wgfa^w éíéíha, negíha, awíhaⁿbe ka^wbèa. Kí
 I am very as there- nation your, mother's I see them I wish. And
 fore
- waqiⁿha fáⁿ eulí tédih' wí', ein'gajin'ga wíwíha uéákie ka^w. Já^wbe
 paper (the) reaches when the came child my you talk please. I see him
 (ob.) you arrives
- ka^wbèa tò ínahíⁿ wí, waqiⁿha ía^wéákieⁿ ka^wbéégáⁿ. Ca^w wágázuaⁿéákieⁿ
 I wish the he is if, paper you cause to be coming hither I hope. And you straighten it for me
 willing
- 6 wí, in^wéana íéáé te. Kí ééén níkacíⁿga éíéíha amá atí há. Kí
 if, you tell me you will send And here people your the (pl. came
 hither. hit her
- a^wwa^wqpani éga^w edídaⁿ wíⁿáqteí'eté in^wéaxa-báji eáéáí. Kí' íe ké
 I was poor so what even one we did not do for them they went And word the
 back to you.
- júji wéaxe eáéá-bíama. Kí é'di ca^w júga wináqteí eub'éé ka^wbèa. Kí
 interior made for us they went back to you, it is said. And then at any body I alone I go to I wish. And
 you
- 9 e'aⁿ maⁿn' ca^w níé éíéin'ge wí, ca^w údaⁿqti maⁿn' wí, winá'aⁿ ka^wbèa.
 how you walk at any you have no pain if, at any very good you walk if, I hear from I wish.
 rate
- Ca^w ukít'é in^táxalá amá e'aⁿí g'é' etéwaⁿ ca^w íe wágazú amá'aⁿ ka^wbèa.
 And foreigners those who are up how (pl.) soever their af- still word straight I hear it I wish.
 towards the head of the river
- Ca^w ta^wwa^wgfa^w éíéíha-má eti úckaⁿ e'aⁿ maⁿqín' wí, ca^w e'aⁿí g'é' etéwaⁿ
 And nation those who are too deed how they walk if, at any how (pl.) soever their
 yours
- 12 en^w wágazúqti amá'aⁿ ka^wbèa.
 still very straight I hear it I wish.

NOTE.

720, 11. e'aⁿí g'é' etéwaⁿ however their different affairs may be: g'é' 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^NTCU-NA^NBA TO WIYAKOI^N.

Ké, aⁿckáha, wawína cučéačé tá múnke. Maⁿteú-cáge, naⁿbé ejaí gē
Come, sister's son I beg from you. I will send to you. Grizzly bear claw, hand their

d'úba aniⁿ ʔi, wabágeze ʔiⁿ-amádi uji-adaⁿ ʔ'di ian'kičá-ga. Tii ʔi,
some you if, letter where they carry put it in and there send it hither to it
have them on their back me. comes if,
aⁿckáha, iⁿčé-qi-maⁿ tá múnke. Wáčiⁿaⁿ ʔačé aⁿčaxé tá múnke. Níkaciⁿ 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 agčiⁿ múnké guáčiⁿ taⁿwaⁿgčaⁿ dúbahai ʔdítaⁿ iⁿnai ičai ʔdegaⁿ
that I am sitting beyond nation in four places there to beg have sent but
(near the speaker) from me luther

aⁿčá'i ʔi, ʔ'ia awá'i tá múnke, ádaⁿ iⁿwiⁿ ʔaxaⁿ ʔti kaⁿbča há. Awáckaⁿ
you give if, there I will give to them, there. you give me all pos- sible help I wish I try
it to me

tégaⁿ ʔče há. Gaⁿ ʔi iuča ʔji ʔiŋgč'qtiⁿ ádaⁿ uwibča-núji. Čóna gaⁿ 6
in order I say .. And then news differ. there is none at there. I do not tell you. Enough as
to that

wičaxu cučéačé. Čiči e'aⁿ ʔanájiⁿ ʔi, ádaⁿ ʔanájiⁿ ʔi, wina'aⁿ kaⁿbča.
I write to you I send to you. You too how you stand if, good you stand if, I hear from you I wish.

NOTE.

721. 4. taⁿwaⁿgčaⁿ dubahai, probably refers to the four Pawnee divisions of Skidi, Tawí, Pitahawirat, and Kitcheaški.

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^NTCU-INC^AGE.

February 6, 1879.

Cubčé hā. Awānaⁿqčīⁿqti cubčé hā. Wiqaⁿbe tá miūke, dadīha.
 I am going to you I am in a great hurry I am going to you I will see you, O father.

Aⁿbačé, dadīha, iⁿwiⁿčaxaⁿ te hā. Aⁿwaⁿqpaⁿqti agčīⁿ. Nīkaciⁿga
 To-day, O father, you will please help me I am very poor I sit. People

3 čičīja čaⁿ bčīga wajaⁿbe kaⁿbča. Nīkagāhi čččaⁿba naukácč, wībčahaⁿ
 your (the ev. ob.) all I see them I wish. Chief seven ye who are, I pray to you

cuččāčai. Wanāce mdaⁿhaŋga dība naukácč, wībčahaⁿ cuččāčai.
 I send to you. Captain of police four ye who are, I pray to you I send to you (pl.).

NOTES.

Maⁿten-ⁿčage, *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. čaⁿ refers to the Yankton tribal circle. We may, however, substitute čaīka, *the ones who*.

722, 3. Nīkagāhi čččaⁿba, the chiefs of the seven Yankton gentes (excluding the half-breed gens).

722, 4. Wanāce mdaⁿhaŋga dība, 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.

- Pahan'gadi wawidaxu cučəčəčə ča^w'ja, wabəgəze qəčə gəčəčəči.
 Formerly I wrote several things to you I sent to you though, letter back you have not sent it back.
- I^w'tea^w Pan'ka amā aqčči šl, uqčəči, čida^w'ba-bi ai čga^w, ie djubaqtei
 Now Ponka the (pl. sub.) have come back they when, they told about you, that he had seen you he said as, word very few
- uwibəča tā minke. Čəču jəwigə teču^w'di ča^w'be teču^w' ca^w'ca^w'qti ma^w'bəči^w 3
 I will tell to you. Yonder who I was with you in the past you saw me in the past always I walk
- hā. Ca^w' nie čtə a^w'čün'gə-qti-ma^w', wa'ú wiwija ein'gajin'ga wiwija-mā
 And pain even I am really destitute of, woman my child those who are mine
- cti. Ca^w' i^w'čə-qti ga^w' ma^w'bəči^w hā. Kí edáda' áhigi abəči^w-māji.
 And I am very glad so I walk And what many I have not.
- A^w'wa^w'qpani teábe ma^w'bəči^w. A^w'ba gə ča^w' wia^w'be ka^w'bəčə-qti-ma^w' hā. 6
 I am poor very I walk. Day the (pl. in. ob.) at any rate I see you I have a strong desire
- Ca^w' ná'a^w'čingə'qti ebəčəga^w-ma^w'-ma^w' hā. Kí maja^w' wəbhidə'qti čanəji^w
 Yet all in vain I usually think it And land at a great distance you stand
- áda^w, é áwake, wia^w'be tē bəč'a hā. Ca^w' Una^w'ha^w'-mā wacta^w'be
 because, it I mean, I see you the I am unable And the Omahas you saw them
- ca^w'ca^w'qti^w i^w'ta^w úda^w'qti ačai. Ca^w' waq^w'ha pahan'gadi cučəčəčə ča^w' 9
 continued all the time now very good they go. And paper formerly I sent to you the ob.
- gəčiji čga^w, ičəqnučəga^w ie tē djubaqtei widačə hā. Čə wabəgəze qəčə
 has not returned us, as I apprehend unseen trouble word the very few I make for you That letter back again
- gəči^w'čakičə šl, čí ie d'úba uwibəča tā minke. Ca^w' uqčə'qti i^w'baxu
 you cause it to have returned it, again word some I will give to you. And very soon write to me
- ičə-gā. Wina^w'a^w tē ka^w'bəčə-qti-ma^w' hā. 12
 send it nither. I hear from the you I have a strong desire

NOTES.

Edward Esau, or Huta^w'ta^w, an Omaha, is the maternal uncle of the younger Frank La Flèche. His cousin, Joseph, became interpreter for the Ponkas in 1880.

723, 2. šl, used here in a past sense; but tēli is the common term.

723, 4. Supply nie wačün'gəčtia^w'i, they are really without it, after wiwija-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 misseen 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.

ᄃAΦI^N-NA^NPAJĪ TO NI^NDAHA^N, AT THE PONKA AGENCY.

February 22, 1879.

Wabčítaⁿ tē bēf'a-qti-ma^w tū miñke, ebčégaⁿ. Wia^wba-máji xíjĭ,
 I work at dif- the I shall utterly fail to complete it, I think it. I do not see you if,
 ferent thing

wačítaⁿ tē nān'de aⁿča^wsa-máji-naⁿ-ma^w. Wana^wqčĭⁿ-qti gĭ-gā. Ca^w
 work the heart I am usually uneasy on account of it. In great haste be return- And
 ing.

3 údaⁿqti anájiⁿ. Ca^w edádaⁿ inča čĭngé égaⁿ. Wačítaⁿ tē enáqti ulíta-
 very good I stand. And what news there is none so. Work the it only causing im-
 patient or
 anxious

jĭwáčē, ádaⁿ wana^wqčĭⁿqti čagčĭ kaⁿbčégaⁿ. Čéaka čĭnáhaⁿ akácti
 looking for there- making great haste you come I hope. This one your brother- the sub.,
 results, fore back in-law too

wačĭsnindai ádaⁿ nān'de gĭpi-báji hā. Gáčaⁿ waqĭ^wha cuhĭ tē'di,
 you (pl.) are tardy there- heart is bad for him That ob. paper reaches when,
 you

6 ekĭ eka^wna xíjĭ, waqĭ^wha wana^wqčĭⁿqti gĭān'kičá-gā. Ca^w údaⁿqti
 you are you desire if, paper making great haste you send it back to me. And very good
 return- ing

nié čĭngé gaⁿ anájiⁿ, nŭjĭngá cti waŋ'gĭčē údaⁿqti i^wnaji^wi.
 without pain so I stand, boy too all very good they stand
 for me.

NOTE.

724, 5. wačĭsnindai refers to ᄃačĭⁿ-naⁿpajĭ's son, Niⁿdahaⁿ, and his comrade, Teaza-čĭngé (see p. 695) who were at the Ponka Agency, Indian Territory. The sentence should read thus: Wačĭsnindai égaⁿ, čéaka čĭnáhaⁿ akácti uān'de gĭpi-báji hā, *As you delay your coming, this one, too, your brother-in-law (i. e., Mačĭⁿ-aⁿsa) 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.

MAⁿTCU-NAⁿBA TO ICTAⁿΦABI.

Iⁿ djúbaqtei euⁿéwíkiéⁿ tá múnke há. Úáwa'í tá amá édo íepahaⁿji.
 Word very few I will cause some one to take to you They will give things to us but you do not know it.

Iⁿéskā d'úba wa'í 'íqái, íéskā níja wa'í 'íqái, wanágⁿé aⁿwa'n'gáíⁿ 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

kaⁿbⁿégaⁿ. Céhi efi d'úba wa'í 'íqái, é íepahaⁿ wíkaⁿhⁿéa há. Caaⁿ 3
 I hope, Apple tree too some they have promised to give to us, that you know it I desire for you Dakotas

amá íéama taⁿ'waⁿgⁿéaⁿ sátaⁿ wadaⁿ'be gaⁿ'éai. Pañ'ka úéiqé abⁿéiⁿ
 the (pl. sub.) these matieu five to see them they wish. Ponka refugee I have

íⁿ'é'age íⁿ't'é. Gatuⁿ'adi edádaⁿ ínígⁿéaⁿ té uíetaⁿ téiⁿ'te, gú-gá. (Agⁿéíji
 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

xi úwa'í té uéíéíqím'ge taté ebⁿégaⁿ. Pañ'ka efi d'úba agí amá. 6
 if they issue the shall not be sufficient to I think it. Ponka too some are returning, said.

Maⁿ'téu-nájiⁿ agí há. Agí tédúhi xi, waⁿ'ítaⁿ tá amá há.
 Standing Grizzly bear is returning. He has by the time that I act in his case

NOTE.

IetaⁿΦabi was the son-in-law of Maⁿ'teu-naⁿba. He had gone to visit the Gtos.

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 UNAJIⁿ-SKÁ.

Jigaⁿ'ha, íe djúbaqtei wífaxu há. Kí íⁿ'ndaⁿ'-qí-maⁿ' há.
 Grandfather, word very few I write to you. And I am doing very well.

M'íji Pañ'ka íi d'úba agⁿéí. íéama Umaⁿ'haⁿ amá é'aⁿ wégaⁿxé taíte 9
 these Ponka lodge some have returned. These Omaha the (pl. sub.) how they shall do to them

cetaⁿ' wágazú-ctéwaⁿ'ji. Maⁿ'téu-nájiⁿ aká júwagⁿé agⁿéí. Wáqé íééu
 so far is by no means certain. Standing Grizzly bear the he with them they have returned. White man here

ti ʔi^u ti tēdīhi ʔi^{ji}, wágazu taté há. Ki wabáʔeze wína ʔa^u
 he who has he it reache when, it shall be straight . And letter I have ʔa^u
 come and has there I begged (ob.)
 is mv. come from you

ka^u bəa-qi-ma^u há. Wágazu i^u ʔéckaxe ka^u bəéga^u. Ma^u zéskā cti ceta^u
 I desire it greatly . Straight you do for me I hope. Money too so far
 3 bəíza-máji, áda^u wawéci a^u ʔin^u ge há. Ki ca^u jūnga ʔa^u ma ʔagʔé ta^u
 I have not re- there- I have none . And colt you abandoned when the
 ceived, fore- pay I have none colt you went back (st. ob.)

e^u ekáxe ʔi, aná^u ka^u bəa. Uqé wai^u baxi-gá.
 how you do if, I hear it I wish. Some write to me about
 the things.

NOTES.

Richard Rush is an Omaha. Unaji^u skā was at the Yankton Agency.

725. 10, and 726. 1. Waq ʔeʔu ti ʔi^u 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.

ʔAʔI^u-NA^uPAJĪ TO MŪ^u ʔA^u ʔA^u ʔA^u, AN OTO.

ʔati ʔa^u tē, i-āji-gā. A^u wa^u ʔpani héga-máji. É^u ʔi^u ʔati ʔi, n^u a^u.
 You have the, do not come. I am very poor. Beware you if, all in
 spoken of com- ing

6 ʔin^u ge ʔti ʔati te. Nān^u de ʔi^u ʔe^u ʔti ʔagʔé ʔi wíeti éga^u nān^u de i^u ʔi^u u^u da^u.
 vain you lest. Heart very sad for you go I too so heart not good for me
 come you back

máji ʔi^u máji. Ca^u wáqé, "Waxi^u ʔita^u i-gā," ai éga^u, ákili^ude; wa^u ʔita^u.
 of it I am not willing. And white peo- Work for yourselves! said hav- I pay attention work
 ple, ing, to it;

tēná^u ʔti asi^u há.
 only the I think
 of it .

NOTE.

Mū^u ʔa^u ʔa^u ʔa^u, *Large Black bear*, in Omaha, Wasabe-ʔa^u ŋa.

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.

HUPEFA TO INSPECTOR J. H. HAMMOND.

- Kagéha, aⁿnípa tai égaⁿ nípa weféckaⁿna uáwaqáginai. Angísíqai
 My friend, we live in order that to live you wished for us you to us. We have re-
 membered it
- aⁿ'b íqáugge. Wakan'da qínké híladí tí égaⁿ, úwaqákiái. Wajiⁿ'waská'-qti
 through the day, God the one who down to the bot- had us, you talked to us. We are very sensible
 tom litter
- égaⁿ waekáxe. Níkaciⁿ'ga aká wawéqiggaⁿ' aká xáci h'éga-báji; máqé 3
 so you made us. Person the ruler the a long not a little, winter
 (coll. sub.) (= those who (coll.) give directions) (coll. sub.) while
- gqéba-qábéiⁿ kí é'di déqabéiⁿ wawéqiggaⁿ'i; éde ulé aúqáqé tai íbahaⁿ-báji,
 thirty and besides eight they have ruled over us; but the path we will go along they have not
 known,
- uáwaqáqá-báji. 'Ágqá-qti aⁿ'qíⁿ qatí. Qatí égaⁿ, uáwaqáginai té aⁿ'ná'aⁿ.
 they have not told us. Suffering greatly we were you came hither. You as, you have told us the we have
 heard it.
- Uáwaqáginai té wan'gicé'qti éizá-báji et'étoⁿwaⁿ aⁿ'fan'gaskaⁿ'qé taiⁿ'gataⁿ. 6
 You have told us the all have not re- even though we will try it.
 ceived it
- Níkaciⁿ'ga aká qéaka wawéqiggaⁿ' aká na'etaⁿ'i té é'be úwaqáqá qí, na'aⁿ'
 Person tho this those (coll.) who give they stop the who to tell them if, hear
 (sub.) directions walking
- tai édaⁿ, aⁿ'qéⁿ'qai. Kí qí úwaqáginá tedlíhi qí'jí, na'aⁿ' iⁿ'win'gaⁿ'qai. Kí
 qí? (in soli- we think. And you you tell us on its ar- when, to hear it we desire for them. And
 oquy), rival
- níkaciⁿ'ga amá wáqé-macé' cti taⁿ'waⁿ'qgaⁿ' fanájiⁿ qé' wawéqiggaⁿ' qíngé 7
 person the (pl. yo white people too nation (or city) you stand the ruler none
 sub.) (pl. in ob.)
- qí, wáqazu-báji te há. Kí taⁿ'waⁿ'qgaⁿ' aú'gataⁿ wawéqiggaⁿ waqín'gai qí,
 if, they will not be straight. And nation we who stand ruler we have none if,
 wáqazu-aⁿ'qíⁿ-báji taité éskaⁿ aⁿ'qaiⁿ'qai. Ádaⁿ níkaciⁿ'ga d'úba wajiⁿ'skáqteí
 we shall not be straight we think that probably. There- fore person some very sensible
- waekaⁿ'taúqáqti majáⁿ' fan'di íe éna'aⁿ etái qí'jí, waqáqáqékaⁿ'kaⁿ' 12
 very strong land in the word they listen ought if, you make it for us we
 aⁿ'qaiⁿ'qai.
 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.

ƆAƆI^N-NA^NPAJĪ TO INSPECTOR HAMMOND.

Nikaciⁿ ga dūba, sātāⁿ, cāƆe daⁿ etēaⁿ i, ālugi nkikie, ēⁿ di wackaⁿ ŋaŋga
 Person four, five, six it may be (l), much they talk then strong
 together,
 edādaⁿ gāxai, ēⁿ gaⁿ aŋgaⁿ Ɔai. Waŋⁿ gaƆiⁿ ŋi, ie aⁿ waŋⁿ gagināⁿ aⁿ tai, ādāⁿ
 what they do, so we wish. We have them if, word we obey them, our will there-
 (pl.), fore
 3 gē te aŋgaⁿ Ɔai.
 what has we wish it.
 been
 specified (l)

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.

Ɔati tēⁿ di iwiɔahaⁿ-māŋi, jīⁿ Ɔcha. Ūⁿ waƆakiē-médegaⁿ ie Ɔha tē anāⁿ aⁿ;
 You when I did not know you, O elder Since you have spoken to us word your the I have
 came brother.
 nāⁿ de iⁿ Ɔiⁿ udaⁿ. Kī Ɔē-ria nikaciⁿ ga d'ūba waƆitaⁿ weƆēkaⁿ nā-médegaⁿ
 heart mine is good And these (pl. person some to work as you have wished (for) them
 by means of it. (s.) (pl. ob.)
 6 wūgaⁿ mēgaⁿ, ēⁿ duche. Kī nikaciⁿ ga Ɔēama, nīkagāliⁿ-ma māⁿ naⁿ Ɔiⁿ.
 my grand like-wise, I belong to. And person these, the chiefs have made mis-
 father takes,
 waƆitaⁿ-ma Ɔēama nikaciⁿ ga d'ūba waƆitaⁿ gaⁿ Ɔaiⁿ-ma ēⁿ duche. Éde
 the ones who these person some those who wish to work I belong to. But
 work
 unaⁿ Ɔinka naⁿ ba iⁿ teaⁿ ŋiⁿ jawāƆē ibahaⁿ i; sī masāni Ɔizē aƆai.
 season two now (what is) favora- they know; foot on one taking they
 ble to life side it go.

NOTES.

728, 4. Uwaŋkie-medegaⁿ, etc. W. gave another reading, though he said that the text (-medegaⁿ) was correct: Kagóha, níkaeiⁿga íwñŋakíe má íe ɕta tē íwíwíⁿɕai égaⁿ, anáⁿ tē nán'de íⁿɕíwíⁿudaⁿ, *Friend, those persons to whom you spoke told me your words, and when I heard them they made me glad.*

728, 8. sí masani ɕize ɕui. 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 UNAJI-SKĀ.

March 24, 1879.

Negíha, wabáŋɕeze bɕíze ɕi, nán'de íⁿɕíwíⁿudaⁿ-ɕti-maⁿ. Negíha,
 Mother's letter I re. when heart mine was very good by means Mother's
 brother, letter ce'val of it. brother,
 wíjⁿɕé níha, wakéga tē gímiⁿ. Éskana íɕae tē bɕíga égaⁿ ekáxe
 my elder lives, sick the he has re. Oh that you the all so you do
 brother covered from.
 kaⁿbɕégaⁿ. Húe teɕan'di nán'de íⁿpi-máji. Kí íⁿtaⁿ an'ka-máji. Caⁿ 3
 I hope. You went in the past heart bad for me. And now I am not so. And
 Pan'ka amá edádaⁿ gíteqíⁿqti wíⁿ ákipai, wáŋe wanáce aⁿbáɕéⁿqteí
 Ponka the (pl. what very difficult one have met it, white soldiers this very day
 sub.)
 wáɕiⁿ ɕai: Maⁿteú-májiⁿ, Máxe-ní-ɕataⁿ, Jé-sigéé, Cyu-fí-luaⁿ, Waɕíŋe-ɕáci,
 have taken them Masten najiⁿ, Máxe-ní-ɕataⁿ, Buffalo Tracks, Fénio chicken Runs a long time,
 away: is coming.
 Maⁿteú-dáɕiⁿ, Caŋgú-lú-zí. Buɕíte jín'ge ɕáji, íhaⁿ aká ɕízáɕi gɕízai égaⁿ. 6
 Foolish Grizzly bear, horse with yellow Charles his son did not his the Rosalie having taken him
 hair. Pepli go, mother (sub.) from her own.
 Wamúské náji bɕíetaⁿ ɕi, Waɕútada wajaⁿhe bɕé téínke, negíha. Caⁿ
 When I saw I finish when, Oto I see them I may go, O mother's And
 brother.
 aⁿba íɕíŋɕe ɕ'ta ɕauájiⁿ kaⁿbɕégaⁿ. Wackan'-gá. Wanáce ɕíɕize taí,
 day through there you stand I hope. Make an effort. Soldier they will take
 you.
 ebɕégaⁿ. Cúte-gáxe, wíŋéi, wíjimi mégaⁿ, wakéga-báji ɕi, awáma'aⁿ 7
 I think it. Snake-maker, my mother's my father's likewise, not sick it I hear about
 brother, sister them
 kaⁿ'heá. Ietaɕabi aká Wáɕutáda wáwaⁿi alní, caⁿ'ge eáɕe-naⁿba
 I wish. Ietaɕabi the (sub.) to the Otos to dance the pipe-dance there, horse twelve
 wáɕiⁿ agɕíi.
 he has brought them back.

NOTES.

720, 5. *ya-xe-ni-ŋata*ⁿ, a name of *Teje-baye*, or *Buffalo Chips*, one of the Ponkas arrested at Omaha Agency in March, 1879, by order of Commissioner Hayt.

720, 6. *Buŋite*, the Ponka notation of the French *ponliche*, 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 (*ŋuzaŋi*) 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. *Ietaŋabi* went to the Otos to dance the pipe-dance. He has come home with twelve horses.

MAⁿTCU-NAⁿBA TO WIYAKOⁿ.

April 3, 1879.

- Caⁿ, *waⁿekáha*, *uáŋŋaéige* *cuŋéaŋé* *tá* *miñke*. Ki *aⁿwaⁿqpani* *ché*
 And, sister's son, I complain of I will send to you. And I am poor I said
- uwíŋa-maⁿ-maⁿ*. Ki *Heqága-maⁿŋiⁿ* *máŋadi* *caⁿ* *wadaⁿbe* *atí*, *ki*
 I usually told you. And Walking Elk last winter at any rate to see us come, and
- 3 *aⁿwaⁿqpani* *ché* *égaⁿ*, *caⁿcaⁿ* *waqpani* *té* *cugŋé*. *Garⁿŋi* *Heqága-maⁿŋiⁿ*
 I am poor I said as, always poor the he went back to you. And Walking Elk
- amá* *aúkaⁿtaⁿi* *cagŋaí*, *waⁿekáha*. Ki *wiŋépa* *aⁿba* *ataŋŋi* *aⁿŋeíke* *tédaⁿ*,
 the adv. tied me they went back to you. And my grand- day when (fut.) he loose me will I (in
 sub. back to you. child rate soliloquy),
- ebŋégaⁿ* *anáŋiⁿ* *caⁿcaⁿ* *tá* *miñke*. *Céna*, *waⁿekáha*, *íe* *uáŋŋaéige* *cuŋéaŋé*.
 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 *Ahaú*. *Caaⁿ-qti-máŋa* *cí* *téⁿdi* *edádaⁿ* *íe* *uŋúŋikiai* *éⁿte* *anáⁿaⁿ*
 To the real Dakotas you went when what word they spoke to if I hear it
 you went

ka ⁿ b̄a.	Ca ⁿ	edáda ⁿ	uwib̄a	tē	ḥingé	éga ⁿ	hā.	Ca ⁿ	in̄a	ḥingé	eti	
I wish.	And	what	I tell you	the	there is	no		And	news	none	too	
am̄ji ⁿ .	Pañ'ka	ḥé	Ma ⁿ teu ⁿ -m̄ji ⁿ	ḡḥí	éde	wanice	am̄a	aglatí	éga ⁿ ,			
I stand.	Ponka	this	Standing	Orizzly	came	but	soldier	the (pl. sub.)	came for	as,		
			hear	back				him				
Uma ⁿ 'ha ⁿ	ta ⁿ 'wa ⁿ 'ḡḥa ⁿ	ḥau ⁿ 'di	wáḥi ⁿ	aḡḥaí.	Ki	e ⁿ 'u ⁿ	ḡiuxai	taité	ceta ⁿ '	3		
Omaha	city	to the	they look them	back.	And	how	they shall do to them	so far				
ic̄ipaha ⁿ -m̄ji ⁿ :	aḡi	taité	eti	ic̄ipaha ⁿ -m̄ji ⁿ ,	ci	Pañ'ka	maja ⁿ '	ḥa ⁿ 'há				
I do not know:	they shall be	too	I do not know,	again	Ponka	land	to the					
	turning											
wáḥi ⁿ	hí	taité	eti	ic̄ipaha ⁿ -m̄ji ⁿ .	Ki,	"I ⁿ wi ⁿ 'ḥan-ḡa,"	áji	éga ⁿ ,	u ⁿ 'ḥa ⁿ -m̄ji ⁿ :			
they shall take them	too	I do not know.	And,	Help me!	as he did not	say,	I did not help	him:				
thither												
é	i ⁿ 'ḥa-m̄ji ⁿ	tē.	In̄a	uwib̄a	en̄c̄aḥé	Uma ⁿ 'ha ⁿ	ḥi	ḥéḥa ⁿ 'ba	ḡaḥa ⁿ '	6		
that I am sad for	the.	News	I tell you	I send to you.	Omaha	lodge	seven	migrating				
aḥaí	éde,	aḡḥi-b̄áji	ca ⁿ 'ca ⁿ .	ḥiḥi ⁿ 'ḥa	d'úba	ḡaḥa ⁿ '	aḥaí	éde	ceta ⁿ '			
went	but,	they have not	always.	To the Paw-	some	migrating	went	but	so far			
returned				nees								
aḡḥi-b̄áji.	In̄a	p̄iiji ⁿ 'qti	i ⁿ 'ca ⁿ	aná'a ⁿ .	Hídeḥa	Wáḥutáda	ḥi	ḥa ⁿ '				
they have not	News	very bad	now	I have heard.	Down the	stream	the	village				
returned.												
ḡuáḥe ⁿ 'ḥa	d̄ixe	wakéga	éga ⁿ -bi;	júga	q̄ḥiḥi,	áḥigi	t'á-bianú.	ḥiḥi		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 ⁿ '	iwa ⁿ 'xekiḥi-ḡa,	wáḥe	am̄adi.	Zéḥiḥi	ḥi,	d̄ixe	ḥéḥa ⁿ -b̄áji	tai.				
medicine	cause him to ask about it,	among the white	people.	They pre-	scribe for you	if,	you will not have	the small-pox.				
An̄ḡuḥi	Uma ⁿ 'ha ⁿ	aná	eáwaga ⁿ	tuñ'gata ⁿ ,	maka ⁿ '	n'ḥa ⁿ 'ḥiwa ⁿ 'xe	tuñ'gata ⁿ .					
We too	Omaha	the (pl. sub.)	we will be so,	medicine	we will ask about it for ourselves.							
Pañ'ka	i ⁿ 'c̄áge	wi ⁿ '	ab̄ḥi ⁿ '	éde	téé	hā.	Wasíbe-q̄ḥi	ijáje	aḥi ⁿ '.	Chúde-	12	
Ponka	old man	one	I had	but	he is	dead.	Black bear	leu	he had.	Smoke		
ḡáxe	n̄ḥa-ḡa.	Ci	tē	edáda ⁿ	uwib̄a	kē	ḥúta ⁿ 'qti	uwib̄a	en̄c̄aḥé.			
maker	tell it to him!	Again	word	what	I tell to you	the	very correctly	I tell it to	I send to you.			
								you				
Wa ⁿ q̄i ⁿ 'ha	ḡáḥa ⁿ	n̄izē	ki,	uq̄ḥé	ḡiañ'kiḥi-ḡa.							
Paper	that	you re-	ceive it	when,	soon	send it back.						

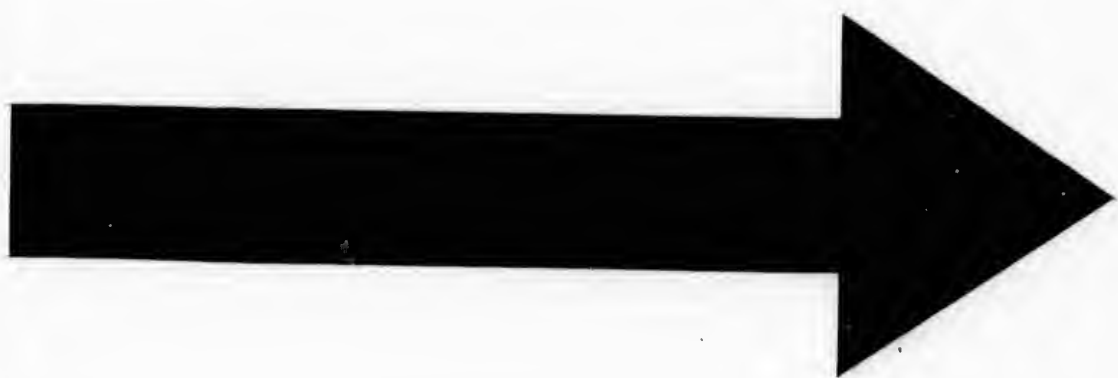
NOTES.

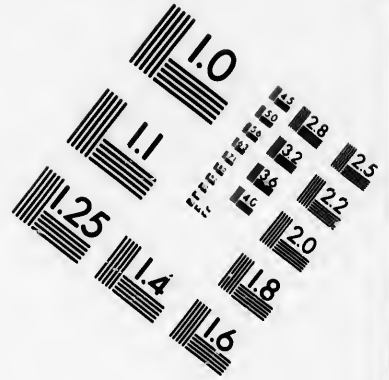
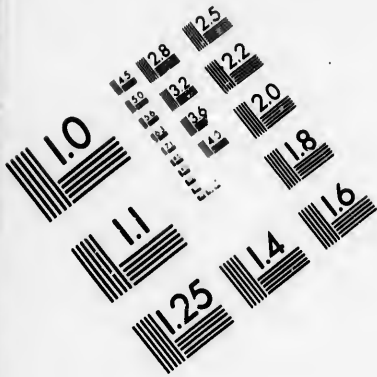
730, 4. wip̄epa, Walking Elk. Maⁿteu-naⁿba expected a great many good words from Walking Elk whenever (in future) the latter should "untie" him. (L.)

731, 8 and 9. Wáḥutáda ḥi ḥaⁿ' ḡuáḥeⁿ'ḥa, *i. e.*, near Vinita, Indian Territory.

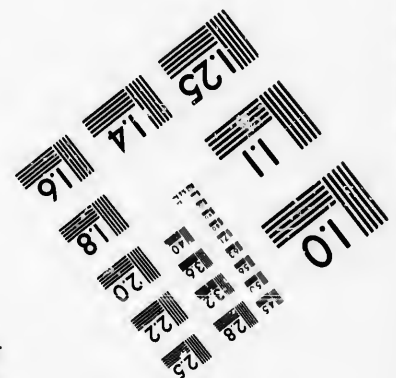
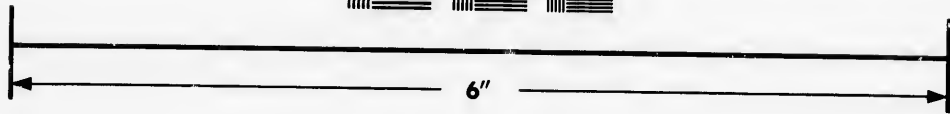
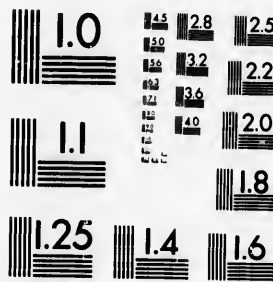
TRANSLATION.

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!





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TA^NWA^N-GAXE-JIŅGA TO MAWATA^NNA.

Ca ⁿ ga ⁿ '	maja ⁿ '	ča ⁿ '	bčfta ⁿ	éde	edáda ⁿ	bčtga	uáji	bčicta ⁿ	ši,	Ihañk'-
At any rate	land	the (ob.)	I have worked	but	what	all	I plant them	I finish when,	Yank-	
ta ⁿ wi ⁿ '	ši	ja ⁿ 'be	té,	ebčtga ⁿ .	Ca ⁿ '	Ihañk'ta ⁿ wi ⁿ '	ši	guáfica ⁿ '	Caa ⁿ '	áji-
ton vil-lago	I will see it,	I think it.	And	Yankton	vil-lago	beyond	Dakota	dir-		
ča ⁿ 'ča ⁿ '	waja ⁿ 'be	ka ⁿ 'bča.	Ca ⁿ '	čisan'ga,	Úqč	etčga ⁿ ,	cañ'ge	šnji	ca ⁿ '	3
ferent ones	I see them	I wish,	And	your younger brother,	To over-apt,	horse	houseful	In fact		
ha ⁿ 'da ⁿ	cañ'ge	sáti ⁿ	gínačín'ge,	wč'í ⁿ ,	kúkusi	eti,	bčtga	gínačín'ge.		
at night	horse	five	he lost by fire,	plow,	hog	too,	all	he lost by fire.		
Čaná'a ⁿ	téga ⁿ	uwibča	enčtáčtē.	Ca ⁿ '	ga ⁿ '-na ⁿ	cupi	te	ebčtga ⁿ	uwibča	
You hear it	In order that	I tell it to you	I send to you.	And	at any rate (t)	I will reach you	I think it	I tell you		
enčtáčtē.	Ca ⁿ '	nfaci ⁿ 'ga	d'úba	nújiŅga	wágazúqti	Ihañk'ta ⁿ wi ⁿ '	ikágea ⁿ .		6	
I send to you.	And	person	some	boy	vary straight	Yankton	we have them			
wa ⁿ 'čai	wagñap'čtí	juáwagče.	A ⁿ 'etē-na ⁿ '	ši	wiwíña	uágidč	engčtē.			
for friends	being very near to them, my kindred	I was with them.	Usually, as it were	house	my own	I enter my own	I return to you.			
Úqčtē'qti	waqi ⁿ '	ha gč	wi ⁿ '	iañ'kičá-gá.	Nfaci ⁿ 'ga-ma	e'a ⁿ 'i	ši,	i ⁿ 'wi ⁿ '	ča-gá	
Very soon	paper	the (pl. in ob.)	one	send hither to me!	The peoph	how they are	if,	tell me.		
Wágazúqti	i ⁿ 'wi ⁿ '	ča	šča-gá.						9	
Very straight	to tell me	send hither!								

NOTES.

733, 3. Úqč etegaⁿ (Úqčtē etegaⁿ), a war or bravery name, "Apt to overtake the foe," a name of Mandan (Mawadaⁿčíⁿ), the Omaha, half-brother of the Yankton Mandan (Mawataⁿna).

733, 5. Caⁿ gaⁿ'naⁿ, etc., said by W. to be bad Omaha. He gave other readings: Caⁿ gaⁿ' cubčtē etégaⁿ, *I will be apt to go to you at any rate; or, Caⁿ gaⁿ'qti cubčtē etégaⁿ, I will be apt to go to you, no matter what happens!* Or, Edádaⁿ áñkipá etéctēwaⁿ, cupi te ebčtgaⁿ, etc., *I think that I shall reach your land in spite of anything that I may encounter, etc.* Or, Iⁿ'baⁿ-báji etéctēwaⁿ, caⁿ' (wiewájiⁿ) cupi te ebčtgaⁿ, *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. Aⁿ'ete-naⁿ, etc. Aⁿ'ete ši wiwíña uágidč égaⁿ'qti cubčtē, *I go to you just as if I was entering my own house.* (G.) W. and Taⁿwaⁿ-gaxe-jiŅga agree in the use of engčtē. Aⁿ'ete-naⁿ ši wiwíña-qti uágidč engčtē égaⁿ há (W.) differs from the text only in the use of the emphatic ending, -qti, *very*, and égaⁿ, *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, Nandan, 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.

HUPEÇA TO A. B. MEACHAM.

- Kagēha, úckaⁿ uáwaçagioná tíçafai tē aṅáxai. Waçftaⁿ e'aⁿ ckáxai
 My friend, deed you told to us you have the we have done Work how you (pl.)
sent hither it. do it.
- gē aⁿçan'gaskaⁿçai, aⁿçictaⁿi. Níkaciⁿga aⁿgaçinⁿ pahaⁿ'ga Wakan'da
 the we have attempted, we have finished. Person we who are before God
(pl. in. ob.)
- 3 aká jút'aⁿ wíxai tē edádaⁿ etēwaⁿ aⁿçabahaⁿ-báji. Kagēha, waçftaⁿ tē
 the made we have the what soever we did not know. My friend, work the
(sub.)
- aⁿ'baçç'qci aⁿçictaⁿi tē uwíçfa cuçéaçē. Níkaciⁿga ukéçinⁿ aⁿ'gaçinⁿ úckaⁿ
 this very day we have finished the I tell it to I send to you. Indian common we who are deed
ished you
- çíçña údaⁿ etēwaⁿ íbahaⁿ-báji, aṅgú-çuaⁿ aⁿçabahaⁿ, Úmaⁿ'haⁿ aⁿ'gataⁿ.
 your good soever they know not, only we we know it we who are Omahas.
- 6 Kagēha, níkaciⁿga ukéçinⁿ ueté-ma gíçfa-bají-çti-uaⁿ caⁿ aⁿ'ba íçáñççē,
 My friend, Indian common the others are usually very sad yet day throughout,
 kagēha, gíçaji-méde aṅguíhaji aṅgaⁿ'çai. Éskana uáwaçanⁿ kaⁿ aⁿ'çanⁿ'çai.
 my friend, those who have been sad we do not follow we wish. Oh that they help us we hope.
- Níkaciⁿga ukéçinⁿ aⁿ'gaçinⁿ wáçaha aṅgúçai gē áçaha etēwaⁿ gaⁿ'çanⁿ-báji
 Indian common we who are clothing our the to wear at all they do not wish
(pl. in. ob.) clothing
- 9 wáçe amá. Kí, wáçe-máčçē, edádaⁿ çoniⁿ gē bçíga aṅgaⁿ'çai. Pahaⁿ'ga
 white the (pl. And, O ye white people! what you the all we desire. For-
 people (sub.) have (pl. in. ob.)
- té di ugáhana dazç'çti aṅgúmaⁿ'çinⁿ-naⁿ caⁿ'caⁿ, níkaciⁿga ukéçinⁿ aⁿ'maⁿ'çinⁿ
 erly in great darkness we were always walking, Indian common we walked
(pl. in. ob.)
- té di. Kí aⁿ'baçç'qci aⁿ'çidaⁿ'baí tē di, aⁿ'ba údaⁿ'çti wéahidç'çti
 when. And this very day we have seen you when, day very good to a very great
(pl. in. ob.) distance
- 12 aṅgúçixíçe eáwagaⁿ'i. Wáçe-máčçē, majaⁿ níçnan'da çé níkaciⁿga
 we look to a distance we are so. O ye white people! land island this Indian

ukéfiⁿ-ma Wakauⁿda aká n'jawákiⁿai. Wíugáce etéwaⁿ aⁿfégaxa-báji.
 the common ones God the caused them to own In the why in the least we did not regard
 (pl. ob.) (sub.) it.

Ni-zanⁿ'ga masáni kē majaⁿ' uⁿúfiⁿíⁿíⁿ'g'ai fáⁿ' majaⁿ' wiwíⁿá fáⁿ' fatí.
 Big Water other side the land it did not hold out for the land my the you
 (pl. ob.)

Ki faníⁿá tai égaⁿ majaⁿ' wiwíⁿá fáⁿ' fatí égaⁿ, faníⁿai. Majaⁿ' wiwíⁿá 3
 And you live in order that land my the you having come hither, you live. Land my
 (pl. ob.)

fáⁿ' fatí tēⁿ'di, can'geⁿ-ma eiⁿ'qti wajaⁿ'be-naⁿ-maⁿ', ácska eti eiⁿ'qti
 the you have when, the horses very int I have usually seen them, oxen too very int
 come

wajaⁿ'be-naⁿ-maⁿ', wamískē uⁿí gē' eti, wegaⁿ'ze g'fēba-dúba, g'fēba-sátaⁿ,
 I have usually seen them, wheat sown the too, measure forty. fifty,
 (pl. in. ob.)

uⁿí-naⁿ'i gē' wajaⁿ'be, majaⁿ' wiwíⁿá fanⁿ'di. Wataⁿ'zi gē' eti g'fēba-dúba 6
 they usually sowed (pl. in. ob.) I have seen them, land my in the. Corn the too forty
 (pl. in. ob.)

uⁿí-naⁿ'i wajaⁿ'be; naⁿ'za gē' eti údaⁿ'qti g'fiⁿ'; can'ge íf gē' eti údaⁿ'qti,
 they usually I have seen; fence the too very good sit; horse horse the too very good,
 planted (pl. in. ob.)

í-ugéⁿ' gē' eti, údaⁿ' g'fiⁿ'; kúkusi wíⁿ'qtei g'fēba-sátaⁿ etéⁿ'i; majaⁿ'
 dwelling- the too, good g'fiⁿ'; hog one fifty perhaps: land
 house (pl. in. ob.)

wiwíⁿá fáⁿ' ípíⁿáxai wáqe amá. Gí'fēqti-naⁿ caⁿ'caⁿ'i. Wí íⁿ'fa-máji-naⁿ 9
 my the have made white the (pl. sub). They are usually always. I I am sad usually
 for themselves by means of it very glad

caⁿ'caⁿ' bfiⁿ'. Íⁿ'teaⁿ'qtei íⁿ'fē há, údaⁿ' wawíⁿáxaxu cuⁿ'fēfē. Íⁿ'wíⁿ'fáxaⁿ
 always I am. Just now I am there- I write several I send to You help me
 glad fore things to you.

kaⁿ'b'fēgaⁿ. Íⁿ'wíⁿ'fáxaⁿ xí'jí, íⁿ'fē-naⁿ caⁿ'caⁿ' etégaⁿ. Níkaciⁿ'ga ukéfiⁿ-ma
 I hope. You help me if, I am usually glad always apt. Indian the common
 ones

waníta pfiⁿ'qti te fíⁿ' ékigaⁿ'qti waekáxai, wáqe-máccē. Tēná! wamí 12
 quadruped very bad will the (mv. in. ob.) just like it you make ns, O ye white people. Fire! blood

eaⁿ'fikigaⁿ'i: qíⁿ'ha-ská' fiáxai, qíⁿ'ha-jíde wáxai. Pahaⁿ'ga tēⁿ'di edádaⁿ
 we are like you: white skin he made you, red skin he made ns. Formerly what
 (pl. in. ob.)

etéwaⁿ aⁿ'fáⁿ'bahaⁿ-báji, íⁿ'taⁿ' úckaⁿ' fiéⁿ'fai gē aⁿ'fáⁿ'fíⁿbahaⁿ'i. Úckaⁿ
 soever we did not know, now deed your the (pl. in. ob.) we know you by means of them. Deed

fiéⁿ'fai gē aⁿ'fáⁿ'fíⁿbahaⁿ'i tēⁿ'di, úckaⁿ' fiéⁿ'fai gē aⁿ'fan'gnéihé aⁿ'gaⁿ'fai 15
 your the (pl. in. ob.) we know you by when, deed your the (pl. in. ob.) we follow you in we wish.
 means of them

Aⁿ'fan'gnéihé fan'gataⁿ há. Aⁿ'fáⁿ'níⁿ etai tē wíⁿ' uáwagiⁿ'fai-gá,
 We will follow you in them. We may improve by the (things) one tell it to ns,
 means of

wáqe-máccē. E'aⁿ' ífíⁿgíⁿdaⁿ'i gē' wíⁿ' uáwagiⁿ'fai-gá, kag'cha. Qtaⁿ'fiéⁿ
 O ye white people. How they are for the (pl. in. ob.) one tell to us, my friend. We love you

hēga-báji, kag'cha. Níkaciⁿ'ga ukéfiⁿ' d'úba macté majaⁿ' ké'fa hí éde 18
 not a little, my friend. Indian common some warm land to the reached but

- gfi. Gi'fa-báji teábe, nfkaci^wga ukéfiⁿ. Wáan^wbe, Pañ'ka fañká. Téná!
 have They are sad very, Indian common. I have seen them, Ponka the ones who. Fle!
 have come back.
- úekaⁿ fi'fiha sbahuⁿ da^w'be ga^w'fai fañká eátaⁿ t'é we'fóekaⁿuuf á.
 deed your to know to see they wish the ones who why to die do you wish for them I
- 3 Wakan'da fínké wí éskana fe faná'a^wi édi-macé, Wakan'da fiúké fe
 God the one who I oh that word you hear it O you who are there, God the one who
 who wao
- éfaná'aⁿ-bajl'qtia^wi. Wa'fá'efé eté íepahaⁿ-báji éskaⁿb'fógaⁿ, wáqe-má'cé.
 you do not obey him at all. Pity even you do not know it It may be, I think it, O ye white people
- Nfkaciⁿga ukéfiⁿ fañká wa'f'g'fitaⁿ'qti ga^w'fai éde wáni'qúwiⁿxe wániⁿ
 Indian common the ones who to work hard for them- selves they but you have led them you have
 kept them
- 6 Pañ'ka fañká. Waqi^w'ha enhi t'é'di, waqi^w'ha-gáwa baxú-de ca^w'majaⁿ
 Ponka the ones who Paper reaches when, paper spread upon written when and land
- bé'uga u'f'ai t'é, gañ'xi wi^w iañ'ki'fá-gá.
 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. Nfkaciⁿga nkefiⁿ añga'fiⁿ, does not include the Omahas; so the phrase may be rendered by "The Indians who are like us," etc. But in 734, 5, añgawáⁿ . . . Umaⁿhaⁿ añgataⁿ, 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.

Kag'cha, cañ'ge taⁿ cetaⁿ íkikáwiⁿá'pha-máji. Cañ'ge taⁿ qéá éde íⁿ'teaⁿ
 My friend, horse tho so far I have not hartered. Horse the lean but now
 (std. an. ob.) (std. an. ob.)

ciⁿ fé há. Kí íⁿ'teaⁿ wabéftaⁿ héga-máji, wébéⁿ'wiⁿ-máji ténke. Béftaⁿ
 fat goes . And now I have plenty of work, I may not sell. I finish it
 Kí, cañ'ge íkikáwiⁿá'fé tá miñke. Íⁿ'teaⁿ níji añgú'ai níé' éñgé, údaⁿ'qti 3
 when, horse I will trade. Now horse-our pain has none, very good
 hold

aⁿ'nájiⁿ. Kí Ihañk'taⁿ'wiⁿ' ní' fáⁿ'já óné wíkaⁿ'h'pha. Cín'gajin'ga wíwíja é'ja
 we stand. And Yankton vil. to the you I wish for you. Child my there
 lags

etaⁿ'be né wíkaⁿ'h'pha. Kí Maⁿ'teú-nájiⁿ í'á'ímáxe te úckaⁿ' e'áⁿ' í'á'pahaⁿ-máji
 you see you I wish for you. And Standing Grizzly I ask him a may deed how I do not know
 him go bear question

há. Wabá'geze cí uq'cé tíáⁿ'faki'fé kaⁿ'h'é'gaⁿ, waqiⁿ'ha fé ní'zé xí. 6
 Letter again seen 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 Maⁿ'teú-nájiⁿ, etc. If *té*, *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 horse). 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^NPAN^N-LA^NGA, AND OTHERS, TO INSPECTOR J. H. HAMMOND.

May 8, 1879.

Níkaciⁿ'ga amá ^{the (pl. sub.)} ^{Indian} ^{these} ^{you have them for} ^{friends} ^{Umaⁿ'haⁿ} ^{those whom you talked to} ^{in the past} ^{at any rate} ^{caⁿ'}
iⁿtáxaja wagícaⁿ ^{towards the head of the river} ^{traveling} ^{you went} ^{the} ^{still} ^{you have} ^{returned} ^{they have} ^{waited for} ^{but,} ^{you have} ^{not returned} ^{as,} ^{land} ^{home} ^{uki}
³ ^{çíçíña} ^{çan'di} ^{çaki} ^{éskaⁿ} ^{eçégaⁿ} ^{égaⁿ}, ^{uçuçikié} ^{gaⁿ'çai,} ^{uçuña'aⁿ} ^{gaⁿ'çai.}
^{your} ^{in the} ^{you have reached} ^{perhaps} ^{they think} ^{as,} ^{to talk to you} ^{about something} ^{they wish,} ^{to hear about} ^{you} ^{they wish.}
Kagehá, ^{ie} ^{wiⁿ'} ^{uçuçikié} ^{gaⁿ'çai} ^{há,} ^{úekaⁿ} ^{wiⁿ'} ^{uçuçikié} ^{gaⁿ'çai.} ^{Uççéçtci}
^{My friend,} ^{word} ^{one} ^{to talk to you} ^{about it} ^{they wish} ^{deed} ^{one} ^{to talk to you} ^{about it} ^{they wish.} ^{Very soon}
wabáççeze ^{wiⁿ'} ^{íwakiçá-gá} ^{há.} ^{Çatúçi tate} ^{çi,} ^{ie} ^{té} ^{çi'i} ^{cuhíçé} ^{'çai} ^{há.}
^{letter} ^{one} ^{send to us} ^{You shall not} ^{come hither} ^{if,} ^{word} ^{the} ^{to give} ^{to you} ^{thither} ^{they} ^{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^N·E-GAHI TO LOUIS ROY.

May 24, 1879.

Umáha-niádi agéfi. Umáha féama wijiⁿ'ⁿé aníá, winégi amá edábe,
 To the Omahas I have returned. Omaha these my elder the (pl. sub.), my mother's brother the (pl. sub.) also,

aⁿ'ⁿéqti aⁿ'ⁿíⁿ éguⁿ, iⁿ'ⁿudaⁿ'ⁿqti maⁿ'ⁿbéiⁿ. Majaⁿ' pújiⁿ hégaⁿí, ú'te kó
 very gently have no as, very good for I walk. Laid very bad, cause the
 (or carefully) of (coll. death ?)

héga-ctéwaⁿ'ⁿji, maeté hégaⁿí-naⁿ' caⁿ'ⁿcaⁿ. Wiⁿáⁿ'ⁿbe kaⁿ'ⁿbén-qti caⁿ'ⁿcaⁿ 3
 far from being few, warm very un- ally always. I see you I have a strong desire

maⁿ'ⁿbéiⁿ. Wisíⁿé-naⁿ' caⁿ'ⁿcaⁿ. Waⁿ'ⁿí qíⁿéha uckúdaⁿ' gaⁿ'ⁿ-adaⁿ' awásiⁿé-naⁿ'
 I walk. I remember un- ally always. Woman your kind as, there- fore I remember un- them ally

caⁿ'ⁿcaⁿ. Híⁿ'ⁿbé údaⁿ' íngáxe-naⁿ, ádaⁿ' awásiⁿé-naⁿ'-maⁿ'ⁿ. Qíádi waⁿ'ⁿqáté
 always. Moecasín good made for un- ally, there- fore I am usually thinking about them. Your father food

ukéⁿ'ⁿtaⁿ'ⁿ faⁿ'ⁿ nqíde uhi juwígé, waⁿ'ⁿdaⁿ' náhi há, gaⁿ'ⁿ-adaⁿ' wisíⁿé-naⁿ'-maⁿ'ⁿ. 6
 boacquired the together I was with you in together I grow as, there- fore I am usually thinking
 (ob.) in work growing, up of you.

Éde wiⁿáⁿ'ⁿba-máji iⁿ'ⁿteqi íqánahiⁿ maⁿ'ⁿbéiⁿ. Éduáma caⁿ'ⁿfa-báji té
 But I do not see you hard for I accept it I walk. Antoiné not related to the

ékigaⁿ'ⁿqiaⁿ'ⁿ, ádaⁿ'ⁿ jí té ctéwaⁿ'ⁿ, zaⁿ'ⁿba-máji, caⁿ'ⁿ dí há. Qízáhaⁿ' aká canⁿ'ⁿge
 is just like it, there- lodge the even, I did not see it, I was coun- Your brother-in- the horse
 (ob.) fore (ob.) ing back hither just law (sub.)

taⁿ'ⁿ qíⁿí taⁿ'ⁿ abéiⁿ'ⁿ dí te af éde, agsíⁿé-ctéwaⁿ'-máji. Caⁿ'ⁿ haⁿ'ⁿ-imaⁿ'ⁿqíⁿ 9
 the he the I am bringing will he but, I did not think of it at all. Just walking by night
 (std. en. ob.) you gave (std. nn. ob.) it to you. it back hither said (as I was)

dí há. Uqéⁿ'ⁿqtei wiⁿáⁿ'ⁿbe tá múnke ctégaⁿ. Degáⁿ'ⁿ wabáxu qáⁿ'ⁿ níze qí,
 I was coming back Very soon I will see you probable. But (?) letter the you when; (ob.) receive it

uqéⁿ'ⁿqtei waqíⁿ'ⁿha giaⁿ'ⁿqakiéⁿ te. Edéce qí, cupí tá múnke. Nú wataⁿ'ⁿzi
 very soon paper please be sending it back to me. What you if, I will reach you. Potato corn

edábe uáji édegaⁿ' cetaⁿ'ⁿ agéfiⁿ. Agéfieta qí, cupí ctégaⁿ' há. Híⁿ'ⁿbé éskana 12
 also I have but so far I have not finished mine when, I reach it is probable. Moecasín ob that

qígúqáⁿ' íqáⁿ'ⁿankíqáí kaⁿ'ⁿbéqáⁿ.
 your wife she puts them by in order to save I hope. for me

NOTES.

Ma^{ne}-gahi was a Ponka. Louis Roy, a half-blood Ponka, was then staying on the Yankton reservation, Dakota.

739, 10. Degaⁿ. W. substitutes, "Gaⁿ," And. G. agrees with the author in giving a reading of equal value (both sentences being connected): Uq^qq^qteⁱ w^lq^abe ta miⁿke etegaⁿ q^aja, wabaxu q^a, 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 mooccasins 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 mooccasins aside for me.

TWO CROWS AND OTHERS TO JOSEPH LA FLÈCHE, AT
OMAHA.

May 28, 1879.

Cé-ma ukkie wécpaha ⁿ xi wackan'-gã.	Ca ⁿ 'áwawé-na ⁿ 'i gë éskana
<small>Those whom you see talking together you know them when make an effort!</small>	<small>And they are usually talking about us (pl. in obj.) oh that</small>
pí fe úda ⁿ qti, éskana ekáxe ka ⁿ ' a ⁿ q ^a n' qai.	Waqáeka ⁿ ka ⁿ ' a ⁿ q ^a n' qai.
<small>anew word very good, oh that you make it we hope.</small>	<small>You make an attempt we hope.</small>

NOTES.

Joseph La Flèche went with his daughter Sasette 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 "Wackaⁿ' q^ai tená," i. e., *"they talk of nothing but perseverance!"* G. (1889) gave what is plainer to the author: Wackaⁿ' tē - ná - qti 'qai ā.

Persevere 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. CLOTHES.

A^{n'}ba^{fé} wawidaxu eu^éé^é há. Cé^éu pí tē ní^{kaci}'ga juúwag^é aká
 To-day I write to you I send to you . Youndor I the Iullian I with thou the
 about several things reached there (coll. sub.)

gínda^{n'}qtíu^{n'}i, áda^{n'}qtí juúwag^é. Maja^{n'} h^éé 'í^íé^é éa^{n'}í juúwag^é b^éá-máji.
 it was very good for them, very good I was with them. Land I go I promised to the I with thou I did not go.

Kí mája^{n'} é^éé^{nú}di ng^éí tē^élí^í xi, wab^éí^{n'}qtí-ma^{n'}. Kí ú^éka^{n'} é^égice tē^{n'} 3
 And land in this place I have come back by the time that, I have worked, And did you sail in the
 (some one) past

aná^{n'} ka^{n'}b^éa-qtí-ma^{n'}. Wahí eka^{n'}na 'í^éé^é tē^{n'} 'é^éga^{n'}qtí gáxa-gá. Ca^{n'}
 I hear it I have a strong desire. Animal you wish you in the just so act! And
 skins for spoke of past

aná^{n'} ka^{n'}b^éa-qtí-ma^{n'} há, u^éáket^{n'} tē^élí^í xi'ji. Waqi^{n'}ha é^é culí tē
 I hear it I have a strong desire . you acquire it by the time that it. Paper this reaches you the

é^éskana íe a^{n'}é^éí 'í^éé^é ka^{n'}b^éé^éga, u^éé^é'qtéi. Ní^{kaci}'ga wagáxe é^éí^í aká 6
 oh that word you give you promise I hope, very soon. Iullian dobt he has the
 to me for you (sub.)

gí^éí^éai a^{n'}ba í^éé^ég^é. Kí a^{n'}ba wíja^{n'}be tē étanda^{n'} wacta^{n'}be taté é^éé^éga.
 remembers day through. And day I see you tho by that you shall see it (ob. not I think it.
 time names)

Ca^{n'} i^{n'}uda^{n'}qtí-ma^{n'}, é^éskana u^éé^é'qtéi waqi^{n'}ha ía^{n'}é^éé^é ka^{n'}b^éé^éga. Kí
 And I am doing very well, nh that very soon paper you send hither I hope. And
 to me

ú^éí^éta^{n'} t'a^{n'} hégaji há, wamúské kō' é^é hégaji, áda^{n'} a^{n'}wa^{n'}sninde^{n'}qtí-ma^{n'} 9
 work abounds very much . wheat tho too very much, there. I am delayed a long time
 fore

há. Cí wahí u^éáket^{n'} eka^{n'}na tē há'. Kí ní^{kaci}'ga é^é calí aká
 . Again animal you acquire you wished . And person this he reached
 skin you wished (coll. sub.)

wan^{n'}gí^é u^éáket^{n'} é^éga^{n'}í. Ní^{kaci}'ga aká é^égí^éé^é-na^{n'}í há. Iká^éé^é'qtí
 all you acquire they wish it for you. Person the they are usually remembering you
 (coll. sub.)

xi^éxi^éai.
 they make for them-
 selves.

NOTE.

Fred. Merrick, or Síja^{n'}-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 (t). 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; yet 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.

- Nikaci^wga fíbfíⁿ céna wawí^wḏaxúí há. Ca^w, nfkaci^wga-mú^wé, éwí^wḏai,
 Indian three enough I write to you (pl) . And, O ye Indians, I have you
 on different sub- for kindred.
 jects
- ki ikágewi^wḏé-eti-ma^wi. Kí maja^w ké wéahid^wḏti pí édega^w, i^wḏeai éga^w
 and I also have you for my friends. And land the at a great distance I had arrived. It was land as
 for me
- 3 ag^wfí. Nikaci^wga fé^wma eúwa^wḏé amádi ag^wfí, kí i^wuda^w-qti-ma^w, i^wḏé-^wqti
 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^wb^wḏi^w xi, wá^wḏe amá a^wḏizai. Kí maja^w gá^whí^wḏa^w a^wḏi^w aki t^wḏi,
 I walked when, while the (pl. they took And land to that (land) out they took me when,
 people sub.) me. me. of sight back thither
- wá^wḏe amá a^wwa^wḏia^w. A^wḏi^wḏa^w-bi a^w édega^w, ceta^w a^wwa^wḏia^w, a^wwa^wḏe
 while 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 jín^wga há, a^wḏi^wḏa^w-bá^wjí. Nikaci^wga fé^wma, Umá^wha amá eti uáwagí^wḏa^wqti.
 a little they have not re- Person these, Omaha the (pl. too have given me much
 leased me. sub.) help.
- Ceta^w Umá^wha maja^w eá^w fan^wḏi baza^w akí-mú^wji, xa^wḏia ké^wḏi ag^wfí. Kí
 So far Omaha land their to the among I have not reached there again, border to the I have And
 the crowd reached there again,
- a^wḏi^wḏa^wḏi t^wḏi, ca^w nfkaci^wga uké^wḏi^w ú^wka^w jú^wjuá^w ké^w eté^wwa^w é^wka^w
 they let me go when, at any Indian, common deed had ones of the severer oh that
 rate various kinds
- 9 ana^wcibe ka^wb^wḏéga^w. Ca^w a^wba^wḏé wisí^wḏe-ḏi, wabá^wḏe^wce wawí^wḏaxúí.
 I take my feet I hope. And to day I think much wabá^wḏe letter I have written to
 out of t) I hope. And to day I think much about you, letter you on different
 subjects.

Ki úeka ⁿ	e'a ^{n'}	ma ⁿ ni ^{n'}	qi, ea ⁿ	wágazu	éskama	i ⁿ wi ^{n'} fa ⁿ í	ka ⁿ hécéga ⁿ	(ca ^{n'}			
And	deed	how	you walk	if, yet	straight	oh that	you (pl.) tell it to	I hope	yet		
							me				
úeka ⁿ	ája ⁿ	e'a ^{n'}	ma ⁿ ni ^{n'}	qi).	Ki nfkaci ^{n'} ga	d'úba	écáma	úeka ⁿ	gó	gíteqi	
deed	you do	it	how	you walk	if.	And	person	some	those	deed	
										the	
										hard for	
										(them)	
										(pl. in. oh.)	
éwá ⁿ	íkágéqíqé'qti	qi'ji,	úeka ⁿ	gó'	gíteqi	mmí	há'	fa ^{n'} ja,	nfkaci ^{n'} ga	d'úba	3
the (pl. cl.)	They have you for	when,	deed	the (pl. in. oh.)	hard	the (pl. in. oh.)	for (them)	el)	though,	person	some
	real friends,										
éwa ⁿ i,	nfkagahí-	ma	wágfa,	qída ⁿ 'ba-bíji	é	wakaf.	Ca ^{n'}	nfkaci ^{n'} ga			
they came of it,	chief	the (pl. in. oh.)	they accuse them	they did not see you	it	they mean.	And	person			
qéqínke	ijáje	té	epáxu	etéga ⁿ .	Ki'	wabúqéze	i ⁿ qí ^{n'} qízaf	qi,	i ⁿ wi ^{n'} fa	tíqé	
this at. me	his	(oh.)	the you write	it is proba- ble.	And	letter	he receives	when,	to tell me	to send	
							for me at my request			to me	
etéga ⁿ .	Dúba-mn ^{n'} qí ⁿ	é	wágazúqti	nfkaci ^{n'} ga	i ⁿ qí ^{n'} qíze	tá	qínké.			6	
he is apt.	Duba-man ^{n'} qí ⁿ	he	very straight	person	the one who will receive it	for me.					

NOTES.

Homma, *Smelling of fish*, the Yankton equivalent of the Ponka *Huháaⁿ*. This Ponka was also known as *gxuxe-ni-čataⁿ* (see 729, 5), *Le-je-bare, Buffalo Chips*, and *Nudaⁿhuñga, War captain*.

Heqaka-mani was Walking Elk.

743, 1 and 2. (eaⁿ nekuⁿajaⁿ e'a^{n'} maⁿni^{n'} qi) 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 snit). 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^{n'}qíⁿ is the one who will receive my letters for me, as he is a very upright man.

NANZANAJI TO JAMES O'KANE.

June 24, 1879.

Ca^{n'}, kagéha, a^{n'}bafé wistíçé wawíçaxu cuçéaçé, fe djíbaqtei 'éga^{n'}.
 And, my friend, to-day I remember you I write to you about several things I send to you, word very few.

- Ikágekíçé úda^{n'}qti a^{n'}fi^a çá^{n'}eti, añçha^{n'}ba-báji çíci a^{n'}fi^{n'}. Ca^{n'}
 Regarding one very good we were formerly, we have not seen one a long time we are. And
 anot^{n'}er's friends
- 3 waçásiçáçá-bají^{n'}-qti-ja^{n'} éi^{n'}te, ca^{n'} a^{n'}çisiçé-na^{n'} a^{n'}fi^{n'}. Ca^{n'} çíkage
 you have not been thinking of us at all if, per- yet we think of us usually we are. And your friend
 hap,
- nā^{n'}de çá^{n'} gíçají^{n'}-qti-na^{n'} ca^{n'}ca^{n'}, xagé-na^{n'} ca^{n'}ca^{n'}. Çíkage wa'ú
 heart the very sad for him usually always, he weeps usually always. Your friend woman
 (ob.)
- gíwakéga gít'e téga^{n'}. Ca^{n'} éskana wabágçeze nizé çí, e'a^{n'} ma^{n'}ni^{n'} éi^{n'}te
 sick for him his dies is apt. And oh that letter you re- when, how you walk if
 cevo it
- 6 ca^{n'} winá'a^{n'} ka^{n'}bçá. Ca^{n'} úçita^{n'} açígçani^{n'} éi^{n'}te a^{n'}çíua'a^{n'} añga^{n'}çai.
 at any I hear from I wish. And work you have your own if we hear from we wish.
 rate you
- Ca^{n'} Mejik a^{n'}pa^{n'}ha, íçqtiha da^{n'}eté, açí^{n'} éi^{n'}te, íçamáxe çí, í'wi^{n'}çaná
 And Messick elk hide, deer hide or, he has if, íçamáxe çí, í'wi^{n'}çaná
 you tell it to me
- ka^{n'}bçéga^{n'}. Ca^{n'} íçqtiha na^{n'}ba úda^{n'}qti ka^{n'}bçá, í'çéni^{n'}wi^{n'} çí, ía^{n'}çakiçé
 I hope. And deer hide two very good I desire, you buy them if, you send them
 for me hither to me
- 9 ka^{n'}bçéga^{n'}, uqçéçqtei. Çí a^{n'}pa^{n'}ha wi^{n'}qçéti etéçéwa^{n'} ka^{n'}bçáqti. Ca^{n'}
 I hope, very soon. Again elk hide just one oven if I desire greatly. And
 e'a^{n'} ma^{n'}bçéni^{n'} çé a^{n'}çá^{n'}çpaha^{n'}. Níç a^{n'}çín'gè-qti-ma^{n'}.
 how I walk the you know me. Pain I have not at all.

NOTES.

Nanzandaji was an Omaha. O'Kane's residence was at Kearney Junction, Nebr.

744, 3. Çíkage, *i. e.*, Pidaiga or Spafford Woodhull: see 656, note.

744, 7. Mejik, *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 UNAJIⁿ-SKĀ.

June 3, 1879.

Ca ⁿ	winá'a ⁿ	ka ⁿ 'bča,	ki	a ⁿ 'ba	áhigi	winá'a ⁿ -máji	há.	Winégi	
And	I hear from you	I wish,	and	day	many	I have not heard from you		My mother's brother	
gí améde,	gčáji,	Cáhiéča.	Cč'za	čanáji ⁿ ,	negíha,	i ⁿ 'čéqti-ma ⁿ .	Wisíčč-na ⁿ		
is returning they say, but,	he has not returned,	Cheyenne.	Yonder	you stand,	mother's brother,	I am very glad.	I think of naturally		
ca ⁿ 'ca ⁿ .	Wabáqčeze	nízč	ɣi,	uqčč'qti	tšáčč	ka ⁿ 'bčéga ⁿ .	Djó aká Pañ'ka	3	
always.	Letter	you receive it	when,	very soon	you send it hither	I hope.	Joe the (sub.) Ponka		
ahí éde,	agčí	uqčč'qti.	Winégi	cukí	čí ⁿ 'te	cta ⁿ 'be	ɣi,	i ⁿ 'wi ⁿ 'čaná	tšáčč
reached there	but,	he re-turned hither	very soon.	My mother's brother	re- turned there to you	if	you see him	when,	you tell it to me
te há,	uná'a ⁿ 'a ⁿ 'čákíqč	tč,	cta ⁿ 'be	tšé'di.	Pañ'ka	cčču	gčí	tč	ceta ⁿ '
will	you cause not to hear about it	will,	you see him	when.	Ponka	yonder	has come back	the	so far
wágazu-báji,	čbčctč	fbaha ⁿ 'ji.							6
is not straight,	whoever	does not know it.							

NOTES.

745, 1. Winégi, *i. e.*, Cheyenne. In line 2, Negíha refers to Unajiⁿ-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. gí améde, *in fui*, gí ama éde.

745, 5. nna'aⁿ'aⁿ'čákíqč te ctaⁿ'be tčdi, 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 disappointed, 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.

- Aⁿ'baḥé níaciⁿ'ga wajaⁿ'be, ukíkiái aⁿ'baḥé Umáha aní. Kí Omaha
 To-day people I have seen they have to-day Omaha the (pl. And Omaha
 them, talked together sub.).
- Cíty eátaⁿ níaciⁿ'ga wíñki wíⁿ' atí, Pañ'ka wíñki aké. Ie údaⁿ'qti níaciⁿ'ga
 City from it person or advocato one has Ponka advocato the one Spoko very good man
 Indian come, who is he.
- 3 aká wíñki aká. Maⁿ'teú-nájiⁿ níaciⁿ'ga níjaⁿ teábái, wáwiu^{'é} aké, údaⁿ-
 the advocato (sub.). Standing Bear person has aided greatly, lawyer the one very
 (sub.) him who,
- qti gígaⁿ'ḥai. Iⁿ'teaⁿ'báḥe fai tē uwíḥḥa tá mínke. Iígaⁿ'ḥai ḥínkē'ya Pañ'ka
 good desires for This day, now what they I will tell you. Grandfather and to the Ponka
 him spoke
- ḥaⁿká 'íwaḥé aḥé 'íḥai, Isaⁿ'yati ḥaⁿká cti, Umáha ḥaⁿká cti, Híjaⁿ'ga
 the ones 'who about them to talk to go he has promised, Santee the ones too, Omaha the ones too, Winnebago
 who who
- 6 ḥaⁿká cti, údaⁿ 'úckaⁿ gē ḥéiⁿ'ga wágaⁿ gáxe gaⁿ'ḥai. Caⁿ' fe kē áhigi
 the ones too, there- ded the (pl. all straight to make he wishes. And word the many
 who fore in. ob.)
- ḥaⁿ'ja, djúba ḥáxe, awánaⁿ'qḥiⁿ 'égaⁿ. Monday té'di dī há. Kí Wednesday
 though, few I made, I was in haste as. Monday on I was coming hither. And Wednesday
- té'di atí há, Umáha jí ḥaⁿ'di. Kí aⁿ'ba-waḥúbe ḥítaⁿ' Monday té'di
 on I came Omaha vil- to the. And Sunday finished, Monday on
 hither lago
- 9 cagḥé tá mínke. ḥawíni Cáni eḥaⁿ'ba Pañ'ka wíñki uwáḥaginá tē. ḥási,
 I will start back to you. David Charles he too Ponka they aid them you tell it to will. Dorsey,
- Mr. Hamilton' cti jaⁿ'be. Céna.
 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 advocato 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^NTCU-NA^NBA TO UNAJI^N-SKĀ.

- Waqi^w ha ꝑꝑaⁿ iⁿ'teaⁿqtei bꝑizé. Caa^w amá cagꝑai tē'di i^w'teaⁿqtei
 Paper this just now I have re- Dakota the (pl. started when just now
 ceived it. I tell it to sub.) back to you
- bꝑizé. Wawéaⁿmáxe tíꝑai tē uwíꝑa cuꝑꝑaꝑé tá miñke. Edádaⁿ 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 sent hither you
- amá ꝑí'í amá íꝑápaⁿ-máji, ca^w wéamáxe tá miñke, ꝑa^w'ja aꝑꝑibꝑa, 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 time
- hégaji. Ci ꝑatí ꝑi, wéꝑanáxai ꝑi, údaⁿ téiⁿte. Ga^w' Pañ'ka amá ꝑéama
 very. Again you when. you question them about sev- if, good it would he. And Ponka the (pl. these (pl.)
 eral things hithor
- Djó akú é'ja ahí, íuꝑa eꝑá tē ubꝑá tá miñke. ꝑiádi Pañ'ka ílusá-biamá,
 Joe the thro reached news his the I will tell it. Your Ponka They scolded him, it is said,
 (sub.) there, there, (pl. in ob.)
- gí ágaꝑi-biamá, ca^w eca^w'adi gꝑi^w' ꝑiñké amá. Céki amá ꝑi sátaⁿ 6
 to he they orderd him, yet near to them he was sitting, it is said. Ceki the (mv. lodge five
 re- turn- ing it is said, sub.)
- júwagꝑe agí-bi améde a^w'ba-waꝑúbe na^w'ba gí tē ceta^w' Djo Zuzet'te
 he with them was remaining hithor, mysterious day two re. the so far Joe Susette
 they say, but turning
- eꝑa^w'ba Pañ'ka íi ꝑan'di ahí-bi ega^w', Pañ'ka uꝑá-biamá. I^w'teaⁿ
 she too Ponka village at the having arrived there, Ponka told it, they say. Now
 they say,
- ꝑan'gꝑeꝑi agꝑí tē, Uma^w'haⁿ íi ꝑan'di. I^w'taⁿ a^w'ba-waꝑúbe dúba gí 9
 very near the they have re- the, Omaha village to the. Now mysterious day four re-
 time turned turning
- tē ceta^w', Céki. Pañ'ka na^w'ba waka^w'taⁿ-biamá, Wé's'á-ꝑan'ga, Gahíge
 the so far, Ceki. Ponka two were tied, they say, Big Snake, The Chief
- eꝑa^w'ba. Úkie aꝑꝑé 'íꝑá-bi ega^w', Pañ'ka íꝑádiꝑai aká íluwaꝑá-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^w'taⁿ, na^w'hébai-gá. ꝑiágaⁿ íluwaꝑé ꝑéaꝑé tá miñke. Ínaliⁿ ꝑi, oné 12
 Hold on! wait ye! Your grand- to consult I will send thither. He is will- ing it, you
 father them ing
- taité. Ínaliⁿ ꝑi, uma^w'e eti wí'í égaⁿ, né taité," á-biamá. Kí ca^w
 shall go. He is will- if, provisions too I give having, you shall go, he said, they And yet
 ing say
- na^w'-bíji Wé's'á-ꝑan'ga Gahíge eꝑa^w'ba. Ga^w' Pañ'ka júwagꝑe aꝑá-bi
 they did not Big Snake Tho Chief he too. So Ponka with them went, they
 listen to him say
- Cáhiéꝑa ꝑi ꝑan'di. É'di ahí-bi ꝑi, Cáhiéꝑa íꝑádi aká úꝑaⁿ-biamá, Wé's'á- 15
 Cheyemo vil lago to the. Thero arrived when, Cheyenne father the held them, they Snake
 there, they say (sub.) say,
- ían'ga Gahíge eꝑa^w'ba. Gañ'ꝑi ucté amá wanúce amá wáꝑiáhi-bianá
 Big The Chief he too. And then those who re- police the (pl. they came thers for
 mained (- the rest) (sub.) them, they say

- ga^{n'}, wáqíⁿ akí-biamá. Waka^{n'}taⁿ qa^{n'}ja, uqéé wáqícke tí-bitámá. I^{n'}taⁿ
 aa, they took them back home, They tied them though, soon they shall be untied, they say. Now
 they say.
- Pañ'ka ueté amá qimúgqaⁿ grí ga^{n'}qai éde, Djó aká eka^{n'}aji gqí^{n'} wáqáji.
 Ponka the remainder to steal away re. wishol but, Joe the not moving to sit commanded
 turn- ing (sub.) them.
- 3 Ma^{n'}teú-nájiⁿ qééinke añ'guin'qaⁿi. Uma^{n'}haⁿ maja^{n'} uban'ge wáqe ejaⁿ
 Standing Bear this st. one we aided him. Omaha land end white their
 people own
- hébe ugqí^{n'} gqí^{n'}. Kí a^{n'}baqé añ'guin'qaⁿi, mácaⁿ híde uqa^{n'} juáwagqe.
 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^{n'} Wakan'da qaha^{n'}-ma wauíe edábe Uma^{n'}haⁿ aká efi céna úzaⁿi
 So far. God those who pray lawyer also Omaha the (coll. too enough have
 to Him (sub.) aided him
- 6 Ma^{n'}teú-nájiⁿ. A^{n'}baqé wauíe wiⁿ juan'gqe gqí^{n'}, a^{n'}qan'gukié añgqíⁿi.
 Standing Bear. To-day lawyer one he with me he sat, we talked together we sat.
- Iíga^{n'}qai qínké aqé 'íqai, wauíe aká. É aqí tédíhi xi, wáqazu tciⁿte.
 Grandfather the one to go he spoke lawyer the (sub.). He he has by that when, straight It may be.
 who of it. (sub.) hither
- Juan'gqe añgqí^{n'} taité, kí maja^{n'} eé'ja, a^{n'}wa^{n'}wa gqí^{n'} tciⁿte a^{n'}qan'bahaⁿ-báji.
 We with him we shall sit, and land yonder, which (of the he site it may be we do not know it.
 two f)
- 9 Wakan'da qaha^{n'}-ma, wauíe amá edábe Pañ'ka qí^{n'} enáqte uqúki-báji;
 God those who pray lawyer the (pl. also Ponka the they only they do not side
 to Him, (sub.) with;
- nkaciⁿga ukéqíⁿ bqúga uówagíki íai, ádaⁿ wéqé héga-báji.
 Indian common all to side with us he there- we are very glad.
 speaks. fore
- Ahañ. Uma^{n'}haⁿ añ'gataⁿ ufe waqín'ge héga-báji; waqáté añqíqaxe
 † Omaha we who stand pain we have none very (pl.); food we have made
 for ourselves
- 12 bqúga a^{n'}qíjut'aⁿi; údaⁿqti a^{n'}nájiⁿi. Ceta^{n'} Ma^{n'}teú-nájiⁿ qa^{n'}ba-múji há.
 all we have raised it; very good we stand. So far Standing Bear I have not seen
 him
- I^{n'}taⁿ, gasúni da^{n'}eté, qa^{n'}be tá múnke.
 Now, to-morrow perhaps I will see him.
- Han. Céama, Mácaⁿ-úíⁿ, Ictá-jaⁿja^{n'}, Míqáha-qáge, céna, Síndé-
 † Those, Wiyakoin, Ictájaⁿ, Raccoon-skin head- enough, Spotted
 dress.
- 15 gqéeká da^{n'}be tai égaⁿ cagqai. Cupí tá múnke.
 Tall to see him in order that (pl.) they have started I will reach there.
 back to you.

NOTES.

747. 2. waweaⁿmaxe tíqai té. W. gives as an alternate reading, Wawéawamáxe tíqai té, with reference to what was sent hither to ask us questions. G. substituted Wawéaⁿqamáxe tíqáqé té, with reference to what you sent hither to question me about.

747. 8. Pañka qá-biama. Either supply aka, the sign of a voluntary action, after Pañka, or change qá-biamá to qá amá.

748. 15. cagqai. After this Maⁿten-naⁿba 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 Snette 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^o, Ieta-ja^oja^o, 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^{n'}, ji^{n'}čha, čatí tē'di iwičaha^{n'}-máji há. Ki
 And elder brother, you when I did not know you And
- níkaci^{n'}ga čéanna íwačakié-na wíwja-ma íčae čagčé tē i^{n'}wi^{n'}čai. Ki wísičé-
 person these those to whom you talked those who are mine you you the they have told me about it. And I think of you
- 3 na^{n'} ca^{n'}ca^{n'} há. Ki naja^{n'} čéča^{n'} a^{n'}ča^{n'}ničé etéga^{n'} tē bčugaqti uáwačáginá
 naturally always. And land this we live by ought (pl.) the all you told it to us
- čagčai. Ki ei pi^{n'}qti éskana a^{n'}ča^{n'}wacka^{n'} etéga^{n'} čí, wi^{n'} weččekaxai
 you started back. And again anew oh that we get strong by ought (pl.) if, one you make for us
- ka^{n'} a^{n'}ča^{n'}čai. Éskana, ca^{n'}ge, kagčha, waka^{n'}bča há. Wačíta^{n'}-ma júbaji,
 we hope. Oh that, horse, my friend, I desire them. The working ones are inferior,
- 6 níučáha, čga^{n'}, wacka^{n'}-čí'á-na^{n'}. Níkaci^{n'}ga ukčči^{n'} ca^{n'}ge é áwaka-máji
 low in stature, as, they are weak naturally. Indian common horse it I do not mean it
- há: wáqe ca^{n'}ge, nma^{n'}čínka čábčín, dúba-ma ceta^{n'} a^{n'}wan'ga^{n'}čai. Éskana
 white horse, year three, those who are so far we desire them. Oh that
- uáwačagika^{n'} čtea^{n'}wi čí'ji, é weáguáda^{n'} etai. Uqčé'qti éskana Ii^{n'}gačai
 you help us may, at least (pl.) if, that good for us may. Very soon oh that Grandfather
- 9 čínké íe a^{n'}gúqai na^{n'}a^{n'}čakičé ka^{n'} a^{n'}ča^{n'}čai.
 the one who word our you cause him to hear we hope.
- Duba-ma'čín said:*—Ji^{n'}čha, a^{n'}bačé edáda^{n'} wíqa tá mi^{n'}ke, áda^{n'}
 O elder brother, to day what I will ask a favor of you, there-fore
- wabáqčeze wíčaxu cučéčé. Máčadi čatí há. Ki uwíkie-máji éte-na^{n'}
 letter I have writ-ten to you I send it to you. Last winter you came hither. And I did not talk to you I may, in the least
- 12 ča^{n'}ja, níkaci^{n'}ga čéanna ikágeawáčé-ma učíkiai tē, íe tē učíčai tē
 although, person these those whom I have for friends talked to the, word tho told about the you
- aná'a^{n'} tē i^{n'}nda^{n'}qti-na^{n'}, ji^{n'}čha. Jčimija tē. I^{n'}wi^{n'}čana tē, čbčizé
 I heard when I was very glad, O elder brother. I live by will. You tell it to me the, I take it from him
- tēdihí čí, čdí-na^{n'} am'ja etéga^{n'}. Ki wíqa te, ehé tē. Ca^{n'}ge-ma
 by the time when, then, only I live apt. And I ask a favor of you will, I said it. The horses (pl. oh.)
- 15 wíwja-ma wébčihíde-na háhada^{n'}i, ki edáda^{n'} skige ačai tē čúta^{n'}qti
 those that are mine I continue at work those by means of which are light. and what heavy goes the very straight
- ačá-báji ča^{n'}ja, ca^{n'}awáčka^{n'} te, ehé ča^{n'}, ga^{n'}awáčka^{n'} tá mi^{n'}ke. Ji^{n'}čha,
 they do not go though, yet I make an effort will, I said in the past, so I will make an effort. O elder brother,
- ca^{n'}ge wáqe ejaí, ca^{n'}nma^{n'}čínka čábčín dúba, sítá^{n'}-ma, éskana a^{n'}wan'^{n'}-
 horse white people their, i. e. year three four, those that are oh that we de-
- 18 ga^{n'}čai. Ki Ii^{n'}gačai čínké uqčé'qti éskana čécpaha ka^{n'}bčéga^{n'}.
 sire them. And their grand-father the (st. oh.) very soon oh that you show it to him I hope.

*Iq'ē-na'pa'i said:—*Jiⁿ q'ēha, aⁿ baq'ē edádaⁿ wiⁿ wísa cuq'ēaq'ē. Cañ'ge
 O elder to-day what one I ask a I send it to Horse
 brother, favor of you.

waq'itaⁿ wábfēiⁿ tē aⁿ jú-maji hēga-máji, cañ'ge wiwíja tē. Cañ'ge wáqē
 to work I have them the I am very unfortunate, horse my the. Horse white
 people

eñiⁿ wackaⁿ jañga wakaⁿ b'qa. Cañ'ge-ma máqē q'ábfiⁿ, d'iba, sátaⁿ 3
 their strong I desire them. The horses winter three, four, five

ceñuⁿ-ma é wakaⁿ b'qa. F'dí xi, majaⁿ qaⁿ b'qitaⁿ tē uíqaⁿ be b'qē c'tēgaⁿ.
 those who are so far that I desire them. In that case, land the I work it the up the hill I go apt.

Iq'gaⁿ q'ái, éskana uq'q'ē q'tei uq'q'akic kaⁿ b'qēgaⁿ.
 Grandfather, oh that very soon you speak to him about it I hope.

*Mawadaⁿ q'i said:—*Kaq'ēha, aⁿ baq'ē q'tei edádaⁿ q'ina édegaⁿ éduche 6
 My friend, this very day what they have begged from you I have joined it

há. Majaⁿ q'an'di ená edádaⁿ añiñaxai aⁿ q'íq'ahaⁿ-naⁿ'i é-naⁿ éé há.
 Land in the that alone what we have done for ourselves we pray to you it alone that is it.

Édegaⁿ edádaⁿ d'axe tē b'q'á-naⁿ-maⁿ há, kaq'ē. Kí ádaⁿ aⁿ baq'ē
 But what I do tho I usually fail to com- O friend. And there- fore to-day

uáwaqaxaⁿ'i tē aⁿ qaⁿ q'ē-qti há. Gaⁿ q'ēqañka wanáq'qē aⁿ qaⁿ wackaⁿ taite 9
 you have aided us the we really think it. And these domestic ani- we shall be strong by means
 mol of them

éé há, ádaⁿ uwiq'ba cuq'ēaq'ē.
 that there. I tell it to I send it to
 is it fore you you.

*Ie-uqaⁿ ha said:—*Kaq'ēha, aⁿ baq'ē níqaciⁿ ga q'ēama waq'ibaxu tá ama ha;
 My friend, to-day perso these they write to will (pl.)
 you on dif- ferent subjects

kí wijiⁿ q'ē íe wiⁿ aⁿ'i g'q'ē e'q'gaⁿ égaⁿ q'isíq'ē égaⁿ waiⁿ q'ibaxu tañ'gataⁿ. 12
 and my elder word one he gave he thought hav- remous hav- we write to you we will.
 brother me back ing bered you ing

Caⁿ máq'adi q'atí tē'di aⁿ waⁿ q'akic tē, íe tē úgisiq'ē-naⁿ caⁿ'caⁿ. Íe tē
 And last winter you came when you spoke to me when, word the I think usn- ally always. Word the
 hither of it

uq'fiⁿ tē é ab'q'iⁿ há. Caⁿ edádaⁿ añgúji xi'ji, b'q'ugaqti hí kē údaⁿ,
 I have the that I have. And what we plant if oil stock the the
 (coll. oh.) good,

éñi kē' c'ti, jaⁿ'abe b'q'ugaqti údaⁿ. Kí áma aⁿ q'í' q'íq'ē tē ub'qaⁿ-ctēwaⁿ- 15
 apple the too, leaf all good. And tho you give you the I have in the least
 tree (coll. oh.) degree

máji, jaⁿ'be-ctēwaⁿ-máji, iq'adiq'ai waⁿ'-háji, aⁿ baq'ē naⁿ c'taⁿ'i, áji uq'fiⁿ,
 I-not, I have not even seen it, agent did not give it to-day he has ceased an- sits to (his
 to us. to walk, other place),

níkaciⁿ ga iq'adiq'ai aká. Kí rēská-ma é áwake há Kí rēská-ma é Iq'gaⁿ q'ai
 Indian ogent the (st. And the cattle that I mean. And the cattle that Grand-
 sub.). father

uq'q'akic xi, éskana majaⁿ g'ē'di aq'q'ábfiⁿ ab'q'iⁿ kaⁿ b'qēgaⁿ. Gaⁿ cañ'ge 18
 you speak to him about it if, oh that land in the I have my I have it I hope. And horse

(pl. in. oh.) owu

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wíma, cañ'ge uma^wçinka çábç'iⁿ m'çgaⁿ, d'úba m'çgaⁿ, s'ítaⁿ m'çgaⁿ, e'ena.
 I beg from you, horse year three those of that age, four those of that age, five those of that age, enough.

Cañ'ge iⁿç'ígççti kaⁿ'bça-máji, cañ'ge nkéç'iⁿ eti kaⁿ'bça-máji; Máhiⁿ'jañ'ga
 horse very old man I do not want it, horse common too I do not want it; American

3 cañ'ge-ma eañíçtei wakaⁿ'bça, maeté cañ'ge aⁿwañ'gaⁿç'a-báji. H'çepaiúna
 the horses (pl. ch.) those alone I want them, warm (i. e. Kimsaa) horse we do not want them. Spanish

cañ'ge çeti pí-báji.
 horse those too are bad.

Aⁿpaⁿ-jañga said:—Jiⁿ'ççha, çatí há, Uma^w'haⁿ majaⁿ' çan'ⁿdi. Ki e'aⁿ'
 O Elder brother, you came hither, Omaha land tu the. And how

6 añç'iⁿ' ç'aⁿ ekaⁿ' añç'iⁿ' waetaⁿ'be çatí. Ki "Íe wiwíña tç s'çai-gã," eçé, ádaⁿ
 we eat the action we sat you saw us you And Word my the remember ye it, you there-fore

s'çç-uaⁿ'i. Caⁿ' edádaⁿ weçéçkaxe, majaⁿ' áwaⁿ'ji, weçéçkaxe iⁿç'ími keç'aⁿ'
 they usually. And what you have done for us, land strong to bear them, you us it for we begged in the of you past

aⁿs'çç-naⁿ' eaⁿ'eaⁿ'i ç'aⁿ'ja, úçitaⁿ h'ççaji aniⁿ' égaⁿ, weçéçniⁿ'ai tç, eçé. Caⁿ'
 we think of us ally always though, work very you much have us, you had fallen the, you said. And it for us

9 wáçe úekaⁿ añaⁿ'çai tç uqçé añaⁿ'çai há. Caⁿ' e'aⁿ' maⁿ'niⁿ' tç égaⁿ'çti
 while people deed we desire the soon we desire. And how you walk the just so

uqçé añaⁿ'çai há. Içápaçi, ç'içña gççtañ-gã. Majaⁿ' aqçitaⁿ ç'i, aqçáç'iⁿ
 soon we desire it. Not waiting your own do your own work. Land I work my it, I have my own

kaⁿ'bççgaⁿ, waçiⁿ'ha sagí. Iúgaⁿ'çat ç'ínké gáté na'añ'kiçá-gã. Caⁿ' edádaⁿ
 I hope, paper bard. Grandfather the (st. ob.) thing let him hear it. And what

12 wéteçi gçç bçúgaçti, éskana añaⁿ'ç'a-báji. Caⁿ' níkaç'iⁿ'ga majaⁿ' ç'aⁿ'
 are hard for us the (pl. in. ub.) all, oh that we do not want it. And person land the (ob.)

wákihiçde-má eti wéç'içli-gã, gacibe çéwakiçái-gã. Ki majaⁿ' aqççitaⁿ
 those who attend to them too cleanse it of them out of it cause them to go from us. And land I work for myself

tç'di, wéç'ihiçde áçiçazaⁿ' iñgáçai-gã. É tç ç'i, iⁿ'etçé edádaⁿ etçé
 when, tool each with its own kind make for me. That it when, as if what ever

15 a'ágç'a-máçi, ç'úaha-máçi'çti, wabçitaⁿ maⁿ'bç'iⁿ. Içáçiaⁿ amá ená maⁿ'zççkaⁿ
 I do not suffer, I do not fear unseen danger at all, I work at various tasks I walk. Agent the (pl. only sub.) they money

kéçitaⁿ açiⁿ' gç'iⁿ'i égaⁿ, ená wéç'ihiçde açiⁿ' gç'iⁿ'i. Ç'içkié itççé gç'iⁿ'
 from the having it they sit as, only they implements having they sit. All in a pile to place in a heap sitting

aⁿwañ'gaⁿç'a-báji.
 we do not want them.

NOTES.

750, s. L. gave another reading, Éskana uáwaçagixáⁿi xí, é weágiudaⁿ etal. It is impossible to distinguish between the two readings, either in English or in Çegiba.

750, 11. nwíkie-mají etemaⁿ çáⁿja, etc. The insertion of "etemaⁿ" 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. Içapají, etc. Reference uncertain. It may be intended for Içápaçí-daⁿ çíçíja çíçítañ-gá, *Do the work for your own wards (the Omahas) without waiting for some one to appear!*

752, 14. weçíhíde açíduzaⁿ iingaxai-gá, *give me tools as my personal property.* Açíduzaⁿ conveys 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-maⁿçíⁿ 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.

Çaçíⁿ-maⁿpaçí 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.

Le-uqa^{na}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 UNAJI^N-SKA.

August 19, 1879.

Ca^{n'} eátaⁿ waqi^{n'}ha gēfēakičáji ca^{n'} gēfēakičáji ca^{n'}caⁿ há. Cubčé
 And why paper you have not sent yet you have not sent always I will
 back hither back hither
 tá minke há. Ca^{n'} a^{n'}ba-waqúbe na^{n'}bá tē ceta^{n'} waqi^{n'}ha gēfēafé xi,
 go to you And mysterious day two the so far paper you send it,
 (=week)
 cubčé téinke, cū'ia. Wabágčeze uqčé'qteci gĩa^{n'}kičá-gā, čé níže xi. Ca^{n'}ge 3
 I will go to you, yonder. Letter very soon send back hither to this you re- when. Horse
 me, receive it
 čagína ta^{n'} čási i^{n'}teqi ičáquhé há. Aa^{n'}bča cubčé tá minke. Níaci^{n'}ga
 you asked the I drive difficult I fear the un- I abandon if I will go to you. Person
 for your (obj.) it for me near the danger
 own an. obj.)
 ikágeafé ágína'aⁿ ka^{n'}bča. Čúta^{n'}qti i^{n'}čín'wa^{n'}čé ičá-gā: Tata^{n'}ka-máni č
 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
 úwake. Ca^{n'} čéčn čagčúji tē i^{n'}ca^{n'}-qti-ma^{n'} há. Pa^{n'}ka-ma ceta^{n'} 6
 I mean him. And here you have not the I am well satisfied The Ponkaas so far
 returned
 hither
 wágazu-búji, čéču čanájiⁿ tē téqi ā, ehé: gíteqiwáčé, gíteq'qti maji^{n'}.
 are not straight, here you stand the diff- I 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.

Daba-ma^{n'}čéⁿ said:—Kagčha, níkaci^{n'}ga čé a^{n'}gačín'di, Uma^{n'}haⁿ
 My friend, Indian this to us who are mv., Omaha
 a^{n'}gačín'di, wabágčezo wi^{n'} tíčafé tē aná'aⁿ. Wéčigčáⁿ tē a^{n'}čá^{n'}čamáže 9
 to us who are ar., letter eno you sent the I heard it. Mind the you asked me about
 it hither
 tē uwišča tá minke. Maja^{n'} čaⁿ čéčáⁿ agčá^{n'}čéⁿ. Maja^{n'} wíwíja.
 the I will tell it to you. Land the this I have my own. Land my own.

756 THE FEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- Ki nikaci^uga-nu ꝑé-ma eka^u ma^uꝑi^u-ma waja^ube há, ietá wéꝑa^ubá.
 And the people (pl. ob.) these (pl. ob.) those who walk actively (bundy) (pl. ob.) I have seen them eye I have seen them with.
- Nikaci^uga eka^u wiwíja kē aꝑta^ubꝑa ka^ubꝑa háciaꝑáꝑica^u; aꝑta^uba-máji.
 Person set my own the I abandon my I wish towards the rear; I do not look at mine.
- 3 Agiꝑasnu ꝑéꝑé. Ki wáꝑe ꝑéama waja^ube tē eka^u e^uá^u tē úda^u ínahi^u
 I push my own off. And while people these I see them the act how the good ready they are
- ebéꝑa^u, éska^u éꝑima^u ka^u ebéꝑa^u há. Níkaci^uga nkéꝑi^u eka^u tē
 I think, oh that I do that I hope Indian common act tēo
- náxixiꝑa tē ka^ubꝑa-máji há, háciaꝑáꝑica^u agiꝑasnu ꝑéꝑé, é úwake. A^uba
 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 íꝑáꝑꝑe edáda^u a^uꝑa^uꝑi^unda^u tē náxixiꝑixide há. Éꝑiꝑe eka^u ꝑiꝑta^u tē
 throughout what by means of which the I gaze around, in search of it for myself At length deeds (movements) your the
- e- na^u íꝑi^unda^uwáꝑé tē ja^ube há. Níkaci^uga-ma waja^ube tē wieti áꝑi-
 that only may be good for the I have seen it The people I have seen them the I too I have looked at
- ja^ube: e^u edáda^u úꝑaxeꝑa íwacka^u e^uá^u tē wieti éꝑima^u áta^uhéc- de,
 myself; and what flubs strong by how it is I too I am standing doing that dur-
 means of ing,
- 9 ebéꝑa^u há. Wamúskē uáji, ní uáji, maja^uꝑé, waꝑáá, wata^uzi,
 I think it Wheat I have potato I have onion, cabbage, corn.
 sown, planted,
- hi^ubꝑi^uge, waja^u, ce, ía^upa, níꝑꝑe, áa^uꝑé-íide, *tomato, lettuce,* sákaꝑide.
 beans, pumpkin, apple, cherry, turnip, beef, tomato, lettuce, watermelon.
- Íéskā wábꝑi^u, ca^uge, ja^uꝑi^uma^uge, ca^uge-wéi^u, waji^uga-íide. Kagéha,
 Cow I have them, horse, wagon, harness, chicken. My friend.
- 12 níkaci^uga ꝑikáge ꝑé-ma í tē ngíꝑiꝑtia^u ꝑꝑi^u a^uná^uá. Ki wéꝑiꝑa^u
 person your friend these house the very full sitting we hear it. And mind (or plan)
- ebéꝑa^u wa^uꝑiꝑéꝑti eꝑéga^u. Ki waga^uca^u i^uetē tēga^uti bꝑé éga^u há.
 I think it all they think it. And traveling as it were very new I go so
- Ma^ubꝑi^u a^uꝑa^ubꝑa^u-máji-ꝑti-ma^u. Ki edáda^u a^ubaꝑé bꝑiꝑut^ua^u uwíꝑa^u tē,
 I walk I have by no means had enough. And what to-day I have raised I tell to you the,
- 15 éskana uma^uꝑi^unka áji ꝑi, áta bꝑiꝑut^ua^u ka^ubꝑéga^u. Kagéha, ꝑikáge amá
 oh that year am when, be- you I raise I hope. My friend, your friend the (pl. sub.)
- ꝑéama ukíꝑaꝑa-báji há. I^uetē kíꝑiꝑe amá éga^u há. Paha^uga ꝑi^u
 these they run unequal distances As if they were chasing they are so Before the one (mv.)
- ꝑiꝑe amá éga^u há.
 they are chasing they are
 him, their own so
- 18 *Two Crows said:—*Kagéha, níkaci^uga ꝑiꝑa^u-máccé, íe a^uꝑi^una^uá *-de*
 My friend, people the ones like you, word we heard from when you
- wéꝑéꝑtia^uí. Waꝑita^u gē a^uꝑa^unáhi^uꝑti. Wéꝑéꝑti a^uwa^uꝑiꝑiꝑita^u a^uma^uꝑi^u
 we were very glad. Work the we are very willing for We are very glad we work for ourselves we walk
 (pl. in. ob.) it.

etōwa^{u'}, Hīga^{u'}fa^{u'} fīnké wagáqqaⁿ epá amá subájiqti aⁿsíqé-naⁿ'i fan'di,
 even when, Grandfather the st. one servant his the (pl. sub.) very suddenly we think usually when,

aⁿfan'xuhe-naⁿ'i. Aⁿetē uáwagixá^{u'}-báji'qti fan'ká. * * * * * Éskana
 we fear the usually. As if they were not helping us at all. Oh that

fo faná tēfēō nīkaciⁿ'ga áhig'qti nnáⁿ'wafákiqé kaⁿ' aⁿfaⁿ'fai. Éskana 3
 word bogged litterer people very many you cause them to hear about it we hope. Oh that

wawfue an'guiⁿ'hai kaⁿ' aⁿfaⁿ'fai. Éskana májaⁿ' fuⁿ waqiⁿ'ha sagi'qti
 lawyer we join them we hope. Oh that land the paper very firm

wafá'i kaⁿ' aⁿfaⁿ'fai. Éđfi xi, wúqe wáspa-báji-na aⁿfan'xula-báji
 you give to us we hope. In that event, while people the ones who are not keeping motionless we do not fear unseen danger

etégaⁿ. Kagéha, fo aⁿfaⁿ'famaxáji eaⁿ' uwléfa. Edádaⁿ waqtá 6
 sp. My friend, word you did not ask me yet I tell it to you. What vegetable (or fruit)

aⁿéjūt'aⁿ'i gē weaⁿ'fíⁿwiⁿ'i tē'di, háhadaⁿ'qti égaⁿ-tūⁿ'i, ei edádaⁿ epá
 we raise the (pl. in. ob.) we sell when, very light so usually, again what their own

gē skíqéqti wegáxe-naⁿ'i, hífiⁿ'wiⁿ'i hí aⁿfiⁿ' amá.
 the very heavy they make for us usually, store those who keep (sub.)

Big Elk said:—Caⁿ nāu'de fan'di lúdaⁿ' iⁿ'teqi gē nwléfa eaféafé. 9
 And heart in the what hard for me the (pl. in. ob.) I tell to you I send to you.

Nīkaciⁿ'ga ukéfiⁿ-ma edádaⁿ údaⁿ xiááxe gaⁿ'fa améde, ifádiⁿ'faí amá
 Indian the common (pl.) what good in do for themselves they were wishing, but, agent the (pl. sub.)

nwáqixáⁿ'ji amá-na. Kagéha, nīkaciⁿ'ga fíégaⁿ-máccé-na, úckaⁿ wéteqi
 they are the only ones who do aid us. My friend, person only to you and those like yourself, deed hard for us

aⁿfan'guⁿ'fakie étai. Hīga^{u'}fa^{u'} fīnké edádaⁿ wéteqi gē wéteqi-báji eafégaⁿ'qti- 12
 we talk to you about can. Grandfather the st. one what hard for us the (pl. in. ob.) not hard for us be thinks just so

naⁿ' wákihédewakífaí-ma, ifádiⁿ'faí-ma, iⁿ'etē wáfiindaⁿ'-bi eafégaⁿ-naⁿ' gfiⁿ
 nanally, the ones whom he causes to watch over us, the agents, as if were that they benefit us he thinks usually hosts

té. Ádaⁿ nīkaciⁿ'ga-una edádaⁿ xiááxai gē égrimaⁿ' kaⁿ'bécégaⁿ. Caⁿ' májaⁿ'
 the. There-fore the people what they do for themselves the (pl. in. ob.) I do that I hope. And land

fan'di nīkaciⁿ'ga údaⁿ'qti kaⁿ'bfa há; nīkaciⁿ'ga ukéfiⁿ' agámaⁿ'be etēwaⁿ' 15
 in the person very good I desire him Indian common I look at my even

kaⁿ'bfa-máji. Májaⁿ' fan'di úwaⁿ'ji'qti nīkaciⁿ'ga-máccé bfaⁿ'ga iⁿ'wiⁿ'faájaⁿ'i
 I do not wish it. Land in the fully strong enough to bear one up O ye people all you aid me

kaⁿ'bfa. Nīkaciⁿ'ga-máccé, nān'de údaⁿ' ifaⁿ'faⁿ'fáccé-máccé, wān'gíqé, uⁿ'ákiqífaí
 I wish. O ye people, heart good yo who place it, every one, you tell your affairs to one another

xi, uáwafájaⁿ'i xi, májaⁿ' fan'di aⁿmaⁿ'fíⁿ' aⁿgaⁿ'fai. 18
 when, you aid me it, land in the we walk we wish.

*Marewaçë said:—*Kagéha, waqiⁿ'ha tiaⁿ'çakiçé nínk'èçé, wíþçahaⁿ
My friend, paper you have sent it you who sit, I pray to you
hither to me (sing.)

çéaçé, éche há. Èskana iⁿ'çéwackaⁿ' ekaⁿ'na, kagéha, waqiⁿ'ha tiaⁿ'çakiçé,
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 iⁿ'çé-qi-maⁿ'. Ckaⁿ' çíja aⁿ'çaⁿ'bahaⁿ'-etéwaⁿ'-báji caⁿ' qtaaⁿ'çéqtiáⁿ'i. Èskana
I am very glad indeed. Acts your we do not know anything about them yet we love them very Oh that
well.

wéndaⁿ etégaⁿ uúwaçagúixide kaⁿ' aⁿ'çaⁿ'çai. Caⁿ' níkaçéⁿ'ga waqiⁿ'ha
good for us apt you look around in search of something for us we hope. And person paper

wéçéckaxe ti-má wéçéçqtiáⁿ'i, náⁿ'de gúndaⁿ'qtiáⁿ'i çikáge-ma. Úckaⁿ
you made for those who are very glad, heart very good for them your friends. Deed
them have come hither

6 aⁿgúni ké iníawáçé gáçaⁿ'ská eté çdíçáⁿ'íj, waçin[']g'çqtiáⁿ'i. Iníawáçé
our the life sustaining of that size even it is not there, we are destitute of all. Life sustaining
(thing)

aⁿgúniçixide etéwaⁿ' aⁿ'çaⁿ'ça-báji-naⁿ'i. Ckaⁿ' çíçíja enáçtci iníawáçé há.
we gaze at a dis- even when we do not find it usually. Act your It alone life sustaining
tance from (an. oh.) (move- ment)

Kagéha, çá'éawagíçái-gá. Aⁿníja aⁿgaⁿ'çai égaⁿ aⁿçíwahaⁿ'é-naⁿ' caⁿ'caⁿ
My friend, pity us. We live we wish as we make a special us- always
prayer for ourselves ally

9 aⁿ'çíⁿ' aⁿ'ba íçáugçé.
we are day throughout.

*Çaçéⁿ-naⁿ'paçí said:—*Majaⁿ' çéççandi íçíⁿ'wíⁿ' jí açíⁿ' aká t'çawáçé
Land in this store he who keeps to slaughter
it us

gaⁿ'çaqtiáⁿ'i. Aⁿgíjaⁿ'ça aⁿgaⁿ'ça etéçetéwaⁿ Ijgaⁿ'çai aká-naⁿ' uíçaⁿ' t'é wéçéqi
has a strong de-ire. We throw him, we wish not with stand- Grandfather the usu- he aids the hard for
our own, away, ing (sub.) ally him (=as) us

12 há. Edádaⁿ aⁿçigçíjút'aⁿ t'é íqtaçti aⁿ'çíⁿ' átacaⁿ' iⁿ'uace-naⁿ' caⁿ'caⁿ, ádaⁿ
What I raise for myself the most he has more than he snatches usu- always, there-
wantonly me (enough) from me ally

éskana umaⁿ'çínka çé maçt'é áma t'éçíhí çí, çéççu naçíⁿ' in'gaⁿ'ça-báji. Èskana
oh that year this warm the it shall arrive, here to stand we do not wish for oh that
other when, bin.

Ijgaⁿ'çai çínké uúá'aⁿ'çakiçé kaⁿ'bçégaⁿ.
Grandfather the one you cause him to hear about it I hope.

15 *Two Crows said:—*Gaⁿ' edádaⁿ, kagéha, ç'aⁿ' aⁿ'maⁿ'çíⁿ' g'é waçána'aⁿ
And what, O friend, how we walk the (pl. you hear about
in. oh.) us

ekaⁿ'na, ádaⁿ aⁿ'gúⁿ'çíçá çúçeaⁿ'çé taⁿ'gataⁿ há. Kí majaⁿ' çéççuádi úckaⁿ
you wish, there- we tell it to you we will send it to you . And land in this place deed
fore

wéçéqi héga-báji éde, uúwaçaⁿ' waçin[']gai. Ijgaⁿ'çai aká níkaçéⁿ'ga ukéçíⁿ
hard for very but, to help us we have none. Grandfather the Indian common
us (sub.)

18 Húçanga d'úba majaⁿ' aⁿgçíⁿ'i çan[']di eeaⁿ' íçaⁿ'waçai. Kí nkít'é wéçéqi
Winnebago some laid we sit in the near to be placed them. And foreigner hard for us
the.

héga-báji níkaçéⁿ'ga eeaⁿ' wéççíⁿ' t'é. Caⁿ'ge Húçanga. aká gçéçbahíwíⁿ
very people they sat near to us the. Horse Winnebago the hundred
(sub.)

ɸábɸiⁿ wénaⁿɸaⁿ'i, Umaⁿ'haⁿ ɸaí Kí ɸádiɸaí aká wébaⁿ'qtiáⁿ'i éde,
 three stole from us, Omaha their own. And agent the they knew very well but,
 (for fully) about us
 wéɸitaⁿ eté gaⁿ'ɸa-báji-naⁿ'i. Iɸgaⁿ'ɸaí ɸínké ɸádiɸaí aká unáⁿ'ankíɸé
 to work for even they did not usually. Grandfather the one agent the to cause him to
 us wish hear
 waiⁿ'gagáji etéwaⁿ wabáɸɸeze etéwaⁿ gíáxa-báji-naⁿ'i, ebɸégaⁿ. Ádaⁿ 3
 we commanded notwith- letter soever they did not usually. I think it. There-
 then standing make to him fore
 Iɸgaⁿ'ɸaí ɸínké naⁿ'aⁿ'ji-naⁿ té há. Kí wáɸe amá edádaⁿ jíⁿ'áqteí etéwaⁿ
 Grandfather the st. has not usually heard. And white the (pl. what very small even
 one it sub.)
 uíɸaɸaí ɸí, gíteɸi héga-báji-naⁿ'i, kí edádaⁿ jaŋgá héga-báji uáwagiɸaɸaí
 they lose it is hard for then very usually, and what large very we lose
 Iɸgaⁿ'ɸaí ɸínké wéɸitaⁿ-báji wéɸa-báji. Kí égaⁿ wamaⁿ'ɸaⁿ ánakɸa ɸí, 6
 Grandfather the st. does not work for we are sad. And so the thief I attack him in turn, it
 one us
 Iɸgaⁿ'ɸaí aká údaⁿ éɸégaⁿ te éskaⁿ te ésgaⁿ á. Kí ánakɸa-máji téⁿ'di, é
 Grandfather the good he thinks will you think it proba I And I did not attack him when, it
 (sub.) it
 údaⁿ éskaⁿ'bɸégaⁿ égaⁿ ánakɸa-máji ɸaⁿ'eti. Kí Iɸgaⁿ'ɸaí aká inⁿ'ɸitaⁿ'ji
 good I thought it proba- as I did not attack him heretofore And Grandfather the did not work
 ble for me (not now).
 égaⁿ, inⁿ'ɸa-máji há. Kí edádaⁿ wawéci Húŋaŋga amá aⁿ'i taté ebɸégaⁿ 9
 as, I am sad. And what pay Winnebago the (pl. he shall give it to me I thought it
 sub.)
 ɸaⁿ'eti. Edítaⁿ aⁿ'i taté ebɸégaⁿ ɸaⁿ'ja, aⁿ'áji Iɸgaⁿ'ɸaí ɸínké. Kí píji
 heretofore From it he shall give it to me I think it though, he has not given it to me Grandfather the st. one. And had
 (but not now).
 tégáⁿ ánakɸa inⁿ'gaⁿ'ɸégaⁿ Iɸgaⁿ'ɸaí aká, ádaⁿ wawéci té aⁿ'áji té há.
 in order I assault him as he wishes for Grandfather the there- pay the he has not
 that (s) in turn no (sub.), fore given it to me
 Caⁿ wabáɸɸeze ɸaⁿ'di Iɸgaⁿ'ɸaí ɸínké éⁿ'di híɸakiɸé kaⁿ'bɸégaⁿ íe gáté. 12
 And letter in the (ob.) Grandfather the st. there you cause it to reach there I lopo word those.

NOTES.

756, 1. níkaⁿciⁿga ma ɸe-ma, the white people. So, in line 12, níkaⁿciⁿga ɸikage ɸe-ma.

756, 11. Four nouns, given without their verbs; a permissible use, but we may also use the full expression: ɸi ɸaŋge ɸti wabɸiⁿ, ɸi jaⁿ'ɸinaŋge ɸti abɸiⁿ, ɸi ɸaŋge-wéɸiⁿ ɸti abɸiⁿ, ɸi wajiŋga-jide ɸti wahɸiⁿ.

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. uawagiɸaⁿ-báji-qtí ɸaŋka. A sentence was omitted after this, as it contained several contradictory readings which the author could not rectify.

757, 17. uɸakigɸaí, reciprocal of ngɸa, possessive of nɸa, to tell.

758, 2. Iɸgaⁿ'ɸaí ɸínké ɸádiɸaí aká, etc. Iɸgaⁿ'ɸaí is the object of maⁿ'aŋkíɸé, and ɸádiɸaí is the subject of gíaxa-báji-naⁿ'i. Iɸaⁿ'ɸaí-ma, understood, is the object

of wañgagaji. Ijiga^uƆai takes Ɔinke, in the next line, because his *not hearing* was the fault of others; had he been at fault, Two Crows would have said, Ijiga^uƆai aká na'a^u-báji-na^u tó há.

759, 5 and 6. mawagiƆpaƆai Ijiga^uƆai Ɔinke, etc. Rather, ^{we lose} ^{as,} uáwagiƆpaƆai tó,

Ijiga^uƆai aká wéƆita^u-báji éga^u, wéƆa báji (há).
Grandfather the does not work for as, we are sad (sb.) na

759, 10. a^uiíji Ijiga^uƆai Ɔinke, etc. Suggested reading: a^ui-báji Ijiga^uƆai aká. Kí piáji tégá^u áakibƆa in'ga^uƆai éga^u, wawéi tó a^ui-báji tó há', Ijiga^uƆai aká, as "ada" after "éga" is superfluous. If "ada" be retained, read, "áakibƆa in'ga^uƆai há Ijiga^uƆai aká, áda^u wawéi tó a^ui báji tó há'.

TRANSLATION.

Duba-ma^uƆi 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).

Maxewñé 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.

qufí^{na}pañi 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 Winnabago Indians near the land where we dwell. The proximity of these foreigners has been a source of great trouble to our people. The Winnabagos 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 displeas'd 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.

LE-JE-BAJE TO REV. A. L. RIGGS.

October 13, 1879.

- Níkacii'ga ań'gaqii' a'ń'q'q'q'ala'ń'í, níkacii'ga-má'cē. Ata'ń' g'eda'ń', kagē'ha,
 People we who move we thank you O ye people. At different times, O friend.
- a'ń'q'q'isí'q'ē - na'ń' ca'ń'ca'ń'. Ē'skama níkacii'ga q'a'c'etewa'q'ē'q'ti d'ń'ba q'í'
 we remember usu- Oh that Indian most pitiful some the
 you, our own ally always. (coll.)
- 3 q'a'c'awa'q'a'q'ē'q'ti ań'ga'ń'q'ai, a'ń'ba q'ē'q'ń'adi. Ci wiká'ge q'ē baxi'ń'anki'q'ē,
 you pity us indeed we wish, day on this. Again my friend this we have caused
 him to write it.
- kagē'ha. A'ń'q'q'ala'ń'í. Kí ē'skama, Ká'ga, a'ń'ba i'q'a'q'í'q'ē q'í, a'ń'q'q'ala'ń'í tē
 O friend. We thank you. And Oh that, Third day you awake when, we pray to you the
 son,
- q'agisí'q'ē ka'ń' a'ń'ca'ń'q'ai. Ań'g'ń', Ká'ga, níkacii'ga ań'ga'q'ii'ń', níkacii'ga wí'ń'
 you remain- her it we hope. We, Third Indian we who move, person one
 son,
- 6 ań'g'ń'kiai q'í, ań'gá'qa ań'ga'ń'q'a-bá'ji. Kí, Ká'ga, gata'ń'hi tē'di a'ń'tē taitē
 we talk to him we, we go we do not wish. And, Third that far when we shall do
 beyond him son, (misce)
- a'ń'ca'ń'q'í'q'ala'ń'-bá'ji. Iká'ge-na-ń'q'iea'ń'-ma wí'ń'ń'ia wagi'q'a'ń'q'at'ia'ń'í hā,
 we do not know about our- Those on the side of his friends one to live he really wishes for them,
 selves.
- kagē'ha. Kí iká'ge wí'ń' q'ē'q'ń'ke waq'í'ha q'a'ń's'a'ń' tē'ga'ń' gá'xe'ń'giki'q'af.
 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'ń'q'í'ń'-teaxí wē'tai tē' ē'ceta'ń' a'ń'ba-waq'ń'be wí'ń'q'tei. (q'cama Uná'ji'ń'-q'ń'de
 Ma'ń'q'í'ń' teaxí die for us the so far mysterious day just one. This (mv. Gray coat
 (=with now)
- ań'í ag'q'ai tē wá'q'ag'í'q'ē'q'tia'ń'í, q'a'c'awa'q'ē'q'ti íai. Kí e'a'ń' a'ń'tē tē'ga'ń'-bá'ji
 the he went the he made us very glad by having great pity he And how we die can not
 (mv. (=when) talkng. for us spok.
- ń'í'ta'ń'; wē'agi'ń'da'ń' e'tē'ga'ń' uá'wagi'q'af.
 now; we do well (or, it is for our good) apt he has told it to us.

NOTES.

je-je-baje, a Ponka, same as Homma of p. 743, note.
 762, S. ikage wí'ń' q'ē'q'ń'ke, 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 Maⁿfiⁿ-teaⁿji 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.

NUDAⁿ-AXA TO REV. A. L. RIGGS.

October 14, 1879.

Kagcha, ikágewiçai, Wakan'da wáçahaⁿ - máçé, wawímie-máçé,
 O friends, I have you for my friends, God yo who pray to him, yo who are under the protection of the laws,
 ikágewiçé'çti. Kí nfkaciⁿ'ga wiⁿ' Wakan'da çínké íe eçá tē gaçúf. Kí é
 I have you for true friends. And person one God the st. word his the has gone (ob.) beyond. And it
 kaⁿ'bça-máji. Wakan'da íe eçá zaiⁿ'çti bçize. Wakan'da aká çíçaiⁿ'çúndaⁿ 3
 I do not wish it. God word his every one I have taken. God the I do well by means (sub.) of
 éte tē zaiⁿ'çti iⁿ'wiⁿ'çai há, ádaⁿ iⁿ'çé-çti-maⁿ'. Áçá-máji kaⁿ'bça. Úçkaⁿ
 ought the every one he has told to me there fore I am very glad. I do not go beyond him I wish. Deed
 wiⁿ', Maⁿ'tcú-nájiⁿ çínⁿ'çá gçé tē bçize há, nbçaⁿ' há. Çaná'aⁿ te há.
 one, Standing bear he about he the I have taken it I have taken hold of it You hear it will
 Nfkaciⁿ'ga wiⁿ' eçfu çakí. Isaⁿ'ga aká úçkaⁿ waiⁿ'giçé'çti ijiⁿ'çé çíⁿ' 6
 Person one youder has reached there again, where you are. His younger the (sub.) deed all his elder the (inv. ob.) brother
 çíaxai. Çaná'aⁿ eté. Çtaⁿ'be çí, "Nfkaciⁿ'ga naxide-çín'ge áhaⁿ," enúçkaⁿ
 made far him. You hear it ought. You see him it, Person disobedient you think it
 eté çí. Égaⁿ weçéçkaⁿ'nai etégaⁿ égaⁿ há, Çaiⁿ'ge-çiⁿ'-çí-á. Umáha-má
 ought. So you wish for us apt so (t) Yellow Horac. The Omahas
 çéama wiⁿ' wáççí, çénicka. Teçá-çín'ge t'çá'ç çí-çi, eçé tē. Teáçé 9
 those one stinned them, Jenicka. Teaza çinge to kill that he you said it. I kill him
 no spoke of it,

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'iáçé, wíwíngimá. Gañ'qí Na^wpewáçé eti t'eáçé 'iáçé uná tē. Gañ'qí
 I threat- you told them And Dangerous too I kill I threat- you the. And
 ened, about their own. And kill him ened told it
 Sili-duba eti t'eáçé 'iáçé, uná tē. Úma uikaci^wga fábfiⁿ uná tē. Gátoga^w
 Four legs too I kill I threat- you the. Enough person three you the. In that num-
 ened told it ened told it fold it ber
 3 weçéekaxai. Maqqi içábat'u wuçíçiona.
 you have acted Cloud pressing you are visible.
 against us. against

NOTES.

763, 3. n^wçañgiindaⁿ ete tē, etc. W. (an Omaha) read, n^wçañ'giindaⁿ tē gē
 ful. the
 sign (cont-
 ened
 in,
 adverbs)

in wíwíçai égaⁿ zan'qti bçizē hā, 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. Teaza-çíngē t'eaç çíçá-bi, eee tē, etc. G. (an Omaha) reads, Teáza-çíñ'ge t'ea^wçé 'ia^wçá-bi wíwíngimá tē hā, *You told them (the Omahas) that we had threatened to kill Teaza-çíngē.*

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 çenicka. You said that Teaza-çíngē 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^wpewáçé and Sili-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 ^w	wáfi'úqia ^w í.	Wa ^w fi ^{ta}	a ^w wa ^w eka ^w ni	teábe	éde	ceta ^w	a ^w fi ^{ai} .	
So far	they have	Work	we have exerted	very	but	so far	we have	
	fallen in the work		on ourselves	(hard)			not finished	
	on our account.						it.	
Cáni-ú,	Ɔawíma	mé'ga ^w ,	fi ^w í'ga ^w	fa'écúí-gá.	Gíwneka ^w í-gá.	Wa ^w fi ^{áté}		
O Charles,	David	likewise,	your	pity yo him!	Do yo make an effort	Food		
			grandfather		for him!			
ein'gajín'ga	Ɔanká	fa'ókífiáí-gá.	Níkaei ^w ga	ééfi ^w ke,	ka ^w gáha,	wí ^w Ɔaha ^w ,	3	
child	the ones	pity yo him through.	Person	that seen ac.	my friend,	I pray to you,		
	who			one,				
Wajín'ga-úda.	Ɔa'écáƆé	ka ^w b'écé'ga ^w	há,	níkaei ^w ga	fi ^w nké.	Ca ^w edáda ^w	wí ^w	
Good Bird.	You pity him	I hope		person	the (at. ob.).	And	what	one
gákéna	wa ^w Ɔéka ^w	té	fi ^w ngé.	Usní	é'dí	hí.	Kí	enáqteí
at (that place)	you make an effort	will	there is none.	Cold	it has	reached	And	it only
			there		there	is		you make an effort
						one.		I hope
éé ^w na ^w d'qti	té.	Kí	áwáké'na	wa ^w Ɔéka ^w	té	fi ^w ngé.	. . . .	Ceta ^w
just number by you	the.	And	at what place	you make an effort	will	there is none.	. . . .	So far
						one.		paper
fi ^w á'Ɔáki ^w fi ^w.	. . . .	Ma ^w	a-te ^w ba	igúq ^w fa ^w	wahí ^w Ɔage	gí ^w na ^w be	ga ^w 'Ɔai	é'ga ^w ,
you have not sent hither to me.		Mawa ^w épa	his wife	lame		to see his own	he wishes as,	
an'gí ^w	ka ^w b'écé'ga ^w .	Ma ^w fi ^w	te ^w axi	i'e'áge	té	také.		
he comes for me	I hope.	Ma ^w fi ^w	te ^w axi	old man	will surely die as he recines.			

NOTES.

Wajinga-da is addressed in line 1; Charles and David Le Clere, in 2 and 3; Rev. A. L. Riggs in 4 and 5; Charles Le Clere, from 6 to the end. Two sentences (Kí enáqteí, etc.,) in 5 and 6 are intended for Wajinga-da.

765, 8. Ma^wfi^w-teaxi, *i. e.*, Jabe-ská or WáƆape. 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 Mawaépa's lame wife, I hope that he may come for me. The aged man, Ma^wfi^w-teaxi, will surely die.

MAⁿTCU-DAΦIⁿ TO WAΦIQE-ḂACI.

- Wa'ú fínkē e'fínkē agíyaⁿh'á-qi-maⁿ. Φέφu najiⁿ t'ó'di u'ággaji eté.
 Woman the (st. me) that (st. one) I strongly desire (to have) here she when she does ought.
 Usní h'áiji t'ó'di, uqf'ē agíyaⁿh'á wa'ú fínkē. Kí e'aⁿ e'cégaⁿ qí, uqf'ē-
 Cold has not when, soon I desire my own woman the (st. one). And how you think it, very
 3 qteí waqiⁿha f'aⁿ ían'kíqú-gá. Un'áge qí'etē, éskana égaⁿqti ekáxo
 soon paper the send it hither to me. You are un- even if, oh that just so you act
 (ob.) willing
 kaⁿh'f'égaⁿ. Wa'ú fínkē i'fíⁿf'aiⁿ eí kaⁿh'f'égaⁿ. Φikáge amá f'éama
 I hope. Woman the (st. one) you bring mine for me I hope. Your friend the (pl. sub.) these
 wagaⁿze amá u'áfē tē u'fíagf'ē f'a'cáwaqái. U'áwa'i tá amá wáqe amá.
 teacher the winter the throughout plied us. They will give rations white the
 (pl. sub.) to us people (pl. sub.)
 6 f'éama íe awáqa kaⁿh'f'a-máji, ádaⁿ e'agf'ē kaⁿh'f'a-máji.
 These word I go be I do not wish, there- I go back I do not wish.
 youd them fore to you

NOTES.

Maⁿtcu-daφiⁿ and Waφiqe-Ḃaci were Ponkas who had fled from the Indian Territory with the famous Standing Bear.

Maⁿtcu-daφiⁿ remained with the Omahas, but Waφiqe-Ḃaci 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-á' wamúskē tē wagraxe aⁿ'í-báji-naⁿ'i. Φaaⁿ'ia fíg'áxai.
 O Smoke-maker! wheat the debt they have not us- You have they have
 given it to me ally. abandoned it thought
 about you.
 Caⁿ' f'éfu f'agf'í tat'é aqíqib'fa, ádaⁿ íf'ia-máji, aⁿ'í-báji f'aⁿ'ja Caⁿ' e'fa
 And here you shall have I hesitated from there- I have not they have not Caⁿ' e'fa
 come back fear of failure, fore spoken, given it to me though. And yonder
 where
 you are
 9 f'agf'íⁿ tē, Pau'ka-máccē, nán'de íⁿ'pi-máji há. Pahaⁿ'ga e'upí t'ó'di
 you sit the, O ye Ponkas, heart not good for me . Before I reached when
 you

uwíbfu kəfə^u uska^usku^u tətə ebəgə^u. Ca^u Pañ'ku amá nān'de wiwíja
 I told it to you the, in the past shall be straight on I think it. And Ponka (pl. sub.) heart my own
 ehéhe aji^uaxo, míc'qti a^uekáxai. ^həzəfai tē ó áwake. ^hé^u gəfí^u fənká
 a part of them I make it for myself, you cause me great pain. You have gone back it I mean it. Here the ones who sit
 'a^u wəgáxai tédli^u xi, fənu^ua^u taité. Ucka^u wəfəcka^una tē níeta^u. 3
 how they do far by the time when, you shall hear it. Deed you have wished for them the you have dropped it.
 Nān'de fə^u fíáqai há.
 Heart the you have been excellent (= left behind or ignored)

NOTES.

Gahige was an Omaha chief. Cude-gaxe was a Ponka, then near Niobrara, Nebr. 767. 3. Ucka^u wəfəcka^una tē íeta^u, 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 wi-

W. C. ECA TO UNAJI^u-SKÁ.

October 14, 1879.

Céa cubfə ka^ubfa, bəf'a. Wa^ufita^u waqtá nájí gē fíta^u fíngé
 Younder I go to you I wished. I have not been able. Work vegetables I have planted (pl. in. sb.) the to work there is none
 cubfá-máji há. Bəfíeta^u xi, cubfə tēinke há. Pañ'ka amá maja^u fəfə 6
 I do not go to you I finish it when, I go to you may (?) Ponka (pl. sub.) the end here
 nájí^u tá amá. Céa eka^uaji najíu^u-gá há, Cúde-gáxe-á'. Cka^uaji nají^u-i-gá
 will be standing. Younder motionless stand thou O Smoke-maker. Motionless stand ye

há akíça. Pau'ka amú waçita" çáçuháçtei wáçicta" açaí. Wiji" çé t'é.
 I both. Ponka the to work almost to let them they have My elder dead
 (pl. sub.) (pl. sub.) go gone, brother
 Máxe-sábé. A"ba-waçuébe ána t'é di t'é. Eáta" wabáççeze çáta" çakiçáji
 Black Crow. Mysterious day the on the dead. Why letter you have not sent
 other one back to me
 3 ea"ea" çúta"çti i"wi"ça gríça-gá há, uegíha. Ma"teú-ta"lm ceta" çinçáji,
 always very correctly to tell it to send back ! O mother's Two (grizzly bears so far has not re-
 me hit her brother. covered.
 T'ç taté, ebçéga".
 He shall die, I think it.

NOTES.

767, 5. ka"bça, bçia, used; but ka"bçéde (*i. e.*, ka"bça éde) bçia is better.
 I wish but I have failed

767, 5. Waçita", etc. Read, Waçita" gç, waçtá máji gç, çita" çíngéga", eubçá-
 Work (the vege- I sow the to work as there I go to
 differ- table (pl. in. is none is none
 out kinds, ob.), you
 máji há; or, Waçita" gç, waçtá máji gç, çita" çíngé há, áda" eubçá-máji há.
 I not Work the vege- I sow this to work there there- I do not go to
 out kinds, 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.

NANZANDAJI TO T. M. MESSICK.

November 6, 1879.

Ca" wagáxe éwibçí" tç íçángçé'çti asiçé. Cuçéçé taté ebçéga",
 And debt I have for the continually I remem- I shall send it to you I have
 you (ob.) her it, thought it,
 6 éde maja" waçáwa gç uua"eta" tç íçápaha"-máji. Uta"uadi uqápáçé
 but land counting the stopping place the I do not know it. At some lone place it is lost
 (ob.) (ob.)
 ínilé ebçéga" éga" euçéçá-máji. . . . Ca" ma"zçská' tç çagít'a" etéga".
 lost I think it as I have not sent it to you. And money the you have
 your own apt.
 Céna. . . . A"pa"ha eka"na çí i"wi"çama íçáçé tç há.
 Enough. Elk skin you desire if you tell it to me you send please
 hit her

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.

JE-JE-BAJE TO UNAJI-SKĀ.

Unájiⁿ-skā, ^{o White Shirt,} ^{you,} ^{brother} ^{horse} ^{the} ^(std. ob.) ^{Dakota} ^{they} ^{are} ^{coming} ^{if,} ^{you bring} ^{mine} ^{bitter} ^{I hope.}
 can'ge taⁿ Caa^{n'} aii xi, ipeⁿaniⁿ ^{fat}i ka^{n'}beⁿgaⁿ.

Ceta^{n'} waⁿfaⁿtaⁿ tē ucté. Ga^{n'} ^{he remembers} ^{you,} ^{usually} ^{always} ^{(em-phatic),} ^{he} ^{says} ^{So far}
 waⁿfaⁿtaⁿ tē ucté. Ga^{n'} ^{he remembers} ^{you,} ^{usually} ^{always} ^{(em-phatic),} ^{he} ^{says} ^{So far}
 eⁿca^{n'}qti, é há. Ceta^{n'}

níkaci^{n'}ga waⁿfaⁿtaⁿ-nája ^{to the workers} ^{they have not finished at all.} ^{And} ^{he remembers} ^{you,} ^{usually} ^{Mysterious} ^{day} ^{large} ^{the} ^{reaches} ^{when it} ^{there}
 níka^{n'}ci^{n'}ga waⁿfaⁿtaⁿ-nája ^{to the workers} ^{they have not finished at all.} ^{And} ^{he remembers} ^{you,} ^{usually} ^{Mysterious} ^{day} ^{large} ^{the} ^{reaches} ^{when it} ^{there} 3

úna^{n'}beⁿfé. Kí Heqáka-máni-á, ^{I remember} ^{you,} ^{usually} ^{always} ^{Kindred} ^{you who are} ^{mine,}
 úna^{n'}beⁿfé. Kí Heqáka-máni-á, ^{I remember} ^{you,} ^{usually} ^{always} ^{Kindred} ^{you who are} ^{mine,}
 wisi^{n'}qé. Kí Heqáka-máni-á, ^{I remember} ^{you,} ^{usually} ^{always} ^{Kindred} ^{you who are} ^{mine,}

wan'gi^{n'}qti ^{I am really} ^{thinking of you} ^{continually.} ^{And} ^{person} ^{four} ^{too}
 wan'gi^{n'}qti ^{I am really} ^{thinking of you} ^{continually.} ^{And} ^{person} ^{four} ^{too}
 níka^{n'}ci^{n'}ga dība eti

wisi^{n'}qai. ^{O Little Policeman,} ^{you too} ^{I remember} ^{you.} ^{Wikwa} ^{(a Dakota name),} ^{you too,} ^{Fourth} ^{son,} ^{I remember} ^{you} ^{usually}
 wisi^{n'}qai. ^{O Little Policeman,} ^{you too} ^{I remember} ^{you.} ^{Wikwa} ^{(a Dakota name),} ^{you too,} ^{Fourth} ^{son,} ^{I remember} ^{you} ^{usually} 6

ca^{n'}caⁿ. ^{This one,} ^{O Little Policeman,} ^{your} ^{father's} ^{sister} ^{the} ^(sub.) ^{she cries} ^{un-} ^{ally} ^{always,} ^{to see} ^{you}
 ca^{n'}caⁿ. ^{This one,} ^{O Little Policeman,} ^{your} ^{father's} ^{sister} ^{the} ^(sub.) ^{she cries} ^{un-} ^{ally} ^{always,} ^{to see} ^{you}

ga^{n'}qá-qti ^{she has a strong} ^{desire} ^{as.} ^{And} ^{Smoke-maker} ^{lodge,} ^{the} ^(std. ob.) ^{I have} ^{the} ^(ob.) ^{just one} ^{like it} ^{lodge}
 ga^{n'}qá-qti ^{she has a strong} ^{desire} ^{as.} ^{And} ^{Smoke-maker} ^{lodge,} ^{the} ^(std. ob.) ^{I have} ^{the} ^(ob.) ^{just one} ^{like it} ^{lodge}

wi^{n'}áqti ^{Just one} ^{we sit} ^{so,} ^{I remember} ^{you,} ^{usually} ^{always.} ^{Iyuwazi} ^(Dakota name) ^{I have her} ^{for my sister's} ^{daughter} ^{I see her,} ^{my} ^{own}
 wi^{n'}áqti ^{Just one} ^{we sit} ^{so,} ^{I remember} ^{you,} ^{usually} ^{always.} ^{Iyuwazi} ^(Dakota name) ^{I have her} ^{for my sister's} ^{daughter} ^{I see her,} ^{my} ^{own} 9

ka^{n'}bqá-qti-ma^{n'}. Kí ^{this one,} ^{Dakota} ^{woman} ^{the} ^{(sub.),} ^{her} ^{daughter} ^{name} ^{to see} ^{her} ^{own}
 ka^{n'}bqá-qti-ma^{n'}. Kí ^{this one,} ^{Dakota} ^{woman} ^{the} ^{(sub.),} ^{her} ^{daughter} ^{name} ^{to see} ^{her} ^{own}
 waⁿfaⁿtaⁿ gí^{n'}gaⁿ

ga^{n'}qáqti^{n'} (Ma^{n'}a-teéba ^{Ma^{n'}a-teéba} ^{his wife.} ^{And} ^{O friend,} ^{person} ^{four} ^{I remember} ^{usu-} ^{ally}
 ga^{n'}qáqti^{n'} (Ma^{n'}a-teéba ^{Ma^{n'}a-teéba} ^{his wife.} ^{And} ^{O friend,} ^{person} ^{four} ^{I remember} ^{usu-} ^{ally}

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ca'ca'. Kí wi' čutí, Teexapa, Tatan'ka-¹yun'ke. Tu'wa'gfa' wiwfa
 always. And one you came hither. Beats the Drum (?). Running Buffalo. Nation my own

nańkúč, Ińank'ń'wi' nańkúč wazúńi, wígisíč-na'-m'ń'í ca'ca'-qti-ma'ń'í.
 ye who are, Yankton ye who are all, I remember you (pl.) manfully I do it always.

3 Ca' éskam edáda' etéle j'ń'ga' čam'ń'a' č'ń'e ca' ń'pa dád'a' čam'ń'a'
 And oh that what soever small ones of you hear it whether and news what you hear it
 (or if)

č'ń'to i'wí'čana t'ń'ń'ń' kú'ń'č'ga'.
 whether you tell it to you (pl.) I hope.
 (or if) no 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 WAΦIQE-ŲACI.

November 15, 1879.

Ie čé a'bačé enčéačé. Zaní úda'qti ní'ń' č'ń'e'ń'í tē aná'ń' ka'ń'ń'a.
 Word this to-day I send it to you. All very good you at least (pl. 7) the I hear it I wish.

6 Négilá, igáqfa' č'ń' ca'ń' č'ń'ń'ga' etēwa'ń' wíń'a'ń' ka'ń'ń'a, č'ń'gáń'gá'
 O mother's his wife too and your potential even I hear from you I wish, child

č'ń' zaní č'ń'ta'qti, éskana, úwačaginá ka'ń'ń'č'ga'. Gań'ń'ń', wísa'ń'ča'ń',
 too all very correctly, oh that, you tell it to us I hope. And, my younger brother (f. sp.).

9 cučéwíkičé. Čan'ge waa'ń'č'e i'ń'čéckaxe tē č'ń'ta'ń' aná'ń' ka'ń'ń'a, wísa'ń'ča'ń'.
 I have sent it to you by some one. Horse you promised to pay it to me the rectly I hear it I wish, my younger brother (f. sp.).
 for my services as a doctor

Ma'ń'eń-ń'ń'ń' agí cač'ń' tē wawíue akí úwagibča' č'ń'e ń'eská uč'ń'a-bajń'
 Standing Bear he went to you the lawyer the sub. I have told it to him but interpreter he did not tell it to you
 (=when (see note)

- té hě, wísaⁿčáⁿ. Guⁿ-aánⁿ gaⁿ'adi wabúgęęze enčáčęę gaⁿ' éskama fo
 the my younger No, therefore now letter I send to you an oh that word
 (fem.), brother (f. sp.).
- tě údaⁿqti iⁿčęękaxo tčęęčęę káⁿ'bčęęgaⁿ. Aⁿ'bu hičęáⁿ tč'di enčęęčęę.
 the very good you make for you send it I hope. Day they bathe on the I send it to
 you.
- Čijjín'go t'čé tčé aná'aⁿ tčé, čijjín'čęę eti t'čęęni tčé, šuča pčj'qti aná'aⁿ hč. 3
 Your son died the I have the, your elder too they the, news very bad I have
 heard it brother killed him.
- Náu'de iⁿ'pi-múji, wísaⁿčáⁿ, čáⁿ'ja wčáhíde čunájiⁿ gęteqiwáčęę čęę.
 Heart but for me, my younger thought at a distance you stand a source of trouble indeed
 brother (f. sp.).
- Aⁿ'bačęęqteí Maⁿ'teú-mújiⁿ še čjá kčé aná'aⁿ, wabúgęęze gáwa jaⁿ'bo qí.
 This very day Standing hear word his the I have heard, newspaper I saw when.
- Wáęę bčęęga čá'čęęčęę šui tčé, nán'de iⁿčjín'ndaⁿ. Čáⁿ' wísaⁿčáⁿ, nán'de 6
 Waito all have pitied have the, heart It is good for You my younger heart
 people you (pl.) spoken mine, brother (f. sp.).
- iⁿ'pi-múji axáęę ngęęíⁿ čęę. Čijjín'čęę daⁿ'čtčnⁿ, čjín'čęęka daⁿ'čtčnⁿ, iⁿ'čjahn'ⁿ-á,
 is bad for me I weep I sit Indeed, Your elder either, your sister's or, pray to him for
 (fem.), brother me.
- čáⁿ'ęę taⁿ'ja. še tčé edčé tčé qí, čęękama tíaⁿ'čakjčęę káⁿ'bčęęgaⁿ. Spafford
 horse concerning Word the he will say if, oh that you send it hither I hope.
 the (sid. obj.), something to me.
- Woodhull ijan'go abčjín' čjín'kečjín' iⁿ't'čé, čjčwá'jaⁿ. Maⁿ'čjín'-teaxj t'čé hč. 9
 Woodhull his daughter I have the one, in the dead, you have caused it. Mačjín'-teaxj is dead (fem.).
 liar post to me.
- Umaⁿ'haⁿ etč t'á-bajj, enáqteí t'čé hč aⁿ'bačęęqteí.
 Omaha even have not only he is in this very day.
 died, dead (fem.).

NOTES.

For an account of Betsy Dick, see p. 634.

WaŦiqe-Ŧaci, who was a Ponka, married a Yankton woman.

770, 5. eteuiⁿ (used by an Omaha woman) . . . W. (an Omaha man) gave the following as a correct form of the sentence: Zaní údaⁿqti níⁿi čjíte aná'aⁿ káⁿ'bčęę.
 All very good you whether I hear I wish.
 (pl.)
 are

Perhaps eteuiⁿ is sometimes used by females as an equivalent of eiⁿte.

770, 6. Negiha, i. e., Silas Wood, who was the elder son of Gahige, the chief of the ĩńke-sabč (an Omaha) gens.

770, 10. Wawíue aka should be wawíue čjínke, as it refers to the object of an action.

771, 9. Spafford's daughter was named, Abiⁿ-šwede, Long Wings. Čjčwá'jaⁿ, 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. Maⁿfiⁿ-tcaxi is dead. Not even one adult Omaha has died, only that aged Ponka man has died this very day.

NUDAⁿ-AXA TO CUDE-GAXE.

November 15, 1879.

- Caⁿ ɕijĩŋ'ge t'éc̄ai tē wáqe amá éde, ɕéama Umáha amá bɕúgaqti
 And your son they tho white the (pl. but, these Omaha the (pl. all
 killed sub.)
 him
- nān'de gĩpi-báji, ádaⁿ aⁿ baɕé hiɕai tē di uwibɕa cuɕéaɕé. Kĩ Umáha amá
 heart are sad, there- to-day they when I tell it to I send to you. And Omaha the (pl.
 killed sub.)
- 3 uɕúgigɕe-naⁿ'i, caŋ'ge wa'ii tē gɕi tēdĩli, eí égaⁿ tat éskaⁿ eɕégaⁿ 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 úekaⁿ juáji giáxai. ɕéama Umáha amá uɕúgigɕai tē nān'de
 before deed inferior made for him. These Omaha the (pl. they are sor- the heart
 reaching the end for their relation
- iⁿɕiⁿ'udaⁿ-qti-maⁿ'. Úekaⁿ bɕúgaqti wágaziqti na'aⁿ'-báji, t'éc̄ai tē-omaⁿ'
 mine is very good for me. Dead all very straight they have not they the only
 heard, killed him
- 6 gaⁿ' na'aⁿ'i. Kĩ ádaⁿ ɕéaka ikáge aká nān'de gĩpi-báji-qtiⁿ'i, ékigaⁿ'qti
 so they heard. And there- this one his the heart is very sad for him, just like him
 friend (sub.)
- nān'de iⁿ'pi-máji. Nān'de iⁿ'pi-máji tē gaⁿ' égijaⁿ eɕé. E'aⁿ' dáxe taté
 heart I am sad. Heart I am sad the so you do ought. How I do shall
 that
- ɕĩngé, gaⁿ' nān'de ɕaⁿ ég iɕaⁿ'ɕaɕé eɕé. Waqĩⁿ'ha aⁿ'ɕá'i ekaⁿ'na xi'eɕé,
 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 égaⁿ'qti iɕa-gá.
 just so send hither.

NOTES.

772, 1. ɕijĩŋge, *your son*, intended for ɕiɕande, *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.

ĀEDE-GAHI TO SILAS WOOD.

December 1, 1879.

Ǿé waqí^{n'}ha tíǾǾé Ǿa^{n'} bǾíze há. Waqí^{n'}ha Ǿa^{n'} Ǿa^{n'}be té nǾn^{'de} Ǿa^{n'}
 This paper you have the I have Paper the (ob.) I saw it when heart too
 sent (ob.) received it
 i^{n'}uda^{n'}qti Ǿa^{n'}be há. Kí a^{n'}baǾé níkaci^{n'}Ǿa amá bǾǾǾaqtí úcka^{n'} wí^{n'} ǾǾáí
 very good for I saw it . Aud to-day people the (pl. sub.) all deed one they
 me talk about it
 ǾéǾa^{n'} ea^{n'} ǾéǾu anáǾi^{n'} té^{n'}di ǾǾáí Ǿí, i^{n'}uda^{n'}-qti-ma^{n'} Ǿa^{n'}Ǿa, ǾíǾíǾe té^{n'}di, 3
 but yet here I stand when they it, I am doing very well though, you are wanting when,
 talk about it
 ǾǾáí té u^{'a'}ǾíǾǾé Ǿaná^{'a'} téǾa^{n'} waqí^{n'}ha cuǾéǾé, nǾn^{'de} i^{n'}Ǿi^{n'}pi-máǾi há.
 they the in valu you bear it in order that paper I send to you, heart mine is very sad
 talk about it by means of it
 WáǾe amá IǾǾa^{n'}Ǿáí ǾǾáíǾáí ǾǾa^{n'}ba, níkaci^{n'}Ǿa ǾíǾíǾa-qti-ma wí^{n'} íǾskǾ
 White the Grandfather agent he too, people those who are really one inter-
 people your own preter
 ǾíǾáǾa-ǾǾ, aí. . . . Í ǾáteǾa^{n'} uwíǾǾa. Ǿa^{n'} ma^{n'}ni^{n'} té Ǿínda^{n'}-qti-Ǿa^{n'} 6
 make him, your said. That that is the I have told Aud you walk the you are doing very
 own, substance of it you. well
 eéé, ǾǾa^{n'}ba^{n'} a^{n'}Ǿa^{n'}baǾi éǾa^{n'} ǾǾáé té i^{n'}pi-máǾi.
 you is second you do not see so you tho It is bad for
 say (time (=more) me speak it.

NOTE.

Čede-gahi wished Silas, who was a full Omaha, to return from the Ponkas in Dakota, and become the Omaha interpreter. Čede-gahi 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.

MIⁿXA^č-JINGA TO KE-ŲREČE (CHARLES MOORE).

December, 1879

- Gaⁿ čéčaⁿ waqiⁿha čaⁿ čéama Umaⁿhaⁿ amá fe čičiⁿ ubč édegaⁿ,
 And this paper (the) these Omaha the word your I have told them,
 (cv. ob.) (cv. ob.) (pl. sub.) but,
- caⁿ d'úba iⁿjakičégaⁿ cačé tá amá, ána'aⁿ-báji. Ádaⁿ gráčaⁿ waqiⁿha
 yet some as they have they will go to you. they have not They- that paper
 doubted me obeyed. (cv. ob.)
- 3 cučéačé. Ki fe edádaⁿ edéce tē ci pí čútaⁿ aná'aⁿ kaⁿbča. Íe wiⁿ'
 I send it to And word what what you the again anew straight I hear it I wish. Word one
 you.
- čé iⁿwiⁿ'čana tē pí wáguauⁿkičé'qti íča-gā. "Naxíde tē ačín'-gā,"
 this you told it to the anew making it very straight send it Inner ear the keep thou,
 no for me hither
- ecé točaⁿ é áwake. Íe tē anaⁿ'bčiⁿ. É čútaⁿ aná'aⁿ kaⁿbča. Edádaⁿ
 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 čingé, caⁿ fe učiwikičé-naⁿ-maⁿ' gē čskana čútaⁿqti iⁿčéckaxo
 news none, yet word I have been speaking to you the (pl. oh that very correctly you do for me
 regularly in. ob.)
- kaⁿbčégaⁿ. Íe čičiⁿ asičé-naⁿ caⁿ'caⁿ, iⁿ'udaⁿ gē. Gaⁿ níkačiⁿ'ga-ma
 I hope. Word your I think nan- always, good for the (pl. And the people (pl. ob.)
 of them ally in. ob.)
- wactaⁿ'be čagčé gaⁿ e'aⁿ' čingé, údaⁿqti uajiⁿ. Íe čičiⁿ áakihíde anájiⁿ,
 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 bčiqe. Caⁿ fe wéčigčaⁿ údaⁿqti winá'aⁿ kaⁿbčégaⁿ. Uqčé'qti ci ačúha
 it I see he And word decision very good I hear from me I hope. Very soon again finally
 it.
- wajaⁿ'be kaⁿbča waqiⁿha.
 I see them I wish paper.

NOTE.

MIⁿXA^e-jiŃga was an Omaha, and Ke-xređe, 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-UXAⁿHA TO UNAJIⁿ-SKĀ AND HE-WAⁿJIQA.

December 12, 1879.

CiŃ'gajŃ'ga iⁿ't'e taté ebčé'gaⁿ. Caⁿ' edádaⁿ t'éqi áakipá. Wawína
Child shall die to me I think it. And what difficult I have met it. I beg some-thing from you

cučé'cafaí. Hé-waⁿ'jíča fiŃan'ge ečaⁿ'ba, aⁿ'waⁿ'qpani hé'ga-máji. Caⁿ' caŃ'ge
I send to you (pl.) One Horn your sister she too, I am poor I am very. And horse

wiⁿ' aniⁿ' éi'te éskana aⁿ'fá'i 'íqáčé kaⁿ'bčé'gaⁿ. Caⁿ' fe wiwíŃa é'gaⁿ'qti 3
one you have it if oh that you give it to me promise I hope. And word my just so

iⁿ'čé'ekaxe kaⁿ'bčé'gaⁿ. Wan'gičé'qti wibčahaⁿ'i, fiŃáhaⁿ mé'gaⁿ, fiŃan'ge čtí.
you do for me I hope. Every one I pray to you (pl.), your broth-ers-in-law likewise, your sisters too.

Cubčé kaⁿ'bča té bčí'a. Sidádi t'é-de gisiⁿ' há, miⁿ'jŃga naⁿ' taⁿ é áwake.
I go to you I wish tho I am unahlo. Yesterday when she re- vided . girl grows tho her I mean her.

Axáge-naⁿ caⁿ'caⁿ nán'de čaⁿ'já. Čídaⁿ'be gaⁿ'čaqti éde á'aⁿ'ji t'é také. 6
I am usu- wooping ally always heart in tho. To see you she had a strong desiro hut she, being unsuccessful die as sho (or unlucky) reclines.

Caⁿ' e'aⁿ' xí, uqčé'qtei iⁿ'wiⁿ'ča tíča-gá. Aⁿ'bačé wawí'čaxu cučé'cačé.
And how if, very soon to tell it to me send hither. To-day I write some-thing to you I send to you.

NOTE.

Uuajiⁿ-skā and He-waⁿjiča, 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.

NUDAⁿ-AXA TO MISS JOCELYN.

December 3, 1879.

- Aⁿ'bačé usn'qti tē'di indádaⁿ tiaⁿ'čačai uánajiⁿ' égaⁿ, aⁿ'ctfdéqti-maⁿ'
 To-day very cold when what you have sent I stand in it as, I am living very com-
 here to me comfortably
- ádaⁿ wibčahaⁿ cučéčai, wa'ú-macé. Pi'qti, kačha, údaⁿ ingaxai-gā.
 I thank you I send it to you O ye women. Anow, O friends, good do ye for me.
 there-fore (pl.)
- 3 Kačha, Wakan'da činké indádaⁿ údaⁿ kčáčicaⁿ kč aⁿ'čisa'čai, ádaⁿ
 O friends, God the st. what good towards the (ob.) the we turned, there-
 one fore
- wibčahaⁿ'-naⁿ-maⁿ'. Wáqe amá čéama wačítaⁿ kč wajaⁿ'be. Wakan'da
 I have been praying to you White people the (pl. those do various the I have seen (God
 regularly. (sub.)
- akú naⁿ'bč čičkaⁿ'wakičai bčúgaqti wajaⁿ'be, ádaⁿ čginnaⁿ kaⁿ'bčégaⁿ,
 (the hand has caused them to move rapidly) all I have seen there-fore I hope, I hope,
 (sub.)
- 6 agína-naⁿ-maⁿ'. Cin'gajin'ga wiwja wačít fbahaⁿ ádaⁿ eí é gúčinke
 I beg for my own usually. Child my to work knows it there-fore again it that (st. ob.)
- uxaⁿ'adi uwibča cučéčé. Wénandean'gičé-naⁿ, ádaⁿ é údaⁿ čskaⁿ'bčégaⁿ.
 apart I tell it to you. I send it to you. It causes me to feel full, usually, there-fore that good I think it may be.
- Gataⁿ'adi čgimaⁿ tč'nt ebčégaⁿ, ádaⁿ axičaxe égaⁿ tč'nte. Aⁿ'ba agndi
 Just about this time I do that may I think it, there-fore I do it a little for my- self may. Day where
- 9 ctčtčt waqiⁿ'ha tiaⁿ'čakičé wikaⁿ'bča. Indádaⁿ ekáxe maⁿ'n'-macčé,
 soever paper you send litter to me I desire for you. What you do O ye who walk,
- gazaⁿ'adi uče maⁿ'bč'í.
 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. Wakandu 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 Wakandu) 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 UNAJI^N-SKA.

December 26, 1879.

Neghla, se idafé tē i ⁿ 'fēqti-ma ⁿ '.		Ca ⁿ 'go áhigi wáni ⁿ i ⁿ 'fēqti-ma ⁿ '.	
O uncle,	word you have sent here	I am very glad.	Horse many you have them I am very glad.
Ha ⁿ ' gē ídúgge a ⁿ 'fisiáí.	Ci ⁿ 'gajin'ga wiwíja ía'éwafafé'qti eté xí,		
Night the (pl. in. ob.)	throughout we think of you.	Child my	you have great pity on them ought.
ía'éwafafé'qti ⁿ '	fisi ⁿ 'fē-na ⁿ ca ⁿ 'ca ⁿ '.	Cub ⁿ 'é tá nu ⁿ 'ke, neghla.	Ca ⁿ ' 3
you have not pitied them at all,	he thinks us- of you ally always.	I will go to you,	O uncle. Well
ata ⁿ ' i ⁿ 'uda ⁿ ' tē éta ⁿ ' uqfē'qtei éga ⁿ '.	Nin ⁿ 'gali g ⁿ 'éba ja ⁿ ' dāxo anáji ⁿ '		
how long good for me	the so long very soon so.	Killickinuck ten night	I make I stand
téinke. Ca ⁿ ' fíjan'go etéwa ⁿ ' waja ⁿ 'be ka ⁿ 'bča.	Ūwafáginá ka ⁿ 'b'fēga ⁿ '.		
will. Well.	your sister even I see them I wish.	You tell it to them	I hope.
Ca ⁿ 'geajin'ga wéb'fí'wi ⁿ ' éga ⁿ ' fíngé.	Wíjga ⁿ ' aká, Ma ⁿ 'teú-na ⁿ 'ba oča ⁿ 'ba 6		
Colt I sell them as there are none.	My grand- father (sub.), the	Two Grizzly bears	he too
cahí tá aka. É'di cupí téinke. Ceta ⁿ ' gim'qtii'ji.	Finá'a ⁿ ' xí, gí'fēqti ⁿ '.		
will arrive there where you are.	Then I will reach there where you are.	So far he has not fully recovered.	He hears it, he is very glad.
Ca ⁿ 'go, neghla, a ⁿ 'fín'go.	Ca ⁿ 'go wáqo eja ⁿ 'qti na ⁿ 'bá wúb'fí ⁿ ' enáqtei.		
Horse, O uncle, I have none.	Horse white people their very own	two	I have them them only.
Ci ⁿ 'gajin'ga enáqtei wáí'í ⁿ ,	wafíta ⁿ 'wákí'fē-na ⁿ 'í.		9
Child they only they have them,	they cause them to work	annally.	

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 killickinniek. 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 (Waekaⁿ-maⁿfiⁿ) 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-MAⁿČIⁿ TO SILAS WOOD.

January 12, 1880.

- Caⁿ nřaciⁿga amá řćama wařřřřitaⁿ amá řana'aⁿ řiⁿte, řřa tē'řa
Well people the these they are working the you hear it perhaps, there per-
(pl. sub.) for themselves (pl. sub.) to themselves (pl. sub.) taining to
- řđaⁿřti řřřřřaⁿ ři řaⁿřa, řⁿřu-máři. Čćřřřřđi tē' řřřřřa ři', řaⁿřřřřřřř.
very good I knew it I though, I was unfor- In this place the they do for if, desirable.
reached fortunate. themselves
- 3 Caⁿ edádaⁿ ařřⁿ řē řřřaⁿ ři ři, nřřřřřřřř řkaⁿřřřa-máři. Waⁿřřřřřř
Well what they tho(pl. I knew it I ar- when, to lose I did not wish for
have in. ob.) rived there him. All
- řⁿřřⁿ řřř řkaⁿřřa. Čć nřaciⁿga amá e'aⁿ maⁿřřⁿi ři, řiⁿřa řaⁿřřř
to bring back I wish for This people the how they walk it, to live they wish
here to me him (pl. sub.)
- řaⁿřa, nřaciⁿga naⁿřáha ařřa. E'be uřřřahe kaⁿřřřa-máři. Űđaⁿřti
though, people in two ways they go. Whom I follow him I do not wish. Very good
- 6 řřřřa waⁿřřřřřřř řkaⁿřřřřřřř řaⁿřa, řaⁿřřřřřřř řaⁿřřřřřřř řkaⁿřřřřřřř.
oh that decision you make it I hoped though, with reference to you think of I hope.
your future re- turn here
- Caⁿ e'aⁿ řřřřř řř.
Well what is there is .
the matter none

NOTES.

PahaŅga-maⁿřřⁿ 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. Caⁿ edadaⁿ ařřⁿ řē . . . Waⁿřřřřřř řⁿřřⁿ řřř řkaⁿřřřa. 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:

- Caⁿ edádaⁿ aniⁿ řē' řřřřřřř ři řē' nřřřřřřřř řkaⁿřřřřřřř. Waⁿřřřřřř
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.
- řřřřⁿ (or, řⁿřřřřⁿ) řaⁿřřř řkaⁿřřřa.
you have you you I wish for
them for me come you.

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-MAŅCIŅ TO CUDE-GAXE.

January 12, 1880.

Cúde-gáxe, fe éģice tē ubéá agģí éģega^{n'}, íe ģíģia síģa-báģi. Ubéá
 Smoke-maker, word what the I told I came but, word your they had for- I told it
 you (ob.) it back here gotten.

tē'di ģisíģē ģa^{n'}ģa, ģi'á. Ca^{n'} ubéá agģí tē'di, nān'de ģiģda^{n'}ģtia^{n'} ģa^{n'}ģa,
 when they re- though, they Ca^{n'} Still I told it I came when, heart very good for them though,
 membered it have failed. back here

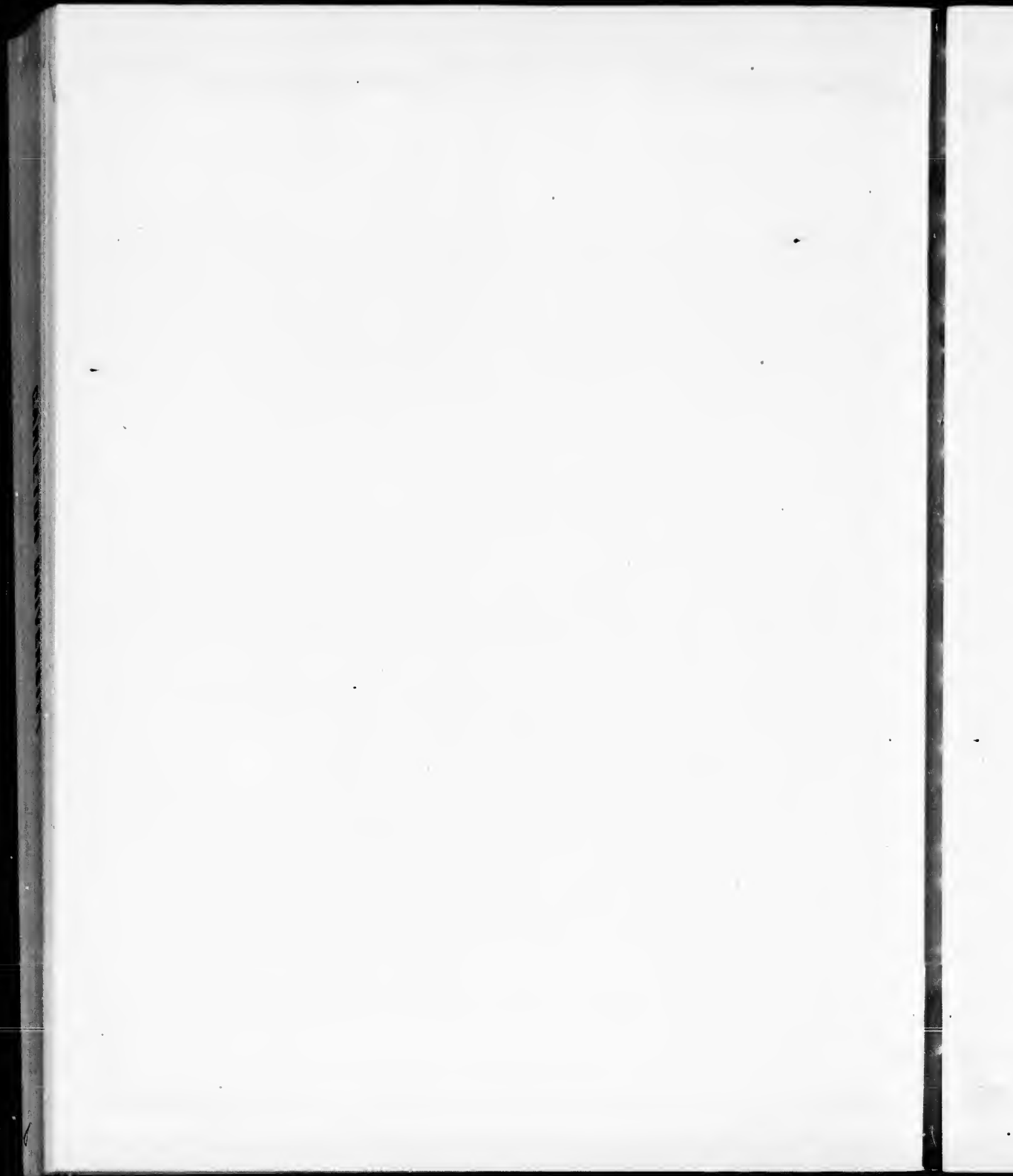
edáda^{n'} íģaxe taté'ģa ģi'á. ģi'á uwíģa teģa^{n'} ca^{n'}ca^{n'} ģi'á. Kí ģa^{n'} ģi'á tē 3
 what with reference to they They I told it to in the always they And so they the
 doing it have failed. fall you past have failed. have failed

ca^{n'}ca^{n'}; íģa^{n'}ģa^{n'} íģiģwáģē. ģa^{n'} ģaná'a^{n'} tēģa^{n'} uwíģa. . . . Íģa^{n'}ģa^{n'}
 always; again It should not be spoken. So you hear in order I tell it to, Again

íģiģ-ģá.
 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.

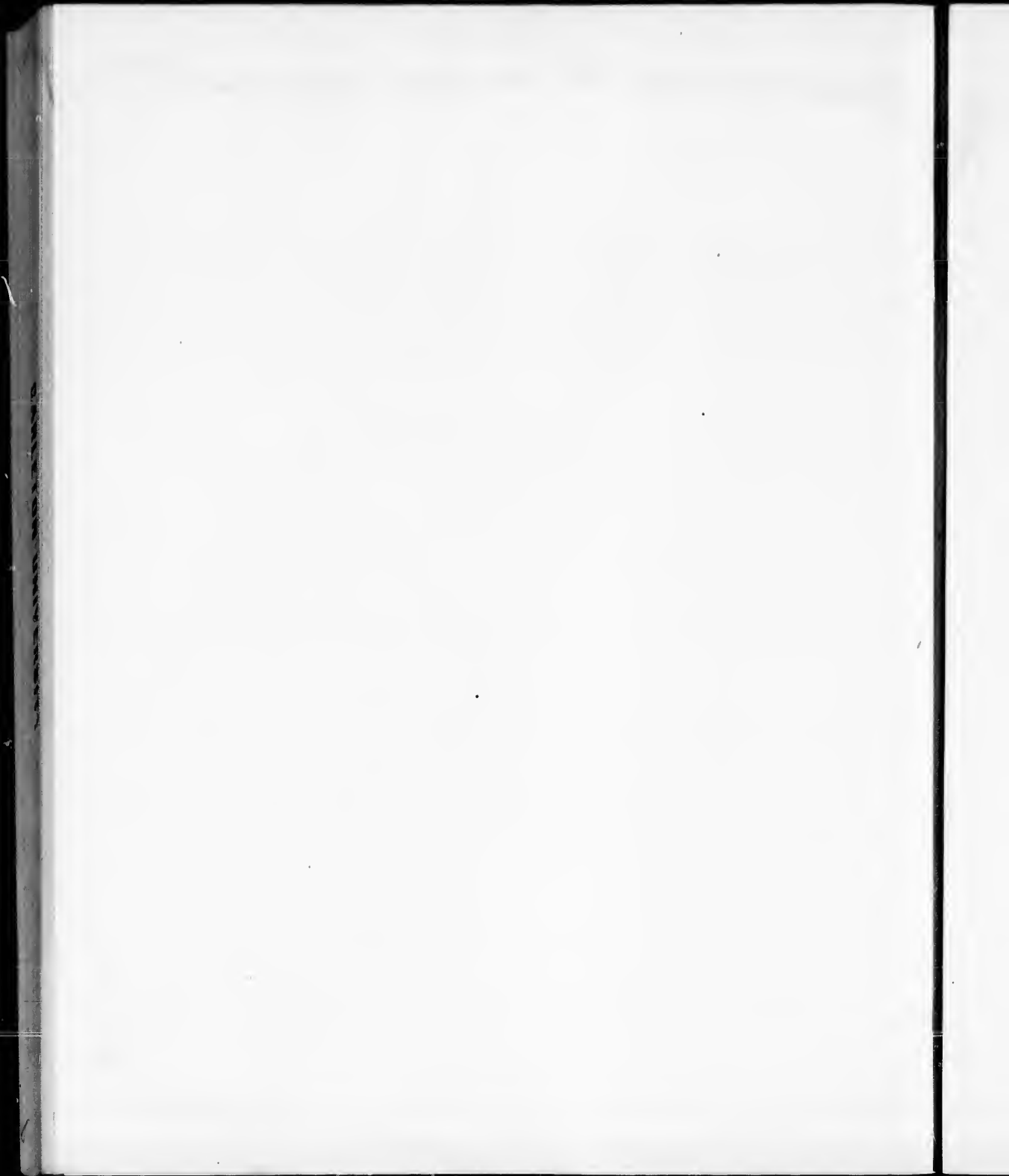
Of the notes and errata found in this Appendix all up to page 512 refer to Part I of this volume; the others pertain to Part II.

- 9, 4. For "aci^he" read "a^hi^he."
 9, 14. For "ciⁿ" read "fiⁿ."
 10, 8. The ϕ in "eb ϕ egaⁿ" was inverted by mistake.
 10, 11. For "ica-biamá" read "i ϕ a-biamá."
 10, 16. For "ciñgó" read "fiñgé."
 10, 18. For "naⁿaⁿxí ϕ a" read "náaⁿxí ϕ a."
 11, 4. For "Giaⁿ ϕ a," a possessive, read "Gíaⁿ ϕ a," a dative of aⁿ ϕ a.
 11, notes, 1st sentence. Add "The Winter dwelt at a mountain in the far north."
 20, 4. For "fi^h," a form of ϕ i, *you*, read "fi^h," *side*.
 21, 14. For "i^hepacaⁿ+" read "i^hepa ϕ aⁿ+".
 23, 8. \mathcal{J} ackahi should be rendered "white oak tree."
 23, 19. For "wí ϕ ijaⁿ" read "wí ϕ ijaⁿ," from ubijaⁿ.
 25, 2. For "when ye see me" read "on account of what you have done."
 27, 11, *et passim*. For "Waná ϕ iⁿ" read "Wanaⁿ ϕ iⁿ," and make a like change in every derivative. "Na" refers to fire, etc.; but "naⁿ" to action of the feet, etc.
 27, 13. For "iⁿ ϕ iⁿwaⁿji" read "iⁿ ϕ iⁿwaⁿ ϕ aji."
 28, 8. Render wase η aⁿ by "quick" instead of "alive."
 28, 14. For "Mañgeiⁿi-gã" read "Mañg ϕ iⁿi-gã."
 31, 19. For "made" read "kept."
 32, 12. Render "Egihe" by "downward beneath the surface."
 33, 15. In "aka-cnaⁿ" the "c" should be inverted.
 36, 5. For "gactaïka" read "gactaïkai."
 38, title. The Omahas have a similar myth about the Raccoon (Mi η a) and the Coyote (Mi η asi).
 40, 9. "G ϕ iza-bi" read "g ϕ iza-bi."
 40, 14. The following may be substituted for the translation in the text: wáctaïka
 deceiving
 them
 akégaⁿ.
 as he was.
 43, 11. Change "É'di" to "É'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 (ϕ e η áha), -de or -di, as a plural ending, where the Omaha and Ponka (ϕ egiha) employ -i."
 54, 6. For " ϕ exe-ga η u" read " ϕ exiga η u."

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- 54, notes, second paragraph, first and second lines. In giving the ʔoiwere equivalent of Ietinike read "Ietciñ'ke."
- 63, 14; 493, 8, *et passim*. For "dēji" read "dēje."
- 66, between the myth of "Siŕemaka" 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'ŕqtei (ʔoiwere, winaq'axe), to go near, etc."
- 75, 8. For "miqá-ha wa-i^u-biamá" read "miqá-ha wáí^u i^u-biamá,"
raccoon skin robe wore a robe, they say.
- 75, 10. Though "Ci" was deleted, "Ki" is better, as the women had not seen the tails "again" (cf.).
- 89, 16 and 20. For "nan'de" (wall of a tent, etc.) read "nán'de," heart.
- 98, 33. For "freezing over" read "forming."
- 118, 10. Read "Hn'dega^w" and "wágají-gá."
- 118, 13 and 14. Render "aki-biama" by "reached there again, they say." The verb admits of two renderings.
- 133, 16. For "íjia^{he}" read "íjía^{he}."
- 154, 6. For "atá'" read "at'."
- 156, 8. For "t'éŕa-biamá" read "t'éŕa-biamá."
- 157, 18. For "wagigŕa-biama" read "wagi-agŕa-biama."
- 170, 14. For "Ja^wŕcha" read "Ja^wŕchá."
- 176, 17. For "Táidi" read "ʔáidi."
- 177, 8. For "second" read "third."
- 181, 8, *et passim*. For "wat'a" read "wajaⁿ," squash, pumpkin.
- 194, 20; 195, 6; 196, 2. For "ugídada" read "ugídidaⁿ," as the act was performed by pressure, not by thrusting.
- 227, 1. "ŕixábají-qti" should be "without flaying at all" (from "ŕixabe") instead of "without chasing at all" (which would be "ŕiqá-bají'-qti," from "ŕiqé").
- 226, 14 and 15. "Wahuta^ŕ" . . . ɣejañga aka" should be placed in brackets, as it is a modern interpolation.
- 313, 6. For "a^wwasá" read "a^wwasá." See "iñŕŕ-nsa" in the ʔeghia-English Dictionary.
- 338, 7. For "gíŕa-bají-biamá" read "gíŕa-bají-biamá."
- 351, line next the bottom. For "Part II" read "the ʔeghia-English Dictionary."
- 370, note on 369, 13. For "Pañ'ka ŕaí'ká" read "Pañ'ka ŕaí'ká."
- 380, 10. For "Názaudají" read "Na^wzaudájí," from na^wzande.
- 402, 2. Caŕewaŕé. His other name was ʔahe-jínga. He was the rival of the famous chief Black Bird.
- 402, 13. Gia^whabi is better known as Nikuŕibŕa. He was a famous wakaⁿ man or shaman.
- 402, 15-17. "Maka" . . . ɣaŕíⁿ-ma." Denied by Two Crows and Joseph La Flèche.
- 404, 2-7. This should be credited to Wabaskaha, instead of Caŕewaŕé, according to Two Crows and Joseph La Flèche.
- 410, 8. Read "Wa'ái."

- 410, 16. For "wáfiñ" read "wáfiñ."
- 440, 2. For "i'qéqteí" read "i'qé'qteí." Similar changes in 446, 9 and 10.
- 448, 43. For "Zande-bun" as dictated, read "Zande" according to Two Crows and Joseph La Flèche.
- 470, 6. ano+. Used when kinship is asserted or understood. See ãnä and an in the *ŕegilha-English Dictionary*.
- 512, 3. Kagé here is a proper name.
- 541, 2. For "Waji'agahíga" read "Waji'á-gahíga."
- 554, 9. *et passim*. For "fa'eti" read "fa'eti," when spoken by males.
- 570, 1. For "fa'íí'fá" read "fa'í'í'fá."
- 570, 8. Read thus: "kè u'á'hai."
the put the (reel.
 (sg. ob. in.)
 ob.)
- 588, 10. For "kide" read "kide."
- 583, 12. For "nta'-blamá" (said of leggings) read "u'pa'-blamá."
- 601, 15, and 602, 1. For "néxe-gaqí" read "néxigaqí."
- 603, 8. For "fa'eti" (last word in the line) read "fa'eti."
- 616, 5. Change "(s)" in two places to "(sing)."
- 621, 3. Under "fé amá" read "was going, they say."
- 633, 4. There should be a hyphen after "Uja'be."
- 644, 16. For "ja'ma'fiñ' i'" read "ja'ma'fiñ' i'."
- 653, 11. For "da'xi" read "da'qé."
- 685, 3. For "i'ñki'fá-gá" read "i'ñ'ki'fá-gá."
- 690, 6. For "Wáqa-nájin" read "Wáqa-nájin."
- 719, 5. For "tè'eti" read "tè' eti."
in too.
 the
 past
- 739, 12. For "Agfieta" read "Agfieta."



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NOTE.—Om. Omaha. P. = Ponka.

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