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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 Cegiha 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 CEGIHA LANGUAGE.

PART I.

MYTHS, STORIES, AND LETTERS.
PREFACE.

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

浰基하 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 씽기하." 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 씽자하." These answer to the Oto "Lə́iwere" and the Iowa "Lə́e̊́x̂iwére."

The Ἄegiha linguistic group may be divided as follows:

<table>
<thead>
<tr>
<th>Languages</th>
<th>Tribes</th>
<th>Dialects</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ἄegiha</td>
<td>Omaha</td>
<td>Omaha (Uma'hsa).</td>
</tr>
<tr>
<td>2. Yegáha</td>
<td>Ponka</td>
<td>Ponka (Pai'ka).</td>
</tr>
<tr>
<td>3. 씽자하</td>
<td>Kansa</td>
<td>None found.</td>
</tr>
<tr>
<td>4. Name not yet gained</td>
<td>Osage</td>
<td>Five or more.</td>
</tr>
<tr>
<td></td>
<td>Kwaça</td>
<td>Uncertain.</td>
</tr>
</tbody>
</table>

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 Çegiha texts, phrases, and sentences collected by the author.

The texts will be followed by a Çegiha-English dictionary, an English-Çegiha dictionary, and a grammar. Up to July, 1885, over 16,000 Çegiha-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 Çegiha-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-Çegiha 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 Wajinga-sabë (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 Maŋgüqta, Blackbird; Wasabë, Black bear (not "Black Bear"); Ma'tcu, Grizzly bear (not "Grizzly Bear").
LIST OF THE AUTHOR'S SIOUAN PUBLICATIONS.

   New York, | 1873. Pp. 1-16, sq. 16°. Primer in the Ponka dialect. The alphabet used differs from the present alphabet of the Bureau of Ethnology in the following particulars: c of the primer = tc of the Bureau alphabet; s of the former = s 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 a as in French bon, and ag 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."


A paper read before the American Association for the Advancement of Science, Montreal, August, 1882. Separately issued as follows:

   Pp. 1-11. 8°. (Smithsonian Catalogue No. 605.)


13. Ponka Stories. In same number, p. 73.


LIST OF THE AUTHOR'S SIOUAN PUBLICATIONS.


THE ČEGIHA 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 Čegiha, 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 Čegiha and Čaiwere, but also for a knowledge of the latter tongue, a collection of ethnological notes, etc. I regard him as my best authority. By birth he is a Ponka, but he has spent most of his life among the Pawnees, Otos, and Omahas. He has acquired a knowledge of several Indian languages, and he also speaks Canadian French. While Frank, his younger brother, has remained with the Ponkas, and is now reckoned as a chief in that tribe, Mr. LaFlèche has been counted as an Omaha for many years. Though debarred by Indian law from membership in any gens, that did not prevent him receiving the highest place in the Omaha governmental system. He has some influence among the Pawnees, and when the Yankton Dakotas wished to make peace with the former tribe, it was effected through the instrumentality of Mr. LaFlèche,
who accompanied Struck-by-the-REE to the Pawnee village. Mr LaFlèche is the leader of the "citizens" party among the Omahas. The names of two of his children, Susette (Bright Eyes) and Frank (Wood-worker, or Carpenter), are familiar to all who have read of the Ponka case.

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

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

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

5. ḣąqa-na-páj (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. Ḥupeča' is a full Omaha, one who refuses to join either political party in the tribe. He has not given me much information.

7. Ma'tcú-na'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. Mawáda'pi (Mandan) is a full Omaha. He is short, and of a nervous temperament (the opposite of Ḥupeča'); his utterance being thick at times. While he means well, his information is not equal in any respect to that given by ḣąqa-na'paį. He belongs to the "citizens" party.

9. Je-úka'ha (Sentinel Buffalo apart from the Herd) is head of a sub-
INTRODUCTION TO THE TEXTS.

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. Jε-úqa^ha is one of the “citizens” party and a good farmer.

10. Caŋ'-ge-skā (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 Cegegiha as well as his own.

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

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

13. Nuda^-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^-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-ma^și.

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

Dúba-maⁿeⁿ (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 \( \text{\textsuperscript{\textcircled{C}}} \text{EGIHA LANGUAGE}. \)**

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 \( \text{\textsuperscript{\textcircled{C}}} \text{egiha} \) are given because they are found in \( \text{\textsuperscript{\textcircled{J}}} \text{oiwere} \) (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 \( \text{\textsuperscript{\textcircled{C}}} \text{egiha}, \text{\textsuperscript{\textcircled{J}}} \text{oiwere}, \) 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 *father*; German, *haben*.
- a+ a prolonged a; always a final sound.
- aⁿ a nasalized a
- aⁿ⁺ a prolonged nasalized a.
- 'a' an initially exploded a.
- 'aⁿ' a nasalized 'a.
- å nearly as in *what*; German, *man*.
- 'å' an initially exploded å, as in *wés'å*, a snake.
- åⁿ a nasalized å.
- ă as in *hat*.
- b as in *blab*; French *belle*. Not used in \( \text{\textsuperscript{\textcircled{J}}} \text{oiwere} \).
- c as *sh* in *shall*.
- ø a medial *sh*, between *sh* and *zh*. Not synthetic.
### Introduction to the Texts

<table>
<thead>
<tr>
<th>Letter</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ç</td>
<td>as <em>th</em> in <em>thin</em> (not heard in <em>ζ</em>egiha). Used in <em>ζ</em>oiwere.</td>
</tr>
<tr>
<td>ð</td>
<td>a medial <em>th</em> (not heard <em>ζ</em>egiha) Used in <em>ζ</em>oiwere. Not synthetic.</td>
</tr>
<tr>
<td>φ</td>
<td>as <em>th</em> in <em>the</em>, <em>then</em>. (See r.)</td>
</tr>
<tr>
<td>d</td>
<td>as in <em>dread</em>; German, <em>das</em>; French, <em>de</em>. Used in <em>ζ</em>egiha. (See r.)</td>
</tr>
<tr>
<td>e</td>
<td>as in <em>they</em>; German, <em>Dehnung</em>; French, <em>dé</em>.</td>
</tr>
<tr>
<td>e⁺</td>
<td>a prolonged e.</td>
</tr>
<tr>
<td>‘e</td>
<td>an initially exploded e.</td>
</tr>
<tr>
<td>è</td>
<td>as in <em>then</em>; German, <em>denn</em>; French, <em>sienne</em>.</td>
</tr>
<tr>
<td>g</td>
<td>as in <em>go</em>; German, <em>geben</em>.</td>
</tr>
<tr>
<td>h</td>
<td>as in <em>he</em>; German, <em>haben</em>.</td>
</tr>
<tr>
<td>i</td>
<td>as in <em>pique</em>, <em>machine</em>; German, <em>ihn</em>; French, <em>île</em>.</td>
</tr>
<tr>
<td>i⁺</td>
<td>a prolonged i.</td>
</tr>
<tr>
<td>‘i</td>
<td>an initially exploded i.</td>
</tr>
<tr>
<td>i⁺⁺</td>
<td>a prolonged nasalized i.</td>
</tr>
<tr>
<td>i⁺⁺⁺</td>
<td>a nasalized ‘i.</td>
</tr>
<tr>
<td>i</td>
<td>as in <em>pin</em>; German, <em>will</em>.</td>
</tr>
<tr>
<td>r</td>
<td>a nasalized i.</td>
</tr>
<tr>
<td>j</td>
<td>as z in <em>azure</em>; j in French <em>Jacques</em>.</td>
</tr>
<tr>
<td>k</td>
<td>as in <em>kick</em>; German, <em>Kind</em>; French, <em>quart</em>.</td>
</tr>
<tr>
<td>k'</td>
<td>a medial <em>k</em> (between k and g). Modified initially; not synthetic.</td>
</tr>
<tr>
<td>m</td>
<td>as in <em>mine</em>; German, <em>Mutter</em>.</td>
</tr>
<tr>
<td>n</td>
<td>as in <em>nun</em>; German, <em>Nonne</em>; French, <em>ne</em>.</td>
</tr>
<tr>
<td>hn</td>
<td>a modern sound used instead of on (shn). The initial part of this sound is expelled from the nostrils, not from the mouth, and is but slightly audible.</td>
</tr>
<tr>
<td>n</td>
<td>as <em>ng</em> in <em>sing</em>, <em>singer</em>. In <em>ζ</em>oiwere it is often used when not followed by a k-mute.</td>
</tr>
<tr>
<td>o</td>
<td>as in <em>note</em>; German, <em>Bogen</em>; French, <em>nos</em>. Not used in <em>ζ</em>egiha.</td>
</tr>
<tr>
<td>o⁺</td>
<td>a prolonged o. Not used in <em>ζ</em>egiha.</td>
</tr>
<tr>
<td>o⁺⁺</td>
<td>an initially exploded o. Not used in <em>ζ</em>egiha.</td>
</tr>
<tr>
<td>o⁺⁺⁺</td>
<td>a nasalized o. Not used in <em>ζ</em>egiha.</td>
</tr>
<tr>
<td>o⁺⁺⁺⁺</td>
<td>a prolonged nasalized o. Not used in <em>ζ</em>egiha.</td>
</tr>
</tbody>
</table>

"o" a nasalized 'o'. Not used in Jegiha.

p as in pipe; German, Puppe; French, poupe.

d a medial p (between p and b). Not a synthetic sound. The modification is initial.

p' an explosive p.

q as German ch in ich; Hebrew, kk.

r as in roar; German, rühren; French, rare. Not used in Jegiha; it is synthetic in Loiwere and Winnebago.

s as in sauce; German, Sack; French, sauce. Corresponds to the Loiwere ç.

s a medial s (between s and z). Not synthetic; modified initially.

t as in touch; German, Tag.

t' an explosive t.

u as in rule; German, du; French, doux.

u+ a prolonged u.

'u' an initially exploded u.

u' a nasalized u; rare in Jegiha, common in Loiwere.

u' a prolonged nasalized u.

'ü' a nasalized ü; rare in Jegiha, common in Loiwere.

ü as in pull, full; German, und.

ü' a nasalized ü; rare in Jegiha, common in Loiwere.

w as in wish; nearly as ou in French oui.

x gh; or nearly as the Arabic ghain. (The sonant of g.)

y as in you; j in German ja. Not used in Jegiha.

z as z and s in zones; German, Hase; French, zète.

dj as j in judge (rare).

tc as ch in church, and c in Italian cielo; Spanish, achaque.

'wt a medial tc (between tc and dj). Not synthetic; modified initially.

Not used in Jegiha, common in Loiwere.

tc' an exploded tc.

hw as wh in when; Spanish, huerta. (An interjection.)

m+ a prolonged m (An interjection.)

c+ a prolonged c. (An interjection.)
INTRODUCTION TO THE TEXTS.

ai as i in fine, aisle.
ei as i in ice, twice, trice, fice.
au as ow in how; German, Haus.
yu as in use, feud.
i as in German, pfui.

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

In some cases, when u is pronounced very rapidly after a or e, an o sound is heard, resembling au in the French aujourd'hui. Thus, in gaqá uqici, when thus pronounced, the au has a sound between that of ow in how and the sound of o in no; while in 3e-úqa³ha both vowels are heard, being pronounced almost as if the name was 3e-óqa³ha.

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 Ñęgiha interjection wú⁵h, 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:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sub</td>
<td>subject</td>
</tr>
<tr>
<td>mv.</td>
<td>moving</td>
</tr>
<tr>
<td>ob.</td>
<td>object</td>
</tr>
<tr>
<td>recl.</td>
<td>reclining</td>
</tr>
<tr>
<td>st.</td>
<td>sitting</td>
</tr>
<tr>
<td>lg.</td>
<td>long</td>
</tr>
<tr>
<td>std.</td>
<td>standing</td>
</tr>
<tr>
<td>pl.</td>
<td>plural</td>
</tr>
</tbody>
</table>
The following sounds should be added to those given on the preceding pages:

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

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

ny as the Spanish ñ in cañon, found in Joiwere 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 Aⁿhaⁿ means consent, read Aⁿhaⁿ; but when assent is intended, read Aⁿhaⁿ.

228, 8. See important note on page 541.

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

HOW THE RABBIT KILLED THE (MALE) WINTER.

OBTAINED FROM FRANK LA FLÈCHE.

Mactcein’ge-in’ amá čé amáma. Égiše Usní čiŋke’di ahi-biamá. Ahauí!

Rabbit was going, they said. It came to Cold the— at he now, they said. Well!

cati-ají-qi-hna’ ca’cti. Cégedi ge’ini’-gá. É’au’qi ma’oni’ ëá’i’cé á,

you have very as a rule随处可见. Those things are. What great matter you have been walking

á-biamá Usní aká. A’u’ha”, negiha, wiini mega”, wiqa” aká a”aqé-qi-a’u’i 3

said, they say Cold the. Yes, O mother’s my father’s love, my grand-

ega” waj”c’te pi aei’he há. Xagé ge’ni’-biamá Mactcein’ge-in’ aká; uan’

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

iça” a” ge’ni’-biamá; ca”a’ji ct’wa’” ge’ni’-bajì-biamá Mactcein’ge-in’ aká.

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

Cka”a’ji ëga” ge’ni’-gá há, á-biamá Usní aká. An’kaji, negiha ë’egima”6

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

cau”ca”. Égiše Usní aká ‘tába aé’ ‘t’á-biamá. Negiha cubcé tá minke,

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


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

An’kaji há, negiha, áqa” at’é táda”. Ca”’ cubcé tá minke há. Hin’daké! 9

Not so , O mother’s how pos. I do shall! At any I go with will I who . Let us see!

égan gá há, á-biamá Usní aká. Usní aká áci aqá ega” Hw! hw!

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

á-biamá yí igacude gaxá-biamá, usní hégaøj amá. Kt aqá-biamá yí

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

júgté aqá-biamá Mactcein’ge-in’ aká. Mactcein’ge-in’ aká wasisige-qi-bí- 12

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

amá: ita”sqhi’ahá-qi c’ti na’ing ge’he-hna’-biamá: q’éna c’ti agü-hna’-

say: forward very too running he habitus they say. Back too he came habitus.

biamá: Usní cu” na’inge c’ti uq’icu”-hna’-biamá. Niac’ga cu” wasisige

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

around him ally.
THE EGGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

10

inahin'áha', ecegá-biamá Usñi aká. Egiše ιαqti wi'άhí-biamá. Uhú!

truly

he thought they say Cold the. It came to deer one he scared up, they say.

eqiña, jáqti wi'cuhi hā. Kida-ga hā, á-biamá Mactcin'ge-i' amá.

O mother's brother, you

O mother's deer one has reached. Shoot it. they say Rabbit the.

3 An'kají hā éga'úana-májí hā, á-biamá Usñi aká. Ga'ñ'ki ñdáda' uné

Not so indeed, such I do not seek. he they say Cold the. And what he seek said

etéda ecegá-biamá Mactcin'ge-i' amá. Egiše niaci'ga d'uba wéca-

can't he thought they say Rabbit the. It came to person some he found them

biamá Mactcin'ge-i' amá. Uhú! negiha, niaci'ga d'uba cuhí hā.

they say Rabbit the Oho! O mother's person some they seek you

6 An'ha', éga'hna'úana hā, á-biamá Usñi aká. Ga't'éwáé-biamá.

Yes, such habitually I seek. he they say Cold the. And he killed them they say.

9 Usñi aká. Nin'etá-biamá uqué uji-biamá niaci'ga jantýa té. Wi

Cold the. Cooked till done they say dish she filled for him human fresh meat the. I they say

ética'úana-májí hna'má' hā, á-biamá Mactcin'ge-i' aká. Wé'i-biamá.

such I eat not habitually I do. he they say Rabbit the. He gave it they say. back to them

Uma's tē 'tíasni'-biamá then 'tábae aqé 'ica-biamá Usñi aká. Ågáče

Provisions the swallowed they say when again hunting going he they say Cold the. We go spoke of

12 taf Mactcin'ge-i', á-biamá Usñi aká. An'kají, negiha, efí-hna' ma'w

will he they say Cold the. Not so, O mother's thou alone walk brother, said

ñi'-ga, á-biamá Mactcin'ge-i' aká. Usñi aká čt usni gaxáb egá' čt

thou he they say Rabbit the. Cold the again cold he made, having again they say

aqa'-biamá. Išé amá ýi Mactcin'ge-i' aká Usñi igáqta' øike Imaxá-

gone he went they say. He had they say when Rabbit the Cold his wife the he questioned her

15 biamá. Òimiha, winégi ñndáda' na'pe a. Òinégi na'pe øingeé hē.

they say. O father's my mother's what fears he! Thy mother's to fear has nothing

sister, brother

An'kají, Òimiha, wiécté na'pe at'a hā: áqta' winégi na'pe øinge táda'.

Not so, O father's even I to fear I have how pass my mother's to fear have noth. shall I

sister, brother

(something) sible brother

(ing)

ßinégi na'pe øingeé hē, á-biamá wa'ú aká An'kají, Òimiha, wiécté

Thy mother's to fear has nothing. she they say woman the Not so; O father's even I

sister, brother

said

18 na'a'xéna-hna'má' hā: áqta' winégi na'pe øinge táda'. A'ha', òinégi

me scared habitu-

àla: I use how pass my mother's to fear have noth. shall I. Yes, thy mother's

sister, brother

(ing)

ñactan'ga-da na'pe hē. A'ha', éga' èskah' ebéega' hā, á-biamá Ma-

Rocky Mount-head he fears it. Yes, so it might I thought. he they say Rab-

inin sheep
HOW THE BABBIT KILLED THE (MALE) WINTER.


Marctcin'ge-i' aká. Negiha, céta' dactan'ga-da wi', á-biamá. Gia'cê

Cold the ho they say. Homeward they say. In which direction went he 't
cold they say. Rabbit in which direction went he. They say they say it

I'tca'qteici áci a'câi, á-biamá wa'ú aká. Egi'ye daze yi akí-biamá 3

New very out he went, she they say woman the. It came to evening when he reached home. They say they say it

Mactcin'ge-i' aká. Negiha, céta' dactan'ga-dá wi', á-biamá. Gia'cê

Rabbit the. O mother's that the Rocky Mount head one, he they say. He threw it to him

Céta-biamá yi tê-qte a'câ-biamá Usni aká. Wa'ú cínké ena-qtei ucté

he sent they say when dead very he went they say Cold the. Woman the alone very remained

áma. Áda' edítâ usni-qte-ájí-hna' amá. Ceta'v.

they say. Therefore from that cause cold very not habitually they say. So far.

NOTES.

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

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

9. 1. Mactcin'ge-i', or Mactcin'ge, the name of a mythical hero of the Ponkas and Omahas, answering to the Iowa and Oto Mictcine'. His other name was Siš'ê-makán (see myth of the Turkey, in the first version; also that of Siš'-maka'ñ's adventures as a deer). The distinction, if any, between Mactcin'ge and Mactcin'ge-i' has been forgotten.

9. 2. e'qtei ma'úní' cát'cê ò. The use of "e'a-qtei" 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. a'câ-b e-ga', contr. from a'câ-bi e-ga'.

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

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

10, 13. gaxa-b e-ga', contr. from gaxa-bi e-ga'.

11, 6. ada' editâ usni-qte-ájí-hna' 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 Mactein'ge aká i'xa'nishé ngi ní-qte ji'qigé-biamá. Ki ha'ega'tce'-qte-hna' 'tábái ahi-biamá. Ha'ega'tce'-qtei a'á-bi ctéwa'.

Morning very early hunting he went thither, Morning very early he went, they not-with-

standing say they say.

nikaci'ga wi'í sí snéde'-qti-hna' si'gji a'á-bi'ctéamá. Ki ibahá' ga'cé-

biamá. Niaci'ga éni in'ta' a'íta' bíd tá míńke, e'e'ga'bi-biamá. Ha'-

they say. Person the now I first I go will I who, he thought they say. Morn-

ega'tce'-qtei yá'ha'-bi ega' a'á-bi'ballamá. Ci egiçe níkaçí'ga amá si'gji-

ing very early he arose they having he went, they say. Again it came to person the (mv.)

ctéwa' níkaçí'ga wi'í a'á'qai a'á te a'ív. Ya'ha', u'ja'a'fe dáxe tá

not-with. person one getting ahead he has gone. O grandmother, a snare I make will

standing pass say. They say standing. Person one foot long very habitu-

ally he has gone, they say. It came to he reached home. He said as follows, O grand-

mother, I first I go I make for myself.

nící níqá a'ahábi biamá. Gá-biamá: ya'ha', wíta'éli bée a'ú'da'xé 6

he had gone, they say. It came to he reached home. He said as follows, O grand-

they say; mother,

ci ci'gji a'á-te a'á má. Ya'ha', u'ja'a'fe dáxe tá

again trail it had gone, they say. And night the waiting he lay they say. Bow-string the

noose for say. say pass.

gaxá-biamá yá, si'gji e'ga'hi-bna' tée'di i'gá'bi-biamá. Egiçe ha'ega'tce'-

ló made they say when, trail went habitu-

ally there they put it they say. It came to very early in the pass.

qtei u'ja'a'fe na'í gína'be ahi-biamá. Egiçe Mi'ga' acize akáma. Ta'gi'-

morning snare the to see his own he ar- they say. It came to Sun the he had taken, they

say, for. Running pass.

qtei u'ja'a'gá-biamá. Ya'ha', indáda' éí' te bée'édegá a'ó'baa-zé-hna'

very to tell he went, they say. O grandmother what (thing) it may I look but, me it scared

habitually be. He they say. Knife he had they having thither he went they say. And near to

very said it.

há, a'á-biamá. Ya'ha', man'de-ya' na' agt'éza ka'béédega a'ó'baa-zé-

he they say. O grandmother, bow-string the I take my I wished— but me it scared

said.

lma'i há, a'á-biamá. Máhi' a'á-bi ega' é'di a'á-biamá Kí eca'-qtei 15

habitually they say. Knife he had they having thither he went they say. And near to very

said.

ahí-biamá. Pájí ci'káxe. Éáta' na' éga' ci'káxe a. É'di gi'ada' in'á'ciká-gá

he ar- they say. Bad you do. Why so you do! There be com. and unite for me

heavily rided.

há, a'á-biamá Mi'ga' aká. Mactein'ge aká é'di a'á-bi ctéwa' na'pa-bi ega'

he they say Sun the. Rabbit the thither went they not-with-

standing say he feared the seen having danger, they say.
hebe the aże-hna-biama. Ki ḷu'te ağa-bi ega'n mása-biama man'de-ṇu
partly he went habitually they say. And rushing he went, they having
passed ady say bow-string
beast

Gan'ki Mi'n aká ma'ciaha aía-a-biama. Ki Mactcin'ge aká ábaqu the. And Sun the on high it had they say. And Rabbit the space be­
tween shoulders

3 hi'n ɕa'n názi-biama, ánakadá-bi ega'n. (Mactcin'ge amá aká-biama.) Ī-tci-
hair the burned they say, it was hot on they having. (Rabbit the reached they say.) Yellow
(eska'n) a-biama. Ceta'n.

NOTES.

13. 7. ağa te a'n. The conclusion of this sentence seems odd to the collector, but
its translation given with this myth is that furnished by the Indian informant.
13. 11. ha'n+ega'te-ci-qi. The prolongation of the first syllable adds to the force
of the adverb “qi.” The translation may be given as “very early in the morning.”
14. 1. hebe the aże-hna-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. ma'ciaha aía-a-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. ītci-ci', an intj., showing that the speaker was in pain, caused in this case
from the heat of the Sun's rays. See myth of the Sun and Moon.
The sentence at the end of the translation was given in Ļegiha 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.” “Grand­
mother 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.)

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**HOW THE RABBIT KILLED THE BLACK BEARS**

**OMAHA VERSION, BY J. LA FLèCHE.**

Mactcin'ge amá iya’ wá ča’á haká akáma úigé júgigé. Wasábe ní
Rabbit the his grand- mother too there was, they he dwelt with his Black bear vil-
ča’á čají-a hē’, iya’ aká egá-biamá. Wasábe amá nikaci’ga wawéqaqi
the to go not . his grand- the she said that to Black bear the (pl.) men they are laugh-
he. Ė’di čají-a hē’. Ėqiqáqa taf hē. Wasábe níkagahi čińké dáhe cehiće-
There go not . They laugh will . Black bear chief the hill that die-
at you
čan’di yì hē, á-biamá. Ė’ja čají-a hē’, á-biamá. Ėgiće man’dé gëtsa-bi
at pitches said his tent
egá’ ē’di ań-pi-biamá Mactcin’ge. Wasábe níkagahi čińké’dí Mactcin’ge
having there he want they say Rabbit. Black bear chief the—to Rabbit
amá ē’di ań-pi-biamá. Lijébé ē’di a-f-naji’ ń’ yfí gaxá-biamá Mactcin’ge. 6
the there ar- they say. Door there he came to when crying he made they say Rabbit.
(MV.) rived
Mactcin’ge, eátá” čaxáge a, á-biamá Wasábe aká. A”’wah”’—negiha—wa-
Rabbit, why you cry? he they say Black bear the. Yes O mother’s old
‘újínga aká’—sinégi—Wasábe’—čińké’ja—ma’pi’á hē’—ń’éga’—a”’pi’” husai
woman the your moth. Black bear the—to walk thou, she having she scolded me
ega’n”—pi’ hē, á-biamá Mactcin’ge aká. Ėgiće nan’de masáníja ga’gí’ga 9
having I have. he they say Rabbit the. It came to side of the pass lodge
há, á-biamá Wasábe aká. Ėgiće Mactcin’ge ē’dí ge’í’ čińké amá. Ha”’
he, they say Black bear the. It came to Rabbit there he was sitting, they say.
Night said
ņí Mactcin’ge ńí ań-pi-biamá. Ėci ań-pi-biamá Lijébé Ėqáxé’qí já-biamá
when Rabbit out of he they say. Out of ar they having door round very dungen, they
door went doors rived say
Mactcin’ge aká. Hái! ingé wíwí, a”’ba wíga’í ga’uqá-tá’a tai hē, 12
Rabbit the. Well! faces my own, day as soon as you give the scalp—will
a-biama Mactcin'ge aká. A"ba wiu'anga égi'ge niaci'ga hégají-qtí ugtá'a'á-he they say Rabbit the. Day as soon as it came person not a few very gave the scalp-yell.

biamá. Negiha, nikiaci'ga hégactéwa'ñi cka"awáqai há, á-biamá Ma-they say. O mother's person a few—not at all they came us to. said they say Bab-move

3 ctoin'ge aká. Cí'gu skewa'-qti ajá ña" ñe cka"awá'ñe té tá, á-biamá bit the. Here a long while very I lie though who make me move shall I said, they say Wasábe aká. Êde niaci'ga hégají-qtí ugtá'a'á-biamá b'úga-qtí. Gan'ki Black bear the. But person not a few very gave the scalp-they say all very. And ye'll

áci a'tá-biamá Wasábe amá, níkaci'ga-bi etéga'-bi ega'ñ. Áci hi wiuman-out of went they say Black bear the (nv.), person (See Note). thought they having. Out of ar- as soon doors rived
gá-qtí Wasábe t'ëtsa-biamá Mactcin'ge aká. Negiha, t'ëtsa'-qtí-a'ñi, á-bi-a as very Black bear he killed, they say Rabbit the. O mother's they kill very said, they amá Mactcin'ge aká. T'ëtsa-bi ega'ñ agá-biamá. Ki ti t'ëtsa aki-biamá.
say Rabbit the. Killed not having he went they say. And lodge at the he reached home, they say.

Ay'æ-há, Wasábe níkagahí t'ëtsa há, á-biamá. Aqta'ñ t'ëtsa'qatá té. T'ëtsa té O grand-mother Black bear chief I have. I say they say. How possible you kill them shall? Killing the

9 pibají hê, á-biamá. Ay'æ-há, t'ëtsa há. Āngáče taí, á-biamá. (See Wají- ska's version.) Wa'iíinga é'dí júu'te ahi-biamá. Ay'æ-há, cee há, á-biamá. (See Wají-

A"ha'ñ júcba'ñ, ca'ñ hê, á-biamá. Æda-bi ega'ñ'ìn' agá-biamá. Åkí- Yes O grandchild, enough . said they say. Carved they having carry-they went home- Rechedl- they say. 

Old woman there she with arrived, they say. O grand-mother is it said

12 bi ñí Mactcin'ge așá-biamá Wasábe can'de așá-bi ega'ñ. Wasábe ści they when Rabbit went they say Black bear scrotum he had they saying. Black bear vil-lage

Cà'ñ ahi-bi ñí, Mactcin'ge tí há, Mactcin'ge tí há, á-biamá. Za'ë-qtí-the-to ar. they say, Rabbit has has ! said they say. Uproar very

A"ñ-biamá. A"ñ-ha', atí há. Ùbèa atí há, á-biamá Mactcin'ge aká. Haú ! they say. Yes, I have. I tell I have said they say Rabbit the. Well !

15 Mactcin'ge ñu'ča tí ée há, á-biamá. Wasábe b'úga-qtí e'dí ahi-biamá. Rabbit to tell has he said they say. Black bear all very there ar. they say.

Ákíe-qtí ahi-biamá s'apa. Ké, ñu'ča-ga'ñ há', á-biamá. A"ñ-ha', ñubèa tá Stanging very ar. they say at the come tell the news . said they say. Yes, I'll tell will close together rived lodge they news come.

miíke há, á-biamá Mactcin'ge aká. Wasábe níkagahí úju čin'ke níkaci'ga I who said they say Rabbit the. Black bear chief principal the person

18 ahí-qtí e'dí ahi-bi ega'ñ t'ëtsa-biamá, á-biamá Mactcin'ge aká. Níkagahí many very there ar. they having they they say, said they say Rabbit the. Chief

ańgúmaí t'ëtsa-biamá, á-biamá Wasábe amá. Wasábe amá b'úga-qtí xagá-our they have they say, said they say Black bear the (pl.) Black bear the (pl.) all very cried. 
HOW THE RABBIT KILLED THE BLACK BEARS.

biamá. Níkagahi úju t'ëkipiái hnanáké, ca’n de ña' cée há, á-bi ega’n, they say. Chief priest the killed for ye who are, servant the that is said they having, pal they say.

wéni*-biamá. Há! Mactcin’ge éwa’n há. Ñiqá-ba t'égiái-gá há, á-biamá, he hit them with it. Well! Rabbit caused it. Chase and kill him, they said they say.

Wéahide’-qti-ághí uqébi-ega’ t'éca-biamá. Júga bégúga ciqácapa-qti 3 Far away very at there overtook they having killed they say. Body whole pulled into very small pieces

ega’n á’-bi-biamá. Isá’n činkédi yáci kí-újí amá Mactcin’ge Ga’n isá’n having throw they say. His grand the to a long reached they Rabbit. And his grand mother

aká u思维方式 ačá ga’čá-biamá. Wa’tújínga aká uqéqáqa ña’n gëtizá-bi ega’n the to seek to go wished they say. Old woman the woman’s bag the took her they having her own say.

Mactcin’ge u思维方式 ačá-biamá. Águdi t’èd’i t’ècái tè sa’n be tégá uáne 6 Rabbit to seek went they say. In what the in they killed the I see it in order I seek it I am that going

he, á-biamá wa’tújínga aká. É’di ahí-bi ega’n ciqácapaí gë bahí-bi ega’n, they say having old woman the. There are they having pieces pulled the picked they having rived any apart up say

uqéqáqa ña’n uji má’u’i-bí t’èdí, A’nha’a, Mactcin’ge, naizado-čígin’ge. Jí woman’s bag the filing walked they when, Yes, Rabbit, inner ear then none. Lodge say

gáámá naizado-čígin’gái ega’n édi čájí-á hë, éhe ña’n ci ega’n t’ecigátaí. 9 those they are disobedient as there go not. I said in the yet you as they killed past went you.

Agáča-biamá wa’tújínga, uqéqáqa ña’n gi’n’u-bi ega’n, Aki-bi ega’n újíha Went homeward, old woman, woman’s bag the carried on they having reached they reaching home say

âa gamá-bi ega’v Mactcin’ge ni’n’u-bi-bi biamá. Iñ’ba’a čájí-á hë. Jí ña’n the emptied by having Rabbit alive they say. A second time go not. Village the

naizado-čígin’gái hë, á-biamá. Mactcin’ge aká, Bep tá minke, epe’ga*-biamá. 12 they are disobedient. said they say. Rabbit the, I go will I who, he thought they say.

Man’de gëtizá-bi ega’n ačá-biamá Wasábe i’i ña’n ahí-bi t’èdí Wasábe Bow took his they having went they say. Black bear village the arrived, when Black bear they say

wi’n bégá-bimá. Wasábe xágé’-qti-hna’n naji’n’u-bimá. Ct, áta’a ajá’n, one had a dream they say. Black bear crying very habitant stood they say. And why you do it?

á-bimá. Ha’n’abé-de plújí héga ji ‘i’háা’bégé há. Bégúga-qti t’èawaqai 15 said, they say. I had a dream but bad not a little I dreamed about it. All very they killed us

i’háा*bégé há. A’nha’a, wi t’t’é c’t’èchái i’háа’bégé há, á-bimá. Úa’čín’ge I dreamed about. Yes, I too me they I dreamed about said they say. To no purpose it

ha’n’abé há. Áqta’ bégúga t’éawaqáa tába. Wasábe amá nikaci’ga ená you had a dream. How possi- all they kill us shall? Black bear the (pl.) human beings alone

qi wácatá-bimá; áda’a Mactcin’ge nikaci’ga wíukí-bi ega’n bégúga-qti 18 very they ate they say. Therefore Rabbit mankind sided with them, having all very

t’èawaqáa ga’té-bimá. Wasábe i’i ña’n édi ahí-bi ega’n ha’dá’i’i ña’n to kill them desired they say. Black bear village the there arrived, having night-daring village the they say

egaxé-qti já-bimá Mactcin’ge aká. Há! ingéé wáiíga, a’n’ba sa’n’ ihlé round very dangerous, they Rabbit the. Well! faces my own, day distant ap- about white preachers suddenly
NOTES.

15. 2. ega-biama, fr. ege: to be distinguished from ga-biama.
15. 3. dahe cehi'c\i\, let A denote the place of the speaker; B, dahe ceka, that visible long hill, a short distance off; b, dahe ceka\, that visible curvilinear hill, a short distance off; C, dahe ceki, that visible long hill, reaching a point farther away; c, dahe cek\, ditto, if curvilinear; D, dahe cehi'c\i\, that visible long hill, extending beyond dahe ceka, and dahe cekik; d, dahe cehi'c\, that visible curvilinear hill, extending beyond dahe ceka\ and dahe cehi'c\.

A (line of vision) B-----C-----D;
A (line of vision) ------B-----C-----D;
or, A (line of vision) ------B------C------D.
15. 7. a'ha u negi'ha, etc. The Rabbit spoke as children sometimes do when crying.
16. 1. hegajiqti, pronounced he\+gajiqti by the narrator.
16. 2. he\+gactewa\, pronounced he\+gactewa\, by the narrator.
16. 4. be\+gajiqti, pronounced be\+gajiqti by the narrator.
16. 5. niaci\, bi ega\, bi ega. The -bi after niaci\ 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 \jo\were 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
HOW THE RABBIT KILLED THE BLACK BEARS.

19

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 dunged all around the door. "Well, my own faeces," 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 Wajiska's version.) "Grandmother, this is he," she said. "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, dunged all around it during the night. "Well! my own faces," 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 WAJINEKESKA.
HOW THE RABBIT KILLED THE BLACK BEARS.

they say. That she re--they say old woman. And, come, grandmother, begone.

Tn’-adaⁿ mängení-gá há, a-biamá Mactcin’ge aká. [Égişte miⁿ-daⁿ be naⁿbá
 Carry and begone, said, they say Rabbit the. [At length hour two
 tê’di] uqčé eaki tá mińke, a-biamá. Ixaⁿ aká iⁿ agtá-biamá. Ki gaⁿ’ki 3
 at the] quickly I come will I who, said I who. His grand-th the
carried went homeward, And then
home to

uqčúqa damú édegáⁿ gasnúg ičaⁿ agstå dan’kí jé ké uqčahá-qi iⁿ je taⁿ
hollow going down but slipped suddenly went and mem-the pushed its way very vagina the
hill

went habitu-th they say. Oh! oh! said only they say. And her grand-there went homeward,
suddenly alth they say.

It came to be found they say. He saw his they say. Passing around homeward
and his own

wa’újingga gáxai, eččaⁿ agtá-biamá. Ga’n’kí tí ta ak’-biamá Ma-
old woman did, thinking went homeward And lodge the—at reached home, they say.

ctcin’ge-iⁿ amá. Ga’n’kí ixaⁿ amá gaⁿ’té-qi ak’-biamá. Gaⁿ, Étaⁿ
bit the. And his grand-th the a while very reached home, And Why

ma’hniⁿ, á-biamá. Lúpacaⁿ+! Dájíⁿ jin’ga ikágweače amá an’kipai 9
you walk, said they say. O grandchild! Pawnee young you have them for the (pl.) they met me

egaⁿ juan’ge akí; waqatańkítaí egaⁿ agtí-májí. Ga’n’kí kí amá yí
having with me they they caused me to eat having I did not come And reached they when
reached home.

gan’kí ixaⁿ cínké wakéga, á-biamá. Wamí hebe giaⁿta gúča-biamá.
then his grand-th the sick, she said they say. Blood piece he threw on her forcibly

ixaⁿ cínké wamí-ággaⁿ giáxá-biamá. Ha’há, píjí-qtei káxe. Áci 12
His grand-th the blood diaper (?) he made they say. Grandmother, bad very you did. Out of
doors for her

ma’qíng’-gá. Ya’há, áci uhan’-gá. Cë-eaⁿ waqáyí-þi ne-man’ge áci géñta-
Grandmother, out of cook. (Out (cv. yon curried it but breast out of eat your
walk.
doors

gá há, á-biamá. Lúpacaⁿ+! t’égziqé-qi-maⁿ ená, á-biamá. Éga’n táté,
own . . said they say. O grandchild! I kill my own very I do I said they say. So It shall
be.

ínggaⁿ+! á-biamá Mactcin’ge ixaⁿ aká.
O first son! said, they say Rabbit his grand-th the

NOTES.

The above fragment of this myth was given by Waji’n’ska, an Omaha. Mr. La-
Flèche admitted that there was such a part, but thought it could be omitted.

21, 2. égište miⁿ-daⁿ be naⁿbá tê’dì. This is evidently a modern addition, made by
the narrator.

21, 11. wami hebe, etc. The Rabbit took some coagulated blood from the piece of
the Black bear, and threw it suddenly against his grandmother, causing thereby the
first attack of the catamenia. From that time women have been so affected; and, as
in the case of the old woman they have been compelled to stay out of the lodge during
that period.
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 membrane 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 membrane virile penetrated as far as the os tineae. "U-ú+!" 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, figga," said the Rabbit's grandmother.

HOW THE RABBIT KILLED A GIANT.

OBTAINED FROM FRANK LAFLECHE.
HOW THE RABBIT KILLED A GIANT. 23

Once there was a giant. The people were afraid of him. The rabbit thought about what to do. He said, "What shall I do?"

The rabbit thought, "If I kill the giant, the people will be happy." He went to the giant and shot him with his arrows. The giant fell down.

The people were happy. They said, "The rabbit has killed the giant."

The rabbit was proud. He said, "I am the rabbit who killed the giant."
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.

TRANSLATION.

There was (a giant called) $aqti-gikidábi (He-for-whom-they-shoot-Deer). No matter what animals they killed, they always gave them to him, being afraid of him (that is, afraid not to give him the game). And when snow was lying (on the ground), they went to dislodge the game from their coverts. And the Rabbit too went thither. And when he thought “At last they will be apt to kill him ($aqti-gikidábi)!” $aqti-gikidábi 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 $aqti-gikidábi.” “For shame!” said the Rabbit. “Do you fear $aqti-gikidábi because he is immortal? Cut it up. You can carry it on your backs,” said he. And having cut it up, they made packs for themselves. Just when they had finished it,
jaqti-gikidabi came. And he carried four deer in his belt. He walked, having a very large oak tree for a bow. "Are ye not truly afraid of me when ye see me? Which kind of persons are ye?" (said the giant). "That one, the Rabbit, commanded us to cut it up, and so we cut it up," said the two. "Why do ye take it before me, and that without hesitation?" said he. "You very bad Rabbit! You very bad eyes! You very bad forked-mouth!" "What great (man) are you (that you talk so?) or, what is the great trouble that affects you, that you talk thus?" "Stand still, else I will press you down in the blood" (said jaqti-gikidabi). "Shame on you! Press me down in the blood. Hurry, hurry! I say, you jaqti-gikidabi!" Rushing on him, jaqti-gikidabi pressed him down in the blood. The Rabbit arose with the blood streaming from him in all directions. (The Rabbit) having said, "Shame on you!" jaqti-gikidabi attacked him again. "These fear you, so they do not attack you! I do not fear you, so I will attack you" (said the Rabbit). "Stand ye still, lest I blow you up into the sky" (said the giant). "Blow me up into the sky! Hurry, O jaqti-gikidabi!" Having seized the Rabbit, he blew him up into the sky with sudden force. He was coming down (hither, to earth) with his legs kicking out repeatedly. And when he (the Rabbit) had come back very near (to earth), he (the giant) blew him up again with sudden force. And so jaqti-gikidabi stood for some time, blowing him up into the sky again and again with sudden force. "Whenssoever I tread on the ground again I will kill you," said the Rabbit. It came to pass that jaqti-gikidabi was weary. The Rabbit trod on the ground. And he took his bow. And he shot at jaqti-gikidabi. And he wounded him right in the eye. And jaqti-gikidabi was dead. And these nations rejoiced very much.

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

HOW THE RABBIT WENT TO THE SUN.

OBTAINED FROM NUDAm'-AXA.

Pahan'ga te'di ačá-biamá Mactcin'ge amá. Yna'há, mácau uáqine Before when went they say Rabbit the (m.v.). Grandmother, feathers I hunt for

běč tá miške, á-biamá. Íciaté' íciaté'! mácau' āwaké'di ümaká-qtci I go will I who said, they say. (Pam. lat. of wonder, &c.) feathers in what place easy very

íčaqé tada'q+, á-biamá. Ga u ačá-biamá, tan' de účia-qtci sna'q-sna-qtci 3 you find will I said they say. And he went they say ground going by very level very a near way

gá xagé ačá-biamá. Négi-haú+!! négi-haú+!! é-hnau ačá-biamá. Unai so crying he went they say. Mother's brother O!! mother's brother O!! say-only he went they say Seek ing

amá Qiéá amá e ma'xe fíisande atá-qtí gaw'n'xe amáma. Ma'qí' the ones Eagle the (pl.) that sky pressing far very were flying round and round. They walked

who
The text seems to be in a non-Latin script, possibly a indigenous language. The content appears to be a myth or story, but without proper translation or context, it's challenging to provide a coherent representation of the natural text. The text contains elements that suggest a narrative involving characters and actions, possibly involving transformation or conflict. However, due to the nature of the script and the lack of context, a detailed understanding or transcription is not possible from the image provided.
HOW THE RABBIT WENT TO THE SUN.

kê čizáí-ga há, á-biamá. We's'á kě amégaâ açi'n' akí-bi yì ubáhá'-biamá the (fg. ob.) he take ye . said they say. Snake the (fg. ob.) having it reached when he pushed they say

și gaqíxë-qtí čéga-biamá. Gaâ amá iha' amá agánanaðáde uhan'ge kě when crushing very (first) they say. After a while his the (mov.) darkness (trans.) 3
eńita'baq-te ci átiq-te-biamá. Čásañ' gu meqáâ cčé čizáí-á, á-biamá. 3

at the same very was (trans.) they say. Your younger likewise that (fg. ob.) tokó ye, they said they say.

ći egáâ we's'á wi' açi'n' akí-biamá. Gaâ gaqí-biamá ci iha' čínké. Again so snake having it reached home, his way in

Gaâ mácaâ ci čqonúde qeq'-biamá, ka'ta qeq'-biamá, kî gan'ki xagé

And feathers again pulling out of he sat they say, tying he sat they say, and also crying

geq'-biamá. Mácaâ čq'-bi egáâ qeq'-biamá. Gaâ xagé qeq' amá, 6

he sat they say. Feathers he carried having he went they say. And crying he was going, they say.

Čité či wi' čedédi té amá. E'di akí-biamá Gaâ xagé naji' ta'ma. Again so snake one having it reached home, And he killed her, they say again his

It came lodge one there it was, they say. There he arrived, they say. And crying he was standing they to pass

Wa'ú aká ugqíq' amá; čité či'n' akáma. Gaâ akáma, Mâ! á-biamá. Woman the peeped they say; it came his again his

Why very you walk one they say. And, Feathers I seek for I made many for and also

agqí tátê akqíقبâ áda' axaq-e-bà'-ma'â, á-biamá. Mâ! á-biamá wa'ú

I go shall I hesitated, therefore I have been doing nothing said they say. Mâ! said they say woman

It came lodge one there it was, they say. There he arrived, they say. And crying he was standing they to pass

Less the -qte ci hni' â, á-biamá. Gaâ, Mácaâ uásíne áhigíxigí te kâ gán'ki 9

Ground the you tread when shake it by pulling will said they say. And letting him sent him back sud-

Aki-biamá yì čatá'a há cí mañ'ande té, á-biamá. Gaâ čita'tâ' geq'-biamá.

Grandmother where-?f said they say. And she said as fol-

Aki-biamá yì čatá'a há cí mañ'ande té, á-biamá. Gaâ čita'tâ' geq'-biamá.

He reached home, when he was hateful they say. And he shook it they say, and she took her own. And she

ány, čun' maná' ba-biamá Macteín'ge amá. Mácaâ tódi 12

bábamá, újíhá újí-biamá. Gañ'ki čip'anda-biamá, gan'ki qitáx tè. Kì they say, They say, she he wondered

Gaâ mácaâ čeq'-bi egáâ agqí-biamá. Gañ'ki akí-biamá, ba'á'há, agqí

thus feathers carrying his going he went homeward, And he reached home, Grandmother, I have

buj, á-biamá. Çaqúba-biamá: Íšiāte' Íšiāte'1 á-biamá. Mácaâ tè, ñ'âhá, 18

he said they say. She spoke in they say; said they say. Feathers the grand-

a'í'ngqí, á-biamá. Kì gü'gbamá: Činégi abígí-qtí ma'ñ' gáxewak'íâ-â, bá, á-biamá. Kì gü'gbamá; said they say. It came he said as fol. Grandmother, when 4

ńa'í'ngqí, á-biamá. Kì gü'gbamá: Činégi abígí-qtí ma'ñ' gáxewak'íâ-â he, they said they say. And she said as fol-

¿énätá, á-biamá. Eńatá ga-biamá, ñ'âhá, čqáta' áda', á-biamá. Kì gü'gbamá; said they say. It came he said as fol. Grandmother, when she said they say. And she said as fol-

ños, á-biamá. ¿énätá ga-biamá, ñ'âhá, čqáta' áda', á-biamá. Kì gü'gbamá; said they say. It came he said as fol. Grandmother, when she said they say. And she said as fol-

ños, á-biamá. ¿énätá ga-biamá, ñ'âhá, čqáta' áda', á-biamá. Kì gü'gbamá; said they say. It came he said as fol. Grandmother, when she said they say. And she said as fol-
28 THE JEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

The Jegiha language—myths, stories, and letters.

Hill one day the person going and passing the draws into habitus, said they say. And

That I see will I who, said they say. She unwill very to see it be they say.

Not so, I will I who, said they say. She unwill very to see it be they say. And

Hill there the person going and passing the draws into habitus, said they say. And

Immediately he went back to you, he she mother said they say. He cut it off, they say, but heart he cut into many they say. Hill the it split open he false pieces.

This person he swallowed formerly bone dried very, and flesh sticking to him. Not so, I will I who, said they say. She unwill very to see it be they say.

Hill that devours you told in the past I have said they say. M+! that to kill it good

Hill that devours you, he she mother said they say. He cut it off, they say, but heart he cut into many they say. Hill the it split open he false pieces.

Hill that devours you, he she mother said they say. He cut it off, they say, but heart he cut into many they say. Hill the it split open he false pieces.

Hill that devours you, he she mother said they say. He cut it off, they say, but heart he cut into many they say. Hill the it split open he false pieces.

The Jegiha language—myths, stories, and letters.
NOTES.

25. 2. ‘įjįate’ įjįate’e+, an interjection used by females, denoting surprise. L. Sanssouci gives įjįate’e+. The corresponding man’s word is ą-ų-na. L. Sanssouci makes įjįate’ įjįate’e+, equal to the ąiwere binũqčiųe, or binũqčiųe, but the latter appears to the collector to be nothing but a variation of binũqčiųe or inaũqčiųe, “an old woman” (in ąiwere). Tada’e+, is equal to tada’e (used by males).

25. 4. negi-hau+ equals negiha. The last syllable shows that the voice was raised to call a distant person. Sanssouci says “the Rabbit crossed level prairies, and called on the ground.” Immediately after that he said “negi-hau+, refers to the Eagle.” But that is inconsistent with the kinship system; for the Eaglets called the Rabbit “older 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 . . . gawi’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. įįėdėdi te ama. This lodge was said to be in the Sun.

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

26. 9. awatęta”, was given; but it was probably intended for awate’-ata”.

26. 12. maqpi . . . agi-hau”. “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-a-axa.

27. 1. Sanssouci gives instead of węs’a . . . aki-ų tį, two expressions: węs’a kędegas aqiu” aki-biama (equal to the ąiwere waka” iya” anyi ści, anye kę), and węs’a amęga” kęde aqiu” aki-biama (equal to the ąiwere waka” ṇañahá-gké iya” anyi ści, anye kę). If Sanssouci be right, the former phrase is “they say that he has come back with a snake”; and the latter “one of the class of snakes he brought home, they say.”

27. 12. eʧa’skų-qtci, that is, about the size of a hat.

27. 14. hnių pode, you shake the rope or cord by which I let you down.

27. 15. aki-biama tį it’aewa’-biama. “Kį” 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. ąinegi abigi-qtci ma’a, etc. Your mother’s brothers, men.

28. 5. egife ściha a i akama. Sanssouci reads, ahi akama, he was going or arriving there.

28. 8. nĩũa waseka” ame. Sanssouci gives three ąiwere equivalents for this: “those who were yet a little strong;” “those who stirred a little;” and “those who, as they say, stirred, or were alive, with a little strength.”

28. 18. eata”-qtci te’ewa’-ače te’i-te, a corruption of eata”-qtci te’ewa’-ače te’i-te. Such corruptions are frequently used by old women and children.
The Rabbit departed. "Grandmother, I will go to hunt feathers for myself," said he. "I mean that," 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-t." It came to pass the other one was coming (this way, to earth) from above to attack him (or, dash on him). And he seized him. And he carried him homeward. And he reached home with him. He took him home to the sky up above. And there was a lodge. "My father has brought home a very good animal as prey" (said the Eaglet). And the Eaglet said, "O elder brother (Rabbit) we two love you very much." "Though for some time I have been doing nothing but move, who will love me?" said (the Rabbit). And he sat erect on his hind legs. The Eaglets loved that; it alone was very good. And he (the Eaglet) said as follows: "Whence have you come?" "When I was just walking across the ground by a near way, your father seized me," said he (the Rabbit). And he said, "At what time of the day does your father usually get home?" "My father," said he, "is accustomed to come home when it is very late in the afternoon, and when water is falling one drop at a time from small round clouds of different sizes." It came to pass that he (the Eaglet) said as follows: "O elder brother, of what sort is it when you do that?" "Yes," said he (the Rabbit) "thus, as you see me, they strike my head with one stone, when it is resting on another." "O elder brother, treat us so," he said (the Eaglet). "You all shall sit in that place," said he (the Rabbit). "So let us sit," said he (the Eaglet). And so he treated them. The one he crushed with a violent blow, and he killed his younger brother with a blow in like manner. And he pulled out the feathers. And he made them (the Eaglets) fall violently to the ground. And he tied up the feathers. And that which they told him was apt to be the case (did occur): the father came back suddenly. "Do you and your younger brother take that," he said. When he had reached home with a snake, and pushed his way into (the lodge) he (the Rabbit) crushed him with a violent blow. After a while, precisely at the beginning of darkness, the mother came home suddenly. "Do you and your younger brother take that," she said. Again in like manner she had brought home a snake. And again he killed the mother with a blow. And again he sat pulling out the feathers, he sat tying them up. And he also sat crying. He departed, carrying the feathers on his back. And he was going along crying. At length there was a lodge. He arrived there. And he was standing crying. The woman peeped at him. Behold, she was his grandmother. After she stood a while she said "M+! on what very important business are you traveling?" And he said, "I sought feathers for myself, and have many. And moreover, I hesitate about starting homeward, fearing failure; therefore I have been doing nothing but cry." "M+!" said the woman, "I am with a person, but he is bad. You must go quickly to your home. Hasten," she said. The Rabbit sat in a bag of woven yarn the size of a hat. He tied the feathers to it. "Though you will go homeward this time, when you reach home, put a red-oak acorn in (the bag) for me," said she. "When you tread the
ground, you must give it (the rope) a slight pull," she said. And letting him go, she
sent him back suddenly (to the earth, his home). When he reached home (the earth),
the Rabbit was hateful. He abused the one who pitied him, he danged 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 grand-
mother, I have come home - -!" he said (raising his voice). She spoke in wonder.
She said, "I$iata'e i$iata'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." "I$iata'e i$iata'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 unto the
dead, lay with the liver alone made alive. And the Rabbit reached those who were
alive and quick. "Ci-ci-ci-ci! these are few," said the Rabbit. The fat on the heart of
$ahe-wa-$ahuni 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. "I$iata'e i$iata'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. LAFLèCHE.

 activités. 

- the hill that devours. 
- how the rabbit killed the devouring hill. 
- obtained from J. Laflèche.
HOW THE RABBIT KILLED THE DEVOURING HILL.

HOW THE BABBIT KILLED THE DEVOURING HILL.

behind person who arrived, the dead, the ones who bone the (lg. dis.) untied, they say, white

qi'q úéatamá-ma xáci-ji'nt'ga t'emá cti ju učas't'-ma, ci í'tca'-qeci t'emá

ctí, ki ni'nt'ana-má cti. Mactcin'ge aká gá-biamá: Éata hńata-bají ñ. 3
too and alive, the ones too.

babi . ama. Egi<fee nikaci a ga pahan'ga hi-má t'e-ma wáh ké sa' ké amá,

not they say. Behold person before arrived, the dead, the ones who ones who

one one who ones who with it ones who

tissue adhering to the a great little dead, the too flesh adhering the again now very dead, the

tant ing, they say, who ago

ctí, ki ni'nt'ana-má cti. Mactcin'ge aká gá-biamá: Éata hńata-bají ñ. 3

Rabbit the said as follows, Why you eat not ?

Jenan' de gáage wací'-qti onát etái-eđe; wiebí' yá bčáte te, á-biamá.

Buffalo heart those (un- seen and scattered)

Kí máhí' gę́iza-biamá Mactcin'ge aká. Máhi' gę́iza-bi yí te-nan'de mága'-. And

knife he took his own, they Rabbit the. Knife he took his when buf heart he cut with say own, they say, falo a knife

biamá. Ki xáhe-wágahuni amá, Ha! ha! ha! é-hna'-biamá. Ki Mactcin'ge 6

they say. And "Hill that devours the, Ha! ha! ha! he said it they say. And Rabbit regularly

aká, Ha! ha! ha! á-ji-gá há, á-biamá. Ki te-nan' de wací'- gë édábe

the Ha! ha! ha! say not . said they say. And buffalo heart fat the (sca tered)

ti, ki ni n/ ia-ma cti. Mactcin'ge aká. Háhe ke bčază-a-biamá. Niaci'ga bčúga-

he collected them Rabbit the. Ki xáhe-wágahuni amá, Ha! ha! ha! ha! a-biama. Ki aki-bi ega

and alive, the ones too. Kabbit the said as follows, "Why you eat not ?

učéwí wášai Mactcin'ge aká. Háhe kë bčază-a-biamá. Niaci'ga bčúga-

he cut with

ki mähi' gę́iza-biamá Mactcin'ge aká. Máhi' gę́iza-bi yí te-nan'de mága'-. And

knife he took his own, they Rabbit the. Knife he took his when buf heart he cut with say own, they say, falo a knife

biamá. Ki xáhe-wágahuni amá, Ha! ha! ha! é-hna'-biamá. Ki Mactcin'ge 6

they say. And "Hill that devours the, Ha! ha! ha! he said it they say. And Rabbit regularly

aká, Ha! ha! ha! á-ji-gá há, á-biamá. Ki te-nan' de wací'- gë édábe

the Ha! ha! ha! say not . said they say. And buffalo heart fat the (sca tered)

qi'qacíbe agfá-biamá. Agfá-biamá yí niaci'ga bčúga učéwínşáčé-biamá. 9

very out of it went homeward, Went homeward, when person all assembled themselves, they say.

Mactcin'ge nikagahi aŋgáxe táí, á-biamá. Gan'ki gá-biamá: Mactcin'ge

Rabbit chief we make will, said they say. And he said as follows, Rabbit

nikagahi cka xe táí á-bí áča. Wi nikagahi kałb'cí ačíhái-te. Wi a'-. chief you make will he says, indeed. I chief I wish I who move, Which they say.

wašíta cáti e'íte mangói'i-gá. Wi cáti wiqí' waci'n qingéga' ąágé atí. 12

from you have it may begone ye. I too my grand- fat had none, as . I for my I have own comic.

Ga' agfá-biamá Mactcin'ge amá wací' í' bi ega'. 'Ín akí-bi ega'.

And went homeward, Rabbit the (mv.) fat carried, they having. Can he reached having say they say. beyond the see thou . said they say.

ákána itéča-biamá. ya'hai, xáhe-wágahuni t'čáačé áča, á-biamá. Hi'!

outside he put it, they say. O grandmother Hill that devours I have indeed, said, they say. Oh!

si-tań'ga peji'-qeci! i-cpácpa peji'-qeci! cé t'ečé úda' aká-cna'-ča'n t'éwacícé te, 15

foot big bad very! mouth, ploca bad very ! that to kill good the one only in the you have been his out of

á-biamá. ya'hai, t'čáačé ħá hā. Gúda tê da'ba-gá há, á-biamá.

they say. Grandmother, I killed him, as I said that . Beyond the see thou . said they say. he

Wa'uiinga aká áci ahí-bi ega', Hi'! yúčapa'! win'ke teđé, á-biamá.

Old woman the out of arrived, having. Oh! my grandchild! told the truth did-but, said they say.

Wací' tê ągá-biamá.

Fat the she took they say.

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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 *j*ojiwere Language, Part I."

32. kéde, contraction from ké, éde.
32. 9. hegactewa^ji, pronounced he-gactewa^ji.
33. 2. qi^nq contraction from qi^qe, dried flesh or meat next the bone. (For the speech of the men and the Rabbit's reply, see the Oto version.)
33. 11. maqteĩğe - - - ābi āqa, the words of the crier going through the camp, quoted by the Rabbit. ka^b^e^a açi^hēi^te (i. e., ka^b^e^a açi^he ei^te) is not in the form of a question, though it implies one, according to Sanssouci.
33. 12. maŋq^i^w i-ga, begone ye! "Go to your respective homes," is meant, but it is not expressed.
33. 13. ąq̥e açti, 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. wiĩke tede, feminine of wiĩke tede, contraction from wiĩke tõ, éde, he did tell the truth but, an elliptical expression, which would be in full, wiĩke tõ ēdeňa a eweja ąq̥e açti, 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, "ąhe-wäqahuni, draw me into your mouth. ąhe-wäqahuni, you who, as they say, are used to devouring, devour me." And ąhe-wäqahuni 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 ąhe-wäqahuni 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, ąhe-wäqahuni was not pleased by it. And ąhe-wäqahuni vomited up the Rabbit. Again some members of a hunting-party were approaching. When the party reached there, ąhe-wäqahuni opened his mouth again, and the people entered the mouth. And the Rabbit entered again (as a man, this time). And then ąhe-wäqahuni 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 ąhe-wäqahuni
HOW THE RABBIT CURED HIS WOUND.

OBTAINED FROM NUDA'AXA.

Mactcin'ge aká ixa'činké jújüste geći' akáma. Ki ugácna ahí-

biamá. Qéki we'jixuxúi ca'qti gan' akicugá-qti ja'q-hna'chéga' amá

they say. Under prickly-ash just as it happened very dense they

á-biamá. Egi'ce egasáni yá, ya'há, waqa'be bé tá mi PIPE, á-biamá.

said they say. It came the fellow. when Grand-

biamá. Cé niaci'ga gáhi'cenné amá, echéga' biamá. Uhé acai uka'nska 6

they say. This person those who moved are he thought, they say. Path he in a straight

ita'cian' ya'bi-biamá. Egi'ce ə di ahí-biamá ʃi ʃai-bají-biamá, sigíe ké

should he lay they say. It came there ar- they say when he was not they say. Foot the

áhigi gáxe gan' ʃai-bají-biamá ákiha' ʃai-cái té. Gan'ki ci ʃi ita'ciana

many he made so he was not found, they say beyond he had the. And again snow ahead

a'cai té, ita'ciana ʃia'bi-biamá. Céte' wi' cujé te háu, á-biamá Anase 9

he went, ahead of him they say. That one will come to you he said they say. To bend

he lay (ob.)
naji’-gā hāu, ā-biamā kīāqqaq-pāq-gē. Ėgīgē wī’ amā uhan’gāa ma’ti’
stand thou ! said they say walking back and forth. It came one the
among themselves. to pass (mv. sub.)
amā. Gātē cuće te hāu, ā-biamā, ēc ānācē naji’-ūxtē ēcēatē tē. Ki
they say. That will come ! said they say, this to head to stand telling
(unsas ob.) to you he
he sent it. And
3 uitoje bazār aćā-biamā. Ėgīgē gā’ akāmā iča-bājī ēx̱hāi tē ubā-hāqā
thicker pushing went they say. It came one after standing he not he pretended at the side
among to pass awhile found him
naji’ ki ma kō ēgīzai tē. Ga māndē kē ga’ ēdi’i tē. Ėc cuće
of it he and arrow the he took his. And bow the so he pulled it. This coming
tē ućixida-gā, ā-biamā, gactan’ka tē. Ga ma’ kō ēcīhātī tē Mactcīn’ge
which look out for it, said they say, he sent it. And
3 uoxije baza r aćā-biamā. Ėgīgē gā’ akāmā iča-bājī ēx̱hāi tē ubā-hāqā
thickest pushing went they say. It came one after standing he not he pretended at the side
among to pass awhile found him
naji’ ki ma kō ēgīzai tē. Ga māndē kē ga’ ēdi’i tē. Ėc cuće
of it he and arrow the he took his. And bow the so he pulled it. This coming
tē ućixida-gā, ā-biamā, gactan’ka tē. Ga ma’ kō ēcīhātī tē Mactcīn’ge
which look out for it, said they say, he sent it. And
3 uitoje bazār aćā-biamā. Ėgīgē gā’ akāmā iča-bājī ēx̱hāi tē ubā-hāqā
thicker pushing went they say. It came one after standing he not he pretended at the side
among to pass awhile found him

NOTES.

35, 2. we’viuxtii. Nuda n-axa? a Ponka, gave it thus; but it may be intended
for we’viuxtii-hi, as the Omahas use we’viuktii-hi kē. Ga’-qti ga’ 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, aiaçai tē, aćai tē, uícē ēx̱atē tē, 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, "aīa-ća-biamā, aća-biamā, uícē ēx̱atē-biamā," denoting what was not
observed by the narrator.
HOW THE RABBIT CURED HIS WOUND.

35, 7. ita^i'a^a ja^a-biama. The Rabbit went ahead of their trail and lay concealed, lying in wait for them.

35, 7. sigxe kë ahigx gaxe, etc. He made so many tracks that the people did not know which way to turn to search for the Rabbit.

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

36. 11. igaska^ë seems to be used here in the sense of chiding.

36, 14. ixa-paha da^etë-ma^-a^që^ë^ë implies doubt: I may know it as I go along, and I may not know it.

36, 15. na^rus^pahi ge^a^u, 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. Hâ! hâ!" 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.

Ictinike amá аёё амама. Ga'ni Mactcin'ge amá ga' amamá.


3 ka'be'ga' n éga' n agha'be āha' n, а-бияма. Ga'a'qas'he-hna' n ča'a' o'be

I hoped and so I see my own. It was when I see it

O younger said, they say. It was when I see it

O elder said, they say. It was when I see it

Kage'! д-бияма. Eta' n āda' n, а-бияма. Ca' n гі-ган

Come, they say. Wherefore, they say. Come, they say. Come, they say. Come, they say.

ā-biamă Ictinike aká. Èdi akf-бияма. Kagé, а-бияма, edehe čtectewa' n

and, they say Ictinike the. There he reached home, O younger said, they say, what I see. brother,

6 a'ha' n ecé te, а-бияма. A'sha', а-бияма Mactcin'ge aká. Kagé, а-бияма—

yes you will said, they say. Yes, they say Rabbit the. O younger said, they say—

kage', witef tâ minke, а-бияма Ictinike aká. An'kají, а-бiamă, wita'qí

O younger said, they say. Rabbit the. O younger said, they say.

9 'tcai uhé-hna'i, а-бияма. Nä' an'kají ha, ji'foha, а-бияма. Jįngá amá,

O older said, they say. O older said, they say. Younger the

ji'foha, eda' n 'tcai te' di é čacta'-báji éga' n uhé-hna'i, а-бияма

brother, O older what they when that stopping not they have habitually, they say

O elder what they when that stopping not they have habitually, they say.

(Mactcin'ge aká). Hindėgâ, kage, ēgān-gâ hâ. Ga'n' Ictinike aká bas'i' n

Rabbit the (sub.). Let us see, O younger do so. O elder what they when that stopping not they have habitually, they say. And Ictinike the (sub.) upwards brother.

12 iça' n'cha-бияма. Mactcin'ge aká ga'n' tof tê. Čacta'-бияма yî uana' si āiā'ga've been placed they. Rabbit the (sub.) so claim so exist. Finished they say when leaping he had gone

biamă Mactcin'ge amá. Gi-gâ, kage, ē-hna'-бияма. Ėgi'â-hna' n amá

they say Rabbit the. Come, O younger said habitually they. Said to habitually they

yî Mactcin'ge amá a'he-hna' n amá. Ca' n učioce ēgihe āiā'ga'when Rabbit the was fleeing they. And thicket dense heading he was into it gone

15 biamă. Wahu+! а-бияма Ictinike aká. Wi' hna' nfaciga ēčakite-de

they say. Wahu+! said, they say Ictinike the (sub.). I only person I cheated while

14 maw' tihe'se a' uhe' qe' cte. Mactcin'ge peji'-qtei! si' an'ga peji'-qtei! ICTÉ-

I was putting it inside heretofore. Rabbit bad very! foot big bad very! eye.

si-yan'ga peji'-qtei! ja' xe abhi peji'-qtei 'āgāe pāče tābē āha', а-бияма

ball big bad very! strong much bad very! you have made very much! I said, they say

odor me suffer
The Rabbit and Ictinike.


Ictinike (sub.) the And went, they say. Ictinike, that one, came, very! said they say.

Ga'a' Ictinike aká waga'an'ga' amá ci. Ci waga'an'ga' a-biamá. Ictinike (mv. ob.) feel, feel.

amá ačá-biamá g'ča-bají-qti. Gácu ahi-bí yi jétitëngé ca' já-biamá. Ja'-3 the went they say sorrowful very. In that he ar. they when disturb, and ci. they say Cua- place rived say.

biamá yi mactcín'ge jin'ga wi" nań'ge-qtesi ačá-biamá. Gúd-ic'a'ça-qti they say when rabbit young one ran very went they say. It is put further very fast.

áha'! Wuhú! ačá-biamá Ictinike aká. E ci gácu ahi-bí yi jétitëngé ca"! Wuhú! said, they say Ictinike the. That again in that he ar. when disturb, and (emb.) place rived say.

Ci égića'i tê, Wuhu' + a'! 'ág'cë' cë tcábe ahà, á-biamá. Ga'a' ačá-biamá.

Agin he said to him, Really! he has made me very! said, they say. And went they say.

Ci gácu ahi-bí yi jétitëngé ca' já-biamá. Ci mactcín'ge jin'ga wi" in that he ar. they when disturb, and ci. they say. Again rabbit young one place rived say fast.

ci qu'ë ačá-biamá. Ci égića'-biamá. Iga'ba' hńe téga'ñi, á-biamá. Ci again young one with a went they say. Again he said they say. A second you go not apt said, they say. Again time

e'ga' wéda'si śiśuhú-bí ega"' égićë je hitai têdi wai"'e'ga' can' so perë they feared they having, at length come. he made it when rabbit he the rate reach (the ground).

učipupu-bí ega" ánasá-biamá. Wain"'e'ga' ca"' ačá'bi'má. Wain"'e'ga'

he bent it around having he hit. they say. Robe the in spite on it he they say. Robe the went it.

ing'se uginà'skábe ca'n amá. Wuhú! guđ-isra'ca-qti a'n'axe ahà, á-biamá. Ga'a' ačá-biamá.

They went it made to adhere to it from his feet, they say. Wuhú! it is put further very made me!

á-biamá (nuş'ä'gi' giåxai tô é wákà-bí ega""). Hau. Ga"' ačá-biamá.

They said they say. noked he made him for that he they having. Well. And went they say.

Ca"'qi ga'n núš'ä'gi' ačá-biamá. Éjëse nújënga d'úba ma'qi'bagi ača'máma.

In spite of so noked went they say. It came boy some were throwing sticks as they walked, it is said.

Wákipá-biamá. Haú! kagë, a-biamá Ictinike amá. Haú! a-biamá nújënga 15

He met they say. Ho! O younger said, they say Ictinike the. Ho! said, they say boys them brother.

amá. Īndáda'cë' éga'si'ča' a'ña' bájí, kagë, á-biamá. A', a-biamá. Ca' the Whatever so you have not. O younger said, they say. Yes, said, they say. Still (pl. sub.)

dáda' cëcëte čana' a'wi'čai-ga, a-biamá Ictinike aká. A'ha'n,

what soever you heard may have tell ye to me said, they say Ictinike the (mv. sub.) said, they say boys them brother. (mv. sub.)

á-biamá nújënga amá. Wuhu! ýací-qti a'wa'na' a'médë, ègëga' said, they say boys the Wuhu'! a very long of me they they are the thought while ago have heard once, but

biamá Ictinike aká. Ci ačá-biamá. Kì ci d'úba ma"'tì'bagi ača'mamà. they say Ictinike the. Again went they say. And again some were throwing sticks as they walked, it is said.
Again he met they say. 0 younger what soever tell ye to me! said, they say.

Tēnā! Mactcin’ge amā-

What we tell you shall there is like said, they say. Why! Rabbit the (mv. sub.)

3 hna

Ictinike amā toc-biamā aį, a”na’a’ai, á-biamā nūjinga amā. Ga’

only Ictinike the come so it is re-

they say, they say boys the And


he went. Wuhu+! a very long time he made me to be heard of

And again

d’ubā aîāmama. Ki ci ēga wēmaxā-biamā. Kagę, indāda ctēcte i”wi”-
some were approach-

And again so questioned they say. O younger what soever tell

them brother,

2 hna aha, á-biamā. Indāda anguiśe taite ēngē ēga, á-biamā.

ye to me! said, they say. What we tell thee shall it is nothing like said, they say.

Why! Rabbit the (mv. sub.)

biamā. Wuhu+! xācī-qi-ēga unā’aa’’ē ē āha, eeēga-biamā Ictinike

they say. Wuhu+! a very long time he made me to be thought they say Ictinike

heard of

9 akā. Ci ača-biamā. Ėgię jēdiigunga pe”ji ēgēza-bi ēga wēza-hna ačā-

the (sub.)

biamā. Ėgię x e’be aî-biamā. Pe’age ējia ēi’i ēxaići qini, á-

they say. As length lodged be sight of ar- rived they say. Venerable this one the he is attacked said

they say. There hear- they say. They were standing they say. Children a place of retreat

very thick

12 uwaginai-ga. A”ca’naxti ei ēdē hēgactēwa-baį, á-biamā Ictinike akā.

seek ye for them. Me they attacked but by no means a few, said, they say Ictinike the (sub.).

I’c’age waii’ ca’i’ctōwa’ gacai ta’, á-biamā. A”ha’n, ēga’qi’in” (á-biamā).

Venerable robe the even he is deprived of said, they say. Yes, so very said, they say. Gaski wakan’dię’-qti najit’-biamā, wāctaŋka akēga’n. A”wa”da’be taf ĥā. Panting excessively he stood they say, a tempter he was like. We see them will

man by chasing him,

15 Kę, uwagicas’i-ga, á-biamā. An’kajį hā, á-biamā Ictinike akā. Waii”

Comm., tell us about them, said, they say. Not so , said, they say Ictinike the (sub.). Robe

gē wi” i”ei gii-ga, á-biamā. Wi waŋa”be bęi tā minke, á-biamā

the (pl.) one bring ye to me, said, they say. I to see them I go will I who, said, they say

Ictinike akā. I’c’age wi”kē-qi-āha, á-biamā. Ga” waii” ca”fi-

Ictinike the (sub.). Venerable tells the very ! said, they say. And robe the was given

biamā, waii” cūbē-qi tēha’i”biamā. Watcīcaa kē uhā ača-biamā.

they say, robe thick very summer was they say. Creek the follow- ing

Haha+! a”ba wi”ca”n gāawakį’n ata”he ca”cfi. Nacći’gā wi”

Hai hai! day one by one Have I been doing that to them heretofore. Person one

aa’giųcēwa’ji, á-biamā (Mactcin’ge é wakā-bi ēga’n).

did not treat me well said they say Rabbit that he meant they say having.

at all, he
THE RABBIT AND ICTINIKE.

NOTES.

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

38, 16. ma'tiheñtata'he qa'cti. Hitherto, Ictinike placed his plot within his head and concealed it there. Ma'tiheñt refers to the plot, not to the victim.

39, 1. bêle até tæbre. “Bêle” is from “bê.”

39, 4. gud-ica'qa'cti aha³, a phrase occurring only in this myth.

39, 10. je hiši, a case of “hapax legomenon.”

39, 12. ugin'a-skabe qa' ama. The young Rabbit leaped upon the robe of his relation, Ictinike, soiling it with the “inggê” sticking to his feet.

40, 9. jëcidiq'ë pejî qëzabi egu. He took his own breech-cloth which he had on to use in giving the signal of alarm. Hence he was not “naked” in the strict sense of the word before he took it off.

40, 12. hegactewa'bajè, pronounced he+gactewa'ba+jè.

40, 13. i'c'age wâiti qa' çëwâ gaca.ta. The people said, “They chased the venerable man so closely that he had to drop his robe.”

40, 18. wâiti çërù-kqr qa' ci-biama. Though this means “a very thick summer robe,” qëhâa (buffalo robes of animals killed in summer) were not covered with thick hair, as were the meha or winter robes.

TRANSLATION.

Ictinike was going, and so was the Rabbit. “Hu+! O younger brother! Uhu+!” said Ictinike. “When it was told, I hoped to see him, and so I see my own (relation),” said he. “Though I am only moving for some time, who will love me?” said the Rabbit. “Come,” said Ictinike. “Wherefore,” said the Rabbit. “Never mind, come,” said Ictinike. He reached there. “O younger brother,” said he, “whatsoever I say, you must say ‘Yes!’” “Yes,” said the Rabbit. “O younger brother, tecem coibo,” said Ictinike. “No,” said the Rabbit, “prior tecem coibo.” “Psha! O younger brother,” said Ictinike, “when the elder ones talk about anything, they generally have their way.” “Psha! Not so indeed, elder brother. The younger ones, elder brother, when they speak about anything, do not stop talking about that, so they usually have their way,” said the Rabbit. “Let us see, do so, younger brother.” And Ictinike turned upside-down. The Rabbit cum eo coit. Coitù 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 esto prior coi et feci ut cacaret,” said the Rabbit. Ictinike reviled him again. Again he reviled him. Ictinike departed very sorrowful. When he reached a certain place cacaturiit et cacavit. Ictinike cacante, a young rabbit departed, running very rapidly, “It gets worse and worse!” Again, when he reached a certain place, 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 cer-
tain place, *caacatiriit et caacavit.* Again a young rabbit departed with a rush. "You
will not be apt to go again," said Ictinike. *Quum iterum parere timuit,* as he
stoole and caused it to reach the ground, he held the robe down on the faeces and
the rabbit, to hinder the escape of the latter. In spite of the effort the young
rabbit leaped over the robe. He soiled the robe with the "ingē" 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 maŋiŋi bagi as they walked. He met them. "Ho! younger
brothers," said Ictinike. "Ho!" said the boys. "Have you not heard anything at
all, younger brothers?" said he. "Yes," said they. "Then, whatsoever ye have
heard, tell me," said Ictinike. "Yes," they said. "Why! they say that it is reported
that the Rabbit alone *cum Ictinike coiit.* We have heard it." "Wuhu+! They have
heard about me for a very great while," thought Ictinike; and he departed. And
again some were playing maŋiŋi 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 noth-
ing. Why! we have heard it said that it is reported that the Rabbit alone *cum Icti-
nike coiit,*" said the boys. And he departed. "Wuhu+! I was caused to be heard
of a very long time ago," thought he. And again some were approaching. And
again he questioned them. "O younger brothers, tell me something or other," said
he. "What we shall tell thee is as nothing. Why! we have heard it said that it is
reported that the Rabbit alone *cum Ictinike coiit,*" said they. "Wuhu+! I was caused
to be heard of a very long time ago," thought Ictinike; and he departed. It came
to pass that he took his bad breech-cloth and went to give the alarm. At length
he came in sight of a lodge (village). "This venerable man behind us is one who
has been attacked by the foe," they said. He arrived there. They were standing very
thick (around him). "Seek ye a place of retreat for your children. They attacked
me, and they were a great many," said Ictinike. "The venerable man is deprived (by
their chasing) even of his robe," said they. "Yes, it is just so." He stood panting
excessively, as he was a tempter. "We will see them. Come, tell us about them," said they. "Not so indeed," said Ictinike. "Bring to me one of the robes. I will
go to see." "The venerable man speaks very truly," they said. And the robe was
given him; a thick summer robe was given him. He departed, following the stream.
"Ha! ha! Day after day have I been doing that to them heretofore. One person
did not treat me well at all," he said (meaning the Rabbit).
THE BABBIT AND THE GRIZZLY BEAR.

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

TOLD BY NUDA'-AXA.

Ma'tcú aká Mactcin'ge činké wag'da'be akip-biamá. Ga'n' fe amá, Grizzly bear the Rabbit the (st. ob.) to scout for his reached home, And went they say, say wénaxišá-biamá Mactcin'ge aká. Je wi'n ci'n'qti t'éta-biamá Mactcin'ge attacked them they say Rabbit the Buffalo one fat very he killed, they say Rabbit aká. Ûh a'wá'wá maŋgín'-gá, á-biamá Ma'tcé aká. Ma'tcú ictá-jide 3 the To come to tell about begone, said, they say Grizzly bear the Grizzly bear eye red (sub.), for the meat me ufhe tiäbi-gá haú, á-biamá Mactcin'ge aká. Hi+w! wici'čé, wi'n'a'waná, to come pass ye on! said, they say Rabbit the (sub.). Oh! my husband's in which place? for the meat brother á-biamá Ma'tcú mi'i'ga aká. Ga'n' aččá-biamá. 'I'n' akip-biamá ńé kê said, they say Grizzly bear female the And went they say. Brought home they say buff lo the on their backs (man) bęúga-qti. Ki Ma'tcú jin'ga aká düšà-biamá. Ga'n' jingá háci-qtei aká 6 all. And Grizzly bear young the four they say. And young last very the (sub.) Ma'tcé aká Mactcin'ge ččé-xa-hna'-biamá. Wątátai tê hébe čči'n' ahip-hna'-biamá Rabbit he pitted habitat they say. What they ate part having he ar, habitat- they say ally ma'pa'n' hna'. Ci égasáni ŋi či Ma'tcú aká či égiča'-biamá: Mactcin'ge, by stealth habit, the. Again the next when again Grizzly the again said to him, they say: Rabbit, day am4. Hi'n! wici'čé, wi'n'a'waná, á-biamá Ma'tcú aká. Ji'n'gėhá, hi'be úagi'n' há, 9 chasing place your own is full said, they say Grizzly bear the (sub.). 0 elder moccasins I put on my brother, own á-biamá (Mactcin'ge aká). Ga'n' wénaxišá-biamá. Ci ńe wi'n ci'n'qti said, they say Rabbit the (sub.). And he attacked they say. Again buffalo one fat very them t'éta-biamá. E'di ahip-biamá. Ûhe a'wá'wá maŋgín'-gá, á-biamá (Ma'tcú he killed, they say. There arrived, they say. To come to tell of me begone, said, they say Grizzly bear for meat aká). Ga'n' agge amáma Mactcin'ge amá. Ma'tcú ictá-jide ufhe tiäbi-gá 12 the (sub.). And was going homeward, Rabbit the Grizzly bear eye red to go pass on, for meat (mv. sub.). they say haú, á-biamá Mactcin'ge aká. Hi+w! wici'čé, wi'n'a'waná, á-biamá Ma'tcú they say. Oh! my husband's in which place? said, they say Grizzly bear brother, mi'n'ga aká. Ga'n' ufhe aččá-biamá. Ci bęúga-qti 'i' ahip-biamá. Ki é Ma'tcú female the And to go for went they say. And all very brought home on their meat (sub.). And that Grizzly bear jin'ga aká či hébe čči'n' ahip-biamá. Ki Ma'tcú aká ahip-biamá: Hébe 15 young the again a piece having he arrived, they And Grizzly bear the said as follows, A piece for him (sub.). they say: węágami'n' či'éjá'mi'n', a-biamá. Égasáni ŋi wada'be ahip-biamá Ma-you look for you 'I think, said, they say. The next day when scouting was coming back, Rab-some one went they say.
c tecin'ge, unase giatan ugifi ha, abiamam Ma'tcu ak. Ji'eha, bi'be
bit chasing your own is full. said, they say Grizzly bear
place the O elder brother, moocain
ugiga' ha, abiamam Mactcin'ge ak. Ga' wenaxica-biamam. Ct ze wi'n
I put on my. said, they say Rabbit
the And he attacked them, they say. Again buffalo one

3 cii'-qi t'eta-biamam. E'di ahi-biamam. Uhe a'wa'ca maungtina-ga, abiamam
fat very he killed, they say. There arrived, they say. To come to tell of me
began, said they say
for meat
Ma'tcu ak. Ji'eha, hebe agi'is t'ana minke, abiamam Mactcin'ge ak. Qa-i!
Grizzly bear the O elder brother, a piece I carry who, said they say. Again buffalo one
in mine
wa'ii' ga'a alha. Uhe a'wa'ca maungtina-ga, abiamam. Ga' wamaaka-baji-
to pack he wishes. To come to tell of me began, said they say. And he get out of patience

6 biamam hebe gii' t'abucigabi ega' Mactcin'ge ak. Ga' za go
they say a piece to carry he insisted on, they of having
Rabbit the. And meat the (pl.)
mawonnuuda-biamam. Ki Mactcin'ge ak a main hebe cizai-ega' ini'ga-
he cut and disjointed they say. And Rabbit
the blood a piece he took, having put it in his

9 maji, abiamam Mactcin'ge ak. Abaru ca' uga' bi ega' main ubita'ta'
I—not, said they say Rabbit
the Nape of the the he held him, having blood he pressed in it
repeatedly
biamam Ma'tcu ak. Xagai-biamam Mactcin'ge ak. Ga' uhe uga' f-biamam.
they say Grizzly bear the. Criai they say Rabbit
the. And to come to tell he was coming
to pack, they say
Ulahai ega' ati-biamam. Ga' teka' wami cizai ga' nan' data i'ga' ca-biamam
To come so they have come. And this (ob.) blood he took the one at the side of
for meat they say

12 Mactcin'ge ak. Ha' ama. Egige Mactcin'ge ak a gamiamam: Eskana,
Rabbit the. Night they say. If came Rabbit
the said as follows, I hope, I
winisi, cingajinga ukiai fe tiga'ga-ima ega' ka', abiamam. Ki egiena'
my child, children they talk speech they begin the ones so I hope, said they say. And said to it
egiacte' bi yi, A', abiamam wami chinke cingajinga ega'. Ki egia-biamam.
he finished, when, Yes, said they say blood the (one infant like.

15 Ki ci egiena'-biamam. Eskana, winisi, cingajinga ukiai yi ede'kuna-egi-qui
And again said to it they say. I hope, my child
for they talk when they speak very plainly, with each
making no mistakes.

18 gii' minke, abiamam Mactcin'ge ak. Ct egiena'-biamam. Eskana, winisi,
I was sitting, said, they say Rabbit
the. Again said to they say. I hope, my child
nuinga ma'ete' wakan'dagi ta'pi ti'ceta-inka ega' ka', abiamam. Ki
boy pulling the bow wonderfully well to run starting habits
so I hope, said they say. And
THE BABBIT AND THE GETZZLY BEAR.

éga'qti átiágta-biamá. Ci edñi gáábe-ça'ëa'kíà-biamá. Éskana, wi-só very became oud. they say. And then he caused him to do it repeatedly, they say. I hope, my nísi, núñinga na'ëáqti-hna' ma'ëída wakan'dagi wasisigé-qti-hna' éga'ká', child, boy grown very alone pulling the wonderfully well active very habitually so I hope. bow

á-biamá. Ga'ëga'á-biamá. Éskana, winísí, cënuñíiga ma'ëi jìa'í trava'be- 3 said, they say. And so (it they say. And then I hope, my child, young man querer car them I have crying seen

luá'n'ë ma'ëga' ká', á-biamá. Ga'ëga'á-biamá. Ki a'ëba amá. Ké, Ma-habitutu the ones so I hope, said, they say. And so (it they say. And day was, they Come, Rab-

nísí, nujinga na'ëñi-hna n rma n fida n wakan'dagi wasisigé-qti-hna n/ ^ga n ka n/ , child, boy grown very alone pulling the wonderfully well active very habitually so I hope. bow

á-biamá. Ga'ëga'á-biamá. Éskana, winísí, cënuñíiga ma'ëi jìa'í trava'be- 4 said, they say. And so (it they say. I hope, my child, young man querer car them I have crying seen

hi'be úára' há, á-biamá. Wanaq'ën-gá, edáda' hi'be ñëa'ëjí oninkó, 6 moocasin I am put-ting on. said, they say. Hasta, what moocasin you have not you who, put on

st-tangá ja'ëxe áhigí! itctá-siíanga! icpácpa! á-biamá. Wúhu'a'í nájí! big foot! offensive much! eye-ball big! mouth in splits! said, they say. Aha! O the odor villainy!

góga'qti i'ëga'ëska nájí! á-biamá Mactcin'ge jìn'ge aká. A'ëha', nísháa, like it very he treats I think O the vil- thing said, they say. Rabbit his son the Yëp, my child, own ally

éga'qti-hna' a'ëí, 'ëega'qti, nísháa, a'ëí, á-biamá Mactcin'ge aká. Çé 9 like it very habitually he keeps suffering very, my child, he keeps said, they say Rabbit the he ally

të wánanáse ëa damá ámusta wi'ëbe ajá'í tá múnke, á-biamá. Hebe the they surrounded where downhill right above I see you I lie will I who, said, they say. A piece many times

cagíi' i'ëega të, á-biamá Mactcin'ge. jìn'ge aká. Ga'ë wénaxiçái të ye you carry you speak will, said, they say. Rabbit his son the. And he attacked them when buf-
in t'ëga-biamá. Ma'toú amá ë'ëti ahí-biamá. Ùhe a'ëwa'ëga manq'ën-gá, 12 one he killed they say. Grizzly bear the (mv. there arrived, they say. To come to tell of me begone, for meat

á-biamá. Ná! ji'ëchá, an'kaji há, á-biamá. Hebe agíi'í ka'ëbáa, ji'ëchá, said, they say. Why! elder brother, not so said, they say. A piece I carry I wish, elder brother, mine

á-biamá. Qa-i! wa'í'í ga'ëa ínähi' ë. Ùhe a'ëwa'ëga manq'ën-gá, 13 said, they say. Qa-i! to carry he wishes truly! To come to tell of me begone, for meat

á-biamá. Ná! ji'ëchá, hebe agíi'í ka'ëbáa, ji'ëchá, á-biamá. Ná! Ma- said, they say. Why! elder brother, a piece I carry mine I wish, elder brother, said, they say. Why! Rab-
tctcin'ge ìe të égiíga'ji-hna' éde waq'ësigé, á-biamá. Ná! ji'ëchá, bit speech the you have not habitually but you are active, said, they say. Why! elder brother, mine

an'kaji há ëa'ëja wi'ët ji'ëchá, na'pa'hi'ë-hna'ëma'ëga' hëbe agíi'í 15 not so, though I too elder brother, I am hungry habitually I have so a piece I carry ally

ka'ëbáa, á-biamá. Ná! wi'ëake, Mactcin'ge u'ëñä'ëja'í' òëñi'ëna'ëbe'ëga' ádá'ë 18 I wish, said, they say. Why! I tell the truth. Rabbit to depend on you have I think therefore

ie a'ëonujájí' éga'ëa'áha', á-biamá Ma'toú aká. Ga'ë ci'ëgií'ëma' amá speech you have some- thing said, they say Grizzly bear the. And again said to him they say

yí ma'ëaga'æi'sá-biamá, babëjí'i-qí'éta-biamá. Mactcin'ge jìn'ge aká when on his back re-had him, they say, pushed him very suddenly, they say. Rabbit his son the (sub.)
agl tè. Ga" ma' tè gêsni'ësn'in desperado, man'dë kë uginam'qapabiamà was coming And arrow the pulled out several of was coming, they bow the he strung his own, they say back

Mactcin'ge ijin'ge akà. Kage! à-biamà, dáta' grìin'gà, à-biamà Rabbit his son the (col.) O younger brother! said, they say, the (meat) to carry your own, they say this side of you

3 Ma'teú akà. Janáqa òa nhebe n'te, cèta tè. Ubè'tage hà, òn'gà, Grizzly bear the the Fresh meat the a piece he threw away suddenly. I am unwilling Carry it,

à-biamà Mactcin'ge akà. Ki ijin'ge amà è'di akì-biamà. Napi! éga'qti said, they say Rabbit the And his son the (mv. there come home, they O the vil- like it very say.

i'çahni' n' eska', à-biamà Mactcin'ge ijin'ge akà. Nà! niisha, cèài òe gi'n'ì you have been 1 suspect, said, they say Rabbit his son the Why! my child, your this carrying (sub.) say. (col.)

6 te. È'ì hà wan'gìe, à-biamà Ma'teú akà. Nà! òn'gà hà, à-biamà Ma-will. I have . all, said, they say Grizzly bear the Booh! carry it , said, they say Rab-sub. (sub.).

citicin'ge ijin'ge akà, Ma'teú è wakà-bi egà. Ga'' ma' åça' åq'ò-bi egà' bit his son the Grizzly bear that he meant, having. And on his back re- he had him, having (sub.), they say pentedly they say

Ma'teú cìè kida-biamà Mactcin'ge ijin'ge akà. Ma' na'ba òu-biamà Grizzly bear the (mv. shot at, they say Rabbit his son the Arrow two wounded with, (sub.) they say

9 Ma'teú. Ga' tètò biamà. Igâqà' ènékò òhe uhànà tè edèce-hàna, à Grizzly bear. And killed him, they say. His wife the one to come you told when what said . habitu-? you ally

à-biamà Mactcin'ge ijin'ge iji'dì ògà' xà-bi egà'. A'ha', à-biamà, said, they say Rabbit his son the father he asked his own, having. Yes, said, they say. Ma'teú icà-jide òuhe òjì'dù-bà hàù, èhè-hàna, à-biamà. Ègà'èì-biamà. Grizzly bear eye red to come pass ye on I I said habitu- I have, said, they say. He said to they say. (sub.)

12 È'dì akì-biamà. Èjebe òe ubàha' nbasni'dihè amà èga'be hi tè. Kù-There reached home, Door the tent-front he passed in head they when he came in sight. (Sound foremost as he lay say of bow)

biamà. Ga' Ma'teú wa'ùjìngga tètì-biamà Mactcin'ge ijin'ge akà. Ma-they say. And Grizzly bear old woman he killed they say Rabbit his son the Rab-sub. (sub.)

citicin'ge àwahnàhkàe å'èì'èì'èkìtì òà, à-biamà. Wì, wì, wì, à-biamà, bit where are you who you pitted mine for me 1 said, they say. I, I, I, I, I, I, I, I, I, I, said, they say.

15 Za'è-qti-au' biamà. Ki jìngà hàci akà, Wi-hàna cètè edùè-hà màjì tè, à-biamà. A great confusion they say. And young last the I alone even I did not follow them, said, they say.

Ga' çà'kà' çà'bei' zàni tè'awa-biamà. Ga', cèài ni çà'kà' çà'Àà' tà tè And this (col.) three all he killed them, they say. And, Your water you go for you stand as father him tièa-gà, à-biamà Mactcin'ge ijin'ge akà. Hå! ji'ci'ehà, à-biamà Ma'teú-pass on, said, they say Rabbit his son the 01 elder brother, said, they say Grizzly bear

18 jìngà umúctè ânkè. Ga' újáwà-qti ièài ânkè jùgìtè-biamà. Dadìha, young left from who. And having a very his father he who he with his they say. O father, ma' d'ùba ingàxa-gà hà, à-biamà. Ga'ma' giàxa-biamà, hégàjì ma' çi-arrow some make for me , said, they say. And arrow made for they say, a great arrow fin-him many cta' au' biamà. Qìàa-macà èna-sìqìjì ièà-a-biamà. Ga' ma' akàma gà-biamà: ished they say. Eagle feathers all alike he put on, they say. And after he sat awhile said as follows, they say:
THE RABBIT AND THE GRIZZLY BEAR.

Dadíha, wáçaha úda'-qti kaⁿ'ba, á-biamá. A'n' á-biamá Mactcin'ge aká.
O father, clothing good very I wish, said, they say. Yes, said, they say Rabbit (sub.).

Gaⁿ' wáçage wiⁿ giáxa-biamá, dánuhu wiⁿ amá. Caⁿ' wajín'ga ukidate júga
And hat one made for they say, "owl one they say. In fact bird sewed body
b'úga qti wáçaha-biamá. Cí hí'bé égaⁿ dánuhu akíwa ùqaⁿ' biamá. Si-
all very he clothed they say. Again moccasin so owl both he put they say. a
qé'fí wájíga húta-n'
step walked, they say when, Hu! hú! hú! č-hnaⁿ-biamá. dánuhu wanā' huta-n'
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 aⁿ waⁿ maíjíi-ga. Uh, a contr. of ūhe, to go out from camp to meet
the hunters and help to bring the fresh meat home. “Begone, and tell them about
me, so that they may come out for the fresh meat, and pack it into camp.” The Bear
took all the credit to himself.

43, 4. Sanssouci and F. LaFlèche gave “tié'ai-ga haú” instead of tié'bi-ga haú.
The Kwapa Ėgíha (Kansas, etc.) uses “-bi” as a plural sign, where the Omaha Ėgíha
has “-i.”

43, 6. b'úgaqti, pronounced b'ú+gaqti by Nudaⁿ-axa.

44, 7. wami hebe - - i'ígíta-biama. The piece of clotted blood was about the
size of two fingers.

44, 9. aba'q úqaⁿ 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 con­
nectedly. (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 čagtíⁿ aša če. “You must speak to him for a piece that you can
carry yourself.”

45. 16. ie tó ēgíjájn-hú. “Why, Rabbit, you have not been using such lan­
guage, but (now) you are active.”

45, 19. aⁿ onajújí, equal to aⁿ čača-jí aⁿ paįjí. See fifth myth, 23, 11.

46, 1. uginápa biama. Omahas, etc., carry their bows, when not in use, with
one end of the string loose. When they wish to string the bow, they bend it with the
foot, and put the string on the other end.—L. Sanssouci.
46, 4. naji, ega-qti i’aahni eska. “I suspect that you have been treating my father just so.”
46, 12. ubaha* basniudihé ama. A case of hapax legomenon. F. La Flèche would read “Kida-biama, he shot at her,” instead of “Ku-biama,” which is not plain to him.
46, 16. ściidi, 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. hegaji, pronounced here as he-ga-gi.
46, 20. iša-a-biama. Instr. from ə-a, 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
"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 mocassins," said the Rabbit. "Hasten, you who have not put on any mocassins, big-foot! much offensive odor! big eyeballs! mouth split in many places!" said the Bear. "Aha! O the villainy! I suspect that he treats my relation very much like that," said the Rabbit's son. "Yes, my child, he is used to treating me just so. He keeps me in great suffering, my child," said the Rabbit. "When he goes, I will lie looking at you, right above the descent of the hill where they have surrounded the herd from time to time. You must speak to him for a piece for you to carry," said the Rabbit's son. And when he attacked them, he killed a buffalo. The Grizzly bear arrived there. "Begone and tell about me, that they may come after the meat," said he. "Now, elder brother, not so indeed," said the Rabbit. "I wish to carry a piece of my own, elder brother," said he. "Qa-i! He truly wishes to carry! Begone and tell them about me, that they may come after the meat," said he. "Why! elder brother, I wish to carry my own piece," said the Rabbit. "Why! Rabbit, you have not been using such language, but you are active (at present)," said the Bear. "Why! elder brother, though it is not so, I too, elder brother, am used to being hungry, so I wish to carry my own piece (of meat)," said the Rabbit. "Why! I speak truly, Rabbit, you have some one to depend on, I think, therefore you have been abusing me somewhat in speech!" said the Grizzly bear. And when he said it to him again, he sent the Grizzly bear 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. "Ka!" (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.

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**THE YOUNG RABBIT AND ICTINIKE.**

**TOLD BY NUDA-AXA.**

Mactcit’ge amá égi’ge Ictinike ákipa-biamá sabáji. Wuhu+! há ṭucpá, Rabbit the ał length Ictinike met they say suddenly. Wuhu+ O grandchild, há ṭucpá, á-biamá. I’c’áge, edéee tádaº, á-biamá Mactcit’ge aká. Ṭucpáha, O grandchild, said, they say. Venerable what would you said, they say Rabbit the O grandchild, say! 3 wajin’ga wiº gbe éi’n’ke t’eàn’ki’ga-ga, á-biamá. Gaº kida-biamá. Kúsan-bird one going homeward, came to kill it, said, they say. And shot at it, they say. Through the one that dé’-qti içaº’ga-biamá. Uqpasté i amá. Usá amá. Ṭucpáha, é’e’aan’gi’ga-ga. and through he put it, they say. Falling coming, they Lodged they say. (in a tree) say. Há ṭucpá, há ṭucpá, pí-qti é’e’a’ean’gi’ga-ga, á-biamá. An’kaji, i’c’áge, aº’b’ºa O grandchild, O grandchild, again very pity me, said, they say. Not so, venerable I abandon man, it. 6 tá minke; čizé maºcin’ga-ga, á-biamá. An’kaji, ṭucpáha, maº ke údaº tcábe will I who; to take it walk thou, said, they say. Not so, grandchild, arrow the good very ob.) éde hñizají yi e’be afi’º tádaº, á-biamá (Ictinike aká). Wuhu+º! á-biamá, but you take it if have it shall I said, they say Ictinike the (sub.). Really! said, they say, not i’c’áge uhé gaº’ca ñahíº áhaº. Gaº wáçaha tè șionúda-biamá b’i’ga venerable to have wishes truly! And clothing the pulled off they say the whole. man his way 9 Qeá’be tè ane afá-biamá. Céfu cë á’çasákabe te há’, á-biamá. Edécegaº à Trees the climb went, they say. There even stick will . said, they say. What were you ing saying i’c’áge, á-biamá. Nål’ụcpaº edéha-májí. Xáci wéshilde iº’hi áhaº, venerable said, they say. Why! grandchild what I said I not. A long far he has 1 time back gone for me ehé minke, á-biamá. Gaº čé amégaº ci égaº-biamá. Céfu cë á’casákabe I was saying, said, they say. And as he was going again so they say. There even let him stick
THE YOUNG RABBIT AND ICTINIKE.

51

te hā', á-biamá. Edécegá" à i"c'áge, á-biamá. Nāl! ụcọtụga", edéha-májí. 1

said, they say. What were you 1 venerable said, they say. Why! grandchild, what I I not.

say

They say. There even let him stick . said, they say. What were you 1 venerable said, they say.

saying

man

Nāl! ụcọtụga", edéha-májí. Kan'ge i"hi āha", ehé minké, inggō, á-biamá. Why! grandchild, I said what I not. Near at hand has ! I was saying, 0 first said, they say. 2

reached for me

biama. Céṣu c'te áčaskábe te hā', á-biamá. Edécegá" à i"c'áge, á-biamá. 3

They say. There even let him stick . said, they say. What were you 1 venerable said, they say.

saying

man

Ga" c'te amá c't ega"-biamá. Céṣu c'te áčaskábe te hā', á-biamá. Edécegá" 4

And again he was again " so they say. There even let him stick . said, they say. What were going

á i"c'áge, á-biamá. Céṣu c'te áčaskábe, ehé, á-biapa (Ictinike aká). 6

1 venerable man, said, they say. There even ho sticks, I said, they said, they say. Ictinike the (sub.).

Mactcin'ge aká ja" tê áčaskábe-biamá. Ga" wáčaha tê áčaha-bi ega" 7

habit the (sub.) tree the stuck to it they say. And clothing the he put on, they having say

ta" wangga wa n' e'di ah-bi ega" nkagahị ijan'ge wi" g'amba"-biamá. Ñe 8

nation one there arrived, having chief his daughter one he married, they say. This

they say

jingá aká waji'cte aČa-biamá. Ègièce man"ciaa uṣixída-biamá ìlè ijièce 9

young the in a bad humor depart, they say. It came to on high she gazed they say when as length

naiciga ga" ta' amá, q'abá áčaskábe naji" ta' s'á-biamá. Ga" gasá-biamá 10

person he was standing they tree sticking to it who was standing. she found him, And she cut it, they say

q'abá tē. Gaq'laá-bi ega" ja" ké áčuta"-q'íi n'egba-biamá Ègièce náqpa" 11

tree the. Made it fall they having wood the straight towards made a fire, they At length she caused

say

'ci tē. Gàjúge ge' i"biamá dédé tēdī. Naicíga wi" i'g'ẹne\'n'è tcàbē 12

it to melt. And with her he sat they say fire at the. Person one caused me to very much suffer

çuèe, á-biamá. A'huICT, e'di ah bi éde wij'a' ge aká áéxai, á-biamá. Ga" 13

went to said they say. Yes, there he ar- but my elder the married said they say. And

yó you he

júgúge ága'bi-biamá. Ñéama wáixe uq'i'a ò e ma a'ma' Mactcin'ge iji'ngé 14

with him she went, they say. This one to marry a sulky about go who did, they Rabbit his son

say

júgúge agebó-biamá. Ñéàma wáixe uq'i'a ò e ma a'ma' Mactcin'ge iji'ngé 15

with him she has said habitual- they say, ridiculing habitually they say. And he ar- they say. That eagle

èncé home she

wi' çuèe hau. Mactcin'ge iji'ngé éga'be ega" te, á-biamá. Kidé ága'ji- 16

one goes to you ! Rabbit his son do let him be coming in said, they say. To shoot they com-

biamá. (Mactcin'ge iji'ngé aká kau'ge-qtci ah-biamá ìjí wáčaha aká 17

they say. Rabbit his son the near at hand very arrived they say when clothing the (sub.)

waij'ga igêdàhà' i tê it tê, hùía"-biamá Ictinike aká gá-biamá: Gáota" 18

bird knew its own coming cried they say. Ictinike the said, as follows. They always

the (hunted) they say:

h'na"i hâ. Òg'jàjí èga" g'ẹn'i-gà, á-biamá.) Ñeçè q'ãà wi' hâu, á-biamá. 19

do so. Silent so sit ye said, they say. Goes to eagle one ! said, they say.
THE EGIDI LANGUAGE—MYTHS, STORIES, AND LETTERS.

Mactcin'ge ijin'ge e'ga n be agajii-ga haii, a-biama. Ictinike am4 e'ga be ahl-biama. A great while when in sight arrived, they say. Directly above it passed they say. He shot at it, having he missed it, they say. This one say. They say. They say. A great while when in sight arrived, when tribal circle right through the circled around walked they say. Eagle the (mv. Shot at with force, they when he killed him, they say. "Wuhu! he killed! said, they say. Why! Rabbit his son that the one when, (?) said, they say. He killed it o deed the (place) arrived, when fine feather one had fallen, they say. He took it, they say. That put it away, said they say, woman that he meant, having. Eagle contended say. (Ig. ob.) ' he they say for -

They say. Saw it, they say. Oh! said they say. Spoke in wonder, they This one eagle she say. who, he man he it for say. day to you him

They say. Venerable take it to him, said they say. And having who she arrived, they The following when, Goes eagle one! said, they say. Babbit his son it for say. day to you him
THE YOUNG RABBIT AND ICTINIKE.

ah́-biamá. Égasani á, Cučé qičá wi hu, á-biamá. Mactcin'ge ijin'ge arrived, they say. The next day when, Goes to eagle one ! said, they say. Rabbit his son

eqá be ágaįjį-gā hau, á-biamá. Ictinike amá éqa be ahí-biamá. Amustá-qti to appear command ye ! said, they say. Ictinike the (mv. in sight arrived, they say. Directly above

she amá. Kida-bi eqan' muoana-biamá. Çčaká amá aká éqa be ahí-biamá. 3 it passed, they say. He shot at it, having he missed it they say. This one the other one in sight arrived, they say, they say.

Ga'eqe-tę-qi éqa be ahí bi yi húčuqga ñda'beaį-gą gawin'xe ma'eqi' eqamá A great while when in sight arrived, when tribal circle right through the circled around walked they say

qičá amá. Kide čeqa-biamá yi t'éqą-biamá. Wuhú! t'éqai hau, á-biamá. cangle the (mv. He shot with force, they when he killed him, they Wuhú! he killed ! said, they say. Rabbit his son

Teną! Mactcin'ge ijin'ge é aká yi, á-biamá. T'eqai tę ucka'eqandi ahí-bi 6 why! Rabbit his son that the when said, they say. He killed it deed the (place) arrived

yi hi'qpe wi utiqpaą'-biḳamá. Çizá-biamá. Gákę ihéćą-ga. Égasani when light one was falling, they say. He took it it for him

yi a'ba amá. Máca ihéćeqe ke da'bá-ga hā', á-biamá. Da'bá-biamá. When day, they say. Feather you put away the look at it . said, they say. Saw it they say.

Hi'q! á-biamá. Çaqúba-biamá. Çėtínke qičá bęčuq-qiį-a' eqńke, 9 Oh! said she, they say. Spoke in wonder, they say. This one eagle the whole the one who, á-biamá. Pe'cąge čeqi ma'čin'-ga, á-biamá. Ga'eqi ahí-biamá. Égasani said they say. Venerable man take it to him, he said they say, And having arrived, they say. The next
tę, Cučé qičá wi hau, á-biamá. Mactcin'ge ijin'ge eqa be ágaįjį-ga hau, when, Goes to eagle one ! said, they say. Rabbit his son to appear command ye !

á-biamá. Ictinike amá éqa be ahí-biamá. Amustá-qti she amá. Kida-bi 12 said, they say. Ictinike the (mv. in sight arrived, they say. Directly above it passed they say. He shot at it they say

eqamá muoana-biamá. Amá aká éqa be ahí-biamá. Ga'eqe-tı yi éqa be having he missed it they say. The other in sight arrived, they say. A great while when in sight

ahí-bi yi húčuqga ñda'beaį-gą gawin'xe ma'eqi' eqamá. Kide arrived, when tribal circle right through the circled around walked they say cangle the (mv. He shot

eqamá yi t'éqą-biamá Wuhú! t'éqai hau, á-biamá. Teną! Mactcin'ge 15 with force, they when he killed him, they Wuhú! he killed ! said, they say. Why! Rabbit

ijin'ge é aká yi, á-biamá. T'éqai tę ucka'eqandi ahí-bi yi hi'qpe wi 1 eqamá his son that the when said, they say. He killed it deed the (place) arrived, when light one

(qsub.) 6) (Ig. ob.) they say. Feather you put away the look at it . said, they say. Saw it they say. Oh!

á-biamá. Çaqúba-biamá. Çėtínke qičá bęčuq-qiį-a' eqńke, á-biamá. 18 said they say. Spoke in wonder, they say. This one eagle the whole the one who, á-biamá. Ma'čin'ga ihéćeqe ke da'bá-ga hā', á-biamá. Da'bá-biamá. Hi'q! 1 said, they say. She

Pe'cąge čeqi ma'čin'-ga, á-biamá. Ga'eqi ahí-biamá. Ki, Ahaų! á-biamá. Venerable take it to him, said they say. And having arrived, they say. And, Well! said, they say.
54 THE ΦΕΓΙΗΑ LANGUAGE—MYTHS, STORIES, AND LETTERS.

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NOTES.

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

Ictinike is doubtless the ḵoivere Ictiuike. The Iowas say that Ictinike was the son of Pi, the Sun. Ictinike 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 Ictinike assumes the form of Hega, the Buzzard.

50. 9. ceet作物cute te ha (let him) stick even there where you are.

51. 4. inggo, contraction by degrees from inga n huo; ing huo; ing au; inggo. Compare the pronunciation of gaq0-ucic (almost “gaq0ucic”).

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

52. 5. Mactcin’ge ijin’ge aká ḵe-ga-xa-bi-e ga n/ na n’uqpi-bikama, literally; fine feather, one, it lay (ke), they say (biam), having been caused to fall (uqpi-bikama).

52. 7. qa take ikina-biam, 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. ḵe-agt te denotes that the men who brought the drum lived in the lodge with the Rabbit’s son. Sanssouci prefers to read, “i’it’ a-i tai,” let them who live
elsewhere, not here, bring it to me; or, "i'čwakišč te ha," let him cause them to bring it to me.

54, 1. i'čáge, his wife's father.

54, 3. ci ahnahe tega ahnahe g'iza-ga ha, ce te. 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. uginaji u -biama implies a plural animate object, i.e., the birds on his clothing. Ordinarily, uginaji u -biama is the proper word.

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

TRANSLATION.

At length the Rabbit met Ictinike suddenly. "Wuhu! O grandchild! O grandchild!" said Ictinike. "Venerable man, what would you say?" said the Rabbit. "O grandchild, kill for me the one bird that is sitting down on its way homeward," said he. And the Rabbit shot at it. He shot it through the body, the arrow coming out on the other side. It came falling. It lodged in a tree. "O grandchild! pity me, your relation. O grandchild! O grandchild! pity me, your relation, again," said he. "No, venerable man, I will abandon it. Go thou and take it," he said. "No, O grandchild, the arrow is very good, but if you do not take it, who shall have it?" said he. "Really!" said he, "the venerable man truly wishes to have his way!" And he pulled off all of his clothing. He went climbing the tree. "Even there where you are, let him stick!" said Ictinike. "What were you saying, venerable man?" said the Rabbit. "Why, grandchild! I said nothing. I was saying 'He has gone far for me for a long time!'" And as he was going (up the tree) it was so again. "Stick even there where you are!" he said. "What were you saying, venerable man?" said he. "Why, grandchild! I said nothing. I was saying 'He has gone far for me for a long time!'" he said. And as he was going it was so again. "Stick even there where you are!" he said. "What were you saying, venerable man?" said he. "Why, grandchild! I said nothing. O first-born son! I was saying 'He has nearly reached it for me!'", he said. And again as he was going, it was so again. "Stick even there where you are!" said he. "What were you saying, venerable man?" he said. "I said, 'Stick even there where you are!' The Rabbit stuck to the tree. And having put on the clothing, Ictinike went to a village, and married one of the chief's daughters. The younger one departed in a bad humor. It came to pass that she gazed on high, and behold a person was standing awhile; she found him standing sticking to the tree. And she cut down the tree. And having made it fall by cutting, she made a fire all along the (fallen) tree. And she caused (the glue?) to melt. And he sat with her by the fire. "A person who made me suffer very much went to you," he said. "Yes," said she, "he arrived, but my elder sister took him for her husband." And she went homeward with him. "This one who was sulky about marrying a man, and went away, has come back with the son of the Rabbit," they
were saying, ridiculing her. And they arrived. "That moving animate object, an
eagle, goes to you! Do let the Rabbit's son come in sight," they said, referring to
Ictinike. They commanded (some one) to shoot at it. When the Rabbit's son arrived
very near at hand, the birds on the clothing knew his coming, and cried out. Ictinike
said as follows: "They always do so. Sit ye in silence," he said. "An eagle goes
to you!" said they (the villagers). "Command ye the Rabbit's son to appear," they
said. Ictinike came in sight. It passed directly above him. He shot at it and
missed it. This other one (the Rabbit's son) came in sight. When he had been
in sight a very great while, it (the eagle) went circling around at the very center
of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it.
Why! that one is the Rabbit's son," they said (or, that one ought to be the Rabbit's
son). When they reached the place where it was killed, a fine feather had fallen. He
took it. "Put that away," said he, meaning the woman (i. e., as the one he addressed).
All the men contended for the eagle. On the morrow it was day. "Look at the feather
which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder.
"This is the whole eagle," said she. "Take it to the venerable man (your father)," said
he. And she took it to him. On the following day, they said, "An eagle goes
to you! Command ye the Rabbit's son to appear." Ictinike came in sight. It passed
directly above him. He shot at it and missed it. This other one came in sight.
When he had been in sight a very great while, it went circling around at the very
center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he
ekilled 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. 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!" they said. When they reached
the place where it was killed, a fine feather had fallen. He took it. "Put that away," On
the following morning it was day. "Look at the feather which you put away," said
he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the
whole eagle," she said. "Take it to the venerable man," said he. And she took it to
him. And he (the Rabbit) said, "Well! Let the venerable man employ some persons
to bring the drums hither for me." And on that day Ictinike had put on a very bad
and worn-out piece of an old tent-skin. And he had worn the clothing of the Rabbit's
son, but he was about to give it back to him. And he kicked off all (i.e., the Rabbit
kicked off what he had on, Ictinike's former clothing.) "Take that your own again
in order to wear it," said the Rabbit's son. And he gave it to him. The Rabbit took
that, his own. Having put it on, he stood in his own (clothing), he also put on (his)
mocassins. And the Rabbit's son having caused them to beat the drums, sent
Ictinike up high in the air. And when he reached a distant point, he caused him to
come back falling thence. And Ictinike died by falling.

SIÍEMAKA"S ADVENTURE AS A DEER.
TOLD BY JA(J;i u -NA n PAJi, AN OMAHA.

Siqemaka a k settles in with his they say alone. It happened woman three

a which he with his they say. Siqemaka 0! to hoe we go will said they say. Oh! first daughter

are going, said they say. Siqemaka to hoe we go will. said they say. Oh! first daughter

looked him they say. They saw when ashes edge by the just so

looked him they say. It is sick but nearly dead to me said, they say his the. They doubt if

they, look him they say. They saw when ashes edge by the just so

him say

They saw she when ashes edge by the just so

They saw they say woman three the (sub.). Oh! husband's she told the exact truth old woman.

They saw she when ashes edge by the just so

They saw they say woman three the (sub.). Oh! husband's she told the exact truth old woman.

They saw they say woman three the (sub.). Oh! husband's she told the exact truth old woman.

They saw they say woman three the (sub.). Oh! husband's she told the exact truth old woman.

They saw they say woman three the (sub.). Oh! husband's she told the exact truth old woman.

They saw they say woman three the (sub.). Oh! husband's she told the exact truth old woman.
Agi" ağa-biamá. Ca" wan'giš-qti wa'ú amá ćiqá-biamá. Agi" ağa-bi him they say. And all very woman the (sub.) chased it, they say. Having they went him they say, ga" uti" ći gaona'-gi ga" wéahidé-qti wáçi" ahí-biamá. Wiubení agí-so they hit when missed when it so far very having he arrived, they Going round coming them back they say.

3 biamá Sićemaka" amá. Agí-bi ega" újiha gina'monudá-bi ega" ha'bpin'ge they say Sićemaka" the (sub.). Coming back, having bag pulled off they having beans they say.

ítégíš uži-biamá újiha kē. 1" tēga-bi ega" agá-biamá ćix" činké putting put in they say bag the Carried and they having he went they say. his (ob.) homeward grandmother
gináde. ćix" činké'di "내 akí-biamá. ćAhá, dúaka újiha anaq̄e drew near his own grandmother to the carrying he reached home. Grandmother, this one sack hiding

6 ibe'ta-ga, á-biamá. Qáde nan'de kē'ä egíh itéta-biamá, anaq̄e ibe'ta-pu put away, said they say. Grass side of tent at the headlong she sent they say, hiding she put it homeward. Kí wa'ú ča'bi agí-biamá. Na! wa'újínga čiúcpa ha'bpin'ge they say. And woman three coming back, Why! old woman your grand- beans they say.

an'/ai ča"četi wan'giš-qti wé"igú agí tē hé, á-biamá. Hi"! wina", we heed for heretofore all very carrying was coming said, they say. Oh! first daughter, putting put in they say bag the Carried sud- they having he went they say. his the (6b.)

9 an'ka'ji'-qti-a" hé. Čeke wakége cta"bái te ca"ca'-qti-a" hé, á-biamá. not so very They say as he continues very said they say. This sick you saw as he homeward grandmother they say.

Da'ba-biamá ć, Hi"! čixa", win'ké-qti-a" hé, nášihá-qti té ke hé, They saw they say when, Oh! brother's she told the exact truth nearly very dead hellos. á-biamá. Agt̄-biamá wa'ú amá. ČA'Ahá, ké, uhan'gá, á-biamá. said they say. And woman the (sub.). Grandmother, come, cook them, they say.

12 Waćate júgíctá-biamá. ČA'Ahá, uágaca" bęc té, á-biamá. Man'de kē Eating he with his they say. Grandmother, I travel I go will said they say. Bow the he own

gëza-bi ega" ağa-biamá. Ca"-qti qáde ekúbe sidúhi ekúbe údá"-qti took his they say. Having he went, they say. At all once grass deep siduhi deep good very they say.

gan'či ahí-biamá. Qáde čibú, ča"-biamá. Ca"-qti ci čágé amá. Akí-the there he they say. Grass he made it round they say. All at once he went they say. Beached he home

15 bi ega" xage-hna" gaxe gë"-biamá. Ėdá" čaxáge ę, á-biamá ćix" they having crying regularly he sat they say. Why you cry I said they say his grand- mother she aká. Ė'ha", ċa'há, úcka" wi" a"bahi éde téqi hégají, á-biamá. Edá" the Yes, grand- deed one I am picked but difficult not a little, said, they say. What he out

téqi ći ga" unón te hé, á-biamá. ČA'Ahá, watési, xay" a"bahi, á-biamá. difficult if so you tell it will said they say. Grandmother, to dance I am picked said, they say. out, he

18 Éde, ča'ha, úcai jüwigigîte te aí, á-biamá. Awate téqi té ga" ć' di But grandmother, to chorus I will you will they he they say. Where difficult the still there said, said

angâče té, á-biamá wa'újínga aká. Ė' di ahí-biamá ć, čA'Ahá, če éde we go will, said, they say old woman the (sub.). There arrived, they say when, Grandmother, this but
SIFEMAKA'S ADVENTURE AS A DEER.

Si\textsuperscript{a}femaka\textsuperscript{n} dwelt alone in a lodge with his grandmother. It came to pass that three women were going (along). "O Si\textsuperscript{a}femaka\textsuperscript{n}," 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. Si\textsuperscript{a}femaka\textsuperscript{n} 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, Si\textsuperscript{a}femaka\textsuperscript{n} arose suddenly. "Grandmother, hand to me that spotted fawn-skin bag," he said. She tossed it to him suddenly. Si\textsuperscript{a}femaka\textsuperscript{n} 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, Si\textsuperscript{a}femaka\textsuperscript{n} 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

NOTES.

Sanssouci said that Mactc\textsuperscript{i}ngge-in\textsuperscript{a}, the Rabbit, was Si\textsuperscript{a}femaka\textsuperscript{n}. The latter name cannot be translated, the meaning being unknown.

57, 9. qa\textsuperscript{n}i\textsuperscript{g}eickaha, i.e., qa\textsuperscript{a}qi ji\textsuperscript{u}ga, ha ke geje, the spotted skin of a fawn.
57, 10. qi\textsuperscript{e} baha\textsuperscript{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. uti\textsuperscript{e} gacna\textsuperscript{u}gi to strike at an object, missing it when the weapon reaches it.
58, 3. ui\textsuperscript{a}ha gina\textsuperscript{a}nunda-bi, he pulled off his skin (or sack) by the feet.
58, 4. i\textsuperscript{a} ge\textsuperscript{a}bi, he put it on his back suddenly. Gti\textsuperscript{a}de shows that his lodge was near the place where he stole the beans.
58, 5. The reply of the old woman to the three was in a quavering voice.
58, 13. siduhi. See Dictionary.
58, 14. Qade \textsuperscript{i}b\textsuperscript{u}q i\textsuperscript{a}n-biama. F. La F\textsuperscript{e}che read, Q\textsuperscript{a}de ke\textsuperscript{e}di \textsuperscript{i}b\textsuperscript{u}q i\textsuperscript{a}n-biama: Grass, on the, he became round (by pulling his legs and body together as he lay down).
58, 16. a\textsuperscript{n}bah\textsuperscript{i}, from bahi, to pick up, gather up; used here instead of a\textsuperscript{n}\textsuperscript{a}ha, I am selected.
59, 3. qa\textsuperscript{a}qi\textsuperscript{n}-na\textsuperscript{u}paj\textsuperscript{i} said that the rest of this myth was "shameful," so he would not tell it.

TRANSLATION.

Si\textsuperscript{a}femaka\textsuperscript{n} dwelt alone in a lodge with his grandmother. It came to pass that three women were going (along). "O Si\textsuperscript{a}femaka\textsuperscript{n}," 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. Si\textsuperscript{a}femaka\textsuperscript{n} 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, Si\textsuperscript{a}femaka\textsuperscript{n} arose suddenly. "Grandmother, hand to me that spotted fawn-skin bag," he said. She tossed it to him suddenly. Si\textsuperscript{a}femaka\textsuperscript{n} 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, Si\textsuperscript{a}femaka\textsuperscript{n} was returning. Having returned he pulled off his sack at the feet, and collecting the beans he put them in the sack. Putting it on his back suddenly, he went homeward to his grandmother, who was near by. He carried it home to his grandmother. "Grandmother, put this sack in a hiding-place," said he. She plunged it suddenly under the grass at
the side of the lodge; she put it away and hid it. And the three women returned.

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

ICTINIKE, THE TURKEYS, TURTLE, AND ELK.

TOLD BY ɁAɁɁ-NɁɁɁɁɁɁɁɁ.

Zizika d'uba edí amáma bégactëwaŋ. Maq teɗe ma'ciadí-qli ma'sa-
qli ma'tadí-qli wabáhi amáma. Ictinike amá ɗidi ɗi amá. Wéta-bi egaŋ
weed altogether within they were feeling, they Ictinike the
(sub.) there went they found them, having say. They say
3 caŋ-qli bamáma xe qaqa agí-biamá. Étaŋ amá wi bét etéd₂a, etéqa-bi
at once bending his head back he was coming, How I do I eat apt? thought, they say
egn egedéga gaxá-biamá. Caŋ-qli mišá-ha waín betaŋ ta bi egaŋ /'i a
having decision he made they say. As once raccoon-skin robe rolled up several having some-
times, they say

gaxá-biamá. /'i a bi egaŋ caŋ-qli jaŋji'-biamá. Zizika wabáhi-ma
he made, they say. Carried, having at once he ran they say. Turkey feeding the

6 wéná'ú-qli caŋji'-biamá. Wuhu+! i'cágé 'aŋ egaŋ. Daɓái-ga, á-biamá
pausing closely by he ran they say. Wuhu! old man something is
for carrying them say. They say

Zizika amá. Ná! i'cágé 'aŋ eŋte, á-biamá. Aŋ hàŋ, egaŋ-qi aŋ, á-biamá
Turkey the Why! venerable something may said they, they say
(sub.) man be the matter say. It is just so, said, they say
Ictinike aká. Taŋwàŋgà d'uba ewëquš ha at egaŋ, an'gi-ahí egaŋ
Ictinike the (sub.) Village some I sing for them will said having, come for me having

9 wa'aaŋ té agi'í ági-he aça, á-biamá. Uhú! i'cágé, anguí cti aŋ'na'at egaŋ
song the I have been carrying indeed, said they say. Oh! venerable we too we dance some-
mine he man.
ICTINIKE, THE TURKEYS, TURTLE, AND ELK.

Tai, á-biamá Zizika amá. An’kaji, awánaqíi-qti ma’be’i’, 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 ci’cái-te a’n’a’t’ega yí hne te, á-biamá Zizika amá. Wuhu+!

(dada’i, awánaqíi tec’ábe ca’’ci’tí a’na’te te téte’tewa ja’’ tai, á-biamá Ictinike 3 what, I in a hurry very much before, you dance notwithstanding you do will said, they say Ictinike aká. Hau! ké, indaké, utéwi gíi-gá, á-biamá Ictinike aká. Utéwi the, Hot come, let us see, collecting come ye said, they say Ictinike the Collecting hither, (sub.).

gíi-biamá Gan’ki wají ušbá-biamá. Ba’wu’síxe a’wa’cica’w’i-gá, they were coming, And rohe he pulled they say. Bending around go ye around me, á-biamá. Jángá-qti ci’ce’cé, a’ca’ na’ú-qtei the a’wa’cica antái-gá, 6 said they say. Big very ye who move passing very close to passing to go around me dance ye, by á-biamá Ictinike aká. Ictá-cip’i’zái-gá. Égi’cétá cábá’i yí ic’tá

said, they say Ictinike the Eye shut ye Beware eye you open if eye cíjíde tai, á-biamá Ictinike aká. I’b’ be ca’’ címan’gá-ba čí’u’ani-gá, you rod last, said, they say Ictinike the Tail the lift up and spread ye out repestially á-biamá. Hau! ké, na’tá-gá, á-biamá. said, they say. Ho! come, dance ye, said they say.

Hé! wa-da’w’-be čín-ké, Ho! looker the one who

i’- cá-jí-de, i- cá-jí-de Hi’-be-hna’ či-á-ní, hi’-be-hna’ či-á-ní. eye red, eye red. Tail regularly flirt up, tail regularly flirt up. Jángá-qti ma’ da’ a’’úža’-bi ega’’ dá’ ca’’ na’ú-qqa’q’ a’’w’- bi ega’’ újíha újí 12 Big very the head the he held them, having head the them he pulled off resting, (ob.) they say. Big very they filling his bag filling his bag filling his bag filling his bag filling กิ’-biamá Ictinike aká. Újíha gata’’ha uji-biamá, uské’-qti uji-biamá.

said they say Ictinike the Bag that high he filled, they say, full very he filled, they say. Zizika jin’ga snút’-bi éde ibahá’ tá amáma, ictá’xu’ gáxe má’u’-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 Jángég an’gá’ bi’ cénawa’qie a’aj. Dáda’ baskíjé. Ictinike aké akédega’’ 15 Big some we who destroying us he goes. What angry. Ictinike the it was he standing, but á-biamá. K’u! A’ hem a’-biamá. Haha+! ga’’ báda’ wéndanding číjé, á-bi- said they say. (Sound of Fleeing they went, they say. Had he how easy I fill myself to reple said, they say. amá Ictinike aká. Iqá gaskí wakán’di’biamá. Újíha ké baqtá-biamá.

say Ictinike the Laughing panted excessively they say. Bag the he bound up they say. Ga’kí ja’’gingá náqpe gasú-biamá. Jéde té égáxe’-qti wábáu’-biamá 18 And stick roaring stick he cut they say. Fire the all around he put them to they say.
Nin’dewa’qti ja wi gakíaha’ega’i, ‘i! á-biamá. Wabéate te’ja
almost done, when tree one raised by the a little, ‘i, said they say. I eat on ac-
wind
wájéaji minké. Étá’aja’u’ a’castágá á, á-biamá Ictínike aká. Çe-hná’
I am reading the collect-
tion. Why you do you cluck at me! they say letinike the This only
3 égija’u’ cútë tá minke, uwúti tá minke, á-biamá. ‘É’di ahi-bi yó
you do it if I go to will I who, I hit you will I who, said they say. There he arrived, when
he
cá’-qti èji’-ji’dá-biamá. Gan’ki na’bé té ánasandá-biamá. Kaghéha,
at once thrust in his they say. And hand the it closed on they say. Friend,
igéga ka’bèga ñá ca-ma Kaghéha, a’èictán’-gá, á-biamá. Kí ëictán’-bójí
I laugh wanted so those. Friend, let me go, said he, they say. And let go not.
6 ca’ca’-biamá. Òe-ma hau+! wadlagii. Gúdihéhai-gá hau+! á-biamá,
continued they say. Those ‘hello! I put my own pieces Go ye further away! said he, they say,
there for safety.
Ca’wanga é waká-bi ega’. Ictínike wadíji é, á-biamá. Pahan’ga hi
Big wolf that he meant, having. Ictínike he put pieces he said they say. Before reached
safety
amá tehúqabe ëgábeta’taté ‘üpá-biamá. Òenaxa aá’biamá. Akibána’
the once fat on stomach wrapped to eat spoke of it, they say. Darth they went, they say.
9 ëgá-biamá. ‘È’dí ahi-bi ega’u’ çaqtá-biamá. Òasni’-biamá. Òasni’-bi
they went suddenly, There arrived, having they hit it they say. They swallowed it, they say.
egá’u’ çapí-bia á-biamá. Gan’ki áناسand dé tè igéciahá-biamá.
having in different they went, they said. And closed on the it opened itself, they say.
Gan’ki hide ki éga’u’ ca’-qti ja’-jíngá ké’ gisñibe ihépé géi’
And bottom got home having at once stick the (ob.) licked his putting was sit-
ting.
12 akáma Ictínike aká. Çe amá niútica’u ni bábuta i’pa’u’chè ké qa’ha ké
they say Ictínike the In they say lake water several round put the border the ones
(ob.) went (line of)
uúhá ma’èti’u’ amá. Èğiè yénga ni qa’ha ké’dí édedi ñinke amá.
following he walked they say. It happened big turtle water border by the there was sitting, they say.
Ègá’-biamá sn’de u’çå’-bí ega’. Gacíbí açin’-ahi-biamá. Wénandéaqiè
they say they tall took hold of, having. Out from having he arrived, they say. I make myself full
15 táté áha’u’ gan’ji’, á-biamá. Ja’u’ çíqa’-biamá ci Ja’u’ akstabá-qi ja’u’-
shall! and then, said he, they say. Wood he broke they say again. Wood piled up high he put in
biamá. Çé’dé té náhegaji gaxí-biamá. Gan’ki yénga maqúde tè
they say They go the (ob.) burning match he made, they say. And big turtle ashes the
(mob.)
ma’u’té ëgá’-biamá. Jègá’-biamá Ci taté tá akáma. Nindeqé kán’ge
under he sent suddenly, He put in the ev. ob. Again he was about to eat it. Cooked near
they say.
18 çé qí’i Ictínike aká ja’w’qíng’ge amá. Aja’u’ta’çat’u’çinge. Nin’de qí
went when Ictínike the (sub.) sleepy they say. I am sleepy. Cooked when
a’ahniqi te, ija’u’xéhá, á-biamá. Ja’té amá. Ja’té amá yí nkaci’gá
you awaken will, ‘one, they say. He was they say. He was they say when person
me sound asleep sound asleep
wi’u’ è’dí ahi-biamá. Yéjánga ègá’u’ çatá-biamá nkaci’gá aká.
one there arrived, they say. Big turtle took, they say having gone it, they say person
the (sub.).
ICTINIKE, THE TURKEYS, TURTLE, AND ELK.

Swallowed, they say. When at once he thrust them against it, hand one another, they say. Hand the shell they made for them, they mouth the too greedy very he made for them, they say.

Swallowed, they when at once feet the (ob.) turtle he thrust them against it, hand one after another, they say. Hand the shell one after another, they say. (ob.)

Greasy (smearred) very he made for him, they mouth the too greedy very he made for him, they say.

NIKACIGA aca-biam. ICTINIKE isi-biam. GIĐAHA n tiće amă. 3

Person went they say. ICTINIKE awoke they say. He arose suddenly they say.

Wajéajji r naubeb-qt-a n te-ana, á-biam. Síhi kë čionūda-bi egan. I roasted the collection for myself too much for me he they say. Hand the saw his own having, yes. I have swallowed.

Nikaci n ga ać-biama. ICTINIKE ać-biama. Gidáha n tiće amă. 3

Person went they say. ICTINIKE awoke they say. He arose suddenly they say.

Wajéajji r naubeb-qt-a n te-ana, á-biam. Síhi kë čionūda-bi egan. I roasted the collection for myself too much for me he they say. Hand the saw his own having, yes. I have swallowed.
THE EGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

a'ha-bi ega'na. Wuhu+! ugáxe éinge inahí, i'c'áge, á-biamá. An'kaji fled, they say having. Wuhu+! to be done nothing truly, old man, said they say. Not so he hah, käge-san'ga, an'ginan'ge iécauhe ga'na aah'he hah, á-biamá. Ói éga'na friend younger running over me I feared so I fled said they say. Again as he
3 duba'na gaxá-biamá. Wéduba'na tédhi, Haul! ge ñi'ji, ca'n'gáxé tá mífne, four times he did it, they say. The fourth time when it Ho! this when, I stop will I who, arrived, á-biamá. A'na ha', käge-san'ga, aah'ha-májí tá mífne, á-biamá Ictúnike said they say. Yes, friend younger I flee I not will I who, said, they say Ictúnike he aká. Ñi'ji ina'bi ega'na ékiga'nu-qtí júgéé aá-biamá, Ictúnike a'na'p i'c'a' because the Side hit on, having just like him with him he went, they say, Ictúnike elk became suddenly
6 amá. Ñi'ji-ú bi ega'na na'stástapi ma'ahi-biamá, nikaci'ga wééè gáxé they say. Proud, they saying stepping lightly, making walked they say, men discovering ering (pretended) (sub.).

ma'ã'hi-biamá 'I'! é-hna'-biamá. walked they say. 'I' said regularly, they say. he

Wáspegan-ga, i'c'áge, égífe égi'ja'na-hna'na te, á-biamá A'na pa'na amá. Do behave, old man, beware you do that regularly lest said, they say Elk the (sub.).

9 An'kaji ha', käge-san'ga, iécajü'ya ega'na ca'n' ága, käge-san'ga, á-biamá Not so friend younger brother, I am proud as all right indeed friend younger brother, said, they say Ictúnike aká. Ka'na'ta te käge-san'ga, éga'-qtí ma'hé'tí cka'te, Ictúnike the (sub.). I wish the friend younger brother just so I walk deed the, á-biamá. Cka'-qtí waafeté ma'ah'i-bi p'á gé čai'ji gan' te, when person they discovered them, Elk the (sub.). 'I' n! said, they say. Ho! Ictúnike, they say

12 biamá. Wá! waafeté púñi'ji'qtiči čaté amédaqan' éduéhe, á-biamá. Wá! they say. Wá! food had not very those who did eat I follow, said they say. Wá! he i'c'áge, edécega'na-hna'na á, á-biamá. Edécha-májí. Waafeté úda'na čaté amé-venerable man, what were you saying I said they say. I said what I not. Food good those who he dega'na éduéhe áca, ehe ağı'he áca, á-biamá. Égífe baxú-qtí ahe áá-a-bi did eat I follow indeed I was saying (as indeed said they say. It came to flat-top very went, they say, I move) he pass hill over say

15 ñi'ji nikaci'ga wééè-biamá A'na pa'na amá. 'I'! á-biamá. Haul! Ictúnike, when person they discovered them, Elk the (sub.). 'I'! said they say. Ho! Ictúnike, they say

gida'ba-gá, á-biamá. Ëdi aá-a-bi ñi égífe nikaci'ga akáma. Ëdi ahi-look at for him, said they say. There went they when it came men they were, There arrived they say, a-biamá. Wáčí agí tē ecé čakí te hah, á-biamá, ñi'ji ul'ta-biamá they say. Having them he is the you say you reach will he pass, they say, Ictúnike the (sub.) they say

18 Ictúnike aká niaci'ga čañká Wá! i'c'áge edécega'na á, á-biamá. 'A'na Ictúnike the (sub.) person the (pl. ob.) Wá! venerable man, what are you saying I said they, they say. What is matter the matter

edéhe tá. Skewa'-qtí mahí'ba ten géetí ča'n'úcikíca'ehi aq'he aca, what I shall! A very long time wood clump sitting the gave needles I was saying as indeed say (ob.) trouble I want á-biamá. Égífe baxú wi'á ahe aá-a-bi ñi égífe A'na pa'na wi'á ahe agí-said they say. At length flat-top hill one passing went, they when it happened Elk one following was coming.
ICTINIKE, THE TURKEYS, TURTLE, AND ELK.

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

SI$EMAKA n AND THE TURKEYS.

[Told by Susanne LaFlèche.]

Once there was a young man, named Si$emaka n, who lived with his grandmother. And she told him to get something to eat. "Well, I will get some food, grandmother," said he, "if you will have the fire ready." So he took his bow and arrows, and also a bag filled with grass. By and by he saw some Turkeys. "Ho! Si$emaka n, 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

NOTES.
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:

![Musical notation]

"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.

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60. 3. bate etedaⁿ, contracted from bate etedaⁿ.
60. 9. aⁿaⁿte egaⁿ, contracted from aⁿaⁿte egaⁿ.
61. 13. gataⁿha uji-biama. About four feet deep.
61. 14. zizika jifiga snuta. According to L. Sanssouci, it was not the young Turkey that opened its eyes and gave the alarm, but one of the Tanin'-si-sn6de, the Long-legged Tanin', 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'ii is whispered.
62. 1. gakiahaⁿ. Two branches rubbed against each other, being moved or raised by the wind.
62. 4. kageha, iʃqa. . . . cema: My friend, as I wished to laugh (I said) those (words).
62. 6. ce-una hau+. The voice is raised and prolonged, it being a call to the wolves in the distance.
62. 6. wadiagji—F. LaFleche; but wadiagji—gaʃnanaŋaŋi.
62. 6. gúdihehi-gá, contracted from gúdiha íhai-gá.
62. 7. pahaní ha ama, etc. The Wolves agreed among themselves that whoever was the first to reach the place, could eat the "balanced meal of fish and fowl."
62. 13. egíte qeqaⁿga, etc. White Eagle's (Ponka) version of this myth tells how Ictinike caught the Big Turtle. "When Ictinike saw the Big Turtle, he drew back very quietly, and went to a little distance. Then he raised his voice, and called to the Big Turtle. 'Ho, you over there!' 'What is the matter, venerable man?' said the
Turtle. 'You are in great danger,' said Ictinike. 'The Wakanda have determined to make a great flood, and the ground will be covered, and you will be drowned.' 'But I can live in the water,' said the Turtle. 'But I tell you that there will be great danger this time for you,' said Ictinike. 'This time you cannot live in the water.' At length, after much talking, Ictinike persuaded the Turtle to leave the place where he was near the water, and to go to the hills. Ictinike went ahead and hid himself in a ravine. And when the Turtle came crawling along after a while, Ictinike hit him on the head with a stick as he came up the hill, and killed him."

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

63. 4. té-anu. Te is the classifier te", which is lengthened in such expressions.

63. 5. wanadugeqti ke is the Omaha pronunciation of the Oto wa^6q05\[e 7 qtci ke, the equivalent of the Omaha nindeqtia" h̃. This points to a ñə̃were original.

64. 19. sk6wa"qti, etc. "I was saying. 'A bunch of weeds was always there, and deceived them.'" (Sanssouci.)

65. 1. agudi ^ucpa gida n ba-gS. See for your grandchild where it (the danger) is. (Sanssouci.)

65. 7. a<J5i n k8 ada<£age ga n uha-biama. The ridge was of a curvilinear form. The men were in ambush all around, and Ictinike led the Elk all around inside the line of ambush.

TRANSLATION.

There were some Turkeys, a great many. They were feeding on the very high edge of the ground among the arrow-weeds. Ictinike went thither. Having discovered them, he bent his head at once, and was coming back again (to the place whence he had started). "How shall I do in order to eat them?" he thought. And he made a decision. Immediately he rolled up a raccoon-skin robe several times, making it a pack for carrying something. He carried it on his back, and ran at once. As he ran, he passed very close by the Turkeys who were feeding. "Wuhu+! Something is the matter with the old man. See him," said the Turkeys. "Why! venerable man, what is the matter?" said they. "Yes, it is just so," said Ictinike. "Some villagers having said that I was to sing dance-songs for them, and having come after me, I have been carrying my songs (on my back)," said he. "Oho! venerable man, we too will dance a little," said the Turkeys. "No, I go in a very great hurry," said Ictinike. "We too, venerable man, will dance a little, and then you can go," said the Turkeys. "Wuhu+! what a bother! I was in very much of a hurry, but if you wish to dance, you shall do it," said Ictinike. "Well! Come, let us see! Come hither in a body," said Ictinike. And they came in a body. And he pulled open the robe. "Turn in your course and go around me. Ye very large ones who are moving along, pass very close to me as ye go dancing around me. Shut your eyes. Beware lest you open your eyes, and your eyes become red," said Ictinike. "Lift your tails erect, and spread them out repeatedly (by opening and closing). Well! Come, dance ye," he said. Then he sang: "Alas for the gazer! His eyes shall be red! His eyes shall be red! Flirt up your tails! Flirt up your tails!" Having caught hold of the very large ones, and
having twisted off their heads in succession, Ictinike sat filling the bag. The bag
he filled that high; he filled it very full. A small half-grown Turkey was about to
comprehend (the situation as he moved along), he walked with his eyes open a little
now and then. “He is destroying the largest ones among us. There is cause for
anger! It is Ictinike who is standing (here), but (we did not recognize him),” he
said. “K't!” They went fleeing. “Ha! ha! How easy it is to fill myself to reple-
tion,” said Ictinike. He laughed till he panted excessively. He bound up the bag. And
he cut sticks (as) roasting-sticks. He put them (the birds) to roast all around the
fire. When they were almost done, the branch of a tree raised by the wind, said, “I'k!”
“I am roasting them on account of my eating. Why do you cluck at me?” said
Ictinike. “If you do this any more, I will go to you and hit you.” When he arrived
there (up the tree) he thrust in his arm several times. And it closed on his hands.
“Friend, I wished to jest, so those things (I did and said). Friend, let me go,”
said he. And it continued so without letting him go. “Ho!! those yonder! I put
my own pieces there for safety. Go ye further off!” said he, referring to the Big
Wolves. “Ictinike says that he has put the pieces away for safety,” said they
(the Wolves). They promised that those who should be the first to arrive were to
eat the fat wrapped around the stomach. They went dashing towards it. They
went suddenly, running a race. Having arrived there, they bit it. They swallowed
it. Having swallowed it, they departed in different directions. And what closed on
(Ictinike) opened itself. And having reached home at the bottom again, Ictinike
was soon sitting and putting down the sticks as he licked them. He departed and
walked along the shores of a row of round lakes. It happened that a big turtle was
sitting there, by the shore of the lake. He took it, catching hold of the tail. He
took it off to one side. “I will make myself full in a while!” said he. He broke
wood (branches?) again. He piled up the wood very high, and put it in (the fire).
He made the fire burn very fast. And he put the big turtle very quickly into the
ashes. He put it in to bake, and he was about to eat it. When it was nearly done,
Ictinike was sleepy. “I am sleepy. When it is cooked, you shall awaken me, O
one,” said he. He slept. While he slept a person arrived there. The person took
the big turtle, and ate it. When he had swallowed it, immediately he took the feet
and thrust them (in their places) against the turtle-shell. He made Ictinike's hands
very greasy for him; he also made his mouth very much smeared with grease. The
is cooked too much for me!” he said. He pulled out the feet and they were coming to
I must have swallowed it and then slept.” Having looked at his hands, he said,
“Yes, I have swallowed my own.” He felt his stomach lengthwise (that is, running
the hand all along it). “Yes, I am very full indeed after eating,” said he. When
he departed, it came to pass that there were a great number of Elk. Having peeped,
Ictinike discovered them. “Stop! I will tempt these!” he thought. The Elk having
discovered him, said, “This one is Ictinike.” “Friend younger brother, it is I.
Friend younger brother,” said Ictinike, “I wish to live just as you do.” “Well,
venerable man, there is no reason at all for this!” said one. “When the vegetation
consists of bitter weeds, I eat straight along as I walk (rejecting none). How is it
possible for your heart to feel good when you eat them?” “Not so, friend younger
brother, I wish to live with you just as you do," said Ictinike. "Though you will have your way, you shall seek a path for our children, as you understand the ways of the Indians," said they. "Yes, I will do as you say," said Ictinike. "Come, Pronged-horns, do you be the one," said they. "Well," said he, "come, stand with your face the other way (with your back to me)."

When he went to hit him on the side, he failed, as Ictinike fled. "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, "!fn?" "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. "Wâ! I have joined those who eat very bad food," said he. "Wâ! 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. "!fn?" 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. "Wâ! venerable man, what were you saying?" said the Elk. "What is the matter? What should I say? I was saying as I walked, 'A clump of weeds which was there a very long time, gave them needless trouble (or, deceived them—Sanssouci),'" said he. At length, when they went over a hill with a very flat top, an Elk was coming back again fleeing. "Well, Ictinike, look at it (the danger) for him (your grandchild)," said they. When he arrived there, behold, they were men. Said he, "He told the truth, indeed, when he said he found men." Again, one discovered them in another direction (or, elsewhere). "Well, again see for your grandchild (where the danger is)," they said. He went thither. Again they were men, who were crawling up on the Elk. Again he said, "He told the exact truth." "Come, Ictinike, look out for your children a path (by which they may escape)," said they. "Well," said he, "though I am ahead, beware lest you scatter. You must walk following me in the manner that I walk." He followed the headlands of the ridge. He went passing close by the men who were standing thick. "It is I! it is I!" said Ictinike, as he walked. They killed all (of the Elk). Three Elk remained after the shooting, and they took refuge with Ictinike. And he soon pulled off the horns, throwing them away, and hitting the Elk with them. "You shall be called A*pa*, Elk. Walk away," said he.
ICTINIKE AND THE ELK.

HUPÉFA's VERSION.

Kagéha, níkaci'ga dúbá gátëna ëdëdë amáma. É'ta hëc' ka'ëna, Friend, person some at that place there they are, it is said. Thither I go I wish, á-biama Íctinike aká. Ahau, aça-biama. Ašá-biama ët égiëe A'pa
said, they say Íctinike the (sub.). Well, he went, they say. He went, they say when it happened Elk
núga ëdë ën'kë amá há. Hau, uká-biama. Kagéha, wawëwimáxë
male there the (at. ob.) they say. Well, he talked they say. Friend, to question you
atí, á-biama Íctinike aká. Kite adána a'wa'ëna'na xë te à, á-biama A'pa
I have said, they say Íctinike the (sub.). And what you question me I will say, they say Elk
núga aká. Kagéha, hi a'wa'ëga agë'në hú, áda a'wa'wa'agëte uáqaca-
male the (sub.). Friend, legs me tired I sit. there whithersoever I travel
májë há, á-biama A'pa núga aká. Kagéha, níkaci'ga ma újawai-
I not said, they say. Elk male the (sub.). Friend, person the have much
qttí-a'á-biama. Eáta adá ma'oni'íjí ë a. A'ha'n, kagéha, wa'ú pahan'ga
enjoyment, they say. Why therefore you walk not ? Yes, friend, woman before
agë'në ën'kë hë na'cái egë, nan' de ësaa'ën'gegë egëtë agë'në, á-biama
I took to the (ob.) snatched from as, heart as it has nothing to here I sit. said, they say
wife me satisfy it
9 A'pa núga aká. Kagéha, ë'di anëgëçe té, á-biama Íctinike aká aká, 
Elk male the Friend, there we go will said, they say Íctinike the Friend,
ëgë'hna ë'di ma'ëgën'gë, á-biama A'pa núga aká. Kagéha, anátedi
you alone there go then said they say Elk male the (sub.). Friend, in what place are they
á, á-biama. Kagéha, ëtëndëi há. Ë'di ma'ëgë'gë, á-biama. Hau, aça-
I said they say. Friend, they are at. There walk, said they say. Well, went
12 biami Íctinike amá. Ëgiëe A'pa ëdëdë amáma, áhi-gi-biama. È'di
they say Íctinike the (sub.). It happened Elk there they were, it is said many they say. There
ahí-biama. È'ëgëe, éta ma'hëni'ë'ë te, á-biama A'pa amá. A'ha'n,
early, they say. Venerable why you walk may said they say Elk the (sub.). Yes, ma,
ëcpáha, a'ba wa'ë gëtë onáta bi'ëtë ka'ëna ma'ëgën'gë ga'ë adá, ëcpáha,
grandchild, day one food you eat I eat I wish I walk as therefore, grandchild,
15 atí há, á-biama. Qa'í è'ëgëhë, téqi há, wa'ëtë anëgëuí. Dáda'n pa'
i have said they say. Why ! O venerable difficult . food our. What bitter
come he man !
è gë hë'gë a'ëgë a'ma'ë'ë usnë pi'ëte kíma'ha'ëna'gëqëgë'qí anëgëi'ë há,
the (ob.) all we eat cold even when against the wind facing we sit
á-biama. Hau, è'gëhëhë, ëtëdëë ën'éë. Cëna, ëctæn'gë hë. Añ'kají,
said they, they No! O venerable to talk of you have enough, stop talking . Not so,
18 ëcpáha, ëdëdëa cëna ëcæa'i-gë hë. Ga'n ma'hëni'ë-mace'ë ma'bëti'
grandchild, do you enough step (ye) talking. Anyhow you walk by you who I walk
Ictinike and the Elk

Ictinike was a small oak tree that had a small horn made of its root. The tree spoke truly, and it said, "Grandchild, cold hair for me make ye, said they say. Ho! venerable man, deed one we tell thee we will, á-biamá.

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bi'amá Ictinike aká. Gídábáigá, á-biamá. A"bpa" amá da'bá-bí ʼṣi they say Ictinike the (sub.) he. Look for him, they say. Elk the he
egá-qti amá niaci'ga akáma, ugásí'ka akáma. Hau! éga-qti te, á-biamá just so they say they were men, it is said, they were peeping, it is Elk! just so it was, said, they say said.
3 A"bpa" amá. Ciń'gajin'ga uá'he úwagíná-gá, á-biamá. Ki, Wiebő' te hā, they say Ictinike the Look for him, said they, they say. And, I am he will .
á-biamá Ictinike aká. Win'kë-qti áha", á-biamá A"bpa"-ma. Hau! kéga-n said, they say Ictinike the. He speaks truly ! said, they say Elk the Elk! come, do
(Th.)- he (Th.)- say
just so they say they were men, it is said, they were peeping, it is Ho! just so it was, said, they say
it, said they, You be first, said they, they say. Children path hunt for them, said they, they say.
6 Ahaú! éágaska*bbe tá miinke, á-biamá Ictinike aká. Ictinike aká ačá-Oho ! I attempt it I who, said they say Ictinike the (sub.). Ictinike the (sub.) went
biamá. A"bpa" be'úga-qti učíha-biamá. Gač'ki Ictinike akémegá niaci'ga they say. Elk all followed they say. And Ictinike as he moved men
wéga-biamá. Ėga ačá-biamá. Niaci'ga wéna'ú-qtcí fha-biamá. Niaci'ga discovered, they say. Thither went they say. Men right alongside of he passed, they say. men
9 wégaí ʼį é úwakíá-biamá: Wi ankida-bajii-gá. Wiebő' hā, á-biamá disco they said, they say. They be first, said they, they say. Children path hunt for them, said they, they say.
Ictinike aká. A"bpa"-ma wákidá-biamá. A"bpa"-ma t'ěwačá-biamá. A"bpa"-Ictinike the Elk they shot at them, Elk the they killed them, they Elk
(Th.)- he (Th.)- say
ma múwačíngé-qtcí-a"b-biamá, čeníwačí-biamá. A"bpa" nígá jin'ga wi" the ones they shot down all they say, they extermin they say. Elk male small one
who sted them
12 A"bpa" min'ga jin'ga ců wi", Ictinike aká é wéčabéi niča-biamá. Wéahide'-Elk female small too one, Ictinike the that the third alive they say. Far away
qi a"be júwagče ahí-biamá Ahí-biamá ʼį hé kē čízá-bi Ictinike aká, very said he with them arrived, they say. Arrived, they say when horn the look, they Ictinike the (ob.)- they say
a"b sa čeča-biamá. A"bpa" jin'ga čé wagájí ega", Étača a"b sa wačahí á. threw suddenly, they say. Elk small to go told them having, Why mo you follow ?
away
15 Manuíga hébe ačídadéga" te hā. Gúdiha mači'ri-gá. A"bpa" ečike taí, Fresh meal place I cut up for myself will . Further off walk ye. Elk they will call
á-biamá. Ceta"-said he, they say. So far.

NOTES.

70, 17. ʼuşade čiędge, "You have nothing to talk about"—Joseph La Fleche; "You have no cause for complaint"—Sanssouci; syn., čičají eté ʼį, "You ought not to say it to (any one)"—Mary La Fleche; "It were good for you to say nothing to any one."

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

71, 6. pailjači-qtci, etc. The literal meaning is the opposite of the real one. So wáčete pail-qtci, is "very good food;" and wáčaha pail-qtci, "very good clothing."
ICTINIKE AND THE ELK.

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

71. 9. naxidewàa'ë (given by Hupe$àn), “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 nàxìjawa'ë, “You annoy or alarm them”; “We tell you one thing lest you alarm the children.”

71. 10. bi$ëzë, syn., xaxage, to cry out as a child, or as the young of the elk or coyote. This cry, according to Hupe$àn, is i-ú; Joseph La Flèche gave w, said through the nose, with the rising inflection; and qà$à-na$àpuj gave in the preceding myth, iø.

72. 4. kéga$à-gà (kë, éga$n-gà) “Come, do it.”

72. 5. èie-gà, “Be thou he,” imperative of èie, thou; syn., èi pahà$à-gà, “Be, thou the foremost, the leader”—Joseph La Flèche.

72. 8. wena'uq'tci, joiwere, winaq’axe, to go near in one’s course, to pass alongside of them.

TRANSLATION.

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

ICTINIKE AND THE BUZZARD.

TOLD BY MANTCU-NA^BA.

Égiçè Ictinike amá ṭé amámá. Ki Héga wi^n gáwî^n xe ma^gi^n-biamá.
It came to Ictinike the pass was going. And Buzzard one going around walked they say.

Ki Ictinike aká ni-qn^ga masáníaa ṭé ga^qá-biamá. Héga çïîkë çaha^n-
And Ictinike the big water to the other go wished they say. Buzzard the (ob.) he prayed
side of the

3 biamá. Liq^a^n-ha, in^qín-ga ha. Nî masáníaa in^qín-ga ha, á-biamá Ictinike
they say. O grandfather, carry me. Water to the other carry me. said, they say Ictinike

aká. A^n^a^n, á-biamá Héga aká, wi^n têînke, á-biamá. Ga^n’ki gi^n-
the Yes, said, they say Buzzard the I carry will said they say. And he carried
(sub.) you him

biamá. Gi^n^în-bi ni ja^n^qû’a aîn gi^n^în-biamá. Égiçè ja^n^qû’a tê i^n-biamá
they say. He carried when hollow tree seeking he carried him, At length hollow tree the he found, they say
(sub.) you he

6 ha. É’dí gi^n^în aș^a-biamá ni ja^n^qû’a tê qa^n^a-qtei the aș^a-hna^n-biamá
These carrying went they say when hollow tree the border very passing went regularly, they say
(ob.) he him

ICTINIKE AND THE BUZZARD.

Hēga amā, ăśika aćē hna'-biamā. Ăśika aćē xi: jigu"ha, a"wa-Buzzard the (sub.), leaning he went regularly, they say. Leaning he went when: O grandfather me hniqqāę etēga, ă-biamā ICTINIKE akā. Ma"xi téga ca"ca bēči hā, you make fall apt said, they say ICTINIKE the (sub.). To walk the, so always I am. Ā-biamā Hēga akā. Ėğiće xigiqubči'-biamā xi ICTINIKE ma"can'de ēgih 3 said, they say Buzzard the (sub.). At length twisted himself they say when ICTINIKE den head-long around ićęcia-biamā Hēga akā. KI ICTINIKE ja"qęū'a ēğihe ēćihe ma"u'axa waqpdāni, sent him suddenly, Buzzard the. And ICTINIKE hollow tree headlong sent inside poor they say (sub.).

qāqti ma"e"i'-biamā. Ėğiće t' hēgactēwā"ji gaqta" ati-biamā. Ėğiće lean very walked they say. At length lodge by no means a few on the hunt have come, they At length qęū'a węgę xi wa'ū amā qąbė tē gaqāqi amā. Ėğiće ICTINIKE akā 6 they say. Suddenly they say. Leaning they say. At length ICTINIKE akā (tob) (wood) sound (sub.) jā"qęū'a ma"tāña gēü'-bi ci. Nićig"a węgę tī-biamā etēga'-biamā. Ėğiće (tob) hollow tree inside sat, they say again. Person seeking have come thought they say. It happen miśa-ha wa-i'-biamā ICTINIKE akā. Sin'd kē ja"qęū'a usnē gē ubāsmā racon skin wore they say ICTINIKE the (sub.). Tail the (ob.) hollow tree split the (ph.) pushing into gę-an čemi-biamā. Gan'ki wa'ū čąbē' ati-biamā, ci qąbė gaqāqi-9 he caused to come in sight, And woman three have come, they again tree hit and say biamā. Çi sin'de da'bā-biamā. Ėğiće gā-biamā: Hindā ciša"u, miśa they say. And tail they say. It happened they said as fol- sounded d'ūba ēčakā, ā-biamā. Miśa d'ūba weąxičę, ā-biamā. Hi"+! ciša"u, wi" some this she said, they say. Racon some I have found said they say. Oh! brother's one she a'qā'ı teda'n', ā-biamā. Ja" tē angūga'udē taf hē, ā-biamā. Ėğiće ja" 12 you give will! said (one), they say. Tree the we cut a whole in will said they say. At length tree she tē gasā-biamā, ugā'udā-biamā. Ėğiće ICTINIKE gā-biamā: Miśa ān'ga they say. The they cut say they cut a hole they say. It happened ICTINIKE said as follows, Racon big (ob.) (ob.) me said (one), they say. Tree the we cut a whole in will said they say. At length tree he bęči hā. Ēngāčēha gasāi-gā hā, ā-biamā. Hi"+! ciša"u, Miśa akā āngā-bi I am. Large around make it said they say. Oh! brother's Racon the big (see note) he aĩ, ā-biamā. Gan'ki ja"qęū'a tē āngāčēha u'udē tē gāxā-biamā. 15 he said (one) And hollow tree the large around hole the they say. says they say. Gan'ki ēća"be akį-biamā ICTINIKE akā. Miśa ān'ga aqı" ēća"be cakt, And coming out reached home, ICTINIKE the (sub.). Racon big having coming out I come home to you ā-biamā. Hi"+! ciša"u, ICTINIKE amē amēda, ā-biamā. Gan'ki ICTINIKE said (one) Oh! brother's ICTINIKE it is he who is said (one) And ICTINIKE they say. Ėća"be akį-biamā. Miśa ān'ga aqı"he cagęč te. Gūdiha najā'i-gā, 18 coming out reached home, Racon big I who move I go home will. Further off stand you ā-biamā. Ėća"be akį tē'di weęigę ga xe gęi'-biamā. Āta amā xi he said, Coming out he when decision making he sat they say. How I do to it Ėća"be xę-dędā, etęgā gęi'-biamā. At'é dāxe xi-hna" umakačę etęga" as I do to him apt thinking he sat they say. I do I make if only I make it easy apt.

áha", égega"-biamá. Ci égiye xáxe wi" da"bá-biamá. Xáxe da"bá-bi ega"!
he thought they say. Again it hap-
pended Grow one he saw, they say. Grow
he saw, they say.

ci Wajibe-snede wi" da"bá-biamá. Égiye ćaha"-biamá. Kagéha, ća'eań-
again Magpie one he saw they say. It hap-
pended he prayed to, they say. Friend, pitty ye

3 giyá-gá, i"wiń'ka"-gá, á-biamá. Até dáxe tá minké; i"wiń'ka"-ba n"xá-
me, help ye me, said he, they say. I die I make will I who; help me and eat
tái-gá, á-biamá. Wajin'ga béüga-qtí wéba"-bi ega" e"di ahi-biamá. Gan'ki
ye me, he said, they say. Bird all very called them, having there arrived, they say. And
they say

Qiśa amá cti e'ći ahi-biamá. Xáxe aká égiye"-biamá, Qiśá činké é wa-
Engle the too there arrived, they say. Grow the told to him, they say, Eagle the (ob.) that he
(sub.)

6 ká-bi ega": Kagéha, máhi" pái aoni". Wémabčázai-gá, á-biamá. Gan'ki
meant, having; Friend, knife sharp you have. Read it for us, said they say. And

he nin'de ča'á Qiśá aká há ča" uč́áudá-biamá. Sin'đe-qtı' ma'tána waci"rump at the
Engle the skin the bit a hole in they say. Tail hollow within fat
(sub.)

ča" wałona gi"n"-biamá. A"pa", ci" hęga'íi amá, á-biamá. Gan'ki Hęga
the (ob.) visible sat they say. Elk, fat not a little, it was, said he, And Buzzard
sub.

9 amá-oná ceta"-hna ahi-bají-biamá. Égiye Hęga amá e'ći ahi-biamá.
the only so far only w
not they say. At length Buzzard the there arrived, they say.
(sub.)

Cí cte! Ictinike, á-biamá Hęga amá. An'kaji, kagéha, čukúga-gá, máńpa-
Fis on you! Ictinike, said, they say Buzzard the (sub.). Not so, friend, hurry, read
gá. Máhi" pái aoni" há, á-biamá xáxe aká. An'kaji, Ictinike če ha,
it. Knife sharp you have , said, they say Grow the (sub.). Not so, Ictinike it is.

12 á-biamá Hęga amá Hęga čatáji te"di Wajibe-snede ma'tána-qtí upé ahi-bi
said, they say, Buzzard the Buzzard he ate when Magpie within very entered reached, they say
having fat ate they say. Buzzard the to the went, they having tried him they say.

Ingaska ča"-bi ega" paqtüge čaqta-biamá, cęćęćęwa"ji ja"-biamá Ictinike
Tried him, they say having nostrils bit they say, not heeding at all lay they say Ictinike

15 aká Égiye icťa-há ke čaqta-biamá, ci cęćęćęwa"ji ja"-biamá Ictinike
the At length Buzzard the he bit they say again not heeding at all lay they say Ictinike

aká. Nin'dańáica ahi bi ći waci" hebe ćé di ča" ké čatá-biamá Hęga
he Towards the lump went, they whom fat piece there that which he ate they say Buzzard
was
(sub.) say

aká. Égiye u'đe ča"-ha ké 'di waci" hebe ćé di ča" čapća-biamá Hęga aká
the At length hole border by the fat piece there the bit off there they say Buzzard the
(ob.) piece
(sub.)

18 Égiye, Win'ka-bi té, A"pa"-kéde, á-biamá. Égiye ma"tája-qtí upé ahi-bi
They told the truth, Elk it is, but, said they say. At length within very entered reached, they say
having fat piece bit off they say. The second entered went when squeezed with his having

man'ęge naji"-biamá Ictinike aká A"onjuají ega" ega"wi"a" tá minké,
erect stood they say Ictinike the You treated me ill having so I do to you will I who,
ICTINIKE AND THE BUZZARD.

á-biama Ictinike aká. Kagihe, a'wëictan'-gâ, á-biama Hêga aká. A'wëha',
said, they say Ictinike the (sub.). Friend, let me go, said, they say Buzzard the (sub.). Yes,
yâci wîbleicta'-mâjî tâ mînke, á-biama Ictinike aká. Gan'ki qicta'-êgâ-
while I let you go I not will I who, said, they say Ictinike the And let him go sent sud-
denly.
biamâ xî nacikî ën'î ëngê'-qti-a'w Hêga, uonûda-bi ega'. Áda'w hêga 3
they say when head the feathers it had very Buzzard, the pulling out having. Therefore buzzard
nacikî ën'î ëngafî, jidê'-qti'-a'w'. Ceta'w.
head (ob.) the feathers has none, red very. So far.

NOTES.
The Oto version of this myth, given by J. La Fleche, will appear hereafter in “The
jëwëere Language, Part I.”

75, 2. ma'ë nga' ca'ca' bëîn hâ. If nga' 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 nga' be a contraction of tâ and ega', it must be translated by
“I always go so.” In this case, ega'-ca'ca' means “so forever, so always.”

75, 4. qâqti and heqactewa'ni, pronounced qâqti, and heqactewa'ni.

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

75, 7. wëfê ti-biama. “Biama” refers to the thought of Ictinike, and must not be
rendered “it is said.”

75, 14. miâq aq nga-bi ai hê. 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 “a nga-bi,” not “a nga.”

76, 6. mahi'n pai ñôni, “You have a sharp knife;” that is, his beak. Cf. the
Winnebago name, Mahi'no'pa-ka, Two Knives, of the Bird Family (Foster), and the
çegiha, Mahi'qëfê, No Knife.

76, 18. a'pa' këde, an example of contraction and ellipsis. It is contracted from
a'w'pa' kë, ëde, referring to the past doubts of the speaker. The full form would be,
a'pa' këde-ha'nëwëjëa ñwëct: “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 "aqi." 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 "aqi." 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.

Ukikiji dubá-biamá, ian’ge aká wésata’-biamá. Wakide-pí-qtí-biamá, four they say, sister the (sub.) the fifth they say. Very good marksmen

biámá ukikiji dúba amá. Ki ian’ge aká jétiwaxe-hna’-biamá. Ki they say brethren four the (sub.) the fifth they say. And sister the (sub.) used to make the animal

biamá wa’ú aká. Ké, jinháhá, in’galai-i hê. Ga’ giáha-3 she prised them they say woman the (sub.). Come, elder brother, comb for me. And he combed

biamá, giánapá-qtei-biamá. Sadégge giáxa-biamá, ki gaáhá iéa’-tám-they say, combed very smooth they say. Scaffold they made for her, and on it they placed her for her

biamá. Ki wa’ú gié-qti háháwá’i naji’-biamá, man’dé ekina aqí’-they say. And every one making himself stood they say, bows sufficient they had

biamá. Ki wa’ú aká ba’-biamá, ki ci ba’-biamá Wéta’-a tédhi 6 they say. And woman the (sub.) called they say, and again called they say. The third time occurred

ké ma’n-na’ cude wafox- biamah. Jinháhá, wacka’ega’-a, ca’S-hê, when dust from treading visible they say. Elder brother, make an effort do they are coming to you

the ground

á-biamá. Wédu’a’ tédhi 7 ki ééa’be atí-biamá. Ki Ictinike aká édi she said, they The fourth time occurred when in sight they had come, And Ictinike the (sub.) there say.

naji’-biamá. Égié atí-biamá wanía amá ca’ bűga-qtí, je améga, 9 stood they say. At length had come, they say animal the (sub.) indeed all killed the (sub.).

A’pa’ amé, Ia’qi amé, ca’ bűga-biamá. Ca’-qtí-ga’ t’éwá’é naji’-they said, the (sub.) over the (sub.) indeed all they say. All at once killing them stood

biamá. Ki ca’gaxá-biamá. Ga’ wacé-qti gá’i- biamá. Égié uma’e they say. And they made an end they say. And rich very they sat they say. At length provisions

té qasni’-á-a’-biamá. Ki iñu aká ’ábac aćé i’pà- biamá wàn’gié. Ki 12 the swallowed went they say. And her elder the hunting to go spoke of, they say all. And

the ground

iñu na’ aká: Niłací’ga wí’ ti taté ca’ ja dáda’-qti edé ctéctewa’ her elder grown the one Person one come shall though what indeed he notwithstanding

says that

egíe’ga’ íćékaxe te há, á-biamá. Jinháhá, an’ka-mají tám minké, beware you do it for him lest he said, they say. Old elder brother, I not so will I who.

á-biamá. Iian’ge ciñeke uma’e giáxá-bi ega’-i giá’-ca aqí-á-biamá. 15 she said, they His sister the (ob.) provisions made for his own, having leaving her they went, they say

Aqí’-biamá 16 Ictinike aká atí-biamá, éxèsági man’dé kéde aqí’-bi, They went, they say when Ictinike the (sub.) came they say, hard willow bow the (ob.) he had, they say,

cjíe’ma ma’n’jiha ké ugiqi’-qti aqí’-bi. Wihi, mdáda’-qti edéhe reed the (ob.) quiver the (ob.) full very he had, they Second daughter, what indeed I say that

ctéctewa’a’ éga’ i’ćékaxe te há. Ca’ean’giéa-gá, yucpáha. An’kaįį, 18 notwithstanding so you do for me will. Pity me, your relation, my grandchild. Not so
80 THE FEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

niga'há, ubél-age hé, á-biamá wa'ú aká An'kaji, nucpá, ca'ean'gié-gá, grandfather, I am unwilling . said, they say woman the (sub.). Not so, grandchild, pity me, your relation.

Ma'w̲ géte tég-a-qi a'ingécta'w̲ éde iégigétaska'w̲ bêc ka'wa'bá. Jéti-
Arrow this (col.) now very I finished for myself but I try my own I wish. Animals to come

3 wackáxe-hna' amá. Éga' gáxa-gá. Wa'ú énke u'él-age ga'ja ca'n'.
you are used to making they say. So do. Woman the (ob.) unwilling though yet them

'acta'w̲-ba'ji-biamá. Égié ca'n'-aká ubéki'ta-biamá wa'ú aká. In'daké,
talking he stopped not they say. At length after standing she let him they say woman the (sub.). Let us see, awhile have his way

ingáhe-hé' á-biamá wa'ú aká. Ic'tinike aká giáha-biamá. Yi'an'kíte
comb for me said, they say woman the (sub.). Ic'tinike the (sub.) combed for her, He made her paint herself

6 c'ẽa'w̲-bi ega' w̲ gi'gicta'w̲-biamá. Sadég'me giáxai té gahá gein'ki'ta-biamá.
even, they say having he finished they say. Scaffold that had been on it he made her sit they say.

Ki, Duba'w̲' abu' tđ'ni ati-hna'í hé, á-biamá wa'ú aká. In'daké, bá'n-gá,
And, Four times I call when they usually come , said, they say woman the (sub.). Let us see, coll.

á-biamá Ic'tinike aká. Ki wa'ú aká ba'n'-biamá. C'ab'ẽ'w̲'n' bu'n'-bi y'li
said, they say Ic'tinike the (sub.) said, they say woman the (sub.) called they say. Three times called, they say when

9 ma'na'w̲-cude té wa'gjona-biamá. Hi'n+! ca-fi hé, niga'há, wacka'n'-a
dust from treading the (ob.) they say. Oh! they are , grandfather, make an do effort

he'. Wéduba' w̲ těd'hi y' égiéte éga'be ati-biamá. Égiéte ati-biamá.
... The fourth time occurred when it happened in sight they came, they (ob.) length they came, they say.

Wakida-biamá Ic'tinike aká. C'iqxe ma'n' ké wěkíd'bi-biamá, ụch'uni
He shot at them, they say Ic'tinike the (sub.). Bow arrow the (ob.) he shot at them with, wabbling they say,

12 éga' i'gę-ta-biamá. He-i! á-biamá Ic'tinike aká. Ca'n' éga'w̲-hna' wakídai
like sent suddenly, they say. Why! said, they say Ic'tinike the (sub.). And so only he shot at them

té múwaona' naji'-biamá. Égiéte ma'w̲jha múqą'sá-biamá. Égiéte
missing them he stood they say. At length quiver shot empty they say. It happened

haći-qi A'n' pa'n' nga wi'n' jin'ga'jí-qi ti édeg'a ati-biamá. Sadég'me ba'q'ę-
the very Elk main one not small very like, was came, they say. Scaffold pushed down hat

15 biamá. Ki wa'ú énke hí ujáa uge'a'w̲ ači'n' aki'gę-ta-biamá. Ki égiéte
they say. And woman the (ob.) horn fork in between having he had gone homeward, And at length her they say.

inmu amá aki'-biamá. Ía'm'ge énke éngę té aki'-biamá. Uginé xu'wi'xá-
her the brother (sub.) they say. His sister the (ob.) was noise when reached home, To seek his they say.

bi ca'n'ja i'gi'ča-baj'-biamá. Égiéte jin'gáq'í-tí i'gęjá n'an'de áčitá-qi
they though he found not his they say. It happened small very the one ground crossing by a say own

18 uginé ači'-biamá. Jáhe jin'ga'jí-qi édeg'a'w̲ ẹd' di ahi'-biamá. Ki ẹdi
looking around for them, they say. Hill small not very like, was there arrived, they say. And there

ma'nu w̲-biamá. Úći'xidá bi y'li nikác'ęga cę' wa'ú wa'gion'a-baj'-biamá.
he heard they say. Looking around for them, they say when person even woman visible not they say.
Ca w' wi'a'wa téda ećega-bi ega' úcixide-hna-biamá. Cí ja' bi Vi.
Yet which is it thought, they say having he looked around they say. Again he lay down, when they say
ca xagé na'a-biamá. Égiče Ian'ge čiké hú té fgiđaha-biamá. Édi
again crying he heard they say. It happened his sister the (ob.) voice the he recognized they say. There
ega'qti ja'bi agéra-biamá uqt'e'qtc. Akí-bi Vi ji'ji'ge čańka úwagíá-
just so running he went homeward, very soon. He reached when his elder the (ob.) he told them
biamá. Ji'če ha, wińa'ge xagé agña'a' hó, ićágíge agét hó. Hau!
they say. Elder brother, my sister crying I heard my own I found my I have own returned. Ho!
ke, awačandí é'ite ăngáfa tál, á-biamá. Ga' e'bi aça-biamá. Ga' come, to the place where she may be let us go, he said, they say. And there went they say. And
maja' can'dí ahí-biamá. Çégù hâ, á-biamá išań'ga aká. Ke, 6
land at the arrived, they say. Here said, they say his younger the (sub.). Come, brother
ana'a'ní-gâ, á-biamá. Ga' ana'a'ñ-biamá wan'güfe. A'ha', čiőn'ge
listen ye to fi, he said, they say. And listened to it, they say all. Yes, your sister
jan'de ma'tána ačh' akf étedega e'a' ăngácái ada' ańgíje tál eda',
ground into having he reached should have, how we do therefore we take our may!
a-biamá. Hau! Ji'če ha, kâ, aja' ega' ite kégan-gâ, á-biamá jingá-qtc. 9
he said, they say. Ho! elder brother, come, you do so may come, do so, said, they say small very
aká. Aha'l á-biamá na'qtc aká, wińga' čégâ tégi ěakipá Vi'ji
the (sub.). Oho! said, they say. Correct very the (sub.), my grand- thus trouble I meet it
čégíma tè e hâ, á-bí ega' ja'wéti ači' akáma édega ití-biamá
I do thus may said he said, having striking-stick that he had had, they say he hit with it, they say
jan'de ke. Ki na'ji'ček'qtc ugákiba jingá-biamá. Hau! kégan-gâ, 12
ground the (ob.). And barely he made a crack small they say. Ho! come, do so, by hitting
á-biamá. Cí éduát'a ta' è wáká-biamá. Aha'l á-biamá, wińga' čégâ
he said, they say. Again next the him he meant they say. Oho! he said, they say his grand- thus father
qéqí ěakipá k'ji' čégíma tè e hâ, á-bí ega' ja'wéti ači' akáma
trouble I meet it if I do thus may said he said, having striking-stick that he had they say
édega ití-biamá jan'de ke. Ki na'ji'ček'qtc ugákiba-biamá. Cí 15
had, they he hit with, ground the (ob.). And barely made a crack by hitting, Again they say
wÉćabči aká ci ēgá-biamá. Jingá-qtc aká: Wińga' čéga' tégi ěakipá
the third the again so did they say. Small very the My grand- thus trouble I meet (sub.): father
q'jí čégíma tè e hâ, á-bí ega' ja'wéti ači' akáma édega ití-biamá
If I do thus may said he said, having striking- that he had had, they say he hit with it, they say
jan'de ke. Ki dâhâ en' iugásné-qtí ićega-biamá. Égiče wanna dáda' 18
ground the And kill the he split altogether suddenly they say. It happened animal what (ob.) by hitting
bÉća-qtí wańga'ba-biamá Égiče ian'ge čiké jiebęga'ra' gazá-bi-ta' all
made them appear, they say. It happened his sister the (ob.) door she had been made
amá, á ke aćen'ka'ha ka' ta'bi ega' ubátićega-bi-ta'amá. Čjiji'ge
they say, arm the on each side tied, they say having she had been hung up they say. Your elder brother
NOTES.

82, 2. 3. ca"qti ga"cenañike-biamá. Of course, this is not to be understood literally, as a male and a female of each kind had been spared.

TRANSLATION.

There were four brothers. Their sister was the fifth (child). The four brothers were very good marksmen. And their sister used to make the animals come by calling. And the woman prized her brothers. "Come, elder brother, comb my hair for me." And he combed it for her; he combed it very smooth for her. He made a scaffold for her, and he put her on it. And all of them stood in readiness, having bows sufficient for (every one). And the woman called, and called again. When the third time came, a dust from trampling the ground was visible. "Elder brother, exert yourself. They are coming," said she. At the fourth time they had come in sight. And Ictinike stood there. And the animals came—all of them, the Buffalo, the Elk, the Deer—in short, they were all there. And just so they stood killing them. And they made an end of it. And they dwelt with plenty to eat. At length the provisions were decreasing. And all her brothers spoke of going hunting. And her eldest brother said, "Though a person shall come hither, no matter what he says, beware lest you do it for him." "Elder brother, I will not be so," said she. Having prepared some provisions for their sister, they departed and left her. When they had gone, Ictinike came, having a bow of hard willow, and a quiver full of reeds. "Second-daughter, you will please do for me whatsoever I say. Pity me, your relation, my grandchild." "No, grandfather, I am unwilling," said the woman. "No, my grandchild, pity me. I have finished these new arrows for myself, and I wish to try them. You are used to calling the animals, they say. So do." The woman was unwilling, but still he did not stop talking. At length the woman let him have his way. "Let us see! Comb my hair for me," said the woman. Ictinike combed it for her. Having even painted her (face and head) he finished it for her. He made her sit on the scaffold which had been made for her. And the woman said, "They generally come when I have called the fourth time." "Let us see! Call," said Ictinike. And the woman called. When she had called the third time, a dust from trampling the ground was visible. "Oh! they are coming, grandfather. Make an effort." At the fourth time they came in sight. At length they came. Ictinike shot at them. He shot at them with arrows made of rushes that went wabbling. "Why!" said Ictinike. And so he shot at them, missing them continually. At length he shot all out of the quiver. It happened at the very last that a very large Male-elk came. He pushed over the scaffold. He went homeward carrying the woman in the space between his horns. And at length her brothers reached home. They reached home when their sister was
not there. Though they went all around seeking her, they did not find her. It came
to pass that the youngest one went to seek her, making a very short cut across the
country. He reached a very large hill. And he sat there. After he sat there a great
while, he lay down there. It happened that he heard a woman crying. When he
looked around, neither man nor woman was visible. Yet he was looking around,
thinking "Which can it be?" And when he lay down again, he heard the crying
again. At length he recognized the voice of his sister. Fortwith he ran home very
speedily. When he reached home, he told his elder brothers. "Elder brothers, I
have heard my sister crying. I have found her and have come home." "Ho! come,
let us go to the place where she may be," said they. And they went thither. And
they reached the land. "It is here," said their younger brother. "Come, listen to it." And all listened to it. "Yes, he has taken your sister home into the ground, but how
shall we do to get her back?" said they. "Well, elder brother, do what may be in
your mind," said the youngest one. The eldest one having said, "My grandfather
said that I should do thus when I got into trouble of this sort," he hit the ground
with a club that he had been carrying. And he barely made a small crack. "Ho!
come, do so," he said, meaning the next brother. Having said "My grandfather said
that I should do thus when I got into trouble of this sort," he hit the ground with
a club that he had been carrying. And he barely made a crack. And the third did so.
The youngest having said, "My grandfather said that I should do thus when I got
into trouble of this sort," he hit the ground with a club which he had been carrying.
And the hill split suddenly in two from top to bottom. And it happened that by their
blows they made all the animals appear. And behold, their sister had been made into
a door: having been tied by her arms on both sides, she had been hung up. "You and
your elder brothers spare a male and female of each kind," said the eldest brother
to the rest. And they stood shooting them. And they gave names to those which
remained after the shooting. At length they exterminated them. They took their
sister back to. The End.

ICTINIKE AND THE DESERTED CHILDREN.

NUDA'A-AXA'S VERSION.

Ma'toú wi\n ta'wängtən e wégišína akáma ta'wängtən hégabaji. Grizzly bear one tribe that he was governing them, it is said tribe not a few.

Uεúciaśáqtí 3̬ akáma. Ḑε'áge wi Ma'toú aťi' aki-biamá ga' egíše In the very center patched his tent, Old man one Grizzly bear having reached home, and at length they say:

gá-biamá: Cin'gajín'ga bůgaqti tígaxe čéwakičō taf, úwage-ga, 3
said as follows, they say: Children all to play they will send them
tell them

á-biamá Ma'toú aká. Ga' ičéwakičō-biamá. Cin'gajín'ga-máčę tígaxe said, they say Grizzly bear the (sub.). And he sent them they say. Children ye who to play
84 THE EGIHIA LANGUAGE—MYTHS, STORIES, AND LETTERS.

**ogwaakie te ai aça u+ á-biamá. Ga' beugaqti igaxe aqá-biamá.**
You send them will he indeed halloo! he said, And all to play went they say.

**Jigaxe aqá-bi ega' Ma'tcu aká i'c'áge činké giba'-biamá. Cin'gajin'ga**
To play went, they having Grizzly bear the old man the (ob.) called him, they say. Children

3 wutcije-hna'i hë; waa'ča tai éga' če'a'wan'kičai. Wahausi tai, á-biamá.
are troublesome to us to abandon in order that we sent them away. Let them remove he said, he say.

**Waha' wágají-biamá. Waqáha' te ai aça u+ á-biamá i'c'áge aká. Ca'**
To remove he commanded them. You are to remove he indeed halloo! said, they say old man the (sub.). And says

**út kë bëuga a'ča'gethë-a-biamá, ga' can'ge wa'i'wa'kíča-biamá. Bëuga**
To play went, they having Grizzly bear the old man the (ob.) called him, they say. All

**can'ge áqé-biamá. Sig té qingé gaxá-biamá. U'e'qati a'ha-biamá,**
horse saï on they say. Trail none they made, they say. Scattering they fled they say very much

**cin'gajinga wëna'ha-biamá. Ėgëë sig té kë waqíona tëdëhi ušihe binihë**
children they fled from them. At length trail the (ob.) visible when to follow feared, they say.

**esëga' éga' u'éqati wëna'ha-biamá. Weahide ciáhi x ušéwin'qé-a-biamá,**
they as scattering very they fled from them. Far away arrived when they assembled themselves, there they say

**áda' ujan'ge 'ča' waqíona açaí tëdëhi xí ga' xí-biamá. Jëzëgeti bí xí**
therefore read there is visible it went (occurred) when so they pitched Very late in they when tents, they say. The evening arrived

**igaxe amá can'gaxá-bi ega' éga'be ahí-bi xí égëë úkízí-biamá.**
players the (sub.) they ceased, they having in sight they arrived, when behold no one there, they say. They say

**Ci'gajinga xagé za'čë'qia'-biamá. Jùjijeqëge kë akí-biamá bëuga. Kí**
Children crying made a great noise, they Old tent-sites the reached home, all. And says

**12 mi'jiinga na'-éga' amá wayú' ci'ona'wí kë fìk'íge-hna'-biamá, xaxa' cíf**
girl grown some the (sub.) awi dropped the (ob.) were finding they say deer-sinew too accidentally

**fìk'íge-hna'-biamá. Kí nújìnga amá ékëe amá ciúga ča'ča' xúkìgïkë**
were finding they say. And boy the (sub.) related to the by companies went with one another (sub.)

**biamá, ja'ča'ha ge'é gaxxe i'ca'-bi ega'v, qáde ájí-biamá, xí aká sáta'nhai**
they say bark the around they placed, having gräs they put on lodge thee in five places

**15 tè jin'gají-hna' gaxá-biamá, uskë'qti-hna'-biamá. Égëë mášë amá.**
the not small, as a rule they made they say, very full as a rule they say. At length winter they say.

**Nújìngá na'ba na'-biamá. Kageha, anq'úqide te, ma'v anq'axe te,**
My friend, let us two be together, arrow let us two make for ourselves,

**á-biamá. Man'de pahan'ga gaxá-biamá. Man'de kë akíwa xígëtëta'-**
said (one) they say. Man with them. At length dry they say. They glared on they say

**biamá. Máhi'v vò tè gaxá-biamá, gëbahiwi'n'-hna' gaxá-biamá, aq'i'v taitë**
say. Arrow-head the they made, they say a hundred in a lot they made, they say what (one) shall have

**ékìna, xìq'ìxa'-biamá. Ma'v sa tè gaxá-biamá. Égëë bëze amá. Ėgëë bëze-**
a sufficient they made for them. Arrow the they say. At length dry they say. They glared on they say

**á-biamá.**
quantity solved, they say. Arrow the they say. At length dry they say. They glared on they say.
ICTINIKE AND THE DESERTED CHILDREN.

(ma""ca"" tē ã'askabe ã'ca-biamā). Ki āma ta"" eduāta"" pa-i tē uga'af tē
(father the to stick they glued them And the the next sharp the he put in the
māhi""si tē; gēbahiwī"" ŋicta""i tē. Ga'ñ'kī ci āma čē ṣāi tē, ga'ñ'kī ci
arrow-head the; a hundred he finished. And again the one this he glued them and again
sū-biamā. Akiwaha niyaže ŋicta""-bi ega"" ma"" tē ugiyi-biamā. Ki
they slit, they. Both making for he finished, they having arrow the he put in his own. And
sū-biamā: Kagēhā, uga'ca"" an'gāče te, ā-biamā. Ga"" aṣa-biamā. Egīže
they say. The horses also they had having, they went home many
wa'i-biamā. Ci mi'ni'ginga ma can'ge mi'gā wa'i-biamā. Ga'ñ'ki nūjīnga
they gave them. Again girls the horse female they gave them. And boy
wenačai tē. Aki-biamā. Ki nūjīnga na""-hna"" gata""-ma can'ge ēkināqti
they took away. They reached And boy grown only the ones that tall horse just a suffi-
wa'i-biamā. Ci mi'ni'ginga ma can'ge mi'gā wa'i-biamā. Ga'ñ'ki nūjīnga
they gave them. Again girls the horse female they gave them. And boy
gatca""-ma can'ge ni'jīng'ga wa'i-biamā. Kagēhā, ca"", ā-biamā. Ga"" 12
the ones that high colt they had quiver too they had. And the buffaloes they attacked
(who cause they say to carry
biamā Akiwaha dūba-hna"" t'ēwaqā-biamā. Ga"" akī-biamā, wa'i'ki'gē
they say. Both four only he killed them. They say. And they reached home, who cause they say to carry
nūjīnga wa'gi"" aḥi-biamā. Ga"" qāde ṣi di'eta'ba gāxai kē ekina ugiyi""i tē
boy having they arrived there. And grass lodge seven made the in equal they sat when
nūjīnga wa'gi"" aḥi-biamā. Ga"" qāde ṣi di'eta'ba gāxai kē ekina ugiyi""i tē
boy having they arrived there. And grass lodge seven made the in equal they sat when
(who cause they say to carry
wa'gi"" aḥi-biamā. Ga"" qāde ṣi di'eta'ba gāxai kē ekina ugiyi""i tē
boy having they arrived there. And grass lodge seven made the in equal they sat when
(who cause they say to carry
ki ci ya'ga"" ci ēkina wa'gi-biamā i kē.
and again deer again equally they gave them, lodge the
sinew they say
(col. ob.)
Ga'nu ci wanásé ahí-biáma. Akíwa cáde-hna t'éwaá-biáma. Ëdifi
And again to surround they say. Both six only killed them they say. Hence
újawá-biáma. Ga'nu jànuúá kë écé-qtia-biáma. Ga'nu jahánúúá uñiúiúi—
in good spirits, they say. And fresh meat the rich in very they say. And green hide those who
were left
3 ma wa'í tê hâ ci. Ëgiéê nugé te amá xì nùjünga amá ci na'nu'ba
without they gave to again. At length they say when boy the again two
chépë gëéba cétu na'nu'biáma, ki wa'ú aká cti ókína ci na'nu tê. Kl
three len so far were grown, they and woman the two unequal again were grown. And
naíjíngu na'nu'ba aká ùkùkí-biáma: Kagéèba, ná! uwâgá a'nu'ë. Aníkiëá
boy two the they talked they say: Friend alas! sufferers we are. We took wives
(sub.) with each other
6 tâi, á-biáma. Ga'nu éé nùjíngu na'nu'ba pahan'ga aká wa'ú nu'nu'ba iianâu gewaá-
will, they said. And this boy two before the woman two had them for sisters
biáma. Ki ë akíwaka ki'bi éga nu wâgëa nu'biáma. Cl ë ucté amá
they say. And that both (on either side they having) they married they say. Cl gain this the remaining
kigëa-wakiá-biáma. Ga'nu é nugé te wàni'ge na'i éga min'gea-biáma,
causethem to marry they say. And that summer the every one grown somewhat they took wives they say, one another
9 gëéba na'nu'ba ùta-biáma. Kl ënaáci i jë kë cëcta nu'ma xé ma gë ùhà
twenty beyond they say. And (they) only lodge the finished they that the buffalo—
say lose the skin—
Egíe ci nuda a'á-biáma. Kl ënújínga na'nu'ba aká pahan'ga nuda-
they made, they say, the rest they lodge the very full they sat in, they say. grown they who
were not
12 ahí aká ci a'á-biáma akíwa. Cl can'ge gëéba-híwì na'nu'ba wënacá-biáma,
went the again went, they say both. Again horse hundred two they matched they say, ones who
gu'nu ci wàcí akí-biáma. Cl nùjíngu ma na'a'nu ma ékìnaátu can'ge wa'i-
and again having reached they say. Again the boys those who were equally horse they
gave them
bìama. Ga'n'ki ci nùjíngu ma ci éga can'ge wa'i-biáma. Egíe ci
And again boys the again so horse they gave them, At length again they say
15 màcë amá. Màcë ci ci jë waákída-biáma. Niaçì'gá min'gea amá
winter they say. Winter what again buffalo they shot at them, Person took wives the
(sub.) they say.
wàni'ge ci jë waákída-biáma. Kl ëdifi wàni'ge úñáhi éga-biáma,
every one buffalo they shot at them. And hence every one had a sufficient some they say, quantity what
umi'ge jë wa'í gë, ëtàa'ha gë, ca' bu'gaqti ca' úñáhiwàgiá-biáma.
bed the they gave the deer-sinew in fact all in fact caused them (their they say, own) to have a suf
clent quantity
18 Ga'n'ki ci ci màcë te wàni'ge kigëa-wakiá-biáma ci. Kl ëdifi
And again that winter the every one they caused them to they say again. And then
xì a'nu' giëgá. Ca'nu nugé te. Ga'n'ki ci jë waakída te. Bu'gaqti tigca-
what the there was And it was summer. And again buffalo they shot at them. All died in lodges
bìama, û itë'è-bìama, û gëéba-híwì ci ë di gëéba-déta'bá. Ga'nu gë'ë
they say, lodge they put them up, lodge a hundred and by it seventy. Thus they say
ICTINIKE AND THE DESERTED CHILDREN.

biamá. Égéte, Weánaixiéï hau, á-biamá. Çéaka na"bá aká viqéchta-

it is said. At length, We are attacked ! they said, they This two the

biamá akíwa. Ji' tè uñúciasáñtì wégaxà-biamá. (Núñjiga-hna" égéte-

they say both. Lodge the in the very center they made for them, they say. They only said it to

biamá, Hújuga gaxai-da" uñúciasa è wégaxá-gá, á-biamá.) Égéte e 3

they say, Circle made when in the center lodge make ye for ña, they said, they At length that

wénaxiéï teè. Égéte çan'ge i ka"ta"i-biamá. Akíwa e' di açài tè. 

were attacked (as they say). Both there they went.

Wénaxiéï tè. Áma aká wi" uñe"-biamá, gankí ci amá aká ci wi" uñe"-

They attacked them. The the one he held they say, and again the the again one he held

biamá; akíwa na" úcë-biamá. Gan'ki wabaaze wâgi" açaia tè há" ci. 6

they say; both alive they held, they say. And scaring them having them they went again.

Ci áma aká ci wi" tèé-biamá, cí amá aká ci wi" tèé-biamá. Can'ge-

Again the the again one he killed, they say, again the the again one he killed, they say. Horse

ma wénace-hna"-biamá. Ca"qìi ga" na"hà" wâgi"-biamá. Ga", Ké,

the they matched from they say. Walking even till night they had them, they And, Come, say.

cà" a ngâxe tai, á-biamá akíwa. Ga" aki-biamá. Niaci"ga-ma t'éwaçai-ma 9

let us stop, said, they say both. And they reached home, Persons the those who were killed

nañjìha mawaqa" bi ega" újawaqtia"-biamá. Wa'ú amá uñéca" wa tégüxà-

hairs cut off they say having in very good they say. Woman the around in a circle

biamá. Ga" a"ba grëba wategaxà-hna" ca"ca"i tè. Égéte dâze hi amá.

they say. And "day ten they danced continually. At length even if they say, ing arrived, 

lkima" etìn atì hau, á-biamá Égéte Ictinike amé amá. Çé a"nqìega" 12 

Visitor has come! said (one). It happened Ictinike was the (mv. sub.). This head man

újì ñ àwaté è, á-biamá. Çête, á-biamá. Ejìi ahi-biamá Atì hà, 

chief lodge where-tha! he said, they This is it, they said, they There he arrived, I have come .

kagéha, á-biamá. Hau! uñéca" éga" winà" nå pí há, á-biamá. Ca" nú

friend, he said, they. Ho! you have been as I hear you I have been he said, they say. And man

friend, he said, they. And, Elder brother, horse one I give said, they say.

hnì, wacka"i-gà, kagéha, á-biamá. Ga", Ji"qìha, çan'ge wi" wi'i, á-biamá. 15

you are, be ye strong, friend, he said, they And, Elder brother, horse one I give said (one),

say. say. say.

An'kaji hà, kagéha, á-biamá. Uñé'agá-biamá. Ma"jìha ké-hna" ma" ké

Not so, younger he said, they. Ho was unwilling, they say. Quiver the only arrow the


I love, he said, they. I eat in order to you gave me the difficult , he said, they Yes, they said, they say.

Ki ma" dáxe ta" miñke, á-biamá (Ictinike aká). Ma" grëbahìwì na"ba 18

And arrow I make will I who, said, they say (Ictinike the sub.). Arrow hundred two


he made, they say, he finished they say. Both he gave them. Elder brother, enough they said, they say.

Ga" wanàce wàqta-kìí-á-biamá Ictinike.

And police to go for these they ceased Ictinike.
Gan" wénaxi-gi-biamá. Ci Ictinike aká wi" t'éga-biamá, uga"- 
And they were attacked, they say. Again Ictinike the (sub.) one killed they say, he held him 
biama. Najha hébe mágä" čižá-biamá Ictinike aká. Wa'ú amá 
they say. hair part he cut off he took, they say Ictinike the (sub.) 
Wéquša-hna"-biama. Ictinike amá sábeqi yižáxeqti"-biama, déde 
he sang for them lastly they say. Ictinike the (sub.) very black he made himself they say, fire 

3 naqæ nájíqi-biama biúba bi ega" isabéqi-gi-biamá. Kí é gâxe a/, 
charcoal he caused to go out, he rubbed to having he blackened himself And that made it they say, 
they say Ictinike či". Níkaci'ga ukéini' fikt'aqai éga" t'ékičai té'di u'a" t'a" 
Ictinike the (mv. one). Indians they hate one another as they kill one another when cause (blame) 
ágæai té Ictinike aká é naqæ isabéqičaí, naqæ iši'a"i té, é ga" zé 
they as they say Ictinike the (sub.) that charcoal he blackened charcoal he painted himself that taught, 
aké-biama, aí. Gan"-biama ájí-ča=ná jút'a"i té, kí ji ájí-ča=ná či- 
the one who, it is In the course of different ones matured, and lodge different ones were 
man'gëai té, hégactów'ji', gëbahíwi'án'ga na'ba-biama čin'gají'ga 
set up a great many, thousand two they say Ictinike: Kágé, á-biama, ikíma" či" 
they were abandoned (sub.) they say. Ictinike: O younger he said, they say, as a visitor 
9 bëc tá míinke, á-biama. Kí, Ji=čéna, áwakéna hné te, á-biama. A=ha" 
I go will I who, he said, they And, Elder brother, whither you go will, they said, they Yes, 
ca" ga" bëc tá míinke, á-biama. Gan" niaci'ga uqéwi'wača-biama. 
just because I go will I who, he said, they say. And person they assembled them they say. 
Čečinike nújiinga na"ba aká a"qtiéga aká é wémaxaí té Ké, nújiinga 
This one the boy two the head man the that they were ques. Come, boy 
12 na" hna" čéma č'e be išádiče-hna"; eté qi, iwi"čai-gá, á-biama Ictinike 
grown only those who each has for a father ought, tell ye to me, said, they say Ictinike 
aká. Kí gá-biama, na" na"ba aká: Wí ctit išádiče ga"činke, ijije 
the And said as follows, grown two the (sub.) I too my father is such a one, some 
they say, gëda-bi ega". Kí ucté amá gá-biama: Wia"baha"-bají-čtëni'í, á-biama. 
called his, having. And remainder the said as follows, We do not know at all, they said, they say. 
they say, 15 Ictinike amá ača-biama. Gan" utañi-hna" ja=ri té. Can" a"bačëga" 
Ictinike the went they say. And in a place rem. 
(sub.) between lastly he slept. And as it was day 
učaŋgëe dúba ja" ca"qti ga" na"ha"-biama. A=ba wésata=a ja" té 
throughout four (day) sleep he walked even till night they say. Day the fifth sleep the 
č'í di ahi-biama ii čan'di. A"qtiéga" ji té úwáte, á-biama. Céhité, 
they arrived, they say lodges the (circle) at. Head-man lodge the where-the, he said, they say. Younger it is 
18 a-biama. É'di ahi-biama. Ikíma"či" atf hau a-biama nū wi". Gan", 
say, they said, they say. There he arrived, they A visitor he has come ! said, they say man one. And, 
Come, do tell the news, they said, they Lodge very thick they say around in they were put. 
say. A=ha", a-biama, niaci'ga dúbą édi amá hú, á-biama. Niaci'ga dúbą 
Yes, he said, they say. people some there were it is said 
he said, they say. People some
eska waqaa'naa, á-biamá. A'ha, á-biamá, niaci'ga d'úba cin'gajinga
it may be you abandoned them, he said, they say, Yes, they said, they person some children
say, d'úba a'waa'gia'cai. Ki Macucú aká wegáaxi, na'a'wa'pa'égá'égá-
some we abandoned our own. And Grizzly bear he did it for us, we feared them
(a sub.) (the Bear)
p'win'gaxai, á-biamá. Niaci'ga na'ba a'qtiéga aká áma ñíta aká 3
we did it to them, they said, they say. Person two
two head-man the (sub.) the left the
(the children)
he said, they And head-man the (sub.) his he said, they That my own, he said, they say.
Iha aká xagá-biamá úfjiaá yí. Ki ot áma a'qtiéga aká ci eñá
His the (sub.) cried they they told of when. And again the head-man the again his
her own, he said, they And crying they made a very great when they heard of
her own
noise, they say their own.
Ga', Dúba ja' xi agé tá míñíke, á-biamá Ictinike aká. Éna ja'
And, Four sleep when I go will I who, said they say Ictinike the (sub.). That sleep
many
tedi agzá tá. Ageá tedi di gá-biamá: Gaqéna' e'skui, á-biamá. A'ba 9
when he went home. He went when he said as follows, To move they have said he, they Day
ward.
Áe'xa'ba ja' tedi é ci tá bi eska e'géga'i, á-biamá Ictinike aká. Ga'
seven sleep the there you will it may be they thought, said they say Ictinike the (sub.). And come
waha'nhai tó. A'ba dé'ba'ba ja' tó éna ja' tó kañge-qtic ahí tó
they removed. Day seven sleep the that sleep the near very they arrived.
Ictinike amá akí-biamá Gá-biamá: Káge, á-biamá, i'ga'májí, káge, 12
Ictinike the reached home. He said as follows. Younger said he, they I am sorrowful, younger
(but) they said: brother said, brother,
á-biamá. A', i'gácha, índána' ci te i'wil'cahna éte xi, á-biamá. A'ha, 
said he, they Yes, elder brother, whatever it may be you tell me ought, he said, they say. Yes, say.
aji a'qtiéga te yí ca' nka'ca'ga wi' bégíëqti ñíkñík, á-biamá, te tó
your was head-man when yet person one a greater stranger the one said he, they went the
father
éna'a' éga' ciá'cai te pilji gáxai. Gá'ëwiçai akíwa, á-biamá. Akíwa 15
listened to as he abandoned when bad he did. I pity you both, said he, they say. Both for him
you nan'de-uxáti éga' damañ'gas gíi-biamá. Win'ke ináha a'ha, e'gíí-
heart he made pain as with bowed head they sat they say. He tells the indeed ! thinking
(a sub.)
truth
gíi-biamá akíwa. Ha' amá. Ictinike giba i'gá-biamá ñíta aká.
sat they say both. Night was, they Ictinike to call him had gone, they left-handed the
Elder brother, he said, they Or and there he arrived, they Yes, said he, they Your younger
other, say. brother say, say.
brothers for him, he said, they Your wife's there you go please, said he, they Yes, said he, they
say, say.
Ki é di aqá te. E' di ahí-biamá. Ga', Wiji' te, iha'ha, te teqna'nan'de-
And there he went. There he arrived, they And, My elder O sister's hus-
(debut)
brother, what he has heart
90 THE JEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

in pi-ma'ji, á-biamá. U'tada'ba-gá, á-biamá. A's'ha'a, éga'a, á-biamá. Ga'a for me and said he, they say. Consider it, said he, they say. Yes, so, said he, they say. And ti teđihi ji a'ángáxe tó, á-biamá. Ga'a a'ba amá. Ictiniko aká dábáa they say: It occurs when let us do it, said he, they say. And day was, they say. Ictiniko the to the bluff river he.

3 ačú-biamá. Égiže akú-biamá Kargé, gaqča'n amá a'í amá há, á-biamá. went, they say. At length he reached home, Younger brother, their camp brighter they say. Thay and pitched tents, creek on both sides they pitched tribal circle extended over a large piece of land.

ničí'ga amá ci'n ga'jíñga ci'dáha'n amá atí ú-bi ega'n ca'n ci'n ga'jíñga uginé person the child they who knew their owned came pitched having and child seeking (their own tents, they say, they say, they say.)

6 ma'či'ega náqča'gá bá-má. Égiže nájíngá nábá aká giku walked having moving back and they walked, they say. At length day be two the to invite one who them ahi-biamá. Ma'tcéči'kú há, á-biamá. Ača-bájí-biamá. Égiže wa'u wi' arrived they say. Grizzly bear invites, said, they say. They did not go, they say. At length woman one you ahi-biamá. Wici'če+, kú há, á-biamá. Ga'a arrived, they say. My sister's husband, invited she said, they say. To the come he said, they say. And husband, invited lodge to the come.

9 tiadi gein'kičá-biamá wa'u číncé. Égiže ci wa'u wi' atí-biamá. Ct in the he caused her to sit, they say woman the (st. ob.) At length again woman one came, they say. Again lodge égiče'n-biamá: Wici'če+, kú há, á-biamá. Ga'a said to him, they say. My sister's husband, invited they say. To the come he said, they say. And lodge in the he caused her to sit, they say woman the (st. ob.) again. Said to him, they say: My sister's husband, invited Lodge say cípál who was

12 hau'ega'n teči ga'ega'n té ci wi' atí-biamá. Ct égiče'n-biamá: Wici'če+, morning a little while was when again one came, they say. Again said to him, they say: My sister's husband, invited she said, they say. To the come he said, they say. And in the he caused her to sit, they say lodge say wa'u číncé, é čáta aké-biamá, giku aká; kí ača-bájí-hana'n-biamá. Égiže woman the that left it was they say, he who was and he went not as a rule they say. At length again lodge say cípál who was handed he invited;

15 wédu'ba číncé atí-biamá. Wici'če+, kú há, á-biamá. Ga'a, tiadi gein'kičá-biamá wa'u číncé. Kí égiže újuqtí amé he said, they say. And in the he caused her to sit, they say woman the (st. ob.) And at length real plain the one say. Atí-biamá Ma'tcé amá. Wahan'ate téga'n či'han'ga amá áči'giti ga'us'tt, came, they say Grizzly bear the you eat in order your wife's the came for heretofore, that sister (sub.) you

18 á-biamá. Ictiniko aká da'a'beči ge'é'n-biamá, ta'ga-bájí-biamá. Ga'a agá-biam said, they say. Ictiniko the seeing him said, they say, he loved him not, they say. And went home ward biamá Égiže et atí-biamá. Kargé, či'han'ga giwákikigán-gá, á-biamá they say. At length again he came, they say. Younger brother, his do cause them to come, said, they say.

Ictiniko aká. Wé'e pa'í ači'é éde éga'n be ahi-biamá ga'a, Man'geń'ga, Ictiniko the (sub.). He sharp had but in eight arrived, they say and, Beguna.
ICTINIKE AND THE DESERTED CHILDREN.

á-biamá. Nāl éata aáda, á-biamá (Ma’tcú aká). A’ha, ca’ màngpin’-gá, said, they say. Why! wherefore! said, they say Grizzly bear the (sub.).

á-biamá. Égiçe isan’ga éça’be ati-biamá, éta aká wahúta’ëi a gara’i-bi be said, they At length his younger in sight came, they say, left- the gun (bow) had his own, they say.

ega”. Áma aká ci éça’be ati-biamá wahúta’ëi a gara’i-bi ega”. Çihang’ga 3 having. The other one again in sight came, they say gun (bow) had his own, they say. Your wife’s say.

ega”. Ama aká ci éça’be ati-biamá wahúta’ëi a gara’i-bi ega”. Ci áma aká I give . said, they say Grizzly bear the (left- the (ob.) that he meant, having). Again the other one.

qu’ç’ a-i-biamá. Ma’tcú amá a’he aça-biamá. Kí ICTINIKE aká ó’di qu’ç’

aça-biamá. Nacki ca’ gaqix iêca-biamá. Yú! yú! á-biamá. (Wawéqta qi 6 with a was coming, Grizzly bear the fleeing went they say. And ICTINIKE the there with a rush they say.) / for them tents

ma’ é ci’ngjínga wagija’be ti-má é cénawacé’tia’u-biamá. The ones that child to see their own those that they fully exterminated they say. who came them

NOTES.

Nuda”-axa said this myth was “first told by Indians living west of Nebraska.”

83. 1. hegabaji, pronounced he’gabaji by Nuda”-axa.
84. 1 . ḇu’g̱aq̱ti, pronounced ḇu’g̱aq̱ti by Nuda”-axa.
84, 9. ujange ta n w̱a’i-ha’g̱i-ta ni-biama. Though the people scattered and went in all directions to avoid pursuit, all had some idea of the location of the place of meeting. So the members of each party changed their course by and by, making a considerable detour. And whenever any party came across the trail of others, leading in the right direction, they kept in it for the rest of the way, pitching their tents in it.

84, 9. dazg̱q̱tci, pronounced da’ze’q̱tci by Nuda”-axa.
85. 3. 6ina ta n u’g̱e g̱i ṯa ni-biama. The text is given just as dictated by the narrator; but “ta u”, which denotes a standing animate object, can hardly agree with the following verb. Hence the collector thinks that “síñké” (“the sitting animate object,” or “the one sitting,”) should have been used.

85, 6. hegají, pronounced he’gají by Nuda”-axa.
85, 8. g̱ahawag̱e itizi e i’ñasisande a’i-hma’i. That is, the quivers of the foe; i’ñasisande refers to the quiver-straps.
85, 15. wahutaw’i, “the roaring weapon,” generally means a gun; but here it is a synonym of “monde,” a bow. See myth of the Orphan and the Water-monster with seven heads.
85, 16. wa’tiñkíse nui’nga, etc. Those boys who remained at home took 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. g̱e’ba-náb a ta-biama . . q̱iha ga-xa-biama.—Each of these married men had a skin-tent of his own; but the unmarried ones dwelt in the communal lodges of their respective gentes.
87. 14. nu hni, wacka i-ga. Ictinike is asking a favor of the two young chiefs.
87. 17. wabate tega a'fa 'i fa teqi hâ. This is a puzzling sentence to F. La Flèche, as well as to the collector. Ictinike asked a favor. They offered him a horse, which he refused, saying that he cared for nothing but a quiver and arrows. Perhaps he then reconsidered his decision, saying, "What you have offered me (a horse), in order that I might get my food, is precious," or "difficult to obtain." They assented to this. Then he made each of them a present of a hundred arrows in return for the horse. (?)

88. 3–6. Ki e gaxe ai... e gareeze aké-biama ai. A parenthetical explanation of the origin of the war-custom of blackening the face.
88. 7. hegactewa'ji, pronounced he-gactëwa'ji by Nuda'axa.
89. 7. wa'u wi ga'qinke. Ictinike described the difference of features, hair, etc., as he did not know the names of the children.
89. 9. gaqsa nikui. Ictinike pretended that the deserted children had sent an invitation to their parents.
89. 14. nikaci wi begiqeqti qinke, a-biama. The "a-biama" should be omitted in translating, as "nikaci" is the object of the following verb, ena'a.
90. 6. kinupagate maq̱i, equivalent to ubânesne, 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 buf-
faloes. 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
At length they were attacked, as has been said. At length the horses' mouths were tied with lariats. Both went thither. They attacked the foe. The one took hold of one foe, and the other took hold of one; both took hold of them alive. And they scared them, driving them away. And the one killed one foe, and the other killed one. And they chased them even till night. "Come, let us stop," said both. And they reached home. Having cut off the hair of those whom they killed, they were in good spirits. The women danced around in a circle. And they danced continually for ten days. At length it was evening. "A visitor has come," was said. It happened to be Ictinike. "Where is the lodge of the principal head-man of this tribe?" said he. "This is it," said they. He arrived there. "I have come, my friends. Well, as you have been reported (=famous), I have been coming to hear you. And you are men. Be strong, my friends," said he. And one said, "O elder brother, I give you a horse." "No, younger brother," said Ictinike. He was unwilling. "I love only the quiver and arrows. It is difficult to get my food with what you have given me." "Yes," said they. And he said, "I will make arrows." He made two hundred arrows; he finished them. He gave them to both. "Elder brother, it is enough," said they. And they made Ictinike a police servant, one to go on errands, or to act as crier. And they were attacked. And Ictinike killed one; he took hold of him. Ictinike cut off part of his hair, and took it. He was accustomed to sing for the women-dancers. Ictinike made himself very black; he caused the fire-brands to go out, and rubbing them to powder, he blackened himself with it. And they now say that Ictinike was he who originated it. Of Indians hating one another, when one kills another, they ascribe the blame to Ictinike: as Ictinike blackened himself with charcoal, painting himself with charcoal when he killed a person, it is reported, they say, that he was the one who taught it. In the course of time different ones matured, and different lodges were set up, a great many; the children who had been abandoned were two thousand. At length Ictinike said as follows: "My younger brothers, I will go as a visitor." And they said, "Whither will you go?" "Yes," said he, "I will just go because I desire it." And they assembled the people. And these two grown boys who were head-men were questioned. Ictinike said, "Come, tell me who are the fathers of the boys who are grown." And each of the two grown ones said as follows: "My father is such a one" (describing his features, dress, etc.), having called his name. And the rest of them said as follows: "We do not know at all." Ictinike departed. And he slept each night in an uninhabited place. And when it was day, he walked throughout the day, he walked even till night, for four days. On the fifth day he arrived at the circle of tents. "Where is the lodge of the head-man?" said he. "Yonder it is," they said. He went thither. "A visitor has come!" said a man. And they said, "Come, do tell the news." The tents were standing very thick; they were put around in a circle. "Yes," said he, "some people were there; it may be that you abandoned some people." "Yes," said they, "we abandoned some people, some of our children. And the Grizzly-bear caused it for us; we feared him, so we did it to them." He said, "One of the two head-men is left-handed." And the chief said that he was his. "That is mine," said he. The mother cried when they told her about him. And the other one was the other chief's son. And he too said, "Such a one is mine." Ictinike said as follows: "One woman was such a one." (And so he described the others.) And when they heard of their own children, they made a great noise by crying. And Ictinike
ICTINIKE AND THE DESERTED CHILDREN.

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

FRANK LA FLÈCHE'S VERSION.

Égiĉe Can'ge jingâqêqêge wi' jaqté ké amá ké Mïqasi akâ da'wêhê
It happened Horse small, two years old one was lying asleep, it is when (f) Coyote the
said (emb.) at it
naji' akâma. Ictinike akâ ké'di ahî-biamâ. Hau! kagêha, ṣekê Can'ge
was standing, they Ictinike the (emb.) to it came they say. Hau! friend, this Horse
say.
3 wi' têde-ga gaqê a'ësiñu angâçai-de a'ëte angââ'ëai éde a'ëfâ'ba-jî-hna'ì
one dead, but aside we drag it we go when we eat it we wished but we have not succeeded in
Uâwâgika'ì-gâ, â-biamâ Mïqasi akâ. Kagêha, sîn'de kô na'be té
Hau! kage'ha, iîjawa inahi n a, a-biamâ Mïqasi akâ. Ga'n'ki, Kê',
Hau! friend, Ictinike the (emb.). Yes, said, they say Ictinike the (emb.). And, Come,
i']in'ka'ì-gâ, â-biamâ. Ga'n' Mïqasi akâ Ictinike ta' na'be té
Ictinike the (emb.). And Coyote the (emb.) Ictinike the (emb.) hand the (emb.)
îka'ì-biamâ Can'ge sîn'de kô, sagi-qi gaxá-bi ega'ì. Čîcta'ì-bi x,
tie with it they say Horse tail the (emb.) tightly made it, they say. He finished, they say,
9 Kê, kagêha, xidan'-gâ hâ, â-biamâ. Ki Ictinike akâ xida'ì-biamâ.
Come, friend, pull on it he said, they say. And Ictinike the (emb.) pulled on it, they say.
Can'ge akâ ịqìá-biamâ, naji' atîjâ-biamâ, xisú âçá-biamâ. Ictinike
Horse the (emb.) awoke they say, he stood suddenly they say, dragging he went they say. Ictinike
na'itéjâ-biamâ, na'xâge a'çì-biamâ Ictinike akâ. Mïqasi akâ sga
he even kicked they say, making him cry he had from kicking him
he say Ictinike the Coyote the laugh-(one who.)
12 gaskî wakan'dîe-hna'ì-biamâ. Égiĉe Ictinike na'stáki şeça-biamâ,
panted excessively they say. At length Ictinike he kicked, and sent flying through
na'çpáqâqteia'ì-biamâ. Éata'ì xâ ga'ë'ë'ë' èteda', ì-hna'ì-biamâ Ictinike
he kicked off very deep pieces of flesh, Why if I do so to him apt I said regretfully they say Ictinike
they say.
akâ. Égiĉe égasáî xì Ictinike akâ huhu wi' ètede akâma. Ki Mïqasi
the It happened the follow- when Ictinike the (emb.) fish one was eating, it is said. And Coyote
the (emb.)
15 akâ è'dî ahî-biamâ. Wuhû! kagêha, újawa inâhîìì a, â-biamâ Mïqasi
the there arrived, they say. Wuhû! friend, a pleasure truly I said, they say Coyote
the (emb.)
akâ. A'ì-ha', kagêha, èga', â-biamâ Ictinike akâ. Kagêha, ètâì'âja'ì
the (emb.). Yes, friend, so, said, they say Ictinike the (emb.). Friend, how you did
xì oníze a, huhu kô. Kageha, méxe kô úgâ'ìde xì sîn'de kô uâgîe
when you took I fish the (emb.) Friend, ice the I broke a hole when tail the (emb.) I put in
it
18 aggîì' nì kô. Sabâjî-qi huhu wi' a'ëháai sîn'de kô, kî bëzê hâ.
I sat water the (emb.). Very suddenly fish one bit me tail the (emb.) and I took it.
 ICTINIKE, THE COYOTE, AND THE COLT.

Kage'ha, áwa<^anándi ä, á-biama Mï<^asi aká. Kage'ha, cê<^andi édega²
Friend, in what place I said, they say Coyote the (sub.). Friend, in yonder place but
dáze usní tê'di ñâ<^e=h'na'í hâ. ájâze yù usní-qti amá. Ké, kage'ha, evening
cold when they are used to . Evening when very cold they say. Come, friend,
biting
aŋâ<^e tâi, á-biama Mï<^asi aká. A'^ha'', áb ega'' a<^â-biama. Nûxe 3
let us go, said, they say Coyote the (sub.). Yes, he said, having they went, they say. Ice
ekê'di ahí-bi ega'' uga'udá-biama. Ké, sin'de uge' gêin'gâ, á-biama
at the arrived, having he broke a hole in it. Come, tail put in sit thou, said, they say
Ictinike aká. Sin'de ke' uge' gêin''-biama Mï<^asi aká ni ké. Ga'ágêna''
Ictinike the (sub.). Tail the put in at they say Coyote the water the Awhile
yù, Kage'ha, a<^tahai, á-biama. Kage'ha, jìngâ-hna'í; jìngâ yù'í 6
when, Friend, me-bites, he said, they say. Friend, small only: big when
waonize te. Cka'ají gêin'gâ, á-biama Ictinike aká. Ga'têga'' ni nûxe
you may take them. Motionless sit, said, they say Ictinike the (sub.). Awhile when ice
akâ dá a<^tä'' a<^â-biama. Kage'ha, ci gâama wi'' a<^tahai, á-biama
the frozen having it went, they say. Friend, again those one me-bites, said, they say
Mï<^asi aká. Kage'ha, eka'ají gêin'gâ. Jìngâ-hna'í, á-biama Ictinike 9
Coyote the (sub.). Friend, motionless sit. Small only, said, they say Ictinike
aká. Ga'têga'' ni jìngâ áma atí tá ama, á-biama Ictinike aká. Êgiëe
the (sub.). Awhile when big the (sub.) come will, said, they say Ictinike the (sub.). At length
nûxe akâ dá-biama. Ê'â', kage'ha, gâama jìngâ-qi wi'' a<^tahai hâ, ice
the (sub.) froze, they say. Now, friend, those very big one me-bites .
á-biama Mï<^asi aká. Ahaú! ahaú! ioni'gâ! ioni'gâ! á-biama 12
said, they say Coyote the (sub.). Come! come! pull on it! pull on it! said, they say
Ictinike aká. Mï<^asi aká ioni''-biama. Wacka''-qi ctëwa'' nûxe ke
Ictinike the (sub.). Coyote the (sub.) pulled on it, they He tried very hard notwith
na'onâha-hna'' amá. Wacka'n'gâ! jìngâ-bâjî, á-biama Ictinike aká.
he slipped in only they say. Be strong! standing (ob.)
I'win'kan-gâ, á-biama Mï<^asi aká. Na'be te a'wa'æn-gâ, á-biama 15
Help me, said, they say Coyote the (ob.). Friend, take hold of me, said, they say
Ictinike aká. Na'be te uga''-bi ega'' wacka''-qi ioni''-biama. Kage'ha,
Ictinike the (sub.). Hand the took hold of, having making a great they pulled, they say. Friend,
wacka'n'gâ hâ, luhi akâ jìngâ-bâjî édega² a'wa'æqi' a taté ebëtgâ'. Ahaú!
be strong . fish the (ob.) small not but we fail shail, I think. Out!
áb ega'' wa'ibagi'qi ioni''-biama. Ki sin'de ke' ãíse'qi ioni'biama. 18
said, having with a very great they pulled, they say. And tail the was pulled off suddenly, they say.
Ictinike aká sin'de ke' gis''-ba-biama. Kage'ha, a'winjuají ãíshâhînu''
Ictinike the (sub.). Tail the (ob.) looked at his own, they Friend, you have treated you truly
ahâ'', á-biama Mï<^asi aká. Kage'ha, ãí cî cî ega'' ãíë''' a'ä'cî, á-biama 19
I said, they say Coyote the (sub.). Friend, thou too treated me so heretofore,' said, they say
Ictinike aká. Akéaha a<^â-biama. Ki Mï<^asi aká qâde ãíbëebe'í sin'de 21
Ictinike the (sub.). Apart they went, they say. And Coyote the (sub.) grass twisted tail
kê igâxâ-biama.

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NOTES.

96, 1. For jaŋ't'e ke ama kē, L. Sanssouci read jaŋ't'e ke ama qi, which agrees with the iotiere, and makes sense. The additional "kē", if correct, is puzzling.

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

96, 7. Misjasi aka (sub.: 1st third person); Ictinike ta" (1st ob., 2d third person); na"be te (2d ob., 3d third person); ika"ta"-biama (predicate in the instrumental form); caŋge sinde kē (the instrument: 4th third person).

TRANSLATION.

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

TOLD BY MAWADA^u", OR MANDAN, AN OMAHA.

I ng^a"-si"-sne'de ce'nah-ba-biamâ Mîjasi e'ga"-ba. Ækikîpâ-biamâ.

"Long-tailed cat only those two, they say Coyote he too. They met each they say.

Kagêha, úcka" wi" e'bê'ga" êdê n'êwii'îke tâ mînke, ã-biamâ Mîjasi
My friend, deed one I think but I speak to you will I who, said they say Coyote
akâ. Ta'wângâ'â hêgacte'wâ'ji îdi'â' amâ. Kagêha, úcka" u'êwii'îke tâ 3
the Tribe a great many (popu- there was the, they My friend, deed I talk to you will
mînke êga'qti ckâ'xe te hâ, ã-biamâ. A"hâ", ã-biamâ. Nîkagahi ija'ge
I who just so you do please . he said, they say. Yes, he said, they say. Chief his daughter
wi" ga''-ca-hna"î êdê 'îdi'-hna'î, êdê ka''-bê'ta mînke hâ. Kagê, ca'ge
one they desire invariably but they fail invariably, but I desire her will I who . Friend, horse
ckâ'xe te, ã-biamâ. Ga'n'ki âwîgê'î tâ mînke. Ga'n'ki ïng^a"-si"-sne'de 6
you make please, he said, they say. And I sit on you will I who . And Long-tailed cat
ma'ze'âhe kê çahê'ki-a-biamâ. Ga'n'ki âgé'î tâ hâ Mîjasi akâ. Kagêha,

I he made him put it in And sit on him Coyote the My friend,
nâda" hnîpi eka"-hna te. Ca'neg' eka", sig'ëhaha, uâ"si, pamâkîde,
to show what you do you desire please. Horse action prancing, jumping, arching the neck,
i'â'pi'âxa, ma'ë'ëi', uâ'âsiqti tê cti â-iâ'pê-hna'î ma'ë'ën'gâ hâ. Ga'n'ki uta" 9
champing the walking, jumping high the too they usually go walk then . And leggings
ân'ga uata" tâ mînke hâ. Ga'n'ki hî'hec n'ècê'fêtê uqâ'â'n tâ mînke hâ.
large I put on will I who . And moccasins blackened I put on will I who .
Ga'n'ki mè-ha âhi'î cê'ë mi'v' tâ mînke hâ. Za'zi-man'de abê'î'î tâ mînke
And spring robe with hair I wear a will I who . Osage-orange bow I have will I who
hâ. Man'de-đa tê maca" skâ'qti uágâcke abê'î'î tâ mînke, ã-biamâ. Ga'n'ki 12
the he stood . Horse jumping arching its neck had gone sat on it it walked they say.
â'tâ'î, ra'â'hâ'îcî uéçâ'î âwîgê'î tâ mînke hâ. Çâ'ë'jâ'he a" - akâ êdi
village the at the very border around it I sit on you will I who . Playing ga'pê'jâhe the (sub.) there
a-nâjî'ë akâ hâ. Ca'neg' uâ"si pamâkîde a-iâ'ça' ágê'î ma'ë'ën' - biamâ.
approaching the . Horse jumping arching its neck had gone sat on it it walked they say.
Hau! kagê'ha, cutî niâci'gâ wi". Qa'î! niâci'gâ a'dâ'na'ba-baj'qtia'ì', âjîqti 15
See! my friend, youder person one. Whow! person we have not seen at all, very dif-
âba", u'â'ka'pi inâhi'ân ã, ã-biamâ. Ca'neg' tê' cti 'ùda" inâhi' agê'î'î tî
well dressed truly ! said they, they Horse the too good truly sitting on has
acom'e .
âba" ã-biamâ. Hindâ! fba'hâ"i-gâ, ã-biamâ. Mîjasi akâ nigê'ajiqtia'ì".
I said they, they Stop! know ye him, said they say. Coyote the (sub.) made himself alto-
biamâ. Mîjasi ê çê'ëê' e'ska" e'gê'â-baj'-biamâ. Egâ-biamâ hâ, Hau! e'na" 18
THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

100

man'-hi'n' a, á-biamá. A' n' ha, éga'qta' n, á-biamá. Nikagahi ija'ñ'ge šinké you walk ? said they, they say. Yes, just so, said he, they Chief, his daughter the (ob.) say.

ka' n' b'ga atí, á-biamá. Kí, ča' n' hi u'ña ahi-biamá. Cjji'ñ'ge ga'a n' ca I desire. I have come, he said, they say. And then to tell to arrive, they say. Your husband the (ob.) say.

3 atí-biamá. Niça'ñ'ga úd' n' hégabaji a, á-biamá. Can'ge ta'n' atí úd' n' hégají he has come, he Person good not a little ! said, they say. Horse, the too good not a little (std. ob.) says.

a, á-biamá. Ké, iji'ñ'ge ča' n' é wawagiká-biamá, čitá'ñ' ahi'-gí-gí a! said they, they Come, his son, the that meaning them, they say, your sister's having come his own (pl. ob.) his own husband back say.

há, á-biamá nikagahi aká. Agia'ñ'á-biamá há. Kí, Ké, zaha'ñ'ha, awí-de said, they say chief the (sub.). They went for him. And, Come, sister's husband I ask you to they say, go with me.

6 atí há. Anga'ñ'í-añ'gá há. A'ñ'ha', zaha'ñ'ha, á-biamá Mjàsai aká. Can'ge I have. We have come for you. Yes, wife's brothers, said, they say Coyote the Horse come (ob.).

ta' n' agi'ñ'í'-da'n' člag' n' i-qi' tia' n' ma'ñ' i-bi'amá. Nika'ñ'ga če'ñ' tuta' the sat on his own when jumped high walked they say. People hence the (ob.).

da'be če'ñ'á amá. Nika'ñ'ga či' u'ñ'uká pi' iñá'ä a. Nika'ñ'ga dáda' či'te paced at a dis- they say. Person the well dressed truly ! Person what he may (nuv. ob.)

9 u'ñ'uká'pi iñá'ä a, á-biamá. Hau, égi'ñ' ahi'-biamá, nikagahi i'ju' well dressed truly ! said they, they say. Well, at length having they reached home, chief prinel say, they say, pal come (sub.).

éii tê'di. Hau! ké, čitá'ñ' ahi'-gí-gí, á-biamá. Can'ge ta'n' ñ'gé'di his at the. Ho! come, your sister's having become coming said he, they Horse the (ob.) by those things say.

ugá'k ñ'gi'ñ'a-gí. Qád' e'i-gá há, á-biamá nikagahi aká. Jaha'ñ'ha, wi'ñ'ga fasten ye it for him. They gave to, said, they say chief the My wife's, my wife's husband them say. (sub.).

12 ménga, ca' n' ge aká qáde čata'-bají, á-biamá Mjàsai aká. Čhaný'ña-hna' likewise, horse the (sub.) they he eats not, said, they say Coyote the (sub.). Fresh meat only čhaté-hná'ä, á-biamá. Ga'ñ'ki ubá'ña aca'ñ' ega'ñ' tia' ahi-biamá. Kí he eats as a rule, said he, they say. And at the door went having in the lodge arrived, they say. And į tê u'çí' tæ' a wa'tu ači'xéki'sái šinké jùgje a-igí'ñ'-biamá. Ga'ñ'ki ati lodge the middle at the woman was caused to the one who with her approaching he sat, they say. And marry him (ob.).

15 ha'n' amá. Wina'uí, či'gá'ñ'ge šinké uni'n'je giáxa-gá, á-biamá nikagahi night they say. First daughter. Your husband the (st. ob.) couch linkage him, said they say chief aká. Tči'ña' tæ' bi 'yi Mjàsai aká egá-biamá, Anéje bëc. Ga'ñ'ki áci the Goire the (ob.) they say, when Coyote the (sub.) said to her, they say. And And out of ča'ñ' Mjàsai amá. Íng'á'ñ'-si'-sëdë ahi-biamá. Kąë'ña, b'ič'ta'. Cka'ñ'ha went Coyote the Long-tailed cat he reached, they say. My friend, I have finished. You wish (nuv. sub.). say.

18 yi tči-gá há. Ega'n' ki'etá' n' gáxá-biamá. Ca' n' qí baa' n' ba-biamá. if cot . So alternation facebant they say. Valde et urque a sepera ad they say. Some come or else

A'ñ'ba sa'ñ' tihé 'yi nikagahi če'c čti bá'gaqti u'çěwi'įñ'čia-biamá. Edáá a' Day whiteh comes when chief his too all assembled they say. What 

wat' a'n' gá či'wá' n' běgá u'çěwi'čia-biamá, wá'gí ahi-biamá ti tê' a, goods the (ob.) server all they collected they say, having they went, they say lodge to the.
THE PUMA AND THE COYOTE.

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 "ga'tjahe." 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 coo.” And the Coyote went out of doors. He reached the Puma: “Amice, complevi; si cupias, coi,” ait. Et alternativam faciebant, aiment. Valde et usque a vesperta ad mane coibant, aiment. 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.

Fold by Frank La Flèche.

Égiëc Miγasi amá té amáma. Ki Le-núga dúba wabáhi ma“ti”


3 cá’ean’giága. Ma“oni”-máce’di éga’qti ma“bti” ka“béga“.

Atíhaqti píty me. You walk by you who just so I walk I desire. For the very last time

lágá, á-biamá Le-núga aká An’kaji, jiga“ha, ca” cá’ean’giá-gá. Waçite

spek, said, they say Buffalo-bull (sub.). Not so, grandfather, still pity me. Fool

ké skia’qti onáte ma“oni” i’tte éga’qti ma“bti” ka“béga“ há. Wi“zak

the spreading very you eat you walk it may just so I walk I desire. You tell the truth

6 aqt íja“ tada”, á-biamá háci Le-núga í“c’áge aká. Ca“-hna“ čacta“-

how you do it shall? said, they say behind Buffalo-bull old man the Yet he did not


stop talking, they Coyote the (sub.). Oh! Blunt-horns Oh! you try it, said he, they say.

á-biamá Hé-batçáge aká. Ké, gudágáqte nají“-gá, egá-biamá. Égiëc

said, they say Blunt-horns the (sub.). Come, facing the other stand he said that to him, Beware

9 na“ji“ čaa“he čihe aú, á-biamá. Há jiga“, há jiga“, jiga“ ha, áqta“

a little you flee (sign of strong said he, they say. Oh! grandfathers, Oh! grandfather, grandfather Oh! how possible
THE COYOTE AND THE BUFFALOES.

aa"he táda." Nistustu aqá-biamá Je-núga Hé-batcág aÁ.k. Ma"na"tu I see shall! backing repeatedly he went, they say Buffalo-bull Blunt-horns the (sub.). Pawing the ground

ma"ti"-biamá, qeajé cti ma"ti"-biamá. Čan"de ke" cti jáha-bi-dé he walked they say, believing too he walked they say. Ground the (ob.) too he poked at, they say, when 3

ciępe"qti-hna" cęta-biamá. Ki Míñasi aká cédęcę da"be naji"-biamá. Gieka"qti broke off pieces sent off flying, they say. And Coyote the (sub.) out of the corner of the eye they say.

Qeq-i, a"biegá útiečqti áha", jeje-ga naji"-biamá Míñasi aká. Gieka"qti Whew! to hurt me a little impossible! thinking stood they say Coyote the (sub.). Getting aside out of the way

ahi-biamá. Ki édita" iénaxiča agí-biamá agcà-b ega"' úsangá ię iti" he arrived, they say, and thence to dash on him was coming back, went home having without side hit.

ákía-ga-biamá. Wáhu"al! á-biamá Hé-batcág aÁ.k Wi"čekéga" čeka"bečega" 6 he had gone along, they say. Really! said, they say Blunt-horns the (sub.) You told a little of the truth I thought it might be.

ci"cči. An"kaju, iqa"há, na"'wigipéga" ca" há. Ca" n'ige"há, heretofore. Not, grandfather, and, as I feared you, so it was. Yet grandfather, my relation 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 young do you try it. Ho! said, they say Buffalo-bull young the (sub.). Facing the other stand way

če"aa"he pi t'ewičč tá minke há, á-biamá. Hau! iqa"a, aaw"ha-maji tá 12 This you see if I kill you will I who. He arrived when fled not time)

mińke há, á-biamá Míñasi aká. Ca" Je-núga nístustu aqá-biamá, ma"na"tu I who, said, they say Coyote the (sub.). And Buffalo-bull backing they say eating walked they say.

ma"ti"-biamá, qeajé cti ma"ti"-biamá. Čan"de ke" cti jáha-bi-dé ciępe"qti he walked they say, believing too he walked they say. Ground the (ob.) too he poked at, they say, when they broke off pieces again.

hna" cęta-biamá. Cči édita" iénaxiča agí-biamá. Ėdidi pi a"ha-bají-15 invariably sending them flying. Again thence to dash on him was coming back, He arrived when fled not.

biama Míñasi aká. Cęti iti" á-iáča-bi pi iêkigáqti Je-núga jiŋ'ga jügte they say Coyote the (sub.). Side hit on had gone, when just like him Buffalo-bull young with him

á-iáča-biamá. Ga" júkigqč-bi ega" aqá-biamá. Maja" wi" ahi-bi pi had gone, they say. And with one another, being they went, they say. Laid one arrived at, when they say

wabahi-hna"-biamá. Ki Míñasi aká dęje ke a"četwa četé ma"či"-biamá. 18 they continued grazing, they say. And Coyote the (sub.) grasps the (ob.) of any sort eating walked they say.

Ca"qtiámá cti háči-qigá"hna-ha"-biamá Wa! təná! sagigi égán-ga hą, After moving a too in the white rear they say. What! ahi! do be faster

cię-hna"-biamá Je-núga ic'áge aká. An"kaju, iqa"há, dęje ke man'de-hma" said invariably, they say Buffalo-bull old man the (sub.). Not so grandfather grasps the I cannot get too much of it

há, áda" waqáte-hna" uñigášape hą, cię-hna"-biamá Míñasi amá. 21 therefore eating it, invariably I hold myself back. said invariably, they say Coyote the (sub.).
Again they went, they Arid behind regu- he walked they say. At length hill- top one in sight of

they arrived, they And Buffalo-bull four the to the bottom went they say. Lord one Buffalo-bull

(pl. sub.)

 á-biamá. Išáda-biamá ¿i ³á¿i ah¿-haj¿-biamá. Hau! Je-núga jin¿ga, they said, they They waited they say when for some time

they say. larly

(The ob.)

uné mang¿i¿-g¿, á-biamá. Aha! á-b ega¿ agía-biamá Je-núga jin¿ga to seek begone, said (one), they Oho! said, they having went they say Buffalo-bull young

_hm say back

They waited they say when for some time

3 dúb¿a amá á-hi-biamá ¿i išáda-biamá. Ti¿àjti áhà. Èdé úda¿ hà, four the reached, they say when waited they say. He has not come at all

(oh.)

him

(mv. sub.)

To wait for is good

(oh.)

Ho! Buffalo-bull young

(The ob.)

9 ma¿â¿è íi¿ amá Céti¿ hau! na¿hèba-gà hau! á-biamá Míṣasi-je-núga jin¿ga was walking they say. That ! O! said, they say Coyote-Buffalo-bull young

(sub.)

aká Èdite¿qi na¿n'ge agá-biamá. Maja¿ uck¿a¿ ça¿ ak¿-biamá. Ki ègíè the Right from that running he went they say. Land deed he reached aguda, And behold

place (oh.)

place

place back

They waited they say. Have! Buffalo-bull young

(The ob.)

agá-bi¿ mâ¿bi¿ma. Hau! j¿-nuga jif¿g¿, they said, they They waited they say when for some time

for him

they said. Ho! Buffalo-bull young

(The ob.)

5 aká Edite¿qi na¿n'ge agá-bi¿ma. Maja¿ uck¿a¿ ça¿ ak¿-biamá. Ki ègíè the Right from that running he went they say. Land deed he reached aguda, And behold

place (oh.)

They waited they say. Have! Buffalo-bull young

(The ob.)

They waited they say. Have! Buffalo-bull young

(The ob.)

They waited they say. Have! Buffalo-bull young

(The ob.)

They waited they say. Have! Buffalo-bull young

(The ob.)

They waited they say. Have! Buffalo-bull young

(The ob.)

They waited they say. Have! Buffalo-bull young

(The ob.)

3 dúba amá á-hi-biamá ¿i išáda-biamá. Ti¿àjti áhà. Èdé úda¿ hà, four the reached, they say when waited they say. He has not come at all

(oh.)

him

(mv. sub.)

To wait for is good

(oh.)

Ho! Buffalo-bull young

(The ob.)

9 ma¿â¿è íi¿ amá Céti¿ hau! na¿hèba-gà hau! á-biamá Míṣasi-je-núga jin¿ga was walking they say. That ! O! said, they say Coyote-Buffalo-bull young

(sub.)

aká Çé ma¿â¿èt¿ te éga¿q¿t¿i mə¿on¿i¿ cka¿-ona, á-biamá. A¿h¿-ha¿, ji¿-tèha, the This I walk the just so you walk you wish, he said, they said. Yes, elder brother,

(sub.)(way)

ègà¿q¿ti mə¿â¿èt¿ ka¿b¿èga¿. Hau! gùdugùq¿e naj¿i¿-g¿, á-biamá. A¿h¿-ha¿, just so I walk I wish. Ho! facing the other way stand he said, they said. Yes.

(sub.)

12 ji¿-tèh¿a, á-biamá. Je-núga jin¿gà nìstu ma na¿n'¿u ma ¿â¿è¿-biamá. Lan'de the too poked at, broke off pieces sent they say. Beware a little you flee (sign of strong prohibition).

(sub.)

Cénta¿ iñàx¿i¿a agí-biamá. Úsa¿gà éi¿ ti¿-a¿ áki¿åg¿-a¿ bi ¿i Míṣasi aká From that to dash on him was coming, they say. Beware you treat you, indeed! Away

(place)

Cénta¿ iñàx¿i¿a agí-biamá. Úsa¿gà éi¿ ti¿-a¿ áki¿åg¿-a¿ bi ¿i Míṣasi aká From that to dash on him was coming, they say. Beware you treat you, indeed! Away

(place)

Cénta¿ iñàx¿i¿a agí-biamá. Úsa¿gà éi¿ ti¿-a¿ áki¿åg¿-a¿ bi ¿i Míṣasi aká From that to dash on him was coming, they say. Beware you treat you, indeed! Away

(place)

15 un¿-s¿i¿t¿i ¿i¿-å¿-gà-biamá. A¿-he çàb¿èi¿-t¿-u¿ éga¿n¿-bi ¿i a¿-he¿na¿W¿-biamá, they say. Beware a little you flee (sign of strong prohibition).

(sub.)

18 ¿i¿ ñ¿k¿i¿-q¿t¿i Míṣasi jù¿-à¿-biamá. A¿n¿i¿j¿å¿t¿ i¿ñ¿an¿bi¿ a¿. Gùd¿i¿ when just like him Coyote with him went they say. You have treated you, indeed! Away
Wi' a'w' ejuajį hėgajį. Hau! Je-nuğa jiń'ga, čė-gū. Hau! kē, gūdugaaqhe  one iill-treated very much. Ho! Buffalo-bull young, do you try it. Ho! come, facing the other way

najįn'gā, ā-biamā. Ėgįče čaa'n'he te. An'kajį hā, njiča'n'ha, āgta'n'aa'n'he stand, said he, they Beware you flee lest. Not so, grandfather, how pos-sible I flee

tąda'n, ā-biamā Miīją akā. Aqą-b ega'n' edīta'n' iēnaxiiča agį-biamā. Ė'di 3 shall? said, they say Coyote the West, they having those to dash on him was coming, they There, say

akį-bi čii Miīją jáha-biamā. Ma'čiáha a'w'čča iččta-bi čii čiht' the reached when Coyote gored they say. On high throwing sent him when lay killed by home, they say, forcibly, they say

gaxā-biamā. Ėta'n'. made him, they say. So far.

NOTES.

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

102, 5. wi'čak aqta'ija'tada'n, contracted from wi'čake aqta'ija'tada'n, “You cannot mean what you say.”

102, 8. egįče na'čia'ča'n'he čihte au. The word čihte is used in strong commands or prohibitions. See myth of the Raccoons and the Crabs (Frank La Fleche's version), also that of Two-face and the Two Brothers; and inihe (biuihe) in the Dictionary.

103, 4. a'čihega uččiqlći aha: “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 kē nandima'n' hā. 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. cčči hau, said with the voice raised, the last word being emphasized.

105, 4. čiht' ihe, contracted from gač'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! fie! 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. "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'ICIGE'S ADVENTURES AS A RABBIT.

TOLD BY MRS. LA FLÈCHE.

Waha'icige i'ga" jüjigge. Ya'ha, ni ca'a beć te. Hi"! ñúcpača, Orphan his he with his Grandmother, to the village let me go. Oh! grandchild, they abuse will. Go not. Not so grandmother, still I go will I who. Thither went

bicáam. Jí ca'á ahi-bicáam. Huhú! Mactcin'ge ti há, á-bicáam. Níkaqahi 3 they say. To the village arrived, they say. Ho! ho! Rabbit has said, they say. Chief

cámkána ači" tícái-gá. Mactcin'ge ċida" be ti há. Ke, ači" giį-gá. Utíza"a to them having pass ye on. Rabbit to see you - has. Come having be ye To the middle him come.


Ké, i'wqaisí-gá. Ké, Mactcin'ge wabásna" ça" waci" oni" éga" ñba'ža"jìwà spécifique 6 Come sing ye for me. Come, Rabbit shoulder the fat you are so impossible to satisfy one

oni" há. Gan'ki gíquo'bi ega" watcigaxá-bicáam. Na"cta"-bicáam ñt, you are. And sing for him, they having he danced they say. He stopped they say when, dancing

Gécica"tícica" níkaqahi dúba awáqiqixhe há, á-bicáam. Awáqiqixhe ta minke Towards one side Chief four. I break in their . said he, they I break in their will I who

há, é há. Ègaxe i'ga"'ai-gá há, gán'ki ánasaú-gá há. Níkaqahi dúba cámká 9 he. Around in place ye. and cut him off. Chief four the (ob.)

wáqiqixá-bicáam. Gan'ki a'he agtá-bicáam. Uqé-bají-bicáam Gan'ki a'he he broke in they say. And fleeing went they say. They did not overtake him, And fleeing their (hands) they say.

agtá-bi ega" u'üde čecá"śka uđé agtá-bicáam. Iza" činke'di akí-bicáam. went home- having hole this size entering want homeward, His by the (ob.) they say. grandmothers, (heads) they say.

Ya'ha, ma"ze gí hebe a'í-gá há, á-bicáam. Ki, Ma"ze ete a'čin'ge hë; 12 Grand, iron the piece give to me. said he, they And, Iron even me none ;

we'ühi eoná" gí hebe hé, á-bicáam. A'ñía-gá há, á-bicáam. Gan'ki tjebe mother, (pl. ob.) the that only this piece . said she, they And door say.

ča" gaqápi giqué xi ti tê učićí gaaxá-bicáam. Aqta" t'éa'čačę tába. the threw it through when ludge the covering it he made, they say. How pos- say. you kill me shall!

Mangíi'i-gá. Ûta'čin'ge čamaji". Ceta". Begone ye. For nothing you stand. So far.

NOTES.

This Çegiha version of the myth was told by Mrs. La Flèche, who also gave the corresponding joiwere, to be published hereafter in "The joiwere Language, Part I." 107, 1. Waha'icige, an orphan, syn., wahna"'eiüge: joiwere, woni"'qeiñe.
108 THE FEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

107, 8. ge£ica n—£a£ica n, etc. J. La Fleche says it should read, "When he stopped dancing, he struck four of the chiefs who were in a line with the lodge, and broke in their heads."

107, 11. u'ude £e£a n ska. J. La Fleche says that the Rabbit passed through a small hole in the ground; but his wife told me that she found a small opening in the ranks of the men who surrounded him before the dance.

TRANSLATION.

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

WAHA£ICIGE AND WAKANDAGI.

FRANK LA FLÈCHE'S VERSION.

Waha n£icige aká wabûta"ti n wi n' a£ig n'-biamá. Ìndáda n wájìngá
Orphan the (sub.) gun (how) one had they say. What hour
ikídá bi ctówa n múona n-bàií-hna n' biamá. Kí 'ábae a£á-biamá. Kí
he shot at with notwithstanding he missed not regularly they say. And hunting went they say. And
3 ni£i'ga wi n' akipá-biamá, cfnuda n ská-qtí-hna n na n' ba jùwagá-biamá.
person one he met they say, dog very white (all over) two he went with they say. And
Ma n' ze-weti n kéde áigá a amáma. Kagéha, Ìndáda n ìoní n a, a-biamá
Sword the (past) carrying on was, they say. Friend what you have I said, they say
ni£i'ga aká. Kagéha, ma n' abòi n, a-biamá Waha n£icige aká. Ìndáda n
person the (sub.) Friend arrow I have, said they say Orphan the (sub.) What.
WAHA'PICIGE AND WAKANDAGI.

išákide ctewa'n' muáona'máji-hna'ma'n' hā. Índake, kageha, cégünke
I shoot at

kida-ga, á-biamá niaci'ga aká. Wajinga ji'áqte ci'ânke'di ábazu-biamá.
I miss in

Kí Waha'picige kida-biamá, téga-biamá. Kageha, wapé ké qaawiki'te 3
And Orphan

Waha'picige aká. Círundá čečänke'i ki ma'ze-weti' če céna wi'i te 6
Orphan

hā, á-biamá niaci'ga aká. Círundá čaná úćibé'ná báda, á-biamá
I cannot spare it, said, they say person the (sub.). I buy it from

Waha'picige aká. A'ha', úćibé'i hā. Índáda' wanía ajičéawákiči
Orphan

ctewa'n' časmú agji-hma'n' hā. Ki ma'ze-weti' čé índáda' ičáti' ctewa'n' 9
Orphan

išágaqi'ha'ma'n', á-biamá niaci'ga aká. Ki, Índake, táqti-ma wi'
I kill it with

agjičékiči'gā círundá ta'n', áma. Ahaú! Ma'ze-taqa'n', táqti wi' agima-
I kill it with

céni' hā, á-biamá niaci'ga aká. Círundá aká utciče égiháqi 'áiča-12
I kill it with

Índake, ci 'ama ta' čečekí-gā, á-biamá Waha'picige aká. Ahaú!
I kill it with

aká ci apá-biamá. Ki ga'egá'ate-ctewa'n' jí táqti wi' čaxáxage aćí'm' agji-biamá.
I cannot spare it

biamá. Índake, ci até ma'ze-weti' kě fitín-ga, á-biamá Waha'picige
I cannot spare it

aká. Ja'n' téti'bi ci gabejíqti ičéga-biamá niaci'ga aká. Wapé ké 18
I cannot spare it

išćwacta-máji ēdegá'n' ci' wi'i tá minke hā, á-biamá Waha'picige aká.
I cannot spare it
110 THE GEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Wi ciććanka cůnada gaććanka in'wacta-májí éděga ca wić tá mińke
1 too these (ob.) dog the (ob. pl.) I cannot spare but yet I give will I who
hā, á-biamá níać nga aká. Ki cůnada baććanka 'i-biamá, ma'n'ze-weti kā
said, they say person the (sub.). And dog the he gave to him, sword the
(pl. ob.) they say, (ob.)

3 edábe, Waha'ćigica. Ga'n' édńi'ità akžeha açá-biamá. Ki Waha'ćigica
also Orphan. And just then apart went they say. And Orphan
aká akí-biamá is'a' činke'di. Ki cůnada čanka jūwage akí-biamá
the reached home, his by the (ob.). And dog the (pl. ob.) he with them reached home, they say.

Ki is'a' aká fhuśa-biamá. Ki, Uma'nče tće činę'qta hē. Éáta'ćinuđa
And his grand- the scolded they say. And, Provisions the there are none Why dog
mother (sub.) him (ob.) at all

6 čanka čće jūwagečę čagélé a. Ya'há, wécćii ĕgaira wańji'w'i hā, á-
also they say grandmother, useful as I bought them . said home come
the (pi. ob.) that you with them you have 1 Grandmother, useful as I bought them . said
bićmá Waha'ćigica aká. Waťůjika uma'nče činę' áb ĕgaira yi akie
they say Orphan the (sub.) Old woman provisions there are said, having lodge standing thick
amáça węşigitečę aće 'is'a-biamá. Ga'n' waha'-biamá. Jí akie amáça
them to seek relief for going speaks they say. And removed they say. Lodge standing to them thick
of themselves
9 akí-biamá Gąqąqąqı'či-biamá. Ki ği amá néćica jin'jají ča' ē'di
reached home, At one side she pitched the tent, they say. And the lodges lake not small the by
ta čma kē û amáma.
border the pitched they say.

Ki ha'n'egn'tće jć xagé za'tće'qta-ć-biamá. Ya'há, éata'n xagáj a
And morning when crying they made a very great Grandmother, why they cry 1 noise, they say.

12 á-biamá Waha'ćigica aká. Ėćpatá'hē! čaná'nji álta n' āda n, á-biamá
said, they say Orphan the (sub.) O grandchild! you heard not how possible 1 said, they say
waťůjika aká. Wakan'dagi čđćę'a'ba aká nį́kagahi ījan'ge činę́
old woman the (sub.) Water-monster seven heads the (sub.) chief his daughter the (ob.)
wēńa-biamá. Ji-bǎjí jć ta'wańgačę ča' bęć:jga čahúni 'is'a-biamá.
bogged they say. They not if tribe the all draw into him spoke of, they say. And the mouth
of them give to him

15 Āda'n ićęt etai ĕgara gígika'ii hē. Qu-i! á-biamá Waha'ćigica
There to open his apt as they converse with Whom! said, they say Orphan
the (sub.) Any old woman, to attack and (pl.) kill him they sought. It that say not to (any one)
him

Éćę'jći tće etći ginhá'n'mha-ć-biamá Wakan'dagi čđćę'a'ba aká.
(One) says it to when even he listen regularly they say Water-monster seven heads the
(smother) him lastly they say

18 Waťůjika, ē'di bęć tá mińke hā, á-biamá Waha'ćigica aká. Ğiąkįćę
Old woman, there I go will I who said, they say Orphan the I came her to be com-
ta a ni ya'n'ha kē'di uńgač ēća'ća-bińkčamá. Éáta'čagái' a,
the water border at the fastened put she had been, they Why you sit 1
á-biamá Wahaⁿ'ficige aka. Wakan’dagi dadéfaⁿ'ba aká aⁿ-ná-biamá, said, they say Orphan the (sub.). Water-monster seven heads the (sub.) asked they say for me
ki 'i-bájít ji ta‘'wangí'ga ṣa' b'úga ṣahún 'i-tá-biamá, áda' ṣa' aⁿ'ta' and they not if the tribe the all swallow spoke of, they say therefore I was put
gave to him

atí áta'he. Ki 'ickab' ega' gëkikié-biamá. Çagré táté ṣa'já 3
I have I who stand. And united, they having caused her to go homeward, they say. You go shall though

a'wa'onaţi te bá wi gëwikités tǽ, á-biamá Wahaⁿ'ficige aka. Ki you tell not of me will, I I caused you to the said, they say Orphan the And
go homeward (dood)

bicige aká. Ki cinudaⁿ' aká égiháqtí ááága-biamá. Ga'ëga’n'ètë-cëwá'n'ji 6
I have who stand. And united, they having caused her to go homeward, they say. Not even a little while

ëpa'be ákiéta atí-biamá (Wakan’dagi aka). Ki, Kè, In’té-çaci‘je, é'di in sight to attack came they say (Water-monster the). And, Come, In'té-çaci'je there
ma'pi'ín’-gá, á-biamá Wahaⁿ'ficige aká. Ki júga kë'ja ákiéta wágají-
walk said, they say Orphan the (sub.). And body to the to attack he come him manded them

bicige aká. Ki cinudaⁿ' aká égiháqtí ááága-biamá. Ga'ëga’n'ètë-cëwá’n'ji 9
I have who stand. And united, they having caused her to go homeward, they say. And killing

Wakan’dagi dadéfaⁿ'ba aká cka'n'ha’n' èn’di niúçicaⁿ b'úga bieka’n-
Water-monster seven heads the moved regularly at the time lake the whole he made it move by his

lha'n'biama. Ní ña’ ma’táhaqtí cti wàfí’á ákiágåte-hna’n’-biama. Ga’ëga’n-
regularly they say. Water the far beneath too having he had gone regularly they say. Not even

të-cëwá’n’ji et èpa’be aggi’-hna’n’ biama. Ègié je da ña’ wi’ni gasá-biama 12
a little while again in sight they regular they say. At length head the one he cut they say

Wahaⁿ’ficige aká. Ki ëjëçë èn’ éjá-biama Wahaⁿ’ficige aká. Ki
Orphan the (sub.). And tongue the (ob.) took they say Orphan the (sub.). And

duba’n’ ákiéta-bi yì té’çé-biama kì ëjëçë wànt’èjëte éjá-biama. Ki të’të four times he attacked when he killed him, and tongue all he took, they say. And killing

èjáta’n’-bi të’ di wàqe-sàbë wi’ni ña’ha ke úgàca’-màma. Ki dà 15
finished they when black man one water border the traveling was, they And head

të ña-biama. Ki ëjìi të’ di wànt’èjëte ìn’ ak’biama dà të. Ki wa’u
the found they say. And his at the all carry. reached home, head the And woman
(col. ob.) lodge

aká a’kkí-hna’n’ të’ di imáxé-hna’n’-biama. Èbë-hna’n’ gëkikié a, á-bi the reached regular when questioned regular they say. Who regular has sent you I said, they say

(tëwá’), Agíšiçë-májì, è-hna’n’-biama. Ki ëbëi të fëbàhà’ ga’ñ’ ci tàwá’n 18
notwithstanding, she said regularly, they And who it was to know desired notwithstanding

fëbàhà’-bájí-hna’n’-biama. they knew not regularly they say.
112 THE SIEGUA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Kì nikagahi úju aká jíequ-isíkìá-biama i'cágé. Wi'awá nikagahi
And chief princi- the caused criers to go they say old men. Which one chief
pal (sub.) around

ijan'ge înké gi'iké ei'ste gi'aw' te ai áta, á-biama i'cágé amá. Ègilëe
his the one caused her it may marry may be indeed, they say old man the
daughter who to come back be her says
(pl. sub.).

3 wáqe-sábé aká, Wiebei, á-biama. Wakan'dagi da'deta'ba aká t'éapégan'
black man the I am he, said, they say. Water-monster seven heads the I having killed
(sub.).

gi'iké wa'ú înké, á-biama wáqe-sábé aká. Nìkagahi úju gi'iké úga
I sent her the one said, they say black man the Chief princi- the one to tell
her

ákì-biama. Wáqe-sábé aká è aká hà, á-biama. Wi'ân' de i'gin' gi' gi'gi,
they reached home, Black man the that is the said, they say. My daughter's having him be ye com-
pal (sub.) ing

6 á-biama nìkagahi úju aká. Kì wáqe-sábé je'da wan'gi'gi èdi 'in'
said, they say chief princi- the to come who
(sub.).

wáqe-sábé aka. Wi'awá n, á-biama. Wakan'dagi da'deta'ba aká t'éapégan'
said, they say chief princi- the Chief princi- the one to tell
pal (sub.) who him

ahú-biama nìkagahi úju gi'iké'dí. Kì wa'ú gi'iké ímaxá-biama. Ýète awá è, they say arrived, they say chief princi-
(st. ob.) to the (st. ob.)

pal (sub.).

9 t'éaqe hà Wakan'da kò, á-biama wáqe-sábé aká. Cani nìkagahi úju aká
I killed. Water-deity the said, they say black man the And black man said the
(ob.)

'í-biama wáqe-sábé gi'iké wa'ú gi'iké. Min'ga' téga' úha-biama Kì
to him, they say gave to him, Black man the (st. ob.) woman the (st. ob.) To take a wife in order they cooked, they And
(st. ob.)

wànga' na' bèega wéku-biama. Kì Waha'cige aká nà'a'-biama.
Black man the (st. ob.) chief daughter the had given he heard, they say. And cooking the

ta' wànga' èa' bèega wéku-biama. Kì Waha'cige aká nà'a'-biama.
they say. (st. ob.)

12 Wáqe-sábé gi'iké nìkagahi ijan'ge gi'iké 'i tí nà'a'-biama. Ga'í úha tè
black man the (st. ob.) chief his daughter the his had given he heard, they say. And cooking the
(v. ob.)
cig'ata tè wéba hà gíi'-bíama, qubé aká ga' wéba hà gíi'-bíama. Ahaú!
having out when knowing it - sat they say, sacred he was so knowing it eat they say. Oho!

Mà'ze'-càgà', èdi ma'cèn'-gà. Usu úda'qí tè wí' t'é gi'gi, á-biama
(b. c.)

Mà'càgà' èdi there go. Slice very good the one having come back, said, they say
(col. ob.)

15 Waha'cige aká. Cífudà' àcà-bíama. Úha tè cígàqà gíi'wí amáma è'di
Orphan the Dog went they say. Cooking the just lasting they were sitting, there they say
(sub.).

àcà-bi tè ca' caqí úsu wénac agà-bíama. Cígà' ciqá-gà, è 'be cífudà'
he went, when without stop- Alice matching went homeward, That pursued him, who dog
(v. ob.)
cifà'ù tè. Cígà-bíama. Agà-bíama ca'ca' qí Waha'cige èi èá tè
his it may. Pursued him, they Went homeward without stop- Orphan his the
(mv. ob.)
his the they say priming all back, said, they say
(lodge (ob.)

18 Égiha àkigà-bíama. Wàqégá amá ca'ca' è'di ahú-biama è tè, they had gone they say. Pursuer the continuing there arrived, they say lodge at the
housefield (pl. sub.)

Cífudà' wàqèhì gí éga' bèega pì, á-bíama. À'n'ha, wí cuéakíčè,
Dog the to carry- he came as I have come they say. Yes, I I sent him to you,
(sub.).

à-biama Waha'cige aká. Wakan'dagi ke'aw' wí t'éaqe, á-biama Waha'w
said, they say Orphan the Water-monster the I I killed said, they say Or-
(sub.).
WAHA'TICIGE AND WAKANDAGI

113

chicige aká. Jééze cti wa '%gice bééze, á-biamá. Cinuda" césanka akíta
plan the (sub.). Tongue too all I took, said, they say. Dog these both
juáwagé, á-biamá. Ga' uća agá-biamá. Waha" chicige aká é akédega"
I with them, said, they say. And to tell went homeward, Orphan
the he it was, but they say.
é cínuda" éi" agtíkíte aká hà úsu' ké. Ki é t'éga-bi ał hà Wakan'dagi ké, 3
he dog the caused to come was also the And he killed he. Water-monster the
(mv. ob.) hither for it thence (ob.). him says
á-biamá níaici'ga cínuda" éi'če ahí aká. Agíma" éi'i-gá, á-biamá níkagahi
said, they say person dog chasing ar-
the Go ye for him, said, they say chief
áju aká. Ga' agiahi-biamá Ki édi éi'či" akí-biamá Ki níkagahi aká
the And arrived for they say. And there having reached home, And chief the
(cipat) him they say. him
wa'u éi'číké imáx-a-biamá. Éé'í a gíèikíte éi", á-biamá níkagahi aká. 6
woman the (ob.) questioned they say. Tha 1 he who sent thee said, they say chief the
her back (mv. ob.). (sub.).
Yo, it is he, said, they say woman the (sub.). Come, confess ye, said, they say chief ye.
Waha" chicige ta' éta' éi' ućagá ágají-biamá. Ki ugá-biamá Waha" chicige
Orphan the he first to confess he commanded him, And confessed, they say Orphan
the (std. ob.) they say.
aká. Wahu'ta' éi' ëi'i' tédíta' cínuda' wa'í' wi' fa'íká c'téwa' ućga-biamá. 9
the Gun (bow) he had it from the dog bought them the (pl. ob.) even acknowledged, they
say.
Wakan'dagi ké t'éga t'e' cti ućga-biamá. Ké', ućga-ga, wáqe-sábe, á-biamá
Water-monster the killed the too acknowledged, they Come, confess, black man, said, they say
the (ob.) say.
Waha" chicige aká. Ínta'! áci béc ka'w'be ha, á-biamá wáqe-sábe aká.
Orphan the Hold on! outside I go I wish . said, they say black man the
the (sub.). (fact)
Uc'í-gá, á-biamá Waha" chicige aká. Wáqe-sábe éi'číké win'kaji amá, 12
him Orphan the Black man the (ob.) did not speak they truly
the (sub.). say,
áda' usá-biamá. Waha" chicige aká níkagahi ijan'ge éi'číké ga' w' go' "
there they burnt him, Orphan the chief his daughter the (ob.) after married
the (sub.) all if her
biama. Ceta".

they say. So far.

NOTES.

108, 1. wahuta'ëi". See Notes on "Ictinike and the Deserted Children." Here it
may be the bow, as the Orphan calls it ma", an arrow. See the next version. The
sword is the only other word in this version, which seems of foreign origin.
109, 6. césanka-i, probably intended for césanka éé hà, these are they.
109, 11. cinuda' ta", ama, i e, cinuda' ama ta", "the other dog that is standing."
109, 13. ga'egá' c'téwa'jí, from ga'egá'té, a slight while, diminutive of ga'té, a
while; and c'téwa'jí (negative of c'téwa") not even. The dogs had gone not even a
little while; they returned almost immediately: "they had gone no time."
109, 15. 1m'é-gäcie, peculiar to this version. Joseph La Fèche gives Ni-uh-a-ma'ëi"
instead of it; but the Ponka chiefs say that these names belong to different myths.
108, 18. gabéjé qti césa-biamá. He knocked it down very suddenly, sending the
splinters flying in all directions.
110, 5-6. cinuda' césanka ce, etc., instead of cinuda' césanka.

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

10. za'eqtiŋa-biama, pronounced za+eqtiŋa-biama by Frank La Flèche.

12. ḋeqpaŋaⁿhe is used; but qa'eqpaŋaⁿhe is the better form.

10, 15. ia'eq eṭai eqwu', etc.: “The monster is apt to open his mouth (and devour her), so the relations are condoling with her.”

10, 16. ve'eq eṭai ʁi, contraction from ve'eq eṭai ʁi, they ought to kill him.

10, 20. ʁeqpa-bi eqiŋkbeam. They say that she had been put in a sitting posture, in which she remained till the Orphan found her.

111, 2-3. ḋeqpaⁿhe should not be translated literally (“I who stand”), but “I am now” (i. e., just at this moment); on the other hand aqpaⁿhe and miŋke (from “eqiŋkbeam”) denote a longer continuance.


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

111, 15. waje-sabé. Some say that this was Ictinike, who cheated the Orphan, and married the eldest daughter of the chief. He was not put to death at that time. The Orphan received the second daughter of his wife. The adventures of the Orphan in this variation are almost identical with those of the young Rabbit, pp. 50-54.

113, 2. ḡa'eqiŋge aka e akgedega n (a qe qaⁿbi aŋ'gata tì ḋeqaⁿcti): “The Orphan was he who did it, but (we continued ignorant of it in the past),” an elliptical expression.

113, 3. e ve'eqa 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 does that were very white all over. And the man carried a sword on his arm. “My friend, what have you?” said the man. “My friend, I have an arrow,” said the Orphan. “No matter what I shoot at with it, I never miss.” “Let us see, my friend. Shoot at that thing,” said the man, pointing at a very small bird that was sitting. And the Orphan shot at it and killed it. “My friend, truly do I love your weapon,” said the man. “I will buy it from you.” “My friend, I cannot spare it. What could you possibly give me?” said the Orphan. “I will give you these dogs and this sword,” said the man. “Do the dogs scent game?” said the Orphan. “Yes, they scent them. No matter what animal one causes them to go for, they invariably bring it back, dragging it as they hold it with their teeth. And no matter what I hit with this sword, I always kill it with the blow,” said the man. And the Orphan said, “Let us see. Make one of the dogs go after a deer.” “Ho! Ma'eqaⁿqaⁿ, 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! ḋeqeqe, go for a black bear,” said the man. The dog departed. And scarcely any time had elapsed when he returned with a black bear which he held with his mouth. “Let us see. Strike that tree with the sword,” said the Orphan. When the man hit the tree with it, he knocked it down very sud-
denly. "I cannot spare the weapon, but still I will give it to you," said the Orphan.
"I too cannot spare these dogs, but still I will give them to you," said the man. And
he gave the dogs and the sword to the Orphan. And just then they separated. And
the Orphan went home to his grandmother. And he reached home with the dogs.
And his grandmother scolded him. And she said "All of the food is gone. Why
have you brought those dogs home?" "Grandmother, as they are useful I bought
them," said the Orphan. The old woman having said that there were no provisions,
spoke of going to the lodges which were standing close together, to seek relief for
herself. And they removed, and returned to the lodges standing close together.
They camped far at one side (or, far apart from them). And the villagers pitched their
tents by the shore of a large lake. And in the morning they made a very great noise
crying. "Grandmother, why do they cry?" said the Orphan. "O grandchild, how is
it possible that you did not hear?" said the old woman. "The Water-monster with
seven heads has asked them for the chief's daughter. If they do not give her to him,
he threatens to devour the whole tribe. Therefore, as he is apt to open his mouth, they
(her relations) are condoling with her." "Whew!" said the Orphan. "At any rate,
old woman, they ought to attack him and kill him." "Do not say that. The Water-
monster with seven heads invariably hears, even when one says anything to another."
"Old woman, I will go thither," said the Orphan. "I will cause the woman to come
home." And the Orphan went thither. And the woman had been placed fastened by
the shore of the stream. "Why are you here?" said the Orphan. "The Water-
monster with seven heads asked for me; and if they did not give me to him, he
threatened to swallow all the tribe. Therefore I have come hither, and am now
where they placed me." And having untied her, he made her go home. "Though
you shall go home, please do not tell about me, that I sent you home," said the
Orphan. And the woman went home. "Come, Ma'ze-qaqa, go thither," said the
Orphan. And the dog went headlong into the water. Hardly any time had elapsed
when the Water-monster came in sight to attack him. And the Orphan said, "Come,
I'u-ñacije, 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 agi-
tated). 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'aze-qa'a, 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, whosesoever 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.

WAHAĆICIGE AND WAKANDAGI.

JOSEPH LA FLECHE'S VERSION.

Nündiga wi' ugáca ağa-biamá, waqáníqtei nündiga amá, ca' tí boy one traveling went they say, poor very boy they say in lodge fact
ching'qti, nići'ga cówa' níng'qti ugáca amáça' tí-biamá. Ki égiće none at all, person even none at all traveling walked they say. And at length
3 sabáqiitei wabgéteje jing'ga wi' iça biamá. Wabgéteje jing'ga da'áb-
suddenly very book (writing) small one found they say. And went
biamá ki égiće, Wahúta'gü' wi' wi' tá míntke, á-biça' amá. Ki ści they say when behold, Roaring weapon one I give you will I who said the writing. And went
amá ki wahúta'šin kó iça-biamá. Égiće wahúta'gü' kó ći'é amá. Ki they say when roaring weapon the found they say. And then roaring weapon the he took they say. (ob.)
nújinga tá wáhuutà'bá'í cìzòga'í gań'ki wabájésa jiin'ga da'bá-bí yì, boy the roaring weapon having and book small saw it when, is said
e'na'í réxé tate gian'za-bitóamâ wáhuutà'bá'í kë. Gań'ki nújinga aká how to do shn! he was taught, they say roaring weapon the (ob.). And boy the
wáhuutà'bá'í kë čìzó-bí ega'í maqùde uji-bitóamâ, ma'ze- ma'í cíi ugetá-3 the sub.) taking is said
roaring weapon the (ob., took they having powder put they say, | shot too put in in
nújinga aká. Ga'í cyú wi'jé- bí ega'í nújinga aká kida-bí ega'í umúppača-they say. And priirí one found they having boy the shot they having made fall by
bi ega'í t'èta-bitóamâ cyú činké. Niácí'ga wáhuutà'bá'í cìwà'í ìbaha'í- they say, having killed they say priirí the (ob.). People roaring weapon even, knew
bají-bitóamâ. Gań'ki aćá-bitóamâ yì, cí jàqti wi' da'bá-bitóamâ. Jáqti da'bá-6 not they say. And went they say when, again deer one saw they say. Deer saw
bi ega'í cí kida-bitóamâ. Cí t'èta-bitóamâ. Èdèhi nújinga aká, Wáhuutà'bí they having again shot at they say. Again killed it, they say. Then boy the Roaring weapon say
kë úda'í inahí'í áhà, øéega'í-bitóamâ. Cí aćá-bí yì, cí jàqti wi' is- the good truly! thought they say. Again went they when, again deer one found say
bi ega'í cí yàqti t'èta-bí egro'í gèeq'tia'í-bitóamâ nújinga aká. Wáhu-9 they say. And again deer killed they having he was very they say boy the Roaring say
kë úda'í inahí'í áhà, øéega'í-bí ega'í gèeq'tia'í-bitóamâ. Ga'í øèé øe weapon the good truly! thought they having he was very they say glad. And at length (sub.) say
niáci'ga wi' fe na'á'í-bitóamâ. Òqàbè cúqàti ma'íta ma'á'í-bitóamâ. nùnà-cì person one talking he heard they say. Tree very dense within walked they say. Cínuda'í-ma wágají atíàgì-bitóamâ. Hù! Hù! Hù! Hù! á-bitóamâ. Cínuda'í-12 The dogs commanded suddenly they say. Hù! Hù! Hù! Hù! said, they say. Dog
'abac-wàkičé-bitóamâ. Ki nújinga aká Waha'í øèege aká ja'í akà naji'í- to hunt he caused they say. And boy the Orphan the tree leaning stood (ob.) say
bimâ, jìninaqta naji'-bitóamâ: cínuda'í na'í wàpà-bí ega'í wáhuutà'bí agàqà- they say, hiding himself stood they say; dog he feared them they having roaring weapon had his own say
naji'-bitóamâ. Ga'í øèé øe cínuda'í- man nújinga ta'n ítá-bitóamâ. Ga'í øèé øe the good truly! thought they having he was very they say glad. And at length (ob.) say
nújíngà aká èdì ahí-bitóamâ. Niácí'ga aká èdì ahí-bí ega'í ukà-mà man the there arrived, they say. Man the there arrived, having spoke to him (sub.) say
bimâ. Ètâa'í cèkè ahù'í a. Wáhuutà'bí kë ímàxá-bitóamâ, wáhuutà'bí- they say. Why that you have! Roaring weapon the he quess they say, roaring weapon (ob.) say
íbaha'íjì ega'í. Ki nújinga gà-bitóamâ: Edáda'í wañìga ma'í be yì it'eàcè 18 he know not because. And boy said as follows, What animal I see when I kill they say: with it
yìjì, ìhàte-ìnà'ma-ìà'í adà'í aòjì'í, à-bitóamâ. Ga'í, Hìm'dega'í cyú càta'í when, I eat it invariably I do therefore I have it, said ha, they say. And, Let me see! priirí that chicken say.
manda'í, à-bitóamâ. Nújinga aká cyú ta'n kida-bí yì t'èta-bitóamâ. Há- shoot at it, said, they say. Boy the priirí the shot at they when killed they say. Let me say.
daké, kagá, ñiwañe be tañ. Òga-gá wahútañe ká ké. Gañ'ki 'i-bi ñi dañbá-seé, O friend, let me see your Hand it to roaring weapon the (ob.). And he gave to when he looked properly me, they say at it

bi ñi: Kage, ñudañe ñañhí aomiñe áhañe, á-biañamá. Ki, Hindá! kage, ingañe-they when: Friend, good truly you have! I said, they say. And, Stop! friend, teach it

3 za-gá, á-biañamá Giaoñe-za-biañamá. Gañ'ki cyú we kida-biañamá ñi técto me, said, they say. Tought him they say. And prairie-one shot at they say when killed it

biañamá niaciñegá aká Kageñá, wahútañiñe ké wibeñiwiñe kaññegañe, á-they say man the (sub.). O friend, roaring weapon the (ob.) I buy from you - I wish, and biañamá niaciñegá aká. Ki nújingga aká jejagá-biañamá. Òga-ñeñe-ja iñe-they say man the (sub.). And boy the (sub.) was unwilling they say. Although so I

6 wacta-májí, á-biañamá. Ki niaciñegá aká: Wi ñudañe áta wiñi te há, á-cannot spare it, said, they say. And man the (sub.): I good beyond I give will said to you biañamá. Ki, Edádañe a'tájí tádañ, á-biañamá nújingga aká. Cínudañe čanká they say. And, What you give me will? I said, they say boy the (sub.). Dog the (pl. ob.)

nañbá-biañamá. Cínudañe čéèanká akiwa wiñi te há, á-biañamá. Ki, Edádan two they say. Dog these both I give will said, they say. And, What

9 wédaxe taté cínudáñ čanká, á-biañamá. 'Ábaewátičiké té, á-biañamá. I do with them shall. dog the (pl. ob.) said, they say. You cause them to hunt will, said, they say. Hindeganñe! Waññe, be te há. 'Abae wágajúgá. Ki niaciñegá aká cínudáñ Let me see! I see will. To hunt command them. And man the (sub.) dog
tañ ijájé čadá-biañamá: Ni-úha-mañe-ñiñé-ál! jaqti wiñe agimañe-ñin-gáñe, á-biañamá. the name called they say: Walks-following-the. O! deer one walk for it, said, they say.

12 Ci, Mañe-çe-gañe-ñál! wasábê wiñe agimañe-ñin-gáñe, á-biañamá. Ki Ni-úha-mañe-ñiñe Again, Breaks-iron-with-0! black bear one agimañe-ñin-gáñe, á-biañamá. ki-wiñe uqeñe-ñtemi aqtemiñe aki-biañamá. Ci Mañe-çe-qañe aká ci wasábê the deer one very soon having reached they say. Again, Mañe-çe-qañe the against black bear one very soon having reached they say. Dog too also I give you. said, they say. And, Ni-úha-mañe-ñiñe

aká jaqti wiñe uqeñe-ñtemi aqtemiñe aki-biañamá. Ci Mañe-çe-gañe aká ci wasábê the deer one very soon having reached they say. Again, Mañe-çe-qañe the against black bear one very soon having reached they say. And boy the (sub.) the dogs loved them home

15 biañamá. Ki wahútañiñe 'i-biañamá niaciñegá áma tañ. Ci nújingga tañ-they say. And roaring weapon he gave to him, the other the (std. ob.) Again boy the (sub.) they say.
cínudáñ čanká 'i-biañamá. Gañe niaciñegá aká, Wi údañe átaqtemi wiñi há, dog the (pl. ob.) he gave to him, And man the (sub.) I good very I give you

á-biañamá. Mañe-weñi ciñ edábe wiñi há, á-biañamá. Ki nújingga aká-said, they say. Sword too also I give you, said, they say. And boy the (sub.)

18 Wi ciñ údañe wiñi há, á-biañamá. Edádañe wanfa ijàkíde ctwáñe iteñeñe-I too good I give. said, they say. What animal with it I notwith- I kill standing with it

luañe-ñiñe éde abgüñe háñe, á-biañamá. Ki, Inqáñe-za-gáñe háñe, wahútañiñe ké, invariably I do but I have it said, they say. And reach me roaring weapon the

á-biañamá. Gañe giaoñe-za-biañamá. Úckáñe ibañe giaoñe-biañamá wahútañiñe ké-said, they say. And taught him they say. Devils (use) to know wished they say roaring weapon the
WAHA-FICIGE AND WAKANDAGI. 119

Again the (sub.): Or friend, teach me dog the (pl. ob.) said, they say. Dog.

cañká edáda n gaxe wešecaka' hna xi, cínuda n ijàje waçade-hnan'-ga.

Ga' gaxáí-ga, ecé xi, éga n gaxe-hna' taité, á-biamá. Ki ma' ze-weti n 3

Thus do ye you say it, so do inevitably they shall, said he, they And sword.

fé cti inga'za-gá, á-biamá. Edáda n téqi áčakipa xi a'pasieá-da n this too teach me, he said, they What difficult you meet if me you think and of.

ma' ze-weti n ké jizé-ada wéti a báha-hnan'-gá há, á-biamá áma aká.

sword the (ob.) take and to strike make the always said, they say the other the (sub.).

Téqi own ctécetewa ca éga-hna' taité, á-biamá. Ga' akíša ač- 6

Very difficult notwithstanding still so always (it) shall said, they say. And apart went.

biamá Akíša ačá bi xi nújíng a aká cínuda n cañká júwagee ačá they say. Apart went they when boy the (sub.) dog the (pl. ob.) he with them went.

biamá, ct áma aká wahúta'xi ké ačin' ačá-biamá. Nújíng a ta' wângo n they say again the the roaring weapon the having went, they say. Boy tribe (be)

édedí ca kan' gętce aihi- biamá. Kan' gętce aihi-bi xi mactin' gleé 9

the one that very near arrived, they say. Very near arrived, when rabbit to hunt them

wágají-biamá nújíng a aká. Ma' ze- táqa a-á, Ni-úha- ma' en' éta ba, ma-

commanded they say boy the (sub.). Ma' ze- táqa rá! Ni-úha- mactin' also rab.

cení'ge únai-gá, á-biamá Ki mactin' gleé úna-bi xi mactin' gle hégacté-

bit hunt ye he said, they And rabbit hunted them, when rabbit a very great they say.

wa' ji téwačá-biamá cínuda n amá: Ki nújíng a aká mactin' gle hégacté- 12

number killed them they say dog the (pl. sub.). And boy the (sub.) rabbit a very great

wa' ji wá'ír' biamá. Ki wá' újíng a wi gâqâaqxti ëi gînké amá. Ë'di number carried they say. And old woman one very far apart had pitched her they say. There text

ahî-biamá nújíng a amá. Wá' újíng a gînké'di ahî-bi éga a, Mactin' gle arrived, they say boy the (sub.). Old woman by the (ob.) arrived, having, Rabbit.

cétañká wáčizágá há, á-biamá. Hi já! tóupaqa a mactin' gle íng'i ti-

those take them, they said, they. Oh! my grandchild! Rabbit carrying has for me came.

ena+, á-biamá. Xa' há, paha'ña akíša a mactin' gle cañká wi wá'f

said she, they Grandmother before apart (apiece) rabbit the (pl. ob.) one give to

gá há, cínuda n cañká, ëi hácida wañmá tâc, á-biamá Éga n gaxá-

the, dog the (pl. ob.) you afterward you eat must said he, they So did say.

biamá wá' újíng a aká. Ga' égiçe nkacina ga ta' wângo n hégactíqui eca' 18

they say old woman the (sub.). And at length people tribe a very great close

adi gí' amá xagé za' t'íqá a' biamá. Ga' nújíng a aká gá-biamá: Xa' há, to eat they say crying made a very they say. And boy the said as follows, Grand.

(sub.) they say: mother.

eata' xagaí ã, á-biamá. Au' há, Wakan' dagi dadéta' ba édega n nkagahi why they cry ' said he, they Xo', Water-monster seven heads but chief
ija n'ge i'asni n' 'i'asni n' 'i'asni n' e'asni n' 'i'asni n' e'asni n' 'i'asni n' e'asni n' he, 4-da n xagai he, 3 a-biamá Kí, ya'ha, e'táa Wakan'dagi da'déga'ba t'éta-báji á, á-biamá his dangh-to swallow spoke of having chief his daughter swallow not if tribe said she, they say And, Grandmother why Water-monster seven heads they do not I said, they say kill him

nújínga aká. Hi+! úcpa'a+! égie'n'ji-á hó. Qnbaí éga'n égie'n'í yí boy the (sub.). Oh! say grandchild! do not say it be. He is its (tobe) says it if sacred to (another)

wébaha'n-hna'í hó, á-biamá. Kí, Wébaha n'cété cén' ya'ha, t'éta yí he knows invariably . said she, they say. And, He knows no matter if yet grandmother they kill him if

úda'n, há, á-biamá Egiie wanácé amá nikagahi ijan'ge énké ači'n ači'n-good . said, they say. At length soldier the (pl. sub.) chief his daughter the (ob.) having her went be

biamá Wakan'dagi da'déga'ba énké'ya. Ki nújínga aká édi agá-biamá, they say Water-monster seven heads they say and went, they say. And boy the (sub.) there went, they say. Édunha-báji, gaciba'na ma'tsi'n-biamá Kan'ge ači'n ahí-bí yí wa'ú énké He did not join a place out side of them, to swallow bespoke having she went. Therefore they cry

9 édi égiitá-biamá wanácé amá, hebádi na'eta'ti-bi éga'n. Ki nújínga there sent her they say soldier the (pl. sub.) on the way stopped they say having. And boy aká, Waha'n'éige aká, éta'či'n ni ya'ha ke'ya ahí-biamá; Wakan'-the (sub.), Orphan the (sub.) he first water border to the arrived, they say; Water-
dagi da'déga'ba édi éta'či'n ahí-biamá nújínga aká. Egiie wa'ú aká monter seven heads there he first arrived, they say boy the (sub.). At length woman the (sub.)

12 édi ahí-biamá nújínga tan'di. Nújínga aká wácaha úda'qti nüjáxa- there arrived they say boy the (sub.). boy the (sub.) clothing very good made for himself

bi éga'n', ma'w'ze-weti'n cti ači'n akáma. Ki wa'ú ta'ukín-bi éga'n', Áwadi they having sword too bad they say. And woman the talked they having, On what business čatí yí, ahí-biamá nújínga aká. Hi+! ná! čaná'a'či aqta'n áda'n, á-biamá you I said, they say boy the (sub.). Oh! why! you have not how I said, they say have come

15 wa'ú aká. An'ha'n, aná'a-májí, á-biamá nújínga aká. Wakan'dagi da'dé-woman the (sub.). Yes I have not heard it said, they say boy the (sub.), Water-monster seven ča'ba aká ači'n éasni' i'ciał éga'n' atíi hó. A'n'éasni'báji yí ca'qti ta'wángyá'n heads the to swallow spoke having I have . He does not swal if then, alas! tribe low me (l)

búgaqti éasni' i'ciał éga'n' atíi hó, á-biamá. Ki nújínga aká, Mangení'-all of to swallow hespeke having I have . said she, They boy the (sub.)

18 gá, á-biamá Kí wa'ú aká, Hi+! ngá'bé etédé, čí niácí'ga nújíka'-gone, said he, they say And woman the (sub.), Oh! you should have gone, you man you dressed pičtí čáta'čéc. Egiie Wakan'dagi da'déga'ba aká t'éta'ti afi, á-biamá. very well you who Beware Water-monster seven heads the (sub.) kill you lest said she, they say. And woman the went (sub.) homeward

An'kaji, čí mangení'gá, á-biamá nújínga aká. Ga'n wa'ú aká ága'-Not so, you begone said, they say boy the (sub.). And woman the went (sub.) homeward
Waha’ficige and Wakan’dagi.

biamá. Wa’á gú gú gú núúnga aká ni xa’s’ha kédí a-manjí’-biamá.

(Women the went when boy the water border by the came and they say. stood)

Ma’ze-táqa’-á, dáhi líndéti can’di edédi táta’ece te há. Ni-sáha-

(Marsh-grams) 0! neck lowest part by the there you who stand will. Ni-sáha-

mar’zii-á, sin’dé líndéti can’di edédi táta’ece te há, ó-biamá. Cínnuda

(sub.) 3 ma’ gí! Of! tail right at the by the there you who will . said, they say. Dog

stand

aká akiwa ni xa’ ni ma’táha áida’a-biamá. Egiše Wakan’dagi da’déca’-ba

the both water the underneath had gone, they say. At length Water-monster seven heads

(sub.) (ob.)

aká dá xa’ wi’ cawá’qóná-biamá cínnuda aká. Ga’n’ki núúnga aká

they head the one made appear by they say dog the (sub). And boy the

ward

Ma’n’ ze-wetí’ tía-bi ego’ dá xa’ gasá-biamá Wakan’dagi da’déca’-ba. 6

sword took they say having head the (ob.) cut off they say Water-monster seven heads.

Ga’n’ki, Ke’, ca’gaxai gá, ó-biamá. Ga’ núúnga aká. Wakan’dagi

And. Come do enough (= cease) he said, they say. And boy (sub.) Water-monster

da’déca’-ba dá xa’ tía’éce tía-biamá. Ga’n’ki dá xa’ ni xa’s’ha kédí’

seven heads head the tongue took they say. And head the water border by the

( ob.) (sub.)

a’’-biamá. Ga’n’’-ée’-ée’-ca’’-né’-biamá núúnga aká.

threw they say and tongue the having went they say boy the (sub.)

away

Jú xa’ kán’ge aki-bi, Mactin’ge únai-gá, ó-biamá, cínnuda’-gán’ka.

Lee the near reached home, Rabbit hunt ye for said he, they say, dog the (pl. ob.)

Mactin’ge u’gá’-wa’á-bi ega” wa’í’-biamá Waha’’-fícige aká. Wá’u’újínga

Rabbit collected them, they say having carried they say Orphan the Old woman

by the (ob.) carrying he reached home, Rabbit the (pl. ob.)

( sub.)

čínk’e’-di wa’i’-biamá, mactin’ge čán’ka. Xa’s’ha, mactin’ge cés’čán’ka 12

by the (ob.) carrying ho reached home, they say, Grandmother, rabbit those

wa’í’ xa’ gá, ó-biamá. Hi’+! 1úc’a-čán’ka”+! mactin’ge ing’ťi’’-gé’-ena’, ó-biamá

coming I have said, they say. Oh! my grandchild! rabbit carrying has ! said, they say

them come home

wa’újínga aká. Ki mactin’ge wáčízí-biamá. Xa’-á, gá’a’’-i’č’č’-č’n-gá,

old woman the and rabbit took them they say. Grandmother, that put on something

( sub.) (ev. ob.)

á-bi ega” tía’éce xa’ waújínga wáčízí-bi ega” nan’dé iqa’’-ba-biamá. Cínnuda

he said, having tongue the old woman took, they having side of lodge put it they say. Dog

( sub.) (cv. ob.)

čán’ka, xa’s’ha, é pahan’-gá akí-rába mactin’ge wi’’ wa’í’-gá há, ó-biamá:

grandmother, that before both (apiece) rabbit one give to them . said he, they say.

( pl. ob.)

Ucte čán’ka čínt’a há, ó-biamá. Ga’n’ki ha”-ega’ tee st xagé za’”qíta”-

Remain the your own, said he, they say. And morning when crying made a very

( pl. ob.)

grand noise

bimá ta” wúntá-mádi. Ga’’-xa’s’ha, éta’á, ó-biamá núúnya aká. Hi”+ 18

they say those in the tribe. And. Grandmother, wherefore, said, they say boy the (sub.) Oh!

1úc’a-čán’ka”, edé čínk’e eha”. Mi’’-jínga nikagahi ija’ngé čínk’e qá’a

my grandchild, what in he saying ! ( fem.) Girl chief his daughter the

(Me who) again

aki ameg’na et č’dí ač’i’ apé ga’’-čái éga” xagrá há, ó-biamá. Xa’s’ha, Wa-

sho reached home, and there having to go they wish as they say . said she, they say. Grand-

as

mother, Water-
kan’dagi dade^ba t’e^e tai. Éta^n t’e^a-bájí a, á-biamá nújinga aká. monster seven heads let them kill Why they do not kill t said, they say boy him. 
Júçapa^n+! qube hégbábají, na^n’ pai hé. Béúga nkaci^n’ga na^n’ pai hé, O grandchild! sacred very, they fear . All people they fear him.

3 á-biamá. Ct nújinga aká é’di aä^á-biamá. Ní kë ét’a^n’é a^n-mají^n’-biamá. said she, they say. Another boy the there went they say. Water the he first came and they say.

Ga’n wanáce amá ci wa’ú ‘ónké é’di aë’á/n’ aë’á-biamá. Ká^n’ge aë’á/n’ ahí bi And soldiers the again woman the (ob.) there having went they say. Near having arrived, her they say.

CT é’di ñëñikia-biamá. Ki wanáce aëgá-biamá. Ga’n wa’ú amá é’di aë’á when there sent her they say. And soldier went homeward. As woman the there went they say.

6 biamá ni ñan’di. Kí ëgi^nge nújinga aká ëdedí akáma ci, ni qa’n’ha kë’di. they say water by the (ob.) And at length boy the there he was, they again, water border by the they say.

Nújinga aká, Éta^n ci, aë-biamá wa’ta^n é waká-bi ega’n’. Hi! ná! boy the Why you I said, they say woman the that he mount, having. Oh! pah! 

Cag’ë etëde, ët niáci^n’ga uë’üikia-pìçi t’a’tàëe. Égi^nge Wakan’dagí dade’ you should have you man you are dressed very you who Beware Water-monster seven stand.

9 ëda’ba aká t’e^i^e tai, aë-biamá. An’kají, ët màngte^n’-gà, aë-biamá nújinga heads the he will kill you, said she, they say. Not so, you begin, said, they say boy say.

aká. Ki wa’ú aká aëgá-biamá. Ga’n ci ni ke’di ahí-biamá nújinga aká the And woman the went homeward. And again water by the arrived, they say boy the (sub.) they say.

Cinuda’n ñëñiká uwa’gikia-biamá. Ni-úha-ma’n’é-á! dahi hideqti ñan’dí Dog the (pl. ob.) he talked with they say. Ni-úha-man’é! O! neck the very by the (sub.) their, his own 

12 ëdedí t’ata’n’é te hå’, Ma’n’ze-qa’sà-á! sin’dé hideqti ñan’dí ëdedí t’ata’n’é te there you will stand . Mass-a’mé O! tall the very by the there you will stand root

hå’, aë-biamá. Ga’n cinuda’n aká ni kë égi^nge aëa^a-biamá. Ëgi^nge aëà^a^a- said, they say. And dog the water the headlong had gone, they say. Headlong had gone

biamá xi égi^nge Wakan’dagí dade’a^n’ba dà na’n’ba ñawäpionä-biamá. they say when at length Water-monster seven heads head two they made appear by biting

15 Nújinga dà ça’ akiwa gasá-biamá. Çéze çà%n’ wàçizá-bi ega’n’ dà çà’n ni Boy head the both the both cut off, they say. Tugue the took them, they having head the water (ob.) say

Ya’n’ha ke’di aë’á bi ega’n’ aëgá-biamá. Ga’n’ ti tè kan’ge akí-bi ci border by the threw away, having went homeward. And lodge the near reached again home, they say.

mactin’ge ûnà-biamá. Ya’n’ha, cëçanka mactin’ge wàçizá-gà, aë-biamá. rabbit he hunted them, Grandmother, those rabbit take them, said, they say.

18 Ki wa’ujin’ga ci mactin’ge wàçizá-biamá. Ya’n’ha, çéze çà’n’é’ün’ga’n’- And old woman again rabbit took them they say. Grand- tongue the put on something for

á-biamá. Ct ja’ë-biamá. Ha’n’ amá. Ct ha’ëga’n’te xag’ë za’t’qia’ë- he said, they say. Again slept they say. Night they say. Again morning crying made a very great noise
biamá xap'há, éata xagá a gáama, á-biamá. Cpaña+, níkgahí ijan'ge they say. Grand, why they cry those, said he, they say. O grandchild, chief his daughter
činóe qáta kí améga xadá xagá hê, á-biamá Ci e'di aq'í aqá-the (ob.) back again she came home, to condole as they cry. she said, again there having went they say.
biamá níkgahí ijan'ge činóe wanáce amá. Ci nújíngá ēta'qíni n ṣa'ha 3 they say chief his the (ob.) soldier the again boy he first water border
kú di ahi-biamá. Wágáha udá'qí xíxáxa-biamá. Ci wa'ú aká e'di by the arrived, they say. Clothing very good he made for they say. Again woman the there himself
ahí-biamá. Nújíngá ta' é wáká bi ega', Ciáji et'í, á-biamá wa'ú aká, arrived, they say. Boy the that she meant. having, You ought not to said, they say woman the (sub.)
Egi'fe Wakan'dagi dádéé*a'ba aká t'éépe tile hê, á-biamá. Kí nújíngá aká, 6 Beware, Water-monster seven holds the he kill least, said she, and boy the (sub.) you say.
Ankaji hâ, et'í mafi'm'ga, á-biamá. Hau, wa'ú aká agéá-biamá. Ag tá-bi Not so, you begone, said he, they say. (sub.)
he first water border
yí nújíngá aká, Ma'ze-cáqa'-á! dáhi hideqti čan'di ededi čáta'cé te hâ. when boy the. (sub.) man-cáqa' o!, neck the very good by the there you will stand.
Ni-úha-mâ'či'-á! sin'de hideqti čan'di ededi čáta'cé te hâ, á-biamá. 9 When boy the (sub.) you say.
Cínuda' aká akíwa ni ča ma'táha áiáça-biamá. Egi'fe Wakan’dagi dádéé-
Dog the both water the beneath had gone you say. At length Water-monster seven
čába dá čábči' t'ecáca-ba-biamá cínuda' aká. Ga' nújíngá aká dá tê heads head three made emerge they say dog the (sub.) and boy the head the
gasá-biamá čábči'. Ga' čeže tê čizá bi ega' dá tê a'ba bi ega' 12 cut off they say three. And tongue the look they having head the third away, having say (ob.) they say.
agéá-biamá. (Mi'jínga yí ča'la kí-hna' čan'di ugerá ga'evu ča'téwa' či'-á-went homeward, (girl) lodges to the reached home, when to confess wished notwithstanding failed
amá.) Ga' agéá bi yí mactin'ge ci úna-biamá. Mactin'ge áhigí invaria- they say. (ob.) and went home when rabbit again them hunted, Rabbit many say.
úna bi ega' wi'á akí-biamá. Wá'ujíngá činóedi akí bi ega' čeže 15 hunted them, having carrying reached home. Old woman by the (ob.) reached home, having tongue say they say.
čábe'ni ci i-biamá. Ya'ha', gaté itíčin'kičá-ga, á-biamá. Hau! ma-thrice again he gave to her. Grandmother, that put away mine for me, said ho, they say.
čin'ge cečànka wáci'á-đa cínuda' akíwa wi'á wà'ga hâ, á-biamá. Hau, lit those take them and dog both one give to them. said ho, they say.
ja'bi-biamá ci. slept, they say again.

Ci ha'egá'na'ce yí ci níaci'ga ma-xagé za'éq'tína' biámá ta'wángá-
Again morning when again people the crying made a very they say among those in
mádi. Ya'ha', gáama éda' xagá sá, á-biamá. Júcpa'-i níkgahí ijan'ge the tribe. Grand, those why they cry I said ho, they say. O grandchild! chief his daughter.
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...the (oh.) again back she reached home there having to go they wish as they are crying said she, they indeed say.

Ya'ha, Wakan'dagi dadeba t'éqé ta'. Ėtēa t'éqé-hā ti, ả-biama Grandmother Water-monster seven heads let them kill him. Why they do not kill him I said, they say.

3 nújinga aká. Êba'ba' égie'ji-ā hā. Ėgie' a' ë t'éqëa' tāj, ả-biama wâ'ujinga boy the (sub.). A second say it not to. It is said if he will kill you, they say, they say old woman aká. Ga' wanace amâ ci e'gi' a' biama mi'jingga Ḑi. Ki nújinga amâ the. And soldier the again having went they say girl the. And boy the (sub.). (q. sub.) her.

c'í di e'gi-.bi ega' ci éta' a' in ahi-biama ni xa' ha kē'di. Ki mi'jingga amâ there went, they having again he first arrived, they say water border at the. And girl the say.

6 c'í di ahi-biama. Ci nújinga aká, Mângée'n-gā. Êtēa ci é'ite, ả-biama. there arrived, they say. Again boy the (sub.). Begone. Why do you come I said they say he.

Wa'ú amâ aṣa-biama ci. Ni-ú ha-ma' ci-ā, dâhi hideqti cân'di cânajīn te Woman the went homeward, again. Ni-ú ha ma'n 01 neck the very by the you stand will bottom hā. Ma'ze-éqa' a' a, sî de hideqti cân'di cânajīn te hā, ả-biama. Çندūn a Woman-đēqa' 02 tail the very root by the you stand will said, they say. Dog

9 akiwa ni kē c'í égie āiāha-biama. Uq'é'se ci dá wi'áqte ci éegan'bā- both water the there heading had gone, they say. Very soon head one made emerge by biting biam. Ga' nújinga aká dá ča' gasā-biama. Çēze ča' čiža-biama Ḑā they say. And boy the head the cut off they say. Tongue the took it they say. Head tē égazēze ni xa' ha kē'di itēa-biama. Ga' nújinga amâ aṣa-bi a' ji the in a row water border by the put them, they say. And boy the (sub.) ward, they say.

12 égie wāqe-sābē ni xa' ha kē uhā ma' a' biama. Ḑā tē ła biama it hap black man water border the follow walked they say. Head the found, they say pened wāqe-sābē aká. Ê'ag biama wāqe-sābē aká Wakan'dagi dadeba black man the Carry- won homeward, black man the (sub.). Water-monster seven heads akā t'éqēe hā, ả-biam. Ga' Huh! wāqe-sābē čam a Wakan'dagi dadeba'ba the I killed, said, they say. And, Really! black man this Water-monster seven heads one him who

15 dá tē ʔa aṣa biama. Nīkagahi Ḑi tēa a' ē min gēa'n-ga, ả-biama. head the carry- has come said they, Chief lodge to the carry- begone said they ing (col. ob.) say. E'ya ʔa ahi-biama. Ga', Ḑā tē a'gūdi hniźe a, ả-biama nīkagahi akā Ki, Thither carry- he arrived, they And, head the where you took I said, they say Chief the (sub.) ing say. Wakan'dagi dadeba'ba akē ēdega' tēqēē, ả-biama wāqē-sābē akā. Ga' Water-monster seven heads the one but I killed said, they say black man the (sub.). And, who

18 Hau! tēqēē ʔi' ji cîn' gajinga wiwia čagē'n tatē, ả-biama nīkagahi akā. Hot! you you killed if child my own you marry shall said, they say Chief the her (sub.). Ga' uha' biama, wa'atē gasā biama. Nīkacīg a būqatqi min gēa'n téga And cooked, they say, food made they say. People all to marry in order that
wéku-biamá. Cin'gajin'ga wiwiśa wáqe-sábë gé÷' te ecai ji gé÷' tate há. Invited they say. Child my own black man he marry may ye say if he marry shall they say.

KI níkací'ga amá gá-biamá: A"'ha, ta'wáng'ga bé'uga niawáça há, áda
And people the said as follows, Yes, tribe all he saved us. Therefore

gé' te ecai ji gé÷' te há, á-biamá.
he may ye say if he marry may, said they, they marry her her

KI nújínga aká s'haha gé÷'-biamá, wáqe-sábë wa'ú čínkê gé÷' tate;
And boy the (sub.) knowing sat they say, black man woman the (ob.) marry shall

gé÷'bújí gé÷'-biamá. Gá-biamá nújínga aká: Ma"'ze-čáqa'-á, č'ídi
glad not sat they say. Said as follows, boy the (sub.): Márós-čáqa'! there

ma'čín'-gá há. Min'gá' táqá' úha'í té ús'ú wí'ú čahé gi-gá, á-biamá. 6
walk thou. He marry her in order cooked the slice one carrying come back, he said, they say;

Cínuda' amá č'í di aqá-biamá. Cínuda' čá'be hí ji níiací'ga amá, Cínuda' Dog the there went they say. Dog in sight ar-when people the Dog

údá' mähá' tí áha', á-biamá. Cínuda' aká wáqáte čan'đí aqá-bí ega'ú ús'ú
good truly has said they, they said. Dog the (sub.) take the, the went, they having slice say.

wí'ú čahé agá-biamá. Hu-hú! Cínuda' čí' plújí hégají gáxáí. číqái-gá, 9
one carrying he went homeward, really! dog the bad very he has done. Pernu yo him

á-biamá níaci'ga amá. Kí wá'ujíngá jí té'dí čahé akí-biamá. Cínuda'
said, they say people the (pl.sub.). And old woman lodge by the coming he reached home, Dog

čínkê níaci'ga eá čínkê edábe ahni' ečí te, á-biamá níakághí aká.
the (ob.) man his the (ob.) also you have you come will, said, they say chief the him back

Wánáce-ma gáxe wágají-biamá Kí wánáce amá wá'ujínga jí té'á ahí-bí 12
The soldiers to do it commanded they say. And soldier the old woman lodge at the arrived, they say

jí égíte níaci'ga cínuda' eá aká níaci'ga ućuku-pújí wáqáha údá'qtí
when behold man dog his the (sub.) man dressed very well clothing very good

akáma. Kí wánáce č'í di ahí-bí jí níaci'ga čínkê ábagá-bíamá. Kí, was, they say. And soldier there arrived, when man the drew back they say. And, (at.ob.) from him through shame

Awádi catí é'te, á-biamá nújíngá aká. A"'ha, cínuda' min'gé' táqá' 15
For what have you come? said, they say boy the (sub.). Yes dog wedding for the

úha'í té wáqáte čahé gi té da'ú be tiawákišáí, á-biamá. Niací'ga eá
cooked the food in his coming as to see him he caused as to said they, they Man his

čínkê edábe juangse angá'gse tá-bí aí há, á-biamá. Kí, maŋtí'ín-gá.
the one also we with him we go home shall he said they, they Come, become ye.

Cubþe tá mínkê'ce, á-biamá nújíngá aká. Ga"' nújíngá aká wáqáha údá'qtí 18
I go to you will I who must said, they say boy the And boy the clothing very good

qi váxa-bí ega'ú čéže té aqí'í-bí ega'ú č'í di aqá-biamá. Kí wáqe-sábë aká
made for him having tongue the bad them, having there went they say. And black man the

(cod.ob.) they say
Mrs. La Fleche says that a part of this myth is of French origin; this includes "the gun, paper, powder, shot, sword, table, and the white man's food for the marriage-feast." She agrees with others in considering the rest of the myth as of Indian origin.

Mr. Sanssouci, an Omaha half-caste and ex-interpreter, says that the man put the gun and paper where he knew the Orphan would be sure to find them. Yet in the myth itself it is said that the man knew not what the gun was.
TRANSLATION.

A boy went traveling. The boy was very poor; he continued wandering about without a lodge, without any kindred at all. And at length he suddenly found a small writing. When he found the writing, behold, it said, "I will give you a gun." And as he went he found the gun. And then he took the gun. And the boy having taken the gun, when he looked at the small writing, he was taught what the gun did. And the boy took the gun, and put in powder and shot. And having found a prairie-chicken, the boy shot at it, knocked it down, and killed it. The people (i.e., Indians) knew nothing at all about guns. And when he departed, he saw a deer. Having seen a deer he shot at it, and killed it. Then the boy thought, "Truly the gun is good!" And as he went, again he saw a deer. And having killed a deer, again the boy was very glad. Having thought, "Truly the gun is good," he was very glad. And at length he heard a person speaking. He was walking in very dense woods. He urged on his dogs suddenly. He said, "Hu! hu! hu! hu!" He made the dogs hunt game. And the boy, who was the Orphan, stood leaning against a tree, he stood hiding himself. As he feared to see the dogs, he stood holding his gun. And at length the dogs discovered the boy. And at length the man went thither and spoke to him. "Why do you have that?" He asked him about the gun, as he did not know what the gun was. And the boy said as follows, "When I see any animal, I kill it with it, and I always eat it, therefore I keep it." And the man said, "Let me see. Shoot at yonder standing prairie-chicken." When the boy shot at the prairie-chicken, he killed it. "Let me see! O friend, let me see your property. Hand the gun to me." And when the boy gave it to him, he looked at it and said, "Friend, you have indeed a good thing." And he said, "Stop, friend, teach me how to use it." He taught him. And when the man shot at a prairie-chicken, he killed it. "O, friend, I wish to buy the gun from you," said the man. And the boy was unwilling. "Nevertheless, I cannot spare it," said he. And the man said, "I will give you something better." "And what can you give me?" said the boy. The dogs were two. "I will give you both of these dogs," he said. And the boy said, "What can I do with the dogs?" Said he, "You can cause them to hunt for game." "Come, now, I wish to see. Command them to
hunt." And the man called the dogs by name. "Here, Ni-uha-ma'pi, go for a deer. Here, Ma'ze-qaqa, go for a black bear." And Ni-uha-ma'pi got back very soon with a deer; and Ma'ze-qaqa 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. Whatevsoever animal I shot at with it, I killed, hence I had it." And the man said, "Teach me how to use the gun." And he taught him. He wished to know the ways of the gun. And the other said, "My friend, teach me about the dogs." Said he, "If you wish the dogs to do anything, call the dogs by name, and when you say, 'Do thus and so,' they will always do so." "And teach me about this sword too," he said. The other said, "If you get into any trouble, think of me, seize this sword, and threaten to strike with it (i.e., make the motion). Even if it should be the greatest possible difficulty, still it shall be so (and not otherwise)," said he. And they parted. When they parted, the boy went away with the dogs, and the other one carried the gun away. The boy came very near a tribe that was there. When he got very near, the boy commanded them to hunt rabbits. "Ma'ze-qaqa and Ni-uha-ma'pi, hunt for rabbits," said he. And when the dogs hunted for rabbits, they killed a great many rabbits. And the boy carried a great many rabbits on his back. And there was an old woman who pitched her tent far apart from the village. The boy went thither. When he arrived there he said, "Take those rabbits." "Oh! my grandson has come bringing rabbits to me!" she said. "Grandmother, first give one of the rabbits to each dog; you shall eat afterward." The old woman did so. At length the people, who dwelt in a very populous village near by, made a great noise by crying. And the boy said as follows: "Grandmother, why do they cry?" "Yes, the Water-monster with seven heads has spoken of swallowing the chief's daughter, and if he does not swallow the chief's daughter, he threatens to devour the whole tribe; so they will take her thither; therefore they cry," said she. And the boy said, "Grandmother, why do they not kill the Water-monster with seven heads?" "Oh! my grandchild, do not say it to any one. As he is sacred, if it be said to any one he invariably knows it," said she. "No matter if he does know it, grandmother, if he were killed it would be well," he said. At length the soldiers went to the Water-monster with seven heads, taking the chief's daughter. And the boy went thither. He did not join them; he went another way. When the soldiers had gone near with her, they sent the woman thither, they having stopped before reaching there. And the boy, the Orphan, reached the water's edge first; the boy arrived before her at the place of the Water-monster with seven heads. At length the woman arrived at the place where the boy stood. The boy had made for himself very good clothing; and he had the sword too. And he spoke to the (standing) woman: "Why have you come?" "Oh! fie! Is it possible that you have not heard it?" said the woman. "Yes, it is true that I have not heard," said the boy. "I have come because the Water-monster with seven heads threatened to devour me. If he does not devour me, then—fearful to think of!—he threatens to devour the whole village. So I have come," said she. And the boy said, "Begone." And the woman said, "Oh! You should have gone home, you who are a very fine-looking man. Beware lest the water-monster with seven heads kill you." "No, begone thou," said the boy. And the woman went home. When the woman had gone home, the boy went and stood by the edge of the water. "O Ma'ze-
aqa! you are he who will stand where the bottom of his neck is. O Ni-uh-ma! 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,” she 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-uh-ma! you are he who will stand by the very bottom of the neck. O Ma-ze-aqa! 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 console 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-aqa! you are he who will stand where the bottom of his neck is. O Ni-uh-ma! you are he who will stand where the very root of his tail is.” And both dogs went beneath the water. And the dogs bit the seven-headed Water-monster, causing three of his
heads to appear. And the boy cut off the three heads. And having taken the tongues, he threw away the heads, and went home. Though the girl wished to tell about herself every time that she reached home, she always failed. And having gone homeward, the boy hunted rabbits. Having hunted a great many rabbits, he carried them home in a pack. Having come back to the old woman, he gave her the three tongues. "Grandmother, put those away for me. Ho! take those rabbits and give the dogs one apiece," said he. Well, they slept. In the morning again did the people make a very great noise by crying. "Grandmother," said he, "why are those crying?" Said she, "My grandchild, the chief's daughter having come home again, they wish to take her thither; therefore they are crying." "Grandmother, they ought to kill the Water-monster with seven heads. Why do they not kill him?" said the boy. "Do not say that again to any one. If it be said to any one, he will kill you," said the old woman. And the soldiers took the girl away again. And the boy having gone thither, was again the first to reach the edge of the water. And the girl came thither. And the boy said, "Begone. Why have you come?" The woman went home. And he said "O Ni uha-ma*$! you will stand by the very bottom of his neck. O Ma$ze-$aqa$! 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. 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$ze-$aqa$, 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'PICIGE AND THE BUFFALO-WOMAN.

MRS. LA FLÈCHE'S VERSION.

Waha'picige é ihaO git'ai ieádi cti git'ai tè ijan'ge jüigigá-biama. Orphan he his died his father too died when his sister he with his they say.

Ki ijan'ge aká nù wi wakidepiqtaia é âgéxá-biama. Ki 'ábave aÁ-bi ¿ And his sister the man one a very good marksman that she took for a hus-

sand, they say.

záhti wi" i'í agi-biama. Ki Waha'picige, Hi'tcawe! 'angêhà, wi'aha wa'i 3 deer one carry- was coming home, And Orphan, Surprising! O sister my sister's carrying husband

gi ci'. Waci'nqti bête tá minke, á-biama. Ki akí-bi wi jeáza"tasi ĝa he is coming Very fat I eat will I who said, they say. And he got home, when kidneys the (sub.) say.

waci' ubéta ća'v egiá-bi ega'v ciqúda-bi ega'v ćedi ĝa edábe á-biama-

fat wrapped the she took, they having pulled it they having liver (the ob.) also she gave, they say.

Cé'nà ćata-a hé. Waci' eka'v hna ćakanahí'v ća, á-biama ijan'ge aká. ġnáte 6 That eat thou . Fat you wish you, indeed! I said, they say his sister the (sub.). You eat

onicta ća'v ú'e ké akihide mà'í'v-á, á-biama. Ki gán'ki ćata-bi ća ú'ata you finish when field the to watch it go said she, they And then he ate, they when to the say.
132 THE JEGHIA LANGUAGE—MYTHS, STORIES, AND LETTERS.

1 áta-biama, giča-bajiqti áta-biama. Ki ú'e ḵe'di ahí-bi yí ṉu aká ja'ṉ wi

2 he went, they say very sorrowful went they say. And field at the arrived, when man the tree one

3 they say night when. Again morning when his sister's the deer one carrying was coming home, they say.

4 Hu-hú! ŋangeha, wiņáha wa'í'ga gi čia Wa'éte waci'ngi hebe bësáte tá

5 a-biama, a-biama. Ki paha 11 am'či, Ega n'udá bi, wi'angi ama e'ži ha. figi'gi-biama. Ama

6 edábe 'i-biama. Ceča čatá-a hé. Waci'ngi ča'na n'ča n'he. Wa niči n ga wi n aqtci

7 also she gave him, That eat thou . Fat the you wish you, indeed ! said she, they say. (ob.)

8 Či e'ga n'ča n'ha n ca n'ha cičaŋi. Ki paha 11 am'či, E ga n'udá bi, wi'angi ama e'ži ha. figi'gi-biama. Ama

9 edábe 'i-biama. Ceča čatá-a hé. Waci'ngi ča'na n'ča n'he. Wa niči n ga wi n aqtci

10 a-biama, a-biama. Ki páha 11 am'či, E ta'nci n ga wi n aqtci

11 yí'gá biama. Wéda'ngi té'di, Wákida ĝeči'ngi a-hé. Ú'e ḵe a'na bi be taŋga'ngi, say. (ob.)

12 edábe 'i-biama. Ceča čatá-a hé. Waci'ngi ča'na n'ča n'he. Wa niči n ga wi n aqtci

13 a-biama, a-biama. Ki páha 11 am'či, E ga n'udá bi, wi'angi ama e'ži ha. figi'gi-biama. Ama

14 edábe 'i-biama. Ceča čatá-a hé. Waci'ngi ča'na n'ča n'he. Wa niči n ga wi n aqtci

15 a-biama, a-biama. Ki páha 11 am'či, E ga n'udá bi, wi'angi ama e'ži ha. figi'gi-biama. Ama

16 edábe 'i-biama. Ceča čatá-a hé. Waci'ngi ča'na n'ča n'he. Wa niči n ga wi n aqtci

17 a-biama, a-biama. Ki páha 11 am'či, E ga n'udá bi, wi'angi ama e'ži ha. figi'gi-biama. Ama

Throughout the day walked, they when at length very late in arrived, when behold hedge one very good
wahead te amá, tí sa'ee. Ki u'dá-bí șí égiše wa'ù aká é akáma. Gañ'ki it was there, they say, lodge whitened. And entered, when he held woman the it was she, they And say.

umí' je ke' cti u'dá qti gí' akáma. Ki ja'-uqpe jíng'ga șá gáUBE ugiqiți couch the too very good she was sitting on, And wooden bowl small pounded buffalo very full they say. 'i-biamá. Ki 'i-biamá șí, Na'pa'hi'qti-ma' fa'cti. Áqta' a'ga'w'be' a' go to him, And gave to him, when. I very hungry berefore. How do you get enough they say.

etéda', éega' gí' -biamá. Ki wa'ù aká, An'kaji, ca' șatá-a hó. Leibé' shall I thinking he eat they say. And woman the Not so at any eat thou. You get enough táté, ă-biamá. Gañ'ki șatá-biamá șí ìnändëqtiu' -biamá șí ca'ù uqacan-shall said she, they And she when he was filled to they say when still he left some say. biamá uqpe jíng'ga ke' di. Gañ'ki șí- biamá uqpe jíng'ga ke wa'ù čínké. 6 they say bowl small in the. And gave back to her, bowl small the woman the (ob.).

Gañ'ki ha' wá' yají' -biamá, umí' je ibe'hi' cti u'dá qti guaxá bi ega'. And night when he lay they say, couch pillow too very good she they having. Gañ'ki șí ta' -qti ta' -biamá. Gan'ki ci sigęté tě waqionaqti ci aqá -bitéamá. 9 they say, on the grass he lay they say. And again troll the very plain again she had gone, they say.

Ki ci éga' yé ci duba' -biamá. Gañ'ki Jé-wa 'ú akáma. Ki waté- And again so it was again four times they say. And Buffalo-woman she was, they And preg-

zugę' -bi tě wédą́-biamá. Wédą́-bí șí tećeqaqli tda'á-biamá, naq they when she gave they say. She gave they when very short she bore it they say, say. Bę'qaqti ska'qtei. Gañ'ki Ictinike amá șé amáma. Sabăjįči ș'í 12 all over very white. And Ictinike the was going, they say. Very suddenly there

ahi-biamá. Winaú, éa'ta' aja' șí, ă-biamá. Ki, jíga' há, nixa a'níe arrived, they say. O first daughter, why you do it? said he, they say. And. O grandfather stomach aches me hė, ă-biamá. Hė! wń'ęqají' -qteče, nixa i' níe ta' -ana, ă-biamá Ki said she, they Alas! my dear little grandchild stomach for me she! said he, they And say. gań'ki je-jin'ga tda'á -bi șí ska'qtei ta' -amá. Gań'ki Ictinike aká 15 then Buffalo-calf she bore they say. When very white it was standing And Ictinike the (mr. sub.) say. ish'he șę' -biamá. Ki je-mi'gga gá-biamá: Hi' -! jíga há, șintę'pa in his robe pushed it they say. And Female-buffalo said as follows, Oh! grandfather your grandchild where is he? said she, they So far has not passed out they say. Áwa'ńkę' a', ă-biamá. Ceta' tićáį ḥa, ă-biamá. Jíga há, șintę'pa suddenly said she, they. Or! grandfather your grandchild say.

tićő șa', ă-biamá. Gań'ki cícte-hna' wa'ù égiša - -biamá. Ca' u Ictinike 18 pois did said she, they. And repeatedly woman said it to they say. Yet Ictinike aká, Činę' į ḥa, č-hna naji' -biamá. Gań'ki Ictinike aká, Winaú, the. There is none. saying con-

bę' tā minke, tićáį ḥa, ă-biamá. Jíga há, wń'ękají ḥa, ă-biamá truly said she, they say. Grandfather, you do not speak truly say.
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Buffalo-woman. And then went they say Ictinike the the went, when very

Ahi-biam4. Said he, they say. Buffalo-calf, the (sub.) they say.

Gan’ki Je-jin’ga akà naji-biam4. Gan’ki Je-jin’ga akà Ictinike

the. And Buffalo-calf the (sub.) they say. And Buffalo-calf the

Ictinike akà Je-jin’ga òinkè. Gan’ki Je-jin’ga akà Ictinike

old one was sitting, they say. And Buffalo-bull old man the (sub.)

Kagè, òinhà. Third son, your mother this just now they say. And

walked. Third son, your mother this just now they say. And

Very fine, misting rain so in it you walk you go shall, said, they say.

Gan’ki Je-jin’ga akà naji-biam4. Gan’ki Je-jin’ga akà Ictinike

Ahi-biam4.  And Buffalo-calf the (sub.), when Buffalo-calf the (ob.)


said as follows, Third son, your mother this having her they have said lie, they say.

Gan’ki Je-jin’ga akà n’gà bi òi wèahìde jin’ga n’gà-biam4. Wà! kagè, ègìèe

around him. And Buffalo-calf the (sub.) they say. And Buffalo-calf the

and Buffalo-bull old man one was sitting, they say. And Buffalo-bull

third son beware you run too far lest. Grandchild said, they say.

they say.

Gan’ki Je-jin’ga akà n’gà bi òi wèahìde jin’ga n’gà-biam4. Wà! kagè, ègìèe

and Buffalo-bull old man one was sitting, they say. And Buffalo-bull

went. And hill the (ob.) bottom at the

Gan’ki Je-jin’ga akà wèadøjììti. Ègìèe Je-jin’ga akà ègài

Buffalo-bull one was sitting, they say. Third son, your mother this just now they say.

Gan’ki Je-jin’ga akà wèadøjììti. Ègìèe Je-jin’ga akà ègài

Buffalo-bull one was sitting, they say. Third son, your mother this just now they say.

They have And rain just by one by one so you walk you go shall. Grandma said, they say.

the said to him. (Strong to make for him wished as words said to him.) And

Gan’ki Je-jin’ga akà wèadøjììti. Ègìèe Je-jin’ga akà ègài

Buffalo-bull one was sitting, they say. Third son, your mother this just now they say.

Gan’ki Je-jin’ga akà wèadøjììti. Ègìèe Je-jin’ga akà ègài

Buffalo-bull one was sitting, they say. Third son, your mother this just now they say.

Gan’ki Je-jin’ga akà wèadøjììti. Ègìèe Je-jin’ga akà ègài

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Buffalo-bull one was sitting, they say. Third son, your mother this just now they say.

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Buffalo-bull one was sitting, they say. Third son, your mother this just now they say.

Gan’ki Je-jin’ga akà wèadøjììti. Ègìèe Je-jin’ga akà ègài

Buffalo-bull one was sitting, they say. Third son, your mother this just now they say.

Gan’ki Je-jin’ga akà wèadøjììti. Ègìèe Je-jin’ga akà ègài

Buffalo-bull one was sitting, they say. Third son, your mother this just now they say.

Gan’ki Je-jin’ga akà wèadøjììti. Ègìèe Je-jin’ga akà ègài

Buffalo-bull one was sitting, they say. Third son, your mother this just now they say.

Gan’ki Je-jin’ga akà wèadøjììti. Ègìèe Je-jin’ga akà ègài

Bu
WAHA*ICIGE AND THE BUFFALO-WOMAN. 135

Gan’ki dahé k’é kiggé k’edi ahí-bi xí ci Je-núga jin’ga, tégna’ti, small, born the they say
And hill the the bottom of at the arrived, when again Buffalo-bull young, very new,
jingá, hé ké pa-iqti amégná é’di gëjín’ akáma. Ki Je-núga jin’ga aká they say: hill the very sharp like them there sitting, they say. And Buffalo-bull young the (ob.)
gá-biamá: Káge, ciha’vé ci te n’teca-qto aqí’i aqái, á-biamá. Gan’he cehiçeké 3 they say said as follows. Third son, your this now just having they said, they say. Hill that yonder
kigjá’a aqí’i’ aiáei, á-biamá. Cúdemáha”qtí ga’vé ñama’vé on’é táté te the foot having they have said he, they say. A very thick fog so you walk in it you go shall
há, á-biamá. Gan’ki Le-jin’ga amá pé xí cúdemáha”qtí imá’qi aqá’i they say. And hill the the igot of at the arrived, when behold Buf the a great many
biamá. Gan’ki dahé k’é kiggé k’edi ahí-bi xí égiête Jé amá hégabájí 6 they say. And hill the the foot of at the arrived, when behold Buf the a very thick fog walked in went
é’di amáma, égaxe gëjín’-bi xí iha’vé énín’ idá’be gëjín’ié-kiévá-biamá. Ki, they were there, around in they sat, when his the (ob.) in the they made her they say. And, mother sit
va’ii-jingaqti dlxeqti, waqpaniqti wi n/ 9 there- it was coming And behold Female-buffalo very old woman very scabby, very poor one
and a very straight Buffalo-calf her the (ob.) she with her was sitting, they say. And Buffalo-old-woman there arrived, having sucked the
bi 3[í ahi-bi ega n/ tae’-i n - the they say. And four went they say. Reached they when, 0 leader!
Gánu mézín’ há, á-biamá. Anqágiangáttí há. Cíhá’vé aká ééga speak there he sucks the they say. We have come for you Your the this one
They say. And White-buffalo four, this one the (ob.) pass on for him. And Buffalow-four, these you kill her, said he, they say.
bi xí’i’ aká-biamá. Ki Dubá éega’agá-biamá. Akí-bi xí, Núda’hangá 15 they when they say. And four went they say. Reached then when, 0 leader!
a’qá’i, á-biamá. He-bázabájí, é’di tiéda-dá wa’uýjínga tééa-gá, á-biamá. we failed, said they, they Unsplintered-horns, there pass on and old woman kill her, said he, they say.
Ki é’dí ahí-bi ega’vé tééa-biamá. Gan’ki Le-sa’v jin’ga aqí’i aqá’i bi 3[í, and there arrived, having killed them, they say. And White-buffalo young, having went, they when, Buffalo-calf was unwilling
bi uipi’agá-biamá. Cíhá’vé ééga énín’ énángée te há, á-biamá. Cín’ 18 again he was un- they say. Your mother this the (ob.) let us go homeward said he, they say. Yet
Je-jin’ga uipi’agá-biamá. Ki ci xí’i aká-biamá. Núda’hangá, a’qá’i ci, they say. And White-buffalo unwill, they say. And again failed reached home, they say. Leader, we have again, failed
á-biamá. Gan’ki, Dúba é’dí tiéda-bá Je-mi’ga jing’é’qti gaxáí-gá, á-biamá. said he, they say. And Four there pass on and Female-buffalo nothing at all make ye said he, they say.
Gan’ki ę’di tiqâ-bi egaⁿ ęre miⁿ’ga ęcępćąpa ęńging’i qti gaxâ-biama. Gan’ki
and there passed they having Female-buffalo pulling off nothing at all made they say. And
their pieces say
3 ęñî’i ęgâ-biama ęse-saⁿ ęjîn’ga. Ęgişe ihaⁿ ęńkî’di ęqî’i ąkî-biama Ki
having went they say White young. At length his by the having reached home, And
him mother they say.
4 ęqî’i ąkî-bi ęs aⁿ ęńkî ęńqî’qie gan’kî-biama. Ęgişîqie ęśie-gi-is-biama
having reached when his (ob.) he with her caused him to sit they say. And with her caused him to sit
him home, mother say
bi egaⁿ ęgaxe ęqî’i akâma, hęgajî ęs amâ. Ki ęgişe Wahaⁿ ęściçe
they having around iu they were sitting, a great Buffalo the And at length Orphan
say a circle they say, many (pt. sub.).
amâ ęqî’i be ahî-biama ędâhe ękîdi, ęgiqâⁿ ęňkî ęqie amâma cetuⁿ’-the
in sight arrived, they say hill on the, his wife the (ob.) he was seeking his own so
the
6 hnaⁿ. Ki, ęgiegege ęqî’i be ti ęs aⁿ ja ęre miⁿ’ga ęćiğîqaⁿ qti wi’n’ jû- far. And, Your husband in sight is though Female-buffalo just like you one you with
amâ ęqî’i be ahî-biama ędâhe ękîdi, ęgiqâⁿ ęňkî ęqie amâma cetuⁿ’-the
in sight arrived, they say hill on the, his wife the (ob.) he was seeking his own so
sight
Ki ęfîbahî’n ęjî, t’ęaⁿ ęťaⁿ ętan’gataⁿ, ą-biama. Ki ędi ahî-biama ęn’qî’ngâ
And he does not know if, we kill him we will, said he, they And there arrived, they say boy
say
9 amâ. Ki, ęre mi’n’ga ęaⁿ’gîqaⁿ qti wi’n’ juan’ gie ęńqî’kî’eï ęi. Ki, ęgiqâ’n
the (sub.). And, Female-buffalo just like me one with me they cause her. And, Your wife
awàqîńkê ę, aî ęjî, Gâcîńkê, ecę te hë, ą-biama. Nîn’a amâ te bêcükaⁿ
which one ? they when, That one you will . said she, they Ear the the I move
say say
t’a mînke hë, ą-biama. Ci ęcîn’gaijin’ga ęqî’i ęgaxe t’a amâ
who . said she, they say. Again child the (ob.) so do will they (?)
12 ęaⁿ ja ci nîn’a amâ te ęcîkaⁿ ęjî ęnîze te hë, ma’ęaⁿ ętî- bia mä-
though again ear the other the he moves when you take will . secretly she told they say
is
Ki ęre mi’n’ga ęcîkî’aⁿ qti ęgişîqie ęgîn’kî’kî’-biama. Kê, his wife the (sub.). And Female-buffalo just like her with her they made sit they say. Come,
ęgiqâ’n akâ. Ki, ęre mi’n’ga ęcîkî’aⁿ qti ęgişîqie ęgîn’kî’kî’-biama. Kê,
his wife the (sub.). And Female-buffalo just like her with her they made sit they say. Come,
ęgiqâ’n awàqîńkê’te ęgîza-gâ, ą-biama. Ki wadaⁿ ębe najî’n’bi ęjî
your wife which one she may be take her, your said he, they And looking him they when
say own, say
15 ęgişî ęnîn’a ęcîkaⁿ ą-biama w’a’n akâ. Gâcîńkê, ą-bi ęgax ęqî’i uqâ-
behind ear the other she moved, they say woman the (sub.). That one, said he, having he took
they say
wold of her
Ki ęcîn’gaijin’ga ęgax ą-bi ęgax ęqî’i ęgax ą-biama ęci ęqî’i hâ
they say. And child said did, they say having again so they say. This is he ,
cîn’gaijin’ga wiwîja, ą-biama. Gan’ki ęzî’ai te. Gan’ki, Câ’n hë. child
my own, said he, they say. And he took him. And, Enough
18 ęgişîqie-gâ, ą-biama, Cetun’.
Go with your own, said he, they So far.

NOTES.
131, 3. hi’teťe, syn., huhu; in ępîwere, hictcińko+, according to Sanssouci.
131, 4. ęza-azatasi ęaⁿ, the kidneys of all animals are so called by the Omahas;
but in ępîwere, the name of the animal must be prefixed to that of the kidneys, as ępe-aonî’tée, buffalo-kidneys; ta-aonî’tee, deer-kidneys, etc.
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132, 2. wajingga-nace u'è ëate gii-gà. See next version. If the field was the home of the birds, gii-gà was appropriate; if not, ii-gà should have been used.

132, 4. wa'ete waci'qti hebe ëate ta inike, in ñiwere, iyàha waci'qtei he átei hniye ke.—Sanssouci.

132, 5. uba* ëa, is defined as, "ææazatasi ëa wacia ubeta* ëa, the fat wrapped around the kidneys;" in ñiwere, aomate-te-nprañe naña.—Sanssouci.

132, 10. uda'qti, pronounced ñ-da'qti by the narrator.

132, 11-12. eata* - - - ëate ete ï. See English translation. In full, Eata* waci'qti ëega e hebe ëate ete ïi ëateaçi a: literally, "Why, very fat (meat), these inanimate objects, they, a part, you eat, ought, when, you eat not?" Or, Waci'qti ëega e hebe ëate ete ïi. Eata* ëateaçi a: "You ought to eat a piece of those (pieces of) fat meat. Why do you not eat it?"

132, 15. niaci'ga wi'qtei - - - ñaga*biama: in ñiwere, wa'ëike iya*'kik ratoq naqtei ñâewe ìyàke ké.

132, 20. ñâezi'qtei, pronounced ña+zi'qtei.

133, 3. aqta* a*ëa* ñeta. Sanssouci gives as the ñiwere: ña*ta hi*prañe ke! but I suspect that instead of "ke," he should have said "ilatayi."" Sanssouci.

133, 5. ñandeqti*biama, pronounced ñendeqti*biama.

133, 13. eata* ña* a: "What are you doing?" "What are you about?" or "How do you do?"

133, 14. ni'kupaji u qta (said to both males and females); but in ñiwere, hi*ta* ñqa-miyan (to a female), and hi*ta* ñqa-ymi (to a male).

133, 14. ni'kupaji u ña* (said by a male); ni'kupaji u ña* (by a female): My relation's stomach is achng her (as she stands). So they can say, hi ña* a*n a: Ma 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 ña* (for males) or ña* (for females).

133, 18. ñi'k ña, refers to the actual birth, which was unseen by ñetenike. See Dakota biyu. As to her own act, the woman could have said, ñi'kupa ñi'/swagger ké, "I have caused your grandchild, my own son, to come forth."

134, 4. hahã ga*bada*, etc. In ñiwere, háha kaku* u* kà*na na câ* u* tei tee* yìí*e ñi*tei wàji* na* yíe ké—Sanssouci. This latter, when rendered literally, is "Haha! in that manner, to do, wished-having, thus, did, because, 'buffalo-calf, good-very, from us has been snatched,' they say." ñetenike 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*bada* is said to be equivalent to ga*ga* ña* éga*.

134, 15. ñajinw* ñi'kupa'qti (uqna*ga*) ga* mak*oni* one tate. Said of scattering rain, occasional drops, not a steady shower.

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

135, 6. hegabaji, pronounced he+gabaji.

135, 16. he-bazabaji, from he, horn: and bazabe, to thrust at with a horn and splinter off a piece (of the horn).
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.
thrust him suddenly under his robe. And the Female-buffalo said as follows: "Oh! grandfather, where is your grandchild?" Said he, "It has not yet come forth." "Grandfather, your grandchild did come forth, (i.e., before you came)," said she. And the woman said this to him again and again; yet Ictinike continued saying, "There is none." And Ictinike said, "O first-born daughter of the household, I will go. It has not come forth." And the Buffalo-woman said, "Grandfather, you do not tell the truth." And Ictinike departed. And when Ictinike departed, he went out of sight to a very great distance. When he arrived he took the Buffalo-calf, and he sat wiping the Buffalo-calf with grass. And he was very white, and very excellent. "Haha! How easily have I done as I wished! They are saying, 'We have been deprived of a very fine Buffalo-calf,'" said Ictinike. And the Buffalo-calf ran around Ictinike. "Why! O third-born son of the household, come! come!" he continued saying. And the Buffalo-calf returned to Ictinike. And the Buffalo-calf, when he went around him again, ran to a little distance. "Why! O third-born son of the household, beware lest you run too far! You are my own," said he. When it had been thus four times, the fourth time it occurred, he continued running homeward to his mother. And when Ictinike said, "Come back, O third born son of the household. Beware lest you run too far," he departed without stopping at all. And Ictinike went to another place, very sorrowful. At length, as the Buffalo-calf went along, an aged Buffalo-bull was sitting there. And the aged Buffalo-bull said as follows: "O third-born son of the household, they took away your mother in this direction. They have already taken her down yonder long bluff extending beyond the other bluff in sight. And, my grandchild, you shall go through occasional drops of rain." (He said the words to him because he wished to make him strong.) And when the Buffalo-calf departed, there were occasional drops of rain. And when he reached the foot of the bluff, again was there a Buffalo-bull sitting. He said, "O third-born son of the household, they have just gone this way with your mother. They have gone to the foot of yonder long bluff extending beyond the other one in sight. You shall go walking through dense, misting rain." (He loved him, therefore he said the words to him.) And when the Buffalo-calf departed, he went walking through dense, misting rain. And when he reached the foot of the bluff, a young Buffalo-bull, very new, small, of the sort that have very sharp horns, was sitting there. And the young Buffalo-bull said as follows: "O third-born son of the household, they have just taken your mother this way. They have gone to the foot of that bluff in sight, the one beyond that near by. You shall go walking through a very dense fog." And when the Buffalo-calf departed, he went through a very dense fog. And when he reached the bottom of the bluff, behold, there were a very great many Buffaloes. When they sat in a circle, his mother was caused to sit in the center. And they said, "Ho! ho! the child has come in sight." ("It knew its loss, therefore it is coming hither to you.") And, behold, a very aged Female-buffalo, very scabby, very poor, was sitting with her own calf directly in line with the approaching Calf. And then when the White-buffalo-calf reached the aged Buffalo-woman, he sucked at her breast, as he was very hungry. And one said, "Let four Buffaloes start for this one sitting a little way off. He sucks the breast there." "We have come for you. This one at a short distance is your mother," said they. And the Buffalo-calf was unwilling. When they wished to take him home, they failed. And the four went homeward. When they reached home, they said, "Leader, we have failed." "Unsplintered-horns,
go quickly, and kill the old woman," he said. And he went thither and killed her. And when he wished to take the Buffalo-calf homeward, he was unable. "This one at a short distance is your mother. Let us go home," said he. But the Buffalo-calf was unwilling. And he reached home, having failed again. "Leader, we have failed again," he said. And the leader said, "Let four go thither quickly and leave no trace of the Female-buffalo." And having gone thither quickly, they tore the Female-buffalo into small pieces, leaving no trace of her. And they took the White-buffalo-calf homeward. And they took him home to his mother. And when they reached home with him, they made him sit with his mother. And they were sitting around her, a great many Buffaloes. At length the Orphan came in sight on the bluff, having been hunting for his wife up to that time. And the leader said, "Though your husband has come in sight, you shall sit with a Female-buffalo just like you. If he recognizes you, you shall go home with him; if he does not recognize you, we will kill him." And his wife told him by stealth, "A Female-buffalo just like me will they make sit with me. And when they say, 'Where is your wife?' do you say, 'That one is she.' I will move my right ear. And though they will do likewise with the child he, too will move his right ear, and you shall take him." And they made her sit with a Female-buffalo just like her. "Come," said the leader, "take whichever one is your wife." And as he stood looking at them, behold, the woman moved her other ear. Having said, "That one," he took hold of her. And having done so with the child, it was so again. "This is my child," said he. And he took him. And the leader said, "Come, that will do. Go with him."

WAHAΦICIGE AND THE BUFFALO-WOMAN.

Mixasi-nazi's Version.

1 Hi'yu-no! Hi'yu-no! wi-ta-ha' ta qa'ye cé-wa-há-nyi ki+
   My elder sister! my elder sister! my sister's husband, deer big is bringing it home

2 hi'yu-no! Hú-hú-hú! Wajin'ga wa'áte fi-gá. Ú'e kéké anáhni' tá há
   my elder sister! Ha! hu! hu! Bird to eat boye coming. Field this one you devour shall

3 A'wa'qpani teábe há. Wajin'ga-máce bégugá fi-gá. Wantía dáda'-mace
   Me poor very. Bird ye who all boye coming. Animal what ye who
ctí égaxe fi-gá, ál-biamá. Majá' áhe béé tá minke, ál-biamá. ** * * Céamá
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.
watcígaxe jútig'é 'ícai, ál-biamá (wa'ú aká). ** * * Jé amá gé' bi xi
   to dance they with they speak said, they say (woman the). Buffalo the sitting, they when
WAHA'CIGE AND THE BUFFALO-WOMAN.

When Waha'cige 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-hu! 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...

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. onahni' tai hâ, intended for onasni' tai hâ, from časni'.
141. 3-4. ēgi' e mwi' ga"'-te amâ. The old man at this lodge resembles one who figures in the myth of the Snake-woman. He gives similar advice to the hero.
141. 5. ucka" kâ hna"'-ke amâ. If this refers to the buffalo, kâ denotes the long trail made, or the departure of the herd in a long line. If it refers to the sleeping man, kâ shows that it was thus each time that he lay down.
141. 11. gacije gê' iča'-'biamâ: gacij ħe' ča', 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.]
every sort, come ye all around it. I will go over the earth," said he. * * * The Buffalo-woman gave birth to two calves. * * * They struck their father's side as they ran to meet him. Their mother was placed in a row with three other white cows, when Waha'njigige was directed to identify her. * * * "These speak of dancing with you," said she. * * * When the Buffaloes sat awhile, they went on high; they went flying. "They will go to the upper world," said the Buffalo-woman. * * * The Buffalo-woman blew a horn, saying, "T-t-t-t-t." * * * The Buffaloes reached the shore of the great water, and were sitting there. Waha'njigige arrived. And it came to pass that a lodge of some sort was there. A very aged man sat there. "Yes," said he, "you are very poor. I heard you. The Buffaloes have gone across the great water. Shut your eyes and make a stride, and you shall cross the great water." And he made a stride, and found himself on the other side. His two sons came running to meet him. The woman told him, "They are going across the great water again. They will pass to the other side. They will arrive down there on the earth." * * * When the boy slept at night, the Buffaloes departed. Their way was as usual; their trail could not be discovered. The boy crossed the great water as before, closing his eyes till he was over. They had arrived, and were sitting there. "Why! he has come directly hither," said they. "Look around for your wife," they said. * * * She came to the place where the boy was standing. "When you will be completely unable to recognize me, I will move my right ear." * * * She moved the right ear quite briskly. * * * The next day the Buffaloes had a dance. Waha'njigige 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. * * *

WAHA'NJCIGE AND THE BUFFALO-WOMAN.

qasi'-napats'i's version.

* * * An'ba weduba ja te'di ga-biamá wa'ú aká: Abgdé tá miñke
Day the fourth sleep when said as follows, woman the I go home will I who
(sub.): they say,

ča'ña sigté ké ačiwa'wa'áché ma'hni' te hé, á-biamá. Ní ké masání
though trail the (ob.) you follow me you walk will said she, they say. Water the on the other
side

3 aki yi ci te hē. Gece te hē: Hau! wígaqča'nu, ġédu ecéqti ča' cuhe
I reach when you will You say will Ho! my wife here just as you said I go to
home come as follows you

tá áta'hé áča, ecé-da' ictá hns'píze-da' ní ké ácajáde te hē, á-biamá
will I who indeed, you say when eyes you close when water the you stride over will said, they say
(stab.)

wa'ú aká. Či éduáta' wi' ma'sá watícka uq'uqaqti iočéqti či'igiaxe taité.
woman the again the next one bank creek very deep hollow going down, they make will
down for you surely.
E'di ci τ, Hau! wigaqta", eceqti ca" cubzęc tā áta"hė āṭa, ece-da" icṭa
There you when, Ho! my wife, just as you said I go to you will I who indeed, you when eye
arrive
hnip"ze-da" uqčuqa kē áçagajadi te ečē, ą-biamā. Ci éduata" waqāga
you shut when deep hollow the (ob.) you stride over will indeed, she said, they
Again the next thorns say.

pa-į gē maja" bęqagti sē egiexe taitē. E'di ci τ, Hau! wigaqta", 3
sharp the land over all on the they make will surely. There you when, Ho! my wife,

scattered
surface for you
arrive
feču eceqti ca" cubzętā áta"hē āṭa, ece-da" icṭa hnip"zi-da" waqāga
here just as you said I go to you will I who stood indeed, you say when eye you shut when thorns

pa-į gē áçagajadi te ečē, ą-biamā. Ci éduata" ma"xe ca" ujan'ge gaxe
sharp the you stride over will indeed, she said, they
Again the next sky to the road made

say.

gā" aćē taitē. E'di ci τ, Hau! wigaqta", čeču eceqti ca" cubzęc tā 6
so they will There you when. Ho! my wife, here just as you go to will

atā"hē āṭa, ece-da" icṭa hnip"zi-da" ma"xe ca" áçagajadi te ečē, I who stand indeed, eye you shut when sky the (ob.) you stride over will indeed,

ą-biamā wa'ū akā. Wa'ú akā a"ta aqqa-biamā. Jē-ma gaza" akī-
said they woman the (ob.). Woman the (ob.) left him went homeward, The Buffal among after

they say. Again the next sky to the road made

say.

ma"či"biamā. Ni kē masānī Jē amā akī amāma. Eça"be ahī-biamā 9
reaching home, she Water the on the Buffalo the they were reaching In sight arrived, they say

Waha"čicige akā ci. Huhu'ā! ce atī hā, Waha"čicige, ā-biamā. Igāqta
Orphan
the again. Really! that has Hunter said they, His wife

the (emb.) one come
they say.

čin'gajinga edābe wuqgihē ma"či"biamā. Ci úcka" wi" ci uinai-ga," child
also seeking them he walked they say. Again deed one again seek ye for him, ā-biamā. Ci ēdi ahī-bi yē égaże jas"wakī-ci-biamā jē-mi ga duńa. E'di 12
said they, Again there he arrived, when a row they made them lie they say female Buffalo four. There
they say.

ahī-bi egā", Hau! čicige akā, ā-biamā. Ni hū ionūga ča" čiçekna-ga
arrived, having. Ho! your wife where lying? said they, For right the she moved
they say. Again the next sky to the road made

they say.

Wiča"n uinai-ga, ā-biamā. Egiče ha" ega" toe yī xiča-bi egā", Waha"čicige 15
one again, seek ye for him, said they. At length morning when awoke they say. 

akā enaqtci qādāci jas"biamā. Wa'ú amā Jē-ma jiwaqgiçe āiāça-
the he only on the grass say they. Woman the the Buffaloes she with them had gone,

the (sup.) (pl. sub.) (sup.)

bitēmā. Egiče Jē amā ma" wakšča uqčuqaqa tečęči wi" masānī
they say. At length Buffalo the cliff very deep hollow going down, one on the other
dowel.

side

went, they say. And Orphan the there arrived, they say. He said as follows, Ho!

they say:

wigaqta", čeču eceqti ca" cubzęc tā áta"hē āṭa, ā-bi egā", icṭa čip"zi-da" my wife, here just as you said I go to you will I who indeed, said he, having, eye he shut when

uqčuqa kē áçagajadi āiāça-biamā. Huhu'ā! ce atī hā, Waha"čicige, deep hollow the (ob.) striding over he had gone, they say. Really! that has come

Orphan


Orphan said they. Again deed one again hunt ye for him, said they. 

they say. Again deed one again hunt ye for him, said they.
Egiye 'egasani yi ha"'ega"'tce ji isipa"-bi ega"' enaqtci qadadi ja"-
At length the day after when morning when he awoke having only on the grass lay they say
biamaw Waha"'cigice aká. Wa'u amá Jé-ma júwagiigé aiaça-bitémama. they say Orphan the Woman the the Buffaloes she wish them had gone, they say
3 Egiye waqága pa'i ge maja"' buqaga'ti áhe gáixa-biamaw. E'di ahi-
At length thorns sharp the land all over on the they made for him. There arrived
biamaw Waha"'cigice amá. Gá-biamaw: Hau! wigaqa"' ce'ce ecqti éa
they say Orphan the (sub.) He said as follows, Ho! my wife, here just as you said
ceqti ána n/ he -biama. Wa'u ama J^-ma juwagig^e a<^a-biama. they say Orphan the "Woman the the Buffaloes she with them had gone, they say.
cubcé ta áta'nhe áta, á-bi ega"' icqá bi pí"ze-da" ágaraje aiaça-biamaw. I go to you will I who stand they say
biamaw Waha n/ cige ama. Gra-biama: Hau! wigaq^a n/ , ^u eceqti éa n/ cub Je
they say Orphan the (sub.) He said as follows, Ho! my wife, here just as you said
biamaw Waha n/ cige ama. Wa'u amá Jé-ma júwagiigé aiaça-bitémama. They stood they say Orphan the Woman the the Buffaloes she with them had gone, they say.
háta' 'hman'-biamaw Jé amá Waha"'cigice amá uja'nge užeta"'be aiaça-bi bellow repeat they say Biajála the Orphan the road up hill went, they say
ega"', é'di ah'-biama. Gá-biamaw: Hau! wigaqa"' ce'ce ecqti éa"' cubcé they say, they said, they At length the next day morning when he awoke, having, only on the grass say
ja"'-biamaw Waha"'cigice aká. Wa'u amá Jé-ma júwagiigé aiaça-bitémama. They said they say Orphan the Woman the the Buffaloes she with them went they say.
9 Ma"'xe ça'n'ge gáxe ga"' aiaça-bitémama Paháciama ahi-bi ega"'. sky to the road made so they went, they say. On high arrived, they having, say
húta'hman'-biamaw Jé amá Waha"'cigice amá uja'nge užeta"'be aiaça-bi bellow repeat they say Biajála the Orphan the road up hill went, they say
ega"', é'di ah'-biama. Gá-biamaw: Hau! wigaqa"' ce'ce ecqti éa"' cubcé they say, they said, they At length the next day morning when he awoke, having, only on the grass say
yá áta'nhe áta, á-bi ega"' icqá bi pí"ze-da" ágaraje aiaça-biamaw. They said they say Orphan the "Woman the the Buffaloes she with them had gone, they say.
12 tá áta'nhe áta, á-bi ega"' icqá bi pí"ze-da" ágaraje aiaça-biamaw. They said they say Orphan the "Woman the the Buffaloes she with them had gone, they say.
ké átataqti aiaça-biamaw. Kí masáni ahi-biamaw. Hubu'á! ci cé ati há, you come indeed, said he, having eye he shut when made a stride went they say. Cloud they say
húta'nhe'amba ába ahi-biamaw. Kí masáni ahi-biamaw. Hubu'á! ci cé ati há, the very far you will indeed, they say. And the other he arrived, they say. Really! again that has one come
á-biamaw. Ca"'ckáxe tai áta, hni'a báce, á-biamaw. Qá'a çagté tai they say, they said, they Enough ye do will indeed, ye fail must, said they, you go again home say.
15 ába, á-biamaw. Éga"' danú agar-biamaw. Hidadi agar-biamaw. Hau! u'èga indeed, said they, they So down hill they were coming At the they reached home, Ho! scattering home, they say, home, they say, home, they say.
á-biamaw. Ca"'ckáxe tai áta, hni'a báce, á-biamaw. Qá'a çagte tai they say, they said, they Enough ye do will indeed, ye fail must, said they, you go again home say.
18 i'ji ci' gajin'ga wa'u' sínké edábe i'za"'watá-biamaw Égiye ianqge there child woman he (ob.) also he placed them, they say. And behold, his sister
sínké waqúnti'ita" sínké amá, na'pché"'qi-tét etéga"' čankan amá the (ob.) very poor the (one st.) they say, very hungry to die apt. the ones they say.
já'gáha, wi'ána" mega", agáf, á-biamaw. Ujáde čingege" nújinga O sister, my sister's likewise, I have said he, they say. Cases for home, as boy
 Come home;
NOTES.

142. 3. ḗeču ece-qi "There, just as you said in the past," or, "here, just in the place that you said."

144, 12-13. maqpi kē atataqa akha-biama. The Omahas imagine that the upper world is like stone, and that ground is there. The ground rests on the stone. The Orphan pushed his way through both stone and ground, when he pursued his wife.

144. 19. waqpaniqti akha "She had been sitting very poor"; equivalent to waqpaniqti akama; the state or act continued till the arrival of the Orphan, as the classifier implies.

145. 2. ejida" 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. bęugaqti, pronounced bęugaqti by ḏaŋ-ka-pajį.

TRANSLATION.

On the fourth night the woman said as follows: "Though I go home, please continue to follow me. When I reach home on the other side of the water, please come hither. Say as follows, when you stand on the shore: 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride.
over the water. And the next thing which they will make for you will be a cañon hollowed out by a stream, so deep that the bottom can hardly be reached. When you get there, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride across the cañon. And next to it they will make for you sharp thorns over the surface of the whole land. When you arrive, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride over the thorns. And next to it they will make a road to the upper world, and go thither. When you arrive at the place, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride in the air," said the woman. The woman departed and left him. She reached home, and walked among the Buffaloes. The Buffaloes had reached their home on the other side of the water. The Orphan came in sight again. "Really! that Orphan has come hither," they said. He continued following his wife and child. "Seek ye a difficult thing for him," said the Buffaloes. And when he arrived they made four female Buffaloes lie in a row. "Come," said they, "which one lying down is your wife?" She moved her right ear very briskly. "That one is my wife," said the Orphan. "Well, seek again for him a difficult thing," said the Buffaloes. The next morning when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. The Buffaloes went across a very deep cañon hollowed out by a stream. The Orphan reached the cañon. Closing his eyes, he said, "Well, my wife, here, just as you said, I will be going to you." He made a stride, and behold, he was across the cañon. "Really! that Orphan has come hither. Seek ye again something difficult for him," they said. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. And they had made sharp thorns extending all over the surface of the land. The Orphan arrived there. Having said, "Well, my wife, here, just as you said, I will be going to you," he closed his eyes, and made a stride across, and had gone. "Really! that Orphan has come hither. Seek again something difficult for him," said they. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. Having made a road to the upper world, they had gone. Having gone up above, the Buffaloes kept bellowing. As the road went up hill, the Orphan arrived there. "Well, my wife, here, just as you said, I will be going to you," said he. Having closed his eyes, he made a stride and departed. He went far beyond the clouds, and he reached the other side. "Really! that Orphan has come hither. Make an end of your attempts. You must fail. You shall go home," said they. So they were coming down-hill (i.e., from the upper world to this earth). They reached home at the bottom. "Well, go ye in all directions," said they. The Orphan said as follows to his wife: "Come, let us go home. Let me see your husband's sister." Having gone home, he placed the child and the woman by the outside of the tent. And behold, his sister was very poor; she and her husband had been, and were still, apt to die from starvation. "O elder sister, and my sister's husband, I have come home," said he. "Without any cause for complaint, the boy, our relation, went to some unknown place. We have not found him, and we are great sufferers. It is not necessary to ridicule us," said she. "Indeed, sister, I am he," he said. At length his sister rubbed her eyes repeatedly with her hands, and looked toward him. She recognized him. "Heigho! my dear younger brother has come home.
to me," she said. "Your wife's brother has come back," said she, having pulled at the man to attract his attention. "O sister, your brother's wife sits in that place out of sight, holding your brother's son. Go for her," said the Orphan. She brought her home. Having brought her home, all the animals came back again. And again did his sister's husband kill them at pleasure. And at length his sister was kind to him. The End.

THE MAN WHO HAD A CORN-WOMAN AND A BUFFALO-WOMAN AS WIVES.

TOLD BY NUDA'AXA.

Égiče ta"waŋgə" wi" ədedi-amáma. Máte péga"-da" amá waha"- It happened one there it was, they say. Winter as this is when they say they removed biamá. Wačáha" te, ai ača+, á-biamá. Égiče nú wi" waú əingá-biamá, they say. You are to remove, he says, indeed, they say. It happened man one woman had none they say, iän'ge aká dúba-biamá. Ga" waha"-biamá yi, A"-atgá, á-biamá nú 3 his sister the four they say. And removed they say when, Leave ye me, they say man aká. Ga" a"-ča-biamá. Nú aké cënujinga wakéga kéta" iän'ge amá And they left they say. Man the one young man sick he who his sister the him who have come ably.

gi"-ča atá há, é-hna"-biamá ta"waŋgə" bëúga. Cì waha"-biamá gé tì left him they they came. Said invari- they say tribe the whole. Again removed they say this lodge amá bëúga. Ki cì iän'ge láci jíná aká ə̄qé ə̄n'ga ké'di ṭiinaqgá- the all. And this his sister after small the tree big by the hid herself (sub.).
biamá. Ga" agá-biamá. Qá'ča uján'ge ugiha-biamá. Égiče tì tè they say. And she went back, they Back again road she followed again, At length lodge the they say.
éča'be aké-biamá. Ki xagé agá-biamá iän'ge. Ga" iällt nu aká ceta" in sight of she reached home, And crying went homeward, they say.

nña ja" akáma. Étá" ekí á, wihé, á-biamá. Ga"-, jinubá, cat'é yi 9 alive was lying, they say. Why have you ? O younger said he, they And, O elder you die when they say.

iwidiča" téga" dí, á-biamá. Ga" júgiğše naji"-biamá. Égiče gá-biamá: I know you in order I have said she, they And with her own she stood, they say. At length he said as fol-

Wibé, najíha i'či'gahá-gá, á-biamá. Ga" najíha iän'ge aká giáha-biamá. O younger hair for me comb, said he, they And hair his sister the combed they say.

Waii" ča" i'či'pížá-gá há, á-biamá. Ga" igižižá-biamá. Céču wa'í" t'è'di 12 Rohe the take mine for me, said he, they And she took his they say. Yonder pack in the (ob.) for him

hi'qpé úagi'a'he há; é c'éti i'či'píza'-gá há, wihé, á-biamá. Ga" igižižá- fine feather I put mine in , that too take mine for me. O younger said he, they And she took his sister say.
biamá. Ga" hi"bé ça" cí, utu" ça" cí, á-biamá. Zaní ígípízá-biamá. Ga" they say. And moccasins the too, leggings the too, said he, said he all she lock his they say. And for him.

ugíta"-biamá búnga, hi"bé ça", utu" gè edábe, hi"qpé kë cí agaraaxa"- he put on his, they say all, moccasins the leggings the also, fine feather the too he stock his own on.

3 biamá ńšku čan’dí. Ga" wáin" ça" wáin"cííže ń-biamá; ígípí-qtí-biamá. they say scalp-lock at the. And robe the with he wore, they he wore it very they say.

Xí"a"-biamá. Gá-biamá: Wihé, ukičišín'gega" iceda" uwíne bég tâ they say. for him, said he, they say. They say.

minke, á-biamá. Ga" dúba ja"-biamá. Ujóbe čí čí unájí" éga" ca"ca"- I who, said he, they And four sleeps they say. Door the he stood as always.

6 bi-te wéahide aá-bají-biamá. Ga" égasáni ń čáže hí amá. Ki čéaka they say, far he not they say. And the next day when evening arrived, they say. And this one as

ińnu aká�a" jau"-biamá. Ẽgíše gá-biamá ńšak'ge aká, áci aá-bi ega"; he wear the by he lay down, they say. At length said as follows, his sister with the out went, they having:

Jinuhá, wá'í wi" atí aká hë, á-biamá. Êčíša" ačí" gí-ga, á-biamá. O older say, well

say. (ob.) (ob.) (ob.) say. (ob.) (ob.) (ob.) say, well

Cíșa", ńánu ń-á hë, á-biamá. Hâ" amá. Ki a'va amá. Ci čáže hí amá. O brother's to the come. said she, they say. And day they say. Again evening ar, they say. Lodge, they say. Or

Ugánaháže uhán'ge te'dí ńshak'ge aká áci aá-biamá. Ki ci wí" atí akáma. Darkness (first) and they say. (sub.) say.

Jinuhá, čéaka wa'ú wi" atí aká hë, á-biamá. Êčíša" ačí" gí-ga, á-biamá. O older say, well

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THE CORN-WOMAN AND THE BUFFALO-WOMAN.

Ki áma aká, gá-biamá: Kagé aká, na'há, Jé-wa'ú hni†, af, aná'a†,
And the the other (sub.), they say: brother (sub.),
á-biamá. Ga† ha† te akiwa wájí'ëta-biamá wa'ú aká, nú çińke ukía-bají-
said (the other), And night when both in a bad humor, they say woman the man the (ob.) they did not
they say.
biamá. Ca† fë Jé-wa'ú çińke ja†'a'nhá-biamá.
they say. Yet this Buffalo-woman the one (sub.) they say.

Ga† a'w'ba amá. Ëgięe nú aká enáqtcí ja†' akáma; wa'ú amá akíwa
And day they say. Behold man the alone was lying, they say: woman the both
(pl. sub.)
ákiágta-bitéama. Ga† të†'t-biamá. Ëgięe gá-biamá: Wihe, á-biamá, Ñińtaka
had gone again, they say. For some time he they say. At length he said as fol-
lows, they say: they say. brother's son
uágine bë tá möńke, á-biamá. Ga† a'w' ba të'di acá-biamá. Ca† ga† yan' dé
I seek my I go will I who said he, they say, And day when he went, they say. Right along (?) ground
biamá. Ga† sigé ké wúla-biamá. Iha†'amá cti Ga† Jëi të, gań'ki ct
say. They say. His the too was a Buffalo and again
they say. And trail the (ob.) he followed them, His the too was a Buffalo-calf, they say. running fast had gone homeward, his mother she too.
ijin'ge amá cti Je-jin'ga-bitéama, nan'gëqtcí ańágá-bikéama iha†' éta'ba. 9
her son the too was a Buffalo-calf, they say. running fast had gone homeward, his mother she too.
Egięe watécka wi†' cûqagíí nají' te amá ñi, ñį wi†' waqíona améđe, Êcéte ë
At length creek one very thick stood they say when, tent one plain they say. This is
when, own
Egięe ijin'ge e'ga' be ahí-biamá. Je-jin'ga aké aké (á-biamá). L'dádi aká 12
At length his son in sight arrived they say. Buffalo-calf the it is (said he), My father the
(sub.)
atl aká há, á-biamá (Je-jin'ga aká). Êdádi cat'a'ë edéctë a'baq'qî ma'gi
has come said he (said he). Buffalo-calf the. His father you had even if this very day walking
ëaxâge ma'hní", á-biamá. Edida! wágima'ëi'í'-a hë, á-biamá Jé-wa'ú
you cried you walked said she, they say. Simpleton! go after him
they say. said, they say. Buffalo-woman
aká. Ga†'ëdi ahí-biamá. Ki jà' uqpré jingáqtcí 'í-biamá, ëcêde ëtbeá-
(sub.) And there he arrived. And wooden bowl very small she gave, they say. insufficient for me
they say.
biamá. Ní béåta-májí écga a'ë'gâ bize ëa'ctí, díüb ìnâ hâ, ëègeâ
they say. Water I drink I not but I was thirsty heretofore a little truly thinking
ëti'-biamá nû aká. Êata'w-biamá; ëa'á-biamá nî ké. Djíàaqtcí
sat they say man the (sub.) they say. he left (some) water the. A very little
ëa'ë'wa'hébe ëa'c'tí, égięe ní té ëëå'ähâ, ëègeâ-biamá. Uqpré té ci 18
insufficient for me herefore, at length water the I had to think be, they say. Bowl the again
she gave, they say. Again he failed in eating. And pieces left from he gave it back,

'i-biamá. Ki jà' hähe ëcêga'ska 'i-biamá. Na'pa" hi" ëa"ctí, ñàngéga
she gave, they say. And Jerked piece this size she gave, they say. I hungry heretofore somewhat large
say. most
a"i etéde, ñëçeåga-biamá. Cî ëa'á-biamá. Ki hébe uqpré ft'i-biamá.
she should have he thought, they say. Again he failed in eating. And pieces left from he gave it back, eating
they say.
Wađàte jin'ga ñahi², á-biamá wa'ú aká. Ga° jà gaⁿ wa'ú aká naⁿbàña°
Food small truly said, they say woman the And jerked the woman the in two parts
(sub.). most (ob.) (sub.)
gaxá-bi egà'° geásmi° ñética-biamá. Ga° ha'° égaⁿ° gaⁿ jaⁿ°-biamá wan'giñe.
made, they having swallowed suddenly, they say. And night so as they slept, they say all
say her own say
3 Úmi° je úda'qti gaxá-bi egà'° jaⁿ°-biamá. Aⁿ'ba egà'° jaⁿ° ññàta-bi egà'°
Bed very good finds, they having slept, they say. Day being lying turned himself, having
Bed very good finds, they say
say
uétixá-biamá. Êgíše u éngé jaⁿ° akáma, utaⁿ°ndiçi. Ga° wuñá-biamá
he looked around, they say. Behold tent he was he was lying, in a very lone place. And he followed them,
they say
say
sigté aqai tê Êdáñegúci hi yi égíše úqqa-biamá ci. Ci watcięka wiⁿ°
tried went. Late that evening ar- when at length he overtook them, again. Again creek one
tried went they say
they say
6 ëdëdi: ëki amu; ci ñ wiⁿ° ëdëdi-ët amá. Ga° ci ëdi a-igëi°-biamá ñ waⁿ°ha
there it was, they say; again tent one it was there, they say. And again there approaching he sat, tent border
they say
they say
kë' di. Ê nújënga aká ci étaⁿ be ahí-biamá. Na! i-dádi aká atí aká hã, at the. That buy the again in sight arrived, they say. Why! my father he has come
be (sub.) (sub.)
á-biamá ëgáli catⁿ° édëctë aⁿ'baète'qti màⁿ° ëgxáge ma'hñi°, á-biamá
said he, they His father you had even if this very day walking you cried you walked, said, they say
say
9 Ë-waⁿ° aká. Wëba° ëqë-á hë, á-biamá. Dadïha, i-gã hau, á-biamá
buffer- the (sub.) To call them send. said she, they O father becoming said, they say
woman the (voice)
nújënga aká. Ga° ëdi ahí-biamá. Ki jaⁿ°-uqpe jíngàcti 'i-biamá, ëdë
test boy the (sub.). And there he arrived, they And wooden bowl very small she gave, they bottom
they say
say
áqíbe'biamá. Ki nã aká úqka° tê ëbaha-bi egà'°, ëqúba-bají-biamá
spread on they say. And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.
say
12 Ññàta°-biamá; ëqë-á-biamá nî tê. Uqpë tê ci 'i-biamá. Ki ja hábe
ho drank they say; he failed in drinking water the blew the again she gave, they And jerked' piece
meat (ob.)
ëqá'nska 'i-biamá. Ki nã aká úqka° tê ëbaha-bi egà'°, ëqúba-bají-biamá
this size she gave, they And man the deed the knew, they say because, 'did not wonder' they say.
say (sub.)
Ki ja ëa ci ëqá-biamá. Ki hëbe uúcte gi'í-biamá. Ê wađàte jin'ga
And jerked the again he failed in eating, And piece he left he gave back, they That food small
they say say
they say
15 ñahi², á-biamá Ë-waⁿ° aká. Jà ëa ñiqë-pa-bi egà'° geásmi° ëqá-biamá.
truly, said, they say buffalo the Dried the pulled a piece having swallowed suddenly, they say. Here
(sub.). woman the (ob.)
Ga° ha'° égaⁿ° jaⁿ°-biamá. Ñù aká hújënga wìⁿ° aciⁿ°-bi éde wa'ú ké sih tê And night so as they slept, they Man the cord one had, they but woman the feet the
And night so as they slept, they say
say
wan'òa ñkika°-taⁿ°-biamá. Ha° jaⁿ° tê ëqí-ñbiñj égaⁿ°, ëqí bi ëgaⁿ°-cìi ëgaⁿ°,
soon to he tied with it they say. Night slept when he was not as to he wished as, roused
roused
18 Ëkà°-i ëdëhi aⁿ°-ëqi ëtëgá° ãhà, ëqë-ñbiamá nû aká. Ga° jaⁿ°-biamá.
Moving when to make we sat ! thought they say man the (sub.). And they slept, they say.
they say
Êgíše aⁿ°-ba amá. Êgíše ictá ñibë-á-bi egà'° útaⁿ°ndiçi jaⁿ° akáma.
At length day they say. At length eye opened, they having in a very lone place he was lying, they say.
they say
And trail again he followed them, they Peak very big at the in sight of he arrived, they say.
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Égiče ní ¡angaña wi'w égi tá akamá ní e'dí ahí-biama (nú aká). Ki a length water very big one they would have to cross when they arrived, they say (man the). And nú aká ja'v te áka'-bi, isínaqta-biama. Égiče ní úha ma'gwi'-bi tê'dí man the wood the leaning against he hid himself, they say. At length water following he walked, they when say

iha'v éga'ba fe na'a'-biama nú aká. Cin'gañ'ga téqiñe améde hindá 3 his her too speaking he heard, they say man the Child he loves if let me see

nì kédì gákédì atí tá amé, á-biama. Ga'v iha'v éga'ba ní égi áge-aqá- water at the at that place he will come, said she, they And his mother she too water crossing went homeward

biamá ijin'ge aká: qéáje-hna'-bi, ci iha'v amá ci éga-hna'-biamá. Ga'v they say her son the cried out regularly again his the too so regularly they say. And ní uka'ska i'da'be ahí-bi vi iha'v éga'ba, égiče nú aká hi'qpe ké 6 water in a straight through the they arrived, when his she too, behold man the fine feather the

gi'fza-biama. Ga'v hi'qpe ké nú aká bihi'ga éga'-biama. Éta'v took his, they say. And fine feather the (ob.) man the (sub.) they say, say

masáni ahí-biama. Bihi'ga égañ'i te é ca'w'ca' masáni ahí-biama Hi'qpe the other reached, they say. He blew off when that without the other he reached, they Fine feather side said, they say;

xóxáxai, ci yídhi'ga égañ'i nú aká. Ki qeabé wi'w áaskabá-biama. Ga'v 9 he made again blew himself off and the And tree one he stuck to they say.

iha'v éga'ba wada'be gë'gi'-biamá. Masáni agë'-biama ijin'ge éga'ba. his mother her too seeing them he sat they say. The other side they came back, her son he too.

Hi'w' ca bizi-biama, uj'data'-biamá dizá kédì. Cin'gañ'ga téqiñe hair the they rubbed dry, they rolled themselves, sand on the. Child he loves say améde hindá atí tá amé, á-biama Jé-wá'ú aká. Ga'v nan'geqti agé'a- 12 if let me see he will come, said, they say Buffalo woman the And running fast they went homeward

biamá uj'ta'be. Ga'v wùha-biama nú aká. Baxú kë éga'be ahí-bi 3 they say up-hill. And followed they say man the Peak the in sight of he arrived, when they say

égiče ní ededí'-ga'amá, húçuga jin'gaji éga'-amá. Ga'v ní-agi'- they say behold lodge there was the circle, tribal circle not small the they say. And there approaching he sat

biamá baxú ké'dì. Na'há, i'dádi aká atí aká há, á-biama. É'dí 15 they say peak on the. O mother, my father the (sub.) has come (the Calf), There they say

wáqima'wi'-á, á-biama. É'dí ahí-biama tí wéqají-biama, hi'qpe wí'xáxa-bi walk for them said (the mother), There he arrived, they when he did not they say, fine feather made himself they say

ega'. Ci, Wihe, é'dí wáqima'wi'-á, á-biama Jé-wá'ú aká. Ga'v wagi'ha- having. Again, O sister, there walk for them, said, they say Buffalo. And she arrived for them

biamá ní wéqají amá. Ja'čéha, êngaí he, á-biama Tëné' i't'aqáwáte 18 they say when she did not say. O older sister, there is said she, they say. Why! hateful

ináhi'w, á-biama. Wéqama'qte-hna'wi, á-biama Jé-wá'ú aká. Ga'v ci truly said she, they You passed close by only said, they say Buffalo woman the (sub.) And again

wi'w aká é'dí agí-biama. Ja'čéha, weqá-májí, á-biama ci. Ci wi'w one the (sub.) there went, they say. O older sister. I do not find them, she said, they say again. Again one
aká ő ćdi ačá-biamá ci, węgaži amá. Ja ćphea, weaća-máji, ć-biamá. Ci the there went they say again, she did not they say. O elder sister, I have not found said she, they say. Again find them.

wi' aká ő ćdi ačá-biamá. Ja ćphea, weaća-máji, ć-biamá. Ćit’ąćęwąćę one the (sub.) there went, they say. O elder sister, I have not found said she, they say. You hateful.

3 ḡanahé ći. Akiha-hna ći hę, ć-biamá. Adibée tá mińke, hindá! you indeed! Beyond, invariably ye went, said she, they say. I go for him will I who, behold! Ć-biamá. će-wa’ü aká. Hindá! iśća-máji eska’, ć-biamá. Ki edí ahi-said, they say buffalo woman the Let me see! have I not found him? said she, they say. And there she arrived.

biamá. Walmáte téga aşıgiatí-hna', e'ata aşıgiwa’-hna a, ć-biamá. they say. You eat in order that they came invariably? said she, they say. You hateful them, you eat in order that they came invariably? said she, they say. You hateful them, you eat in order that they came invariably? said she, they say.

6 Ćega’ča će be an’güji-iği ega’. Ga’ agi’ minke, ć-biamá nú aká Nevertheless who came lost for so, just so I was sitting, they say man the (sub.). Ga’ jügte ağa-biamá. Ćegiće wa’ük aká ukikijj aká dúba akáma, ē And with him, she went they say. Behold woman the near the four they were, she and the relations (sub.) it is said. Wésata’ aká ć wętixe ahi aká. Ga’ gićika-’biamá. Jće tće úkiza the fifth the (sub.) that marrying arrived the And made room they say. Lodge the no one there.

9 gića-biamá. Će ḡan’ge aká e-hna’ júwagięat tće they made for her, This her sister the (sub.) only she was with them.

6 Ćega’ča će be an’güji-iği ega’. Ga’ agi’ minke, ć-biamá nú aká Nevertheless who came lost for so, just so I was sitting, they say man the (sub.). Ga’ jügte ağa-biamá. Ćegiće wa’ük aká ukikijj aká dúba akáma, ē And with him, she went they say. Behold woman the near the four they were, she and the relations (sub.) it is said. Wésata’ aká ć wętixe ahi aká. Ga’ gićika-’biamá. Jće tće úkiza the fifth the (sub.) that marrying arrived the And made room they say. Lodge the no one there.

12 jügte-biamá ḡan’de aká. Ga’ Je-núga amá man’dićęgaspe gáxaići tće he with her, they her daughter’s the And buffalo-bull the to hold down the walls making come, when dećabe’-’biamá. Ga’ ina aká ‘tće jahá-bi ć gića-ská-biamá; ci pi eight they say. And his wife’s mother the stone pushed at, when that size they say; again again they say.

15 pi jahá-bi ći ti tće ḡe’se’kaaktin’-biamá ‘tće tće tće. Nú aká hi’qpe again she thrust at, when that high suddenly, they and said they say. Nú aká hi’qpe again she thrust at, when that high suddenly, they and said they say. Nú aká hi’qpe again she thrust at, when that high suddenly, they and said they say.

18 ućińadęga’ ega’, ć-biamá. A’ qa’ha’a, ć-biamá. Ci ga’tće amá. Jedende ytu you are accustomed to heat somewhat, said they say. Yes, O wife’s said he, they Again a long they say. O daughter’s while husband said he.

e’tće ega’ a, ć-biamá. Je-wa’uʒin’ga aká. Náte eska’ eęęga ega’ imaxą- how is it? said they say buffalo old-woman the killed by she hoped as asked him.

biamá. Qa’ha’a, qa’te gi’ mińke, ć-biamá. Ga’ wasisige te tće they say. O wife’s mother, all right I am sitting, said he, they say. And native he spoke.
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... they sat for when, O daughter, how is it? I said she, they... they say.

... spoke very fearlessly he said to her, they say. Again they sat for when, O daughter, how is it? I said she, they... they say.

... wife's all right I am sitting, I perspire in the least I not, said he, they say. At length her daug... they say.

... Buffalo old-woman was made impatient by heat, they she caused herself she went, they say almost to die from heat.

... I am very impatient from heat, that undo for me, said she, they say. They pulled off for her, when... they say.

... I perspire in the least not they say. Why! I took a mother (sub.) say... they say: to die from heat.

... I am impatient of, said he, they say. At length his wife's the revived they say. She revived, they as... they say.

... her sisters likewise face the one they say, woman very beautiful as a class, they say, in fact (ob.)... they say.

... his wife the (pi. ob.) all his wife's the (see note) they say. (Buffalo calf the) mother (sub.) say... they say.

... the next day woman the (pl. ob.) all his wife's the (see note) they say. (Buffalo calf the) mother (sub.) say... they say.

... said as follows, "Why! O father, my mother you will look around (you will know your said he, they... say.

... This one her sisters likewise face the one they say, woman very beautiful as a class, they say, in fact (ob.)... they say.

... in case my grand- the killing spoke of, he said she, they said... they say.

... said as follows, Buffalo-calf the O father, to-morrow boy to make them run a race.

... "Why! O father, to-morrow boy to make them run a race.

... Ké, jandé, gígaía ugétixidá-ci hé, á-biamá Jé-wa'újin'ga aká. Ga' ugétixidá-ci... they say. Såid as follows, Buffalo-calf the O father, to-morrow boy to make them run a race.

... uñabéi cetéwa'-baújí-biamá. Ná! ñúácde 6 her daug... the (ob.) one they say, one to beauty. And they finished them, they they caused to paint them-... they say.
Ga-biamá nūjingga aká: Dadilha, Je-jin'ga sātā waa'ca-ma è wecadé ma-

Said as follows, boy the 0 father, Buffalo-calf five those who leave that the sixth I

bèl' tā mìnke, á-biamá. Ga' ègasání ákibana'-biamá. Je-jin'ga amá walk will I who, he said, they And the next day they ran a race they say. Buffalo-calf the say. (pl. sub.)

3 sātā waa'ca-biamá, ki wi' wùuta ma'čin'-biamá. Ki nú aká ga-biamá: five left them they say, and one next to he walked they say. And man the said as follows, (sub.) they say:

Cèn'gajin'ga wiwìta či'n è, á-biamá. Àwači'á, á-biamá Jé-wà'ujin'ga Child. my the that, said he, they Where is he? said, they say Buffalo old-woman aká. Sātā waa'ca amá è wecadé eduátá či'n è è hā', á-biamá. Ga'

the Five left them the that the sixth next to the it is he. he said, they And say. (pi. sub.)

6 ca'gnàxà-biamá. Ûwagía-hnau'i atà', á-biamá Jé-wà'ujin'ga aká. they ceased they say. They told him invariably I won' said, they say Buffalo old woman the der if

Ga' ègasání Je-jin'ga aká ga-biamá: Dadilha, wi'sa' aká čikí-

And the next day Buffalo-calf the (sub.) said, they say, 0 father, my grand- mother running as follows:

bana' čai, á-biamá. Ùsàqéaji či t'èiè čai, á-biamá. Wàcka' ègan-ga a race spoke of said he, they say. You do not if she kills spoke of, he said, they Do be strong with you you overtake her say. (mv. ob.)

9 á-biamá An', nìsíha, či'ga' ègàn tèga è hú, á-biamá. Ga' ègasání he said, they Yes, my child, your grand- mother that says that

či iàn'de čin'ke gikibana'-biamá. Ga' júgte ača-biamá. Jahé waqú-

dear'qì ja' ké è júgte ača-biamá. Jandé, cèhké'dità a'ngàgì taté, distant if he was lying that with him she went, they say. O daughter's from yonder place we coming shall, back

12 á-biamá. È'dì júgte aht-biamá. Ki èqata' júgte agí-biamá. Ga' ècé she said, they There with him she arrived, they And thence with him she was coming And this say.

nìaci'gà waqúdeàjì a'ča-biamá. Ga' čat'è tátè, á-biamá Jé-wà'ujin'ga man very far she left him, they And you die shall said, they say Buffalo old-woman surely aká. Ga' a'ča agè-biamá. Ga' baxú wi' ča'be akí-biamá. Ki the And she left him she went they say. And peak one in sight of she reached home, And they say

15 ca'ca'qì agè-biamá Wa'újingga amá a'ča agí, á-biamá. Wa'újingga without she went they say. Old woman the left him she is said they, Old woman stopping at all homeward she said, they say. (mv. ob.)

 Quarterly she came back she said, they say. Old woman we coming shall, back

17 a'ča agè-biamá Wa'újingga amá a'ča agí, á-biamá. Wa'újingga without she went they say. Old woman the left him she is said they, Old woman coming back they say.

qì ka'ngè akí-bi qì, Man' dehi háhá ihèrì'čin'kitá-ì, cagèt, á-biamá. Nú lodge near to reached home when, Dart prepare yo mine for me, I go home- ward to you, they say, she said, they say. Man say.

amá hi'qpe ge'za-bi oga' bihìta čèçà-biamá qì, éeèè qì tè égiha the fine feather took his, they having he blew off suddenly, they say when, behold lodge the right into (mv. sub.) say

18 akìagèa-biamá, wa'újingga aká man' déhi ginà agì tè. Ki ja' teqì have gone again, they say, old woman the (sub.) dart asked for her was when. And sound asleep coming ja'-biamá; cèçàti'wa'qì. Cèta'qìthi utìàan'be hä, á-biamá. Ki ijin'ge the said as follows, Old woman that one what only it may be; my father the very long ago came

aká ga-biamá: Wa'újingga gáči' edé hna' či'te; i'ndáji aká yáciqìtì agetí, the said as follows, Old woman that one what only it may be; my father the very long ago came

aká ga-biamá: Wa'újingga gáči' edé hna' či'te; i'ndáji aká yáciqìtì agetí, the said as follows, Old woman that one what only it may be; my father the very long ago came

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á-biamá. Hm-4! á-biamá wa'újínga. Ihaw' aká gá-biamá: Íjíadi kí ada"w', said he, they said, they say old woman. His mother the said as follows, Your reached !

(emb.) they say: father home

á-biamá. Yáci i'kúdi aqgí åga' ja'téqí ja"wí, wa'ú cí ingéëza, said she, they say Long ago my father had come as sound asleep he lies, woman too talks incessantly.

á-biamá nújínga aká. Ga"w, Wa'újínga, qéqáyí åga"-ä hë, Yáci aqgí, á-biamá 3

said, they say they say boy then, home. And, Old woman. do keep quiet. Long ago came, they say back,

iúuf ge aká. Cí ga"w ja"w biamá. Dadíha, wiw' aká heqúbaja" w' júqíge

her daugh. the. Again so he slept, they say. O father, my the swing to play with you ter (emb.) they say:

"éai, á-biamá. Ga" hájínga ukúítcatcaáqu é' di najíw", á-biamá. Ki áma

said she, they say Long ago my father had come as sound asleep he lies, woman too talks.

kiçe qí é an'gá, á-biamá nújínga aká. Gaiw' é'di júqíge ahí-biamá.

you to when that said, they say. And, Old woman, do keep quiet . long ago came said, they say

And the spoke of them. And, Old woman, do keep quiet . long ago came said, they say

Ga" hájínga awa' jí ké é qízí-biamá ní aká. Qeábé ma"-c'íádí té

And cord strong the ob. that took, they say. And, Old woman, do keep quiet . long ago came said, they say.

má'a qú'ha ké áqíge akáma. Hau, Ké, ländé, angáqíe té, á-biamá. Ixa"w

cliff edge the was standing on, Well. Come, O daughter's let us go, said she, they say. His wife's

bisa-biamá hájínga. Iw"w' ké kan'gëqíti ahí-bí qí, qíjëë qístá-bi; hi'qé

broke it, they say. Cord. Stone the very near to arrived, when, at length remembered, fine feather

ké qízí-bi ega" wíbíca qéqí-biamá. Éjíjë masándiíjá a-s'fà-biamá. 12

the took his, they having blew it off suddenly, they say. At length to the other side approached and lay, they say.

Ga" akí-biamá, qíjíqí-biamá ián'de'é qa'ba. Éjíjë banañgë kide

And reached home, failed in doing for her her daughter's they say. At length bannëgë they were

akáma. Je-núga jí'jí nga wí' najíw' bi ega" a-s-biamá. Kagéha, á-biamá, ing, they Buffalo-bull young one stood, they say having come, they say. My friend, said he, they say.

cé Je-wá'ú wí' ni ágí tátë, éqa"be ti qí jíkíqí tátë. Kiágí- gà; 15

this Buffalo-woman one water go for will, insight has come when laugh at you will. Laugh not at her;

éqíange aká píbají, á-biamá. Éqí'be atí-biamá wa'ú aká Éqí'be

when, again laughed at him, again man the did not laugh at her, they say. Again straight to was coming,

her husband the (emb.) bad, said he, they say. In sight came they say woman the (emb.). In sight

atí-bí qí kíqa-biamá. Nú aká da"w'ba-bají-biamá. Cí áqíta" a-s-biamá

she came; when she laughed at him, Man the did not look at her, they say. Again straight to was coming,

they say. At length bannëgë they were

qí, ci kíqa-biamá; ci ní aká kíqa-bají-biamá. Ágí-biamá qí ní té 18

when, again laughed at him, again man the did not laugh at her, they say. Coming back, when water the

they say; (emb.) they say.

újíge agí-biamá; ci étänu" qíqa agí-biamá. Ki uhékíqí-bají té, nú ta"n

laughing coming back, again theno laughing was coming back. And she did not let him have man the

(emb.) they say; (emb.) they say.

íqa amá. Ki qíjëma Je-núga amá banañgë kide amá bëíga a'w'ha-

laughed, they say. And these Buffalo-bull the (pi. sub.) bannëgë those who played all fled,

biamá. Éjíjë éqa"be atí-biamá, ínaxíqí-biamá éqíange aká. Ga"w 21

they say. At length in sight came, they say, attached him, they say her husband the (emb.). And
NOTES.

147. 1. maге $ega-n-da. Nuda-n-axa told this myth during the winter; hence he refers to the season: “It was during the winter, as it now is.”

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

148. 3. waii $e ci $e, equivalent to the Omaha ahi $e ci $e. See 99, 11.

148. 20. na $h, wij$e aka. The Corn-woman’s son was the younger, so he calls the Buffalo-woman’s son his elder brother.

149. 12. je-jin$ga ake ake. Sanssouci gives the equivalent joiwere: $e e yi $e e ar$e ke, “Buffalo-calf that is it”; to be distinguished from the following: je-jin$ga a ak$e h$e (in joiwere, jo e yi $e e ar$e t$e ke), said by one (not the father) who discovered, all at once, the calf for which he had been seeking; $e e ake je-jin$ga a ak$e: “There is the calf” or, “There is a calf” (one for which he was not hunting); $e e ake je-jin$ga a ak$e: “There is the calf for which I have been looking!” (denoting surprise at finding it unexpectedly).

149. 13. ijadi $ata=n edecte abe$e qtic $e i $e axage m$e h$e. Sanssouci gives as the joiwere, a$e te e ra$e e cke, ha$e je e m$e n$e raxa$e ramanyi; and he says that the Buffalo-woman doubted that it was the father whom her son saw. “If you had a father, you would not have been crying to-day when walking”; or, “You should have had a father, for to-day you have been crying while walking.”

149. 15. ja$uqe jin$gatci. This bowl was not over two inches in diameter, and the water barely covered the bottom.

149. 18. uq$e. The larger bowl was about six inches in diameter; and the piece of jerked meat was about three inches in diameter.
150, 3. *uda+n qti,* pronounced u+da+n qti.
150, 5. *edaz+eqti,* pronounced eda+n eqti.
150, 19. *uta+nadiqti,* pronounced uta+n nadiqti.
151, 5. *q^aje,* refers to the cry of the Buffalo-calf and its mother.
151, 14. *hu+quga,* pronounced hu+<j;uga.
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+n hi<f>a+n -biama,* contracted from *gata+n ha* and *i^a+n*.
152, 18. *ga+n te ama,* pronounced ga+n te ama.
153, 9. *gisi^n -biam egan,* in full, *gisi^n -biama* egan, equivalent to *gisi^n -bi ega^n*.
153, 10. *egasani wagig<£a-biama ika^n aka wa'u çauka 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 wag<£awaki<£a-biama for wagig<£a-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, wagig<£a-biama, from wagi-g<£e, "To go homeward for them (i.e., for those who were not her relations)."

153, 12. *uda+n qti-hna^n -biama,* pronounced u+da+n qti-hna^n -biama.
154, 6. *uwagi<£a-hna^n i ate.* "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. wa^udeaji, pronounced wa^u+deajl.
155, 3. *wa'ujinga q^iaji ega^n a hel The old woman was speaking in a loud voice.
155, 11. *i+n kg kanggqtci ahi-bi ^i,* about two feet from the rocks.
155, 13. *banafige 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. *ubeki<£a-baji te.* 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. *b^uga,* pronounced b^u+ga.
156, 8. *i^idaha^n ama.* The man knew by experience that it would be difficult to overcome his mother-in-law. So it seems probable that he did not go directly towards her, after leaving the buffalo that he killed. He went around her, and approached her from the opposite side. (This is the only explanation which the collector can give.)

It is probable that there is another part of this myth, which relates how the man recovered the Corn-woman and her son, and then returned home with all of his family.

TRANSLATION.

It happened that there was a tribe. During the winter, as it is now, they removed their camp. "He says that you are to remove!" said the crier. Now there was one man who had no wife; his sisters were four in number. And when they removed, the man said, "Leave me." And they left him. All the women in the camp said con-
tinually, "The sisters of the young man who lay sick, left him and have come hither."
All these lodges removed again. And his last sister, the smallest one, hid herself
among the large trees. And she went back. She followed the road back to the start-
ing-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 mocasins too, and the
leggings," said he. She got all for him. And he put on all of his clothing; the mocasins,
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 dis-
tance. The evening of the fifth day arrived. And this one, her elder brother, lay down
as he was. At length his sister said as follows, having gone outside: "O elder brother, a
woman has come." "Come back with your brother's wife," said he. "O brother's wife,
come to the lodge," she said. It was night. And it was day. Again the evening arrived.
When it was the beginning of darkness the sister went outside. And again one had
come. "O elder brother," said she, "this woman has come." The brother said, "Come
back with your brother's wife." And he married the two. And both became pregnant.
And they gave birth to children, both boys. And he dwelt with them very happily.
And both of the children were very forward in learning to speak. And their father said,
"You and your younger brother must not fight." And it was so. They always played
children's games with each other. At length both boys fought. Both reviled each other.
"As for you, your mother is a Buffalo-woman," said one. "As for you too, your mother
is a Corn-woman," said the other. And when they reached home, the Buffalo-calf told
about himself to his mother. And the other one, too, told about himself. "O mother,
I heard my elder brother say that you were a Corn-woman," said one. And the other
said as follows: "O mother, I heard my younger brother say that you were a Buffalo-
woman." And at night both of the women were in a bad humor; they would not talk
with the man. Yet, as for this Buffalo-woman, cum ea concubuit. And it was day.
Behold, the man was lying all alone; the women had gone away again. He sat for some
time. At length he said as follows: "O sister, I will go to seek your brother's sons." And
when it was day, he departed. Right ahead he went, crossing the land by the
nearest way. At length, when it was very late in the evening, he discovered the trail.
And he followed their trail. The mother was a Buffalo, and her son was a Buffalo-calf.
He and his mother had gone homeward to the Buffaloes, running very swiftly. At
length when he reached a creek along which the trees stood very thick, and when a lodge
was in sight, the man thought, "This must be it!" And approaching it, he sat down;
he was not in sight. At length his son came in sight. "It is the Buffalo-calf," said
the man. "My father has come," said the Buffalo-calf. "Even if you had a father,
when walking this very day you cried as you walked. Simpleton! go after him," said
the Buffalo-woman. And the man arrived there. She gave him a very small wooden
bowl, in which the water barely spread over the bottom. The man sat thinking, "As
I did not drink water, I was very thirsty heretofore. It is very little.” He drank; but failed to drink all of the water. “A very little was insufficient for me heretofore; at length I have failed to drink all of the water!” thought he. And she gave him a bowl, which contained a piece of dried buffalo meat this size. “I was hungry heretofore; she should have given me a larger piece,” he thought. And he failed to eat all of the meat. And he gave back to her the meat that remained after he had eaten. “It is very little food,” said the woman. And the woman having divided the dried meat into two parts, she bolted it down. And as it was night, all slept as they were. Having made a very excellent couch, they slept. At day, he turned himself when lying, and looked around. Behold, there was no lodge at all; he was lying in a very lone place. And he followed their trail as it went. When it was very late that evening he overtook them again. Again there was a creek; again there was a tent. And approaching he sat there, by the outside of the tent. And his son came in sight. “Why! my father has come,” said he. “Even if you had a father, when walking this very day you cried as you walked,” said the Buffalo-woman. “Call him by raising your voice.” “O father, come!” said the boy. And he arrived there. And she gave him a very small wooden bowl, in which the water barely spread over the bottom. And as the man understood the matter, he did not wonder. He drank; but failed to drink all of the water. And she gave him the bowl, which contained a piece of dried buffalo meat this size. And as the man understood the matter, he did not wonder. And again he failed to eat all of the dried meat, so he gave back to her the piece which remained. “That is a very little food,” said the Buffalo-woman. Having pulled off a piece of the dried meat, she swallowed it suddenly. And as it was night, they slept. The man had a piece of cord; and he tied the woman’s feet together with it. As he had not been roused when he slept on the preceding night, and since he wished to be roused, “When she moves, she will be apt to rouse me!” thought the man. And they slept. At length it was day. At length, having opened his eyes, he was lying in a very lonely place. And he followed their trail again. He arrived in sight of a very large peak. At length he reached a very large stream, which they would have to cross. And the man leaned against a tree, and hid himself. At length when they walked along the stream, the man heard the Buffalo-calf and his mother speaking. “As he prizes the child, let me see if he will come to the water at that place,” said she. And the son and his mother went crossing the stream, he bellowing, and his mother doing so from time to time. And when he and his mother, going in a straight line to the water, reached the middle, behold, the man took his fine feather. And the man blew off the fine feather suddenly. He was the first to reach the other side. When he blew it off suddenly, he reached the other side without stopping. He changed himself into the feather, and the man blew himself away suddenly. And he stuck to a tree. And he sat (i.e., remained) to see him and his mother. She and her son came back to the other side. They rubbed the hair dry, they rolled themselves on the sand. “As he prizes the child, let me see if he will come,” said the Buffalo-woman. And they ran homeward very swiftly, up-hill. And the man followed them. When he arrived in sight of the peak, behold, there was the circle of lodges, a large tribal circle. And approaching it, he sat on the peak. “O mother, my father has come,” said the Buffalo-calf. “Go thither for him,” she said. When he went thither for him, he did not discover him, as he had changed himself into a fine feather.
Again the Buffalo-woman said, "O younger sister, go for him." And when she went for him, she did not find him. "O elder sister, there is none," said she. "Why! it is indeed hateful! You must have passed close by him," said the Buffalo-woman. And again one went thither. "O elder sister, I have not found him," she said. Again one went thither. Again she did not find him. Again one went thither. "O elder sister, I have not found him," she said. "You are indeed hateful! You have invariably gone beyond him. Stop! I will go for him," said the Buffalo-woman. "Let me see! have I not found him?" said she (or, "I will see if I cannot find him"). And she arrived there. "They have been coming for you regularly. Why have you staid here?" said she. "Nevertheless, hardly any one has come for me. I was sitting as I am," said the man. And she went back with him. Behold, the woman's sisters were four; the fifth was she who had gone to marry him. And they made room for her. They made a lodge for her by itself. Those who were her younger sisters were the only ones with her. At length it was morning. His grandmother said as follows (meaning her grandchild): "I have heated stones for your father, in order to take a sweat-bath with him." And her daughter's husband took a sweat-bath with her. And the Buffalo-bulls that came to make a weight for holding down the sides of the tent, were eight. And when his wife's mother pushed at the stones, they were that size. And when she pushed at them again, they were that size. The third time that she pushed at them, they became that high very suddenly. And when she pushed at them again, the stones were just as large as the lodge. The Buffalo-bulls having made the tent-skin double up on itself by leaning on it, and the man having changed himself into a fine feather, he blew off the fine feather very suddenly. He had gone (ere the old woman made the stones large) right into the fold of the tent-skin. The aged Buffalo-woman said, "O daughter's husband, have you become somewhat accustomed to the heat?" "Yes, O wife's mother," said he. And a long while elapsed. "O daughter's husband, how is it?" said the aged Buffalo-woman. She hoped that he was killed by heat, so she questioned him. "O wife's mother," said he, "I am sitting just as I was." And when he sat for a while, she said, "O daughter's husband, how is it?" "O wife's mother, I am sitting just as I was. I am not perspiring in the least." At length the aged Buffalo-woman grew impatient of the heat; she had nearly caused herself to die from the heat. "I am very impatient of the heat; undo that for me," she said. When they pulled it off for her, she came in sight again (i.e., in the open air, her native element). Without stopping, the aged Buffalo-woman had already fainted. When this one, her daughter's husband, came back in sight, he was not perspiring in the least. "Why! even though I have taken a sweat-bath, I am impatient of the cold," he said. His wife said as follows: "You do not perspire in the least; the old woman, on the other hand, has fainted from the heat." "Nevertheless, I am impatient of the cold," said he. At length his wife's mother revived. Having recovered, his wife's mother went on the morrow for all of the women (?) The Buffalo-calf said as follows: "Why! O father, you must look around for my mother and recognize your own." This one and her younger sisters had but one face; they were all beautiful women, yet they had but one face, as regards beauty. And they finished with them; they caused all to paint themselves; they made them stand. They made them stand in a row; they caused them to push themselves around (i.e., to push one another around), as they did not wish him to recognize his
wife. And when they were in a line, the aged Buffalo-woman said, "O daughter's husband, look around for your wife." And the man looked around for her. "That standing one is she," he said. He took hold of her. And they brought the trial to an end. The Buffalo-calf said as follows: "O father, they speak of making the boys run a race to-morrow, and I will join it. You must look around for me. Should you not recognize me, my grandmother speaks of killing you." And they ran the race the next day. The boy said as follows: "O father, I will walk the sixth after the five Buffalo-calves that leave the others behind." And they ran the race the next day. Five Buffalo-calves left the others behind, and one walked following them. And the man said as follows: "That is my child." "Where is he?" said the aged Buffalo-woman. "He is the sixth one, he is next to the five that have left the rest behind," he said. And they made an end of the race. "I wonder if they have been telling him?" said the aged Buffalo-woman. And the next day the Buffalo-calf said as follows: "O father, my grandmother speaks of running a race with you. If you do not overtake her, she speaks of killing you. Be strong." "Yes, my child; what your grandmother says must be so," said he. On the next day she ran a race with her daughter's husband. And she went with him. She went with him to a very distant hill. "O daughter's husband, we will come back from yonder place," said she. And thence she was coming back with him. And she left this man very far behind. And the aged Buffalo-woman said, "You shall surely die." And she left him and went homeward. And she came in sight on a hill on her way home. And without stopping at all, she went homeward. "The old woman has left him, and is coming back," they said. When the old woman came near to the lodge, she said, "Place my spear ready for me; I am coming home to you." The man took his fine feather, and when he blew it off suddenly, behold, he had gone right into his lodge, as the old woman asked for her spear when she was coming back. And he lay sound asleep; he did not stir at all. "At last I have hindered him," she said. And his son said as follows: "What does that old woman keep saying? My father came back a very long time ago." "Hm!" said the old woman. His mother said as follows: "Has your father reached home?" The boy said, "As my father came home long ago, he lies sound asleep. The woman, too, talks incessantly and may disturb him." And her daughter said, "Old woman, do keep quiet; he came home long ago." And so he slept. "O father, she speaks of playing swinging with you," said the Buffalo-calf. "And a cord is there which is tied in many places. The other one is very good; it is not broken. And when they cause you to examine the cord broken in many places, do you use that," said the boy. And he arrived there with her. And the man took the strong cord. A high tree was standing on the edge of the cliff. Well, she said, "Come, O daughter's husband, let us go." He and his wife's mother went together (i.e., when in the swings). Going directly in a line with the tree, when they were in the middle, behold, her daughter's husband broke the cord by his weight. When he came very near the rocks, he remembered, and having taken his fine feather, he blew it off suddenly. Behold, he approached the other side, and lay there (i.e., as a feather). And they reached home, she and her daughter's husband, having failed in her effort. At length they were playing the game "banahge-kide." One young Buffalo bull approached him and stood. "My friend," he said, "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 "banange-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-AGFE.**

_TOLD BY JOSEPH LA FLÈCHE._

162 THE FEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.
THE ADVENTURES OF HI'QPE-AGGE.

Na" amá ğı, ci wi" ádë ahi-biamá. Cin'gajin'ga čišrå the one He was they when, again one to ask him arrived, they say. Child your grown say to go with him

a"t'an'ka" angáti, á-biamá. Ki ičádi aká iha" éga"ba ci učč'agá-biamá. we have a con- we have said he, they And his the his she too again were unwilling, they say.

Égiče, ci nujinga aká na"-biamá, ga" e'di aťá-biamá. Ga'ki e'di hi 3 they say boy the. Again so they had a contest And, What we do will I said he, they say.

Ki, Hečúbaja" a"n" te hā, á-biamá. Hečúbaja" a"-biamá. Háajinga ámba And, Swing we use will, said they, they Swing they used, they say. Cord the one say.

kē sásaqta"-biamá, ki ámba kē úda"qti"-biamá. Háajinga úda" kē e 6 they say. He was broken very much, and the the was very good, they say. Cord good the that (ob.) they say other (ob.)

nujinga činke an'kišá-biamá; ki háajinga sásá kē é năči'gá plājī akā they say boy the (ob.) they caused him to use, and cord broken the that man bad the (ob.) they say;.

á"-biamá. Égiče háajinga úda" kē égiče plājī kē ámba. Háajinga he used, they say. At length good the the behold bad lay they say. Cord (one which)

gasēgā' nujinga gat'ė ámba. Ga" tē ámba nujinga kē. Ci wa'ú činke ci 9 it was cut, as boy the fall they And dead they say boy the Again woman the one again (one lying). who say. (ob.) say.

cin'gajin'ga šdačá-biamá nujinga wi". Ci nujinga šdačá činke ci na" child bore they say boy one. Again boy born the one again was who grown say amá. Na" amá ğı, ci agiśáhi-biamá. Cin'gajin'ga čišrå a"t'an'ka" angáti they say. He was they when, again they came for him, Child you we have a con- we have grown say test with come

á-biamá. Iha" aká ičádi éga"ba učč'agá-bi ča"'ja, ca" nujinga aká e'di 12 they say. His the his father he too were unwilling, though, yet boy the there say. They say (ob.)

aťá-biamá. Ke, ci a"ša"čika" ťan'gata", á-biamá. Ci ška" bi ș tē ci went they say. Come, Again when we have a contest we will, said they, they Again they con- when again (sub.) say. They say (ob.) say.

nujinga kšbana" ákšá-biamá. Ci nujinga či" gia"-ba bi ega" ci nujinga boy racing they contended, they Again boy the left him, they having again boy say. (mr. ob.) say.

či" t'ēga-biamá. Égiče ci wi" šdačá-biamá iha" aká. Égiče cin'gajin'ga 15 the they killed, they At length again one bore they say his the At length child (mr. ob.) say.

Hi'qpe-âge ci šdačá-biamá. Ki maja" bëgàgti šdačá tē unâ'á-biamá, Hi'qpe-âge ci šdačá tē. Nujinga či" wakīde-pi hegaji ega" edâda" wanpa Fine-feather-stick-in she bore, they say. And laid all over that he was born heard of it, they say, (sub.)

ctēwa" či'ā čišţe'qti'ar" ámba. Ca" maja" ca" bëgàgti nujinga šbaha"- 18 sooner falling there was none at they Indeed land indeed all over boy knew him

biamá, nujinga úda" hegaji-biamá. Égiče nujinga na" tē, égiče ci ádë they say, boy good very they say. At length boy was when, at length again to ask him to go grown with him
ahí-biamá. Nújínga ėszi$a a$eánt'ka$ angáti, á-biamá. Kí iéádi aká
they arrived, they Boy your we contend with we have said they, they And his father the
say. (sub.) say. (sub.)

iha$ eént'ba uñ'agá-biamá. Nñáji te, á-biamá. Kí nújínga aká: Na$há,
the she too were unwilling, they say. Please do not go, said they. And boy the (sub.). O mother,
mother they say.

3 i'dádi éént'ba, e'dí bëc tá minke, á-biamá. Ĝii$u'če égu$ wágiat' éde
my father he too, there I go who I said he, they say. Your elder so they came for but
they say. (sub.)
wáci$ açaí éde t'wa$qe-hna$'i, á-biamá iha$' aká. Kí, Ca$' na$há, e'di
they took them but they killed them said, they say his the And, Still, O mother, there
invariably, they say.

bëc tá minke, á-bi ega$, e'dí á-bi-biamá nujínga aká. Ė'dí ahí-biamá.
I go will I who said, having there went they say boy the There he arrived, they say.
(sub.).

6 A$'ha$, Ca$' há čáti te, á-biamá. Kí, Ké, edáda$ a$'a$' taí á, á-biamá
Yes, that will you have as, said they, they And, Come, what we do will I said, they say
do say.

nujínga aká. Ja$' e'té aŋángá tátè, á-biamá. Ga$' nujínga aká hi'qpe
boy (sub.). wood that we climb shall, said they And they say the the fine further
say. (sub.) say.

gçi$za-bi ega$ hi'qpe áqitę-biamá. Ga$' ja$' tè áné açaí-bi ega$, e'
took his, they having fine feather stuck his in, they say. And wood the climbing went, they having, he say
(eob.).

9 pahan'ga nujínga aká ahí-biamá. Ci aği-bi ji, e ci pahan'ga hide
before the boy they arrived, they say. Again coming when, again he before below
back, they say. (sub.).

akí-biamá nujínga aká Ga$' akí-bi ji, gaqé-biamá niaci$ pla$ji ké,
went, they boy the (sub.). And he got when, he killed him, they man had the
say back, they say say (ob.).

dùba e wi' gaqé-biamá. Ga$' nujínga aká agé-biamá. Iha$' činké'di
fear that one he killed they say. And boy the went homeward, His at the
they say. mother

12 i'čádi činké'di odábe akí-biamá. Na$há, wiji$'če t'wa$qe-hna'$ čán't'ka wi'$
his father at the also he reached home, O mother, my elder killed them inva-
they say. stand they who one

t'ea$qe há, á-biamá. Ga$' Siji$'qteč$n'+! wacka$' ega$'a$h he. Éga$'qtí
I killed him . said he, they say. And, O dear little child! do exert yourself. Just so
say.

c'wá'či$i'če t'wa$qe-hna$'i he, á-biamá. Égasání ji, e eği$fé čábi$n
notwithstanding your elder they killed inva-
your elder they say. (ob.)

15 aká ahí-biamá. A$'ta$'či$a angáti, nujínga, á-biamá A$'ha', eubé tá
the arrived, they say. We contend with we have O boy, said they, they Yes, I go to you will
(yob.).

minke, á-biamá. Kí iha$' aká gá-biamá: Wacka$' ega$'a$h he, siji$'qteč$n'+!
I who, said he, they say. And his the said as follows, Do try. O dear little child!
(sub.) say:

ega$'qti c'wá'či$i'če t'wa$qe-hna$'i he. Wacka$' ega$'a$h he, á-biamá.
just as notwithstanding your elder they killed inva-
standing them they say. (ob.)

18 Nújínga aká e'di açaí-biamá. Ga$' e'dí ahí-biamá. Égi$fé ci heçubaja$'
Boy the (sub.) there went they say. And there he arrived, they say. At length again swing
y swing 

Nújínga é waká-biamá. Áma kë pla$ji há. Háajínga ita$'čiadi ké, sása
Bo$' him they meant, they say. Other the bad . Cord the broken
(oh.) (oh.).
THE ADVENTURES OF HIŚQE-AGFE.

kè pàjì hà, á-biàmà. Ga' gà-biàmà: An'kaji, pàjì etèctewa ca' ca'
the bad . said they, they And he said as follows, Not so, bad even if yet
(ob.) say. they say.

ma' tà minke, á-biàmà. An'kaji hà éde, Pàjì hà, eccéè hà, á-biàmà.
I use it will I who, said he, they Not so . but, Bad . you say . said he, they
say. often say.

úá' kè an'-gà hà, á-biàmà. An'kaji, ca' pàjì ca' ma' tà minke, 3
Good the (ob.) use it said, they say. Not so, I still bad at any rate I use it will I who,
á-biàmà nùñì'nga akà. Ga' heqùbhajà a' a' a' á-biàmà. Nùñì'nga akà
said they say boy the (sub.). And swing to use they went, they say. Boy the (sub.)
úá'qtì aá-biàmà Háajì'ngà sàsà kà è a'-bì-ámà, ài ámà énikè, very good went they say.

hàajì'ngà úá' a' énikè, gàtè amà Ga' a-á-biàmà ci nùñì'ngà amà. 6
cord good used the man the fall they say. And went homeward, again boy the (sub.)
who, killed him they say.

Aki-bì ega', Na'hà, èdádi éga'ba, niaci'ga wijì'ège t'èwàfè-hnà' can'ka
Reached having. O mother, my father he too, man my older killed them habit-
they home, they say.
cì wìù' t'èfàh à, á-biàmà. Sijì'qti'cà'è! sìjì'qì è éga'qtì otèwà' èwàfè-
again one I killed said he, they O my dear little child! your elder just so notwith-
say. thè they killed brother standing them
hna'f. Wàckà a' ègà'è a'̀ hà, á-biàmà. Cì égàsànì gi ci na'ba ahi-biàmà. 9
always. Do be strong said she, they Again the morrow when again two arrived, they say.
say.

Nùñì'ngà, a'qà'è'qà'è anàtì, á-biàmà. A' hà' ha, cùbè tà minke, á-biàmà.
Boy, we contend with we have said they, they Yes, I go to will I who, said he, they
you come, say.

Ga' égàsànì gi è'dì aá-biàmà. È'dì ahi-biàmà gi, Édàdà a' a' a' a'
and the morrow when there he went, they say. There barrassed, they say when, What we do
will I said he, they Let us run a race said they, they Again boy the fine feather
say. together say. (sub.)

gàza-bì ega' a'gìgà-á-biàmà. Ga' jùgè aá-biàmà. Kìbànà' a'gì-biàmà
he took his, having stick his in, they say. And with him went they say.

gi, cì nùñì'ngà akà Hi'spè-agfè è pahan'ga ahi-biàmà Aki-bì ega' ci
when, again boy the Hi'spè-agfè he before got back, they Got back, having again
they say.
t'ètì-á-biàmà, niaci'ga pàjì' èànkà wì'. Agtà-bì ega' iha' énikè' dì ahi-bì 15
he killed him, man bad they who one. Wejì' home-having his at the reached
they say. mother home, they say

ega'. Na'hà, èdádi éga'ba, ci wìjì'ège t'èwàfè èànkà ci wìù' t'èfàh à,
having. O mother, my father he too, again my older brother killed them the ones again one I killed

á-biàmà. Sijì'qti'cà'è! wàckà a' ègà'è a'̀ hà. Éga'qtì cèwà'è jìjì'ège
said he, they say. O my dear little child! do be strong

Just so notwith-
standing

your elder brother
téwàfè-hnà' hì hà, á-biàmà Égàsànì gi nùñì'ngà akà niaci'ga wí'ag'cèi 18
they killed invariably said she, they The morrow when boy the (sub.) man one

ènikè ièpè gì' bì-ábìmà. Kì niaci'ga wí'ag'cèi akà ahi-baì-ábìmà.

They waited for all they say. And man one the (sub.) arrived not they say.

Ahi-baì-bì gi nùñì'ngà akà è'dì aá-baì-ábìmà. Ì' tèdì ahi-bì gi
He arrived not, when boy the (sub.) there went, they say. Lodge at the he arrived, when they say

ègì'è èngà-bitémà niaci'ga wí'ag'cèi uctè akà. Uné aá-baìmà. Uné 21

behold he was not man one remaining the him

Seeking he went, they say. Seeking him
açá-bi ñi égiñe waú wi'n' ákipá-biamá. Waú wi'n' údaqtí ákipá-bi
they say when at length woman one he met they say. Woman one very beautiful met her, they say.
ega'n' gá-biamá Hi'qpe-ágge aká: Éáta'ma'oní'n' à. A'ça'n' taka'ona'n' 
having, said as follows, Hiqpe-ágge the Why you walk! You contended habit-
they say. (sub.): you with me usually

3 éde ñi'añji éást'a fáa'n'he, á-biamá. Ki waú aká, Ena+! ñe he
but I contended with why you floe, said he, they say. And woman the (sub.), Fie! who
íšika'n' éi'na í'apaha-mají'qtí-na' hë. Hi'qpe-ágge ábëixe ñëc, á-biamá.
contended it may I know I not indeed I do. Hiqpe-ágge I marry I go, said she, they say.
Añ'kaji há, á'ça'n'taka'hna'i ega'n' ñi'wa'ii há, á-biamá ñáta'n' fáa'n'he.
Not so, you contended habitually having I contend said he, Why you flee
with you say. (sub.): with me
etëde, á-biamá. Áñë'te hë, á-biamá waú aká Gëi'n' júgë-biamá.
and woman the (sub.), Fie! who said she, why you flee
íja'n' ni'na u'ça'bí ega'n' fízízí-hna'ñëc. Ga'n'
should have, said she, they Let us sit said, they say woman the (sub.). Sat he with her, they say.

9 Gàñ'ki waú aká, Hë úwíne te hë'. Gàtedi ja'n'-á, á-biamá Ñëdehi
And woman the Lice I hunt for will. In that place sit thou, said, they say. Lap.
ájanki'ê-biamá. Égiñe hë uma-biamá. Ki Hi'qpe-ágge ja'n'te amá,
she caused him to lie on, At length lice she hunted for him, And Hiqpe-ágge sound asleep was,
said she, they Why! Hiqpe-ágge I am he. Fie! be the but he told somewhat
they say. (it is) (std. one)
ñi'ja'n' biamá. Ja'n'te ñi'na u'çá-bí ega'n' fízízí-hna'ñëc. Ga'n'
like the, said she, they She put him to sleep, Sound asleep when ear she took hold having
they say. was stretched And

cinuda'n' tigë gaxá-biamá. Hi'qpe-ágge cinuda'n' amá. Ga'n' Hi'qpe-ágge
dog to become she made him, Hiqpe-ágge dog they say. And Hiqpe-ágge
she say. very scabby they say, body the too all. And with him he went, they say dog the

12 dixéqta'n' amá, júga kë' cti bëgga. Ga'n' jügte aá-biamá cinuda'n' ñi'n'.
very scabby they say, body the too all. And with him he went, they say dog the
And fine feather the that man bad the that stuck in, they say. And vilalge

Ga'n' hi'qpe kë è ni'aci'ga plëjë ñi'n' è aga-biamá. Ga'n' ta'n'wangën
and fine feather the that man bad the that stuck in, they say. And village
ob. (ob.)

15 ranjgáti wi'n' èdì ahí-biamá. Wuhú! Hi'qpe-ágge fá há, á-biamá. Ni'aci'ga
very large one there they arrived, Wonderful! Hiqpe-ágge has said, they say. Man
they say. come say.
úçá-hna'i ta'n'te fáa'n' à-biamá. Égiñe níkagahi úju aká na'a'ñëc-biamá.
think about inva-
and they say. (sub.)
Wián'de ñi'teñ' ñi'ga-gá, á-biamá níkagahi úju aká. Ga'n' èdi ahí-
My daughter's bring ye him back to me, said, they say, chief principal the
and they say. (sub.)

18 biamá níkagahi ñì te'di. Níkagahi ijan'ge aká na'bá akáma Ga'n'
they say chief lodge at the. Chief his daughter the (sub.) two were, they say. And
na'n' èinèkë âgéxékë-biamá. Ki Hi'qpe-ágge wakülé-pi na'a'ñëc-amiëga
grown the one who he caused her to marry, And Hiqpe-ágge good marksman heard as they had
they say. (sub.)

éskana èfèçá'n' bi èga'n' ñabae âgaij-biamá. Ki 'abae èfè ñi'ña kë hna'n'
it might be they thought, having to hunt they communed him, And to hunt he when fell he reached
they say. went home invariably
THE ADVENTURES OF HI’QPE-AGFÉ.

They say, rabbit too having he reached home they say. And this one man the said as follows, the said he, they invariably.

Cínuda kêlínké bèn’pijí, gaqéstwákáki te hâ, i’c’áge. Jâ’xe hégají, á-biamá. Kí mi’jínga wâñixájí aká, Dadihá, ca’kênké-a, gaqést-baji-a. 3 said he, they And girl unmarred the (sub.), O father, let it alone, do not kill it.

Abê’tá mâínkáće, á-biamá. A’’êqéjí-hna’ a’è’-biamá cínuda’ kêlké, I have it will I who mast, said she, they Greatly habitually she had they say dog the (ob.).

Kí ija’xe aká gá-biamá: Hi’+! cínuda’ kêlké pijí, ja’xe hégají, édegá
And her elder the said as follows, Oh! dog the one who bad, offensive very, but

wanândéjéjájí é amí hê, á-biamá. Ègïöe ‘âbâe aqâ-biamá niaciga 6 you do not lostie it that you are , said she, they say. At length hunting went, they say man aká. ‘Abâe cè jì kèkà cínuda’ aká áci aqâ-biamá. Ègïöe ‘âbâe aki-bi the Hunting he went when at the dog the out went, they say. At length hunting he reached same time they say.

jì jëngânt’aga a’è akü-biamá niaciga aká. Gan’ki cínuda’ aká aki-bi when wild-cat having it reached home man the (sub.). And dog the reached home they say.

ega’w, mi’jínga kêlké baspa’-hna-biamá. Éàta’w édâa’ eféga’-bi éga’ 9 having, girl the (ch.) he pushed against repeatedly, Why I thought, they say having

u’túhe aqâ-biamá mi’jínga aká cínuda’ jì. Ègïöe qa’xàja jûjâte following went they say girl the (sub.) dog the (ob.). At length at some distance with him

ahú-bi jì hàqti mi’gà jañgâqti wi’ cínuda aká t’éjê akâma. Ga’w mi’jínga she-ar. when deer female very large one dog the had killed, they say. And girl

say amà xiàa jà’èi agâ-bi éga’w i’gàdi iha’w édâa uqâ-biamá. Dadihá, 12 to the lodge running went homeward, having her father her mother also she told, they say. O father,

jì’na’ha méga’ cínuda’ wiw’i aká jàqti mi’gà jañgâqti wi’ t’éjê hê, my mother likewise, dog my the (sub.) deer female very large one killed

á-biamá. I’gàdi amà iha’w’ égà’ba é’dí aqâ-biamá jàqti k’dí. Ga’, said she, they Her father the her mother she too there arrived, they say deer at the. And

Ca’tià’w, nishà, á-biamá i’c’tàj ègâ aká. 15 It will do very well, my child, said, they old man the (sub.).

Ga’w mi’jínga aká ija’w’è umi’jè ètè tè éca’w’adì umi’jè gáxe-hna’w’
And girl the her elder coach her the close by coach made habitually, biamá. Guàtè’sáhá gàxà-a hê. Cínuda’ kêlké bèn’ pijí hê, á-biamá. (Umi’jè they say. Further off make it . Dog the one smells bad said she, they (Couch who say.

tè ugéi’-hna tè’ è wakal Mi’jínga aká cínuda’ kêlké umi’jè jëna gëin’kíta-
the he sat in habit that she mount. Girl the dog the (ob.) on the couch ceased to sit (oh.) utility (act)

biamá) Ci ‘âbâe aqâ-biamá niaciga aká. ‘Abâe cè jì, ci’kèkà cínuda’ they say, Again hunting went they say man the (sub.). Hunting went when, again at the dog

aká é’dí aqâ-biamá. Ègïöe niaciga aká ci miqá wi’i t’è akü-biamá. Ci the there went they say. At length man the again roome one carry- reached home, Again

say.
cinuda aká aki-biámá. Aki-biámá女女，ci mìnjinga ginké baspaⁿ-hnaⁿ. Aki-biámá. Ki mìnjinga aká cinudaⁿ giⁿ ci úfúhe aqa-biámá. Ufúhe qaⁿ-xaⁿ they say. And girl the dog the again following went, they say. Following to some distance 3 é’dì ahi-bi 男，égiše wasábe wìⁿ t’ècè akáma cinudaⁿ aká. Ci ičádi ginké there she arrived, when, behold black bear one he had killed, they dog the Again her the (ob.) say ihaⁿ égaⁿ-ba úwagiša aqa-biámá. Dadía, ïⁿ-nàⁿha égaⁿ-ba, wasábe wìⁿ her her too to tell them she went, they say. O father, my mother she too, black bear one cinudaⁿ wiwiša aká t’ècè he, á-biámá. Ki ičádi aká ihaⁿ égaⁿ-ba wasábe they say. And girl the dog the again following went, they say. Following to some distance 6 ke aqíⁿ aki-biámá ¿aça. Ci égasámi ci ’ábae aqa-biámá. ’Ábae aqa-bi the having it reached home, at the Again the morrow again hunting he went, they say. Hunting he went, they say qi mactcin’ge wìⁿ aqíⁿ aki-biámá niáciⁿ-qa aká. Ki cinudaⁿ aká égiše when rabbit one having reached home, man the And dog the at length they say akí-bi 男，ci mìnjinga ginké baspaⁿ-hnaⁿ-biámá. Ui fúhe aqa-bi egáⁿ, reached when, again girl the (ob.) he pushed against frequently, Again following went, they having, home, they say 9 égiše, aqíⁿ pa ke dé t’ècè akáma. Ci égasámi ’ábae aqa-biámá niáciⁿ-qa aká. behold, elk it lay, but he had killed it, Again the morrow hunting went they say man the (ob.) they say Niáciⁿ-qa siⁿ-snéde wagiše wìⁿ aqíⁿ ki amá. Égiše cinudaⁿ aká jábe wìⁿ Man muskwaṭ one having reached they At length dog the beaver one home say. t’ècè akáma. Gaⁿ ičádi aká ihaⁿ égaⁿ-ba gričtiaⁿ-biámá; cinudaⁿ ginké he had killed, they And the her she too were very glad, they say; dog the (ob.) say. 12 qtagiⁿ-hnaⁿ-biámá. Mi’njinga aká cti cinudaⁿ ginké qtagiⁿ-čtí-hnaⁿ- they loved their own habitually, girl the (sub.) too dog the (ob.) they say. Niáciⁿ-qa aká gá biámá: I’c’áge, wahaⁿ-wakiše te hā. Ui’ábae they say. At length man the said as follows, Old man, please make them remove. Hunting they say: činge hā. Ui’ábae t’ang’éia wiwakiše te hā, á-biámá. Ki wahaⁿ-biámá there is. Hunting abound at cause them to please . said he, they And they removed, they say. 15 égasámi 男. Ki wahaⁿ aqa-bi 男 cinudaⁿ aká aqa-bají-biámá. Niáciⁿ-qa the morrow when. And removing they went, when dog the went not they say. Man they say. bπgwaṭi áiága-bi 男 mi’njinga enáqctei aqa-bají-biámá. Cinudaⁿ uginaⁿ- they say, dog hid himself, they having. And fully deserted, they when remains of went among lodges 18 hnaⁿ-biámá, xagé-hnaⁿ-biámá mi’njinga aká. Égiše čtáqctei 男 cinudaⁿ frequently, they say, crying frequently, they say girl the (sub.) At length very dark when dog aká utcje kejátaⁿ égaⁿ-be aki-biámá. Mi’njinga aká, Éataⁿ ma’hniⁿ ci’té, the thicket from the in sight got back, they say. Girl the (sub.). Why you walk it may be
Uwine he Be'ugaqtei aiacute;i he. Winaqtei awa'cta. Uwine he, ab-iamah.
I sought you. All have gone. I alone. I am left. I sought you. said she, they say.

Awa', teq'iq perjiai, ab-iamah cinuda akah. Ia-iamah. Nega-ga, dede gaxa-ga
Yes, difficult very said, they say dog the. Ho spoke, they
Kindle a fire, fire make
ha, mi'ii'inga e wakabi ega'. Jaga'ehente'edi e dni oni te, ab-iamah; 3
girl her mean, they having. Headland at yonder there you go will said he, they say;
wa'u qinke e wakabiamah. Gece te ha, ab-iamah: Iga'eha, inuipa in'ig
woman the (ob.) her he mean, they say. You will say thus, said he, they
Grandfather, your grand- stone child

d'ubaheda, hee, ece te, ab-iamah. Ki tan'de akah, Ku! ab-iamah. Iig'ic
some I have come, you will say, they said, he, they And ground the
 Ki said, they say. Stone

d'ubabig'ahalake tii'abiamah. Ga'mii'ii'inga akah in'ig'ic aqga-abilamah. Ki 6
one in sight it made come, they And girl the stone took homeward they say. And
say. 

Iw'ic te aqga' akibei egend
Iw'ic eetehe, ab-iamah. Ki aqishah, ma'a stone the (ob.) reached home with, having. Stone these are said she, they And finally, cliff

jega'ehate'di mac'ii'gah, ab-iamah. Iga'hah, inuipa teci d'ubaheda, he
at yonder walk thou, he said, they Grandfather, your grand- stone child poles some I have come after for him

aga, abiama. Egjje aqag-iamah wa'u ama. Ma'a tede ah-iamah. 9
say thou, he said, they At length went they say woman the
Cliff at the she arrived, they say.

Iga'hah, inuipa teci d'ubaheda, he, ab-iamah. Ci wesh'aa d'ubabig'a-
Grandfather, your grand- child poles I have come said she, they Again snake some came in sight

biamah. Ga'wa'ak akah wajezibiamah, wesh'aa taka; wesh'aa aqga-abilamah.
they say. And woman the took them they say, snake the took them homeward, they say.

Wesh'aa akibi, Keci ji'inga gaxa-ga, ab-iamah cinuda akah. Wa'u akah 12
She reached home when, Come, lodge small made said, they any dog the
Woman the (ob.) talk with, they dog the (ob.). You pitied me you think may.

And woman the (ob.) went they say, snake the took them homeward, they say.

Wish'eejii, abiama. Waqipapanji tatii, abiama. Hiqpeaq-ebe wiebii
15 I I pity you, said he, they You not poor shall, said he, they Hiqpeaqaqe I am he
say.

edega niaci'ga cejii qinke aq'a'na'qai ega' a'na'juujii' ha, ab-iamah.
but man yonder he who vented his spite so he maltreated said he, they say.

Ga'wa ji'inga te jima te aqg-abiama cinuda akah. Ga'wa'ii'udabiama
And lodge small the (ob.) went they say dog the (ob.). And took a sweat-bath, they say

Cinuda akah: Egjje gaxa-abiama: Ga'n; a'na'jiaza-ga, ab-iamah. Egjje niaci'ga
dog the (ob.). At length he said as fol.: That pull the cover said he, they Behold man

uda'qti akama; cinuda-baju, niaci'ga uda'qti akama. Ga'wa' g'di ja-
very handsome, they say; dog nek, man very handsome, they say. And there they slept

biamah. Egasani, Keci, angaie tii, ab-egu, juge aqg-abiama.
they say. The morrow when, Come, let me go, they said, they way having, with him she went, they say.
Mi'jingga ti' gëni'-biamá Hi'qpe'-ággee, edëhí ñi. Ègigé ti ga' ëgu'be
Girl she married, they said Hi'qpe'-ággee, it occurred when. At length at village (ob.)

ahë-biamá. Ki niaci'ga wada'ba-bi ñi, Mi'jingga cinuda' uginé amá ña'.
they arrived, they said, they say when, Girl dog sought her who did

3 niaci'ga jùgëte ati, á-biamá. Ki niaci'ga egë-hna'--biamá: Kageña, 
man with him he came, and he, they And man said habitually they say, 
niaci'ga, ñi' uda' hëgëjí ëdega' Hi'qpe'-ággé é ebeq'ga', á-biamá. Jiadí
she who did say, Friend, man the (ob.) good very but Hi'qpe'-ággee he I think, said he, they At the

ahë-biamá ñi hi'qpe' kë ågëte gëni' akàma niaci'ga pi'i' akà. Ga'
when they arrived, when fine feather the sticking was sitting, they man say bad the (sub.)

6 Hi'qpe'-ággee amá akì-bi egà' hi'qpe kë gígéizá-bi egà' hi'qpe 
Hi'qpe'-ággee the reached having fine feather the took back his own, having fine feather

këgëtë-biamá. Ga' niaci'ga çinkë na'ätë-bi ñi égëe cinuda' tigëe amá: 
his own he stuck in, And man he kicked, when behold dog they say, 
cinuda' dixëq'ti, na'ëxa'qëti ita'-ta' ña' må, I-ç'åge, gàçëkë dàwàxà'qà-xà
dog very scabby, made cry much he put him they when, Old man, that one please make

këte te, pi'i' akà ci dës bië' akàma. Ga' cinuda' çinkë aci aqë'
they killed, they say. And dog the (ob.) out took

atä-bi egà' gãç'ë-biamá. Gàmek Hi'qpe'-ággee akà 'àbàë-na'ë'-bi egà'
they say having they killed, they say. And Hi'qpe'-ággee the (sub.) hunted regularly, having

wàñnà dádu', ca' tè, a'pà', ñàq'ti-mà çti, ca'wàñnà bëq'gàq'ti t'ëwaqá
animal what, for buffalo, elk, deer too, in fact animal all killed them

example

12 bi egà', waçë'qti gëdi'-biamá. Niaci'ga, ta'wa'ëqët'i bëq'gàq'ti, údàq'ti, 
they having, very rich he sat, they say. Man, village all, very good,

gi'ëq'ti ma'na'-biamá. Gàmek ñiñ'egë egëñgëgë ëgiqëti akà gà'
vàñkëe ña'bimá: Wihë, ëgiëqëgë eüji ña'gàxëzë te ñe, ò-bimá. Jàq'åcha,
very joyful walked they say. And her younger the one her husband killed for the said as 

they say: My younger your husband together let us marry him said she, they say. My older sister,

15 egà'ja, wigëqëgëgë bëa' pi'i' ecè hë, ja' xe hë. Agàtn ñici'të åñînix 
nevertheless, my husband stinks bad you said. Strong odor. How pos-

tä', ña-bimá. Gàmek wa'ì akà na' akà xagë-hna' ca'ca'--bimá, nú
shall said she, they And woman the grown the weeping lovely 

sàñkë aëjëxën ga'ñtë-bi egà'. Ègigë gà-bimá nà akà: Kë, ñiñ'agë bëa'
the one to marry wished, they having. At length said as follows, man the 

who he him say they say (sub.): (sub.) (sub.)

18 edàbë eonq'ti awà'gëi' na' pë dëgëa' gata'q'ti awà'gi'a' bëa' ka' bëa. 
also alone I went nine I came last now at last I see them, I wish. 

Agëc te hà, ña-bimá. Wa'ì akà i'sätë'gëe uëgà-bimá Dàduhë, i'sätë'dì 
I go will. said he, they say. Woman the her father the (ob.) told it to him, they O father, his father

iha' edàbë wag'ëa' bëa' ña'ëgëi' nà agëc nàtë hë, ò-bimá. Ga', A'ha',
his also to see them, he spoke having to go he spoke said she, they And, Yes,

mother his own, of homeward of say.
The Adventures of Hi'qpe-agge.

The beginning of this myth, as well as the conclusion, could not be given by the narrator, who had forgotten them.

Hi'qpe-agge, from hi'qpe, a fine feather, not a quill (maca'), and agge, to stick an upright object or feather in something. "He who sticks a fine feather in his hair."

162. 6. snedqgi, pronounced sne+deqgi by Joseph La Fèche.

163. 16; 163, 18; 170, 11. bungaqtita, pronounced bungaqti.

164. 17. egaga etega, pronounced nafa u qti akama. The woman addressed the hill and cliff as grandfathers, that is, as sacred beings or gods.
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," they said, 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 Hiqpe-agõe. And all over the land they heard of his birth, the birth of Hiqpe-agõe. 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," they said, "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, Hiqpe-agle 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. Hiqpe-agle 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 Hiqpe-agle 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 Hiqpe-agle for my husband,” she said. “Why! I am Hiqpe-agle.” “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 Hiqpe-agle 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. Hiqpe-agle was a dog. And Hiqpe-agle 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, “Hiqpe-agle 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-agê 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 follow-
ing 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,
behind, 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 fre-
quently. At length, when it was very late in the evening, the dog came back in sight,
emerging from the thicket. The girl said, "Why have you been walking? (i. e., on
what errand have you been?!) I sought you. All have gone; I alone am left. I sought
you." "Yes," said he, "it is very hard." The dog spoke. "Kindle a fire, make a fire,"
said he, addressing the girl. "You will please go to yonder headland. You shall say
as follows: 'Grandfather, I have come after some stones for your grandchild.'" And
the girl having done so, the ground said, "Ku+!" It caused some stones to come sud-
denly 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-agf; 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-agf 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-agf.” When they arrived at the lodge, the bad man sat with the fine feather sticking in his hair. And Hi^qpe-agf 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-agf 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-agf hunted regularly. He killed various sorts of animals, such as buffaloes, elk, deer—in fact, all kinds of animals—and became very rich. All the tribe continued prosperous and happy. And she whose husband had been killed said to her younger sister, “My younger sister, let us have your husband together.” “My elder sister, nevertheless you have said that my husband smells bad. He is very offensive. How could you marry your sister’s husband?” And the elder woman was crying all the time, because she wished to marry the man. At length the man said as follows: “Come, I came hither and left none but your husband’s father and mother; but at last I wish to see them I wish to go homeward.” The woman told it to her father. “O father, he spoke of seeing his father and mother, he spoke of going homeward,” said she. And her father said, “Yes, my child, when they marry men, they invariably follow them. Follow him.” And the wife’s father gave to his daughter’s husband a great many ponies. And the other woman followed them at any rate. When neither the man nor the woman talked with her, still she followed them; crying continually. At length they reached the lodge. Behold, his father, and even his mother, they were very poor, the crows having picked out their eyes. At length the other woman, the elder one, said as follows: “My younger sister, I say that I will heal the eyes of your husband’s father and mother. Let him marry me.” And the man did not speak. And the woman said as follows: “My elder sister, do so. They must be poor. The man shall surely marry you.” And the woman having worked on their eyes, restored their sight.
THE CHIEF'S SON AND THE THUNDERS.

TOLD BY JOSEPH LA FLÈCHE.

Ta'wängta wi' ēdedife' amá. Ki nïkagahi aká cënujìnga wi' t'a'-
Tribi one there it was, they say. And chief the young man one had him
biamá. Ki cënujìnga aká t'ëga hëgabaji-biamá Ki edáda' ëtëwà' ga'ëna-
they say. And young man the lay very they say. And what soever desired
3 baji-biamá cënujìnga aká. Jà'ë-hna ca'ca'qtia' biamá Ga' iëádi aká,
not they say young man the Lying invariably as he was always they say. And his father the
down bly (sub.).
Nísìhà, nù ùì ugáca' hna'i. Ugáca' èga-gà. Cënujìnga jùwagá-da' ugácañ-
My child, man when travels invariably. Do travel. Young man go with them and travel
gà. Ki wa'ú cti úwakì-da' min'gà'ctei'an'gà, á-biamá. Ki ijì'i'ge aká
(imper. And woman too court them and do marry some one said ho, they say. And his son the
sign).
6 i'àbaji'qtì-hna ca'ca'gà' biamá, ca' gi'ë-bajiqi-tì-hna ca'ca'gà' biamá. Ëlëádi čìnke
 spoke not at invariably always they say, and very invariably always they say. His father tho (ob.)
úwakìé cti qà-bàjì-hna' biamá. Ki égì'e, Dadìhà, ì'n'ahà ùì wi' iìn'gà'xè
he spoke at ever he spoke invariably they say. And at length, Father, my mother lodge one make for
him not bly
talked to even ho spoke invariably they say. And his and the lodge made for they say. O mother, couch too make for me,
tè, á-biamá. Ki iha' aká ùì gi'axa-biamá Na'hà, umì' je cti iìn'gà'xà-gà,
will, he said, they And his the lodge made for they say. O mother, couch too make for me,
say. His father tho (sub.)
9 á-biamá. Ga' nùjìnga aká ùì tè u'dà-bì ega', nàjìja' biamá. Ìmà'čìnke
said he, they And he boy the lodge the one rode, having, fasted they say. Season
dùba nàjìja' biamá: waçàta-bajìteq'a biamá, ni èta' bajìteq'a biamá.
four he fasted they say: he ate nothing at all they say, water he drank not at all they say.
Atà'cteqcì waçàta biamá, ki nì cti èta' biamá. Ègì'e nàjìja' èta' nàjìja' 4-biama. Ga' nàjìja' bàjìteq'a
Just a few times he ate they say, and water too he drank, they say. At length heart the at
say. And his the lodge made for they say. Father, old man one do you make them go after him
say. And ho spoke invariably they say. And he ceased they say. At length, Father,
4-biama. Ki e'gì'e nan'de èta' nàjìja' bàjìteq'a.
just they say, and water too he drank, they say. At length heart the at
12 nàjìja' bi tè'dì, Hindàl níka-nàjìja wàí'mì' au, ègì'e biamá. Ki égì'e
fasted, they say when. Let me see! human hair I wear as a robe will, he thought, they say. And behold
wàkan'da aká ukit biamá: Èdáda' ca'hna tè ègìjì' tátè, à biamá. Ègì'e nàjìja' èta' nàjìja' bàjìteq'a
we talked they say: What you desire the so you do shall, said ho, they Human
(hob.) to him say. And ho spoke invariably they say. And he ceased they say. At length, Father,
a robe
say.
15 ì'n'hà i'wì'ha te hà, à biamá. Dadìhà, i'èç'ège i'òì'ì' gèwàgà' gi'kà
my mother cook for me will, said he, they Father, old man one do you make them go after him
say. And, Father, I travel I go I wish, said he, they And, Father, I travel
say. And, Father, I travel I go I wish, said he, they Yes, my child, man
say. And, Father, I travel I go I wish, said he, they
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THE CHIEF'S SON AND THE THUNDERS.

májí. Águdi ctécé ćaté wika'bá. Ušágaca'ji tó i'ća-májí, á-biamá
sire you. Xhereover you did I desire you. You did not travel when I was sad, said he, they say:

I'ćájé amá áhí-biamá. Gá-biamá: Cénújínge d'úba, i'ćájé-á, in'gíma-
Old man the arrived, they say. He said as follows, Young man some, old man O! go after

šé-nil'gá há, á-biamá. Gá'w i'ćájé amá ağa-biamá. Gań'ki ńi gëdi ahälti-
for me said he, they say. And old man the went they say. And lodges at the heart arrived, they say:

dé, Níkagahi iij'ęge aká čikui há, é úwagi'haan'-biamá. Gań'w cén-
when, Chief his son the invites that he told them invari- they say. And young

jiŋa hégají ahälti-biamá, níkagahi iij'ęge čiŋké'dí. Ki gá-biamá: Hau!
man a great arrived, they say. chief his son at the. And he said as follows, Ho!

aŋúgaca' aŋájé taí ćaña wikui há, á-biamá. Nída'w aŋájé taí, á-biamá. 6
we travel we go in order that I invited you say. To war let us go said he, they say.

Gá'w cénújínge amá gíčętxa'-biamá. Cą'w, Dúba ja'w, hi'bé batéwąćiščę
And young man the very glad they say. And, Four sleep when they went, they on war-path,

taí, á-biamá. Dúba ja'w ńi ağa-biamá nuda'w. (See Translation and sec-
they say. say. 

ond Note). * * * Ki dúbá ja'w-qi ćaña wí wada'be nići'ga dúba ahälti-
And four sleep about when scouts four arrived

biamá. Ahälti-biamá ńi ńi hégactewa'ji' tđi'ga amá. Gań'w aki-bi ega'w,
they say. They arrived, when lodges a great many it was they say. And returned, having, they say:

Núda'ñhągà, ńi hégactewa'ji a'da'baí áğa, á-biamá. Níkawasà'w, ca'w
Leader, lodge a great many we saw indeed, said they, they, Warrior, enough

ága, á-biamá. Gań'w ńi ćàw kàng'ęgętxci ahälti-biamá. Ki ńdi ahälti-biamá ńi 12
indeed, said he, they And lodges the very near they arrived. And there they arrived, when they say:

gá-biamá wagáta'w amá: Hau! núda'ñhągà, ñiđí aŋáti, á-biamá. Hau!
said as follows, servant the Ho! leader, to the we have said they, they Ho!
say. (pl. sub.) they say.

níkawasà'w, é úna-májí ága, á-biamá. Ájí uáne ága, á-biamá. Gań'w
warrior, that I seek not indeed, said he, they Different I seek indeed, said he, they And

ta'wañjé'ta dúba éga' wada'ba-biamá ékiga'qi. Hau, ci wada'be ağa'w-15
tribe four times so they saw them they say just like it. Well, again scouting they went

biamá. Wada'be ağa-biamá ńi gá-biamá nuda'ñhànga aká: Níkawasà'w,
they say. Scouting they went, they when said as follows, leader the Warrior, they say:

égi'ę eńgà'inciple wi' wi' édedéčí ńi égi'ę t'ęjájí tạ há. T'ęjá-bají-gá, á-biamá.
beware your grand— one there he is if beware lest you kill him. Kill him not said he, they say.

Égi'ę wada'be amá ńe-núga wi' ńa-biamá. Égi'ę ńe-núga ta' t'ęj' i'já-18
At length scouts the buffalo-bull one found, they say. At length buffalo-bull the to kill they

biamá. Kągčha, ńe-núga ta' t'ęj'ęjí tại, á-biamá. Tená'! kągčha, they say. My friend, buffalo-bull the let us kill, said one, they, Yes! my friend,

nudá'ñhągà aká t'ęj'ęjí baźít ai ćąw'ći, á-biamá. Ar'kají, nuda'ñhągà aká
leader the we kill it not said in the said (another), Not so, leader the

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é waka-báji ebéega", á-biámá. An’kaji há, nuda’ha nga aká é wakaí, that he meant not. I think, said (the former), Not so , leader the that he meant, they say.

á-biámá. Ca’ t’ééga-bi ga’tá-biámá n tí te-nüga aká niaci’ga ŋaṅka wi’ t’ééga- said he, they And to kill it, they wished, when buffalo-bull the man the one killed say, they say (sub.) (pl. ob.)

3 biámá. Ga’ t’ééga-agá-biámá. Akí-biámá ní, Núdha’ha nga, te-nüga wi’ édí they say. And three went homeward, They reached when, Leader, buffalo-bull one there they say, they say homm, they say

ámédega wi’ t’éawaáal áa, á-biámá. Níkawasa’, sii nga’ t’ééga-biámá tá-bi, he was moving, one he killed indeed, said they, Warrior, your grand- you shall not kill, (eofs) they say.

éié éa’citi, á-biámá. É’éi ahí-biámá ní t’ééga-bike’áamá. Hau! níkawasa’, I said in the past, said he, they There they arrived, when he lay killed, they say. Ho! warrior, they say.

6 ujáangé éuta’ inééga-gá. Ga’ níkawasa’ éégu ja’ ga’ éega’ éégu ja’ te said he, they And to kill it, they wished, when buffalo-bull the man the one killed say, they say (sub.) (pi. ob.)

áa, á-biámá. Hau, cí aqá-biámá. Cí aqá-biámá ní cí wada’ be aqá- said he, they Well, again they went, they Again they went, when again scouting they say, they say say.

biamá dúbá. Wada’ be aqá-biámá ní gá-biámá nuda’ha nga aká: Hau! they say four. Scouting they went, they when said as follows, leader the they say, they say say.

9 níkawasa’, sii nga’ wi’ éedéééidiéé éégié t’ééga t’ai há. T’ééga-bají-gá, warrior, your grand- one the one sitting beware lest you kill him. Do not kill him, father there.

eÉégié ca’ ianga wi’ dt’a’ bá-biámá. Éégié ca’ ianga ta’ta said he, they At length big wolf one again they saw, they say. At length big wolf the say, they say.

t’éé t’ééga-biámá. K’géé, t’ew’ éé t’ai, á-biámá. Téná’ k’géé, nuda’ha nga to kill they spoke of. My friend, let us kill him, said (one), they Fie! my friend, leader him they say, they say.

12 aká t’ea’çiti, á-biámá. An’kaji há, nuda’ha nga aká é wakaí they we kill him not will said in the past said (a second), Not so , leader the that he meant (sub.) they say.

waka-báji ebéega’, á-biámá. An’kaji há, nuda’ha nga aká é wakaí did not mean I think, said (the first), Not so , leader the that he meant (sub.) they say.

ebéega’, á-biámá. Aqta’ ca’ ianga é wake tábá, á-biámá. Ga’ ca’ ianga I think, said he, they How posíl big wolf that he mean should? said he, they And big wolf say, they say.

15 s’i’ kída-biámá ní éégié ca’ ianga wénaxiéé-bi éega’ cí dúba-ma wi’ t’ééga- the they shot at it, when behold big wolf attacked them, having again the four one he killed (mv. ob.) they say, they say.

biamá. Ga’ akí-bi éega’ , Núdha’ha nga, ca’ ianga wi’ édí améga’ wi’ they say. And reached home, having, Leader, big wolf one there he was mov- one ing, and

t’éawaáal, á-biámá. Hau! níkawasa’, sii nga’ t’ééga-biámá tá-bi, éhé Ça’cti, killed (of) us, they said, they He! warrior, your grand- ye shall not kill, I said in the past, father.

18 á-biámá. Éd’éi ahí-bi éega’ (t’ééga-bike’amá). Hau! níkawasa’, ujáangé said he, they There arrived, they having (killed, he lay, they say). Ho! warrior, they say say.

phúta’ inééga-gá. Ga’ níkawasa’ éégu ja’ ga’ éega’ ga’ éégu ja’ te áa, straight place it. By all warrior here to lie wished since here let him lie indeed, they say.

á-biámá. Hau! akíba’ angáé t’ai, á-biámá. Aqá-biámá ní cí dúba said he, they Ho! beyond let us go, said he, they They went, they when again four say.
THE CHIEF'S SON AND THE THUNDERS.

Wada be ača-biamá. Wada be ača-biamá gi gá-biamá nuda haŋga aká: scouting they went, they say. Scouting they went, they when said as follows, leader the (sub.).

Nikawasa, égiče čiingroup win' edéedéni gi égiče t'éépa tái há. T'éépa-bají-gá, Warrior, beware your grand-one the one if beware lest you kill him. Do not kill him,

á-biamá. Égiče wada be ača-biamá Ma'túcú win' t'á-biamá. Égiče 3 said he, they went, they say. Grizzly bear one they found him, At length they say.

Ma'túcú či t'éé 'iča-biamá. Kageha, ma'túcú či t'ea'čé tái, á-biamá. Grizzly the to kill they spoke of. My friend, grizzly the let us kill, said (one), bear (mv. ob.) him they say.

Téná' kageha, nuda haŋga aká t'ea'ča-bají a'ča'ctí, á-biamá. An'kaji, At length scouting they went, they say. They say.

Fie! my friend, leader the we kill him not said in the said (a second), Not so, they say.

Nuda haŋga aká é waka-bají ebičega, á-biamá. An'kaji há, nuda haŋga 6 leader the that he meant not I think, said (the first), Not so, leader say.

áká é waka ebičega, á-biamá. An'kaji há, áčta ma'túcú é wake tába, the that he meant I think, said (the second), Not so, how grizzly that he mean should? possible bear they say.

á-biamá. Ca' t'éé-bi gača-biamá gi ma'túcú aká niaci'ga čānká wi' said (the first), And to kill it, they wished, they when grizzly the man the (pl. ob.) one they say. bear (mv. ob.) they say. say. they say.

t'éé-biamá. Ga' ča'bči ača-biamá. Ga' aki bi ega', Nuda haŋga, 9 killed him, They And three went homeward, And reached home, having, Leader, say. they say.

Ma'túcú win' edí amédega' win' t'awača, á-biamá. Hau! nikawasa', čiingroup grisly bear one there he was moving one killed (of) us, said they, they Hau! warrior, your grand-father say.

t'éé-ača-bají tá-bi, ehča'ctí, á-biamá. É'di ahč-biamá gi (t'éé-ača-bikéema). you shall not kill, I said in the past, said he, they There they arrived, when (killed, lie lay, they say).

Hau! nikawasa', ujaŋ'ge čuta' ihća-gá. Ga' nikawasa', čeu ja' 12 Hau! warrior, read straight place it. By all warrior here to lie

ga'č ega' ga' čeu ja' te ača, á-biamá. Égiče ma'xe uhan'ge ke'di wished since at any here let him lie indeed, said he, they At length sky end at the rate say. they say.

ahč-biamá. Ki ma'xe uhan'ge aká an' dé ke ma'táha ača'če akáma. they arrived, And sky end the (sub.) ground the (ob.) into was going thither, they say. they say.

Ga', Égiče, nikawasa', na'čepe tái há. Na'pa-bají-gá. Masáníaza 15 And, Beware, warrior, lost ye fear what you see. Fear not what you see. To the other side

angáte tái, á-biamá nuda haŋga aká. An'gač gi tái há. Égiče na'čepe let us go, said, they say leader the. Let us leap over Beware ye fear (sub.).

tái há. Ga' nuda haŋga ača-bi ega' masání ahč-biamá. Ga' wan'giče lost. And leader went they having the other he reached, they And all say side say.

aa'ča-biamá ucté amá. Wi'actí ača'gi ača amá; ača'gi ga'ča gi či'á amá 18 jumped over, they the rest. One only to jump failed they to jump wished when failed they say over say; over they say.

ujuŋga aká. Égiče ma'xe uhan'ge aká ma'táha ači'či ača'če akáma. Ké, boy the At length sky end the inward having had gone, they say. Come, him

nikawasa'; angáte tái há. Nikawasa' ača' ača' ciw, ača' ača, á-biamá. warrior, let us go. Warrior so we wish, so indeed, said he, they say.
Here let him lie indeed, said he, they knew the that he meant. They went, they asked him who they say.

In a deep place there they say. Edita a angagi tai ača, a-biamá. Ké, nikawasa wada be mačinquá, Thence we will be coming indeed, said he, they say. There they when smoke alone they say, reached, they say.

á-biamá. Ki duba wada be ača-biamá. Édi ahí bi xí cúde enaqtei da ba-ba-said he, they And four scouting went, they say. There they when smoke alone they say, reached, they say.

biamá, xí tó ba-bají-biamá. Aki-bi ega, Núda hangá, é di angáhi they say, lodge the they saw not they say. Got back, having, Leader, there we reached they say.

çaja cúde édega xí tó a da-ba-bají, a-biamá. Hau! nikawasa, é úáne though smoke but lodge the we saw not, said they, they say. Ho! warrior, that I seek say.

áča, a-biamá. Ci duba é di wada be ača-biamá. Edi’qti ahí-bi xí cúde indeed, he said, they Again four there scouting went, they say. Right they arrived, when smoke there they say.

biamá, xí tó da-bají-biamá. Núda hangá, xí tó a da-ba-bají há, cúde though lodge the they saw not, they say. Leader, lodge the we saw not, smoke çaja, a-bimá. Ga dauba éga biamá. Wéduba tédí bi xí é di ahí-thought, said they, they say. And four times so they say. The fourth time it arrived there when they say.

biamá xí tedi. Ki nuda wanga aká, Ké, nikawasa xí tó angáde taite they say lodge at the. And leader the (sub.), Come, warrior, lodge the we enter shall say.

ácá, a-biamá. Ki xí tó udá-biamá. Égie íécágóqtcí akédéga xí di indeed, said he, And lodge the they entered. Behold a very old man he was, but there they say.

gi akáma xí tedi. Näckí ça jin’ga ctewa bájí, xí najiha ská’qtcí he was sitting, they lodge in the. Read the by no means small, and hair very white say.
akáma. Ki nuda hangá aká iécágé égi xí tó úde aqat tedi wébaha jí they say. Leader, lodge the old man the lodge the entering went when he did not know him.

amá. Égie ga’čínké’tí wébaha amá iécágé čínké. Iécáge aká they say. At length after sitting a great he knew him they say old man the (st. ob.). Old man the while thought thus, they say: My relations suffering traveling. hunting to a great distance they traveled in the past very much.

Niaci’ga duba umakqtcí xágqtcí ti áhá, eécágá biamá. Jaldiqti Man some very easily have brought them. ! thought he, they say. Right in the lodge

bimá: T! Nika najiha wáimi tá míinke, ehé ča’ctí. Waíí thought thus, they say: Excel. Human hair I wear as a robe will I who, I said in the past. Robe

úda inahi áhá. Abé tá míinke, eécágá biamá. Égie isamí ga aká good truly! I have it will I who, he thought, they say. At length his younger the brother (sub.)
THE CHIEF'S SON AND THE THUNDERS. 181

Wi' aká wasábe wi' aká-biamá. Náckí ga' jin'gactéwa'ga akáma,
the black bear one he brought home, they say. Head
head
by no means small he had, they say,

Ki najiha jidéqti akáma. Kí yi isan'ga fúca-biamá i'c'áge aká.
and hair very red had, they Reached when his younger
home brother they say.

I'c'sabéqti u'ságaca'ga'c'ti. D'úba miqdiqti a'siga'ti ti. T'éawa're tá 3
You suffered you traveled in the past. Some
right to she have brought themselves. I kill them
exceedingly

sagine. They say. (sub.)

I'c'sabéqti akáma. Kí Té te'qi ci a'qti ci wi' akáma. Ki najiha ci,
ki najiha jidéqti akáma. Ki miaqti akáma. Ki Té te'qi ci a'qti ci wi' akáma. Ki najiha ci,

And hair very red had, they Reached when his younger
told the news to, old man the


And hair very red had, they Reached when his younger
told the news to, old man the


And hair very red had, they Reached when his younger
told the news to, old man the
Ki is' nga ɓanká wéahidéqti ˈābae ḗaf-de, ha' ɣi et'- akí-hna⁵-biamá
And his younger brother they who very far away hunting had when, night when too reached home they say gone
áča, ɓ-biamá. Ki égìsê iⁿ-c'áge aká enáqtcì ɣi ɓáidá aká ɣi, égìsê
indeed, said he. And it happened old man the (sub.) he alone lodge was watching when, at length
3 niaci⁶-ga hêgac- ɗeág-ja ɣët' te uđa-biamá ága. Ki iⁿ-c'áge aká ɓétegá⁵
people a great many lodge the entered, they say. Indeed And old man the thinking thus
ge⁶-biam áča: I'sì-sabéqti wéahidéqti ɣúgá ɣi ɓé-hna⁵ ɓa ɣat. Niaci⁶-ga
sat they say indeed. My relations suffering very far away traveling have gone heretofore. Man
d'uba ɓhigiqti ti ɗaftë ɗa minke-ána, égìsê⁵ ge⁶-biamá.
some in the lodge they say indeed. And one he with them they say.
indeed, said he: And it happened old man the lodge was watching when, at length
6 Gań'ki, Ké, ɓucpáhá, ę c'ti higàng-gà, ɓ-biamá. As'ha⁴, i̱ga'ha, ɓiága⁵
And, Comce, grandchild, you too tell a myth, said he, they say. Yes, grandfather, I tell a myth
te áča, ɓ-biamá. Égìsê níkagahi wí⁴ t'aʷ ɗańgè a ɗu-ba jùwàgçë Ɂ am
will indeed, said he. It happened one tribe some he with them they say
áča. Ki cin'gajíngi'ga wí⁴ t'aⁿ amá. Ki cin'gajíngi'ga nújìngá aká t'èga
indeed. And child one he had they say. And child boy the (sub.) lazy
9 hêgbabjái-biam áča. ɓádi éńkê ɣúgá Ɂ a- baijúwàgçë Ɂ ugá Ɂ -bají-biam
very they say indeed. His father the one to travel commanded notwithstanding he did not travel, they say standing
áča. Edáda⁴ c'tewà⁴ Ɂ aexe ga'' njaj'qti am áča. Égìsê nújìngá aká nájijà⁵
indeed. What sooner to do he did not wish they they say. Indeed At length boy the to fast
i'ba- ega'' 4ba'' aká ɣì 4ga'' 4bají-biamá. Égìsê nûjìngá aká nájijà⁵
spoke of, having his mother the lodge apart made for him they indeed, said he. At length say they say.
12 nûjìngá aká ɓétegá⁵-biam áča, nájìjë⁵-bi te'di: Hindà! níka-najìha wàí'mi''
boy the thought thus, indeed, he fasted, they say when: Let me see! human hair I wear as a robe
au, etcéga''-bi ja''-biam áča. Ki nuda'' nûjìngá aká aćà-biamá. Niaci⁶-ga
will, thinking they he lay, they indeed. And on the way boy the went they say. Man
áhigiqti jùwàgqë 4ćà-biamá. Égìsê niaci⁶-ga dûba ʧìqë ɓanké, ki ɗi
very they say indeed. His father the one to travel they say. Indeed At length person four dwelt in they who, and there number
a lodge
15 ahi-biam áča. Ė'di ahi-bi ɣi nûjìngá aká, Níka-najìha wàí'mi''-bo gïnke
they arrived, indeed. There they were when boy the Human hair I wear as a robe
èhé 4ra'c'ti. Wàí³ 4ba'' 4na'bì ahà, a'ta''-bí mi nàn, ététë''-geê''-biam
I said in the past. Robe good truly, I possess it will I who, thinking he eat, they say
áča. Wí³ éńkê najíha slà'qì, ga'' wí³ éńkê därèqì, wí³ éńkê zìqì, who
indeed. One the one hair very white, and one the one very red, one the one who yellow,
18 wí³ éńkê ña'bì am áča. Gań'ki iⁿ-c'áge aká kìqà-biama: Há! há! há!
one the one very they indeed. And old man the laughed with him, Há! há! há!
My grandchild thought just it seems, said he, they And night it was when robe hole the
icta ńgèsà'⁴ ja''-biamá, iⁿ-c'áge ɓanká wàda''-be ja'' 4ga''-bí ega''⁵. Ki
eye in it he lay, they say, old man the (pl. ob.) to see them lying he wished, having. And
wagáqína n čanká úwagíačí-bi egá”, Wagáqína n, égiše čajá” tai há. 

waqíga n, égiše čajá” tai há. 

Ja”-baji ja”-gá, á-biamá. Égiše ha”-ji ja”-gá, t’oč’ágé aká a”-čéeqítei 

Sleepless lie ye, said he, they say. At length night say when old man the (sub.) gently 

dágahaa”-qi wada”-be-hna”-biamá já”-má. Égiše i”-č’ágé aká i”-č’-wétí n 3 

raised his head looked at them lightly they say the sleepers. At length old man the (sub.) stone hammer 

getiza-biamá. Wétí” getiza-bi egá”, nuda”-haŋga aká naji”-átiáča-bi egá” 

took his they say. Hamnor took his, they having, leader the stood suddenly, they having 

say (sub.) say 

huta”-qi naji”-bi egá”, Kau!” á-bi egá”, dúba wan’giše waqét-bimá. 

roaring ox stood, they having. Kau!” said, they having, four all he killed them, they say 

say (sub.) say 

Hau! nikawasa” n, naji”-báda” nájiha béőgaqíti wácižái-gá Égiše 6 

Ho! warrior, stand and hair all take ye. Beware 

máçáqa”-qa” tai há. Najíha béőgaqíti wácižái-gá, á-biamá. Ga” t’ewaćé 

leap ye cut it in many pieces. Hair the whole take ye, said he, they say. And killing them 

čícta”-bi egá”, agá-biamá. Agá-bi egá” ma”-xe uhan’ge k’dí aki-biamá. 

finished, they having, they went home. Went home, having sky end at the they came back 

say (sub.) say 

Hau! ké, nikawasa” n, masáni maŋgé”-i-gá, masáni égazeze aki-naji”-i gá, 9 

Ho! come, warrior, the other side begone ye, the other side in a row reach stand ye, 

абiamá. Ga” éga”-biamá Wan’giše paháŋ’ga gëewákičé-biamá. Ga” 

said he, they say. All before he sent them home, And they say. 

é háči agá-biamá. Ja”-čí”-qi agá-bi egá”-siqi agá-biamá. Ékiga”-qi 

be behind went home, running fast went home, having leaped far he went home, just like him they say. 

nújínga man”-de ma”-táha ič ke júgiče agá-biamá. Ga” agá-bi egá”, 12 

boy ground within hid he with his own went home. And went home- having they say, 

ward, they say 

matcú ké”-di aki-bi egá” ci éga”-biamá. Wan’giše paháŋ’ga gëewákičé- 

grizzly bear at the reached again, having again so they say. All before he sent them home, And they say. 

biamá. Ga” é háči agá-biamá. Ja”-čí”-qi agá-biamá, ua”-siqi agá- 

they say. And he behind went home, running fast he went home, leaping very he went they say, 

biamá Cí ékiga”-qi nújínga t’č ké júgiče ni”-oa agá-cí” agá-biamá. 15 

they say. Again just like him boy dead he with his own alive having his went home, who they own 

Ca”-tänga ké”-di ci éga”-biamá. Cí aemúga ké”-di ci éga”-biamá. Wan’giče 

Big wolf at the again so they say. Again buffalo-bull at the again so they say. All 

ni”-oa agá-cí” aki-biamá, wi’éctéwa” uńpaqa”-baji-biamá. Ga” agá- 

alive having his own he reached home, not even one lost to him not they say. And they went homeward 

biamá ni”-či égiše t’á”-wangé” a’hágactéwají the aki-biamá. Ihe aki-bi 18 

they say when as length tribe a great many passing got back to, they say. Passing they got back to, they say 

ega” Hau! nikawasa” n, ca”-áča, níka-nájíha wájí”-jí taíte áča, á-biamá. 

having. Ho! warrior, that indeed, human hair ye shall surely wear indeed, said he, they say 

Ga” é”-di aki-bi egá” ni ca” béőgaqíti ci waqét-bi egá” nájíha béőgaqíti 

And there they got having lodges the all again killed them, having hair all
wáčizá-biamá. Ga" ta" wáŋga" dába éga" wáŋqi-biamá. Ga" níi čán'đi they took them, they say. And so tribe four so killed them. They say: And lodges at the akí-biamá. Ga" ta" wáŋga" eŋá amá bę́ŋqaŋtí nikaŋahi úju gišaxá-bi they reached home. And tribe his the all chief principal made their they say.

NOTES.

176, 6. gišabajičti-hna" ca"ca"-biama, pronounced gišabajičti-hna" ca"ca"-biama by Joseph La Fleche.

176, 12. wai"mi u au, equal to wai"mi ta miŋke. See “am” elsewhere, as in the myth of the Coyote and the Buffaloes, egíše na"ji" čaa"he gišhe au; and in that of the Raccoons and the Crabs, egíše na"ji" čeka" gišhe au.

176, 13. When the young man was fasting, he knew about the aged Thunderman, who had the Coyote for his servant. The deity told him this.

177, 11. aŋtí. 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 “ékš” in the Dictionary.

177, 11. nikawasa" O warrior! O warriors! This is derived from the archaic word nika, a male, a man; and with it may be compared the proper name, Mi"-wasa" (Female warrior?).

177, 18. egíše tě-e-nuga ta" těš těša-biama. The contraction is from těš těša-biama.

178, 6. ujaŋge ča"ta" ihehe. This probably meant that they could not resume their march till the body of their comrade had been taken out of the way, and buried.

178, 6. ga" nikawasa" čeču ja" gaša" éga" gaša" čeču ja" te aŋtí. 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. Gaša" éga" is contracted from gaša" éga".

178, 17. tě̱ča̱ṯa̱-bají ta-bi che gaščči. This phrase shows that “ta-bi” can be used even in quoting the former words of the speaker himself.

179, 15. naša-bají-gá. The scene was one well calculated to inspire them with fear; but they were urged not to be afraid of what they saw.

180, 4. edita" aŋgagi tai aŋtí. The men were tired of so long a journey.

180, 12. icçãojčti, pronounced icša+g̱ččti.

180, 13. jišašwašbaží, pronounced jišašwašbaží.

180, 16. ićšišašbëščti, pronounced ićišašbëščti.

181, 4. tě-šu-čé. It had been a live buffalo-bull, but at the time referred to it was only the carcass of one. So, niaci"ga edé, it had been a man, but it was then only the body that was carried.

181, 10-11. wanaša"-bají bi čečga" edé. The old man pretended that he thought they said that they did not eat sliced squash, when he knew that they meant human ears.

182, 3; 182, 7; etc. am aŋtí and -biama aŋtí are contractions of amá aŋtí and bianá aŋtí.

182, 18. ha! ha! ha! Crescendo, as in music.
THE CHIEF'S SON AND THE THUNDERS.

TRANSLATION.

There was a tribe whose chief had a son, a young man. And the young man was very lazy. He did not desire anything at all; he lay down all the time. And his father said, "My child, if one is a man, he usually travels. Do you travel. Go with the young men and travel. Pay attention to the women, and do, at least, take one of them for a wife." And his son never said anything; he continued sad all the while. Even though his father spoke to him, he said nothing. At length he said, "Father, let my mother make a tent for me." And his mother made a tent for him. "Mother," said he, "make also a couch for me." And the boy entered the tent and fasted. He fasted four seasons: he did not eat any food, and he did not drink water. Only once in a while he took a little food, and drank a little water which his mother brought to him. And it happened while he fasted that he thought in his heart, "Let me see! I will wear a robe made of scalps." And it chanced that a deity spoke to him, saying: "Whatever you desire, that shall you do. You shall surely wear a robe made of scalps." And he made an end of the fast. At length he said, "Father, let my mother cook for me. Send them after an old man for me. I wish to go traveling." "Yes, my child," said the chief, "if one is a man, he is accustomed to travel. So have I always wished you to travel. I do not wish you to die in the lodge. I wish you to die at some place that is away from home. I have always been sad because you did not travel." The old man arrived. And the young man said as follows: "O aged man, go after some of the young men for me." And the old man departed. And as he reached each of the lodges, he said to the young men, "The chief's son has invited you." And a great many young men went to the chief's son. And he said as follows: "Ho! I have invited you that we might go traveling. Let us go on the war-path." And the young men were very glad. And he said, "For four days cause them to make moc-casins." In four days they went on the war-path. * * * [What follows was not gained in the original, though told by the same man.—And they came to an aged Thunder-man, who was very poor. None but the leader knew that he was a Thunder-man. And they pitied him, saying, "Let us give him some of our robes and other goods." They did so. Then the old man said, "You think that you have been kind to me. I will be kind to you. I will speak to you about something." When he said this, a Coyote, who was the servant of the old man, standing at the door, gave a wink to the chief's son, who followed him and went outside. Said the Coyote, "When he tells you to choose one of the four sacred bags, take the old otter-skin. All are good, but the rest are not exceedingly good." These bags were, first, a hawk-skin bag; second, a martin-skin bag; third, a bag made of the skin of a bird whose name is forgotten; and, fourth, an otter-skin bag. Then the chief's son and the Coyote re-entered the lodge. And the old man said again, "You have been kind to me, and I will be so to you. Which of these four sacred bags will you take? If you wish to return with scalps and booty in half a day, take the martin-skin. If you wish to return with scalps and booty in half a day, take the martin-skin. If you wish to return with scalps and booty in half a day, take the martin-skin. If you wish to return with scalps and booty in half a day, take the martin-skin. If you wish to return with scalps and booty in half a day, take the martin-skin. If you wish to return with scalps and booty in half a day, take the martin-skin. If you wish to return with scalps and booty in half a day, take the martin-skin. If you wish to return with scalps and booty in half a day, take the martin-skin. If you wish to return with scalps and booty in half a day, take the martin-skin. If you wish to return with scalps and booty in half a day, take the martin-skin. 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"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. If you wish to kill all in any village or place, flourish this club around your head four times, and at the last time say 'Kau+!' It will make thunder." The old man knew what the chief's son thought in his heart, and he said, "After a while say, 'I will wear a robe of scalps, I say.' (In the original, Gaŋti técté nika-najihā wāimū tā miũke, ēhe, ē-gā hā, ē-biamā.)—Here the translation of the text is resumed."

And in about four days, four men went scouting. When they arrived, there was a populous village. And when they returned to camp they said, "Leader, we have seen a great many lodges." "Warriors, that will do," said he. And they approached very near to the village. And when they reached it, his followers said as follows, "Ho! leader, we have come to the village." Said he, "Ho! warriors, I am not seeking that. I am seeking a different thing." And just so they saw three other villages. Again they went scouting. And as they went scouting, the leader said as follows: "Warriors, should one of your grandfathers be there, beware lest you kill him." And it happened that the scouts found a buffalo bull. Behold, they spoke of killing the standing buffalo bull. "Friends, let us kill the standing buffalo bull," said one. "Why! my friend, the leader said that we were not to kill it," said another. "No, the leader did not mean that, I think," said the former. "Yes, the leader did mean that," said the latter. And they wished to kill it. And the buffalo killed one of the men. And the three went back to camp. And when they got home to camp, they said, "Leader, a buffalo bull was there, and he killed one of us." "Warriors, I said, 'Do not kill your grandfather,'" said he. And when they arrived, the scout lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. Again they went on. When they departed again, four went scouting. When they went scouting, the leader said as follows: "Ho! warriors, should one of your grandfathers be moving there, beware lest you kill him." And it came to pass that they saw a big wolf. Behold, they spoke of killing the big wolf. "Friends, let us kill him," said one. "Fie! my friend, the leader said that we were not to kill him," said a second. "No, the leader did not mean that, I think; how could he mean the wolf?" said the first. And when they shot at the wolf, behold, he attacked them and killed one of the four. Having returned to camp they said, "Leader, a big wolf was there, and killed one of us." "Ho! warriors, I said that you must not kill your grandfather," said he. When they arrived, the scout lay killed, and the leader said, "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here by all means. Let us go further." They went on, and four went scouting. As they went scouting, the leader said as follows: "Warriors, should one of your grandfathers be moving there, beware lest you kill him." And it happened that the scouts found a grizzly bear. Behold, they spoke of killing the grizzly bear. "Friends," said one, "let us kill the grizzly bear." "Fie! my friend, the leader has said that we are not to kill him," said a second. "No, the leader did not mean that, I think," said the first. "Yes, the leader did mean that, I think," said the second. "No, how could the leader possibly mean the grizzly bear?" said the first. And when they desired to kill the grizzly bear, he killed one of the men. And three went homeward to camp. And when they got back to camp, they said, "Leader, a grizzly bear was there, and he killed one of us." "Ho! warriors, I said, 'Do not kill your grandfather,'" said he. And when they arrived,
he lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. At length they came to the end of the sky. And the end of the sky was going down into the ground. And the leader said, "Beware, warriors, lest you fear it. Let us go to the other side. Let us leap over. Beware lest you fear it." And the leader having gone, he reached the other side. And all the rest leaped over. One failed to jump across. When the boy wished to jump across, he failed. At length the end of the sky carried him away under the ground. "Come, warriors, let us go. If we wish to be warriors, we must expect such things. Let him lie here." He referred to the man who lay dead. After they departed, they were going for some time. At length they saw a very high hill and a dense forest, a very dense forest of cedars. "Ho! warriors, we are going thither. We will return thence," said he. "Come, warriors, go scouting." And four went as scouts. When they reached there, they saw only the smoke; they did not see the lodge. Having returned, they said, "Leader, although we reached the place, there was smoke, but we did not see the lodge." "Ho! warriors, that is what I am seeking," he said. Again four went scouting. When they reached the very place, though there was smoke, they did not see the lodge. "Leader, though there was smoke, we did not see the lodge," said they. And it was so four times. The fourth time they arrived at the lodge. And the leader said, "Come, warriors, let us enter the lodge." And they entered the lodge. Now, a very old man was dwelling there in the lodge. His head was very large, and his hair was very white. When the leader entered the lodge he did not recognize the old man. But after sitting a great while he recognized the old man (i.e., the old man was going about the lodge when the chief's son entered, and was not recognized; but when both had been sitting a great while, the young man knew who the old one was). The old man thought as follows: "Though my relations suffer very much by going to so great a distance in search of game, some human beings have brought themselves very easily to this lodge. Right at home, I shall kill some men." And the leader thought as follows: "Good! I have said 'I will wear a robe of scalps.' It is indeed a good robe! I will have it." At length one of the younger brothers of the old man came home, bringing a black bear. His head was enormous, and his hair was very red. When he reached home, the old man told the news to his brother. "You had a very hard time traveling; but some have brought themselves right to the lodge. I shall kill them." Again came one carrying a buffalo-bull. His hair was very yellow. And all came home. And one had very green hair; and he carried home a dead man. And he who reached home first said, "O aged man, have the men eaten?" "No, they have not eaten. Cook ye for them," he said. And he said, "Cook ye slices of squash for them." And behold, they cooked the ears of the dead man for them. "We do not eat such things," said they. "If you do not eat such things, what can you eat?" said the old man, acting as if he did not understand them. "Cook ye fine sweet corn for them," said he. And behold, he meant lice. And they said, "We do not eat such things." And one of the old men said as follows: "Let them cook the black bear and the buffalo, too, for themselves." And they were very joyful. And having cooked for themselves, they had pleasure in eating. Well, at length it was night. When it was night, the old man said as follows: "Grandchild, if a man travel, he has many things to talk about. Tell about yourselves." "Yes, grandfather, you being grown and being an old man, you, for your part, must know a
great many things. Do you tell about yourselves first," said he. "Well, grandchild, though I am an old man, I have nothing to tell about ourselves. I will tell a myth," said he. And the old man told a myth. "It happened, grandchild, that there was an old man. And he dwelt in a lodge with his three younger brothers. And when his younger brothers went to a very great distance hunting, they invariably reached home at night. And it happened that when the old man was alone watching the lodge, a great many people entered the lodge. And the old man sat thinking thus, "Though my own brothers have suffered very much by going from time to time to a very great distance, I shall kill a great many men right in the lodge." And he said, "Come, grandchild, do you too tell a myth." "Yes, grandfather, let me tell a myth. It happened that a chief had some villages. And he had a child. And the boy was very lazy. Though his father commanded him to travel, he did not travel. He did not wish at all to do anything whatsoever. At length, the boy having spoken of fasting, his mother made a separate lodge for him. And it happened that the boy thought as follows, as he fasted: 'Let me see! I will wear a robe of scalps.' And the boy went on the war-path with a very great number of men. And there were four men who lived together. And the war-party arrived there. And when they arrived there, the boy sat thinking, 'I did say "I will wear a robe of scalps!" It is indeed a good robe. I will possess it.' One of them had very white hair, and one had very red hair, one had very yellow hair, and one had very green hair." And the old man laughed with him. "Ha! ha! ha! My grandchild has, it seems, guessed the very thing," said he. And when it was night, the leader lay with his eye fixed at a hole in his robe, as he wished to lie watching the old men. And he spoke to his followers: "My followers, beware lest you sleep. Lie without sleeping." And it happened as he was lying down at night, the old man lifted his head very gently, and looked now and then at the supposed sleepers. At length the old man seized his stone hammer. When he seized his hammer, the leader arose suddenly, and brandished his club with a terrible roar, saying, "Kau+!" And he killed all four Thunders. "Ho! warriors, stand ye and take the hair of all. Beware lest ye cut one in pieces. Take the scalps entire," said he. And having finished killing them, they went homeward. Having departed homeward, they came back to the end of the sky. "Ho! come, warriors, begone ye to the other side. Go back to the other side and stand in a row," he said. And they did so. He sent all homeward before him. And he went after. He ran very fast as he went, and leaped very far. And the boy who had gone under the ground went homeward with him, being alive again, just as the leader was. And continuing their homeward journey, they came again to the place of the grizzly bear. It was so again. He sent all homeward before him. And he went homeward after them, running and leaping very far. And he took homeward alive the boy who had been dead. At the place of the wolf it was so again. And at the place of the buffalo it was so again. He reached home with all alive; he did not lose even one. And as they went homeward, they passed by a great many villages. As they passed by them on their way home, he said, "Ho! warriors, that will do. Ye shall surely wear robes made of scalps." And when they reached them again on their way home, having killed all in the villages, he took all their hair. And so he killed all the people of four villages. And they came home to their own tribe. And when all of his villages made him head-chief, he governed them.
THE CHIEF’S SON, THE SNAKE-WOMAN, AND THUNDERS.

TOLD BY CAÈGE-SKÄ.

Ičádi aká nikagahi-biamá. Gá-biamá: Nisiha, ugácañ-gá. 'Ábaa-
his father the chief they say. He said as follows, My child, travel.
Hunt

da" wáqsta"-da"-ceán-gá. Nika"hi há, úa"-čin'ge agtĩ" yí nika"hi-májí.
and work or else (impera-
tive sign).

Wáčita"; awwáka" ma"-bëí" éga" 'áda. Úa"-čin'ge a"-qtiá"-ga"-májí. I
I worked; I made an effort I walked as I hunted. For nothing I sit if

Éga" wíka"-bëa. Éga" ckáxe yí a"-qtiá"-ga". Úa"-čin'ge čepí" yí
So I wish for you. So you do if you a great man. For nothing you sit if

nikačiiák'íjí te, á-biamá. Núja, Ké, dadídá, 'ábae bëe te. Caège
you a chief not will, said he, they say. Boy, Come, O father, hunting I go will. Horse
aká ná"qa inga"-gá, á-biamá. Ga"-ábae ača-biamá. Égiče a"-pa 6
the vertebra put on it for me, said he, they say. And hunting he went, they say. At length elk
one who

d'úba wéča-biamá. Ca grâce ta" sáhi báqtega" iča"-ča-biamá. Ga" jú-
he found them, they say. Horse the (ob.) foot tied, having he placed it, they say. And boyly
hína" čé di ača-biamá; ača"-pa" wagéáde ača-biamá A"-pa"-mn
only there went they say; crawled, having elk creeping up on he went, they say. Elk the
čé di ahi-biamá. Ačaáqtek wakídá-biamá. Ki wí"-uí tē, múžiba ičéča-
there he arrived, they Very near he shot at them, they And one wounded he shot and wound ed it
ay.

biamá. Ga'n ki čina-biamá. Ciče ači" ača-bi ega" wéahide ači" ahi-
they say. And he chased it, they Chasing it having it went, having far having arrived
say. him they say him

biamá, ca grâce ta" cti wéahide naji"-biamá. Ki ewéahideqti ači" ahi-
they say, horse the too far stood they say. And at a very great dis-
ay. having arrived

bi ega" ibíže wakán'diğega" ca grâce ta" agíkíbana" agi-biamá. Ní 12
they having thirsty impatient from as horse the (ob.) running back to he was coming Water
say

bésta"-májí yí ibíže até taté aha", ečega"-biamá. Wakan'idiqteiga"-biamá
I drink I not if thirsty I thought he, they say. Very impatient from they say

yí égiče nihan'ga édedité amá. Ki Wakan'áča čińke čaha"-biamá. Hau!
when behold a spring it was there, they And Deity the (ob.) he prayed to, they say. "Ho!

Wakan’áca, ca" há. Anha, ača-biamá. Wakan'áca, até tăteška"bëega" ča"-cti. 15
O Deity, it will do. I live, said he, they say. O Deity, I die would I thought heretofore.

Čičewa"-ga". Niha tē ičéčaxe ega" anha tá minke, Wakan’áca, ača-biamá.
You are the Life the you made for me as I live will I who, O Deity, said he they cause

Hau! čița" gu"-ča yí we's'a wí" eča"bá-biamá. Bzazá-biamá.
Well! to drink wishing he went when snake one emerged they say. Scared him off, they say.

Ača"-biamá. Aha! Wakan’áca, anha éskana"bëega" ča"-cti, ci até tá 18
He fed they say. Oho! O Deity, I live I thought heretofore, again I die will

Wakan'áca, ca" há. Anha, ača-biamá. Wakan’áca, até tăteška"bëega" ča"-cti. 15
O Deity, it will do. I live, said he, they say. O Deity, I die would I thought heretofore.

Čičewa"-ga". Niha tē ičéčaxe ega" anha tá minke, Wakan’áca, ača-biamá.
You are the Life the you made for me as I live will I who, O Deity, said he they cause

Hau! čița" gu"-ča yí we's'a wí" eča"bá-biamá. Bzazá-biamá.
Well! to drink wishing he went when snake one emerged they say. Scared him off, they say.

Ača"-biamá. Aha! Wakan’áca, anha éskana"bëega" ča"-cti, ci até tá 18
He fed they say. Oho! O Deity, I live I thought heretofore, again I die will
Ata* hé há. Ci ní tè di *ata* aça-biamá. Ci we'sa aká éga be ati-
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*ha-biamá. Ci étu wada*be tè di éngá éga*
they say. Again he cried, they say. He fled they say. Again he fled. Again
wédu* be dìaba* báazá tè nújíngá ci* ga. Ga* we'sa ta* áda*be tè di
the fourth time when four it scared him off boy the. And snake the looked at when

giga* wa*ú ñá a*qi aká. Ki ní-iata* gi*ngá ují 'i-biamá wa*ú aká.
behold woman very beautiful was, they And cap small filled gave him, woman the
say (sub.).

A*ta* bezi a*wa*wandikélé'qí-ma* ci, á-biamá nújíngá aká. A*ta* bezi-májí
I am thirsty. I am very impatient from, said, they say boy the (sub.). I got enough I not
taté áha*. Ní tè dúba inahi* áha*, éégá*-biamá. Égi gi i*bíta*qi giXi-
shall ! Water the a little very ! thought he, they say. At length to get enough she made
biamá wa*ú aká. I*bíta*qi *ata* ci-biamá nújíngá aká.
they say woman the (sub.). Got enough drank they say boy the (sub.).

Ki nújíngá aká wa*ú énké da*ba*bi tè di qtá*ga-biamá Wa*ú
And boy the woman the (ob.) saw, they say when he loved her, they Woman
say.

úda* inahi* áha*, éégá*-biamá. Ki ci nújíngá ta* gé* té *jí, na*buwúọtú
beauti- truly ! thought he, they say. And this boy the (ob.) went home when, ring
fui wi* 'i-biamá wa*ú aká. Na*buwúọtú gáá ana* ga*te *a*biamá. Ki
one gave, they say woman the Ring that you use you go will, said she, they And
homeward say.

wahánh*té *jí ágti* wi* áat'ága*de, Ké, a*wa*wa*tate té, ée* té, á-biamá
you eat will when seat one you put him when, Come, we eat will, you say will, said, they say
wa*ú aká. Ga* agá-biamá nù amá. Can*ge ta* ágikíbána*. Can*ge
woman the (sub.). And went homeward, they man the Horse the he ran back to Horse
say (sub.). his.

tan'dí akí-biamá. Ágti* agá-biamá. Jí tè ágikíbána*-biamá. Aki-bi
at the he got back, they Sitting on he went homeward, Lodge the (ob.) he run back to they say. He reached
say. (ob.) his home, they say

ki i*ádi aká, Uñã*a-gá. Na*pehí*qi gé* té, á-biamá. Ga* uñã* tè
when his the (sub.). Cook ye for him. Very hungry he has come said, they And
home say.

Wa*ta* té áhígí i*zi* in*ga, á-biamá. Ga* wa*ta* té áhígí égi* ahí té.
Food the much having been said he, they. And food the much having they
coming say. (ob.) for him arrived.

Na*buwúọtú* cionúda-biamá. Cionúda-bi egá* eca* adí cionúde i*ca*
Ring he pulled off, they say. Pulled off, they say having near by pulling it off he put it
Cá-

biamá. Ké, a*wa*wa*tate taté, á-bí egá* égi*wa*ú aká júgi*gtí*qi* qlí*
they say. Come, we eat will, said, having behold woman the right with him sat
they say.

biamá. We'sa*wa*ú aká. Ga* wa*ta* júgi*gtí-biamá *jí *casní*-biamá.
they say. Snake-woman the (sub.). And eating she with him they say - when she swallowed, they say.

*casní*-biamá *jí, égi*we*sa*wa*ú éngá átíia*ga-biamá. Ci nújíngá
she swallowed, they say when, behold. Snake-woman was none suddenly, they say. Agaba boy

21 aká na*buwúọtú fá* ugbisna*-biamá. Ki nújíngá gá-biamá: Dadíha, wa*ú
(sub.) the ring the put on, they say. And boy said as follows, O father, woman
they say:
THE CHIEF'S SON, THE SNAKE-WOMAN, AND THUNDERS.

amá watcígaxai wa'ána'=be ka'=b'ná, á-biamám. Ki ičádi aká gá-biamám:
the they dance I see them I wish, said he, they say. And his father the said as follows,
(eub. pl.) they say:
Hau! cin'gajín'ga wiw'á wa'ú watcígaxe wéga'=ná há; égá₅ gáxe taí,they say.
He! child my woman to dance wishes for them ; so do (they),
á-biamám ičádi aká. Ki i'ce'áge wi₅' uyáigíxa ačá-biamám. Gá-biama: 3
said, they his father the And old man one to tell them went, they say. He said as follows, they say:
Wa'ú-macé nikagahi iji'n'ge aká wa'áteigaxe tá-bi af ačá+! á-biamám
Ye women chief his son the (sub.) you dance will he say? indeed! said they say
i'ce'áge aká. Ci wa'ú-ma watcígaxe-ma wadaⁿ'ba-bi xí We's-a-wa'ú čínkè
old man the (sub.)). Again the women the ones dancing he saw, they say when Snake-woman the (ob.)
číp-ča-biama. Can'gaxewakičá-biamám. Ga'čáxa t'ai á-biamám ačá+! wa-
he did not find, they say. You will stop said he, they say indeed! danced
- teigaxe tê, á-biamám. Gá₅ can'gaxá-biamám. Jl te'צa ak'bi-biamám. Kê,
said, they his father the And old man one again to tell them went they say. He said as follows,
say (sub.). they say:
Hau! cin'gajín'ga wiw'á watcígaxe wa'ú dá-bi ačá+! a-biama. Ga
child my woman to dance wishes for them ; so do (they),
á-biama ičádi aká. Ki i'ce'áge wi₅' uyáigíxa ačá-biamám. Gá-biama: 3
said, they his father the And old man one to tell them went, they say. He said as follows, they say:
Wa'ú-macé nikagahi iji'n'ge aká wa'áteigaxe tá-bi af ačá+! á-biamám
Ye women chief his son the (sub.) you dance will he say? indeed! said they say
i'ce'áge aká. Ci wa'ú-ma watcígaxe-ma wadaⁿ'ba-bi xí We's-a-wa'ú čínkè
old man the (sub.)). Again the women the ones dancing he saw, they say when Snake-woman the (ob.)
číp-ča-biama. Can'gaxewakičá-biamám. Ga'čáxa t'ai á-biamám ačá+! wa-
he did not find, they say. You will stop said he, they say indeed! danced
- teigaxe tê, á-biamám. Gá₅ can'gaxá-biamám. Jl te'צa ak'bi-biamám. Kê,
said, they his father the And old man one again to tell them went they say. He said as follows,
say (sub.). they say:
Wa'ú-macé nikagahi iji'n'ge aká wa'áteigaxe tá-bi af ačá+! á-biamám
Ye women chief his son the (sub.) you dance will he say? indeed! said they say
i'ce'áge aká. Ci wa'ú-ma watcígaxe-ma wadaⁿ'ba-bi xí We's-a-wa'ú čínkè
old man the (sub.)). Again the women the ones dancing he saw, they say when Snake-woman the (ob.)
číp-ča-biama. Can'gaxewakičá-biamám. Ga'čáxa t'ai á-biamám ačá+! wa-
he did not find, they say. You will stop said he, they say indeed! danced
- teigaxe tê, á-biamám. Gá₅ can'gaxá-biamám. Jl te'צa ak'bi-biamám. Kê,
said, they his father the And old man one again to tell them went they say. He said as follows,
say (sub.). they say:
Dadîna, i'na'ha úma te. Na'pa'n'hi, á-biamám. Ki úha는데-biamám. Dúda
O father, my mother cook will. I hungry, said he, they say. And she cooked, they say. This way
ači₅' ci t'ai. Nin'de kê åbihi ači₅' güi-gá, á-biamám. Ga'nin'de-ači₅' 9
you will come with it. Cooked the much bring ye hither, said he, they say. And they cause it to
be cooked, they say
γi e'di eγi₅' ahi-biamám. Eγi₅' ahi-bi eγa₅' na'búiqq'á čiγuwa-biamám.
when there having they arrived, they Having they arrived, having ring he pulled off they say
γuwa-biamám. Kê, a'wa'áte tâtë,γeγa₅' ahi-biamám. Ga'γeγa₅' 9
I pulled off, they say having near by pulled off he put it they say. Come, we eat shall,
á-bi eγa₅' éγi₅' wa'ú aká júγgêqëti γeγi₅' biamám, We's-a-wa'ú aká. 12
said, having beëid woman the (sub.) right with him sat they say, Snake-woman the
they say
Wa'ú-maci₅' júγgêqë-biamám. Ci kikêkàckë-cëγa₅' lma'₅' biamám, nû γeγi₅'
And eating she with him they say. Again they even played regularly with they say, man the (ob.)
each other
aγi xá-bi eγa₅'. she married, having. they say
Ct We's-a-wa'ú amá čingá-biamám. Ct na'búiqq'á gia₅' biamám nû 15
Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man
čínkè. Ct, Dadîna, wa'ú cëmi'ji'gà jìngàqëci watcígaxe wa'ána'=be ka=n'ba,γi;
the one Again, O father, woman young woman very small to dance I see them I wish
- who. Ct We's-a-wa'ú amá čingá-biamám. Ct na'búiqq'á gia₅' biamám nû 15
Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man
čínkè. Ct, Dadîna, wa'ú cëmi'ji'gà jìngàqëci watcígaxe wa'ána'=be ka=n'ba,γi;
the one Again, O father, woman young woman very small to dance I see them I wish
- who. Ct We's-a-wa'ú amá čingá-biamám. Ct na'búiqq'á gia₅' biamám nû 15
Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man
čínkè. Ct, Dadîna, wa'ú cëmi'ji'gà jìngàqëci watcígaxe wa'ána'=be ka=n'ba,γi;
the one Again, O father, woman young woman very small to dance I see them I wish
- who. Ct We's-a-wa'ú amá čingá-biamám. Ct na'búiqq'á gia₅' biamám nû 15
Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man
čínkè. Ct, Dadîna, wa'ú cëmi'ji'gà jìngàqëci watcígaxe wa'ána'=be ka=n'ba,γi;
the one Again, O father, woman young woman very small to dance I see them I wish
- who. Ct We's-a-wa'ú amá čingá-biamám. Ct na'búiqq'á gia₅' biamám nû 15
Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man
čínkè. Ct, Dadîna, wa'ú cëmi'ji'gà jìngàqëci watcígaxe wa'ána'=be ka=n'ba,γi;
the one Again, O father, woman young woman very small to dance I see them I wish
- who. Ct We's-a-wa'ú amá čingá-biamám. Ct na'búiqq'á gia₅' biamám nû 15
Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man
čínkè. Ct, Dadîna, wa'ú cëmi'ji'gà jìngàqëci watcígaxe wa'ána'=be ka=n'ba,γi;
the one Again, O father, woman young woman very small to dance I see them I wish
- who. Ct We's-a-wa'ú amá čingá-biamám. Ct na'búiqq'á gia₅' biamám nû 15
Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man
čínkè. Ct, Dadîna, wa'ú cëmi'ji'gà jìngàqëci watcígaxe wa'ána'=be ka=n'ba,γi;
the one Again, O father, woman young woman very small to dance I see them I wish
- who. Ct We's-a-wa'ú amá čingá-biamám. Ct na'búiqq'á gia₅' biamám nû 15
Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man
čínkè. Ct, Dadîna, wa'ú cëmi'ji'gà jìngàqëci watcígaxe wa'ána'=be ka=n'ba,γi;
the one Again, O father, woman young woman very small to dance I see them I wish
- who.
We's-a-wa'tú i's-bají-biama. I's-bají xí, Ké, dadíha, wa'ú amá when Snake-woman he did not find, they say. He did not find when, Come, O father, woman the (sub.) watcigáxe ca'n'gáxe taí, á-biama. Ca'n'cakaxe taí, á-biama, aqí+, watcigáxe to dance stop will said he, they (they), say. Ye will stop, said he, they indeed, dancing 3 tó, á-biama. Ga'w ca'n'gáxá-biama. Jí tó da akí-biama. Ké, dadíha, the, said he, they And they stopped, they say. Lodge to the he reached home, Come, O father, they say.
i'na'ha úha te. Na'pa'hiw, á-biama. Ki úha'w-biama. Dúda! aoni' of my mother cook will. I hungry, said he, they say. And she cooked, they say. This way! you come with it
tái. Nin'de ke áhigi aqí' gíi-gá, á-biama. Ga'w nin' dé-gá-bí xí e'dí e'pí will. Cooked the much bring ye hither, said he, they And they caused it to when there having say. be cooked, they say for him 6 ahi-biama. É'pí ahi-bí ega'n' na'búqiqá gíonudá-bí ega'n', Ké, a'wa'wá they arrived, they say. Having arrived, having ring pulled off his own, having. Come, we cate táté, á-bí ega'n', éqíte wa'ú aká jáúgíge'qí te gíi'-bíama, We's-a-wa'ú cat shall, said, having, behind woman the right with him sat they say. Snake-woman aká. Ga'w wa'áste jáúgíte-biama. Ci kikíckade-ctéan'w-hna'-bíama. Ci the And eating she with him, they say. Again they even played regularly with each other. Again they say.
9 We's-a-wa'tú amá cingá-biama. Ci na'búqiqá gíia'w-biama nú cingê. Ci, Snake-woman the was none, they say. Again ring wore his, they say man the one. Again, who.
Ké, dadíha, wa'ú cemí'jíng'a na'n' gíi' watcigáxe te, á-biama. Cemí'jíng'a Come, O father, woman maiden grown the let her dance, said he, they say. Maiden say.čana'w če'če' wa'áste cingáxe taí aqí+! Níka'gáhi jiín'ge aká čída'w be ga'w čai you grown you who you are to dance indeed! Chief his son the to see yon wishes are 12 aqí+! á-biama. Ga'w watcigáxá-biama. Ga'w wa'ú amá uqíxiđá-biama. indeed! said he, they And they danced they say. And woman the he looked around for, (one mv.) they say.
I's-bají-biama. I's-bají máj íha', e'gíia'w-biama. Ca'n'gáxewakiqá-biama. She was not found, they say. And I found her I not! thought he, they say. He caused them to stop, they say.
Ga'w aqí-a-biama. Aqí-biama xí úha'w áqájí-biama. Ké, dadíha, i'n' na'ha And he went homeward. He reached home, when to cook he commanded them, Come, O father, say. My mother 15 úha te. Na'pa'hiw, á-biama. Ki úha'w-biama. Dúda aoni' of tai. cook will. I hungry, said he, they say. And he cooked, they say. This way you will come with it. Nin'de ke áhigi aqí' gíi-gá, á-biama. Ga'w nin' dé-gá-bí xí e'dí e'pí Cooked the much bring ye hither, said he, they And they caused it to when there having say. be cooked, they say for him ahi-biama. É'pí ahi-bí ega'n' na'búqiqá gíonudá-bí ega'n', Hau! ci aqí+ they arrived, they say. Having arrived, having ring pulled off his own, having. Ho! again. finally 18 a'wa'wáste táté, á-biama. Éqíte wa'ú aká jáúgíge'qí te gíi'-bíama, We's-a- we eat shall, said he, they say. Behold woman the right with sat they say. Snake-woman wa'ú aká. Ga'w wa'áste jáúgíte-biama. Uk'kíke-hna'-bíama. Uk'kíke- woman the. And eating she with him, they say. They talked of irrev. they say. They talked to each other irrev. ła' wá bi xí igá'di aká na'w-biama. E'kúe-hna' ukíe e'te da'w-bái-gá, irrev. they when his father the heard it they say. Who only he may be talking see ye,
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á-biamá. Mi'jega wi' da' be aá-biamá. Ki gá-biamá: Dadihá, wiínú saíd hu, they girl one to see went they say. And she said as follows, father, my elder brother, they say:
aká wa'ú úda'-qi wi' jújge gë' hë, á-biamá mi'jega aká. Ga'
the woman very beautiful one he with sits said he, they say girl the her
(sub.)
We's'a-wa'ú ájixwe wañona-biamá.
Snake-woman married him visible they say.

We's'a-wa'ú a'wa'wa aá-bají-biamá. Égiuje nú aká aá-biamá.
Snake-woman which way went not they say. At length man the (sub.) went, they say:
Aá-biamá ñi égiuje wa'ú, úda'-qi wi' íëa-biamá. Gá-biamá: Wígeá
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. Ñiádi híha' úwagijá-gá, á-biamá. Ga'kí wa'ú aká uta 6
will I who. Your father your mother tell them, said he, they say. And woman the to tell it say.
á-kí-biamá. Gá-biamá: Dadihá, i'na'ha mé'ga, níkagahi jìn'ge aká
reached home. She said as follows, (father, my mother likewise, chief his son the
they say, they say:
an'gé' 'igai, á-biamá. Ki iñádi aká gá-biamá: Ñiçáhdaidi te há, a-biamá.
to marry promised, said he, they say. And snake-woman the (sub.) went, they say:
Ki We's'a-wa'ú aká waji'ce égiuje-bitëama, wa'ú ají waga'ga tédi. 9
And Snake-woman which in a bad humor disappeared, they say, woman a different he desired when.
Ga'ü égiuje te ñi gá-biamá: Wábëte ka'í ha i'na'ha áhua te,
and she disappeared when he said as follows, I eat I wish. My mother let her cook, they say:
á-biamá. Ki úha'-biamá. Dúda aoni' ci tái. Nin'de ke áhigi aá'í gíi gá,
said he, they say. And she cooked, they say. This way you will come. Cooked the much bring ye bither, with it.
á biamá. Ga'ü nin'de-gá bi ñi é' di égi aá'-biamá. Égi aá'-bi ega' 12
said he, they say. And they caused it to be when there they brought it thither to having, they say.
na'bu'iguë guëjóndá-bi ega', Ké, a'wa'wa a'ce táté, aá-biamá. Égiuje, an'kají-
ring pulled off his, they say. Come, we eat shall, said he, they Behold, not so say.
biamá. An'kají ega' cíxá-bají-biamá, gíxá-bají-biamá, We's'a-wa'ú égiuje-
they say. Not so being he ate not they say, displeased they say. Snake-woman found not his
bají-bi ega'. Ñiçá-gá. I'wa-mají. Wañëte ka'í'be-mají, á-biamá. Ké, 15
they say having. Take it. I am sad. Food I want not, said he, they say. Come,
dadihá, 'abae bë' tá mínke, á-biamá. Can'ge ta' na'qa cánakají-
father, hunting I go will I who, said he, they say. Horse the (ob.) vertebra saddle
in'gë'gá, á-biamá. Wácaha úda'qti aácahá-biamá. Can'ge ta' cu ùda'qti,
pull ye off for me, said he, they say. Clothing very good he put on, they say. Horse the too very good,
cánakají cíxí ùda'qti. Á-biamá. Aá-biamá ñi égiuje We's'a-wa'ú 18
saddle too very good. He went, they say. He went, they say when behold Snake-woman
trull the he found him, they say. Spring the (ob.) she went back, they say. He followed the they say. trull of his
Sigëüugjíhe aá-bi ega', cu'bi ga', cu'bi ga', égiuje ñi te pëjáqti édedí 21
Following the trail he went, they say. Having, he went, they say. Having, he went, having, at length lodge the very bad there it
say they say.

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te amá. Četëdi hi eska¹, ešega⁹ ega¹ e'di ağa-biamá. E'di ahí-bi yi egi²te was they say. At this she it might he thought as there he went, they say. There he arrived, when behold
niaci⁷ ga i⁷c'ágéqtc akáma, wáçaha čiepácpaqtcia² akáma. Če niaci⁷ ga
person very old man was, they say, clothing torn in shreds they say. This man
3 ahí yi i⁷c'ágé činké wáçaha e₂ tê ačakahki-ta-biamá nüingu⁴ aká. arrived when old man the (ob.) clothing his the caused him to put on, boy the
I⁷c'ágé aká qubá-biamá. Hau! Yucpaha, ča'Ça²ča²a² c³hëna², wáçaha
Old man the (sub.) sacred, they say. Ho! grandchild, you pity me you think, clothing
a²ťa², ča² ča'ëwigie, a-biamá. Uwíkie tê minke, a-biamá. Wa'ú you gave yet
me, you I pity you, said he, they I talk to you will I who, said he, they Wau⁴ say.
püšiqtcie če ñhaha he te, a-bi ega² i-bimam a i⁷c'ágé aká. Wa'ága very old this you will you will go, said, having gave him, old man the
the say. They say. They say. They say. When he reached, they
wa'ú aká, a-biamá. A² ha², a-biamá. Masáni ci têdhbi yi niaci⁷ ga
woman the (sub.), said he, they Yes, said he, they Across you arrives at it when person
the say. They say. They say. They say.
d'úba e'di gëi², a-biamá. Ùwaçakíte te, a-biamá. Ie ke écina'a²-báji
some there sit, said he, they You will talk with said he, they Word the not heed for you
say. They say. They say.
12 ci čwätkáiče te, a-biamá. A² ha², iiga²ha, a-biamá, ³ha³-bi ega² if you will send them said he, they Yes, grandfather, said he, they thanked him, having. say, they say.
Ga² ağa-biamá. And so he went, they say.
Ni-ñanga ahí-bi yi ni ke jin'gaij amá. I²c'ágé aká waqúbe gaxai Big water he reached, when water the not small they say. Old man the sacred (thing) made
they say. They say. They say. They say.
15 ega² ni ke ágaçade čeki-a-biamá, i⁷c'ágé aká ictá-ëip'i²ze gëina²-bi ega²
having water the striding he sent him, they say, old man the (sub.) closing his eyes sat, they say having.
ictá ichtë-bi yi, egi²te masáni ahí bi amá. Masáni ahí-bi yi, ti ëdedi-te
Eye opened, they when, behold the other he reached, they The other he reached, when, lodge there it was, side the say.
amá, cúde ga² man'gëe naji² te amá. Če ci wiিগা² uča ta²cti, petëe ha, they say. smoke so erect if stood they This lodge my grand- told of heretofore, this is it
father
18 a-biamá. E'di ahí-bi ega² udadá-biamá. Egi²te i⁷c'ágé na²ba e'di gëi²
said he, they There arrived, having he entered, they Beheld old man two there were sit-
ting, they say. They say. They say. They say.
aká àbi ta ubídam a² ki waçona-bají-biamá. I⁷c'ágé amá ³ta-bají-
the had given the he pushed down his, when he was invisible they say. Old man the (sub.) did notsay. They say discovery him
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biamá. Ki égiéhe, angú éga™ níkaci™ga wáfaté akáma Íngan™ aká. Ca™ they say. And behold, us like man were eating them, they say Thunder the (sub.). Yet when bad truly they do think sat they say boy the they say. Wiwig™ uákake tám±ma fëwawake te-ána éega™-biamá. Ga™ nín™ uji-bi 3 My grand- I talk with will they this he meant them thought he, they say. And tobacco they put fisher them who (in thought) in, they say.

|g*|wa*|g^áx*|a-biamá, wa^áge ge^lonudá-bi ega™. Niniba kë wénacá- when when make himself, they hat pulled off his, they having: Pipe the he matched from them biamá. Niniba nakade g*ba-biamá Íngan™ i*egá áma ^ínkë. Ýtëcëcë! they say. Pipe hot when he held against, Thunder old man the the (ob.). I burn! á-biamá i*egá aká. Þan*ki wa^áge ugíðada™-bi Ýi ^íngá-biamá. Qa-í, 6 said, they say old man the And hat he pulled on his, when he was missing. Why! 

|niaci™ga úmaka ínahi™ ñigáta™i ti ca™cti Éáta™ cénaji éíte, á-biamá. man easy truly having himself had heretofore. Why not destroyed may! said (one), they say. Áma g*-biamá: Ýi ^wëdáçæbe, êë té ëta™ cénaji, á-biamá. Gáag™áma The said as follows. Theo I left him for thee, I said when why not destroyed, said he, they say. 

|We*|w*|a-biamá kë ^íte™ Ýi™ agé-biamá. Gákë ^ízai-ga, á-biamá. pëc*bi in* |®|ga™-bi ega™-biamá. Mau™ ha™! wëčamá taitë, á-biamá. The man they say. They will the (sub.). Man easy very had come hither went back again, they will blame us amá. Égiéhe niaci™ga tëgé™ â™ agé-biamá. Gákë ^ízai-ga, á-biamá. 

|É*z*|á-bi ega™ n*nd*da™ ihégá-biamá. Hau™ ha™! wëčamá taitë, á-biamá. Be™bi’ëbi ega™-biamá. Kë ^újij™ gá™-biamá. Ga™kë nín™ uji-bi ega™, tëcë® when you did not kill you sent him? said he, they say. At a very great we only we arrived, they say. 

|Niaci™ga úmaka ñigáta™i ti ca™cti ákiág™ëi, á-biamá. Þan*® éat™ aja™ 12 They say. They say. They say. They say. They say. They say.

|Ç*|z*|ë-bi ega™® na™nd™a™ ihégá-biamá. Hau™ ha™! wëčamá taitë, á-biamá. The man they say. They will the (sub.). Man easy very had come hither went back again, they will blame us amá. Égiéhe niaci™ga tëgé™ â™ agé-biamá. Gákë ^ízai-ga, á-biamá. They say. They say. They say. They say. They say. 

|Ç*|å*|z*|ë-bi ega™® na™nd™a™ ihégá-biamá. Hau™ ha™! wëčamá taitë, á-biamá. The man they say. They will the (sub.). Man easy very had come hither went back again, they will blame us amá. Égiéhe niaci™ga tëgé™ â™ agé-biamá. Gákë ^ízai-ga, á-biamá. They say. They say. They say. They say. They say. They say. 

|n*|j*|ü*|j*|ë-bi™ ë-ç*|ë™ Ýi™ agé-biamá. Níniba kë ë-ç*|ë™ agé-biamá. Wëchideqtí angú-hna™ angahëi, when you did not kill you sent them bad you did. I hate you, they say. 

|á-biamá. Kë, nín™ ñ*|j*|ë™-gá™, adida™ á-biamá. Ga™kë nín™ uji-bi ega™, tëcë® when you did not kill you sent him? said he, they say. At a very great we only we arrived, they say. á-biamá. Õmakoëc™ti ti Ýi™ tëcë™-bájë grëwë bandëi Þai™ cakëxai. Ýi^tëbëyëi, they say. Very early came when you did not kill you sent them bad you did. I hate you, they say. á-biamá. Kë, nín™ ñ*|j*|ë™-gá™, adida™ á-biamá. Ga™kë nín™ uji-bi ega™, tëcë® when you did not kill you sent him? said he, they say. At a very great we only we arrived, they say. á-biamá. Õmakoëc™ti ti Ýi™ tëcë™-bájë grëwë bandëi Þai™ cakëxai. Ýi^tëbëyëi, they say. Very early came when you did not kill you sent them bad you did. I hate you, they say. á-biamá. Kë, nín™ ñ*|j*|ë™-gá™, adida™ á-biamá. Ga™kë nín™ uji-bi ega™, tëcë® when you did not kill you sent him? said he, they say. At a very great we only we arrived, they say. á-biamá. Õmakoëc™ti ti Ýi™ tëcë™-bájë grëwë bandëi Þai™ cakëxai. Ýi^tëbëyëi, they say. Very early came when you did not kill you sent them bad you did. I hate you, they say. á-biamá. Kë, nín™ ñ*|j*|ë™-gá™, adida™ á-biamá. Ga™kë nín™ uji-bi ega™, tëcë® when you did not kill you sent him? said he, they say. At a very great we only we arrived, they say. á-biamá. Õmakoëc™ti ti Ýi™ tëcë™-bájë grëwë bandëi Þai™ cakëxai. Ýi^tëbëyëi, they say. Very early came when you did not kill you sent them bad you did. I hate you, they say.
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κε, gāxai-gā, á-biama. Wēja-biama: Kagēha, an’kajj, a’ănga’a-bajj.

κε, gāxai-gā, á-biama. Wēja-biama: Kagēha, an’kajj, a’ănga’a-bajj.

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κε, gāxai-gā, á-biama. Wēja-biama: Kagēha, an’kajj, a’ănga’a-bajj.

κε, gāxai-gā, á-biama. Wēja-biama: Kagēha, an’kajj, a’ănga’a-bajj.
The Chiefs Son, the Snake-Woman, and Thunders.

Wa‘u mi‘jingga éta‘ba wa‘i‘a agé-biamá. Hau! kage‘ha, wé‘aqat‘áhne ta‘i, Woman girl too carrying he came home. Ha! younger you hate us will, brother, they say.

á-biamá. Nikaci‘ga wi‘ úmaka tcabé ati ca‘eti, t‘ea‘a wa‘a-á-báji, kíge‘ca‘a— said they, they Man one easy very came formerly, we did not kill them, we sent them say.

wa‘ta‘i, á-biamá. Hau, ha‘! á-biamá. Eáta‘a t‘éwa‘áíla-á-báji á. Wé‘ahide 3 home again, said they, (See note) said he, they Why you killed them not! Very far say.

angúne-hna‘a angáhi. Wé‘asabéqti angáhi-hna‘i. Eáta‘a t‘éwa‘áíla-á-báji á. We hunting regularly we arrive. We suffering ext. we usually arrive. Why you did not kill them!

Iwit‘ábai, á-biamá. A‘a‘ha‘a, kage‘ha, égá‘a há, á-biamá. A‘wa‘da‘baói I hate you, said he, they Yes, younger it is so said they, they We see them say.

citéwa‘a‘eáwaga‘hna‘i, ákiágbe-hna‘i, wi‘é take. Ati tá ama há, á-biamá. 6 notwith- we are always so, they always go back you speak Come will the truly, (pl. sub.) say.

Wi‘an‘be qi t‘éa‘te te. Niní ují-gü, á-biamá i‘n‘tcá‘a agé aká. Gujar’ki I see him if I kill him will. Tobacco put ye in, said he, they just now come the And say (sub.).

nújinga aká wénca-biamá, ibístá-biamá. ‘I‘tcitcí! á-biamá. Nin‘de‘agáçai, 9 boy the snatched it they say, pressed it against I am burnt! said he, they You burn me, say.

á-biamá. Angú a‘gü‘áá‘báji, á-biamá. Nújinga aká wa‘a‘gáge ge‘onudá-bi ega‘a said he, they We we are not, said they, they boy the hint pulled off his, they having say (sub.).

júwangé‘é‘i‘ca‘a‘-á-biamá wa‘á‘ona-biamá. Ki‘a‘a‘béqti-biamá. Right with them sat suddenly, they visible they say. They looked reapeat- say they say.

éné‘he‘a-hna‘i ca‘‘citi é gió‘a hna‘áká, wú‘íkí tá‘i mínke, á-biamá 12 thus he told of only formerly you do you who are, I talk to you will I who, said they say that you

nújinga aká. Uwikí tá‘i minke ca‘a‘ja é ké áćaná‘a‘-á-bájí qi hné taité, boy the I talk to you will I who though words the you obey not if you go shall, (sub.).

á-biamá. Áćaná‘a‘qi hí hú-bájí taité, á-biamá. Níaci‘ga ‘céama said he, they You obey if you go not shall, said he, they Mon these say.

gé‘wa‘ágáca‘íi. Eáta‘a t‘éwa‘áíla-á-báji. A‘wa‘a‘tate ta‘i há, á-biamá. Kí ‘céma 15 yo make them suffer. Why you kill them! We eat them will. said they, they And these say.

é‘be wáhnatai á. Páji ckáxai, á-biamá. Ca‘ckáxai tá‘i ‘céma t‘éwa‘áíla who you eat them? Bad you do, said he, they say. You will stop it these you kill them té, á-biamá. A‘a‘ha‘a, kage‘ha, á-biamá. Gâ‘tédí há t‘a‘n wa‘á‘tbaói á, the, said he, they Yes, friend, said they, they In that horn have you see them?

á-biamá (če é waká-biamá). A‘a‘ha‘a, hégabájí, á-biamá. ‘Čé Wakánda 18 said he, they (but that he meant, they say). Yes, a great many, said they, they This Duty say falo.

aká wa‘áíla wáxai níkaci‘ga ge‘úba. ‘Čéma wáhnatai té páji ckáxai. The (sub.) food made them people all. These you eat them as bad you do.

Ca‘gáxá‘i‘gá, á-biamá nújinga aká ‘E cti wa‘á‘tbaói á (a‘pa‘a é waká- Stop yo it, said they say boy the (sub.). That too you see them! (tell) that he meant.
biamá), á-biamá. Án'ha, á-biamá Éga wáhntait-gá, á-biamá nújínga.

3 A'n'ha, hégabaje a'wa'da'bai há, á-biamá. Éga wáhntait-tai. Éga


THE CHIEFS SON, THE SNAKE-WOMAN, AND THUNDERS.

WeWa-wa'ii igi£a-bi ega'n/ e'gi&$ e'nii wi n/ a&ixe akama. Una ahf
At length Snake-woman found him, having behold man one she had married, they seeking ar-
say. her rived
akå i£t£ata-biam4, mi£'a£da-biam4. Mi£'a£då-biamå $£ ma'ze-weti'n£'c'age
he who he hated they say, jealous they say. Jealous they say when sword old man
akå 'i k£ g£iz£-bi ega'n/, we't£ abah£-biamå. W£duba'n/ t£dshi ta'nav£ga'n
the gave the took him, they having, threatened to strike, they say. The fourth time arrived
village
be£uga£ti w£q£i-biamå. We'sa-wa'uu edåbe gaq££i-biamå. Ag££-biamå
the whole he killed them, they say. Snake-woman also he killed her, they say. Went homeward, they say
nu£i£ga akå. Ag££-bi ega'n/ niaci'ga úwakie-ma £'£i ak£-biamå.
boy the Went homeward, having person those with whom there he reached home, (sub.)
say. they talk they say.
Egi£e win'ka-ba£j akama, ca£'gaxe '£cai t£. Nax'de-£ci£'ge ß£canahi'n'/i 6
Beloved they had not told the truth, to stop it they promised. You have no ears indeed
aha'n. Ca£'ckaxe t£-bi, ehal £a'£cti. ££canå'£-bå£ji ha, å-biamå. Hné taité,
! You are to stop it, I said formerly. You have not obeyed said he, they You go shall, say.
á-biamå. ££çu ma'££ni'n/ ££ niaci'ga-ma ß£ta£qi wáh£n££ in££he ebe£ga'n
he said, they Here you walk if the human race wantonly you have lest I think
say. them
Ga'n/ ma'££ci hné tai, å-biamå. Níkaci'ga t£wåså£-måc£ ma'££ci hné $£, 9 .
so high you go will, said he, they Men ye who kill them high you go when
say. 
a'n/ ba ata'c'£t£ ma££qi'ti ££ gän££ki££ t££i, å-biamå. Naj££ t£
day whenever very warm when and you make them cool again will, said he, they. Rain that
wakå-biamå. Ga'n/ Ké, £¡£-g££i, å-biamå. Ga'n/ ma'££ci ß£wåk£££å-biamå.
he said, they Come, go ye, said he, they say. And high £ he sent them, they say.
Ga'n/ ag££-biamå. Ni-tåñ£å k£ åhi-biamå. Hau! £c'£££££, cag££té ££ta, 12
And he went homeward, Big water the he reached, they Hó! venerable man, I go back indeed.
say. to you
á-biamå. £c'£££££ akå ic££-t£p'i'n/££ ge££-bi ega'n/ nu£i£ga ££i'£ n££ ag££ajå£
said he, they Old man the closing his eyes sat, they say having boy the water striding
say. (one mv.)
££ci££-biamå. Masåni åhi-biamå ic££ ££b£££-bi t£'£ di. £c'£££££ £££££
sent him, they say. Across he got, they say eye he opened, they when. Old man the
say. (one st.)
aki-biamå. Hau! ß£ga'££a, ag££i, å-biamå. Niaci'ga úwakie te e££-ma 15
reached home, Ho! grandfather, I have said he, they Person I talk to them will you the
say. they say.
u£wakie éde le ega'n/ ingåa-båj, åda'n/ ma'££ci ß£wåk£££å h££, å-biamå.
I talked to but words so they did not do therefore high I sent them for me,
say. him
Hau! ca'n/ h££, å-biamå i££c'££££ akå. ££wåk££££££ t£ £då'n/ h££, å-biamå.
Ho! enough , said he, they old man the You sent them away for me. said he, they say.
Ki ££ u££uahe b££ ££££££ wá£xi££ akå£££i pi, åda'n/ ta'nav£ga'n/ b£££ga aq££i, 18
And this I followed I went the married to the one I therefore village all I killed
her (mv. ob.) who, arrived
á-biamå. Úcká'n/ g££xe a'n/££gajå t£ ega'n/££t£ då££, å-biamå. Á, ca'n/ h££, 19
said he, they Deed to do you commanded the just so I did, said he, they Yes, enough
say. me
á-biamå. Úcká'n/ ega'n/ ck££xe t£ wå£ka'£££a ga'n/ wi££i, å-biamå (ma'££ze-weti'n/
said he, they Deed so you do the I wished you so I gave said he, they (sword
say. to you, say.
é waká-bi ega²²). Ké, tiga²²-ha, agé² ta minka. I'dádi agha²²-be ka²²-ba, that he meant, having. Come, grandfathér, I go will I who, My father I see mine I wish, homeward á-biamá Agé²-biamá. Can 'ge wahé²-égé²ta²²'i, wá-a ha, plúéé²t, wá-a say, he, they, He went homeward, Horse very lame, clothing very bad, had 3 plúéé²t, baabézéé²t. Ki i'dádi aká t' é giqáxa-biamá. T'é t'é áha²², very bad, torn very much. And his father the (sub.) dead considered his, they say. He died ! eëéga²²-biamá. Aki-biamá. Ji 'n di akí-bi 4 biha-bají-biamá thought he, they say. He reached home, Lodges at the he reached when did not know they say niaci²²ga amá. Niaci²²ga waqpiní toçé [gèt] ti, á-biamá. Nikagahi úju people the. Man poor very [come has said they, they Chief princípal come, say. say. 6 ñiké² di [é di] aq²-a-biamá. Êji di éji t' é di akí-bi ega²² uqá-biamá Êjiádi aká by the there went, they say. His father his at the reached having he entered, they His father the home, they say, (sub.) they say ctt fbaha²²-bají-biamá. Dadíha, wiebéi²² 4, á-biamá. Agé², á-biamá. Au²²-ha²², too did not know him, they say. O father, it is I, said he, they have said he, they Yes, say. ca²², ëgatì, á-biamá. Ëti'ëska²² ebëéga²² éga²² i²²-ëa-máj agé²², á-biamá. enough, you have said they, they When did not know them, they say. He died it might I thought as I was sad I sat, said he, they say. You have as enough . said he, they When I was small, my child, I did thus, said he, they said. t'ântâ-ëhâ uâqâaca²²-hna²²-ma²². A²²wa²²-qpani²²ti agé²²-hna²²-ma²² ga²² a²²-wi²²ti²² over a large tract I traveled regularly. I was very poor I came regularly so . I was a home a²²'hâ, á-biamá. Hau! mi²²-ëgâ²²-te, nisha. Wa'uí wii²² ahhî²² te, á-biamá great man, said he, they Ho! female you will marry, my child. Woman one you shall have, said he, they say. 12 Gá²²-biamá: Dadíha, wa'ú gátdi qtânde, á-biamá. Wá-isxiájí a, á-biamá. He said as follows, O father, woman in that place I love her, said he, they Is she unmarried? said, they say. Êji di aká a²²-ha²², á-biamá. Ëji di ëwixají, á-biamá Êji di aká Ca²², dadíha, ëwixají-gâ. his son the. Yes, she is unmarried said he, they his the Then, O father, send them. Ki i'dádi aká ë di ëwixají-biamá. È di ahi-biamá. Nikagahi ëji'n ge aká And his father the there sent them, they say. There they arrived, Chief his son the (sub.) say. 15 Êji'n ge ëgë²² ga²²-ëtai, á-biamá. Gan'ki wa'ú ëjádi aká gá-biamá: A²²-ha²², your to marry wishes, said they, they And woman her father the said as follows, Yes, (sub.) they say: niaci²²ga a²²-wa²²-qpani²² ga²²-ëga²² taté ebëegá²²-májí a²²-i²², á-biamá. Ga²² ma²² man I am poor as so it shall be I did not think formerly, said he, they say. And çë'ëgë²² ga²² ca²²-hâ, á-biamá. Ga²² 't'a-biamá wa'ú ënké nü ënkë. Ga²² he pities as enough, said he, they And gave to him, woman the man the. And they say 18 ëgâ²²-biamá. Wa'ú ctt t'a²²-biamá, ë ni t'a²²-biamá nüninga aká Gân'ki he married her, Woman too he had, they say, lodge he had, they say boy the (sub.) they say. niaci²²ga ëjáqáta²² wënxixé-a-biamá. Wënxixé-a-bi ëjï skieïta²² ga²² akikï-bi të. People from a rushed on them, they say. They rushed on them, when here and there they attacked one another. Ki é di t'ëta-biamá nüninga a²²-teca²² min'ge²² aká. (Higa²² t'é ahigí ucté And they killed, they say boy just now married a woman the (sub.) (Myth the much remains 21 ca²²ja agíša-májí hâ.) though I do not remember it . )
THE CHIEF'S SON, THE SNAKE-WOMAN, AND THUNDERS.

NOTES.

189, 5–6. cānge aka na'qa isīgə'nə-gā. Sanssouci reads, cānge aka na'qahī canakagṣe isīgən'i-gā, place ye for me the saddle on the horse's backbone.

189, 11. weahide, pronounced wēahide.

189, 13. wakandīsēqtīaⁿ-biama, pronounced wakaⁿ-dīsēqtīaⁿ-biama.

189, 15. tateskaⁿ-bēqęaⁿ, in full, tate eskaⁿ ebęqęaⁿ.

190, 5. udaⁿqti akama, pronounced u+daⁿqti 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. udaⁿqti, pronounced u+daⁿqti.

194, 2. i+cəqęcęti akama, pronounced i+cəqęcęti akama.

195, 11. ha+hā! This is retained in the text, as it was given by Cange-skā; but Frank La Fleche says that it is obsolete, huu+h! having taken its place.

197, 18; 198, 3. hegabaji, pronounced he+gabaji.

198, 14. hegacteʷwaⁿjį, pronounced he+gacteʷwaⁿjį.

198, 16. waqaha u+daⁿqti, pronounced waqaha u+daⁿqti, showing emphasis as well as prolongation.

198, 17. sabęqtį, pronounced sa+bęqtį.

199, 19. Sanssouci gave as the old man's reply, ā, cāⁿ hā. Gaqtaⁿ pejį-onaⁿi hā wašu-ma. Uckaⁿ egaⁿ ekaxe te wikaⁿbęa gaⁿ wii. Gaqtaⁿ pejį-onaⁿi hā wašu-ma (said in condemnation), "The women are always doing just that way".

200, 5. F. La Fleche agreed with the collector in doubting the correctness of "gįti." He inserted "wiⁿ," one, between niaciⁿga and waqpani, omitting "gį," and also "ędi", 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," 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, "Come, we will eat." Behold, it was not so (i. e., she did not appear as before). As it was not so, he did not eat. He was displeased because he did not find his Snake-woman. "Take it. I am grieved. I do not desire food," he said. "Come, O father, I will go hunting. Put ye a saddle on the horse's back for me," said he. He put on very good clothing. The horse too was very good. The saddle too was very good. He departed. As he went, behold, he found the trail of the Snake-woman. She had gone back to the spring. He followed the trail of his wife. When he followed the trail of his wife, behold, the trail went through and beyond the spring. He went following the trail of his wife, following, following, following, till at length there was a very unsightly lodge. Having thought, "She may have arrived at this place," he went thither. When he arrived there, behold, a person, a very aged man, was there; his clothing was very much torn in shreds. When this man arrived, he made the old man put on his clothing. The old man was sacred. "Ho! grandchild, you think that you pity me (or, are kind to me) in giving me clothing, yet I pity you. I will talk to you. The woman whom you have been following went that way. She went across the great water. Ho! you shall put on this very bad clothing and go." Having said it, the old man gave it to him. He gave him the hat, too. He gave him a sword, too. He gave him the bad, lame horse, too. And he said, "Come, you shall go. The woman reached a village which is there." "Yes," said the young man. "When you get across," said the old man, "you shall talk to some persons who are there. If they do not obey your words, you shall send them away." "Yes, grandfather," he said, having thanked him.

And he departed. When he reached the big water, the water was wide. The old man having performed a sacred rite, as he sat with closed eyes, sent him over the water.
at a stride. When he opened his eyes, behold, the young man reached the other side. The lodge was there; and the smoke arose in a straight column. "This is the lodge of which my grandfather told heretofore. This is it," said he. Having arrived there, he entered. Behold, two old men sat there, and they were aged Thunder-men. The rest had gone hunting. When he pushed down on his head the hat which the old man had given him, the old men did not detect him. And behold, the Thunders were eating men like us. Yet, when they sat without discovering him, the youth sat thinking, "They behave very wrong! My grandfather meant these when he said that I should talk to them." And when they filled a pipe, he made himself visible, having pulled off his hat. He snatched the pipe from them. When the pipe was hot, he held it against the other aged Thunder-man. "I am burnt!" said the old man. And when the young man pushed on his hat, he was missing. "Why! A man brought himself hither very easily heretofore. Why was he not destroyed?" said one. The other said as follows: "When I said that I left him for you, why was he not destroyed? Those who are coming home will blame us. They will scold us because a man went away again who had come hither very easily." At length one came home carrying a man whom he had killed. "Take ye that object," said he. Having taken it, they laid it by the side of the lodge. "Well-a-day! You will surely blame us. A man went away again who had brought himself hither very easily," they said. "Fie! What were you about that you let him go homeward and did not kill him? We have always gone a very great distance. When he came hither with no trouble to you, and you let him go homeward instead of killing him, you did wrong. I hate you. Come, fill ye the pipe, simpletons!" said he. And having filled the pipe, they gave it to him who had brought back the man. When the old man had taken a whiff from the pipe, the youth snatched it from him, and pressed it against him. "I am burnt!" said he. "It was not I," said one. The other said, "It was not I." The youth pulled off his hat. He sat suddenly with them. "What thing did you say?" said he. "We said nothing," said they. "You were speaking," said the youth. "Come, do ye as ye wish to do." They denied it. "Friend, it is not so. We were not speaking," said they. When the three looked at him, behold, the youth pushed on his hat very suddenly, and was missing. "Why! younger brother, you blamed us formerly," they said, as they scolded him. "Younger brother, why did you let the man go homeward instead of killing him? You blamed us heretofore. Those who are coming home will blame us," said the first ones. At length one came home. He brought an infant home on his back. "Take ye that," said he. They laid it by the wall. Said he, "I went very far, and I have brought this home on my back." They said as follows: "Younger brother, a man came hither very easily heretofore. We did not kill him, and he went homeward. Yonder one blamed us, but he was just as unsuccessful. We left it to him to kill the man, so we did not kill him." He said as follows: "Why! I suffered very much formerly in going a great distance. When one came hither very easily, and you let him go homeward instead of killing him, you did wrong. If I see him, I will kill him at all events." When they were scolding each other, the youth pulled off his hat, and sat suddenly just like them. "What did you say?" said he. "We did not speak," they said. "Friend, we said nothing." They denied it. The boy was feared. "You were speaking. Speak ye what thing ye said." "Friend, we spoke not of anything whatsoever," said they. When he put on his hat, behold, he disappeared suddenly. "Younger
brother, what were you doing that you let him go homeward instead of killing him? You blamed us heretofore. A man has been coming regularly heretofore, and we have missed doing to him what we wished. We have not killed him. Now, it is very difficult for one of those who are coming home to love us. They will scold us," said they. Again one came home. He carried a woman and a girl. "Ho! younger brother, you will hate us. A man came hither very easily heretofore, but we sent him back again instead of killing him," they said. "Well-a-day!" said he. "Why did you not kill him? We have always gone very far when hunting. We usually suffer very much in reaching there. Why did you not kill him? I hate you." "Yes, younger brother, it is so. Notwithstanding we saw him, we were always so. He always went home again. You tell the truth. He will come," said they. "If I see him I will kill him. Fill ye the pipe," said he who had just come home. And having filled the pipe, they gave it to him who had brought back the slain woman and girl. When he drew a whiff from the pipe, the youth snatched it from him and pressed it against him. "I am burnt! You burn me," he said. "It was not we," they said. The youth having pulled off his hat, sat with them suddenly. He was visible. They looked repeatedly at one another. "O ye who do thus as he told of you, I will talk to you," said the youth. "Though I will talk to you, if you do not obey the words, you shall surely depart. If you obey, you shall not go. You make these men suffer. Why do you kill them?" "We will eat them," said they. "And who are these that you eat? You do wrong. You must stop killing these," said he. "Yes, friend," said they. "Have you seen them that have horns," said he, meaning the buffalo. "Yes, there are a great many," they said. "Wakanda made these for food for all people. When you eat these human beings, you do wrong. Put a stop to it," said the youth. "Have you seen those too?" said he, meaning the elk. "Yes," said they. "Eat such," said the youth. "Have you seen those too?" said he, meaning the deer. "Yes, we have seen a great many," they said. "You shall eat such animals. Let these human beings alone. You make them suffer without just cause. If you will do as I command, I will talk to you."

"Yes, friend, we will do so," said they. "You will surely stop it?" said he. "Yes, friend, we will stop it," said they. "And you will surely eat these animals which I have commanded you to eat?" said he. "Yes, friend, we will eat them," said they. "Ho! I will depart. Though I will depart, I will pass here on my return home. Those of you who tell not the truth, shall surely depart. Those of you who tell the truth, shall remain continually. Ye who eat these animals when I return, shall surely be here continually. Ye who are not so when I return, shall surely depart," said the youth. And he departed.

He went following again the woman's trail as it went along. Having gone following the trail as it went along, and went, and went, at length there was a populous village. And the Snake-woman had arrived there. When the youth approached very near to the lodges, he decorated himself (i.e., painted his face, stuck feathers in his hair, etc.). Having performed a sacred rite, he made the clothing very good which the old man had given him. He made the horse very black. And he wore the sword in his belt. He went thither. The horse went along running and leaping very far. When the people saw them, they became suddenly amazed. "A man has come, and his clothing is very good. He also sits on a very good horse," they said. As he had come seeking his wife, the Snake-woman, he went round about among the lodges. He sat looking around for his wife. At length when he found the Snake-woman, behold, she had taken a man
for her husband. He who came to seek her hated her; he was jealous of her. When he
was jealous, he took the sword the old man had given him, and brandished it. At
the fourth time he killed all in the village. He killed the Snake-woman too. The
youth went homeward. As he went homeward, he came again to those with whom he
had talked. Behold, they had not told the truth when they promised to stop it.
“You are indeed disobedient! Though I said that you were to stop it, you have not
obeyed. You shall surely depart. If you remained here, I am afraid that you would
treat the human race very wantonly; so you shall depart on high. When you who
kill men go on high, whenever the day is very warm, you shall make the men cool
again,” said he, referring to the rain. And he said, “Come, depart ye.” And he
sent them on high. And he went homeward. He reached the big water. “Ho! ven­
erable 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 Ta'if-Napaj._

Egi<fe niaci`ga wi' wa'ú jügige gei`-biamá ñige. Wa'ú cinke
At length man one woman he with his sat they say dwelt in a Woman the
watéungä`-biamá. Újawaqti gei`-biamá, jätqi t'éwata-bi ega`.
Egi<fe
pregnant they say. Having a very they sat they say, deerr he killed them, having. At length
nú aká xúha-biamá. Egi<fe úkiza wi`a`-bea béé ñi jügi ni bim'am-ga tí cte-3
man the feared unseen danger, Beware no one at I leave you I go if person come not-
withstand, look not at him, said he, they With your back sit, said he, they At length
aká aéá-biamá. Egi<fe niaci`ga wi` a-i-biamá. Wúhu`a! jügige einge`qti
the went they say. At length person one was approaching, Really! with her none at all they
in`ge`-inké-ána, á-biamá. Dáda` úgine in`ju-ona`.
she is sitting for me I said ho, they What seeking I am invariably Door the side of she lay by
biamá. Da`-ba`-bají-biamá wa`ú aká. Egi<fe nú amá ábae te agi-biamá.
they say. Did not see him they say woman the At length man the hunting the was coming back,
Agéa-biamá i`cágé ahi aká. Nú aká akí-biamá. 'A`a, á-biamá. Cégu
Went homeward, old man arrived the Man the reached home, How I said ho, they Here
ecé te ege`a i`cágé wi` tí éde à`a`-ba-máji ñé, á-biamá. Wacka` ci`hé, 9
you the thus old man one came but I did not look at said she, they To try be sure, him say.
wígaqea`. Tí-hna` taté ça`-ja da`-bají ca`cañ-gá, á-biamá. Cí aéá-biamá
O my wife. Come regu- will though not seeing be always, said he, they Again went they say say.
man the hunting. Again four times, they say. At length again old man the arrived, they say. Again
atí há, winau, á-biamá. Da`-ba`-bají-biamá. Cí nú amá agi-biamá `ábae 12
I have. O first said ho, she. Again he did not look at him. Again man the was coming home, hunting come
té. Cí agéá-biamá i`cágé aká. 'A`a, á-biamá. Cí i`cágé aká atí hés, the
Again went homeward, old man the How I said ho, they Again old man the came (ob.) say they say.
á-biamá. Da`-bají ci`hé, á-biamá nú aká. Wéduba` tédhi qí i`cágé
Not to see him be sure, said he, they say man the The fourth arrived when old man time at the
aká agéa-bi té`di, wa`ú aká ugas`i`-biamá. Da`bá-bi ega` égi<fe Índé-15
the went home when, woman the peeped they say. She saw him, when behold Face
na`ba é amáma. Wa`ú kë té`i`e amá. Hahá! gawe`a` ata`-he-ona`a, (sub.) ward, they say
two It was he who was moving, they say. Ha! ha! doing that I always stand, to them
á-biamá i`cágé aká. Wa`ú waxa ca` mábçazá-bi ega`, ci`n`gajín`ga na`a
said, they say old man the Woman stomach the cut open, they say having.
(eh.) two
bídáte akáma; nújinga akíwa. Áma kē hahi’nym’nt’a ubéta’nim-hip ega’nim nan’lúa
born they were, they say. The one the skin the wrapped it, having the wall
say they say.
laid it, they say. The one in the wrapped it, they say.
a crack in he sent headlong into, they say.
3 Nú éin aki amá. Égiše wa’u’nim kē t’le ékikéga-bitéama, núxí kē mámbaze
 reached home, man the man they say. Behold woman the dead had gone again, they say, stomach
the cut open the wall they say.
reached home, man the man they say. Behold the wall infant was crying, they Alma!
say.
6 síjúqtíé, é amá. É’edi aći-bi ega’nim géléza-biama cin’ga’jín’ga kē. Égiše
here child. They say. Behold infant the wall, they say. It was forward they say.
nújinga akáma. Nújinga-bi ega’nim gél’nu gámba-dágí-biama. Já’ni’nim wa’u’nim-
boy he was, they say. They say being to sit it was forward they say. To run it was for-
dágí-biama. Mágéda’nim wákan’dagítía’nim-biama. Dádihá, man’de jín’ga
ward, they say. To pull the bow it was very forward they say. O father, bow small
ward, they say.
make for me. Blunt arrows he made for him, used to shoot at them, they say.
Igédi aká ‘ábáe ác’a ta-bi, gi’nim za-hna’nim-biama. Ján’na’nim jégé’nim á’nim’de
His father the hunting go will, he taught them they say. Fresh meat cooked on when done
yí hñáte-hna’nim tajá’nim te, á-biama. Wéahide ckáde gaji’nim-ha’nim’gá, á-biama.
when you eat it reg- you sleep will, said he, they say. Far away to play go not always, they say.
12 Igédi éin éé amá ‘ábáe. Égiše nújinga wi’nim in’á átiágta-biama. Wa’nim
His father the went they say to hunt. At length boy one was suddenly, they say. Song
(nv. one) coming
Gáxe a-bi-biama:—
making he was coming, they say:
Kágé, éi Igédi gát’a’nim ega’nim
Younger you his father you have since
brother.
Lání úhize hñáte gát’a’nim cé. Semp raisins you eat, you who stand.
Wi igédi gá’nim ge ga’nim I his father I have none as
Háhe’si-nin’ga beáte áqi’nim hé, “Turkey pease” I eat I who move,
“Turkey pease” I eat I who move,
18 á-biama. Igédi i prá a, kágéha, á-biama. Á’nim’na, jí’chéha, i’ndádi i prá ha.
said he, Your father has younger said he, they say. Yes, elder brother, my father has
brother, say gone.
Come. This (ob.) roasting piece the (ob.) many let us eat. Come said he, they say.
Kágé, éi Igédi cékéinké, á-biama. Nájí! jí’chéha, i’ndádi i prá ha, á-biama.
Younger your that one, said he, they say. For shame! elder brother, my father has
brother, gone said he, they say.
Two-faces and the twin brothers.

At length right in, he went, they said lodge the Roasted it, having fresh meat stuck on the ate (ob.).


With a sudden rush again he had gone, they say. He is bewildered, said, they say his elder brother (sub.). Why! Roasting-pieces

āhigē wīdāxe-hnā-ma'nu' ća'nu'mtī, ānāsmī āha', ā-biamā ćiādi akā. Wī, many I made for you heretofore, you have swallowed them said, they say his the I, dadīha, ē āma. Gisīćaįj āma fe tē. Hau! ci 'ābae bēc tā mīnke.

Gakēga wīdāxe bēc tā mīnke, ā-biamā ćiādi akā. Ci nūjīŋa āma 6 Like those I make for I go will I who, said, they say his father the Again "boy the you"

a'-biamā. ściādi ćē ā, ā-biamā. A'nu'ha', ji'ćēha, ćiādi ćē. Ī-gā āha, ā-biamā was coming. Your has i said he, they say Yes, elder my father has Come. said, they say brother, "gone."

isān'ga akā. Ci nūjūŋa ćatē jūgīgē-biamā nūjīŋa ćinkē isān'ga ćinkē. his younger brother the Again fresh meat ate he with his they say boy the one younger the one who brother who.

Kagē, ściādi cuqī, ā-biamā. Agē-biamā ci. Wēgēci'nu', ā-biamā ji'ćē 9 Younger your yonder said he, they say he went homeward again, He is bewildered, said, they say his elder brother akā. Nā! waćāte hēgactēwa'ji wīdāxe-hnā-ma'nu' ća'nu'mtī. Hnāsmī-hnā-ja'nu' the Why! food a great deal I made for you heretofore. You have done naught but swallow it

hā, ā-biamā ćiādi akā. Wī, dadīha, ē āma. Gisīćaįj āma. Ci ēga'nu' said, they say his father the (sub.) I, O father, he said, they say. Ho forgot they say. Again so wīdāxe tā mīnke, ā-biamā. Wabāsna' hēgactēwa'ji giāxa-biamā. Ci 12 I do for you will I who, said, he, they say Roasting-pieces a great many he made for him, they say Again say.

nūjīŋa āma a'-biamā. ściādi ćē ā, ā-biamā. A'nu'ha', ji'ćēha, ćiādi ćē. the was coming. Your has gone I said he, they say. Yes, elder brother, my father ićē. Ī-gā hā, ā-biamā isān'ga akā Ci nūjūŋa ćatē jūgīgē-biamā has Come. said, they say his younger the Again fresh meat ate he with his, they say gone.

nūjīŋa ćinkē isān'ga ćinkē. Kagē, ściādi cuqī, ā-biamā. Ci wēgēci'nu', 15 boy the one who his younger the one who. Younger your yonder he said he, they say Again he is bewildered, brother, father comes, say.

ā-biamā ji'ćē ćē akā. Xi'ćētī ākīgē-biamā. Nā! waćāte hēgactēwa'ji said, they say his older the with a sudden he had gone they say. Why! food a great deal back

wīdāxe-hnā-ma'nu' ća'nu'mtī. Hnāsmī-hnā-ja'nu' hā, ā-biamā ćiādi akā. Dadīha, I made for you formerly. You have done naught but swallow it (sub.) O father, my older comes said, they say boy the Ahā, my dear little My child, your (sub.) mother

wōtēzūgēci'nu' ści'jī Indē-na'ba ściha tōgāi hā. Māsqibāzai ēga'nu' waqaptātīti pregnant with you when Face-two your killed her. He cut you open as very poor mother

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Egliha. (fj/ifi n/ <jie ti sp uona n/ te ha, 4-biam4. Dadiha, wijii" te
you were raised (you brother
him
say.)
I hold him, you say will . said he, they say. Well, the fourth time when boy
the
was coming,
(sub.)
(say.)
3 Čiádi ičé á, á-biamá. A"ha", jiričéha, i'dádi ičé. 1-gá há, á-biamá
Your has gone ! said he, they say. Yes, elder brother, my father has gone. Come . said, they say
father
say.
isan'ga aká. Ičádi aká tečáhi násageqti jiríčahe ja"-biamá. Či'jébe
his younger the
his father the
the buffalo neck dried very hard
made himself
lay, they say.
Door
inside he lay, they say. Elder brother, lie let us hunt for said he, they say. Yes, said he, they say
each other.
6 Hé uina-bi jiri' jí ásku na'baé ičábeta"ta"-biamá. Dadiha, wijii" te ubta".
Lice he hunted for scalp hand he wrapped round they say. O father, my elder I hold
him, they say. brotber
(say.)
you said, they do not let him go, said be, they say. He arose suddenly they say. They
(say.)
(ají-gá, á-biamá.)
At go wished very much. They say. My child, it is I indeed ! said he, they say
inside he lay, they say. Elder brother, lie let us hunt for said he, they say. Yes, said he, they say
each other.
9 Či'jí" te améga" učákikjí, á-biamá. Čiha" tézúćga'ci jiri' Indé-na"ba
Your elder he likewise you are near relations to each other, say. Your mother
brother
say.
(ají-gá, á-biamá.)
(ají-gá, á-biamá.)
(waqqániqti akčaha učíhi, á-biamá.)
7 učíhi the killed her as very poor both you grew said he, they say.
Dadiha, kágé méga" man'dé jin'ga wegáxai-gá, á-biamá. Wajin'ga
O father, younger brother
younger brother
make ye for us, said he, they say.
12 a wan'kide-hna" tábacé, á-biamá iji" te aká. Wajin'ga kide ahí-hna"-
we shoot at them regularly must, said, they say his elder the
bird to shoot they regularly arrived at
biamá. Egičé, čisań'ga méga", gátédi nihan'gá tóte's'í, egičé e'di hné tai,
said, they say Beware, your younger likewise, in that spring at the, beware there you go lest
brother
place
á-biamá ičádi aká. Kágé, čiádi nihan'gá uča tečádi angúte té, á-biamá
sail, they say. The Younger your spring told of at the let us go, said, they say
brother
father
say.
(say.)
say.
15 iji" te aká. Nó! jiričéha, i'dádi čáji wágaji, á-biamá. Egičé dabi" ké
his elder the For shame ! elder my father not to go commanded said, they say Their hair the
brother
father
say.
(nas.)
i'čá-gá, á-biamá iji" te aká. Hin'de'ga"! á-biamá čisań'ga aká. Aťá-biamá
hand back said, they say his elder the. Let us see ! said, they say his younger the. Went they say
to me, they say.
brother
mouse
18 Kágé, wan'gáte úda" hégaji wea'čé, á-biamá iji" te aká. Kágé, wan'gá-
Younger pet animal good not a little we have said they his elder the Younger we having
brother
brother
(brother)
(brother)
(ají-gá, á-biamá.)
(ají-gá, á-biamá.)
(ají-gá, á-biamá.)
(say.)
(say.)
(say.)
(say.)
say.
(say.)
TWO-FACES AND THE TWIN BROTHERS.

agá-biamá. Aki-bi ega' n'jébe egáxe ugácka-biamá. Išádi aká yaqti them homeward, they say. Reched having door around them they tied (them), they His father the deer say. (sub.)

win 4'ga-akbiámé. Lijébe té di yáqti kí ihé'ogó ní wasáṣe éga' amá. Pláin one carry- reached home, Door at the deer reached he lied when a slight rattling they say. Bad home it

hegnjí c'káxe. É'di weágáqí ma'isi'i-gá, á-biamá. Égi'ge weágáqí atá- not a little you do. These having for them walk ye, said he, they At length having for them say. they went

biamá. É'di ahi-biamá. Égi'ge sindé gé wiugíbáda'dan'-biamá. Ot they say. There they arrived, At length tail the they pushed each down on its own, Again again (ph. obs.) they say, they say.
išádi aká 'ábæ aâ-bi té'di, Égi'ge tiqinde e'di hné tai, á-biamá. Kagé, his the to hunt west, they when, Beware gorges there you go lest, said he, Younger brother, father (sub.).

i'tqinde išádi uča tés'ndi angáže tai, á-biamá. Iji'ne te aká. Nájí ji'tíeha, 6 g Jorge your told of to the let us go, said, they say his elder the older the brother (sub.). For elder brother, say father not to go lest said be, he, They hair the hands back to said, they say his elder the me, say.

Hin'dega'w! á-biamá isan'ga aká. Ačá-biamá tiqinde ké'di akëa. Égi'ge Let us see! said, they say his younger the West they say gorge to the both. Bekaèdí

wa'túningáqte ci'edí akámá. Ma'é'inka nèxe gáxe akámá Kagé, ci'sí' 9 a very old woman was sitting there, they say. Earthen kettle she was making, Younger your brother, grandmother

ci'éñke ci'ná, á-biamá ma'ähá, angáqigíi-angáti há, á-biamá. Skéwa'çti this sitting the one said he, they Grandmother, we for you, we have come . said he, they Many years say.

gá'minké-hna'ma'ma' çà'ja ć'be an'giti, núcápha, a'ítiquje táda', á-biamá I have ever been sitting for some time who came for grandchild, pull me out shall! said he, they say.

wa'túninga aká. 4'q'a' mé'q'ë' áwibaskábë yì ca'n'ca' áwibaskábë taf, á-biamá 12 old woman the me. How you carry I stick to you if without I stick to you will, said, they say stopping

wa'túninga aká. Ké, ci'sí' gra'ing-gá há, á-biamá. ğía'dí wákídawákiète ga'n' old woman the come, your carry her, said he, they Your causes us to watch as father (the lodge).

či'sí Juan'ge an'gë' te, á-biamá iji'ne te aká. Cégë nèxe gé d'úba your grandmother we with her we sit will, said, they say his elder the Those kettles the some brother (sub.).

gáqxá-gá, á-biamá iji'n'ce aká Gaqiqáx-biamá. Égi'ge gí'tí agá-biamá 15 break in, said, they say his elder the He broke in repeatedly, At length carrying he went home- brother (sub.).

ti'c'e'a. Ké, ma'ähá, ti'pa-gá há, á-bi ega'n', An'kaji čé, cpaqa'ú. 4'a'n' lodge to the. Come, grandmother, pass on said, they say. Your bowels tickle her, say. grandmother

wábaskábë yì ca'n'ca' wábaskábë éče, á-biamá ci'sí ci'q'ë'ga, a I stick when continually I stick indeed, said she, They Your bowels tickle her, say. grandmother

kagé, á-biamá. ci'sí ci'q'ë' cíc'etewa ca'n'ca' gí'tí á-biamá. Iwë'tí ci'a' 18 younger said he, they Bowels tickled notwithstanding without she sat they say. Stone-hammer the say.

ci'sí sindéhi iti'ga há, á-biamá. Sindé-qi'qa utí'bi ega' ugáxaqa iegá-your tail-home hit her on said he, they Hollow of back hit her, having they say. Bow moved her fall sud- denly by hitting her
biama. Egi^e i^adi amá aki-biama ci. Dadíha, wiqa’’ i^ani angagi, they say. At length his father the reached hence, again. O father, my grand- we carried we have mother her come home, they say.

á-biama. Wühu`al püjiqti ċkáxe. Či^a’’ i^ani i^ani ma^tii’-i-gá, á-biama. said they, they Really! very bad you did. Your to put her walk ya, said he, they say.

3 Gíi’ á^á-biama. Či^inde pahan’-ga čizai te’di ci gíi’ ahi-biama. Ké, they went, they say. Gorge before took her at the again carry- they arrived, Come, they say. Wühu’a! piajiqti čkaxe. (i:n/a n/a n/ a n/ a g&., á-biama. said they, they Really! very bad you did. Your to put her walk ye, said he, they say.

6 ugaqpa’ icé-čiama

he made her fall suddenly by hitting her, they say.

3[A n ha, ti^a-ga, á-biama i^adi a-biama. ‘A’’ wábaskábe či ca’’ca’’ grandmother, they say. ‘A’’ wábaskábe či, á-biama wa`újang aká. Egi^e so̱ndé-čó’’a uti’’-bi ega’’ I stick indeed, said, they say old women the at length the lower part of bit, they having the back say.

9 qa’-á-biadá teqan’-di anga’-či teki, á-biama iji’-čo aká. Ná! ča’’i your father told of to the let us go, said, they say his elder the brother (sub.). Why! not to go wágaji ča’’-čtí, á-biama Egi^e dahi’’ kë i’i^a-gá, á-biama iji’-čo aká. he commanded us say. Not so indeed, grandchild. How I stick if without stopping İn’daké! anga’-či te, á-biama (isna’’ga aká). Egi^e qa’-á-biama te wétugče Let us see! let us two go, said, they say (his younger the). Behold tree the back

12 te’-di Ingé’’ jin’-ga xidáda gei’’-biama. Dúba akáma. Kagéha, čéka in the Thunder-bird small drilling holes sat they say. Four they were, O younger this brother, (one col.) wanágęe djúba waeca, á-biama.чи á-biama. He went, they say. Pet animal a few I have found said he, they Your father pet animal we have for we reach shall, them, say. á-biama. ‘A’’ wági-ma’^ćin’-ga, á-biama. Ubé’age, jí^a’’ha. Či ma’^ćin’-ga’, á-biama. á-biama. He went, they say. Climbing go for them, said he, they say. I am unwilling, O elder You walk. Ane wagi-ma’^ćin’-ga, á-biama. Ubé’age, jí^a’’ha. Či ma’^ćin’-ga’, á-biama. á-biama. He went, they say. Climbing go for them, said he, they say. I am unwilling, O elder You walk.

15 á-biama isan’-ga aká. Ké, wa^dibé tà míńke, á-biama iji’-čo aká. Ane said, they say his younger the. Come, I go for them will I who, said, they say his elder the brother (sub.). Ing ahi-biama. Č’a ahí-biama paháciam. Kagé, wanágęe čé-tanka úda’’ he went, they say. Younger pet animal those good brother, (sub.). hégaji čánka, á-biama. Ubéqpa’-čiucé-čé chi wáqéi-gá há, á-biama. Œdi not a little the ones said he, they I send to you when kill them. I send to you when kill them who, say. Ane wagi-ma’^ćin’-ga, á-biama. Ubé’age, jí’-ča’’ha. Či ma’^ćin’-ga’, á-biama. He went, they say. Climbing go for them, said he, they say. I am unwilling, O elder You walk.

18 Gá-hnínke’ce, ñádáda’’ iji-čé ahni’’w. Či-úcia’’-ba iji-čé abči’’ (á-biama Ingé’’ That you who are, what name you have. Lodge-lightens-in name I have said, they say Thunder-bird jin’-ga aká). Hau! kagé, Či-úcia’’-ba cuécé. Či-úcia’’-ba goes to look after him. (sub.) Say, they say.
TWO-FACES AND THE TWIN BROTHERS.

*utìqpa*̀è *ù* gaqé-biama. *kì* gå-hniinke'ce, *ìndàda*̀ *ìjaie* ahnì̀ u, á-biama.

He made tall when he killed him, they said he, said he, they said. And that who you are, what name you have! said he, they say.

*Cìgètze-*ma*̀è* *ìjaie* abè*̀ì*, á-biama. *Hau!* kàgè, *Cìgètze-*ma*̀è* cutè.

Sheet-lightning-walking name I have, said he, said he, they say. Younger brother, *Cìgètze*-ma*̀è* goes to you.

*Adà*̀ba-*gà* há, á-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *Kì* gå-hniinke'ce, 3

Look after him, said he, they said he, they said. There he made him when he killed him, they said. And that who you are, fall say. indàda*̀ *ìjaie* ahnì̀ u, á-biama. *Chi*̀*̀*ba-tìgè je *ìjaie* abè*̀ì*, á-biama. *Hau!*

What name you have! said he, they say. Younger brother, *Che*-ma*̀è* *ìjaie* abè*̀ì*, á-biama. *Hau!*

*È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama. *È'dì* utìqpa*̀è* *ù* gaqé-biama.
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gi品格来when to love them a little very difficult! said he, they say. His father the one who reached home, they say. 

3 á-biamá. Wáqíu ahi-biamá 之 wéniqge ci ò'a iéa ɑ'wà-ɑb-biamá, wíiguji—said he, they say. Having they rose again in it they placed them, they say they put in for say, them.

á-biamá. Nujinga aká akí-biamá. Ègièe, èsan'ga méga, niùçìca tan'ga they say. Boy the reached home, Beware, your younger likewise, lake big.

kètándi èqjèe ùjì kétañ'è ɗà ɗà ɗà tai, á-biamá ìtàðì aká. Ìtàðì amá at the canes filled at the there you go lest, said, they say his father the His father the (with) say.

6 ɗà bàè aqá-biamá. Kàgè, ètàà niùçìca gájì wágagjì këta ɛ'dì anàgà òàlài, hunting went they say. Younger your lake not to go told us the, in the there let us go, piast.

á-biamá ɛjì'èe aká. Nà! jëèëà, ìsàádi ɛjì wágagjì ɛ'vìtì, á-biamá. said, they say his elder the Fio! elder brother, my father not to told us formerly, said he, they say.

Ègièe dahi'kè i'jà-gà hà, á-biamá ɛjì'èe aká. Ì'jàkè! anàgà òàlài, Then hair the hand back to said, they say his elder the Let us see! let us two go, they say.

9 á-biamá ìsàà'gà aká. È'dì aqá-biamá È'dì ahì-bí ëjì ègièe nì ké dízà said, they say his younger the They there went, they say. They there arrived, when behold water the sand.

kè bejààqù ti jà' ke amá. Wagèèka hi-dúba âkìcúqàqí ëdedí-màmà. the very level was lying, they say. Reptile feet four standing very thick there were moving, they say.

Wanáèè uùa tàcèbe weà'èe, kàgè, á-biamá. Akìëa sìnd we wàkà'tà'bi Pet animal good very we have found younger said he, they say. Both tail tied them, they say.

12 ega'偏远-bà èga', gààqù ti wàci agá-biamá. Wáqíu akí-biamá ʉ tì'jà. Having, made into packs, having, said they say. Agá-biamá they had found in the bag they say. They reached lodge at the. Having they reached lodge at the they say.

Wáqíu akí-bì èga' nànde ìjìèbe ègà' gé ñè bùgà uùgà'cà maëgì'wì-biamà Having reached home, having wall door thus the even all traveling walked they say. Having they reached lodge at the they say.

ì'jà-wàsìnè amá. Gà' nùjìngà çåáèè maëgì'bi ìjì'ì sí tì sìnd'è ðè ìbààs ðààáà (sub.) they say. When near he was coming, Door at the he threw it down when pressed down having crying out on, they say.

15 wàta'bi wà nàà'hùtà'hnà-biamá. Ìtààdì táqù ìjà' 'ìnì agì-biamá, ìì trod on them, when they made them inva- they say. His father door one carry- was coming, lodging they say. Agá-biamá. Ëjìèbe tì'dì ñùgàqàpè ìjà' ãgàsàpà-bì èga' wàhùta'ñuàì when near he was coming, Door at the he threw it down when pressed down having crying out on, they say.

Ìòhè amá. Pìàtà tàcèbe. Ægùdíità wàhùnì esa èèëte, ìjà' wàci maëgì'ì-gà, in a were, Bad very. Whence you had you it may there having walk ye, line they say. They came back be them.

18 á-biamá. Wáqíu aqá-biamá. Wáqíu aqá-bì èga' càn'qù niùçìca ì gà, said he, they say. Having they went, they say. Having went, they say. They reached home, they say.

ì'jà-biamá. Akì-biamá.

so they sent suddenly, They reached home, they say.
TWO-FACES AND THE TWIN BROTHERS.

NOTES.

208. 2. ja^a^a^a^qa, etc. Ǝa^i^a-na^paji also said, Íntca^n'ga uhi^a-biama, the intca^n'ga (either ground-mice or field-mice) brought him up.

209. 3. weg^a^a^qai. 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. Ïi^i^i^c^i^e ti qi, 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. Ïii^i^e aomething u^akikiji. 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, Ïisa^n'ga, your younger brother.

210. 15. pahi' kē in'qiq i^a-ga, Let the hair come back to me, the owner—ji^i^n^ma^paji. I'm i^a-ga is from "gii i^e," to give an object back to the owner by sending it in this direction.

210. 16. hindegà implies consent to go with the elder brother.—Sanssouci.

211. 4. wiugibada^da^a. The tails were fastened again to their respective snakes.

211. 10. skewa^a^qti ga^ możlie-hna^ma^, etc. It is explained by the following, given by Ïa^i^a^paji. Cka^ai^qti agi^w jūjūia kē a^wa^dinde^qti-ma^w, jibe kē' efi a^wa^badin'. Motionless I sit when body the more rigid I have (?) leg the too me distended dēqti ma^w: "When I sit motionless, my body becomes very rigid, my legs, too, are very much distended."

213. 6. zig^af'e. Lion said that the fourth Thunder-bird was called Ïia^a^qba-grid^ma^ (Sheet-lightning is always coming back), instead of Zig^af'e.

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 turkeys’-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. “I, 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 wished very much to go homeward. At length he ceased struggling and became motionless. "My child, it is I. You and your younger brother are near relations to each other. When your mother was pregnant with you, Two-faces killed her, and both of you grew up very poor," said he. "O father and younger brother, make a small bow for me. We must shoot at birds regularly," said the elder brother. They used to go to shoot at birds. "Beware lest you and your younger brother go thither to the spring in that unseen place," said the father. After he left, the elder brother said, "Younger brother, let us go to the spring of which your father told." "For shame! elder brother, my father commanded us not to go," said the younger. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger. Both went to the spring. Behold, the snakes were shaking their rattles just in this manner, at the spring. "Younger brother, we have found many pretty pets. Younger brother, let us take them homeward," said the elder brother. Having cut off the tails and wrapped them up, they took them homeward. When they reached home, they tied the tails around the door. The father reached home, bringing a deer. When he laid down the deer at the door on reaching home, there was a slight rattling. "You have done very wrong. Go and take the tails back to the snakes," said he. At length they went to take them back. On their arrival, they thrust each tail on its own snake. When the father went hunting again, he said, "Beware lest you go to the deep ravine." "Younger brother, let us go to the gorge of which your father told," said the elder brother. "For shame! elder brother, my father commanded us not to go," said the younger brother. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger brother. Both went to the gorge. Behold, a very old woman was sitting there, making pottery. "Younger brother, this one who is sitting is your grandmother. Grandmother, we have come for you," said he. "Though I have been sitting thus for many years, grandchild, who can pull me out of this to which I am sticking? If I stick to you when you carry me, in what way will I always stick to you," said the old woman. "Come, carry your grandmother. As your father causes us to take care of the lodge, let us sit with your grandmother. Break some of the kettles," said the elder brother. The younger brother broke in many. At length he went homeward, carrying her to the lodge. "Come, grandmother, get off," he said. "No, grandchild, I always stick in the way that I stick," she said. "Tickle your grandmother in the ribs," said the elder brother. Notwithstanding he tickled her in the ribs, she continued sitting. "Hit her on the hip bone with the stone-hammer," said the elder brother. Having hit her on the lower part of the back, he made her fall off suddenly. At length the father reached home. "O father, we carried my grandmother, and brought her home," said the younger brother. "Really! you have done very wrong. Go, and put your grandmother down." They went, carrying her. They took her again to the gorge whence they had brought her. "Come, grandmother, get off," said the younger brother. "No, grandchild, I always stick in the way that I stick," said the old woman. At length, having hit her on the lower part of the back, he made her fall off suddenly. They reached home again. The father said, "A tree stands on the headland of the high bluffs. Beware lest you go thither." And he
went hunting. "Younger brother, let us go to the tree of which your father told," said the elder brother. "Why! elder brother, he commanded us not to go," said the younger.
"Then hand the hair back to me," said the elder brother. "Let us see! Let us go," said the younger brother. Behold, young Thunder-birds sat hatching in the nest in the tree. They were four. "O younger brother, I have found these few pet animals. We will take the pet animals home to your father. Go and climb after them," said the elder brother. "I am unwilling, elder brother. Do you go," said the younger. "Come, I will go for them," said the elder brother. He went climbing. He arrived there above. "Younger brother, these pet animals are very pretty. When I throw them down to you, kill them. You who are that, what is your name?" said he. "Ji-ušia is my name," said the young Thunder-bird. "Ho! younger brother, Ji-ušia 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 he. "Çi-gziše-ma is my name," said he. "Ho! younger brother, Çi-gziše-ma 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. "Çi-a-ba-tigše is my name," said he. "Ho! younger brother, Çi-a-ba-tigše 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-gziše is my name," said he. "Ho! younger brother, Zi-gziše goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. When he hit at them, he missed killing them. And the tree shot up very high, very far away from the ground. "O! younger brother, do make an effort to rescue me," said the elder, calling from the distance in a loud voice. "O! elder brother," said he, standing crying, with tears in his eyes. "O! younger brother, do make an effort," said the elder. At length the younger brother came to himself. When he struck the tree with the stone-hammer, he sang, "This tree shortens of its own accord, shortens of its own accord." It became shorter. "Do make an effort, younger brother," said the elder. It was so again. When he said, "This tree shortens of its own accord, shortens of its own accord," behold, the tree became so. When the fourth time came, the tree was as before; it stood as tall as it had been before the accident. "Younger brother, that will do," said he. Having taken the young Thunder-birds, they carried them homeward. They reached home with them. Having placed them inside the lodge, there were frequent flashes in there. Both boys sat laughing. "Elder brother, when my father comes home, he cannot love them only a little," said the younger. The father reached home. When he pulled up the door-flap, there were frequent flashes. "You have done very wrong indeed. Carry them thither," said he. When they arrived there with them, they placed them in the nest again. The boys reached home. "Do you and your younger brother beware lest you go to the big lake whose shore is filled with canes," said the father. The father went hunting. "Younger brother, let us go to the big lake to which your father commanded us not to go," said the elder brother. "Fie! elder brother, my father commanded us not to go," said he. "Then hand my hair back to me," said the elder brother. "Let us see! Let us go," said the younger brother. They went thither. When they arrived there, behold, the sandy beach lay very level by the water. Four-footed reptiles were there, moving while standing very thick. "Younger brother, we have found very pretty pet animals," said the elder. Both brothers having tied their tails, and having made them into packs, they carried just that
THE BROTHERS, THE SISTER, AND THE RED BIRD.

TOLD BY JOSEPH LA FLÈCHE.

many homeward. They got home to the lodge with them. The lizards walked about by the door and sides of the lodge. And when the boys walked as they played, and their feet trod on the tails of the lizards, they made them cry out. The father came home bringing a deer; he was coming from a place near by. When he threw it down by the door, and it pressed down on the door, they were crying out in a long line. "It is very bad. From whatever place you have brought them, take them thither," said he. They went with them. Having gone with them, in spite of their desire to keep them, they threw them suddenly into the lake where they belonged. They reached home.
aká. Kí wi'’ gá-biamá: Cín'gajin’ga aŋúqa taf, á-biamá. Kí, An'kaji há. the And one said as follows, Child (sub.). they say, and he, And, Not so say.

Ian'ge waqin’gai. Ian'gen’te taf, á-biamá. A’’ha’’ á-bi ega’’ wan'gițe’ti Sister we have none. Let us have her for a sister, said they, they say. Yes, said, having all they say.

3 ian'ge-bá-biamá. Gá’ki cin’gajin’ga gaxá-bi ega’’ uhíče ga’’tá-bi ega’’ had her for a they say. And child made, they say being to rear her wished, they having say

au’’čeqtei ağı’’-biamá. Kí wa’ú na’’ amá. Egie pé dúba wan’giçe ‘’ábae very carefully had her, they say. At length four all hunting ağa-biamá. Wa’ú čeqke e hna’’ čají amá. Wa’ú čeqke ga’’čeqtei-hna’- won’t, they say. Woman the one who she only went not, they say. Woman the (ob.) always very kind to her went, they say.

biamá nú dúba aká. Egie niaci’’ga wi’’ yi te’di ahi-biamá. Ga’’ they say man four the (sub.). At length person one lodge at the arrived, they say. And wa’ú čeqke júgte ağa-biamá. Júgte ağa-biamá yi’’ ěgie pé išnu amá woman the one who with her he went homeward, With her he went homeward, when behold her elder the they say. all say

wa’i’’ čeqte akí-biamá. Egie ian’ge čeqke ěgie pé te amá. Ugin’-bi ą’ they say man four the (sub.). At length person one lodge at the arrived, they say. And

9 igiea-baji-biamá. Kí učé amá uginé ağa-bi yi, jingá aká uginé found not his own, they say. And the rest the (sub.) to seek went, they, small the to seek his own say (sub.).

ahí-bi yi’’ ci’’ igiea-baji akí-biamá. Can’’ na’’ aká uginé ağa-biamá arrived, when yet not finding his he reached home, And grown the (sub.) to seek went, they say they say own the they say own.

wa’’čeqte. Ėgie pé išnu te edáda’’ uga’’jideqta’’ amá Edáda’’ éda’, all. At length in the lodge the what shone very red through it, they say. What can it be?

12 egie’’ na’’ ujas’’-bi yi ěgie pé wajin’ga akáma. Ga’’ man’de čia’-bi thought he as he peeped, they when behold a it was, they say. And bow took, they say

egi’’ kida-biamá. Kí muoná’’-hna’’-bi ega’’-na’’ hégajiqti aći’’-bi having he shot at him, they And missed him regularly, they having arrow a very great he had, they say say

či’’-te ma’’ wa’’čeqtei kida-biamá. Ėgie ma’’ te múting’-ba ega’’ it may be arrow all shot at with, they say. At length arrow the expended by shooting, having they say

15 ma’’ wi’’aqtei waqìibe gaxai čia’-bi ega’’ kida-biamá. I’a-biamá ma’’- arrow one sacred thing made took it, they having he shot at it, He wounded with, arrow the say (ob.).

ké waqìibe ké; i’a-biamá wajin’ga ta’’. Gá’’ wajin’ga aká ma’’ ké the sacred the wounded with, bird the And bird the arrow the (ob.). say (ob.). they say (ob.).

učáha ağa-biamá. Gá’ki nújìnga aká, Wijí’’če aká ma’’ ké têqte stickin went homeward, And boy the My elder the arrow the prizes his (sub.), brother (sub.) (ob.). say

18 jah’’ ça’’ja uqáčeqte tá mûke áhá, ege’’-bi ega’’ üthe ağa-biamá. truly though I lose it will I who ! thought, they having following went, they say

Kí ěgie pé ta’’-wáng’’a’’ áhígiqti wi’’ ědede’’-a’’ amá. Ga’’’’-di ahi-biamá And at length village a great many one there it was, they say. And there arrived, they say

nújìnga aká. E’di ahi-bi yi niaci’’ga amá iba’’-biamá Cénunj’’ga dúbá boy the They were arrived, when people the knew him, they, say. Young man four (sub.). say (sub.). they say (sub.).

21 ukikili biamá ça’’-či jingá čeqke tí áhá. Wakidepi ūçai ça’’-či ē wi’’ brethren they said heretofore small the one has ! Good marksman told formerly that one about them
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tif, abiamá. Ki nikagahi chinke ufa abh-biamá. Cénújí'ga dúba ukfikijí- has said they, And chief the (ob.) to tell they arrived, Young man four brethren come, they say.

biamá čaw'cti jingá chinke tí áhá. Wakídepi útai čaw'cti é wiw' tif, á-
they said formerly small the one has ! Good marksmen told formerly that one has said about them, come, they

biamá. Ki nikagahi úju aká, Wínan'de iči'chin gií-gá há, abiamá. Ga' say they. And chief prin the My son-in-law having him be ye. said he, they And

agbáhi-bi ega' juγge akí-biamá nikagahi chinke' di. Ga', Jandéha, čečinke went for him, having with him they reached chief at the. And, Son-in-law, this one

mi'jíngá chinke čag'ta te há. Lí edábe wi' te há, abiamá. Ga', hau, girl the (ob.) you will marry. Lodge also I give will. said he, they And, Pumpkin, o' white,

di'binjí ngá ahi-biamá núngínga aká. Ki núngínga aká 6 they lay down. Girl lay on they say boy the (sub.). And boy the (sub.)

waú wawémaxá-biamá. Wají'ngá edáda' cététe ēhe the géé cita'baají, a woman questioned they say. Bird what sooner this pass. going have you not ! way ing homeward seen it

á-biamá. A'ha', sídadi ha'ega'teč'qtei wají'ngá jíde wi' the agé, ma' said he, they Yes, yesterday early in the morning bird red one passing had come arrow stick, they say.

ucá'ia ačai hdi, a-biamo. Ga', čiádi učóna te há. Wigí'ngá' ci'ja wágáca 9 sticking it went. said she, they And, Your father you tell will. I marry you though travelling back, him.

bùči bá. Agéí tá minke há. Ga' ača-biamá núngínga aká. Itádi činke I go. I come will I who. And went they say boy the Her father the (ob.)

túča-biamá. Dádihiá, wágáca' ačai hdi. Agéí 'ičai hdi, a-biamo. Ga' told him, they say. o father, traveling he went. To come he prom-. said she, they And

ačá-biamá núngínga. Ėgiče ta'waŋga hégačtewa'ji cédíča' amá. É'di 12 went they say boy. At length village a very great many there it was they say. There

ahí-biamá. Náscí'ga dúba účai amá ča' wi' tí há, a-biamo. Ki nikagahi he arrived, they person four whom they told about one has said, they they And chief say.

aká na'ab'baná-biamá. Níkagahi čéčaká čtí ijan'ge činke 'ti-biamá há. Ta'wa' the heard it, they say. Chief this one too his daugh- the one he gave to him. Town

na'ba atándí cet'wá' ega'biamá ča'ja waú' čáká waw'চa-hná ačá 15 two at what dis- sooner it was so, they say though woman the ones he left them regu- he went long-

biamá há. Íaŋ'ge činke ugene-hná' ača-biamá há. Núľica' čángáqti they say. His younger the one seeking his regu- he went, they say. Lake very large

wi' wají'ngá jíde ni ma'táha áiáča-bitéama. Ta'wa' wéduba ča' gaqá one bird red water beneath he had gone, they say. Town the fourth the aside from

ačá-bi ści é'di ahi-biamá núngínga amá. Ki ēgiče ijar'ge aká če'be atí- 18 he went, when they arrived, they boy the And behold his sister the in sight came (mv. sub.).

biamá. Jinnuá, čé i-á hdi, abiamá. Ki na'pe-hná'ab'baná núngínga ni they say. O elder brother, this be said she, they And feared it always they say boy water

ká. É'di če amá ści ni aká akčahá-biamá. Ėgiče ijebe é te amá. The There went they when water the separated they say. Behold door that it they

(sub.)
Ma"ta ah-bi yi éige waqpáni-ctéwa"-baį aká, wa'ú egtań'ge eșa"-baį. Inside they arrived, when behold they were not poor at all the woman her husband too, they say.

Edáda" t'a"qti akáma. Gan" ian'ge ŋińe gina"-be yi gëeqtiaw"-biamá. What they had plenty of, they say. And his sister the (ob.) saw his when he was very glad, they say. 3 Kí ian'ge cti gëeqtiaw"-biamá. Íáha" aká cti gëeqtiaw"-biamá. Ma" tui ké'
And his sister too was very glad they say. His sister's the was very good they say. Arrow he had wounded him with

iän'ge aká ubáthięę akáma Çipí íheča-bikéama. Éige yáci jin'ga his sister the had hung it up, they say. Skillfully it had been laid up, At length some little

naji'vi yi jin'ge ćanká wagiśita-biamá. Hau! wihé, agté ka'we hä. He stood when his elder the ones he remembered them, they Ho! my sister, I go I wish .

6 Çíunu awágisíčę hă, á-biamá. Ki nú ċínké uča-biamá wa'ú aká. Your elder I remember them said he, they say. And man the (ob.) she told him, they woman the say (sub.).

Çíáha" gęc 'jęče hě, á-biamá. Ga" ińáha" aká mandé jin'ga dúba giáxu- Your wife's going she, says, And his sister's the boat small four made fury for him, brother homeward of say. him

biamá, jingqči-bna" jaha", gāté onni" agté te hă, á-biamá Jaha", they say, very small only. Wife's that (ob.) you will take homeward . said ha, they say. Wife's brother,

9 edáda" cka"ona yi, Wata'n ga" ka'we hăa", ecę-de ga" ni uča'we he what you desire when, Goods of such I desire ! you when and water you put it in say

te hă, á-biamá. Ga" agtá-biamá. Ma" tui kéa'nt ci agtá"i agtá-will . said ha, they say. And he went homeward, Arrow wounded the one too having his he went with (in past time) homeward

biamá, mandé jin'ga agt'-bi ega". Agtá-biamá ki éige ni hăcį ni they say, boat small had, they having. He went homeward, when at length lodge last village

12 čan'đi akč-biamá. Ga" mandé kę wi" waćčka wi" ċdi kérite ni at the he reached home, And boat the one creek one there it lay, water perhaps

u'a"-ha-biamá mandé kę. Mandé kę ni u'a"-baį yi, edáda" wata'n he put it in, they say boat the Boat the water he put it in, they when, what goods he went, they say (ob.).

ajač"čan mandé kę ugipíaqti'aw" ama; mandé kę jangqči gaxa-biamá. different kinds boat the (ob.) very full of, they say, boat the (ob.) very large made it they say.

15 Ga" četa'bi yi gańki ċi čan'đi agtá-biamá. Wa'ú ċínké'di akč-biamá. And he finished, when and village to the he went homeward, And his wife's the one boat they say, father who

Ga" ga-biamá: Wińáha" mandé gåtedi ašči" agtē. Ię'age égiájé tai, And he said as follows, My sister's boat . in that place I had it I have Old man let them go after it for him,

á-biamá Ga" agiahi-bi ega" agt'-bimá akč-biamá. Ga" ińga" ċínké mandé said ha, they say And arrived there for having having they reached home, And his wife's the one boat it, they say.

18 ašč'i-biamá, wata'ugipíaqti ašč'i-biamá ińga" aká. Ga" ha" yi ja"- had they say, goods very full of they say his wife's the. And night when they father (sub.). they lay down homeward.

Biamá. Ja"-bi yi ga-biamá nū aká: Gasání čići'é awágiza"-be ka'wehčna" they say. They say when said as follows, man the To-morrow your house. I see them say I wish so hand a brother own hand they say

gág ča mínkč, á-biamá. Ki wa'ú aká ga-biamá: Dádihá, agtē tčai hę, I go will I who, said ha, they And woman the said as follows, O father, going he speaks say. homeward of
The Brothers, the Sister, and the Red Bird.

The myth begins with the narrator describing a scene of domesticity where a young woman is seen speaking to her brother and father. The narrator then explains that the young woman has a male counterpart who accompanies her. The passage continues with the narrator recounting the story of the young woman's marriage and the subsequent events that unfold. The story concludes with the narrator noting that the myth was obtained from Frank La Flesche.

NOTES:

Another version of part of this myth, given by F. La Flesche, is as follows: When his brothers reached home he told them what had happened. But they ridiculed his story as an impossibility. When he unwrapped the bundle, they exclaimed: "Brother, you spoke the truth. It is indeed an infant. She will grow up and be our sister. She can then keep the lodge for us." She was not long in reaching womanhood, although, when found she was tiny, just the size of the splinter. When she was grown a red bird came to see her. It was not a real bird, but a man who took the form of a bird. One day, when the brothers were absent, the red bird carried her away. When the brothers returned, lo! their sister was missing. So they started in search of her. In the mean time, the red bird flew back to the lodge, his intention being to lead them to the place whither he had taken the girl. When he reached the lodge, the younger brother was there. As soon as he spied the bird, he tried to shoot him. But though he emptied his quiver, he could not hit the bird. At last he made a sacred arrow, which he shot at the bird, wounding him. But the bird flew off with the arrow sticking to him. The young man followed the bird.
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 Fleche 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.

**HAŠI'-NA'PAJ'Í'S VERSION.**

Haxige isan'ga činčé enačteci n‡g‡e jügigtá-biamá. Ijiw'ce aká 'ábae
Haxige his younger the one only dwelt he with his, they say. His elder the hunting
brother who
ach-biamá. Iq‡ti wakide-hna"-biamá. Egiee ijiw'ce aká xúha-biamá.
went regu- they say. Deer he shot at regu- they say. At length his elder the feared they say.

3 Ni-úwagi t'ja núxe ká edáda" wan'ga jin'ga uhá c'téctewa" ca'ëi'ëta-ga,
Where they got at the ice the what animal small follows ever let it alone, it
á-biamá. Ijiw'ce aká 'ábae ačá-biamá. Isan'ga aká néxe cizá-bi ega" ní
said he, they His elder the hunting went they say. His younger the kettle took they having water
say. brother (sub.)
ahaá-biamá núxe kó'ja. Egiee Nuona" na'ba ati-biamá. Núxe kó uhá
went for they say ice at the. At length Otter two have come they ice the follow-
water say. (ob.) ing

6 wénaxišá-biamá isan'ga aká, ja'"-jiinga a'ágáta ačá-biamá. E'di ahf-bi
attacked them they say his younger the stick carried on he went, they say. There arrived, they say
ega" úti-hna"-biamá. Gañ'ki ca'ca" wácí ačá-biamá. Egiee Wakan'-
having he hit regu- they say. And without having he went they say. At length Water-mon-
brother (sub.) dagi ma'can'de e'á t'égie ma'átáha ačí akí-biamá. Jjíjébe ánasá-biamá.
ster den his the headlong into having they reached home Door they sat on him, they say.
Iji'fe, éja'ya'ti wi'ji'áaxábañi-qi'ti' 'i'ga' téti amá. 'I'ga' ega' awéjébe
tin będi the dorr one without chasing
tin elde brother (nav. one) at all
tin ddi' ya'ti uppóëbë'gëgë-bi-nama. Isañ'ga cëtëctëwa' wi'ti. Dúxaka! Éñá-gà,
at the dorr falling he sent it suddenly, His younger stirred not at all.
They say. This way! take it.
kagi', à-biama. Ía-baj ò-ama. Çaja' egà'mi'wa, à-biama. Íyéjébe ëi-à-ama. 3
younger brother, say. He spoke not, they say. You sleep I suspect, say he, they Door pulled open, say.
ega' egiëa'ëgë te amà isañ'ga ëi'ñi'ë. Hë, wi'sá'ji' tetë'ëgë qtí tátè
having beheld had disappeared, they his younger the one. Also, my dear little younger just so shall say
brother. What did they say. 
ebe'ëëga' egà'ëgëgë ò-à'ama. Ni-úwagi té'ìa gidabë' naa' à'ãgà' à-
I thought heretofore just so! said he, they Where they get to the to see (for) running he went
bíama. Ni-úwagi té'ìi'ë jëi'ëjìe isañ'ga sietë'ëte amà. Ó'ëgëgëhë ëë 6
they say. Where they get the he when, beheld his younger trail had gone, Following his he water reached
say. They say. He spoke not, they say. You sleep I suspect, said he, they Door pulled open, say.
'ëjëbë'ëjìe ñonà' na'ba àtì-ëgà' ëti'ì-ñà'ama. Ó'tìë ëëkà' ëë
eyounger said he, they He spoke not, they say. Your sleep I suspect, said he, they Door pulled open, say.
ègà' egiëà'ëgë te amà isañ'ga ëi'ñi'ë. Hë, wi'sá'ji' tetë'ëgë qtí tátè
having beheld had disappeared, they his younger the one. Also, my dear little younger just so shall say
brother. What did they say. 
ami uëgëgëhë ëa'ã-ama. Êgiëa'á'ì-ëjìe ëgà-ama. Hë'i'ñà'ìgà'! ëë 9
the following his went they say. Found his not, they say. They say. They say. You sleep I suspect, said he, they Door pulled open, say.
sa'ã'ìgà'! ëi'ñà'ìgà'! ëi'ñà'ìgà'! waye wigisëte-da' axà'ëjìë'ëi'hë no! Hë!
younger my younger my younger. (see note) I remember while I am crying as I Also, my dear little younger just so shall say
brother! brother! brother! What did they say. 
mànà'gà'! él'ìgà'! miëbë'ëjìë'ëtë'jìë-gà'! agà' të'ëte, à-biama. Mjà'w
my younger my younger my younger. (see note) I remember while I am crying as I Also, my dear little younger just so shall say
brother, brother, brother.
'òa' hëgà' ëjù'ìxe ëgù'ìxe aã-a-biama. Xagà'bi ëìi'ë wàctëckà aã-gà'ìiì
eyounger my younger my younger. (see note) I remember while I am crying as I Also, my dear little younger just so shall say
ni kë 12
the all wandering seeking he went, they say. He cried, they when creek very large water the
uá'ñà' ëjìë-ejìë-ti ilà'ìë gaxà-biama, icëbëjìi è n ëë ë amà. Ni ìa'ñà'ìa'ka ëa'gà
towning very in long made they say, tears that stream the that they say. Stream border the grass
ùdà' ëë amà. Ëdîjìë à-biama. Ja'-ìbì ëgà'! gàa'ñèjì ìëe'xà'ìjìë'gà na'ñà'ba
good lay they say. There be lay, they say. Lay, they having and Goose small too say
atí-ama. Êgà'ñèjì ñà'ã-gà'ìa-ama. Ëjìë eëgà'be agë'-biama. Gà-ama: 15
came, they say. Diving they went, they At length in sight they came back, (One) said as follows,
say. They say. They say.
Kagà'ë, Hàxige isañ'ga' tégà' tê'dì i'ùjàwa hëgà-màjì, à-biama. Çti e'ëv!
Friend, Hàxige his younger killed when pleasant for a little I not, said he, they You how say
oni' à, à-biama. Kagà'ë, wì'ùjàwa-màjì. Ñà'ñèbëjìëjìi ã'gà'wà'ëgëgà
you I said he, they Friend I it was unpleasant Little finger fell to me as my share, say.
(see note) I remember while I am crying as I Also, my dear little younger just so shall say
atà'ñà'ììë èjìe ëtëwàbëtà te, ëhë, à-biama. Ñì Hàxige àkà na'ëv'! 18
when indeed I see him sooner I tell him about will, I said, said he, they And Hàxige the heard it say.
bìama. Hàxige akà ja'ëbë gaxà-biama. Nì kë'dìi úpà'à-bì ëgà'
younger said he, they say. HÀxige the (sub.) leaf made they say. Water in the fall, they say having
ùgà' ëa'-ã-gà'ìa-ama. Ùta'ìnà te ja'ëbë ùgà' ëa'-ã-gà'ìa-ama. Ëdà'ñà'ììë àhì-bì ëì
floating it went, they say. Space be the leaf floating went they say. Right there he ar.
when say.
THE FEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.


Duck nock the he hold them, they Person two, what are you saying if said, they say as you move

Háxige aká. A'wa[d], ji'c[dc]ha, éga[n], á-biamá Jí'c[dc]ha, úb[cf]ta te, ehé ácí'hé

Haxigo the Yes, elder brother, so, said he, they Elder brother, I tell the will, I have been saying
(sub.)

say. . . as you move


and he, they Elder brother, hand in that direc- very high by a succes-
tion


having reached said he, they Duck the other (ob.) pulled and tore to having threw away sud-
piece, they say denly


they say. He naked they say: How when they emerge if said he, they Noon fog


blows thick very warm when tripe to stiffen their own they regularly, said he, they Day

(telo note) by heat lie say.

té[e] a, á-biamá.

the so, said he, they say.


And eagle made he went, they say. At length tripe on the back boy they say.


Thence to attack them he was returning, Haxigo the is com- was told, they He failed Within the
(sub.) ing to say. you.


they had gone again, West homeward, again Haxigo the Reached home, having, How I do if
they say. they say.


so I do to them apt thought he, they say. Well, again he went, they say day the, like it so.

Ma'[a] ciadí't[cf]i ahí-bi [a], ci ja'[a]'-abe gaxá-biamá. Énta'[a] ja'[a]'abe gaxé t[e]

Very far on high he arrived, when, again leaf made they say. Thence leaf made the again
they say.

wënaxi'ga agi-biamá. Háxige amá ca-[a]-, á-biamá. Ci wënaxi'ga wàj[cf]i'na, ci

to attack them he was returning. Haxigo the is com- was said, they Again to attack them he failed, again
they say. they say.


within the they had gone back, Again failed went they Haxigo the Again day like the homeward
they say. they say.


they. And chicken-hawk back the blue the that one he made they say. Thence
they say. one (class)


chicken-hawk back the blue so made again to attack them he was returning. Haxigo they say.


the is coming was said, they Again to attack them he failed. Again within the they had gone back, Again
they say. they say. 

wàj[cf]i'na gæ xe amá Háxige amá. Égi'ce wàj[cf]i'na j[a]'e ã[i] wi's[a]'nideka

homeward say Haxigo the. At length the fourth deep reachel when grass-snake
(sub.) there
THE ADVENTURES OF HAXIGE. 229

gaxá-biamá. Qáde kë ma"tie'qti aaká-biamá. Ma'á kë éga"be ahi-bi qí he made, they say. Grass, the passing far under he went, they say. Cliff the in sight he arrived, when they
égi-te rehú-qëbe ná dénd'ëgëe ma"aëa ja"-biamá. Man'de kë gasu-biamá. behold trips to sitlen their own on the back they lay, they say. Bow the he took his, they
Ma"-itaxe-ja"-aëa éga" gasvin'dëqti ída"bëqti eëa-biamá, na"-ba 3 Arrow Sent forded stë in, they having slipped far when hit right in the he sent it forcibly, two middle they say, t'ëwaqá-biamá. A"-1 igat'a"qti tima"te kigëe amá. Agáa-biamá Háxige it killed they say. Ah! grunting very within the they said they Whole homewret, Háxige amá. Aki-biamá. Gitéehtí"-biamá. Éga"-ewë'ta", á-biamá. Háw'egaa tec the He reached home, Very glad they say. So I have done said he, they, Morning to them, say,
á'abá aaká-biamá Háxige amá. Agí-bi qí égi-te náíci ga uja"gëe kë é when hunting went they say Háxige the He was com- when behold person read the ing home, they say
á'gi ga te amá. Ci há'eggaa téci qí ci 'abá aaká-biamá. Ci agí-bí qí cutting had gone, they Again morning when again hunting he went, they say. Again he was when coming home, they say,
égi-te náíci ga uja"gëe kë á'gi ga te amá. Ci há'eggaa téci ci 'abáe behold person read the cutting had gone, they Again morning when again hunting across say.
aaká-biamá. Ci agí-bí qí égi-te náíci ga uja"gëe kë á'gi ga te amá. Wé' 9 he went, they say. Again he was when behold person read the cutting had gone, they The coming home, they say
dubu" tëhíí qí bispé ja"-biamá Háxige aká. Égi-te i qí éga" egá" fourth arrived at when crouch- lay they say Háxige the Behold, coming the ing home, they say
ja"-biamá Háxige aká. Çutíqti qí naji" atáí#-biamá. Huhu'4! i'c'age lay they say Háxige the He had come when stood he started up sud- Really! old man
"a" ma"-qí" éga" ëha", a-biamá, kité-bi éga". A"ha", éga"qti ëta, a-biamá. 12 what walks like it I said ho, they cheated him, having. Yes, just so indeed, said ho, they are the matter
È ceta"qti ëan"a"jí áqta" ëaei"ce á, a-biamá. Tëna"! i'c'age, "a" i'té Thafs so very far you have not bow poss. you who I said he, they Why! old man, what may be the matter
ddáa" cëwa" an'aa-ma"jí ma"-bi" áqri'hë, a-biamá Háxige aká. A"ha", what seover I heard not I was walking said, they say Háxige the Yes, (sub.).
Hayxige amá isan'ga tëkiqatí tè Wakan'dagi ciéwasan'giéabí qti ñãká na"-ba 15 Háxige the his younger killed for when Water-monster most dearly beloved children the ones two who
t'ëwaqá. Zëwaqá pí áta'hë, a-biamá. Huhu'4! i'c'age, éga" i'té an'aa" he killed them. I powwow I am about to go said he, they Really! old man, so it may I hear be
cëwa"-ma"jí áqri'hë, a-biamá. Huhu'4! i'c'age, wazëëte tè'di águ'dana" gëa". in the least I not I who said ho, they Really! old man, to powwow when to gaze on his always over them
ëaqti-hna" é'pe, a-biamá Háxige aká. A"ha", éga", a-biamá Hëga aká. 18 very desirable it may be, said, they say Háxige the Yes, (sub.), so, said, they say Buzzard (sub.).
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Ábana a”tn’gẽti-hna”-ma” hā, á-biamá. Huhu’t! i”c’age, áwigidána”
To gaze on it I never have any one at all said he, they
say. Really I old man, I gaze on you, my
relation
té’te. Wí ctt ábæe ma”bë”i”, á-biamá Háxige aká. Hau! i”c’age, fapping-
may. I too hunting I walk, said they say Háxige the He! old man, try it for
(sub.).
3 gaska”-ça-ga. Áwigidána” bëcta” yi’one te hā, á-biamá, A””ha””, éga” hū,
yourself. I gaze on you, my I finish when you go will said he, they Yes, so
say.
á-biamá. A””epana” te, á-biamá. Ca””, i”c’age, úcka” dáda” a”” ckáxe tē
said he, they You gaze on me will, said he, they Yet, old man, deed what how you do it the
bë”gagqti wina’a”te, á-biamá Háxige aká, gaçan’ka-bi ega””. A””epana”
every one I hear it will, said, they say Háxige the tempted him, they having. You gaze on
me
(sub.).
6 täté, á-biamá Hégä aká. Wa’”a” te gi””-bi ega”” watemágxá-biamá:
shall said, they say Buzzard the surely, say.

Hé-ke tâ-ko, hé-ke hé-ke tâ-ko. Hé-ke tâ-ko, hé-ke hé-ke tâ-ko, á-biamá. Hau! i”c’age, éga”-qti-hna” èi”te i”c” -wa”ka””pi ñañhi”, i”c’age, said he, they Ho! old man, always just so if it be it looks nice to me truly, old man,
say.
9 á-biamá. Gañ’ki, i”c’age, a””-hna”” a””na”” bë”gagqti wigfna’an” ka””bë”a, said he, they And, Old man, how regularly you do it the all I hear from you I wish,
say.
á-biamá Háxige aká. Çë pl yi niaçë te, ehé, á-biamá. Baxuí dúba wéduba
said, they say Háxige the This I when I will heal it, I said, said he, they Peak four the fourth
say.
gäkë é’di pl yi a””gí-hna””-ati, á-biamá. Wéduba éta”be pl yi ana””te
that there when I they come regularly said he, they The fourth in sight I when I dance
arrive
(ig. one) arrive for me, say.
12 anäji”” yi a””gí-hna””-ati, á-biamá. Wáit”” uge”” gahá a””-”” è””-hna”. Çë
I stand when they always come said he, they Kobo they put on it having they always This
say.
pl yi’i, Ní nákade najñ”” te hā, ehé. Ma””ze na””ba nájide ihéaqë yi üú
I ar. It. Water hot please let it I say. Iron too red hot I place when wounds
rive stand
ó c’ dibásta çë, ni””na te, á-biamá. Çábë””-a””-qiëga”” watemágxekiçá-biamá.
the I press against it, alive will said he, they About three times he made him dance they say,
repeatedly be, say.
15 Cka”” mañ””n””të bë”gagqti èpii gaa””-à ga””-bi ega””. Wéduba”” tè’dhí na””të
Manner walking the all to washing sit, they say having. The fourth time at it arrived dancing
well
he stopped, they say. Ho! enough. You gaze on me you have had I suspect, said, they say your fill
Hégä aká. A””ha””, i”c’age, ca”” hā, á-biamá. A””-macë”” çtëwâ”” Hágxige
Buzzard the Yes, old man, enough. said he, they What sort of person areyou Háxige
say.
(sub.).
18 hñájingaf a”, á-bi ega”” gaqixa-biamá, tégá-biamá. Ca”” wâçaha bè”gagqti
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.
èdžè-egã”” áçahi-biamá. Çëxè ctt áigágë ma””-””-biamá. Úçka”” fsiqía”
look, they having he put it on, they say. Guarded too carrying on he walked they say. Deed he tried

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gaska "ča-biama. Bépi tcabe áha", eféga"-biama. Ača-bi ega" baxú wé-

for himself they say. I do it very I thought he they say. Went they having peak the

well they say. He danced they say.

fourth there he arrived, they say. He danced they say.

hna" édegan" ábanan" ēngé Ínahi" ača, á-biama. Huhú! i"cʼage, wazéčė ěi"-

always but to go on had none truly indeed, said he, they Oho! old man, doctor the

in sight has he indeed, said they, they say. Servants ye who, come, walk ye for him.

ěga"be tī, ača, á-biama. Wagąqša" hnanakácę, ké, agfman "ći-i-ga,

come, says they say. They say. They say. (ob.)
h-á-biama. Hau, agáčá-biama. Ėdi ahí-bi ega" waii" ča" gisibtá-biama. 6

said he, they said Well, they went for him, They arrived, having robe the they spread out for

they say. They say. They say.

Ugti" bi ega" gahá ači" ačá-biama wagáqta" amá. Lijébe ma"aía-
in it sitting said they saying on it having went, they say servant the Door open

ahá gisika"i-ga, á-biama. Lijébe āgahá gisiba-biama. Gisiba-bi kē égišę-

from make ye room for said they, they Door outer they pulled open. They pulled open when behold

they say. (sub.)

ma"táta ijébegta" gaxá-bitá"amá isan'ga ké há kē bágá gisaba-bi ega". 9

underneath door flap had been made they his younger the skin the the theyayed, they say having

brother (ob.) whole


said he, they Stopped, they say having lodge he entered they His brother skin the took

say. (ob.) hold of

bíama. Ijijébegta" čiáza ēgęčće taw" amá. Hé, wisans"jiqtočě! á-biama, jji-bi 12

they say. Door flap he pulled and as he they Ahas, my dear little younger said he, they whispered,

open deny stood say. They say, they say

ega". Wagąqša" amá ubésin"-biama. Hubúá! kageba, i"cʼage edéga" ā,

having. Servant the found him out they say. Really! friend, old man what has 1

he said

jiči ukta-biama. Kage, i"cʼage-hna", Hé, wisans"jiqtočě! ē ega" há, á-biama.

while one talked with, Friend, old man only, Ahas my dear little younger said like it said he, they

perjured they say. Brother! say.

Nāl kage, učáde ēngé inahí". I"cʼage wazęčę skéwa"qti tī-hna" ča"cot, 15

Paha! friend, cause for there is truly. Old man doctor for a very long has come heretofore,

complained none. Time regularly

á-biama. Hau! á-biama. Že kē ča" te, ehex ača, á-biama. Hau! wagąqša"-
said they, they Ho! said he, they This when enough will I said indeed, said he, they Ho! servant

say. say. say.

hnanakáce, néxe żaŋqačti na"ba ni uji ači" gisí-gá, á-biama. Agińbi-bi

ye who are, kettle very large two water all bring it back, said he, they Descended them for it, they say

ega" "či" akči-biama. Uγáča-bi ega" nákadeqti dědě tēdi ábixẹqti 18

having carried it home, they say. Kettles on, they say

najį"-bíama. Māhī" na"ba čišpa-iqti ihẹpai-gá. Ma"ze nājide čękē "ú té

they stood, they say. Knife, two made very lay ye down. Iron red hot this wound the

sharp (ob.)

đįstįstažə ni"-ta taitę, á-biama. Hau! kē, i"čika"igunga, á-biama. Ėgįge

I press against when alive shall (pl. said he, they Ho! gone, got out of my way, said he, they Beware

repeatedly
ackaha u'ágäs'wa's'la' tai ā-ha. Egüje ei'n'ca' 'e tai, á-biamá. Baxú dába
close ní hau k you peep ñ less. Beware leaving you go lost, said he, they Peak
repeatably
égá be atí-hna'wa'ma' wá yá' gánu'rá'ga' na ma'í'i-gá bá'u'ga, á-biamá. Jjújí
in sight I come regularly downward to the other walk ye all, said he, they House
hold
3 ján'ka wá'gí'é'qí' a'á-biamá. Icá-bi éga'w' éi'údá-biamá. Ní tè' ébix'é'qí'
the ones all went, they say. Had gone, since they left him solitary, Water the boiling hard
say.
nájí'n'áma. Hau! sakiba ga'w'qí' jaa'i-gá. Ma'ze nájí'é'qí' 'ú tè' úwúdí'na'a'
stood they Ho! side by just so lie ye. Iron very red hot wound the I push into you
(say.) with
yí' gán'í'w' a táté. Egüje éa'ka'w' te hā. Égüje éa'ka'w' te hā. Égüje éa'ka'w'
when you alive shall stretch ye, said he, they So
side stretched lie ye, said he, they So
4 jaa'bí éga'w' aqá'ú' ká'ha' 'ú tè' úbá'xa'w' éga'biamá. Teu'! Cka'ají jaa'n'gá.
said they, they having ñ on both sides wound the pushed he sent suddenly, (sound of the) Steel lie.
há! á-bi 'ega'w', aká'í na'tá-biamá. Má'íi' kó'gí'zá-bí éga'w' ús'ú wá'xa-
Ah! said, they having, both the heat killed, they Knife, the took, they having strips he made
say say.
biamá. Mawaqáw'bi' éga'w' ní tè' ébixe' n'áma. Nin'de
they say. Cut them apart, they having water the boiling stood the filling he stood, they say. Cooked
say it
5 tè' cti gacibé ité'gí' ébix'é'w' n'á-biamá.
the too out of piling it be stood, they say.
Gá'amá. Hau! i'cädé'gá wazé'pá gata'ají-hna'w' cti. É'gá cí'ga'tí,
These not Ho! old man doctor not so long regularly herefore. A great very,
á-biamá. We's'á-nídeká, edécega'w' á ámá gá'w' cti. A'w'ha', égüje hā,
said they, they Grass-snake, what were you he was saying herefore. Yes, I said it
saying
12 Újó'jí' éga'w' ña sán'a bí'w' jaa'n'gá. Teu'! Cka'ají jaa'n'gá.
said they, they Grass-snake. Grass-snake, there you go will. Look at him, said they, they Homeward
say.
Nádá'w' cetá da tè' jújé gáxá-gá. Gíibá'káqí' dé'gá dá'w' wá'w', á-biamá.
Extra (?) eye nose the with it make. Flatten and make very oval head the said they, they say.
Nádá'x cí'gá ní te' tè' jújé gáxá-gá. Gíibá'káqí' dé'gá dá' wá'w', á-biamá.
Extra (?) eye nose the with it make. Flatten and make very oval head the said they.
15 Qáde ma'áhíe gá'w' ma'í'í'í-biamá We's'á-nídeká. É'dí ahhí'éga'w' á'í tè'
Grass passing under so walked they say Grass-snake. There arrived, having lodge the
they say. (ob.)
ukiba wí' wí' é'gá'í'í-biamá. Icá-biamá Haxíge aká. Gí-gá! gf-gá! gf-gá!
crack one there he pesoped, they say. Detected him, Haxíge the Come! come! come! they say
(sub.)
18 Haxíge aká. Gá'í'kí ús'ú éta'qí' núde kó' uká'jí'é'qí' úgá'há-biamá.
Haxíge the strip just this long throat the sticking in very ho put in for him, they
they say.
18 Haxíge aká. Gá'í'kí ús'ú éta'qí' núde kó' uká'jí'é'qí' úgá'há-biamá.
Haxíge the strip just this long throat the sticking in very ho put in for him, they
they say.
Haxíge é aká'dé'gá'w' jí'é'qí' Wakan'dági núubwáqá. Éc' ci te, újá
Haxíge that the one, but very long Water-monster cooked them to you say you will, to tell
they say. (ob.)
mangí'n'gá, á-biamá. We's'á-nídeká aká ñá'gá é'gá. Hámú'ya! Hámú'ya!
begone, said he, they say. Grass-snake the to tell went they say. Haxíge! Haxíge!
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hú ςai'ají ςe amá. Huhu'á! gáča edéga, á-biamá. Êgiecé súti amá, voice not sending was going. Really! that one what says I said they, they At length he had come directly to them, they say, for.


á-biamá. Waci'hebé in'ahet'aa'gí'éizá-gá, á-biamá. Huhu'á! ga'qtí 3 said they, they Pat meat piece put in the he take ye for him, said they, they say, Really! just so they say.

tate. Wacka'ia-gá, á-biamá. Iénaxíta aqá-biamá. Kann'gíti gê-bi shall Make ye an effort, they say, To attack they went homeward, Very close they came home, they say.

The Háxige aká yu'cé aqá-biamá. Isan'ga ta'hágítcá aqá-biamá. when Haxige the rushing went homeward, His brother the carried his on he went homeward, (sub.) his arm they say, they say.

Ágá-bí te ga'í énazixa aqá-biamá. Ca'edáda wanía n'wagi-má hé'úga 6 He went when so to attack they went, Yet what animals the swift ones all say.

éga'gaxá-bi etéwa'úoqa-bají-biamá. Edáda' baskítcé! Wacka'ega'gá-i-gá. like they made, notwith- they did not overtake What angry! Make an effort do ye. they say.

qni'ataétága'i, á-biamá. Aci'áqá-biamá. Êgiecé ma'á dahé ma'á ciadr'qtí You fail are apt, said they, say Having they went, they At length cliff hill very high they say, they say.

Iqas'í tcí'í tcí'í tóhba ákicúata'nhí'ga mábújá itájá Háxige (amá) gi- conceavo placed where tree standing very spring shot up suddenly and Haxige (the near precipe frequently sub.) say, they say.

óde ahi-biamá. Wacka'ega'gá-i-gá. Étcuhágta'úúcúqte-hna'í, a-biamá. it again he arrived, they Make an effort do ye. Very nearly you have overtaken said they, him, * they say.

Égiecé Háxige aká ma'áze-ma'á gaxá-biamá. Ní éghí ákíagé amá, Tc'u! At length Haxige the bullet he made, they say, Water right he had gone the sound of they say, say.

Ito'í tigá qiyáxa-biamá ní ma'tána. Ga'wawénaxíta wá'íta agá-biamá. 12 Stone suddenly he made they say water beneath. And to attack they failed they went home- ward, they say.

Úqas'í-biamá ca'í'í sagí qiyáxa-bi egá'ági'í aqá-biamá. Ké, ca'-. They were taken though stone tight made himself, having falling they went home- ward, they say. Come, let

ängákxe tál. Aqácí'í áqá, á-biamá. they hold of, they say, they say. We have indeed, indeed, said they, they say.

Agá-biamá. Agá-biamá. ñi, gan'ki Háxige aká áci céna'be agi- They went homeward. They went homeward, when, after a Haxige the out in sight came back they say, they say, they say.

biamá. Agá'be agé-bí ñi isan'ga há ké áigítcá aqá-biamá. Égiecé they say. In sight when his brother the carrying his on he went homeward, At length his arm they say.

qú te'ó aki-biamá. I'ängúde táté, kéjé, a-biamá. I'í'gé gáča'ska dúba lodge at he reached home, We enter a sweat- will younger said he, they said, Stone * that size four

agá favourites. Éngáé ma'á ciadr'qtí in'ó'í itáúgá-hna'í wi'ézázá-biamá. Háu! 18 he went for, they say. Headland very lofty stone large only one he took, they say. Hau! stone large only one he took, they say.

i'é'cágé, awdí-atí wazéqací téga', á-biamá. Ci wi'ézázá-biamá. Háu! old man, I have come for you powwow in order said he, they Again one he took, they say. Hau!
THE FEHIGA LANGUAGE—MYTHS, STORIES, AND LETTERS.

In the age, wazēq'age téga", awiđi-ati, á-biamá. Ci waiⁿ' uqéaⁿ'-biamá. Ci old man, you powwow over that me in order I have come for said he, they. Again rebe he put in they say. Again. say.

wiⁿ' ćižá-biamá şi, Hau! i'c'age, nîkaci'ga hiţâćâkiće téga", awiđi-ati há, one he took, they say. That, Ho! old man, person one you make him in order I have come bathe. for you

3 á-biamá. Wëdubn' têdhí, Hau! i'c'age, nîkaci'ga wiⁿ' bëãqâqi fehiša. said he they. The fourth time arrived Ho! old man, person one all over to bathe by that means of you say.

tégaⁿ awiđi-ati hâ, á-biamá. Hau! i'c'age, twiihišá tégaⁿ awiđi-ati áca! in order I have come for said he, they Ho! old man, I bathe by in order I have come indeed! means of you that for you

Wacĩe pëįt bëãqâqi gacibe i'će'ha né tégaⁿ awiđi-ati áca! Aⁿ'bi ajiea-. Affection bad all out of you throw away in order I have come indeed! Day about for me that for you

6 čaⁿ'qtięga éeⁿ' be pâte áca! Bâxû dúba, i'c'age, éeⁿ' be pâte áca! different ones in sight I far may indeed. Peak four, old man, in sight I far may indeed! rive

jëngá juâvägigútë. Wakan'da ŋaŋ'ga ageg'anka'haⁿ hînîkêce, wðëaⁿ. young I with them my own. Doity great on each side you who are, I pray to you.

Aⁿ'ha ajieaⁿ'qti jëngá juâvägigútë éeⁿ' be pâte áca! á-biamá. T'n' Day different ones young I with them, my in sight I far may indeed! said he, they Carry.

9 aki-biamá. Žeđe tê ují-biamá. Lići uâne bêe te, á-biamá. Aœiⁿ' he reached home, Fire the he filled, they Tënt-pole I seek it I go will, said he, they Having say. it

aki-biamá. I'n'basí dâxe te, á-biamá. Unače wa'ha kë'di ihê-ta-biamá. he reached home, Stone-pushers I make will, said he, they Fire-place border by the he laid them, they say.

(Ní tê čti agiâsa-biamá.) Hau! ni hînîkêce, waqûbe wídâxe tégaⁿ (Water the too he went for, they say.) Ho! water you who are, sacred thing I make of in order you that

12 awiđi-ati há, á-biamá. Nî tê čti ñtëga-biamá ŋjêbê. I'n'te tê cušeächté I have come for, said he, they Water the too he put it down, they door. Stone the I send to you say. (ob.)

tá miṅke, kage, á-biamá, isaⁿ'ga ha qe'ña jimaⁿ' te gëin'kićá-bi ēinké é will I who, younger said ho, they his brother skin hollow in the lodge caused to sit the one that brother, say.

waká-bi egâⁿ. I'n'te bæşᵗûta' ečëa-biamá. Učëwî'qti gaⁿ ñtëga-biamá. meant, they having. Stone the he piished sent suddenly, they Collected alto- so he placed them, they say.

15 Najidêqtaⁿ'-biamá Ni tê ñižá-bi egâⁿ jimaⁿ' te ni tê iqëe-biamá. Gâte Very red-hot they say. Water the he took, having in the lodge water the he sent suddenly, That they say.

ni tê cušé hâ, á-biamá. Hau! cubé té miṅke, á-biamá Hâxîge akâ. water the goes to, said he, they Ho! I go to you will I who, said, they say Hâxîge the (sub.)

jimaⁿ' te ahi-biamá. I'n'te nájide gešiⁿ-biamá. Hau! i'c'age, twiihišá In the lodge he arrived, they Stone red-hot they sat, they say. Ho! old man, I bath by means of you say.

18 tégaⁿ awiđi-ati, á-biamá. Makaⁿ' ajišá-biamá. Nàddâaze ñëgaⁿ amá. in order I have come for said he, they Medicine he dropped on, Fire sent out thus they say. sparks

Isaⁿ'ga ēinké gešiⁿ-bi egâⁿ ni aģirëqatúa hićâkićà-biamá. Ëgigaⁿ, gisáxà-His brother the one took his, they having water he poured on he caused him to bathe, As before he made his say. his

biamá. Caⁿ' hâ, kagehâ, á-biamá. Aⁿ'haⁿ, jišëhâ, caⁿ' hâ, á-biamá they say. Enough. younger brother, said he, they Yes, older brother, enough . said, they say.
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isan'ga aká. Isan'ga čićta' xu xe xu ca'ca' ma'ciáha xe amá, wanáxi his brother the His brother finished when he when without on high he they say, ghost went stopping went (sub.).

amá. (This was done four times.) Ėgüe ě-gbiamá: Huhu'á! káge-san'ga, they say. At length he said as follows: Really! friend younger brother, amá, wańxi his brother the His brother finished when no when without on high he they say. ghost he went stopping went (sub.).

uńhe čka"hna. Ėga'g agat'iti naįį'g-biamá, uńgkie naįį'g-biamá. Hau! káge-2 you have you wish. Thus having his he stood they say, talking to he stood they say. He! friend his your way

san'ga, uńhe tatę. Uńhe tatę ča'ja, káge-san'ga, akčäha anągęe tatę younger you have shall. You have shall though, friend younger apart we go shall brother, your way your way your way

á-biamá. Nákac'gá jdé ni-ńufan'da čća'aska ča'ja če one téga' agęg-báji said he, they Person red island this size though this you go will, so they not come back say.

caca'taitę, á-biamá. Ačá-biamá Háxige amá. Ėgüe Jáwe-wá'ujin'ga 6 continually shall, said he, they Went they say Haxige the (sub.). At length Beaver old woman say.

mandé gaxe akáma. Hó! á-biamá. Háxu'ga bęa'gćia'nt, á-biamá. Wá'ujin'ga utáde ćięgę āha''. Gáči Háxige san'ga Wakan'dagi t'ek'jaaf Old woman cause for there is ! That one Haxige his brother Water-monster killed for him ėgą'águdi če xągę xe ma'či'n-te xięgęt'e či'v, á-biamá. Wá'ujin'ga 9 sa wherever crying wandering he walks as he kills himself the said he, they Old woman about by crying one who, they say.

mandé čkáxajęt'qci āha', á-biamá Háxige aká. A, cęa'nti čaną' aji boat you do not make ! said, they say Haxige the (sub.). Yes, so very far you have not at all say.

ćiši'çe ā, á-biamá wá'ujin'ga aká. Háxige amá isan'ga t'ek'jaaf či'vči you who ! said, they say Old woman the (sub.). Haxige the (sub.) his brother killed for it may move him be.

Wakan'dagi uju na'ba t'ëwawa-báda' t'ępę či'ai ėga' maja'w bęgą ni uji 12 Water-monster print two he killed them and to kill killed as land all water filled pal gaxe šćia ėga' mandéča ačđáxe áta'hč, á-biamá. Gá-biamá: Wá'ujin'ga, to make speak as a dug-out I stood making for myself, said she, they say. Haxige the (sub.) Old Woman the (sub.) they say: Háxige amá węčigęt'a'nt gę'ča'ha'n-ii. Mandéča gáxiči ėdega' mandé-da Haxige the mind to pos- desires invariably. A dug-out made but boat-head it of it téjja'ja'nt akást itćiaj juji, mači'n'ka uiji-de, dęde nąqči'ńi gę'ı̈v dege'a', 15 at the wood piled up places it, soil (earth) filled when, fire burning very sitting when, so with brightly wanfa uńgaha-má čįsųl-de, gę' waćate gę'ı̈v tá aká, á-biamá. Ėga' či'ai animal those that float he takes when, and eating them he will be sitting, said he, they say. So they fail nićtę maja'w bęgųa węs'są t'a'ł waxe šćia čęe, á-biamá wá'ujin'ga aká. even if land all snakes abound making speak of indeed, said, they say Old woman the (sub.).

yehamajide na'i ėdega' na'be tči ėga' uęloj-ı̈de węs'są-má wąqąta 18 Red-breasted turtle put on his back, hand the too so covered when the snakes to bite feet a-fi ni'jį há cuğą čįńąxai ėga' wana'a'qiqxe wągę' ma'či'ı̈v tá amá, wana'nt' te ap- when skin thick made for so breaking in their, having he will walk, stepping on proaching himself (beasts) them. wą'gę ma'či'ı̈v tá amá, á-biamá Háxige aká. Ėga' či'ai nićtę maja'w bęgąa having he will walk, said, they say Haxige the So they fail even if isit all them (shells).
ugáhanádáze gáxé 'égai ééé. Jjínde uñía'gë ni gát'é te af ééé, á-biamá

darkness making spoke indeed. Gorge get himself if die from will they indeed, said, they

of the fall they say (in my hearing)

wá'ujín'ga aká. Wá'ujín'ga, gáamá Hákíge amá wéítíge'n t'a'au'ga'nsdn 'i.

Old woman that one Hákíge the mind to pos- ses wishes continu-

ally.

3 Jjínde wi'au'ga uñía-de ja' ují-de dédé úd'a'nti gëi' t'a amá. Waníía dáda'n

Gorge one sit in wood filled when fire very good he will sit. Animal what

gëi' akáásu'ni ti hi' gëi' gát'é ke' g'ísái-de gá'a' táté gëi' t'a amá, á-biamá.

to the one sitting leaping reaches the disc from which takes when so eating he will sit, said, he say.

Éga' ni'ál ci'è tó má'ba' gá'nsu' gáxé 'égai ééé. Má So they fall if even land the al

snow deep making it speak of indeed. Snow

6 ágaspe t'é te af ééé, á-biamá. Gáamá, wá'ujín'ga, Hákíge amá wéítíge'n

pressing die will they indeed, said she, they Thát one, old woman, Hákíge the mind

down on him and say.

t'a'au'ga'nsdn 'i. Qáde i' tantiqáe ti'jíaai-de ja' tó cí ákastáa ti'téqéart-

to pos- wishes continues nually. Grass lodge very big makes for when wood the too in a great heap piles for himself

de séhíe'be ti'jíaáe tó amá. Waníía dáda'n má'gáxé qáqá'ad éé-má únta

when snow-choes he will make for himself. Animal what snow deep those that get buried al will

suddenly in it.

9 téwnta'au'ga' tó'wate naji'au' tó amá, á-biamá Hákíge aká. 'A'-'mac'

he kills them when so eating them he will stand, said, they Hákíge the (sub.). What sort of a

céwá' tó hájíngá'nsdn 'i áhá, á-bi ega' ma'zepe qagqiqáxíe-bi ega' person are you Hákíge you despise habitually ! said, having ax crushed in many having

they say times with, they say.

t'éqá-biamá. Gàn'kí Hákíge amá aqá-biamá. Akí-bi ega' i'tuí-de-i pi

he killed her, they They and Hákíge the (sub.) went they say. He reached having sweat-lodge again

say.

12 gaxá-biamá. Azéqíte taité, pi zea'zi'íte táté á. Pí anqí'qíte'na táté, kacé,

he made, they say. (See note), again we treat our- shall I Again we work on our- shall younger

brother, solves solves

á-biamá. Uqí'kíe'nsdn 'i-biamá. A'-'na', ji'èchá, e-nsdn 'i, é amá isá'n'ga amá.

said he, they He talked reg- they say. Yes, older brother, that alone, said, they his brother the

say. (sub.).

Ga' i'tuí-de-i pi gaxá-biam éga' gátá-biamá gúpiqíti. Júga ke' éqíga And sweat-lodge again he made, they say so ho worked on his, worked very Body the well as

they say well on his.

15 gíqáxe céwá'au' gúqa'na' téndhi sán'de ke' áta'jí ca'au' hebe ma'ciadí

he made his notwith- standing he let his go suddenly when ground, the he tend yet part high from the ground

ché-nsdn 'i-biamá isá'n'ga amá. Éqíte Hákíge amá isá'n'ga áqimákaj-biamá. went reg- they say his brother the

(they be), say, out solves solves

isá'n'ga (sub.).

Ca'gaxé ga'ubá-biamá. Hau! káge-sañ'ga, uñífe táté, á-biamá. Ni'-úñuán'da

To stop he wished, they say. Ha! younger you have younger shall have, said he, they Island

18 éqá'nská ca'jí ca' éta'cè égi'ja éga' taité, á-biamá. Aji anqí'qíxe anqíxe

this size though this you who you do so shall said he, they Difer. we make our- we go

brother, your way say.

at this stand that

ci'gá huñe te áqa. Maja' néuqáqáti hu' caqúwi'xe ma'nhí'n te áqa, á-biamá.

son you go will indeed. Land all over voice crying around you walk will indeed, said he, they say.
THE ADVENTURES OF HAXIGE.

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Han! wí ete, káge-sañ'ga, ráqti núga ñañqáqti, hé gåzázáqti de uta'nadi. 

Hau! wi ete, káge-san'ga, ñaqti niiga ñaqti, hé gåzázáqti de uta'nadi.

Ho! I for my friend younger deer male very big, horn full of snags fore-space between head

hi' nó náziqá-bi ega'', éga'' nísáçí''ga bèč tá miñke. Nískaci''ga jáde

hair the made yellow by having, so person I go will I who. Person red

a''täte täité, á-biama. I a''tä''cèkä''täte átä, á-qiama. Ceta''.

me eat shall, said he, they Mouth made to move shall indeed, said he, they So far.

NOTES.

226, 3. nuxc kë, 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, waží'' ağa-qiama, he took them along; i. e., he pursued them. This is a common use of aği'' të.

227, 8. uta'nadi tita'' te ama. The kettle had been left after he left the place for getting water.

227, 0. hi'sañíga'', etc. Sanssouci suggested "waží'' wìgìsìfë" instead of "waše wìgìsië.

He said that the former could be used if the dead brother was near the size and age of the speaker. "Wáše" is ñöiwere in form, and "hi'sañíga''" may have been intended for the ñöiwere, hi'sìu. "He misañíga" is the Dakota "he! misûnka" (he! misûnka) expressed in ñägìhana notation. Thus we have traces of three languages in the lament of Haxige. Frank La Fèche reads "hi'sañíga''" in former days, and that "no+" should be "aği'' u!"

227, 17. a'gâ''wa'aqë-ga'' (a'gâ''wa'aqë, egå''), from ñägìqë.

228, 4. ma'ná ma'ciagiqìtì ña'' ñandi. There were several very high cliffs at that place, perhaps very close together. ñísäigë ñè di aği'' aki: Frank La Fèche read, aği'' aki-biama, instead of aği'' aki.

228, 7. ñehuqëgë nadëlingiqë ja''ñma''i. Sanssouci thought that ñehuqëgë, tripe, was a mistake, and that it should be omitted. The Omahas who were in Washington in August, 1881, rejected ñehuqëgë, and substituted "nìxa waci'' ágahadi ña'', the fat outside the belly."

229, 3. gasünide refers to the impetus given to the arrow when hit by the bow-string.

229, 4. t'ëwa'qiama means "he wounded them," though its literal rendering is "he killed them."

229, 10. i' ña'' èga'' ñadi'' ¡n'biama. Haxige crouched down suddenly, and lay across the path of the person who was approaching. It was ñëzûnike, disguised as ñega, the Buzzard.

229, 17. agidana''. Possessive of abana'', to witness a person, his relation, performing a ceremony, or engaging in a contest.

230, 9. a'ná''ñma'' ajà'' të, how you do it. Sanssouci said that this was not as correct as, cáta''ñma'' ajà''ñma''i'ëste, why you will do it.

231, 8. qijebe agaha. It seems that there were two coverings to the entrance: the qijebe agaha, the outer one; and the skin of Haxige's brother, the inner one.

231, 9. i'sañíga kë. The article pronoun kë shows that the brother was dead; but gaxa-bità'' ama denotes that his form (skin) was placed in the position of a standing animate object.
232. 14. nada icita da tê jugê gaaxa-gâk. Sanssouci said that this meant, “Make extra eyes with the head,” so that you may not be detected. “Be more than ever on the alert.” But I think that it refers to the nose, and not to the head, if icita and da be separable. On the other hand, the stress (in the words icita da) seems to bind them together as one word. Frank La Flèche cannot explain this.

233. 7. edada n baskê, there is something to be angry about; there is cause for anger. The opposite is u'ada isê-

233. 9. nibaSa m'ubaju iSaSa, 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 acige, to speak evil of; inêacige, to slander; and with the root “eige” compare the Winnebago, cîcîk, bad; and the Dakota, cita (cîcîc), bad. The Dakota final tea (cîcîc) is often equivalent to the Cegiha final ga or ge.

234. 6. baxu duba - - - eSa n be pi tê aSa. Does this refer to the belief in four worlds above this one?

234. 7. wakanda yaSa aSaîkâSaSa hnuîkêce, Thou great deity on either side; i. e. the earth-god and the sky-god.

234. 15. najide'qû Sa-biama was pronounced na+jide'qû'-biama.

235. 4. u'êîhe 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. niuSaenda pesaSaSa. In the jpuwere myth of Day and his Children, an island in a lake represents the world.

236. 12. azekiâe tate. 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 jaSa or Deer-head gens; and his brother, of the MâSaïkâ-gaxe or Wolf gens. See their position in the Omaha tribal circle. The Beaver-woman and the Grass-snake spoke of the hero as HaxuSa. This latter is the jpuwere 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. "You two persons, what have you been saying?" said Haxige. "Yes, elder brother, it is so," said one. "Elder brother, I have been saying that I would tell the news. Elder brother, do loosen your hold on me. I have been saying that I would tell you about your brother. Elder brother, they took your younger brother home by the succession of very high cliffs, to the land in that direction," said he. He tore the first Duck into many pieces, and threw them away. He questioned the other Duck: "On what occasions do they emerge from their den?" "At noon, when the fog is blown very dense, and when it is very warm, they lie to make the fat on their bellies firm by exposure to the heat of the sun. During the day it is so," he said.

And Haxige became an eagle and departed. Behold, the monsters lay flat on their backs. Thence was he coming back to earth to attack them. "Haxige is coming toward you," was said. He failed. They had already gone back into the lodge. Haxige went home again. Having reached his home, he thought, "What shall I do to get even with them?" Well, he went again on a similar day. When he had reached a very great height, he became a leaf again. Thence, having become a leaf, he was coming back again to earth to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone back into the lodge. And Haxige went homeward, having failed again. Again there was a similar day. And he became like a blue-backed bird-hawk. Thence, having become like a blue-backed bird-hawk, he was coming back again to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone into the lodge. Again Haxige went homeward, having failed with them. At length when the fourth day arrived, he became a grass-snake. Passing along far under the grass, he departed. When he arrived in sight of the cliff, behold, they lay on their backs making their tripe stiff by the heat. He seized his bow. Having fitted the arrow to the bowstring, he sent it with great force, making it strike in the very middle, wounding two. They grunted very hard, "A*+;" 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:

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"Well, venerable man, how do you usually perform it? I wish to hear the whole of it from you," said Haxige. "I said that when I reached there this time, I would perform the cure. There are four peaks which are flat on top. When I reach the fourth, they usually come thither for me. When I come in sight on the fourth peak, I stand dancing; and they usually come thither for me. They put me in a robe, and they carry me on it. When I get there this time, I will say, 'Let the water stand hot. When I heat two irons red-hot, and press them repeatedly against the wounds, they will live,'" said the Buzzard. Haxige made him dance about three times, as he wished to be able to perform all of the ceremony well. After the fourth time, the Buzzard stopped dancing. "Well, it is enough. I suspect that you have had more than enough of gazing at me," said the Buzzard. "Yes, venerable man, it is enough. What sort of a person are you that you despise Haxige?" Having said this, Haxige broke in his head with a blow, and killed him. And he took all his clothing, and put it on. And he carried the gourd-rattle on his arm. He practiced the ceremony. Thought he, "I do it very well!" As he went, he reached the fourth peak. He danced: "Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." "Really! the old man was indeed always nice-looking, but he had no one to gaze on him," said he. "Oho! the old man who is the doctor has come in sight," said the people. "Ye servants, go after him," said the chief. They went for him. When they arrived there, they spread out the robe for him. Having sat in it, the servants carried him on it. "Make room for him by going far away from the door," said they. They pulled open the outside door.
When they pulled it open, behold, the whole of his brother's skin had been stripped off, and made to stand underneath, as a door-flap. Haxige stood at the door, facing it and dancing: "Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." He stopped dancing and entered the lodge. He took hold of his brother's skin at the wrist. He was pulling open the door-flap with sudden force. "Alas, my dear little younger brother!" said he, speaking in a whisper. The servants found him out. "Really! friend, what has the old man said?" spoke one, in a whisper, to another. "Friend, he said something like 'Alas, my dear little younger brother!'" "Psst! 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 tilled with water." They went for it, and came home, carrying them on their backs. Having been fastened over the fire, the kettles stood by the fire, very hot and boiling very hard. "Make two knives very sharp, and put them down. Put two irons in the fire, and make them very hot. When I press these heated irons repeatedly against the wounds, they shall live. Ho! Come, get out of my way. Beware lest you peep in now and then, when you are near by. Beware lest they go and leave you. Walk ye all down and to the other side of the four peaks from which I am accustomed to come in sight when I come hither," said he. All the households went. Having departed, he was in solitude. The water was continuing to boil very rapidly. "Ho! Lie ye exactly side by side. When I thrust a very red-hot iron into your wounds, you shall improve. Beware lest you stir. Lie ye with your sides stretched very stiff," he said. When they lay so, he pushed into the wound on either side with sudden force, "Te'ui." "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. "Haxuia! Haxuia!" 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. "Haxuia! Haxuia!" 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 was rushing homeward, carrying his brother on his arm. As he
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had gone homeward, they went to attack him. But though they became all kinds of swift animals, they did not overtake Haxige and his brother. "There is cause for anger! Make ye an effort. You will be apt to fail," said they. They went along after him. It happened that Haxige, when on his way home, drew near a spring which boiled up repeatedly. It was in a very dense forest at the foot of a cliff, a very high hill, whose perpendicular surface was concave. "Do ye make an effort. You have almost overtaken him," said they. At length Haxige became a bullet. He had gone headlong into the water, "Tu'ut." In a moment he made himself become a stone beneath the water. And they went homeward, having failed in attacking him. Though Haxige and his brother were laid hold of, he had become a stone that was firm, so they failed and went homeward. "Come, let us quit. We have failed," said they.

As they went homeward, Haxige came out again in sight after a while. And he went homeward, carrying the skin of his brother on his arm. At length he reached home. "Brother," said he, "let us enter a sweat-lodge." He went for four stones that were about one foot in diameter. Standing on a very lofty headland, he took up a stone. "Ho! venerable man, I have come for you to powwow." Again he took one. "Ho! venerable man, I have come for you to powwow over me," he said. He put it in his robe. Again he took one, and said, "Ho! venerable man, I have come for you to cause a person to bathe." When the fourth time arrived, he said, "Ho! venerable man, I have come for you, so that by means of you one person may bathe all over. Ho! venerable man, I have come for you that by means of you I may bathe. I have come for you that you may throw out from me all bad affections (or, impurities). May I come out in sight on many different days! On the four peaks, venerable man, may I come in sight with my young ones! Thou superior deity on either side, I pray to thee. On different days may I, with my young ones, come in sight!" he said. He carried them to his home. He filled the fire. "I will go for lodge-poles," said he. He brought them home. "I will make sticks for pushing the stones straight." He placed them by the edge of the fire-place. (He went, too, for water.) "Ho! thou water, I have come for you to make a sacred thing of you." He placed the water, too, at the door. "I will send the stones to you, brother," said he, meaning the empty skin of his brother, which had been caused to sit inside the lodge. He pushed the stones straight in a moment. He placed them in a heap. They became very red from the heat. Having taken the water, he sent it very quickly into the lodge. "That water goes to you," said he. "Ho! I will go to you," said Haxige. He went into the lodge. The stones continued red-hot. "Ho! venerable man, I have come hither in order to bathe by means of you," said he. He dropped large drops of medicine on the fire. The fire sent out sparks. Having seized his brother, he caused him to bathe by pouring water on him. He made him as he had been. "That will do, younger brother," said he. "Yes," elder brother, it is enough," said the younger brother. When Haxige let his brother go, the younger brother continued going on high as he went. He was a ghost. (This process was repeated three times without success.) At length Haxige said as follows: "Really! friend younger brother, you wish to have your own way." In this manner he stood holding him and talking to him. "Ho! friend younger brother, you shall have your way. Though you shall have your way, friend younger brother, we shall separate," he said. "Though the island (i.e., the world) be this size, as you go in
this manner, red men shall go and never return." Haxige departed. At length there was an aged Beaver-woman making a boat. "Hu+!" said she, "there is a very strong Haxige odor." "Old woman, there is no cause for complaint. As his brother was killed by the Water-monsters, that Haxige is wandering around at random, and is killing himself by crying," said he. "Old woman, are you not, indeed, making a boat?" said Haxige. "Yes. Have you not been hearing it up to this time?" said the old woman. "As his younger brother was killed, Haxige killed two of the chief Water-monsters; and as they have failed to kill him, they have threatened to make the whole earth full of water. And I am making a dug-out for myself," said she. He said as follows: "Old woman, Haxige ever wishes to have an abundance of sense. He has made a boat (or, dug-out), and if he pile up wood at the bow, filling the bottom with earth, he will sit by a fire blazing very brightly; and seizing the animals that come floating along, he will continue eating them." "Even if they fail so, they speak of making an abundance of snakes on the whole earth," said the old woman. "He will put shells of red-breasted turtles on his feet, and will cover his hands in like manner. So when the snakes are coming to bite, having made thick skin for himself, he will continue to crush in their heads by treading on them; he will continue to step on them," said Haxige. "Even if they fail so, they threaten to make darkness over the whole earth. They say that if he get himself into a gorge unawares, he will die from the fall," said the old woman. "Old woman, Haxige desires to have an abundance of sense. When he sits in a gorge, and fills it with wood, he will sit by a very good fire. What animal reaches him by leaping, will lie dead from the fall, and he will take it and sit eating it." "Even if they fail so, they threaten to make a deep snow over the whole earth. They say that he will die from the snow that will press down on him," said she. "That Haxige, old woman, ever desires to have an abundance of sense. Having made a very large grass-lodge, he will make a very high pile of wood for himself, and then he will make snow-shoes. What animals get buried unawares in the deep snow, having killed them at his pleasure, he will stand eating them," said Haxige. "What sort of a person are you that you despise Haxige?" he said. And crushing in her head many times with an ax, he killed her. And Haxige departed. Having reached home, he made a sweat-lodge again. They will practise again. "Shall we treat ourselves? Shall we work again on ourselves, younger brother?" said he, talking regularly to his own brother. "Yes, elder brother, only that," was his younger brother saying. And having made the sweat-lodge anew, he worked on his own, he did very well with his own. Though he made the body as it had been, when he let him go suddenly, the younger brother went partly on high every time without treading on the ground. At length Haxige got out of patience with his brother. He wished to put an end to the ceremony. "Well, friend younger brother, you shall have your way," said he. "Though the island (i.e., the world) be this large, they shall surely be thus, as you are. We shall change our forms. You shall go as a young male big wolf, with very long blue hair on the space between the shoulders. Well, as for me, friend younger brother, I will go as a very large male deer, with horns full of snags, and with hair which has been made yellow by heat, scattered over the forehead. Red men shall eat me. By means of me mouths shall be caused to move," said he. The End.
THE ADVENTURES OF HAXIGE.

FRANK LA FLèCHE'S VERSION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them — )

Edáda"-hna" edécaí ā, á-biamá. Àn"ha" jí'ičéha, a"wa" iqqaqta-gá, ñá-biamá. Íbče tá minké. Àn"wa" iqqtaqta-gá, á-biamá. Ki, Ké, učá-gá, say. say. ñá-biamá. Íbče tá minké. Àn"wa" iqqtaqta-gá, á-biamá. Ki, Ké, učá-gá, say. They said, they I tell the will I who. Yes, older brother, loosen your hold on me. They said, they I tell the will I who. Yes, older brother, loosen your hold on me.

Edáda"-hna" edécaí ā, á-biamá. Àn"ha" jí'ičéha, Háxige isáŋ'ga t'écaí t'édi na"bèhiùjn'ga tè say. say. say. say. They said, they I tell the will I who. Yes, older brother, Haxige his younger killed him when little finger the

Enáqti a"na" wa"quéga ata"wqí ta"be etécte uñíwaba' te, ehé, á-biamá. say. say. Only I got for my share, so just when I see him sooner I tell him of his will, I said, said he, they say. Only I got for my share, so just when I see him sooner I tell him of his will, I said, said he, they say.

Wanía dáda"-má etéwa" bégga íkikúi ega" na"bèhiùjin'ga tè enáqti say. say. Animal what sorts sooner all having been invited little finger the only

Héga aká zéwaŋ'aghła"-hna"i, á-biamá. Ga" Mí"xa-jiŋ'ga íctá-če te say. say. Buzzard the to powwow arrives regular. said he, they And Duck next to the corners of the eyes

Enáqti a"na" wa"quéga ata"wqí ta"be etécte uñíwaba' te, ehé, á-biamá. say. say. Only I got for my share, so just when I see him sooner I tell him of his will, I said, said he, they say. Only I got for my share, so just when I see him sooner I tell him of his will, I said, said he, they say.

Máfina" tã mínke há, á-biamá Háxige aká. Háxige ačá-biamá. Xágá-bi say. say. I help you will I who said he, they say. Haxige the Haxige went, they say. He cried, they say.

Uwíka" tá mínke há, á-biamá Háxige aká. Háxige ačá-biamá. Xágá-bi say. say. I help you will I who said he, they say. Haxige the Haxige went, they say. He cried, they say.

Wájí watcíkca taŋgaqti mí kë gasúséqti iháha gaxá-biamá Ictábëi é ní when creek very large water the flowing rapidly in long lines made it, they say. Tears that streams

Ačá"-bi ačíegi Héga amá áiíamamá. Akípá-biamá. Ki, the that they say. The that they say. When behold Buzzard the (sub.) was approaching, they say. He met him, they say. And

Háxige aká gí-biamá: Léčége awádí oné, á-biamá. Àn"ha", učépáha, Haxige the (sub.) said as follows, Old man where you go, said he, they say. Yes, grandchild, Haxige the (sub.) said as follows, Old man where you go, said he, they say. Yes, grandchild.
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etamqti &an'agi &a'iyi 'aca'oc ada', 'biamama. &ah, edada' &ite ceta'
oven so far you have not been hearing it said he, they say. Yes, it may be so far
am'ma-maj happy free, 'biamama Haxige akak. &ha, 'ucpaha, Haxige isan'ga
I have not heard it said, they say Haxige the (sub.). Yes, grandchild, Haxige his younger
brother
t'ekte 'ite, Haxige ama Wakan'dagw ciwasani'gibiqti 'anka na'ba 3
they killed it may be, Haxige the Water-monster most dearly loved child the ones who two
for him
we'ui 'ga', ada' zewa&;& pi ha, 'biamama Hegn amal. &'age, 'ga'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.).
ef de, awatage'ama'ona' &ha, &egima'ha'na'ma', 'biamama Ki
you when, how do you it regularly? Yes, this I do that invariably I do, said he, And
arrive
dexe geiza-biamama ga' gasaca-bi gan' &egima'ha'na'ma', 'ucpaha. 6
grand he took him, they say and raised it, they say having where, I do thus habitually, I do, grandchild.
Ki wa'aw-biamama. Wategiezax-biamama. Ga-biamama:
And be sang, they say. He danced, they say. He said as follows, they say:

[^]

H-ki-ma'-da', he-ki, he-ki-ma'-da', he-ki, he-ki-ma'-da'.

Gan'ki, jiga'ha, 'aca'be of te'di, awatage' a'jib gana' gaxa-ga. Ci 9
And, Grandfather, in sight you when, how you do it finally do. Again
wina'be te, 'biamama. Gan'ki, &egima'ha'na'ma', 'biamama Hegn akal.
I see you will, said he, they And, Thus I do habitually I do, said, they say Buzzard the
say.
Wategiezax-biamama. Gan'ki, jiga'ha, zewa&;& te a'awatage'ama' te, 'biamama.
He danced, they say. And, Grandfather, you powwow when how you do it will, said he, they say
over them
&ha, 'ucpaha, Ta'wa&lt;ngta' beugiaqti dahbe isina'gi' ma'we'i-ga ha, ech-12
Yes, grandchild, Village every one hill out of sight walk ye. I say
ma'ma', beugiaqti. Cimuda'-ma cti wa'&iji ma'we'i-ga, ech-hna'-ma' hana,
regularly I do all. Dog the ones too having them walk ye, I say regularly I do
'biamama. &ha, jiga'ha, 'biamama Haxige akal. Gan'ki zewa&;& tede, say
he said, they say Yes, grandfather, you powwow when how you do it will, said he, they say
over them
e'a'we' kwaxe 'a, 'biamama. &ha, 'ucpaha, ma'ma' gaxa najideqti-hna' daxe 15
how you do it said he, they Yes, grandchild, iron that one very red hot only I make it
say.
yi wa'ui ke ma'ma' najide ke udaxa te ebende 'ga' a'bi'ma. When wounded the lying iron red hot the I push in will I think so I have it, said be, they say.
A'ha, jiga'ha. Ke, &aca'be of te'di e'a'we' kwaxe tate, 'ga' gaxa-ga.
Yes, grandfather, Come, in sight you arrive when how you do shall, so do.
Ma'pi'n-ga. Wina'be ka'wbea. Gan'ki 'ga' gaxa fte yi ja'wi' &izia-bi 18
Walk. I see you I wish. And so to do he went when wood one he took, they say
egn' daqti 'ga' iheta-bi egaw', gaq-ti-biamama Hegna. &ina' Gan'ki ma'ma' ze
having right on the the head (ob.) laid it, they having, he broke it in, they say Buzzard the And iron
say
ke' cti &izia tede, ci wa'is' jinga tede cti &izia-bi egaw', &iza-biamama Haxige
the too he took it, again pack small the too took, they having, carried it, they say Haxige
ob.)

3 wa’a’i ni țe a’i’-biamá Háxige aká Egi^e, Huhú! țega aká Héga
sung his the sung it, they say Haxige the
At length hill the village the in sight of he arrived, they And sung the that Buzzard say.

amá wazégi amá ți’ama, aș-biamá, Háxige țega’be ahi-și. Gañ’ki
the doctor the is coming said they, they Haxige in sight arrived, when. And, they say
nikagahi aká ța-biamá: Cenujini’ga duba wahéhâji’qi țe ni’-ba wajii”
chief the said as follows, Young man four very stout-hearted there walk ye and robe
they say:

6 ugea’-bada’ aș’i gi’ga. Ki țe Héga eș’ega” țega agi’ça’i te. Ț’di
put him in and bring him thick. And that Buzzard thought as they went for him. There
ah-biamá cenujini’ga amá Háxige ținke’di. Wait țibéba’i țega” Ké
they arrived, young man the Haxige by the (ob.). R obe spread out, having. Come, they say
i’cêșe, ugei’-ga. Angâegi-angâti’i hâ. Gañ’ki ugei’-biamá Háxige
old man, sit in it. We have come for you And sit in it, they say Haxige

9 aká. Gañ’ki cenujini’ga wi’i ji’-hna” naxide te țuk’-bi ege” Héga țe
the And young man one whispering inner ear the he talked having. Buzzard he (ob.) with, they say
ajii ebêega”. Háxige ebêega”, aș-biamá. Ibaha”i, țada” egie’i’i te. Ki
then the said as follows, Buzzard it is How Haxige here have could I come

gan’ki wi’i aká ța-biamá: Héga țe hâ. Êta” Háxige egie’i tâda”?
And young man one wounded who. And they put him in

said he, they White they spoke regularly. And they took him homeward, R obe they put
biamá. Ki țe ahi-biamá qi’u țankâdi. Ki aș’i aki’i și isâ’ga
they say. Ki the said as follows, Buzzard it is how Haxige here have could I come
they reached by the young man. And they touched home when his younger
ținke’ be’agatî țixâba” țega” ți’eбегega” gaxe akáma. Gañ’ki Háxige
they reached by the young man. And they reached home when his younger

15 naji’-bi ți’eбегega” țikâhâ’i te isâ’ga ținke’ igi’daha” hâ hâ șa”
stood, they said as follows, Buzzard it is how Haxige here have could I come

Gañ’ki țikâhâ’i și șa-biamá: Hé, wișa” ji’i’qti’e șa-biamá. Ji’i ți’api’e’i qtei
And he raised when he said as follows, Alas, my dear little younger said he, They Whis-

18 Kagehâ, ți’eбегega” țikâhâ” și. Hé, wișa” ji’i’qti’e”! ați te. Háxige țe
Friend, doors raised when, Alas, my dear little younger said he. Haxige he

I think said he, they And, Do not say it to any one Buzzard it is he said another And

șina șa-biamá Háxige șa’i
to the went, they say Haxige the

the lodge (ob.).
THE ADVENTURES OF HAXIGE.

Kl a£a-bi ?[i gan'ki, Ke

And he went when then. Come... ledge the every one (pl. ob.) without you will go. Hill

ikisa"qí ma"e'1i-gá. Gan'ki uexe uangáqti na"ba ni agíma"etí"-ba

out of sight walk ye. And kettle very big two water go ye for and

i'win'gacák-gá. Çeçankú zéawa'qá bééta" qí biiaawákigé tá minke, 3

hang them for me. These I powwow over them I finish it when I cause them to let will I who, bathe

á-biamá. Gan'ki éga" gaxá-bi ega"v, ažá-biamá béüga Gan'ki ma"ze ké

said ho, they And so did, they say having, they went, they all. And iron the

nájide'qti gaxá-biamá Háxige aká. Gaxá-bi ega", gá-biamá: Çiiji"e eáta" qí

very rot hot made it, they say Háxige the Made it, they having, he said as fol-

lows, they say: Your elder he first

zéáqé tá minke. I"ta" eka" aji jan'-gá, á-biamá. Ke, 'ú té bahá-gá, 6

I pow- will I who. Now motionless lie, and said he, Come, wound the show it,

I pow- over him

á-biamá. Ma"ze ké nájide'qti gaxá-bi qí gan'ki 'ú té ubáxa-biamá

said he, they iron the very hot rot hot made it, when and wound the he thrust into, they say

ma"ze ké. Gan'ki 'ú té ubáxa-bi qí, Ha"! ha"! ha!-hna-bi qí, Ca" qëqälji

from the And wound the he thrust into, when, Ha"! ha! ha! he said it regu-

when, say (ob.) they say

jan'-ga. Çinda" tate, á-biamá. Gan'ki té amá nájide ubáxa"i ké Gan'ki, 9

lie. Good for him said he, And he they red hot thrust into the And,

Ké! qí-gá hâ Çiiji"e giuda" éga" ja'té'qti ié, á-biamá. Gan'ki amá

Come! come then, Your elder is better as sound asleep he has said he, they After a while, they say

qí ci éga"gi'a"-biamá. Gan'ki ji'n'ga ké ci t'è amá, ma"ze nájide'qti

when again he did so to'liim, they say. And small the again he they iron very rot hot

ubáxa"-bi ega"v. T'è qí gan'ki máhína çizá-bi ega"v waďáda-biamá 12

thrust into, they having. Dead when then knife tool, they having he cut them up, they say

Wakan'dagi na"ba. Gan'ki akiva waďáde éictu"-bi qí ákiastá itéwaća-

Water-monster two. And both he cut them he filled it, when in a pile he put them up

biamá uqáq té'di. Gan'ki çexe akiva uqíipiqti ují-biamá wu'ú wáxai qí,

they say middle in the. And kettle both very full he filled, they stripa made them when, says

Gan'ki ga"'uha" qëi"-biamá. Ki gan'ki gáte'na niaci'ga amá gá-biamá: 15

And so cooking he sat they say. And then in that place people the (sub.) said as follows, they say:

Cënjin'ga na"ba téqiqícéga' e'di qigé-bá da"be qigé-aí-gí, á-biamá. Ki,

Young man about two there grasp and looking pass ye it, and they, they say. And, they say:

Wazéêç çínê qúci hégají, á-biamá. Ná! Háxige ebe'gá, chë qí î'çéjai

Doctor the one a long very, said they, they Why! Háxige I think, I said when you

ci. Hégá aké, ecaí. Ki é'e që etéda" uqíxide ga"çëi"-biamá. Ki wi" é 18

too. Bazârd he is, said who, they who go shall considering so they eat, they say. And one he

gá-biamá: Wë'sâ-nideka, el çágé çi ñëqají etéga", wësionjáqí éga,

said as follows, Grass-anke, you you go if not to find ap, you invisible as,

they say;

á-biamá. Gan'ki onípi te há. Egie sejéê te há. U'déè ji'ñqáti uďá-da"n

said he, they And you shall do. Beware he lest I hide very small enter and
When he was gorged, he went when he was gorged you go shall, said he, they You eat when you being gorged you go shall, said he, they You eat when you being gorged you go shall, said he, they said they, and they sought when behold very near had come, they said Grass-snake. When he was gorged, he went when he was gorged you go shall, said he, they said Grass-snake when they say.

The Water-monster both has killed them, you shall. said he, they said. Some time homeward, they say. They sought when behold very near had come, they say Grass-snake. When he was gorged, he went when he was gorged you go shall, said he, they said. Some time homeward, they say. They sought when behold very near had come, they say Grass-snake. When they say they say say they say. (sub.)

12 Isan'ga činké čega-bi ega" a'he agégá-biamá. Gań'ki We's'a-nideka če te'di ektia' a'he Hāxige. When he was gorged, he went when he was gorged you go shall, said he, they said. Some time homeward, they say. They sought when behold very near had come, they say Grass-snake. When he was gorged, he went when he was gorged you go shall, said he, they said. Some time homeward, they say. They sought when behold very near had come, they say Grass-snake. When they say they say say they say. (sub.)
Háxige Wakan'dagi na'ba aká te'cwaqé amá hé. E'dí wagáqga' a'czáiz 249
Háxige Water-monster two the killed them they. There servant see they héc, á-bíama. Ki, Wá'ujin'ga, e'a' ekáxa táda' u'qéhe a. A'ha', ñepeñá, said she, they. And, Old woman, how you do will you join it? Yes, grandchild, therefore.

Háxige ánida' gáxe qa'ñá-bíama hä. E'dí Háxige mand úqgí' xi ube'ta'ude 3
Háxige fixed on to make they speak of. There Háxige boat sit in when I bite a hole in them speak of. They say. te á-bi ega' eduche, á-bíama. Wá'ujin'ga, ega' qi'cète Háxige amá will said they, having I joined it, said she, they. And Old woman, so even if Háxige the (sub.) say. mandé úqgí' gá'qí ga' giuda'qí ma'eiw' tá ama hä, á-bíama. Ki ci qi'ai be, a-biama. The servant mo they took lie, a-biama. Ki, Wa'ujin'ga, e'qí xe tada 1 iKfélie a. A'ha' ciqpa, said she, they. And, Old woman, how you do will you join it? Yes, grandchild, say. Therefore

Háxige 4riida n gáxe 'i<j>a-biama. E'dí H4xige mand uqgí' {i ub<£i4'ude 3
Háxige flood on to make they speak of. There Háxige boat sit in when 1 bite a hole in them say. te á-bi ega' eduche, á-bíama. Wá'ujin'ga, ega' qi'cète Háxige amá will said they, having I joined it, said she, they. And Old woman, so even if Háxige the (sub.) say. mandé úqgí' gá'qí ga' giuda'qí ma'eiw' tá ama hä, á-bíama. Ki ci qi'ai be, a-biama. The servant mo they took lie, a-biama. Ki, Wa'ujin'ga, e'qí xe tada 1 iKfélie a. A'ha' ciqpa, said she, they. And, Old woman, how you do will you join it? Yes, grandchild, say. Therefore

Háxige 4riida n gáxe 'i<j>a-biama. E'dí H4xige mand uqgí' {i ub<£i4'ude 3
Háxige flood on to make they speak of. There Háxige boat sit in when 1 bite a hole in them say. te á-bi ega' eduche, á-bíama. Wá'ujin'ga, ega' qi'cète Háxige amá will said they, having I joined it, said she, they. And Old woman, so even if Háxige the (sub.) say. mandé úqgí' gá'qí ga' giuda'qí ma'eiw' tá ama hä, á-bíama. Ki ci qi'ai be, a-biama. The servant mo they took lie, a-biama. Ki, Wa'ujin'ga, e'qí xe tada 1 iKfélie a. A'ha' ciqpa, said she, they. And, Old woman, how you do will you join it? Yes, grandchild, say. Therefore

Háxige 4riida n gáxe 'i<j>a-biama. E'dí H4xige mand uqgí' {i ub<£i4'ude 3
Háxige flood on to make they speak of. There Háxige boat sit in when 1 bite a hole in them say. te á-bi ega' eduche, á-bíama. Wá'ujin'ga, ega' qi'cète Háxige amá will said they, having I joined it, said she, they. And Old woman, so even if Háxige the (sub.) say. mandé úqgí' gá'qí ga' giuda'qí ma'eiw' tá ama hä, á-bíama. Ki ci qi'ai be, a-biama. The servant mo they took lie, a-biama. Ki, Wa'ujin'ga, e'qí xe tada 1 iKfélie a. A'ha' ciqpa, said she, they. And, Old woman, how you do will you join it? Yes, grandchild, say. Therefore
The myth of Haxige was told to the collector by three Omahas. First, by Wadjepa, whose words were not recorded; but they were interpreted by Frank La Fleche, and the important points are given below. Frank La Fleche's version was the next obtained, and that of ąji-n-na-įpi was the last.

According to Wadjepa, the myth was that of "Haxuqa and the Deities with seven heads." He calls the hero Haxuqa, which is ąjįwere in form, and answers to the Čegiha Haxige of the other versions. Haxuqa met Hega, the Buzzard, who was on his way to the wounded deities. Haxuqa 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, Haxuqa 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 Haxuqa, mentioning him by name. He found that it was an aged Beaver-woman. She said, "You smell of Haxuqa." 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 Haxuqa 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-wačiqaqa-qá, from učičqaqa.
244, 6. a-čučawaqti, in full, a-ča-tučawaqti.
244, 12. ái-amama, i.e., ái-amama, from i, to be coming. See ái-amama in the Dictionary.
245, 4. we'ui, "wounded for them," i.e., for (the disadvantage of) the parents and friends of the two Water-monsters.
245, 6. gčiza-biama gaⁿ, equivalent to gčiza-bi egaⁿ. So gasaⁿu-bi gaⁿ, equivalent to gasaⁿu-bi egaⁿ.
245, 8. He-ki-maⁿ-daⁿ, said to be equivalent to the modern Čegiha expression, "čeginaⁿ-huaⁿ-maⁿ: I always do this."
246, 6. agiašá-te. 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 é Hega eskaⁿ ečgaⁿ-bi egaⁿ agiašá-biama: And as they thought that he was the Buzzard, they went after him, it is said."
246, 9. naxide te ukia-bi, he talked with him (holding his mouth close and speaking) into his inner ear.
246, 13. ćiⁿu refers to the wounded ones. As "ći" in composition is used in a reflexive sense, its use in this case is not clear to the collector. See "Nudama's Account of his First War-party," in which this word occurs.
249, 14. μuča 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, μuča = ćiⁿu.
249, 15. áma on the one side ... on the other side; so áma on the one ... the other.
THE ADVENTURES OF HAXIGE.

TRANSLATION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door-flap. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them:—)

"What particular thing did you say?" said he. "Yes, O elder brother. Loosen your hold on me. I will tell the news. Loosen your hold on me," said one. And Haxige said, "Come, tell it." "Yes, O elder brother. When Haxige's younger brother was killed, I received nothing but the little fingers as my share; and so I said that no matter at what time I might see him, I would tell him about his brother. All the animals were invited to partake of the body, and only the little finger was left for me at the distribution." And Haxige said, "How is it usually with them?" "Yes, the Buzzard goes every day to powwow over them," said the Duck. And Haxige made the feathers whitish that were next to the outer corners of the Duck's eyes. His tears were the rivers. When he went, behold, the Buzzard was approaching him. He met him. And Haxige said as follows: "Venerable man, on what business are you going?" "Yes, grandchild, have you not been hearing it long ere this?" "Yes, whatever it may be, I have not yet heard it," said Haxige. "Yes, grandchild. Haxige had a younger brother who was killed. So Haxige wounded two of the most dearly beloved children of the Water-monsters. Therefore I have been there to powwow over them," said the Buzzard. "Venerable man, when you arrive in sight of the village, what are you accustomed to do?" "Yes, I always do thus," said he. And when he seized his gourd-rattle, and rattled it, he said, "Thus I always do, grandchild." And he danced and sung, saying as follows:

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Hé-ki ma"-da", hé-ki hé-ki ma"-da", hé-ki hé-ki ma"-da".
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And Haxige said, "Grandfather, do once more what you do when you arrive in sight. I will see you again." And the Buzzard said, "I always do thus." He danced. And Haxige said, "Grandfather, how do you do when you powwow over them?" "Yes, grandchild, I usually say, 'Let every one in the village go out of sight behind the hill, every one; and take the dogs, too.'" "Yes, grandfather," said Haxige. "And when you practice on them, how do you do?" said he. "Yes, grandchild, I keep that iron rod, as I think that I will thrust it into the wounds, when I make it red-hot." "Yes, grandfather. Come, do as you intend doing when you arrive in sight of the village. Depart. I wish to see you." And when the Buzzard went to do so, Haxige seized a stick, and hit him directly on his head, killing the Buzzard with a blow. And Haxige took the iron, and having taken the small pack, too, he carried it on his
back. And Haxige departed. He went to the Water-monsters. At length he reached the hill in sight of the village. And Haxige sang the song which was the Buzzard's. At length, when Haxige came in sight, they said, "Oho! This one at a short distance, Doctor Buzzard, is coming hither." And the chief said as follows: "Let four of the most stout-hearted young men walk thither. Let them place him in a robe, and bring him back." And they went after him, because they thought he was the Buzzard. And the young men reached Haxige. Having spread out the robe, they said, "Come, venerable man, sit in it. We have come for you." And Haxige sat in it. And one of the young men whispered in the ear of another, saying, "The Buzzard is a different one. I think it is Haxige." He said it to the other, because he recognized Haxige. And the other said as follows, in a whisper: "It is the Buzzard. How could Haxige have come hither?" And they carried him homeward, he sitting in the robe. And they took him to their home unto the wounded ones. And when they reached their home with him, behold, they had flayed all the body of his younger brother, and had made a door-flap of the skin. And when Haxige stood and raised the door-flap, he recognized the skin of his younger brother. And when he raised it, he said as follows: "Alas! my dear little younger brother!" He said it to him in a very soft whisper, not crying out aloud. And one of the persons standing around said as follows: "Friend, when he raised the door-flap he said, 'Alas! my dear little younger brother!' I think that he is Haxige." And another said, "Do not say it to any one. It is the Buzzard." And Haxige went to the lodge. And when he went, he said, "Come, you shall go out of every lodge. Walk ye out of sight behind the hill. And go ye after water, and hang two very large kettles over the fire for me. When I finish powwowing over these, I will cause them to bathe." And having done so, all departed. And Haxige made the iron very red-hot. Having done this, he said as follows: "I will powwow over your elder brother first. Lie still for the present." "Come, show the wound," he said to the elder one. And when he made the iron very red-hot, he thrust the iron into the hole made by the wound. And when he thrust it into the wound, the Water-monster said nothing but "Ha! 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 mouth this far (i.e., about an inch)." And
the Grass-snake arranged the piece of fat meat so as to have it stick out of his mouth.
And as the Grass-snake had no hands, he could not pull out his fat meat. When the
Grass-snake departed, he barely reached the people. At the same time that the Grass-
snake departed, Haxige went homeward. Having seized his younger brother, he fled
homeward. And it was difficult for the Grass-snake to speak. When he said,
"Haxige, Haxige," he spoke in a very faint voice. When he arrived very near to
the people, they thought that he was very far away. Said they, "That Grass-snake
says, 'Haxige.'" And when they sought for him, behold, the Grass-snake had come
very close to them. "Ho! ho! It is the Grass-snake, but he has a piece of fat meat
very tight in his throat," said they. And they pulled it out for him. And the people
went homeward to the village. And when Haxige went homeward, there was an
aged Beaver-woman. And Haxige said, "Old woman, what are you about?" "Yes,
grandchild," said she, "Haxige has killed two of the Water-monsters, consequently
they have taken me as a servant." And he said, "Old woman, what work that you
can do has led you to join the party?" "Yes, grandchild, they threaten to make a
flood on Haxige. When Haxige, in consequence of it, sits in a boat, they say that I
am to gnaw a hole in it, and so I have joined them." "Old woman, even if it be so,
Haxige will sit in the boat, and will get along very well at any rate." "And, more-
ever, even if they fail at this, grandchild, they threaten to make darkness over the
whole earth," said she. "Old woman, even if so, Haxige will sit in a gorge, in a deep
hollow. As he sits in the hollow, he will be eating the animals which die from falling
into it." "Besides, grandchild, even if they fail with the darkness, they speak of
making an abundance of snakes," she said. "Old woman, even if so, Haxige will
make paws of turtle shells, and he will walk treading on the heads of the snakes in
all places." And then having said, "Old woman, what sort of person are you that
you hate Haxige?" he crushed in her skull with several blows. And he went home-
ward. 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 this 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-ÔMA'HA.

Ki nikacì-ga ta'waŋa'h gëgactëwa'mí gë'bi'amá. Òéaâ nga kë'dì 

And people, village very populous sat they say. Big turtle to it 

u'liu-bi'amá. Ki wënuda ati-hna'bi'amá nikacaì-ga á'ji amâma. Ki wìn' 

joined, they say. And to war against came regularly, they say people at another place. And one 

3 gaqé aga'bi'amá. Ki nuda'w'úha'bi'amá. Nïacì-ga na'ba wâgišëwâkìëâ-

killed they went home-ward, they say. War-path he cooked (for it), Person two he caused them to go 

bi'amá. Wagâqëa'wágëkiëç, ëëhâmajìde Si'n'gë cé'na'ba. Qâde na'ba 

they say. Servant he caused to go Red-breasted turtle Gray-squirrel those two. Gross two 

çëbùa iëç'ë'bi'amá ú'ha'ë'ugâcke të'dì hidé tê. Ki a-t-bi'amá. Nïacì'gà 

he made round he placed, they say kettle tho fastening by the bottom tho. And they approached, they say. 

6 éa'be ati-bi'amá. Hau, nìkawasa'ë' á-bi'amá. Nïacì'gà ít'tai ët' éga'n 

in sight came, they say. He, warrior! said he, they People injured when so 

we'ë'ha'n, nìkawasa'ë'. Ïëtë núda'w'úha', á-bi'amá. Ú'ha'ë té watà'zi 

they always do warrior! This war-path I cook said he, they Cooking the corn 

skìçë ëë-nëxa edëbe ú'ha'ë, á-bi'amá Òëaâ nga aká. Ì'ë'ëpa ì'ë'ëcki-lë 

sweet buffalo paunch also I cook said, they say Big turtle the (sub.). Corn-crusher you go after him 

9 tâ. Gàn'ëi gëba'ë-gà, á-bi'amá. (Cì gë'ë Miëaâhe, Wàwu cì, Wëhe cì, 

will. And call to him, said ha, they (Again so Comb, Aw! too, Pestle too, 

Nàwi'xë cì, Ëë-nëxa céna, wëba'i-gà, á-bi'amá Òëaâ nga aká.) Ëgië 

Fire-brand too, Buffalo-bladder enough, call them, said, they say Big turtle the.) At length 

wëba'ë aqá-bi'amá niacì'gà na'ba amâ. Ki ì'ë'ëpa giba'ë-bi'amá: 

to call they say person two the And Corn-crusher they called him, they say:

12 Ì'ë'ë-pë! wà-skà-ë'ë-heàù! Ì'ë'ë-pë! wà-skà-ë'ë-heàù! Ì'ë'ë-pë! wà-skà 

O Corn-crusher! bowl bring! O Corn-crusher! bowl bring! O Corn-crusher! bowl 

ë'ë-heàù! Ì'ë'ë-pë! wà-skà-ë'ë-heàù! á-bi'amá Cì Miëaâhe gëba'ë-bi'amá: 

bring! O Corn-crusher! bowl bring! said they, they Again Comb they called him, they say:
HOW THE BIG TURTLE WENT ON THE WAR-PATH.


Comb! bowl bring! Comb! bowl bring! Comb bowl


O Comb! bowl bring! said they, they Again so Awl they called him

biama:

they say:

Gíba- Awl they called him. Awl! bowl bring! Gíba say.


Awl! bowl bring! Awl! bowl bring! Awl! bowl bring!

Wá-yu! wa-ská-çi̱-heáu! á-biamá. Ki Wehe gíba- biama: We-he! wa-ská-

O Awl! bowl bring! said they, they And Pestle they called him, Pestle bowl they say:

heáu! We-he! wa-ská-çi̱-heáu! Wé-he! wa-ská-çi̱-heáu! Wé-he! wa-ská-

Pestle! bowl bring! Pestle! bowl bring! Pestle! bowl bring!

heáu! Wé-he! wa-ská-çi̱-heáu! Wé-he! wa-ská-çi̱-heáu! Wé-he! wa-ská-

Pestle bowl bring! Pestle bowl bring! Pestle bowl bring!

le-biama. Ki Na-wí-xé! wa-ská-

biama: said they, they And Fire-brand too they called him, Fire-brand bowl they say:

le-biama: Na-wí-xé! wa-ská-

Fire-brand bowl bring! Fire-brand bowl bring! Fire-brand bowl bring!

le-biama: Ná-wí-xé! wa-ská-çi̱-heáu! Ná-wí-xé! wa-ská-çi̱-heáu! Ná-wí-

Fire-brand bowl bring! Fire-brand bowl bring! Fire-brand bowl bring!


buffalo-blade too they called him, Buffalo-blade bowl they say:


wa-ská-či'í-heapú! Jé-ne-xé! wa-ská-či'í-heapú! Jé-ne-xé! wa-ská-či'í-heapú!

Jé-ne-xé! wa-ská-či'í-heapú! á-biama. Wágéa amá aki-biama. Núdá-

O Buffalo-blad- bowl bring! said they, they Went for they reached home, who they say.

3 hangá! waŋ'íxe na'ii, á-biama. Gíba-í-má waŋ'íxe'tá ahú, yejáŋa

chief! all heard, and they They called all arrived, Big turtle say.

ii të'di. Hau! núdá'hangá! Iw'apa, Mixáhe, Wášu, Wéhe, Náwi'xe, Jé-

ledge at the. He! O war-chief! Corn-crusher, Comb, Awl, Pouch, Fire-brand, Buffalo-
néxe, nikaci'ga gáama thatá a'jáwá-bájí égná. Núdá'íw'údangáégé

basher, people those injured though do not star like. War-path let us go to war for

biamá. Núdá'hangá! Iw'apa, égi ngáha te há. Ki Mixáhe et ha'guácia

them, said, they say Big turtle the Four night when let us go Corn-crusher to cook he com-

biamá. Núdá'hangá! Iw'apa, égi ngáha te há. Ki Mixáhe et ha'guácia

they say. O war-chief! Corn-crusher, you you cook will. And Comb again night beyond it

tè'di égi ngáha te há. Ci Wášu égi cëna ngáha te há, á-biama. Núdá'í

when you you cook will. Again Awl you that many you cook will. said he, they War-
say.

9 hanga cëna dúbá úha'i. Núdá'hangái; ucté amá wagáqëa'i. Ki niaci'ga

chief that many four cooked. They were war-chiefs; rest the were servants. And people

amá gá-biama: Ná! niaci'ga wéba amá ča' be núdá' úha'i të'cti. Ki

the (sub.) they say: Why! persons those who were called who war-path they cook (See note). And

wi' gá-biama: Ná! yejáŋa úha'-biama. Tëna'! eka'-juájí-má cka'-'égi'

one said as follows, Why! Big turtle cooked, they say. Páha! they who cannot move they who can-

wall enough

12 ma ča'wa waŋ'íxe wábahí a. Tëna'! Cénawáqtë támá ubsñi' weqái tê.

not move fast all he gathered! Páha! They will destroy them they find they see when. And

Núdá'hangá weqágtë 'ta'-i-de nuda' aká tê, á-biama. Iw'apa úha'-biama.

War-chief mind pos when he may carry on war, said they, they Corn-crusher cooked, they say.

Núgëtë úha'-biama, ci te-ñi'ga éga' uñúha'-biama. Ci Wášu aká úha'-biama.

Turnips he cooked, they again buffalo-paunch, they say. Again Awl the cooked, they say.

(see note)

15 Si'í'úha'-biama. Ci Mixáhe aká úha'-biama. Jéga'we úha'-biama. Ga'í

Wild he cooked, they say. Again Comb the cooked, they say. Letwë he cooked, they say. And,

Cëna ja'í. Ángáxe tê, ha'í, á-biama. Ga'í a'pá-biama. Yejáŋa aká

Enough sleep. Let us go, night when, said he, they And they went, they Big turtle the

say. (sub.)

út a'wáhe uñ'ga gaxá-biama. Híçawi'í-da-pá híçawi'-biama. Ma'ëín'k

leggings with large flap made they say. Short garters he tied around the leg-
gings, they say.

Earth
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HOW THE BIG TURTLE WENT ON THE WAR-PATH. 257

Nikaci"ga d'uba wagaca" juawagede wada"ba-ga ha. Wahéhe etéwana'w.

Person some traveling I with them see them. Faint-hearted in the least

Ewákúkiga"-etéwana'w ji. Úcia'até. Ke, ma'pin'ga, á-biamá. Wa'a"w. there are You are not in the least like them. You have shamed-

To ci wa'a"w-biamá. Ké-ta'Qa"w-ye và-te kú-he cá-nan-gá, hi-e tcé-e gó. 18

hi-e tcé-e gó, á-biamá. Ci a'á-biamá. Nikawa's'w! típi-i-gá, á-biamá. Ní

said he they. Again they went, they. Warrior! pass ye on, said he, they Water

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wi' édedi-ké amá, jin'gajit. Čiňá-biamá. Gaň'ki Náwi' xe pahun'ga
one there it lay, they say, not small. They crossed it, And Fire-brand
before they say.

wačka'qti ma'ge' amá. Ėgište ujéta-bi ega' náhičeča-biamá ga' náji-
-making a great was walking, they At length weary, they because he plunged into the water, and went out
-effort say. they say, 3 biamá. Núda'hangá! čepućte cubé-kájí, a-biamá. Níkawasa'! uqče qtei
they say. O war-chief! just here I go not to you, they say, Warrior! very soon

agei tá mińke. Ca' qóčin'gá, a-biamá. Masáni ah-bi ega' ašá-biamá.
I come will I who. For a sit, said he, they The other reached, having went, they say.

Ēgište Inge' a'-si' snédé wi'é ci atí-biamá. Níkawasa'! g名校'hébai-gá, e'a'
At length Long-tailed-cat one again came, they say. Warrior! wait ye for him, (See
note.) In a line stand ye, said he, they say. Speak quickly, said he, they say. How
ma'hni' ci'té, a-biamá. Aš'ha', núda'hangá, ega', a-biamá. Wagáća
you walk may say. said he, they say. Yes, O war-chief, so, said he, they say. Traveling
ma'hni' bi a'u uječa-hu'má'. Ki édi ma'be'tí ka'bëga ga' uwñi, a-biamá
you walked it was they was told regularly. And there I walk I wish so I have sought said he, they
say.

9 Kégań-gá, a-biamá. Cka' ci'tá tē wiñ'be taté. Gaň'ki Inge' a'-si' snédé
Do so, said he, they say. Ways you own the I see for you shall. And Long-tailed-cat
aka hi' ké bëguaqtí xigétheda'-biamá. Sin'de ké cičin'ka-biamá. Gań'ki
the hair the all over made his bristle up, they say. Tell the he went backward, they And
the你说 I do that

dahé jin'ga kígéhá aš'a-si ašá-bianá. Jáqui jin'ga wi' uma'sičínka
hill small to the bottom leaping he had gone, they say. Dear small one year

12 Na'a ba améga' núde-láce ca' ci tá bi ega' čaqááje dahé agé-biamá. Gáma
two like them threat lump the reached, having making him holding he came back, I do that

česka' bëga', núda'hangá! edáda' náxáći'a 'cai yi, a-biamá. Aš'ha,
will, I expect, O war-chief! what to scare or very he if said he, they Again (some-
thing also),
á-biamá Yéianga aká. An'kaji ha, núda'hangá! eoná', a-biamá. Úcia
said, they say Big turtle the. Net so, O war-chief! that alone, said he, they You have
(sub.). say.

15 čače, a-biamá Yéianga aká. Níkacini'ga čečánká juawagge čečánká wada'~
disp. said, they say Big turtle the Person those who I with them the ones see
(sub.). pointed me, say.
ba-gá, a-biamá. Áwata wi' juají áda', a-biamá: Čiů'áči'qíñá'. Ké, them,
said he, they who I say. (stands)

18 yì, Ėgište Wasábe wi'n' aši-biamá. Núda'hangá! ci atí wi'é, a-biamá. E'a'
when, behold Black bear one come, they say. O war-chief! again has one, and they (See

čta' ca' ite, níkawasa'! G名校'hébai-gá. Ėgažéče naji'qí-gá, a-biamá.
note). warrior! Wait ye for him. In a row stand ye, said he, they say.

Hau! ké, čakúča-gá. E'a' ma'he'n' či'te. Wagnera' ma'be'tí' de awána-
Ho! come, speak quickly. What is your business! Traveling I walk while I am in a

21 qe'qí qti ma'be'tí, a-biamá (Yečangga aká). Aš'ha', núda'hangá! ega', a-
great hurry I walk, said, they say (Big turtle the). Yes, O war-chief! so, said.
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biama (Wasábe aká). Wagáca ma^hni"-bi af učifa-hna"i, ki e' di ma"bái' they say (Black bear the). Travelling you walked, it was told regu- and there I walk was said and of you larly, I wish and I have sought you diligently say, 259

ka"bëa ga" u-wíneqti áfa, á-biama. Hau! kégan-gá, á-biama (yéanga aká). Ája" ga" cécéi te. Cka" čišia ja" be ka"bëa, á-biama (yéanga 3 the). How so you may have Ways your own I see I wish, said, they say (big turtle)

aká). Wasábe aká tan'de ke čiçápi-bi ga" ma"-zte a"'a"-hna" čiça-biama. (sub.) Black bear the ground the pierced with so round lumps threw regu- he sent forcibly, they say

Gań'ki čáckahi násabe win" ćedē-te amá Iénańiá-biama. Ána-bi ega" And and oak blocked by one stood there, they say. He attacked it, they say. Hugged it, having they say,

aw"čaqi čča-biama. Núdá"han-gá! edáda" nákúxíča 'i'čai xí gáma" téška"- 6 thow sent suddenly, they O war-chief? what to scare or vex he If I do that will, I

bęga", á-biama (Wasábe aká). Gań'ki gáí te yéanga ta" Hau! níka- expect, said, they say (Black-bear the). And said as Big turtle the Ho! war-

wasa", úcia"čáčé. Nikaci"ga d'úba ččaŋánká juawagč-e-de wada"ba-gá, rior, you have disap- Person some these who I with them but see them,

á-biama. Wahe'he cțéwa" čínga. Učia"čáčé. Ké, ma"gin'gu. Júbataje má 9 said be, they say. Faint-hearted in the there is You have disap- Pointed me. Come, walk. The inferior ones

éga"hna" ččawakčé-ha, á-biama. so re- I sent them off . said be, they say,

Utcfjeqti e'di aťa-biama. Ečiščé je-néxe čičké čičpíza-biama, Dene' under- there they went, they At length Buffalo-bladder the (ob.) torn open, they say, growth say.

čči'ćega"-ma. Qe! ččuqteči cubsča-máji, á-biama. Hau! níka-wasa"! 12 sound of tearing like it, Alas! just here I go not to you, said be, they Ho! war-

uqš'qteči aģei ta činke. Ca" čičin'-gú, á-biama (yéanga aká). Cí very soon I come will I who. For a while sit, said, they say (Big turtle the). Again they went, they they went, they They went, they

aťa-biama. Aťa-biama xí uhe plájí e'di ahi-biama. Ja"ča"qa ma" ciadč- hit, they went then path bad there they reached, Log very high they say, say.

g'adi" ja" ke amá. Yehámaqide aká agajade čiča amá. Hau! núda"- 15 across were lying, they (Black-breaded turtle the) step over failed they say. Ho! O war-

hangá, ččuqteči cubča-máji, á-biama. Hau! níka-wasa"uqš'qteči aģei tá chief, just here I go not to you, said be, they Ho! warrior, very soon I come will back.

činke. Ca" čičin'-gú, á-biama (yéanga aká). Cí aťa-biama. Aťa-biama I who. For a while sit, said, they say (Big turtle the). Again they went, they They went, they

xí, éčiščé Ca" čiča"ga win" aťi-biama. Núda"hangá, cí a ti wi" aťi-biama. 18 when, behold Big wolf one came, they say. O war-chief, again has one, said they, they come they say.

E'au" tégan ca" in te, níka-wasa"! Gína"hčebái-gá. Égaččče naji"]i-gú, á-biama (See note.) warrior! Wait for him. In a row stand ye, said, they say.

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...
Ca" amā, Hau! nikawasa"! nūda"hāngā I"'cāpa! kégañ-gā. 'Īgaska"-
By and by, as Hau! nūda"hāngā I"'cāpa! kégañ-gā. 'Īgaska"-	hey moved, o war-chief! where I sit he said, they say.

Ca"-gā. Ú-gaqa afecha tá akā. Nūda"hāngā! águdi afecha te"t-te, á-biamā.
Ca"-gā. Ú-gaqa afecha tá akā. Nūda"hāngā! águdi afecha te"t-te, á-biamā.
Nūda"hāngā, nikawasa"!, țjebe ma"bitahāqti tē"di áciaa čagči"t-te, á-biamā. 3
Nūda"hāngā, nikawasa"!, țjebe ma"bitahāqti tē"di áciaa čagči"t-te, á-biamā. 3
O war-chief! when on the you will sit, said he they say.

By and by, as Ho! O warrior! O war-chief Corn-crusher! do so. Make an
By and by, as Ho! O warrior! O war-chief Corn-crusher! do so. Make an
they moved, End lodge he will go. O war-chief! where I sit shall I said he, they say.

Nūda"hāngā, nikawasa"!, țjebe ma"bitahāqti tē"di áciaa čagči"t-te, á-biamā. 4
Nūda"hāngā, nikawasa"!, țjebe ma"bitahāqti tē"di áciaa čagči"t-te, á-biamā. 4
O war-chief! door (see note) when on the you will sit, said he, they say.

<jt-gaqa a" ga ta ak4. Nuda n hag4! 4gudi ag<£i n/ ti n te, 4-biam4.
<jt-gaqa a" ga ta ak4. Nuda n hag4! 4gudi ag<£i n/ ti n te, 4-biam4.
They say when, she said as fol- Oh! mash! I desired heretofore. Corn-crusher
They say when, she said as fol- Oh! mash! I desired heretofore. Corn-crusher
say. Corn-crusher in a line with she pressed on him, She saw
say. Corn-crusher in a line with she pressed on him, She saw
him,

They say when, she said as fol- Oh! mash! I desired heretofore. Corn-crusher
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say. Corn-crusher in a line with she pressed on him, She saw
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him,

They say when, she said as fol- Oh! mash! I desired heretofore. Corn-crusher
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say. Corn-crusher in a line with she pressed on him, She saw
say. Corn-crusher in a line with she pressed on him, She saw
him,

They say when, she said as fol- Oh! mash! I desired heretofore. Corn-crusher
They say when, she said as fol- Oh! mash! I desired heretofore. Corn-crusher
say. Corn-crusher in a line with she pressed on him, She saw
say. Corn-crusher in a line with she pressed on him, She saw
him,
Wa'tu-ma wa'tcngaxea wan'ki'k' ta'ai ang'ak'ji' 3i ciehi'-d' wa'tu wi'w
The woman we make them dance shall we reach home when. It is you since woman one

b'ge te mi'k'. Mi'ag'z' t'a mi'k', a'-biam'.
I take will I who. I take a female will I who, said he, they her

3 Nuda'liha'ga! Wa'ku-ha! a'z'g'nak'za'a-ga', a'-biam'. Nuda'hanti
O war-chief! O Awl! make an attempt, said he, they say.

Mi'k'he g'zi' te' ci e' di cag'zi' te, a'-biam'. Wa'ku ak' úda'qtei-biam';
Comb sit the again there you sit will, said he, they Awl the very good they say;
da'v'be úda'-biam'. G'zi' agai'-bi te' ci e' di g'zi' -biam'. Wa'ku wi'w' áci
to look at good they say. To sit commanded the again there he sat they say. Woman one out him, they say

6 a'zi-biam'. Wa'ku ko' t'a-biam'. Hi'w! wa'ku inahi' i'x'q'iq', a'-biam'.
want they say. Awl the she found, they (rech. ob.) say. Indeed I have found she, they for myself, say.

Wa'ku a'q'x'ia'q' a'c'ti. We'noankaq', a'-biam'. Jia' aq'x' aq'z' aq'z'.
Awl I had none heretofore. I am caused to be said she, they To the having she went homeward, say.

9 Nuda'be' te' saqap't-biam'. Baona' qe'a-biam'. Wam'q be'q'
Finger the again they sit there and they say. Moccasin to saw him, she spoke of it, with it they say. War-chief

Te' t'aq'zeq' teq'a-biam'. Wa'ku ko' pi'p' inahi' eha'w! Nié inahi' x'q'x'.
at the threw it she sent suddenly, Awl the very good they say. For myself, say.

T'eq'q'eq' teq'a-biam'. A'qa qe'a-biam'. Wájébe áciazaq'ti. Wájé
I have altogether killed said she, they She sewed with it, they say. She sewed with it, they say.

12 ha'ndé-hna'w. Jia'q'q' teq'a w'a n' i'x'q'ia'q', a'-biam'. Man'de'be wamiq'ti
you called him regularly. Lodge you came from, you came, they say. For myself, say.

ag'q'x'. Xe'q'x'ga q'k' e' di aki-biam'. Nuda'liha'ga! Wa'ku i'jaje u'jigea
had his. Big turtle the (ob.) there he arrived again, they say. O war-chief! Awl his name telling his say.

3i. Wi'w' t'q'té, a'-biam'. Xe'q'x'ga ak'á q'k'-biam': Hau! Nuda'liha'ga,
Big turtle the (ob.) there he arrived again, they say. O war-chief! Awl his name telling his say.

15 we'no'a'q'q'eq', a'-biam'. Ciehi'-d' inxé sa'be'q'q'i te mi'k'. Ta'wa'n
you make me thank ful, said he, they It is you since I block your mine will I who. Village

ce' újawa tae, a'-biam'. Hau! We'he'á! Igasa'n' a'a-ga', a'-biam'. Nuda'w'-
the, joyful shall said he, they Hi! O Pestle! make an attempt, said he, they War;

ha'ngá Wájé ko' teq'a aq'z' te, a'-biam'. We'he úda'qtei-biam'. Ki e' di
chief Awl by the again he will, said he, they Pestle very good they say. And there

18 a'zi-biam'. Ja'w' agai'-te di aq'a-biam'. Wa'ku wi'w' áci a'-biam'. We'he
he arrived, they To lie commanded by he lay, they say. Woman one out was coming, Pestle

ka'q'a-biam'. Hi'w! we'he úda' inahi' i'x'q'iq'. We'he a'q'x'ia'q' a'c'ti,
the she found, they Oh! Pestle good truly I have found he said, they for myself.

ob.) say.
HOW THE BIG TURTLE WENT ON THE WAR-PATH. 263

a-biamá. J'ata aqi' akí biamá. Wata'zi d'úba ñizá-biamá. Úhe tê say. At the having she reached home, some she took, they say. 


Waona' cëtë-biamá, éga' cinande jáha-biamá. Hi'! wehe pi'íjí ñaahi' 3 she mixed and went suddenly, so she stabbed, they say. Oh! pestle bad truly they say. 

eha'+! ú-biamá. Acíaa a'áta gëcë-biamá. Wëhe ecè-hnà'rá ñàá'qi' wi'! they say. Outside throwing she sent it homeward, Pestle you say regularly right at one they say. 

jáhe gî, wi' t'éë ña, á-biamá. Ñëaëa ñëökë è'ë akí-biamá. Wi' t'ëëë, they say. They say. They say. 

nûda'ñangá! á-biamá. Wëona'aëgíëë, á-biamá Ñëaëa aká. Hau! 6 O war-chief! said he, they say. You make me thankful, say. Big turtle the 

nëkawasa' Sin'gà, ãgaska' ga-gà, á-biamá. Tëna! nûda'ñangá, ea' sa' daxe they say. Your make an attempt, said he, they say. Big turtle 

tá, á-biamá. jí amâ qaëb úï-biamá. Qëabë kë ishës'ë pahë ci kë ñëele they say. Lodge the (pl.) tree camped in them, Tree the smoke-hole above the you walk 

ma'ëhíê te. Êcêa ci' ñëëkëdë tá amá. Wàcka'n'gà, á-biamá, nàkànde 9 you walk, they say. They find it, they will shoot at you. Do your best, said he, they say. At length boy one 

wallk'gà. Wi' gaqë ahâ ci i'ënañè'a-gà, á-biamá. Égië ci' nûjëga wi' you do your best. One said it reaches it to attack him, they say. Big turtle the 

i'ë-a-biamá. Çëëi' sin'gà wi' aha'vû, á-biamá. Za'ët'íi aqë-biamá. Wàhu'ëti founded him, they say. This one gray one! said he, they say. Roaring weapon 

ikidá-biamá. Uti*cëa-hna'-biamá. Nûjëga wi' gãqëa nai'ë-biamá they say. They even hit regularly they say. At length boy one 

Nënañè'a-biamá. Çëëi' sin'gà wi' aha'vû, á-biamá. Za'ët'íi aqë-biamá. Wàhu'ëti say. He attacked him, they say. He bit him, they say. They attacked him, when they were coming, Wonderful! 

sin'gà úmaka in'àhî' ñëëcë' ci n'ëtâ ha. À'ghë-hna' wi' wàqæta'hà, á-biamá. They shot at him with, they say. They even hit regularly they say. 


you make me thankful indeed, said he, they say. 

Hau! nìkawasa'n', ãgaska'n' bëe tá minke, wi, á-biamá. Ñàci agëi'májí. 

Égië aë'ëa'hnà ãgëi' tai, á-biamá Ñëaëa aká. Égië aë'ëa'hnà ãgëi' tai, á-biamá Beware you go lest, said, they say. Big turtle the Beware you leave me you go lest, said, they say.
THE EGEIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Njadi te amá. Égihe yéīanga aká uṣi’danin’-biamá. Ma’ụte aṣa-biamá. Ma’ụte ëge’-
they say. "At length Big turtle the pushed his way through. Within he went, they say. Within he sat
themselves at the one very near she stood, they say."

Big turtle the pushed his way through, "Within he went, they say. Within he sat, they say.

3 biamá. ÒtÚ ẹs’-ẹs’-biamá úfùjide ga’ụ. Wa’ụ wi’ a-f-biamá lu’-
they say. "Eyes the emerging he sat, they say. Looking as. "Woman one was coming, morn-
they say."

Big turtle the pushed his way through, "Within he went, they say. Within he sat, they say."

yá. Eñanga gëin’-éiûké eca’qti naji’-biamá. Jähawagbe gr’i’-
when. Big turtle at the one very near she stood, they say. Shield carried his

4 biamá. Áwate’-a ọsú ẹdá, ëegga’-bi ẹga’ụ, ufùjide-biamá. Ëti ëgihe’-
they say. "At what place he thought she, having, she looked around, Again he said to her, they say:

Shield you tread will. Furtheraway stand, said he, they And woman the found him, they say.

Hii’! ò á-biamá. Cka’jítajin’-gà. Wàbhìji’-wëjë, á-biamá yéngà aká ìtë-
they say. "Oh! said she, they Motionless stand. I cause you to carry said, they say Big turtle the Big

5 biamá. Àwate’-a i’-ti ọsú, ẹgga’-bì ẹga’ụ, ëfìjide-biamá. Éti ëgihe’-
they say. "If you break in you send can? said, they say Possible my (head) suddenly (pi.),

6 biamá. Àwate’-a ọsú ẹdá, ëega’-bi ëga’ụ, ëufìjide-biamá. Ëti ëgihe’-
they say. "At what place he thought she, having, she looked around, Again he said to her, they say:

Shield you tread will. Furtheraway stand, said he, they And woman the found him, they say.

Hii’! ò á-biamá. Cka’jítajin’-gà. Wàbhìji’-wëjë, á-biamá yéngà aká ìtë-
they say. "Oh! said she, they Motionless stand. I cause you to carry said, they say Big turtle the Big

9 biamá aká nuda’atí-bí aí, ò kí-gà, á-biamá. Nìkagahi ijan’ge ubáthegíci
turtle the to war has come he say reach mid he, they Chief his daughter he buried his by

kà è gà’-Ọsú atí-bí, aí, ò kí-gà, á-biamá. Gà-biamá: Gaqìxogtí ëçèjì-á-gà,
they say. "The that desiring has come, he say reach said he, they They said as follows, How you break in you send can’t say, they say Possible my (head) suddenly (pi.),

á-biamá nìkaci’-ìà bëúga. Gà-biamá: Ìjìà a’-qìxì të ëçèjì tàba, á-biamá
they say. "He said as follows, How you break in you send can’t say, they say Possible my (head) suddenly (pi.),

12 yéīanga aká. Ìjìà-Ọsú ẹgga’-bì ẹgga’-aleza ìí ọILA qa’qìxì bà’afà tàfì, á-biamá.
they say. "He said as follows, How you break in you send can’t say, they say Possible my (head) suddenly (pi.),

Ní tè nákàdò’qìtì ìi ugà’-ụdà, á-biamá. Cì-ëtë! ò á-biamá Ní tè nákàdò
Water the very hot whoa put good, said they, For shame! said he, they Water the hot

ana’òbìxà’ nìkaci’-à ẹgí ọlújì tì tì, á-biamá. Wënkè égà’-á, á-biamá
they say. "If you break in you send can’t say, they say Possible my (head) suddenly (pi.),

15 nìkaci’-ìà amá. Ìjìà ẹgà’-ìí usè ụdà, á-biamá. Cì-ëtë! ò á-biamá. Òíòle
they say. "If you break in you send can’t say, they say Possible my (head) suddenly (pi.),

tè ana’òbìxà’ ìí maja’-a bììgà nàqìtòò tì tì. Ëgihe cin’gajìn’ga cti
they say. "If you break in you send can’t say, they say Possible my (head) suddenly (pi.),

they say. "Oh! said they Water"
HOW THE BIG TURTLE WENT ON THE WAR-PATH. 265


Wuhú! Ní na"pe ĉinké hú, ā-biamá. Niaq aqi" ačá-biamá, sin'de kę

uča"-bi ega". Yéanga aká ńande kę íma"tä"ctewa" ca" sin'de kę 3

ni;a aqi" biamá. Ní kę ēgih a"tä ičča-biamá.

Ni kę ga" maاض"-biamá. Xagega mači"-biamá. Níwa" ga"jingga gaxá-

biamá. Wi! wi! wi! ā-biamá. Wuhú! ní kę gaza"a aččai-gä, ā-biamá. 6

Pi ēgih ičča-biamá. Yúwi"xe mači"-biamá. Ėgiće usće amä. Ki, Tće hú,

ā-biamá. Ėdį-či gaxá" etai éde, ā-biamá niac"ga' amä.

Agtá-biamá. Ki yújingga d'ńba ē di naji"-biamá. Ki yéanga ugáha 9

Agtá-biamá yi nujingga d'ńba ē di naji"-biamá. Ki yéanga ugáha 9

a-i-biamá. Ugásti" ah-i-biamá. Ki nujingga d'ńba ē di ucka" čan'di dän"be

naji"-biamá. Yéanga nuda" ti ń-chi t'éčta"bi ecał ča"cti. A"dän"be

at me, said they Big turtle to war came when, in you killed him, you said heretofore. Look here the past that

ičči-gä, ā-biamá yéanga aká. Uča agtá-biamá nujingga amä. Yéanga tć-e" 12

enú aká-biamá. Hau! a"čã' naččai hau, ā-biamá niac"ga amä. Iččaččá-


They went home- ward, they say. And Big turtle sitting

a-i-biamá. Ugásti" ati-biamá. Ki nujingga d'ńba ē di ucka" čan'di dän"be

where is ho ' Grass-snake too where is ho ? said the they Those two let them seek


They went home- ward, they say. And Big turtle sitting


They went home- ward, they say. And Big turtle sitting


They went home- ward, they say. And Big turtle sitting


They went home- ward, they say. And Big turtle sitting


They went home- ward, they say. And Big turtle sitting
266 THE (PEGIHA LANGUAGE MYTHS, STORIES, AND LETTERS.

they passed, they stepped regularly, they say. A second time ap! when Otter the very abdomen
in the he bit him, they say. Ho! elder brother, pain you make me, said he, they And, Why you seek
say. But he said, I do not seek you, I eat I want
we have met each other, said he, they Not so, to kill me they who wish there you join you wished to
you, said he, they say Big turtle the I did not seek you . said he, they I eat I want
you sought me, said he, they Other, Why you seek
shall, said he, they Thunder- has when I let you go will I who, said he, they Halloo! Thunder-
say. (from my mouth)

I will by no means let you go said he, they Ho! elder brother, how when you (open your mouth) and let me go

you said, they says, said. that says, said. between the legs he bites me indeed. Halloo! People come back

he sent suddenly, He is bitten, he said they it is Between the legs he is bitten, be said they, it is
favor of they say. that says, said. that says, said.

they say. Big turtle the very thin they say. He went they say. "Very lean he reached home,

they say. A second time ap! when Otter the very abdomen
in the he bit him, they say. Ho! elder brother, pain you make me, said he, they And, Why you seek
say. But he said, I do not seek you, I eat I want
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you, said he, they say Big turtle the I did not seek you . said he, they I eat I want
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we have met each other, said he, they Not so, to kill me they who wish there you join you wished to
you, said he, they say Big turtle the I did not seek you . said he, they I eat I want
you sought me, said he, they Other, Why you seek
shall, said he, they Thunder- has when I let you go will I who, said he, they Halloo! Thunder-
say. (from my mouth)
HOW THE BIG TURTLE WENT ON THE WAR-PATH.

á-biamá. Wáqití agi-bí ega, Ni ḋa' ṣaqúi-gá hā, á-biamá. Niaci'ga wi' say, they were when, Water the drink ye dry said they, they Person one coming back, they say.

nūda' atí éde t'é-a'wa'če éde nña. Weaqaqaqtía'ni', t'ea'če anigbi'če to war came but were but alive. He shouts heartily at us, we kill him we desire.

a'čízai ỵi. Ṣaqú-biamá wají'n'ga aká. Djúabaćti ụe'á nga g'ẹ' ọ'gà enáptči when we take. Drank it dry, they bird the A very little Big turtle sat the only

ugácta-biamá. ụt ụe'á nga aká gá-biamá: Hau! níkawasá Sin'ga, ẹ' ọ'gà was left they say. big Big turtle the said as follows, Hé! warrior Gray-squirrel, there

ụnú gá-áma, á-gudi c'úe'če', á-biamá. Náqubáqtči t'é-a'cha, á-biamá. Sin'ga

amá húta-qtí agi-biamá. Wawénaxča agi-biamá. Ni-ụjí ẹa wágabačzá-

the crying loud was coming back, To attack them he was coming Water-pouch the he tore them by biting

biamá akíča. Uṣá'udá-biamá. Égiče ni ké b'úgbaqtči ọ' t'a akí-biamá.

they say both. He bit holes in (them), they say. At length water the all there reached home,

Watiećka niúgica ẹ' má'á ẹ'gi'wá-biamá; ní úgbí-biamá. Wébataí-gá, Crook lake to the it was as before, they water filled with its, they Say ye for them, say.

á-biamá. Mí'xá amá Bétexe-má núde ọ' wébatá-biamá. Wébatá ẹćíta'ni'

said they, they Swan the Pelican the throat the sewed for them, they Sewing for they finished


they say. Come, again drink it dry. Do your best, said they, they Beware we fail lest, said they, they say.

C'i ụe'á-biamá. Ci ní ụa d' ubaqtchi ọt'c amá. Há! níkawasá Sin'ga,

Again they drank it dry, Again water the a very little was left they say. Hé! warrior Gray-squirrel, say.

á-gudi c'úe'če', c'úe'ubáqtči t'é-a'cha. É'dí ụnú gá, á-biamá ụe'á nga aká. 12

wherever you may be moving nearly I am killed. There bo coming said, they say Big turtle the back, (sub.)

É'dí agi-bí ega' ci núde wágabačzá-biamá. Ci ní ké b'úgbaqtči ọ' t'a.

There he was coming again thrust he hit and term them in many Again water the all there

biamá, báti ụe'á gá. Ca' a'wa' ẹ'gi' a tan'gàta. Sin'ga amá ẹćí'wá-bù

reached home, Threat the very bad he made them say. To sew difficult. Yet we fail we who will. Gray-squirrel the chased (mv. ob.) him

biamá ụt ụe'á-biamá. Sin'ga t'é-a'wá g'é inhá'wá a, á-biamá. Sin'ga e-hna'

they say when they failed, they say. Gray-squirrel abominable very ! said they, they Gray-squirrel alone say.

ụe'á nga júagtái ẹbėgá. E-hna' ụẹ'úki ẹbėgá, á-biamá. Áda' a'wa' ẹ'gi' a, Big turtle with him I think. He only sided with I think, said they, they There we have failed, say.

á-biamá. Ca'ngaxá-biamá. Há' ụt ụe'á-biamá ụe'á nga aká É'díi 18

said they, they They ceased they say. Night when went back, they Big turtle the There say.

akí-biamá júwágaitái ẹnàkàdi. Hau! níkawasá, wamáxéća ụt ụe'á-biamá. ụt ụe'á

he vorched again, he with them by those who. Hé! warrior, they get even when they go usually, with them

biamá. C'ánt'gaxá-biamá. Há' ụt ụe'á-biamá ụe'á nga aká É'dí 18
Your sister to dance they are tired I suspect! said he, they went home. Around them

3. He said but so said he, they burnt (grass). Big turtle on the war-path went in the past

Nikaci\'ga wa\'aq\'i gi\-bi \'ska\'a\'n us\-\'abia\'am. Eg\'ige \'i \'a\'n reliably ridiculed.

People killed them he is they think they burnt (grass). At length they say they say.

Nikaci\'ga wa\'aq\'i ega\'n najha ja\'a\'ingga u\'ag\'ace in sight they reached home, Gun (!) fired, they say having hair stick tied to

People killed them there they came. They are coming back they say.

Nikaci\'ga wa\'aq\'i caji. 1\'a\'gepa having it, when they went to there they ran round. People killed them there they say.

Nikaci\'ga wa\'aq\'i caji. 1\'a\'gepa coming back they say. Gourd the rattling his he walked they say. Warrior! thus I do will

They who went to there they ran round. People killed there they say. Crusher has come. and round. They say.

Nikaci\'ga wa\'aq\'i caji. 1\'a\'gepa having it, when they went to there they ran round. People killed them there they say.

People killed them there they say. 'War-chief. right among them in a great Big turtle say.
NOTES.

254, 2. nikaci'ga aji amaña, literally: "people, different, at them." It may be intended for aji amaqata", "from a different people."

254, 4. qade naka. The two bunches 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. uha'na uguacke (tödi), equivalent to uha'na uguacke, and isagàfe, the forked stick from which the kettle is suspended over the fire.

254, 9. giba'ni-gà, call to him. The Çegiha call (ba'), but the joiwere never do. The latter go to each tent, and speak to those invited to a feast.

254, 12. waskà ti'heàfà. This is a contraction from "waskà aji'u ti'he àfù, bowl, having, be sure."

256, 4. "qëgafiga ii tedi," was given by the narrator, but "qëgafiga é ii tedi?" is plainer, according to J. La Fleche. I agree with F. La Fleche in regarding "e ii tedi?" as more definite than "ii tedi?". The word "e" may be rendered, "the aforesaid."

256, 9-10. niaci'ga ama, the men for whose sake they were going to war. Frank La Fleche says that "Ebe nuda'no ala tecti?" is equivalent to "Nuda'no uha' akà ébëi të'cèi," the former meaning, "Who is cooking the war-feast?" and the latter, "Who is he that is cooking the war-feast?"

257, 1. indë òbiqà-biama. He made alternate black and red stripes on his face, extending from left to right.

257, 3. qëga'ama. Here the narrator made an appropriate gesture.

257, 4. Song of the war-chief. The words in the text are of joiwere (Iowa) origin, but are given as pronounced by the Omahas. The correct joiwere version, according to Sanssouci, is, "qëga' watece òbu he (anye ke) icà-àna hie tece òbu he," answering to the Çegiha, "qëgafiga wàte aqi-biama écai òbu e te aqi hie:" "The Big turtle is coming back from touching the foe, they say," you said. He is coming back from touching?" Frank La Fleche reads "wàtë" for "wâte"; but he does not understand the use of the last clause, e te aqi ha.

257, 5. òbiqà-ma'qì-biama. The war-party marched in the following order: Two scouts went in advance. Then came the "nuda'ha nga jùlùga," carrying the sacred bag. He was followed by the warriors, who marched abreast. The war-chiefs walked behind them. The Big turtle danced around the warriors as they moved along, passing between them and the nuda'ha nga jùlùga.

257, 7. òka'na-gà, addressed to the Buffalo.

257, 11. gidàha'biama, equivalent to "Naji'w àtíàfà-biama," He stood suddenly.
ti′eai-gá, keep on, is addressed to a few; but when there are many in the
party, ti′eai-gá is used, the latter (ti′eai-gá) being the frequentative of ti′e.

258. 2. niahíšé-á-biama (niahíšé-é) is contracted from niáha, into the water; and
ígará, to send or be sent suddenly.

258. 5. e′u téga-ca′vii-i′te. Sanssouci says that this is not plain. He substitutes
for it, “Ééta táda vá e′ ája-mi′há” (joiwere, To-mó to ná-tána ce′ cé-káre ká), I suspect that
is how he will act; or, “Éé táda vá e′ ája-mi′há,” I suspect that is what he will
say. Frank La Fleche says that all three are correct.

259. 10. ícii′inka, to bend the tail backwards.

259. 13. a′nhá. The Turtle asked him to do something else; but the Wild-cat said
that it was the only thing which he could do.

259, 7. gai tó xé′núga tá, implies that the narrator
witnessed this; but as he did
not, it should read, gá-biama xé′núga áká.

259, 12. tígu′-xé′-ga′-i′ma. When anything is torn, the sound made by the tearing is
called xé′.

260. 5. da tó, the nose of an animal as distinguished from that of a person, da ká.

260. 15. xé′núga e′di a′-á-biama. The Turtle went thither to meet the Squirrel.

260. 18. gi xá′-haqtei ká, just on the border or edge of the lodges, just outside the
camp circle or the line of tents.

261. 3. jíjébe ma′bitahtíqi tódi. There are two renderings of this, according to
Sanssouci. (1) Jíjébe ma′-bitahtíqi tódi, When, or, On arriving right at the door by
pressing on the ground (in crawling). (2) Jíjébe ma′-bit ihéqti tódi, aííaya qíci bidé
tódi xagéqte. 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 Fleche says that the first is the correct one in this myth.

262. 1. jíehni xá′-de wa′-wi′-biama, pronounced u′-da′-wi′-biama by the narrator.

262. 9. wamí hegájí amá, pronounced wamí hegájí amá.

263. 11. síníga wi′-áha′. Za′éqti, pronounced síníga wi′-áha′. Za′éqti.

264. 14. ana′-bíxá′-i′. This should be followed by “qi′”, when, as in line 16.

265. 11-12. a′-da′be xíjá-gá, look at me from the place where you are standing: “Let
your sight be coming hither to me.” Xíjá-gá is from ící, the causative of i, to be com-
ing hither. Da′be xíjá is a correlative of da′be xíjá.

266. 14. wahúta′-éí′ ícícbe uda′. This is a modern interpolation, a change probably
made by the narrator, who had forgotten the ancient phrase. Frank La Fleche says
that he never heard it us in this myth. The three phrases which he heard were,
“Wahá-sági utíín-gá, Strike the hard skins for him”; “á-há utíín-gá, Strike the tent-
skins for him,” and “Néxegasú utíín-gá, Strike the drum for him.”

267. 3. djúbaqtei xé′núga gú′-á, pronounced djú-baqtei, etc.

267. 14. bate cétáwi′-plajócí wáxá-biama, pronounced bate cétáwi′ pi′-ájócí waxá-
biama.

268. 7. á-bí no+. Frank La Fleche says that this is a wrong pronunciation of
“á-bí ápá u+,” which is a contraction of “á-bí ápá u+.”
TRANSLATION.

The people dwelt in a very populous village. The Big turtle joined them. And people dwelling at another village came regularly to war against them. And having killed one person, they went homeward. And the Turtle cooked for the war-path. He caused two persons to go after the guests. The servants whom he caused to go after their own were the Red-breasted-turtle and the Gray-squirrel. He made two round bunches of grass, and placed them at the bottom of the stick to which the kettle was fastened. And they were coming. The persons came in sight. "Ho, warriors!" said he. "Warriors, when men are injured, they always retaliate. I cook this for the war-path. I cook sweet corn and a buffalo-paunch. You will go after Corn-crusher for me. And call to him. Call to Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder also," said the Big turtle.

At length the two men went to call to them. And they called to Corn-crusher. "Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl!" And they called to Comb. "Comb, be sure to bring your bowl!" (Four times.) And so they called Awl. "Awl, be sure to bring your bowl!" (Four times.) And they called to Pestle. "Pestle, be sure to bring your bowl!" (Four times.) And they called to Fire-brand too. "Fire-brand, be sure to bring your bowl!" (Four times.) And they called to Buffalo-bladder, too. "Buffalo-bladder, be sure to bring your bowl!" (Four times.) The criers reached home. "O war-chief! all heard it," said they. All those who were called arrived at the lodge of the Big turtle. "Ho! O war-chiefs, Corn-crusher, Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder also!" said the Big turtle.

The Big turtle made leggings with large flaps. He tied short garters around them. He rubbed earth on his face, and 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," said the Buffalo-bull. The Big turtle rolled himself back and forth. He arose suddenly. He thrust repeatedly at the ground with his horns. He pierced the ground and threw pieces away suddenly. 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. "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
HOW THE BIG TURTLE WENT ON THE WAR-PATH.

he. “Ho, warrior! I will come back very soon. Remain so for a while,” said the Big turtle. Again they departed. As they went, they reached a bad path. Very high logs were lying across it. The Red-breasted-turtle failed to step over them. “Ho, O war-chief! I am not going beyond here with you,” said he. “Ho, warrior! I will come back very soon. Remain so for a while,” said the Big turtle. Again they departed. As they went, behold, a Big wolf came. “O war-chief, again one has come,” said they. “I suspect what he will say, warriors. Wait for him. Stand in a row,” said the Big turtle. “Ho! Come, speak quickly, whatever may be your business. While I walk on a journey, I am in a very great hurry,” said the Big turtle. “Yes, O war-chief, it is so. It was told of you regularly, saying that you walked on a journey; and as I desired to walk there, I have sought you,” said the Wolf. “Ho! Do so,” said the Big turtle. “You may have thought how you do it. I wish to see your ways,” said he. The Wolf decorated himself. He reddened his nose; he reddened all his feet. He tied eagle feathers to his back. “Why! Do so. I wish to see your ways. Do so,” said the Big turtle. The Wolf turned himself round and round. And he went to the attack by the wood on a small creek. He killed a deer. He brought it back, holding it with his teeth. “O war-chief, I think I will do that, if anything threatens to vex me,” said the Wolf. “You have disappointed me. See some persons with whom I travel. There is none who is faint-hearted in the least degree. Come, depart. Thus do I regularly send off the inferior ones,” said the Big turtle. “Warrior Gray-squirrel, go as a scout,” said he. The Gray-squirrel went as a scout. At length he was coming back, blowing a horn. “O war-chief, he is coming back to you,” said they. The Big turtle went thither. “Ho, warrior! act very honestly. Tell me just how it is,” said the Big turtle. “Yes, O war-chief, it is just so. I have been there without their finding me out at all,” said he. “Let us sit at the very boundary of the camp,” said the Big turtle. The Big turtle spoke of going. “Warriors, I will look around to see how things are, and how many persons there may be just there,” said he. He came back. “Warriors, let us go in that direction. This far is a good place for sitting,” said he. By and by, as they moved, he said, “Ho! warrior! O war-chief Corn-crusher, do so. Make an attempt. He will go to the end lodge.” “O war-chief, where shall I sit?” said he. “O war-chief and warrior, you will crawl right to the door, and sit on the outside,” said the Big turtle. Atque mulier mictum exiit. She pressed on Corn-crusher, crawling in a line with him. When she saw him, she said as follows: “Oh! Heretofore have I desired mush. I have found for myself an excellent corn-crusher! I will pound my corn with an excellent corn-crusher! I have found it for myself.” When she pounded on the corn with it, she mashed the whole hand flat, forcing out the blood with the blow. Out she threw it, sending it back again. “Bad corn-crusher!” Having sent it back as she threw it away, it went back, without stopping, to the Big turtle who was near by. He came back. “He whom you say is ‘Corn-crusher’ has come back, having killed one right at the lodge,” said he. “O war-chief Comb, make an attempt. You will sit just at the place where Corn-crusher sat,” said the Big turtle. Comb departed. He sat just where he was commanded to sit. Comb was very handsome. And a woman went out. She found Comb. “Heretofore I have been without a comb. I have found a very good comb for myself,” said she. She took him back into the lodge. Very soon she combed her hair with him. He combed out all the hair on one temple (i.e., pulled out by the roots). “The very bad comb, but I thought it was good.” She threw him away.
suddenly at the door. When he caused her to throw him away, he went back without stopping at all. He went back with the hair. "You have called him 'Comb.' I am coming back, having snatched all the hair from one right at the lodge," said he. He took it back to the Big turtle. He gave it to him. The Big turtle said as follows: "You make me thankful. I keep you to seek this. When we reach home, we shall cause the women to dance. Since it is you, I will take a woman. I will take a female.

O war-chief Awl, make an attempt. You will sit where the war-chief Comb sat," said the Big turtle. Awl was very handsome; he was very good to look at. He sat where he was commanded to sit. A woman went out and found Awl. "Oh! I have found a good awl for myself. I had no awl heretofore. It makes me thankful," said she. She went back to the lodge with him. She spoke of sewing her moccasins with him. 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. 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 filled the mortar, and pounded the corn. She beat it fine. She thrust Pestle beyond, right on her knee. She missed the mark in pushing, sending him with force, and so she struck him into her knee. "Oh! A very bad pestle!" said she. She threw him outside, sending him homeward suddenly. "You have been used to saying 'Pestle.' He is coming, having stabbed one right at the lodge. He has killed one," said he. He reached the Big turtle again. "O war-chief, I have killed one," said he. "You make me thankful," said the Big turtle. "Ho, warrior Gray-squirrel! make an attempt," said he. "Fie! O war-chief, how can I do anything?" said he. The lodges camped among the trees. "You will pass along the trees above the smoke-holes of the lodges. If they find you, they will shoot at you. Do your best. Do your best to evade the arrows or blows. If one goes aside, rush on him," said the Big turtle. At length a boy found him. "This moving one is a gray squirrel!" said he. They went in a great uproar. They shot at him with guns. They even hit him with sticks. One boy stood aside. He attacked him and bit him. When they attacked him, they failed, and were approaching him. "Wonderful! Heretofore the gray squirrel was very easy to approach, but we have failed. One has bitten us alone" (i.e., we have done nothing to him), said they. "He whom you are used to calling 'Gray-squirrel' is coming back, having killed one right among them," said he. He told it to the Big turtle. "Ho! real warrior, act very honestly," said the Big turtle. "O war-chief, it is just so. I have killed one," said he. "Ho! warrior, you make me thankful," said the Big turtle.

"Ho! warriors, I, even I, will make a trial. I shall not come back for some time.
Beware lest you go homeward. Beware lest you leave me and go homeward," said the Big turtle. He arrived there. Some ashes had been poured out. They were extinguished. At length the Big turtle pushed his way through. He went within. He sat within, with his eyes sticking out, looking around. A woman was approaching, when it was morning. She stood very close to the sitting Big turtle. The Big turtle carried his shield. "You will tread on my shield," said he. The woman looked around. "At what place does he speak?" thought she; so she looked around. Again he said to her, "You will tread on my shield. Stand further away." And the woman found him. "Oh!" she said. "Stand still. I send you with a message," said the Big turtle. "Reach home and say, 'The Big turtle says that he has come to war. He says that he has come desiring the chief's daughter, whose body has been placed on the bough of a tree.'" All the people said as follows: "Break in his skull suddenly." He said as follows: "How is it possible for you to break in my skull suddenly? If you let your weapons slip off suddenly from me each time, you will break your legs with the blows." "When the water is very hot, it will be good to put him in it," said they. "For shame! When the water is hot, and I scatter it by kicking, many of you will be scalded to death," said he. "He tells what is probably true. And if it be so, it is good to burn him," said the people. "For shame! If I scatter the fire by kicking it, I will cause all the land to blaze. Beware lest many of your children, too, die from the fire," said he. "He tells what is probably true," said they. And a child begged for water. "O mother, some water," it said. The Big turtle said, "Oh!" He tempted them with reference to the water. "Cause the child to ask for water," said one. "What do you mean by that?" said others. "When it said, 'O mother, some water,' this one, the Big turtle, said 'Oh!'" said he. "Wonderful! He is fearing the sight of water," they said. They took him to the water, holding him by the tail. Notwithstanding the Big turtle clung to the ground with his forelegs, they held his tail, and reached the water with him. They threw him forcibly right into the water. He walked the water for a while, crying a little, and pretending that he did not know how to swim. He said, "Wi! wi! wi!" "Wonderful! Throw him out to the middle of the stream," said they. Again they sent him headlong. He was wandering around. At length he sunk. And they said, "He is dead." They went homeward. "You should have done that to him at the first," said the people.

When the people went homeward, some boys stood there. And the Big turtle was approaching floating. He came peeping. And some boys stood looking at the place where the deed was done. The Big turtle said, "When the Big turtle came in the past to war on you, you said that you killed him. Look here at me." The boys went homeward to tell it. "You said that you killed the Big turtle, but as this one behind us showed his body, he laughed at us. The Big turtle is he who is alive," said they. "Ho! we attack him!" said the people. They attacked him. They arrived there. "In what place?" said they. "In this place," said the boys. "Where is the Otter? Where is the Grass-snake? Let those two alone seek him," said they. The Big turtle sat under the soil (i.e., mud, etc., at the bottom of the water). Only the tip of his nose and his eyes were sticking out. The Snake and Otter sought him beneath the water. They passed very near to him, and stepped regularly over his head. When the Otter was about to pass the second time, the Big turtle bit him in the very abdomen. "Ho! elder brother, you make me pain," said the Otter. And the Big
turtle said, "Why do you seek me?" "I did not seek you. As I desired food, we have met each other," said the Otter. "No, you wished to join those who desire to kill me, so you sought me," said the Big turtle. "O elder brother! O elder brother! O elder brother! I pray to you. I have not sought you," said he. "I will by no means let you go from my mouth," said the Big turtle. "Ho! elder brother, how long before you open your mouth and let me go?" said the Otter. "When the Thunder-god has come back, I will let you go," said he. "Halloo! He lets me go when the Thunder-god has come back. Hallow! He bites me between the legs. Hallow!" said he. Raising his voice, he asked a favor of the people. "He says that he is bitten. He says that he is bitten between the legs. Hit tent-skins for him," said the people. They made the tent-skins sound by hitting them. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those hit tent-skins," said the Big turtle. And the people said, "It is good to fell trees." They were felling the trees here and there. The trees said, "Qwi+, qwi+," crashing as they fell. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those, too, fell trees," said the Big turtle. "It is good to fire guns," said the people. "Elder brother, he has come back," said the Otter. "Those, too, fire guns," said the Big turtle. At length the Thunder-god roared very far away. "Ho! elder brother, he has come back," said he. He let him go. The Otter was very thin. He went homeward. He reached home very lean. "Let the two birds drink the stream dry. Bring ye the Pelicans hither," said they. When they were coming back with them, the people said, "Drink ye the stream dry. A person came hither to war, and we killed him, but he is alive. He laughs heartily at us, when we take him and desire to kill him." The birds drank it dry. There was left only the very small quantity in which the Big turtle sat. And the Big turtle said as follows: "Ho! warrior Gray-squirrel, be coming hither again, wherever you may be moving. They have almost killed me." Gray-squirrel was coming back, crying loud. He was coming back to attack them. He tore open both of their water-pouches by biting. He bit holes in them. At length all the water returned to its former place. At the creek and lake it was as before; they were filled with their water. "Sew ye the pouches for them," said the people. They sewed up the throats of the Pelicans. They finished sewing them. "Come, drink it dry again. Do your best. Beware lest we fail," said the people. They drank it dry again. Again was very little of the water left. "Ho! warrior Gray-squirrel, wherever you may be moving. They have nearly killed me. Be coming hither again," said the Big turtle. When he was coming back, he bit and tore open their throats again in many places. Again all the water returned to its place. He made their throats very bad. He made them very bad to be sewed at all. It was difficult to sew them. "Yet we shall fail. The Gray-squirrel is very abominable! I think that the Gray-squirrel is the only one with the Big turtle. I think that he is the only one siding with him. Therefore we have failed to hurt them," said one of the people. They ceased. When it was night the Big turtle went back. He reached his comrades again. "Ho! warriors, when men get the better of their foes in a fight, they usually go homeward. I suspect that your sisters are tired of waiting to dance!" said he. They went homeward. He walked around them, rattling his gourd. "Warriors, I said that I would do thus, and so it is," said he. He burnt the grass. "You did nothing but laugh at the Big turtle when he went on the war-path." (This was addressed to the absent people of his village). He burnt the grass so that they might think that he
was coming home after killing the foe. At length they arrived in sight of the village, their home. Having fired guns, they tied the scalps to a stick. Then those in the village said, "Yonder come those who went to war!" The returning warriors ran round and round. "There they are coming home, having killed the people of the enemy," said those in the village. An old man said, "Corn-crusher says that he killed one. Hallow! He says that he killed her right at the lodge. Hallow! Comb says that he killed one right at the lodge. Hallow! Awl says that he killed one right at the lodge. Hallow! Pestle says that he killed one right at the lodge. Hallow! Gray-squirrel says that he killed three right among them (i.e., in the midst of the ranks of the foe). Hallow! It is said that they held the war-chief, the Big turtle, right among them, in a great uproar. Hallow! It is said that they failed to injure him. Hallow!" The Big turtle walked very proudly, carrying his shield. He went homeward to enter the lodge. He sat telling them about himself. As the people wished to hear it, they continued arriving there. "Why did they fail with you when they sat very near? If you sat very near them, how is it that you are alive?" said the people. "I pretended to be afraid of water, so I am alive," said he. "If so, those over there have no eyes. How is it that they did not find you when you were alive?" "Nevertheless, I sat in the ashes, so I am alive. I have come home, having killed people. Why do you doubt me? As you did not take vengeance on the people who used to be killing you, I was there to war on them. I killed them. How can you doubt me? I will tell no more about myself. I have ceased," said he. The End.

THE MAN AND THE SNAKE-MAN.

TOLD BY NUDA'AXA.

Niaći'ga wi' ti dúba céd amáma; hégabaji-biamá. Ki cenujín'ga

wi' niaci'ga údä'qti-bi wajin'cta aqá-biamá. Qcábé cugáqti tè'di dahé

one person very good, they in a bad humor went they say. Too very thick at the hill

qangáqti c'di uña'be aqá-biamá. Ki qcabé ci ámañta égiñe niaci'ga

very large there up-hill he went, they say. And tree again from the other at length person

direction

watcicka áma tè é cti uhá a-fi tè. Dahé é cti yadé a-í tè. Wàndà'qti

creek other the he too follow was coming it ing. Bill he too when was com- Right together

ákikipá-biamá. Ki'ña'beqti ga' naji'-biamá. Égiñe gáná guñata a-í aká

they met each other, Looking hard at so they stood, they say. At length to that from the was ap- the one

(see note) beyond ing who


there arrived, they With him he stood, they say. Why! let us go homeward, said he, they You eat say.
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té, á-biamá. Ga"n júgge aë-'biamá. Égiyé niaci"ga wahi ga"n grä"-ga" amá. will, said he, they So with him he went, they say. Behold — people bone the in a carvlin- they (ob.) ear heap for say.

Téwaçaí-ma é niaci"ga júgge aë aká e-hna" é téwaçaí akáma. Hau, Those who were he man with him went he who he only had killed them, they say. Well, killed

3 wa'ujingáqteci é'di gëi" akáma. Ji tê'di wa'ajá té wa'ujingáqteci é niá- very old woman there was sitting, they say. Lodgo in the food the very old woman she per-
cígga téwaçaí e hëbe dë téga", úha" níge"-biamá. Nín'deá-biamá há. some killed then piece to eat in order pot she put in for him, they She caused it to be done, that, they say.

Be'ata-méj-hna"-ma", á-biamá. Ki wata"zi d'úba cé"i' iça"'aë hé, I never eat it, said he, they say. And corn some this (sort) I have put away

6 á-biamá. É hñáte-hna" ci"te, á-biamá (wa'ujinga aká). A"ha", á-biamá. said she, they That you eat regn- it may be, said, they say (old woman the). Yes, said he, they say.

Ga" cí niaki"ga tann té'di ça" uji-biamá wata"zi tê. Ki ga" nin'de yí So again men soup in the aix any she put it in, corn the And so cooked when (ob.)

uji-biamá, ga" cítá-biamá. Pi'jí máhñi" áha", ećegá" gëi" akáma (cénu- she filled for him, and he ate they say. Bad indeed ! thinking was sitting, they say (young they say,

9 ji'n'ga aká). Niaci"ga hniké, ça'ëwië, á-biamá wa'ujíngá aká. Niaci"ga man the). Person you who are, I pity you, they say (sub.). Person hniké, úda'ëti hniké, ça'ëwië, á-biamá. Edáda'ëti tégactan'ka-ba you who are, very good you who are, I pity you, said she, they say. What indeed he tempted you with and júgge agí té eata" išánahi" ci"te, á-biamá. Pi'cítéva"-bají, á-biamá. with you he was when how you consent could I said she, they say. Not at all good, said she, they say.

12 Niaci"ga wahí cé cta"be ké é téwaçai, á-biamá. Gasáni hau"ega'cë'qteci Men bone this you see the he killed them, said she, they To-morrow early in the morning é'c táte, á-biamá wa'ujíngá aká. (É Wé's'na-niacı"ga akáma, é júgge he go shall, said, they say old woman the (sub.). (He Snake-man was, they say, he with him akí akáma. Ci'wakíe-hna"-biamá yi a'ba dúba sáta'n ja"-qiëga" reached he who, He fattened them regu- they say when day four five sleep about (ob.)

15 téwaçaí-hna"-biamá.) Èga"-hna'i. Té'a'cë'qé te, á-biamá wa'ujíngá aká. he killed regu- they say.) So it is usually. You kill me will, said, they say old woman the (ob.)

A"hniéta" yi wa'ajáqtei" te, á-biamá. Wahí gë wail" ujágaqade ihé"-a-a, You finish me when you hurry (away) will, said, she they Box the robe covered with lay me down, (pl. ob.)

á-biamá. Ki a"hniéta" tèdóhi hi'ëbë céë" wi" iça"'aë-de wi", á-biamá. said she, they And you finish me arrives at moccasin that one I put away, but I give to you, say.

18 Waçaka" té, á-biamá. Ate'ë'qi waçúdeäjí ci cteácowe" dälë tèdóhi yi You do your will, said she, they However far distant you notwithstanding evening arrives when the

uqge tá aká Wé's'á aká, á-biamá wa'ujíngá aká. Ga" cí hi'ëbë ga" you overtake will he who Snake the said, they say old woman the And this moccasin the

wi" cí sëhëzë tê'di ci daqage cta"be tê ci táte, á-biamá. Niaci"ga I give the you take when this headland you see the you shall, said she, they Man to you (ob.) steps forward when
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wi' e'di naji'. E'di of-da' waqi'ha ga'fa' qa'i te, a-biamá. Ki e'di of one there stands. There you and paper that you give will, said she, they And there you reach to him say. 
ten'hi qa'ionúd-ada' důdugaq'eqe iqa'-qa- a he. Gê' taté, a-biamá wa'tu'inga it arrives when pull off and facing this way place them. Come shall, they say old woman at home aká. Gan'ki wa'tu'inga aká bê'aga u'fa-biamá ga'a', t'êqa-biamá. Ha'ega'. 3 the. And old woman the all told to him, they - sa', he killed her, they Early in the (sub.) say. 
teq'tci qa' rajú ká gasná-biamá. Ñicta'-biamá. Égiye cibe tê qigá-biamá. Morning when flesh the he grabbed it (= cut He finished, they say. At length entrails the he unclosed, they say. 
i' ka' aqi' ahi-biamá. Ni ke' ßcêta' égihifêta-biamá. Cibe ugâbaha Water to the having arrived, they Water the this far right into it he plunged. Bowels floating in them say. 
a'já' amá. Wahî gá waii' iqa'gaqade ihêta-biamá. Hi'bê qa' ßcizá-biamá; 6 lay on they Bone the robe covered with he laid her down. Moccasin the he took, they say. (ob.) 
gâ' i'a'ca' aca-bi qa', baxû e'di ahi-bi qa', ñiâqa'ge tê wai'bînàa sa' amá. Ga'n' so now he went, when, peak there he arrived, when, headland the became visible they So say. 
teq'tcia' áqzâ ni'ê tejádeujęi tê ñi' ahi-biamá; ahîqî ßcêta-once he took a when headland distant ' the there he arrived, they say. At length entrails the he unclosed, they say. 
biamá. Ga'n' niaci'gâa wi' e'di naji' akâama. Ga'n' waqi'ha qa'a' 'i-biamá.' 9 they say. And man one there was standing, they And paper the he gave to him, (ob.) they say. 
Hau! wanáq'í-á- gá, a-biamá. Hi'bê qa' wa'tu'inga wa' qa' ñionúda-bi Ho! hasten, said he, they say. (young man the). Yes, said, they say (young man the). 
ea'gá', é'ugáq'eqe ñeqi'kéa-biamá, Ñeq te, ñeqeta'-bí ega'. Cí niaci'gá aká having, facing that way he caused them to sit. Go home-will, thought, they having. Again man the say. 
cí ega' hi'bê qa' 'i-biamá, waqi'ha wi' edábe. Cí ten'hi qa' waqi'ha 12 again so moccasin the gave to him, paper one also. You (= here when paper arróve after) say. 
gáea' qeqepaha tê, á-biamá. Cí ten'hi qa' hi'bê ñionúd-Ada' qeqebê tê'uí that (ob.) you show to will, said he, they say. You (= here when moccasin pull off and door at the him say. arrive after) 
iqâ'qa'-gá, a-biamá (niaci'gá aká). Á'ha', a-biamá (cênujinga aká). Place them, they say (man the). Yes, said, they say (man the). 
Wanáq'ín-gá, a-biamá (niaci'gá aká). Ya'ge ahi-biamá. Ga'n' niaci'gá 15 Hurry, they say (man the). Near, after he arrived, they And man moving say. 
wi' e'di naji akâama. Waqi'ha qa'a' 'i-biamá. Hau! wanáq'ín-gá, one again there was standing, they Paper the (ob.) he gave to him. Ho! hurry, they say. 
á-biamá (niaci'gá aká). Hi'bê qa' niaci'gá pahan'ga aká wa' qa' ñionúda-said, they say (man the). Moccasin the man the first the gave to the the pulled off (ob.) him (ob.) 
teq'eti íqêHaving, at the he placed them, they And man the moccasin the again say. 
wi' 'i-biamá. Ki gá-biamá: Çé hne u'eqâa' te. Niaci'gá wi' gâtedi naji'. They having, door at the they say. They say. This you go you put on will. Man one in that stands. 
E'di hne te. Wackan'-gá, a-biamá. Cí ega' hi'bê 'i-biamá waqi'ha There you go will. Do your best, said he, they say. Again like moccasin he gave to him, paper say.
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di. There he arrived, they Oho! hurry, said he, they say. Moccasin at the out-
side

to, they say. In that water one there lies they say. You take sudden steps
forward

3 ñi, ni da’bají-gá, á-biamá. Ki éga’-biamá. Ga’ aṣa tè. Masání ah-
when, water do not look at it, said he, they And so they say. So he went. The other
side reached

biamá. Hi’bé án wéjéiónudá-biamá. Jíže ahi-biamá. É wa’újíngá
they say. Moccasin the pulloff their (from his foot) Evening arrived, they say. That old woman
for them, they say.

t’éjai edita’ aṣai tè díże tè čè há. Wa’túeke na’ga’be típe úhá aṣá-
her

6 biamá, damá. Niúécícan ida’be’qí ti ah-bi ega’n égiwé niácíga ubésnî-.they say, down-hill. Lake in the very arrived, having beheld person he found out

biamá. Égiwé agí tè. Síggé ké ughí qa’á agí tè.

The red-tails the (ob.) for them, they say. The red-tails the (ob.) for them, they say. They said so. But I have not seen they say. Yes, so but I have not seen said he, they I see him if I tell you will, say.

9 ni ké igagátéze ja’-biamá. Wë’sá aká dáhé ga’n éga’be ja’-biamá.

water the causing ripples lay, they say. Snake the hill the in sight lay, they say. Fish small

We’sá aká máxá-biamá. Niácíga wi’ úná, á-biamá. Ga’ wačíonaqti

Snake the asked him, they say. Person one I seek, said he, they And in full eight

át’gáqti má’níi’ga. éga’ waja’ga či’nv čtëwa’’ ga’m ma’či’ qí čta’’be te, on the very you walk so bird the (ob.) soever flying walks if you see it will.

12 á-biamá. A’nha’ ga’n éde ja’-ba-máji, á-biamá. Ja’be’ čí uwibíča te,
said he, they Yes, so but I have not soon said he, they I see him if I tell you will, say.

á-biamá. Ga’n aṣá-biamá Wë’sá amá ágaqéqúti. Nixa’n hántci úhá-biamá

said he, they So went, they say Snake the right with the Påo the edge followed, they say.

We’sá amá. Égiwé Ika’m’gi’té qúdóqéqi q’í’ akámá. Fega’qtí ahí-biamá.

Snake the At length Toad very gray was sitting, they say. Just thus he arrived, they say.

15 Niácíga wi’ čívu i éga’ cta’ba’twá-hna’, á-biamá. Fénáqá ctcwá’’

Person one here having been you may have seen him, said he, they say. Shadow even if

cta’ba’twá-hna’, á-biamá. Úná, á-biamá. A’há, kágéha, čívu niácí’ga

you may have seen it, said he, they I seek said he, they Yes, friend, here person him, say.

wi’ a’’bi’gája’ qí niácíga wi’ a’’čí’ qan’de na’pan’de; éde áwate’ga e’a’’

one I lay by day when person one came near ground shaking it as but whither how

(= almost) be walked;

18 čí’i te ičápaha-máji, á-biamá. Ê’è há, á-biamá. Ê’ úná čí’ č, á-biamá.

he may I do not know, said he, they That is said he, they He I seek the he, said he, they

Ga’n ni ké úhá aṣá-biamá. Ga’n ánasa-biamá qí haji amá. Çi égiwé

So water the follow. (ob.) ing it said they say. So he cut off (this retreat) when he had not ar- Again around

agí-biamá. Çi ahí tè’ga qíngé há. Ni ké çi ughí agí tè. Égiwé

back, they say. Again he ar- at the there was none. Watch the again following he was re-

(ob.) (trail)
THE MAN AND THE SNAKE-MAN.

éé mįangąqti kě ítica'ę'qti agį-biamá. Égiše, Huhu mąngąqti wi' nįna'ha
this very big stream the in the very be was coming. Behold, Fish very big one edge of the
water back, they say.
xbę ke'di ja' amá. Wawęmáxá-biamá. Niąči'ga, kage'ha, uń éde
shallow in the say. He questioned him, they say. Person, O friend, I seek but
iča'a-májí, á-biamá. Cęťu uwačaki aká ča' ħa, á-biamá. Wuhú! 3
I have not found said he, they say. You talked with the one in the it is, they say. Is it pos-
him, say. sible!
á-biamá. Ûmakaji'qtea' akıp ée aleza'-májí ha, á-biamá We's'a aká.
said he, they Not very easily I met him but I did not know him, they say. Snake the
say.
Ga' agá-biamá. Kę é-biamá Huńt t'a nga aká. Ga'ki ma'ku' uńca'.'
So he went homeward. And it was he, Fish big the And land where the
deed they say. They say. (ob.)
čan'di aki-biamá. Égi aki-biamá Si' snedewąğiče amá wi' itáxana' 6
was done he reached home, He him- reached home, when Muskrat the one from up stream
was approach-
ing, they say. (sub.).
a'ča'ma'xte tért'e? Čakúę' egąn-ga, á-biamá Si' snedewąğiče aká. Ca',
you ask me may! Do speak quickly, said, they say Muskrat the (emb.) Still, you
ask me, they say. (sub.).
Niąči'ga uńkie-de ėęńa' akičé-de ė ćełińa' ebęp'ga, á-biamá (We's'a 9
Person I talked when here I chose him to and he you are he I think, said, they say (Snake
aká). An'kaji, á-biamá Si' snedewąğiče aká. Na! ée niąči'ga uńčaki
doed tho. No, said, they say Muskrat the Why! this person you talked with them
ecé amá icąpaha', á-biamá Si' snedewąğiče aká. Çętıandi aği'ti' xti niąči'ga
you them. I know him, said, they say Muskrat the In this place I sat when person
say who moves (sub.).
wı' li wiwęa tė ca'qti the ačai, á-biamá. Ja' wi' ni ma' te biqan'- 12
one lodge my own the in spite of passing went, said he, they Wood one water within he broke by
biamá. É ni ma' te ańca' tė'di ca' edáda' cęććewa abę'ni' aği'te xti aąęgi'.'-
they say. He water within asked me to when yet what sooner I had it I went when I sit
go with him home-
ward
Ima'ma' ée ń'biła', á-biamá Si' snedewąğiče aká. Kę a'ba ańgudi tė'di, on it regularly but he broke it said, they say Muskrat the and day when when
for me, (sub.).
á-biamá (We's'a aká). Ną! síđadi mí' ma'ćińti tice', ę či wiwęa the 15
said, they say (Snake the). Why! yesterday sun very high he lodge my own passing by
ačai. Kę éđi čę' ja' kę bixu', á-biamá (Si' snedewąğiče aká). Ga' went.
And there went when wood the he broke, said, they say (Muskrat the). So
wın'kegaxá-biamá. Kage'ha, wi' tąqiqia', á-biamá (We's'a aká) Pi he
believed him they say. Friend, you speak the very truth, said, they say (Snake the). Again
niąq' ha the ačai-biamá (We's'a amá). Ga' éé niąq'ha-tąęčita' xte-sągi
bank of the passing went, they say (Snake the.) And this towards the bank of the red willows
stream
ní kę ágađamu gę'ń-biamá. xehamajide ę'di gę'ń akáma. Uća' biamá 18
water the leaning down sat they say. Red-breasted turtle there was sitting, they say. Held him, they say
We's'a aká. Wawęmáxá tė mińke, á-biamá. Niąči'ga uńe-hną'ma' 19
Snake the I question you will I who, said he, they say. Person I have sought him regu-
larly
édę iča'a-májí, á-biamá (We's'a aká). An'kaji'qtea', á-biamá (xehamajide
but I have not found said, they say (Snake the). Not so at all, said, they say (Red-breasted
turtle
aká). I saw, said he, they. The pond, said he, they. Friend, said he, they. Come, person. Frog, said he, they. Friend, said he, they. I have not found him, they. Time, said he, they. "Went," they say. 3 biamá (We's'a amá). Égie said he, they. Therefore no one, they say. Friend, person. At length bear very green the one water shallow edge by the ones who. Édí ahí-biamá We's'a aká. Kagéha, niací'ga floating so was sitting, they say. There arrived, they say Snake the (sub.). Friend, person. 

6 Ké, uá-ga, á-biamá. Niací'ga uáne-hná-ma's' éde íčí-tá-májí. Éskana Come, said he, they. Person I have sought him regularly, they say. Oh that early. 

9 agí'w xi niací'ga nénaqí'ga be, á-biamá. A'ha', kagéha, éé há, á-biamá. I sat when person shadow I saw, said he, they. He who he it might be thinking he sat, they say. Friend, straight tell it to me, said, they say Snake. 

12 ýéga nga amé-de bákiáha ma'ís' amá. We's'a aká na'íka agí'w iča'w-. Big turtle the (sub.), pushing and walked they say. Snake the (sub.) back sat on suddenly 

15 wécpaha'jí tédibi t'égi'tí taf. Áda' can'gaxa-ga, á-biamá (ýéga nga aká). You do not know when he will kill you. Therefore quit it, they say [Big turtle the]. 

18 We's'a aká. An'kaji, á-biamá ýéga nga aká. Nál uwibá tóga'w, wi'ake Snake the (sub.). No, they say Big turtle the. Why? what I have told you, I told the truth. 

21 biamá We's'a aká. Céngike cé áha', ičéga'-biamá. Ké, kagéha, nál they say Snake the (sub.). This one that I thought he, they say. Come, friend, why!
THE MAN AND THE SNAKE-MAN.

i'wi'ga-ga hâ, á-biamá We's'a aká. A'ga'sabe hêga-máji. I'wi'ga-ga, 
tell me said, they say Snake the (sub.). I suffer I very much. Tell me,
á-biamá. Qa'! ikâge âma'ar'ji ñahi', á-biamá (ýêgama aká). Úwbëta 
say, they say Wonderful his he does not Indeed, said, they say (Big turtle the). I tell you
tá minke, á-biamá. Wackan'-ga, á-biamá We's'a aká. Ce ñaŋgaqi té'đi 3 
will I who, said he, they say Snake the That very big water at the
say. Do your best said, they say Wackan'-ga, á-biamá ñêgama
what you saw formerly person you seek the there lies. Do your best, said, they say Big turtle
aká. Kâge'ha, vi'i'tâke ká, á-biamá We's'a aká. Ë'di ja'ni. Wackan'-ga. 
the Friend, you tell the I said, they say Snake the There he lies. Do your best.
(sub.).
Wécpaha'ji tédihi ñi t'épiëe tá aká hâ, á-biamá ñêgama aká. Ë'di bë 6 
You do not know when you he kill you will he who , said, they say Big turtle the There I go
(ta minke, á-biamá We's'a aká. Wackan'-ga. Wécpaha'ji tédihi ñi t'épiëe ta,
will I who, said, they say, Snake the (sub.). Do your best. You do not know when you he you kill will,
(sub.).
á-biamá. Ñaŋga gaza'adi â'ce amâma. Ki ñi'ji ja'bi-biamá niacig'a unai 
said he, they Big water in the midst of he was going. And there lay, they say person sought
say. I'birdâ. Ga'av We's'a amâ â'ce â'bi-biamá. Ni ke uñbi'ji ñi'ji ehi-9 
he who, they Big water in the midst of he killed you will. And there lay, they say Big turtle
he was. So Snake the (sub.) there went, they say. Water the eddy the there he arrived
biamá. Ëpiëe ni ke mâ'tâna â'ce ôîâ-biemá. Ê niacig'a çàcà-bâji aké 
they say. At length water the underneath having it gone, they say. He person who did not love him
aké, ni ñi'ca-ba egâ. We's'a ñi'ce 'ba he hî gazu'ca çtêctêwà'ca' uñbibië 
it was water made himself, having. Snake the emerging to wished notwithstanding yet eddy
he, they say arrive a'bi-biamá ma'çàra cañ'qi-ga' nyùtaçë tê tê. We's'a tê'ca-biemá. Ga'av 12 
had him, they say under in spite of at length smothered he died. Snake he killed him, So
they say.

NOTES.

277. 3. ki qâbe cî ámaqata'a, 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 con­
tinuing along the stream.

277. 5. gaça guata'a a-f aká, the Snake-man. Frank La Flèche rejects "gaça" as superfluous.

278. 2. e, ke, the, or it, referring to a subject or object previously mentioned, "the 
aforesaid."

278. 3. wa'ujigaqtei (the first one), pronounced wa'ujinjaqtei by Nuda'axa.

279. 1. waq'ha gaça'a çà'î 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 poiwere myth of the young Black bear, Mûteinye.

279. 5. ni kóga a'ce ahi-biama. The lodge was about three yards from the stream. 
Ni ke'çàa egihî'ce-biama, that is, he plunged them about one foot below the surface.

279. 8. ahiqti ñêgama-a, a very strong expression, showing the rapidity of his 
movements: "he arrived at the very place, suddenly."
279. 15. āna-ge ahi-biama. "Mañ'e, near to, refers to a time or place towards which one moves; but āk'a, near to, implies rest. ədə, near, near to, implies that the destination is near the starting-point."—Frank La Flèche.


280. 4. "jàze ahi-biama," is incorrect. Read "jàze hi amà."—Frank La Flèche.

280, 8. in bejide, the red-tail fish, has red fins; but the body is not red.

280, 9. igag^eze ja₃-biama. Sanssouci reads ugag^eze, but Frank La Flèche thinks that it should be gag^eze ja₃-biama. He does not understand igag^eze (given by a Ponka). The Fish lay in shallow water that struck against it and divided, flowing below it in ripples.

280. 9. dahe ëa₃ ëa₃ be ja₃-biama. The Snake lay in sight, on the hill, and called down to the little Fish.

280, 19-281, 1. ni kë uhà afa-biama . . . niqàŋaŋti ida₇bègti agi-biama. After leaving the Toad, he followed the shore of the lake, expecting to head off the young man. But he could not find him, so he retraced his steps. Again he did not find him, so he went back the third time. The Snake came back, and right to the middle of a stream (the big-water). There was a large Fish in shallow water next to the shore.

281. 2. uan ede, i. e., uane ede.

281. 4. aakip ede, i. e., aakipa ede.

281, 10-11. uwa₃akie eee amà, in full, uwa₃akie eee amà.

281. 13. ni mâte ëa₃dai. Ni mâte ëe ëa₃dai, He asked me to go with him under the water.—Frank La Flèche.

282, 1. ni ëa₃ niugacupa edita₇, etc. Sanssouci reads "ëëfa₇ (this curvilinear object)" instead of "ne ëa₃".

282, 7. cta₇bëi₇te, i. e., cta₇bëi₇te; so ëe₇bëte, 280, 18., in full, ëe₇bëte.

282, 12-13. ëqəŋa₇a . . . ëa₇be egən-gà. The Big turtle was nearly on the surface of the water, pushing up the æji₇xe 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. pi₇ti xigêhi₇a gëi₇-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-
THE MAN AND THE SNAKE-MAN.

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. 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 in sight. I have just come again in sight from this pond. Therefore, my friend, I have not deceived in any particular," said the Red-breasted turtle. The Snake departed. At length a very green Frog was sitting, floating by the edge of the shallow water. The Snake arrived there. "My friend, I have sought a person regularly. At length you may have seen him," said he. "Yes," said the Frog. "Come, tell about it. I have sought a person regularly, but I have not found him. I hope that you will tell me very accurately if you have seen him," said the
Snake. "Wonderful! My friend, very late in the evening yesterday, when I sat in an eddy at this place behind us, I saw the shadow of a person," said the Frog. "Yes, my friend, it was he. I seek him," said the Snake. So the Snake went to that side up-stream. Again he departed, following the course of the stream. And in the very thick green scum of a lake the Big turtle was walking, pushing it up. The Snake sat suddenly on his back. "My friend, I will question you. Do emerge from the water," said he. "Why! what will you ask me? Though the person is moving here, when you do not recognize him, he will kill you. Therefore quit it," said the Big turtle. The Snake sat drawn up, very much coiled up, with his head high. He sat thinking that the Big turtle was the one whom he sought. "My friend, tell it to me accurately," said the Snake. "No. Why! what I have told you, I have told truly. Do not do so. Though the person is moving there, when you do not recognize him, beware lest he kill you," said the Big turtle. Yet again the Snake sat raising himself. "This one is that!" thought he. "Come, my friend. Why! tell me," said the Snake. "I have suffered very much. Tell me," "Wonderful! Truly he does not listen to his friend," said the Big turtle. "I will tell you," said he. "Do your best," said the Snake. "The person whom you seek lies in that very large stream which you saw formerly. Do your best," said the Big turtle. "My friend, do you tell the truth?" said the Snake. "There he lies. Do your best. If you do not recognize him, he will kill you," said the Big turtle. "I will go thither," said the Snake. "Do your best. If you do not recognize him, he will kill you," said the Big turtle. He was going in the midst of the large stream. And there lay the person who was sought. And the Snake went thither. He arrived at the eddy of the stream. At length it had gone, carrying him underneath the water. It was the person who did not love him, that had changed himself into water (i.e., the eddy). Notwithstanding the Snake wished to reach the surface, the eddy kept him under. So he died from suffocation. The young man killed the Snake. Then he went homeward. And he reached home.

THE BEAR-GIRL.
lying in sound he Beware one people suddenly kill last, said they, they Gun him say.

bôgà ìshài-gà. Can’ge-ma wàgùn tê. Ga’n égaxe aà-biamà. Égìe fè all take ye. The horses they sat on them. So in a circle they went, they At length this say.

3 mi’jìnga akà gù-biamà: Dàdìhà, ma’téùhà i’t’aluùn cù tê, à-biamà. Kì girl the said as follows, O father, grizzly-bear please bring it back for said she, they And (sub.) they say: skin me, say.

t’ó-biamà. Kì i’çàìì akà wàghà-i-biamà niaci’ega bógà; àdà hà ña they killed him, And her the prayed to them, they people all; there- skin the they say. father (sub.) say (ob.) fore

‘ì-biamà. Ga’n, Cètu uga’dà-i-gà, ìhà’ùn kéké é wàkà-bì ìgà’n, ga’n mi’jìnga was given to him, they say. And, Yonder listen it down, her the one her meant, they having. So girl

6 wékinàqìì tê aìn’ átâ-biamà. Ñìtè’uù’igà’-biamà. Xagè-hnà’-biamà. hurried to get as having it she went, they Working she sat, they say. She cried regularly, they say.

Mi’jìnga wì’n iàngà-biamà. Ñìtè’uù’igà’-biamà. Té’dì jìgètè gën’uù’-biamà. Ga’n Girl one her younger sister, Working sat when with her they sat, they say. And ña-biamà. Ga’ñ’kì ñìtè’uù’-bì ñì ñì gë’n’uù’-biamà. Éa’n! ñì-hnà’-biamà. Jìngà worked they say when Grizzly she cried for him regularly, Éa’n! she said regularly, Small bear they say.

9 ìdà gë’nà-biamà. Na’hà, ñàka (ma’téùhà ñìtè’uù’ ñì, Éa’n! ñì-hnà’i hè), to tell sent suddenly, O mother, this one (grizzly-bear skin works when, Éa’n! says only)

á-biamà. Ga’ñ’kì ñìtè’uù’-bì ñì ñì ñì gë’n’uù’-biamà. Éa’n! ñì-hnà’-biamà. she said, they And working she sat, when again so they say. Éa’n! she said only, they say.

Cì jìngà akà ci ìdà gë’nà-biamà. Na’hà, ñàka ma’téùhà ñìtè’uù’ ñì, Éa’n! she cried for him regularly, O mother, this one grizzly-bear skin works when, Éa’n! say.

Gìà’ìgà’mà. (fìtì n’ gë’i n’-bìama. Xàgà-hnà’-bìama. working she sat, they say. She cried regularly, they say.

12 ñì-hnà’i hê, á-biamà. Ga’n ñìtè’uù’-bìama. Bìgèfà-biamà. Ga’n ìhètèi tê she says, and she, they So she finished, they say. She dried it, they say. So placed it when she say.

bìgèfà ìgà’n ga’n ñìtè’uù’-bìama. Jìgà’mé aà-biamà. Kì ìdùhà-biamà she dried it as so she finished, they say. Playing they went, they say. And she joined them, they say.

Ma’téù ìpè akà. Wìhì, ma’téùhà i’èn’gi màngë’-ñà, á-biamà. Ga’n Grizzly bear loved the one O little grizzly-bear became after mine for me, said she, they say.

15 ìjìgà’tì ahì-biamà. Ga’n jìgà gahà ñà’ bùgà ìgà’shàkà-biamà. Ga’n ma’tèù bì having it she arrived, they So boly on it the whole she tied it on, they say. So crying regularly, they say.

xàgà-hnà’ wènàxìa-biamà. Za’qì tì a’ñ’he-hnà’-biamà. Ma’tèù akà like a grizzly bear she rushed on them, they say. In great confusion they food without exception, Grizzly bear the (sub.)

weànìxìtì tà akà, á-biamà mi’jìnga nújìnga edàbè. Ëgà’-hñà’-bìama; attack us is about to, said, they say girl buy also. So invariably they say;

18 wènàxìa-hnà’-bìama. Égìe wèdüba’n tèdìhi ñì ca’a’n ca’na Ma’tèù-biamà. she rushed on them regularly, they At length the fourth time arrived when without she was a Grizzly bear, they say.

Ga’n mi’jìnga ágàxe jìwàgà-mà bùgà cènawà’-biamà. Ìa’n’ge èn’kéké- Ga’n girl playing those with whom all she destroyed them, they say. Her sister the one (sub.) say who

ònàqìjì ugi’gàctà-biamà. Ga’n ì kè bùgà ga’n cènawà’-biamà. Ga’n alone remained of her (people), So lodge the all So she destroyed them, they say.
THE BEAR-GIRL.

i'ja'w'te a'ka ena'qte ma'nca'nd de uja'w' ja'w'-biamá. Ijan'ge ti'Ké ma'nca'nd de her elder sister (sub.) aloko den-lying she slept, they say. Her younger sister in it, they say.

c' hébe k' i'jébe té'di ugin güdä'bi ega'n' e'di gein'Ké-ta-biamá. Na'pé'ëhi that part the door at the dug'än inside having there she made her sit, they say. You hungry

eté. 4'í ké'ëma ma'w'-ä hë, ä-biamá i'ja'w' 'te aká. É'ë di ahi-bi ega'n' 3i may Lodge to the walk ! said, they say her elder the There arrived, having lodge be.

cénawa'qabi kë ga'w' uhá ma'w'-biamá. Ga'w' wénandé'ti-hna' aki-biamá. were destroyed the so following she walked they say. So with a very full stomach she reached again, they say.

Ci égasáñi të égi'ñtë-biamá. É'di ma'w'-ä hë. Na'pé'ëhi eté. Wahnáte

Again on the morrow she said to her, They There walk ! You hungry may be. You eat say.

të, ä-biamá. Ci égasáñi e'di péki'ë-biamá.

will, said she, They Again the next day there she sent her, they say.

Égi'ñti ké uha aça-biamá. Égi'ñte niaci'ga dúba édi akáma. Jí At length Lodge the follow she went, they say. Behold person four were there, They Lodge say.

úgi'in ugi'n' akáma. Wégi'ëna'w'-biamá. Ma'tcu'inimu dúba amá aki-biamá.

Hi'a! žínquhá, wijia'w' te ta'w'wañg'ëa cénawa'qé'qéi eda'w'! ä-biamá. Xágé 9 Oh! My elder brother, they say. They say. They say.

naji'w' ugá-biamá. Winaqte ci'a'w'an'gig'ëacte, ä-biamá. EÁta'w' ñáa? ä-biamá.

she stood telling about I alone am left of my (people), said she, They Why there- say, they say.

Žínquhá, wijia'w' te Ma'tcu'í hë, ä-biamá. Ki, Atan'da a' ñi' àgigajé'ëi'te?

O elder my sister is a Grizzly. said she, They And, At what time to be they say. you may have com-

Mange'ñ'gá. Étanda a' ñi' àgigajé'ëi'te ci té. An'kají, žínquhá, ha'w'egw'te 12

Begone. At the to be she com-

veda'w' ma'we'ñë, ä-biamá. Áda'w' étanda'at ti má'nti neke, ha'w'egw'te when some inva-

Mi'ñinga amá. É'ë ci'qá-biamá (nú amá). Akì-biamá. Ki ma'can'de 15

girl the He too went they say (man the). She reached again, And den

vañ'ge'ëcte ki amá ñí uñhë'ba'ngi-biamá. Éáta'w' ñä-biamá. NIKASÁKA béa'w' very hear to she they say when (the Bear-girl) smother (sub.). A fresh human smelling they say. smell of

hni'a, ä-biamá (Ma'tcu' aká). An'kají, jañtchá. Égi'ñte. Céna. Céctaw'ëi hë. you are, said, they say (Grizzly-bearing). Why? said (the sister), A fresh human smelling they say. smell of

bëa'w' hni', ehe, ä-biamá (Ma'tcu' aká). Ga'ë ga'ë-ëñtë-biamá. Wi'he, nikasáka 18

no' , said, they say small. They still she did not stop talking, they young one a fresh human sister, small.

beá'w' hni, ehe, ä-biamá (Ma'tcu aká). Ga'ë ga'ë-ëñtë-biamá. Ga'w' ja'w'. smell of

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Ga' a¿-bi-biamá mi'jinga. Waii' kë tâ¿aâbe ehé¿a-biamá. Égi¿e u¿gás'i'.

So went they say girl. Rehe the she rolled up and over the shoulders

they say. Morning they say. Come, walk . You eat will, said (the Bear- 
girl), they say.

Ga' a¿-biamá mi'jinga. Waii' kë tâ¿aâbe ehé¿a-biamá. Égi¿e u¿gás'i'.

they say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say.

3 biamá nú amá. Clan'ge i ¿i', á-biamá. Mi'jinga ë'di ahí-bi ega', ca' '.

they say say. Your sister is coming, said (one). Girl there arrived, having, without 

they say. They say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say.

ca'æti júgi¿igæ a¿-bi-biamá. Ga' a¿-bi ega', watcîçka ké 'qii'-biamá. Wi' 

stopping with her they went, they say. So went they having, crook the they crossed, they One 

say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say.

utæ' getòndá-bi ega', ican'ge gi'¿a¿-biamá. Masâni ahí-bi ega', hi'be

say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say.

6 u'gæ'ah'a-bi ega', ãn'de ætiæti a'¿ha-biamá. Égi¿e mì-in'amæ'si ákiha' 

they say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say.

put his on, having, ground going straight he flod, they say. At length noon beyond ar-

ived. He went to the edge. They say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say.

te' mi'æti jinga ë'de kii¿i tê. Égi¿e ïja'¿e aká sig¿e u¿é¿a-biamá. Ê né¿e 

say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say.

when girl there reached not At length her elder the trust followed, they say. That kind-

sister (sub.). Again, very small they crossed, they say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say.

9 a¿-bi-biamá nú amá. Sig¿e u¿é¿a-biamá Ma'tcù amá. Baxú duba a'¿a' 

went they say man the Trail followed they say Grizzly-bear the Peak four they left behind 

they say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say.

biamá. Ê kà¿e¿i'a¿ ë¿e têhë¿i e¿a' be at¿i-biamá Ma'tcù amá. Êhau! 

they say. And the fourth leaving they went, they say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say.

á-biamá. Clan'ge ë¿a' be tê hâ. Wa¿ka'¿i-gâ, á-biamá. Ga' wa¿pi 

said they, they say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say.

12 a¿¿t te' Chandu'ætci u¿¿-biamá. Ki, Êhau! á-biamá, ie¿âgaska'¿e be¿ tê 

she went. Almost she overtook them, and. Oh! said (one), they say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say.

minike, á-biamá (nú na'æ akâ). Chandu'ætci u¿¿-amæ. Waqåga gaxà- 

I who, said they, they say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say. Very nearly they were over. There's he made 

biamá, ákicu¿a ukfì¿æøe ë¿i¿e gaxà-biamá. Ga' waqåga xag'ë fhe'a'æti 

biamá, they say. Standing, thick having no space between he made, they say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say. Very nearly they were over. There's he made 

15 ga¿¿be ahí-biamá Ma'tcù amá. Ci u¿¿-biamá ga', 'Á¿gåa''¿a¿¿¿e te¿åbë 

out of arrived, they say Grizzly-bear the Creek sat down, they say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say. Very nearly they were over. There's he made 

é¿a' ¿a¿¿¿e te¿åbë, á-biamá. Ké, ji¿jikà, wi ie¿âgaska'¿e be¿ tê mînke, á-biamá 

as you die shall, said she, they say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say. Very nearly they were over. There's he made 

(nú é¿du¿âa' akâ). Watcîçka jin¿ygàætci ãi¿¿-biamá. Qe¿be cûgà ¿í¿e¿i¿-

(nú next one the). Creek very small they crossed, they say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say. Very nearly they were over. There's he made 

18 aj¿æ¿i gaxà-biamá. Já' ¿æ¿¿¿e ke èdëbe ãa¿¿gë¿æha gaxà-biamá. Êda' 

force her way he made, they say. Wood the also over a large tract he made, they say. Morning they say. Come, walk. You eat will, said (the Bear-

girl), they say. Very nearly they were over. There's he made 

kâi¿i hâ¿i amá Ma'tcù amá. Égi¿e ci u¿¿-biamá. Chandu'ætci u¿¿-æ ¿e 

for some did not arrive Grizzly-bear the. At length again she overtook them, Very nearly she overtook them
THE BEAR-GIRL.

biama. Cit égięta"-biama: ‘Agęaa"tęże hęgabạji éga" wan’gięe ọtę taité, they say. Again she said to him, they You have made me not a little as all you die shall suffer. 

á-biama. Nál ji’țe, wí ięágaska"bẹ̀e tẹ̀ mìńke, á-biama nụjịnga wí’. said she, they Why! 0 elder I I make an attempt will I who, said, they say boy one.

Wáṣu pa-iqti gaxá-biama. Sí té ákusan’de baqápi-biama. Wamí kẹ ga’ 3

Awí very sharp he made, they say. Foot the through and they pierced, they say. Blood the so

na”bíxaxa’ gan’ ma’eči’-biama Ma’tẹ́ù amá. Ci úqẹa-biama. Ci égięta”- 

spered, by so walked they say Grizzly-bear the. Again she overtook them, Again she said to him

biama: ‘Agęaa”tęże hęgabạji éga”, zan’ ọtę tá-bi eh, á-biama. Aha! they say: You have made me not a little as, all you die shall I have said she, they Oho!

cié-ga, á-biama. Ga” tan’de hébe usnége gaxá-biama Á”si ẹ́ tédìhi 6
do you be said (one), they So ground piece cracked he made, they say. To jump she when the one, say.

zan’de kẹ agęan’ka’ha”a gan” açá-biama. Éghiştęa-biama. Gań’ki agi-
ground on both sides so it went, they say. She went right into it, they And were returning

biama ṭińu wan’gięe. Wahúta”eči géiza-biama. Cińa’ge ‘ągęaaawáęę 

they say her elder brother ground the came together again, they say.

tcébe. Ega”qtí i’u”a tai, á-biama. Égaxe naji”-bi ega’”, kida-biama, t’éę-

very. Just so we do will, said they, they around in stood, they having, they shot at her, they say, killed her

biama. Yan’de kẹ kigęta”-biama.

they say. Ground the came together again, they say.

NOTES.

287. 1-2. giahe-hna’-biama. Her mother combed her hair for her, although she was grown. This was customary.

288. 5-6. mi”jięgà wekinaqęi”, etc. It should read: mi”jięgà aka wekinaqęi”, etc.

288. 7. ięa”biama. The sister was about two and a half feet high.

288. 8-9. Jięgà, etc. Insert “aka” after “jięgà.” It was omitted by the narrator.

289. 9. Hi”a+! - - - cenawaxqtı eda’+! Eda’a+! is an interjection of grief, surprise, etc.

289. 12-14. ha”egea”tẹ́di ụchì hna” ma”bși” - - - ja”i-a hč. 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 eheçé, to put the blanket around the shoulders, after rolling it up, in order to run swiftly.

290. 4. ĝa”biama. Nuda”-axa explains this by “jięba-biama,” they forded it.


291. 6. usnege gaxá-biama. It was about two feet wide.

291. 7. ọnde kẹ agęan’ka”ha”a ga” aça”biama. The ground went further apart.

The following rhetorical prolongations were made by Nuda”-axa:

298. 18-19. ada” ọchị bići amá, pronounced ada” ọa+ći bğići amá.

299. 19. ča”shaqtcə, pronounced ča+”shaqətcə.
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, "E£a+!" 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 'E£a+!'" said she. And when the girl sat working, it was so again. She said nothing but "E£a+!" 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 'E£a+!'" said she. The girl finished it. She dried it. When she placed it so, as she dried it, she finished it. They went to play children's games. And she who loved the Grizzly bear joined in the sport. "O little sister, go after my Grizzly-bear skin," said she. So the younger sister brought it to her. Then the elder sister tied it on over the whole of her body. Then, crying regularly like a Grizzly bear, she rushed on them. They fled without exception, in great confusion. "The Grizzly bear will attack us," said the girls and boys. It was so each time; she invariably rushed on them. At length, when the fourth time arrived, she continued a Grizzly bear. And she destroyed all the girls with whom she played. Her little sister was the only one that remained. And she destroyed all in the lodges. And the elder sister slept, lying down alone in the den. Having dug a corner in a part of the den by the door, she made the younger sister sit there. "You are probably hungry. Go to the lodges," said the elder sister. The little sister arrived there, and walked along, following the line of the lodges, whose owners had been destroyed. And she reached the den again, having a very full stomach. Again on the morrow the elder sister said to her, "Go thither. You are probably hungry. You will eat." And she sent her thither again the next day.

At length she went, following the line of the lodges. Behold, four persons were there. They were sitting in the lodge. She recognized them. The four elder brothers of the Bear-girl had reached home. "Oh! Elder brothers, my sister has utterly destroyed those who dwelt in the village!" said she. She stood crying and telling about them. "I alone am left of my people," she said. "Why is it?" said they. "Elder brothers, my sister is a Grizzly bear," said she. And they said, "At what time has she commanded you to be coming? Begone. You will be coming when the time arrives again and she tells you to be coming." "No, elder brothers, I invariably walk for some time in the morning; therefore I shall have come hither at the proper time in the morning.
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'N'GE-SKÁ.

Qugá ijin'ge amá ikima‘à nú á-biama. Ta’wáng'á hégactéwa‘ú ni Badger his son the (sub.) as a visitor went, they say. Village very populous
édedí-éa amá. É’di ahí-biama. Qúga ikima‘é atá, á-biama. Nkagahi there it was they say. There he arrived, they Badger as a visitor has said, they say.
3 tí eiá te’dí júgè ma‘éi-á, á-biama. Qúga ikima‘é atá, á-biama. Lodge his at the with him walk ye, said they, they Badger as a visitor has said they, they say. Chief
Ahaú! ikíiú-gá, ingépó, á-biama. Ki é’di júgè ahí-biama. Giku-hna‘ú- Oho! let him come, O first-born said he, they And there with him they arrived, they say.
biamá. Qugá ijin’ge ékú atá, á-biama. Ca’ giku-hna‘ú-biama. Nuda‘ú- They say. Badger his son I invite I (sub.) as a visitor has said they, they say. Nudú- they say. They in- regularly say.
1 ha’ga iju aká ijan’ge wi‘a wa’ú údá t’a‘ú-biama. Qé Qugá ijin’ge kíku chief princi- his daughter one woman good he had, they say. This Badger his son they in-
Giku-hna‘ú- oju aka ijan’ge wi‘a wa’ú u/ wa’ú a-biama. Qugá ijin’ge aká. They come, they say. They in- regularly they say.
9 aká rijébe áciadi ge’í akáma. Janúa éñiku hébe én’éalmí ékí te, á-biama. the door on the was sitting, they said as follows, Fresh meat they in-
12 minke, á-biama Qugá ijin’ge aká. Ki, Angágé pé táté, á-biama. Asaté he went homeward, he said, they say. With her he went homeward.
15 Qugá ijin’ge aká. A’bu nú, égípe Angágé táté. Ha’n ú á’i oníi te, said he, they say. And he gave to when. How when you go shall I go, they say.
A’bu nú, égípe Angágé táté. Ha’n ú á’i oníi te, said he, they say. And he gave to when. How when you go shall I go, they say.
12 minke, á-biama Qugá ijin’ge aká. Ki, Angágé pé táté, á-biama. Asaté he went homeward, he said, they say. With her he went homeward.
15 Qugá ijin’ge aká. A’bu nú, égípe Angágé táté. Ha’n ú á’i oníi te, said he, they say. And he gave to when. How when you go shall I go, they say.
A’bu nú, égípe Angágé táté. Ha’n ú á’i oníi te, said he, they say. And he gave to when. How when you go shall I go, they say.
A’bu nú, égípe Angágé táté. Ha’n ú á’i oníi te, said he, they say. And he gave to when. How when you go shall I go, they say.
A’bu nú, égípe Angágé táté. Ha’n ú á’i oníi te, said he, they say. And he gave to when. How when you go shall I go, they say.
THE ADVENTURES OF THE BADGER'S SON.

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\[\text{Égiêfe içâdi aká ìgïchâna\"-biâmâ \c'hîngâ te, içé te. Gâ-biâmâ içâdi aká:}
\]
\[\text{At length her the knew his own they say was mis- when, she when} \]
\[\text{ing had gone they say father (sub.):}
\]
\[\text{Cin'gaijin'\'ga wiwña Ògùa ijin'ge jüge kîgê, \á-biâmâ. \f'ê\"-câhniqe tài,}
\]
\[\text{Child my own Badger his son with her has gone said he, they say.}
\]
\[\text{\á-biâmâ. Ùgâqài \ñ, Ògùa ijin'ge t'éca\"ë tài. Cin'gaijin'\'ga wiwña i\"çî.}
\]
\[\text{said he, they You overtake when, Badger his son you will. Child my own you hav-}
\]
\[\text{ern for me will, say.}
\]
\[\text{\çahni\" cî tài, \á-biâmâ içâdi aká. \f'ê\"àge aká, \ñikâgâhi ijan'ge Ògùa}
\]
\[\text{ing for you will, said, they say her the Old man the Chief his daughter Badger}
\]
\[\text{me coming father (sub.). (sub.) they say:}
\]
\[\text{jiin'ge jüge åkâgê te amâ! Ùgâqài \ñ, Ògùa}
\]
\[\text{his son you will kill him indeed! Woman the (ob.) you have her you will indeed! said, they say old man}
\]
\[\text{for him coming back}
\]
\[\text{aká \ñhà! \á-biâmâ. Ògùa ijin'ge \ñikâgâhi ijan'ge kîgêdega\" \c'iqê avaci,}
\]
\[\text{the Oh! said they, they Badger his son chief his has gone again as to pur- he has}
\]
\[\text{say.}
\]
\[\text{\á-biâmâ. \f'iqê-biâmâ. \ñàn'ñi \ñgùa ijin'ge \f'ekàtâ-biâmà \ñà wà \á-biâmâ.}
\]
\[\text{said they, they They chased, Badger his son to go faster commanded, they woman the}
\]
\[\text{say (sub.).}
\]
\[\text{Gïckà\"-ñ àhë. Ùgàqài ñ ëgiêfe t'ëciëtà tài. \ñi \ëtâta ñ \f'téa\"ë tàbà, \á-biâmà}
\]
\[\text{Go faster. They overtake if beware they kill lest. I why if they kill will? said, they say}
\]
\[\text{us you lie}
\]
\[\text{wa'ú aká. Ëgiêfe wàëfîn amà \ëtâ-biâmà. Wa'ú aká gâ-biâmâ:}
\]
\[\text{woman the At length pursuer the in sight came, they say. Woman the said as follows,}
\]
\[\text{Cëti ë, \á-biâmà. Ùgâqài, \á-biâmà. T'ëciëtà te. Gïckà\"-ñ àhë, \á-biâmà,}
\]
\[\text{Yonder he, said she, they We are over, said she, they He kill you will. Go fast, they say.}
\]
\[\text{Uqà-bi egà\"w, wa'ú ta' ëçà\"-biâmà. \ñàn'ñi Ògùa ijin'ge \ñkîha\" \c'iqê-biâmà.}
\]
\[\text{Overtook having, woman the they held him, they And Badger his son bey not they pursued him,
\]
\[\text{say.}
\]
\[\text{Kì wi' àçà\"ñ atì egà\"w Ògùa ijin'ge ñqà-biâmà ñi gâ-biâmà: \ñgëhà,}
\]
\[\text{And one having come having Badger his son he overtook him, when he said as follows, My friend,}
\]
\[\text{they say:}
\]
\[\text{t'ëa\"ñ \çiçë tà-bì ñ\"a, t'ëviëtà-mâjì. Gïckan\"-gà. \ñànd' bëtïa\"w, ëhë tà minkë.}
\]
\[\text{Going suddenly, said he, they Again pursuer there arrived, they say. He! friend, we were to kill}
\]
\[\text{faster be thou, say.}
\]
\[\text{Gïckà\"ñ ñ iha-gà. Gïckà\"ñ ñ akîbánâñ\"-gà, \á-biâmà. Ògùa akâ gâ-biâmà:
\]
\[\text{we were to kill you though, I do not kill you. Go faster. Bow I broke it, I say will I who.}
\]
\[\text{Qëbë \ë ci \ëtâ ci ñkîbànâñ\"-gà, \á-biâmà. \f'iwñ ci ë'dì ahî-biâmà. Ùgâqàe.}
\]
\[\text{Bow I broke it, I say will I who.}
\]
\[\text{Eâta\" t'ëca\"ajì \ñ. \ñànd' bëtïa\"w gâ\" t'ëca\"à-mâjì, \á-biâmà. \çëtë \gë.}
\]
\[\text{One again there arrived, they say. You ever forest might, say.}
\]
\[\text{Gïckà\"ñ ìhà-gà, \á-biâmà. \çë wàëi çë'dì ahî-biâmà. Hau! \ñgëhà, t'ëa\"ñ \çiçë}
\]
\[\text{Bow the I broke it so I did not kill him, said he, they Yonder he goes say.}
\]
\[\text{ëtë ñkîhë \ñgìë t'ëa\"jì, t'ëviëtà-mâjì tà minkë. Gïckan\"-gà. Qëbë \ë ci ñkîbànâñ\"-gà,}
\]
\[\text{You overcame, I kill you not will I who. Go ye faster.}
\]
\[\text{\f'ë \ë ci ë'dì ahî-biâmà. Man'de ñgë \ë ci ëhë tà minkë,}
\]
\[\text{he said) said he, they Very near to you have said he, they Bowstring I broke it, I say will I who,}
\]
\[\text{\á-biâmà. ñ\ëgëtëci ñgëgë, \á-biâmà. Man'dëgà ñgëtëci ëhë tà minkë,}
\]
\[\text{say. say.}
\]
THE ÉEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

á-biama. Wi' ci e' di ahí-biama. Uégqee ga"cti. Éátan aja"? á-biama. said he, they One again there arrived, they say. You over- took him. Why you did not! Bowstring I broke it as live he goes yonder said he, they Again pur-hum-ed (see note), say.

Eátan t'eqaaqí a. Man'de'sa" hééši éga" níña géé. céér, á-biama. Cé wa- Why you did not! Bowstring I broke it as live he goes yonder said he, they Again pur-hum-ed (see note), say.

3 éeqe e' di ahí-biama. Hau! kágéha, nígagáhi úju t'ea" ci t'é-a bi aí aí aí ja, snuier arrived, they say. Hoy! friend, chief prince we were to kill you he though, (he said) said an'k'a-a" bi-bají. Cánña te. Si níá" géé, ehe tá minke, á-biama. Gicka'gí. we are not so. You live will. Foot it hurt me, I say will I who, said he, they Go faster.

Qeábe ákibanan'gá, á-biama. Wi' ci e' di ahí-biama. Téná! Uéeqeétqin'É. Tree run with all your said, he One again there arrived, they say. Why, You really overtook him.

6 Éátan t'eqaaqí a. Si níá" géé, ga" t'ééša-ma'a. Céét géé. Gicka' éqí-a, Why did you not! Foot hurt me, so I did not kill him. Yonder he went Going chase him, kill him á-biama. Ci waéeqe e' di ahí-biama. Hau! kágéha, céét t'wi' éqí-e géé uñé said he, they Again pursuer there arrived, they say. Hoy! friend, yonder lodge one headlong you into it go te, á-biama. Cánña te, á-biama. Síyá" anás' bé'éga, ehe tá minke, á-biama. will, said he, they You live will, said he, they Ankle twisted in run- I say will I who, said he, they say.


aja"? Wi' teké. Síyá" anás' bé'éga, ga' ana'ctá. Céét géé. Gicka' éqí-a, you did You tell the Ankle I twisted it in so I stopped run- ning. Yonder he went Going chase him, it? t'eqí-a, said he, they Earth-lodge one headlong he had gone, they say. Hoy! friend, yonder lodge one headlong you into it go te, á-biama. Cánña te, á-biama. Síyá' anás' bé'éga, ehe tá minke, á-biama. will, said he, they You live will, said he, they Ankle twisted in run- I say will I who, said he, they say. In a very great confusion.

12 biamá waéeqe amá. Kí wa'ú aká wají-w-pbají-bíama. Jí mar'úta wa'ú, they say pursuer the And woman the was cross they say. Lodge within it woman wi' ci géé-bíama. Jákawagqee grí'wí-bíama wa'ú aká. Man'dehe aqí'wí one there sat they say. Shield carried her own, woman the Spear having

15 Léaqí a, t'ééši tá minke, á-biama. Qúga ijí'ge da'ú bie cí t'éwa"-bají- Jú do it, I kill you will I who, said she, Blood his son looked at in the least not speak they say. Spear she brandished even he stirred not at all they say; he died not from her, they say.

18 wi'a'ha" ca' éqí-xá-bíama. Ca' éqí-xá-bíama wa'ú aká. Wa'ú aká my sister's let him alone (as he sits). I let him alone (as will I who, said she, they say woman the  woman husband (sub.).

aká Qúga ijí'ge aqí-xá-bíama. Wa'ú éqí-ké gú'ú-bi yí nüjíng ga isum'ga the Blood his son married him, they Woman the (ob.) he married when boy her brother (sub.).
THE ADVENTURES OF THE BADGER'S SON. 297

baq'uf-hna' ca'ca'b-biamá. Ki Qüga ijin'ge aká gá-biamá: Wiáha' eáta' robé ovér his head always they say. And Badger his son the said as follows, My wife's why so
áda', á-biamá. Hi'! wuqta àcte eáta' aja' tada'+ á-biamá. Ki
f said he, they say. Oh! I tell you even if how you do will? I said she, they say. And
núțiŋga gá-biamá: Jáng'eha, wiáha' uîça-ga há, á-biamá. Ki wa'ú aká, 3
boy said as follows, O sister, my sister's tell it to us, said he, they say: husband
said she, they say. Again sitting a again he questioned her, How it may tell it? He said, they say.
Jáng'eha, wiáha' uîça-ga, ehé', á-biamá. Hi'! wuqta'! ciálá' uéb<fa' 6
said he, they say. Anil said she, they say. Oh! my dear younger your sister's I tell it to
mu' eáta' ukéta' da'téta' tada'. Wiécte wábë'í'a hé, á-biamá. Há. Cí
he asked her, they say. Again sitting a again he questioned her, How it may tell it? He said, they say
husband him
Čiálá' uébta tá minké, á-biamá (wa'ú aká). Cíálá' wa'ú wí an'kiga' 9
Your sister's I tell it to him, I say, said he, they say. Husband him
wi' 'ágáqal. Najíha máqá' aqí' aqegal, á-biamá. Ki Qüga ijin'ge
husband to him
one made him suffer. Hair she cut off having she went said she, they say. Husband him
gá-biamá: Ánai á. Ki, Wa'ú aká dóbái hé, á-biamá. E'dí
said as follows, How many? And, Woman the are four, said she, they say. The woman the
pi-hna' ma'n éde wábë'í'a aqegí, á-biamá wa'ú aká. Ki, Ána caja' ke-12
arrived, regularly, but I have failed I have said, they say woman the. And. How you sleep the
hna' ci á, á-biamá. Wi'áqtei aja' ke-hna' pi', á-biamá. Hi'be ána
regularly you I said he, they said. How I slept the regularly I said she, they say. Moccasin how
uqá' na ke-hna' ci á, á-biamá. Hi'be na'ba uqá na ke-hna' aqegí, á-biamá.
you put on the regularly you I said he, they say. Moccasin two I put on the regularly I have said she, they say.
Ki č'di béq tá minké, á-biamá nú aká. Hi'be ingáxa-gá, á-biamá Áwa-15
And there I go will I who, said she, they say. Moccasin makes for me, said he, they say. Where
itous'ska á, á-biamá núțiŋga aká. Mi' eqa'be tjé' uská'skadi gë'16
in a line with I said, they say. The Sunrise becomes in a line with it sits, again (?)
á-biamá wa'ú aká. E'dí pi-hna' ma'n éde sábé hégabaja; áda' wa'bë'í'a-
and, they say woman the. There I arrived, regularly, but watchful very; there. I have failed for
hna' aqegí, á-biamá wa'ú aká. Ki, Ga' cá' e'di béq tá minké. Wábë'í'18
I have - said, they say woman the. And, So still there I go will I who. I fail with
agí, cteqteiwá' cá' e'di béq tá minké ça'ja, umá' de'uba ingáxa-gá, home
I come notwithstanding still there I go will I who though, provisions come makes for me, home
á-biamá Ga' aqá-biamá. Aqá-biamá, aqá-biamá, aqá-biamá, aqá-biamá. said he, they say. So he went, they say. He went, they say, he went, they say, he went, they say.
THE EGHIYA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Hebádi ja'-biamá. Égasáni min' ęa' hide hi į̄̄ di ahi'-biamá. Égiše
On the way he slept, they say. The next day sun the low ar. when there he arrived, they Behold
wa'ú aká watégaxá-biamá. Néxe-qaqú uti'-biamá. Najíha gága' éga'n
woman the (sub.) danced they say. Drum they hit, they say. Hair that like
3 ęga' watégaxe agì'-amá. Wáqéade ahi'-ega'', wada'be naji'-
they as dancing they had them Creeping up on arriving, having, looking at them he stood
biamá. Ugas'ìn-biamá. Wa'ú amá can'gaxá-biamá néxe-gaqú uti'-tê.
they say. He peeped they say. Woman the (sub.) quit it they say drum beating the
jii'na agì'-biamá. Égiše éga'be ati-biamá. Wé'i' má'zepe cti agì'-
To the they went back, they At length in sight they came, they Pack
ledge say. say. strap too they had
biamá. Wé'te aqá-biamá, ja' agiaqá-biamá. Wa'ú wi' najísha ská'ti,
they say. To find it they went, they wood they went for it, they Woman one hair very white, say,
win' jideqti, wi' uqātci-biamá, wi' zqātci-biamá. A-i-bi ca'ja ęa'qti ga'
one very red, one very green, they say, one yellow very, they say. They were though without the least
cause
kidáaze gn' a'he átiqága-biamá Quága ijin'gë aká ęa'qti-biamá. Udá'qti
scaring each so to flee they started suddenly. Badger his son the painted himself, they Very good
order say. say.
9 ęqáxa-biamá. Wáqáha tê' cti úda'qti ęqáxa-biamá. Ja' wi' áka' nají'-
he made himself, they Clothing the too very good he made for himself, Wood one leaning he stood
say. say. on
biamá. Wa'ú náq'ge jingá aká mi'jinga pahan'ga ati-biamá. Quága ijin'ge
they say. Woman her sister smill the girl before came, they say. Badger his son
fta-biamá. Hi'! ja'qécha, nú wi' igáqígë, á-biamá. Hi'! wiihë, wiiqë'që she found him, Go! elder sister, man one I have found said also, they Oh! my little my sister's
say. say. say. for myself, say.
12 ja' a'qága' tan'qáta', gn' wákida t'ai, á-biamá. Ja' a'qága'á-biamá. Ja' n'kë
wood we break we will, so let him watch, said she, They Wood they broke, they Wood the
say. say. say. say. say.
he'á' aqicta'-biamá ęq, '1'swákiqájá-á, á-biamá. Ahaú! Háiíjëga u'éisma'ì-ga.
tied in they finished, they when, Cause us to carry said they, they Oh! Cord put the cords on
the bundles say. say. say. say.
'I'wikë'që t'ai mnàæ, á-biamá. Háiíjëga u'éisma'-bi ega', man'de gësësnide
I cause you to will I who, said he, They Cord put them on, they having, bow pulled his out
say. say. say. say. say.
15 ega', wan'giše t'éwaqá-biamá wa'ú dúba ęanka. Nájíha gë bëgëga máwaqa'-
having, all he killed them, they say woman four the (ob.). Hair the all he cut off
biamá. Ga' u tí tê' aqá-bi ęq najíha gëza-bi ega', ngëta'-biamá. Usá-
they say. they say. say. they say
biamá. Cúde sàbë. Ki go-biamá: Langëcha, wànhàa' agï ehtëga'. Ûsc,
you say. Smoke black. And he said as fol-
low, they say: O sister, my sister's is com. I think. He has fired
husband ing book (the grass),
18 á-biamá. Wiete' wáhê'a-hna'-ma'. Éata'Éjáha' wàqë' nii tådá', á-biamá.
said he, they Even I have called regularly I have. How your sister's bringing com-
will I said she, they husband them ing home say.
Ct usá-biamá. Usá-biamá ęq tê' tê jide amá. Éjáha' wàqë' nii cuquí, 
He fired (the grass), He fired it, they when smoke the red they Your sister's having there he say
again say. say. say. say.
á-biamá Quága igáqá' aká. Ci qan'ge qêl-bi ęq, ci usá-biamá. Cúde tê
said, they say Badger his wife the Again near that come, when, again he fired it, they Smoke the
say.
THE ADVENTURES OF THE BADGER’S SON.

ská’qtei amá Čiáha’n čábě’n wáči’n cugi, á-biama. Či usá-biama. Cúde very white they Your sister’s three having there he said she, they Smoke say. husband them is coming, say.
té úuqti amá. Čiáha’n wáči’n cugi, á-biama. Ėgíče éča’be agé-the very they Your sister’s all having there he said she, they At length in sight he came, say.
bíama. Čiáha’n čégści hē, á-biama. Ėgíkipa ača-biama. Wán’gíče t’éawáqé, 3 they say. Your sister’s yonder he said she, they To meet her she went, they All I killed them, say.
á-biama Wínáha’n najíha ená cti ičebe’n agéí, á-biama. Ca’n’ hē, á-biama. husband their said he, they His wife’s hair said he, they Night when Badger his wife the are say.
Wán’gíče wáhni’n čagi údá’n hē, á-biama. Ha’n’ Či Qíga igáqá’n aká All having you have good said she, they Night when Badger his wife the say. say.
čábě’n wagíqúqá-biama. Wéwatici ači’n-biama. Égasáni tē, In’e jégca’n-gá, 6 three sang for her own, they say scalp-dance they had it, they The next day when, Stone put in the fire, say.
á-biama. Údá-biama Iáha’n čííké najíha čízai tē sná kē giákébá-biama. said he, they They entered, they His wife’s hair his too I have I have said he, they Rain said she, they say.
Wamí gaciba-biama Či najíha égá’a-biama. Ki najíha égíga’bíama. He forced out, they say. They entered, they His wife’s hair took when scar the say.
Údá’qíti gíixáa-biama. Če najíha wá’ú dúba wáči’n agéí tē ca’a’ca’n 9 Very good he made his (relation), This hair woman four having he came as continually say.
waťíqáxá-biama. danced they say.

NOTES.

294, 5-6. nda’haŋga uju, the principal war-chief was, in this case, the head-chief.
294, 11. Ča’bę’n ja’qtięgę’n agę’ ta mıike. Frank La Flèche inserted “ği,” when, after “ja’qtięgę’n.”
295, 7. kigęšedęa’, in full, kigęš édęga’.
295, 9. Uwaqęą ą. Cańge-ské gave “Uwaqęą ą, if he overtake them.”
295, 11. Čeći e. Frank La Flèche reads, “Čeći é-i hē, yonder they have come.”
295, 11. Uwaqęą, a-biama. TęqęłŁ te. Gicka’n’a hē, a-biama. Frank La Flèche reads: “Uwaqęą. TęqęłŁ tai. Gicka’n’a hē, a-biama,” as “tai” refers to many, and “te” to one or two.
295, 15. zande ce akibanaŋ gā. Zande čeći’ą akibanaŋ-gā.—Frank La Flèche.
295, 17; 296, 2; 296, 7. Či waqı̀qę edi ahi-biama. Insert “amá, the (sub.),” after “waqı̀qę.”—Frank La Flèche.
295, 18. Gicka’i-ga, dictated by mistake, instead of the singular, gicka’i-ga.
296, 1; 296, 9. Ća’ta’a aja’. Ća’ta’a aja’.—Frank La Flèche. When the interrogative sign, “a,” follows, we can say, “Ća’ta’a aja’ a.” But otherwise we must say, “Ća’ta’a aja’ a.”
296, 2. Mandeć’a bęišę equeda niça gęe, cetę. Frank La Flèche reads: “Man’dęć’a bęišę equeda, niwa gęe hę, cetę. He has gone back alive, in that direction, because I broke the bowstring.”
296, 5. qęabe akibanaŋ-gā. Insert “ćeći’ą, yonder.”—Frank La Flèche.
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 where the third pursuer was. "Why! You really 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 the first pursuer 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 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," 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. As they took hair like that of his brother-in-law, they had it for dancing over it. Having arrived by creeping up on them, he stood looking at them. He peeped. The women stopped beating the drum. They went homeward to the lodge. At length they came in sight. They had pack-straps and axes. They went for wood. One woman had very white hair; one had very red; one, very green; and one, very yellow. Though they were approaching, they were continually scaring each other, and starting suddenly to flee. The Badger's son had painted himself very well. He had made himself very nice-looking. He had also made his clothing very good. He stood leaning against a tree. The youngest sister among the women, a girl, came first. She found the Badger's son. "Oh! elder sisters, I have found a husband for myself," said she. "Oh! little sister, we will break wood, and my sister's husband shall be on guard," said one. They broke branches of wood. When they finished tying up the wood in bundles, they said, "Cause us to carry them on our backs." "Oho! put the straps on the bundles. I will cause you to carry them on your backs," said he. When they had put on the straps, he pulled out his bow, and killed all of the four women. He cut off all the hair. And when he had gone to the lodge, he seized the hair of his brother-in-law, and put it in his robe above the belt. He set the grass afire. The smoke was black. And the brother-in-law said as follows: "O sister, I think that my sister's son is coming back. He has fired the grass." "Even I have always failed. How is it possible for your sister's husband to be coming home with them?" said she. Again he set fire to the grass. When he set fire to it, the smoke was red. "There is your sister's husband, coming home with them," said the Badger's wife. Again when he had come very near, he set the grass afire. The smoke was very white. "There
is your sister's husband coming with three of them," said she. Again he set the grass
afire. The smoke was very green. "There is your sister's husband, coming home with
all of them," said she. At length he had come in sight. "Yonder has come your sis­
ter's husband," said she. She went to meet her husband. "I have killed all. I have
also brought back my wife's brother's hair to him," said he. "That is well. It is good
for you to bring home all," said she. At night the Badger's wife sang the dancing-songs
for the three. They had the scalp-dance. The next day her husband said, "Put stones
in the fire." The two men entered a sweat-lodge. When the Badger's son took the hair
of his wife's brother, he scraped the scarred place on the top of the head. When he
forced out the blood by scraping, he put the hair on the place. And the hair was as
before. He made it very good for his relation. The three danced continually, as the
Badger's son had brought home the hair of the four women.

ADVENTURES OF THE PUMA, THE ADOPTED SON OF A MAN.

TOLD BY Ι$4$-n'apâji.

İngętə'-si'-n'ęđe wi'n niaci'ga wi'n açi'n' akámá. Ki cin'gajın'ga ctėwa'n
Long-tailed-cat one man one was keeping him, And child soever
they say.
chin'gai te. Ki ga'o' če cin'gajın'ga gąxai te. Ėgieče niaci'ga cęnujuń'ga
he had none. And so this child he made him. At length person young man
açę amámá. Jī té qan'gęqći ahi-bi xī Ėgieče taqti d'ųba ma'çi'n' amámá. 3
was going, they Lodge the. very near he arrived, when behold dear some were walking, they say.
Węqı̃naqcli té ti tę'ą ahi-biamá, wahůta'ći'n 'chin'gai čga'n. Ki 'č eti
He hid himself when lodge at the he arrived, they gun he had none 34. And he too
from them, they say.
čin'gę akamá. Gá-biamá: Dadiha, taqti d'ųba úmakaqteći edede-amá hą.
they had none, they say. He said as follows, O father, dear some very easy there they are
Wahůta'ći'n a'wa'n'i-ga, á-biamá. Aha'! á-biamá. Wahůta'ći'n ctėwa'n
Gun lend me, said he, they Oho! said he, they Gun soever
they say.
a'čin'ge, á-biamá. Cęnujuń'ga ta' İngętə'-si'-n'ęđe isan'gakı̃qal te. Čisan'ga
I have none, said he, they Young man the Long-tailed-cat he made him a younger
they say. Your younger
jügte ma'čin'-gą. Ėgieče čisan'ga čąhusá te. Čisan'ga čępęĘn'qteći
with him walk. Beware your younger you said lest. Your younger very gently
they say. At length with him he went, they say. These are, they,
jügte-hnań'-gą hą, á-biamá işādi aką. Ėgieče jügte ačą-biamá. Čęmę', 9
go with him regularly said, they say his the At length with him he went, they say. These are, they,
kage'ha, á-biamá. Jáqti ėbazu-biamá. Ki ga'n' ėbažu tědita'n węnaxi'tę
O younger said he, they Deer he pointed at for him, And so he pointed after the attacking
they say. They, they,
ačą-biamá. Gu'n ucka'ı̃ čąndiqći ca'n taqti wi'n' t'ęga-biamá İngętə'-si'-n'ęđe
he went, they say. So dear just at the yet dear one killed it, they say Long-tailed cat
aká. Ga" "in" akí-biamá. Çisan'ga cóga"-hna" éga" téqiáte, á-biamá
the. So carrying he reached home. Your younger in that way invari-
say. He prize him, said, they say
abily
ińádi aká. Ga" "indáa" wanña eka"hna ni Çisan'ga utia-hnań"-ga.
his father the. So what animal you wish if your younger tell it to him regularly.
(sub.).
3 Wanña bęgaqti t'ewᵃtō ma"-in"-biamá Ingən"-si"-snéde aká. Dadha, kagé
Animal all killing them walked, they say Long-tailed cat the O father, younger
brother. In that place
'ńabae juagqie be té mà inkę, á-biamá cęnujin'ga aká. GāTedí qiębę
hunting I with him I go well I who, said, they say young man the (sub.).
If I prize him, said, they say. brother ably
ińádi ińda ki le nai" ké ede mi amá. É'di dahádi Çisan'ga iça pé geiń"-ga.
very thick up-hill stands the there they are (nv.). There on the hill your younger waiting for
(sub.).
cuqgqti utia"be nai" ké ededí amá. É'di dahádi Çisan'ga iça pé geiń"-ga.
my father you hunt may the, said he, they say young man the say.
(sub.).
6 Ga" ñeńujiń'ga aká dahádi Ingęg"-si"-snéde iça pé geiń"-biamá. Kagé, ñe
So young man the on the hill Long-tailed cat waiting sat, they say. O younger this
brother, say.
ińádi 'ęcpaeté té, á-biamá. Ga" dahádi geiń"-biamá cęnujin'ga aká.
my father you hunt may the, said he, they say young man the say.
(sub.).
Ga" ñeńujiń'ga aká dahádi Ingęg"-si"-snéde qebe cúga égihi aiaá-biamá. Jáqti wu" utia"-biamá.
So Long-tailed cat two thick headlong had gone, they say. Deer one he held they say.
9 Ñiçęqęęqći-biamá. Ga" e" di ahį-biamá. Çišu aťa"-biamá. Ubátihegę-
He made cry out by holding, So there he arrived, they Dragging he went, they say. He hung it up
they say.
biamá. Wasábe-ma wu" ka"bęa, kagé, á-biamá. Waci" bęáte téga", they say. The black bear one I wish, O younger said he, they Fat meat I eat in order
(sub.).
á-biamá. Egięe wu" utia"-biamá. É'di ahį-biamá. Egięe nći teqę
did he, they say. At length one he held they say. There he arrived, they Behold some he was killed-
say.
12 akáma. Ênğęg"-si"-snéde aká ińqęqęęqći-de kćiń'ga ma"-in"-biamá. Hau!
ing it, they say. Long-tailed cat the got foam on him since rubbing himself he walked they say. Ho!
kagé, jábe-ma wu" ka"bęa hą, á-biamá. Ní kę ánase té. Ca" ga" égihi
O younger the bears one I wish, said he, they Water the obstructed. And after head-
some time long
áiaá-biamá. Égięe jábe-ma wu" jin'gají édega" épa"be aći" agći-biamá.
had gone, they At length the bears one not small but so in sight having he came back, they say.
(sub.).
15 Kagé, núuna"-ma wu" ka"bęa hą, á-biamá. Ga" ci wu" téqa-biamá
O younger the otters one I wish said he, they So again one he killed, they say
(sub.).
nuona". Kí ińádi aká nan'đe-gipibáj té ga" úgine a-i-biamá. Gań'ki
otter. And his father the heart was bad for him as so seeking he was coming. And
own
pahan'gąqći taqći téqći té e" di ahį-biamá. Ci ci wasábe téqći té e" di
the very first deer killed the there he arrived, they Again this black bear killed the there
say.
18 ahį-biamá. Ci ci jábe téqći té e" di ahį-biamá. Ci ci núuna" téqći té
he arrived, they Again this beaver killed the there he arrived, they Again this otter killed the there
say.
é di ahį-biamá. Ná! Çisan'ga ińqęęge téqći, kagé, á-biamá. Ça" éga" there he arrived, they Ple! your younger weary you kill him, my child, said he, they Enough so
say.
THE ADVENTURES OF THE PUMA.

Gáxa-gá, á-biamá. Ga"v' é cén'á wa'i"' ággá-biamá. Ijádi aká zá"'i"' make it, said he, they So that enough carrying they went home. His the all carried them they say. Ga"v' akí-bi egn'á ijin'ge aká akíwa na wa'áte gá"'i"-biamá. they say. So reached home, having his son the both eating they sat, they say. (sub.)

Ingé"-si"-sérédé é úju-biamá, ijádi t'á"' te; áda" ijádi t'á"'si t'á"' jëgë'gë 3 Long-tailed-cat he principal, they say. So he had the; therefore his near him with his father him without touching Ijádi aká. Ga"v' éga"-hna"-biamá. Wánë na w'áte-tá"' ga"v' jëgë'gë his the So reached home, having his son the hoth eating they sat, they say. Ijádi aká. Ga"v' éga"-hna"-biamá. Wánë na w'áte-tá"' ga"v' jëgë'gë his the So reached home, having his son the hoth eating they sat, they say. (sub.)

Gá"-biamá. Ga"v' iha" aká e ci éga"á"'tëi ági"-a"'a"-biamá. Ga"v' edíta" said he, they So that enough carrying they went home. His the all carried them they say. (sub.)

'ábë jëgë'gë aë'gá-há"-biamá. Çišá"ga w'áte-tá"' ga"v' ú-áda"' jëgë'gë hunting with his his boy regularly, they say. Father (sub.) them ward, they say. His father they say. GB-hnau-gá, á-biamá. Ahi'gë t'éwa'ë t'ëdi ñina"-aë'í gá"'i"ghá-biamá 6 he came back the they say. He came back many killed them when making himself feared it for his, they say. (sub.)

Ijádi aká. Ga"v' éga"-hna"-biamá. Wánë wë'áte-tëétëi ga"v' jëgë'gë his the father (sub.) them ward, they say. Animal only one he killed it So with him Ijádi aká. Ga"v' éga"-hna"-biamá. Wánë wë'áte-tëétëi ga"v' jëgë'gë his the father (sub.) them ward, they say. Animal only one he killed it So with him

'ábe aë'gá-há"-biamá. Çiša"ga watcë'cëa w'ú' gá"'uë' comes at the very thick stands at the there hunting you with him will, said he, they So there forth (ob.)

Ahí-biamá. Ka'gë, ijádi t'ëcpae etë t'ë, á-biamá. Ga"v' edí aë'á-biamá. he arrived, they say. O younger my father you hunt may the this, said he, they So there he went, they say. (sub.)

E'dí aë'hi-biamá. Më'ësi ci më'ësi aë'gë' a"'pa"' núga këde t'éetë akáma. Ka'gë, they say. There arrived, they say when a very long time elk male lying, and he was killing it, they say. O younger brother.

Ma'té-desc wi"' t'éca-gá, á-biamá. Ègi'še wi"' ùca'"' òtiá'gá-biamá. E'dí 9 the grizzly bears one he killed it, said he, they At length one he held suddenly they say. There say.

Ahí-biamá. Ma'té-xage hëgábagí-biamá. H'âl' h'âl' h'âl' é-hna"-biamá he went, they say. Grizzly bear crying very much, they say. You are "hâl' h'âl' said only they say

Ma'té-cë aká. Ègi'še t'éca-bikë'ama. Akíqë'ëtë ag'ëk'ë'íkahna"' ègi'ë'ë-grizzly bear the At length he was long killed; On the body on both sides pierced forcibly under the foreleg they say. (sub.)

Biamá Ingé"-a"-si"-sérédé t'á"' Ga"v' xe-núg'a wi"' ci iénax't'akë'á-biamá. 15 they say. Long-tailed cat the he killed it again made him mad on it, they say. (ob.)

Jë-núg'a t'á"' t'éca-biamá. Ga"v' ki ci gá"-biamá: Ka'gë, ët'ëdi wasábë sigë'ë buffalo bull the he killed it, they And again he said as fol- O younger in this black bear trail they say. Brother, place the hunt it, said they say. Young man the Long-tailed-cat where was hit the, (ob.)

Të uná-gá, á-biamá ñunj'í'gá aká Ingé"-a"-si"-sérédé ñgëdë ciëtë'të, the hunt it, said they say. Young man the Long-tailed-cat where was hit the, (sub.)

Àkiqë'ëtë ca'"' bëga f'ëbëq'ë-hna"-biamá. Ga"v' ëbëq'ë-bájë ëgë' pë' a'bé- 18 on the body in fact all over was constantly swelling up Yet unsatisfied like again was constantly making him to hunt, they say. Young man the (sub.)

Kë'ë-hna"-biamá ñunj'í'gá aká. VOL. VI.—20
Égihe ci wa'téte úgíne aqai. Ci éc'i di ahí-biamá. Égihe ma'tcu ti'éte té
At length again slayer seeking went. Again there he arrived, they At length grizzly bear killed the
édi ahí-biamá. Ki nan'de-gipibají-biamá. Égihe wasábe t'a tea ti'éai té
there he arrived, they And heart was bad for him they say. At length black bear now killed the
say.
3 čišnú gi amá. É'di ahí-biamá. Ingga'n'-si'n'-snéde ičádi ci'á āgíne iča'n'-biamá.
dragging was coming. There he arrived, they Long-tailed-cat his father the embraced suddenly, they say.
It is they say. (ob.) his say. They say. (sub.) his say.
Hau! čišan'ga wani'ga-ma waji'n'-pijáji učchñajt eté ýi, á-biamá. A'n',
Not Your younger the animals cross you not to ought, said he, they. Yes, You, to tell him say.
dadiha, éga', á-biamá nụjínga aká. Ića'ba'n' čišan'ga wi'ečtéwa'n' uččaj-ga,
O father, so, said, they say. boy the A second your younger even one tell him not, time brother say.
e'ga n'biama. Ingga'n'-si'n'-snéde iča'n'.
And heart was bad for him they say. At length black bear now killed the
té. Cénujin'ga ti té ičádi giáxai té ci égihe'n'-biamá waú aká. Čišan'ga
when. Young man the his father made for the again said to him, they woman the
say. (sub.) his say. (sub.)
dadiha, éga', á-biamá nụjínga aká. Ića'ba'n' čišan'ga wi'ečtéwa'n' uččaj-ga,
O father, so, said, they say. boy the A second your younger even one tell him not, time brother say.
e'ga n'biama. Ingga'n'-si'n'-snéde iča'n'.
And heart was bad for him they say. At length black bear now killed the
té. Cénujin'ga ti té ičádi giáxai té ci égihe'n'-biamá waú aká. Čišan'ga
when. Young man the his father made for the again said to him, they woman the
say. (sub.) his say. (sub.)
6 á-biamá. Ga' ci ičádi aká wa'gihe t'wáfte ča'ňaká wa'n'-biamá. Ga'n'
said he, they So again his father the all killed them the ones carried them, they So say.
wai'n' aki-biamá. Ihá'n' aká xageqti ágin iča'n'-biamá, wamí k'gría'n'bai
carrying he reached home. His mother the cried bitterly embraced suddenly, they say, blood the saw her own
they say. (sub.) his say. here té. Cénujin'ga ti té ičádi giáxai té ci égihe'n'-biamá waú aká. Čišan'ga
when. Young man the his father made for the again said to him, they woman the
say. (sub.) his say. (sub.)
9 ića'ba'n' wi'ečtéwa'n'cta'be ýi uččaj-á, á-biamá. A'n', 'ága'n' čišan'ga
a second even one you see it if do not tell said she, they. You have some near making me
say. (sub.)
á-biamá. Ga'n' edita'n' ginikíče géti'-biamá. 'Abaa-báji, wacé ctea'n' akágan'.
said she, they So after that causing him they sat, they say. He did not hunt, rich in even ho was, because.
Egihe ha'n'ega'te'qtei amá ýi činga-bitéama Ingga'n'-si'n'-snéde amá Dadíha,
At length very early in the morn- they when he was missing, they Long-tailed-cat the O father,
say. (sub.)
12 kági amá čingaí, á-biamá cénujin'ga aká. Čišan'ga 'ábae če té, á-biamá.
younger the is missing, said, they say young man the Your younger hunting went, said he, they say.
Ge' ta ci'n', á-biamá. Mi'n' a'na'm ci tica'n' ýi ageti-biamá. Ga'n' ičádi
Coming he will be, said he, they Sun the high it became when he came home, they So his father
say. (sub.)
cički giđás'pa'-biamá. Ga'n'ki áci ača'-biamá. Ga'n' ičádi amá uččiğihá-
the (ob.) he pushed his to attract And out he went, they So his father the followed his
say. (sub.)
15 biamá. Ni'-wági-ama'čica'n' é'di ača'-biamá. É'di ahí-biamá ýi égihe jábe-ma
they say. Place for get- towards there they went, they There they arrived, when behold the beavers
say. wi'n' gan'ke amá, jin'ga'ji. Ci hidea'ča'čica'n' é'di ahí-biamá. Ci éga'n' jábe-ma
one lay for some time, not small. Again down-stream there they arrived, Again so the beavers
say. wi'n' gan'ke amá, jin'ga'ji. Ga'n' cēna'ba t'éwa'á-biamá. Wa'n' aki-biamá.
one lay for some time, not small. So only those he killed them, they Carrying he reached home, they
two say. (sub.)
18 Ga'n' égasáni na'n'ba ja'n'-qtielga'n' té'di jügçe ača'-biamá nụjínga aká. Ci náqti
So the next day two sleeps, about when with him went, they say boy the Again dear
na'n'ba t'éwa'á-biamá. Wasábe na'n'ba t'éwa'á-biamá. Ga'n' é'di áhígí t'éwa'á
two he killed them, they Black bear two he killed them, they. So there many he killed
they say. Ten he killed them, they say: deer, Black bear too, beaver too. Sun the low
**NOTES.**

304, 6-7. kage, ėe ūdādi ūacpae etē tē. Another elliptical phrase, which is, in full, kage, ėetēdi ūdādi ūacpae etē, ē tē (younger brother, in this place, my father, you hunt, may, said it), or some like phrase. Frank La Fleche gives: ėẹ ūdādi ūacpae etē tē.

304, 12. išįgągądįni. This was caused by the bite of the bear, as well as by the struggles of the Puma himself.

304, 19-305, 1. ca’ga’ga’ga’ga, a strong command.

305, 3. išįdi tē’wa’te. 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 "nisihá.

306, 9. a’gįni ašąa’w’afąši, contracted from a’gįni ašąa’w’afąši a’gįni.

**TRANSLATION.**

A man was keeping a Puma. And he had no children at all. And so he regarded this Puma as his child. At length a young man was going. When he arrived very near the lodge, behold, some deer were walking. Concealing himself from them, he reached the lodge, as he had no gun. And the father of the Puma, too, had none.
The young man said as follows: “O father, some deer are there, very easy to kill. Lend me a gun.” “Oho! I have no gun whatsoever,” said he. He caused the Puma to be the younger brother of the young man. “Go with your younger brother. Beware lest you scold your younger brother. Be accustomed to go very gently with your younger brother,” said the father. At length the Puma went with the young man. “These are they, O younger brother,” said the young man. He pointed at the deer for him. And so, after he pointed at the deer for him, the Puma went to attack them. And the Puma killed a deer just at the place where the young man had found the deer. And he carried it home. “Because your younger brother always does thus, I prize him,” said the father. “And if you desire any kind of animal, tell your younger brother.” The Puma continued to kill all kinds of animals. “O father, I will go hunting with younger brother,” said the young man. “There they are in that place out of sight, where the very dense forest stands, extending up-hill. Sit there on the hill, and wait for your younger brother.” And the young man sat on the hill, waiting for the Puma. “O younger brother, this is the place where my father said that you might hunt,” said he. And the young man sat on the hill. And the Puma went headlong into the dense forest. He took hold of a deer. He made it cry out bitterly because he held it with his claws. And he arrived there at the hill. He went dragging it. He hung it up. “I desire a black bear, O younger brother, in order to eat fat meat,” said the young man. At length the Puma caught hold of one. He arrived there. Behold, he was some time in killing it. Since the Puma got foam on himself in struggling with the black bear, he rubbed himself as he walked. “Ho! O younger brother, I desire a beaver,” said the young man. The water was obstructed. And after a while the Puma went headlong into the water. At length he came back in sight, bringing a large beaver. “O younger brother, I desire an otter,” said the young man. And the Puma killed an otter. And as their father was sad at heart, he was coming seeking them. And he arrived first at the place where the deer had been killed. Next he arrived at the place where the black bear had been killed. And he arrived at the place where the beaver had been killed. And he arrived at the place where the otter had been killed. “Fie! my child, you kill your younger brother with fatigue. Do stop it at once,” said he. And they went homeward, carrying just that many animals. The father carried all on his back. And having reached home, both of his sons sat eating. The Puma was the principal one, as he had a father; therefore he sat with his father, near him, but not touching him. And his mother also in like manner took care of her own child. And after that the young man went hunting regularly with his adopted brother. “When your younger brother has killed just one animal, carry it on your back, and be coming home with him,” said the father. The father feared for his son, lest he should make himself crazy by running, if he killed many animals. And so it continued. When he killed just one animal, he was coming home with him. And he arrived there with him as he hunted. “You will go thither with your younger brother to the place where the trees stand very thick by the creek which comes forth from the remote object,” said he. And he arrived there. “O younger brother, this is the place where my father said that you might hunt,” said he. So he went thither. When he had been there a very long time he was killing the male elk that was lying there. “O younger brother, kill a grizzly bear,” said the young man. At length the Puma took hold of one suddenly. He went thither. He was crying very much like a grizzly bear. The
grizzly bear said nothing but "H'a! H'a! H'a!" At length he was lying killed. The Puma had been pierced very deep with his claws on both sides of the body, under the forelegs. And the young man made the Puma rush on a buffalo bull. He killed the buffalo bull. And again the young man said as follows: "O younger brother, hunt the trail of a black bear in this place." The Puma was continually swelling up wherever he had been bitten on the body under the forelegs, in fact, all over his body. Yet the young man was repeatedly making him hunt, as if he was not satisfied.

At length the father went again to seek the slayers, his sons. He arrived there. At length he arrived at the place where the grizzly bear had been killed. And his heart was sad. At length he arrived where 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.

Égíie Mí-qa amá fi amáma. Égíie gá-biamá:
At length Raccoon was going they say.

Ká-ge Mí-qa há! há-zi a
Younger Coon grapes we eat.

Wiji’íchá, cé bá-te-hnan’di há a warvá san’dé-ma, ga’áda ubéj’age.
O my elder brother, that I eat it invariably tooth shake me rapidly, so therefore I am unwilling.

Ká-ge Mí-qa há! yán-de a
Younger Coon plums we eat.

Wiji’íchá, cé bá-te-hnan’di a’ta’wá-nké-gá-hna’-ma, ga’áda ubéj’age.
O my elder brother, that I eat it invariably it always makes me sick, so therefore I am unwilling.

Ká-ge Mí-qa há! ná-pa a
Younger Coon choke-cherries we eat.

Wiji’íchá, cé bá-te-hnan’di sínà’n’te-ma, ga’áda ubéj’age.
O my elder brother, when I am chilly, so therefore I am unwilling.

Ká-ge Mí-qa há! Ma’cna a
Younger Coon we eat.

9 Há! ji’te, há! ji’te, ji’tehá! c’é i’dá-hna’má. Égíie ée amá. Égíie
O elder brother, O elder brother, O elder elder brother that always good for me. At length they went, At length they say.

Ma’cna ni-uwagi ah-bíamá. Égíie té gáx-bíamá. Égíie ná’ji’cacka’
Crab where they got water they arrived. At length dead they made, they Beware barely you stir

ji’he áú. Ata”, Ahaú! ohé ji’cacka’ te há. Égíie oíbe sít’séi cétécé-
When, Oho! I say when you stir will. Beware entrails they tickle notwith-
THE RACCOONS AND THE CRABS.

wa", daq'úge uñibahi"i ctećetewa", ictá ćitji'n'dai ctećetewa", égiče ćacka" standing, nostrils they push up notwithstanding, eye they reach into notwithstanding, warn you stir
into your
či"he aú. Ata", Ahaú! ñe ćit'it ćacka" te há, á-biamá (Míjá na" akú). ever ! When, I say if you stir will . said, they say. (Raccoon grown the).

Égiče Ma"eka" mi"jingga d'úba ní agiahi-biamá. Ki ga"änka wéča-biamá. 3 At length girl some water arrived for, they say. And after they they found them, (stood) awhile they say,

Já"éi" uñá agía-biamá. Waćaququé na"ba té aké áeá! U+ á-biamá. Running to tell it they went home-ward, they say. Raccoon two dead the two indeed! Halloo! said (some), (lie) they say.

Égiče Ma"eka" níkagahi ñínke'dí uñá ahí-biamá. Égiče Ma"eka" níkagahi At length Crab chief to him to tell they arrived, At length Crab chief aká éca"be atí-biamá. Égiče wénaxíła čéča-biamá. Ki i"c'áge wi" 6 the in sight came, they say. At length to attack them he sent suddenly, And old man one

lekičé téga" júwagéa-biamá. (Égiče Míjá akádi é'di ahí-biamá. Ki wi" to act in order with them they say. (At length Raccoon by them there they arrived, And one
gá-biamá.) Hindá! cibe bét'išá té-ana, á-biamá. Cibe čiš'a-bi (sí) they say:) said as follows, Let me see ! entrail I tickle him will ! said he, they entrail he tickled (when) they say:

céctewa"'ji ja"-biamá. Ćáuháqţi iqa amá ći čića"-biamá. Čt āma 9 stirring not at all ho lay, they say. Almost ho they when he stopped, they say. Again the other

ke'di ačá-b ega" daq'úge ćijjn'da-biamá. Céctewa"'ji ja"-biamá. Čt āma by the went, having nostrils he reached into, they say. Stirring not at all ho lay, they say. Again the other

ke'di ačá-biamá. Ictá-ya"ha čiži'áltci uña"-biamá. Céctewa"'ji ja"- by the he went, they say. Eye-border taking by the he held, they say. Stirring not at all ho lay very edge

crámá Míjá aká. Hé! waćawatcigáxe té at ačú+! é lekičé čća-biamá 12 they say Raccoon the Ho! you are to dance he says indeed, say-proclaim- sent suddenly, they say

crabiń aká. Égiče wácigaxá-biamá. Wáctigaxe úćica"-biamá. Ma"eka" 10'c'áge aká. Égiče watcigaxá-biamá. Watcigaxe úćica"-biamá. Crab old man the At length they danced they say. Dancing they went around them, they say.

Waćaququé na"ba té aké, Áma sičéde snédé, Áma m'dje qéece. U+! Raccoon two dead the two The one he died long. The face spotted. Halloo! (lie), other

(á-biamá i'c'áge aká). Ćéča tá' wańgęa" beęga watcigaxe úćica"-biamá, 15 said, they say old man the). At length village all dancing went around them, they say,

Ma"eka" ta" wańgęa. Égiče, Ahaú! á-biamá. Akča náji" atíača-biamá. Crab village. At length, Oh! said ho, they Both stood suddenly they say.

Wénaxíče agá-biamá. Ma"eka" ćí agikibana"-biamá. Waćate ma"ći"-biamá. Attacking they went, they Crab lodge ran with all their might for Eating them they walked, they say.

T'ewaš ma"ći"-biamá. Égiče na'báqtci ákiağa-biamá. Ké! Mängę'í-gá. 18 Killing them they walked, they say. At length only two had gone back, they say. Come! Begone.

Ma"eka" ćégże t'ai (á-biamá Míjá aká). Ceta". Crab they say will (said, they say Raccoon the). So far.
NOTES.

310, 9. hā jī′tē, hā jī′kē, jī′kēha. Used in expressing thanks, approval, or a petition. So, hāDigit, hā Digit, Digit′ha, 102, 9.

310, 11. an, pronounced an<.

311, 4. wafāququxe ma′ha bē akē a′fa u+. ḡa′fī′n, na′pajī uses "wafāuxxe" instead of "wafāququxe." "āfa" is a masculine term, it shows that a man cried out, not the girls.

311, 11. iet-′a′ha țizibeqtei uťa′-biama, pronounced țizi′beqtei, etc.

311, 12. ai a′fu+, in full, ai a′fa u+.

311, 14. The dancing-song sung by the old man Crab was as follows:

\[\text{Wa}′\text{-q}′\text{u}′\text{-q}′\text{-x}′\text{e} \text{ma}′\text{h}′ \text{a} \text{vē} \text{a}′\text{-kē}, \text{Ā′-m}′\text{a} \text{s}′\text{e} \text{s}′\text{e} \text{dē}, \text{Ā′-m}′\text{a} \text{i}′\text{d}′\text{jē} \text{q}′\text{ē}-\text{xē}, \text{u}′+.

311, 19. ma′ekā′, from ma′, ground; and eka′, to move, stir; i.e., "they who scampered over the ground." Perhaps the craw-fish, rather than the crab, is referred to in this myth.

TRANSLATION.

At length the Raccoon was going. At length he said as follows:

"Younger brother Coon! Let us go to eat grapes, Younger brother Coon." "O my elder brother, whenever I eat them, my teeth chatter rapidly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat plums, Younger brother Coon." "O my elder brother, whenever I eat them, they make me sick, and therefore I am unwilling." "Younger brother Coon! Let us go to eat choke-cherries, Younger brother Coon." "O my elder brother, whenever I eat them, I am chilly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat Crabs, Younger brother Coon." "O! elder brother, O! elder brother, elder brother, O! They always agree with me." At length they departed. At length they reached the place where the Crabs got water for the village. At length they pretended to be dead. "Beware. Don't you dare to stir at all. When I say, 'Oho!' you will stir. Beware. Even if you are tickled in the sides, even if they push their claws up your nostrils, even if they reach into your eyes, do not stir at all. When I say, 'Oho!' you will stir," said the elder Raccoon. At length some Crab girls arrived there for water. When they had been there some time, they found the Raccoons. They ran homeward to tell it. "Two Waśa-ququxe 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
in sight of the Raccoons. And he sent some away to attack them. And an old man went with them to act as a crier and to sing for the dancers. And they reached the Raccoons. And one said as follows to himself: "Let me see! I will tickle him in the side!" When he tickled him in the side, the Raccoon lay without stirring at all. When the Raccoon almost laughed, the Crab stopped. And the Crab went to the other Raccoon, and thrust his claws up his nostrils. He lay without stirring in the least. Going again to the former Raccoon, he took hold of his eyelids by the very edge. The Raccoon lay without stirring in the least. The aged Crab man proclaimed aloud, saying, "Ho! he says that you are to dance. Hallow!" At length they danced. They danced around the Raccoons. The old man said:

Two wa-ča-qu-quxe are lying dead. The one has a long heel.

The other has a spotted face. Hallow! At length the whole Crab village went dancing around them. At length the elder Raccoon said, "Oho!" Both Raccoons stood suddenly. They went to attack them. The Crabs ran with all their might to their lodges. The Raccoons walked along, eating and killing them. At length just two Crabs had gone home. "Come! Begone. You shall be called 'Man-čka!'," said the Raccoons. The End.

THE RACCOONS AND THE CRABS.

**ENGLISH VERSION.**

**Xači-na-ťą́į́́s Version.**

Égiće Miňá amá a-biama. Káge Miñe+! káge Miñe+! káge Miñe+!

Házi a-wa-tu ángáte há+, káge Miñe+! á-biama. Wiji’chéha! cé běáte-hna’w

Čan’dí ni’xa a-ča nie-hna’ma’w. Ní tên běáta’ tê’di a-ča daxéte cita’, ácka 3

Gáma’n ajé cita’ há, á-biama. Káge Miñe+! káge Mike+! káge Miñe+!

Gúbe a-wa-tu ángáte há+, káge Miñe+! á-biama. Wiji’chéha! cé’a’ běáte-

Hman’dí in’ge a’wasá cita’. Waji’qidááče, á-biama. Káge Miñe+! káge 6

Miñe+! káge Miñe+! wajúde a-wa-tu ángáte há+, káge Miñe+! á-biama.
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Wijiféntah! céga béte-hna d'ija'xe a'ga'fíce éga' a'figí'ú cta. Waiy'.

O my elder that I eat regularly, some it itches me as I scratch habitually. I get out of

qídaačé, á-biamá. Káge Míxe! káge Míxe! káge Míxe! Ma'ciká a-

patience with said he, they Younger Coon O! younger Coon O! younger Coon O! Crab we

it, say. say.

3 wa' eat anággí te hau, káge Míxe! á-biamá. Há! jí'ée, há! jí'ée, jí'ée, eat them we go will! Younger Coon O! said he, they O! elder O! elder elder say. say.

Brother! when myself finally.

ú, a-biama. Káge Míxe+! káge Míxe+! káge Míxe+! Crab we

that only saying I think of habitually said he, they And they went, they having, plan

only eating I think of habitually said he, they And they went, they having, plan

gárxe ma'gí'-biamá. Ta'wa'wóga' hégacte'wa'ji na'cé a'agá-biamá. Jí'ée, making they walked, they say. Village very populous by say. say.

6 úkí anággí xí akícuqá xí wa'a' na'táí xí a'wa'ate táí, á-biamá. An'kaji, to talk, we make if standing when we rush on them if we eat them will, said he, they No, say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá iji'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.

á-biamá jí'í'ée aká. Gá-biamá: Ní-agíhi t'ë di wi'a'gá'aa' t'ëa'wa'gé say. say. say. say.
akáma ba" tē na'a"-bi ega" uákiba" uťa aqša-biamá. Wašaxuxe na"ba tē, say, they calling the heard it, they having say beyond to tell went homeward, they say, say.


dead the he indeed, hal said he, they two (lie), saya look say. Lodge the in great confusion, they say.

Wawatátigáxé te, ai ača- u! ā-biamá. Ca" cin'gajín'ga ma"qi" wakan'dagį 3

You are to dance, he indeed, hal saya look say. And child to walk forward (= quick) say.

çtewa" bënguqti ahį-biamá. Ahį-bi ega" ákícugáqti égaxe naji"-biamá.

even all arrived, they say. Arrived, having standing very around stood they say close together.

I"či'ageqti-bi édega" ačúhage'qtcì ahį-biamá. İmahget'a" á-inaji"-biamá.

A very aged man, but at the very last arrived, they say. Using a staff he came and stood, they say.

Ma"ciáaha naji"-i-ga hā, ā-biamá. ałāma İctinike ėpįį ėtą! ā-biamá. 6

Off at a distance stand ye said he, they These İctinike skillful indeed! said he, they say (cunning).

Hahásiči'í-ga, ā-biamá. Hindá! wáit'a"-i-ga, ā-biamá. Čibe wáči'čí'í-gu, Get yourselves ready, he said he, they stand

á-biamá. Čibe wáči'čí'í-de cęfetewa"-bajį-biamá. Tė čaŋká, ā-biamá.

They came, dance ye, said he, they Let us see! feel them, said he, they say Entrail tickle ye them, say.

T'či hā. Kė, wawatáigáxí-ga, ā-biamá. I"ča'ge aká węqua ĝį"-biamá. 9

They are dead They say. Pillow hit they say. Get away, they say.

Ihehí" uti"-biamá. Ġeexé būna gasāču uti"-biamá. Wašaxuxe na"ba tē Pillow hit they say. Gourd round to rattle he hit they say. Raccoon two dead aké. Įn de qeqe, Įn de qeqe; Sí'n de snede qeqe; Hi" yax xe ańg ga, the. Face spotted, face spotted; Tail long spotted; Hair offensive big, ā-biamá. Jī'čha, cętâiča węnaxiči'í-ga, ā-biamá. Najiní" átâča-bi ega" 12

said he, they told them Old man the singing for sat they say, say.

edita"qti tēwātē wątate ma"qi"-biamá. Jī kė úgidāaza-biamá. Djuβaqtcì forthwith killing them eating they walked, they stood suddenly, they having say.

akū-biamá. Cęa" na"ctu"-biamá, węnandâ-bi ega". Häha! gaabada" reached home. So far they stopped running, felt full after eating, they say, they say, they say.

wénandeawákiččį, ā-biamá. we have been caused to feel said they, they say.

NOTES.

313, 1: Mię+ must be intended for a vocative. This myth contains the only instance of its use in the texts.
313, 2. hazi, pronounced ha+zi; so gube, 313, 5, is pronounced gu+be; wajide,
313, 7, waja+de; and Ma+eka a, 314, 2, Ma+eka a.
313, 3. a=ča'aidaxete, from ŋadaxete.
313, 6. iɪgę a^wa'=sa, t e, iɪgę a^wa'=sa, from iɪgę(e)-usa.
315, 2. za'eqtiea" pronounced za=eqtiea".
315, 4. bënguqti, pronounced bënguqti.
315, 6. ğeema İctinike ėpįį ėtą! Here the Raccoons are called "İctinike" as well as "Wašaxuxe." And besides, the Omaha and Ponka delegates at Washington, in
August, 1881, spoke of the (two) Ictinike who planned to catch the crabs. Frank La Flèche says that the Raccoons were as cunning as Ictinike, knowing all his tricks, but he and they should not be confounded.

315. 1. mde-qeexe, or inde qeqeqe, "spotted face," is a Ḷegiha name sometimes applied to the raccoon. Frank La Flèche says that "hi'ja'xexaą'ęga" cannot be said of a raccoon.

315, 14-15. Haha! etc. Such phrases were commonly used by Ictinike in expressing his delight at having overreached others.

TRANSLATION.

At length the Raccoon was approaching. He sang as follows to his younger brother in the distance:— "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat grapes, O younger brother Coon!" "O my elder brother! whenever I eat those, my stomach aches me, and when I drink water I have the cholera morbus so bad that I have an action whenever I take a step," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat hackberries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, I am constipated for a long time. I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! 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, 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! O younger brother Coon! We go to eat Crabs, O younger brother Coon!" said the elder. "O my elder brother! Whenever I eat those alone, I get out of patience," said the younger. "Thanks, elder brother! Thanks, elder brother! elder brother, thanks! I always think of eating those alone," said the younger. And they departed, planning as they went. They went towards a very large village of Crabs which was close by. "O elder brother! let us pretend to go and pay a friendly visit. And when they stand very thick around, let us attack them and eat them," said the younger. "No, let us kill them one by one as they go for water; and then we can eat them," said the elder. And the younger brother said, "No, I have a plan. Let us pretend to be dead on top of a ridge of hills, where the path which they take when they go after horses turns aside as it comes back this way." "Yes, that will do. That shall be it," said the elder. They went thither. And both lay flat on their backs in the path. They pretended to be dead. "Do your best," said the elder. "No matter how they treat you,—even if they thrust their claws into your eyes, even if they tickle you on the side, even if they thrust their claws up your nostrils, even if they kick your head aside very suddenly with their toes,—do not stir." At length one who had been seeking horses was coming back. He was coming back along the path. When he discovered them, he said, "Ci, ci, ci! those who are lying are two." He went around them. Then he approached them. He kicked one aside suddenly, but the Raccoon lay without stirring at all. And the Crab went homeward to tell it. "Two of those whom you call Waąţaxuxux 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 Waąţaxuxux 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'-AXA.

Nnaci'g'a ągąbana'ba nuda' ačá-biamá. Waąática-bajį-biamá. Na'-
pčh'i wakant'deęčtį-biamá. Əgaxe agį-biamá. Can', ęč'thá! Əgixide
gor very impatient from they say. In a circle they were returning they say.
ma'či'-i-gá. Wacka'i-gá, ągixide tė, ačá-biamá nuda' hanga aká. Ki égiče 3
walk ye. Do your best, looking the, they say war-chief the. And at length
wi' ąči' agį-biamá. Nuda' hang! wanda wi' édedi amę ebęęga',
one running was coming, they O war-chief? animal one there is moving I think,
á-biamá. Ahaú! ačá-biamá nuda' hanga aká. Indáda' wanda ęska' echnęga'?
said he, they Oho! said, they say war-chief the. What animal it may be you think?
á-biamá. Nuda'hang! ɂe-núga, ebęęga', ačá-biamá Ahaú! ačá-biamá nuda'- 6
said he, they O war-chief? buffalo bull, I think, said he, they Oho! said, they say war-
hanga. Can'-de, ęč'thá! ańnį eťaį, ačá-biamá. Pí da'be ma'či'-i-gá ci.
chief. If so, O servants! we live may, said he, they Again to see it walk ye again.
Cići' ačá-biamá wi'. Égiče, ma'či' ačé amáma ęe-núga amá. Ná!
Again running went, they say one. Behold, walking was going, they say buffalo bull the. Pfo!
nuda' hanga ęčęčpe-gá há, ačá-biamá. Gu' ċęčpe ačá-biamá. Ęčę ęči'-i-gá, 9
war-chief wait for him they say. And waiting they went, they Hero sit ya,
318 THE FEGIHMA LANGUAGE—MYTHS, STORIES, AND LETTERS.

á-biamá, wágáqáa é wáwáká-bi egaa. Ga’ aça-biamá. A’dar’be jaa’-i-gáa, said he, they servant that he meant them, having. And he went, they say. Looking at lo ye, they say

á-biamá. Ánase naji’-biamá. Éqíeq a-i amáma ñ-e-núga amá Ágata said he, they To intercept he stood, they say. At length was approaching, buffalo bull the. Aiming at it they say

3 jaa’-biamá. Wáhútá’ti ké básmá éqé-a-biamá. Ágatá-bi áqutá’qtci. Ahi-bi he lay, they say. Gun the he pushed suddenly, they say. He aimed at it, in a straight line. He arrived, they say

yí égiíeq wanha ájí amáma. Na’pe jaa’-biamá. Wáhútá’ti ké ge’íaza-when behold animal different was moving, looking at lie ye, they say. They say. And he went, they say. At length was approaching, buffalo bull the. Aiming at it they say

6 aki’-biamá. Akida máji yí’cte te’á’tají etegá’jit áhaa, eeqáa jaa’-biamá. Le’ügeèe I shoot even if he kills me nor apt thinking he lay, they say. All the while at him they say. Gun the he pushed suddenly, they say. He aimed at it, in a straight line. Ho arrived, they say

9 naji’-biamá. Kida-bi te’di égiíeq qiíaqá áiíba-biamá. Í’-t’áa nuda’-hangá it stood, they say. It was shot at, when behold falling it went suddenly, Now war-chief they say. Fearing he lay, they say. Snake big it was moving, tall-rattler this size, they say. Shook by pull so it rattled invariably, they say. Tuc+ Ga’n’ika-biamá. Cééjééswá’jí

12 gu’-be tai edáda’ wáha éíye, á-biamá. We’s’a tan’ga, á-biamá. Wáhu’-á! consider what animal it may said they, Snake big, said they say. Why! O war-chief! still let us say. They split it with knife, they say. O war-chief! very good smell the, buffalo just like, said they,   Test it, said, they say war-chief the. And kindling a fire

18 te’ itegá-biamá. Jéde te náhegají-biamá. Ki na’pëhí’ te wakan’di-oven they put it on, they Fire the burnt very hot, they say. And hunger the impatience from, they say. Ahaú! á-biamá. Ké, eqí’i’ha! ñgáas’e’é-gá, á-biamá nuda’haanga they say. Oho! said he, they Come, O servants! Test it, said, they say war-chief say. aká. Miu’ ca’é sháe’ctci ite’-hna’ éqa-biamá. Ga’u, Cééjééswá, eqí’i’ha! the. Sun the nearly had gone only so they say. And, Night here, O servants!
THE WARRIORS WHO WERE CHANGED TO SNAKES.

a"ja"tai, á-biamá. Ga" re-e'mi'a ca" basna" iča"-fia-biamá. Nin'de'cimai let us sleep, said he, they And buffalo rib the so they placed on sticks they say. Cooked
tě éduáta" akasta ite'fia-biamá. Ga" wi" pahan'ga šaté taité na"pa-bi when next so in a heap they put it, they And one before eat shall feared, they say.

ega", akasta ite'fia-fia-biamá. Ga" égiše nuda"-hainga aká gá-biamá: they having, in a heap putting they eat, they And at length war-chief the said as follows, they say:

Ahaú! á-biamá. Čé'hi'rá! hebe i'bi' gši-gši, á-biamá. Ga" hebe épi" Oho! said he, they O servants! a piece bring to me, said he, they And a piece having say, for him

aki-biamá. Čatá-biamá. Égiše, Úda"-qia", še"i", á-biamá. Já-ma a"wa"-u" they reached again. He ate it, they At length, Very good, servants, he said, they say. The buffs we eat

cata' éga"-qia", á-biamá. Ga" zání čata'-biamá. Ki naši'ga nujingá-6 them just like, said he, they And all ate they say. And person boy

biamá. Nújingá'-bi éde čata'-bají-biamá. Ínahi"-bi cě čata'-bají-biamá. they say. Boy, they say but he ate not they say. They were will-ing, they say

Čé'ihá! a-ma a"wa"-čata' éga" hà, á-biamá. Běa" pbi-bají-bají, Úda"-qia"-u" O servant! the buffs we eat them it is said he, they Odor bad not, very good.

Čatá-gá, á-biamá nuda"-hainga aká. Üheš'age, á-biamá nujinga aká. Ga" 9 Eat it, said, they say war-chief the. I am unwilling, said, they say boy the. And něě té égaxe še"-biamá. Ki nujinga aká gaqáša še"-biamá. Ga" kindled the around it they eat, they And boy the apart sat they say. And

ugáhanadáže amá. Ga" mandešta"-bi éga" ja"-ha" nuda"-biamá. Égiše, dark they say. And felt very full after eating, having slept each one, they say. At length,

Ahaú! á-biamá. Čé'hi'rá! Déha"i-ga há, á-biamá. Pišiši"-qia", á-biamá 12 Oho! said he, they O servants! arise, said he, they Very bad, said, they say. boy the

nuda"-hainga aká. Ga" úwakíše éer'qti, ca" ga" We'sá amá bèšu. Égiše war-chief the. And to talk to he failed, strange to Snake the all. Be abroad say (i) (=were)

atań-ke-da" ušašašaši' ée gaqá šiqišec'-biamá We'sá sad-ìhe. Nuda"- just as long as he lay all half of the body finished himself, they Snake was lying stretched. Boy

ha'ga áma aká gá-biamá. Ahaú! á-biamá. Gúda gibá' échei-gá, (á-biamá), 15 chief the other said as follows, Oho! said he, they Yonder call to him, (said he, they say)
nújinga é waká-bi éga". Nújinga aká agí-biamá. Ké, čé'i'hi'rá wada"- boy that meant him, having. Boy the was coming, they Come, O servant! look say,

bai-gá, á-biamá. Čé'hi'rá! še na"-šašašašaši' hàmatají šépáhá, á-biamá. Nújinga at us, said he, they O servant! this you feared, as you ate not you know, said he, they say.

aká xagé nàji"-biamá. Ga"- Šašašašašašašaši' čiši'na. Čínaqti'či čiši' na te, á-biamá. 18 the crying stood they say. And, Hespe! said he, they You alone you live will, said he, they say.

Wašáčka čag'é te há, á-biamá. Ga" čé anšúšašašašašašaši' edáda" You try you go homeward will, said he, they And this we traveled we walked what

angúnaí ke šéšúšašašašašašaši' ah'éi, á-biamá. Qubé 's-biamá. Čé wešša ča" we sought the all we give said he, they Sacred they gave him, This you wait for yet you say, us
a’ba (ṣi) ḥn† te. Égíče waa’ca ḏuha-biamá nújinga aká. Waa’i nga nga day (when) you go will. At length to leave them afraid of, they say boy the. Nobe large ge wi’u uje weč’i-tai. Maja’i úda’i gé’di dahé nga nga wi’u gáge iṣa’i awač’iẹ. The one filling you carry will. Land good at the hill large one those you put us

3 tai, á-biamá nuda’hańga-aká. Ga’i a’ba amá. Wa’i García éga’qti gágígiye will, said, they say war-chief the. And say they say. All just so coiled up ge’i akáma, akí’i ge’i ge’i-biamá. Ki waa’i nga nga wi’i čizá-bi éga’i, were sitting, sitting on one they sat, they say. And robe large one took, they having, uji-biamá. Ki wé’ti’i aćá-biamá. Ga’i úda’qti ede’di-ča’amá. É’di iṣa’i waágá-he put them in. And carrying he went, they Hill very good there it was, they There he put them, say.

6 biamá. ḏa’i gió’gáit, dahé bazá, cehiče éga’i qege na’ba bazá iṣa’be they say. Hill not small, hill curvilinear extending like a tree curvilinear in the top, yonder middle aćá-biamá. Ga’i’i iṣa’i wáa-biamá qege té hídé té’di. Gé’i tâté went put down on, and there they put them, they say tree the bottom by the. Go home- shall say. fángiha’-bi éga’i. We’s’amá bégúqati nújinga ta’i ágiđa’-á-biamá, júga kó they knew of their having, snake all boy the lay thick on their own, body the. Hanga’i’i-ge’i wan’ié’gáta edé é jú qí’xáxai, á-biamá. É núgé’i’i ca’i who was chief the one animal sat but that body made for said he, they He summer this (an expletive) wáa’al-ma, wa’u, cín’gaj’in’ga, can’ge wáči’-ma c’téwa’i, edáda’i aćí’i you who are his rela- woman, child, horse those that he even, what he has say. Agi’i’i-biamá. Ga’i’i nga’i wa’i, cín’gaj’in’ga, ági’i’i-ge’i qege na’ba pe tai. C’ki wá’i, cin’gaj’in’ga, ca’i b’gi’gá they say. Hill not small, hill curvilinear extending like a tree curvilinear in the top, yonder middle agi’i’i-biamá. Ga’i’i’i nga’i wa’i, cín’gaj’in’ga, ca’i b’gi’gá they say. Hill not small, hill curvilinear extending like a tree curvilinear in the top, yonder middle
b'úga wéka'-biamá. Ga" u'dugaesbai tê niaci"ga wáhai tê sb'eta"qtiia"-
al they say. And they went when people they passed as were fully satis-
biamá We's'a amá. Ga" ma"can'de tê'ja égazézé ákigši"-biamá We's'a amá.
they say Snake the (sub.) And holes in the ground at the in a row sat with one another, Snake the
they say (sub.).
Čé niaci"ga ák'í'e amája wada"be ja"-biamá. Ca'nge-ma ė'di ka"-a"n 3
This people standing at them looking at they lay, they say. The horses there tied
they think them
itéwekišá-biamá. Wa'ia" gé, cánakágše cti, wégasápi cti, man'de, uta"v
they placed they say. Packs the, saddle too, whip too, bow, leggings
a"'=ča a-fi gé, hi'be a"'=ča a-fi gé edábe, b'úga s'í di ité'-biamá. Ga" či
left were the, moccains left were the also, all there they put them, And again
coming
máfe áji amá. Čt s'í di gaqší" at'-biamá. Kí s'í di wa-fona-bají-biamá. 6
winter a dif they say. Again there migrating they came, And there not visible, they say.
ferent
Ca'nge waa"'=ča amá i"=tca"qtci jái gé c'ingé-hna"-biamá. Ada" ma"can'de
Horse they left them the just now dunged the there was none, they say. There-
coming
ma"tia wáğašči" ákigšá-biamá, é gá-hna"-biamá.
inside having them they had gone back, that they tell regularly, they
say.

NOTES.

317, 6–7. Ahaú! a-biamá nuda"haíga. Insert "aká" before the period.
317, 7. a"ni'í etai, in full a"ni'í etai.
317, 9. nuda"haíga išapa-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 yí, when the animal reached the man.
318, 8. c'ip'ande, etc. Whenever the Snake lifted his tail, it rattled.
318, 14. c'i pronounced c'iš by Nuda"-axa.
319, 13–14. egšé ataň-keda", etc. Nuda"-axa said that this referred to the war-
chief who was the last one to eat part of the Snake. Half of his body, that is, all on
one side, had been changed. On one side he was a snake; on the other, a man, the
whole length of his body, as he lay extended on the ground.
320, 2–3. Maja" úda" gëdi, etc. I agree with Frank La Flèche in substituting for
this, Maja" úda", danh tágá gë'di wi" úta"-awašášči t'ai: Land, good, hill, big, on the,
one, you will place us.
320, 6. dahe bau cēhiše ega", 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, 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.

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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 (sic) without stirring at all. But after the Snake was shot at, behold, he fell suddenly. "Now the war-chief has killed him," said they. And the war-chief went back to them. He reached there again. "O psha! O servants! Though I have killed an animal, it is dangerous," said he. "Why! O war-chief! let us examine it at any rate, whatever sort of animal it may be," said they. "It is a big Snake," said he. "Really!" said they. All wondered. And all arrived there. "See! split it lengthwise with knives," said he. They split it with knives. Behold, the Snake was very fat. The Snake had a very good odor, just like that of the buffaloes when the Indians kill them. "O war-chief! the odor is very good. It is just like that of the buffaloes," said they. "Test it," said the war-chief. And kindling a fire, they put it on. The fire was very hot. And they were impatient from hunger. "Oho! Come, O servants! test it," said the war-chief. The sun had almost set. "O servants! let us sleep just here," said he. And they thrust sticks through the spare-ribs, running one end of each stick in the ground, close to the fire. When the spare-ribs were cooked, they put them in a heap. And as each one feared to eat before the rest, they sat putting them in a heap. And at length the war-chief said as follows: "Oho! O servants! bring a piece to me." And they took a piece to him. He ate it. At length he said, "Servants, it is very good. It is just like the buffaloes that we eat." And all ate, except one, who was a boy. Though they were willing, he did not eat. "O servant! it is like the buffaloes that we eat. The odor is not bad. It is very good. Eat it," said the war-chief. "I am unwilling," said the boy. And they sat in a circle around the fire which they kindled. But the boy sat apart from them. And it was dark. And having felt very full after eating, each one slept. At length the war-chief said, "Oho! Servants, arise! It is very bad." And he failed to talk with them, as, strange to say, they were all Snakes. Behold, the war-chief had finished changing the half of his body; the whole of one side lay stretched out in the shape of a Snake. The other war-chief said as
follows: "Oho! Call yonder to him," referring to the boy. The boy came. "Come, O servant! look at us. O servant! you know that you did not eat because you feared this," said he. The boy stood crying. And the war-chief said, "It is a hopeless case. You alone will live. Do try to go homeward. We give to you everything which we sought in our travels." They gave him their sacredness (or, their charms). "You have waited this long for us, yet when it is day, you can go." At length the boy was afraid of leaving them. "Having filled one of the large robes, you will please carry us on your back. Please put us on a good land, on one of those large hills," said the war-chief. And it was day. All were sitting just so, coiled up and upon one another. And having taken a large robe, he put them in it. And he departed, carrying them. A very good hill was there. There he put them. It was not a small hill; it was a hill with a curvilinear top, like the one extending yonder, with two trees set down on the middle of the curvilinear top. And he put them there, by the bottom of the trees. As they knew that he was about to go homeward, all the Snakes lay thick over the boy (i.e., they covered the surface of his body, as he stood); they passed over his body. And leaving them, he went homeward. And he reached home at the lodges. "He who was the war-chief ate an animal, and changed his body into that sort of animal. He said that he wished to see whatever he has, in the summer; you who are his relations, the women and children, and even his horses," said the boy. The war-chief who was partly a Snake had said, "In the summer I wish to see the lodges at any rate." And when it was summer, they removed the camp. They arrived there. "We have come. Here it is," said the boy. And the people said, "Let us camp just here." And the women, the children, in fact all, arrived there. When they arrived there, behold, the Snakes came in sight. They had made dens there. "Those are they. Beware lest you fear them. Those are they. Beware lest you flee from them. Stand still," said the boy. At length all the Snakes lay thick on the boy. They went beyond him. The people stood in a row. And they condoled with them. They made a great uproar by crying. In fact, all condoled with them. And when the Snakes had gone throughout the line, and had passed over the bodies of the people, they were fully satisfied. And the Snakes were in a row at the dens, sitting with one another. They lay looking at the crowd of people. Their horses were placed there tied; the packs, the saddles too, the whips, bows, the leggings which they had abandoned when they were approaching to kill the Snake, also the moccasins which they had abandoned when they were approaching—all were put there. And it was another winter. Again they removed and came to the place. And then the Snakes were invisible. The horses which they had left, and which had recently dropped manure, were missing. Therefore it is reported that they took them back into their dens.
THE WARRIORS AND THE THREE SNAKES.

TOLD BY NUDA-AXA.

Men to war arrived, they say. They slept on the way home regularly. They say.

They came back to, they say. Around they lay, they say. Behold the looked around, they say. They say.

The end stood he crying stood they say. And who

that made wind with their mouths, they say mouths lay. And this across it the leaping they went.

They fear not. I am he will I who, said, they say.
THE WARRIORS AND THE THREE SNAKES.

u'íza aká. Ga' áa'si ákiága-biamá. Ahaú! á-biamá. Wacka'í-gá,
middle the one. And leaping  he had gone homeward. Ohoh! said he, they say.
á-biamá nuda'ha nga aká. Ga' ci nuda'ha nga áma aká ci éga' áa'si
said, they say war-chief the. And again war-chief the the again so leaping other (sub.) over
álkiága-biamá. Ahaú, čé'i! wacka'í-gá, á-biamá. E angági xi éga'qti 3
had gone homeward. Ohoh! servants! be strong, said he, they say. That we coming when just so
óxé ga' èai-gá, á-biamá. Ci éga'-hna' wi'èca' angé naji' biamá. Ci
to do desire ye, said he, they say. Again so regularly one by one going they stood, they say. Again,
win' aká éga' angá-biamá. Ci win' aká agefa etéga, nákaci'ga gêba-ètabi,
one the so went homeward, Again one the went api, man thirty. they say. (sub.) homeward
commanding one another regularly. But at the very bottom stood the one hesitated they say. Tears
súnni-biamá. Hau, čé'i 'bí a fái-gá. Ó ma gá' ka há kig'écó x ci ca'ca
they say. Oho! said (the leader) So, O servants, we alone we walk. said (the
čaxáge, čé'i, púiji čáxe, á-biamá. Ègíe ège amá xí We' s'á aká na'qahi 9
You cry, servant, bad you do, said he, they say. At length he was going when Snake the backbone
ké či'tuqa-bi éga' wájá kihé amá. Ki ma'áza gáha kigcégó xí ca'ca
the raised in a hump, having he lay down again they say. And on his back he knocked him down when without
súnni' éga' biamá. Ahaú! á-biamá. Ga' čé'i'há, angú-hna a'ma'či.
he swallowed him they say. Ho, O servant! man you are. Men we are so we travel, said (the leader) they say.
Niaci'ga win'qtcí cèwa' águdi t'é ga'čai xí t'ai, á-biamá. Ga' agefá- 12
Person one soever where to die wishes if he dies, said he, they say. So they went homework they say.
biamá. Ga' akí'ja' hna' biamá. Ga' éga' -hna' ja' biamá wéahide tô. they say. So they slept on the way home So thus regularly they slept, they at a distance when.
Ègíe è na'ba wada' be agá-biamá. Núda'ha nga gádêdê xí d'tíba e'dí ěa,
At length two to see went they say. O war-chief in that lodge some there the place
á-biamá. Ahaú! á-biamá. Núda'ha nga uwájaçai, á-biamá. Wacka'í-gá. 15
said they, Ohoh! said he, they say. O war-chief we are tired, said they, Be strong.
Can'ge a'wăn'gagon' anga' t'ai, á-biamá. Ahaú! á-biamá. Ga' e'dí
Horse we sit on them we wish, said they, Ohoh! said he, they say. So they say.
akí-biamá. Li'na' hqaqo ke'dí naji' biamá. Nuda'ha nga akíwa zíi čan' di
they reached They the very edge of the they stood, they say. War-chief both lodges to the
agá-biamá. Ègíe can'ge hégají ke amá. Ki nuda'ha nga akíwa wábasi- 18
went they say. Behold horse a great many in a line, And war-chief both drove them before they say.
biamá. Wàqí'na agá-biamá. Ga' ama gáuudi wáqí akí-biamá. Úwagi
they say. Having they went back, After a while at that place having they arrived again, they say. To tell them
3 á-biamá. Nuda\textsuperscript{a} hanga jìëìa újawa gáxe, á-biamá. Hau! nuda\textsuperscript{a} hanga, he arrived again, they say. 

3 á-biamá wan'giig\textsuperscript{a}qtì. Ga\textsuperscript{n} é'di akf-biamá. Ahaú! á-biamá. Ca‘ge cé-ma said, they say. 

wákźni\textsuperscript{a}i-gá, á-biamá, bëúqaqtì. Ca‘ge wákلندا\textsuperscript{a}i-biamá. Ga\textsuperscript{n} wábasi tie them, said he, they say. 

bíamá bëúga. Ga\textsuperscript{n} ja’\textsuperscript{a}i tê wáti\textsuperscript{a} agta tê. If not\textsuperscript{a} a-fi ca‘ndi they say all. And they slept regularly when they went the homeward ing. 

NOTES.

324, 3. egaxe ja\textsuperscript{a}i-biama. 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. ukig\textsuperscript{a}n . . Kig\textsuperscript{ad}indì. Frank La Fleche makes these “u[jig\textsuperscript{a}n” and “jig\textsuperscript{ad}indì,” which seems to confound the sociative in “ki” with the reflexive in “ji.”

325, 6. ana akii-ina, 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 abag\textsuperscript{a}i-biama. As the verb is preceded by the classifier ta\textsuperscript{a}, read “ábag\textsuperscript{a}i ama.”—Frank La Fleche.

325, 10. gahi kig\textsuperscript{e}t\textsuperscript{e}. Frank La Fleche says that the Omahas say, “gah\textsuperscript{e} kig\textsuperscript{e}t\textsuperscript{e},” and the Ponkas, “gah\textsuperscript{e} kig\textsuperscript{e}t\textsuperscript{e}.” See “bah\textsuperscript{a} i\textsuperscript{e}t\textsuperscript{e}” and “bah\textsuperscript{a} i\textsuperscript{e}t\textsuperscript{e}” in the Dictionary.

325, 19. ga\textsuperscript{a}ama, etc. After the two war chiefs had moved a while on their way back to their comrades, they arrived again (ga\textsuperscript{a}uadi) at that place (unseen by the narrator) where their comrades were. But before they arrived in sight of the camp, one ordered the other to go ahead and tell the news.

TRANSLATION.

Some men on the war-path reached the place of their destination. They slept on their homeward way. At length they returned to the land where they were going to sleep. Behold, large logs were lying there. This was a very good place to sleep in. The logs were three. They lay around. At length, when it was day, there was a high wind. The war-chief looked around. Behold, the logs were three immense Snakes. “Ho, servants! It is very bad. Arise,” said he. All the serpents were lying with their mouths gaping wide. And the men took a firm hold of one another. And the high wind continued to blow the men along towards the mouths of the Snakes.
He who was at the end stood crying. And he said as follows: "Ho, O servants! I have found a plan." And they gave to the Snakes all their possessions, such as arrows, moccasins, and knives. And from the time that they closed their mouths there was a calm. The Snakes made the high wind with their mouths, when they lay with open mouths. And the men went homeward by jumping over the Snake which lay across their path. "Ho! O servants! Let one of you go before," said the war-chief. And they were unwilling, as all were afraid. "Oho! O servants, I will be he! As the war-chief belongs to the class of men who are continually making efforts to accomplish anything whatsoever, and who are accomplishing it, not fearing to die, I will be the one to undertake it," said the war-chief. And when the war-chief was going homeward, the middle Snake was lying with open mouth. And leaping over him, he went homeward. "Oho! Be ye strong," said the war-chief. And then the other war-chief leaped over in like manner and went homeward. "Oho, O servants! Be ye strong. Desire to do just as we do when we are coming homeward," said the war-chiefs. And so they continued going homeward one by one; then one went homeward; then one was apt to go homeward, thirty men in all. Again one leaped over and went homeward. Again the one next to him leaped over. As many of them as reached the other side of the Snake exhorted one another to do their best. But he who stood at the very end of the line hesitated. The tears trickled down his face. "Ho, O servant! you are a man. We are men, and so we travel. O servant, you do wrong to cry," said the war-chief. At length when this man was going homeward, the Snake raised his back, forming a hump, and the man lay down suddenly on the Snake's back. And when the Snake threw the man over on his (i.e., the man's) back, he swallowed the man immediately. "Oho!" said the war-chief. "So, O servants! we walk alone. When any one person wishes to die at any place, he dies." So they went homeward. And they used to sleep on the homeward way. And thus they slept regularly when at a distance. At length two went as scouts. "O war-chief! some lodges are there in that place," said they. "Oho!" said he. "O war-chief! we are tired. Be strong. We desire to ride horses," said they. "Oho!" said he. And they reached there on their homeward way. They stood by the very edge of the lodges. Both war-chiefs went to the village. Behold, a great many horses were in a long line. And both war-chiefs drove them along before them. They took them away towards their comrades. After moving a while, they reached that place again with them. "Begone and tell them," said one war-chief, addressing the other. He arrived there again and told them. "Your war-chief has done a pleasant thing," said he. "Ho, O war-chief!" said every one. And the war-chief who had the horses arrived there again. "Oho!" said he, "tie ye all those horses with lariats." They tied the horses with lariats. And they drove all before them. And they slept regularly as they went homeward. They arrived home again at the lodges which they had abandoned when they were coming in this direction towards the foe. And all the horses which they had brought back they gave to the women and the old men.
THE SUN AND MOON.

TOLD BY QAIP-NAPPAJI.

Áwimáka-máji. N pièci-ga útéwi-"awáče ctéwa" wáoniéci ga éga áhigi
I am out of patience with People I collect them notwithstanding you scatter as many
you cause them to be habitually, they say Moon the. People many to grow I wish for
lost.

请教waqáče-cta", á-biamá Nía"ba aká. N pièci-ga áhigi uhi ewéka-
they, as I scatter them I and notwithstanding darkness you put regularly as many
you kill them regularly, they say Sun the. Ho, ye who are people! many you mature
hungry.

Nhéga wábilééga" éga" ctéwa" ugañanádaze úta-ají-hna" éga" áhigi na"pēhi"
them, as I scatter them and notwithstanding darkness you put regularly as many
you kill them regularly, they say Sun the. Ho, ye who are people! many you mature
standing them in it lastly.

Nhéwaqáče-hna", á-biamá Mi aká. Hau, n pièci-ga-máce! áhigi juča-ah"n
you kill them regularly, said they say Sun the. Ho, ye who are people! many you mature
taité. Paháci ámusta wiía"be agi"n' tai minke. Edáda" cka" ma"hni"i
shall. Above directly I see you I shall will I who. What business you walk
above.

Gé be'qúaqáti õwibišigéa" agéi"n' tai minke, á-biamá Nía"ba aká gó-biamá:
the all I ruling you I sit will I who, I collect you while darkness if again assembling
the all I ruling you I will I who, they say.

Cí wi cí éga" agéi"n' tá minke. Ótewi"wičé-de ugañanádaze yí ci útewi"qti
Again I too so I sit will I who, I collect you while darkness if again assembling
again.

Aki-čaja" náí. Cà" cka" ma"hni"i tai te'ýga wi' õwibišigéa" taí minke,
you sleep there will. In fact business you walk will the all I I ruling you will I who,
in full force.

Nhéwaqáče-hna", á-biamá. Cí ujaŋ'ge ukiwátana" a"ma"wi' ci táité. Háci ma"biči"v" tá minke,
said she, they Again ruled one after the other we walk shall. Behind I walk will I who,
said, they say Moon the. Moon the woman one is just like. Kettle carrying
she walks regularly.
on the arm.

NOTES.

The Sun and Moon used to reside on the earth prior to their quarrel recorded in
the myth, of which this fragment is all that has been preserved.

328, 2. ugañanádaze, you cause them to be lost, i.e., you kill them by your heat.
328, 2-3. ewéka"be'qúaqá, i.e., ewéka"be'qúaqá.
328, 8. aki-čaja", from khiya".

TRANSLATION.

"I am out of patience with you. Notwithstanding I assemble the people, you scatter
them, and thus cause many to be lost," said the Moon. "I," said the Sun,
"have desired many people to grow, and so I scattered them, but you have been
putting them in darkness, and thus have you been killing many with hunger. Ho, ye
people! many of you shall mature. I will look down on you from above. I will be
directing you in whatever occupations you engage." The Moon said as follows: "And
I, too, will dwell so. I will collect you, and when it is dark, you shall assemble in full
numbers and sleep. In fact, I myself will rule all your occupations. And we shall
walk in the road one after the other. I will walk behind him." The Moon is just like
a woman. She always walks with a kettle on her arm.
THE SUITOR AND HIS FRIENDS.

OBTAINED FROM JOSEPH LA FLECHE.

'Wa'ng'ga wi' ed-'a'n' amá. Ki wa'ú wi' úda'qti a'bi-a'má ta'-
Village one it was they. And woman one very good they had, they say vil-

wang'ga akádi Ki cènujin'ga ga' ah-hnà-a'má. Ki à-bi-a'má.
Kí n facilitated ga cènujin'ga wi', Hindá! wa'ú ga' cai a'á-bi a'má éde wa'ú 3
And person young man one. Let me see! woman they de-

ka' bò bò té na, a'ba' bi-a'má. Ga' cènujin'ga aká a'a-bi-a'má. Ca' dàhè
one very large it was when person one was sitting, they say. Young man

wafig' a'ba n akadi Kl c'mjin'ga ga n' ahl-hna. Ki <fi a' ahl-hna.
Village at the. And young man desiring they regu-

ki nfaci ga c'mjin'ga wi, wafig' akà ga c'mjin'ga. Ki nfaci ga dàhádi 6
'one very large it was when person one was sitting, they say. Young man

à-bi-a'má cènujin'ga aká. Ki áma aká gá-bi-a'má: Kagéha, à- bò 9
said, they say young man the. And the the said as follows, Friend, but those 1 st

naqib'ga ka' bò bò e'degá a'ka'mandé ona' bò bò a'á-bi a'má. Ki à'ba' bi-a'má
stone large he who was person on the hill sat he who from a went they say. And person on the hill

á-bi-a'má. I' ed' a' ng'òt' ng' a'ha' u'ka' a'ba' a'bi-a'má. Ki áma aká
said he, they Stone very large the but ankle tying to he sat they say. And the the

gá-bi-a'má: Kagéha, à'ba' y'c'tò y'mina oni' te hà. Wagacá bò-de júgò 12
said as follows, Friend, the time if ever you run will . Traveling I go when to be

a'c'íng'ge. À'ngò te hà, à-bi-a'má. A'ha', à-bi ègá, júgò à-bi-a'má.
I have none. Let us go, they say. Yes, they said, they having, with him he went, they say.

Ègò è ci né à'ng'òt' ng' a'ba' à ed-'a' n' y' ci di nfaci'ga wi' a'bi a'má.
At length again lake very large two it was when, there person one was sitting, they say.

Ga' n' à bò wà' zìt' na' ba' à ed-'a' n' y' ci di nfaci'ga wi' a'bi a'má.
And water the to drink he desired, while stooping water the to drink he went, notwith- again standing

dàgàhà-a' h nà-a'má. Kí ò'ba cènujin'ga è ci a' bi-a'má. Kagéha, à'ba' 15
be valued the head regularly they say. And this young man there arrived, they say.

THE SUITOR AND HIS FRIENDS.
330 THE ÇEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

You sit. I said he, you Yes, friend, water this I drink it I wish but I never say.

Yes. Friend, the time I ever water you will. To be with I have none. Let us go.

And two he went with them, three the. They went, when, again at length per they say.

You walk. I said he, you Yes, friend, I pulled the I sent it but arrow it has come I not bowstring suddenly back to me.

And two he went with them, three the. They went, when, again at length per they say.

They arrived, having, "Why they say.

You walk. I said he, you Yes, friend, the time if ever water you will. To be with I have none. Let us go.

They arrived, having, "Why they say.

An arrow the you seek your mil. Let us go, said he, they Yes, said, they having, own say.

They arrived, when people standing gazed at them, they say. Person (sub.) they say very thick.

Let us go. Traveling I walk but to be with I have none, said he, they Yes, say.

Woman the you marry you desire if stone this say. Woman the you marry you desire if stone this say.

You throw it away if, land to a remote out from you send it if, yon marry will. Village the it shades regularly to something, they say.

You throw it away if, land to a remote out from you send it if, yon marry will. Village the it shades regularly to something, they say.

And young man thinking of a woman her say.
aká, Qe-šl kágéha, teqí hégajjí, á-biámá. Kágéha, édáda" téqí á. Téqí
he who, Aša! my friend, did- very, said he, they My friend, what diff- cult
say. ctëwa"ji, á-biámá I"-e-síšà"-iš’kà-ta" aká. Ga" e’dí aqá-biámá I"-e-síšà"-
not at all, said, they say Stone- ankle- tied to the. And there went they say I"-e-síšà"-
s’kà-ta" aká i" e’č an’di. É’dí ah-ší ega", i"-e’č ábít-á-bi ega", bâhí-čéta-
the stone to the. There arrived, having, stone leaned on it, they say having, he pushed it
away. biamá. I"-e’č ígáone-ónega” gañubéqvta’-biamá. Kí édita” i”-e’č ígá
they say. Stone the as it was erected in it was ground very fine by the And from that stone the
they say. gañúbíbe ugañubéqvti’-biamá, maja” b’túga áqúdi ctëwa” i”-e’q. Égiše cí
beaten fine it was scattered far and wide, land the whole where soever stone the As length again
they say. gá-biámá: Níaci’gá čändánga waat’à taf há. Úwagíha”-ga, á-biámá. Ta”-
they said as fol- Men the they eat will . Cook ye for them, said they, they Vil-
lows, they say: wañgéa” b’túgaqti úwagíha”-biamá. Çexe hégajjí “í ue’-á-biámá ni cí
tåhu the whole cooked for them, they say. Kettle many curvy- they arrived, water even
be. And they say. edábe. Kí gá-biámá: He! kágéha, a’tá’a taite, á-biámá. Kí Ní-é’éta’-
also. And he said as follows, Aša! my friend, we fail to shall, said he, they And Water-drinker-
say. tañá aká gá-biámá: Kágéha, a”čámi’ tan’gata”-biamá. A”ha”, kágéha, 9
large the said as follows, My friend, we swallow it we who will, said he, they Yes, my friend,
say. á-biámá áma aká. Waatá-í-biámá wáñ’giš. Waatá-í-βa”-já Ní-é’éta’-
eat the they say. They ate, they say all. They ate, they say although Ní-é’éta-
other. tañá aká çexe te ca” ují eizá-bi ega” çásmi’ çétá-biámá. Ní té’ cí
súgá the kettle the yet filled took, they having swallowed suddenly, they say. Water the too
say. wáñ’giš çásmi’-biamá. Égiše can’gaxá-biámá. Hau. Wa’ú wí’ a”-sagi 12
all he swallowed, they At length they ceased, they say. woman one swift
say. hégajjí édega”, čäkíbana’i çágí’ona çágí’ ní, wa’ú çágí’-nai, á-biámá.
very but, ye run a race you leave her you come if, woman you marry will, said they, they back
her say. Égiše I”-e-síšà”-iš’kà-ta” aká gá-biámá: Wí juqité bëc tá mínke, á-biámá,
at length said as follows, I with her I go will I who, said he, they say. wa’ú é waká-bi ega”. Ga”
woman that he meant, having. And with her he went, they say. I”-e-síšà”-iš’kà-ta” the
they say. wa’ú či’ júqité aqá-biámá. Maja” kíbíhí’ juwagíte ágí-hna” ñan’di’ o’dí
woman the with her he went, they say. Land to run a race with them was coming at the there
back regularly. júqité ah-biámá nú çínké. Çétu’ta”-u juwagíte-hna” áqéš hë. I”-ta”
with him she arrived, they man the (ob.). Thence I with them regularly I go . Now
say. a”-ziangíqe te hë, á-biámá wa’ú aká. Ga” gë’-n’ júqité-bi ní, wa’ú aká 18
let us rest said, they say woman the. And sat he with her, when, woman the they say.
grá-biámá: Gádëdë já”-š hë, á-bi éga” he úna-biámá. Ga” nú kë ja’té
said as follows, In that be thou said, having. Heo she hunted for, And man the was sound
they say: place they say.
THE JEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

amá. Ja'té Ɛi'ji a'na'ga agá-biama wa'ú aká. Ḷahé wi'ne ahidé'qti ẹdi they sound when leaving went back, they say woman there they say. 

3 Ɛga'w, Ɛgiése, wa'ú aká Ɛona'w amáma. Ki gá-biama: Kagéha Wána'a'w, 

inkága çíngéè há. Ána'an'gá, á-biama. Ga'ń Wána'a'w aká ána'a''-bi 

egá'w, Ɛgiése, ja'ń'qute ána'a''-biama. Inkága ja'ń't'e ké, á-biama. Hau, 

6 kagéha Ma'śida, Ígaska'w-غا há, á-biama. Ga'ń Ma'śida-α'n'ga ma'n' wi'n' 

friend pull-the-bow, make an attempt said he, they say. 

9 bi Ɛga'w, Ɛgiése wa'ú aká çíngá-bitéama. Ga'ń agá-biama. Ėgiése wa'ú 

Čéké qa'qá-qá'qúkti ké Ɛi'ji, Ɛi'ji. Égiése wa'ú 

aká pahan'ga aki-biama. Ga'ń wa'ú Čéké uhi-biama. Ga'ń wa'ú Čéké 

12 Ėga'w-biama nů aká.

he married her, man the. 

NOTES.

329, 9. 'e sína' Ɨi'ka'nta há. He tied stones to his ankles to keep himself from 

running too swiftly.

330, 1. Ƙa'be'dege'ga, i.e., ka'be'dege'ga.

330, 2. Ƙa'be'dege'ga, i.e., ka'be'dege'ga.

330, 7. Ƙa'be'dege'ga may be "be'dege'ga,"

331, 19. gatə'di ja'ń há; i.e., lie with your head in my lap.

332, 8. Ėga'w ja'ń'te ké Ɛi'ji, 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'ak'e'gqti instead of u'da'qti; 330, 15. a'kii'qgti instead of a'kii'qgti; 331, 7. b'əu'qgqti instead of b'əu'qgqti; 332, 1. we'ahidé'qti for we'ahidé'qti; 332, 10. qa'n'ge'qgti for qa'n'ge'qgti.
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 "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-qáta-a-pángá (He-who-drunk-much-water) said as follows: "My friend, we shall devour it." "Yes, my friend," said the other one. All ate. Though they ate, Ni-qáta-a-pángá 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 I-n-siqa-ña $a n / ta $a n / said as follows: "I will go with her," referring to the woman. And he went with her; I-n-siqa-ña $a n / ta $a n / went with the woman. She arrived with the man at the land whence she was accustomed to be coming back with them when she ran races. Said the woman, "I always go homeward from this place with those whom I accompany. Let us rest now." And when he sat with her, the woman said as follows: "Lie in that place." When she said it, she hunted lice for him. And the reclining man was sound asleep. When he was sound asleep, the woman left him and went homeward. The woman came in sight again on a very distant hill. "Yonder they come," said they. When they looked, behold, the woman was coming alone. And the youth said as follows: "Friend Wána'a- $a n / (Listener), my friend is missing. Listen to him." And Wána'a- $a n / listened to him. And, behold, he heard him snoring. "My friend lies sound asleep," said he. "Ho, friend Mañë-da- $a n / (Pull-the-bow), make an attempt," said the youth. And big Mañë-da- $a n / 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 Mañë-da- $a n / wounded him right on the nose. And when he arose, behold, the woman had disappeared. And I-n-siqa-ña $a n / ta $a n / went back. At length, when the woman had nearly reached home, he overtook her. Having gone homeward, the man left the woman behind, and reached the goal before her. So he overcame the woman; and the youth married the other woman.

THE ORPHAN: A PAWNEE LEGEND.

Dictated in Çegiha by Big Elk, an Omaha.

Pahan'gaqtci $a n / amá Wakan' $a n / čéčé ibaha- $a n / -biamá. Héga-báji-
At the very first Pawnee the Deity the knew him, they say. They were always
hna'-biamá. Gaqta a' $a n / ačá-biamá. Waha' čicige'qti íya' júgigá-biamá,
numerous, they say. On the hunt they went, they say. A real orphan his he with his own, they
3 wa'iijingâqti, tígáčč. Liha čicige gi'ai'-hna'-biamá íxa' $a n / amá. Wahan'-
a very old woman, dwell. Tent-skin worn by carried her own regularly, his the. Or-
čicige aká man'de ké ači'-biamá Waiwi' ča' ců píjuí, há wai'í; najiha
plan the bow the lid they say. Robe the too 'bed, skin robe; hair
THE ORPHAN: A PAWNEE LEGEND.

ctį q'ga"je-hná"-biamá. Węgięe-cta"-biamá. jį kę'-ų uhan'ge gę ahí-bi too uncombed regularly, they say. 
Reaving-visitor-chronic, they say. Lodge the lodge end the arrived at, 
(lin) they say 

yį cę'ta" ùhá węgięe aæ-hná"-biamá. Węgięe-cta" įadá-biamá, ñjájé-tan'-when so far follow visiting to he went regularly, they Węgięe-cta" they called him, they caused 
they say, 

kičá-biamá. Gaqta" aâá-biamá. Ca" Węgięe-cta" ñxhe-hná"-biamá, ùhá 3 have the name, On the hut they went, they Still Węgięe-cta" they were afraid of regularly, fol-
they say, 

lowing 

aæ-hná"-biamá. Gaqta" aæá-biamá. Ha" egna"-teći yį waha n'-biamá-.he went regularly, they say. On the hut they went, they Morning when they removed, they say, 

Égięe ja"-biamá. ñjúciqtege ke'di ja"-biamá. ğjúde álæaäi ke'di ja"-Behold he slept, they say. Old camping ground by the he slept, they say. Leaving they had at the he slept 

biamá. Ja"tę'qti ja'-të. Égięe, ñčake aká há, á-biamá wáge amá. 6 they say. Sound asleep he lay. At length, This one reclining 
to he say, 

řáha"-bi egá", égięe wáge dúba akáma. Agedá-biamá wáge amá Waha"-
Arlon, they having, behold white four were, they Went back, they white the Or-
say 

čícige aká aâá-biamá. Ýsjén-biamá. Ugaqta" ujan'ge uhá aâal tê. Ca", than the went, they say. Ho ñoke, they say. The hunting road follow he went. And, party ing it 

Waha"'čícige amá atí-bají, čacá-de et atí há, á-biamá cénújin'ga amá. 9 Orphan the has not come, you said but again he has 
one Orphan the (pi.) they say man say. 

Waha"-biamá. Węgięe ci ę-di ahí-biamá nikagahi úju ų'í tê'di. Íjan'ge 
They removed, they say. Visiting to again there he arrived, they chief prin-
man say. lodge at the. His His 

cę'ta" wâcía-bají-biamá. Ga" ų'í-biamá Waha"'čícige číŋke. Ki, Ničaci" say 
so far had not married, they say. And she gave him 

Orphan the. And, The 
gá-má waçáte číŋgé-hná'i; čéču-hná waçáte tâ'a'í há. Ca" ata"'-čte ga"'12 people food they have none here only food is . And whenever at all 
(owned) (f) you wish when come said he, they Again quickly he had come, visiting to Really! 

čáti cka"hna yį tí-gá há, á-biamá. Ci uqte atí-biamá węgięe. Wuhú! 
you you went heretofore, said he, they And his the again gave him food, she knew him, because. 

waçáte číŋgéga" wi'áqteciu" waçáte-hná'i a"'ba gę, al tê. Ên'ča'teqe iči'i food as there is only once they eat regularly day the, he said. Just now she gave you food 

čagte ča"-ctį, aâá-biamá. Ki ijan'ge aká et ú'í-biamá ñbaha"-bi ega". 15 you went your way, come hither they say. said he, they And his the again gave him food, they say they say 

Waha"-biamá. Ki nikagahi úju ijan'ge aká gâ-biamá: Na'há, ñće waha" They removed, they say. And chief princ-

u'í-biamá ñbaha"-bi ega". 15 

aâal yį ule' uśúctiqi čánt hê', á-biamá. Ki nikagahi ijan'ge aká they go when path at the very you pitch will . said she, they And chief his daughter the 

frican'ga gûvéagti uke'-hná"-biamá, ca" jí'cte wâcíxe ga"-ča-bají-biamá. 18 young man all courted her regularly, they yet as if to marry a she did not wish, they say. 

ńće a' bi tê iča'pe a' éga'í tê, wa'ú amá węçe aâá-biamá, ja" agia-This to have the waiting pitched like is when, woman the to do, they went, they wood they went 

say, 

for
biamá. Ja" tê i'ii agbi-biamá. Ki nikagahi akâ s'di ahí tê. Gasa"aJa
they say. Wood the carry-
ing they came back. And chief the there arrived. In the midst of
ëga" ëfi etéde, ã-biamá nikagahi akâ. Wa'ú akâ gâ-biamá: Ëga"ja
so you should have said, they say chief the. Woman the said as follows, Though so
ija'ngë ja'â tê ijën'ge. Ëfi da'â ëjë biamá. Jí tê di itêta-bâjì; gaqâa itêta-biamá.
woman the daughter the they say. At length Orphan his was coming, said she, they And chief
Egiëe Wa'âbicige ija" cuti amâ, ëï ëiqigëe gi'ii amâ. Wa'úiąninga,
his wood the carry-
ing they say. Woman the said as follows, Though so
1 mi'ëginga ëjëa'ngë ëjë Ëfi ña'â ajë gâ'ë aëtë amâ. Ëfi ña'â agbi-biamá. Ki nikagahi
girl your daughter here to commanded as I pitched. said she, they And chief
gi'ë kâ ija'â ëjë da'â ëjë biamá. Jí tê di itêta-bâjì; gaqâa itêta-biamá.
his wood the carry-
ing they say. In the midst of
Egiëe Wa'âbicige ija" cuti amâ, ëï ëiqigëe gi'ii amâ. Wa'úiąninga,
his wood the carry-
ing they say. Woman the said as follows, Though so
6 dîda gi-â hê, ã-biamá nikagahi ija'ngë akâ, ja'â tê di ija'âe gi'ii. Wa'ú
this way come said, they say chief his daughter the, wood at the waiting sat. Woman
the ashamed as spoke they wood the she put they Lodge the she made of it, they say.
Hi"! ë-hnà gi'ii-biamá wa'újin'ga akâ. Cênujin'ga amâ gë-hnì-biamá:
Old woman, grandmother they say, skin use ried hers say.
9 Wa! nikagahi ija'ngë akâ Wa'âbicige ija" î tê ëgiixai, ã-biamá.
Why! chief his daughter the Orphan his grand- lodge the made for her, said they, they say.
Kage'ha, âjixê tâ akâ ebëega", ã-biamá. Jí tê ëcità"-biamá. Wait"l
Friend, she will marry him I think, said they, they Lodge the she finished, they say. Robe
umì'jà edâbe Wa'âbicige ija" tê'ja ëgiixta"-biamá nikagahi ija'ngë akâ.
bed also Old woman the, said she, they Lodge the he entered his, they Bed very good
12 Wa! ëga" cëhe hê, ã-biamá. Ahî tê Wa'âbicige ija" tê'â. Jí tê
Why! it is just as I thought said they, they He arrived Orphan lodge at the. Lodge the
ugîda-bâjì naijì-biamá. Ca"åti agidâlga naijì"-biamá, wa'ú ma'âtaa
he entered not his he stood, they say. In spite of bashful about he stood, they say, woman inside
sitting as she was. Fie! come said she, they Lodge the he entered his, they Bed very good
young man the said as follows, Why! my friend, Orphan she has married, chief
also made With him she was sitting. She married him, they Good with him she had, they say.
cênujin'gâ amâ gâ-biamá: Wa! kage'ha, Wa'âbicige âcixà-biamá nikagahi
young man the said as follows, Why! my friend, Orphan she has married, chief
ija'ngë akâ, é-hnì-biamá. Ga-biamá: Gi'âdi épaze tài gasâni u'éhna te
his daughter the, they say. They said regularly, He said as follows, Your let them stop to-morrow you tell him will
18 hê, ã-biamá. Nikagahi akâ feki'ëwakîsà-biamá. Ca"', Eàta'ë éga" épaze
should they thought, they say. You stop to will, he indeed, hallow! to-morrow, said he, they And
tréda", ëqëga'-biamá. Étapâze te, àî âcå, u!' gasâni, ã-biamá. Ki
rest say. And
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gá-biamá: Étáwa wañáte čiŋé γí épace téyi te, á-biamá. Égiže waqé duába they said as fol- they say: Why food without when stop to should? said, they say, At length while four

č'í di ahí-biamá. Waqé duába atí há, á-biamá nújingga amá. Úgévíča xáño there arrived, they say. White man four they said, they say boy the. You assemble your-

selves have come
te, af áťa, u+! á-biamá, Wahánučige aká égaₐ gáxe ágaji-bi égaₐ. 3 will, he indeed, halloo! said (the crier), Orphan the so to do commanded, having.

Níkagahi číŋí kígaₐ wága'í-biamá, gë'uba. Edádaₐ gë'uba čí'í 'čai áťa, Chief the one is adorn commanded them, all. What all to give they indeed, you promise

say who themselves they say,

u+! Časigétaₐ te, af áťa, u+! Maₐ'zeska wi ağteči újuqti wi' gáxe halloo! You adorn your-
selves say

č'ái tę. Égiže waqé amá égaₐ be atí-biamá égasání γi. Gacibaₐq 6 they promised. At length: white in the sight had come, they the morrow when. Outside

ja'maₐ'či atí najin' -biamá. Waqé úju aká pahan'ga gë'í-biamá. Kí wagon having stood they say. While prince the before eat they say. And

nikaci'ga gë'uba gacibe ahí-biamá, ča'qin. Gaₐ' waqé amá č'í di a'-biamá,

people all out of arrived, they Fawnnees. And white the there were coming,

selves say

dúba. Kí úju aká gá-biamá waqé aká: Níkaci'gar añgë' ña'vi'či'ke'šaₐ' 9 four. And prince the said as follows, while the: Man we make we promised he who was

uqixide ma'qin'gá, á-biamá. Ca'q čekké wada'be uqixide ma'qin' -biamá

seeking him walk ye, said he, they say. And this looking at them seeking walked they say

wáqé amá. Nudแลₐ'ha nga číŋke'QA akí-biamá. Ná! núda'ha nga, a'qaₐ'ča-

while the War-chief to the they arrived again, Why! O war-chief, we did not

say

báji, á-biamá. Ná! pahan'gaqte ci'ta'bai té ipaha' či'te, á-biamá. Hau! 12 find him, said they, Fin! at the very first ye saw him as you know probably, said he, they say.

ké, ci uqixide ma'qin'gá, á-biamá waqé núda'ha nga aká,

come, again seeking him walk ye, said, they say white war-chief the. Man

Kí Wahánučige aká wai'ę čaₐ gii'w-biamá. Man'ę edábe ag'či'ę. And Orphan the robes the

say

Nújingga amá gaza'v' adi najin' -biamá. Gáke wada'be čicta'vi bi γi nújingga-

boy the among he stood, they say. That they saw them they finished, when towards the

ná'qica uqixide atá-biamá. Égiže ša'q-biamá. Čáke aká há, at tó uqá

boys looking they went, they among them say. At length they found him, This one is he said when to tell

ag'ţá-biamá. Wahánučige da'baisi uqá ag'čal há. È ebe'qgaₐ, á-biamá.

they went back, Orphan them said when to they went. That I think, said (one), they say.

Hau! núda'ha nga, čedédi-aká, é uqá akĩ-biamá. Waqé amá ędi aqá-

Ho! O war-chief, he is there, that to tell they arrived again, White the there went

biamá wan'giče, ág'či'ę gii'w-bi égaₐ; ma'qeska čaₐ' cti aq'vi tó, wai'ę ca'v they say all, sitting on sat, they because; silver the too they had, robe the

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cti aği’-biamá. Œdi a-i-naji’-biamá. Gá-biamá: Añgú cti wawáci éga
they had, they say. There they approached and stood, say. They said as follows, We too we are as
they say: employed
we have said he, they come, say. War-chief to him what to tell him promised, he promised, they Person
say.
3 wí níkagañí úju gáxé ‘içe, áda edáda gúbaqi in’gáei angáti, á-biamá.
one chief prim. to make he there what we having we have said he, they for him come, say.
Eona’tí a’w’tiéga gáxai tè; ucú’ta’a-bajii-gá há. Cán, edáda in’gáei
He alone a great man is made as, do not be jealous of him. Indeed, what we have
brought that made for the is just like it. Come, walk ye for him. Rebe put in
angáti caú’ja é cíxáxai tè éga’qtíi’i. Ké, agúma’ú’i-gá. Wai’u ugína
they say. they say: employed
having come said he, they Four there went, they say. To the rear they went for him, they say.
ugína aği’ ağa-biamá. Níkagañí gübaqi gúba-a-bajii-biamá. Ída’be
putting having they went, they Chief every one were sad they say. In the middle
ngí’kiá-biamá. Wáqee aká gá-biamá: Çëcëxíkke. È a’qtíega úju angáxe
they made him sit, they White the said as follows, This is the That great man prim. let us make
they say: one. angáti Waha n’ágíge ngó aká. Ké, wat’a’ kë ēgi-gá, á-biamá. Ja ma’ç’ê
he This to wear on in order we having we have said he, They went, having, he made him wear
say. it on his neck
biamá Waha’u cígíge cígíkke. Ké, wat’a’ ké ēgi-gá, gü-gá, á-biamá. Ja’má’ç’ê
they say Orphan the (ob.). Come, goods the bring ye to him, said he, they Wagon
say. (an. ob.)
gé ēgi’ akí-bi ega’u Waha’u cígíge cígíkke uúcíáxáqti wat’a’u gé cíwá’u
the having they reached having, Orphan the just before him goods the soever,
they say. They ridicule (pl.)
12 néxé, wahúta’ç’ cti, ca’ bo’aga, ákast ítekíá-biamá. Nini kúge wi’
they stop usually. Tobacco the took, they having, for no special throw­
talking
ing it
15 cíctewa’u cacta’u éga’-hna’i há. Nini tè cízá-bi ega’u, ca’w’tíi ga’u a’u’ça
notwithstanding. they stop usually. Tobacco the tool, they having, for no special throw­
ing it
18 Wat’a’u ákastáqti ahigíqti i tè’la wa’i’u cǐwakíá-biamá. Wáqee aká
they say. Their grand- the even was sad they say, silver one they did not give because.

This one chief principal we make we have been sent What implements
THE ORPHAN: A PAWNEE LEGEND.

The orphan: a Pawnee legend. A tale of the Pawnee people, told by an elder. It centers around the life of an orphan, a young child who has lost both parents and is taken in by a kind hearted family. The story follows the orphan as he grows up, learns the ways of the tribe, and eventually takes on a role in the community.

The orphan begins his life in humble circumstances. His family is poor, and they struggle to provide for him. However, they love him unconditionally and do the best they can. As he grows older, the orphan learns the skills he needs to survive in the world. He learns to hunt and gather, and he becomes a skilled tracker.

Despite his difficult upbringing, the orphan remains grateful for the love and care he received from his family. He decides to repay them by taking care of their needs and helping out whenever he can. His kindness and generosity earn him the respect of his community.

As he grows older, the orphan becomes a respected member of the tribe. He serves as an example to other children, showing them the importance of hard work and kindness. The orphan's story serves as a reminder of the importance of family and community in the Pawnee culture.
Ahaú! á-biama. Wénaxié-biama. Wi' ubáqpa-biama. Man'dehi kě
Oho! said he, they He attacked them, they say. One they pushed and they say. One they pushed and they say. One he pushed and they say. He attacked them, they say. They say.

ñahá-biama. Cí wá'gi a-i tě, éñáta'-ma ābígi āma. Cí náñuñáqti u'ga'i he stabbed with it. Again they were driving those from (the many the Again very nearly held her they say. (sub.)

3 tě, Ecéqti. Çéa či wí' ýañuñáqti u'ga'i hě, á-biama. Ahaú! á-biama. Wénaxié-
when, You said This one the one very nearly took hold said she, they Oho! said he, they just that. (mv.) say. The fourth time they say.

Wakan'diéqti gáxe wénaxié-biama. Caa' wí' ubáqpa-biama. Man'dehi
Very impatiently doing he attacked them, they say. Dakota one he pushed and they say. They say. Very nearly

kě ñahá-biama. Cí wá'gi a-i tě. Cí égi'ga-biama wa'ú ãká, Náñuñáqti the he stabbed with it, Again they were driving Again said to him, they say woman the, Very nearly

when, Orphan they killed said they, they Orphan to seek they arrived, they Yet

15 úda' xihnánam tě. Ga'ni ha'n' ýi çingá-bitéma:n nikaghí újú jían'ge ãká.
good she made for her. And night when she had disappeared, chief prin- his daugh-

Ca' a'wa'wa' wa'na múnga' ičě tě na'a' ga'čai'étěwa' na'a' tě-biama. And to what place stealing off she had the to hear they wished notwith- gone standing they did not hear, they say.

E pahan'ga wáge amá ñahá'i tě níkaci'ga úké'ni wábhána tį tě, áda' That before while the Indians knewing them they the, there-

18 Waha' xígge aká ma' ci čé éská' e'pégá-biama. Wa'ú či' ci ma'n' ci čé
Orphan the high went it might they thought, they say. Woman the too high went be čé xihádi úna'a'-bájít ca'n'ci tě. They thought, they say. They down below they have never heard about them.
NOTES.
334. 1. Wakanda, as here used, means “The Great Spirit,” not “a deity.”
335. 1. q$a nje, equivalent to “q£a n/ -baji” or “gahaji,” uncombed.
335. 5. Sanssouci, the Omaha ex-interpreter, said that the Orphan had so great an
appetite that the Pawnees grew tired of him. They put him on the ground, flat on his
back, and fastened down his hands and feet with tent-pins. A wolf approached him.
The Orphan told his trouble; whereupon the wolf pulled out the tent-pins, and took
him to the camp.
335. 6. £e”ake” aka ha: “This is he for whom we have been hunting;” said by one
not a relation, on discovering the object suddenly. Compare “qejiäga akä é akä hâ,”
p. 156, note on 149. 12.
335. 7. egije waqe duba akâma. Wâqe amâ ja^tê ké qi da”be ahii tê i$ä’aqti
gauqtiai: “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. uga$q^a” ujsçige, the road made by the party in moving along.
335. 17. uhe ujejicigt $aqi te hê, you will pitch the tent directly at the front, ahead
of the party.
336. 8. hi”e+ ehna”-biama: “The old woman was so astonished that she could say
nothing else.
339. 16. iziqa” . . . g$uba gri”-biama. This must not be taken literally, as he
sent the people to his own lodge with great piles of goods.
339. 13. na pa agihi-ma$a cenawa$eqti wa$ $i a-i bi a a$ a, a-biama. Here “pa,” to,
at, in “agihi-ma$a,” has the force of from. Compare “wenuda” ati-hna”-biama ni$a-
ci”ga aji ama$a,” in the myth of the Turtle on the war-path, 254, 2. Note the several
speakers implied in this sentence. Some one who witnessed the attack gave the
alarm, saying, “Na pa agihi-ma$a cenawa$eqti wa$ $i a-i bi ai a$a.” Those who heard this,
but who were not witnesses of the attack, said, “Na pa agihi-ma$a cenawa$eqti wa$ $i
a-i bi ai a$a.” The narrator of the myth, in repeating this to the collector, added to
it “a-biama:” “It is reported that they said it.”
339. 19. eceqt-hna” $a”-eqt. The woman was cross, waj$p-bobi. 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. paha$n-gaat$e, for paha$n-gaat$e; 334, 4. piit-ji, for piit; 336, 14. u-da”-qti, for u-da”-qti.

TRANSLATION.

At the very first the Pawnees knew the Great Spirit. They were always numerous.
They went on the hunt. A real Orphan dwelt in a lodge with his grandmother, who
was a very aged woman. The grandmother used to carry her tent-skin, one that was
worn by use. The Orphan had a bow. His skin robe was unsightly, and his hair was
always uncombed. He lived by visiting the lodges and begging. He went throughout
the camp, from one end to the other, visiting the lodges and begging for food. They
called him “The Beggar;” they made him have the name. They removed the camp.
Though they nicknamed him, they were always apprehensive on account of The Beggar, so he continued going throughout the camp. They removed the camp when it was morning. Behold, he slept. He slept by the old camping-ground (or, among the litter and remains of the old camp). He slept when they had departed, leaving the place a solitude. He lay sound asleep. At length he heard some white men say, "This one is he whom we seek." When he arose, behold, four white men were there. The white men went back. The Orphan departed. He was fully aroused. He went following the road made by the migrating party. The young men said, "You said that the Orphan had not come, but he has come again." They removed. Again he went to beg at the lodge of the head-chief, whose daughter had not yet taken a husband. And she gave food to the Orphan. And the chief said, "The people have no food. Only here does food abound. And whenever you wish to come, come hither." Soon after he came again to beg. "Really! when people have but little food, they eat only once a day. You have just gone home with the food which she gave you," said the chief. And his daughter gave the Orphan food again, because she knew him. They removed. And the daughter of the head-chief said as follows: "Mother, when they remove and depart this time, please pitch the tent at the very front of the path." And all the young men used to court the chief's daughter; yet she acted as if she did not wish to marry. When the mother pitched the tent, waiting for the Orphan to come, the women went to find fuel; they went for wood. They came again, carrying wood on their backs. And the chief arrived there. "You should have pitched the tent amongst the rest," said the chief. His wife said as follows: "Though it is so, I pitched the tent, as the girl, your daughter, commanded me to pitch it here." And the chief's daughter came back, carrying wood. She did not put it at the lodge; she put it aside. At length the Orphan's grandmother was coming directly to that place, carrying her worn tent-skin. "Venerable woman, come this way," said the chief's daughter, who sat by the wood, waiting for her to appear. As the old woman was ashamed, she did not speak. She placed the tent-skin by the wood. The chief's daughter made a tent of it. The old woman sat there, saying nothing but "Oh!" Each of the young men continued saying as follows: "Why! the chief's daughter has made the tent for the Orphan's grandmother. My friends, I think that she will marry him." She finished the tent. The chief's daughter carried her robes and beds to the Orphan's tent. "Why! It is just as I thought," said one. The Orphan arrived at his tent; but he did not enter it. In spite of what was done, he stood diffident about entering his tent, because the woman was within. "Fie! Come," said she. He entered his tent. She made a very good bed for him. She was sitting with him. She married him. She had food with him. And the young men said as follows: "Why, friends, the chief's daughter has married the Orphan." The Orphan said as follows to his wife: "Please tell your father to let them stop and rest to-morrow." The chief sent the criers around. And the people thought, "Why should they stop to rest?" "He says that you are to stop and rest to-morrow, halloo!" said the criers. And the people said as follows: "Why should one stop to rest when he is without food?" At length four white men arrived there. "Four white men have come," said the boys. "He says that you will, indeed, assemble yourselves, halloo!" said the criers, the Orphan having commanded them to do so. The chief commanded all to adorn themselves. "He promises, indeed, to give you all kinds of things, halloo! He says, indeed, that you will paint yourselves, halloo!" The white men promised to
give a silver medal to the principal chief. At length, on the morrow, the white men came in sight. The wagons came and stood outside of the camp. The principal white man sat before them. And all the Pawnees went outside of the camp. And the four white men were approaching. And the principal white man said as follows: "Go and seek him whom we promised to make a great man." And the white men were seeking him among those who were in the line of the middle-aged and aged men. They returned to their leader. "Why! O leader, we did not find him," said they. "Fie! as you saw him at the very first, you probably know him. Ho! Come, go again and seek him," said the white man who was the leader.

And the Orphan put on his robe. He also had his bow. He stood among the young men. And when the white men finished looking at the line of the elder men, they departed towards the young men, to look among them. At length they found him. When they said, "This one is he," they went back to tell it. When they saw the Orphan, they went back to tell it. "That is he, I think," said one. "Ho! leader, he is there," said they on their arrival. All the white men went thither, being on seats in the wagons; they had the medal, and the robe too. They approached and stood there. The principal white man said as follows: "We, too, are employed, so we have come." He promised to tell something to their superior (the President). "He has promised to make one man head-chief, therefore we have brought all the things to him. As he alone is made a great man, do not be jealous of him. Though, indeed, we have brought the things to him, that is just as if it was done for you. Come, go after him. Put him in a robe, and bring him back," said the principal white man. Four went for the Orphan. They went to the rear for him. Putting him in a robe, they departed with him. Every one of the chiefs was displeased. The white men made the Orphan sit in the middle. The principal white man said as follows: "This is the one. Let us make him the principal great man. We have brought this for him to wear on his neck." Having gone to the Orphan, he made the latter wear the medal on his neck. "Come, bring ye the goods to him," said the white man. When they brought the wagons to him, the different kinds of goods, kettles, guns, in fact all, were placed in piles just before the Orphan. The Orphan pulled the tobacco out of one box. Putting his arms around all, he stood erect. Having stood erect with his arms around very large pieces of flat tobacco, he spoke. "Notwithstanding people sometimes ridicule one, they usually stop talking. You have been ridiculing me; but it is time for you to stop it." Having taken the tobacco, he was throwing it away to make them scramble for it. He gave most of the goods to his wife's father. His wife's father was displeased, because they did not give him a medal. The Orphan sent them to his lodge with a great many goods piled up very high. The white man said as follows: "We have been sent here to make this one the head-chief. When you are destitute of implements or goods, ask favors of him. We will come hither from time to time to perform for him what he may desire." The woman's father collected her relations. And her relations collected what good clothing they had. The chief gave a good horse, the one which he had before, to the woman. 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
cought 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 CHELEHA BY BIG ELK.

The youth and the underground people.

Village some there they were very populous. Again chief the his daughter

wáčita-báji tē, jik’ge aká eti min’gta’-báji tē. Jik’ge aká na’ba-biamá.

She had not married, his son the too they had not married. His son the were two, they say.

Wanása-biamá. Jé-ma téważisa-hna’i tē. Kí če níka’aghi jik’ge áma 3

They say. The buffalo they killed them regularly. And this chief his son the

čin’kéza” tē wi’i iénaxíai tē, ura’haqti. Uq’éqti kíde ge’i’i tē. Je’

who had but one he attacked him, far apart (from Very soon shooting he sat. But

amá raa’-iá’-qti áiá’áai tē šan’de ma’taha. Níka’aghi ga aká éga’qti égháqti

he had not married, his son the two they had not married. His son the were two, they say.

wáki’-biamá. Cin’gajin’ga ena aká wanáse éde kíájí, af áá. Cina’be

crier they say. Child his the he surrounded but he has he indeed. You saw them not come says him

čápi’ce uona te, af áá, á-biamá. Níka’ga wi’i da’ba-bi á-biamá. Ca’

you who you will he indeed, said they, Man one he saw him that he said, they say. Yet

já’beqti há. Waq’é che tē, á-biamá. Uspa da’cté éghé ié, ca’ ma’sna’-

I saw him. Chasing he went, said he, they A sunken place he has yet very level

sna’qti amá xí činja’qti tíge há. Jéba’wa’ ra’ba-maští, á-biamá. Uné

ground it was when missing altogether he became. A second I did not see him, said he, they To seek him

ákig’éči ičádi aká. Jéčuqti há, á-bi éga’wa, uqágéqti uná-biamá. Gúba

he commanded the (sub.) his father the "he indeed, said they, All they say and wide they say.

uná-biamá níka’ga amá. Égi’ge ma’ca’té éghé itaí gua’te amá. Jé 12

sought him, they people the Behold pit headlong he had for some time, But

aká ma’čín’ka hébe na’cepé áiá’áai-biamá. Can’ge ta’i ci ma’čín’ka na’cepé

the soil a piece kicking off had gone, they Horse the too soil kicking off

áiá’áai-biamá. Akíba’ sigexe čingá-biamá. Ga’níka’ga gút’ba éghé áiá’áai

had gone, they Beyond trail there was none, they And people the all head had gone, long

biamá. Ma’can’du té jin’gaj’qti isčečqti a’a-biamá. E’xa waha’ñ átíaqte 15

they say. Pit the not small at all it went suddenly, they say. Thither to remove suddenly

i’cha-biamá ičádi aká. É’di a-i’-biamá; ma’can’de égaxe a-i’-biamá.

spoke of, they his father the There they came and camped, they say; pit around it they came and camped, they say.
Cénujin'ga ikágewáé-má cti éga
wáťaha'é i tè. Cénujin'ga wi' wahéháji
Young man those whom he had as too so he implored them. Young man one stout-hearted
friends

Yè, nán'de saqí da' ctean' uđe gé giga'čai wáťaha'é i tè. Égiše wi' igadizá-
heart firm perhaps enter to go wishing for he implored them. At length one rode round
-ing him. They say village the

3 biámá tè ḋa'ē. Úče gé 'iča-biámá. Íičá ćińké ćećai-gá há, ā-biámá.
The young man those whom he had as too so he implored them. Young man one stout-hearted
friends

Hájínga uńew' tāče, ā-biámá. Íčá hájínga sú-bi éga'ē, uńew' tāče
Cord he collect them must, said he, they

biamá. Hájínga ke' ika' ta' -de, ha-búña wi' uńew' tāče
Cord he cut in strips, having, he collected

they say. Cord cut in strips, having, he collected

6 Ga'ų ctean' -biámá. Ca'ų águdi pį ctećewa' u'a'he tā minke. Ubęa'ē
And they finished it, they Now in what I arrive soever I put the will I who. I take hold

bú tā minke ča'ja, čan'de kē hide pį těđhi ḋi hájínga ke béďa'ágê tā
I go will I who thought, the I reach when here- cord the I pull on it and- will

I who. I pull on it re- when you will, said he, they At length ground the inside he ar-
peatedly take it say. (ob.) rived

9 biámá. Uğahanađaze' qta' tè. Wabî'ta' biamá ni gá há, uńew' tā
Old woman was sitting, traveling the he arrived, They Old

akámá; cań'ge cti uńew' did gáté akámá; nića'inga cti uńew' did gáté akámá,
dead from horse too by itself was lying dead from man too apart was lying dead from
the fall; the fall; the fall.

čeć nića'inga ke čińa-bi éga'ē, uńew' uńa' tā-biámá. Gań'ke gáté ca'qta
This man the he took him, having, the hollow he put him in, They And that in spite of

(rob.) say. thing

12 a'ča tē čja-baj tē hā. Ga'ų niskaci' ing a'ha-bi éga'ē, gća-biámá. Gań'ke
he went he did not ask the. And man he put him in it, because, they rejoiced, They

be ke' čja-bi éga'ē, nis'ja čińké gisća-baj- biámá. Ca'ų ḋańapę gę' tē
dead those they took hearing, alive the one who them they forgot, They Yet waiting he sat

(rob.) them, they say. (ob.) say. (ob.) for it

15 čińké ć weći-biámá. Ańn'ę čańégę śi čańge' tātę, ă-biámá. Uģaca' ma'ća
she who that he hired him for. You have you come if you marry shall, said he, they Traveling he walked

(rob.) he say. thing

18 ā-biámá. Įan'de ke paháciaa ke'ja ati. Niskaci' ing a'ha ma'can' de če
Old woman who he implored her, They Yet, old woman, land here to come very diffi. I have

said he, they. Ground the up above to the I came. Man one pit this

upăčę tį. Bęćę tēgę' ati. Ā'ų čja-baj hā. Gań'ke eća'ę'ę čańégę tātę bē'ja
a height came. him to come. I take in order I have Me they took not. And how I go shall I fall

hā. Wa'újinxą, ińwin' ċińā-ga, ā-biámá. Edáda' uvika' tātę dąxe tā
Old woman, help me, said he, they say. What I help shall I do shall
THE YOUTH AND THE UNDERGROUND PEOPLE.

There is said she, they man one that (unsaid) in that he sits. There wait them nothing say.

The egigáxe té, á-biamá. Édi aqí-biamá. Édi ahí-bi egá, tiuje te aq gayáru. He he will do it said she, they man for you say.

There he went, they say. There arrived, having, door the he knocked on they say (ob.) repeatedly.

Ná! géta niaci ga wi tú he. Ijíbe egigicíba-hé, á-biamá. Égiçe, cié Flu! that one person one he has come

E'dí aqí-biamá. E'dí ahí-bi egá, tiuje te aq gayáru. Said she, they Bechdi, child say.

E'dí aqí-biamá. E'dí ahí-bi egá, tiuje te aq gayáru. Said she, they Bechdi, child say.

Ná! géta niaci ga wi tú he. Ijíbe egigicíba-hé, á-biamá. Égiçe, cié Flu! that one person one he has come

E'dí aqí-biamá. E'dí ahí-bi egá, tiuje te aq gayáru. Said she, they Bechdi, child say.

Ná! géta niaci ga wi tú he. Ijíbe egigicíba-hé, á-biamá. Égiçe, cié Flu! that one person one he has come

E'dí aqí-biamá. E'dí ahí-bi egá, tiuje te aq gayáru. Said she, they Bechdi, child say.
THE $\&$EGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Dadilha, can'ge hi'wa sk'aqti ag'ge ka'be$a. Nin'a-nga hi'wa sk'aqti
O father, horse hair very white I sit on it I go I wish.
Ear-big hair very white homeward

céna'ba. Cának'ágge úda', á-biamá. Ké, é'di ma'čín-gá. Can'ge tijebe
those two. Saddle good, said he, they Come, there walk thou. Horse say.

3 číciba-gá há, á-biamá. Čiha'wa čába'ba'wa wacta'be eka'hna xi, wa-
pull open. said he, they Your too a second you see us you wish when, you

ta'be ta'á, á-biamá. K'ágge te čá'ja, Ké, dadilha, uhé ké ag'ge ka'be$a,
see us will, said he, they Go home will though, Come, O father, path the I go. I desire,

again. 

ecé te, á-biamá tse'eti aká. Agé-a-biamá. In'te čá čáza tigá'ga'qti gáxa-
you will, said they his the. He went homeward, Stone the pulled suddenly just so he made
say. (ob.) open them

biamá. Gu'a'w' čang'ači wi'tijebe te ágaqade ge'íx' čan'ché tijéx'gi, they say. And stone very large one door-way the covering it sat the he pushed it aside when,

again. (ob.) homeward

6 biamá, ma'zičábazu uska'skaqti bi ga'. Uhéata'wa uč'a'be na'čanaqi áčá-
they say, iron pointed in a very straight line because. Steps up-hill making the he went

(b.) homeward.

biamá. Gu'a'w' čang'ači wi'tijebe te ágaqade ge'íx' čan'ché tijéx'gi, they say. And stone very large one door-way the covering it sat the he pushed it aside when,

suddenly

éča'be akí tó. Can'ge áma gicka' tíača, náxixécha tíača ma'či'á-biamá,
in sight he had come Horse the he was quick beginning he was timid beginning he walked they say,

again. (ob.) at every step

9 maja'wa píači, be'a'wa píači uc'be'a'-bi ega'. Éča'be ahí-bi ega'ja, ta'wa wang'ca
land bad, odor bad he smelt, they say because. In sight he arrived, having, village

a'ča a-fi ča'w' ugine ačá-biamá. Éğiče y'e tca'qtiči waha' wa'ah-bikéama.
he left he came the seeking his he went, they say. Behold very recently removing they had gone in a line, they say.

Ičápe ge'n' ča'ja, waha' ačá-bikéama. Jučíčige can'ge amá na'pe
Waiting they sat though, removing they had gone in a line, Old camping- horse the fearing the

for him they say. ground (sub.) sight

12 ma'čí'á-biamá. Ugaqca'n uan'ge kë uhá ačá-biamá. Égiče naci'ga na'ba
walked they say. Road of the migrating party the follow. he went, they At length person two

nahé gn'ga ča' ugaqca'n uan'ge kë wëcé céca tó. Ë níkgahí úju ígq'ca
hill large the road of the migrating party the he discovered them That chief prince- his wife

(ob.) in moving suddenly, by looking that way.

éča'ba wet'ta'wa ma'či'á-biamá. Hácíña učxídai tó, Can'ge agé'í céati,
too morning for walked they say. Behind they looked when, Horse rising yonder
too his dead, it comes, they say.

15 ugaqca'n uan'ge kë uhá, á-biamá. Xan'ge a-čá-biamá. Ičápe ge'n'á-biamá.
road of the migrating party the he fol- said they, they Near he was coming. Waiting for they sat, they say.

Can'ge amá na'wa pe ma'či'á-biamá, be'a'wa píači uc'be'a'-biamá. Ná! edáda'
Horse the fearing them walked they say, odor bad they smelt they say. Why! what

ukit'é hnu'hau, ê ec'á-biamá níkgahí úju aká. Wibéči'haau, á-biamá.
nation you are you say. sent suddenly, chief prince- the It is It is ! said he, they

(ub.) say.

17 Ca'wa' wi'wa éoni', ecé, á-biamá. Wanásai cin'čajin'ga čišá ma'can de
Yet which one you are you said he, they They surrounded child your . pit

édig' iče bźe'zi pi. A'w'oniza-bází. Wibéči'haau, á-biamá. Ajóti éga'te
head had I take I was You did not take me. It is I ! said he, they Very dif- like the

long gone him there.
THE YOUTH AND THE UNDERGROUND PEOPLE.

Nà! wágazauñti uyitga-gà, á-biamà. Wanásai tè say. old man the 349. They ear. when

Why! very straight tell about your- self. say. rounded a herd

ciin'gajin'ga fiina te kë' uúsha égiñ ièõ maç'can de maatäña gatè. Ki fiizé child

say. When, I take him I went in the past

wáñgají ñi, ábgeai. Çijian'gæ wëwaci ñi, wi bëfæe bëc ñi wiebëñ'. 3 you com.

They sur- with through difference.

Na"ji'ckè qtei éta'be aqgë, ã-biamà. Êdiihi ïbaha"-biamà. Ñahé rañgá

Barely in night I have said he, they When they knew him, they Hill large say.

éa unkie naji" tè. Ìjì ciñ''átà níkagahi jìin'ge aká wada'be ñëñi tè. Nà!

the talking "they stood. Village from the chief his son the looked this way. Why!

pc'äge aká dahi rañgá ña' c'di tì ftänkà ci nìaci'ga wi'r cañ'ge áqgë attì 6

old man the hill large the there have they who again person one horse riding he has come

aà". Ùwåniké naji"ñi. Ê'à bëç tâ minke. Hindá! wàñ'be bëç tâ minke, !

Talking to he stands. Thither I go will I who. Let me see! I see them I go will I who,

ëa biñé tè can'gagëñi. Íçáäi éínkè'dì akñ-biamà. Ñikaci'ga

said he, they Thither he went riding a horse. His father to (the ob.) he came again, Person

dàda" uñkáiai hai. Tëna"! ñíìi'ë çë zìé hì éínkède ñëñi hau, ã-biamà. Na- 9

what you talk! Why! your elder to take he ar- brother him rived and come again say.

bùcà"-biamà. Ga" ijan'gë éínkè'fi'bamà. Úçà màngë'in'-gà, ã-biamà ìçáäi

shook hands, they say. And his daughter the one he gave to him, To tell began, said, they say his father

aká. Ñikaci'ga níkagahi wàñ'ñçëtu ñéwìwin'çèt tai há. Cënùjn'gà wàñhé-

said he, father (the ob.) they say. Young man stent-
haji wàñ'ñçëtu ñéwìwin'çèt tai há. P'ìì'ðà'be ñtá, wiån'ñé, ã-biamà. 12

hearted all let them assemble. They look at mine may, my daughter's said he, they Father

ùwìwin'çèt-biamà. Dà"ñ-be a-ñi tè. Edàáà" ì tais kë æëñ' a-ñi tè. Ñakà-

they assembled they say. To see him they ap. What to give will the having they came. Per-
ci''gnà gatè keñçá' ve çìe çìe' gëti, aì ñçà. Ki níkagahi éínkè ñànñ'deñá

son killed by who to take he who was he has! said he, they And what you give you wish the

ùwìwin'çèt-biamà. Dà"ñ-be a-ñi tè. Edàáà" ì tais kë æëñ' a-ñi tè. Ñakà-

They assembled they say. To see him they ap. What to give will the having they came. Per-

ci''gnà gatè keñçá' ve çìe çìe' gëti, aì ñçà. Ki níkagahi éínkè ñànñ'deñá

son killed by who to take he who was he has! said he, they And what you give you wish the

ùwìwin'çèt-biamà. Dà"ñ-be a-ñi tè. Edàáà" ì tais kë æëñ' a-ñi tè. Ñakà-

They assembled they say. To see him they ap. What to give will the having they came. Per-

ci''gnà gatè keñçá' ve çìe çìe' gëti, aì ñçà. Ki níkagahi éínkè ñànñ'deñá

son killed by who to take he who was he has! said he, they And what you give you wish the

ùwìwin'çèt-biamà. Dà"ñ-be a-ñi tè. Edàáà" ì tais kë æëñ' a-ñi tè. Ñakà-

They assembled they say. To see him they ap. What to give will the having they came. Per-

ci''gnà gatè keñçá' ve çìe çìe' gëti, aì ñçà. Ki níkagahi éínkè ñànñ'deñá

son killed by who to take he who was he has! said he, they And what you give you wish the

ùwìwin'çèt-biamà. Dà"ñ-be a-ñi tè. Edàáà" ì tais kë æëñ' a-ñi tè. Ñakà-

They assembled they say. To see him they ap. What to give will the having they came. Per-

ci''gnà gatè keñçá' ve çìe çìe' gëti, aì ñçà. Ki níkagahi éínkè ñànñ'deñá

son killed by who to take he who was he has! said he, they And what you give you wish the

ùwìwin'çèt-biamà. Dà"ñ-be a-ñi tè. Edàáà" ì tais kë æëñ' a-ñi tè. Ñakà-

They assembled they say. To see him they ap. What to give will the having they came. Per-

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son killed by who to take he who was he has! said he, they And what you give you wish the

ùwìwin'çèt-biamà. Dà"ñ-be a-ñi tè. Edàáà" ì tais kë æëñ' a-ñi tè. Ñakà-

They assembled they say. To see him they ap. What to give will the having they came. Per-

ci''gnà gatè keñçá' ve çìe çìe' gëti, aì ñçà. Ki níkagahi éínkè ñànñ'deñá

son killed by who to take he who was he has! said he, they And what you give you wish the
Hau! á-biamá é akí aká, Pécáge na’ba tekete ma’ti’i-gá, á-biamá.

Ho! said he, they this he who, Old man two to act as walk ye, said he, they say.

Nikagahi úju činké ian’dé činké gasání ēcapáze te, ač āfa. Ca’á’wa’-

Chief priest he who his son-in-law he who to-morrow you rest will, he indeed. And to what says.

3 wájá cte hůjá je, ač āfa, á-biamá. Ča’ge wági’ akí čaňka ēgasání

place soever you go will, he indeed, said they, they Horse riding them they who the next day reached home.

wada’wa be wágájí tē. Ki uq’té’teci wada’wa be agt’é-biamá. Iqádi činké gišai
to act as scouts he commanded them. And very soon acting as scouts they came back, His he who he asked father of him

tē ma’ze kē ēgáxai tē uq’té’teci ač hégajíqti wáxai te. Wanás ‘tea-biamá.

the iron the he did when very soon but a great many he made them. To surround he spoke of, they them say.

6 Jé-ma múwahega-báji amá, Wanáse tē ēdwúhe ačá-biamá. Wa’u aká

the buffs they killed many of them they Surrounding the to join it he went, they Woman the loes say.

gá-biamá: Wanáse tē ēd’i wájá’wa be bte káw’bta. Jé-ma wájá’wa be tāce,
said as follows, Surrounding the there I see I go I wish. The buffs I see them must, they say; them

á-biamá. Téwáqé yí dí eyéga’, a-biamá. Jé-ma téwáqé-bi ega’, agi-

he who his son-in-law with it faló herd) they say. said they, They are coming back, they they say.

9 biamá; igáqen xadádi najw’-biamá. É’di agi-biamá. Jé téwáqé xva’ja

They who surrounded them as follows, Surrounding the they came back, Buffalo I killed them though say.


they will cut them up, said he, they They who surrounded reached home. Again to sur-

Nikagahi ian’dé aká wada’wa be čewakič ‘te’ai, āfa, a-biamá. Cí če če

Chief his son-in-law the to act as scouts to send them he spoke indeed, said he, they Again but the (cv.

12 maja’ ucká’ča n či égaq’qi atí amáma. Wanásá-biamá. Cí múwahega-

land where the deed again just so they had been They surrounded them, Again they killed many

báji-biamá. Égiče nikagahi úju aká ijin’ge aká égiče wají’cte akáma.
of them, they say. At length chief principal his son the behold was in a bad humor, they say.

Nikagahi té wájá’ ega’, ian’dé gi’té é wají’cte, upúqit’éqé akáma.

Chief (claiming) the he did not because, his son-in-law he when that he was in a he was envious of his (rela-

15 Kí ha’ tē ca’ge aká ugté-biamá. Ia-biamá. Dadihi, nikacig’a wi’ ha’-

And night when horse the told of his, they say. He spoke, they O father, person one night

hnan’dí t’éwáqé gá’atqía’i, á-biamá. Kí ha’ tē ágikíhde-hna’b-biamá.

regularly to kill us he desires very said he, they And night when he attended to regu-

Egiče wanása-biamá ēgasání yí, maja’ ucka’ ča’ndí. Cí égaq’qi tē amá

At length they surrounded them, the next when, land it happened at the. Again just so but the faló (sub.)

18 atí amáma, hégají. Égiče iñáha’ aká tē ča’ na’téwáqé gá’té-biamá.

they had been a great many. At length his wife’s the buff he waved them they say.

Jé-ma wénaksi-biamá yí, wájí’ ča uq’gahí-biamá. Bawúí’xe ca’á ču’

the buffs they attacked them, they when, robe the he waved they say. Turning around still there in his course (I)
THE YOUTH AND THE UNDERGROUND PEOPLE. 351

This is a Dakota myth.

345, 4. uq^q^qti, equal here to eca'n qti, "very near to (the place where he first attacked him)."

345. 11. une akig^aji i^adi-aka. If, as Frank La Fleche suspects, this should be "une w^a^ga^ji," the meaning is, "The father commanded them to seek for him."

346, 9. ugahanadaz^eq^ti te. The second syllable was pronounced with considerable emphasis by the narrator. So also was the first syllable of wangi^eq^ti, 349, 11.

347, 17-18. edada^n wi^n aoni^n te i^-h^8, equivalent to "edada^n wi^n aoni^n ke^a^n i^-h^8." Said by the woman to her husband.

347, 20. edada^n ga^ai^n a^a abazu igaxe-hna^n-biama. A parenthetical phrase, used by the narrator in explaining the words of the speaker.

348, 10. egi^e i^tc^a^n qteci waha^n a^a-bikeama. The tribe had no food, and so had just removed in order to hunt.

348, 13. we^8i^c^e, he gazed away towards him, and so discovered him suddenly. "We^8i^c^e" to gaze in the direction one is going; but "we^8i, to gaze back, or this way. They refer to looking at distant objects. See wada^n-be i^c^e, 349, 5.

348, 16-17. edada^n uki^e nni^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^c^e ak^e dahe j^a^n ga^n c^e di ti ^a^nka, 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. Je^ma muwahega baj^i ama, used when seen by the narrator; but when otherwise, we must say, "Je^ma muwahegabaj^i-biama: "They say that the men killed many buffaloes by shooting them."—Frank La Fleche.

350, 15-16. On the night that the horse and mule were attacked, the horse was wounded by the envious brother-in-law. But the owner healed him by pointing the iron at the wound.

351, 3. usnue-kihaha, a long line of the buffaloes in every direction as they went homeward. See "smne," "kihaha," etc., in Part II.

351, 5. edada^n gaxe fi^nke^a^n, i.e., the man who resided underground.
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. The horse and mule walked along, fearing the sight of the old camping-ground. The young man went along the road made by the migrating party. At length he suddenly discovered in the distance two persons on the large hill, who were walking in the path of the migrating party. They were the head-chief and his wife, who were walking along, mourning for the dead. When they looked behind, they said, "Yonder comes one on horseback, following the road made by the migrating party." He drew near. They sat waiting for him to appear. The horse and mule were fearing the sight of them, and snuffing a bad odor. "Why! of what nation are you?" the head-chief called out. "It is I!" said the young man. "But which one are you?" said the chief. "Your child went headlong into a pit when they surrounded a herd, and I went thither to get him. You did not bring me back. It is I!" said the young man. As he was very much changed, the old man doubted his
word. "Fie! tell the real truth about yourself," said the head-chief. "When they surrounded the herd, your child went headlong as well as the buffalo, and he was killed by falling into a pit. And when you commanded them to get him, they drew back through diffidence. I am he who went to get him when you offered your daughter as a reward. I have hardly been able to come again to the surface," said the young man. Then they recognized him. The two men stood talking together on the large hill. The chief's son looked back from the camp. "Why! the old man and mother have come as far as the large hill, and a man on horseback has come too! He stands talking to them. I will go thither. Let me see! I will go to see them," said he. He went thither on horseback and came again to his father. "With what person do you talk?" said the son. "Why! he who went to get your elder brother has come back!" said the head-chief. They shook hands. And the head-chief gave his daughter to the young man. "Begone to tell it," said the father to the son. "Let all the men and chiefs assemble. Let all the stout-hearted young men assemble. They can look at my daughter's husband," said he. They assembled. They came to see the young man, and brought what things they intended giving him. "He says that he who went to get the man who was killed by falling has come back. The chief says that as he has made the young man his daughter's husband, you shall go to see the latter. He says that you shall take to him what things you wish to give to him. The chief says that he will give thanks for them," said the crier. All the young men and those who were brave (or, generous) went thither. And they all gave him clothing and good horses. His wife's father gave him the head-chiefship. "Make ye a tent for him in the center," said the old chief. They set up a tent for him in the center. They finished it. "The nation did not eat. As they sat waiting for you to appear, they did not eat. You came back when they were just removing the camp," said the old chief. "Ho!" said he who had just reached home, "Let two old men go as criers." "The chief's daughter's husband says that you will rest to-morrow. He says that you will not go in any direction whatsoever," said the criers. The next day he commanded those who had come back on horseback to act as scouts. And the scouts came back very soon. By means of the iron rod which he had asked of his father, he made a great many buffaloes very quickly. He spoke of surrounding them. They shot down many of the buffaloes. He went to take part in surrounding them. His wife said as follows: "I desire to go thither to see them surround the herd. I must go to see the buffaloes. When they are killed, I will be apt to be coming back." When they killed the buffaloes, she was coming back; the wife stood on the hill. Her husband came back to that place. "Though I killed the buffaloes, they will cut them up," said he. They who surrounded them reached home. Again he spoke of surrounding them. "The chief's daughter's husband speaks indeed of sending them to act as scouts," said the criers. Again the herd of buffaloes had been coming in like manner to the land where the deed was done. They surrounded them. Again they shot down many of them. At length the son of the head-chief was in a bad humor. He was in a bad humor because he did not receive the chiefship 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.

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A YANKTON LEGEND.

TOLD IN CHEGHA BY JOHN SPRINGER, AN OMAHA.
356  THE ECEGHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

áma aká ziíqí gááxá-biamá. Ní ckúbe ké ma'táha akí'gá áiáqá-biamá.
the other very he made it, they say. Water deep the into both had gone, they say.
Kí 'í niaci'ga na'bá aká 'e'dí ahí-biamá. Wakan'da āniké ukiá-biamá.
And this man two (sub.) there arrived, they say. Deity the (ob.) they talked to, they say.

3 Cin'gajin'ga āniké t'ájí; ni'wa geí'w āniké amá. Išádi aká cin'gajin'ga
Child the one was not alive he was sitting they His father the child
who dead; say.

ágí, á-biamá. Angá'í angá'gí tá-bí, af hà. Ahni'wa čagťé tá Já'ja,
beep for said they, they We have him we go home- will, he . You have you go will though,
(see note) said him homeward
paháci ahní'wa čakí ji t'é táté. Čataří t'é'dí ahní'wa čagťai ji, ni'wa té'ité.te,
above having you when he shall. What not when you had went it, alive might
him reach home die (ob).

6 Wa'áte beáte ča' é ga'ča téga'n éwá' ga'n t'é táté. E išádi āniké µe
Food I eat the that shecaires will, as causing so he shall. That his the words it
gáte ugle mangťi'í-gá. Agí-biamá niaci'ga na'bá amá. Aki-biamá ji
those to fell before ye. They were coming man two the They reached lodge
back, they say (sub.) home, they say
čé'di. Cin'gajin'ga čéta'ja wa'bí; wa'u-wakan'da ați'w aká, á-biamá. Ni'wa
at the. Child your I saw him; woman-deity she has him, said (one), they Alive
say.

9 āniké, á-biamá. Ni'wa' ja'be ča' Já'ja, wa'áte čataří ča'n é hebe čate aká;
he who, said he, they Alive I saw he though, food they eat the that a piece he has eaten;
(see note) said him (ob.)
áda' paháci angá'í angá'gí ji, t'é táté, af. Išádi aká ca'wí gí'a'be gá'ča'tai.
there fore him above we have we come back it, he shall, he His the still to see his wished,
(see note) said him father (sub.)
Wakan'da wa'u aká cin'gajin'ga āniké čél'jí ji, cinuda' sha'qtcí wáwéći
Deity woman the child the (ob.) she gives it, dog very white pay
back to you

12 ga'n čaí. Išádi aká, A't tá minke, á-biamá, cinuda' šká' āniké. Či niaci'gá
wishes. His the I give will I who, they dog white the (ob). Again man
father (sub.), to her say,
na'wí ba či āma sáběqí qíqáxá-biamá, ci āma zíqí qíqáxá-biamá. Či ni'
two again the very black he made himself, they again the very he made himself, they Again water
(see note) said them other yellow say.
ma'te ağı'a-biamá. Ke'dí ahí-biamá ci. Išádi aká cin'gajin'ga ca'n angá'í
beneath they won, they At the they arrived, again. His the child at any we have
(below) say. (see note) they say
15 angá'gí tájí, gí'a'be 'tájí. Ki cin'gajin'ga we'čí éga'n, ağı'wí ağı-a-biamá.
we go homeward will, to see his he spoke And child he gave as having they went home-
(see note) said him father (sub.)
back to them him ward, they say.
Paháci ağı'wí akí ji, cin'gajin'ga t'é amá. Išádi āniké'dí gi'í-biamá. Kí
Above having they when, child he they His at the they gave back to. And
father again die say. (see note) they say.

18 niakće-biamá. Cin'gajin'ga gí'a'be gíaqí yi, niaci'gá na'bá čańká
they plunged into the water, Child they saw they when, man two the ones
they say. their buried their say.

wáwéći bęúga wa'f. Gá'téga'yí, ci išádi aká iha'wí eča'ba ci mi'jiŋ'í
pay all he gave some time when again his the his (she) too again girl
to them.
A Yankton Legend.

wi'° éga° gti'ínga-biamá. Wakan’dagi čiínke waqáte wa'í tè čatá-bají-
one so they became without theirs, they say. Water-deity the one food he gave the did not eat
biama, mi'jinga aká; áda° ni'°ja aji’° akfi-biamá. Ča'°ja wakan’da áji-
they say, girl the there- alive having they reached home, Though deity another
they say. (sub.); fore her they say.
biamá aji’n aká, ki činuda° ská’ dúbabí chip’ií wé’i ‘čfa-biama.
they say he who had her, and dog white four they if to give he promised, they
gave him her back say.

NOTES.

355, 5. čega° na'í, when he lay thus on it, i. e., with his cheek on the palm of
his hand.
355, 9. quba-bi, a-biama, “they said that they were sacred (qube),” and as this was
reported, qube is changed to quba-bi.
356, 1. The Indians think that there are water-deities or wakandagi under the
water. A wakanda loved the child and had taken it, as his wife had no children, and
wished to keep this one.
356, 5. anga'° a'í for the message or command of the father is
repeated, “taí” 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 col­
lected goods and horses. And two men said that they were sacred. They promised
to seek for the child. An old man went to tell the father. He brought the two men
to the lodge. The father filled a pipe with tobacco, and gave it to the sacred men.
“If you bring my child back, I will give you all as pay.”

They painted themselves; the one made his body very black, the other made his
body very yellow. Both went into the deep water. And these two men arrived there.
They talked to the water-deity. The child was not dead; he was sitting alive. Said the
men, “The father demands his child. He said that we were to take him back with us,”
“Though you shall take him homeward with you, when you reach the surface of the
water with him, he shall die. Had you taken him back before he ate anything, he might
have lived. He will desire the food which I eat; that being the cause of the trouble, he
shall die. Begone ye, and tell those words to his father.” The two men went. They
arrived at the lodge. “We have seen your child; the wife of the water-deity has him.
Though we saw him alive, he had eaten part of the food which the water-deity eats;
therefore the water-deity says that if we bring the child back with us out of the water,
he shall die.” Still the father wished to see him. “If the water-deity’s wife gives you
back your child, she desires a very white dog as pay.” The father said, “I will give her
the white dog.” Again the two men painted themselves; the one made himself very
black, the other made himself very yellow. Again they went beneath the water. They
arrived at the place again. “The father said that we were to take the child back at any
rate; he spoke of seeing his child." And as the water-deity gave the child back to them, they went homeward with the child. When they arrived above with him, the child was dead. They gave him back to his father. And all the people cried when they saw the child, their relation. They plunged the white haired dog into the water. When they had seen the child, and had buried him, they gave all the pay to the two men. After a while the parents lost a girl in like manner. She did not eat any of the food of the water-deity, and therefore they took her home alive. But it was another water-deity who had her, and he promised to give her back to them if they gave him four white dogs.

THE LAMENT OF THE FAWN OVER ITS MOTHER.

TOLD BY JOSEPH LA FLECHE.

Deer one female Fawn she was with Fawn the discovered them.

Na'há, cíama niaci'gai há. An'kaji, niaci'ga-báji, xáxai hé. Ki, Na'há, O mother, these are men. Not so, they are not men, they are crows. And, O mother, niaci'gai há. An'kaji, niaci'ga-báji, xáxai hé. Ki, Na'há, cíama these are men. Not so, they are not men, they are crows. And, O mother, these niaci'gai há. An'kaji, niaci'ga-báji, xáxai hé. Égi'ce kídai niaci'ga amá. are men. Not so, they are not men, they are crows. At length they shot man the crows at her (sub.).

Jáqti jinga aká wéjai tè. (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:)

Na'há ni-á-ci-gá-bí e-hé, xa-xa-bí e-cé ča'-či; ča ča' ná-či-zí-

zí-dje.

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'há, niaci'ga-bí ehe, xa-xa-bí cè řitédi dí ná Wizards áha, O mother, I said that they were men, you said that they were crows; but now your liver is sizzling on the fire!"
A PONKA GHOST STORY.

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 níačí'ga áhigi. Paň'ka-biamá. Ki ačá-b ega. To war went, they say persons many. Ponkas, they say. And went, they say having a-f-yi-biamá. Néča-biamá. Ha' da' amá. Ki neččéqti ge'ni' biama. Déde they camped for the night, they say. They kindled a fire. Night time they say. And kindling a fire they sat, they say; fire bright fire tó náhegaqti gáxa-biamá. Gičéqti wačáte ge'ni'-biamá. Sábajqti nía-3 the to burn very they made it, they say. Rejoicing they sat, they say. Very suddenly persons

ci'ga wi' wa'a'-biama. Qéfají, á-biama. Déde cété abáuí-gá. Qéfají

son one sang they say. Speechless, said (one) Fire yonder cover with earth. Speechless they say. man'de gečzái-gá. Ki wań'güte man'de gečzá-biama. Ki égaxe iča'-bow take ye yours. And all they say. And to surround him ačá-biama. Égaxe iča'-ča bi ga' ubísande ačá'-átiača-biama. Ki ga' 6 they went, they say. They surrounded him, so in close quarters they had they began at once, and still wa'a'- naji' biama; céfectéwa'-jí. Égíce qebe té'di xan'ge ačá-biama. singing he stood, they say; he did not heed at all. At length tree by the near they went, they say.

Ki xan'géqtei ahi-biama yi, čacta'-biamá wa'a'-aká. Ki qebe té'di And very near they arrived, when, he stopped singing, he sang he who. And tree by the ahi-bi yi, wahí te ga'-te amá. Qebe hidé té'di wahí te édede-te amá, 9 they ar

ived, (ob.) bone the they say, bone the they say, they say,

niaci'ga wahí tê. Caa' amá ubátihéwa-čé-hna' biama niaci'ga t'ai yi. man bone the. Dakota the they hung up the regular they say persons they when.
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. Seise 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.

Dakotas to war went, they say. Ačá-bi ya ná’ba wáda’he ačá-biamá. Person one singing they heard, they say. Há-á-he+ ñé-he-a! Hé-á-he+ ñé-he-a! Hé-ñé-he-e-he! A-he ñé-he-a! E-há-hu+tu-ú ñe-he-a! Yá-a-hú! Ñe há-a-é-a!

They crawled up on him together. He was, they say. 6 akáma.

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-ñé-he-a! Hé-a-ñé-he-a! Hé-ñé-he-e-he! A-ñé-ñé-he-a! Hé-ñé-he-e-he! E-há-hu+tu-ú he-ñe-a! Yá-a-hú! Ñe 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.

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 attack­
ing 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 FLECHE.
THE HANDS OF THE DEAD PAWNEE.

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.
Ca' fug'ga ga'-biamá, déctē'aa gé'-biamá, ca' iunya ajita'ga' 'tie' news about themselves. And telling so they sat, they say, talking in- cessantly.

3 gé'-biamá. Ki niaci'ga wi' fe wakan'dagiqti ḳi'be te'di gé'-biamá. They sat, they say. And man one very loquacious door at the he sat, they say.

Kí niaci'ga wi' wahéhajüt'-bi ácía'ata' a'-biamá, ca' niaci'ga wáspeqtí-bi. And man one very stout-hearted, from outside was coming, in fact man very sedate, they say, they say.

é'ute, wahéhajüt'-bi é'ute, ácía'ata' a'-biamá. Ná ácía'ata' a'- aká, (he) may very stout-hearted, (he) say from outside he was coming. Man from outside he was he, they say.

Na'ji'cök'qctci ati áha', á-biamá. Ki cé niaci'ga fe wakan'dagi aká. E tácá. Hardly he have said he, they say. And this man loquacious the. Why none.

Na'ji'cök'qctci ñatí, á-biamá. Ná! tādésage, ugāhanaadaz'qti éga', yuáhe hardly you say, (he) may come, they say. Why! a high wind, very dark was, I feared unseen danger.

héga-májí éga', na'ji'cök'qctci ati há, á-biamá. Áqta' wābēgi' 'qu I very much as, hardly I have said he, they say. How possible it is if it come say.

na'ji'cök'qctci ati tāda', á-biamá íe wakan'dagi aká. Úgūhe cēwa' xingé. I have shall I said he, they say. Something at all there is some danger. Why none.

9 á-biamá. Éga'a'ja, wí yuáhe héga-májí, á-biamá áma aká, pi te'di. said he, they say. Though so, I I feared unseen danger. I very much, said he, they say. The other, I was when coming.

Éga'a'ja, qi gaza'adiqtia' ca'n' yučahé tē ca'n'ajít, á-biamá. Ki niaci'ga Thoough so, tent in the very midst of yet you feared the improper, said he, they say. And man waspe aká gā-biamá: Hin'daké-ga'! yučahájít wi' také'ute, qá'na' na'he tē sedate the he said as follows, So let us see! you do not if you tell the truth, Rawnee hand the fear (sub.) say.

12 agima'gin-gá. Aoni' tang'jí, qā'na' úda'wi' tā mínke, á-biamá. Adibê' go for them. You have come if, horse good I give will I who, said he, they say. I go for them back to you say.

ka'n'be' á'jít, adibê' tā mínke, á-biamá íe wakan'dagi aká. Tenā! ké, I wish it, I go for them will I who, said they say loquacious the (sub.). Fie! come agima'gin-gá. Can'ge úda'qti wi' tā mínke, aoni' tang'jí, á-biamá. go for them. Horse very good I give will I who, you have come if, said he, they say. I go for them back to you say.

15 Agitá-biamá áma aká na'be tē. Ki cé niaci'ga čáká gā-biamá: Égiče he went for them, the other hand the say. And this man this (sub.) said as follows, Beware they say: the truth.

win'jáji té áha'. É'ni na'bá jújutge ma'cin'-gá, á-biamá. Éga'n' édi he tell not lost! There two with him walk thou, said he, they say. So there arrived (sub.) say.

agá-biamá. Xan'geqtcí ahí' jí, na'bá aká hebádi gé'n'-biamá, qápe gé'n' they went, they say. Very near they when, two the on the way they sat, they say, waiting they sat for him.

18 biamá. Égiče gé'fjáji čácí amá. Ga' gé'fjáji ega', na'bá aká agá-biamá they say. Behold he came a long they not back while say. And he came having, two the went back, they not back (sub.) say.
THE HANDS OF THE DEAD PAWNEE.

The hands of the dead Pawnee. Na! dūdadi a'fan'gape angeti' to the tent. And you held him you have I said he, they why! on this side we waited for we sat he say.

yi, ge'si'gā ega' anagāgi, á-biamá. Tēnā! tē tē, á-biamá. Hindā! e'di when, he came because, we came they said, they Flē! he died, said he, they Let me see! there not back home, they say.

bēc tā mīnke, á-biamá wāspe akā. A'ai' e'te'qetāi e'di ahā-biamá, niniba 3 I go will I who, said, they say sedehe the Having there was there he went, they say, pipe it nothing at all (sub.)

sia'ete'qetāi agā'se'bi ega', e'di ahā-biamá niaci'ga na'bē tē'di, eonātci. alone had his, they say having, there he went, they say man hand to the, he alone.

Egi'ete aq'ā-bi yi, pahan'ga niaci'ga aq' akā, Egi'ete niaci'ga na'bē tē Behold, he went, when, before man he went he behold, man hand the who they say

xan'geqetci ahā yi, tē akāma. Ga'n'kī ē niaci'ga akā na'bē tē eizā-bi 6 very near he when, he had died, they And this man the hand the look, they arrived say.

ega', aq'ā agā'se-biamá. Aki-biam ega', na'bē tē aq'ā agē hā, á-biamá having, he took back, they say. He reached there as, Hand the I have brought said, they say again, they say (ob.)

niaci'ga wāspe akā. Ga'n'kī ē niaci'ga wāspe akā ia-biamá. Wë cti man sedehe the And this man sedehe the he spoke, they I too say.

a'jīn'ga tēqitā uâgaca'hna-ma', anūdâ'hna-ma', á-biamá. Ki ca' 9 me 9 from that I have traveled regularly, I have gone regularly on the war-path, say.

edāda' tēqiti ēkípā etēw' a'ni'ja edīgē-hna-ma'. Ki ca' wa'ectē, what very difficult I met sooner I live the in. ob. were there, And yet even once, regularly, I had.

Gâma' tā mīnke, ehâ-majî-hna-ma', āgineqē-hna-ma', á-biamá. I do that will I who, I never said it, I concealed mine regularly, said he, they say.

Edāda' wi' tēqitā ēkípā xī, Nu' bē' ca', ebfēgā-hna-ma', á-biamá. Ki ca' 12 what one difficult I need it, I am the I always think, said he, they And (past t.) say.

cā' le u'a'ei'qenē xāqâ-majî-hna-ma', á-biamá. Ki wa'u-hna tēqia-yet words without just cause, I never make them, said he, they. And woman only I prize wāqē hā, ki cā'ge cti tēqia wāqē hā, á-biamá. Ga' niaci'ga waqāniti them, and horse too I prize them, said he, they say. And man very poor

na'ba wēbā-biamá niaci'ga wāspe akā. Niaci'ga waqāniti čākā cā'ge 15 two called them, they man sedehe the Man poor the ones horse say (sub.). who

ūdā'qet ākīcâ wa'ibiamā, cā'ge a'w'asqëqet. Ki niaci'gā min'geh'ji'ē'te very good both I gave to them, horse very swift. And man unmarried perhaps they say.

wa'u čînke cti 'ibiamá niaci'ga wāspe akā. Wa'u-hna tēqitā ca' ja ca' woman the (ob.) too gave to him, man sedehe the Woman only precious though yet they say (sub.)

ani'ja tā mīnke, á-biamá. Nānd'e wīwna ētāgi'daha ka'bēča gn' e'gima'. 18 I live will I who, said he, they say. Heart my own I know mine I wish so I do that, á-biamá. Niaci'ga tē kē'agimâ'ci'ī-gū, á-biamá. said he, they say. Man dead the walk ye for him, said he, they say.
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 haidus. Behold, when the first man who went drew very near to the man's hands, he had died. But this man took the hands, and carried them back. As he reached the tents, the sedate man said, "I have brought the hands back." And this sedate man spoke: "I, too, have been accustomed to traveling and going on the war-path since I was small. And no matter what kind of trouble I encountered, I always found a loop-hole by which I managed to get out of it alive. And not even once did I say beforehand, 'I am going to do that;' I always concealed my plans. When I encountered any difficulty, I always thought that I was a man. I am not used to talking at random. I prize women, and I prize horses, too." And the sedate man called two very poor men. He gave very good horses to both of the poor men, a very swift horse to each. And the sedate man gave a woman, too, to a man who, perhaps, had not married. "Though the woman only is precious, I shall live after giving her away. I wish to know my own heart, therefore I have done that. Go ye after the dead man," said the sedate man.
HOW THE CHIEF'S SON WAS TAKEN BACK.

OBTAINED FROM JOSEPH LA FLÈCHE.

Caa" dāba ți amāma. Œgie nìkagahi čènkè jìn'ge ugàca" iće amá, Dakotas some had camped, they say. At length chief the one his son traveling had gone, they say. 'ābae. Œgie hā" și, nìaic'ga ūța akí-biamá. Nìkagahi čènkè, jàje to hunt. Behold, man to tell reached there chief the one his who, name. țadá-bi ega", Maja" gâçuadi jìjin'ge t'èqai, á-biamá. Ki nìkagahi aká 3 mentioned, having. Land in that your son they killed, said he, they say. And chief the (unseen place) say. áciàa aht bi ega", seeči čéca-bi ega", gà-biamá: Caa" jìn'ga wâșhehajî'qti outside arrived, having, to pro- sent sud- having, said as follows, Dakota young you are very stout-hearted. they say. șa ni'ge jìn'gà waifēhitjìti you desire regularly the child my night this very I see mine I wish. Go after gima"șii-gâ. Ca'n'ge a"w'agd'qti wi'6 niňá-šangâ edâbe, aonî" tagèf și, wi'6 mine for me. Horse very swift one big-ears also, you have you come if, I give him back to you. tá minke, á-biamá. Ki Caa" bțuqagqti ábagtè-biamá na"pà-bi ega". Ki will I who, said he, they say. And Dakotas all hesitated, they say they feared because. And (seen danger) they say. Caa" wi'w' wahèhajîqti éit'ße, Hindá! wi ačîbè té, ećèga"-biamá. Ga" Dakota one very stout-hearted perhaps, Let me see! I I go for him will, he thought they say. So agîaçá-biamá. Ca", Ė'di pi și, na"ape tâtè aha", ećèga"-biaj-biamá. Œgie 9 he went for they say. Yet, There I ar- when, I fear shall ! he did not think, they say. At length rive șì di ahù-bi și, na"bè héga-bají-biamá. Ki ca" éćîa"-biamá. Œgie șì" there he arrived, when, he feared very much, they say. And yet he touched him, they say. At length carry- ing him. Caa" wi'w' wahèhajîqti éit'ße, Hindá! wi ačîbè té, ećèga"-biamá. Ga" Dakota one very stout-hearted perhaps, Let me see! I I go for him will, he thought they say. So agîaçá-biamá. Ca", Ė'di pi și, na"ape tâtè aha", ećèga"-biaj-biamá. Œgie 9 he went for they say. Yet, There I ar- when, I fear shall ! he did not think, they say. At length rive șì di ahù-bi și, na"bè héga-bají-biamá. Ki ca" éćîa"-biamá. Œgie șì" there he arrived, when, he feared very much, they say. And yet he touched him, they say. At length carry- ing him.
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'-AXA'S FATHER.

TOLD BY NUDA'-AXA.

I'dádí aká nuda'a' agha te. Ga'wa'a'-hna' ca'ca'. Man'ni' ma'ni'
tè wa'a'-hna' ca'ca' ; ha'n' ja'gè ga'wa'a'-hna'i cénui'n'gai te'di.
when he sang regularly always; night he lay the so he sang regularly he was a young when.

3 Ėgie wadaw'be ahí-biamá. Nikaci'ga sigie wóta-biamá wadaw'be aggha
At length to see they arrived, they Man trail they found them, to see they went say.
tè. Núda'hañgá, Ėgie, niaci'ga dwá' agha' ke há', ō-biamá. Ahaú!
when. O war-chief, behold, man some have gone home-ward in a long line said they, they Oho!

á-biamá. Wacka'egá-ñí. Qubéqi'bi' ñi'hé, ō-biamá. Ėgie niaci'ga
do persever. To make one's self be sure, said he, they At length man say.
said ha, they sacred

6 čábi'n' wéna'ítci he amáma. Ké, nuda'hañgá, ŋéma a'wan'gaqéi tái,
three very close beside were passing, they Come, O war-chief these let us kill them,

á-biamá. Êde nuda'hañgá aká uq'tagai te. Ėgie ha'a' amá, ugáhanadáze
said they, they But war-chief the was unwilling. At length night they dark say.
THE WAR PARTY OF NUDA'AXA'S FATHER.


egâ, i'dádi akâ céjüj'ga jüge éâké égi-biamâ. ñáán-ga, á-biamâ. saving, my father the young man he with the (ob.) he aroused them, Arise, said he they say.

'Čt u'iâ. agâj te. Núdâ'hângâ, éâ-e-gâxú uthi amâ wâžînài. Gâqto amâ 3

And to tell them came 0 war-chief. drum they hit the they are near. Those who were near

gâçu agâj ñi, á-biamâ. A'ba uga'ba thâh amâ. Égiëe niki'ì'ga ni kâ at that they have said he, they Day light it came again. At length person water the place came and camped, say.

uhnâ agi amâma Ga' we'ë-bajt ákusande ákiâg'tai te. Ki wi agi-they fol were coming back. And they did not through they had gone home And one was com-
detected them again. 

biamâ. Ha! á-biamâ. Ègëîi' át'éan'âké tâf, á-biamâ. I'dádi akâ wadâ'be 6

they say. Ho! said they, they This one let us cause him to say. they say. My father the to see

atî. Ùhe kâ ákâap'ç-biamâ. I'dádi akâ u'iâ agâj-biamâ nûdâ'hângâ he Path the he was near, they say. My father the to tell came back, they war-chief came.

(oh.) (sub.) him say party they say. 

akâ uqâ-biamâ. Kide-hna'i tê, ma' ikide tê; 'ú énaq'inti âda kîdai tê. the overtook them, they He shot regular when, arrow he shot at to every time there he shot at him.

Gâ'k'i Wàcúce akâ 'di ahîj tê, jàw'wéti n ëqâq-ëimâ. Ùçtë amâ And Brave the there arrived when, wood to hit the he killed him with, Remainder the

hac'dà ahiî tê. Ga'te-jin'gâ ñi, ùhe ëqâq'a'kàha'wà wâñàsaì tê Pànk'a amâ. 12

afterward they arrived. A little while when, path on both sides surrounded them, Ponka the.

Égiëe ñáág. amâ a'he bacibe, wàqâi' ñî'tte Pànk'a ñán'ka. Gà'k'i i'dâdi

At length Pawnee the fleeing forced a they had it may Ponka the (pl. ob.) And my father

akâ maja' a'è agàj ñàn'di ca'ca' ca'ge'bi-biamâ. Ga' nàqâq'tei a-ì-biamâ. the build they they went at the continuing he sat they say. And very close be-
during him, they say.

Wàkide ga'ëtâ cëq'ëtëwà' wàkida-bajt-hna'wi tê. An'ña ka'bà'gàqwcci; 15

To shoot at he wished notwithstanding he shot not regularly. I live I wished heretofore;

ígëëe a'ëtâ'ëtâ ñi, égiëe t'ëq'ëte tâf, ât tê i'dâdi akâ. ñáág' naqâq'ga akicuga

they that he meant, person only one if so they kill ap. This Roaring-as-he-

naq'ëtë ë wakai, nàqâq'a wi'qâëto q'j'ga'wâ t'ëq'ai etog'a. Ð'ëtë-ma'q'ëtë

(Floof white) the Pawnees very many he killed them, they say, brisk not a little

biamâ. Égiëe nàqâq'ga dûba (jàqë'si ñàn'kà) è wadâ'bai tê t'ëvaq'éq'tià'i. they say. Behold man four (Pawnee the ob.) that they saw them when he really killed them.

'Qu'ë-mà'q'ë' t吗'ënë agâj akâ, i'dádi akâ ñàn'a'ba; wàq'ë-bajt Pànk'a

Quo-màqëjë he lone slayer it was he, my father the (sub.) he, too; were nos slayers Ponka.
ucte amá. Ga'ń naiča-ga (Pań'ka) dęgabčiń can'ka da'ń'ctőań' t'ówąčai
And eight nine perhaps killed them

 Jáčiń amá. Pań'ka ucte čańká cęnańwąci te Jáčiń amá. Sátįį'quoi-čgań
Pawnee the Pań'ka remain the ones exterminated them, Pawnee the About five.

Nacki-pan'ga, Qu'c-ma'čiń, Le-jé-bačći jčáći, Qu'c-ма'čiń, Buffalo. Dung in his father, my father, and Wacuce alive.

agęći te há. Wan'giće a'ń ha u'ččai te, ućcje ke jčjnańqče gań' u'čeći te.
They came home. All fleeing they scattered, thicket the hiding them so they scattered.

Egasariidać ciń uććwinjčćițe, akikpáći te. Gań na'ńji'ctőč'qteć akįći-
During the next yet they assembled them they met each other. And barely they reached home.

biamá, na'ńpęhi'quoi, nuxąćiį'quoi. they say, very hungry, altogether naked.

NOTES.

In 1880, Wacuce, who was then 70 or 80 years of age, was the only survivor of those who belonged to this war-party.

368. 5. qubęči-ga bi čińhe (Nuda'axa), or qubęči-ga bi čińhe (Frank La Fléche), "Be sure to make yourselves sacred," i.e., by means of the animals that you saw in your dreams when you fasted. See čińhe in the Dictionary.

369. 6. atęčničći te. Sanssouci gave as the corresponding jłowere, "atęčničći tańyi ke." He said that "Atęčničći te" is equal to "Te juangčie tai, Let us die with him." He also gave another jłowere equivalent for the whole phrase: "Teč nańhore tečhiť táho, hi'tće hiťractawį ke, 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. ań akąćteć-biamá. The path in which the Pawnee was walking was not more than fifteen or twenty yards distant.

369. 7. i'ńđadi - - - uińqa aći-biamá, etc. His father returned to the chief just as they made the remark about the Pawnee. When they ran towards the Pawnee, he (Nuda'axa's father) left them all behind, as he was a swift runner.

369. 9. wagikićbama'ć-biamá. The Pawnee called to his friends to come half-way and meet him.

369. 13. Sanssouci read, "Ęgiće dąčiń amá ań'he baćće wąćiť te há Pań'ka amá." He gave the corresponding jłowere, 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 "ćańká," as the Ponkas were the cause of the flight. The fullest expression would be: "Ęgiće Pań'ka amá ewań'į'égań, dąčiń amá ań'he baćće wąćiť te há Pań'ka ćańká," answering to the jłowere.

369. 14. ań'q aćčai, contraction from ań'q aćčai.

369. 19. e wadąńbići te. The Ponkas saw him kill them.

370. 2. ucte ćańká. These were the eight or nine mentioned in the preceding sentence. So the whole party of the Ponkas numbered but fourteen warriors.
THE WAR PARTY OF NUDA'AXA'S FATHER.

TRANSLATION.

My father went on the war-path. And he sang all the time. He always was singing as he walked. When he was a young man, he was always singing when he lay down at night. At length they went as scouts to a certain place. When the scouts were going back, they discovered the trail of men. "O war-chief, some men have gone homeward in a long line!" said they. "Oho!" said he, "do persevere. Be sure to make yourselves sacred by the aid of your guardian animals." At length three men were passing along very close beside them. "Come, O war-chief, let us kill these!" said they. But the war-chief was unwilling. At length it was night and somewhat dark. "Hu! hu! hu! hu!" They were those who beat the drums. They were Pawnees. When my father heard it, he aroused the young man who was with him. "Arise!" said he. And they came back to tell it to the war-chief: "O war-chief, they who beat the drums are manifest. Those who are in that place near by came this way and camped." At day it became light again. At length the men were coming back, following the course of the stream. And without detecting the presence of the Ponkas, they went far beyond them on their homeward way. And one was coming back. "Ho!" said they, "let us cause this one to die with us." My father went as a scout. The path was very near. My father returned to the war-chief to tell it to him. My father left them all behind, as he was a swift runner. He overtook the Pawnee. The Pawnee having thrown away his robe, ran back towards his people in the camp. My father overtook him. He shot at the Pawnee repeatedly, wounding him with the arrows; he wounded the Pawnee every time, therefore he shot at him. And when Wacuce arrived there, he killed the Pawnee with a blow from his war-club. The rest of the Ponkas arrived afterward. After a little while the Ponkas intercepted their retreat on both sides of the path. At length the Pawnees in fleeing forced a way through the ranks of the Ponkas, carrying the latter along in pursuit. And my father remained sitting at the place where they had left him. And the Pawnees were coming very close beside him. Notwithstanding he wished to shoot at them, he never shot. "Heretofore have I wished to live; and behold, if they detect me, they will kill me," said my father. He referred to the Pawnee men who were walking in a dense body; if they found one man belonging to the foe they would be apt to kill him. This Qu'e-ma'q'ii (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'e-ma'q'ii 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'e-ma'q'ii, the father of Je-jé-baqé (Buffalo-dung-in-heaps), my father, and Wacuce, came home alive. All fled, and scattered in the thickets; they scattered and hid themselves. During the next day they met each other, and assembled themselves. And they barely reached home; they were naked and very hungry.
NUDA-NAXA'S ACCOUNT OF HIS FIRST WAR PARTY.

Ae'jîn'ga te'di pahâ'gaqtei aqë 'iç-a-biamâ. Ki i'dâdi akâ ga'an, Dadiha, Me small when at the very first going they spoke of, And my father the so, O father, (sub.)
gâamâna bëc ka'w'ba, ehê (te), An'kaji ha, af. 'Iç-a'ba'w' égiç'a'w'ji-gâ. Ae'jîn'-
to those out I go I wish, (when), Not so he said. A second do not say it to Me small of sight)
3 gadi, nishâ, uágaça'-'hna'-'mai' o dëq içàpaha'-'hna'-'mai', af. Çijîn'g when, my child, I used to travel but difficult I used to know, he said. You small ega'm edáda' têq açakipá yì, çaxâge iwisuhé, af. Éga'ja, niaci'ga amâ ámaskâ because what difficult you meet if, you cry I fear it for he. Though so, person the bow large, you, said.
cëwa'w' nî içiqiçiqâni éga', uágaça'-'hna'-'i, ehê. Áda' égîma'. Uágaça'w'
sewer man decide for them- as, they always travel, I said. Therefore I do so. I travel
6 ka'w'ba, ehê Hau! af. É'di hné te, af. Niaci'ga akikiça'ef têdhi yì, I wish, I said. Ho! he said. There you go will, he said. People attack one the time when, another comes
bâza'aqî hné'táte, af. Niaci'ga uhna'-'de ga'v' têjîte cëcëtewà'u' ûdà', pushing in you shall, he said. Man you white so he kills you notwithstanding good
af. Ga'v' niaci'ga a-qëti amâ ké'dé pi. Égiçe niaci'ga na'-'hna'-'amâ. He And man those who came at the far. Behold person grown only they say.
9 (Niaci'ga ukëti'ë ê ia'qtiqë'hi yìú amâ') Hau! af. Ga'v' hâ, ijin'ge çi'ë (Indian common that he is a great man he is they say.) Ho! they It is his son the said. right (núv. kom.)
edé tì hâ, á-biamâ. Na'ba'wa'qâ'ë. Ga'v' açaî. Mì'w' uáqâge ma'çii'ë. he said. when, they said, they They shook hands with And they went. Moon throughout they walked,
Égiçe mi'ë kë tê, uágâhânaçaqé'qì. Hau! af. Nûji'i'jin'ga ti-mâ-'ça' wàqë' (nuj. kom.) At length moon the dead, very dark. Ho! they Boys of various those who bring yo
12 gii-gâ. Ijâje ita'ëdiadë gë gia'w'qà' tafa. Ijîn'ge çinkë aqë'w' gû-gâ, af. Wí them lither. His old the let them throw His son he who is bring him lither, they Me
a'wankan, i'dâdi ijjâ ñadâl. Ga'v' a'që'i akîi. É'di hné te, af Cûde-he they mean out my father his name they say. And having they went There you go will, they Smoke
maker, To-rû-ke-sâra, Goose-white, in fact the rest all center in the made me sit.
gáxe, Na'ge-iqë, Mì'xà-skâ, cu' uçte amâ bûgâ upûcî çan'ëdî gë'që'ankiçâi. his name (pi. ob.) away their.
15 Ahaú! ijjâ ñaqi'qâ' hna' té, af Égiçe, ikîjâ ijjâ wi'ë'ë'ë' tâtê; t'a'qti'ë, Oho! his name you will abandon they Behold, his friend his name one he shall have it; there is a great your, and said; fore he said.
af. Ikîjâ që nudâ' aangà-i tê áxa amâ hâ, af; ñada' aqë'ë' tâtê, af. Nudâ'ñ they His friend this to war we were when he cried for it they there- he shall have it, they To-war-he
axa, af. Ga'v' Çûde-gáxe utâ çëqì. Wakan'da'ma uta çëqì. Ga'v' ijjâ coming
cried-for, they And Cûde-gáxe called aloud to. The dottles he called aloud to And his
said. to tell it.
18 tê gia'w'ë'ë' çëqë çïqë' åqà, yì! af. Nudâ'ñ-axa ijjâ aqë'ë' 'ëë çëqë' åqà, the to abandon be he is speaking of indeed, hâlî! he Nudâ'ñ-axa his name having he is speaking of indeed,
NUDA'AXA'S ACCOUNT OF HIS FIRST WAR PARTY.

...
wábaažáti. Maⁿ naⁿ cudi. Ḥamú wiⁿ eḏiŋti wiⁿ t'ëčai te Páŋka čąŋká. They were saved off. Ḥamú wáčiⁿ eḏiŋti wiⁿ t'ëčai te Páŋka the soil they made a dust from running, t'ëčai te Páŋka the them. Atatádi ci wiⁿ učaⁿ i të. Gaⁿ'ki ci wiⁿ e'dí t'ëčai te eḏuatáⁿ. Gaⁿ'ki Far beyond again one they took hold of. And again one there they killed him the next.

NUDA'AXA'S ACCOUNT OF HIS FIRST WAR PARTY.

Inágáxai há. É'di ajá' na há. Páádi aká waqáte a'nii há Čéčínké Nuda'n-
-made for me. There I slept. My father the food gave to me. This one Nuda-
axa ugáca há éde ń'ángé té gé. Da'be i-gá, ai. Páádi aká can'ge
axa traveling arrived but tired to death he has. To see him be come home.

This one hín'édí ná

NOTES,

372. 9. xiú—Nuda'axa. Xiú, to wound himself; but xiit, to be wounded; wounded—

Frank La Fleche.

372. 11. ugahanačači, pronounced uga-hanačači by the narrator.

373. 10. waqáta-bajíti, pronounced waqáta-bajíti.

373. 12. winegi aka. This was Wasábe-án'ga (Big Black bear) or Tukáča.

373. 19. déde ké, said of much fire, as in a long line.

373. 19. wáqá' cahi há. Said by those who peeped over the hill.

374. 1. wáqá' édiči wi' tčéjá té. This was Waha-án'ga (Big Hide).

374. 2. atatadi či wi' učči ná té. This was He-jáča (Forked Horns).

374. 2. gáči ... educuči. This was Ühá'načča (Two Boilings or Two Kettles), a name borrowed, perhaps, from the Dakota Oohe-no-pa (Oohe-no-pa).

374. 13. Niúb'čača kúja. It was where Westermann's store now stands in the town of Niobrara, Neb.

374. 15. ăsí-čučé, or Wegasapi (Whip) was the father of White Eagle, the present head-chief of the Ponkas.

374. 16. wíjí-či'. This elder brother was Ubi-ská, sometimes called Wacká'na-či' (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.
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. Códe-gáxe (Smoke-maker), Nañge-tiša (He-starts-to-run), Miñá-ská (White Swan), and the others made me sit in the center. "Oho!" said they, "you shall abandon your name. Behold, his friend shall have a name, for there is a great abundance of them. When we were coming hither on the war-path, this one, his friend, cried for it; therefore he shall have Nuda-u-axa (He-cried-for-the-war-path) for his new name." And Códe-gáxe lifted his voice to tell the deities. "He is indeed speaking of abandoning his name, halloo! He is indeed speaking of having the name Nuda-u-axa, halloo! Ye big headlands, I tell you and send it to you that you may indeed hear it, halloo! Ye clumps of buffalo-grass, I tell you and send it to you that you may hear it, halloo! Ye big trees, I tell you and send it to you that you may indeed hear it, halloo! Ye birds of all kinds that walk and move on the ground, I tell you and send it to you that you may indeed hear it, halloo! Ye small animals of different sizes, I tell you and send it to you that you may hear it, halloo! Thus have I sent to tell you, ye animals. Right in the ranks of the foe will he kill a swift man, and come back after holding him, halloo!" He also told the old name. "He speaks indeed of throwing away the name Náji-šišé (Starts-to-rain), and he has promised to have the name Nuda-u-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
THE DEFEAT OF THE PAWNEES BY THE PONKAS IN 1855.

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-naⁿ-ba, and an Omaha woman, Ɂa-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, Ɂaⁿ-jiⁿ'-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 Ɂa-si-Ɂiⁿge, 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.

Dictated by Nudaⁿ'-axa.
In a lone place where he killed her he was nearly but a captive you took her.

And to kill they spoke of, and lodge before he alighted by his lodge-with-one they did not for a long time;

They took hold of him, they assembled them together to kill he desired as. Each one hastened to anticipate the first to kill he desired as.

Eating he finished, water too drinking he finished, tobacco too using he finished, he said.

And the next when, thither he went. There he arrived, they when, people they say.

But so they were keeping him, they say. And Unwilling-to-share-the-his-lodge-with-one not heading at all said, rode.

And to give they promised, Your sister you have yours you go shall, said they, And.

They said they, they And. He told the truth, said they, they And, Your sister lodge down-strum.

And in what you killed her it may there you kill me I wish. There dog to eat me in order that she be.

And to give they promised, Your sister you have yours you go shall, said they, And.

Therefore he came very near being put to death.

Just so they were keeping him, they say. And Unwilling-to-share-the-his-lodge-with-one not heading at all said, rode.

And the next when, thither he went. There he arrived, they when, people they say.

And to give they promised, Your sister you have yours you go shall, said they, And.

And the next when, thither he went. There he arrived, they when, people they say.

And to give they promised, Your sister you have yours you go shall, said they, And.
THE DEFEAT OF THE PAWNEES BY THE PONKAS IN 1855. 379

When he went Pawnee homeward, he pronounced to him homeward times there. And they passed the other Day ten three sleep. And enough arrived when so he went. And from that time they hated one another.

When he went, Pawnee homeward. And ears of corn to pull they finished it was. And then from that time they hated one another.

To they finished when, migrating they went. And buffalo they saw regularly Mobrara at the. And people the hill all hunted trail in the least they found not. And people had hid themselves. Provisions carried, moccasin, leggings, horse lariat they had.

The Pawnees with them reached when moccasin, leggings the robe, home. And ears of corn to pull they finished it was. And then from that time they hated one another.

But to they finished when, migrating they went. And buffalo they saw regularly Niobrara at the. And people the hill all hunted trail in the least they found not. And people had hid themselves. Provisions carried, moccasin, leggings, horse lariat they had.

When, behold, there were none. And when, behold, there were none. And people the hill all hunted trail in the least they found not. And people had hid themselves. Provisions carried, moccasin, leggings, horse lariat they had.

When, behold, there were none. And when, behold, there were none. And people the hill all hunted trail in the least they found not. And people had hid themselves. Provisions carried, moccasin, leggings, horse lariat they had.

When, behold, there were none. And when, behold, there were none. And people the hill all hunted trail in the least they found not. And people had hid themselves. Provisions carried, moccasin, leggings, horse lariat they had.

When, behold, there were none. And when, behold, there were none. And people the hill all hunted trail in the least they found not. And people had hid themselves. Provisions carried, moccasin, leggings, horse lariat they had.
nase-hna  ca"ca". Egi^e Ca^n d'úba ati amá. Ki e'di aügáhi. Ki the regularly always. At length Dakota some came the And there we arrived. And, (sub.)

Pan'ka amá wanáce wáxai. Wanáce amá nikagahi edábe ukkiai te. Penka the (sub.) police made them. Police the (sub.) chief also they talked together.

3 Hau! ca^n há, ai. Ga^n té-ma íenxtiái. Múwahéga-bájí. Ga^n Ca^n amá He! enough they. And the buffa- they attacked. They shot down a great And Dakota the loes. edábe wanáse. Wá'í akú ¶ga, eka'nji gáí" t'ídi, égi^e, Ca-f cañgágeí also surrounded Carrying reached having motionless they when, beheld, Yonder riding a horse he comes.

wi^n hau, ai. Egi^e ibána-hna"i. Úbá'i-bí é aká hau, ai. Atí há, one! they. At length they all knew him. Fours much he it is! they Ho come . water from his mouth into (something)

6 Ga^n Wáin'qúde amaáta^n. ßexe-gañú aká é'di ahi; ée^e aké. A"wa^n-. And Wáin'qúde from them. Drink the there arrived; the two were We sur- related.

nasai, ai Úbá'i-bí aká. Je-núga gbe^ba-na"ba ki é'di na"ba wá^n gansai, rounded said Úbá'i-bí the Buffalo bull ten two and there two we surrounded them, edé cénana\"wa" e^qiái^n, ai. Ëde dée\"ba^tíqí-éga" je-núga amá t'ëawaí, but we utterly destroyed them, he And about seven buffalo bull the they killed us, said. (pl. sub.)

9 ai. Ki Hú-be^n amá, Ébú-hna i"t'é, eëge^n éga", wakan'dítega^n waná^n he. And Fluh-smeller the Who only it may they as, impatiently they hear it said. (sub.), be, thought taité. Na^zandaji t'ëcai, ai. Na^rge-típë t'ëcai, ai. Na^bú-ma"ài t'ëcai, af. shall. Sooka-no-refuge is killed, he. To-run-he-starts is killed, he. Two-walking is killed, he. said. said.

Múxá-nájí^n t'ëcai, ai. Cañugáhi t'ëcai, ai. Na^n uctá i'ja^ja awa- Stock in he is killed, he. Bighead is killed, he. Two remained though his name I re- said. (sub.)

12 sia^ñájí hâ. Ga'n ãáte^n gbe^ba-na"ba ki é'di na"ba weánxítái edé number I not. He said Pawnee tens two and there two they attacked us but them as follows: cénawácqtiäi^n, ai. Ga'n ni^n\"a a"wa^da"ba'ai, zan gini^n, wi^n eñcé t'ú^bájí, they were utterly he destroyed, said. They were killed, he. And alive we saw them, all recovered, even one he died not.

dáái^n amá hépají améga\" weahídëqti wáçi^n ahi, cénawácqta-biamá. Na'bá- Pawnee the a great they were, to a very great they went after they exterminated them, By (sub.), many distance them, as they say.

15 ca^n etí t'ëawaí tê, úkíawa-ta^n wi^náqti-ca^n ca^n wáqí eñá tê two too they killed them, one after another by ones killing them they went after them. Ga^n wá^n gakijí. Wáin'qúde-ma wateigaxe-hna^n ca^n ca^n. Wiji^n te aká And we came together Wáin'qúde the they danced regularly without My elder the stopping. brother (sub.)

pahá^n'ga wi^n t'ëe aká. Ga^n wa^n uñétaí tê: the first one the one who killed. And song they carried it around:

18 Hi-áí-o-hí+, Hi-áí-o-hí+, Hi-áí-o-hí+, Hi-áí-o-hí+, U-bí-ská
THE DEFEAT OF THE PAWNEES BY THE PONKAS IN 1855. 381

cę he Pa-haŋ’-ga-qtci ke+, Cú-gťe-ci-jí a-he+, Gaŋ’-ki na”-wa-pe+

Cé-na-wá-če a-he+. Cúde-gáxe ijin’ge o’di gi’iti ahi-bi egu’u, Tápi

NOTES.

Sanssouci says that this occurred in the summer, and he thinks that it was earlier than 1855.

378. 6. bтяgaqti, pronounced bня+gaqti by the narrator.
378. 16. egaqti ačí akama. He sat between two men, who held him. Each of them had one hand on a knife, to kill him if he stirred.
378. 16. Amaha-űći is another name of Agaha-ма’sić, meaning, “He who is unwilling to share his lodge with another.” See “amahe” and “wamahé” in the Dictionary.
379. 7–8. i ama sakiba”wa’caí. The camps of the two parties of Ponkas, the Waii-źode and the Hu-ba”nz, were placed side by side. The Hu-ba”nz chief sent two messengers to Ubiska, to put Mm and the Waii-źode on their guard. As the two camps were close together, it was very easy for Nuda”-axa, who belonged to the Hu-ba”nz, to hear what the criers proclaimed.
379, 8. Mactciinge was a brother of Hidiga (Myth-teller), A”haį (Flees not), or аčí wa’u (Pawnee woman) of the Wacabe gens.
379, 16. eji tėja–Nuda”-axa; e ji tėja.—Frank La Flèche.
380. 1. Cąna” d’uba. These were about forty lodges of Yanktons, with whom the Hu-ba”nz camped.
380, 5. Uca’bi or Ma’nca-kiną”papi was a member of the Wajaje or Reptile gens.
380, 7. By “buffalo bulls” he meant the Pawnees.
380, 16. waŋgakijji, from wąkijji, refers to the two parties of the same tribe. When two tribes come together and camp, and then travel together, akikiji is used.

Sanssouci says that when the Omahas were on the Platte River, in 1855, the Ponkas and Yanktons attacked the Pawnees, some of whom were opposite Fremont, Neb., the others being about five or six miles distant. The former were the аčí ma”ha” and the Pitahwiratá. Several Omaha messengers were there at the time of the attack. The Omahas had sent word to the Pawnees to come in on a friendly visit. Indé-snide (Long Face) killed an Omaha Weji”cte woman who was among the Ponkas; and Black Crow, the head of the Ponka Nika”da”ona gens, was wounded. Two Omahas,
Mázi-kide (Shot at a Cedar), and Miká-qega, rushed into the Ponka ranks. The Ponkas questioned them as to the numbers of the Pawnees, and then sent them back, saying, “The Yanktons would like to kill you.” Returning, they told the Pawnees that the enemy were few. The Pawnees charged and routed the Ponkas and Yanktons, driving some of them into the Platte River. This was in the fall of 1855, and after Ubi-skà’s victory.

**TRANSLATION.**

The Pawnees warred on us incessantly. And this old man, Agaha-maâ’i'í (He walks over them), had a sister who was captured by the Pawnees. And Agaha-maâ’i'í 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-maâ’i'í. The Pawnees were astonished. They pressed their hands against their mouths. “Really! he does not fear death,” said they. All the Pawnees assembled, Agaha-maâ’i'í 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-maâ’i'í 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-â’ici sat as if unconcerned, with his robe wrapped around him, the ends held by his hands, 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-maâ’i'í was a young man. It was when they finished pulling off the ears of corn. When they finished burying them in *cache*, 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. Mácteiîge (the Rabbit) detected the Pawnees. When the sun was at the very bottom of the sky, behold, they said: “It is said that Mácteiîge went to the tents as a visitor, but he is coming back.” “Wâh! wâh!” said Mácteiîge. As the people made an uproar the horses fled. The Ponkas went to chase the foe. Mácteiîge 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.
THE DEFEAT OF THE Pawnees BY THE Ponkas IN 1855.

They had bid themselves. We took a great many of the things which they dropped and left: provisions in packs, moccasins, leggings, lariats. And the Waii-qude (Gray-robey) camped very close. The Ponkas searched over all the hills, but they could not find the slightest trail. And two men from our party went to the tent of my elder brother to tell about the affair. He sent out criers who said: “They report that they found some people in that place, and when they went to attack them, there was not even the slightest trail; but they deprived them of all their provisions, etc. So be on your guard and watch your ponies. Watch them even at night.” And I heard one say that they had been there to tell it. And we continued surrounding the herds. At length some Dakotas came. And we went thither. And the Ponkas made policemen. The policemen and the chiefs talked together. “Ilo! 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’iari-bi!” they said. He came from the Waii-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^a (Fish-smellers) thought, “Who can they be?” they were impatient to hear about them. Said he, “Seeks-no-refuge is wounded. Starts-to-run is wounded. Starts-to-run 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^a and Waii-qude, came together again. The Waii-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-skä 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 battlefield 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.
THE FEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

OMAHA HISTORICAL TEXTS.

HISTORY OF ICIBAJÍ.

OBTAINED FROM JOSEPH LA FLÈCHE.

Ca niaci nga wi wa’u wi’ min’geá’ na, ciin’gaji’ nga wi’aqtei aq’i.
And man one woman one married her when, child only one he had.

Ki nújingga aká ‘ábaa-baji’-ctéa’u, ugáca’-baji’-ctéa’u, ca’ u’ edáda’ báxa-baji’-ctéa’u; wa’u-hna’qti útqawáñé úwakí-hna’ ca’u’ca’ u.
And boy the (sub.) hunted not at all, he traveled not at all, indeed what he did not

3 ctéa’u; wa’u-hna’qti útqawáñé úwakí-hna’ ca’u’ca’ u. Ki niaci’ nga áji amá
at all; woman only loving them he talked regularly always. And people differ the

to them kindly (pi.)

Iqaga çahíde-hna’ ca’ca’u-biamá; i’u’cte nújingga wééptga’ sínge’qti éga’u
laughing always ridiculed him they say; as it were boy mind without any like

at him

çahíde-hna’ ca’ca’u-biamá. Ijádi aká enaqtei ca’egi’esqti’a’-u-biamá. Ca’u
they always ridiculed him they say. His father the he alone pitied his own very much, they say. And

6 nújingga nú na’qti éga’-u-biamá. Cí man’d’éte sínge’-hna’ ca’ca’u-biamá.
boy male fully grown like they say. Again bow even he was always without it they say.

Ca’u wapé sínge’-hna’ ca’ca’u-biamá. Ki nújingga aká ja’-wéti’ wi’u’ gaxá-
indeed weapon he was always without it they say. And boy the wood to hit one made

biamá, baxúxu dúbaha gaxá-biamá. Ki ja’-wéti’ ke aqí’-hna’ ca’ca’u-
they say, ridges in four places he made it, they say. And war-club the (ob.) he had regularly always

9 biamá. Ki niaci’ nga amá da’bá-bí na, çahíde-hna’ ca’ca’u-biamá, ja’-wéti’
they say. And people the saw it, they say when, they always ridiculed him they say, war-club

aqí’-u. Ki niaci’ nga utk’í utc’ amá nuda’-hna’ ca’ca’u-biamá. Ki gí he had as. And people regular the rest made war regularly always they say. And this

ícibájí nuda’ aqí’-bájí-hna’ ca’ca’u-biamá; ñbahá-bájí-biamá. Cí egí’e
boy male fully grown like they say. Again bow even he was always without it they say. And

ióbají to war never went they say; his father the he alone pitied his own very much, they say. Again at length

12 macà na’ba’ i’u’bezíga máca’ na waq’bíe gaxá-biamá; aqí’-u’ te ébé ctéwá’u
feather two yellow-tailed feather sacred thing he made them, they ho had the who soever

know it not they say; by stealth he made them, they At length day near when, to war they went, they say. Night when to war to go spoke

by war they went; they say. Again at length

15 Ki ícibájí aká, Édi báe tá miñké, egí’e-bamá. Ki ébé ctéwá’u uíca-
And Ióbají the (sub.), There I go will I who, thought they said. And who soever he told him

bájí-biamá. Ha’u’ sínké u’ te’dí sínge’ te’ na, máca’ kó grézai’ na, aqí’-u
he took when, he took to whom

biamá. Ha’u’ rá nuda’ u’ fe ga’u’ ca’ána’ wákhi’déqti ma’u’-í’-biamá Ícibájí
they say. Night when to war to go those who wished watching them very walked they say Ióbají

closely

18 aká. Êgé’i a’u’ ba’u’ng’é na, nuda’ aqí’-u-biamá. Ga’u’ wáchide ahi’ na,
the At last they when near when, to war they went, they say. And at a distance they when, say.

(sub.)
The warriors assembled, saying, 'Behold Icibajl! Come!' They say: 'Warriors! The war-chief! Who they may know, begone ye! He said, they say: The servant then said, they say.' They say: 'Now man's bow even had none, and moccasin even had none, they say.' The war-chief said, they say: 'Man all arrow two each they gave to moccasin one.' Bow they made for him, so they went, they say. At length night many they slept, they say. They painted themselves with white clay, having, they say. Yellow white clay also they painted themselves with, they say. They painted them- earth yellow white clay also they painted them- White clay fell as they rubbed it.
gē bahí-hna⁴-biamá Ícibâjí aká. Ki nudaⁿ-hanga aká gá-biamá: Êgaⁿqi the picked up, they say Icibâjí the and war-chief the said as follows, Just so (ob.) (subj.) they say:

ádaⁿ, níkañwasaⁿ, á-biamá. Aⁿ-haⁿ, núdjaⁿ-hângâ! Êgaⁿ ëgaⁿ, á-biamá. Ći the picked up, they say Icibâjí the and war-chief the said he, they say: Yes, O war-chief! somewhat like it, he said, they Again say.

nàn'ka kë zikič-a-biamá. Naⁿ'ka kë zian'kič-a-gâ, á-biamá. Ki nudaⁿ-hanga the he made it yellow for (ob.) him, they say: back the back the he said as follows, Just so 1 warrior, they say: Yes, O war-chief! somewhat like it, he said, they Again say.

aká gá-biamá: Êgaⁿqi ádaⁿ, níkañwasaⁿ, á-biamá. Aⁿ-haⁿ, núdjaⁿ-hângâ! the said as follows, Just so 1 warrior, they say: Yes, O war-chief! somewhat like it, he said, they say. They say.

'ìn'kič-a-biamá. Ícibâjí (aká) gá-biamá: Núdaⁿ-hângâ! niacíⁿga ëiⁿ ëaⁿ-be the they caused to carry Icibâjí the (as said follows, O war-chief man the I see him (subj.) they say: only at any rate I do will, I prep will. said he, they Beware you scorch lest. They say. him off saying.

9 nudaⁿ-hanga aká. Àn'kaji, nudaⁿ-hângâ! ëaⁿ-be-hnaⁿ ctécte-maⁿ te hinges, they say. nói⁺-kič-a-biamá. Ícibâjí, wàiⁿ wéagîⁿ-i-gâ, á-bi egaⁿ, Ícibâjí And Icibâjí they caused to carry Icibâjí, robe carry ours for us, said, they having, Icibâjí say.

nàn'ka kë zikič-a-biamá. Naⁿ'ka kë zian'kič-a-gâ, á-biamá. Ki nudaⁿ-hanga the pick up, they say Icibâjí the and war-chief the said as follows, Just so 1 warrior, they say: Yes, O war-chief! somewhat like it, he said, they Again say.

10 aká: Núdaⁿ-hângâ! wàⁿ-ctæta ati-mâjí, á-biamá. Gaⁿ ińvasive-a-biamá the the O war-chief! even once this far I have not said he, they And attacked him they say. Icibâjí aká. Man'dë aⁿ-ča-biamá, jaⁿ-wêtiⁿ sîaⁿ-ceed qaći aqîⁿ-a-biamá. Ki Icibâjí the (ob.) they say. Bow he threw away, they say, club barely he had it, they say. And nîacíⁿga ëiⁿ uqá-a-bi egaⁿ, jaⁿ-wêtiⁿ ke igaqti-biamá. Wàćâhîde ctécte-wàⁿ man the the overtook, having, club the with if he he killed them, they say. They ridicule even if (ob.) they say.

15 wàⁿ-ctæta ëgaⁿ-hnaⁿ i hâ. Êskaⁿ wiⁿ gawî'aⁿi kaⁿ, á-biamá. Nîacíⁿga at some time they stop talking usually. Oh that one I do so to you I wish, said he, they say. Man uctë amá bëgâ a najha čiža-biamá, Ícibâjí aká an'kaji hâ. Gaⁿ agé-a-biamá. The rest all hair took it, they say, Icibâjí the he was not so. And they went home. They say. Nûdâⁿ amá ñi ëqtn be akî-biamá. Êçà-be akî-biamá qî, gá-biamá: Nîacíⁿ-ga The warriors village in sight of reached home, they say. In sight of they reached when, they said as follows: Man home, they say lows, they say:

18 wiⁿ-ceedqaći aⁿ-čaⁿ-naxîai éde Ícibâjí amá gâqëfî, á-biamá. Gaⁿ ëc'âge wiⁿ the only one we attacked him but Icibâjí the killed him, said they, they And old man one say. Ícibâjí proclaimed it aloud, they say. The warriors man only one attacked him but Icibâjí say. wégaqëfî, á-bi áqà u±! á-biamá. Gaⁿ ihaⁿ ginâ'aⁿ amá. Ginâ'aⁿ-biamá killed him for they indeed hallou! said he, they And his hear it about her own, they say. She heard it about hers, they say.
HISTORY OF ICIBAJI

...when, she said as fol-. That one he tells the it may see about mine do . said she, they her husband.

...who that she meant, having. How pos- he tells the shall! They were ridiculing him, said, they say.

...Nuda"' amá niaci"ga wi"aqtei 3

...man only one

...Icibaji killed him for they indeed halloo! said, they say old man the And

...the horses even indeed lodge the everything

...Aloud they say. The warriors man four they attacked but Icibaji killed them

...and his father the said it to him always they say. At length Icibaji the

...them, say. And again, they say.

...to scram- made them they say. Out he went, when, he told the the knew it

...And his father the the horses even indeed lodge the everything

...to scram- made them they say. Out he went, when, he told the the knew it

...and his father the. And his father the the horses even indeed lodge the everything

...when, said as fol-. Man four those they found them, Again

...and his father the. And his father the the horses even indeed lodge the everything

...to scram- made them they say. Out he went, when, he told the the knew it

...and his father the. And his father the the horses even indeed lodge the everything

...man four those they found them, Again

...Aloud they say. The warriors man four they attacked but Icibaji killed them

...and his father the said it to him always they say. At length Icibaji the

...to scram- made them they say. Out he went, when, he told the the knew it

...and his father the. And his father the the horses even indeed lodge the everything

...to scram- made them they say. Out he went, when, he told the the knew it

...and his father the. And his father the the horses even indeed lodge the everything
aká ámaka-baji-biamá iča'age činka. Ga' ha' yi, wa'ú činka ja'w'ahá-
the go out of patience, with, old man the (ob.). And night when, woman the (ob.) he lay on her
biamá. An'ba yi, ca'n dáha-bài-hna ca'ca'ntqi kí wa'ú činka ja'w'ahá-
the they say. Day when, still he rose not regularly always and woman the (ob.) he lay on her
3 hna ca'ca'ntqi-biamá. Ki wa'ú kú dáha ga'n ča-bi ga'ja, Icibáji aká
regularly very they say. And woman the to arise wished, they though, Icibáji the
say (recl.) say (sub.)

wá'í-gá-biamá. Ki yi ča'á amá waha'wá-čí-bi etëwá'wá, ca'n dáha
was unwilling, they say. And edge his the removing they went, notwithstanding yet he arose not they say.

biamá. Ga'n ca'ca'ntqi-biamá. Icibáji ha. Ca'n ca'ca'ntqi-
they say. Day when, still he rose not regularly always and woman the (ob.) he lay on her

biamá. Ga'n ca'ca'ntqi-biamá. Icibáji aká biamá. Ergiee

Fecha ahi-biamá. Ca'n ca'ca'ntqi-biamá. Icibáji ha. Ergiee

Gá-biamá: Nkawasa'wá, čapé tai há, a-biamá; ucté amá é wáká-bi egas.
they said as follows. Warriors, you will said they, they remain the that meant it, they having.
lowers, they say: homeward say; der (pl.) say

Gá-biamá. Ga'n wáká'wá amá aghá-biamá. Ga'n

Wéahide mægæ'í-ga, a-biamá. Ga'n wáká'wá amá aghá-biamá. Ga'n

To a distance begone ye, and they, they And servent the went homeward, they And

say.
HISTORY OF ICIBAJI.

Lexúja, Icibáji ega"ba, É'di aŋgáye te, á-biamá, nán'de fsiçaha ga'gá bi.

Lexúja, Icibáji he too. There let us go, said they, they heart to know their they wished, they say;

ega". É' di ahí-bi yi, égaxe ázi ña"u'na'sna'qtiia" amá. Jí yan'ge ahí-bi because. There they ar- when, around village the very level, they say. Village near they ar- rived, they say;

yi, égiye, niaci'ga amá banań'ge-kidá-biamá. Áki'qti naji"-biamá. Ki 3

when, behold, men the (sub.) shot at the rolling hoops, they say. In a great they stood, they say. And

mi"çuma'çqtiia"-biamá. Ga"e, Étæa" an"di yi, é' di an'gáhi téda", á-biamá

it was just noon they say. And, How we be if, there we reach shall? said, they say;

Lexúja aká. Ki Icibáji aka gá-biamá: Kageba, wahi çé'gá nan'zi ña"u

And Icibáji he too, said as follows, Friend, bone this head the (ob.)

angúgëa" té, á-biamá, xe'sin-đe-qet'a wahi ska'qti édedi-ça" é waká-bi ega". 6

let us put in, said he, they buffalo-pelvis bone very white the ones that meant, they having. And

Ga" mi"de 3'di açá-biamá. Can"'gëtegan"-hna"-biamá: Hindá! wi"a"wa

And crawling there they went, they Yet they thought only they say: Let us see! which one

na"a"pe téda", çéga"hna"-biamá. Gan'ki niaci'ga banań'ge-kide amá

we fear will! they thought only they say. And man shot at rolling hoops the danger

wahi wi" da'ba-bi yi, égiye, uhlaçoxtci tiéa" wahi ça". Gá-biamá: 9

bone one they looked at, when, behold, very close they say, they became bone the. One said as follows, they say:

Kageba, wahi çé'gá wéahide ñaqòtci ña"u'cti, á-biamá. Ki wi" gá-biamá.

Friend, bone this at a very great distance herefore, said he, they And one said as follows, they say:

Kageba, 3'di ña"u'ca", a-biamá. Égiye ga" te-jin'ga yi, égiye, uhlaçoxtci

friend, there always, said they, At length a while little when, behold, very close

tiéa" wahi ça". Kageba, wahi çé'gá wéahide ecé ña"u'cti, uhlaçoxtci ti há, 12

became bone the. Friend, bone this at a distance you heretofore, very close it has come


said he, they And Jexúja the said as follows, They know us. They have de-
say. (sub.) they say; They have de-

Ga" Icibáji aká gá-biamá: Ca" , á-biamá. Ga" Jexúja aká, Ahaú! á-bi

And Icibáji the said as follows, Enough, said he, they And Jexúja the Oho! said, (sub.) they say;

ega", wahi a'ga çé'gá-biamá, wënahixíx-biamá, banań'ge-kide ɐn'ká. Ga" 15

having, bone they threw far they say, they attacked they say, shot at rolling hoops those who. And

akåñaha wi" guaqá-biamá, banań'ge-kide ɐn'ká. Ga" agá-biamá. Ga" 6

both one they killed him, shot at rolling hoops those who. And they went home. And they say;

uńkú'ämä: Na"baqetca"wi a'wa"aqe tañ há, á-biamá. Wàqéqie waq" aqá-

enemy the They are only two! let us chase them, said they, They chased them they went with them

biamá. Égiye wéahide ñaqòtci waq" ahí-bi yj, utcje ubáazá-biamá.Utcje 18

they say. At length at a very they carried them, when, thicket scared them into, they thickset

cuqasñi áqhiá-biamá Jexúja aká Icibáji ega"ba. Ga" waq"a-biamá

very dense bushlong had gone they say "Jexúja" the Icibáji he too. And they killed them, they say.

uńkú'ämä. Ga" éga"hna" ca"ca" qtiia"-biamá akwa.

enemy (sub.). And so regularly continually they say both.
NOTES.

The exact meaning of Icibaji is uncertain: it may mean, "He to whom they do not give any wages." This is still a sacred name in the Je-sinde gens, being borne by a son of the present head of the gens.

384. 7. ja^n-weti^n. This was about two feet long, and four inches in diameter.

385. 4. ga^n-biama, in this way. The narrator said this when he imitated the action.

386. 3. na^nka ké ziki^n-aiama. He made his back like that of the sparrow-hawk.

386. 7-8. ya^nbe-onan etete ma^n te há, in Jóiwere, "atá-ona čečí hanu^n tó," I wish to see him at any rate; but "ya^nbe te-hna^n če ma^n te há," in Jóiwere, "atá či táníy hau^n tó," I cannot do anything else, I must see him at all events.—Sanssouci.

387. 7. ikinewaki^n-aiama. The father of Icibaji 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 Ėgihia. 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 Icibaji or Jóexuja^n 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 Icibaji 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 Icibaji heard the men speak of going on the war-path. When they were talking to each other by stealth, Icibaji 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 Icibaji 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 Icibaji had joined the party. All of the warriors arrived. At length Icibaji 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 Icibaji. And when they returned to the war-chief, they said, "O war-chief! Icibaji 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 ridicule one, they usually stop it at some time. I wish that I could serve some one of you in that way," said he to the others. All the other warriors took parts of the scalp; but 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 stood, went out of doors. When the father got out, he knew that they told the truth. And the father caused the people to scramble for his horses, and, in fact, for everything in his lodge. And 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 Ecibaji 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, Ecibaji 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 Ecibaji lay without speaking. At length when they had come very near, behold, a woman said, "Oh! Ecibaji, 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, Ecibaji was killing them. He killed a great many of the enemy; in fact, all. The brave men were two. One was named Unahe, a member of the Hafiga gens. Ecibaji helped him. They were equally brave. And his nation loved Ecibaji very dearly.

At length, when they went again on the war-path, one very brave man went with him. Exujia was his name, and he was a member of the Kansas gens. And as they went, each one thought thus: "Which one of us has the best heart?" At length a very populous village was there. They arrived at it. And when they arrived there, they addressed the rest of the party, saying as follows: "Warriors, you will go homeward. Begone ye to a distance." And the servants went homeward. And Exujia and Ecibaji 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 banafan-kide (shooting at rolling hoops). They were standing in a great crowd. And it was just at noon. And Exujia said to himself, "How shall we be when we go thither?" And Ecibaji 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 banafan-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 Exujia said as follows: "They recognize us. They have detected us." And Ecibaji said as follows: "It is enough." And when Exujia said, "Oho!" they threw away the bones, and attacked those who played banafan-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 feared the two into a thicket. Exujia and Ecibaji 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 FLECHE.

Ta"wa"ni k'edii gi'n'-biamá Uma"ha" amá. Égi'ge Jäti" nuda" atf-bi
Village water by the at they say Omahas the At length Pawnees to war came, they say
ega"v, ca'ng'e d'uba wäch'ina agá-biamá. Ki niac'i"ga eä'-aká niac'i"ga tábéi" having, horse some they took homeward, they say. And man their he who man three
jüwageá-bi ega"v, sigëte k'wühü ačå-biamá, ca'ng'e wächina ačå'-k' sigëte k'. 3
with them, they having, trail the following he went, they horse having they the trail the. say
Man following went the Wabaskaha his name hed they say. Went, they having, say
Niáci"ga wüühü ačå aká, Wabaskaha ñajee ačå'-biamá. Ačå-bi ega"v,
Having, horse some they took homeward, they say. And man their he who man three
watečka wi", Republican ñajee-çadai, ki Jäti" amá K'ñáu'dáa ñajee-çadai
stream one. Republican his name they and Pawnees the Ki'ñáu'dáa his name they call it,
(oh.) they say. They say (sub.), they say.
ké, e'di ahí-biamá. É'di Jäti" amá é'di ta"wa"gi'n'-biamá. É'di wachi 6
the there they arrived, There Pawnees the there village sat they say. There having
akí-biamá ca'ng'e-ma. Ga"vé médâ" amá. Ga"vé e'di ahí-bi ega"v, ni udâ- they reached the horses (ob.). And during the they
home, they say spring say. And there arriving, having, lodge they entered
biamá. Hau. Tëwâcgé na'câ-biamá Jäti amá Uma"ha" canáká. Ki Jäti say they say
amá utcé amá têwâcge ga"v-ga-bajo-biamá. Ki niçagahi ñi udâ aká ñe 9
the the rest to kill them did not wish they say. And chief lodge they the one he entered it who spoke
ctéwá"-bajo-biamá. Ga"v, Tëwâcge ga"v çai ñi çte têwâcge taité, o'egâ"v ega", at all not they say. And, To kill them they wish even if they kill them shall, he thought as
k'ajâ- biamá. Égi'ge niçagahi igâ'qa" aká ni ajiâé-biamá. Achi" agí'-bi he nor they say. At length chief his wife the water went for they say. She brought it back, they say
jí, Uma"ha" canáká ni te wa'f-biamá. Ga'kí za hebe ñiçá-bi ega"v, ñügea"- 12
when, Omahas the (ob.) water the she gave them, And dried pieces she took, having, to put in
wák'jâ-biamá, ni"a ga'ñéga'câ-bi ega"v, wa'ú aká. Hau. Wa'cata bi jí, gâ-she cannoted them, they she desired for because, woman the ñ. They ate, they say when, said as follows
biamá niçagahi aká: Ké! can'gaxá-ba ači mangâi"-gä. Ni"a ga'ñéga'ñéga" they say chief the Come! cease ye and out begone ye. To live she wished for them, as
waçétewákiše, k'ajâ-biamá. Búgaqti ači aggá-biamá. Ga"v wéku-hna"- 15
she cannoted them to eat, she be, they went they say. And invited regularly
biamá Jäti" amá Uma"ha" canáká. Ki niac'i"ga wi"v wéku-biamá, Jäti" they say Pawnees the (sub.) Omahas the (ob.). And man one invited them, they say, Pawnees.
wahéha-bají’qti bi’é’te. Uma’w’ha n’čángká wéku-biamán. Ki uqpe té jin’-very stout-hearted, they say it may be. Omahas the (ob.) he invited them, And do the far they say.

gactéwa’ji amédé hi’hé’i’ng’ge sia’té’qti ugiópió wéku-biamán. Gáči’i aká from small they were, but bona alone very full he invited them. Pawnee the (sub.) they say.

3 ja’-n’wéti’i wi’ a’gí’ akámá. Onásni’i’i n, gá’ké’ xiwágqéi tai minké. Cí club one was keeping, they say. Ye devour it it; that (ob.) I kill you with will I who. Again oní’rai x’é’cé, gá’ké’ xiwágqéi tai minké, á-biamá. Égiene čásni’i’-biamán; ya fail to even it. that (ob.) I kill you with will I who, said he, they At length they swallowed it, they say: 

inándéqí’-bi ca’ čásni’-biamá. Gaqgé-bají-biamá. Cais’i’ n aká. They were mistreated, yet they swallowed it. Ho did not kill they say. Enough. You have swallowed it, they say.

6 á-biamá. Ki égasáni x, úwakiá-biamá Gáči’i’ amá Uma’w’ha n’čángká: he said, they say. And the next day when, talked to them, they say Pawnee the (sub.) Omahas the (ob.): 

Káqéha, ca’ngé čángká wáqágéq étati ca’w’ja, wáqágqáoni’ čagtí-bají taité. Fríends, horse the (ob.) you have come for them, though you have, your you go not shall. homeward á-biamá. Ta’i’i’, wáqágéq étati te, á-biamá. Ki t’a’i’i’, étati x, maqúde and they, they Harvest when, you come for them, will, said they, they And harvest when, you when, gunpowder come your own say. 

9 d’u’ha wéqaoni’ xéti tai, á-biamá. Ga’w’ ha’i, égíma’ 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. Agtá-biamá. Agtá-biamá x, xágé-hna ca’ca’w’tqiá’-Wábaskáha the They went homeward. They went home when, crying regularly all the time biamá Wábaskáha aká. Wakan’da činké gi’ga xágé-hna’-biamá. Han! they say Wábaskáha the. Déity the (ob.) asking a he cried regularly they say. Ho! favor of 

12 Wakan’da, ukit’è čángká n’ga’čí’i’júájít ca’w’ja, n’wi’čaká ka’i’ ebé’gá’i, á-biamá Wákanda, foreigners they who ill-treated me though, you help me I hope I think”, said he, they say xágé-ona’w’-bi čán’di. Ga’v’ čágé’-ma wákiča ga’čángká-biamá Wábaskáha aká. crying regu- they when they did say (past). And the Pawnee to take very wished they say Wábaskáha the 

Égiene ha’i’ x ládi akí-biamá. Xágé agtí-biamá, xí čán’di akí-bí xí. impleoring he cried, they say. And people knew it they say, to war wishing crying the. At length night when at the they reached Crying he went homeward, vil- they said they, they And told his they say Wábaskáha the 

15 Ki xágé gém te xágé-hna’-biamá, náci’ga bé’gúga na’ahu’-biamá. Gáči’i ca’ngé And crying he went homeward say. And they knew it, people all heard it they say. That one horse wiúgihe čí’i’ ni’é dé, xágé gi há, á-biamá. Xágá-bi te’di, Wakan’da činké he who was follow. in coming back, crying he is. said they, they He cried, they when. Déity the (ob.) why he cried the to hear they wished, they And told his they say Wábaskáha the 

18 Uca’jí ca’w’ja, ca’w’ xágé-hna’-biamá. Ga’v’ niáci’ga bé’gúga či’i’ á-bí bi ega’w’, not he told though, yet they knew it, they And people all there arrived, having, they say: éta’w’ xágé té na’ahu’ ga’čángká-biamá. Ga’v’ ugtí-biamá Wábaskáha aká. E’di why he cried the to hear they wished, they And told his they say Wábaskáha the There say. 

Pl’ ca’w’ja, ca’ngé čángká x’i’-bi’ají. A’í’éné t’éawácá-a’bí’aw, á-biamá. Ki ar. though, horse the (ob.) they did not give me mine. They came near killing us, said he, they say.
THE STORY OF WABASKAHA.

The next day when men all assembled themselves, they say, Chief the, when, water they drank not usually they say. Night when, water they drank not regularly they say. Man four day they ate usually they say. Night they went, when, they were sad they say. And they went, they were not satisfied they say. Very early in the morn to war they went, they say.
nú amá bēgāqti Ačá-bí yi, égiête, Caaⁿ d’úba yi ćan’di ahí-biama; 12 Umaⁿ ha ni a bíega nini a bíega ahí-biama. Égiête ba,bíega. Nudaⁿ bēgāqti 6 wiihe ačá-biama nudáⁿ tè. Ačá-bí egaⁿ égiête Ačá ni ćan’di ahí-biama; they make at length they will go away, said they, say. At length village they arrived, having, behold, say. They fought them, though, both they killed one another, regu-
larly, they say:

12 Umaⁿ ha-máma. Wabahaⁿ-biama Umaⁿ ha-máma. Gaⁿ wákię-biama. They knew them, they say the Omahas. And they contend with them, they say.

15 ahí-biama. Égiête ćii ćan’di ahí-bi egaⁿ, égiête maⁿ-ií gá. Maⁿ-ií gá they arrived, they say. At length village they arrived, behold, lodges of the Lodges of the earth (pl.), earth (pl.) they say. They shot down many of them, and lodges very few remained they say, Pawnees they were they say.

18 ahigi múwahégabáji-biama. Ki ćii djúaqtei úgácta-biama, Ačá ni ce-
many they shot down many of them, and lodges very few remained they say, Pawnees they were they say. Nawaqá-bi egaⁿ. Gaⁿ can’ge-má cti bēgāqti wénacá-biama Ačá ni maⁿ. exterminated, because. And the forces too all they took from them, the Pawnees they say Gaⁿ Caaⁿ déqaⁿba nudáⁿ wiihe hi ćan’ka cti zanl t’éwaqá-biama. And Dakotas seven to war following arrived the ones too all they killed them who 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'wa'-ni, Village-stream. The Omahas call two streams by this name, because they camped near them. The Ta'wa'-ni of this story, Omaha Creek, is one of their old camping-grounds, according to Half-a-Day, the tribal historian.

393, 1. 4aši. These were the Republican Pawnees whom the Omahas call Zizika-ákiši (Joseph La Flèche), or Zizika-ákisi (Sanssouci). They may be a Turkey gens.

393, 11. nikagahi igaq'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 ćataňkišai, “he was caused to drink urine,” which was mixed with the beans.

394, 4. onă'ai. This should be oná'ai, from a'a, to fail in eating or drinking all.

396, 2. deťa-ba-biama. Seven is a sacred number in the Omaha and Ponka gentile system, and it is the number of the original gentes of the Dakotas. See references to this in the other historical papers in this volume.

TRANSLATION.

The Omahas dwelt on Omaha Creek. It happened that a war-party of Pawnees carried off some of their horses. The owner of the horses took three men and followed their trail. The man who went following them was named Wabaskaha. Having departed, they arrived at the Republican River, which the Pawnees call Kišačula. 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
A BATTLE BETWEEN THE OMAHAS AND THE PONKAS.

very close upon the lodges. At length when they arrived at the village, behold, the lodges were of earth. Thrusting holes through the earth-lodges, they were setting them afire. When one Pawnee lodge had holes thrust through it, the Pawnees standing inside went out and fled, going to a lodge elsewhere. A great many Pawnees were shot down. And as the Pawnees were almost exterminated, very few lodges were left after the slaughter. They deprived the Pawnees of every horse. And all the seven Dakotas who followed the war-party were killed. Two Crows' grandfather was also killed.

THE FIRST BATTLE BETWEEN THE OMAHAS AND THE PONKAS AFTER THE DEATH OF BLACK BIRD.

RELATED BY A'PA-LASGA.

Dixe éga-biamá. Hégréji t'á-biamá. Gáqtam a'taít hë rê unë. Not a few they died, they say. Migrating they went, buffalo to hunt.

Pañ'ka amádi ahí-biamá. Jé wáçatai të Pañ'ka amá. Ki ñé-ma céta
Ponkas at the they arrived, they Buffalo ate them Ponkas the (sub.). And these that far say.

dixe i'nce t'na'gini' te na'pëhiíi të Uma'ha' amá; uñigig'age egä ma'q'hi'i te. 3 small now recovered when were hungry Omahas the indisposed somewhat they walked.

Awá'wa'cates tai-éga cangâtau, ahí-biamá Uma'ha' amá. Í-bají-ga, ahí-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. Dixe wáçta'hne t'ai. Ná ca' awá'wa'catai ñi, a'ngági t'ai
Ponkas the (sub.). Small-pox you will have with us. Pahá! at any we eat when, we will be com-rate-ning back.

uñcë, ahí-biamá Uma'ha' amá. Êdë a'çá-biamá. Í-bají-ga há, ahí-biamá 6 soon, said, they say Omahas the (sub.). There they went, they say. Do not come! said, they say.

Ponkas the (sub.). To shoot they threatened, And Omahas the a few arrived, they say.

Dixe cí wakéga ábígi weát'ai Uma'ha' amá. Pan'ka-má wakéga-bájí
Small-pox too sick many died to us Omahas the (sub.). The Ponkas stick not.

ú-t'a' a'té t'ai, ahí-biamá Pan'ka amá. Ké, ma'qúde wape a'ggájí ñi t'ai. 9 We tell begone ye, said they, they say Ponkas the (sub.). Come, gunpowder weapons having let them there come.

Üçá ma'gë'i-gá, ahí-biamá. Ú-t'a' a'té tabacé, ahí-biamá Uma'ha' amá.
To tell they bore them, said they, they say Ponkas the (sub.). Come, powder weapons they said, they come.

Uma'ha' amá é'dí a'çá-biamá Pan'ka ii' ñándi. (Máciqti-egä í'ëcia'g' aká
Omahas the (sub.) there went they say Ponka village to the. (A long time ago old man the told it.) A'í-bi ña'ja wákipá-biamá. Êji ké' cí' é'dí egä wáca-biamá; edáda' aq'í gë' gin'ga-biamá, hëngáqti. Müwahegabantí-biamá. Dwéata-queti what they had they abandoned theirs, everything. They shot down many of them, Very few they say; they say, they say.

umüta-biamá Pan'ka amá Uma'ha'-hëbe amëde gi amá; ninba aq'i' remained from shooting. Ponkas the Omaha part he was, but he was returning pipe having they say (sub.).
THE CHEYENNE LANGUAGE—MYTHS, STORIES, AND LETTERS.

3 ca" hâ, á-biamá. Na"bé wâbâha cê ámâ ji, Uma"ha akâ níniba açi" gi amá. Batoñhe si amá. Ia"- coming say; face to face he was they said good to make having he was- it coming say. Hôd way in, they say.

Egiçe Pan'ka wi" ñ amá. Kê, cênawâçê onâi. Can'gaxáí-gâ, á-biamá. At length Ponka one was they Come, you are going to destroy us. Cease ye, said he, they say.

3 ca" hâ, á-biamá. Na"bé wâbâha cê ámâ ji, Uma"ha akâ níniba açi" gi amá. Batoñhe si amá. Ia"- coming say; face to face he was they said good to make having he was- it coming say. Hôd way in, they say.

Egiçe Pan'ka wi" ñ amá. Kê, cênawâçê onâi. Can'gaxáí-gâ, á-biamá. At length Ponka one was they Come, you are going to destroy us. Cease ye, said he, they say.

(Please note: The text is too fragmented and incomplete to be fully transcribed and translated accurately.)
NOTES.

399, 13. muwahegabaji-biama. There was a strong emphasis on the first syllable when the story was told.

399, 13. djubaqtci, pronounced dju+baqtci by the narrator.

400, 7. ina“cta-biama. This refers to moving to and fro of the combatants who were on foot.

TRANSLATION OF A"PA"-JANGA'S VERSION.

The Omahas had the small-pox, and many died. They migrated, and went on the buffalo hunt. 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*BA-HEBE'S VERSION.

One who was half-Omaha dwelt with the Ponkas. And when he heard that the Omahas were approaching, he said to the Ponkas, "Do not let them come. Shoot at them." The Omahas heard about him. And when they fought the Ponkas, they made the latter suffer. And the Ponkas were coming to them, face to face, bringing a pipe. And the Omahas said as follows: "When you give us the half-Omaha," calling his name, "we shall stop shooting." But the Ponkas refused. And the Omahas fought them again. And he who continued as a refugee among the Ponkas, this half-Omaha, was very active. And his own sister's son met him during the fight. And he feared to see his sister's son. He prayed to him: "I wish to live. Pity me." "Have you, on the other hand, pitied me?" said his sister's son. And the latter pierced him with a spear, laying him on the ground, pierced through and through. Again the Ponkas were bringing a pipe to the Omahas. They ceased.
THE BATTLE BETWEEN THE OMAHAS AND THE PAWNEE LOUPS.

Dictated by Awa-pa-lan'ga.

Uma'ha' amá nuda' aqá-biamá wa'ngi'e. Aqá'ba wada' be aqá' te. Omahas the (sub.) to war went, they say all. Seven to see went.

Nuda' hanga aká Cäçewáče ijáje aqá' te. Nuda' hanga, 4i d'úba déca'ba' War-chief the (sub.) Cäçewáče his name he had it. O war-chief, lodge some seven

3 4d' te, é uúa mangi'wí-ga, á-biamá Cäçewáče aká. Cí ahigi-ma-ñáta' there the, that to tell begone ye, said, they say Cäçewáče the (sub.). Again the many from

ati-biamá. Nuda' hanga, wágazua' aqá angáti ha, á-biamá. Wada' baji- they came, they O war-chief, we correct it we have said they, they Not to see

say, come.

wákí-gá-biamá 4 ké. Ké! uúa mangi'wí-ga, jí déca'ba'. Wanáqüi'i-ga, he caused them, they lodges the Come! to tell it begone ye. Lodge they are seven. Haqan' ya, say.

6 á-biamá. Ati-biamá ahigi amá (Uma'ha' amá). Ha'-ima' 4i é di aqá- said ha, they Cane, they say many the (sub.) (Omahas the). Night walking at there they say.

biamá. É'di yan'geqüci ahí ga' aá-biamá. Cúta' ahigi it ükigüa-baij- they say. There very near to arrive, they wished, they So far they were the they had not told those with them,

biamá; ákinaqücia' Uma'ha' amá. Ýéqüci ahí-biamá. Éqüe, iłuqüa' they say: bid it from their party, Omahas the (sub.). Just there they arrived, they Behold, smoke-holes say.

9 cábé ké amá, hégaji. Nuda' hanga, hégaji amá ca'ja, angáti a'etca'i hi. distant lay they say, not a few. O war-chief, not a few they though, we have we have finished

Ca' wa'ngakíta tai, á-biamá nuda' hanga ají amá wí' aká. jí qa'ha' At any let us contend with said, they say war-chief different the one the Lodge border rate them, kédíqtci mi'dé aqá-biamá; gíqéba-na'ba ca'ca'ná na'be ükigüa mi'dé aqá- just at the crawling they went, they by twenties hand holding one crawling they say;

12 biamá. Qéda'qücia' waqáde aqá-biamá, xina' da' aqá-biamá. Nuda'- they say. Very quietly creeping up on them they went they pushing them solve with their foot.

hanga wa'íkáxe aqí'-biamá, Gia' ha-bi ijáje aqí'-biamá. Wétí aqí'- chief sacred tag he had it, he say, Gia' ha-bi his name he had it, they say. Striking he had it instrument

biamá, wéaquéde wéti' gáxe, waqúbe gáxe ciqá-biamá. jí ca' duba' they say, war-club with striking, he sacred thing he he took it, they say. Village the four times iron point instrument made it, made it.

15 ga'-'biamá (ágaizá-biamá). Maka'waqúbe gáxe ciqá-biamá duba'. so, they say (he trampled it towards, Medicine sacred thing he he untied, they say four times.

jádé té'ya qéqé gáxis-biamá. jádé ená gahí aqí' gáxai te. Maka' té'ia Wind to the to wind he made it, they Wind its wafting it to go he made it. Medicine to the

ahí 4í, waji'wí giséqáji wáxai te, wápé giséqáji wáxai aqí'-má. jí' arrived when, disposition remember to he made them, weapons not to remember he made the Pawnees. Lodge
BATTLE BETWEEN OMAHAS AND THE PAWNEE LOUPS. 403

... 

NOTES.

This fight occurred when the father of Am-pa^a^anga was a boy.

402, 2. niida n/ bangga, etc. Cae^ewa^e was the leader of the seven scouts.

402, 14. weaq^ade, a kind of war-club, with an iron point on one side of the lower end, and a ball of wood on the other. There are two kinds. The club, with the exception of the iron point, is made of some kind of very hard wood.

402, 14. uxi^a n. As the Pawnees do not camp in a circle, this is probably intended for "uxi ke."

403, 2. aki^g^aji. Aki^g^aji—Frank La Fleche. So he makes ugi^g^a, instead of uki^g^a, 402, 14.

403, 8. i^sidehi hi^q^ti, a verb from i^sidehi, which is derived from the noun i^beh^i, a pillow.
All of the Omahas went on the war-path. Seven went as scouts. The leader of the party was Ca⁴ewa⁴⁴, 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 Ca⁴ewa⁴⁴, "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 Ca⁴ewa⁴⁴. The main body came. They went thither by night. They desired to approach very near to the foe. The scouts had not yet told those with them that the foes were many; the Omahas hid it from their party. They arrived just there. Behold, the smoke-holes formed a long black line in the distance; they were a great many. "O war-chief, though they are many, we have already come. Let us contend with them at any rate," said one of the other war-chiefs. Just at the outskirts of the lodges they went crawling; they went crawling by twenties, each one holding the hand of the man next to him. They went creeping up on them, not uttering a sound. They pushed themselves forward with their feet, moving somewhat like frogs in leaping. A war-chief named Gi₄ha bi had a sacred bag. He used a w⁴aq⁴ade 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 united 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. Gi₄ha 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 Ca⁴ewa⁴⁴. "He says, indeed, that Ca⁴ewa⁴⁴ 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^n-nga.

Ákikijí-biamá. Uma^n'ha^n amá cti gaqëa^n' ažá-biamá, Pān'ka amá cti
they say. Omahas the too moving in a went, they say, Ponkos the too
body
(aub.)

agá-biamá, Nī-ubč'apa kē'ā. Jēga kiā^n'ba-bi ega'n', watēgaxá-
body went, they say, Niobrara at the. Now they saw one because, they danced
another, they say

biamá. Pān'ka wi^n' wanāč uti'n'-biamá. Pān'ka wi^n' wanāča-biamá. Útì^n 3
they say. Ponka one as a policeman hit him, they say. Ponka one was a policeman, they
Hit

amá ákikijá-biamá. Pān'ka amá èwa^n' ga^n', Uma^n'ha^n amá wénaxiçá-biamá.
they contend they say. The Ponkas being the as, Omahas the attacked them they say.

jì kê, cańge cti, edáda^n' aží^n'i, ca^n' bēúgaqti wāča-biamá. Ci waístube
Lodge the ponies too, what they had, in fact all they made them again to spread the
hands before them

agi-biamá yībaqëa. Ki Wacuce ičádi aká Pān'ka amáa ahí-bi ega'n', nágë 6
they were coming face to face. And Wacuce his the Ponka at the arrived, having, a captive
father (aub.) they say

čizá tē. Ci waístube aží'n' a-f-biamá Uma^n'ha^n čańkåqa. Ga'n' maja'n'
he was taken. Again to spread the having they were coming hands before them they say
Omahas to the. And land

úda'n' gaxá-biamá.
good they made it, they say.

NOTE.

A'pa^n-nga said that this occurred before his birth, i. e., before 1830. Wacuce
was an old man when he died in 1878; and it was his father, Gahige-jínga, who was
captured by the Ponkas at the beginning of this battle. Gahige-jíngá was then very
young; A'pa^n-nga said that it occurred when the former was a "cencuñjíngá-qtí," a
very young man; Sanssouci said that Gahige-jíngá 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-jíngá, who was
restored to his people.

TRANSLATION.

The Omahas and Ponkas came together, and traveled together when going on the
hunt along the Niobrara River. They danced because they saw one another anew after
a separation. A Ponka, who acted as a policeman, hit an Omaha. The Ponka was a
policeman. They who struck contends together. The Ponkas being the cause, the
Omahas attacked them, forcing them to abandon their lodges, ponies, and, in fact, all
which they had. And the Ponkas were coming with their faces towards our people, to
petition to them. And the father of Wacuce having arrived at the Ponka camp, he was
taken captive. And they were bringing him to the Omahas to petition for peace. And
they made peace.
BATTLE BETWEEN THE OMÁHAS AND THE DAKOTAS.

.Dictated by A'ppá-la'ngá.

A'jína'ga t'ì'ì ti te wanáse újawaqti gé'ì te Uma'n'ha' ñámá. Égííç
nuda' ačí'ai, ai awáná'a', Caa'n'wa'ngé'a' déé'a'haha, hégabají. Dájí
wákiča ahíí te, ukítc'i bá'ngti agíí te, ut'éga agíí te ba'ngwa te ñámá. Ki dúba
uhé éwáqti amá wa'áte gá'čái, wa'áte 'táa-bíamá ñam'ha' gáqé
hí te táke'ngíi-e'gá. T'éwa'á-bájí gá'čái te, wánc' uń'íí te. Wápé wékida-
úmá t'í'ngíi-e'gá. Dákota amá; t'ékiča te. Caa'n'wábaaze ačá, djúba-ma gá'. Úcté ké'ña ukí'gíá
aga-bíamá. Atí-bíamá gú'táqti. 'Cé Gahíje-jí'ngá Caa'n' te cápí. A'wán-
ay' nga-bíamá. Gahíje-jí'ngá aká gá-bíamá: Ma'ciata'báhá ma'ng'é'í-gá, á-bíamá.

9 Cate t'i-e'gá ań'gági, é t'éa-bíamá Caa'n' ñámá. Ukítc'e te we'ń'gíí ań'gági, ónt
cu' te cu- wábaaze ačá, djiíba-ma gá'. Caa'n' wábaaze ačá, djiíba-ma gá'. Caa'n' wábaaze ačá, djiíba-ma gá'.

10 Ákíaggá ha, níkáci'gá áhígi. Caa'n' amá, Uma'n'ha' djká'á, a'he wáčí
They had gone, men many. Dakotas the Omahas few as, seeing they had

11 Gííge ahígi atí-bíamá, Caa'n' amá ta'wa'ngé'a' cáče amá é'dí ahi-bíamá.
At length many come, they say, Dakotas the tribe six the (pl.) there arrived, they say.

12 Wé'naxíí-a-bíamá Uma'n'ha' má. Lí pá'á'ha-bí wukí'ga'wí'gé-a-bíamá,
They attacked them, they say the Omahas (ob.). Village to the they flod, though they were mixed with one

13 Áhígi átačá. Ga'n' hégají te'éwa'a-bíamá Uma'n'ha' má. Cangúxe-ba cák'ú-
many more than. And not a few they killed them, they say the Omahas (ob.). They ceased and motion-
BATTLE BETWEEN THE OMAHAS AND DAKOTAS.

They stood near the Omahas' village, observing the Dakota horsemen arriving. The Omahas were sitting on their horses, ready to attack. They engaged in a fierce battle, killing many Dakota horsemen and destroying their horses.

The Dakota horsemen were left scattered, with some of them fleeing back to their camp. The Omahas pursued them, killing more as they ran. The Dakota horsemen were nearly dead on the battlefield.

The Omahas continued their pursuit, killing the remaining Dakota horsemen. The battle was ended and the Omahas returned to their village, victorious.
NOTES.

Mawadaŋi (Mandan) was a boy at the time of this battle, which occurred about A. D. 1846. See Aŋpaŋaŋi's account of the death of Mawadaŋi's elder brother.

406, 2. deŋbaha, the seven gentes or "council fires" of the Dakotas, who are here spoken of as being "in seven places," i.e., in seven parts of the country.

406, 4-5. Umaŋhaŋ aqage 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 gānbaqi, i.e., all of that gens.

406, 9. e ḍę-biama, from "e ḍę, to send (the voice) hither in saying," referring to the other party. But "e ḍę-čę," would refer to the party of the narrator: "to send (the voice) away in saying."

406, 14. taŋwaŋgaŋcade ama, the six remaining Dakota gentes, to whom the members of the other gens fled.

406, 16. begaj, pronounced heŋaŋi by the narrator.

407, 1. ąi ci, the Omaha village. Gįądė 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 "ąądė." Čaa ama (the Dakotas, understood), is the subject of waŋi a-ii; and the object is Umanhagna-ama, the Omahas, including "those Omahas who were not on horseback (Umanhagna caŋge-agįŋ-hajl-ma)," and those who were mounted.

407, 2. ąćica naŋge, shows that the pursuers were mounted, as naŋge refers to the running of the ponies, not of the men. See "ąaŋi" in the Dictionary.

407, 10. Gahige-jįŋa. Sanssouci said that he was killed in this fight; but that this story is about the death of another Omaha, Wassaapa, 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-jįŋa 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." Gabige-jiiiga 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 Gabige-jiiiga. "We will talk to you. Come this way," said the Dakotas. When Gabige-jiiiga 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 Gabige-jiiiga, 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. "Gabige-jiiiga 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'I'S BROTHER.

RELATED BY APSAN-LANGA.

Waqe-hébe aká Pan'ka wa'tú wagtá'i. Pañ'ka amá úda'qí aqi'i. White man part the (sub.) Ponka woman married. Ponkas the (pl.) very good had him.

Ci'ngajin'ga wi' 'ta'-biamá, nújingga amá. Té amá é ci'ngajin'ga pahan'ga

Infant one he had they say, boy they Died they that child before

t'a'íi té. Nuda' ačé 'ičai té čáči'ga. Ačai té. Li ya'í'ta'qeti oca' go'í'í 3

ho had it. To war to go hespokeof to the Pawnees. He went. Lodge very edge of near to he ant
té čáči' i'c'áge 'iče aki-biamá Níkaci'ga áwaté igi' ċińké, á-biamá. when Pawnees old man to speak reached home. Person what thing is sitting by it, and they say

Gúgu atí go'í' ċińké, níkaci'ga wi', á-biamá. E'dí ahi-bi yi, égi'e ededí

In that he has he is sitting, person one, said he, they There they ar- when, behold, he was sitting say.
akáma. Najiba másai éga", índé éa" ma"éi'ka áçahaqtí gáxa-biamá. É'di
they say. Hair cut off as, face the earth sticking he made it, there
(ob.) say.

ahi-bi éga", úca"-biamá. A'ji" akí-biamá. Íwa'xá-biamá. Eáta" ma"hni"-
arrived, having, they held him, they
they say. They took him home, they say.

they say. I walk, said he, they what nation you are? they said, they say.

Caa" bi", á-biamá. Pan'ka eti hébe bi", á-biamá. Çé hébái uşjeg-a-
Dakota I am, said he, they Ponka too part I am, said he, they
they say. This he was he told not of a part say.

bají-biamá; Úma" ha hebái uşjegá-bají-biamá; wáqe hebái eti uşjeg-a-
himself they say; Omaha he was he told not of himself, they while he was too he told not of a part
they say. When they questioned him, why you walk
they say. They took him home, They questioned him, Why you walk say.

bají-biamá. É gáte uşjegái, é Uma" ha hebái et wáqe hébái uşjegái
himself they say. That afore-thing he told of if, that Omaha he was again what he was he told of
they say. Of him himself for him

9 Wat'égé úju aká a'jí aká Índé-snedé ijájé a'ji"-biamá. Caa" uşjeg-të
Murderer prime the Pawnee the Face long his name he had they say. A Dakota he confessed
(ciphal (sub.)

Caa' na'í"-bi té'jái tê, gjé-bají-biamá. Ta"wanga'na uşjeginjé-biamá.
Dakotas they heard it, he was when, they were sad, they say. Tribe they assembled themselves,
they say. When they questioned him, why you walk
they say. They killed

To speak they spoke of, Tribe in seven places, they say. They assembled themselves,
they say. They assembled themselves, say.

12 Agaqí'gái ati e'di a-i-biamá. Ñan'ge ati tê hâ. Wa'í cin'gajín ga edábe
Just as when moving there they approached, near they came. Woman children also

waa"-a-ú tê hâ. Ga"-ke-qtcí ahí tê. Ci wanáce akikihde ma"éi'í tê, leaving them they approached, in a line
they say. Arising a long time ago they arrived.

éga'xe wáshe fiñyúhái éga". É'di ha"-ima"-éi' aca'i tê, níkaci'ga d'úba
Round to scare they feared as, there walking by night they when, person some
about them off for themselves went went

15 gíma'na'gái tê hâ"-tê. a'jí' na'gẹq'tci ahí tê, ñ' d'úba aká a"-ba éga"-
ascented night when. Pawnees very near they when, this some the day just

bó-qtcí ñan'ge wágízaí tê. Ñan'ge wáše aga'i, á-biamá a'jí" amá. Wápi" in night horse they took them. Horse having they have said, they say Pawnees the
they say. Having gone, they say.

they went, they Very nearly they overtook them, Having they came, they say. And Dakotas the
they say.

18 gí-biamá: Wuhú! d'úba ñiñmáqé áiaqá ci'te, áwáci" atí. Ñóquáqtcí
said as follows, they hold them, they may have gone, there they come, chased by the foe.

úca" amá. Haól ké, feéí-á, á-biamá Caa" amá. Êan'já ké na'ha"-hâ-
they they held they said, and ye, said they say Dakotas the
(sub.) under their foot
FIGHT BETWEEN THE DAKOTAS AND PAWNEES.

biamá; na'údai tê, bêgaįį amá: Gu! Çći Jâpi amá yâgesaa'â-biamá; they say; they made a drum- they were many, Gu! This Pawnees the ' turned themselves around, they say;
a'âhe âgá-biamá. Ùchaatu e'òdî açâ tê, caňg'e a'â; sargi âgêi'-bi ega'. flooding they went homeward, they say. Sticking very there they went, horse swift they sat on, because, they say.
Gâama ucte amá a'âhe âgêi-biamá Jâpi amá. Wi'âutcì igadize'hna 3; Those the rest the flooding went homeward, Pawnees the the One riding round and round
gêi'-biamá, caňge uqânajì'-bi ega'. Çćama a'âwa'qte da'âcte'â tâ amá they say, they made a drum- they were many, Gu+! This Pawnees the ' turned themselves around, they say.
ëî'ò, âfýga' a'â-biamá. Yxângêtci ahì-biamá. Çćé amá. Ma'canâ'de it many thinking he sat they say. Very near they arrived, horse they say, homeward they say.
unâjì' gêi'-biamá; ëdiqti xîna'sa amá caňg'e ta' Caa'â amá ánânge 6 standing he carried him, just there stumbled they say horse the Dakotas the running (stl.) over him
na'tâ-biamá nikaci'gâ kë Ca'â ca'âti çà wâçi'-biamá ucte amá. Ca'â ca'n trampled him to person the Without the they had them, the rest the Without dwelling, they say (reclining) stopping lage they say.
ti çà iéginiâxà wâçi'- a'-biamá. Jì çà' âgídaâzâ-biamá. Òl the walking on theirs having they approached, Vik the they scared them into. lage they say, lage their, they say.
Jâpi amá âkiegâ-biamá. Âkikâ'ë-biamá. Jâpi' wi' údà' átaca; 9 Pawnees the were very they say. They con- tended together.
caňge cti údà' âgêi'-biamá; wàghâna cti údà'. Jìaâa kîgêe-cta'; wàghâna horse too good he sat on, they say; clothing too good. To the he continued clothing lodge going back;
âjì uginajì'-bi-dê, ci caňg'e âjì áginajì'-bi-dê, igadize-hna'-biamá. differ- he stood in his, while, again horse differ- he stood on, while, he rode round and they say. round
Égiće t'éga-biamá, caňg'e ta' cti éizá-bi ega'. Ùjâda-bájì nikaci'gâ údà' 12 At length they killed him, horse the too they took, because. They did not. man good they say, cut him up
ôî. Ábana'â-hna'-biamá, ñâqube-hna'-biamá, Ca'â amá. Ëliga' akâ he who. They were gazing they say, they were expressing they say, Dakotas the the Pawnees the wife's the (sub.) close together. father (sub.)
Câaca'güajâ'tikâ. Can'gaxâ-biamá Caa'â amá. A'â'ziçâgiće te, ai âga, â-biamá Recu'mreka'rena. They ceased, they say Dakota's the the You are to rest, he indeed, said they say.
Ca'â amá. Ga'â wá'â-ma cti atî-biamá. Ca'â nini i'â'â-gêi'-biamá Caa'â 15 Dakotas the (sub.). And the women too came, they say. Yet tobacco using set, they say Dakota's amá. Jâpi amá gâbabì: ìi-gâ, á-biamá. Ukit'ê gâtîi hâ. ìi-gâ hâ, the Pawnees the said as follows, Comeyo, said they, they say you have, Come ye come.
â-biamá. Ábgega tâi, ëgêgâ' éga', ìe gâtîi gâxai Jâpi amá. Nîni i'â'â said they. They will draw they thought as, words that made Pawnees the Tobacco using (sub.).
ôgi'-ma ábgega tâi, ëgêgâ' éga', wéba'â' biamá. Can'gema gâbabà can'gêe' 18 those who sat they will draw they thought as, they called to them, The horses all horse back, they say.
unâjì' te uginjì' ëgi-biamá Jâpi amá, ma'âzì'-i ába'e-qtia'â tê. Çćama standing the very full put them in. Pawnees the earth-lodge they were very thick Those
caňg'axa-bi èska ëgêgâ'òi tê, nini i'â'â gêi'-ma. Ègiće Caa'â amá, Kë! they ceased. it might be they thought as, bakane using those who sat. At length Dakota's the (sub.), Come!
412 THE OEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

can'ge-ma i'ca'a-wa'wë' ci ta'. Jü-hna' wa'n'gakì'{a ci ta', á-biamá. Wàkiì'{a-
the horses let us place them. Body only let us contend against said they, they They fought
they say. Lodge to the they scared them they say. They shot down a great they say. Lodge the too full
(by line of) back into theirs many.

3 éga'ë', égihe ùse-hna'-'biamá, ma'ta'na nát'ë-a'-'biamá. Can'ge-ma ctt gë'úba
they say. Lodge the horses too all death wènàcà-biamá, wèhà-ë'a'. Égiìë wàbàcìbà-biamá. Jü kë wàca-
right they burnt they say, inside they burnt to they say. The horses too all death
from them. They fought some. Lodge the too full

6 gaskì të amà. Nì kë ú-ma t'ai ì, Caa'n' wi' ca'qì ga'n' útì-
ho died from they Water the those who they when, Dakota one without any reason he hit
them regularly 'death hna'-'biamá, wahèhàjìqì ga'n' ci të. Cë'nà éga'ë' ùgà-a'dà' grì-gà, á-biamá.
regulalry they say, very stout-hearted he wished as. Enough about take bold and come said they, times
of them back, they say.

9 ë'gìë' nujì'ga' ma'ë'dà' wakan'dagì-biamá, niùgùn'da ë'dì nai'-'biamá.
Pawnees boy to pull the bow were very forward at, they say, island there they stood, they say.
Coming directly arrow just in a line wounded him, it killed him, they water in the. Strange! he did not
Áha'n, á-biamá. 'Agààwàqë, ca'n' gë'úba wènàcà-biamá, há kë, can'ge-ma
said they. They made them yet all they took they say, hide the, the horses
ctì, gë'úba Guàå'cì'a'ná ë'gìë' ë'wàa'n'be ède, edità'dà'n' ë'gìë' amà
to, all. On the other side of that Pawnees many I saw them but since then Pawnees the (pl.)

12 Jcawì. djùbaqtei umúctà-biamá.

NOTES.

409, 1. waqe-hebe. This was Paris Dorion, a half brother of Mawada'ë', being
the son of a former husband of Mawada'ë'ë's mother.

409, 1. ùdà'qìë' pronounced ùdà'qìë' by the narrator.

410, 7. ana'ùngìë', a kind of torture practised among the Pawnees, when they
took captives that they wished to sacrifice to the deity. Two upright posts were
planted in the ground, about three feet apart. Transverse poles were fastened to
these at the top and bottom; but the lower one was about a foot or two above the
ground, so as to allow room for a fire to be kindled under it. The captive was fastened
within this frame, in a standing attitude, but with his hands and legs stretched out.
The fire was made under him, and he was roasted to death.

410, 10. Ta'n'wa'ángë' ùnçìì'ë'-biamà. Sanssouci said that these were the Jìcèi-
tì(A Plur. of lodge-poles), the Dakotas from Crow Creek Agency, with the Yanktons,
and perhaps the Brunés.

410, 12. Ágaqàë'ë'ë' ë'dì a-i-biamà. They moved towards them with the whole camp
or tribe, just as when going on the buffalo-hunt. "Ágaqàë'ë'ë" is equivalent to "áwàahà監."

410, 18. ë'awàqìë' atì. ë', from "ë'agìì' ti," showing that there were pursuers, and that
they were coming rapidly. Had there been no pursuers, "ë'agìì'" would have been
used.
FIGHT BETWEEN THE DAKOTAS AND PAWNEES.

410. 19. Ḟeṇai-ḡa, an uncommon use of “Ḟeṇi,” which is usually preceded by some other verb which it modifies. Ḟeṇai-ḡa is here equal to “ienaxiṭai-ḡa” Attack, or “tiṭai-ḡa,” Pass ye on. Guel describes the sound made by the Dakotas as they ran.

411. 6. macecande unajiğiṭiin-biama. The horse carried him into a hole made by a wolf or by a badger.

411. 7–8. Cačaścićiğiṭa ieginaxiṭa waṭin-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. “Ieginaxiṭa” in this case is equivalent to “agikibana,” to rush homeward to their own as fast as possible; and its subject is understood, “haṭin ama,” not “Cača ama.”

411. 9. akicugai-biama, was pronounced by the narrator with a very strong emphasis on the first syllable.


412. 3. egihe use-hnaa-biama. The Dakotas set fire to each lodge on the outside. The fire burnt inward and killed all the occupants.

412. 4. waṭi-aṭa-a. Weha is from Ḟa, to select; and Cača-a is a distributive.

412. 4. waṭi-aṭa-biama. “Waṭi ama” is the subject, and “Cača ama,” the indirect object. On the other hand, “Waṭi-biama” has “Cača ama” for its subject, and “Cača-a” 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. Ḟe Cačačegașike, etc. Sanssouci said that this was not Middle Chief, but a man named Ta-ri-kă-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 Tcawi were not exterminated in this battle. Those who were killed included the old people, women, etc., of the Tcawi, Zizika-akίčisiw, and Witahawįćata, who had come together and settled near the agency at the request of their agent. Many of the young men were away; forty were absent on the war-path, and about as many had gone to make a friendly visit to some other tribe. Besides this, those who had not removed to the agency were not injured.

TRANSLATION.

A half-caste married a Ponka woman. The Ponkas were very kind to him. He had a son born to him. His first-born child died. He spoke of going on the war-path against the Pawnees. He departed. He was found by an aged Pawnee man, as he sat very near the village. “Where is the person sitting?” said the Pawnees. “A man has come to that place out of sight, and is sitting there,” said the old man. When they arrived there, behold, he was sitting there. He had cut off his hair with a knife and had covered his face with earth. When they arrived there they arrested him and took him back with them. They questioned him. “What is your business?” “I am on the war-path,” said he. “Of what nation are you?” said they. “I am a Dakota, and I am also of Ponka parentage,” said he. He did not confess that he was partly
of this tribe; he did not confess that he was partly white and partly of Omaha blood. As he thought that they would save his life if he confessed the aforesaid thing, that he was partly white and partly of Omaha blood, he did not confess it. They killed him; they made the upright frame for him, and they fastened him in it. As they wished to acquire good crops, they burnt him in the frame and greased their hoes with him. The principal Pawnee of those who killed him was named Inde-snede (Long Face). The Dakotas heard how he had confessed that he was a Dakota, so they were displeased at his murder. The tribes assembled themselves. They spoke of seeking their friend. The tribes were in seven places. They assembled themselves. They approached with all the people, just as when they traveled on the buffalo hunt. When they drew near they left their women and children, and approached the foe. After going for a long time they arrived. The policemen went along paying attention to those with them, as they were apprehensive of being surrounded and stampeded. When the Dakotas were walking thither by night, some men stole off from the main body. When they arrived very near to the Pawnees, these few took the Pawnee horses just at daybreak. "They have gone off with the horses," said the Pawnees. They pursued the Dakotas, and nearly overtook them. They came towards the main body of Dakotas when engaged in the pursuit. And the Dakotas said as follows: "Strange! There are some coming who went off by stealth, and their pursuers are coming rapidly and have nearly caught them. Ho! Come, rush on them." They made the ground tremble under their feet; they made a drumming noise as they ran in great numbers: "Gu+!" The Pawnees turned right about and fled homeward. Those Dakotas who had swift horses caught up with the retreating enemy, and stuck close to them. The other fleeing Pawnees went homeward. One of these sat riding round and round, as he depended on his horse. He sat thinking, "They cannot overtake me in any event; and even if they do, I can escape." They came very near him. He went homeward. The horse carried him into a hole in the ground and there stumbled. The Dakotas killed the fallen man by riding over him. The other Pawnees retained possession of the village. Without stopping they rushed on their own village, the Dakotas coming on after them. The Dakotas scared the Pawnees into their own village.

The Pawnees were standing very close together. They and the Dakotas contended together. One Pawnee was an uncommonly fine-looking man; his clothing was excellent and he rode a good horse. Every time that he retreated to the lodge he put on a different suit and mounted another horse. Then he rode round and round, braving the attacks of the Dakotas. At length they killed him because they took his horse. They did not mutilate the fine-looking man. They continued gazing at him and expressing their admiration. His wife's father was "The Middle Chief." The Dakotas ceased fighting. They said through the criers, "The chief says that you are to rest." And the women, too, came. The Dakotas sat smoking their pipes. The Pawnees said as follows: "Be ye coming hither. You have come as enemies. Come ye hither." The Pawnees made that speech, because they thought that the others would draw back through fear. They thought, "Those who sit smoking will draw back," so they called to them. The Pawnees filled the stables very full, having put all their horses in them; and they stood very thick upon their earth lodges. They thought it probable that these who sat smoking had ceased fighting. At length the Dakotas said, "Come! let us put the horses aside, and attack them on foot." They fought them, scaring them back into
HOW JOSEPH LA FLÈCHE LOST HIS GOODS.

They shot down a great many. They set fire to the lodges, and the fire burnt right through, killing those within, the lodges being full. They took all the horses from them, each Dakota selecting ponies for himself. At length the Pawnees abandoned their possessions to the Dakotas, the latter having forced them to leave their lodges. They scared them into the water. This Middle Chief died from sheer exhaustion, not having been wounded at all. When the wounded ones died in the water one Dakota was constantly hitting them, without any reason but that he wished to be very stout-hearted. "You have taken hold of enough. Come back," said his friends. The Pawnee boys were very forward in learning to pull the bow. They stood on an island. An arrow was coming directly toward the Dakota. It went right to the mark, wounding him and killing him in the water. "Strange! he did not listen to anyone!" 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 AXE-A'TAPA.

Mâçe 3i t'angāqta a-fi tê. Uma'ha' na amá Baço' ta'wa tê'di gê'i'i. Wi tê uâne boè, gâna. Içāpaha'-mâjî wênaqîcai tê, ca' uçai tê uâna'a'. I boè I hunted I went, to that I know it I not that they were at- yet they the I heard of it, told it (ob.)

Çikîma aqîta'qi'a', Nicûde baca' e'di, atî-biamâ gaqît'a'. Ga'ki Djô aká 3 Tekumah in that very direc- tion, Missouri bend they say they hunting party. And Joe the (sub.)

e'di a-fi tê hâ. Baço' amá uçî'wi' 3i aqîn'kì cái Djô. Uma'ha'mâ gaza'adi there be come Sarpy the trading house caused to have Joe. Omaha's the among (ob.)

'âqît-ha qî'wi' ma'aqîn'kì cái tê Baçô aká. Égîże Çikîma duâfécâ uqàqi'dor skin to buy caused him to walk Sarpy the (sub.) At length Tekumah this side of point of timber

kê'ê a'di yi tê ha Uma'ha' na amá. Égîże nü amá 'âbae açaí tê hâ. D'ûba 6 at the there camped Omaha's the (sub.) At length man the (sub.) hunting went Some
cî nuda' açaí tê; wa'tu, pç'âge, cin'gajîn'ga edâbê, waa'ça açaí tê hâ. Djô too to war they went; woman, old man, child also, leaving them they went Joe

aká, Gêda'-'mâjî, Ta'wa'gâxê, êçâ uctai tê. Égîże Uma'ha' na nuda' the. Hawk- standing. Village maker, these only remained. At length Omaha's to war

açê amá Caa' sigêê tê wêqai tê hâ. Wa'û, cin'gajîn'ga edâbê, wâqa'ade 9 those who Dakotas trail the they found them. Woman, child also, near to them went (their own)
gqâ'â 3i, kî-bâjî; êçâwaçâi tê Caa' na amá. Ci 'âbae-mâ can'yâ qî' qâ'âi they when, they did not exterminated them Dakotas the. Again those who fresh meat carry they went (sub.)

back reach again;
tē, et cēnawaṭe-mā kī tē hā. Djo wat’a’ kē běugaqti Caa” amā gīna-
when, again those who were ex-
they
caī tē hā. Caa’gē-mā et běugā gīnacā’ tē hā. Ga” caīn’gē-mā et běugā
from him . The horses too all they took from . And the horses too all

3 wēnacā’ tē ini caa’ běugā. Gěda”-nājī“ ītādi enaqtei niw’’a jūgīgẹ.
they took from village the all. Hawk- standing his father he only alive he with his.

Wā’-ma, i’e’age edābe, wi’dēnaqti tēw’qatē tē, gěba dūba-qi-ēga” Uma”-
The women, old man also, just one half they were killed, forty about the Ota.
ha”-mā. Uctē amā a”he aca’i tē uo’qje kē’’a. Uctē amā ci’gajin’ga
has. Those who re- seeing they went thicket to the. The rest children

6 waga’l“ a”he-hna” tē, ī niw’’a běugā. Gān’kī wī Ḏizābahe kē’’a pi.
carrying they foot as, that alive all. And Ḏizābahe to the I went.

Nīkac’gẹa” ği gěba-qi-ēga” a”gẹi”“. Jē amā hēga-bají. Hēga’jī tē-ma tēn’”.
Person lodge ten about we were. Buffa- the were a great A great the buffa-
loos (sub.) many.
wa”-tai. Wā’-ni” mé-ha gę’ et hēga’jī, ńa” an’qajtcai a”ni-hna” a”maw’’ę’i”.
kill them. Robes, winter-voles the too a great therefore very near we camped we walked.

9 Gęe’u ujā’ ńan’ći Hā’i” tā’”w”n’” dūqecan’di dẹtī an’gäge’jī. E’đi hā’
Here the fork at the Pawnee town on this side of just that we came back. There night
a”ja”w’” i” a”n’i”. E’gīe’ī, hā”-gę’-nce an’gida”-w”’i” ńa, ca’gē-ma bęugaqti wē-
we lay we camped. Behold, morning we arose again when, the horses all were
č’ŋgai tē hā. Sīgęe an’guginaf, ca” bęugā. Maja” a”wa”-wana aca’i tē
missing to us . Trail we followed theirs in fact all. Land to which they the

12 wena’gida”-hna” an’gęa” cai tē, mā č’ŋgai tē. E’gīe’e wama”-gęa” an’gęa’ kę; ēgīe’e
we know of ours we desired, snow none when. Behold, stealing them they had gone behold, back in a line;
wa”-gęa” agęa’ kę. Wia’ngugihē āngągai. Ėgi’e’ ājă’i” wama”-gęa” agęa’ kę.
having they had gone We sought them we went. Behold, Pawnees stealing them had gone home-

Cē Ni-bąska ităxan’a wanače ṯa’”w”n’” ńan’ći Hā’i” amā ę’di gęi”” amā. Ė’di
That Platte River towards the soldiers town by the Pawnees the there went. There
head (sub.)

15 wa”-gęa” aki amā. Ki ēdi wia’ngugihē āngągai. Ki ha””” ńa, Ė’jă’i” can’ge
having they reached And there we sought our own we arrived. And night when, Pawnees horse

ėjă-ma ēgęa” a”wa”-mă”-gęa””’i. Ki wanače ści qan’gęqtcī qaća agii Uma”-ha”
they(pi. ob.) like we stole them. And soldier lodge very near back were Omaha
nujin’gęa” Ėgi’e’ Ė’jă’i” nuda”’ gęe-mă wąkipa tē. Ė’jă’i” amā āhigı
boys three. At length Pawnees on the war-those going they met them. Pawnees the many
path homeward (pl.)

18 ṯa”-ja Uma”-ha” nujin’gęa akă wi”-gęgip. Ki an’gęu an’gągăi” ca’gę ēgęa”
though Omaha boys the one killed him. And we who moved horse to
a”wa”na gęa” an’gągăi. Jī ějă’i” an’qgage’jī” xī, Djō wat’a”’ bęugā ginaču-bi,
we had them we were com. Village to the we came home when, Joe goods all they had taken
from him,

ai, an’āa”. Caa” amā cēnawaṭa-ći Uma”-ha”-ma”, ai, an’āa”.
they I heard it. Dakota the had destroyed them the Omaha, I heard it.
and is, (sub.)
HOW JOSEPH LA FLÈCHE LOST HIS GOODS.

NOTES.

415, 1. Bąphi ta^wa^n, "Baphi's town," situated in Iowa, opposite Bellevue, Neb. "Bąphi" 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'ümí, a woman of Iowa and Oto parentage, and thus became the stepfather of Nik'ümí'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. Çikíma a^qut+a^qti^n, refers to Arizona Point, on the Missouri, just beyond the town of Tekamah, Neb.

415, 6-7. d'uba cti nuda^n açai te. "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. Gëda^n naji^n ñadi enaqti ni^a jugügüé. The rest of this family were killed in the attack.

416, 4-5. wi^denaqti t'ewa^tai te - - Uma^ha^n-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. jizabáhe, 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-jììga (Little Chief) was the head of one party, and ñaxe-φa^nba (Two Crows) followed him. The younger Apa^ga^ña (Big Elk) was the head of the other, which Sanssouci joined. Sanssouci was then trading among the Indians.

416, 7. hegá-baji and hegájí were pronounced he+ga-baji and he+gaji by the narrator. ñaxe-φa^nba is said to speak the language far more correctly than any other man.

416, 9. qä^n ta^wa^n dua^icandi. Columbus, Neb., now stands at this place.

416, 14. wanace ta^wa^n ñandi. The Pawnees were then dwelling by Fort Kearney, near Grand Island.

TRANSLATION.

The Omahas went on the hunt in the winter. They dwelt at Sarpy's town. I went to hunt the buffaloes in that unseen place, so I have no direct knowledge of the attack; yet I heard the report about it. The hunting party came to the bend of the Missouri, just beyond Tekamah. And Joe arrived there. Sarpy caused Joe to keep a trading-post. He caused him to walk among the Omahas, trading for deer-skins. At length the Omahas camped at the point of timber this side of Tekamah. At length the men went hunting; and some, too, went on the war-path, leaving the women, the old men, and the children. Joe, Standing Hawk, and Village Maker were the only young men who remained there. At length the Omahas who had gone on the war-path found the trail of Dakotas. They were still near the women and children, and when they went back to them they did not return to them, as the Dakotas exterminated the latter before the men reached home. And the hunters carried fresh meat homeward; and
they, too, reached home after the people had been destroyed. The Dakotas had deprived Joe of all his goods. They had taken all his horses, and all the horses of the whole tribe. Standing Hawk and his father were the only survivors of their household. Just half of the women and old men were killed, about forty in number. The rest fled into the bushes, carrying the children, and all of these were alive. And I reached jizabahe. 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-SA'Ba.

Mé ŋi, déje éta'be ŋi, égiética Caa' ci wénuda ahí, ci wákíta ahí. Spring when, grass came in when, behold, Dakotas again to war arrived, again to fight us they arrived.

Wa’u waqé Ġtq'y'a ahí. Ki Caa' amá ē'di ahí t'é. Wénaxiétai t'é Woman came to empty their own arrived. And Dakotas the (sub.) there arrived. They attacked them.

3 wa'ú-má. Wa’u aká fábër t'é na' ġanáká Maxéwaqé aká ēdulhai t'é, jingâ-the women. Woman the three the grown the ones Maxewaš the joined, small qtei, iha' kë t'ékíéta t'é'di. Ki ńí ěna' wéahide waqé Ġtq'y'a-má very, his mother the they killed when. And village the at a distance those who emptied (ob.) her him theirs cénaqá-bí, af. Wa’u wí-nir'ja aq'é aká ē u'af. Ga'n' cénujing'ga amá they destroyed them, said Woman one alive who came back that told. And young men the (sub.)

6 can'ge-ma waqíka'ta ci ē'di aqa', wa'íqeqe. Ga'n' dahé-de níkací'ga b'úgaqti the horses tied their own again there went, chasing them. And hill when person all akší na'cta'ii. Ki wí hácída' aq'é ŋí, aq'é-bají-na ca'n' ē'di aki. Wa’u-they they stopped. And I afterward I went when, those who did not after a there I came Old came again to go homeward go homeward while again to.
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Woman she was she came the that Maxewa' she was too alive came back. I questioned her.

What tripped we told, I said. Fonkas I think. Omaha speech they talked to me.

She, af wa'ujinga akâ. Kê, anjângte tâf; a'wa'wa'da'be tâf, ehê. Kictawâgù 3 said old woman the (sub.). Come, let us go homeward; let us see them, I said. Kictawagu

Ki nûjîngâ âîjì wi'céna ââbêî anjângâi. Kì ucté amâ hâci âgti. Êçâ'be and boy another one enough three we went. And the rest after were. In sight.

'akâ, dahâdi niâci'ga wi'è'di najì'ë. È'dì anjângìkì yi, wêâhusai we got back when, on the hill man one there stood. There we got back when, scolded us.

E'a'ë, hau, a'ëâ'ëi yi, Ha'egëtöcö'tqi wa'ú-ma waqëgi. Êndâå 6 old man the What is I we said when, Early in the morning the women they killed What

 worked at.

Hnitë' ëagëî'badë' waqësmindai ë'te. Ëâiqëti âkiâgaâtì te, af. Ha'ëega-
you you sat and you delayed it may be! Long ago they had come he' said, and gone, said. Some time

tëga' waqëgi ica'ba'ë, uhnà ëâkì etéde. Kì wa'ujinga cka'ë'tqì nanka-
in the they knew you it. And old woman totally unable running very
morn- them it tell it reached home. And we said when, Early in the morning the women they killed.

PIQtì kì te, ehëega' à, ehê. Gaï: Ëqëëâkë bë. Wa'sëna ja'wì. Gâëu 9 there reach will, you think it I said. He said These are Visible they lie. In that

soon home place t'éwa'ë, af. Ga'ë'ë di anjângëjìkì yi, ë'dì anjângìkì wa'ú ëànkâ. Mâ'ë gë a'wa'wë-
y-they killed, at. And there we went home when, there were reached woman the Arrow the we pulled

them, said. (pl. ob.)

Èùiâdâi wàíë'ëqì 3ë'ëgë, gë a'ë'ëta'ë-de an'ëgubüë'ë 3ëa'wì'ëtai. Ègiëte cangëgë-
out of them robe their the we took while we wrapped them we laid

( them) down. At length horseman

bëgëaqti akîkì, niâcì'ga ëtëbahiwi'ë-tëgë-ëa' akîkì. Ga'ë'ëngëgà-bájë; ë'dì 12 all reached men hundred about reached And we went not; there

there again. a'wa'wa'da'be akîkì. Ègiëte ënikówëgi wi'ë. akîkì. Ickadábi akë. Kê, a'wa'wë-
-we looked at them we stood. At length chief one reached Ickadábi it was Come, let us be.

Ègiëte cangëgë-

( pl. ob.)

èigë tâf hà, af. Êcì'ga'ë bëgùa, Ahäu'ë. Êgëëgi kë wia'n'guhâi, a'wa'wë'ëiqai.

chase them. he Men all, Oho! they Trail the we followed them, we chased them.

Ègiëte cangëgë-

( sub.)

èiqë tâf bë. A'nàcì'ga bëgùa, Ahäu'ë. Êgëëgi kë wia'n'guhâi, a'wa'wë'ëiqai.

èigë tâf hà, af. Êcì'ga'ë bëgùa, Ahäu'ë. Êgëëgi kë wia'n'guhâi, a'wa'wë'ëiqai.

èigë tâf hà, af. Êcì'ga'ë bëgùa, Ahäu'ë. Êgëëgi kë wia'n'guhâi, a'wa'wë'ëiqai.

èigë tâf hà, af. Êcì'ga'ë bëgùa, Ahäu'ë. Êgëëgi kë wia'n'guhâi, a'wa'wë'ëiqai.

èigë tâf hà, af. Êcì'ga'ë bëgùa, Ahäu'ë. Êgëëgi kë wia'n'guhâi, a'wa'wë'ëiqai.

èigë tâf hà, af. Êcì'ga'ë bëgùa, Ahäu'ë. Êgëëgi kë wia'n'guhâi, a'wa'wë'ëiqai.

èigë tâf hà, af. Êcì'ga'ë bëgùa, Ahäu'ë. Êgëëgi kë wia'n'guhâi, a'wa'wë'ëiqai.

èigë tâf hà, af. Êcì'ga'ë bëgùa, Ahäu'ë. Êgëëgi kë wia'n'guhâi, a'wa'wë'ëiqai.
ákiha⁷⁺ beúgaqti can'ge ágei⁹⁺ únai, égaxe ákipati. Waúütada wi'\n\n³ beyond all horse sitting on they sought around in they met one Oto one

juáwage. Waúütada aká wahútaqi a'gi; wi ma'⁵ a bidding. Gépe há:

he with us. Oto the gun held; I arrow I had. I said as ; followa

(sub.)

3 Kagéha, qáde can'bi e'bi bispé já'bi, ebeëga. Uçase te há, ehé. Hau.

Friend, grass in the there crouching they I think. You will set it . I said. f;

Uma'ha wi' agéi. Ga' a'náji editá use a'gi aqseq. Ga' unáhe

Omaha one came back. And we stood thence setting having they went And configura-

tion ámusta dahe gë áta can'ge ágei'-ma beúga baetëe nájii; unáhe ámusta

right above kill the how horse who sat all in groups stood, configura-

right above

6 da'be naji'i, égaxe naji'i. Unáhe aká náhega-báji, qáde aká ekubé

looking they stood, all around they stood. Configuration the burnt with much gras the deep

éga. Can'ge ágei'-ma cädë-qui-ëga juáwage anáji wi ctt, uta'⁵ nadi.

as. Horse these who sat on six about I with them I stood I too, apart.

Egie unáhe amá niaci'ga čankádi abii të. Egie ba' avána'a'. Cagéaf

At length configura- the persons to the arrived. At length calling I heard them. I go home-

tion (sub.) heat, etc., (sub.)

9 là, hu'¹⁺⁺¹⁺ afi. Caa'-ma náëga'bewácaí. Égie wakide ákiágæi.

'ballast they. The Dakotas the fire made come out. At length shooting at they had come

us and gone.

Wa'ú táqeqi ekí Pa'कa hni'©⁺ te učá íča-gá, aí Ickadábi aká. Ki

Woman you killed you were. Fenuñas you are it may to tell send ye this said Ickadábi the And

be it way, (ph. ob.) far

Caaj'⁺ amá fa-báji. Ki Ickadábi aká: Ickadábi wífëbi' hare, at tê, kikin

Dakotas the they spoke " And Ickadábi the Ickadábi I am he . he said when, fighting

(sub.) not.

12 'ičai. A'b ítäugé ákikisaí. Waéi açai éga mi'da'be ánaqti-ëga ahii

day throughout they complained Having they na hour about how many it ar

spoken of. with one another. them went it

te, égie Caa' wi' úi. Égie Caa' e'í wi' wácaí, eka' t'af. Ucté amá

when, at length Dakotas one was At length Dakota the one they made he was unable The rest

wounded. (nev.) them abandon to move. him,

agéãi. Égaxe íčai Uman'ha'amá. Can'ge ta' aab'be. Júga-hna'be'.

went Around in they placed Omaha the Horse the I left. Body only I was.

homeward. a circle

15 Cka'-či'a aká man'de a'ti'. Wábaahe-hna' amá Uman'ha'-má, wajinj'

Unable to move the bow had. He scared them off regularly they say the Omahas, temper

(sub.)

plëbají Caa' aká. Hácidæ' e'di pl. 'E'di pi te ca'ca iñanñalbë' hec Caa'

bad Dakota the. Afterward there I ar-

rived. There I when without I attacked him I went Dakota

(sub.)

čëkë. 'Yan'ge pi ýi, ankide-hna' i ca'ja, ma' gë wëdají-hna' fëfë-hna'i.

the one Near at ar. when, he shot at me regu-

threw regularly he sent them

who. (pl. ob.) far

18 Ga' aqíi Caa' čëkë; man'd iñáti há. Áza' iheáqë, ki Waúütada aká

And I killed Dakota the (ob.); bow I hit him . I hit him and knocked and Oto the

with

(jahai tê. Ga' niaci'ga amá smain. fádaí. Jåde ticta' ýi, a'wa'čëq; speared him. And persons the matched at. They cut him up Catting they fin when, we chased them;

up

uctx amá wá'atí aqsi. Ci e'bi angéqei. Qeabë cugaqti e'bi égihaqti áki-

the rest having they again there we went. Tree very thick there right headlong had

into
BATTLE BETWEEN THE DAKOTAS AND OMAHAS IN 1847. 421

ag'cai Caa'^amá. Ct nkágahi ahí-bi ehe aká, Ikadábi aká, gáf: Hau!
gone Dakotas the Aga chief arrived. I said the one Ikadábi the said as Ho!
(sub.) who, (sub.) follows:
can'gaxá'-gá. Gaski gi'a'zíjí sée gi'-gá, af. Ga'^tégá' sá, ct wáçákítha tai,
(co.) some ye. Panting to rest one's self be ye com, he Some time when, again you contend with will,
 ing back, said.
af. Hau! éga' te, af. Jákána bélga akig'esi. Can'ge-má cti gi'a'zìziwagi'cai. 3
he Ho! so let it be, they At the hill all sat together. The horses too they cursed them, their
(sub.) said, (sub.) said.
Caa'^ amá qébê uki'gi'i gi'zi'i, wa'a' za'qí qégi'i. Qébê ujínaji aká
Dakotas the tree sitting together in sat, singing making great they sat. Tree were depending on
(sub.) confusion
Caa'^ aká. Íí-gá! an'gakikíta tai, é-hna', a'n'gábagá tá-bi éféga' éga'.
Dakotas the Be ye let us contend together, they said we will draw back they thought as.
(co.) coming!
Í'ra'! na'hebe gi'zi-i-gá. Ga'^tégá' sá, ga' a'n'gakikíta taité, af. Hau. 6
Hoi! waiting sat ye. Some time when, of course we contend to-
(sub.) shall, he said.
Égie: Waçútada amá ahíi tê. Eca' í'wi'ni'gi'i, áda' úwagi'ahí. Níka-
At length Oto the arrived. Near we sat to them, therefore to tell it to they To chase
(am.) them arrived.
ègie ahíi Waçútada amá. Qébê ca'^ an'gúbáazái tê, Waçútada amá ati.
the foe arrived Oto the Tree. The tree we scared them when, Oto the came.
(co.) (ev. col.) (sub.)
Ga'^ nkágahi aká gáf: tê: Í'ra'! na'hebe-gá. Ga'^tégá' sá, a'n'gakikíta 9
And chief the said as fol-
(sub.) Hold! Some time when, of we contend to-
cours gather
(taité, af. Ga'^ Waçútada amá na'cta'wá. Bélga an'gië'ni. yáci an'gië',
and chief the said as fol- Hold! wait ye. Some time when, of we contend to-
(sub.) course gather
shall, he said. And Oto the stopped going. All we sat. A long time we sat,
ca' mi' da'be wi' akíha'-qí-ëga' an'gië', Hau. Níkakahi aká mañ'gë
in fact hour one beyond about we sat. ¶ Chief the erect
(nají'i'. Íkxtáa: Hau! cta'wá' hã. Ké! wákíkíta-gá, af. Ga' wan'gië, 12
stood. He proclaimed: Ho! so far. Come! contend with them, he said. And every one,
Ahaú! af. Qébê ca' buú hã Ëgaxe íca'waçú-tá. Masání hí-ba ga',
Oho! said. Tree the round. Surround ye them. The other reach so
(co.) (col.) (sub.)
gí-gá, af. Ga'^ wákíkí. Tëkíta-báíi šáci. Égie: Uma'ha' wi' t'éga-bi,
be coming he And they fought they did not kill a long At length Omaha one was killed.
back, said. said.
ai. Uma'ha' wi' t'éga hã, af. É'di pl sá, égie an'ka-bájíj; hàçehá 15
shall, he said. And they The one shot at them. A long time one another
they Omaha one has been , they There I am, when, beheld, not so; just on the
(sub.) (col.) (sub.) (col.) rate
éinké. Wágata gi'zi'i sá, Caa' aká éta'zi' kidai, á ké úi. Hau. Ct
the one Aiming he sat when, Dakota the first shot at arm the he ¶ Again
who.
Ga'^tégá' sá, waçútada wi' t'éga, è t'éeqtía'i. Égie Caa' aká ca' wi'
some time when, Oto one was he was killed indeed. At length Dakotas the against again
(co.) (col.)
t'égaí, Ct Uma'ha' amá wat'égá. Ct Caa'^ aká Waçútada wi' t'égaí. 18
was that Omasá the the Again Dakotas the Oto one they
(co.) (sub.) (sub.) killed.
Caa'^ aká, a'wan'gábagá šáci a'ma'ni'gí, t'áwáçé-hna'í. Qébê ca' ca'
Dakotas we drew back from them a long we walked, they were killing us. Tree the at any
(co.) (sub.) (sub.) rate
u'^síi-gá, af Ikadábi aká. Wápçítaí tê, égie t'égi-téhna'í te. Ga'
leap ye into, said Ikadábi the You draw back when, beware they kill regularly lest. And
(co.) (sub.) (col.)
Qébê ca' ca' u'^síi nácí'ga bélga. Qébê ca' wi'détn-dí hí sá, ct 21
true the at any leaped in men all. True the to one-half of the ar-
(col.) (col.) (col.) distance
were
rived
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. Maxewačči, who was very small, joined the three women who were the eldest, when the Dakotas killed his mother. And it was said that the women who emptied the *caches* had been destroyed when far away from the village. One woman who had come home alive told that. Then the young men put
lariats on their ponies, and went thither in pursuit. And when the men reached the hill again, they stopped going. And I, when I went homeward later, came again to the place where they had stopped. The old woman who came back wounded, as well as Maxewațê, came home alive. I questioned her: “Of what tribe were they, old woman?” said I. “I think that they were Ponkas. They talked to me in the Omaha language,” said the old woman. “Come,” said I, “let us go homeward; let us see them.” Only three of us went: Kictawagu, another youth, and I. The rest were coming after. When we got in sight, a man stood on the hill. When we reached there again, the old man scolded us. When we said, “What is the matter?” he said: “They killed the women early in the morning. What could you have been doing that you delayed so long? They departed long ago.” “If you knew that they killed them at some time in the morning, you should have gone home to tell it. And did you think that an old women, 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 Ickadabi. “Come,” said he, “let us chase them.” All the men said, “Oho!” We followed their trail; we pursued them. We did not go very fast; we walked along very slowly as we followed them. We who went in advance went on foot following their trail. The horsemen sat at the outside, next to us. At length the creek extended wide; it was not in a ravine; but it was covered with grass and tall canes, through which the foe had pushed when going homeward. And as the ground had been burnt bare on both sides, the Omahas sought their trail. Those on horseback rode back and forth on the hills in the distance, seeking their trail. And when the man who followed them in the tall grass came very near, the Dakotas crouched down suddenly. The one man came very near finding them, but he turned around and came back. He came back to his horse and mounted him. And all the mounted men sought for them beyond the stream; having passed all around, they met one another. An Oto was with us. The Oto had a gun, and I had a bow. I said as follows: “My friend, I think that they lie crouching in the grass. You will please set it afire.” An Omaha came back. And starting from the place where we stood they went along setting the grass afire. And the horsemen stood all around in groups on the hills, as far as the latter extended, looking directly down on the flames. The fire burnt fiercely, as the grass was tall. I stood apart, with about six horsemen. At length the fire reached the men. I heard a call: “I go homeward to you, halloo!” said one. The fire made the Dakotas come forth. At length they shot at us, and had gone along.

“Send your voices this way, and tell us if you who came and killed women are Ponkas,” said Ickadabi. But the Dakotas did not speak. And Ickadabi said, “I am Ickadabi.” As he said it, they spoke of fighting. They contended with one another throughout the day. When the Omahas had pursued them for several hours, a Dakota was wounded. The Omahas made them abandon one of their number who was unable to move rapidly. The rest of the Dakotas went homeward. The Omahas surrounded the
man who had been left. I left my horse, and went afoot. The man who could not go rapidly had a bow. The Dakota was desperate, and he was constantly scaring back the Omahas. I arrived there later. When I reached there, forthwith I went to attack the Dakota. When I got near, though he shot at me repeatedly, he always sent the arrows elsewhere. And I killed the Dakota; I hit him with the bow, and felled him; and the Oto spearred 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.
FIGHT BETWEEN THE OMHAHS AND THE DAKOTAS. 425

HOW THE OMHAHS Fought THE DAKOTAS AFTER THE LATTER HAD KILLED A'PA'-LAN'GA'S BROTHER.

Related by A'PA'-LAN'GA.

Uma''ha' amá wanáwáge gi'i te. Wiji'cè amá je-jin'ga kide ačai tè, ha''-
Omahas the surrounding sat. My elder the buffalo-calf to shoot went, morn-
ega'tce. Wiji'cè jágcai té. Uhne'kadi je-jin'ga wi'w t'écai tè; cáde naji''i tè.
ing. One went with him. In a valley buffalo-calf one they killed; cutting they stood.

Caa'w amá wagáda a-i tè, can'ge ágéi' cádeqti-ega'. Wahút'ta'èn uñafí 3
Dakotas the crooping up were up horse sitting on about six. Gun not loaded
najin' té wiji'cè ta''n, áma aká man'dé aq'i'i. Wénaxiai-de, ñt'e' a-f
stood my elder the the other the bow had it. They attacked when, rushing were
bíamá Caa'w amá. ñt'e' a-f-bi ega'n, téwa-á-bíamá, wape çíngega'.
they say Dakotas the rushing were coming, having, they killed they say, weapon they had none, an.

Égiçe učá ágei. Uma''ha'n na''ba téwaçal, é učá aqí. Caa'w amá 6
At length to tell they came Omaha two they killed that to tell they came Dakotas the
a'w hée aqí i té watéjí amá. É'dí ahí égi'n, wa'ti'w aqí. Caa'w amá
screwing went home murderers the There they as, carrying they came Dakotas the
akí-bíamá. ñji ç'a''á akí-bíamá. Ígadiza-bíamá; ñji uñita''hna''bíamá.
roached home, village to the roached home, They rode round and lodge they went round regularly,
they say. They were a great many, Ponkas were also, they say; the tribes they sat also. His
líga-bají-bíamá; Pan'ka édába-bíamá; ákiki ji aq'i'i tè edábe. Hna'' 9
they say. They were a great many, Ponkas were also, they say; the tribes they sat also. His
akí-bíamá. ¿li s'a''á akí-bíamá. Ígadiza-bíamá; ñji uñita''hna''bíamá.
roached home, village to the roached home, They rode round and lodge they went round regularly,
they say. They were a great many, Ponkas were also, they say; the tribes they sat also. His
ugine d'úba édedí-ça' amá. Wanaqet'i-gá há, á-bíamá. É watéjí újn
he seeks some the company is there, Huston ye said he, they That murderers prin-
his they say;

aká iñádi aká wanaqet'i-ñá ti ké uhá-bíamá. Gíbabuzu íjájé aq'i'-bíamá
the (one his the causing to hasten lodges the went along, they Kipazo his name he had, they say
the who father (sub.)

iñádi aká, níkagabi újn aká. Pan'ka ti ké ci uhá-bíamá. Êwaçalá 12
his the their chief principal the Ponka lodge the again he went along. You have them
line of (sub.)

watacize tai, nágé wácizaí ñi, wétagicpaha'i ñi, á-bíamá. Pan'ka-
you take them will, capture they take them when, you recognize yours
for relations
the who father (sub.)

kás did not heed, they say. Again there to say it to be went, they You do not join even if, you are the

Watacize tai, nágé wácizai íi, wétagicpaha'i íi, á-bíamá. Pan'ka-
you take them will, capture they take them when, you recognize yours
for relations
the who father (sub.)

taité há, á-bíamá. Ñt'i a'ngi'sikíka tan'gata'n, á-bíamá A'pa' naji''-bíamá 15
shall (be) said he, they say. You we contend with you we will, said he, they say. Goings stood they say
Dakotas the In fact Indian car-
(sub.)

in the sat in while woman the so going stood they say.
Ki Pan'ka úju aká, Wégasápi aká, Pan'ka ñi ña uhá-biamá. E'a'ñti
And Ponka principal the Whip the Ponka vil the went along, they  Just how
(gáxe tai éda wábana hné cka'ñna ñóe'oc é'ñi oné etéde, á-biamá
they will do I to witness you go you wish you who move there you should have said, they say
gáxe tai éda wábana hné cka'ñna ñóe'oc é'ñi oné etéde, á-biamá
they will do I to witness you go you wish you who move there you should have said, they say
gán'í Pan'ka amá cti. Égié a-i-nají amáma. E'ciyé uéewin'xíiá té,
and, Panka the too. At length they were approaching and All together they assembled when,
then went. They went it was when, Whip Martu-wáphi he with his,
(gáxe tai éda wábana hné cka'ñna ñóe'oc é'ñi oné etéde, á-biamá
they will do I to witness you go you wish you who move there you should have said, they say
gán'í Pan'ka amá cti. Égié a-i-nají amáma. E'ciyé uéewin'xíiá té,
and, Panka the too. At length they were approaching and All together they assembled when,
then went. They went it was when, Whip Martu-wáphi he with his,
(gáxe tai éda wábana hné cka'ñna ñóe'oc é'ñi oné etéde, á-biamá
they will do I to witness you go you wish you who move there you should have said, they say
gán'í Pan'ka amá cti. Égié a-i-nají amáma. E'ciyé uéewin'xíiá té,
and, Panka the too. At length they were approaching and All together they assembled when,
then went. They went it was when, Whip Martu-wáphi he with his,
(gáxe tai éda wábana hné cka'ñna ñóe'oc é'ñi oné etéde, á-biamá
they will do I to witness you go you wish you who move there you should have said, they say
gán'í Pan'ka amá cti. Égié a-i-nají amáma. E'ciyé uéewin'xíiá té,
and, Panka the too. At length they were approaching and All together they assembled when,
then went. They went it was when, Whip Martu-wáphi he with his,
FIGHT BETWEEN THE OMHAS AND THE DAKOTAS.

A'w'ba ak' ti'é pa'be. Weáñaxía ta cu-te'i; égáxé te'anan' de na'w'dai. Cañ'ge. Day the came forth. They charged on us in coming all around ground they made a Horse this way; drumming noise (on) by running.

Can'ge-ma wáčí agcai, gacibe nań'ge ahi ma. Wáqé wi'w' gaza'w'adi 3 the horse having went outside those who were White one among

Gaq'ás'-madi éduhe; can'ge ta' ci'é t'agn' ahi-ma. Máctu Chi'a in'jáje ači'. to those who were he joined; here the too having they went Mr. Reed his name had.

Lhna'w' amá. Wégá'ze wi'déta-qtci-égá' 11' égáxé wáktai. Can'ama jji 6 regularly they Mesau about one-half lodges all around they contended By and by lodges against us.

Ké Uma'ha' amá úgídá-qtia'; na'zaa éghi aghi. Jji ke'a kidai Caa'w' the Omahas the entered their own; to the rear headlong they Lodges at the shot at Dakotas (line of) coming back.

Amá, ca' ni'ga wakidai. Cañ'ge ma' te'wačai áhígi. Caa'w' ma' ai ké the, yet at random they shot at them. The horses they killed them many. Dakotas arrow theirs the

Ati-hna' ci ke. Uma'ha' amá ifi ha umágude-hna'wi; ki Caa'w'-ma éca'be 9 they came lodges the Omahas the tent- cut holes in regularly; and the Dakotas in sight

I ji, wakide cée-hna'í Uma'ha' amá. Uma'ha' wi', ýáx'e-fa'ba jji'ie'ce, came when, shot away at them regularly Omahas the Omaha one, Crow two his older brother;

Éga' t'éga-bimá Caa'w' amá. Jji tañ'ga úmá'ude ji, ugás'í' amá. Égíše they killed him, Dakotas the Tent— large cut a hole in when, he perched they At length say.

Déqi 'éga'čai. Útíci-náji' in'jáje ači'. Gaçiba'a ma'gí'i tē, Uma'ha' 12 right on they put it. At the he stands his he had. At the outside they walked when, Omaha

Wi'w' t'éga, ca' ha iz'i. Héga t'éga hā, aí Cí gaçiba'a ma'gí'í tē, ci one was killed, wolfskin he wore. Rushed is killed they Again at the outside they walked when, again said.

Wi'w' t'éga. Úma'zan'ga t'éga hā, aí. Cí gaciba'a ma'gí'í tē, jéci'- one was killed. Kettle large is killed , they said. Again at the outside they walked when, Again-

Na'páji úi hā. É t'éga éga', Mawáda'či' é dí ači'í; úi jibe keča'nu. 15 na'púl was wounded . That was killed as, Mandan there went; he was lower the.

Mawáda'či' t'éga, aí. Mawáda'či' múbéji jéčai. Caa'w'-ma cít, t'éwačai-

Mandan is killed, they Mandan they made him fall suddenly by shooting him.

Ma, wáčí'ínu agé-hna'i; dál ge' waka'na'pí cañ'ge ma' čisúwákicaí. killed, they dragged they went home— head they tied them the horses they made them drag them.

Égíše inté dé'ic a-í-baí. Cañ'gaxai Uéúcixáa Caa'w' na'w'ba t'éwačai. 18 At length now, but there they were not approaching. They ceased. At the front Dakotas two were killed.

É'li wénaxí'áj hi' éga', wáda'ài Uma'ha' amá; wáónomúde, ga'w' There rushing on them arrived, cut them up Omahas the (sub.); cut them in many pieces, so

We'gíta' éga'. Xagé ača'bi'má. Ga'w' ak'bi'má Caa'w' amá, wági'í. they threw back and hit them with. Crying they went homeward, And reached there Dakotas the carrying again, they say they say.
428 THE CECIGUA LANGUAGE—MYTHS, STORIES, AND LETTERS.

... to the Mandan they say. Middle the all caused them to sit, they say. Dakota the dead ones. Deer-claws arm the made them hold, they say having singing. They made them sit, they say. Singing with them they sat, they say. Tent the all in fact they made them sit they say. They made them sit they say. Singing with them they sat, they say. Tent the all without sides the earth (sods) put it on the poles. They weighted, they say. Tent the they finished, when fleeing they went home. The Omahas comme with, they say.

6 aí, áda a' he ageá-biamá Caa' amá. Ki Uma'ha'-maá má t'ewaçai-ma they said, fore they say. Singing with them they sat, they say. Tent the all in fact they made them sit they say. Singing with them they sat, they say. Tent the all in fact they made them sit they say. They weighted, they say. Tent the they finished when fleeing they went home. The Omahas comme with, they say.

(Je-anka-yaq'ga dähi-qi 'eta'cai, t'etai. Wamikige si t'eta'. They buried Horn forked large right in the they put it on, they killed Wamikige foot the they put their own neck. Ägaha-wacuce 'eta'cai, ç t'éqthia'vi. The horns of that they killed outright. I'aç'age-wahíte úi jibe it. Agaha-wacuce they put it on, that they killed outright. I'aç'age-wahíte they lower wounded leg.

9 ke'ca'. Däqi'-gahíge da 'ca' 'éta'cai. The. Däqi'-gahíge head the they put it on.

The following is an incomplete account of the same occurrence, which Two Crows gave:)

Nugé gańia anągáqai Uma'ha'-maá. Sia'ná: Däqi'-ma júwaçga-bájí;

Summer on the hunt we went the Omaha. They were the Pawnees were not with them;

Uma'ha'-ma-hna' gańga'i. Ga' Wa'ne ké gáke anągáha anągáqai. Djó The Omahas only were on the hunt. And Elk horn the that we followed we went. Joe

12 aká é di nikagahi teąga'-ma édulhe ma'či'í. Angáqai éga' te węa'čai. The there chief those who ruled joining walked. We went as buffalo we found them.

Jé-ma hégají t'ea'wa'čai, égaxe ga' t'ea'wa'či anęgí'či; ca' anügi'aq'qí. The buffaloes not a few we killed them, all around so we killed them we sat; in fact very many times a'wa'nas anęgí'či. Ca', niąc'ga wi'aq'qci té-ma gęba'čt, anęgí'saťa'- we surrounded we sat. In fact man only one the buffa- ten too, by them less.

15 ca'ta', gęba-ha'ba-ta'ca' cti, t'ewaçga-hma'í. Gaa' wanašé tó anągá'age by twenties too, killed them regularly. And to surround them we were unwilling éga' anęgí'či, we había'či. Jé-ma węn'či ga' éga' anęgí'či. Ėgięte ha' some we sat, we had our fill. The buffalo we carried and so we sat. At length early ega'tec'qeci mi'ęt'ba'jí'qeci, ja'ągída'ba' či, Ėgięte té-ma áća'qeci ájama. In the morning sun had not risen at all sleep I rose from when, behold, but the very close were coming.

18 Wi'aq'qeci Djó aká t'eta'ba'jí ca' baquvi'xe aći'či, ca' węahide aći'ča'ı; only one Joe the (sub.) did not kill it yet turning around he had it, yet far off he took it; úkiza ké'ja aći'ča'ı. Ki can'gę ta' a'wa'ča'ı Djó aká. Ga' wę či t'eqe no one to the he took it. And horse the loused to me Joe the And but the to kill it there aći' da' t'éqat'ga' ađiđaí. Já ké wé aći' či, ga' yahánuqga sfa'qę'vi'ı asked there- I killed it and we cut it up. Body the I I carried, and green hide alone carried me, fore I killed it and we cut it up. Body the I I carried, and green hide alone carried it.
Djó aká. Angáqtaí éga3i ké anghadaé angáqtaí. Jíi éga3i éfa3ibe angáki
Joe the the we went home- we tented we were near we went home-
ward the in sight of we got back ward.

Nan'ge angáki qui, nan'ge da-úba waági. Angáqtaí ké'za uka'ska waági a-ji dúda.
when, at length but some they chased we went home- to the right in a line having they were this
ward to ward. back with them coming way.

We got when, the buffalos wheeling around went. Behold, men the shield
Near when, at length some they chased them. angaki 3i, ngi3juwi xe aqai. Égi3e nfaci'ga amá yaháwagče 3
home home los when chasing the foe went. had when chasing the foe went.
(sub.)

(When Two Crows had dictated this, several Omahas entered the room,
and he would not tell the rest.)

NOTES.

This event occurred in 1849 or 1850, in Nebraska, south of the Niobrara, and near
the Nisni, a branch of the Loup Fork of the Platte.

425. 7. wa'íi agá. This refers to the Omahas, who went after the bodies of the
two who had been slain.

425. 9. heqabaji-biama, pronounced heqabaji-biama.

425. 9-10. iha n unicorn d'uba, etc. This refers to the Omahas, whom the Dakotas re­
garded as few, and as separated from "their mothers," i. e., the main body of the tribe.

426. 1-2. E'aqti - čawiče edí 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. edí aqai ha'í tě. Sanssouci preferred to say, "edí aqai ha'í tě qí," making
"ha'í tě," it was night; and "qí," when.

426. 8-10. ukiti - - - Iwidaša tai míiške. The Ponkas camped so near to the
Dakotas that Whip could reprove the latter while pretending to scold the former.

426. 9. Eata³ na'pe i'čéona'í a. A'pa³-žeiga said this was equivalent to "Eata³
na'pea³-taki'í a." Sanssouci said that this should be, "Eata³ a'ča³pi i'čéona³ e'tže." He
derived "a'ča³pi i'čéona³" from "a'ča³pi gi'ga³." ³

426. 12. na'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. weanaxi'ga cu-i'čai, from "wenaxi'ga cu-i'čé." "Cu-i'čé" must be distinguished
from "cu-i'če³," which denotes sudden motion from the place of the speaker and his
party toward the party of those addressed.

427. 4. Mactu $ida³. 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. Ca³-ama denotes a reversal of the previous state after moving awhile.

427. 7. Ugida-qti'ai: ngide is the possessive of ude; "qti'ai³" 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. 'ča³-čai is almost a synonym of u, to wound.

427. 13. jibe ke'őa³. The addition of "ča³" seems to convey the idea of past action
or condition.

427. 19. waononude ga³ wegitii češa-biama. The Omahas mangled the bodies of
the two Dakotas, one of them being that of Kipazo's son, the murderer of A'pa³-žeiga's
brother. They disemboweled them and threw pieces towards the foe, who cried with rage as they retreated.

427, 20 aki-biama Caα ama, wagiwu. This was not their home, but some place on their homeward way.

428, 2. Jacage a tē uğa'waki'ta-bi ega". Sanssouci said that this should read: jacage na'be tē uwaqītisma" bi ega" , uğa" waki'ta-bi ega" ; 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. Γί tē aqāza 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 repeat­
edly. 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'cu-wašíhi (Grizzly-bear-
scares-off-the-game), and the Ponkas too, departed at night. At length they were
approaching the place of meeting, where they stood. When they assembled themselves
all together, some of the police who had assembled went watching one another. The
police walked all around: some at the front, some at the sides, and some in the rear.
The police attacked the company from time to time, hitting those who showed any dis­
position 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 embank­
ment or wall, inside of which they placed the tribal circle. The crier proclaimed thus:
“He says, indeed, that you are to make an intrenchment for the children. He says,
FIGHT BETWEEN THE OMAHAS AND THE DAKOTAS.

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 Uşagi-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 ąąpį-naμajį (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-jaŋka-jaŋga (Big-forked-horn) had been wounded right in the neck and killed. Wanukige was wounded in the foot. Agaha-wacuce was wounded and was killed at once. ięęage-wahigę was wounded in the leg, and ąąpį-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'SH went alone on the war-path.

DICTATED BY FRANK LA FLÈCHE.

Mawada'sh nuda' aqá-bi qí, enaqtei aqá-biamá. Jií čan'di ahí-bi
Mandan to war went, they when, he alone went he said. Village at the he arrived, he said
qí, qí ča' n baza' aqá-bi qí, can'ge-unáji' wi' čicibai tè. Ki wa'ú wi'n' áci
when, vil the among he went when, horse stands in one he pulled open. And woman one out
3 aqá-bi qí, da'bai tè hā. Lé-qi aña aqá-biamá. Ki Mawada'sh aká
 cane, he whom, she saw him . Speaking to the she went back, he And Mandan the said
and' ahi-bi aqá-biamá. Ki wa'ú wi'n' áci
when, very (much) lodge said. And woman one out

Can'ge čanka wá'í'a a'vhe aqá-tè, cenuin'gya hégaji čigá-biamá. Uqá-
horse the ones failed with fleeing went when, young men a great chased him, he Not over-
that them many said.

bají akiagájai tè. A'ba qí'ji ja'v'i tè, weahide aki-bi qí. Ha'n' qí, ci é'di
taking he had gone again. Day when he slept, far off he reached when. Night when, again there

6 aqá-bi aqá-biamá. Ki qí ča' a'čsca'hnà ma'qí'í tè, ja'n' wagiše. Bé'gunaqti
he went, he said. And village the going around it, he walked, to wait for them to
regularly go to sleep.

ja'n' bi qí, cenuin'gya na'ba ja'n'-bají, wa'a'v xuwi'xe ma'qí'í tè. Ha'n'ska'n-
slept he when, young man two not sleeping, singing they walked. Mid-
ska' ke'ja hi qí, cenuin'gya na'ba amá aqá-tè hā, ja'n'. Ma'qí'í-jí iddleware
night to the when, young near two the went homeward, to sleep. Earth-lodge door

(sub.)
HOW MAWADAČiussels WENT ALONE ON THE WAR-PATH.

433

...he said (Mandan the (sub.) horse the (ob.) not letting him go pulling...)
...he said. And Pawnee the just then halloo- was making a great...}

NOTES.

MawadaČiussels told his story to Frank La Flèche, from whom the collector obtained it, in November, 1881. The event occurred when MawadaČiussels was very young, say about thirty-five years ago.

432, 1-2. jii Çandi abi-bi yit. As the Pawnees camped in a rectilinear inclosure or line, the proper phrase would have been, “jii kédi,” etc. “jii Ča” refers to a curvilinear encampment, such as the Omahas and cognate tribes use.

432, 6. Če Čandi ahi-bi yit. As the Pawnees camped in a rectilinear inclosure or line, the proper phrase would have been, “Či iki-bi,” etc. “Če Ča” refers to a curvilinear encampment, such as the Omahas and cognate tribes use.

432, 8-433, 1. maČi-Či spree Čihee iба-t’un. 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.

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When Mandan went on the war-path, he went by himself. When he arrived at the village of the enemy, he went among the lodges, and pulled open a stable. But a woman came out of a lodge, and saw him. Speaking many words, she went back to her lodge. And when Mandan was fleeing homeward, after having failed to capture the horses, a great many young men pursued him. He managed to get away without being overtaken. When it was day he slept, when he came again to a remote place. When it was night, he went thither again. And he continued going around the village, as he waited for the people to go to sleep. When all the others slept, two young men who did not sleep continued rambling around and singing. When it approached midnight, the two young men went homeward to sleep. They lay together upon the covered way which was over the door of an earth-lodge. And Mandan desired to kill one of them when both were sound asleep. He went thither very carefully. When he reached there, the young man whom he did not intend to kill raised his head, and Mandan hit him very suddenly on the head with a hatchet. The other one started up and chased him. Mandan fled. When the young Pawnee continued chasing him, he was hallooing. All the villagers chased him, even the women and dogs. And he failed again in his attempt to steal a horse. And when it was day he slept within a thicket. And at night he went thither. When day was very near at hand, he pulled open a stable. He put a lariat on a horse. Having gone out, he had just come out in sight when he met a Pawnee, close to the door. And the Pawnee was afraid at the sight of Mandan. And Mandan did not let the horse go; he ran homeward, pulling the horse along. And just then the Pawnee hallooed, and made a great noise by calling. And when Mandan sat all at once on the horse, the latter bucked repeatedly as he carried him, and finally threw him off. When he had been thrown off three times, the Pawnees made an uproar; they almost overtook him. The dogs, the women, and the men, all pursued him. Still sitting on the horse, Mandan had come and gone.

**TRANSLATION.**

When Mandan went on the war-path, he went by himself. When he arrived at the village of the enemy, he went among the lodges, and pulled open a stable. But a woman came out of a lodge, and saw him. Speaking many words, she went back to her lodge. And when Mandan was fleeing homeward, after having failed to capture the horses, a great many young men pursued him. He managed to get away without being overtaken. When it was day he slept, when he came again to a remote place. When it was night, he went thither again. And he continued going around the village, as he waited for the people to go to sleep. When all the others slept, two young men who did not sleep continued rambling around and singing. When it approached midnight, the two young men went homeward to sleep. They lay together upon the covered way which was over the door of an earth-lodge. And Mandan desired to kill one of them when both were sound asleep. He went thither very carefully. When he reached there, the young man whom he did not intend to kill raised his head, and Mandan hit him very suddenly on the head with a hatchet. The other one started up and chased him. Mandan fled. When the young Pawnee continued chasing him, he was hallooing. All the villagers chased him, even the women and dogs. And he failed again in his attempt to steal a horse. And when it was day he slept within a thicket. And at night he went thither. When day was very near at hand, he pulled open a stable. He put a lariat on a horse. Having gone out, he had just come out in sight when he met a Pawnee, close to the door. And the Pawnee was afraid at the sight of Mandan. And Mandan did not let the horse go; he ran homeward, pulling the horse along. And just then the Pawnee hallooed, and made a great noise by calling. And when Mandan sat all at once on the horse, the latter bucked repeatedly as he carried him, and finally threw him off. When he had been thrown off three times, the Pawnees made an uproar; they almost overtook him. The dogs, the women, and the men, all pursued him. Still sitting on the horse, Mandan had come and gone.

**ÇAPÍ-NAPAIÍ'S WAR PARTY IN 1853.**

**RELATED BY HIMSELF.**

3 man'ga, zizika, ca'í be'úgaqti, a'íba gē wain'agí-hna'í. Lí gėéba a'íi'í.

3 man'ga, zizika, ca'í be'úgaqti, a'íba gē wain'agí-hna'í. Lí gėéba a'íi'í.

Fall hunt door we shot at on the hunt we went. In fact what leaping animal

jin'ga be'úgaqti an'gunai. A-íi a'íi', újawaqtiia'i. Ca'í táqti, mixá, qúga, little all we hunted them. Approaching we were, in excellent spirits. In fact deer, raccoon, badger, pitching tents

T'a'n'gaqta, táqi a'tan'kide gaqta' angáctai. Ca'í edáda waa'si-
Angáž égaⁿ, a-'i. Ci égaⁿ, ci újawaqtiaⁿ, Angážai égaⁿ, waqé d'úba. We went as, they approached and pitched tents.

wa'è igituⁿ amá ke'di angáhii. Waqé amádi angáhii égaⁿ, waqáte wa'ii, farming they sat at by the we arrived. White, by them they arrived as, food they gave us.

úda'qtiiaⁿ. Égiçe uqëwi analyzes. Níkaci'ga uketuña hnaákáce, sì-ga. 3

it was very good. At length they collected us. Indian ye who are, be ye coming.

Angúkíkíë tabácé. Ha'mi' ci Angúkíkíë tafi, aí. Aha'mi' égaⁿ. We talk to each other. Night when we talk to each will, they said. Yes, and Night like.

ke wágiátu égaⁿ, Anga'ge tafi. Ji té ña'gáti té'di júwájåcí atti. Égiçe, the for as they as, We go will. House the very large at the with us they Behold.

wágé amá b'égáqíti ahí hâ. (E Wájé guácëcâ, Ni-xébe ké'â, waqé 6
white man the all arrived . (That Little Sioux beyond, Water-shallow at the, white man
pahán'gáqíci hi-má édeddi-ma hâ. Geádë' feçuta ga'â' été.) Uáwakiála. the very first who they were : Across thence so it went.) They talked with us.

Ahaú! kagéha, uwikie mindété-ja, kagéha, edádaⁿ edéhe xi, éga'qí ciáxe Ohe! friend, I talk to I who, on the friend, what I say what if, just so you do
ta'. A'ta'n'gúdate' be tan'gataⁿ. Údaⁿ xi'ji, éga'n angáxé tan'gataⁿ, aí 9
will. We consider it we who will. Good it, so we do it we who will, said
(Uma'n'ha amá). Maja'n' ké u'tágacà hné tafi tê ubéjâge, aí (waqé akâ). (Omahas the). Land the you traverse you go will the I am unwilling, said (white man the).

Maja'n' ké ci'gáqí-qite ci'â'n' e-hna'n' tagí'à; ki edádaⁿ wanáqíte qíétuá Land the this you sit just (on it) the that only you sit (on); and what domestic animal your
gacibe híwáqíte qíétuá hâ. Éga'n'ja, maja'n' ké wiwíña, aí waqé akâ. 12
out of it you cause them you have none . Though so, land the mine, said white the man
(to arrive)

Maja'n' ké ci'gáqí; Íiga'n'ci'i'wi'i'ají, u'aa'si hâ, aí Je'sa'n akâ. Íiga'n'ci'i'wi'î Land the is not yours; Grandfather he did not buy you leaped , said But distant the Grandfather
ci'i'wi'i'ají tê icpáha ádâ'n' icçáha'qti-âma'n', aí. Íiga'n'ci'i'ci'gí ci'gí'ti tê 'he did not the you know it and I know it very well,' he said. Grandfather the one he bought the buy it
wa'jí'n' ci'sá-qtí ádâ'n' icpáha ádâ'n', aí, ci'jú-'bají Uma'ha'n' ci'gí. Je'sa'n akâ 15
you are very intelligent there you know it ! be speaking con- Omaha the (ob.). Je'sa'n the fire
(ub.) Je'sa'n the (ub.)
wáqé ci'gí man'ge ké utí'pi. Étá'ga'nu'n' ci'gí-a'qáci a. Maja'n' uhan'ge white the (ob.) breast the he hit re.

ké gacibe jí'n'ga'cagí'n'. Wied'e'n' ga'â' níkaci'gáaxi'e oní'n' táté. Why do you make me foolish ! Land end the out of it a little you sit. It is I as you make yourself a man you shall be.

Waní'n'ja éwájí'n' jú'â'n' agéáte ka'â'ba, ga'â' uágine mà'hí'n', aí Je'sa'n akâ. 18 Animal of its own grows I eat mine I wish, so I seek mine I walk, said Je'sa'n the (ub.)

Éga'n'ja, ca'n ubéjâge, aí (wáqé akâ). Íe tê a'â'n'ca'n'ají, ca'n' ákiha'n' hné

Neveride- still I am unwilling, said (white man the). Speech the me you do not yet beyond you go listen to,
jí'ji, an'kíkína tâte hâ, aí waqé akâ. Ákiha'n b'èc tá mindé. A'gáki'ta če.

if, we fight shall, said while the Beyond I go will I who. You may fight me.
Maja ke wiwina ga', bec ta minke, ai. A'ha, ai, gasani hne yi'ji, Land the mine as, I go will I who, he said. Yes, said he, to-morrow you go if.

436 THE EGEIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Wi'be cubeqe ta minke ha, ai waqe ak. Waque-jin'ga ya'haha gaca n
I see you I go to will I who , said while the Young white people neighboring that class ones

3 u'exwi'awae'-de, juwagge' cubeqe ta minke, ai waqe ak. Ha'ega'ne te
I collect them when, I with them I go to you will I who, said white man the. Morning

Waha'i egan , 'abae u'eta ga', anga'gae egan , 'abej' juwagge. Waque ama
they removed as, hunting scattered as, we went as, three I with them. White man the

Ga'gi. Ceta na'ctavi-ga, forly about arrived as, heading us off they stood. They did so. That far stop moving.

Ai. Ca' anga'gae y'j, y'g-a-i' egan , wahuta'yi ke wajii. Angug' Giảial-de
they said. You we went when, with a they as, gun the they tried We were unwilling.

When wakidai: Ku! ku! ku! Anga'gae egan , ucte ke'ja wajii ahi. Ça-bajii-ga.
they shot at us: Ku! ku! ku! We went home- as, remain to the having us they ward ing

Ye go 2, I shoot at will I who. island the we stood in it; stood surrounding us man

9 am. Wa'akeki de huicta'i, ai. An'ka-a'ci-bajii ha, wejai waqe am.
the You shot at us you finished, he said. We are not so doubled white ma the

A'akeki de huicta'i ga', ca' bec ta minke, ai. Maja' wiwina uagha
You have finished shooting at me as, at any I go will I who, said. Land my I follow my

Ma'bein , ai. 'Abae ma'beii . Eata' aja'i a. I'eyika'yi-ga. Cubeqe ta
I walk, said he. Hunting I walk. "Why do you? Make ye room for me. I go to you will act so

12 minke, ai. A'cucige, woidke te'ke, ai. Hau! égiina cka'hna yi, I who, said he. You speak scaily, I shoot at you will, he said. Ho! you do that you wish if,

Egan'gan, ai Uma'ha' ame. Aca' yi, waqe ama we'cika'i. Dahé ke
they said. Omenas the They when, while the made way for Hill the

An'gahe anga'gae ga' damu anga'gae. Waticka ke angahii. Waticka ke
we went over we went and down-hill we went. Stream the we reached. Stream the

15 oge'a' uma'; e'di angug'gi'i.

Egiina waqe ame éca be atii, héga-baji, gëbahisii-na'ba-qui-egana.
At length white man the (sub.) in sight come, a great many, hundred two about.

Angu' gëbahisii-qui a'ci. Waticka ke uspe angug'gi'i; ni ya'haqtoe
We thirty just we were. Stream the sunken we sat in; water on the very

18 ke anggi'ii. Wanace-jin'ga ehé y'j écahe hi. Wada'be. Ga'fpane
the we sat. Young-soldier I said the one in sight arrived. He looked at He did so sud denly

Y'ji, aké 'eça'ei. Tëa'ca'ei hau, ai. Dada' baski! tëa'çëg'itiai, ai.
when, arm the he was hit on. They have ! ho What angry! they have really he killed me, said, said.

Ahau! ai. Ké! ca' wisina'ca' tai, ai. Be'ga a'majii, angug'ca' ai. Éga-
Oho! they Come! at any you dash on them will, they All we stood, we gave the scalp- In a yel l

21 zexe ga' wisina'ca' anga'gae. Waque-ma a'wa'baa'zai. Can'ge angi'
row so we dashed on them we went. The white men we scared them off. Horse sat on white men
Anga§ai. Ga" a-fii" hau. Hau. Jáqti ké hégaçewa-báji, t'a" 6
said. \( \text{We went.} \) And approach- we were . \( \text{Deer the} \) a great many, abundant

tcábai. Jáqti ké a"b léaugéte wakide ma"pi"i, táqti-ma kiápageta. Háze
very. \( \text{Deer the} \) day throughout shooting at they walked, the deer moved in and out

mi" mph i§i, akii. Niaci'ga wi"aqtci aká sát"cté té'weqatái, dába cté té'weqatái,
sun had when, they Man one the five even he killed four even he killed
gone got back. (sub.)

gáči' cté té'weqatái, na"bá cté té'weqatái, újawa héga-báji. Gasnái maja" 9
three even he killed two even he killed pleasure not a little. To-morrow land

wa'caí Gaqéa' amá a-fii, watcíka ké'di ci angúqí; ci 'abae béaluqí
talked. Those who were on camp, stream by the again we pumped again hunting all

wa'ina" akii. Édihí, égie, éaqáqa tá amá. Géñi'ga bécé tá minke, ai 12

said

d'úba. Kí wí cí géqíe tá minke, ai. Kí wí cí gáke úaha tá minke,

ai. Çábu'ha" éaqáqa angúqí; úñeza te'di uche. A-fii a"pi'n éga", táqti
said in three parties in different we went; middle to the joined. Approach- we were as, dear

ké hégaçewa"ji ct té'wa"čaí. Ci angúqai éga", ákiha" a-fii a"pi'1. 15
the a great many again we killed them. Again we went home- as, boyed approaching we were.

Ha" dpi 'abae amá agéfí. Níkaci'ga na'ba édedi améde Caa" amá, ai.
Night when they hunted came home. Man two there they were, Dakotas they said

Uáwa'si'-mají, é cí a"wa"n'kiá-báji. Wuhú! úwašakié etai qíjí. Gasnái
I did not talk to them, they too did not talk to me. Surprising! you should have talked to them. To-morrow

waqáta'kai' je'ji, na'bé úga'ba úwakiái-gá, ai. Égie cí ha" tè akii. 18
you see them If, hand you hold and talk ye to them, said. At length again night when they reached

Caa" amá éqígái. A"wa"da'ba-báji, a"wa"wa'wašači' ačaí é'ite, ai.
Dakotas the there were We did not see them, in what direction traveling they may have said.

búga: Uman"ha wi$qtiqcí cà'ge áqí, Ágaha-ma"pi". Igadízé-hna"-bianá.
all: Omaha just one horse sat on, Ágaha-ma"pi". He rode round and round, they say.

Wéga$ze ma"pi": Wáqé-ma múwaana" gaxái-gá. Wedají-hna" égiñábi-gá,

ai. Égie cí Uman"ha aká wámasái há. Hau! ké, na"can'li-gá. Ca" 3

be At length again Omaha the headed them. Ho! come, stop going. Let

ai. Égie cí Uman"ha aká wámasái há. Hau! ké, na"can'li-gá. Ca" 3

We*gu n ze ma n <fein/ : Waqe-ma muwaona n gaxai-ga. Wedaji-hna n ^icibai-ga,
instructing us he walked: The white men missing them in make ye. Elsewhere, always discharge ye

(sub.).

angáxe taj, ai Ágaha-ma"pi aká. Wáqé-ma an'gi¿waniki; wi$téte angé-

kaí us cease, said Agaha-ma n i"n; the The white men we have them for near even one we do not

relations;

kena-báji te údá há, ai. Angáçai. Waú-madi angákkí. Ké! angááte taj,
injure our own the good : Waqe-ma muwaona n gaxai-ga. Wedaji-hna n ^icibai-ga,

(sub.).

angáxe taj, ai Ágaha-ma"pi aká. Wáqé-ma an'gi¿waniki; wi$téte angé-

ké! angááte taj, said (sub.) off

weá-qa n ze ma n <fein/ : Waqe-ma muwaona n gaxai-ga. Wedaji-hna n ^icibai-ga,

(sub.).

angáxe taj, ai Ágaha-ma"pi aká. Wáqé-ma an'gi¿waniki; wi$téte angé-

ké! angááte taj, said (sub.) off
Gasáni ci wacta'bai yá, i'na'ú wákégá'atí-gá, ai. Aya'í. Gáñ'í Caa'í
To-morrow again you see them it, now do talk to them, said (one). We slept. And
Dakotas ści dúbaí te. Há'í te'í gi-gévákísgí te, wa'ú amá a'n'hai. Gañ'í nú amá
tent were four. Night when they sent them home- woman the said. And man the
ward, (pl. sub.)

3 Sia'í waqéyáde a-í té, angú. Gaú' watócka jin'ga angúiti kí hídañna
alone creeping up they were us. And stream small we camped the down-stream in
cañ'ge-ma čéa'wa'atí. Úwákicí'í te Caa'í amá, cañ'ge-ma únai té Égiña
the horses (ob.) we sent them. West around the the horses (ob.) sought when. At length them
(cañ'ge-ma wétaí té. We'éi jéa, gañ'í wáñ'í aqéaí té. A'ígan'ígídaná-
the horses (ob.) they found them. They found us, after a having they went them
while them homeward. We did not know at all

6 bají'qti éga, ci 'ábæe angáaí; tá'áti-ma awá'xídáí. Gáze hí éga,
about our own as, again hunting we went; the deer we shot at them. Evening arrived as,
angáaí yá, égiña, ci'níngají'í, wa'ú edábe, dáfë éégega'í gë'í ánájí'í, xagé
we went home- when, behold, woman also, hill like those on them stood on, crying
ward za'ë'qti amá. Ótaá' áda. Can'ge bëúgáqti wa'çí'í ákíúgteái ga'í, ai té.
they made a they horsey all having they have gone (past they said. It great uproar say. them
agáag'í, ewi, dafíngají'í, na'n'íma ci'tí, bëúga. Gaú' angágái éga,
we went home- woman, child, the grown too, all. And we went home-
a'n'íma ci'tí, bëúga, Gaú' angágái
we carried little woman, child, the grown too, all. And we went home- as, all

12 watócka Zándé-¿áta é akíí a'í'gí. A'da'ní éga a'n'ba. U'úda'a'dá'bëgá-
stream Zande-¿áta that we re we were. We slept as day. Do consider ye it

15 cka'í gé' ctewa'. Ughánaçágé waqéyáde, cañ'ge wéncái té ó cí éga
habits the soever. Darkness to crawl up to horse snatching the that too so
(bag) from them (act)
a'ñ'aa'ñ'áhá'í', ebégá'. A'èjípi, ebégá'. A'èjíqi taití, éhë. Sigéé ké
we know, I think. We do it well, I think. We chased shall, I said. Trail the
we follow it shall, I said. Sacred thing I cook will I who, I said, I.

18 Hau. Waqúbe uáha'. Níkaci'íga úniwi'awá'è. Gaú' ñanú'¿a'azíqi uáha;
Sacred thing I cooked. Man I collected them. And fresh meat deer I cooked;
ñanú'¿a té ma'n'zeská na'n'ba igaxe ó-hna'á uáha'. Néxe té ma'n'zeská sátaá.
fresh meat the silver two valued at that only I cooked. Bestle the silver five.
Wá'ta'n', wa'í'í jíde, wa'í'í 'ú, haqúde sábë, ñanú'¿a bëéñú ñúgañe na'n'ba, bëízë;
Gods, blanket red, blanket green, robe black, shirt thin figured two, I took;
21 akí'íwí'í bëúga kí é'di masáñi dáxe: útsúciña ite'aé. Gé wékú-ma,
both one round (one) and on it half a dollar I made it; in the middle I placed them.
This those who were invited,
WAR PARTY IN 1853.

Hau! čėtė waťași, ehé. Niskaci'ga gati' wačiunajit či' uane tā minke. Ho! this pile I abandon to I said. Person that one he who did wrong I seek will I who.

Awácka'ma'bei tāte. Wajit' čieta a'čāi tāi, wińa'wi, ehé. Hau! ai, I make an I walk shall. Disposition your you give will, I buy if from you, I said. Ho! said they,

a'či' tan'gata' ca'ja, wačącka' te, ićin'gai. I'behi' čizal-de učiugna 3 we give it we will though, you do your will, they said that Pillow they took when in the middle to you boat to me.

Ibente. Čiex'e na'ba edābe ićiqusa tan'gata'ın. Hni'wa' éga'n, a'či' tai tan' they laid it. Gourd two also we sing for you we will. You buy it na, we give we to dance
gata'n, ai. Hné tāte ča'ja, čuka ači'ata te éga'če'ata čaqet tāte, ai. Wa'a will, said, You go shall though, deed is done the you do so to you have shall, singing they, I make an I walk shall. Disposition your you give will, I huy it from you, I said. Ho! said effort me they,

gi'ni, čiex'e gaspàuí te, ićbehi' áma'ti' gi'ni'. Ha' tē snedega'n, ca'qti 6 they ask, gourd they rattled, pillow besting it they sat. Night the long, as, they beat against
gaa'bai. Ga'n nudaw' juawàgüe ga'cu'ama na'atai belüga. Wi ča'qet té even till day. And to war I with them they who wished they danced all. I I kill him will minke, ai. Wi ubea' tā minke, ai. Wi ú činge'qti ubea' tā minke, ai. I who, said I I take will I who, said I wound none at all I take will (one). hold of (another), hold of (a third).

Can'ge ewenace tā minke, ai. Hau. A'ba. Ga'n a'či' éga'n, wí cti étakta 9 Horse I steal from will I who, said (fourth) Day. And they gave us, I too in different directions awái'. Waşixabe ahni'n hné te, wàbaqte ahnin' hné te (ičirisande jągęš-e) I gave. Sacred bag you have you go will, bundle you have you go will (what is fastened with it, securely to it hna'ni). Ugáhanàdaze čimin'gà'n ačäi, wi'ga'cu'qti ićinaqče ubésni' regularly. Darkness stealing himself went, just one by one hiding himself to find him out činge'qtei ga'n ače-hna'ni. Ha'adi nudaw' ače-bikeama' ai. Gaciebe a-iši'ni. 12 there is no one, so they were going. * * * Last night to war they went, it is said, they said. Outside of they approached and lay down.

Hau! nikawasa'n, wada'be ma'či'ni-ga, ehé. Węga'ze wi'n a-ja'hna'ni' Horse I steal from will I who, said one warrior to see walk ye, I said. Measure one they usually approached and lay down.

ha'n wada'be amá Hau! níkawasa'n, ata'čja'tiće'ni geji, gü-ga hä, sight scout the (pl. sub.). Ho! warrior, when you are sleepy if, come back. I said. * * * Wajin'ga-jide húta' éta'n tādi, ďaha'gi! ďaha'gi! ehé. ďaha' 15 e they sat, gourd they rattled, pillow besting it they sat. Night the long, as, they beat against

āțićai té wańgęše. * * * Ėgasáni gei, wada'be amá sabańjiceti agtei. Agi time they started up all. * * * The next day when, scouts the very suddenly came They were back, coming

ji'ni, nudaw'hangá na'ba ńbaqeta ačai. Núda'hangá, watečka če geči'ca when, war-chief two face to face went. O war-chief, stream this that side the just now having they went bare spots were new suddenly and (Horse dunging walked) made in by tredding often

kő ni'ća'qtoči wąs'geai kő. Una'sude jeğę gačęgę. (Čan'ge jāja ma'či'n 18 the the, that they met). White in many clas-far off there, hereand there man they went back. Ho! warriors, come, let us see.

taí, ai. Wiúhai. Wiúhe ca" ma" éi" a" ba t itáugíe. Égiêe mi" ç will, said (he). They fell loved them. Following still walked day the throughout. At length sun the
itáugíe çí, a Âhii ke. Égiêe, ca'ng'ea ma wiá" akí tê. Ëjí ke dûba. Ha" had gone when, they reached. Belôdi, the horses having they had reached the four. Night
very there again and comped.

3 Çí a" ja" i, ki égasáni a" wa" éi'qiái. Ujan'ge kô angúba a" ma" éi" ë a" ja, when we slept, and the next day we chased them. Road the we followed it we walked through.
an'guqá-bâjì; cì hebádi a" ja" i. Cì égasáni a" wa" éi'qié angâ'çai. Cì an'guqá-
we did not overtake again on the way we slept. Again the next we pursued we went. Again we did not over-
they; hebádi a" ja" i. A" ba dûba a" wa" éi'qiá; a" ba wi'deñà'hi, mi'ë'tuma" ci
take on the way we slept. Day four we pursued them; day half the length noon arrived, them.

6 te" di a" wa" cta"i, uvâ'ëa'tia"i. A" wa" ctaa"i. Cì a" wa" éi'qié angâ'çai. Égiêe
at we stopped going; we were very tired. We ate. Again we pursued them we went. At length
watcîcka ké ujâa kô'ja angâ'çii ëi, sigéê ké ujâa bacæ"ca" ké uâ a'çaì
stream the fork at the we arrived when, trail the fork winding the follow- it had
kô há. Ki wian'ganasee tai-eä, ujâa câta" kô angúba angâ'çai. Jamâ
gone. And we them off in order that, fork straight the we went. Down-hill

9 a" ma" éi" angâ'çè'henâ"i, ki u'te" be giëckæ"qti a" ma" éi" angâ'çè'henâ"i,
we ran we did not always, and up-hill very fast we walked we went always, mi'ë'tuma" ci hâjì tê'di. Égiêe mi" çà hide'qti tè'di'hi a" na" cta"i. Na"bá
noon arrived not when. At length sun the bottom very it arrived we stopped Two
wada" a'çaì. Ga"-thàka-ji'n'ga ëi, agìi. Ugâhàna'dâze èdhi çì, çì
to see went. They moved a little while when, they were coming back.

12 watcîcka ujâa bacæ"ca" kë itàxanâ'tica" kë angâ'çêi. È'dì angâ'çêi ègà,
stream fork winding the towards the head the we came to there. We reached again it again. Again
wada" be na" ba hideàéà sèa'wa'ñkìiçài. A'çaì ègà", égiêe sàbàjìqti caa" scouts two down-stream we sent them. They went as, at length very suddenly Dakota
tent twelve they found. And scouts the were There they there they said them. (sub.)
mi'ë'tuma" ci hâjì tê'di. Égiêe mi" çà hide'qti tè'di'hi a" na" cta"i. Na"bá
noon arrived not when. At length sun the bottom very it arrived we stopped Two
wada" a'çaì. Ga"-thàka-ji'n'ga ëi, agìi. Ugâhàna'dâze èdhi çì, çì
to see went. They moved a little while when, they were coming back.

15 Angâ'çà gëshea"wêi. Égiêe wada" be amà agëi. Nûda'hanâ'! wea"wêi.
We threw ourselves down to hide. At length scouts the had come. O war-chief! we found them.
Li çàdena" ba a'taì hâ, ai. Watcîcka ké uâa"wà'ha angâ'çêi. Égiêe
Tent twelve have gone said. Stream the follow- ing they it (their trail) coming back.
Caa" li çàdena" ba kô ëì ëi' ç'dì angâ'çêi, ç'ëdeqì tê'dì. Ðèëe tê
Dakota tent twelve the had the there we reached altogether when. Fire the
deserted

18 ccaca" zìqtcìa". Ha" bébe an'guqá' tan'ga'çà".
so far very yellow. Night a part we parsed them we who will move.
Caa" amà watsëcka ké basì" uhai, ki Caa" ucté amà can'ge wà'ìi
Dakotas the stream the upâde went and Dakotas the rest horse had them
down along. amà wàkipai. Ha" té wi'deñà'qàhi ëi, an'guqá'èi. Haan! nìkawasa"; ëì'ë'ège
the them. Night the just reached half when, we overtook Ho! warrior, old man
once who the distance them.
NPAJ'TS WAR PARTY IN 1853.

When, in sight he has apt to they say that I suspect. From the lodge what luck you are I have you moving.

Ujani'ge kë a'ñiqe a'mar'ë+i. Wada'be amá a'ñézai kë a'saë+bájí agéfi. Céta 

Road the we pursued we walked. Scouts the had gone when not finding had come. So far (any one) back.

ani'goë+bájí, ai. Watceicka jin'ga gáqa edí tæ a'ñhai kë, masáani angéhi we have not overtaken said Stream small (going) there the we forded when, the other we reached aide. 

Níu, nuda'ha nga wi'ni. Niní a'zí tá minke, níkawasa'a, ai. Agáha-ma'ë+i 6 when, war-chief one, Tobacco I use will I who, warrior, he said. Agáha-ma+i ak'í há. Híñëbë angúgië+kí ang'ë+i. Híñëbë una'ë+itikuë+gáa, ai Agáha-it was he. Moccasin we put on our we eat. Moccasin to put on pull them on hastily, said Agáha-moccaici ni+i aká. Hau! níkawasa'a, níjn ji' niñe+ta+i kë, of tai. Wí waàa'be war-chief 
at the! warrior, tobacco you use finish when, you will. I I see them reach there

bëc, ehë. Ujani'ge kë uáha ma'be+ë. Aa'zë+ja'be+i ma'be+i. Qëbcë kë 9 I go, I said. Road the I followed I walked. I ran a little, now I walked. Tree the and then it (fine of)

guacabe ja+i. ña'ñgo+tci pi xì, can'ge+ma ujani'ge kë uáha çutthi ëgà making a dis- tant shadow arrived. Very near I when, the horses road the follow. had come as, ing it this way

wàdasi ëga, wàbe+i ci. Uma'hà ha+can'ge iai+ma wiñtì awàgèize. I drove them na, I had them I was Omahas horses their (pl. ob.) I myself I seized our along coming back.

Wàdasi agë+ ga+i có gin' tì xan'ka ña'ñgo+tci wàbe+i ci xì, ëka'ají ëca+i 12 I drove them I went as this sitting those who very near I had them I was when, not stirring I placed coming back.

awàcë. Ñ'í+ agë+ Aa'zë+ja'be+i. Có gin' tì xan'ka+ma awà+ça+de agë+ Céta them. Thither I went. I ran a little, now This sitting to those who I, being near I went So far back and then. to them back.

céctëwà+i; nini ga+i gin'ını amá. Hau! níkawasa'a, nuda'ha nga edabe, they had not stirred in tobacco as they were sitting the least; were back.

céctëwà+i agë+ë+i. Ujani'ge kë níkac'i ga+d'úba uáha agi, ehë. Wàl 15 not stirring in the you eat. Road the person some follow are com. I said. Why! not back

nìkawasa'a, a'i' ci+te. Awa'wa'amà+cicà ca+i a'zí+i tæ ci+te, ai. Gépe: warrior, what is can be? In what direction by and by we are will can? said I said as the matter follows.

Níkawasa'a, nuda'ha nga edabe, xúcí+ti d'úba wàbe+i agéi, ehë. Há! Warrior, war-chief also, a very long some I had them I came I said. Thanks!

nuda'ha nga! há! nuda'ha nga! há! nuda'ha nga! ai. A'ë+cistúbai. 18 war-chief! thanks! war-chief! thanks! war-chief! said. They extended their hands towards me.

Sidhái a'näa-májí agë+ tate àa, ai. Wàka'ta+i-gàl wàka'ta+i-gàl ehë. Toes not paining me I come shall indeed, said Tie ye them! Tie ye them! I said.

(One.)
Háji'iga wéka*ta* ai éga, siki wábaqtai. Hau! níkwása*w, cétu wáń'gi*fo
cord they tied them with as, chin they tied them. Ho! warrior, here all
čiskie úga* géi*i-ga, éhe. Níkwásaw* , nudá*ha*nga edábe, awar*besni*-
together holding them sit ye, I said. Warrior, war-chief also, they found me out.

3 cétaw*báji. Pi an*gi*ła ta, éhe. Ucté amá wagáqta* amá cań*ge*ma
in the least not. Anew let us do it to him, I said. The rest servants the (sub.) the horses
waka*ta* gá' cka*ají úga* géi*i. Hau! nudá*ha*nga, édi angaqte té, éhe.
tied them so motionless holding sat. Ho! O war-chief, there let us two go, I said.

É'di angaqte, na*wa* béga. Ugáhana dáze, ca' bámaxa angaqai.
There we went, two thus. Darkness, yet bowing the head we went repeatedly.

6 Égazé*ga* qti í amá. Núda*ha*nga, íi uhan*ge* áma tě*ga hné té, éhe.
in a line just so they camped. 0 war-chief, tent end the one to the you go will, I said.
A*a*ha*, é'di bé* tá mińke, ai. Çti, áwate'di né* tã, ai. Lí uhan*ge* áma
You, there I go will I who, said he. You, by which you go will? said to
the I go will I who, O war-chief, I said. Just how notwithstanding some I have
it happens them
tě*ga bé* tá mińke, nudá*ha*nga, éhe. 'A'qti cteectawa* d'úba wábe* agéi
to the I go will I who, O war-chief, I said. Just how notwithstanding some I have
it happens they
9 tá mińke, éhe. É'di bác. Égie cań*ge*ma iji*beqti ugáck i*ta*wa*qai amá.
will I who, I said. There I went. At length the horses (at) the very fastened they had been placed.

É'di pi. Cań*ge*ma áji awa*n'ebča*i éga, la*ha. Mái*a agéi*ze ga*
There I arrived. Horse the different they smell me as, they filled
it
wéka*ta* gé màwásasa; wáda*si agéi. Hau! níkwásaw* , céama ci d'úba
hast the I cut them repeat I drove them I went Ho! O war-chief, those again some
(0b.) edly; homeward.

12 é' wábe* agéi, éhe. A'čistábai. Há! nudá*ha*nga! há! nudá*ha*nga!
again I have I have I said. They extended their Thanks! war-chief! thanks! war-chief!
ha! nudá*ha*nga! nudá*ha*nga, wéona* a*ťágí*če, ai. Ha*a wi*áfqti tě, thanks! war-chief!
O war-chief, you cause us to be thankful, said they. Night just one when,
na*ba* wábe*ze. Hau! Wágé'i-gá! wágé'i-gá! wágé'i-gá! éhe Cań*ge*ma
twice I took them. Ho! Sit on them! sit on them! sit on them! I said. The horses (0b.)
wágajád i*ta* ci. Cań*ge* agéi*báji amédega* uska*n'skaqti áagajáde ga*
they straddled them suddenly. Horse not ridden it was of that directly (on it) I straddled so
sort
ágéi*ga* ga* qíqíjemuxa ga*, a*a*ťaqti íécqai. Hau! níkwásaw* , sínðéhadi
I sat on it so heking up his heels so, he threw me very far away. Ho! warrior, at the tail
i*ta* ci-gá. Ángáqe táabéc, éhe. Ca*u čiskie'qti ángágte. Ca*u a*na*a*ba.
place him. We go homeward must, I said. And all together we went home-
ward.

15 Gićka*qti anqeqi*i. Ca*qti a*na*mi*ťuma* ci. Édihi *t, a*na*čta*i.
Very rapidly we sat. We rode even till noon. It arrived when, we stopped going.
Ca*-a*čja*i. Égasáni *t, má kē ekőbe hà. čnte wáwakan'diéai.
They were suddenly the next day when, snow the deep. Feeling we were impatient from.
cold
čni*awa*ta, čni*awa*ta. Néčè úda* , ai. Cań*ge*ma wásga*e. Ĉeta* a*čin'gá,
We are cold, We are cold! To kindle good, said The horses I divided
a fire among them.

21 éhe déta*bi a* dová. Ké! ca* anqágte ta. Gićka*qti anqeqi*i. Ca*qti ci
I said eight times. Come! still let us go homeward. Very rapidly we sat. Still, indeed again
GACpF-HATAJl'S WAR PARTY IN 1853.

We rode till night. Again we slept not at all, we rode till day. Again very rapidly we sat, again we rode till night. Again we slept not at all, we rode till day. Again very rapidly we sat, again we rode even till night. The next day sun the very it when, we reached a very great distance bottom reached home; we walked. Warrior the have halloo! Warrior the have halloo! Horse

We reached as, we slept. "Warrior the have halloo! Warrior the have halloo! Horse come home, (pi. sub.) come home, (pl. sub.) come home, (sub.)

Egäsání mi' hideqtci hi yi, angágkii; weáhidé'qtcie we rode till night. Again we slept not at all, we rode till day. Again very rapidly we sat, again we rode till night. Again we slept not at all, we rode till day. Again very rapidly we sat, again we rode even till night. The next day sun the very it when, we reached a very great distance bottom reached home;

Dakotas pursuers the thirty and on it Missouri the we crossed in boats we went home-ward. Dakotas we fired. The Dakotas (ob.) we scared them off, and the horses (ob.) we had our own. Forth I saw him. Out of I ar when I found darkness yet visible he walked. My wife nebea. Céama Caa'n' wi' ati, ehé. Wahúta'qi ké agézé éde, Caa'n' a'wa'.

I told her. These Dakotas one has I said. Gun the I took mine but Dakota found (ob.)

besni' éga' bispé-ga' ja', kan'de ke átaskábe. Na'stástapi aga'ai. A'ba' me out as crasshing some-what, ground the he stuck to. Walking rapidly he went. Day but softly hemeward.

Afigii djiiba a'n'in'. Baxii kg'di Caa'n' wi'n' ugas'i t6. Gan'gi w4qe as, we were approaching. Night when, darkness At length Dakotas the overtook us, (sub.)

hégaji. Angú djúba a'chi'. Baxú ké'dí Caa'n' wi' ugás'iti tè. Gan'gi wáge not a few. We few we were. Sharp, at the Dakota one he peeped. And white thin peak

wi' édedí-aká. É imaxai tè. Uma'n' oni' a, at té wáqe aká. An'ka'n' one he was (living) He questioned him. Omaha you are 1 said white man the I am there.

májí, Caa'n' bél', ai té. Kí wáqe na'n' ba dámu' a-fi éga', wada' be atíi tè. not so, Dakota I am, he said. And white man two down-hill they as, to see us they came. Gaí té wáge aká: Uma'n' oni'i. Caa'n' amá édedí-amá ça'ja, ágta' na'a'dá'said as fol- white man the Omahas you are. Dakotas the they are there though, how good Iowa (sub.): possible

cágáxe tába, ai té. Uma'n' ha' te té čapi-bájíi' ça'ja, ca'na' uáwáqičái tè. 15 they do to should told they. Omaha speech the they did not though, yet they told it to us. You Caa'n' i'wi' a'hañ'gačí'i. Caa'n' údai éga', ca'n'gé uágáck iça'wáqé uáma'da, Dakotas we flew from them. Dakotas they told, as horse hastened to place them good,

ai. Égiče Caa'n' amá weánaxtiái. Ca'n'ge-ma wénace ga'čai tè. Niáça said At length Dakotas the attacked us. The horses to take them they desired. At random (some).

a'čicibai. Caa'n'-ma a'wa'baažái, ki ca'n'ge-ma wañ'gagtačiští tè. É'dí 18 we fired. The Dakotas (ob.) we scared them off, and the horses (ob.) we had our own. Forty-éga'qti Caa'n' i'wi' a'hañ'gačí'i. Hideaza a'na'he angágáiái. Ca'nti ha'wá with Dakotas we flew from them. Down-stream we fled we went. Right along night a'ča'ma'tži' angágáia. Má-a-uhán'ge ké'ja angágáii. Mandé-ha angágáxi éga', we walked by we went. End of the cotton-woods at the we arrived. Skin-boat we made as

Nicúde ké niwan'gačí angágátiái. Caa'n' wañ'giči amá gëčá-čábi'n' ki é'dí 21 Missouri the we crossed in boats we went home-ward. Dakotas pursuers the thirty and on it

Wápi' agéé, hu'+! ai ačájí amá. Angágáki éga', a'ja'.

An'ka'ag, a'gq'n'i. Nuda'n' ama agéé, hu'+! Nuda'n' amá agéé, hu'+! Ca'n'ge 3

They have come, they not gone. End of the cotton-woods at the we arrived. Skin-boat we made as

Wápi' agéé, hu'! The next day sun the very it when, we reached a very great distance bottom reached home;

Egäsání mi' hideqtci hi yi, angágkii; weáhidé'qtcie we rode till night. Again we slept not at all, we rode till day. Again very rapidly we sat, again we rode till night. Again we slept not at all, we rode till day. Again very rapidly we sat, again we rode even till night. The next day sun the very it when, we reached a very great distance bottom reached home;
câde itâxâa agêati ega'âdaââge tan'ga wi'â agâ akî tê. Ki Uma'âha' of the stream homeward six to the head went as headland large one there they reached if again. And Omahas
d'úba, âaqti 'ne mar'â'-ma ca'â', qêki kê'di âgi'i akâma. Ki Uma'âha'
some, deer hunting those who had walked, foot of the at the were sitting, they say. And Omahas
3 amá ucté amá eca'â'â'wi'n'ti tê wêgi'daha'-bâjî-biamâ 'aqti 'ne mar'â'-amá the the rest near there sat the know not about their own, they say deer hunting walked the them blind
şêamâ. Caa'â' amá baxú kê'di ugâ'si'-biamâ. Egi'e Uma'âha' na'â'ba these. Dakotas the (sub.) peak at the the peeped, they say. At length Omahas two
watâcâa kê'di akî-bi ega'â, mandé-ha gaxâ-bi ega'â, niwâqâi agêatlê. they say
stream at the reached again, having, skin-boat made, they having, to cross in the they went.
6 Egi'e Caa'â' amá wakîda-bi ega'â', akîtâ t'éwaçâ. Ucté akâ'akî, cin'gajîn'ga,
At length Dakotas the the shot at them, having, both they killed. The rest reached, child, them same, home,
wa'u edâbê. Ángu'ân'gata'âna'a ca'n'ge âgi'i wi'â'a'. Masâniata'â'â usâ woman also. Us from us who stood horse sitting on one was From the other side to fell coming.
îta-biamâ. Na'â'ba waq'î agêai, hu'u! â-biamâ. Cê ha'â'adî weânaxîjâ. they say they say, The they sent (the voice) this way, them homeward, said.
9 Waqidai. Ha'â' a'ca'â-ma'â', ca'â'qti a'na'â'ba-angâgâiî, e şe'â-biamâ. They shot at us. Night we walked by, we walked even till day we have come to they sent (the voice), back, say it they say.
Wâqî kê edê-hna'i a, â-biamâ (ca'n'ge âgi'i akâ). Ma'â'ka-gâxe gaq'ê
to have shot the one only would they say, they say (horse sitting on he who was). Ma'â'ka-gâxe they slow agêai, nüjî'gâa jüge'ê, ai. Ca'â' angâg'ê ta'n'gata hau. Mandé-ha angâxâi they went they boy with him, said Yet we go home- we who will ! Skin-boat we make homeward, they say.
12 ëde cêta'â' anwîg'î'âi. Itâxâa'-ma gaâama bê'êga caq'ê tâ amá, â-biamâ.
but so far we have not Those up the stream those out all they go home- will they, said they, they want to you of sight say.
Agî 'itâ-biamâ, ê u'â akî. Egi'e xâgî agî âtâgâiî. Xâgî agî há, back they say, they say (born sitting on he who was). Ma'â'ka-gâxe they slow back they say, to tell it home. At length crying coming they were Crying they are coming back. Coming back
ai. Ha'â'adî wakîde-ma'â'ân'â' ê da'â'ete uhe the akî edê, wi'â't'êawaçâtê tê, ai. was Last night those who shot at us they perhaps path pass- they but one they killed (of) us, said ing that reached (some).
15 Ha'â'adî weânaxîjî'âi amâ'â'â' adâaâge tê hidê kê'di gaq'ê agêâ-biamâ, ai. Last night they attacked us the ones who headland the bottom at the killed him went homeward, said they, they say. they say,
ç'jîn'ge, Ma'â'ka-gâxe, gaq'ê agêê-biamâ, ai. Ágâha-ma'â'â'î'n'î'akâ) i'wi'â' tài. Your son, Ma'â'ka-gâxe, killed him went homeward, said Agâha-ma'â'i (the sub.) told me. they say, he.
Lî kê bê'ug'âqî agî-biamâ. Lî amâ bê'ug'âqî ta'n'gâa'iwi'â'â'â'. Wê'dai-gâ, kid they say. Tênt the all are coming back, Tent the all we reach you we will, as we wait for us, they say. back do ing it homeward.
18 ai tê ni masâni naji'n'â amâ. Lî amâ bê'ug'âqî cakî tâ amâ. Wê'dai-gâ, said river on the other these who stood. Tênt the all they will reach you Wait for us, side back.
á-biamâ u'â agêî akâ. Na'â'ba jâ'â'â'jî, egi'e å kê bê'ug'âqî agêî. Nicûde they say, to tell it he who came Two sleep when, at length tent the all gave Missouri back. they say, he.
hidê kê'â'â'á u'â agêî. Wanfa bê'ug'âqî i'â ma'â'â'-biamâ, ûjâwâqî.
bottom to the follow. they went Animal all carrying walked, they say, a great abundance.
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, dixe ut'ai, from dixe, 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. edada n wanag^e $i<f^a gacibe hiwa<J;a$8 ^i^inge ha: “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 jeg-a D 's remarks, though it is not fully expressed in the text. 435, 16. g^a u <J!in a n ^a^8, equivalent to “a^najuaji” from “^ajuaji.” The former is from g^a n $i n $S. 435, 17. wieb^i n ga n nikaci n ga^aj[i<j;e oni n tate. “The land in Iowa from Dixut'ai, or Ni-xebe, southward had been sold to the President; but the Iowa land north of Dixut'ai had not been sold. Yet the white people came on it, and the Omahas have not been able to get any pay.”—qaja^n-na^paji. 436, 5. ga^i, so; i. e., they waved their hands at the Omahas. 436, 7. ucte ke ^a wa$i n 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-jinga ehe ^i. I do not know why qaja^n-na^paji spoke of him in this manner. 436, 17-18. ni qa^a^tqei k^e a^tqei, close to the stream, on the very bank. 438, 8. akingta^i ca^s. The latter word is crescendo, and with the rising inflection. 438, 11. a^wa^i^m^u^ni^i, from wa^i^m^u^ni, a frequentative which has a diminutive force. Compare “anaa^n^n” (I have heard a little now and then, but I am not sure that it is exactly correct), from “naa^n^n,” frequentative of “naa^n.” 439, 14. qaja^n-ti^i^gii gii-gii h^a. 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. daja^n ati^m^ai wa^i^gii^e. 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' éga'ba-bájí tédí na'ba wada'be aša, uhé ašé tai éga' uka'eská).

439, 19. sa'n itata-qtei aščai kë. "sa'n" 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 "kë" denotes the long line of such tracks on the homeward way.

440, 1. a'ba t išangše, in full, a'ba tôle išangšé. So, mi'a išeqtei, in full, mia a' a išeqtei.

440, 20—441, 1. Ic'age maja wešajifga, etc. The old men who remain at home act as criers day and night. They go among the tents and to the bluffs where they exhort the distant warriors, after this style: "Wacku' ega'ágá. Nú ní'á éga', ušágaça'ma'áhni'mw. Maja' áhe ga'imayqi áxše ma'áhni'mu. Águdi çaja' cka'wùa qi, é'di jián'-ga gá. Gu'dágáqše ¡a'w'é'dé." 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. qidita'a aša'a' ašči'ce i'te. This is probably a quotation from the usual song of the women. When Hebádi-já' of the Na'ze gens was addressed, they sang thus:

Wanáqší'á. Áša'a' ašči'ce i'te. Hasten! What are you doing that you remain away so long?

Línuhá, ña'á'ce ca'á' ašči'ce. Elder brother, now at length, you have left him behind.

Hebádi-já`! Caa ni'jí'ga kúxe aši'gwí'á. O Hebádi-já`! come back quickly with a young Dakota.

441, 7. hi'be aščgi'ça aščgi'pi. They had removed their moccasins before crossing the stream.

441, 19. śidáhi a'nia-ma'jí ašči tate aša. This refers to going home on the horses, and thus avoiding traveling on foot, which would have pained their feet (na'níe). When ašči'na'pa'ji caught the horses, he did not recognize them, as it was dark. After the rest had gone to fasten them, Agáha-ma'áh returned and thanked him, saying: "They are our horses. We thank you."

442, 4. é'di aščgi te. ašči'na'pa'ji meant Agáha-ma'áh and himself.

442, 17. ca'á' čiškiaqti aščgi'á. They drove most of the horses. The warriors being mounted kept around the sides and rear of the herd.

443, 16. Caa íwi'á'hañigaší', in full, Caa íwi'á'he aščgi'í. Sanssoucsi said that only one Omaha was killed at the big headland, and that there were more than two in the party which attempted to cross the river at that time.

444, 10. Ma'cká-gáxe belonged to the Qu'á or Raccoon section of the Wasabehitají. Hence his name may contain an allusion to the myth of the Raccoons and the Crabs (or, Craw-fish).

444, 13. ašči'biama, e uša aki. This was told by Agáha-ma'áhí.

444, 14. ha'adi wakide-ma, etc. This was said by some of ašči'na'pa'ji's party.

445, 1-2. ma'ja'ma'áhí gáxe ña'qa aki. At Sarpy, Neb., near mouth of the Platte.
TRANSLATION.

We killed deer when we went on the autumnal hunt. We hunted all sorts of small leaping animals. When we approached any place to pitch the tents, we were in excellent spirits. Day after day we carried into camp different animals, such as deer, raccoons, badgers, skunks, and wild turkeys. We had ten lodges in our party. As we went, we camped for the night. And we camped again at night, being in excellent spirits. At length we reached a place where some white farmers dwelt. They gave us food, which was very good. At length they assembled us. "Come, ye Indians, we must talk together. Let us talk to each other at night." "Yes," said we. "As they came for us when a part of the night had passed, we said, "Let us go." They came with us to a very large house. Behold, all of the whites had arrived. That place was beyond the Little Sioux River, at Boyer Creek, where the first white men were, across the country from this place. They talked with us. "Oho! my friends, though I, for my part, talk with you, you will do just what I say," said one. "We will consider it. If it be good, we will do so," said the Omahas. "I am unwilling for you to wander over this land," said the white man. je-sa" (White-Buffalo-in-the-distance) said, "As you keep all your stock at home, you have no occasion to wander in search of them; and you dwell nowhere else but at this place. (But we have wild animals, which are beyond our dwelling-place, though they are on our land.)" "Though you say so, the land is mine," said the white man. "The land is not yours. The President did not buy it. You have jumped on it. You know that the President has not bought it, and I know it full well," said je-sa". "If the President bought it, are you so intelligent that you would know about it?" said the white man, speaking in a sneering manner to the Omaha. je-sa" hit the white man several times on the chest. "Why do you consider me a fool? You are now dwelling a little beyond the bounds of the land belonging to the President. It is through me that you shall make yourself a person (i. e., you shall improve your condition at my expense). I wish to eat my animals that grow of their own accord, so I walk seeking them," said je-sa". "Nevertheless, I am unwilling. If you go further, instead of obeying my words, we shall fight," said the white man. "I will go beyond. You may fight me. As the land is mine, I shall go," said je-sa". "Yes, if you go to-morrow, I will go to you to see you. I shall collect the young white people all around, and go with them to see you," said the white man. Having removed the camp in the morning, we scattered to hunt for game. I went with three men. About forty white men arrived, and stood there to intercept us. They waved their hands at us, saying, "Do not come any further." As we still went on, they came with a rush, and tried to snatch our guns from us. When we refused to let them go, they shot at us: "Ku! ku! ku!" As we went back, we were driven towards the rest of our party. The leader of the white men said, "Do not go. If you go, I will shoot at you." We stood on an island; and the white men surrounded us. "You have already shot at us," said the Omahas. The white men doubted their word, saying, "It is not so about us." "You have already shot at us, so we will go at all hazards. I am following my trail in my own land. I am going to hunt. Why do you behave so? Make way for us. We will go to you," said je-sa". "If you speak saucily to me, I will shoot at you," said the white man. "Ho! if you wish to do that, do it," said the Omahas. As they
departed, the whites made way for them. We went along a bluff, and then down hill, when we reached a creek. It was a good place for us to stay, so we remained there.

At length about two hundred white men came in sight. We were just thirty. We were in the hollow by the edge of the stream. Wanace-jiniga, 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-máŋ'pi, 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-máŋ'pi. 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 tomorrow, 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 tomorrow, 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-búŋa, where we camped. We slept, and it was day. "Do consider the matter a little," said they. "Ho!" said I, "I think that when one man injures another, it is desirable to repay him. The Dakotas are like us in their Indian habits. We know just as well as they how to use
the hands for shooting at foes or game, for working in any way. We know how to 
creep up to them in the darkness, and snatch their horses from them. I think that 
we can do it well. Let us pursue. We shall follow the trail. I, even I, will do the 
sacred cooking."

I did the sacred cooking. I collected the men. I cooked fresh venison, which I 
valued at two dollars. The kettle was worth five dollars. I put some goods in the 
middle of the tent; a red blanket, a green one, a black robe, and two figured calico 
shirts, the last of which I valued at a dollar and a half each. To those who had been 
invited, I said, "Ho! I leave this pile of things to you. I will seek that man who did 
the injury. I shall make every effort in walking to find him. Please give me your 
temper. I buy it of you." "Ho!" said they, "though we will give it to you, please 
do your best." They took a pillow, which they put in the middle with two gourd 
rattles. "We will sing for you to dance. As you have bought it, we will give it to 
you. You shall return after doing to them as they did to you." They sat singing, 
making the gourds rattle by striking them against the pillow. As the night was long, 
they beat the rattles even till day. And all those who desired to go on the war-path 
with me danced. "I will kill him," said one. Another said, "I will take hold of him." 
"I will take hold of one when he is not wounded at all," said a third. "I will snatch 
horses from them," exclaimed a fourth.

It was day. And as they had given something to me, I, too, gave presents all 
around. "You may take a sacred bag, and what is bound up with it (what is always 
fastened securely to it)," said my guests to me. When it was dark, we stole off one by 
one, secretly, without being detected by any one at all. The next day it was said, 
"They went on the war-path last night." We reached a place outside of the village, 
and there we slept. "Ho! warriors, go ye as scouts," I said. Those who go as scouts at 
night, usually go about a mile from the camp before they lie down. "Ho! warriors, when 
you become sleepy, come back," said I. * * * When it was time for roosters to crow, I 
said, "Arise! arise!" All arose hurriedly. * * * The next day the scouts came back 
very suddenly. As they were returning, two war-chiefs went out to meet them. "O 
war-chiefs, they have just taken them homeward on this side of the stream. The 
feet of the horses have recently made a series of bare spots along the ground where 
the grass has been burnt." They also referred to the fresh manure dropped by the 
horses as they went. "They have gone back, making a line of clusters of whitish spots 
on the burnt grass," said they. "Ho! warriors, come, let us see it," said the war-chiefs. 
They went thither. "This is it," said the scouts. "Ho! warriors, it is that. Let us 
follow them," said the war chiefs. They followed them, walking the whole day. At 
length, when the sun had just set, they reached again a place where they had been, and 
there they camped. Behold, the foe had reached home with the horses. The tents were 
four. We slept at night, and we pursued them the next day. Though we passed along 
the road, we did not overtake them, and we slept on the way. The next day we con-
tinued the pursuit; but we did not overtake them, so we slept on the way. We pursued 
them four days. When half of the day had gone, and it was noon, we stopped, as we 
were very tired. We ate, and then continued the pursuit. At length, when we reached 
the forks of a stream, the trail had gone up a crooked branch to the right hand. We 
went straight on to head them off. We ran down-hill, and walked fast up-hill till 
noon. When the sun was very low, we stopped. Two went as scouts. When they
had been absent but a short time, they returned. At dark we reached another place, having arrived again at the crooked branch, up towards its head. When we reached it again, we sent two scouts down-stream. As they went, they came very suddenly upon twelve Dakota tents. Then the scouts were returning to us. "There they come! there they come! there they come!" We threw ourselves down to hide. At length the scouts came back. "O war-chief! we discovered them. Twelve lodges departed," said they. We were coming back (i. e., down the crooked branch), following the trail of the foe. At length we reached the place where the twelve Dakota tents had been pitched, when it was altogether deserted. They had gone, but the coals of the camp-fires were still very bright. "We will pursue them for a part of the night," said we.

These Dakotas had gone down-stream till they met the rest of their people who had our horses. We overtook them just at midnight. "Ho! warriors, I suspect that the old men at home are exhorting us. Ho! warriors, let us overtake them before this night ends. Do make a desperate effort. I suspect that your grandparents are yearning for you. I think that they are saying about you, 'When shall he come in sight after so long an absence? What are you doing that you are continuing so long away from the lodge?'" We kept in pursuit along the road. The scouts went and returned without finding any one. When we forded the small stream which went aside from the creek, and had reached the other side, one of the war-chiefs said, "Warriors, I will smoke." It was Agaha-ma^eti^a. We sat, putting on our moccasins after wading. Agaha-ma^eti^a said, "Put on the moccasins hastily." "Ho! warriors, when you finish smoking, you may come. I, for my part, will go as a scout," said I. I followed the road. I ran a little, now and then. The long line of trees made a dark shadow in the distance. When I drew very near, the horses followed the road, and came directly to me, and I drove them before me, and was bringing them back to our men. I myself recovered the Omaha horses. I brought them very near to those who were sitting, and made them stand there motionless. Then I went to the men. I ran a little, now and then. I went back to these who were sitting, having been very close to them. They had not yet stirred at all; they were still smoking. "Ho! warriors and war-chiefs, you are sitting still. Some persons are coming back along the road," said I. "Why! warrior, what can be the matter? In what direction can we go after sitting here so long?" said they. I said as follows: "O warriors and war-chiefs, I brought some of them back a great while ago." "Thanks! O war-chief! thanks! O war-chief! thanks! O war-chief!" they said, as they extended the palms of their hands toward me. "We shall indeed come home without having our toes ache us from too much walking." "Tie them! tie them!" said I. They threw lariats over the horses' heads, and tied their lower jaws. "Ho! warriors, let all of you sit here and keep them together. Warriors and war-chiefs, they did not detect me at all. Let us do it again to them," said I. The rest of them, who were the servants of the war-chiefs, tied the horses, and sat motionless as they held them.

"Ho! war-chief, let us two go thither," said I. Then we two went thither. It was dark, yet we bowed our heads repeatedly as we went. They had camped just so, in a line. "O war-chief, you will go to the tent at the other end of the row," said I. "Yes, I will go thither; but how about you, to what one will you go?" said he. "O war-chief, I will go to the tent at the other end," said I. "No matter what happens, I shall reach home with some of them." I went thither. Behold, the horses were fastened just by the door. I arrived there. As the horses perceived that I had a different odor, they fled,
drawing back to the end of their lariats. Taking my knife, I cut one lariat after an­
other, and went back, driving the ponies. "Ho! warriors," said I, "I have brought
these, too." They extended the palms of their hands toward me. "Thanks! O war­
chief! thanks! O war-chief! thanks! O war-chief! O war-chief, you cause us to be
thankful," said they. In one night I had taken horses twice. "Ho! mount them!
mount them, mount them," said I. They mounted the horses at once. I mounted a
horse which had never been ridden, and when I sat on him, he kicked up his hind legs,
and threw me very far away. "Ho! warriors, place him in the rear. We must go
homeward," said I. And we went homeward, having most of the horses all together.
We rode till day. We went faster and faster, not stopping till noon. Then we stopped.
The horses were suddenly motionless. The next day there was a deep snow. We were
very impatient on account of the cold. "We are cold, we are cold. It is good to kindle
a fire," said we. I divided my horses among eight of the party, saying to each one,
"Keep that one. Come! still let us go homeward." We rode very rapidly. We rode
even till night. And without sleeping at all, we rode even till day. Again we rode
very fast, keeping on until night. We reached our camp the next day when the sun
was very low, having traveled a great distance. The people said, "The warriors have
come home, halloo! The warriors have come home, halloo! They have brought back
horses, halloo!" We slept, as we had reached the camp.

At length the Dakotas came in pursuit of their horses. I saw just one when he
was creeping up to us. I detected him when I went out of doors; it was dark, yet he
was visible as he walked. I told my wife. "One of these Dakotas has come," said I.
I seized my gun, but the Dakota, suspecting me, fell flat, sticking to the ground. He
soon hastened away, walking softly. At day we fled, starting from the stream, Waq­
eqijiga, a branch of the Little Sioux River. We fled southward to a ravine, where we
camped for the night. At night it was dark. At length the Dakotas overtook us;
they were many, but we were few. One of them peeped over the bluff at us. Now a
white man resided there. He questioned him, saying, "Are you an Omaha?" "No,"
said the other, "I am a Dakota." Then two white men came down-hill, and came to
see us. The white men said as follows: "You are Omahas. The Sioux are there, but
they cannot be there for any good purpose." The white men did not speak the Omaha
language, yet they managed to tell us. We were fleeing from the Dakotas. "As they
told about the Dakotas, the horses should be secured," said our people. At length the
Dakotas attacked us. They wished to snatch the horses from us. We fired at ran­
dom, scaring off the Dakotas, and retaining possession of the horses. Without delay
we were fleeing from the Dakotas. We fled southward, and traveled all night. We
reached Ma'a-ulahe, The End of the Cottonwoods, below the Little Sioux. We made
skin-boats, and crossed the Missouri in them. Thirty-six of our pursuers, who were
returning north, came back to a large headland on the Iowa side. At the foot of the
bluff were some Omahas, who had been hunting deer. These Omahas knew nothing
about our party and the Dakotas. The latter crept to the edge of the bluff, and
peeped over. At length two of these Omahas came to a creek, where they made a
skin-boat, in which they attempted to cross the creek. At length the Dakotas shot at
them, killing both. The rest of them, including the women and children, reached the
bank of the Missouri in safety. A horseman from our party approached the river.
They called over to him from the other side: "They have gone homeward after kill-
ing two of our party, halloo!" The horseman called over to them, saying, "We were attacked last night, when they fired at us. We walked by night, and having walked even till day, we have come back so far on our way home." Then he said, "Who has been killed?" "They went homeward after killing Ma'cka-gaxa and the youth with him. Still, we will go homeward. We have made skin-boats, but we have not yet finished them. All those who are up the stream will go homeward to you," said they. The horseman reached home, telling that they spoke of coming home. At length they were coming crying. "They are coming crying. Those who shot at us last night probably killed one of our people when they were on their way back to Dakota," said some of our party. Agaha-ma'qii 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'cka-gaxa, 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'n'ha' ta'wäng'a' gnácia'n' a Nibéaska' kénácia' an'gei'ni. Caa'n' Omaha nation in the region beyond Platte River towards the we sat. Dakotas amá we'ñaxíta ahí; cañ'ge wági'n-bájí, júga-hna', wénuda'n ahí. Ga'n' the to attack us arrived; horse they did not sit on body only, to war against they then, us arrived. And (sub.)

3 Ba'n' ta'wa'n' é ugáqi ké'di an'gei'ni, Uma'n'ha'n' amá béúqaqti an'gei'ni. Sarpy village that point of by the we sat, Omahas the ones all we sat. Wa'ii d'úba wata'n'zi ñan'de ma'n'te qui, ta'wa'n' cân'dí. Na'péhi'n éga'n, gra'te Woman some corn ground in buried, village at the. Hungry 88, to eat their own tég'a' gríze an'gei. Ki Caa'n' amá égríze nuda'n' amá atíi tè ha, édi. Éde in order to take they went And Dakotas the at length those on the war came there. But (sub.) penth that their own back.
wa'u amá akí yi, wénaxítau tê, na'ba t'ëwaqai wa'u énká. Wa'u gi wi' woman the reached when, they were at when, two were killed woman the ones Woman the one who, wáhúta gi tiibi-biamá, gabábetheze, nína géé, t'ëga-bâjí. Najíha má- the gun they hit her with, gashing her repeat- alive she come they did not Hair they back, kill her. washiqti éga máwaqâ'i, wáji akiâgaei A'wa'éiqai éga, an'güqâ-bâjí. 3 cut entirely off as they cut up, having it they had gone again. We pursued them as, we did not overtake them.

Ugáhanaadaze sigé wéa'chapâjí. Akí yi, égiéé ha'wí yi, égiéé níkaci'ga. Darkness trail we did not find it. I reached when, at length night when, behold, man an'giati. É'di pi há. Ki égiéé níaci'ga düba uëcwiñiçéé hâ, ki wi wé- came for me. There I And behold, man four assembled them, and I the selves satá na bêjí. É'di pi. Égiéé gáí hâ: Hau! níkaci'ga d'uba uëcwiwa'chapâjí, 6 fifth I was. There I At length they said Ho! man some assemble them, ni. Êe níkaci'ga aká Caa' amá wáeçubâjí tê, égiwi'na' táf hâ, ai they This people the Dakotas the have injured us as, let us do so to them said níkaci'ga düba amá. Níkaci'ga düba amá, Nujinga mà uëcwiwa'chapâjí, ai. man four the. Man four the The boys collect thou them, said (sub.) (sub.), they. É cti níkaci'ga uëcwiwa'chapâjí wan'giéé. Wi cti nujinga uëcwiwa'chapâjí. 9 They too man assembled them all. I too boy I assembled them, níkaci'ga geëba-satâna tê uëcwiwa'chapâjí. Gépé: Hau! níkaci'ga an'gâ- Man fifty the we assembled them. I said as Ho! man we who. Êi'wí awákiga'qta'wí, níkaci'ga íqta waëi-má ena waëkiga'wí; indá na are us they are just like us. man weakonly those who we are like them; what wape aëgi'wí, wáhúta'gi aëgi'wí, éga' angáci'í. Égiwi'na' táf hâ. Ké! édi weapons they have, gun they have, like it we have. Let us do so to them Come! there angáêe táf hâ, ehé. Ga' be'ëgaqti inahi'i. Angâa-bâjí ca'angâa'v', égiéé let us go. I said. And all were willing. We did not go when we stood awhile, behold, níkagâhi amá úwagiéé'agai. Wat'aa' uëcwi't'ai níkagâhi amá. Êe níaci'ga chief the they were unwilling Goods they collected chief the This man (sub.) for us, sátána pahan'ga uëcwi'waa'wí an'gâtau 'wágiati. É'di angâhíi yi, égiéé 15 five before we collected them we who stood they came for us. There we arrived when, behold, wat'aa' uëcwi't'ai gë égiéé weägikú aká níkagâhi aká. Égiéé tájí wágají goods they collected the behold, had invited us on chiefs the Behold, not to they come account of them go manded us nuda'wí tê. Hná-bâjí tái nuda'wí tê. Êë aëgi'í-gá, ai. Êë Isíga't'ai éink'ëá on the war-path. You will not go on the war-path. home time they they. açaí, majá'wégi'wí açaí; aëgi tédihi yi, nuda'wí hné cka'hnaí yi, ëigína-18 they laid to sell they they came at the when, to war you go you wish if, they are willing for hi'wí yi, hné tái, ai níkagâhi tájí amá. Ubëíage hâ. I'ë'ça-májí hâ you if, you go, said chiefs those who did I was unwilling. I was displeased. níkagâhi amá. Wat'aa' bëíza-májí aëgé. Ga' angâa-bâjí: Isíga't'ai ëe-má wëan'gapai Goods I took I not I went homeward. And we did not go Grandfather those who we waited for went (to) them.
égaⁿ, angáča-bájí. Agéji hā Ingáⁿ-ti čaⁿ-lát-aⁿ-má. Agéji yí, Djó
as, we did not go. They came home. Grandfather those from (his city). They came when Joe
home
to him I
To war I go I wished, but chiefs the they prohibited so, I did not go.
(arrival)
(sub.) me
3 Iⁿ-čiⁿ waⁿ-daⁿ bá-gá hā, ehé. Ahaá! ai. Gaⁿ bëc čaⁿ-hñ̥a yí, gaⁿ čá-gá,
Consider it for me. I said. One! said you go you wish it, by all means
ho. course go
ai. Han. Aki yí níkáči ga nčéwëi awáčë. Dáčiⁿ-naⁿ-pájí agíiaúwákiče,
said he. I reached when man I collected them. Dáčiⁿ-náarpájí I sent them for him,
home
(Wanáče-jíngá again I sent them for him, and they came. Sin’dé-xaⁿ-xaⁿ I sent them for him.
6 Nújíngá áhígi nčéwëiⁿwaⁿ čájí. Ké! nudaⁿ angáčaí kaⁿ-bájí, ehé. Caaⁿ
Buy many we collected them. Come! to war we go I wish, I said. Dakotas
the one we wish man I wish, I said. And night when we assembled ourselves. Night just
once who
détaⁿqí yí angá⁻i. Umaⁿ haⁿ taⁿ-waⁿ čaⁿ angatíi yí, aⁿ-ba. Gánⁿ yí ákíhaⁿ
half the when we were length approaching. Come! to war we go I wish, I said. Dakotas
6 Nújíngá áhígi nčéwëiⁿwaⁿ čájí. Ké! nudaⁿ angáčaí kaⁿ-bájí, ehé. Caaⁿ
Buy many we collected them. Come! to war we go I wish, I said. Dakotas
the one we wish man I wish, I said. And night when we assembled ourselves. Night just
once who
détaⁿqí yí angá⁻i. Umaⁿ haⁿ taⁿ-waⁿ čaⁿ angatíi yí, aⁿ-ba. Gánⁿ yí ákíhaⁿ
half the when we were length approaching. Come! to war we go I wish, I said. Dakotas

9 angáchíi, dúda. Ė’di wáçu ctéwaⁿ číngai. E’简直 yése naⁿ-ba édëdî-ámá
we arrived, this way. There white man at all there were A length ox two were moving
none.
utaⁿ-nádi. Kí nújíngá amá wáqåqáⁿ amá wáqåte čaⁿ-ti, t’éwëçe i’čái.
in a place be- And boy the servant the to eat wished, killing them spoke
of.
Núdaⁿ-čángá, aⁿ-waⁿ čáte tan’gátaⁿ, ai. Han! wáqåqáⁿ, áma čiⁿ t’éê-a-
O war-chief, we eat them we who will, said and! servant, the one the kill
they.
(Inv. ob.)
12 bádaⁿ čatá⁻gá. Áma čiⁿ čaⁿ čiⁿ čéća⁻gá, ehé. Edítaⁿ gaⁿ angáchíi gaⁿ
and (pl.) eat it. The the the to let it alone, I said. Thence so we reached so
(Inv. ob.)

15 égaⁿ, Ni-báse čaⁿ, Mányé⁻waⁿ’i duá’cicaⁿ, či’dí aⁿ-já⁻i. Han’egaⁿ tce
as, Ni-báse the, Yómas farmed this side of, there we approached Morning
and slept.
angidáháw’i yí, čítáⁿ níkáči ga wáča⁻tai. Han! wée’ngapai tá-bi, aⁿ-chá⁻i
we arose when. There then person we detected were we passed we spoke
we were asleep. Again hence we reached as, Henry house hollow the there we approached Thence
and slept.
angání yí, Húrángá májaⁿ uhan’ge kí či’dí aⁿ-já⁻i yí. Cí angácháí
we went when, Winnebago land end the again there we approached Again we went
and slept.
18 (Tan’déa’cicaⁿ i tá-he, ehé) yí, Dáčiⁿ-naⁿ-pájí Nicúda’cica’n the ‘tai. Kí
(on the side of the) I pass I said when, Dáčiⁿ-náarpájí they pass by when he was unwilling
along the.
(on the side of the) I pass I said when, Dáčiⁿ-náarpájí they pass by when he was unwilling
along

Creeping backward we reached as we did not overtake our
(oop.) Thence we did not overtake Night

again
in spite of we did not overtake Night
them.
TWO CROWS' WAR PARTY IN 1854.

We were hungry as we were tired, we did not overtake them. Morning we awoke when,
wačáte wačiŋ'ge, waŋáqétsa-ma naŋ'pɛhi. Hau! ḥájé-maŋ'pɛhi-há, ʻabae
food we had none, the servants were hungry. Ha! ḥájé-ŋ'pɛhi. O! hunting
mačin-ža. Waŋáqétsa naŋ'pɛhi, ehé. Ačai ʻabae ḥájé-naŋ'pɛhi. Egiwé 3
walk thou. Servant hungry, I said. Went to hunt ḥájé-naŋ'pɛhi. At length
žáqi wi' wi' agti. Ega' aŋ'gatai.

Day the Missouri across to we went. Missouri bank at the we arrived and slept.

Naŋ'pɛhawii ni aŋ'gatai. Niicúde na'ha ke'ká á-i-n'ja'ai. Day
we were hungry, we did not overtake them. Missouri bank to the we arrived and slept.

Morning when, river the was not small, a flood. Deer-skin which had been killed
angáxai. Mandé-žiŋ'ga ga'zhi, man'gë gë, wâwi' gë, wahu'ta'či edâbë, we made. Boat
small so, bow the blanket the gun also,
angújii. Ni aká cåhíaka ʒi dahádi énåskéta'hi, ni aká jin'gá-báji. Mandé
we put the yonder one house on the hill, extended that far, river the not small. Boat
ke angújii ʒi, fjáwa' angáçi. Na'ji'skeqéti ni ke masáni angáhii; 9
the we killed when, we awam we had them. Hardly river the the other side we reached;

uwåjeaqtia' ʒi, na'baŋa usa'ai. Caa' amá úgâca ctewa' sigéta' da'we angëği'i. we finished
were very tired the other side we reached. The other side we set down when, moccasin we put on our
there

aŋ'gica' ʒi, na'binga usa'ai. Caa' amá úgâca ctewa' sigéta' da'we angëği'i. we finished
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,

Na'binga usa'ai. Caa' amá úgâca ctewa' sigéta' da'we angëği'i. we finished
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,

aŋ'gica' ʒi, na'binga usa'ai. Caa' amá úgâca ctewa' sigéta' da'we angëği'i. we finished
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,

We hid ourselves we sat. O servant, consider ye it. Smoke this
na'binga te; wi'aw'va 'dë angáqe tai a, ehé, Hau. ḥájé-naŋ'pɛhi aká,
in two places the; which one there. we go will I said, ḥájé-naŋ'pɛhi the,
Nuída'haŋga, čéča teqá'ča angáqi tai, ai ḥájé-naŋ'pɛhi aká. Hau, ga'w
O war-chief, the one towards the let us go, said ḥájé-naŋ'pɛhi the. Well, so

aŋ'gica' ʒi, na'binga usa'ai. Caa' amá úgâca ctewa' sigéta' da'we angëği'i. we finished
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,

aŋ'gica' ʒi, na'binga usa'ai. Caa' amá úgâca ctewa' sigéta' da'we angëği'i. we finished
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,

aŋ'gica' ʒi, na'binga usa'ai. Caa' amá úgâca ctewa' sigéta' da'we angëği'i. we finished
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,
The Egiiha Language—Myths, Stories, and Letters.

Wakide-ji giga e a n/ ba bisp a n/ the to tell it came / the people (ob.)/ O war-chief, / the laying people (sub.)/ back. / And so too bisp a "ja" / the to tell it came / O war-chief, they are people the / it is nothing. / We did / baji ca "a" / naciga ama aká agê. / Hau! nuda=han=ga, nikiaci=ga amá / not go after we stood man / the the came / Hau! O war-chief, / they are persons who / awhile other (sub.) back. / hâ, ai. / Wa"tì éde Mawáda=i=/ wa"=a hì hâ, ai. / Hau! nika=wa=sa=n, ca^n=ha, / said They but Mun=ás they sing said Hau! O warrior, enough / be. / 3 / é=hi. / Hau. / Ga"=a a=ngá"=i. / Jìng=ga=qci ma=n/ onâ=de a=ngê"=i=i, qâde bú=ra unâcete / I said. / So we went. / Very small ground bare of we sat, grass round left after a vegetation fire / angú=gi=i. / Mi^n= aká ca"=uhu=q=cti ai"=á=ci. / Hau! wágá=qa=n, ha"=n ta akâ. / Mi^n= we sat in. / Sun the (sub.) almost had gone. Hau! O servants, night will be. Sun aká ai"=á=ci hâ / Hau Ké, wágá=qa=n =a=q=ji=na=páji=hâ! wada^n= be ma^n=ei=gâ. / the has set. / Hau! Come, O servant =a=q=ji=n=arpâji =a! as a scout walk thou. / 9 / Níaci=ga č=â=ñ=ka ù č=â=ñ=ka =i =â=ñ=wa=wa= ga=gê, é=hi. / Égi=ga =a=q=ji=na=páji =a! / Person the ones camped the ones how many / count them. I said. / At length =a=q=ji=na=páji =a! / amá agê/. / Núda=han=ga, ù aká na"bá aká hâ. / Can"ge wí=tq=cti a"gî=i=a aká hâ, / the came =a=war=chief, test the two are the horse just one they have / nuda=han=ga, é i"wi=ta= agê/. Hau! ca^n= hâ, éhê. / Hau! wágá=qa=n, wa"=i-/ O war-chief, that he told me he came Hau! enough, I said. Hau! O servant, let us / 6 / taká=ci hâ. / Wa=qá=ka=tai hâ, ée=hi. / Hau! pügî=a=n ct =e=ha=na=n, Sîn=de= contend with them / You will do your best / I said. Hau! to do it again only this / Sîn-de- time, / xà=a=n, wàgàska=e= ma=ci=n=gâ, ù č=â=ñ=ka ja"=a=ì yì, ée=hi. / Úhî=na cagê te, xà=a=n, to try them walk thou, / test the ones they are it, I said. You tell you come will, who sound asleep it back. / ée=hi. / Égi=ga Sîn"de-xà=a=n amá agê/. / Núda=han=ga, ja"a=ì hâ, ai Sîn=de=/ I said. At length Sîn=de-xà=a=n / the came =a=war=chief, they are, said Sîn-de- sound asleep / 12 / gakî=ci tâ hâ. / Wa=qâ=ka=tai hâ, ée=hi. / Hau! pügî=a=n ct =e=ha=na=n, Sîn=de= contend with them / You will do your best / I said. Hau! to do it again only this / Sîn-de- time, / xà=a=n, wàgàska=e= ma=ci=n=gâ, ù č=â=ñ=ka ja"=a=ì yì, ée=hi. / Úhî=na cagê te, xà=a=n, to try them walk thou, / test the ones they are it, I said. You tell you come will, who sound asleep it back. / ée=hi. / Égi=ga Sîn"de-xà=a=n amá agê/. / Núda=han=ga, ja"a=ì hâ, ai Sîn=de=/ I said. At length Sîn=de-xà=a=n / the came =a=war=chief, they are, said Sîn-de- sound asleep / 15 / xà=a=n. / Hau! Ké, wea"=n=ci=xa= tâ hâ, wágá=qa=na=, / Wâpê gê pa=i gaxâi=gâ, xà=a=n. / Hau! / Come, let us attack them =a=war=chief, (pl. ob.) / I said. / Kâ=le the also sharp they made arrow-heads also sharp they made gun anew (pl. ob.) for themselves; for themselves; / ugî=ji, ma=zi=ma=dû=ba==a=n, =a=ba"=ç=â=a=n ctt üji. / Hau! nûda=han=ga, / they loaded ball four apiece, three apiece too they / Hau! O war-chief, / 18 / xà=a=n, ai. / Hau! wágá=qa=n, ca^n=gê=ì=gâ. / Sîn=de-xà=a=n cdi juâ=ge / enough / said they. Hau! servants, still sit ye. / Sîn=de-xà=a=n / the I with him / bçê ta mânke. / Wêgàska=na=wà=a=gê= anâ=ge= tâ=gâ=na, ée=hi. / Waqî=ha ù te / I go I who. / We look upon things we go we who will, I said. Canvass tent the / ugî=ì. / Nan=de ké edî=q=cti ja=q=çî=de a"=wa"an=gan=â=na=n. / Þi=ê uâ=ñ=ka=na= ja=q=çî=de / they sat in. / Side of the the just there smoring we heard them. / Tent the next to is smoring
TWO CROWS' WAR PARTY IN 1854. 457

...a'wan'gan' 

...a'najj'i, ...napa' a'napaj'i. ...Sn'de-xa'xa' a'ba. ...Gáaka wí'

...he heard them 

...we stood, ...at the rear we stood. ...Síde-xa 

...shores, ...I said. ...Directly you will ...I said. ...And 

...we went back. 

...wañ'gana n a'nnaji n. ...Naza' a'naji n. ...Sin'de-xa'xa a n I called 

...to them we 

...fell... ...they ...go back will... ...I said. ...At length servant 

...to them they ap... ...when we reached 

...proclaiming again. 

...Núda'hangá, ...'a' 'nahá, ...aj. ...Jan' te' x'ina' i há, ...ch. ...Hau. ...Ga' a'di a'ngagá. 

...war-chief, how it I said. ...They are sound, I said. ...If 

...So there we went. 

...Náza' a'ngagá. ...Jí égaxe naji' i. ...Ahaú! ...ga' wakídai. ...Jí tè wénañxái 

...At the rear we arrived. ...Text all around they stood. ...Oho! so they shot at them. 

...ga', ...égaxe wakídai éga, ...á tè múeýingé'qtíia i. ...Déça'ba t'éau'wa'préa. ...Ha' a 

...as, ...all around they shot at ...as, ...tent the ...they exterminated them 

...seven we killed them. ...Night by shooting; 

...wi'déta'qti tò di wañ'gakíçai, ...han'kaska ...wañ'gakíçai. ...T'éa'wa'pré ...è a'té 

...just half gone when ...we contended with ...midnight when 

...we killed them. ...Directly you will, ...I said. 

...servant to them they ap... ...when we reached 

...proclaiming again. 

...ètni' jí, ...a'ngagá. ...Hau! ...nikawasa', ...ca'a'ngagá taí. ...Ké, ...ca' a'há, ...ch. 

...finished when, ...we were coming 

...this way. 

...Ga' a'ngagá. ...Ha' i'ía'Úé ca' a'mana' ci' i. ...A'n'ba ...ékita'há qtíi Nicüde kë 9 

...So we were re. ...Night throughout still we walked. 

...Day just that for 

...Missouri the 

...angagá. ...Mí'n' ...ca' a'se'ba'jí Nicüde kë a'féi' a'ngagá. ...Angagá ...të, ...ci a'v'ë 

...we came back 

...Sun the had not arisen Missouri the we crossed we were. ...We were when, again day 

...return. 

...í'ía'Úé ...a'mana' ci' i. ...Kì mi' ...úma'ci ...hi tè, ...nà'pé'awahi'i ...éga, ...ña'qti ...nà'ba 

...throughout we walked. 

...And sun on high ar... ...when we were hungry as, ...deer two 

...rived 

...t'éwaçai. ...A'wawa'ète a'ngai' i. ...Ga' a'ngagá ...éga, ...ga' a'já' i. ...Ci ...égasani 12 

...they killed. 

...We ate them ...we sat. ...So we were re ...we slept. ...Again the next day 

...angagá ...éga, ...ca' a'v'ë í'ía'Úé ...a'mana' ci' i. ...Ha' a 

...të, ...ci ...ña'qti ...wi'ë ...ci ...t'écai; 

...we were as, ...still day throughout we walked. 

...Night when, ...again deer one again they 

...coming 

...a'v'étaí. ...Ci ...égasani ...të, ...a'v'ë í'ía'Úé ...ca' ...qti ...ga' ...a'na'ha'pi. 

...Ci ...ha' a 

...we ate it. 

...Again the next day ...d ...night throughout still, indeed so we walked till 

...Again night when, ...so 

...night. 

...a'mana' ci' i; ...a'já'ba'jí ...a'mana' ci' i. 

...Ha' a tè, ...mi's' ...da'v'ë ...dá'qá'qá'q- ...qti-éga, ...waçé 15 

...they walked; ...we slept not we walked. 

...Night when, ...clock about eight, 

...white 

...ní wi'ë ...dìtë ...a'ngagá. ...Waçé aká ...égië ...na'awape tâ akâ. 

...Waçáte 

...house one which passing we came back. 

...White the behold he will fear us. 

...Food was there it 

...i' na tâ ...há. ...Pahan' ...gëba ...bé ...bëcëbe ...të ...minë. ...A'ga'wa' ...se ...ëgë, ...ëgë, 

...let us ask of 

...Before ...door ...I pull it open will I who. 

...Following me be yo with a 

...coming, 

...rush, 

...ehé. 

...Wiuga'ba aúágasí' ...jí, ...xíjësisia ...è ...qti ...nají ...aká ...waçé akâ. 

...Wéona' 18 

...I said. 

...Window I peeped in when, ...he stripped himself 

...standing while the 

...Caused us 

...awaçé waçé aká, ...waçáte wa'ii ...të ...ha' a tè, ...niawaçé ...qti ...éga. 

...Ha' a ...të, ...ca' ...to be think 

...while the 

...food he gave to us night at, he really saved our like. 

...Night at, ...yet 

...lives
NOTES.

452. 1. Ni Paíska këpañica, at or near the present town of Bellevue, Neb.
452. 4. wa' u d'uba. There were only three women.
453. 7. egi n wi u 'a u tai, in full, ega n i wi n' a t a i. Sanssouci said that Joe and the other chiefs were just about to start for Washington, when Uha n' na n ba and the rest prevented Two Crows and his friends from going on the war-path. But why should Uha n' na n ba act as head-chief before the departure of his superiors? They were Joseph La Flèche, Ma te ni n a ba, Wanac e ji u ga, and Logan Fontenelle. Logan and Louis, however, went as interpreters rather than as chiefs.
454. 6. Nujiiiga ahigi, "many boys." These were only eight. The four war-chiefs were ga xe ca ba (Two Crows), ga ni na pa j a, Wanace ji u ga, and Sinsde xa xa a.
454. 9. qeska na ba. These were two stray oxen.
454. 13. Ha n ji uspe kg, Wood Creek, by Henry Fontenelle's farm, near Decatur, Neb.
454. 18. qandea nga si ca, "back from the river, towards the interior of the country," while Nicudeatajica, its opposite, means "towards the Missouri, along the bank of the river."
454. 20. Nindugade aŋgakii e ga aŋgugiqba 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. qi dahadi enaska shai, 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 bah a means, in this case, "on two sides," and hence is almost equivalent to aŋga n' a ha, "on both sides."
455. 15. itaxa qa usa i. This refers to Qe watcicka, the Big Sioux, along which the party proceeded for a little while.
455. 21. aŋgașe tai, the specific of "aŋgașe tai," denoting motion to a particular place. See "išé" in the Dictionary.
457. 3. epiçe waga qe aši kkaza a ii qi aŋgakii. Frank La Flèche and the collector have been puzzled by the use of "a ii qi" 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 Sinde-xa-xa’ (u-il); then, after they met, all reached their camp (aŋgakii).

457, 4. e’aⁿ hi used instead of “e’aⁿ ū.”
457, 6. ḥeⁿaⁿba vënawapéni. They killed seven Yanktons.
457, 9. iṣa unicode, pronounced Ḣaunicode.
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 ḗqapot, Wanacejiŋa, and Šinde-xaŋa. We collected many young men. "Come!" said I, "it is my desire for us to go on the war-path, and to kill one of the Dakotas." And we assembled at night. When that night was half gone, we were coming towards our present reservation. It was day when we reached Omaha City. And we continued our march in this direction. At that time there were no white people in that region above Omaha. At length two oxen were wandering about there. The young men, who were the servants, wished to eat them, so they spoke of killing them. "O war-chief, we will eat them," said they. "Ho! servants, kill one and eat it; but do not disturb the other one," said I. Passing on, we stopped again for the night. The next day we went on till we reached the hollow by Henry's house, where we spent the night. Going thence the next day, we reached the present Winnebago reservation, sleeping when we arrived at the northern boundary. The following day, we went as far as Nibase, 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," ḗn-pajji 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 ḗn-pajji 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! ḗn-pajji, go hunting. The servants are hungry," said I. ḗn-pajji went hunting. At length he came back, carrying a deer. So we ate it.

During the day we went across the country to the Missouri. That night we slept on the bank of the river. In the morning the stream was wide, as there was a freshet. We made a skin-boat of the deer-skin, and we put in it our guns, bows and blankets. The river extended as far as yonder house on the hill. When we put the things in the boat, we swam across with it. We barely reached the other side, as we were very weary. When we sat down on the other side, and had finished putting on our moccasins, the grass was set afire in two directions. We sat looking at the trail of the Dakotas who had been traveling about. We sat concealed. "Ho! come, warriors, consider the matter. This smoke is in two places; to which one will we go?" said I. ḗn-pajji said, "O war-chief, let us go towards this one in the rear."

So we went. We left the river, and departed across the country, by a near way. The fire had been made towards the head of a stream, and as it was near by we went towards it. At night, we lay down for a short while. Then we walked throughout the night; and when it was almost day we slept. In the morning we looked around for the men, but did not find them. And we were all day in coming back towards the place where Sioux City now is. We looked around very carefully as we walked, but we did not find them. Late in the afternoon the sun was very near the bluffs. "Come, let us go, O servants," said I. So we went. There was a bare cliff, without trees. "Let us soon go out of sight. Quicken your steps," said I. Before we reached it, ḗn-pajji and Wakide-jinha crouched suddenly, they being the first to find the people. We, too, lay crouching. ḗn-pajji came back to us to report. "O war-chief, at this very place they cut wood, for they make the sound "pi. They are people, it is nothing." After we stopped and stood awhile, the other man came back to report. "O war-chief, they are people. They are women, but they sing Mandan songs," said he. "Ho! warriors, it is enough," said I.

So we went. We sat on a very small piece of the ground that was bare of vegetation; that is, we sat on a round tract of grass which had not been burnt by the prairie fire. The sun had nearly gone. "Ho! servants, it will be night. The sun has set. Ho! come, O servant ḗn-pajji, go as a scout. Count the persons that have camped, and see how many they are," said I. At length ḗn-pajji 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, Sinde-xa-xa, go to try whether they are sound asleep. You will come back and report," said I. At length Sinde-xa-xa 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 Sinde-xa'xa 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 Sinde-xa'xa. "One of those snores. You will kill him by holding your gun close to the place where he lies," said I. "Let us go back to the servants to tell them," said I. And we went back. At length, after some of them came towards us, we all reached the servants. "O war-chiefs, how is it?" said they. "They are sound asleep," said I. So we went thither. We reached the rear of the lodges. We surrounded them and shot at them. As the lodges were attacked and shot into, their occupants were all shot down; we killed seven. We contended with them when just half of the night had gone, even at midnight. When we finished killing them, we were coming this way. "Ho! warriors, let us cease. Come, it is enough," said I.

So we were coming back. We walked all night, and just at day we reached the Missouri. We crossed the river before sunrise. We walked all day; and at noon we killed two deer, as we were hungry. We sat eating them. Then we continued our homeward march till we stopped for the night. The next day we walked throughout the day, and at night we killed a deer. The next day we walked till night, and so at night, till about eight o'clock. Then we reached the house of a white man. Said I, "The white man will fear us, thinking that we are Dakotas. So let us ask him for food. I will open the door. Do you rush in after me." When I peeped in at the window, the white man was standing without any clothing at all. (He asked us if we were Dakotas, and was glad to find that we were Omahas.) The white man made us thankful, saving our lives, as it were, by giving us food at night. At night, when it was not day, that is, before the sun rose, we reached our village. Then all the people were stirring. "The men who killed the Dakotas have come home," said they. As we said that we had killed seven, all the people were delighted.

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**BATTLE BETWEEN THE OMAHAS AND DAKOTOS IN 1855.**

**RELATED BY A"PA-LA'NGA.**

Gaq'ga' a'ngàtai pahan'gadi. Kì Wané kë angúlai. Wada'be wáçadai
On the hunt we went at the first. And Elkhorn the we followed it. Scouts they who are
teni sacred two at the about thirty. We went when, fish we killed them
3 d'úba, ánaqú-éga'. Ëngá tanká wanáce (amá) ngézí-éga", úha"i. Ga'
some, about how many. Large the ones policeman (the pl. took for them- as, they served
çasmi"i tê, angàtai. Ha" a" ja" ma" ti'í. Watécka cugá wi" angúla a"ma"-
they swel when, we went. Night we walked during. Creek thick one we followed we
ši"i. Watécka ke a" ja"-bájí; gacíbána a" ja"'í, sna" sna" ana. A"ba kë uga" ba
vulkol. Creek the we slept not; out from it we slept, on the level ground. Day the light
BATTLE BETWEEN THE OMAHAS AND DAKOTAS IN 1855.

After those who best hit him on. Night they ate when, I didn't eat it. Fish small

When, behold, elk male near to were walking. Good marksman exhorted one

They shot at when, they came

As a scout arrived. At length the buffa- he found. He ran back suddenly; tents to the to tell of he went

There. Iocs them. His back.

As a scout arrived. At length the buffalo they attacked when, I held him. I kicked him and knocked him down.

After those who best hit him on. Night they ate when, I didn't eat it. Fish small

When, behold, elk male near to were walking. Good marksman exhorted one

They shot at when, they came

As a scout arrived. At length the buffalo they attacked when, I held him. I kicked him and knocked him down.

After those who best hit him on. Night they ate when, I didn't eat it. Fish small

When, behold, elk male near to were walking. Good marksman exhorted one

They shot at when, they came

As a scout arrived. At length the buffalo they attacked when, I held him. I kicked him and knocked him down.

After those who best hit him on. Night they ate when, I didn't eat it. Fish small

When, behold, elk male near to were walking. Good marksman exhorted one

They shot at when, they came
464. **The Egieha Language—Myths, Stories, and Letters.**

The text is a transcription of a Dakota myth or story in the Egieha language. It describes a情节 involving a horse, a clod of earth, and a Dakota who came again. The narrative includes elements of caution and warning, with references to deeds and remembrances of past actions. The text also integrates elements of natural and cultural phenomena, such as the quicksand and the swift horse.

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**NOTES.**

462. 5. *gaciba* a'ja. They feared an attack from the enemy, if they remained close to the creek.

463. 3. *ba'-ata-majt*. A-pa'-aniga 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. *ga'va* wa'gi. There were several scouts, but only one is mentioned as having discovered the herd. The others peeped over the bluff, and then all ran back to the camp to tell the news.

463. 8. *mi* *sii* cehiqli ti te, i.e., about 4 p. m., at which time the story was dictated.
BATTLE BETWEEN THE OMAHAS AND DAKOTAS IN 1855.

463, 8-9. niacići ga wi. This was Louis Sanssouci.
464, 7. Egâ aka, etc. The Dakotas, who were over the hill, called a little, without hallooing, inviting him to approach them.
464, 10; 464, 11. hegabaji and ackaqtci, pronounced he+gabaji and a+ckaqtci by the narrator.
464, 11. ackaqtci akikići. The narrator clapped his hands three times, to represent the firing.
464, 12. Waqâ ieskâ, Logan Fontenelle, after whom Logan Creek, Neb., was named.
464, 14. Umaha ama gaqsa, 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 they 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 there, he seemed to forget about the hatchet. He wished to pull him from his horse, by catching him by the hair. But his 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, Jhahawge-jide (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.

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MY FIRST BUFFALO HUNT.

BY FRANK LA FLÈCHE.

Čábej-a’wí pi hą. Pahan’ga pi tè’ ałi’ing’a, áda” je awákida-máji
Three times I was there. Before I was when me small, therefore buf
ca’wíja, ča’ng’e wa’in’kišt’e wehści-hna’-ma’ they spoke of. Horse perhaps it throws you sud-
though, horse to cause him to carry loads I used to keep them for them the ones who sur-
ca’ná, ča’ng’e wanáse amá. Pahan’gaqtcì rounded the herd. At the very first
ča’ná, ča’ng’e wa’in’kišt’e webści-hna’-ma’ they sur-
though, horse to cause him to carry loads I used to keep them for them the ones who sur-
round him. Horse perhaps it throws you sud-
capáñe, aí. Ki awáji’ct’e. I’dádi aká daheña juan’gège ataf. Je-ma
gave you may. And I was in a bad humor. My father the to the hill with me went. The buffal-
loos wénaxt’éai tè’ awáda’be anqé’wí’i. Ki i’dádi aká a’wan’kie c’téwa’w’, uákia-
they attacked them the we saw them we sat. And my father the talked to me notwithstanding I did not
6 máh’-hna’-ma’w. Ėgie’se 1e-núga wi’i’ia’qíc’a’qti aqí’wí agií nikaci’g’a aká talk to him at any time. At length buffalo bull one right towards the having was man the
wi’i’aqtcì aka. Ki 1e-núga amá wají’-pihájí. Nikaci’g’a čińke iénaxíc’a-
only one the And buffalo bull the was savage. Man the he attacked
hna’ì’i. Ke! ẹdi ma’čin’-gá, ai i’dádi aká. Can’g’e mi’g’a nańgá jide, regularly. Come there walk, said my father the. Horse female large red,
My First Buffalo Hunt.

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 packhorses 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.

NOTE.

This occurred when Frank was about twelve years old, say, in 1856.
SACRED TRADITIONS AND CUSTOMS.

TOLD BY A'APA-LANGA

I.—Ic'age angu'ai am' iswase ga'x 'ic-a-biamâ, iswagâzu. Ji na'ba waqûbe ga'x 'ic-a-biamâ, et î wi'aqtci waqûbe ga'x 'ic-a-biamâ. Ucëwëni-sacred making they spoke of, again tent only one sacred making they spoke of, they say.

3 ngu'bi ega", ihuu'ic-a-biamâ nkgâhi amâ. Ca'" mazi ja'" ma'a ci'" edâbe themselves, having, consulted one another chief the (sub.). In fact cedar wood cotton- the also wood (ob.) waqûbe ga'x 'ic-a-biamâ. Ci ninfba b'tâska na""ba waqûbe ga'x 'ic-a-biamâ. Sacred making they spoke of, Again pipe flat two sacred making they spoke of, they say.

Ninfba ic'ta'-bi ngi, nkgâhi ngi'dhi-biamâ. Ca'" ta""wangta" uqidae Pipe they finished, when, chief they chose for them- themselves, they say. In fact tribe each gens for itself (ob.)

6 wi'"ta"" na""ba ete ca'"" ngi'tza-biamâ. Ca'" waqûbe je'ga eca'xìqìëgìë by ones two even in fact took for itself, they say. In fact sacred thing small they caused themselves to own

ca'" ta""wangta" ba'eté-ma ngi'f-biamâ. Ji na'ba te' c'ata waqûbe ga'xâ-the tribe the gentes gave to one an. Tent two to the sacred they say. Tent only one the referring to men, referring to killing them, sacred they made it

9 biamâ. Ga'" ic'ta'-biamâ qûbe qa'ba. Ki ë ngkâhi ngi'gâxe akâ they say. At length they finished, they say sacred all. And this chief made them- themselves (sub.)

úwaki-biamâ, paha'ga ngi'gâ akâ. Ji ë ng'a'ba waqûbe c'akai te, talked to them, they the first ruler the Tent this two sacred you made it, they say.

ákíë'gâ hâ. Hügâga ga'xâ te uúc'ciana nai'"tâ té hâ. Ca'" edâda'" úda'"qì te respect ye them . Circle of tents made the in the middle stand shâll . In fact what very good

12 ahmi'" c'tëctewa'" 'f-hna'"-gâ. Ki ngkâhi an'gâgi'" c'tëcte wëgâ'ë-gâ, you have sooner always give them. And chief we are always desire from us.

á-biamâ. Cenujigâ-mâ è wakâ-biamâ. Ëdî ngi wâcâheba-bâjî tâi, á-biamâ. said they, they The young men (ob.) that they must, they In that case you will be stout-hearted, said they, they say.

Edâda'" áhigi c'ëngâcë onînke'ë, cin'gâjî'gâ dé ën'ëdi ućágîa tâi hâ. What much you give to those thou who, child forehead on the you paint yours

not relations

15 Ëwaqqânti'qì ngì ga'" úckâ u'tâkêta'" ni ngi, a""qìëgâ'" tâi, ca"" uâkìha'" ata'" Very poor, as a great like deed you acquire it, you will be great men, still additional how far

a'ali ò ceta'" a'gi" tâi, á-biamâ.

they go the so far they will have it, and they say.
II.—Waha't'it-biamă, te unę́. Jé-ma uę́ gé-hna'i ga'n'di ni ṭa. Removing they spoke of going, buffalo hunting. The buffalo to tell of they used to when tent come back (in the past) they say.

waqube ja'慰 kę́ waii'ń d-biamă. Wanáse-hna'-bi xi, ni té'di sacred wood the robe good they used to give, They used to surround the when, tent at the herd, they say.

çon'ézé g'bahi-hna'-biamă. Cénújin'ga na'ba nikagahi čan'ká ni waqube 3 they used to gather for it. Young man two chief the ones tent sacred tongue they say.

té'di Còn'ézé čepahi te āfa, ā-biamă nikagahi amá, te-ma tewatañ hnan'ni. at the buffalo- you gather will indeed, said, they chief the the buf. were killed whenever.

Letézé dasi'í ča' man'dé ké-ubáxa' xi, man'dé-ya' i'í-n'ha'ní. Jí té'di buffalo tip the bow the pushed into when, bow-string they used to carry Tent at the tongue for them say.

éta'čii'qti aki-hna'i. Jáże akí xi, uha'-hna'i. Nikagahi amá uędé'wi' 6 they, the very they used to Evening they when, they used to cook. Chief the assembled first reach again. home

waqube ézá aká Han'ga gaxai aká wa'a'ń g'gí'n'-ha'ní, čata té'dí. sacred thing his the one who HaSga he who made it singing he used to sit, they ate when.

III.—Núaci'ga wi' ṭu'juhe man'čii'či xi, wada'be ače tañ. Nikagahi 9 Man one fearing walks when, as scouts they will go. Chief unseen danger

amá uędéwinišé-hna'i. P'o'änge wi' ba'-hna'i. Gé-hna'i: Maja'ń i'čéga-the (sub.) usually assemble. Old man one calls. He says as follows: Last you know it san'ga te wi ač'he+, ai. É'dí éga'qti cénújin'ga gëebà-sátá', gëebà-čáde for me will I who move, he says. Forthwith young man fifty, sixty da'čtë, zí waqube té di aki-hna'i. Cénújin'ga wada'be ańša'-hna'i. Ačái 12 perhaps, tent sacred at the they arrive. Young man as scouts usually go. They go 

xi, háčuga ča' ućica' ča'čí'či. Égiše nikací'ga wéčë da'čtë, učá aģéi when, circle of the going they run. At length people they perhaps, to tell it they discover hna'i. Ca'w e nuda'w ékiga'q'tia'. Wébeta' agi-hna'i, ańšë da'čtëa'w'i. Tent sacred thing making they spoke of again. Tent sacred na'ná te'di ža wi'ń uha'i ni, uędéwinišé t'ai-ęga. Cénújin'ga gëebahíwi'- two at the dried one they cooked, to assemble them in order that. Young man a hundred

qti-ęgä' uędéwinišé-čha'ń ni. Cénújin'ga nacija' ē'dí ačái te, zí té égaxe 18 about they assembled them. Young men stripped to there went, tent the around it the waist in a circle

g'či'ń te. Ca'w águdí čtë wahébají ma waii'ń-l'ha'ní, unáji'ń úda'ń cti. place they sat. Yet in what sooner the stout-hearted ones robe they wore robes, shirt good too

ugnají-hna'ńi. Časmi'į xi, can'gage-hna'ńi. Jí ké uhá ačái xi, ścił they wore their own Place They swal, when, they ceased. Tent the follow went when, tent (line of) ing it

IV.—Jé-ma hégabají t'ewatañ xi, gaa'ń agi-hna'i. Égiše nikagahi 15 The buffaloes a great many they killed when, the hunting usually returned At length chief them party homeward.

amá uędéwinišé-hna'i t'é. Égiše waqube gáxe 'ičai té ci'. Jí waqube the (sub.) assembled themselves. At length sacred (thing) making they spoke of again. Tent sacred na'ba te'di ža wi'ń uha'i t'é, uędéwinišé t'ai-ęga. Cénújin'ga gëebahíwi'- two at the dried one they cooked, to assemble them in order that. Young man a hundred

qti-ęgä' uędéwinišé-čha'ń ni. Cénújin'ga nacija' ē'dí ačái te, zí té égaxe 18 about they assembled them. Young men stripped to there went, tent the around it the waist in a circle

g'či'ń te. Ca'w águdí čtë wahébají ma waii'ń-l'ha'ní, unáji'ń úda'ń cti. place they sat. Yet in what sooner the stout-hearted ones robe they wore robes, shirt good too

ugnají-hna'ńi. Časmi'į xi, can'gage-hna'ńi. Jí ké uhá ačái xi, ścił they wore their own Place They swal, when, they ceased. Tent the follow went when, tent (line of) ing it
470 THE FEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

the little lodge sat snatching walked, storn-hearted the taking walked. Yet

they tried to they were not un-

Stick those that tent sacred at the having they got them from willing.

3 hna-i. Jí snéde uágkhechébé gáxai. Waqúbe úju kú tí téláabe reached.

Ten long one after another, as they made Sacred thing principal the tent the is the

far as (the poles) reached it

gáxai. Cin'gajín'ga paha'ng'a ėinké tâ gínai. Ic'áge wi in' cin'gajín'ga

they made. Child first-born the one dried asked of Old man one children

gtebahúwi-na"ba-qti-éga" i jáje waqáde-hna'í. Júcápá, wi'náqtcí cététe

hundred two about his name he called them. Of grandchild, only one even

though

6 yúji a"tágigya" te a-no! agúdi étáce-da", aí ic'áge aká. Uc'wí"cái

yonder, you will put it on the Indeed, in what you are standing! said old man the

They collected

tyâ juji a u tágigya n te a-no! agúdi étáce-da", aí ic'áge aká. Uc'wí"cái

that distance,

hna-i, oni'innide átaca" gáxé-hna'í. Máqá'í. Ki cin'qtcí kó nábó

the the dried very fat four in the middle placed them. He cut And very fat the hand

them up. (ob.)

9 tó éca'ska wága gáxé-hna'í. Wasejídé ińgáhi nírt, já" waqúbe tó fíbís-

the that slice cooked them. Red clay they were when, sacred pole the he rubbed

mixed with (ob.)

hná'í, oní'innide átaca" gáxé-hna'í. Ga" gíctá-hna'í. Ukté-cnta'-ma

on, grassy exceedingly he made it. And he completed it. The habitual fighters

úcwí"wááé-hna'í. Ukté' ákíqa gáxé 'teh-hna'í. Ígágōte-hna'í, can-

they assembled them. Enemy to contend making they spoke of. They rode round and sitting

round,

12 gagí'í. Qäde dúbaha nkácí'íga éga" gáxé-hna'í, ní snéde uáguciaácia'í

on horses. Grass in four pieces man like they made, tent long in front of.

Dúba" kikií-hna'í, cí dúba" nkácí'íga čánká t'éwáčé wáxé-hna'í.

Four times they shot at one again four times person the (ob.) they pretended to kill them.

Wadáde cí dúba" wáxé-hna'í. Áda"bóqtí kide-hna'í. Qáde mú'bëj

to cut them too four times they pretended. Taking very close they shot at (them). Grass they

up

15 ihéê-hna'í. Maqúde fa'ćí ují fkide-hna'í. Ukté' amó nkágáhi čánká
down by shooting. Powder alone put in they shot at (them) The hostiles chief the (ob.)


attached them. Four times they fought one another. They stopped running.

Niniba waqúbe ní aqí'í čínk'í'a dúba ahí-hna'í, wàií wi'n ubéta n táf

Pipe sacred tent to him who had it four times they arrived, robe one to wrap around it

18 čtí ahi. Čické tó. Niniba čickáí ní, ubéta n aqí'í ahi. Jí waqúbe

they took it there for him. They united its Pipe they united when, wrapping they took it Tent sacred

ke'í aqí'í akí; é ninigáhi waqúbe gáxé ují. Nkágáhi amó cónáqtcí

at the having it they that kiliklimick sacred made they put Chief the they alone

( sub.)

čacúde grí'-hna'í.

smoke.
V.—Niniba waqûbe kejâtica' ci úcka' wi' uwîbûa tâ minke. Ninbagâhi Pipe sacred pertaining to the again custom one I tell you will I who. Chief amâ uþewi'i qi, Watçígaxe úda' hû, ai. Inké-sabê akâ, niniba ejá akâ, the assembled when, To dance good, said Inké-sabê it was pipe the they. (sub.)

cê watçígaxe gâxe 'iâfâ, uþûkie. Òèâki'gê shuji'caî. Má'â ja' wi' agaçâqâ 3 that. a dance making prom-talked to (them) To join one they consulted Cotton-wood one went for it about it. thing to the other one another. wood

Inké-sabê amâ wa'gî'cê. Òasî ca'yu ja' gasûdá-bájî. Wa'ú na'ba juwâggo Inké-sabê the all. Top of a tree the wood was not cleared of Woman two with them açaî, mâcaka aça'í. Òeúci'na uji' gaxai; ò'di múza-hna'i, ja' tê. Pe'a'ge went, woman's strap they In the middle hole for they there they planted it, pole the Old man (sub.) they made them act as You will dance, they indeed. Sleep you will arouse indeed, said Inké- crêrs.
sabê akâdi ja'ju'ngâna d'ûba gasai. Hûtuqga ca' ujîca'a açaî egá'a, ta'waângga' sabê at the stick some they cut. Circle of tents the around it went sa, tribe

ubâna'-ma ja'ju'ngâna wi'ca'ca' wa'f-hna'â.i. Ubâna' úju aká gé-hna'î: the gentes stick one by one they gave them. Gens head-man the said as follows: Watçígaxe te ò'di-a'gâni'he wèga'ê'gêa', ja'ju'ngâna kê wa'f-tai-êga' attî hû, ai. 9 Dance the we join it they wish for as, stick the to give in order they said (ob.) us that have come he.

Cenujìn'ga bû'ga háçu'gaî'î. Wasêsa' qa'wa'i. Wa'ú mi'ju'ngâna edâbe wâte Young man all inked. White clay they rubbed Woman girl also dress on themselves.
té-hna'î, ci qi'a'í. Òagúdi ete cenûjin'ga wi' wâçâga úda' âçahai. Inké-wore dresses, again they In what soever young man one clothing good he wore Inke-place painted themselves.
sabê nú na' amâ wa'gî'cê ja' wi' eca'qâq ci géi'-hna'î. Wâhi' ci' te in'-12 sabê man grow the every one pole the very near it sat. Robe with the hair they out hna'î. Nêxe-gàqù dûba, Òexe dûba ci' (açî') a-î-gî'î. Inké-sabê cenûjin'-wore. Drum four, gourd rattle four too (having they sat there. Inké-sabê the young ga-ma niniba waqûbe na'ba kê, é akîwa wêpàhâng'a açî'â tâ akâ. Cenûmen pipe sacred two the, that both the first will have them. Young juin'ga na'ba akâ niniba uji'-de âjîcâ ma'qi'-hna'i. Wàhi'qêc gà' ta-15 man two the pipe (they filled, carrying walked. To make those who wished igadize-hna'î', cai'gâqî'î. Na'tai ujîca'a. Ma' te gî'î Qi'qa akâ. Nû rode round and round, sitting on horses. They going around Within sat Singers the Man danced (the pole).
amâ ca' bû'gûwî'xâî; wa'ú amâ âçahâ na'tai. the in fact turned around; woman the outside on the danced. (sub.)

NOTES.

468, 1. qi na'ba, the two sacred tents of the Hafiga gens.
468, 2. wi' uâqûa, the sacred tent of the Wêji'ête gens.
468, 3. mazi ja' ma'a çî'n edâbe, the sacred pole, which is kept in one of the Hafiga tents.
468, 4. niniba b'aska na'ba, the two sacred pipes kept by the Inké-sabê gens.
688. 6. waqube jiūga, the sacred customs of each gens and sub-gens.
688. 11. hužüga gaxai tē. As the hužüga 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.
689. 2. ja“kē. The sacred pole is not kept erect, except on special occasions.
689. 3. nikagahi tañka. Frank La Flèche read “aka” instead of “tañka.”
689. 7. waii na hahage ña n , the lower corners of a buffalo-hide, i. e., the part towards the feet of the buffalo.
689. 18. cenujuga nañepu, etc., refers to those who had not yet distinguished themselves in battle.
670. 1. ji-uñipu, a small lodge, such as the Winnebagos use. See “ji-uñipu” and “uñipu” in the Dictionary.
670. 3. ji-snede uñukihehebe gaxai. The length of the long tent depended upon the number of small tent-sticks obtained by the warriors.
670. 5-6. ñepa . . . agundi ñatace-da”. 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.
670. 15. ukitē 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.
670. 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.
671. 3. iñakiñe ihuñiñeai. On the evening of the day of the sham fight.
671. 5. macaka. Frank La Flèche read, “maca"ka.
671. 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 (“uñeh”), to whom he gave his horse, etc. See ñaši-napaji’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
SACKED TRADITIONS AND CUSTOMS. 473

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, Hařiga, 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 Węjįčte. The young men go as scouts, running around the circle of tents. At length they come back to report, perhaps, that they detected the presence of men. And they regard this service as fully equal to going on the war-path. They come back by making a detour, and perhaps they flee.

IV.—When they killed a great many buffaloes they usually started homeward. At length the chiefs assembled, and spoke of making a sacred thing. They cooked a piece of dried buffalo meat at the two sacred tents, that they might assemble for the ceremony. The chiefs collected about a hundred young men, who were stripped to the waist and who sat in a circle around the two tents. Some of the men here and there were considered brave, so they wore robes and had on gay shirts. When they had eaten all the food the feast was ended. As the brave men followed the line of the tents, they were snatching bent tent-sticks from those who dwelt in small tents. And the owners did not refuse, nor did they ask why the braves tried to deprive them of their tent-sticks. They carried the sticks which they had taken back to the sacred tents. They made a long tent, using the sticks as long as they lasted. They made the principal sacred thing (i.e., they placed the pole) in the middle of the tent. They asked each first-born child for a piece of dried buffalo meat. An old man called about two hundred children by their names. "O grandchild, wherever you are standing, even though you bring but one thing, you will put it yonder on the ground for me, at a short distance." When they collected the dried meat all beheld it. They spread it
out the length of the long tent. Waka-a-ma'qii 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 Inke-sabe', 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 Inke-sabe' 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 Inke-sabe' 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 Inke-sabe' 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 Inke-sabe' 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 Quya 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.

LETTERS DICTATED BY OMAHAS AND PONKAS.

DAHE-LADE TO CUDÉ-GÁXE AND MA'TCÚ-WÁCHÍHI.

July 29, 1878.

Negiha, awaqpani teábe. Wina'be ka'bá, ákiwa, Ma'tcú-wáchíhi.
O mother's brother, I am poor very. I see you I wish, both.

éca'ba. Máče usni tédibi xi, wina'be tai miake. Uma'ha-ma cań'ge he too. Winter cold it arrives when, I see you will I who. The Omahas horse
čińge teábe; waqpaní amá. Caa' amáa pi éde, cań'ge čińge agií. 3 without very; they are poor. Dakotas to the ones who there, I was but horse without I came horse.

Sindé-géécka waaw'be pi éde, cań'ge a'ni-bájí. Cin'gajin'ga čińha, negiha, Spotted Tail I saw him I was but, horse he did not give me. The Omahas spring in the, warm in the, many sick not it may be, tell to me. The Omahas spring in the, warm in the, many
čida'w be tá amá. Maxé-ca'ba juágie agií; a'ca'bahá. Waqi'ha hnize 6 see you will. Two Crows I with him I see; he knows me. Letter you receive
xi, wi'utángáqi tian'kişá-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.

YAXÉ-CA'BA TO MA'TCÚ-WÁCHÍHI.

July 29, 1878.

Nisfha, hnájí tédí, a'waqpani-májí'-qti-mánu' ča'ctí. Hné xi, a'wa
My child, you did when, I was not poor at all before. You when, me
qpani hégámaįį. Wigisič-heňa ca'ca'-qti-mánu'. Ca'w wigishe'he ka'bá- 9 poor me not a little. I am used to thinking always I do. In fact I see you, my I wish
qti-mánu'. Eáta' xi wighia'be etéga-májí. Wéahide'qti hné tédí, i'ča-májí very much. How if I see you, my spi I not. Very far away you as, I am sad
ha. Le úda'qti wína'ca' ka'béęga. Nia'ba čińge tédí cúngęs. Ca'. Word very good I hear of you I hope. Moon (light) when I send it to you.
TRANSLATION.

My child, before you went, I was not poor at all. When you departed, I was very poor. I always remember you, and I greatly desire to see you. It is not probable that there will be any way for me to get to see you. I am sad because you went so far away. I hope to hear good words from you. I send you this when there is no moonlight. Enough.

JÁBE-SKA TO WAHÉ'ÀN.

August, 1878.

Čijin'ge t'ë. Pahan'ga i'c'àge ijin'ge gi'na'n'be, gi'te hà. Ga'n'ì Waji'n'a-
Your elder dead. Before old man his son saw him, died to him. And Bird-
Chief, letter as any you take will. And letter you receive it when, good you
walk if to tell me send it back. I hear will. Your daughter gave birth twins
wa'gi'. Akiwa t'ai. Uqe'qtei gi't i'c'àge wika'n'be. Ca'n'. Čijin'ge t'ë ga'n'
she had. Both died. Very soon to come you. I desire you. Enough. Your elder dead so
wáswibà hà. He-xápa, ěádi, ěáhuáqtei t'ë. Čagíeta'n'ba'í t'ë te amá.
yours. He-xapa, your father, very nearly dead. You not seeing him, die he will.
6 Waji'n'a-gahíga da'n'be júg'èa-gá. Jábe-skà tísiičiθę.
Bird-Chief seeing it be with him. White-Beaver causes this to
NOTES.

This is a curious letter. The first sentence was intended for Wahe'a'n; then six
were addressed to Waji'n'a-gahíga; and the rest, to Wahe'a'n.

476, 2. Pahan'ga i'c'àge, etc. This should be "I'c'àge ci'ìk'è ijin'gi'ge gi'na'n'bájì tèdì,
gi'te hà:" literally, "Old man—the one who—he saw not his—when—he died to him—."

476, 6. Jabe-skà, Waťacpe, or Ma'či'n-tcaşi, was an aged Ponka who remained with
his Omaha kindred when his people were removed to the Indian Territory, in 1877.

TRANSLATION.

Your elder brother is dead. He died before his father saw him. And you, O Waji'n'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. Scabby Horn, your father, is almost dead. He will die before you see him. Look at this with Waji'n'a-gahíga. White Beaver sends it to you.
LETTERS DICTATED BY OMAHAS AND PONKAS.

JÁBE-SKÁ TO WÁQA-NÁJI.

August, 1878.

Čiádi čáquáqtei t'é. Čagicta'abáji t'é etéga n. Jábe-ská waqí'ha ha
tiékičé. Waqágictáábáji t'é ta čangá. Čakí ćáčé; wi'wakáji. Čian'ge
causes to come to you. You do not see your relations. You reach to prom-
you did not speak truly. Your elder sister
wédačéde t'é. Čian'n'ęči ćian'ge ćadé kó t'é. Mí'n' čá'n' t'é égasáni to č 3
bore children, dead. Your sister's elder sister the one that died. Moon the dead the next the
cusčačé. I send it to you.

TRANSLATION.

Your father is almost dead. He will be apt to die before you see him. Jabe-ská (White Beaver) causes the letter to come to you. You promised to reach home, but you did not tell the truth. Your sister gave birth to a child, but it is dead. Your sister's son, to whom she gave birth, is dead. I send this to you on the moon died (i.e., August 1).

NAMÁMANA TO MA'CTÚ-WÁFIHI.

August 22, 1878.

Laha'ha, wabágteze ča' cuhi wi'uwatań'ga ćata če te há. Unfájí
Brother-in-law, letter the reaches as soon as you cause will . Not cold
ca'té cumpí tá minke há. Ujan'ge kó ćápáha'raj'qú-ma'. Maja' águdi 6
yet, I reach will I who. Read the I have not the least knowledge of it. Land in what place
čagétę ča' čápáha'ka wáča tá minke. Cíngajín'ga wiñán'ge waqít' čangá
you sit the I know I wish will I who. Child my elder sister she had the ones
údá'i șí, uañá' a' ka'w'ba. Wamíske cti uája há, wégaz'ze agćí' sátsá
they are If I hear of it I wish. Wheat too I sowed , measure fifteen.
Cíngajín'ga wiwía wakégede pají. T'é t'ędi, čubʃé tɛí'te. A'wa'qpaní 9
Child my sick, but bad. Ho dies when, I go to you may. Me poor
héjámají há. Éskana wiña'bai ka'bege'ka'ha' ča'ča'. Maja' (ča') údá
I am very . Would that I see you I am hoping always. Land (the) good
(ș), wágazu aná' a' ka'w'ba. Céna.

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.
THE EGEIHÁ LANGUAGE—MYTHS, STORIES, AND LETTERS.

ÚHA'-JIN’GA TO GACÚDIÀ.

August 22, 1878.

Nisiha, hue* té, nán’de i"pimaj’qti-ma’. Ata’ wisígé té nán’de
My child, you went when, heart I had it very bad for me. When I think of you the heart
i"pimaj’-hna-ma”. Ga’adi a"wa”qpani-májí téi’te, ca” éskana wiíá’ be
I always have it sad. Now I may not become poor; yet would that I see you
3 ka”bøjega”. Ca” éskana, nisiha, uma’činka (ché) wiíá’ be ka”bøjega”, usní
I hope. Still would that, my child, season (this) I see you I hope, cold
té’di ċééuádi. Nkaci”ga a"wa”čita”qti éga”, áda” angiigicúpa-bají’-qia’i.i.
in the during this. Indians we have worked hard some there we have not packed our things at all.

Wačita” té hégaji. E”a” ma”hni” té wiíná”n ka”bøjá. Égiie waqí”ha
Work the not a little. How you walk the I hear from you I wish. Behold, letter
6 uqíqc’toci tiin”’akíjé ka”bøjá hà.
very soon you send to me I wish.

TRANSLATION.

My child, when you departed, my heart was very sad. I am usually sad when I think of you. At this time, though I may not be poor, I hope to see you. Still I hope, my child, to see you this year, during this present winter. We Indians have been working very much, therefore we have not made any preparations for the journey. There is so much work. I wish to hear how you are. Behold, I desire you to send a letter back to me very soon.

KICKÉ TO MA”TOÚ-LÁN’GA.

August 22, 1878.

A”bøjega” waqí”ha wawídaxu. Ca” wisícqti-hna-ma”, kagé.
This day, as letter I write to you. Still I am always remembering you O younger brother.

Wigisiqc’ti a”ha gé. Ca” hníze yi, le d’úba a”ni’i iča-gá. Úcka” e”a”
I remember you, my day the Yet you re- ceive it cause to Deed how
own, very well (pl. ob.). you when, word some to give to me be coming.

9 ma”hni” té wiíná”n ka”bøjá. Ca” uma”činka čééuádi wiíá” be ka”bøjega”.
you walk the 1 hour from you In fact season during the present I see you I hope.

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,
LETTERS DICTATED BY OMAHAS AND PONKAS.

MA’TCÚ-NA*BA TO AGÍTCITA.

August 22, 1878.

A’n’bafé niáci’ga Pan’ka čan’ka wabág’eze ča’ tíčai béíze. či’an’de
This day people Ponka the ones letter the sent here I have. Your daughter’s
who wakégai; i’’cu’tcei giuda’i. Ubé’ña tá míinke. Wamúskē ké céta’
was sick; just now he is better. I tell him will I who. Wheat the (ob.) so far
geita’ji. Wasnin’de táté.
who has not He delay will surely.

NOTE.

Agiteita is another name for Wajína’gahíga, mentioned in Jabe-skí’s letter.
He is called Wanace-ga’lua, Big Soldier, in the Ponka Census List of 1880. His
daughter married an Omaha, Wanaceki’abi, referred to in the letter just given.

TRANSLATION.

I have received to-day the letter sent hither from the Ponka people. Your
daughter’s husband was sick. He is better now. I will tell him what you say. He
has not yet harvested his wheat. He will surely be backward with it.

MA’TCÚ-NA*BA TO WÉ*S’Â-JÁNGA.

August 22, 1878.

Lúc’páha, ie na’n’ba cu’cwéwikí’ế. Ca’n’ Caa’n’amá, Síndé-g’geckka, na’n’bé-
My grandchild, word two I send to you. In fact Dakota the ones Spotted-tail, hand
ubća’n’. ‘A’n’čing’éqti na’n’bé-ubća’n’, ca’n’ údá’n há. Úda’qti na’n’bé-ubća’n’.
I held. Nothing at all being hand I held, yet good. Very good hand I held.
Ca’n’ ukit’6 wi’a’wa ukít’e ca’n’ údá’n čanáji’n tě aná’a’ ka’n’b’ya. Ca’n’ ga’n’ 6
Now nation which one nation the good you stand the I hear it. I wish. At any rate
wisti’e-hna’-ma’n’ ca’n’ja e’a’n’ tě, in’pi-máji. Wakan’dá in’či’či’gta’n’ táté,
I always remember you though what is when, I am sad. The Great Spirit decide for me about shall,
the matter
ehé. Céna cu’cwéwikí’ế. Úda’n anáji’n.
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 hap­
pens, 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.
THE GE讨HA LANGUAGE—MYTHS, STORIES, AND LETTERS.

DI-ZI-FIN'GE TO MI'-XÁ-SKÁ, QUGAHUNÁJI', AND QI'-SÁ-SKÁ.

Niaki'-ga amá čéamá ċida"be ta'i ebĕgă", áda" cubće tá mánke.

People the (sub.) these see you will I think, therefore I go to you will I who.

Hné tê ceta", negiha, ca'ng'céna ačá'í čănká t'ai, áda" cubće tá mánke.

You when so far, mother's horse so many you gave the ones there, you will I go to will I who.

3 Waia"be tê ĉika", ta'wangę' zamiqi tida"be ga'n'cái. Negiha, wiji"če

I see you the like it, nation all see you they wish. O mother's, my elder, brother.

mégä", a"waqü'pani hęga-májí. Cubće tá mánke hà. Edécí xi, waqi'ha

likewise, me poor I not a little. I go to you will I who. What you it, say

uq'éq'tci titi'čákîče ka'wàña hà.

very soon you send here to I wish me

NOTE.

Mi'-xá-ská or White Swan is Frank La Fleche, sr.; Qugahunáji', Badger-skin-shirt; and Qi'-sá-ská, the head-chief, White Eagle.

TRANSLATION.

I think that these Indians will visit you, therefore I will go to you. Mother's, the horses which you gave me have died since you departed, therefore I will go to you. All of the tribe wish to see you, just as I do. Mother's brother and elder brothers, I am very poor. I will go to you. If you have anything to say, I wish you to send me a letter very soon.

DI-AHÉ-JÁFE TO QI'-SÁ-SKÁ.

6 Waqi'ha hnize tê, ian'kičá-gá. Negiha, maja' ča' e'a' ma'łnī'w

Letter you re- when, cause me to be o mother's land the how you walk

tê čáta" aná'a" ka'obegă". Juájí xi'ctë, čáta" i'wri'ča giča-gá. Negiha,

the correctly I hear it I hope. Unanswerable, if correctly to tell me cause to come back. O mother's, brother.

a"waqü'pani tcábe hà. Axáge-hna" ca'ca'-qi-ta'ma', wiaa'ba-májí. Dáda'

me poor very. I am crying always indeed I am, I do not see you. What

9 i'wcinge, negiha, a'ča'wängę' hà. A"waqü'pani tcábe, negiha. Čéamá,

I am without, mother's I suffer on account of it. Me poor very, mother's brother.

negiha.—wia"ba tá mánke ča'ja, negiha, wamúske uaji učěwi'ágíčĕ

mother's. I see you will I who though, mother's wheat I sowed I collect mine

brother.—

bečtá" xi wia"ba ka'wàña. —Uma"ha' amá usniqti wá'jeta' tědíhí xi

I finish when I see you I wish. —Omahas the (sub.) very cold half the length it arrives when

there

12 ŝida"be tá amá, negiha. Niaki'-ga-má čéamá, Uma"ha'-má, negiha, čahá-

see you will, mother's. The people these, the Omahas, mother's are re-
LETTERS DICTATED BY OMAHAS AND PONKAS.

báji, negiha. Údaʷ najiʷ'-báji; iʷteqi tcábe hā. Iʷnaʰha, winégi edábe, centric, mother's Good they do not stand; hard for very. My mother, my mother's also, me brothers.

wakégä-báji xi, iʷwiʷ'ca gíwa-gá. E'aʷ ctécê awána'a kàw'béa. Negiha, they are not sick if, to tell me 'cause to be coming back. What is sooner I hear of them I wish. Mother's brother.

waqíʷ'ha Pan'ka amá gíwa-gá té aná'a, nán'de iʷ'uda'. Egaʷ, negiha, č letter Ponkas the (sub.) caused to when I heard it, heart good for me. So, mother's brother.

waqíʷ'ha aʷi ičá-gá hā. Ìe d'úba aʷi-gá hā, negiha. Nán'de iʷ'uda' letter to give cause to. Word some give me, mother's Heart good for me brother.

té, negiha.

NOTES.

480, 9. aⁿʷtaʷwaŋgə is from uŋgə; but Sanssouci read, "aⁿʷtaʷwaŋgə," from the possessive, uŋgə.

480, 9–10. Čeama, negiha,—wiwaⁿbe, 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, "Čeama, negiha, Umaⁿhaⁿ ama usniqtí wiⁿ'detaⁿ têdîhî ṣį ṣidaⁿbe ta ama. Wiwaⁿbe ta miňke ēaⁿja, negiha, wamuske uají ewiř'age bejìcataⁿ ṣį, wiwaⁿbe kaⁿbêa."

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 los', 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.

YEBÁHA TO WÈ'S'Ä-LAŇGA.

Wawémaxe cučcačė. Nikaciʷ'ga máce, aʷčiščai węga-báji tcábe. Úaⁿʷ- 6 I ask questions I send to you. O ye people, we remember you we are sad very. To no ḱin'ge wisteč-hnaⁿ'-maⁿ', aⁿ'bataⁿ'ctė. Čaⁿ' májaⁿ' e'āⁿ' maⁿ'hi'ný' ṣį, é wágazu purpose I am generally thinking of you, some days. Yet had how you walk if, that correctly aná'a n kaʷbêa. Čeama nikaciʷ'ga amá usni têdîhî ṣį, ṣidaʷ'be gaʷ'cai. I hear I wish. These people the (sub.) cobi it arrives when, to see you wish. 

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I hear from you I wish. Very soon waqi'ha giań'kię-ga: (fd cuhi tedihi yi, waqi'ha uhna' tedihi yi, uqeq'-letter send back to me: This reaches it arrives when, letter - you hold it arrives when, very you at it at it

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.

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 Sigaⁿ-qega alone gave the number who intended going. Sigaⁿ-qega addressed three Ponkas in his letter: Antoine, Majaⁿ-ibahaⁿ (Knows-the-Laud), and Câbê-najîⁿ (Stands-Dark-in-the-distance).
LETTERS Dictated by Omaha and Ponkas. 483

TRANSLATION.

Younger brother, the Omahas will go to you. As they are going, I stand ready
to go to you. They will go to pay you a friendly visit. Twenty persons wish to see
you. Now, I have nothing whatever; I am very poor. I wish to see three young
men among you: yourself, Maja-ibaha (Knows-the-Land), and Cabé-naji (Stands-
Dark-in-the-distance). When I think of you, I am always sad. Yet I have a strong
desire to see you three who are out of my sight. You know the trouble of the tribe.
It is now in trouble; we are in great trouble. I mean that I am poor. I wish these
two young men to see the letter with you, Antoine. I desire to hear if your children
have been sick, or even if they are dead. I mean you, too, Maja-ibaha. I mean you,
too, Cabé-naji.

WAJÍ'KÁ TO MÁ'TCÚ-WÁFIHI AND A'PA'-LA'NGA.

Waqi'-ha gáca' wawidiňaxú cuťećađe. Cuhí té, hńíže ψ, ėskāna
very soon you send (one) I hope. And the people, these. Omahas

edáda' fe ke a'ucte ca' wabëtta' ma'bet' , čige, ućiça wisiće hā. Wisiće
what (they) the as still I work I walk, behold, deed I remember . I remember
speaks you me

të ca' waqi'-ha gáca' cuhí te'di, fe ke a'pá'i ticăđe ψ, ičákopćeća'ka' bęa.
the yet letter that it reaches when, words the you give you send if, I decide for myself I wish.

Ca' niaci'ga učeti eca' wečénají edáda' wi' čit gę' čti wágazúqti
And Indians near to you stand to what one they the too very straight

i'wi'ča leča-gá. Aná'a' ka' bęa. Ca' A'pa'-län'ga, či čti wisiće ca'ça'.
to tell me send it here. I hear it. And Big Elk, you too I remember always

qti-ma'. Ki ca' ie ke cuće ke bo'ńga, A'pa'-län'ga, či čti čaná'a téga'.
indeed I do. And words the sent to the all, A'pa'-län'ga, you too you hear in order

wawidiňaxú. Ėe ča' ke ian'kića-gá, d'úba, či čti. Niaci'ga'-ma edáda' úda' 6
to write to you. Words you the send here to me, some, you too. The people what things good
gáxe te'di, sičěwače. Úda' a'ckáxe-hna' éga', wisiće. Ca' uwkie ke 9
do when, memorable. Good you usually made me as, I remember you. And I talk to you the

ie ke 'bhiqići čamá učúwikie cuťećađe. A'wa'qapani éga' áda' ie 'bhiqići
words the very many these I talk to you I send to I am poor some- there, words very many

učúwikie cuťećađe. Wıbcaha' cuťećađe.
I talk to you I said to you. I pray to you I send to you.
NOTES.

483, 3. ante is used in comparisons, figures of speech. See "ante," 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 Fleche. 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. uqwikutie, etc.: "I speak many words to you because I am poor."

TRANSLATION.

I have written that letter to send to you. When it reaches your land, and you receive it, I hope that you will send one back very soon. What these persons, the Omahas, speak, I continue working at, as it were; but I remember your deeds. As I remember you, I desire to decide for myself, when that letter reaches you, and you send the words to me. I also wish you to tell me accurately about the things which your neighbors have given you. I wish to hear. And you, too, A paused (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, paused may hear them. Do you, too, send me some of your words. When men do what is good, they should be remembered. As you invariably did me good, I remember you. And as I talk to you, I send you a great many words when I talk with you about these. As I am somewhat poor, I send to you, talking with you in a great many words. I send to you to ask a favor of you.

CA' TA'S JIN'GA TO MA'TCÚ-WAFIHI.

Ga' wi a' ba-mdáj té, a'wa'qpani; wha'be té, a'wa'qpani-mdáj. At any rate I do not see you when, I am poor; I see you when, I am not poor.

Qné té ceta' nán'de ip'-mi-mdáj; a'wa' q que ga éga-ca' ca'. Níkágálí amá you the so for heart not good for me, I am sick always. Chiefs the ones who went 3 wiučakié úda'-hna'í, ci cenu'ni'ga úwa' takié cti úda'-hna'í. Ta'n'wágága you talk to them is always good, again young man you talk to them too is always good. Tribe about it čáma Uma' ha'-má dáda' wačá'i té úda' táábe-hna'. Čisíičé-hna' ca' ca'. these the Omahas what you have given good very usually. They are always thinking of them you.

Wéciga' čha té úda' ca' ca' qti. Éskana uma' činká áji či wína' be plans your the good continually. Oh that season another if I see you 6 ka' bočega'. Éskana uhé ké i'wi' ci'ana šašč ka' båa. Išká amini' činké I hope. Oh that path the you tell me you send I wish. Interpreter you have the one here ubs ké ibaha' či, i'wi' čaš-ga há. Badiće ijaže ačí' n. Wašítada ní ga' path the knows it if, to tell me send hero. Battiste his name he has. Oto village the ubs (ob.) četa' a' ba úma' ci' ána té aná' na ka' båa. Pań'ka ní či' nčetá' n, as far as that day to walk in how the I hear it I wish. Ponka village the as far as that many (ob.) that.

484 THE ÇEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.
áwake Pan’ka níkagáhi ijin’ge wacuce wan’gičeqti wína’bái ka’b’égga’n. I mean it. Ponka chief his son brave all I see you I hope.

Égi-pí-ma’n-qi-ma’n éga’n, wína’n-bái ka’bégga’-hna’ ca’ca’n. Wačate číha
I am so used to you as, I see you I am hoping always. Good you
bʼáte ca’ca’n. P’uda’n, áda’n wína’n-be ka’bég-qi-ma’n. Badíze aká é čízaí 3
I ate always. Good to me, therefore I see you I desire very I do. Battiste the that bo
(sub.) takes it

when, seeing it he will tell you.

TRANSLATION.

When I do not see you I am poor; but when I see you I am not poor. Since you departed my heart has been sad; I have continued sick. It is always good for you to consult the chiefs and the young men about your affairs. What things you gave to these gentes of Omahas were always good. They ever remember you. Your plans were good at all times. I hope to see you in another season. I desire you to send and tell me the way to your land. If the interpreter whom you have, knows the way, send and tell me. His name is Battiste. I wish to hear how many days’ walk it is from the Oto village to the Ponka village. I hope to see all of you brave sons of Ponka chiefs. As I am so used to you, I am ever hoping to see you. I always ate your food. It was pleasant to me, therefore I have a strong desire to see you. When Battiste receives the letter and sees its contents, he will tell you.

MAQPIYA-QAGA TO MA’TCÚ-NÁJÍ.

Chaká iimi aká xagé-hna’ ca’ca’n. Ca’n ga’n aná’a’n tê, ceta’n nán’dé
This one his mother’s the is always crying. Just so I heard it when, so far heart
in’pi-máji ma’bégí’n há. Ca’ngi jà’ma-n’či’n jin’ čan’ka enáqti in’wi’nte. !
bad for me I walk. Horse wagon carry the ones that they alone remain to me.
Mája’n abégí’n ča’n ñá-ma’gè rá lájé egá’n, wamúške mája’n bétúga uáji. Cí
Land I have the I did not like to give it up as, when I heard the whole I sowed. Again
because I had worked it
dáda’n wóqta xin’ga béúga abégí’n; nút etí abégí’n, ca’n wata’ní cí áhíqíti
what vegetable small all I have; potato too I have, and corn too very much
abégí’n. Níkaci’ga-má čéye ma’či’n i qé di a’wí’ba núwází-hna’n’i. Uma’ha’n 12
I have. The people here they walked during day we are generally lonesome. Omahas
the (pl.)
amá bétúga čégści’e-hna’n’i. Ki Ca’n amáa cáng anágáhi. Ángágéi, ca’ngi ge
the all remember you. And Dakotas to them too we arrived. We come home, horse
wa’ll há Ca’n amá. Ca’n wína’n’be ka’bégde téqí há. If tê i’chi’da be
gave to us. Dakotas the. Yet I see you I wish, but difficult. Horse he look after for me
486 THE CEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

étingé tè ê áwake, téqi hâ. Ca'w ábhiqti níkaci'ga amá a'qidaa'be taite there is the that I mean it, difficult. Yet a great many people the we see you shall
home (emb.)

ebéga' na ha. Níkaci'ga wi' cénujín'ga șićha țanká wi' a'țå'i ka'aw'beça. I think. Person one young man your the ones one you give I wish.

3 Uma'ha'na-ta waçi'w-qidáawáçë; níkaci'ga-bájii ga'w'çai tè, ada'na waji'w-

The Omahas now I am out of patience with Indians they not they desire, therefore I am out.

them;

qidáawáçë. Níkaci'ga amá níkagáhi juaw'wañigçæai, é úda' na hâ. Wáqe
of patience with People the ones chief we go with them, our own, that good. Acting the

gáxe éde a'ța'w'ta'ta'ai é weát'abčë hâ. Ki níkaci'ga ukéji na níkagáhi a'w'ça
white but they hate me that I hate them. And Indian ordinary chief to throw away

man who

6 ga'w'çai hâ; ada' na ceñu maja' w'can'di ta'w'be ka'aw'be-qti hâ. șáçi'na'pájji
they wish; therefore yonder land in the I see it I wish very. Acting the

where you are

amá é waqé gáxe juwagçë ga'w'çai hâ; níkaci'ga ukéji na a'w'ça; ga'w'çai hâ.
the he acting the white he with them wishes; Indian ordinary chief to throw it away

Wañi'ha gítermá ní, te pújji sabáji cuhí a'ța'na'ngíha hâ.
Letter you send it if, words bad suddenly reach we apprehend it back you

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'cu-nájii is the famous Ponka chief, Standing Grizzly Bear.

485, 7. na'náí'a, Maqpiya-qaga's wife.

486, 3. níkaci'ga-bájii ga'w'çai; 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 ja^i n -na n paji 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 FLÊCHE TO HIS BROTHER FRANK.

September, 1878.

Ca^n' ie djûbaqtcui uwîbîa tá miñke hâ. Pahan'ga onâi tê'di, wabâgêze 487
Now words very few I tell you will I who. Before you went when, letter
Ca^n' geîn'^â'kikê-â'na' hâ. Ki me' â'wabâgêze wi'^êcte geîn'^â'kikê-bâjî hâ. 488
you need to send back to me. And spring this letter even one you have not sent back to
(ob.)
Ca^n' wabâgêze â'â'be'-qui'^â'gâ' cûşâ'kâ'. Ki a'^â'koâ'waj'^êcte ebe'^êga' hâ, 3
Yet letter three about I have sent to you. And you were angry with me thought
wabâgêze wi'^êcte geîn'^â'kikê-bâjî. Ca'n' 'êkâ'ge wi't' wabâgêze wi' ti'^â'kê
letter even one you did not send back. Yet your friend one letter one you caused
me some one to send it to him.

şi, i'^în'^â' hâ; â'da'n wi'n' cuçêwikî'ê hâ. Ki e'a'n'^â'na'jî'i te weâçpahâ'n 489
when, he told me; therefore one I cause him to send. And how we stood you knew us
hu'nâi te, ca'n' ca'n' a'^ê'î'i hâ. Ca'n' ni'cê'în'^'êqî tîuijî te wî'n'a'^î'i tê, 6
you when, always you are. Yet pain you had none house the I heard of when, I was de-
went
ma'n' hâ. Maja'n' ca'n' îçpahâ'n hu'nâi hâ. Maja'n' ca'n' ca'n' ûçqêqî ti'î-nê-
lighted. Land the you knew it you went. Land under the very fearful you go
(by ob.)
ëga'n' hâ; â'da'n' yû'hêwikî'ê-hma'n'-ma'n'i hâ. Micêta iha'n' wâ'kêga hé'ga-bâjî
somewhat; there I have always been apprehensive on. Michel his sick not a little*
fore
ca'n' ja, ca'n' te tatî îçpahâ'n'-majî hâ, ca'n' ni'n'^a te da'^cte îçpahâ'n'-majî hâ. 9
though, yet die shall I do not know yet live will perhaps I do not know.
Nûçî 'êcî mactê hêçpahî hâ; ca'n' mactê wi'^êcte îçpahâ'n'-majî hâ. A'^'ska,
summer this warm not a little; in fact, warm even one I do not know. By the by,
Frank wa'^u mî'n'^gê'î éde tî'e hâ, nûçê'dî. Ca'n' maja'n' ca'n'^î a'^ç'a'^-
Frank woman he married her but she is dead; last summer. Still lanz in the we live
ni'^ai tê cêtâ'^a' a'^ç'a'^bâhâ-bâjî hâ. Wâ'ga'u a'^ç'a'^-bâjî hâ. Ca'n' maja'n' 12
by it will so far we do not know. Straight we are not. Still land
kê cê'î uâ'gaca' kâ'beçêga'. Içâ'itâ' akî i'în' ginâhî'î î; uâ'gaca' etê'ga' hâ.
the yender I travel I hope. Agent the he is willing for it. I travel apî
Içâ'itâ' akî úwâqî'ê'â'ge-hma'n'^î Ú'mâ'n'^a'mâ'. Ca'n' âç'a'^î; âî ca'n'^ wêçâ'ze
Agent the is generally unwilling for them the Omahas. And Pawnees village the measure
â'nâ caççî^n' tê i'^în'^â'gâ' hâ. Ki cî maja'n' caççî'n'î ca'n'^î cê cêtâ'^a' wêçâ'ze 15
how you sit the tell to me. And again land you sit the this so far measure
â'nâ caççî'n'î î; i'^în'^â'gâ-gâ' hâ. Ki cî ćî âjî wi'n' éçîpe tî miñke hâ. 16
how you sit if, tell to me. And again word differ one I say to will I who
many
Ca'n' ie'çîu ma'^n'^i'n' tê'dî, ie tê égân' uwîbîa-hma'n'^-ma'n'^î. Nîkaci'^ga ukêqî'n
Yet word here you walked when words the like I usually tell you. Indian ordinary
I will tell you a very few words. Before you went to the Indian Territory, you used to send me letters. But you have not sent me even one letter this spring. Yet I have sent you about three. And I thought that you were offended with me, because you had not sent me a single letter. But one of your friends, to whom you have sent a letter, has told me; so I cause him to send one to you. You knew what our condition was when you departed. We have continued so. I was delighted to hear from you, and to learn that you had no sickness in your household. You knew the land when you departed. You went somewhat as if you were very fearful about youder land; therefore I have always been apprehensive on your account. Michel's mother is very sick. I do not know whether she will live or die. It was very warm this summer. Indeed, I do not know even one summer in the past, which was as warm. By the by, Frank took a wife last summer, but she is dead. We do not know yet whether we shall improve in the land. We are unsettled. Still, I hope to go traveling to yonder land where you are. If my agent be willing for me to go, I shall be apt to travel. But he is generally unwilling for the Omahas to travel. Still, tell me how many miles you are from the Pawnee village, and how many miles, too, you are from this land. I will speak on another subject. It is the subject about which I told you from time to time, when you lived here. I did not say, "Abandon your Indian life." I did not say, "Live as a white man." Nor did I say, "Live as an Indian." But I say again: Depend upon God. Remember Him. For if, instead of remembering God, you love this world alone, you shall be sad—you shall surely be sad in the future. God is ahead of us. We will go to Him. When we arrive there, we shall know for ourselves. When we walk here on this 'earth, God sits looking at us. And we have altogether forgotten God. Now I have written enough on this subject. When you write, send me word how many have died of the Pawnees whom I know. And write whatever you wish to write to me. Write to me how many horses you have.
GAHÍGE TO QIÇA-SKÁ AND LENÚGA-NÁJI.

Céamá níkaci'ga ma'ma hni'í tó, é úda' wúhni' ebgéga'. Céamá
Those the people you walk when, that good you have them I think.
These
úda' wábei' ka'be'ede téqi há. Ca' edáda' wépibáji-báji a'ma' e'íi tó, 
good I have them I wish, but difficult. Still what bad for us not we walk when,
cá' angú-tei angúrigéa' tó. Edáda' é cé maja' ca' a'cita'í tó, áta angü-3
still we ourselves have ourselves. What this land the we work it when, beyond we ac-
keta'í. Cé'á wacka'ní-gá. Wía' bai-májí i'te'qi; ca' wiséíai éga', égipe.
quite. Yonder make an effort. I do not see you (pl.) hard for yet I remember as, I have
said it.
Ca' maja' uçágí'í ca' wáçáte e'a' uçáji gé e'a' cúta' aná' ka' bá.'
Still land you sit in the food how you have the how straight I hear I wish.
Pa'ka-má e'a' níkaci'ga wakéga amá awána' ka' bé'á há. Cééu amá 6
The Ponkas how people sick the ones I hear from I wish. Here the ones who
wakéga héga-báji. Ca' chíimi aká e'a' ma'hni' té b'é'ga' ciná' ga' t'ai,
sick not a little. Now your the how you walk the all, to hear of wishes, you
áda' waqi'í ha cu'cág'é. Ic' éé. Ma'tcu-wágihi, Wána'páji ituá-gá. Ijimi
there. Letter I send to you. Word this, Ma'tcu-wágihi, Wána'páji tell him the His father's
fore
aká gáxai. Cé'éu anáji' tó i'úda'-qti-ma'. Ca' wiséíai tó, i'á' májí-
tho has made it. Here I stand the it is very good for me. Yet I remember when, I am always
9
(sub.)
who
hna'-ma'. Caa' amá niaci'ga waa'í be pi éde Sindé-góc'cá u'á'cin'ge
sick the ones people I see them I was but Spotted Tail without cause
sad. Dukota the ones people I see them I was but Spotted Tail without cause
na'be a'wa'í ca'. Niaci'ga-má etí can'ge wa'í-báji, wi-hna' g’éba a'si'i há;
hand he held me. The people too horse he did not give me alone ten he gave
them, the
wé awáxíke. Cé wahába jút'a'i té' di, wéba'í, Iha' k'á wí'í amá, uma'wí'ínka 12
me I mean myself. This ear of corn mature when, they have Yankton the season
who
called us, the (sub.)
íc'ba' tó' té'a. Caa' ukí' cé xí' hahá juwaçáega' e'a' cánáji' yí, cúta' aná'
second at the. Now nations neighboring you with them how you stand it, straight I hear it
a time
ka' bá.'
I wish.

NOTES.

Lenúga-náji', Standing Buffalo-bull, is one of the Ponka head-chiefs. He is com-
monly called by his Pawnee name, Acáwáge, Spotted Horse.
489, 8. Ma'tcu-wágihi, Grizzly-bear-who-Scares-the-game-from-a-thicket, another
name of Qiça-ská, White Eagle.
489, 8. Ijimi. Ijimi may mean, "his or her father's sister," or "his or her mother's
brother's wife."
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'ctu-wa'ghihi, tell this news to Wana'paji. His aunt has made it. It is very good for me to be here. Still, when I remember you, I am always sad. I went to see the Dakotas; and Spotted Tail took me freely by the hand. He did not give the Omahas any horses, but he gave ten to me alone. I mean myself. The Yanktons have invited us to visit them next season, when this crop of corn shall have matured. I wish to hear just how you are getting along with the neighboring tribes.

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**CANGE-SKÁ TO QIÇÁ-SKÁ.**

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Ca° e°'avy' hii'ma° n/ d'awana'°, ka°'bá'Ca'. Ca° gac°' wakéva-báji ca°
Now how you walk that I hear of them I wish. Still so they are not sick yet
Ca°' u'dá'° hii'ma° n/ d'awana'° ka°'bá'Ca'. Ca°-hna° gac° maja°' ca° wacá'ha'nha
how good you walk that I hear of them I wish. Still, in particular land the you abandoned it
3 hna' tè c° wé'esi'ë-hna'°, a°'ba° 'i'áu'ga'c°. Maja°' cí' tè, e°'maja°
you went the yet we always remember day throughout. Land you as, how land
ú'dá'°' qti ma°'hii'ma° n/ d'wi'ná'° ka°'bá'Ca'. É'na°' tè a°' 'qan' 'qdivesha'°'-báji. Wáge
very good you walk that I hear from I wish. How well do we not know about ourselves. White
amá fe c°'tè a°' wé'ëcëte wégá'xa-báji. Áda°' é' hâ: a°' qidña-be étea'°'i tè
the words so far even one they have not done. Therefore that we see you may, at the
(sob.)
6 a°'të'ba'ha'°-báji. Ca°' júga wîqtci wija°'be ka°'bá'Ca', kí wáqi'ha'° ca°' chu'í
we do not know. Still body you, verily I see you, I wish (pl. ob.), and letter the reaches you

té, uqé'ëqoi qá'që'ë'á'be'ka°'hëgá'Ca'. Ína' aná'°' ka°'bá'Ca'. Kí 'qisan'ga
when, very soon back you cause to I hope. News I hear I wish. And your younger
brother
té hâ, Heqá'ga' jín ga aí tè; nikaci'°' wáhe'ha'ë'ë' tè'ë dé tè hâ. Kí dikaci'°
dead , Heqá'ga' jín, i.e.; person very stout-hearted but dead. And people
9 amá' níkagáhí amá' qí'à-báji'qti'ní' hâ. Ca° wá'ú amá' cí'cénu'jí'°' ga amá
the chief the are very sad . Indeed woman too young man the
(ch.)
cí' qí'à-bájí hâ. Ca° hna° gac°' dáda°' waqte'á angu'jí' gë' úda'°' hâ. Ca°
too are sorrowful . (Expletive) what vegetables we planted the are good . And
(pl. ob.)
wamú'kë cí' u't'ë'ë'i, cí wata°'zi cí' úda'° qti jú't'ë'ë' a°'cë'.

wheat too we have again corn too very good we have made it

plenty,
LETTERS DICTATED BY OMAHAS AND PONKAS.

NOTE.

490. 1. e'ina ma'ehni u awana'akana'ba. This use of "awana'akana" is unusual. The regular form is "wina'a," 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-jinga, 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.

WANÁCEKÍPOBI TO WAJI'AHAGÍGA.

Ci waqi'ha ča'na'gái'wachi tê, wašita kê āhigi. Awan'keg éde, again letter the you made it come when, work the much. I was sick, but

u'tca'na' wágazúqti béi' hâ. Ki wašita kê agdíita ñ, cin'gají'ga čagi-at present very straight I am . And work the I finish mine when, child you

ci'be taté. Wawápani hâ. Can'ge ci' waqi'gai hâ. Can gaçe taint. 3

see your shall. We are poor. Horse too we have none . We go to you shall (pl.).

Usni tê'di, can'gáçe tan'gata'. Wa'u čińkê uq páča-màji ka'wá'ba, čijan'ge;

Cold when, we go to you who we will. Woman the (ob.) I lose her I not I wish, your daughter;

áda'u čagícta'be taté. Wina'wá'be tê'di, i'c'e'aga, nëndë i'uda' ka'wá'ba.

therefore you see your shall. I see you when, Old man, heart good to me I wish.

Máqádi can'ge uñu'ba cêta'ńgáși hâ; cta'be etéga'. Waqi'ha cuhi 6

Last winter horse I told you so far we have it ; you see it apt. Letter reaches you

tê'di, e'á' ma'hni' tê uq'é'qtei čačé ka'wá'ba, waqi'ha. Winá'a' ka'wá'ba.

when, how you walk the very soon you and I wish, letter. I hear from I wish.

Cîn'gají'ga čábê' čijan'ge ená čanká waqína'xa'gá'æi.

Child three your daughter the one to hear about she wishes. who them, here.

NOTES.

See the letter of Mā'ten-nee'ba to Agitcita, August 22, 1878.

491. 5. i'c'e'aga, contracted from i'c'e'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'NÍ TO JANDÉ-NAÑ'ÚGE (MACDONALD).

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Heqaga-jin'ga ijajé aøjwil. Ca' u-uji wiwia tè údà'qiti aøjwil'; wakéga-bají, his name had. Now, household my own the very good I sat; they are not sick, in fact, very good I sat. Still the Ponkas the people good truly even they as went
téqi inahii'a, ebeéga aøjwil. Ki níkaci'ga d'uba ečanka, juw'wangge 3
hand truly ! I think I sit. And people some these, we with them
angáçi' ečanka, pibaji tóábai. Ca'ge-ma cénawaçai. Ca' e'a'n a'wan'gaxe we have the ones bad and are very. The horses they have destroyed Yet how we treat them
taité téqi; a'n'ingé wábskíšai. Wawáqpani héga-bají. Ca' sídadi ca'ge shall dwell in visa we are weary. We are poor not a little. In fact yesterday horses
wáqá'qti dúba wáqá'qta aqái Húwánga amá Ca' éskana wabáqáze ca'ò six working well four having went Winnebagos the (sub.). Now oh that letter the (ob.)
úqé'tqi tia'w'cakíše ka'bééga. Ca' níkaci'ga wágazuqti éde awáci éga', very soon you send me I hope. New person very straight but I have em-
ne wábáqáze ingáxe. Meádi ca' déjé ekúbe tóédi, Ca'an' amáá pí. Iahn'k- letter he has made Last spring in fact grass deep when, Dakotas to them I was Yank-
tá'wì'wí amádi pí Ca'ge géeba-dégåba wa'í. Cín'gajín'ga nùjíngá gúnké, 9 tons among I was Horse tons seven they gave Child boy the one the there us, éskana maja'w' cétuádi abei'n yi', i'uda'kiti-ma' té'te. Ca' wáfita', i'win'ka' oh that, held in this I had him it, very good for me it would be. Indeed working he helped me
yi', i'uda'kiti-ma' té'te. Cupi tečán' di abei'n di ñi ebeéga. Maja'w' yi' it, very good for me it would be. I reached when, in the I had I was even I think. Laid the
you past him coming home
čágè'n'w' ca'n' tái'be yi', gičájiwáčë hà. Ca' maja' wátsa' čágè'n' te'di, wína'be- 12 you sat the I saw it when, it tended to make. Indeed kind that you sat when, I used to
lma'já'w' čágè'n'ti, ebeéga (yi'), i'cha-májí. Ca' úqé wina'be etéga-májí see you formerly, I think (when), I am sad. Now soon I see you I am not apt
èbeéga', áda'i'cha-májí. Ca' uján'ge nečáhi gë twá'be yi', i'cha-májí. I think, therefore I am sad. Indeed root you passed the I saw when, I was sad.
Ga'ta'w' te'di ca' maja'w' ča'n' čágíša-bají tè. Ca' amá maja'w' čágè'n'w' 15 At last indeed I have forgotten yours. Dakotas the ones kind you sat
kè bëgáqáqi ujeti aqáma wa'mái'be; ki éde bëgáqáqi ákiáqáqi, i'táxána the all they who sat in it I saw them; and but all have gone up the river.

NOTES.

492. 11. Eskana ca' Ponka-ma, ca' bëgáqáqi awasițé. The collector agrees with Frank La Fèche in regarding "Eskana," "ca'w," and "ca'," as superfluous.
493. 6. wa'ti aqáí. Read, "wa'ti alaçai, they have gone away with them." — Frank La Fèche.
493, 10. eskana maja'w' cétuádi abei'n yi'. Omit "eskana." — Frank La Fèche.
493, 11. abei'n di eté ebeéga. Read, "abi'n di etéde, ebeéga", I think that I should have brought him back." — Frank La Fèche.
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, Wagaia-namaha, is doing very well. A person died here the other week. The young man was named, Heqaga-jinga. 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.

TRANSLATION.

Very good I walk. Now what food the we planted all good. Wamúske cti úda, ákiastá dúba abgi. Ki í tea wajút'a tó di wawákegái. How good too good, stack four I have. And now when corn is at the we are sick. Ki Wacúce t'ó, Heqága-jín'ga t'é. Ki maja ké e'a'ó úda ma'hni'ý, aná' a ka'b ça. Ca' e'a'ó úda ké úda ma'hni'ý, té aná' a ka'b ça. And Wacucce dead, Heqaga-jinga dead. And land the how good you walk if, I hear it I wish. In fact how good the (ob.) good you walk even if I hear it I wish. A wa'ó cita tó, úda'qi naji'ó ha. Ki wisé té, éceta waqí'ó ga'ca dáixe. We work, very good it stands. And I remem ber you, when, from them letter that I make.
LETTERS DICTATED BY OMAHAS AND PONKAS.

TRANSLATION.

I am prospering. All the food that we planted is good; the wheat, too, is good. I have four stacks of it. And now, at harvest, we are sick. Wacuce and Heqaga-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.

MANGIPOTA TO JAHÉ-ÁGUI.

September 30, 1878.

Wamúske si gēcbahiwi tábejí abeji' umaw'činká še'qte. Ca' wabejita 
Wheat seed hundred three I have season this very. Now I work 
to i'uda'qti anájjí. Ca' nie a'č'egikešqti anájjí. Ca' wabejita to i'uda'qti 
the very good for I stand. Now, pain I have none at all. I stand. Now, I work the very good for me 
anájjí, ēga wahni' ʕi, úda té hā. Ca' wisieš té, ē cüec̆eše hā, 3 
I stand, so you work it, good will. Now I remem- ber you 
wabágješe ca'. Ki e'a' či cti ma'hnin' té i'wi'č i'ča-gá, wabágješe 
letter the (ob.). And how you too you -«talk the to tell me send here, letter 
hnize čkita' iča-gá. you take at the send here. 
it same time

TRANSLATION.

I have three hundred bushels of wheat this very season. I have been very prosperous with my work. I am without any bad health at all. As I am so successful in working, it will be good if you work. As I remember you, I send you the letter. Send and tell me how you are. Send at the very time that you receive this letter.

ICTÁČABI TO ACÁWAGE.

October 14, 1878.

Jí'šéha, a'bačé nán'de ma'tádi wína'be ka'baqti há. Ta'waŋga'n 6 
Elder brother, to-day heart on the inside I see you I wish very 
čifná čan'di ts'be ka'be. Ma'tćú-wáčihi ča'ba, ga' čina'čka méga'. 
your at the I see it I wish. Ma'tćú-wáčihi know too, and your sister's son likewise, 
ta'waŋga'n čifná ča' ts'be ka'be, uma'činka čé. Níkaci'ga amá in't'ai 
tribe your the I see it I wish, season this. People the have died 
(pl.) to me 
há: Wacuce t'é, Cúxa-ma'či' t'é, Heqaga-jinga t'é, Jähé-ráde t'é. Ca' 9 
: Wacuce dead, Cúxa-ma'či' dead, Heqaga-jinga dead, Jähé-ráde dead. Now 
níkaci'ga amá čečega'i ca'ja, ca'n wi ečega'č cubeš tā mńke. Ca' cuhí 
people the think though, yet I I think. I go to you will I who. Now it reached you
THE $EGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

të'di uqë'qtoi i²wi"çpaxu, ji²çcha. Gïçâë ka²'ba. Waçëtada, ifi ç'an'di
when very soon (see note), elder brother. You cause 1 wish. Oto village by the
back
she pi tá miñke. Ca" maja" çagš" ças" çita"qi i²baxu gïçë-gi, ji²çha.
passing I will I who. Now need you sit the very straight writing send it back, elder
that arrive way there
brother.

NOTES.

495, 7. Ma'ten-waçthi qätha. Three persons are addressed: Acawage, Ma'ten-
waçthi, and Acawage's (?) sister's son.

495, 9-10. Ca" niqaci"ga amâ çêqâ-ga, bâjî awâna"-
the people the they do not I have not heard yet I I think it
(a.) think it about them

496. 1. i²wi"çpaxu, a case of kappax legomenon. The regular form is, i²çcpaxu,
"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-waçthi, and your sister's son, I wish to see your
tribe this season. Among my people the following have died: Wacuce, Cuqa-ma'ë, Heqaga-jëgâ, and qahe-tă. Thoagh 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.

GÂHÎGE TO ACÂWAGE.

October 14, 1878.

Ca" edâda" suça çîngé hâ. Ga" niqaci"ga t'ai tê uwibâga ga" cuçéçâ
tat'ke. Cliadi Wacuce t'ë; Cuqa-ma'ë na" t'ë; Dahë-tătë t'i; Heqaga-jâgâ,
will. Your father Wacuce dead; Cuqa-ma'ë dead; Jâhë-tâ dead; Heqaga-jëgâ,
6 Gâhîge ijin'igé, Jâda ta" wângë" ubâna", t'ë hâ. Cî'garin'ga t'i-hna'i,
âjëjë-gâhîge his son, Lâda
woman too die usually, Children die usually, dead. Children die usually,
wa'â t'i t'i-hna'i, cëjë t'i åhìjë-bajî, dëjâbë. A'cë'na'a"i n'am de wëdu"i
women too die usually, here even not many, they are few. We heard from you hearts good for us,
çê, a"çë'dëba t'ai eët'a" a"t'i" taitë téqi hâ. Ca" edâda" wââge amâ wa'â
but we see you will how we're shall difficult. In fact what while the give us
LETTERS DICTATED BY OMAHAS AND PONKAS.

etéga-bájí, áda' wawáqpani hégá-bájí. C’é’ya fuça t’a’u. Nikaği-ga ukéfé
they are not apt, therefore we are poor not a little. Yonder news abounds. Indians
where you are
áhigi ikágewaá-hé áhigi úcka” eza’ awána’-ka’-bea. Wačate čečin’gai
many you have them for many deeds their I hear about I desire. Food you have none
your friends
téqi hégájí. Wacka” ega’-i-gá. Húanja amá cä’gema céna-waáží. 3
hard not a little. Do exert yourselves. Winnebagos the the horses have made an end
of them.

TRANSLATION.

There is nothing to tell as news. I send to tell you that the people have died. Your father, Wacuce, is dead; Cuja-ma’-ći is dead; auhe-rad’, too, is dead; Heqaga-jíngə, son of qači-á-gahige, of the qača 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.

MAQPÍYA-QÁGA TO MA’TČU-NÁJÍ.

October 14, 1878.

Waqí”ha gé tó, áskipáq-tci-ma” béize. Wiňáha” t’é ga’u, čaná’-a
Letter has when, I met it just then I took it. My brother died as, you hear it
come back
tebëga”. Cuja-ma’-ći’ eć há. Níkaći-ga wawákega hégá-bájí há, nán’de
will, that I think. Cuja-ma’-ći is ha. People we are sick not a little, heart
i’uda’qti-májí há. Cénunj’ga áhigi t’ai t’te-ta”; cénunj’ga úda’qti jnáwaqte 6
not very good for me. Young man many have now; young man very good I with them
áhigi t’ai há. Kí úcka” čaná’-a” cka”hna té é čéama, níkagáhi amá,
many have died and died you hear you wished the that these (sub.), chiefs the,
úda’qti ma’-e’i há. Kí úsanga čubéjede, čubé-májí. P’da’á, Céki, utch’ha
very good walk. And no prospect I was going to. I am not going to My father, Céki, you tell him
of anything you, but, you.
te há, wiňáha” t’é té. Núciáha-gi-hna” ci, na’an’kičá-ga. Činégi t’é amá, 9
will, my brother died the Nukahé-ci-hna” too, cause him to hear it. Your dead they
in-law fact.
á-gá. Awásjig’lta” ge i’n’uda’qti-ma”, júga wíqtcí. Čéama, níkagáhi amá,
say it. I work for myself the is very good for me, body I myself. These chiefs, the
(pl. ch.), (sub.), (sub.),
čisíče-hna’i. Wáqi”ha gé tó’di, úwágibéjede nán’de giuda”i níkagáhi
remember you. Letter came back when, I told them, when heart good for them chiefs
amá. Činá’-a”, Pání’ka-máče, cída”bái té ékíga” há. Níkakagu-ga ámá sata” 12
the. They heard ye Ponkas, they saw you the like it. People the five
from you, (sub.), (sub.)
ja” qí té’-hna”; wákéga té píjí. Wiňáha” t’é tét cétam” déga’ba ja” qí,
sleep when die, usually; sickness the bad. My brother died the so far seven sleep when,
in-law
cúsíče. Wá’a agá’u” činké a”čína t’a’čí.
I send to you. Woman I married the one who came near dying.

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NOTES.

497, 4–5. čana'a tebe'ga, in full, čana'a teebéga, "I think that you will hear it."

497, 8. Ki usaŋga cube'ede, cubfa-maji. Maqpiya-qaga gave another reading: Ki cubfe usaŋgaqti-ma'n/ ede cubfa-maji, "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, Cu5[nia n][u , is dead, I think that you will hear of it. Our people are very sick, so my heart is not very good. Many young men have just died; many of the very good young men with whom I went have died. And as to the matter about which you wished to hear, i.e., the chiefs, they are doing very well. I was sure of going to you, but now I am not going. Please tell my father, Ceki, that my brother-in-law is dead. Cause Nuciaha-gi-hna', too, to hear it. Say, "It is reported that your mother's brother is dead." I work for myself, and it is very good for me. These chiefs always remember you. When the letter came and I told them, their hearts felt good to hear from you, O ye Ponkas. It was like seeing you. The people usually die in five days. The sickness is bad. I send to you seven days after the death of my brother-in-law. The woman whom I married came near dying.

MAQPIYA-QÁGA TO MA"TCÚ-NÁJI'.

Maqpiya-qaga wamúskew be'ga ginačin'ge; waqpani hégají. Qáde

Maqpiya-qaga

ja-ma' n/ ci-uji gëeba ci ginačin'ge. Ci nán' de n'ta in'uda'qti ma"bëjí'-maji

wood-walking put-in ten too burnt to nothing Again heart now very good for I do not walk for him.

3 tè, čana'a tai ebëga waqi'n'ha cuče. Ė na'jú gëeba-na'ma"ba wa'n'da

the, you hear it will I think letter goes to you. That threshed twenty together

wënačin'gai. Ci nujinga, isan'gaaqede, ē waŋ'gie wënačin'gai. Wamúskew

it was burnt to Again boy, I have him for a he all it was burnt to nothing for us.

waŋ'gie wi"átceia itče; a"wa"čita aŋgáiqai či wënačin'gai. Ha'n' či

many for us. younger brother, and it was burnt to Night when

all once was piled; we worked we had gone when it was burnt to nothing for us.

6 ahii tè há.

it arrived

NOTES.

This letter contains one of the few instances of Indian's mentioning their own names; but it is done in the third person. See Jabe-ská's letters to Waqa-naji', etc.

498, 2. ja"ma'vi-ují was contracted to ja"-maji.

498, 3. čanaa' tai ebëga waqi'n'ha cuče: equivalent to "čana'a tai éga" waqi'n'ha cuče."
LETTERS Dictated BY OMAHAS AND PONKAS. 499

498. 3. E naŋ'ju, etc., is not plain, according to Frank La Fleche. It should read:
Naŋ'ju ictaŋ' gêba-na'ba wa²da² wênašingiŋai.

498. 4. Cënujni'ga isâšigaŋade, etc. Frank La Fleche gives the following reading:
Cënujni'ga isâšigaŋade de eti ginašingai.

498. 5. wi'nâqtei' a iťešë. Read, "wi'âha iťešë," it was put in one place.—Frank La Fleche.

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-NÁJI² TO CÁGE-SKÁ.

October 19, 1878.

Aⁿ'baḏe, kagé, wiŋ'haⁿ⁰ be kaⁿ'bezdai édegaⁿ⁰, aⁿ'waⁿ⁰ qpani hêga-májí. Ídaxe
To-day, younger I see you, my I wish, but I am poor I am very. I make by
eté gê éiŋgé. Beⁿqatqetâⁿ⁰ gînašingé. Caⁿ³ aⁿ'baḏe čisan²qga mégaⁿ³
may the there are All your brother- his was destroyed Now to-day your younger likewise.

wiŋ'haⁿ⁰ be kaⁿ'bezdé, Ídaxe eté gê beⁿqatqetâⁿ⁰ našin'ge égaⁿ³, čanáⁿ³ taf ébêqagá³
I see you, my I wish, but I make by may the all destroyed for me as, you hear it will I think

waqiⁿ³ ha čeq câťeczē. Gaⁿ³ čian'ge mégaⁿ³, čij'ge megaⁿ³, wan'güęe
letter this I send to you. And your sister likewise, your elder likewise, all

winá'ání kaⁿ'be. Waqiⁿ³ ha gian'kiti'-ga, e'ãⁿ on hniⁿ tê, ai.
I hear from I wish. Letter send back to me, how you are the, i.e.

NOTES.

Oage-ská, White Hoof, son of ji-gišadé.

499, 1-2. Ídaxe eté gê, should be "Ídaxe été gê," according to Frank La Fleche.

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.
O Jinga-nuda\(^a\), 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 Cinuda\(^a\)-skä (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 Jinga-nuda\(^a\), 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.
LETTERS Dictated By OMAHAS AND POKES.

MAQPIYA-QAGA TO CEKI.

October 19, 1878.

Pie'aqa, wanuseke abe'nu' b'egoqti i'n'na'qin'gega, i'an'a' na tae i'be'ga.

O old man, wheat I had all destroyed by fire by you hear it will I think

ca'na' waqin'ha cucè. Ja'ma'na'qin' ha k'i sidjuaqti i'wi'cte; èna ucte aqtabqi.

yet letter goes to Wagon the alone remains to me; that remain- alone

Ca'na' éawaqi édl-ma awání'a' na basta' ha: Nudja'hangá, Hidíga ca', Jadé-gi 3

Now I have them those who I hear from I wish : Nudja'hangá, Hidíga too, Jadé-gi

cái, aná'a' na basta', n'ini' na me'ite. Gahige-qeá ca', Wajíga-da, Agahá-
too, I hear I wish, alive if they are. Gahige-qeá too, Wajíga-da, Agahá-
ma'o'ín' éqáge, Ickadabi jin'ga, Ma'tcú-ská. ca'na' ha, wa'újínga iha'awaqi

Dáají- 6

too two those who I hear from I wish . Now the rest I know you not. Dáají-

na'náqí aká awará' èmké i'gáqta' èmké éaqte, i'úcpa wiwi'qtaqti, a'na'ñá' bháná-
aqta' the the one for whom his wife the (ob.) I have her grandchild my very own, she does not know

(me.) he danced the pipe dance

ji'qí éde, i'ntca' itápaha cucè. Ca'na' iwiDa'sha-májí-máce, ánà èta'ai

now I know her it goes Now how far I have known you not who, how you have

májí-máce, ánà èta'ai moi all, but now I know her it goes Now how far I have known you not who, how you have

Ca'na' aná'a' na basta' ha. Ca'na' nan'de ca'na' da'ntqí i'pi-májí. Jí'ta'na 9

[Now the rest I think, I hear I wish . And heart the beyond I am sad. Now]

nújínga juawagie úda'qí éde, hégajt t'ai, áda' nánde i'pi-májí-hna'

boy I with them very good, but not a few died, therefore heart sad to me regularly

Ca'na'. Jí'ta'na wanuseke i'na'qin'gega, i'ta'na da'ntqí i'pi-májí. Wa'újínga

always. Now wheat has been destroyed for now beyond I am sad. Old woman

iha'atqí èmké wáke'ge-de gíttóz-bájí. Cúcpa ca' iwan'giieqti wáke'gai. 12

I had her for the one is sick but she has not regained Your grand- too all are sick.

a mother who her strength. child

Iqádi ke pahá'ga te' di te' ha. Wa'újínga èmká gaw'úwágiéá-gá.

His father the before when died . Old woman the (pl. ob.) so tell them.

TRANSLATION.

Venerable man, as all the wheat which I had has been destroyed by fire, I send a letter to you that you may hear it. I have nothing left but the wagon. I desire to hear about my kindred which are there: Nudja'hangá, Hidíga, and Jadé-gi. I wish to hear if they are alive. I also wish to hear about Gahige-qeá, Wajíga-da, the venerable Agahá-ma'o'in', the younger Ickadabi, Ma'tcú-ská, and the two old women whom I call my mothers. And the rest of you I know not. The wife of one for whom Gahige-qeá 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-SKÄ TO MA'TČŪ-WĀJHI.

October 21, 1878.

Ca'n waqi'ha gêtača ča' bêže. Ki waafkega ušáigta-te angu čti
Now letter you sent back the I took it. And you are sick you told of the we too
yourself.
eáwaga"ni. Ga'n nkači'ga cenujin'ga wahéhaj'qi bahañi' a't'af hâ. Wacúce
we are so. And person young man very stond-hearted picked, or we have . Wacúce
gathered died.
3 t'é, Cúxa-ma'či čti, dâhe-jâdë čti, Hégâga-jin'ga, Hé-snâta, dëde-gâhi
deal. Cúxa-ma'či too, gâhe-jâdë too, Hégâga-jingâ, Hé-snâta, dëde-gâhi
ijan'ge (yâ'ze čin'ga igáq'a), Mâca'nak ijin'ge, Cyú-jingâ ijin'ge čti, his daughter
Wacúcawâš his wife dead, Hégâga-wadâginge his wife, Ickadâbi inêpä,
Wacúcawâš his wife dead, Hégâga-wadâginge his wife, Ickadâbi his grandchild.
6 cîng'ajä'g'ma-ma jing'åtc-i ma ahig'i t'ai. Ki ceta'-hna' edädâ' suça e't'a
the children the very small ones many died. And so far what news how
ma'hni' čim, wina'a ka'nt'beái hâ. Ki ají wîh'sha cučeacâ tâtê cîngê, Uma'-
you walk if. I hear from I wish. And if I tell you I send to you shall be as to tho
none
ha'qti. Ki Pan'ka čankâ, nîkâgâhi čan'kâ, t'é čankâ, iijäe wahmâde etëde.
Onahs. And Ponka the ones chief the ones dead the ones his name you should have called
themselves. ' who, who, who, them.
9 U'gâta a'mi hâ. Waawâpani. Íigâ'tai ma'zeskä' čtë wâi-baj. Can'
Suffering we are We are poor. The grandfather silver even has not given us. Yet
waq'ta ke'ja ca'n'taâ gåxi' éde, ca'n'hna' wajú-baj, ahig'jïj égä, ahig'qii
work at the we have done our best, but still we are below the much not as, very much
standard.
ang'åaxa-bajÎ- hna'/i. Waq'ta' če enaqte wîwàgipi etai, wêndâ' ète eáwà-
we have not done usually. Work the that alone pleasant to us may good for us may we
be, (be)
12 ga'n'i, a'wan'qig'çta' če é àwâke. Ta'waŋgê'a angu'ma ma fie wâspa-baj, are so, we work for ourselves the that I mean. Gentes our own (pl.) words do not behave,
enaqte têqí jin'ga; nîkâgâhi fie wâna'â-baj. Íigâ'tai éwåwâ'mi ga'a
that alone difficult a little; chief words they do not listen to us. Grandfather he caused it for us so
tha'waŋgê'a amá fie wâna'â-baj. Í'nta'n iéška akâ waâ'nî' ai, qig'çtai
rench the words do not listen to us. Now interpreter the abandoned them, he took him-
gentes (sub.)
15 gâchë. Ta'waŋgê'a-má fie wâmaka-bajî. Ga'adi iéška cê'â Pan'ka'ma
out of. The gentes words he was out of patience with them. Already interpreter youder at the Ponka
fûshë.
gåxai ci' wë'cëa iñădiçi akâ gâxe, angu'a angüxâ-bajî. Nîkâgâhi an'gata'ë
was made be who now agent the made him, we we did not make him. Chief we who stand
(sub.)
LETTERS Dictated BY OMHAS AND PONKAS.

503

a"nà'a"-bàjí-cta''ni, ceta'' i'itäici akà úawagiča-bájí. Uáwagičai têdihí
we have heard nothing about it, so far agent the (sub.) has not told us. He tells us it arrives at
qì, 'e'a" tateíte a"ca"baha"-bàjí: wéca" eté qì"ji, wéca"-bàjí qì, a"wa"waté
when, how it may be: we do not know: we agree ought if, we do not agree if, which one of the
(two)
tateíte. Cf wi" gíta-gá, fé hníze qì.
it may be. Again one send back, this you take it when.

NOTES.

This letter was dictated partly by Sanssouci, the ex-interpreter, and partly by Cange-ska. The interpreter appointed by the agent was Charles P. Morgan, who had been Ponka interpreter before the removal of the latter tribe in 1877.

503, 1. a"nà'a"-bàjí-cta''ni. The ending "cta''ni" shows that what was done, or left undone, was against the wishes of the speaker and his friends; but "a"nà'a"-bàjí-qtía"ni," we have heard nothing at all, would convey a different idea.

503, 2. tateíte, i. e., tate éíte, has a future signification.

TRANSLATION.

I have received the letter which you sent. You told of yourselves that you were sick, and we are so, too. The choicest ones of the most stout-hearted of our young men have died. Wacuce is dead, so is Cuqa-marí, and gahe-páč, and Heqaqajíjíga, He-snata, qede-gái's daughter (the wife of ya'ze-hángá), White-feather's son, Cyu-jíjíga's son, Wanqatsawàe's wife, Gahige-wada'íinge's wife, and the grandchild of Ickadabi (i. e., of Louis Sanssouci); and in addition to these, many very small children have died. And up to this time have I been wishing to hear the news from you, how you were. There is nothing else for me to tell you about the Omahas. You should have mentioned the names of the deceased Ponka chiefs. We are poor and suffering. The President does not give us even money annuities. And as to work, we have done our best, but we are still below the mark, as it was not much. We have not done very much. Work alone should be pleasant for us, as it is apt to benefit us. I refer to working for ourselves. Our gentes do not behave when they speak; they do not listen to the words of us chiefs. That is the only thing which is a little difficult for us to bear. The President having caused it for us, the gentes do not listen to our words. The interpreter has just abandoned them, by resigning and taking himself out of their company. He got out of patience with the gentes on account of their words. And the agent has just appointed as interpreter the man who was made Ponka interpreter yonder at the old reservation in Dakota. We did not appoint him; in fact, we chiefs have heard nothing about it officially. The agent has not yet told us. We do not know how it will be when he tells us. It will probably be one thing or the other in that case; we may consent or we may not consent. Send back a letter when you receive this.
WAJI’A-GAHIGA TO MA’TCÚ-JAŃGA.

October 19, 1878.

Nikagahi úju hnańkáce, Acąwage, Ma’tcú-wáşıhi éga’ba, cénůjįngų Chief principal ye who are, Acąwage, Ma’tcú-wáşıhi too, young man
șińa wa$a’ba-majį, a$wa’qani hā. Wíğiha’be kaw’béa. Çe usni çe your own I have not seen them, I am poor. I see you, my own, I wish. This cold this
3 tēdį hi yi, cupí tāte ebęgą hā. Éskaną qte’qtcı wa$q’ha qte’qtcı it arrives when, I reach shall I think. Oh that very soon letter you cause (one) to
ka’bęgą’, nisíha, wisa’ng’a, wiųćpa méga’, níkagahi úju hnańkáce. 1 hope, my own, I see you, I wish. Thia cold -this
1 i n/ pi-majį éga’, wa$q’ha cu,$ewikį’ę. Nkac’gą’ba’ųgąqti gi$pí-bâjį, waqpa$nį; is bad for me as, letter I cause (one) to People all . are sad, poor;
1’ų tą’ ciśišai hā. Nisíha, wi$a’be ka’bęa hā. Wanaqge ca$ń’ge a$ćą’-ma at they remem- My child, I see you I wish. Domestic horses those which
bęgą a$ća’wa$nhe ga’$jai, ebęgą’, nisíha, wisa’ng’a, wiųćpa méga’, all to follow me desire. I think, my child, my younger my grandchild likewise, chief principal ye who are.
6 a$ća’wa$nhe ga’$jai hā. Juąwąqge cupí tāte, ebęgą’. Ca’w’ níkagahi to follow me desire . I with them I reach you shall, I think. In fact chief
nika’gą’lí úju hnańkáce. Cénůjįngų wiwi’a juąte’qtcı i$n’te éga’, ną’de chief principal ye who are. Young man my own I really was dead to as, heart
9 i’pi-majį éga’, wa$q’ha cu,$ewiki’exę. Nkac’gą’ba’ųgąqti gi$pí-bâjį, waqpa$nį; is bad for me as, letter I cause (one) to People all . are sad, poor;
12 sę Caa’w’ amá atti hā. Ca$n’ge wábpi’ę éde wa$n’gi’e awái. Kį e’di pl this Dakotas the came . Horse I had them but all I gave them. And there I ar-
 quien, wi’ecte a$ń’-bąjį hā, nisíha. Uma’hą’ma amá, nisíha, čiđa’be ga’$cai, when, even one they did not my child. Omahas the my child, to see you wish,
ki éga’ wia’be ka’$bęa. Cupí tāte ebęgą’, nisíha, usni çe. E’a’w’ sį, and so I see you I wish. I reach shall I think, my child, cold this. How it, you
15 nisíha, čiđa’qti qte’qtcı wę$q’cię te ebęgą’. Uqte’qtcı éskaną aná’a te my child, very straight you cause (one) to will I think. Very soon oh that I hear it win
eba’gą’. Cénůjįngų čiśi’a, níkagahi čiśi’a edábe, te čiśi’a uqte’qti that I think. Young man your own, chief your own also, words you own very soon
win’a’zí ka’$bęa. I hear from I wish.
NOTE.

This Waji'na-gahiga is the head of a part of the Omaha Wajinga-čataj, 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'tcu-wašihi, as "my younger brother," and Ma'tcu-wašiha, as "my grandchild."

TRANSLATION.

O ye head-chiefs, Acawage and Ma'tcu-wašihi, 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 SKÁ TO GAHÎGE JÎNG'À, WÁQA-NÁJI', AND ACÁWAGE.

Gahîge-jîng'â t'ëska'i ešêgâ Jâbe-skâ ìwa xe tíçai. Wáqa-nájiâ, Acâ- wage, œ-ëabi, wi'a'wa têcte t'ëska'i ešêgâ wègà xe tí há. Ginâ'â wage, those three and which one sooner dead, be thinking to ask about has. To hear about his own ga'çâi Jâbe-skâ. Uqê'qtei kîçê tâ bi waqi'ha, ginâ'â ga'çâi; uqê' 3 wishes Jâbe-skâ. Very soon he says that some letter, to hear about he wishes; soon one will cause it to reach home waqi'ha ça ki te.—Acâwage, waqi'ha cuqê'qê çize âda da'he júwageî-â-gâ. letter the will reach O Acâwage, letter I send to you take it and seeing it be with them. Gahîge-jîng'â, Wáqa-nájiâ, Wahê'â, çêna, da'n'bai-gâ. Waqi'ha hniçái. Jâbe-skâ, Gahîge-jîng'â, Wáqa-nájiâ, Wahê'â, enough, look ye at it. Letter you take it when, wi'ëska' çâuí-bâji, uqê'qtei waqi'ha ça'ê kîçê tâi. Wahê'â', Wâqi- 6 one it might you have not it, very soon letter the you will cause to Wahê'â', Wâqi- (ob.) reach home.
506. THE QEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

daze ce-na"ba, a"wa"wa etécé t'eska'i giná'a" ga"t'ài. Wiwuwaqihna
daze those two, and which one sooner dead, he to hear of he wishes. You tell us about our own

k'ëchë tá-bi. Ci ni"ta ʒi, wá'uta" giná'a" ga"t'ài.
you will cause it to Again alive it, straight to hear of he wishes.

This letter was written before October 25, 1878.

505, 1. t'eska'i, ū. ū, t'eska'i, “Dead, they might be.”

505, 3. uq'ëqtci k'ë ch ta-bi. Frank La Flèche does not understand how “k'ë ch ta-bi” can be used here, and it is a puzzle to the collector, who suggests the substitution of “tëchë te, you will please send it here,” or “gëchë te, you will please send one back.”

506, 1-2. wiwuwaqihna k'ëchë ta-bi. Frank La Flèche and the collector have agreed in substituting for this, “wiwuwaqihna ʒi, tëchë tai, when you tell us of our own, you will send one here.”

TRANSLATION.

Jabe-ská begins to inquire, as he thinks that Gahige-jë nga may be dead. As he thinks that Waqa-nají, Acawage, or Gahige-jë nga 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-jë nga, Waqa-nají, and Wahe'a, look ye at it. When you receive the letter, if one of you has not died, please cause the letter to reach home very soon (sic). He wishes to hear if either of his relations, Wahe'a or Wa'idaże, has died. You will tell us by sending a letter here. And if they be alive, Jabe-ská wishes to hear correctly about them.

JIDE-TA" TO ACÁWAGE.

October 25, 1878.

3 Wiji"te i"te, nán'de i"pi-májí-hna" ca"ca". Íxuhábi t'é čaná'a" te,
My elder died to heart bad for me regularly always. Íxuhábi dead you hear it will,

Acawage. Wa'ú wiwína ké ci t'é ké ñängëq'tci-hna" hi. Uma'čínka čé
O Acawage. Woman my own the again dead when very near to usually ar-

wina"be ka'bëče de bá'ta há; wiji"te t'é, wa'ú wiwína t'é ta t'di hi.
I see you I wished, but I have ; my elder dead, woman my own die will at it has-ar-

6 Uma'čínka áji ʒi, wiña"be ka'bëča ʒi, wina"be tátë ebëgá". Céki,
Season another if, I see you Wéty one I wish it, I see you shall I think. O Céki,

čihan'ge t'é há, a"bafë, Gakíe-ma"čí ña'igáqta".
your elder dead , to-day, Gakíe-ma"čí his wife.
LETTERS DictATED BY OMHAAS AND PONKAS.

NOTE.

506, 5. t'e ta tedi hi. T'e raŋgeŋti-hna hi, which Jide-ta gave as an equivalent, is hardly applicable here, as it refers to several occasions of sickness unto death.

TRANSLATION.

My elder brother is dead, and my heart is constantly sad. O Acawage, you will hear that Ikuhabi is dead. My wife has nearly reached death on several occasions. I wish to see you this year, but I have failed, as my brother died, and my wife is approaching death. If I wish to see you another year, I think that I shall see you. O Ceki, your younger sister, Gakie-ma’s wife, died to-day.

LE-UXAHA TO MA'TCÚ-SI-TAŃGA.

Ca', nishe, wishe-hna-ma’. Ca’ éskana e’a’ ma’hni’ xili, winá’apa'.

Now, my child, I am always thinking of you. Now oh that how you walk if, I have not

maji’-qti-ma’; ca’ e’a’ ma’hni’ xili, i’wi’ahma gíšaće ka’bē’ega’. Wi’apa’.

heard from you at all; yet how you walk if, you tell me you send back I hope. I see you

ba-máji a’wa’apani héga-máji. Ki éskana wi’be ka’bē’ega’ éde, bé’’a-3

I not I am poor I am very. And oh that I see you I hoped, but I have

hna’-ma’. Ki ékáge-ma, éskana wan’gé éwačagihna ka’bē’ega’. Ki

failed each time. And those who are oh that all you tell them I hope. And

a’wan’ke-ge-máji, ‘a’w’i’í’qti ma’bi’; éga’qti ma’hni’ ka’bē’ega’. Wa-

I not sick, nothing at all is the matter I walk; just so you walk I hope. Let

báxu wi’ cušéwikšé. Ca’ uq’é’qti ci’gé’ÈŁ xii ka’bē’ega’. Waqé amá 6

ter one I cause him to. And very soon you said one I hope. While the

maja’ cińke ‘iwašaqi xili, na’bé ta’a’; maja’ wašita’ wagáji agtá. Maja’

land the spoke about when, hand possess-land to work it commanded went Land

čan’di xáci a’ni’q xi tá, ebi’ega’. C’e’á çàngáhi-báji tá, ebi’ega’. Gátega’a

In the a long time we will be, I think. Yonder we will not reach you, I think. In that man-

time

uwísfa cušéape. I tell you I send to you.

NOTES.

507, 5. éga’qti ma’hni’ ka’bē’ega’. LE-UXAHA explained this by another sentence:

Či ci’ éga’qti wašékegaj’qti wi’ná’apa’ ka’bē’ega’.

You too just so you are not sick at I hear from I hope.

all you

“I hope to hear from you that you too, have not been sick at all.”

507, 6. Wabaxu, used by an Omaha instead of wabageze.

507, 6. Waqé amá; i.e., Inspector J. H. Hammond.

507, 7. maja’ cińke, intended for “maja’ x’a.”—Frank La Fîche.
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"tí TO LANDÉ-WAKÁWÁGE.

October 25, 1878.

Ca" now letter you sent to-day I have read it to me this now (sub.).

éskana 3í-ují čha úda"qi aná"a xí i"uda". Ca" éskana Wakan'da aká oh that household your very good I heard when good for me. Now oh that Delity the 3 uška"i ka"bšégà. Ki A"pa"-tan'ga t'é tè aná"a há, ki níkagáhí sátá" help you I hope. And Big Elk he died the I heard it , and chief five t'ai tè awána"a há. Ki níkaci"ga-máče, áhigiší ča'áí tè ca" gíčajiwáčè. died the I heard of them . And ye people, very many you died the yet grievous. A"bšé angú cti wawákegaí. Níkaci"ga úda"qi sátá" t'ai. CI t"tca" t'é To-day we too we are sick. Person very good five died. Again now to die 6 etégà"qi édí-ma-hna"i, ki wa'ú cti t'é-hna"i. Ca" maja" kě ca" čé cti very apt those are usually here, and woman too usually die. Yet land the yet this too éga"n, út'e t'a"n éga" a"t'é-hna"i. Ki maja" cénàčíca" kě'rá cangáhí taité like, death abound like we are dying. And land towards yonder at the we reach you shall place na"a pe hégà-bájí. Ki níkaci"ga amá edáda" ibahá" amá, 'iwačé-hna"i we fear it not a little. And people the what they know they usually talk about us who, (sub.) 9 ča"ja, anšíwacka" hégà-bájí. Ca" wáčiwapázú ga"čai. Čęčúádi wáčiwatough, we have made not a little. And to make us straight they wish. In this place make us gázu tá amá tè. Áda" maja" kě'á, céná kě'rá, cangáhí taí aná"a ďa-bájí straight they will, doubt- Therefore land at the, at yonder at the, we reach you will we do not wish it less. place éga"n há. Ki e"a" weágiyìga" cče éáwaga" tan'gata", ca" cétu tédí somewhat . And how they decide for us even we are so we who will, yet there in the 12 càngáta-bájí tan'gata" éka"-a" ča"čai. Maja" ča" išádičí ści tča" taí towards up stream they are not sick. Now today I remember as, letter I cause him to send you (pl.) towards up stream they are not sick. Now today I remember as, letter I cause him to send it to you (sing.).
LETTERS DICTATED BY OMAHAS AND PONKAS.

509

Ca ti-uj wiwia tē úwakega ēīngē. Ca edáda maja fēguádi wiāqtci
And household my own the sickness has none. And what laid in this only one
wēteqi ēga uwibai-hna ma. Hūaiga-mā téqi hā. Ca wabágêteze
hard for somewhat I have told you (pl.) regularly. The Winnebagos hard.

wabaxu ēnu ēīnke, eskana ḍa'ī ētdē k'ēngēga. 3
very soon goes, writer here he who, oh that you you send I hope.
give him back

NOTES.

508. 1. niaci ga i'qadai ēaka, another way of expressing, "Niaci ga ēaka i'qadai hā."

508, 6. Ca maja kē ca ēetf ēga. Duba-ma'ēni gave "ētu ūtī, here too," as
equivalent to "ēetf ūtī." Frank La Fleche reads: Maja'ēni ēetf ēga, omitting "Ca"
and "kē ca."

508, 8. nikaci ga ama, edada ibaha ama, i. e., the white people.

508, 9–10. wātiwagāzu ta amē tē. Frank La Fleche and Duba-ma'ēni say, "wāti-
wagāzu," while Sanssouci says, "wa'īwagazu." Sanssouci renders "ta amē tē" by
"they will doubtless," distinguishing it from "taite, they shall." Frank La Fleche
says that "wātiwagazu taite" is seldom used.

509. 3. wabaxu ēnu ēīnke, the one who sits here writing.

TRANSLATION.

To-day I saw the letter that you sent. This man read it to me. I am glad to hear
that your household is in good health. I hope that Wakanda may help you. I heard
that Big Elk and five chiefs had died. And as so many of you have died, it is griev­
ous, 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.
Nisifa, "wa"qpani hegá-máji wi'ji, wigísíč'e-hna'-ma". Eskana, nisifa,
My child, I am poor I am very if, I usually remember you, my Oh that, my child
relation.
wigíč'e be ka'be'ga-hna'-ma' áta'n'he — Kagéha, maja" čé'ču ca"'ca' hni"'
I see you, my own I usually hope I who stand. — My friend, land here always you were
3. wi'ji, "wa"qpani-máji taté ebé'ga" ca"'ja, ihné há. Hné'ga" a"wa"qpani
if, I (am) not poor shall I think though, you have . As you went I am poor
hégá-máji. Ca'
án édáda' účka' ma'nhni" wi, ca"' ca' ma'lní" wi, b'úga
I am very. Yet what deeds you walk if, in fact how you walk it, all
án'ja' ka'b'c há. Ca'
án de úda'ači wigí'na'na' ka"'b'ta há. Nisifa, maja"
I hear it I wish . In fact words very good I hear of you, I wish . My child, laid
my own
6 aná'ja' čan'či wabčita' a"ca'cpaha' hna'te, 1'cu ataca' b'čé. Wáqe amá
I stood in the I worked you knew me you (pi.) when, now beyond it I go. White the
people (mb.)
edáda' ca" wačáte b'úga gáxai gê éawakiga'čtía"'. Ceta" a"čéta' te
what in fact food all they make the we are just alike. So far we work the
angší'áqči, gísái té angší'áqči, máče há. Maja" ca"' be ca"' b'úga wamíske
we have failed plucking the we have failed winter . Land you saw the all what
indeed, their own indeed,
9 ugípi. Maja" čan'či úxuho číngı'čtí a"ná'ji"; sačí'čtí a"čí". Nískenčí'ga-má
is full of. Land in the case of having none we stand; very firm we are. The people
ána čat'či gê ijáje zániči a"wa'na'a" anga'čái. Wacúce ijí'ge čánká
how you have the his name every one we hear them we wish. Wacúce his son the ones
many died
wi' te. Ėdi-á-i-náji' ijáje ačí".
one died. Ėdi-sá-náji' his name he had.

NOTES.
This ka'ńga-náji is sometimes called ka'ńga-náji júnga (i. e., the younger),
to distinguish him from Acawage. He is the brother-in-law of Mi'za-ská, the elder
Frank La Fleche.

510, 2. Kagéha, i. e., Ma'tcu-wā'čhi.

TRANSLATION.
My child, I always think of you when I am poor. I am ever hoping to see you.
My friend, you have gone, though I thought that I should never be poor if you always
remained here in this country. As you went, I am very poor. I wish to hear all, what
you are doing, and how you are. I hope to hear very good words from you who are
my own relation. My child, when you departed, you knew that I worked the land
where I dwell. I have now exceeded what I did then. We are just like the white
people in raising all kinds of food. We have not yet finished our work; we are far
from the end. It is winter, and yet we have not been able to finish gathering all of our crops. The land which you saw is full of wheat. We stand in the land with nothing at all to occasion apprehension; we are firmly settled. We wish to hear all the names of your people who have died. One of Wacuce's sons is dead. His name was Edi-a-i-naji.

ICTÁ‡ABI TO MA'TCU-WÁ‡IHI AND ACÁWAGE.

Waqiⁿ'ha ga'tehe' čaⁿ' bežé. Majaⁿ' čageiⁿ' čaⁿ' čuta'qti iʷwiⁿ'ča
Letter you sent back the I took it. Land you sit the very straight to tell me
(oh.) (oh.)
giṭa-gá. Če cuṭeafé. Céama níkaci'ga d'uba cašai ha. Itíže cubché
be sending This I send to you. * Those people some went to. At the I go to you
back. (ob.) (ob.)
kaⁿ'beđe waqiⁿ'ha gaťají égaⁿ, aⁿ'aⁿ'ca cašai ha. Caⁿ' uwiki te ekigaⁿ'—3
I wished, but letter had not as, leaving me they went. Now I talk to you it was just
come back to you
qtiąⁿ', waqiⁿ'ha čaⁿ' bežé teđi. Caⁿ', ji'čeha, aⁿ'waⁿ'qpani héga-máji. Majaⁿ'
like it, letter the I took it when. Yet, elder brother, I am poor I am very. Land
uhiacka čageiⁿ' ebégaⁿ-máji čaⁿ'eti; wéahide'qti čageiⁿ' ebégaⁿ. Caⁿ'
close by you sit I did not think heretofore; at a great distance you sit I thought. Yet
majaⁿ' macchéq čageiⁿ' čaⁿ' awaⁿ'úmaⁿ'čiⁿ' ána jaⁿ' x̄i'-hnaⁿ'í aná'aⁿ kaw'bęa. 6
land in the warm region you sit the day to walk in how sleeps if only I hear it I wish.

Wawakegai caⁿ'angáxi, anáníii.
We were sick we have quit, we have recovered.

NOTE.

511, 6. aⁿ'ba umaⁿ'čiⁿ, etc. Frank La Flèche says that this is not exactly correct. It should be "aⁿ'ba áná jaⁿ' x̄i'-hwaš él-te aná'aⁿ kaw'bęa."

TRANSLATION.

I have received the letter which you sent home. Send me a letter, and tell me just how you dwell in the land. I send you this in order to make that request. Some of those men (i. e., Omahas) went to you. I desired to go to you when they did, but they went to you without me, as a letter had not come from you. When I received the letter, it was just as if I talked with you. O elder brothers, I am very poor. I did not think, heretofore, that you dwelt in a land near by; I thought that you dwelt at a very great distance. And I wish to hear how many days it takes to walk to the land in the warm region where you dwell. We have brought our sickness to an end; we have recovered.
WAQPÉ-CA TO CÁHIÉCA.

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-jinga, the third son in our household, is dead. Iqahabi, 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.

NOTES.

Cahieca, 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 Muxa-naji, which is a sacred name of his gens.

512, 13. kagé refers to Heqaga-jinga, 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: “Nujinga isan'gaa t’68 ha”, Heqaga-jin’ga: I had a boy for my younger brother, Heqaga-jinga, 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-jinga, the third son in our household, is dead. Iqahabi, 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.

WANI-Á-WÁQE TO GAHÍGE.

6  Ca, éwičé’qti wisíči a”bá’čé. Ûskana wižá’be ká”bóega” éde, a”jú-
Now I have you for I remem-
-ber you much near ber you
- relation

májí; ceta” awá’čte aqí”n, aŋgini-májí. Çéfu mája” hnájí t’6di, a”wažn-
well; so far I remain I sat, I have not recovered. Here land you did when, I was

qpani cta”’be ca” ca” béi”. Ki çí’hná” wisíča-májí; Pan’ka níkágáhi
poor you saw it the always I am. And you only I do not remember Ponka chief

9 zaníqu awa’síčé; cénuju’ja-ma ctí awa’síčé, zaní. Ca’ wisíča té, méádi
all I remember the young men too I remember all. Now I remem-

bered you
LETTERS DICTATED BY OMahas AND PONkas.

úcka wi' Caa'n amána ti te éwa' éga', di xí, úcka júaji gáxai.
deed one Dakotas to them I ar, when, being as, I was when, deed wrong they did.

Ga'n'xi éga' wiśeći'ai. Hau. Edáda' júta níkaci'ga'ma te-má záníqi
And that being so you
And I remember I hope, all I hear them I wish. Now I am

iijáji wá'jécpaxú gíča' te' ka'b'ba'ga', záníqi awána'a' ka'b'ba'. Ca' i'ga- 3
ho, you write them for you send I hope, near you sat when, I see you I wished as.

maj'í-hti-hna'ma' wiśeći'ai te'di. Ácka 'ágíte' tede'di, wiša'be ka'b'ba' éga',
always very sad I remember you

cupí-hna'ma'; éde i'ta' ean'ga'-májí i'ga-májí. Hau. Ga'n'xi Uma'ha' the people they have been sent to you you see them when, reach when, letter you send will;

má c'éma cuhíwa'gíhna'í waça'bái xí, cuhí xí, wabág'žeze łáaté te; 6
the those they have been sent to you you see them when, reach when, letter you send will;

awána'a' ka'b'ba'. Ca' éskana údas'hti ma'qí'í ka'b'ba', fe údas'hti awána'a'
I hear about I wish. Now oh that very good they walk I wish, words very good I hear about them

ka'b'ba'. Hau. Ga'n'xi cawa'gíte'gí Uma'ha' c'éma cuhí xí, éskana
I wish. And I have them for near kindred Omahas those reach when, oh that

can'ge-ma wi' a'qí'í ka'b'ba'ga', i'qí'í gí wáte'k'že ka'b'ba'ga'. Ca' 9
the horse one you give I hope, having coming you cause them I hope. Still

cjí'íjí'ge, Úha'n'ji'ga', é i'qí'í gí ka'b'ba'ga'. Can'ge ja'ma'-ma'qí'í i'm' qanká
your son, Uha'sjínga, be having coming I hope. Horse wagon carry it the ones that

wi' i't'e, wi'qíte' i'wi'qíte. Can'ge a'qí'í xí, paha nga wabág'žeze i
one is dead only one remains to me. Horse you give it, before letter is coming

ka'b'ba'ga'. Ján'kíjá-gá. Ceta' tate' éb'égá. Maja'gí'élu can'ge éjíngay 12
I hope. Cause it to be coming for me. So far shall I think. Land here horse there are none

e'ga', can'ge ta'ma' tana', ápí'wa wína wúc'çeće. Ki Úha'n'ji'ga' glájí xí, as, horse where they stand, therefore I beg I send to you. And Uha'sjínga is not it, from you

Uma'ha' xí'n'gi wi' i'qí'í gí wác'jí'í ka'b'ba'.
Omaha small one having is you ask for me coming him back I wish.

NOTE.

513, 3. wájécpaxú, from "wagibaxu." 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.

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I hope that you will send back what news there is, and write for me the names of
all the people who have died. I wish to hear about all of them. When I think of
you, I am sorely grieved. When you dwelt near, I used to go to you when I wished
to see you. But now I am not in that condition, so I am sad.

If you see those Omahas who have been sent to you, please send a letter, as I wish
to hear about them. I hope that they are very well; I wish to hear very good words
about them.

When those Omahas who are my near kindred reach you, I hope that you will
give me one of your horses. I hope that you will cause them to bring it back for me,
or else that your son, Uha'n jagja, will bring it to me. As one of my wagon horses is
dead, only one is left to me. If you give me a horse, I hope that a letter will come
before it. Send it. I think that this letter is long enough. I send to beg of you
because this land is without horses, and you are in the land where there are plenty of
them. If Uha'n jagja does not come back, please ask one of the young Omahas to
bring the horse home to me.

HÉ-WA'JÍÇA TO GAHÍGE-WADÁÇINGE.

NOTES.

He-wa'jiça is a Ponka of the Níkáda'na gens. His name is given as pronounced
by the Ponkas, but it is intended for the Dakota, He-wa'jiña (One Horn), which would
be Hé-wi'aqči in Cegiha. Gahíge-wadácìinge is a Ponka of the Hisada gens.
LETTERS DICTATED BY OMHAS AND PONKAS. 515

514, 1. Nia'qdiqti, contracted from ni'ai a'qdiqti, "Pain—I have not at all."
514, 3. tateska'b'ega, in full, tate' ñska'b'ega.
514, 3. Omit "che" in both sentences.—Frank La Flèche.
514, 7. Winegiaka, i. e., the Omaha ge-usa'ha, of the Ictasanda gens.
514, 9. Frank La Flèche says that the last sentence should read:

Umaha akâdi agê ti ñabête' jai-yi, cuete wabaxu êa.
Omahas at them I came when three sleep when, goes to letter the.
back . you

"Umaha" is the Ponka form of "Uma'ha"; and "wabaxu," letter, book, is equivalent to the Omaha "wabágceze."

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.

December 16, 1878.

Waquit'a ha ñta ati bežega, nisifa, wia'n be éga, i'uda'qti-ma'nu,
Letter this I came I took it, as, my child, I see you like, it is very good for me.
i'ñq-ti-ma'n hā. Ca'n, nisifa, ata'cê waqitu'ha cuhiçe-hna-ma'n tate. Kī
I am very glad . And, my child, whenever letter I send to you regularly shall. And
çisañga cêfu cuhî tê, a'wa'nqpani éga'n cúçeäkiçe hā. Çêfu, nisifa, 3
your younger yonder reached as I am poor as I caused him to. Here, my child,
brother you to it, go to you
anajî n tê, maja'nÊ çêfu anajî'n, wabeña'uda'qti beüga anajî'n. Ca'n, nisifa,
I stand when, land here I stand, I work very good all I stand. Yet, my child,
wígiçê-hna'can'di, edâda'n wi'n alhn' tê'di aqë'n te'inte, ebe'déga-hna-ma'n
I always remember when, in what one you had when I have it will, I used to think it
ha. Nisifa, ata'cê ca'n wígin'be tateska'b'ega-hna-ma'n hā. 6
My child, whenever still I see you, my own shall I am used to thinking

NOTE.

515, 3. Çisañga, i. e., Nidaha, the real son of ðafa'na'pajî.
TRANSLATION.

My child, I was very glad when I came to this house and received this letter. It was very good for me, being just as if I saw you. And, my child, I shall send letters to you from time to time. And, as to your younger brother, who has reached you, I sent him to you because I was poor. My child, when I remain here, working the land, I do all the work very well. And, my child, as I am always thinking of you, I think that if you have any one thing I may have it. My child, I am constantly hoping to see you at some time or other.

NOTES.

Nidaha went to the Ponkas without the consent of his agent, who threatened to punish him if he did not return by a certain time. This was the trouble to which jâ'î-nâ'pâji referred in the phrase, "ucka t'a anâji." The second and third sentences were addressed to jâ'î-nâ'pâji, but all the rest was intended for Nidaha.

TRANSLATION.

I have received the letter which you sent home to me. I send a letter to you, O jâ'î-nâ'pâji. When you get it, please give it to Nidaha. O Nidaha, come home in a very great hurry. I can make no progress at all with my work. I am not prospering very well; I have plenty of trouble. Come home in a hurry. Now, when I do not see you, my heart is continually sad.
LETTERS DICTATED BY OMAHAS AND PONKAS.

HÉ-WAJICA TO HEQÁGA-NÁJI.

January 22, 1879.

Ca" écu a"nájíi te údá'qti a"nájíi ca"na'ja, ca" Cáa"a na angáše taité, 517

Now here we stand when very good we stand though, yet to the Dakotas we go shall,

ebégáa.

Wiñáha aká čáaka cañ'ge čábeĩ waqí, wañí ctt na"ba 'i, I think. My sister's this one horse three has them, robe also two they have given him,

ma"zepe-jin'ga na"ba 'i, niniba-wéawa ctt 'i, wamúske ké ahigi 'i, 3 sharp iron small two they gave calumet also they gave wheat the much they gave him.

áda u'ágé ca'wá' awá'é čájí'ji a"nájíi. Cáa údá'qti čanáji ēkiga"qti éga

therefore suffering in the least without any we stand. Yonder very good you stand just alike so

a"nájíi. Wamúske ké ubéwi'ãči'gíč a'či'ča'qti yí, Cáa"a na angáše taité, we stand. When we collect ours we finish when, to the Dakotas we go shall,

ebégáa. Čáaka, wiñ'qge aká, mi'qinga wi" ñáqai. Jádé-gaibéi aká 6

I think. This one, my elder the girl one bore. Jádé-gaibéi the sister (sub.), (sub.),

Waji'ga si'kí-hna ca"ca'i. Ca" e'a"te zaníqti win'ā'a'í ka"b'ba, píqti.

Waji'ga remembers him always. Now how it is all I hear of you I wish, anew.

Waji'jíngáqste čin'ké ctt píta' awá'ka"b'ba. Jé-wa'ú ctt ijan'qge ča'ba

Very old woman the one who also straight I hear I wish. Jé-wa'ú too her laugh she too

píta awá'na'ka"b'ba. Ki píta" awá'na'ka" qic té, e"a" dáixa-májí te yi, 9 straight I hear from I wish. And straight I hear from even if, how I do not will if, then
c" wisiče-hna"ma"ni. Ki yi, c'iúda" čanáji qic té wina"be tai; či'teqi yet I always remember you And you, good for you stand even if I see you (pl. ob.) will; hard for (pl. ob.) you
qi'qte a'cta"be tai, yi. Wiwegi e"a" ma"bíí" yi, i"wé-hna ca"ca"n. Ata"qte given if you see me will, you. I my very how I walk when, I am glad always. Whensoever usually

wisiče-hna"ma"ni. Ce-má nújíngá čábeĩ juâwagé-hna"ma"-de e"a"ni yi, 12 I usually remember you Those with boy three I was with them regularly, and how they if, you

i"win'ahma gíča'i ka'beĩga. Ma"-akábaná, ki qáhúteqá, Waji'ga-da you tell me you send back I hope. Ma"-akábaná, and gíča'i, Waji'ga-da

jiq'ge, ki Han'ga-ckáde, céna, wisiče-hna"ma"ni. Ki ághá te'di a"cta"b his son, and Holíjíjáde, enough, I always remember you. And I reached when you see me home

'íča'ai ca"cti. Údá'qti ma"hni" cte'cétewá, či'teqi yi, i"wi"ca gíča-gá. 15 you promised heretofore. Very good you walk even if, hard for it, to tell me send back.

Ki ďi'teqi cte'cétewá", edáda újwawqti ahini\'yi, i"wi"ca gíča-gá. Gíca'ma And hard for you even if, what very pleasant you have it if, to tell me send back. Those

Umáha ckáde-hna"-ma édučhe-hna"-ma"-de ca" wisiče-hna"-ma"ni. 16 či'teqi Omahas those who play regularly I usually join but yet I always remember you I am very glad (pl. ob.),
cőwá", ca" wisiče-hna"-ma" yi, i"pi-májí-hna"-ma"w. 18 even if, yet I always remember you when, I am always sad.
NOTES.

517, 2. Wiňahaⁿaka, i.e., Unajiⁿ-skä, son of Cahieⁿa, who had married Jé-iše, the sister of He-waⁿiša.

517, 6. Jadé-gaⁿbšiⁿ, the Ponka pronunciation of Taté-kahōmni, a Dakota name, of which the Chegíha equivalent would be "Jadé-gaⁿwiⁿxe." Jadé-gaⁿbšiⁿ is probably the son of Unajiⁿ-skä, as Wajiⁿga is the child of Heqaga-najiⁿa.

517, 13. Jahuⁿčicaⁿ, i.e., Jahuⁿče-n, is a son of Bird-head (Wajiⁿga-da). Haⁿgaⁿckade is the son of Māⁿtcu-sinde-čeⁿge, who was a member of the Omaha Māⁿčiⁿkaⁿgaxe gens. Māⁿtcu-sinde-čeⁿge has resided with the Ponkas for many years, and his son has a name peculiar to the Ponka Wacabe gens.


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-kahōmni always thinks of Wajiⁿga. 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 Jé-waⁿu 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: Māⁿ-akibanaⁿ, Jahuⁿčicaⁿ, and Haⁿgaⁿckade. 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.

CÚDE-GAXE TO WÈ'Sⁿ-A-LĀⁿGA.

February 6, 1879.

Níškacíⁿga, amá čéama iⁿwinⁿkaⁿi bēⁿgaqti. Wačáte tê i ngiⁿipiqtí

\text{People the (sub.) these have helped me all. Food} \text{the tent very full}

íŋáxai. Caⁿge cti wiⁿ 'édinⁿgaćiⁿ. Išádcíⁿaká iⁿwinⁿkaⁿtiaⁿ. Májhaⁿ

\text{they have Horse too one they have bestowed on me. Agent the has helped me very much. Land}

3 cti isádcíⁿaká aⁿ'ii ha; edádaⁿ náji také cti wanⁿgiće aⁿ'ii: čanáⁿ
too \text{agent the has given; what I plant will, the too all} \text{he has you hear it in or-

(looked) to me; given to me:}
LETTERS DICTATED BY OMAHAS AND PONKAS.

éga waqí'ba cuféwikíté. A'bahé činjía Cça'ána béc, can'ge na'ba
for that letter I cause him to send it to you.

tuébí'ba tíčai éga'. Wabáxu wi' išáčč i túzé gáa. Béč tě wabáxu wi'.
to call me on have as. Letter one you send at the same time place. I go when letter I give
you.

Awánanqí'í tě běč há. Gañ'kí aqéči, úáji tá míñe. Waha'n-číngé išá
I am in a great hurry I go. And I come when, I plant will I who. Waha'číngé his
back

cá'ba wáčí'í ga'í ga'ča-gá. Cka'ána čí, wáči'í ga'í ga'ča-gá.
her too having to come desire thou. You wish it having to come desire thou.

NOTES.

Cude-gáxe, commonly called "Smoke-maker," was a member of the Ponka Cixida or Soldier gens, of which Mat'á-en-wá-tí is the head. In the fall of 1878 he escaped from Ponka Agency, Ind. T., with his immediate family, He-wájícha and Unajiš-čák, and arrived at the Omaha Agency in December, 1878.

518, 2. edíngézi, i.e., edí in'qíča, from edí gigqa; synonym, i, to give.

519, 1. činjícha, i.e., Louis Roy's wife, who was a Yankton woman. Cude-gáxe had married Louis Roy's mother; and Wés'a-jañga's wife was Cude-gáxe's daughter by a former wife.

519, 3. Waha'n-číngé sometimes means "an orphan," but here it is, perhaps, a proper name.

TRANSLATION.

All of these Indians have aided me. They have given me a horse, and have filled my tent with food. The agent has given me great assistance. He has given me land, and all the things for me to sow or plant. As I wish you to know this, I cause this letter to be sent to you. I am going to-day to your sister's daughter, who is among the Dakotas at Yankton Agency. They have sent me an invitation, and have promised to give me two horses. I give you a letter as I go. I go in very great haste. When I return, I will plant. Desire to come back with Waha'n-číngé and his grandmother. If you wish it, desire to bring them back.

CAN'GE-HI'ZI TO HIS BROTHER, WÉS'A-JAÑ'GA.

March, 1879.

Ji'čéha, Monday tě'di še djúba twíbá cuféčačé. Edáda' wi', ji'čéha,
Elder brother, Monday on the words a few I tell you I send to you. What one, elder brother,

i'teqíqti-ma'w cte a'čín'ge. Niši'ga ukétí wéčíga'te itéča-gá; wáqe 6
I have it very hard for me even I have none. Indian mind the put it down; white man

wéčíga'n gáx-ta-gá. Niši'ga wéčíga'at júájí ĺí ukta'ji-gá. Úcka' ačída
mind do. Person mind not up to do not aid him. Deed good for

eté tě xíjáxa-gá; háhada' xíjáxa-gá. Níga'čai aká úju aká wáčíta
not the (ob.) do for yourself; ready make yourself. Grandfather the principal the did not work
NOTE.

519, 8–520, 2. Ėiga n ēa . . . ai tē. Cange-hi n -zi said that when Indian Commissioner Hayt visited the Ponkas, and spoke to them in council, he told them that the Indian Bureau could not send them back to their own land, on account of the expense of the removal; but if any of them went back of their own accord, nothing would be said about it. Such was the interpretation of his speech, according to Cange-hi n -zi; and perhaps there were others who understood it so.

TRANSLATION.

Elder brother, I send to you on Monday to tell you a few words. Elder brother, I have not even one thing which is very troublesome to me. Put down the mind of an Indian; take up the mind of a white man. Do not help the person whose plans are wrong. Make for yourself a way that tends to your advantage; make yourself ready. The President did no work at all when we reached the place where you are; and should we come back, it would be difficult for him to pay for the expense. Therefore he said that if we, of our own accord, brought ourselves back to this place, there should be no accusations, and it would be a very good thing. All the Indians are sad, and so are all the white people. Should you come to any decision, do you and Heqaga-naji 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.
LETTERS DictATED BY OMAHAS AND PONKAS.

DÚBA-MAν" Carey TO TENÚGA-NIKAGAHI (MACDONALD.)

March, 1879.

Kage, waqiu'ha gečašę ġa iętcauenti geči beže ha. Ki waqi'ha čaná
Younger brother, you sent back the letter which you have sent home. And you begged me, 
tě, aų'bačę dáxe hą. Ki edáda' iną-ańqti wi' maja' čętudi čingę
as, today I make it. And what news very good one land among there is none
ča. Maja' čan'đi wacka' tě enątcı inińawáče tě eči hę. yúwi'xe 3
some land in the making on the that only life-sustaining the that going around
ma'ni' nınaj etęa. Ca' hna'ga' waččege uąa'gi, ki, Cin'gajin'ga čańká
walking not living apt. Yet only so you were sick you told of and. Child the ones
wi'ecte i'ą'ajį, eęč tě, nände i'uda. Ki enątcı-bajį tá aką hą; ci
even one not dead to you when, heart good to me. And that alone not about to be again
a'ų'ba' tedihi či, i'ęčte čanádi hęngę. Čeama nıkacì'ga dńuba čęći; 6
day another it arrives when, for instance you are you go. These people some have
i'uta geči; a'ų'ba-wač́e čabčę agęči. Ki maja' čętudi geči tę, wańłę
now has sacred day three they have come back. And land in this place they have as, to farm for
weńča. Ki če'be nıkacì'ga uta'ńi da'ń se tě bi, tę gięćajin'weče, ca
they wish it far and who person in a place between him when, to die not to be desired for in fact
nän'de-gińwįńięčę hégojį. Ca'eskana nić češin'goči ma'ųni' ka'ńbęga, 9
apt to make the heart sad not a little. Now oh that pain you have none you walk I hope,
Wakan'da čińkę čiąxę či. Hau. Ca' nıkacì'ga inągaawáče cęt at'än'.
Duty the one he makes it. Now people I have them as too I have
čin'gajin'ga waččege, a'ų'bačę wısıčai. Jį-ųji wińha tę nić čęt waćińgai.
child I make them, today I remember household my own the pain even we have none.
Cę sąń wąbęčą'jį; a'ų'bačę wamúške uąjį tą mińke hą. Nıkacì'ga amá 12
So far I have not worked; today what I sow will I who. People the
čeama beńgąnti cka'i, a'ų'bačę. Ki e-hna' gąčę uńwęńę etęęą, nıkacì'ga
these all stirring, to-day. And that only that I tell you apt, people
amá cka'ńbę ma'ńbi'ę tę e-hna' uńwęńę etęęą, e-hna' inińawáče.
the stirring walk the that only I tell you apt, that only life-sustaining.

TRANSLATION.

Younger brother, I have just come home, and have received the letter which you have sent home. And I make a letter to-day, as you have asked for one. There is, as it were, no very good news in this land. The only thing by means of which a man can make his living is to do his best with the land. He who continues wandering is not apt to improve. When, in telling of your sickness, you said, "Not even one of my children has died," my heart felt good. But that will not be the only thing; on
some other day, you will, as it were, go to sickness when it will be close to you. Some
of these Ponkas have come back. They have been home for three weeks. And since
they have returned to this land, the Omahas wish them to farm for themselves. Now
when a person sees any one unsettled he considers that as undesirable for the other,
in fact, as something which must cause him to feel great sorrow for the other. I hope
that God may cause you to be without any sickness whatever.

I have many persons among you Ponkas for my friends; I have made them my
children, and to-day I remember them. We have had no sickness in my household.
I have done no work up to this time; but I will sow my wheat to-day. All of the
people are stirring to-day. And that is the only thing which I will be apt to tell you:
the people are stirring. That is the only way in which they can get their living.

I have received the letter which you have sent home. I was glad at heart
because you sent hither to tell me that my child was very well. Cude-gaxe went to
the Dakotas, and he has not yet returned. It has been three weeks since Standing
Bear came back. The men of his party will work very well for themselves. I was
very glad to learn that not even one of your household had died. And I, too, am so;
I and my household continue very well. These people work very well; they will be
sure to prosper. When that letter reaches you, I shall still be without any one to
assist me with my work. Command my son to be coming home in a very great hurry.
HÚPEÓA' TÓ CÉKI.

March, 1879.

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 Fléche, 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 Fléche'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 Fléche'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 "â'ëta," read "â'ëya."
10, 18; et passim. "A^nha," yes." When it means simple assent, read "A^n'ha;" but when it implies consent, the Omahas say, "A^nha."
107, 13; et passim. For "a$n'ga-gâ," read "a'n'i$â-gâ, hand it to me;" from the verb, "i$â." 9, 7; et passim. For "a$bae," read "a$bae."
52, 4; et passim. Translate "fé$â-biamâ," by "sent off, they say." 13, 10; 229, 7; et passim. For "fé te amâ," read "fé te amâ."
149, 2; 211, 16; et passim. For "é$e," indeed, read "é$e."—D.
111, 16; et passim. For "éji$ te'di," read "é ji$ te'di." 10, 3; et passim. For "gañ'ki," read "gañ'gi," from "ga^n" and "gi.
9, 2; 10, 8; et passim. Ha, the masculine oral period, is supplied by Mr. La Fléche 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 "Hañ," 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 "hégaji$ti," read "hégaji$ti."—D.
46, 8; et passim. For "i$u," read "i$u."
57, 9; 210, 16; et passim. For "i=i$â-gâ" or "i=i$â-gâ," read "i=i$â-gâ," from "gi$â." 80, 4; et passim. For "Hn'daké," read "Hn'daké."
24, 1; et passim. For "kañ'ge," read "kañ'ge;" so for "kañ'geqtei," read "kañ'geqtei."
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62, 4; 62, 5; et passim. For "kagéhá," read "kagéhá."—D.
28, 10; 28, 11; et passim. For "nan'de," heart, read "nán'de;" but "nan'de" signifies the side of a tent or lodge.
13, 5; et passim. For "páha," to arise, as from sleep, read "dáha;" for "ta'qxiin'ge," read "ta'qxiin'ge;" for "tan'de," ground, read "ján'de;"
12, 4; 12, 5; et passim. For "dáha'ul", to arise, as from sleep, read "dáha'ul;" for "ta'qxiin'ge," read "ta'qxiin'ge;" for "tan'de," ground, read "ján'de;"
13, 12; 44, 9; et passim. For "ta'n'jin/", read "ta'n'jin/".
24, 3; et passim. For "tan'de," ground, read "ján'de;"
102, 2; 102, 4; et passim. For "u'ig'ana"ha," read "rag'ana"ha;"—D.
17, 16; et passim. For "u'aqquqaha," read "u'aqquqaha;" for "u'aqquqaha," read "u'aqquqaha;" for "u'aqquqaha," read "u'aqquqaha;" for "u'aqquqaha," read "u'aqquqaha;" for "u'aqquqaha," read "u'aqquqaha;"

NOTES.
9, 6-7. Supply "há, á-biama Maactciin'ge-in' aká," said, they say Rabbit the (sub.)-
9, 7. Join the two sentences thus: "Égiże Usní aká átabae afé éba-biama ñ, Negiha, cubé tá miinke há, á-biama," etc.
9, 11. Omit "afé-biama ñ;" and change the second "aká," in line 12, to "amá," as the Rabbit was moving. Change "Usní aká," 10, 3, to "Usní amá," for the same reason. Other examples of this use of "amá" after the subject are as follows: After "Maacxii'ge;" 15, 5; 15, 11; 16, 12; 32, 12; and 36, 8. After "wa'ujinga," 17, 10. After "iúcspi;" 21, 5.
10, 11-12. "Aúqáste tai, Let us (all) go," should be changed to the dual, "Aúqáste te há, Maacxii'ge-i;" making one sentence with "wet' éba-ega'v, t'èba-biama;"
11, 1. After "Maacxii'ge-in aká," supply, "Gaaf'ñ éga'v ñe afé-biama ñ, And so hunting he went, they say when, Negiha, cubé tá miinke há, á-biama;" etc.
11, 3. Supply the feminine oral period, "hè;" after "aqpani;" for "aqpani;" which was given at first, could not refer to the Sun-god, but to the sun which we see in the sky, Mr. La Flèche has substituted "Mi'ñ aká." The former could not agree with "aáqà-biama;" were it the subject of the verb, the sentence would read, "Mi'ñ ña'b éba'vi minha aqà amá;" the (ob.) dwelling' he was with his, they say grandmother in a lodge say.
15, 1. Read: "Maacxii'ge amá iqu'v éba'vi ñd ci akáma, jìgge jìgiggé;" The no longer used, "Mi'ñ ña'b éba'vi minha aqà amá;" and for "ha'v tè;" they say grandmother in a lodge say.
15, 3. "Wasábe nikágáhi ḋińké" would be followed by "ṭi hě"; but as the phrase is "ṭi hě," we must read, "Wasábe nikágáhi aká."

15, 6. For "ṭijébe ṭi ḍi," etc., read "ṭijébe ṭe ḍi a-ńají"-bi ṭi, xágé gáxa-biamá Mactcių'ge aká."

"Gáxa-biamá, he made it, they say," should be distinguished from "gaxá-biamá," referring to turning grass by hitting it, or by blowing on it, and from "gaqá-biamá," referring to one who outruns another.

15, 10. Read "Égiče Mactcių'ge ḋińké ṭé ḍi ḳi' ḋińké amá."

15, 11. Supply the classifier "tě" after "ṭijébe."

15, 4. "Éde niac'ga," etc. Read: "Éde niac'ga bęgaqti ugiatan'á-biamá.""Gaxa-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 "gaqa-biamá," referring to one who outruns another.

15, 15. Supply "ama," the pi. sub., after "Wasábe."

17, 4. Supply "n," the mv. ob., after "Mactcių'ge."

17, 6. Omit "tě'ài." 

17, 9. Change the end of the line to "teʧéʧai, á-biamá."

17, 10. Supply aká after "Wa'úiyiḫa." 

17, 15, 18, 4. Supply "amá," the pl. sub., after "Wasábe."

17, 11. For "Wasábe," read "Wasábe-ma, the Black bears."

18, 1. For "Wasábe," read "Wasábe-ma, the Black bears."

20, 1. Read: "Mactcių'ge aká."

20, 2. Or, "wakan'ďaʧáï ḡa," as he makes himself a god.

20, 6. Capitalize the first words in the text and interlinear. For "pa'ì," read "pa-ì."

21, 1. Supply "aká," the sub., after "wa'úiyiŋa;" and capitalize "ke" and "come." 

21, 8. Supply "a'ï," when, after "ga'ęťi." 

21, 9. For "ikágewaʧáï amá," read "ikágewaʧáï amá ḡa," 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 "kide," read "kéde," the recl. ob., when.

23, 4. For "éga'ï édegá," read "éga'ï édegá."

23, 12. For "énim" read "oniw," "you are."

23, 19. For "ńají-ľátu," read "ńají-ľátu, stand thou."

24, 1. Supply "aká" after "jaqti-gikidabi." 

24, 4. Omit "aka" after "jaqti-gikidabi."

24, lines 4-6 of translation. Read thus: "And when jaqti-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. "Una!" should be rendered, "Were sought."

25, 5. For "ibisande atá-ği," read "ibisandeaq-ği, pressing close against."

26, 3. For "áma amá," read "aw'na amá."—Frank La Flèche. I have suspected that there was another form of this word, judging from the Dakota equivalent "u' na (umma);" but I never heard it among the Ponkas. Compare niq'a and ni'q'a; bága and bëga; béni and bëni; máčaka and máča'ka, etc.—D. For "paháciqa," read "paháciqáta.""

26, 9. Omit "é," and read "awatékáta;" whence?"
26, 10. For "čhādi ga"a" a"wē'zai," read "čhādi a"wē'zai hā"; as "a"wē'zai" requires the classifier "akā" or "amā" after the subject.
26, 19. For "ņiμpā[e]," read "ņiμpā[e], making them fall by pulling them."
30, 22. For "O elder brother, of what sort is it when you do that?" read: "O elder brother, how is it that you are so?"
32, 1. For "iša"a" akā," read "iša"a" ēgūkē."
32, 5-6. For "Mactci'gu'ge e'di ahi-bi qəl," read "Mactci'gu'ge e'di bi qəl."  
32, 9. For "iβa-ha"a" bi," read "iβa-ha"a" bi."
33, 4. Translate "etai édo" by "should have."
33, 8. For "gahē kē bāazāh-biamā," read "gahē kē bāazāh-amā." For "uβewi- wa'αi," read "uβewi'gā-biamā, he collected it, they say."
35, 2. For "wē'pixuxū,u," read "wē'pixuxū-hi." (Other Omahas, however, say, "wē-pixuxu-hi."—D.)
36, 5. Translate each "tē" by "when."
36, 10. As the subject of this sentence is "wamī" instead of "Mactci'gu'ge," the sentence should read thus: "Mactci'gu'ge wamī má kē jide kē amā, ēgūkē tē." "Jide kē amāmā" would refer to a line of red objects in motion.
38, 2. Omit "a-biama" after "Uhu+!"
38, 3. Supply "βa n' ciu," after "ka u bāga n`."  
38, 5, 6. Omit "Rage", a-biama." (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 "a-biama" after "An'kaji."  
38, 8. For "witci te" read "witci te," the regular pronunciation.
38, 9. Supply "qǐl," when, after "išai"; and omit "a-biamā" after "ji'xéha."  
38, 10. Omit "ji'xéha."  
38, 11. Omit "akā" after "Ictinike."  
38, 14. Omit "amā," after "Mactci'gu'ge."  
38, 2. Omit "akā."  
39, 14; 39, 20. For "Ma'qef'-bagi aqem' mámā," read "Ma'qef'-bagi aqem' mámā."  
39, 18; 40, 3; 40, 7. Omit "amā" after "Ictinike."  
40, 20. Supply "a," before "a-biamā. It is equivalent to "a-ha."
43, 3. Read, "Ühe a-wa'qə maγg-γiγe".  
44, 16. For "Ga'-hniγiγe," read "Ga'-niγiγe, You who are that one out of sight."
44, 16. For "čēβetē," read "čēβetē".  
44, 18. For "gbem" niγe, read "agqem" niγe."  
45, 6. For "uqem'ajen' niγiγe," read "uqem'ajen' niγiγe."  
45, 8. For "egu'qti" read "egu'qti-na". (Or, "egu'qti-hna."—D.)  
46, 2. Omit "a-biamā" after "duaγa."  
50, 10. Supply "akā," the sub., after "jiγiγe."  
50, 3. For "gē'γiγe," read "gē'γiγe," this st. ob.  
50, 3-4. Read: "Ga"a" kida-bi eγa"a"; kūsanđēqti iša"a"γa-biamā. Uŋpā[e] i amā qəl, uq' amā." (The sentences in the text are correct, but Nuda"a"axa gave short ones because he was dictating.—D.)
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50, 4; 50, 10; et passim. For “ назначен” and “ назначен,” read “ назначен” and “ назначен,” as the speaker was a male.

50, 7-8. Read: “Wuhu-а:! пеaге уhe gaуа aиaи аhа, а-би егаа”, wааhа tё gеaуаdа bимаа bёа.”


51, 5. Supply “q,,” when, after “ёо аmа.”

52, 7. Supply “ёикуе,” after “wа’а.”

52, 9; 52, 19. Read: “Hiао! 6-би егаа”, qаqуа-бимаа.”


52, 17; 53, 7; 53, 17. Translate “нёиqaфa-бикеaма” by “had been caused to fall and lie there, they say.”


54, 1. For “иёи иgi te,” read “иёи иfi wiкиtё hi hаa, let him cause them to bring it to me.” This should be the reading of 55, 1.

57, 1; 57, 10. Supply “ака” after “Siёеmакa.”

57, 5. Omit the first “иёи-бимаа.”

57, 7. Supply the feminine oral period, “ёhе,” after “ёё кё.”

58, 3-4. Read: “Hiаёт`ие itёгиai гё уи-бимаа уиha кё.”

Beans they piled the he put the sack the.

58, 7. Supply “ама” after “ёабе4.”

58, 8. For “еги tё,” read “гё tё.”

58, 14. Supply “кёди,” in the, after “Qаде.”

59, 2. For “уёаа-бимаа,” read “уёаа аmа.”

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: “Icтинике еди иё аmа,” or “Icтинике amа еdи афа-бимаа.”

60, 3. Supply “иf,” if, after “Еaаа ама.”

61, 6. “даиаqти ииtве,” or “даиаqти-масе, Ye who are very large.”

62, 1. For “Wабёtё тёа,” read “Wабёtё тёдаа,” on account of my eating them.”

62, 9. For “qаtа-бимаа, they bit it, they say,” read “qата-бимаа, they ate it, they say.”

62, 18. Omit “ака” after “Icтинике.”

63, 3. Supply “ама” after “Nикаиgа,” and “ака” after “Icтинике.”

63, 13. For “ёиqиёqтei, read “ёиqиёqтei, you have none at all.”

63, 15. For “taбaа,” read “taдаа.”


71, 15. For “hаа, е гиоо аmа,” read “hаа. Е aаа аmа, while moving, some time after that occurrence.”

72, 5. Omit the first “ё-бимаа.”

72, 7. Supply “ама,” the sub., after “Aаа”паа,” Read “никаиgа-ма,” the men; so also in line 8.

72, 13. For “жиза-би,” read “жиза-бимаа.”

72, 14. For “jiиgа,” read “jiиgа-ма,” the small ones (pl. ob.).

75, 4. Omit “ёгиhe гёи.”

75, 5. For “моqиоо-бимаа,” read “гёоо аmа, he sat, they say;” as he could not walk when confined in the tree.
75. 6. Omit "úqú'a wéfé ḷị," and supply, after "wa'ú amá," "wéfé ahí-bi ḷị," joining this to the next sentence.
75. 7; 75. 10. For "ci," again, read "ḻị," when.
75. 7. For "tí-biamá," read "tí amá."
75. 8. For wa'ú-biamá," read "wa'ú-biamá."
75. 10. Supply "ké" after "sin'de."
75. 13. Supply "aká" after "Ictinike."
75. 17. Supply "amá" after "Ictinike."
76. 14. Supply "tè" after "daqéuje."
76. 16. Supply "ega" having, after "a'itiw-bi."
76. 17. Supply "éf" too, after "ké;" and read "a'itiw-biamá" for "a'itiw-bi."
80. 17. For "éńké," read "aká."
80. 18. Read: "é'di ahí-bi ḷị, é'di g'í-w-biamá, when he arrived," etc.
81. 8. For "ańgáxai ada"?", read "ańgáxai-da"?", we do it, when.
83. 1. For "ańgáxai ada"?", read "ańgáxai-da"?", the villages or nations.
84. 8. For "ańgáxai éga"?, read "ańgáxai-bi éga"?.
84. 10. For "úkíza-biamá," read "úkíza amá."
84. 12. For "wa'ú kíoná i ké ikíča-biamá," read "wa'ú kíoná i kíča-biamá, they found by accident the awls which had been dropped."
84. 15-16. Read: "Eńgíte máe amá ḷị, núji nga na'ú-ba na'ú-biamá."
85. 1. For "áťaskabe āń-biama," read "áťaskabe-ń-biamá, they made it stick;" and for "áma," the other, read "áma?" or "ańma."
85. 15. For "wańtúa'ńi," read "man'dé."
87. 14. Supply "ga"?, as, before "pi."
88. 4. "ún'ń-tan," there is a cause, blame."
96. 1. For "ké" read "ńlị," when.
96. 6. For "gáxá-bi éga"?, read "gáxá-bi éga"?, having made it for him, they say?"
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103, 6. After “ákiagťá-biamá” insert the following: “Kí Miŋasi aká ubahaya
And Coyote the to the side (sub.) (of the path)
leaping had gone, they There missing far beyond had gone, they Buffalo the
say. say. say. say. say.

For “éskaⁿbééggaⁿ,” read “éskaⁿ ebéégaⁿ, it might be, I think.”

103, 13. Supply “amá” after “jenůga.”

104, 7; 104, 12. Supply “amá” after “jenůga ji’n’ga.”

104, 10. Supply “â,” the interrogative sign after “eckaⁿ’onna.”

104, 13. For “jáha-bi,” read “jahá-bi-dê, when he thrust at it, they say.”

107, 1. Read:

“Wahaⁿ’écíige aká isauⁿ” jágígée akáma. Ḫaⁿbá⁷á, Ḫi Ḫaⁿbá bóó te, á-biamá.”


107, 4. After “açiⁿ” têáí-ga” supply “á-biamá,” referring to the men. “Mactcini’ge čidâⁿ’be tê hâ” was said to the head-chief by his attendants. Then the head-chief gave his orders to the people: “Ké, aćiⁿ gii gâ,” etc., ending with “Ègaxe içaⁿ’ťai-gâ;” after which supply “á-biamá nikagahi aká.”

107, 5. The next words were said to the Rabbit by the chief: “Ké, wâétegícëxe tâté hâ, egá-biamá Mactcini’ge, Come, you shall dance, said he to the Rabbit.”

107, 6. Read: “Ké, iⁿ’quáí-gá, á-biamá Mactcini’ge aká.”

107, 7. After “mauⁿ hâ” supply “á-biamá nikaciⁿga amá,” as the men said that to the Rabbit.


107, 14. For “tëéčë ɣį,” read “tëéčë-bi egauⁿ,”

107, 15. For “Taⁿśi’n’ge čanájiⁿ” read “Ú’aⁿśi’ngé čanájiⁿ.”

108, 1. Frank La Fleche has returned to the regular pronunciation “wâjîn’ga.”

108, 4. For “áigáča-biamámah,” read “áigáča amáma, carrying on his arm—was, as he moved, they say.”

109, 3. Read: “Kí Wahaⁿ’écíige aká kídâ-biamá ɣį, t’éfa-biamâ.”

110, 6. For “wéneių,” read “wineių;” and for “wâbęįⁿ’wių,” read “wábęįⁿ’wių.”

110, 7. Supply “aká” after “Wàwújúga.”

110, 20. Change the first word, “taⁿ,” to “tińké,” to agree with “biťińké-ama” that follows, implying that she was placed in a sitting attitude.

111, 10. For “múncicâ,” read “múncicâ,”

111, 18. For “ebé bî,” read “ebé bî.”


116, 3-4. For “že amá ɣį,” read “aça-biamá ɣį,” to agree with the following “ią-biamá.” For “ćiźe amá,” read “ćiźe-biamá,” having for its subject “ńújûga” understood.

117, 1. Supply “čaⁿ” after “wabágtëze ji’n’ga.”

117, 5. Supply “amá” after “Níaciⁿgaⁿ,” as it refers to all the Indians.

117, 18. Supply “aká” after “ńújûga.”
118, 1-2. Change "kagâ" and "kagé" to "kagéha," *my friend.* (But I have heard two or three say "kagâ."—D.)
118, 9. Supply the interrogative "ã" after "wédaxe tatóe."
118, 11. Read: "jáje ćadá-bi egâ'n, Ni-dhu-ma'ųn'ųwá'n" etc.
118, 13; 118, 14; *et passim.* "Aki-biamâ" may be translated by "reached there again, they say." This is a secondary meaning.
119, 8. Supply "aká" after "Nujmga."
120, 1. Supply "ćünké" after each "iŋaŋ'gu'n," and "ę'a" after "ta'waŋľa'n."
120, 16. Supply "ę'a" after "ta'waŋľa'n." 121, 10. Supply "ųł," when, after "aki-bi."
122, 15. Joseph La Fleche gave me, "ńe'ńa'n' oq Lingá, the tongues;" but his son Frank says that "ńe'ńa'n' means "the one tongue," and that we must say "ńe'ńa'ık" for "the tongues." According to analogy, Frank is correct.—D.
124, 15. Change "ąći" to "ąći bâňi." 125, 11. As several soldiers or policemen were addressed, read: "ahni'ų cki tai hâ." instead of the singular, "ahni'ų cki te." 126, 1. Change "ći'ų tê" to "ći'ų-biamâ." 126, 9. Supply "amâ" after "wanâće." 131, 1. Read:—Wahâ'ćicige akâ iha'ų jeađi eća'n'ha giw'a-biamâ ęli, iŋaŋ'ge ćünké jügiģá-biamâ. Orphan the his his his too died for him, when, his the one he was with her, (sub.) mother father they say sister who they say.
136, 1. "Je-mi'gonga k̑a Ičisča verifica ćünké jügića'n-gáxa-biamâ," or "Je-mi'gonga k̑a ćünké jügića'n-gáxa-biamâ," the latter meaning, "They reduced to nothing at all the body of the female buffalo."
141, 6. Change "A-igą'n-biamâma" to "A-igą'n amáma." 144, 19. Change "na'ńpe'qti-ćé etęga'ę ćańká amâ" to "na'ńpehi' tê tégą'qti'amâ" "hungry to die very spi ćańká amâ" the ones they say." 147, 1. Change "ćeddi-amáma" to "ćeđdi-ća' amâ." 147, 4. Change "Nu akę'" to "Nu akâ."
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149. 5. Supply “ṭi" after “ṭišúkca.”
149. 12. Supply “amá” after “iši̱'ge.”
149. 16. Change “djúb ñahi" hā” to “djúb ñahi" āha.”
150. 10. Supply “kē” after “dēde.”—D.
151. 2. Supply “ṭi̱” when, after “āka-bi.”
151. 5. Change “qṭá-j-n-áha” to “qṭá-j-n-biamá.”
151. 9. Change “qṭá-j” to “qṭá-biamá.”
152. 18. Read: “Cū gā-te amá ḋi, ḋandé.”
152. 19. Change “eṣéga"-ë-ga" to “eṣéga"-ë-ega.”
153. 3. Supply “aká” after “Lë-wa'ujī'ga.”
154. 2. 154, 7. Supply “ṭi” when, after “égasáni.”
154. 13. Supply “e₄” after “niaci'ga.”
154. 15. Supply “amá” after the second “Wa'ujī'ga.”
156. 1. Change “aṭi ṭi̱” to “aṭi-bi ḋi; he came, they say—when.”
156. 5. Supply “e₄” after “hi₄q₄.""'
156. 6. Change “sédeqti’” to “sédeqti.”
156. 8. Insert “ta’n,” the classifier, after “núji'ga.”
156. 9. Insert “wi," one, after “ci₄'ga’ji'ni."’
158. 5; et passim. Change “hāji'na” to “hāji'ga.”
156. 6. Read: “sá-sagti'" amá” and “úda'qti'" amá.” Omit “e.”
158. 8. Omit the second “égi'ge.”
158. 9. Insert the classifier “kē” between “núji'ga” in the preceding line and “gaséga.”
158. 10. Omit the “ci" before “na’;” and “Na’ amá” in the next line; making the text read thus: “Cū núji'ga iđa'qai ći₄'ni ḋi, ci₄’ga’hi-bi’ma'.”
158. 13. Omit “ci” at the end of the line.
158. 14. Insert the classifier “ta’n” after “núji'ga” at the beginning of the line.
158. 15. Omit “ci núji'ga” at the end of the line.
158. 16. Insert “wi,” one, after “Hi₄q₄₄'ge.”
158. 18. Insert the classifier “ṭi" after “núji'ga.”
158. 19. Insert the classifier “ṭi" after “núji'ga,” and omit the following “égi'ge.”
160. 3. Change “wágiati’ë-dé,” to “wágiati’-dë, they came for them, when.”
160. 4. Change “ëde,” but, to “ṭi,” when; and omit the “h” in “tëwa'që-hna’i.”
160. 6. “Ke,” Note !
160. 7–8. Insert the classifier “kē” after the first “Hi₄q₄₄'ge,” and omit the second “Hi₄q₄₄'ge.”
160. 11. Insert the classifier “qṭ̱'q̱'itā,” the ones who, after “dùba;” and change “qṭ̱'q̱'itā'” at the end of the line to “qṭ̱'q̱'itā.”
160. 14. Change the first clause, so as to read, “ci núji'ga Hi₄q₄₄'ge aká pa-ha’i’ga’ ak-bi’ma’.”
160. 20. Change “Ahi-ba’j-bi ḋi” to “’Ada’,” Therefore.
3. Insert the interrogative sign "ā," between "ṭaa="he" and the following comma.

166. 14. Change "ēn" to "amā."

166. 20. For "ēskana," read "ē eska," that—it might be.

167. 6. Read:
  "wanān'deŋagāji aoni  hē, you keep it because you do not loathe it."
  "you do not loath it you have it (fem.)"

167. 13. Omit "akā" after "wiwi."n'

167. 16. Insert the classifier "jinkū" after "ija n/ ṣe."n'

167. 18; et passim. He writes "na n/" instead of "hna n/," which latter form is used by Joseph La Flèche and others. The three forms are all used: "ona" being the ancient one; "hna," a modern equivalent, used by old men of the present day; and "na," the latest, used by the young men.—D.

168. 1. Omit the second "Aki-biamā."n'

168. 3. Omit "ēdi."n'

168. 5. Omit "akā" before "vēyē."n'

168. 10. Omit "Niaci'ga" at the beginning of the line.

168. 15. Change "Niaci'ga" to "Niaci'ga amā." The men (pl. sub.).

168. 16. Insert "akā" after "mi=jiŋa."n'

168. 17. Supply "amā" after "cinuda."n'

168. 18. "dāqeqt ī, "very late in the evening."


168. 3. Omit "ēdi," as superfluous after "cēhiqetēdi."n'

169. 4. Omit "ā-biamā."n'

169. 6. Supply "tē" after "i=ṭi;" so also in the next line, before "ṭetēhbē."n'

169. 20. For "aŋāqēte tāi," read "aŋqēte te hē?"n'

170. 3. Supply "wi," one, after the first "niaci'ga;" and "yin" after the second "niaci'ga," which is the object of the following verb.

170. 6. Omit "hiqē" at the end of the line.

176. 10. For "waqata-bājicte'na-biamā," read "waqata-bājicte'na-bi ega," when he ate nothing at all, they say.

176. 11. After "Ata'vēqēte'" supply "-na," (Or "-hna,")—D.

176. 13. Read: "Edāda k'ana tē ęgija tātē hā, ą-biamā. nikana'jiha wāi'jiw tertē hā, ą-biamā."n'

177. 1. For "Uqagaca'aj"; read "Uqagaca'aj.l"n'

177. 12. Read: "Ga' qid'ahibi ą-biamā." Omit "qid'ahibi ą-biamā qil."n'

177. 16. He reads "Nikawasā" for "Nikawasā;" but the latter is in common use.—D.

177. 17. Omit "ęgiqē" at the beginning, and supply "hē" before "ą-biamā."n'

177. 20; 178, 12; 179, 5. For "tēa'qē-bājī ę," read "tēa'qē-bājī tā-bi, ai."n'

178, 2; 179, 8. For "tēqē-bi," read "tēqē."n'

178, 18. For "ega," read "qil," when.


179, 2. Omit the first "ęgiqē," and change "ędedi'ja" to "ędedi'ji."n'

179, 3. Read thus: "Ęgiqē wada'be aą-biamā qil, ma-te'na wiw iqa-biamā."n'

179, 19. For "nujinga akā," read "nujinga qil."
179. 20. Supply "ga" as, after "aŋga"ñai."
180. 5. Supply "tē" after "cėde."
180. 12. Supply "wi," one, after "i'cėágēqtci."
180. 13. "Na'čki" or "nački." See note on 26, 3. Read "jiñ'ga-ctěwa^n-bajį, by no means small?; and supply "ča" after "najįha."
180. 14. Read:—
"Ki núdawächęgę ęńi tē ñe śi tē'di, i'cėágę čińkę wēbahą'ajį amā."
And war-chief the lodge the enter-went when, old man the (et. knew him not they say. (svv.) (oh.) ing

180. 15. Supply "ča," when, after "ga^n/čińkę'qti."
181. 11. For "čęgéga," read "čęgéga-bi."
181. 17. For "hni," read "onu."
182. 14. For "čańkę," read "čańkă."
182. 16. Omit "ańhų" after "inańi;" and supply it after "mińkę."
182. 17–18. Read: "Wi'w tńkę najįha ską'qti ega'n, go'w wi'w čińkę jidęqti, ki wi'w čińkę ziqti, ki wi'w čińkę ziqti am āča."
183. 5. Supply "čańkă" after "dubah."
183. 20. Supply "če," the scattered inanimate objects, after "najįha."
189. 1. Read: "I'adłw ańča nińagahų-biamă qł, gą-biamă, etc.
189. 2. For "Nika'hi," read "Nika'ahį"; and for "nika'hi-majį," read "nika'ahį-majį."
189. 3–4. Read "ądąc āhį. ńañįqęge ańqtań'ga^n-majį āhį, āda'ęga wika^n-bąa hį."
For "ańqtegéga," read "ańqtegéga te hį, you will be a great man."
189. 5. For "ńąjįga," read "Ki nńįįga aką."
189. 6. For "ańča na'qa," read "ta^n wa'nqa-hi."
189. 6–7. Read: "Egni a'pa^ na'ba węga-biamă qį, cań'ge," etc.
189. 8–9. Read: "mi'qde a'pa^-ma wagąđa aą-hi-biamă. A'pa^-mádi ahį-biamă

ął, ąčaqtci wakída-biamă. Ki wi'w ú-bi ča'näja," etc.
when, very close he shot at them. And one he wounded, though, they say.
189. 11. For "najį^-biamă. Ki ewąhįdę'qti," read "najį^-amą hą. Ki węhįdę'qti."
189. 12. For "wakan'diĉęga^n," read "wakan'dicęga-bi ega'n."
189. 14. For "ędėdį-te amą," read "ędėdį-te amą. (The former is generally used.—D.)
189. 16. Read: "i'čiwa'ja^n ega'n, niąa te," etc.
189. 17–18. Read "Bąąa-ga^n ańha-biamă."
190. 2. For "ęgawadąa^-ba-bi qł," read "ęgawadąa^n-ba-bi qł."
190. 3. Read: "ći ni tē ča'tą'ęń či, ci Wę'să ańča eća'be atę-biamă. Ci ań'he amą."
Omit the final "Či."
190. 4. Omit "wędąba^-țę." For "ańda'be tę'di, read "da^n-ba-bi qł."
190. 12. Read "ańwa'čąte te hą, ecę te hę."
190. 17–18. Read: "Na'bęsiqęą ča'ęńińuđa-bi ega'n, eca'adi ića'ą-biamă. Kę, ańwa'čąte tätę hą, á-bi či, égięte wa'ų," etc.
190. 19. Omit "įł čaši'n^-biamă."
190. 20. Supply "ańką" after "Wę'să-wa'ų."
190. 21. Supply "ańką" after "ńąjįga."
191. 5. Read "i'cėágę amą," and "wa'ų wategąxe-mą."
For "Ca nakaxe tai á-biamá aña!" read "Ca nakaxe tai há."

For "čionúda-biamá," read "čna," the curvilinear inanimate object.

Omit "čionúd."

For "á-bi ega", read "á-bi čla."

For "taf," read "tá-bi."

Change "wa'ú amá" to "wa'ú-ma," the women.

Change the plural, "Ca nakaxe taf," etc., to "Ca nakaxe te, aña aña+," omitting "á-biamá."

Change "wa'u ama" to "wa'u-ma," the women.

Change the plural, "Ca nakaxe te, aña aña+," omitting "a-biama."

Supply "fi n" after "na n báučiqá." See note on 26, 3.

Translate "aña ha" by again. (But the meaning is rather, "in addition to," with an idea of finality. D.)

Read "Ukikie-na-aña-biama čla, ičádi aká na'a-a-biama." Also, "daⁿ-bai-gá há."

Read "juče čla aká bę, she is sitting with him."

Supply "aká" after "wa'ú."

Read "Égiče ná aká aña-biamá čla, wa'ú udáqti wíi čna-biamá čla, bá-biamá," etc.

Read: "tá mińke há. Ġjadí čla ega'ba úwagičtá-gá há, á-biamá. Gańi čla wa'ú aká ngłá, čna." "Ega'ba," she too; "ugłá," to tell about her own.

"Čla ahi-bi ega'ba." Or, "Čla ahi-bi čla."

Change "bče tá mińke, á-biamá," to "bče tá mińke há."

Read "Čań'ge ta' na'a-qá cánakąge in'ché-a-gá. This should be changed, either to "Čań'ge ta' cánakąge čna in'ché-a-gá," or to "Čań'ge ta' na'a-hí in'ché-a-gá."
The former means "Put the saddle on the horse for me"; the latter, "Put it on the horse's backbone for me."

"Wa'ahá - - - - Aña-biamá" (the first one). Read: "Wa'ahá úda'qti aña-bimá-bi ega', čna'ge ta' cťi úda'qti, cánakąge čti úda'qta'wa aña-biamá."

Change "Nihá'ga té" to "Nihá'ga té'qa; and omit "Sgúágügha-biamá."

Change "či té pińńięqti to "či pińńięqti wíi, a very bad lodge." "Sgúná-gihe aña-bi" may be changed to "Uşugíhe aña-bi: following his own—he went, they say."

The first "akáma" may be omitted, if desired. Then read: "Wa'ahá tę ičiopacqtači aña: clothing—the—torn in shreds as to it—he was, they say."

Omit "ahii čla."

Change "eňa té" to "eľái té."

Change "ehnégá" to the ancient form, "eňa-gá."
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194, 9. Change “hné te” to “né te há”; and “ëdediéaⁿ” to “ë’dëdediéaⁿ.”
194, 11. Change “gëi” to the plural, “gëi’i há.”
194, 13. “Gaⁿ” may be omitted.
194, 15. Omit “ine’age aká.”
194, 16. Supply “wi’n,” one, after “qi.”
194, 17. For “cude gas,” read “cúde tê,” the smoke.
194, 20; 195, 6; 196, 2. For “ugídadaⁿ-bi,” read “ugídadaⁿ-bi,” from “ubídaⁿ.”
195, 4; 195, 6; 195, 18; 197, 10. Supply “ças” after “waçage.”
195, 5. Supply “ná” after “niniba.” (This must refer to the pipe bowl, without
the stem, as the whole pipe is “niniba ké.”—D. See line 16.)
195, 8. Supply “aká” after “Áma”; and change “évidacibe, ehé te” to “évidacibe
há.” After “éñaji” supply either “á,” the interrogative, or “éíte,” as in the preceding
line.
195, 11. Instead of “Hau! há!” the Omahas now use “Wáhu’á!”
195, 12. Read “ajaⁿ” at end of line.
195, 14. Change “gëwàñàfàsai” to the objective singular, “gëfàsai, you sent him
homeward”; and supply “há” after “Itwi’abfai.”
195, 17. Supply “aká” after “Áma.”
196, 4. Omit “huñsá-biamá ci”; and supply “çi’n” after “níkaci-çà.”
196, 5. Change “gëwàñàfàñà” to “gëfàñà.”
196, 9. Change “atí” to “atí.”
196, 10. Change “júbají” to “júbají.”
196, 18. Read: “Tëfàsáfí” and “kigfàsáfí.”
197, 1–2. Change “tëåñàfí” and “kigfàsáfí.”
197, 2. Change “atí” to “tí.” And in lines 3 and 4 change “tëñàfàsá-bají” to
“tëfàsá-bají.”
197, 5. Omit the second “á-biamá.”
197, 9. Change “wenacá-biamá, ibistá-biamá,” to “wenacá-biamá qi, ibistá-biamá,
when he snatched it from them,” etc.
198, 6. Change “Caⁿckaxe taité” to “Caⁿckaxe taité á, Will you really stop it?”
198, 15. Insert “amá” after “Wë’sk-wañ.”
199, 1. Read: “Égëête We’sk-wañ ijësá-biamá; nú wi’ ifëxie akáma.”
199, 2. Change “it’añå-biamá” to “it’añå-bi égaⁿ: he hated him, they say—having.”
199, 3; 198, 18. Supply “çan” after “tëñ’wañfàsá.”
199, 4. At the end of the line read: “gàññí-biamá qi, agfà-biamá: he killed her,
they say—when—went homeward, they say.”
199, 7. Read: “ehé çàwëcti,” and “One taité há.”
199, 8. Read: “ma’n” and “wàni.”
199, 9. Change “ga’n” to “á-biamá” to “ëga’n ma’n ci nê taité há, á-biamá,” and
“ma’n ci nê qi” to “ma’n ci nê qi.”—Frank La Fleche. But “nai” is the plural of “na,”
to beg, and means “they beg”; hence I prefer writing “ma’n ci nê qi,” when ye go on
high, to avoid confusion; though, perhaps, the context would determine which verb was intended.—D.

199, 12; 199, 14. "ahi-biamá" should be "akí-biamá," as in line 15, "he reached there again, they say."

199, 13. Supply "kē" after "ni."

199, 14. For "éki-ta-biamá," read "gêki-ta-biamá, he sent him back, they say."

200, 2. For "Cañ'ge wahi-jageqtiua," read "Cañ'ge e'í wahi-jageqtiua."

200, 3. For "béba-báxéqtíti," read "béba-báxéqtíti, torn very much accidentally or of its own accord."

200, 5. Read: "Niaki'ga wi' waqpáni tcábe tí há, á-biamá."

200, 6. "Éé" is superfluous.

200, 8. Read: "ca' há, čagé tê, it is enough, since you have come home."

200, 12. Omit the first "á-biamá"; and read: "wa'n gát' di' ši qtáq 'á há, I love the woman who is in that place (out of sight)."

200, 13. For "céwákí-ta-gá, read "céwákí-ta-gá há, ú-biamá."

207, 1-2. If we retain "čín'ké," we must change the verb to "watézúga'n amá;" but if we retain "watézúga'n-biamá," we must change the classifier "čín'ké" to "aká."

207, 3. Change the line so as to read thus:

"nu aká ši'ba-bi ega'w, gá-biamá: Égi'še, etc."

man the feared, they having, said as follows, beware.

(sub.) say they say:

Supply "wi, one, after "níkaci'ga'na."

207, 4. "Náziqáqże: Facing the back of the lodge."—D.

207, 4-5. Read: "Égi'še nu čín'ké é ši amá ši, níkaci'ga'na wi' a-i-biamá."

207, 6. Change "ubáhá' júa" to "ubáhá' a-júa."

207, 7-8. Read: "Égi'še nu éi' a-bae ti gí amá ši, agé-biamá i'ē'ágé ahí aká."

207, 8; 207, 13. "'A'w' x."

207, 9. "Éé' te šéga'n."

Change to "Éé' te ča'w' éga'n hé: i'ē'ágé, etc."

What you said so it : old man.

in the past was

207, 12-13. Read:—

"Co ní či' a-bae ti gi amá ši, ci agé-biamá i'ē'ágé aká."

Again man the hunting the was coming when, again went homeward, old man the.

back, they say they say

Change "atí hê" to "atí hê."

207, 15. Change "Da'ba-bi ega'w" to "Da'ba-bi źi'w."

207, 17. Supply "kē" after "wa'ú."

208, 2. Read: "Égi'še éé'gá-biamá at the end of the line.

208, 3-4. Read: "Nu či'w' ki amá ši, égi'še wa'ú kē tē'gši akía-ga-bitéama, níxa kē mábza-bikéama." Change "jan'de kē" to "jan'de kē'di."

Or else, omit the phrase.

208, 5. Read either "akí-biamá nú aká" or "ki amá nú čín'ké." Supply "wi, one, after "ći'gá'jii'gá'na."

208, 8-9. Read: "Man'ída wakan'dagita'í-biamá ši, Dádi'ha, man'dé ji'í'ga įgáxa-gá há, á-biamá."

208, 9-10. Read: "Wa'á'ga' gá'w' wakide-hna'w' biamá ši, it'ádi aká abae ašé Bird so shooting at them regularly, when, his the hunting to go they say they say.

father (sub.)

209, 10. Read: "jéč'ga'ni bi ši, or else, "jéč'ga'ni bi egá'w."

209, 12-13. Frank La Fleche changes "Wa'á'ga' gáxe a-i-biamá" to "Wa'á'w' a-i-biamá: singing—he was coming, they say."
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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^ate tai," to the dual, "a^ate té hâ." 
209, 4. Change "onâsnâ ãha" to "onâsnâ-na ãha." 
209, 5. Read: "dadîha, ã amâ yî, gisêçajî amâ ic té." Change the last part of the next line so as to read: "E ã amâ yî, ci nújïjîga amâ." 
He went they whom, again boy the say (inv.sub.).

209, 8; 209, 15. Omit "nújînga ëiñkî." 
209, 9, 10. Read: "Kagé, ëidi cugi, ã-biâmâ ga", agê-biâmâ ci." 
209, 11. Read: "e amâ yî, gisêçajî amâ." For "ûjáxa-biâmâ," read thus:— he made for him, then they say.

"giûxâ-bi ega", ci a^a^a a^â-biâmâ." 
he made for having, again leaving he went, they say him, say they say.

209, 13. Read: "Cl nújïjîga amâ a-ì-bi ega", ëiâdi ìjî ë, ã-biâmâ." 
210, 6. Supply "kë" after "âsku." 
Your elder do not let him go, said, they as, arising he started, they his the say brother say say.

210, 7-8. Read: "Nújîjîga ëiñkî gëgâ ga", ëa^cîa" yî, ëgiêe çka^ëjì ëgâu-biâmâ." 
Boy the one to go wished very when, at length motionless became suddenly, who back much they say.

210, 9. Read: "ëjiìì-ë çièga" ùçâxikjîjî hâ, ã-biâmâ." 
210, 10. For "úlíhi," read "úlíhi hâ." 
210, 11. Put a period after "wëgàxal-gâ;" and omit "ã-biâmâ." 
210, 13. Omit "ëgiêe ëdi." 
210, 15; 211, 7. Supply "ëâ"ëctî," hercetofore, after "wâgaâji." 
210, 15; 211, 7; 212, 10; 214, 8. For "ëgiêe," read "Ega," If so. 
210, 16; 211, 8. After "Hin'dega" supply "aëgësfe te hâ, let us two go." 
210, 19. At the end of the line read thus: "ubëta" aëjî." 
211, 1; 221, 20; 231, 10. Supply "të" after "i^ijëbe." 
211, 2. Supply "kë" after "ügëtî." 
211, 3; 212, 2. Change "çkaxe" to the plural, "çkaxal." (The dual, çkaxe, would answer just as well. See the above note on 210, 16.—D.)

211, 4-5. Read:— 
"Cl îjâdi akâ ñabe aëâ té-bi têdî, ëgiêe ìjìnde gâtëdî hne tai hâ, ã-biâmâ." 
Again his the hunting was about when, Beware gorge to that you go lest . said he, they father (sub.) to go.

211, 6. Supply "te hâ" after "aëgësfe," instead of "tæ." 
211, 9. Supply "wi", one, after "wàjûjìngqàtei." 
211, 10. Read: "ëeëìnkê ã ëìûnkê; this one who is sitting—she—is the one who," 
211, 16. Change "ã bi ega" to "ã-biâmâ." Change "ëpa^ìna" to "ëpa^ìa"hâ," and "ãnì" to "Eìqìa." 
211, 17. Change "wàbàt스크âbe ëgë" to "wàbàt스크âbe-na maë-maë ëgë." 
211, 18. Change "ëïïìa ciëctëcmw" to "ëïïìa bi caëm gaëm." 
211, 19. Supply "ëâm" after "śniëðëhî" and "iëndë-çgù'a." So in 212, 5. 
212, 1. Change "aëngàwijî" to "aëngàwijî hâ." 
212, 4. Read: "ëæëhâ, têjë-ëgû, ã-biâmâ. ën'kajî ëgë, ëpa^ìa" hê." 
212, 5. Change "wàbàt스크âbe ëgë" to "wàbàt스크âbe-na maë-maë ëgë." 
212, 6. Read: "ugâpëçe ìjëë-biâmâ."
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212, 7. Change “ké’dí” to “ñ'an’dí.”
212, 11. Supply the interrogative sign, “á,” after “ahni’.”
213, 16. Supply “éfanká,” they who, after “Iñgê’á” jîn’ga.”
214, 2. Omit “ñ’an”; and change “ékáxe” to “ékáxai há.”
214, 5. Omit “é’di” after “ñeñan’di.”
214, 6. Change “aõgé’ê te” to the dual, “aõgé’ê te há.”
214, 14. Supply “ámá” after “nújîngá”; also in line 15 after “iñádi.” Omit “sí te.”
219, 1. Read: “Ukikiji dûbá-biamá qi, enaqtei ñíqa-biamá. Ñiwa’iñq’ge ñétwa”
—“ñí,” when; “ñtewa” or “ñtewa,” even, instead of “ñtí wi’u.”
after “ja’-jîngá.”
219, 4. Supply “ñí,” when, after “iñéta-biama.”
219, 5. Change “iñé’” to “iñé’-má,” his elder brothers (the ob.).
219, 9. Change “Aki-bí” to “Ki-bí.” (The former is generally used.—D.)
220, 4. Supply “ñinké,” she who, after “wa’u”; and “ámá,” the plural sub., after
“dúba.”
220, 8. Read: “wa’n’gi’ê aki-biamá qi, égi’ê,” etc., “when all her brothers reached
home, behold,” etc.
220, 6. Supply “ñinké,” she who, after “Mi’-jîngá.”
221, 7. Supply “ñinké” after “wa’u”; and change “edáda’” to “dáda’.”
221, 11. After “á-biamá” supply “wa’u aká.”
221, 12; 221, 19. Supply “ámá,” the mv. sub., after “nújîngá.”
221, 13. Read: “ahi-biamá qi, Nìna’ga dúba,” etc.
221, 17. Read: “ámá,” the mv. sub., instead of “ni,” which is superfluous.
221, 1. Read: “waqpani-ñtewa”-bajl akáma há, wa’u aká égañge ña’u.”
221, 2. Change “gi’ê-be qi,” to “giñ’u’-ba-be qi, when he saw his, they say.”
221, 3. Supply “aká” after “iñq’ge.”
221, 8. Change “jin’qtei-ñna’” to “jin’qtei-ñna,” Read: “jåha”’ha, O wife’s
brother,” instead of “jåha’u.” Omit the second “jåha’u.”
222, 9. Change “añha” to “há.”
222, 11. Supply the classifier “tê” after “mandé jîn’ga,” as there were several
small boats.
222, 15. Omit “gan’ki.”
222, 17. Change “ñinké” to “aká”; and supply “ké” after “mandé.”
222, 3. Supply “aká” after “nu.”
223, 2. Read: “añé-na’-biamá qi, ñq’tí wakide-na’-biamá.”
223, 4. Read: “Kí iñi’ê aká,” etc.
223, 2. Supply “ké” after “iñq’ti;” “ñinké” after “Isan’ga’; and “ámá há” after
“cññtewa”’.”
223, 3. Supply “ñan” after “iñébe.”
227, 6. Change “ahi qi’jî” to “ahi-bi qi’jî’;” supply “ñin’” after “isn’ga;” and
read: “sigan’ ñe te amá há,” instead of “sigan’ ñe te amá.”
227, 13. Prefix, “Kí a”mär,” And the one, to “gá-biamá,”
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227. 19. Read: "Háxige aká ja"a'abe gáxa-bi ega", ní kë'di uqpáta-bi ega", etc.
227. 20. Frank La Pièche reads, "utána" instead of "uta"na."
228. 1. Read: "Mi"wa-xa-jiín'ga ma," the Ducks (pl. oh.); and change "edéce čáfičé" to "edéce-máce, what say you?"
228. 3. Period at the end of line; and omit the following "á-biamá."
228. 5. Change "ačí" akí "to "ačí" akí há."
228. 6. Read: "biamá qí, imáxá-biamá: B'á"čí-na" čáfi-bal á, á-biamá qí, Mí": čumáci cada'maha."
228. 7. After "á-biamá" supply the following: "Gañ'qí Háxige aká Mi''wa-xa-jiín'ga And Háxige the Duck

čiįnįtę číta-čéde tê sañ'kičá-bi ega", áhiį hitö té' tê yúkičá-bi ega", číctų" čéčá-the (ob.) corner of eye the made white for having, wing base the too made blue for having, let him go sud-


áka." Then read: "Amwa tê ega" amá qí, qíta gáxe éde ačá-biamá,— the Day the so they when, eagle made but he went, you say

in place of the text in lines 8 and 9.
228. 9. Read: "Egiče yehučábe ma'ata nádingi gič̱é ja" akáma há."
228. 10. Supply "Kí," And, before "Eqáta" and "Háxige."
228. 15; 228. 19. Omit "amá" after "Háxige." If "amá" be retained, we must change the preceding "geë amá" to "agá-biamá."
228. 19. Change "čéddi" to "čéddi hi."
228. 6; 228. 8; 228. 9. Supply "wi" one, after "niaci ngá."
228. 16. For "čéwaťači. Zéwaťači pi átač'he, á-biamá," read "waťi ega": zéwaťači-na pi átač'he há, á-biamá."
230. 10. Change "nićé" to "nićawęčé," I heal them.
230. 11. Read: "Wéduba ké."
230. 12. Change "a'čí či čé-hnaį" to "a'čí č'á ačé-hnaį."
233. 8. After "îjíče ágaha," supply "ča.""
233. 11. Supply "ta," the standing inanimate object, after "Isaći'ga."
233. 15. For "kágę" read "kágęha."
233. 16. For "čé" read "čęgę. This is it.
233. 2. Read: "ati-hna" ma"i kë ǹáhá gúąčęva"a'jagę; "kë" referring to line of bluffs.
233. 2–3. "Lų-jųjı čińká waťi/gięgitę čéwakįčá-biamá, He sent away all of the families.
233. 4. For "uńuwiđáva" read "uńuwiđáxa"xí."
233. 5. For "tätę" read "tätę; and for "te" read "tai."
233. 19–20. Read: "Háxige aká ęe akódega", ąčięti Wakan'ądąći čińká nąqbe-Háxige the that was ho, but, very long Water-monster the ones he has

wáč aká há, ecé cí te ha, uńa mańgįčįń'-gą."

cooked them to, you you will, to tell begone.

pieces say reach there it
232. 20. Omit "aká" after "We'sá-nideka."
233. 11. Or, "Ni ítica ńi-gá-bimá." 
233. 13. Read: "Ge's wáweéná-xa-ma wági'a gá-bimá."
233. 15; 247, 1; 247, 12; 247, 15. Omit "gañ'ki." (Intended for "ga'ma' ti."
-D.)
233. 16; 235, 1. Supply "ti-ni-ké" after "isañ'ga."
234. 9. Frank La Fleche reads "bú' te" for "bú' te;" and in 234, 10, "dáxe ta"
for "dáxe te."
234. 17. Supply "aká" after "Iw'wé."
235. 6. Supply "wi'n," or, after "Jábe-wá-fiji'ga."
235. 16. Change "ciói-di" to "wációi-di, when he takes them."
235. 16. Change "ágimaka-jí-bimá" to "ágimáka-bají-bimá." The former is in-
correct, as we must say, "ágimakájí amá" when the subject is used without the classi-
fier "aká" or "amá;" and "ágimáka-bají-bimá" when such classifiers are expressed.
236. 19. Change "snédéqtí" to "snédéqti."
244. 8. Omit commas at end of line.
244. 10. Supply "amá" after the second "Háxige."
244. 11. Supply "ké" after "Ictábejí."
244. 13. Supply the interrogative sign, "a," after "oné."
245. 4. Change "wu'í" to "wéúi;" and "zéwáf'é" to "zéwáf'é-na'n."
245. 11. For "áwateği'ja' te," read "áwateği'ja' täté a."
245. 16. For "wa'úi," read "waúi."
246. 2. Omit "e."
246. 3-4. Read: "Huhú! té'ga amá Hága wáwéq'é amá ááma há, á-bimá, Háxige
gá'n-be hi x."
246. 6. Read: "Ki Hága é cégéga'bi ega", agía'tá té. (The last clause may be
changed to "agía-tá-bimá."
-D.) Omit "ti-ni-ké" in the next line.
246. 13. For "zí'ú," read "xí'ú." So also in Note on page 250.
246. 15. Read "aká ápábejá'a'á bi-ki'áhi'i té' di isañ'ga ti-ni-ké ńi-gi'á-bimá, há ta." 
246. 16. Omit "gá-bimá," and read: "Gañ'gó'á bi-kí'áhi'i x. He!" etc.
246. 17. For "égi'á-" read "égi'á-" bi-bimá."
246. 18. Or, "ápábejá'a'á xa'á bi-ki'áhi'i x. He! wísa'niq'tekété! aí há."
246. 19. For "Égi'á-bají-ga," read "Égi'á-bají-ga."
247. 1. For "oné te," read "oné ta."
247. 3. Read: "Chási'ka zéwáf'é býécta x, bi'ñáwa xáki'ie tá máñke há."
247. 7. Read "Ma'ze ké nájíde'stí goxá-bi x, ó té uibaxa'-bi-bimá. " "Uibaxa-
bimá" means "he thrust it into the wound for him, they say."
248. 8. Omit all as far as "x."
247. 10-11. Omit "Gañ'ki amá, and join the two lines, thus: "ja'beq'ti ífe há, ó amá x. cé éga' gra'ma' bi-bimá. For "Gañ'ki jiñ'ga ké," read "Ga'm-ke jiñ'ga x: a little while he lay—when."
247. 13. For "na'ma," read "na'be' ńi-ká."
247. 14. For "wa'axí x." read "wa'axí-bi x."
247. 18. For "etal," read "tá'etal, heretofore. Omit "e."

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248, 4. Read "Çéé ga[a]na [c], na[a]wape amá hâ.Wë'sâ-nideka."
248, 7. Supply "čâñkâ" after "Wakan'dagi."
248, 9. For "sâ-biamâ," read "sâ-biamâ."
248, 12. For "agwá Hâxîge," read "agwá-biamâ Hâxîge amá."
248, 14. For "hu[a]-biamâ," read "hu[a]-amá." (Or, "hu[a]-amá."-D.)
248, 17. For "uksišataqtia" [c], read "uksišataqtia i [c], it is sticking very tight
in his throat as he moves."
248, 19. Supply "wi [c], one, after "Jâbe-wâ'ujînga."
249, 1. For "akâ," read "čâñkâ."
249, 3. For "mand u[g]i [c]," read "mandé u[g]i [c]."
249, 7-8. Omit "ug[i]-ta akâ hâ, Uq[u]qâqâ;" and for "ug[i]-de," read "ug[i]-de,"
249, 10. Read "Hâxîge akâ yëhâ uça-i-de wè's'a-mâ dâ, etc."
249, 11. Omit "gë" and "gañ[ki]."
249, 18. Supply "čïñkê" after the first "isañga;" change "Ni[a]-a" to "Ni[a]-biamâ;" and "gïñ-axa-biamâ" to "gïñ-axa-biamâ, he made his."
250, 5. For "ugâcke têdî hidê tê," read "ugâcke hidê tê-dî."
250, 7. Read "wé'a[a]-na [c]i hâ, nïkawasâ[a]."
250, 9. For "a[hi]," read "a[hi]-biamâ."
250, 9. For "ða[i]," read "ða[i]-biamâ." (Then we should read: "Nuda[a]-hañgâ-
biamâ; ucté amâ wagiqñ-ñ-biamâ."-D.)
256, 11. Supply "akâ" after "gë-nañgâ;" so in line 14, after "I[ñpa]."
change on page 258, lines 6 and 7.
257, 15; 258, 12-13; 259, 6-260, 10. "Edáda náñxîñ iñai q, if any difficulties
are found," or "if anything is found that gives me trouble."
259, 9. For "tátê," read "te hâ."
259, 16. Omit "á-biamâ" after "ba-gâ." "
259, 18; 259, 18. For "cf até wi[a]," read "cf wi[a] tî hâ."
259, 8-9. Read "wada[a]-ba-gâ." Omit "á-biamâ."
259, 12. For "Qe-[ñ]," read "He-[ñ]."
259, 15. Omit "akâ" before "ágajade."
260, 5. Supply "cf[ñ]," too, after "Si tê."
260, 9. Read "wâwëniñxîñ acá-bi ega[a], ñëqëti wi[a], etc.
260, 15. Supply "amá" after "ñëqëñgâ.""
260, 16. Read: "ñëqëñqi qI iwi[a]-çe-gâ hâ."
260, 18. Supply "akâ" after the second "ñëqëñgâ."
261, 7. Supply "tê" after "nañbê."
261, 12. Read: "Ki wa[u] wi[a] acá-biamâ q, Mîñâhe ké íta-biamâ."
261, 19. Supply "akâ" after "ñëqëñgâ."
262, 6. Supply "úda[a]" good, after the second "wâqû." The following word,
"iñahi," shows that the adjective was omitted from the text.
262, 8-9. Read: "Hiñbê iñqîðîñe tê, á-bi ega[a], ibatá-biamâ q, na[bêhi tê
Moccasin I saw mine will, said, having, she sewed with when hand-stock the
with it, they say, it, they say
ibañqâp-biamâ, bañna[a] Çëºa-bi ega[a]," she thrust it through, missing in
they say, punching suddenly, they say
262. 12. Supply "kā" after "Man’dēhi."
262. 13. Read: "agāqāni-bi ega", ṭēqū-na ṭēqū-dēhi akā-bimā.-D.
262. 2. Supply "ča" after "Cinān’āqūti"; and after "čiñande" in the next line.
264. 1-2. Read: "Mağūde d’uba ściqgi gaqta-bi Đểama qa, ḏa jī qa te amā."
264. 11. Omit "Gā-bimā."
264. 15. Omit the second "ʻa-bimā."
265. 1. Change the last sentence, thus: "Of ṭēqū-ga akā, Hi’si+!" etc. “And the Big turtle said, ‘Hi’si+’ 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 "akā" after "čiñande."
265. 13. Change "weqaqā" to "weqaqaqā hi."
265. 15. Change "Ċežandi" to "Ĉežandi hā."
265. 18. Change "enāqet ḍa’a-be amā" to "enāqet e’ga’be gti’-bimā: alone—in sight—he sat, they say."
266. 3. For "ṭanē?" read "ṭane ŝī."
266. 7. Supply the interrogative, "ta," after "tata."
266. 9. Insert: "i’se, he promises, between "a’ucacta" and "a’ga."
266. 9. Read: "Ĉaqtá-bi śī hā, ʻa-bimā. Hi-uta-na ĉaqtá-bi śī hū, ʻa-bimā."
267. 7; 267. 14. Change "akī-bimā” to “ki amā, it reached there again, they say.”
269. The Swans sewed up the pouches of the Pelicans.
269. 13. Insert "gē" between "nūde" and the verb.
269. 17. Supply "akā" after "čiñande."
268. 1-2. Read: "Ŭčega ma’qī’-bimā, ḍe xe ḍa’u gjiqasaqasu ma’qī’-bimā."
269. 18. Supply "amā" after "Niči’ga.”
269. 15. Supply "tē’či” after "i’ta ēqgāi.”
268. 17. Change "wāqti” to “awāqti, I killed them”; and "qiaqti-hna’i” to "qiaqti-na’i-ja, those who killed you regularly."
270. Change the first sentence, thus:
"Ta’waqti wa’si ḍa’u amā; ḍega-bajī-bimā." Nation one it was there, they say; not a few, they say.
271. Change "buxi’ d’i” to “buxi’ kē’i,” at the peak.
271. 17. Omit "Hi’bē ḍa’u;" and read: "Niči’ga pahaqga ta’n hi’bē wa’i ḍa’u ḍiunuda-bi ega,’ etc.
280. 1. Supply "qet" after "Hi’bē.”
282. 1. Change the first sentence to “Nichic’ga d’ubā qa amāna.” People some camped, they say.
289. 6. Change “wekinaqti’ tē” to “wekinaqti’-bimā ega, having hurried to get ahead of her.”
289. 8. “Ega’!” The women say this when their husbands die.
289. 17. “Egiqē” is of doubtful use here. Omit it.
289. 3. Supply "amā” after “mi’qic’ga.”
290. 10. Omit “Wa’u” and “mi’qic’ga.”
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310. Title. For “Crabs” read “Crawfish.” So on 313, et passim.
318. 3; et passim. For “wahuta’qi’i” read “wahuta’qi’i.”
370, first line of notes. Insert “snede” after “Wacuce” and in the seventh line change “juangoe” to “juañge.”
372. 14. For “Nañge-td’ia” read “Nañge-ti’gé.” 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 “Uha’-na’ba” to “Uha’a-na’ba.”
378 and 381. For “Ámaha” read “Áma’he.”
381, note on 378. For “amahe” read “ama’he,” and for “wamahe” read “wa-ma’he.”
381, note at bottom of page. This is the battle described by Nuda’n-axa, 372-5. Four Omaha messengers were with the Pawnees at the time of the battle, fide J. La Flèche and Two Crows (1882).
381, notes, et passim. For “wai’i” read “wai’i.”
382, first line. For “uwa qega” read “uwa hega.”
402, 13. “uwi’i” should be “uwi’i ké,” as the Pawnees pitched their tents (and built their earth-lodges) in the form of a parallelogram.
409-412. This text is full of mistakes, fide J. La Flèche, who was present with the Pawnees when they killed Paris Dorion. Two distinct fights have been treated in this text as one by Big Elk.
421, 4. W. objected to the use of “ukig’éi” in this connection, substituting “ug’éi,” sitting in.
433, 2-3. ána aká dagaha’i, etc. J. La Flèche and Two Crows never heard of this. They doubt it.
435, 15. Je-sa’ was not there, fide J. La Flèche and Two Crows.
438, 12. Omit “buia,” fide same authorities.
439, 18. For “Una’sude” read “Unásude,” bare spots were made on burnt ground.
442, 13. weona’u’gaqí‘e, you cause me to be thankful.
444, 20. For “hide ke’a” (though good Omaha) read “hidea’a,” at or towards the mouth, down-stream, south (fide J. La Flèche and Two Crows).
445, first note. The same authorities denied that these white people were Mormons. They confirmed Sanssouci’s statement in the notes on 444, 8, on p. 446.
449. The same authorities say that the sacred bag there mentioned was carried only when there was a large war party, and that such a party did not steal off one by one, as stated in the next sentence, which refers only to a small war party.
450, eleventh line from the bottom. Read: “and tied them around the horses’ jaws.”
458, note on 454, 6. “The four war-chiefs,” etc., read “the two war-chiefs or captains were Two Crows and Wanace jiğga, the two lieutenants being Ja‘i’s na’pa’j and Sünde xa’xa’n.”
463, 1. Insert “amá,” between “Wakidepi” and “aqig’éji.”
466, 7. Read “aká.”
468, 3. For “nikagabi” read “nikaci’ga,” and for “mazi” read “ta’nañge;” omit “edabe.”

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469, 1–2. xe-ma n£ag£i-hna n i, etc. Denied by J. La Fleche and Two Crows.
471, 11. Supply “u£a” before “te-hna£i.”
471, 15. For “ujjii-de” read “ujjii£i.”
471, 16. Qu£aka, i. e., Inke-sabe men.
472, translation, I. For “chiefs” read “people,” and for “cedar” read “ash,” to conform to changes in the text.
474, translation, V, near the end. Read: “They had one or two drums.” Omit “the young men of” before “the Inke-sabe.” Change the “members of the Qu£a section, who were the professional singers,” to “The Inke-sabe singers.”
481, translation, line 8. After “eccentric” insert “(or, are not progressive).”
487, 16. For “£ag£i” read “£ag£i£i” (2d pl.), and change “i£i£a£a£a” to “i£i£a£a£a£a£a£a.
488, 8. For “wedaha£a-m£a” read “wedaha-m£a-m£a,” as they did not die willingly.
488, 9. For “c£a£h£a£h£a” read “c£a£h£a£h£a.”
490, 1 and 2. Change “ma£hi£i£i” to “ma£hi£i£i£i.”
499 and 500, titles. For “Wata-naji£a,” read “Wata-naji£a.”
515, first note. For “brother-in-law” read “son-in-law.”
523, title, et passim. Read “Ni-wedaha£a.”
523, 1. “££” used for “£edi.” Compare the use of “£” for “£edi” when, referring to a single occasion. But “££” and “£edi” refer to different occasions, as the Ponkies returned in separate parties.
THE CEGIHA LANGUAGE.

PART II.

ADDITIONAL MYTHS, STORIES, AND LETTERS.
ICTINIKE AND THE CHIPMUNK.

TOLD BY FRANK LA FLÈCHE.

Ictinike amá ačá-bi yi, a-i-já̱-biamá, mixáha wai̱'̱ gît'̱̱ ja'bi ega'̱.

Ictinike the (mv. went, they when came and slept, they say, skin his, they say Morni̱ng he woke not when, membro̱ν virile rigu̱t and membro̱ν virile (sub.) going wai'̱ ca uč̱áha ačai tê hâ ma'ci. Ki ma' ci̱ tiahè̱ta gâh ile̱'̱ tê hâ. 3 robe the with it went high in the air. And far up on high waving to sat Gan'iṯ Ictinike aká iji̱-biamá. Ki wai'̱ ca da'ba-bi yi, će̱ki̱-biamá. 5 robe the (garment) air. And then Ictinike the awoke, they say. And robe the saw, they say when it gave him need- aja'̱ ha," é amá yi, wai'̱ aká išapi̱t'̱ qte xiha ag̱-biamá. Ki igida̱ha'̱-. 6 aya' hâ, ca ré̱ ha n' uč̱ai̱-qte xiha agi̱-biamá. Ki igida̱ha'̱-. 7 Robe the very slowly down- was returning. And he knew his, they say. ki̱ gi dṯa̱ṉ-bi ega'̱, ačá-biamá. Ačá-biamá yi, jaoni̱'ge wi'̱ uhé éga-biamá. 8 Robe the wrapped up his, having went, they say. West, they say when Streaked chip- one traveling the path he came to him sud- lily, they say. Jaoni̱'ge aká, "Ta̱-tsi̱-tsi!" -a-biamá. "Qa-! če na' égi̱ča̱-gâ." Či égi̱ča̱-. 9 Streaked chip- the Ta̱-tsi̱-tsi! said, they say. Whow! only this say it! Again said it to (him) jaoni̱'ge aká. "Qa! a'čaj̱in'ga inahi̱'̱ áha'n," -a-bi ega'̱, e'di̱ they say Streaked chip- the Whow! he underrates me truly ! said, having there ačá-biamá. Jaoni̱'ge aká ma'táha ai̱-ačá-biamá, ma'can' de ugi̱de. Ki 10 went, they say. Streaked chip- the within had gone, they say, den entered his. And ICTINIKE AKA JÉ KÉ GEIG fa-biamá. Ki ma'can' de tê uč̱úba li̱n[-biamá. Ki 12 Ictinike the mem- the unwrapped his, they And den the thrust it into, they say. And Jaoni̱'ge it'a-biamá. Ki jaoni̱'ge aká jé ké hebe ča̱-ačá-biamá. "Aća-Striped chip- the mem- the part bit off, they say. Ceremony
THE EGEIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

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NOTES.

This myth should follow that of Ictinike and the Buzzard. (See pp. 74-77.) It should precede that of Ictinike and the Four Creators.

552, 3. Tci-tci-tci! Could this have been intended as the explanation of the origin of the verb, toi, toi?

Je da uñiqaga told part of this myth, as follows: Çotëndedii-biamä łaoni'n'ge. There was they say Striped chipmunk.


Ictinike

you who

move

Letting it carry you who

move alone on your back

Te tel tel tel tel! á-biamä. "Wi! nikaci'ga iñäñ'ga péjë! á biamä Ictinike akä. Ah! person eye big bad said they Ictinike the say

[It is said that there was a striped chipmunk. And they sang thus: "O Ictinike, you who move! You who move, you who move carrying your own on your back though you do not disturb it! He-čë-ëa-ëa! Te tel tel tel tel!" "Ah! the bad person with big eyes!" said Ictinike.] Then Ictinike took four sticks (sic), one being part of a dañqë (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, Hañ, gä-ninke dañqë Ho: you who are arti that unseen choko one
ICTINIKE AND THE CHIPMUNK. 551

ci'ge tai. Nikaci ngu ukézi n i tcicka wéci tai, ci'gare tai, i.e. “Ho, you who are out
they call shall Indian mouth made to shall they eat shall
you move by you

of sight! You shall be called ‘da'qé!’ Indians shall move their mouths on account
of you! they shall eat you!”

da'qé na'pa'i’s version follows: The striped chipmunk ridiculed Ictinike and ran into
hsidn. Tctinike 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, nha'iga ã'ë'abe 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 “qande hi ouaqpi” (very dense plum trees).

It is evident that the last informant modified his language, not caring to tell the
myth exactly as he had heard it.

TRANSLATION.

After punishing the Buzzard, Ictinike resumed his wanderings. He stopped
somewhere for the night, wrapped himself in his robe of raccoon skins, and lay down.
Before he woke in the morning, membrum virile rigidit, 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 recog­
nized 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, “Tsü-tsü-tsü!” “Do not say that again,” said Ictinike,
but the chipmunk repeated the cry. “Whew! he really underrates me,” said Ictinike,
enraged at the chipmunk, whom he chased into his retreat in the side of a bank. Tum
Ictinike membrum virile expulit, et in foramen id trusit donee Tamiam vario colore
distinctum tegit. Hie partem membri quod longissimum erat, praemordit. Itaque mem­
brum uterius intruit. Iterum Tamias vario colore distinctus partem praemordit, et sic
facere non intermissit. Tum dixit, “Tsü-tsü-tsü.” “Sane,” inquit Ictinike “dic. ‘Tei, tei,
tei!’” Tum membrum ex foramine extraxit. Miratus est id tam saepe praemorsum esse ut
modo curtissima pars remaneret. Itaque in foramem manum trusit et membro partem
extraxit. As he threw it far to one side he exclaimed, “You shall be called, Hazi (tha,
skin ; zi, yellow).” And grape-vines came out of the place where it had fallen. Again,
he thrust his hand in and took out another piece, which he hurled aside, saying, “You
shall be called, qande.” And plum bushes (qande hi) sprang up from the ground
where the piece had fallen. In like manner he accomplished the creation of all kinds
of fruits and vegetables.
ICTINIKE AND THE FOUR CREATORS.
TOLD BY FRANK LA FLÈCHE.

Açá-biamá Xi, tígga-biamá, mi'g'gà-bi ega'. "Niniùjiha cēga" jù'jìi. He went, they say when he dwelt they say, he took a they as. Tobacco-pouch that vi-i- give in a lodge wife say to me.

i-fa-gà. Çigìga Jābe çińke'di bòc tàce," á-biamá. Ga' e'di açá-biamá. send it Your grand-Your Father to the (st. ob.) I go must, said he, they And there he went they say.

3 Ubáhu hí amá Xi, "Hau, gičíqa tiyá-gà," á-biamá Jābe aká. In'behi Part of the he was in that in that reaching direction say (sub.) he took I say he, they cooked the Beaver that vi-i. Beaver the direction they say.

ké'di ágičíkičá-biamá. "Wačáte cëwa" gičigé ga'etì. Çigìga indáda'qti by the he caused him to sit on it. Food sooner there was heretofore. Your grand-what indeed none they say.

caté teda'+, á-biamá Jābe igáqà-gà aká. Ga' st. Jābe aká jābe jin'ga dūba he eat shall? said, they say Beaver his wife the And Beaver the Beaver the young four they say.

6 wat'a'-biamá Jín'gáqìtci aká, gá-biamá, "Dadigha, wi'bejì tā minke, wačáte he had them, they say. Very small the said as follows, O Father, I am that who will, food they say.

té," á-biamá. Ičádi aká gičíqa-bi-biamá. Ugiha-bi ega', Ictinike cijn- the, said he, they His the he killed his own by hit- He boiled they as, Ictinike the st. say. father (sub.) (sub.) they say (sub.)

ké catékičá-biamá. Ictinike aká catá-bajj té'di, Jābe aká gá-biamá: one they caused him to eat Ictinike the he ate it not when, Beaver the said as follows, (sub.) they say (sub.):

9 "Egiče wahi wi'cëcwe'wá náqà' te há'! Gaqa'jí-gá' ha!" á-biamá. Fa'ja Beware bone even one you break lest ! Do not break it by ! said he, they Yet say.

Ictinike aká sidáhì wi'cëqa'-biamá. Wénandá-bi-dí, wähí gá gičíhí- Ictinike the toa one he broke it by biting. Felt fall after they when, bone the he gathered! they say. eating say (pl. ob.) his own.

biamá. Há uiji-bi-dé, niáha çiča-biamá. Ga'egàtëcwá'jì jābe they say. Skin he filled they when, into the he plunged it, they Not even a little white Beaver (had elapsed) say.

12 jin'gaqìtci aká ècà-be aká-biamá, giní. Ičádi aká, "Ea' a' ègá-biamá Xi, very small the emerging came (bit-again) he His the Hau is it! He said the pro. when, they say, revived father (sub.) (sub.) they say, ending they say.

jin'ge aká, "Dadigha, sidáhì wi' a'gaqa' a' há", á-biamá. Áda' edità jābe his son the O Father, toa one he broke nine by biting said he, they There- since Beaver fore then say.

amá bègàgà sidáhì wi', sidáhì ujin'ga fábi kà, úcána-bitcàma. Nini- the (pl. all) too one, little too next to the, has been split by biting. Tobacco they say.

15 ujíla gi'ça gisìga-bajì gáxe agù-biamá (Ictinike amá). Ki cin'gají'ga è co-pouch the he did not re-ing ward, they say member is Ictinike the (st. ob. And child that (aforesaid)
ICTINIKE AND THE FOUR CREATORS.

Wawágiká-bi ega", "Čéča išči\' mašin-gá. Qa\'xáa if gia\'ča čéča-gá. He meant them, they say, as, That visible having for walk thou. At a great distance throw it back to him, the owner.

Décteáa-na", á-biamá. Ki čin\'gajin\'ga amá išči\' ačá-biamá. Qa\'xáa he talks in- usually, said he, they say. And child the (mv. sub.) having it went, they say. At a great distance throw it back to him, the owner.

Išči\' čéčé tábi \(\), "Dúdïha! dúdïha!" á-biamá Ictinike aká. Ea\'rá. He meant them, they say. That visible having for walk thou. At a great distance throw it back to him, the owner.

Wéágáči\' hi amá \(\), "Čídi a\'da\'be hi te, učé-gá," á-biamá. "Dadiha, having them he was reach- when, Your to see me he shall tell him, said, they say. O father, for the owners ing there, the distance the owner.

Wacta\'be ci te, ái," á-biamá nújíngá aká. "Ge\' wia\'nu hái éga", Qa\'xáa you see them you shall, he said, they say. That we apprehended it as, At a great distance reach said, the there.

Wégia\' čéča-gá, a\'ča\'i\' ca\'ctí," á-biamá Jábe aká. Ictinike niúčde throw it back to them, the we said heretofore, said, they say Beaver the lodge to enter the. Beaver the lodge (=visit)

Ačá-biamá Jábe amá. Ki \(\) áhú-bi \(\), Ictinike aká čin\'gajin\'ga-ma wí went, they say Beaver the (mv. sub.) And there as when, Ictinike the the children one there.

Téégikika\' ča\'a-biamá, gaq\'ajáe aqí\'i\'biamá. Ede Jábe aká útí\'agá- to kill him, wished, they say, making him he had him, they say. Beaver the was unwilling for him, the distance.

Biamá. "Ča\'ćínkéča-gá! Āg\'qagáčé há," á-biamá. Gán\'jí Jábe amá niáa they say. Let the (st. ob.) alone! You make him said he, they say. And then Beaver the to the suffer say.

Ačá-bi ega", jábe jin\'gá wi\' aqí\' akí\' bi\'-dé, wáq\'jíča čátá-biamá. went they say, Beaver young one he brought them when, all they ate, they say.

Ki ci\' a\'b újí \(\), "Nmiújiha čéča\' i\'i\' išča-gá. Číiga\' Si\'hnedewá- And again day six when Tobacco-pouch that vis- give send it Your grand- Musk.

Giče čínké\'di béč táce," á-biamá. Gá\' é\'i\' ačá-biamá. Ubáha\'hi amá rat to the (st. ob.) I go must said he, they say. And there he went, they say. Part of the lodge opposite there, they say.

\(\), "Haú, gágica" tiča-gá, á-biamá Si\'hnedewágiče aká. I\'behi\' ké\'di whrn. He in that di- pass said he, they say Muskrat the (sub). Follow by the ág\'tínkéča-biamá. "Wa\'átáe čt\'wa číngé ča\'ctí. Číiga\' indá\'a\'tí he caused him to sit on it, Food soever. There heretofore. Your grand- what indeed father.

Čatá teda\'t, á-biamá Si\'hnedewágiče iqáyé\'a aká. Ki Si\'hnedewá- he eat shall 1 said, they say Muskrat his wife the And Musk.

Giče aká, "Ni agima\'išči\'gá," á-biamá. Wa\'uí amá agi\'qá-bi ega\', ači\' rat the Water fetch thou said he, they say. Woman the (mv. sub.) she went they as, she after it say.

Akí-biamá ní te. Ugáčke ágaij-biamá. Ki wa\'uí aká ůgáčka-biamá, ní they say. wa\' the Water he told her, they say. And, woman the hung up the kettle over the fire.
tê. Ábixeqita'ni amâ yi, baca'nça-biamâ nú akâ. Baca'nça-bi yi, sîn' the It was boiling they say when pushed over kettle, they man the say (ob.) very fast (sub.) He pushed they when wild rice kettle

baca'nça-biamâ. Ga'n Ictinike akâ čâtá-biamâ sîn' tê. Niniújihâ ča'n he pushed over the kettle and) poured out, they say, (sub.) be eats, they say wild (sub.) the Tobacco-pouch the (ob.) tea. Abixeqita u/ ama 5[i, baca n/ $a-biama nu aka. Baca n/ $a-bi 5[i, si n " the It was boiling they say when pushed over kettle, they man the say (ob.) very fast, (sub.) He pushed they when wild rice kettle

3 gis'i čâ-bâjî gâxe aqa-biamâ (Ictinike amâ). Ki cin'ga'gni'ga čâñkâ é not remembering (ob.) he pre- started they tended homeward, say. And Ictinike the (mv. sub.) they eat, they say wild rice (ob.). And child the (pl. that

wawâgikâ bi ega', "Čêa' ičéî'n ma'čê-čâ! Qa'n'âa īgîa'ča čêa-čâ-ghî he meant them they say, as. That-own- saving it walk thou. At a great throw it back to him, the distance owner.

Décteqâ na'" a-biamâ. Ki cin'ga'gni'ga amâ ičéî'n aqa-biamâ. Qa'n'âa'a He talks in- usually said he, they And child the (mv. having it having gone they say. At a great distance

6 īgîa'ča čêčê tábi yi, "Dâdîa! dâdîa!" a-biamâ Ictinike akâ. Eââha he was about to throw it back when This way! this way! said, they say Ictinike the Further (ob.) and the owner, they say

wéqâqê há amâ yi'i, "Chi'adi a'v' da'be hi te, účê-čâ, a' biamâ. "Dâdîa, having them he was (cv.) when Your to see me he shall tell him said, they say O father, (ob.) say for the reaching there, owners they say, (cv.) say. (sub.)

wacta'be ci te, aî, a biamâ nújînga akâ. "Ge wian'xuhat'éga', Qa'n'âa'a you see them you shall he said, they say buy the That we apprehended it as At a great distance

9 wégîa'ča čêčê-gâ, a'čâ'tî'. čâ'reti," a-biamâ Sî'n'hemedewâ'gîfe akâ. Ictinike throw it back to them, we said. heretofore said, they say Muskrat the (sub.) Ictinike

si'îdic hâ-aqa-biamâ Sî'n'hemedewâ'gîfe amâ. Ki emâhâ ahî-bi yi, Ictinike to enter the lodge (cv. visited) they say. Muskrat the (mv. sub.). And further ar they when Ictinike rived said there

akâ, īgáq'în'čêkê è wâgikâ-čâ éga', "Ni agîma'čên'čâ, a biamá. the his wife the (st that he meant his as, Water fetch thou said he, they say (sub.)

12 Įgáq'în' amâ ni agîma'gâ-biamâ. Uqâcka bi ega', abixê'qti yi, baca'n'cha-bu His wife the (mv. wa- she went they say. She hung the as, it boiled very when, he pushed it over, they say, (sub.) after it

yi, ni si'a'čê'qti baca'n'ča amâ. Sî'n'hemedewâ'gîfe gâxe tê éga' gâxe ga'm'ča when, wa- alone he was pushing it over, he did the so to do he wished (act)

tê či'a amâ Ictinike akâ. Sî'n'hemedewâ'gîfe akâ ci éga'ni gâxa-bi ega' the he was falling Ictinike the Muskrat the again so he did, as (sub.) they say, (sub.)

15 si'î ni' áhîgi gia'ča agâ-biamâ. Ki ci gâ-biamâ a'b aîj yi, "Či'aiq'a' with a great he left for he started home, they And again as said followers, day ah! when Your rice quantity him they say, (sub.) other grandfather

Naxide-kâ'ni čîñkê di bêç tâ minke, a biamâ. Ki e'di aqa-biamâ. E'di Blue Kingfisher (?) to the (ob.) I go I who will said he, they say. And there he went, they say. There

hi amâ yi, Naxidecka'ni akâ ēkueqâ' āgâdamúqti kêdêgâ a'tu'ni bi ega', he was ar. when Blue Kingfisher (?) the large white as it lay bent down so far that it was horizontal (?) he stepped as, (ob.) riving, they say, (sub.)
edíta° ní kë gêa'ng'e aqá-biamá. Huhú wi° épa°be aqisi° aki-biamá. Ki thence wa- the diving he went, they say. And
Ictinike çinkë çatekîtâ-biamá. Ki Ictinike gëc amá q'ji, naabúçioi° Ictinike the (st. ob.) caused to eat it, they say. And
masâniha gisí:q'ji gáxë gëc amá. Ki núñi:ngá ta° é wagiká-bi ega°, 3 on one side not remember-thing is he was starting And' boy the that he meant his as
"Cëpa° îçëqë° maëëq'gi:ni. Qaxá:ga ìgija° ca ñëfá:ga! Déctëaâ- na°," That seen having it for the having it went, they say. At a great distance throw it back to him, the owner!
á-biamá. Ki cin'ga:ning'ga amá ñëqë° aqá-biamá. Qaxá:ga ìgija° ca ñëfá:ga! The (st. he caused to eat it, they say. And Ictinike was starting when glove
said he, they say. And child the having it went, they say. At a great distance he was about to throw it back to the owner, they say.
që, "Dúdiah! dúdiah!" á-biamá Ictinike aká. Ènáha weqagqë° bi amá 6 when, This way! this way! said, they say Ictinike the (sub.) Further having them he was reaching for the owners, they say.
që'ji, "Cëdi: a°da:be hi te, u:ga:ë, á-biamá, "Dúdiah, wacta°be ci te, when your father to see me he shall tell him said, they say, Ò father. you see them you shall reach there.
a°, á-biamá núñi:ngá aká. "Gë wian'qëhái éga°, Qaxá:ga wégia° ca ñëfá:ga, he said and they boy the That we apprehended it as, At a great distance throw it back to them, the distance owners, said, say.
a°'/i ñ:qa:ci, "á-biamá Naxídeka°ni aká. Ga° é'di aqá-biamá 9 we said hereafter said, they say Blue Kingfisher (?) the (sub.) And there went, they say.
Naxídeka°ni amá, Ictinike ndüde. É'di hi amá që, Ictinike aká ñixuqë° Blue Kingfisher (?) the (mv. sub.) to enter his lodge (= riving, they say.
ágadamùqti kédega° ane aqá-biamá. Ki edíta° ní kë u:a'nsi éghí as it lay bent down so far that it climb went, they say. And from it stream the keeping beneath the house.
ñande'qti Ictinike ñixá-biamá. Ga° huhú wi° ñixá-bi ega°, Ictinike gina°ha having his fill Ictinike he seized him, And fish one he took, as Ictinike he left for him of it they say. They say.
ágá-biamá. he started home, they say.
Ki ci° a°b ó:ji që, "Cngá:ga Sin'ga çinkë°di bëqë tà miñe," á-biamá. Ki 15 Ami again day an when, Your grand father squirrel the hestnbbod they say. Black to fall from
é'di aqá-biamá. É'di hi amá që, Sin'ga aká, igáqa° çinkë° é wagiká-bi there he went, they say. There he was arriving when, from the squirrel (sub.) he looked the climbing went, say.
egá°, "Wàxu cékë ña:ga," á-biamá. Wàxu ñixá-bi ega°, ñi té ñegine aqá- ò that seen hand and be, they said, And he took, they as, lodge the climbing went, say.
biamá. Pahácieqáqti ahí-bi që, candë ña° jáxihá-biamá.- Já:ge upqë° 18 they say. At the very top he reached, when scrub the he subdued they say. Stub to fall from
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gáxa-biamá, hégají. Jáge čatečka-biamá Ictinike. Ki agéá-bi ฏ, he made, they say, not a few. black walnuts he caused to eat, they say Ictinike. And he started when, home, they say.

na"bújici" masánsha gisègají gáxe gac gac amá. Ki nújiga takn é wagiká-bi glove on one side not to re-member he was starting And boy the that he meant his (and, before, own, they say an. ob.) said)

3 éga", "Ciče" iægélí mačèn-gá! Qa-xáa ñiægélí ñiægélí-gá! Décteaa-na"n, "as. That seen having it walk they say. At a great throw it back to him, the He talks in-cessantly ally, not to pretend-ing he was starting And boy the that he meant his (and, before, own, they say an. ob.) said)

-á-biamá (Sin'ga aká). Ki cin'gajin'ga amá iægélí atá-biamá. Qa"xáa said, they say (Flying- the (sub.). And child the having it went, they say. At a great distance

igia"ya ñeñë tabi ฏ, "Dudiha! dudiha!" á-biamá Ictinike aká. Éáha he was about to throw it back to the owner, they say. This way! this way! said, they say Ictinike the Further distance

6 wágaají" hí amá ฏjí, "Ciädi a"da"be há te, utë-gá," á-biamá. "Dadiha, having them he was reach-when, Your to see me he shall, tell him, said he, they say. O father

wacta"be ci te, a"r á-biamá nujinga aká. "Gè wia"nuhá niægél, Qa"xáa you see them you shall, he say the That we apprehended as, At a great distance

wégiu"ya ñeñë-gá, a"ya"i ña"ctí," á-biamá Sin'ga aká. Ga"d'ili da"be throw it back to them, the we said beretofore, said, they say Flying- the And there to see him

9 a"gá-biamá Sin'ga amá, Ictinike. Édi hí amá ฏ, Ictinike aká wáqu čizá-bí went, they say Flying- the (mv. for the Ictinike. There he was when, Ictinike the avl took it, they say

ega", ti tê ágine ačá-biamá. Paháciaa četiamáçá"qti ahí-bi ฏjí, candé ña" as, lodge the climbing went, they say. At the top he barely he reached when serenost the (std. his own part) they say

jáxíha-biamá. Ki wamí sábeqti badúja-biamá. "Qé! niéjiqti xéjxáxe aha"n, stubbed himself, they And blood very black he forced out by stab-Why! not paining he made, at all for himself, they say.

12 á-biamá Sin'ga aká. Sin'ga aká wáqu čizá-bí ega", ti tê áne ačá-biamá. said, they say Flying- the avl he took, they as lodge the climb-he went, they say. (std. ing oh.)

Ki ñäge hégají"qti giáxa-biamá Sin'gá aká Ictinike.

NOTES.

Ictinike married after his adventure with the ñaqiifge, 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 ñaqiifge. 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. Naxidecka n ni (O.), eq. to Nida n-ñege (P.), the blue kingfisher. - F. La Fleche.
ICTINIKE AND THE FOUR CREATORS.

Samuel Fremont (Wadjepa) said in 1889 that the nida bêqa and the naxide eknûni were different birds, resembling in plumage, beak, and fondness for fish, the naxide eknûni 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 Musk rat.” So he departed. As he was entering the Musk rat's lodge the latter exclaimed, “Ho, pass around to one side.” And Ictinike was seated on a pillow. The Musk rat's wife said, “We have been without food. How can we give your grandfather anything to eat?” Then, said the Musk rat, “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 Musk rat called
one of his children, to whom he said, “Take that to him! Do not go near him, but throw it to him when you are at a great distance from him, as he is always very talkative.” So his child took the tobacco-pouch to return it to Ictinike. But when he was about to throw it to Ictinike the latter said, “Come closer! come closer.” And when he took the pouch closer Ictinike said, “Tell your father that he is to visit me.” When the young muskrat reached home he said, “O father, he said that you were to visit him.” The Muskrat replied, “As I apprehended that very thing, I said to you, ‘Throw it to him while standing at a great distance from him.’” Then the Muskrat went to see Ictinike. And Ictinike said to his wife, “Fetch water.” Ictinike’s wife went after water. She filled the kettle and hung it over the fire till it boiled. When Ictinike upset the kettle, only water came out. Ictinike wished to do just as the Muskrat had done, but he was unable. Then the Muskrat had the kettle refilled, and when the water boiled he upset it, and an abundance of wild rice was there, which he gave to Ictinike. And thereupon the Muskrat departed, leaving plenty of wild rice.

On another day Ictinike said to his wife, “I am going to see your grandfather, the Kingfisher.” When he arrived there the Kingfisher stepped on a bough of the large white willow, bending it down so far that it was horizontal; and he dived from it into the water. He came up with a fish, which he gave Ictinike to eat. And as Ictinike was starting home, he left one of his gloves, pretending that he had forgotten it. So the Kingfisher directed one of his boys to take the glove and restore it to the owner; but he charged him not to go near him, as Ictinike was very talkative and might detain him too long. Just as the boy was about to throw the glove to Ictinike the latter said, “Come closer! come closer!” So the boy carried the glove closer. And Ictinike said, “Tell your father that he is to visit me.” And the boy said to his father, “O father, he said that you were to visit him.” The Kingfisher replied, “As I apprehended that very thing, I said, ‘Throw it to him while you stand at a great distance from him.’” Then the Kingfisher went to see Ictinike. When he arrived there Ictinike climbed upon a bough of a large white willow, bending it till it was horizontal; he leaped from it and plunged beneath the water. And it was with difficulty that the Kingfisher seized him and brought him to land. Ictinike had swallowed more of the water than he liked. Then the Kingfisher plunged into the stream, brought up a fish, which he gave to Ictinike. But the Kingfisher departed without eating any portion of it.

On another day Ictinike said to his wife, “I am going to see your grandfather, the Flying-squirrel.” So he departed. When Ictinike arrived the Flying-squirrel said to his wife, “Hand me that awl.” He took the awl and climbed up on his lodge. When he reached the very top *per testes subulam impulit*, causing a great many black walnuts to fall to the ground. Thus he provided black walnuts, which Ictinike ate. And when Ictinike departed he left one of his gloves, as before, pretending that he had forgotten it. In like manner did the Flying squirrel send the glove to Ictinike by one of his sons. And Ictinike sent by the son an invitation to the Flying-squirrel to visit him. When the Flying squirrel reached the lodge of Ictinike, the latter took an awl and climbed to the top of his lodge. He had barely reached the top of the lodge when *per testes subulam impulit*. And he forced out very dark blood. “Why,” said the Flying-squirrel, “he has surely hurt himself severely!” So the Flying-squirrel took the awl and climbed up on the lodge. And the Flying-squirrel made a large-quantity of black walnuts for Ictinike.
ICTINIKE, THE WOMEN, AND CHILD—AN OMAHA MYTH.

TOLD BY GEORGE MILLER.

Égiíe Ictinike amá ače amáma. Égiíe ní wi ga te amá. Ni-ṣa'wa ha
cékia ačí-bi a', ni ké uhá-biamá. Ní ké ma'ba ta á nde é dedi ké amá,
to the
they say,

kídé ké amá. "Wuhu!" eológ-a-biamá. Yigigáónudá-bi ega', miyáha 3
red
or
they say,

kídé bì a n', ni ké umá. Ní ké ma'ba ta á nde é dedi ké amá,
to the
they say,

kídé ké amá. "Wuhu+!" eológ-a-biamá. Yigigáónudá-bi ega', miyáha 3
red
or
they say,

kídé ké amá. "Wuhu+!" eológ-a-biamá. Yigigáónudá-bi ega', miyáha 3
red
or
they say,

kídé bì a n', ni ké umá. Ní ké ma'ba ta á nde é dedi ké amá,
to the
they say,
THE SÈGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

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á t'i di. xan'de t'i jeqi"i ibi"a-bi a"n, ibhuxa" t'i ègiha-na" a"è life-bi'amá. tent to the Plum the sereen having rubbed on smoke-hole the through in threw it forcibly thither, them, they say, (std. ob.) (col.). each case they say.

Kì wa'a na'bá akáma. "Hì", ciga a", xan'de wì itàsìge da"n, á-bi'amá. And woman two sat, they say. Oh! sister-in-plum one I have found. (fem.). said, they say, for myself.

3 ìýina-na" amá. Ê'dì ahì-bi a"n, "Qa-f! ciga" megà fètìqi in"gì ëanká-nà," They were scrambling there having arrived, Whow! her sister-likewise just here my relations have come here and sit! They say, (fem.). (fem.)

á-bi'amá. "Tenà! gàkè xan'de kò a"n ta cèwa jì gì, nisa-baji'qiña", cie"yu" said he, they say. Why! that line plum the very abundant when, you have not picked your sister- them at all, in-law. méga", á-bi'amá (Ictinikè aká). "Hì", ñiga"há, ángúgacá"baji'qiña" edá"n! Likewise, said, they say (Ictinikè) the Oh! grandfather we have not traveled at all alas (fem.).

6 U̇háack èga'etè, ñiga"há, ángúgèise tai e'ìtè." "Hau, cìsë mà'ëfì'i-gà, Near some if, grandfather we may pick them for ourselves. He, to pick walk ye, they say, them.

á-bi'amá. Cìn'gajin'ga amá aká u"a"he aqì'ì akáma, kì u'ëbe u'ëtha åka" said he, they say. Child other the put into the cradle and they say, was keeping it, and Indian with it leaning cradle-board.

íòga-bi ta" amá. Kì ja'ë ta" amá cìn'gajin'ga. Kì gà-bi'amá Ictinikè was set up std., they say. And sound was std., they say child. And said as follows, Ictinikè they say.

9 aká. "Cétà i'gè'ë'ga ma'ëfìi'gà u'ëhà ta". Ègi"ëe xan'dèhi da"e'tè the That std. leave for me, walk yo the std. one put Beware plum tree perhaps i'ëi niëtë te!:" "Hì", ñiga"há, èga te da"n," á-bi'amá. Ga" "Aaëgikìda but, my relation! Oh! grandfather so will we said, they say, Ictinikè and I attend to my own.

agìtì t'à màinké, á-bi'amá. Gàns'ì cài-bi'amá wa'ù-ma. Gàns'ì Ictinikè I sit will I who, said he, they say. And then went, they say the women And then Ictinikè.

12 aká hi'ëkììë's'ítì nàijì"bi a"n, néxe nì ujì itëga-bi te amëde èzì-a-bi a"n, the bestirring himself at having thrown to his kettle water filled the std. in. ob. had been put having taken it, they say, once feet, they say, done, they say. ñìgëcka-bi'amá. Cìn'gajin'ga kë tëga-bi a"n, úsù gàxa-bi'amá. ìha"u"bì-a-bi'amá hung it over the fire, Child the having killed it, strips in did it, they say. Boiled it, they say.

cìn'gajin'ga kà. Ê'ë cài èzì-a-bi egà"n, u'ëhà he'ëdì dàqëquàha ëan'dì child the Head the taking, they say, entire fn. in the head covering in the part dian cradle (fem. ob.).

15 ìyígríga"-bi'amá, ñìa nàijì"të'dì ìga'ëtì gàxa-bi'amá. Hi"'ëkììë's'ítì dëdë put his own relation, alive stood when just so did, they say. Bestirring himself at fire èhi"ëtì"bì a"n, ëcì tìi wàdà"be ahi-na"-bi'amá. Ègi"ëe nìdëgà-bi'amá. having put wood on it, out of too to look went often, they say. At length was cooked, they say.

Cìzàì bì ga"n', ëtì e'çàn'kà-ma. Gëtì-bài èsàni'-ì bi egà"n, aqì'ì-bi'amá. Having taken it, they say he sat eating it, they say. Not having returned they say, they say.

18 Wa'ù-ma kì bi yì, cìgà-bì t'é amá Ictinikè amá. "Cìga"n, ì'ëçàge The women reached when, he was missing, they say Ictinikè the (fem. Sister-in-law, old man sub.)
ICTINIKE, THE WOMEN, AND CHILD—AN OMAHA MYTH.

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ama 😁ga tē hē,” á-biamá. “Nā! i‘ja tē ca”ca”qti ja” eha”+!”

the is missing (?) said. Why! he lay the without inter-

(fem., past tion! line! (fem. in

(fem.), for me past soliloquy)

á-bi ega’n, gẽge ag-bi yi, dā çan uqpače amá. “Hi’n, sījiqticen’+!”

having said, they seized her was re when, head the was falling from a

they say, own turning, they say

part height, they say.

é amá. Xagá-biamá wa’ú akíta. Ga’n xagé ge’n çan’ka tē, ICTINIKE amá

was saying, Cried, they say woman both. And crying were st. when, ICTINIKE the

they say.

x’i’a-bi an, ma’iín’ka i’i’a-bi an, á’iqti xiixá-bi an, é’di ahí-biamá.

having painted his earth having painted his very dif-

(fem. with it, they say, ferent they say.

“Tēn’ai! eáticaqtí āəxágai á, ācişa n méga’n,” á-biamá. “Hi’n, zigaihá, á-

Why! for what pos-

you (pl.) cry? your sister-

likewise, said he, they Oh, grandfather in law

say.

ICTINIKE amá éći atti édega’n, san’dé uça ega’n a’iisé anágahi. Čečè u’a’n he

they say, Cried, they say woman both. And crying were st. when, ICTINIKE the

they say.

kè a’n’ça anágahi éde, ēasni’i āiáctai tē. ṭa ca’n u’a’n he ké daqequqaha

the we left it we two but, swallowing he he had gone. Head the entire In-

the covering part dian cradle (fem. ob.)

čan’di ugifi’ta’i áiáctai teda’n+.” “Wáhuá!” á-biamá. “Hinda, ma’zepe

in the part put his own had gone . (fem.) Really! said he, they Let me see, ax

the say.

ípái-gá. Bqáe tace,” á-biamá. Ma’zepe’dé ‘i-bi ega’n, a’ča-biamá 3a’n’iéqti

send Yo. I chase must, said he, they Ax when they having he went, they running fast

say. (fem. ob.)

ma’ti’n amá. Ja’n’iéqti a’ča-bi ega’n, qèábé cuqáqti édega’n ahí-bi ega’n

he was walking, they running fast having gone, they say, tree very thick’ being, in having reached

the past they say, say.

i’tean’ga-na’n, éne ma’ti’n amá. Ja’n’i’ta ké’ uhá, ma’zepe dahide ca’n

mine (or some only seeking was walking, the Wood de. the passed ax butt-end the
cayed (fg. ob.) along, of the ax-head part

other rodents they say.

i’tean’ga-na’n wégaaqeqi’bi ega’n wami ácahaháqti gáxa-bi an, aqéé amá.

mice only having killed them one by one blood streaming from for making one blood streami-

them said, they say. ing, having made it in having reached

the past there, they say, say.

Hau. Akí-bi an, 3’i tě’dí, “Ah’q’ti agé hā, āciśa n méga’n,” á-biamá.

Having reached lodge at the there again, (std. ob.) I killed I have, your sister-

say. (fem. ob.) him comeback in law

likewise, said he, they say.

“Hi’n! zigaihá, uhi ackéga’n” éte.” “An’kajiqtia’n” hā, waqúde cetwa’n’ěj.

Oh! grandfather place somewhat perhaps (fem. ob.) of reaching

not at all by no means near

Hi’n cié-de uaqeqe hā, á-bi an, ma’zepe wamí ácahaháqti ači’n akí-biamá. 15

Hurrying, I overtook him having said, ax blood streaming from having he reached the of

various parts of it again, they say.

Ki é amá hā, san’dé nin’de yi ága hā qúde ácahá ci’n éwa’n amá ICTINIKE

And that was it, . plum ripe when on it, gray aiberes the class he caused it, ICTINIKE

they say

amá gáxa-biamá.

the did it, they say.

(fem. ob.)

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NOTES.

560, 1. jeqti ibiq-a-bi a. This is referred to in the last sentence of the myth containing the Omaha explanation of the gray down (?) on ripe plums. All fruits and vegetables were thought to be of phallic origin.

560, 6. Uhiack ega etc, jiga'ha, or jiga'ha, uhiack ega etc. Both used.

560, 11. qa-biama wa'umama, instead of aqa-biama wa'umama, as the women were requested to go.

560, 12. iteqa-bi te amede, the women were absent then; perhaps this explains the use of such a form.

561, 2. gize agi-bi qi, implies that the mother went to the cradle, took it up, and was returning to the other woman when the severed head fell to the ground (?).

TRANSLATION.

Once upon a time Ictinike was going somewhere. Near the place was a lodge in which dwelt two women. Ictinike traveled till he reached the bank of a stream, and then he went along the bank. Beneath the water there appeared to be a great many plums, and they were red. "Oh!" said he, as he undressed; and, putting aside his miserable attire of raccoon skins, he dived down after the plums. But he seized a large handful of dirt. On returning to land and viewing what he had behold it was a lot of dirt! Again he looked at the water and there were the plums. So he dived again and with a similar result. Having returned the fourth time with nothing but dirt, he chanced to raise his eyes to a cliff above the stream, and there were many plum trees filled with fruit, which caused the branches to hang down over the stream. It was the reflection of these in the water that had deceived him. Then he put on his clothing, ascended the cliff, and gathered the plums, with which he filled one corner of his robe.

Then he went to the lodge. He rubbed semen over the plums, and threw them one by one down through the smoke-hole of the lodge. On seeing the first plum one of the women said, "Oh, sister-in-law! I have found a plum!" They scrambled for the plums. On entering the lodge, Ictinike observed, "Whew! my relations, my grandchild, and her sister-in-law have returned here! Why! those plums are very abundant, and yet you two have not picked any of them?" "Oh! grandfather, we have not gone anywhere. If they are near here, we may pick them for ourselves," exclaimed one of the women. "Ho, go and pick them," said he. The child of one of the women was still in the cradle, and the mother had set it up in the cradle against the side of the lodge. So Ictinike said, "When you go leave the child in the cradle with me, as it might get hurt if you took it among the plum trees." "Oh, grandfather! it shall be as you say," said the mother. Ictinike promised to watch over it as over a relation. So the women departed.

Presently Ictinike started to his feet in great haste, seized the kettle that had been placed there full of water, and hung it over the fire. Then he killed the child, and cut the flesh in narrow strips, which he boiled. But he put the head back in the cradle, wrapping it in the head covering, and arranged it just as if it was alive. He put
wood on the fire without delay, and went out of the lodge from time to time to see whether the women were coming. At last the meat was cooked, and he sat eating it. Having devoured all of it before the women returned, he departed. When the women got home Ictinike was missing. "O sister-in-law," said one, "the old man is not here. Why! my child is still sleeping just as he was when I left him!" As she took up the cradle and was returning with it to the other woman the head of the child fell to the ground. "Oh! dear little child!" said she. Both the women wept.

And while they sat crying Ictinike, who had painted his face with clay, disguising himself, entered the lodge. "Strange! what cause have you for crying?" "Oh, grandfather! Ictinike came and told us about plums, and when we went to pick them we left the child here in the cradle; but he ate it and departed, after putting the head back in the cradle and wrapping the head-covering around it." "Really!" said he, "let me see; hand me the ax, I must pursue him." They gave him the ax and he departed, running very rapidly. He ran till he reached a very dense forest, where he sought for some wood mice. Passing the butt-end of the ax along a decayed log in which were some wood mice, he killed the mice and covered the ax with blood. He took the ax streaming with blood back to the lodge, and when he entered he said, "I killed him and I have now returned." "Oh! grandfather," said the women, "was not the place where you found him near here?" "Not at all! it is very far, but I overtook him by going very rapidly." This myth explains the cause of the gray down (?) on ripe plums: Ictinike was the cause of it.
564 THE EGEIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Ga' mi' fi'ta' hi yi, ge e' a'ti'a'g e'-na'n-ma' hâ. Wana' ge'in-gâ hâ, hurry!

á-biamâ Ictinike akâ, 'ka'cîto cen'jin'ga d'âba t'a-biamâ ibizê, nuona' said, they Ictinike the very long young men some have died, they from other say (sub.), ago (see note) say thirst, they say.

3 jin'ga cî tê amâ, sin'de jin'ga cî tê amâ, sin'de bësaka cî tê amâ, mistâ young too is dead, they tall small too is dead, they tall flat too is dead, they raccoon say, jin'ga cî tê amâ.

Hau. 'Kê, angâfe te hâ,' á-biamâ ye ta nga akâ. Jûgê te akâ. Come, let us two go, said they say Big turtle the With him went, (sub.).

6 biamâ Ictinike amâ. Wâhi qe'ga-na' unê jûgê te amâ. Wâhi wêti' they say Ictinike the (mv. Bone dried only seeking say, was with him, they Bone striking weapon say.

úda'qti nîa-bi a', 'Kage'ha, ma' e'in-gâ hâ. Anêje tâ mînke,' á-biamâ very good having found it, 'Friend, walk,' I'm going will I who, said they say Ictinike akâ. Oke' wahi kë 'eizâ-bi a', aê amêde sakibaqti jûgê Ictinike the This bone the having taken it, when he (the Big right beside with him say, (sub.). (lg. ob.) (lg. ob.) they say.

9 ma' e'in-bi a', 'Kage'ha, nkai'ga ma' e'zi'i ë, dâhi gazizâ e'ga' ma' e'in- having walked, they Friend, person walks when neck stretching so he uses, say.

na'. ye ta nga dâhi kë gazizô'qti-nu' ma' e'zi' ë, jîbe ke' cî tâ jôgôqti-ally Big turtle neck the stretching it far, was walking, leg the too sticking them out much but.

mas' e'in- ë, e'ga'-na' ëi yî yî, dâhi qti kë e'he'ka-bi a', gaza'qti was walking, was doing so regularly when, right on the the neck (lg. ob.) (lg. ob.) they say, having put the horizon-tal ob. on it (another knocking him down.

12 ihô'ca-bi a', gaeta'-baji-bi a' yî, ga'n e'qâ' ë bi a', 'Haha+! a' ba and stunned him, not having stopped hitting when, so having killed him, Ha! ha! day they say, when they say,

wi'cî ga'qîq'ì-a' -nu' a', á-biamâ, aê amâ aqî-bi a'. Nêçe akâ, yê some (pl.) I do that for usually, said he they was going having kept it, He was kindling a Turtle fire myself say, they say.

yanga' ën'kê jêga' akâ. Ca'qî jà'ti'e'ngâ-bi a', 'Hau, aja' tâ mînke big the (st. he was roasting In spite (of having become sleepy, they Ho, I will sleep

15 fav'ja, fâ{xê caj'a'ajî te hâ. Hau,фин'in de yi, ye ta nga, 'P! ecc te hâ.' though, êm'x' ye sleep shall. Ho, you cooked when, D Big turtle, 'Puff! you say not.

Ga' jan kë. Mîja'si amâ na'stâpinkti dîâma. Më ënkîkê e'izâ-bi a', not And he lay sleep- Coyote the walking very softly was comfort- Turtle the (st. having taken it, ob.) they say, say.

jegà gê wî' cî'jônû'â-da-bi a', cajû aqânkâ. Le-ânita te wà'gî' e'ga'sîn- leg the (pl. one) having pulled out (or so biting off the the Animal limb the all having defoured, they say, they say.

18 bi a', wâhi gê e'di ugi'dâda'-bî a', ci dê'de ti' de i'ga' e'ga'bî a'. Ictinike they say, bone the there having pushed them back again fire in the have placed it (the Ictinike (pl. ob.) (pl. ob.) (ob.) they say, say, say, say. Ictinike

e'a' gâ{xê te e'ga'q'ti gâ{xê i'ga' e'ga'bî a', aqâ-biamâ. Egiçê Ictinike how he made the just so made it having placed the ani-mal, they say, wut, they say. At length Ictinike
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.

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, et passim. a², having (not they say), same as ega². 564, 18. ugdada² used instead of ubada² or uibada² because the Coyote had already eaten all the flesh of the turtle, so it was inside of him and part of him, his own property, so the bones, too, had become his. In the myth of Ictinike, the women, and child, uig<£a a is used instead of uig<£a n or uig<£a n , 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.
THE COYOTE AND THE SNAKE—AN OMAHA MYTH. 567

taté," á-biamá We's'à aká. "Áqta até táda. Uté a'épin'ge," á-biamá
shall said, they say Snake the How possible I die shall? Cause of death
(sub.)
Coyote the Come step over me! Do it in spite of me! said, they say Snake the
(sub.)

Ki Mfíqasi aká ágajáda-biamá. Ki We's à aká taqtí-biamá. Ki Mfíqasi
And Coyote the (sub.) stepped over him, they say Snake the (sub.)
aká niéctéwa'á-bají-biamá. "Áwaté á. Áwigajáde yi até taté, ecé
the pained at all not, they say. Where is it I stepped over you if I die shall you
(sub.) said. Coyote the (sub.)

ća'cti. Áwaté até," á-biamá Mfíqasi aká. Ga'w' iça'ba'á fa-bají-bi egaw',
herefore. Where is it I die said, they say. Coyote the (sub.) And a second he spoke not, as (= hav-
(bimá. Ki niqí'ata tá-bi egaw', ni ké da'ba-bi yi, niuwaęẹjie yi'ba-
they say. And to take a was about, as wa- the he looked at when reflection in the
time
they say. And very fat he saw himself, they say. Whew! I never was so heretofore.

A'civ' y tánahí'ą' á-bi-egaw', yigé'tá-ética'na-biamá. Ki ça'w'-bi egaw',
Mo fat I truly ! said as, he felt him- even (?) often, they say. And he drank, as
they say, (= hav-
ca'w' aqá-biamá. Ga'w'te yi', "Aja'wa' te' na'gíngi y tánahí'ą álma'ą, " á-bi
still he want, they say. A while when I am sleepy I truly ! (in so-
egaw', qáde baza'á fa'ba-biamá. Ki ca'w'ca' té amá, ibaqtí. Ki ceta'w' há.
grass pushing he lay, they say. And always he died, they much

NOTES.

567, 7 niuwaęẹjie. It is very probable, judging from the context, that this should
be translated "reflection in the water." See niuwaęẹjikiáw', 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.
"Pie!" 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.
568 THE CEKGHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

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.

"Wa'! ma'ciqaha jan'-ga, We's'a! Áwigajáde yi, táté táté, á-biamá
Why! further off lie, O Snake! I step over you it, you die shall, said, they say
á-biamá We's'a aká. "Qa-i! ma'ciqaha jan'-ga, ehé, á-biamá. "Qi-edan'
said, they say Snake the the (sub.). Path just this size lies, but you rather you go to one side ought,
á-biamá We's'a aká. "Ahaú! áwigajáde tá minke
further off pass (or go) said, they say Snake the (sub.). Oho! I will step over you
WeWa wi n' e'di ja' n' akáma. Gèadi' uska'ska'qti uhé ñe ké.'
At length Snake one there was red, they Across in a very straight line path was going.
"Wa'! ma'ciqaha jan'-ga, We's'a! Áwigajáde yi, táté táté, á-biamá
Why! further off lie, O Snake! I step over you it, you die shall, said, they say
Wega wi n' e'di ja' n' akáma. Gèadi' uska'ska'qti uhé ñe ké.'
At length Snake one there was red, they Across in a very straight line path was going.
"Wa'! ma'ciqaha jan'-ga, We's'a! Áwigajáde yi, táté táté, á-biamá
Why! further off lie, O Snake! I step over you it, you die shall, said, they say
3 Mi'qasi aká. "Uhé phi'as'káqti kédega" q'-edan' a'fás'epeta' ete yi,
Coyote the (sub.). Path just this size lies, but you rather you go to one side ought,
á-biamá We's'a aká. "Qa-i! ma'ciqaha jan'-ga, ehé, á-biamá. "Qi-edan'
said, they say Snake the the (sub.). Path just this size lies, but you rather you go to one side ought,
á-biamá We's'a aká. "Ahaú! áwigajáde tá minke
further off pass (or go) said, they say Snake the (sub.). Oho! I will step over you
WeWa wi n' e'di ja' n' akáma. Gèadi' uska'ska'qti uhé ñe ké.'
At length Snake one there was red, they Across in a very straight line path was going.
"Wa'! ma'ciqaha jan'-ga, We's'a! Áwigajáde yi, táté táté, á-biamá
Why! further off lie, O Snake! I step over you it, you die shall, said, they say
6 q'a'ja, q'até táté hā, á-biamá Mi'qasi aká. "Nā! wi níkaci'ga'ma wi'
though, you die shall said, they say Coyote the (sub.). Why! I the people (pl. ob.) one
an'gajáde t'ed t'e'na hā, á-biamá We's'a aká. "A'ha," á-biamá Miqasi
steps over me when usually dies said, they say Snake the the (sub.). Yes, said, they say Coyote the (sub.).
aká. Ga', "At'é tá minke," á-biamá. "Hindá! wi'a'wa wi'a'ãke téska'," the the (sub.). And, I will die, said, they say. Let us see! which one of the two the truth future,
9 á-biamá Miqasi aká. Ga'a aq'a-biamá Miqasi amá. Wágaajáde féféqti yi,
said, they say Coyote the (sub.). And went, they say Coyote the (sub.). Stopped over very suddenly when,
Ga'ma aq'a-biamá Miqasi amá. Wágaajáde féféqti yi,
said, they say Coyote the (sub.). And went, they say Coyote the (sub.). Stopped over very suddenly when,
á-biamá Miqasi aká. Ga'a aq'a-biamá Miqasi amá. Wágaajáde féféqti yi,
said, they say Coyote the (sub.). And went, they say Coyote the (sub.). Stopped over very suddenly when,
á-biamá Miqasi aká. Ga'a aq'a-biamá Miqasi amá. Wágaajáde féféqti yi,
said, they say Coyote the (sub.). And went, they say Coyote the (sub.). Stopped over very suddenly when,
á-biamá Miqasi aká. Ga'a aq'a-biamá Miqasi amá. Wágaajáde féféqti yi,
said, they say Coyote the (sub.). And went, they say Coyote the (sub.). Stopped over very suddenly when,
á-biamá Miqasi aká. Ga'a aq'a-biamá Miqasi amá. Wágaajáde féféqti yi,
said, they say Coyote the (sub.). And went, they say Coyote the (sub.). Stopped over very suddenly when,
THE COYOTE AND THE SNAKE.

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 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.

NOTE.

568, 12. Qai, pronounced Qa+i!

TRANSLATION.

Once upon a time a Snake lay across a road, at right angles to it. The Coyote came, and said to him, "Why! Snake, lie further off! If I step over you, you shall die." To this the Snake replied, "Though the path is just this size (i.e., not large enough for both of us), you are the one, not I, to pass the other to one side!" "Whew!" said the Coyote, "do as I said, lie further off!" "It is you, not I, who must pass further from the path," said the Snake. "Well," said the Coyote, "I will step over you, and you shall die." "No," said the Snake, "when a person steps over me, he usually dies." "Yes, I will die. Let us see which one of us has told the truth," said the Coyote. When he stepped suddenly over the Snake, the latter bit him on the leg or foot. "Ho," said the Coyote to the Snake, "you shall die, as I have stepped over you." "You shall die," said the Snake. Then the Coyote departed. And as he went he said, "Whew! my body never was in this condition heretofore. I am very fat!" He stretched his neck as far as he could, looked at his back, and examined himself all over. Notwithstanding his condition, he gave the scalp-yell often. When he found himself gaping incessantly, with his mouth wide open, he said, "Whew! the Snake told the truth!" At length his entire body was swollen so much 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.

Jíjaqúde wi* ciw^qta^w*bíama. "Káge, edáda" išici"i á, á-biamá
Gray fox one was very fat they say. Younger what you are fat! said, they say,
Mišási aká. "A"ha, jiśeča, wamúske naságe i" a-i s, utúciaa té
Coyote the Yes, O elder wheat baked hard they when in front dead
(sub.)
3 dáxe aja"-na"-ma", á-bíama. "Gan'sí ju" éina"nge kédí a"wa"-a"hái
I pretend I usually recline said, they say. And then wagon in the they put me when
reclining
té di úna"qá"jé aja"-na"-ma". Ki ñá"sí agé-na"-ma". Gan'sí béíte
when I make them fall I usually recline. And then I leap I usually start home. And then I eat
from a height by kicking
agé na"ma". Wamúske naságe é a"ga"ci"í lá, á-bíama. Gan'sí,
I usually start home. Wheat baked hard that I am fat by. said, they say. And then,
6 "Jiśeča, éga", ckáxe wika"be", á-bíama Jíjaqúde aká. "Gíqo"te, jiśeč,
O elder brother, so you do I desire you, said, they say Gray fox the Especially elder
you, brother,
sí éinăng' éga", álígi utúana"qá"jé táté ebéega". Gan'sí Mišási aká
foot you large as, many you make them fall shall I think. And then Coyote the from a height by kicking
ušúciína ju"-bíama. Gan'sí waqe aká ja"éina"nge ké u'a"hái té. Gan'sí
in front ro they say. And then white the wagon in the put the past And then
(sub.)
9 gé̥t̥e̥ga"-bíama waqe aká: "Čéké wawí"ají álha". Síhi té baqt̥a-bíama.
he thought as follows. white the This (recl. it is not the ! (in so-
(first time liloqty.)
Ja"éina"nge ké'di u'a"hái té waqe aká ji équi té'di ak'í-bíama. Wáqe
Wagon in the put the when white the house his at the reached home White
man
(1st time liloqty.)
12 aği" ahíi té Mišási ké'di mášá-bíama síhi gé baqt̥ega* ga* t'e gé̥xai
he brought there the Coyote at the cut cords with a foot the as they were and dead pre-
(recl. ob.)
da"wi te, i": agé-bíama. (Sihi mášá-bái, hájíngá fka"na" enaqtei
perhaps when carry he went back to his (Feet not cut, cord used for that only
(2nd time)
másai.) Kí na"nge agé-bíama Mišási aká. Jíjaqúde iénaxífe agé-
he out with a knife.) And running went homeward Coyote the Gray fox to attack him went
(sub.)
15 biamá. "Kágeča," á-bíama, "i" agéna"t̥e", á-bíama. "Čiwaťáš'it̥a"!
they say. O younger brother, said, they say you have made me suffer said, they say. You brought it on
yourself!
COYOTE AND THE GRAY FOX  A PONKA STORY. 571
Silently come back, said, they say Gray fox the White man he came, they at the place
you lay you brought it on your self, you speak the very said, they say.

NOTES.
570, 9. Čeké wawi'ajo āha, 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 along 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.

Wanita amá ci' wáxa-biamá pahañ'gadi. Wi'wa ci' utcaka-pi
Quadruped the fat were made, they at the first. Which fat made him handsome
fba ha n ga' a-biamá. Ki wanita-ma b'ugaqtí wéba-biamá Ki utcéwi
to know he wished, they say. And the quadrupeds all he called to them. And assem bling
572 THE EGESIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

ě'di ahí-biama. Ki ci' uqūka-onin'de-ma dá ča' uqú-bi-di dañhi kędíta' there they arrived. And fat those who did not look head the he held while neck from the they say.

wáqiskéba-bi-di wací' gë wëncací-de, wáqicta' čêpë-nu'ñ-biama. Égișe' he scraped them while fat the he took when, letting them he was sending them regular part, they say.

3 Mactciri'ge e'di aqi' ahí-biama. "Wëbeñi' tá míne hë. Wí ci' a'ča' wàñka'pi Rabbit there having he reached I am the one I who will . I fat it makes me handsome

tá míne hë, "â-biama Mactciri'ge aká. "Hindake! gí-gä hë, "â-biama. I who will . said, they Rabbit the (sub.) Let us see! come ! said, they say.

Ga' ci' gáxa-biama. "Či da'qti uqúqiká-onin'de ci' të," (â-biama). Ga' And fat he made him, they You beyond it makes you ugly fat the, (said, they say). And

6 dá ča' uqú-bi ega', dáñhi híde qandíta' giskéba-biama ñi, ábaxú ča' head the he seized, as (=hav- neck base from the scraped off with the when, space be- the part they say ing). And he made the Rabbit fat. a 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.

NOTE.

571, 5. bëugaqti, pronounced bëu-ga'qti by the narrator.

TRANSLATION.

At the first the quadrupeds were made fat. And he who made them wished to know to which one the fat was becoming. So he called all the quadrupeds. And they collected there. He seized by the head each quadruped to whom the fat was not becoming, scraping off the fat from the neck downward, thus depriving the quadruped of it before releasing him. At length some one took the Rabbit to him. “I will be the one! Fat will become me,” said the Rabbit. “Let us see! Come!” said he who made the quadrupeds. And he made the Rabbit fat. “Fat is more unbecoming to you than to any other quadruped,” said the being. So the being seized the Rabbit by the head and scraped off the fat from the base of the neck. But he pulled suddenly at the flesh in the space between the shoulders. Therefore, since then there has been a depression in the space between the shoulders of a rabbit, and only in that place is there a piece of fat adhering to that quadruped. At length the person saw that the Raccoon was the only quadruped to whom fat was becoming, so he made the whole body of the Raccoon fat.
HOW THE RABBIT KILLED A GIANT.

TOLD BY GEORGE MILLER.

Mactcin'ge-i' amâ aú' amâma êgiêe. Égiêe ta'wa'gêna n' e'di Rabbit the was going, they say at length. At length nation one there ahi-biamá. "Mactcin'ge-i' ikima' ë' afi hu'n!" e-na'w-biamá niaci'ga arrived, they say. Rabbit as a visitor has come halls! said often, they say people amâ. "Ébêdi né à," á-biamá niaci'ga amâ, akípá-bi ega'n. "Nâ! ga'n" the (pl.) To whom you said, they say people the (pl.) having met him, they Why! just say go. 

ébdêi ctêcte pl tà mína," á-biamá (Mactcin'ge-i' aká). "Nâ! ñ amâ to whom soever I will I who said, they say Rabbit the Why! lodge the (pl.) sub.).

waçata-bajii hâ. Jàqtiqkidábi aká-na' waçate ta'w'i hâ. É'di né ought said, they say people the (pl.) Yet lodge end stood the, but (in there go ahi-biamá. "Kágêhá, waçate ctêwa' waçin'gai hâ," á-biamá ñ u'dai arrived, they say. Friend, food soever we have none said, they say lodge entered aká. "Nâ! kágêhá, edáda' ctêcte caté amá-na', ë'ingë ñi," á-biamá the Why! friend, what soever they are eat- usu- there is when said, they say sub.). 

Mactcin'ge-i' aká. Égiêe Mactcin'ge-i' aká. Jàqtiqkidábi aká. 9 Rabbit the At length Rabbit (ob ) - feast, they say (sub.).

"Wuhui! kágêhá, ë'ikui hâ. Wana'qiëin'gâ hâ," á-biamá ñ ñ u'dai Oho! friend, you are eaten. Hasten ! said, they say this lodge entered aká. Ki ta'wa'gêna' amâ na'pë-qtti-na' amâma. Edáda' wanita téëai the And nation the (pl.) usually were fearing him greatly, What quadruped they killed ctêctewa' ë bè'uga aë'na' akáma. Ki ñ di ahi-biamá Mactcin'ge-i' 12 soever that whole he was usually keeping it, And there ar. they say Rabbit rived. amâ ë'ikui tê'di. Ë'ga'be hî ñi'ji, "Ahaú! gëtëca' tiëá-gâ hâ," á-biamá. the he was at the. In sight ar. when, Oho! on that side pass along ! said, they say Rabbit rived. Mactcin'ge-i' amâ u'a'si-qtei atiá-a-biamá. Gëi'ñ-biamá. Égiêo Rabbit the (mv. leaping high passed along, they say. At length they gave food to him, they say, Having eaten different things, they say, ate very rapidly sat, they say. Part having reserved it instead of eating it, they say,
uqpe tē basnū fēqa-biama "Kageha, uqpe tō dūate," á-biama

(Mactcin’ge-i’ akā). Ga”’ "Kageha, ca’dixe te,” á-biama (Mactcin’ge-i’

Rabbit the And, Friend, enough I do will said, they say Rabbit

3 akā). Ga”’ “A’ha’,” á-biama (Jaqtigikidābi akā). Agā-bi ega

the And, Yah, said, they say Jaqtigikidābi the Having gone back, they say

unēqē ya’ha kē wi’aqtcia u’a’-bi ega”, wēna’ba” tēdīli wag’aqēa

fire-place border the once having leaped, they say, the second time the ar-

rived there Jaqtigikidābi ena fête man’ge aṣ’āqa ti ạta’-bi ega”, u’a’-siqti ǎkiágt-

Jaqtigikidābi his the chest straight across they say, leap homeward,

6 biamā Uṭacta-bi ca’ikage ŋinkē agetā’i akī-biama. Ikage ig’aqēa

they say. What was not the his the his haven having stepped on, with a great they say.

ōt’ba ẹt’ẹti ọt’-biamā, wọṣaṣata am’goa”. Egihe h’a’ego’rẹ ce ọ, who too very glad at it, they say, as they had not been eating. At length morning when

ēkiki-ẹbi ega” oka’tiē wagaj-ibiamā. Ci ga’” "Jaqtigikidābi akā

order pro having dislodged commanded them. Aga so Jaqtigikidābi the

9 tékikē tāi akā,” e-na’-biamā ni’ca-‘ga amā. Abae amā aṣa-biamā.

he is the one for whom they were saying often, people the (pl.) Hunter the (pl.) went, they say.

Qtabé c’g’aqti ọt’e ẹka’ca bi a” gatégoq’a wak’da biamā. Mactcin’ge-i’

Trees very thick perhaps dislodged the hav in that they shot at them, they say. Rabbit

amā ẹ’di ali ẹća-biama gieka’q’ti. Egihe J’aqtigkidi ami akā Ọ’c’i-qi ẹ’di

the there started off in order to very hastily. Behold Jaqtigikidābi akā Ọ’c’i-qi ẹ’di

the very long ther (sub.) say.

12 ahi-bi ega”, aṣe am’amo. Ci wédajī wak’da-bi ega”, ẹ’di ẹ’ga’q’ti

having arrived there, was going (else-

where), they say. Ci hi ẹk’ọ ga” ọ ẹ’gi’i Ọ’c’i-qi ẹ’di ahi-bi ega”, aṣe am’amo ci, again started off in order to reach there soon.

Jaqtigikidābi amā. “Ama’kuqwé aha’,” e’goa’-biamā Mactcin’ge-i’ akā.

Jaqtigkidi the (muv. Enough to make one patience love (in so-

sub.) liloqynn), they say Rabbit (sub.)

15 Ci wédajī wak’da-bi ega”, ci ẹ’di ẹ’ga’q’ti ahi ẹća-biama. Ọt’a’q’a

Again elsewhere having shot at something, again immediately started off in order to reach He first

there soon, they say. ahi-biamam Mactcin’ge-i’ akā. “Kageha, a’da’de ta’i ha,” á-biamā

arrived there, Rabbit the Friend, let us cut it up. said, they say Mactcin’ge-i’ akā. Ki n’iṣimi ga’ ẹṣàká ọ’q’ti tēq’ọ akā uṣ’saq’a-biama.

Rabbit the And person this one deer he who killed was unwilling, they say (sub.)

18 “Na! kageha, Jaqtigikidābi akā ati te ete’a i’i h’a,” á-biama. “Na!

Why! friend, Jaqtigikidābi the come will by and by. said, they say. Why!

kageha, wànta t’èwa’aṣi ọ, wàdài-de ènàlata’i ga” wà’i’na”,” á-biama friend, quadrupot they kill when they eat when in equal piles they usually give said, they say.
HOW THE RABBIT KILLED A GIANT.

(Mactcin'ge-i'n' aká). Ca'n'na' uq'í-agá-biamá niaci'ga aká, Jáqtígikidábi
Rabbit (sub.) Still (despite he was unwilling, they person the
what was said say Jáqtígikidábi (sub.).
na'n' pa-bi ega'n'. Mactcin'ge-i'n' amá yu'te' aqá-bi ega'n', sihi te uqa'n' iqa'n'-
he feared to see as. Rabbit the (mv. with a having gone, they person the
(sub.) rush say, the foot of the (ob.) rush, they saysihi te uqa'n' iqa'n'-
him, they say, he seized suddenly, they person the
they say. As length in sight case, they say Jáqtígikidábi the (mv. (sub.).

"Pfiijí cíkáxe! Cankéca-gá, á-biamá (Jáqtígikidábi aká). "Edáda" 3
But you do Let the (recl. ob.) said, they say Jáqtígikidábi the (sub.). What
pfiijí cíkáxe a," á-biamá (Mactcin'ge-i'n' aká). "Wanita t'éwa'gá-de
bad I do ? said, they say Rabbit the (sub.). Quadruped when they kill
wadádaí-de énáha'ca'ga' ma wa'ni-na"i" (á-biamá Mactcin'ge-i'n"
when they cut them in equal piles or the people (pl ob.) they usually said, they say Rabbit
Let the (recl. ob.) I say, they say Rabbit Still (despite the
the (sub.). what was said)
Mactcin'ge-i'n' aká ubásna'-biamá "Dáda" ğin' díxn' ğin' áha', á-biamá
Rabbit the pushed (the knife) into the meat, they say. (mv. light ob.)
what the (recl. ob.) blow it (at the ! said, they say
Jáqtígikidábi the Still (despite the
ob.) ob.)
(áqtígikidábi aká). "A'n' bixa'gá! a'n' bixa'gá!" á-bi ega'n', enáha'ca'ga'"a'
Jáqtígikidábi the blow me (as a light ob.) blow me (as a light ob.) having said, thither by degrees
Mactcin'ge-i'n' aká ubásna'-biamá "Dáda" ğin' díxn' ğin' áha', á-biamá
Rabbit the pushed (the knife) into the meat, they say. (mv. light ob.)
what the (recl. ob.) blow it (at the ! said, they say
Jáqtígikidábi the Still (despite the
ob.) ob.)
aqá-biamá. Bixa'n'-bi ega'n', Mactcin'ge-i'n' "ğc amá gaqáda'qeci. Ga'n'ţi 9
went, they say. Having blown him, they say. Having blown him, they say. (mv. light ob.)
Jáqtígikidábi the Still (despite the
ob.) ob.)
çe amá Jáqtígikidábi aká yáqti ke eliá-bi ega'n", in' ahe çe'a-bi ega'n", was going, they say. (recl. ob.)
Jáqtígikidábi the Still (despite the
ob.) ob.)
aqá-biamá. Jáqti aná t'éwa'gá Ma býguna ījwají- na' aki-na'biamá.
went, they say. Bow down those which were killed (pl ob.) usually home, they say.
Jáqtígikidábi the Still (despite the
ob.) ob.)
Nikaci'ga snédxág'qá-biamá. Ca'n' gáxe aki-bi ega'n', yáqti aná t'éwa'gá-Má 12
Person very tall, they say. Having quit having reached, they say, many killed (pl ob.)
búqá-gá jáqtígikidábi aká ījwají akí-biamá. Ha'n' t'i, Mactcin'ge-i'n'
all jáqtígikidábi aká ījwají akí-biamá. Ha'n' t'i, Mactcin'ge-i'n'
Jáqtígikidábi the Still (despite the
ob.) ob.)
amá ugáca'n amá ca'n' Jáqtígikidábi ú tê uqíca' ga'n' ha'n' tê naji' 15
the was traveling, they until Jáqtígikidábi lodge the going white night when he was
nají (sub.)
ajãnka. Wag'éeká wi' eliá-bi ega'n', égiea'-biamá: "Wag'éeká, né te 15
Insect one having taken it, they said to it, they say: O insect, you will
(t'ob.)
çe'n', ta Claot'qí tê' di náqta te hâ, á-biamá. Égi'te lu'n'ega'tee q'i
though the flank itself in the you bite will , said, they say. As length morning when
The use of egifé 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. ábi ega, ábi-biamá. Ceta'.

NOTES.

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. Jaqtigikidabí 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 Jaqtigikidabí invited the Rabbit to a feast. "Oho! friend, you are invited! Hasten!" said the man whose lodge the Rabbit had entered. All the people were afraid of the Giant. No matter what animal any one killed, the Giant kept all of the meat. The Rabbit arrived at the lodge of the Giant. As he entered the host said, "Oho! pass around to that side." But the Rabbit leaped over and took a seat. At length food was given him. He ate at it very rapidly, but he left some (which he hid in his robe). Then he pushed the bowl aside. "Friend," said he to the Giant, "here is the bowl." Then he said, "Friend, I must go." He leaped past the fire-place at one leap, at the second leap his feet touched the servant of the Giant on the chest, and with another leap he had gone.

When he had reached the lodge, he gave to his host the food which he had not eaten. The man and his wife were very glad to eat it, as they had been without food.
The next morning the crier passed through the village, commanding the people to be stirring. And they said, "qaaqtigikidabi is the one for whom they are to kill the game." So they went hunting. They scared some animals out of a dense forest, and thus they shot at them. The Rabbit went thither very quickly. But he found that the Giant had anticipated him, having taken all the game as he departed. When the Rabbit heard the shooting in another place, he went thither immediately, but again he found that the Giant had anticipated him. "This is provoking!" thought the Rabbit. When some persons shot at the game in another place, the Rabbit noticed it and went thither immediately, arriving there in advance of the Giant. "Friend," said he to the man who had killed the deer, "let us cut it up!" But the man was unwilling, saying, "No, friend, qaaqtigikidabi will come by and by." "Fie! friend, when one kills animals he cuts them up and then makes an equal distribution of the pieces," said the Rabbit. Still the man refused, as he feared the Giant. So the Rabbit rushed forward and grasped the deer by the feet.

When he had slit the skin the Giant arrived. "You have done wrong! Let it alone!" said he. "What have I done wrong?" said the Rabbit. "When one kills game, he cuts it up and makes an equal distribution of the pieces." "Let it alone, I say," said the Giant. But the Rabbit continued to insert the knife in the meat. "I will blow that thing into the air," said the Giant. "Blow me into the air! Blow me into the air!" said the Rabbit. So the Giant went closer to him, and when he blew at him the Rabbit went up into the air with his fur blown apart. Striding on, the Giant seized the deer, put it through his belt, and departed. That was his custom; he used to suspend all the deer that were slain by his belt and take them to his lodge. He was a very tall person. At night the Rabbit wandered about, and finally went all round the Giant's lodge. He seized an insect (louse) and said to it, "O, insect, you shall go and bite him right in the side." At length, when it was morning, it was said that the Giant was ill. His side itched him. And as he continued to scratch there, he made a hole in his flesh, and died. And the people said, "Make a village for the Rabbit!" But the Rabbit said, "I do not wish to be chief. I left my poor old woman by herself, so I will return to her."

THE RABBIT AND THE TURKEYS.

TOLD BY GEORGE MILLER.
The Rabbit and the Turkeys.

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 a feast."

NOTES.


578, 10 and 11, sapiqtia" and na+ji+ete+cŒ'Qtei, pronounced, sa+piqti' and na+zj+i+ete+cŒ'Qtei.

579, 1 and 2, t'ea"yagi+0'Qtei ja' and t'ea+yagi+0'Qtei-ma', references uncertain; the Rabbit and his grandmother probably spoke of the catamenia, which they say originated when the Rabbit threw the blood. Otherwise the references are to the injury done to the Rabbit by the old woman's disobedience.

579, 5, bahe tye is used instead of bahe t'ea, because the door-flap was knocked out from the Rabbit, toward the spectator, his grandmother. Nawa! is a Pawnee intj., Ho! The Rabbit was known to the Pawnees as Sihe maka'. It is uncertain whether this was a Pawnee name, or the Pawnee pronunciation of an Omaha name. The next word, sœcau', 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 a feast."

...
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 cut 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 pudendum muliebre. "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! Siège-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.

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**The Bird Chief.**

**Told by Frank La Flèche.**

Wajin'ga-má bê'ugaqi weba'-biama. Wajin'ga wi'a'wa máxe kë'ła. áta gia'w ci pâ'iceps nuda'hang a oni' taté hâ, á-biama. Ki bê'ugaqi fur- flying you who leader you be shall said, they say. And all

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The birds (pl. ob.) all they called them, they say. Bird which one upper at the world

The curves: flying you who leader you be shall said, they say. And all
THE BIRD CHIEF.

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.

Égiıę Ma'tću amá aψe amáma, waticka éi"te uhá-bi a". Ḡaŋage wíų

At length Grizzly the' was going, they say, stream perhaps having followed its course, they say.

nají" té amá yị, uska"skáqti atá-biamá. Ḡaŋage té éca"be ahi-bi yị, it was standing, they when, in a straight line went, they say.

3 égię Jenúga wíų kigge té nají" akáma. Ma'tću aká híde ñistustú

behind Buffalo bull one under the was std., they say. Grizzly bear the base backing step

aγí-bi ega"w, ní kẹ a atá-bi a"w, ní kẹ uhá aγí-bi a"w, ugás"ị ahi-bi

having come, they stream to the having gone, stream the following having gone, peeping arrived, they say.

yị, ịe-dixe tą" amá q'ágántią n paman'g'ọqti nají" amá Jenúga tą" aγíqí'age

when, sably std. they very less with bowed head was std., they Buffalo bull the indisposed to

buf'alo say say std.) move.

9 (4-biama). Na"bé bćaska ct ití"-na"-bi a"w, daciję té. "Téná! cátą!

(said, they say). Paw flat too hit him with it hair, they say. (mv. ob.) say.

"U n/ hu n hu n "hu n ¡ niajiqtcia n/ ctaxe aha n," 4-bia"jíë aęa". Ma'ncu

Oh! Oh! Oh! Oh! not paining at all you! (in sol- they say. Buffalo bull the legs wide apart was walking they say.

"Ün'hu'hu hu'hu"-+! niάqí'cią c'áxę aha n," 4-biamá Jenúga aká. Ma"tcu

Oh! Oh! Oh! Oh! not paining at all you! (in sol- they say. Buffalo bull the Grizzly bear
amá aqá-biamá, nin’dé kúcti éga. Jénúga aká goéega-biamá, "Akišá-gá
the went, they say, hams (see note) some. Buffalo bull the thought as follows, they Return the
(tnv. sub.) say, then, 3
blows
haú! Čí ctt éga'qti éga'na' nin' éa'cti wají' tê," éega'n a'ma' jí, Ma'tcú
You too just so often like you in the disposition the was think- they when, Grizzly
were past the know it, they say. Why! what do you I said, they say Grizzly the I said nothing
(sub.) say, bear (sub.)
ákä ibahn'-biamá. "Wa! edécéga'n á, á-biamá Ma'tcú aká. "Edéha-máýí
aká ibahn'-biamá. "Wa! edécéga'n á, á-biamá Ma'tcú aká. "Edéha-máýí
the know it, they say. Why! what do you I said, they say Grizzly the I said nothing
the know it, they say. Why! what do you I said, they say Grizzly the I said nothing
(sub.) say, bear (sub.)
ba," é amá Jénúga. Ct qáá aqí-bi a'n, Čt Jénúga éqúwi'xé'qti aqí'nu'.
was saying, they say. Again back to having come, again Buffalo bull turned him around round them,
(sub.) say, very fast
biamá. Ct hé tê uça'-bi a'n, Čá éa' cti éuubči'-na'a' aqí'-biamá ci. they say. Again born the having grasped, head the the too pulled it round and had him, again.
(sub.) say, pur round often say
"Na! gáá" cht qí'et ci weaája ću'cti', á-biamá Ma'tcú aká. Ct sin'dé kó 6
Pio! you do I said when you denied formerly, they say Grizzly the the was think- they when, Grizzly
(sub.) say, back to having come, they say Grizzly the the was think- they when, Grizzly
(sub.) say, back to having come, they say Grizzly the
uça'-bi a'n, Čt pahán'ga gi'a'ici tê' éga' grí'a'-biamá. Na'bè bášaska
having grasped it, again before did to the so did to him, they say. Paw flat
they say, ing, very fast they say
ińi'qtcia n/ cka'xe aha", á-biamá Jénúga aká. Ct aqá-biamá Ma'tcú amá. 9
not paining at all you ! (in sol- said, they say Buffalo bull the Again went, they say Grizzly the
make ñuqia', (ob.) they say, ing, very fast
Ci Jénúga aká égí'ce éga' goéega-biamá ci: "Wáhuá! Akišá-gá haú!
Again Buffalo bull the at length so thought as follows, again: Really! Return the the
(sub.) say, back to having come, they say Grizzly the the was think- they when, Grizzly
(sub.) say, back to having come, they say Grizzly the
Čí ctt wají' tê' éga'qti éga'na' nin' ca'cti', éega'n a'ma. Ct Ma'tcú amá
You too disposi- the just so often like you formerly, was thinking, they say Grizzly the Grizzly the
(ob.) they say, back to having come, they say Grizzly the Grizzly the
took it, they say. What do you I said, they say. I said nothing , was saying, they say
 senate, then, at the start- say.
Jénúga. "Gáá" cht qí'et ci weaája ću'cti', á-biamá, qáá aqí-bi égra'.
Buffalo bull. You do I said when you doubted formerly, said, they say, back to having come, they say,
(sub.) they say, back to having come, they say Grizzly the
Chááze uca' n/ iqá'-bi a'n, Čt éqúwi'xé'qti aqí'-bi a'n' čt na'bè bášaska čti
Pulled him seized suddenly, hav- again turned him around having had him, again paw flat too
hair (on him they say ing, very fast they say
hit him with it often, Again tail the having grasped it, again paw flat too hit him with it, they say,
Čt ibahn'-biamá. "Wa! edécéga'n á, á-biamá. "Edéha-máýí ha," é amá 12
again knew it, they say. Why! what do you I said, they say. I said nothing , was saying, they say
Jénúga. "Gáá" cht qí'et ci weaája ću'cti', á-biamá, qáá aqí-bi égra'.
Buffalo bull. You do I said when you doubted formerly, said, they say, back to having come, they say,
(sub.) they say, back to having come, they say Grizzly the
again knew it, they say. Why! what do you I said, they say. I said nothing , was saying, they say
Jénúga. "Gáá" cht qí'et ci weaája ću'cti', á-biamá, qáá aqí-bi égra'.
Buffalo bull. You do I said when you doubted formerly, said, they say, back to having come, they say,
(sub.) they say, back to having come, they say Grizzly the
"Ndagu manama ta liama, "Edela-maji hâ, e amâ Jenûga. "Ákîgâ-gâ! said, they say Grizzly bear the backing step went, they say Tail the raised backing step walked, by step.

"Nâ! a'la-hajî-gâ, á-biama Ma'tcû akâ. Jenûga amâ nistustû aqá-biama. Sin'de kê Çilha au too dispose the just so often like you formerly, I said, they say. Yes, they say, pawing the ground. Fie! do not flee, I say, said, they say Grizzly bear the Buffalo bull the backing step walked, by step.

Ma'tcû akâ Ma'tcû akâ. Jenûga amâ nistustû ma'ti'-having thrown himself down suddenly, they say. They say, puffing in one direction. Grizzly bear the backing step walked, by step.

"Baji-bi a'w, Ñi'te aqá-biama. Ma'tcû ma'ciâhaqti aë' iêgâ-biama. Gî breathing), they rush thecompleted act).

Ma'tcû amâ áqá-biama mindâda, ground pushing against the when, having gored again high in the throw suddenly, they say. Downward, laid when, again Ma'tcû amâ áqá-biama-biama. Ma'â ke utcîje ke ègîha âîâga-bi a'w, Ma'tcû amà thrusting at him had him, they say. Cliff the thicket the into it having gone, they say Grizzly bear the completed act.

î'te de Jenûga amâ ujiga'pe Ñi'â-bi a'w, âkasan'de ma'â pqâ'ha kê áîâfajoint new Buffalo bull the to hold him having failed, beyond cliff bank the had gone, they say, say, (lg. ob.) (lg. ob.) (lg. ob. sub.) (lg. ob. sub.)

15 biamà. Gâçuqti ahi-bi a'w, sin'de kê Ñi'ëga'najî'-ibiama Jenûga akà. they say. At that very having reached, tail the raised and bent shod, they say Buffalo bull the unseen place there, they say, (lg. ob.) (lg. ob. sub.)

Ma'tcû aká ma'â ke uqàgâ Ñi'â-bi a'w, "Jenûga hau! ikágean'kìte tâtê Grizzly bear the peeping having come back, they say, Buffalo bull ho! we shall be friends (called to one at a distance)
NOTES.

The narrator did not remember more of the myth.

582. 5. qəaqta₃, pronounced qəa+qa₃.

582. 14. niЯiqtci eka₂₃, though in the negative, must be rendered by an affirmative, nie a'ecka₂₃ aha₂, you cause me great pain!

583. 1. niJede kucti ega₃, i.e., bob-tailed. Kucti refers to the shape of the hams of the Grizzly bear.

584. 13. baona'ona₃ afi₃-biama, pronounced ba+ona'ona₃ afi₃-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, paffing a great deal, till he drew very near, when he rushed on him. He sent the Grizzly bear flying through the air. When the Grizzly bear was returning to the ground, the Buffalo bull caught him on his horns and threw him into the air. When the Grizzly bear fell and lay on the ground, the Buffalo bull thrust at him with his horns, just missing him, but piercing the ground. The Grizzly bear crawled off by degrees, the Buffalo bull following him step by step and thrusting at him now and then, though without piercing him. This time, instead of attacking the Buffalo bull, the Grizzly bear plunged headlong over the cliff, landing in a thicket at the foot of the headland. The Buffalo bull rushed so fast that he could not stop himself at the place where the Grizzly bear plunged over the cliff, but he continued along the edge of the cliff for some distance. And when he had thus gone, he stood with his tail partly raised (and bent downward). Then the Grizzly bear returned to the bank and peeped. "O, Buffalo bull! Let us be friends. We resemble in disposition," said the Grizzly bear.

ADVENTURES OF THE ORPHAN

TOLD BY GEORGE MILLER.

Ta'n wag'ga d'uba go't'-bijamá. Ki wa'tju'inga wi' Waha' sicige jújigte ta'n wag'ga gaqá a go't '-bijamá. Ga' waqáqi'qti'í tē, ū hipu, she with her nation apart from sat, they say. And old woman one Orphan qáde ū tē, go't' -bijamá. Ki iúcpa aká a'-gaxe-na' -bijamá "Ma' há, man'dē qà, cica 'a gà, he used to play games, they say. O grand- mother

3 jin'ga wi' iújáxa-ga', á-bijamá. Í'sa' aká giáxa-bijamá. Ma' cti giáxa-

small one make for me, said, they say. His the grand-mother

bijamá. Ga' wajin'ga wakide-na' -bijamá iúcpa aká. Ca' wajin'ga-ma-

they say. And 'urt used to shoot at them, they say. And the birch

idu'ahe kē égaxe'qti miwájí aki-na'-bijamá. Ki wakide-pi-qti-bijamá belt the all around in a circle, they usually killed it, they say. And he was a very good marksman, they say.

6 núcja' aká, edáda' čt'-t'o'wá' t'će'-na'-bijamá. Í'si ca'yá za'q-ti-na' -

boy the, what the (st.); he usually killed it, they say. Tests at the (cv. ob.) a great noise,

bijamá, mi' ca' ma' ci tič' tē'di. Í'sa' t'ćinké imáxa-bijamá: "Ma' há,

they say. sun the high in the air the (cv. ob.) he became grand-mother.

O grand-

mother,
ADVENTURES OF THE ORPHAN.

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gáama za'ët amá cáta'i à," á-biamá. Isà' aká égi'á'-biamá, "Gáama
those un-
seen ones
they are mak-
ing a noise
why are
1
said, they say.
His the
grand- mother
said to him, they
Those un-
seen ones
(sub. of an
action)

ta^n wa'gëa
amádi wajin'gá wi^h
amá jijéqtí

national
near those
bird one
reaches there reg-
ularly, they say

very red.
(Clo. ob.)
wood

qëabë nédeáqti te'ë
áta-'na'-biamá wajin'gá aká. Jí ça^n bëúgaqti

tree
very tall

the (sub.)

they say


wajin'gá aká ugajide-na'-biamá maja'

bird

the

sheds a red light over them,
land the

But chief the


kidewài'á-biamá. É'be té'ë éi'ëkë ijan'ge éi'ëkë gë'ën te," á-biamá.

causes them to shoot at it, they

Who kills it the one

his daughter

the one mar-

ries, said she, they

say.


I go will I

who, said, they say.

To what

place you can go


Wawéqtatá hë. Iéi'íta taf hë," á-biamá ixà'

They are those who

are un-

seem games.


éha"+!" Ca'^u iúupa aká man'dë gë'sa-bi egà,

(few)

Yet her the

bow took his, they

as

went out of

doors.

Beware you go

té, ehe," á-biamá ixà'

aká. "Ga'^

nâgedi gis-gase ma'bej" tá minke,"

lost, I say, said, they say his

grand-

child

the
grand-

child

At any to those

who

untimely

play

rate

unseen

games.


á-biamá iúupa aká. Égi'ë iúupa amá a'á-biamá ca'^ca^n të ta^n wa'gëa'ë.

said, they say her

the

the

As length her grand-

child

the

went, they say without the

nation.


Jí ça'n xan'ge a'á-bi ñ, ugajide amá ta^n wa'gëa'^'ca. Niaci'ga amá

Then the near at

they when,

it shines with a red

light the

People

the


akii'ëqti amáka kide amána wajin'gá éi'ëkë. É'di ahí-biamá Waha'ë'ëcige 12

were

(unv.)
in a great

crowd, they say

were shooting at it

they moved,

they say

amá. Niaci'ga wi'^ ahí-bi egà", "Gí-ga hâ, Waha'ë'ëinge! ëkide te," the

the

Person

one

reached as

Orphan!
you shoot


á-biamá. Na''wapâbi egà", wâbagâ na' jie'-biamá Waha'ë'ëcige aká.

said, they say

Feared them, they

as

drawing back

stood, they say

Orphan

the


Niaci'ga amá a'-bi egà", "Gûdîha! gûdîha éga"! Waha'ë'ëcige kide 15

Person

the

coming

as,

That way! that way

some-

what!

Orphan


Orphan

the


shoot

at it

at it

tatë," á-biamá. Waha'ë'ëcige aká wajin'gá kida-biamá. Na'^ji'ëctë'ëqtë

shall, said, they say.

Orphan

the

bird

shot at it, they say.
mùona ichte-biama. Ictinike aká kide yì, sakib’ ihé ichte wi’
he suddenly missed hitting it, they say. Ictinike the shot at when beside lying reed one
( sub.) it
pulling he sent it, they People the (pl.) said, they say, Oh! Orphan the
(the string) (sub.)
3 a”ichte’ t’c’gab aqì’!” ”Wie bëi’!” á-biama Ictinike aká. Wajin’ga amá
came very near killing it! I I am, said, they say Ictinike the
(sub.) Bird the
(aqì’)(mv.)
gia” aqá-biama yì, nìaci’ga amá ga” uéta agtí-biama. Ga” Waha”’ìinge
flying went, they say when, people the at any sent- tering they say. And Orphan
(aqá) (pl.)
ichte’ biama. Ki akí tè, iqà’ ichte’di. “Qì’shà’, wajin’ga ichte’
too went homeward, And he reached his at the st. one. O grand-
mother, who
ichte’ biama. Ki akí tè, há’ ichte’di. “Sa! sa! Wi t’ea’ché! Wi t’ea’ché!
the has said, when, Ictinike the (See note) I I killed it! I I killed it
(sub.)
yì sakib’ ihé ichte wi’ ichte” áqá”’ ichte’biama. (And so on, as on the first day.
when beside lying reed one pulling he sent it, they say.

12 Similar adventures on the third day.) An’ba wéduba tè ahì’ tè wajin’ga
Day fourth the ar- rivald (when) there
the one shot at it, they. Through and he placed it, they Oh! Orphan
( sub.) who through say. say.
aká t’c’gà,” á-bi’ yìji, Ictinike aká, “Sa! sa! Wi t’ea’ché! Wi t’ea’ché!
the has said, when, Ictinike the (See note) I I killed it! I I killed it
(sub.) killed it, they say.

15 Uché’ ichte’gé! Uché’ ichte’gé!” á-bia’amá. Ga” uhéwáki-ataire-biama
Cause for you have Cases for you have their way, they say. And
( com. plaintiff?) (com. plaintiff?)
Ictinike aká, ga” Waha”’ìinge wajin’ga t’c’gà tè ginacá’biama. Ga”
Ictinike the and Orphan bird killed it the snatched from him. And
(aqì’)(sub.)
nìaci’ga amá ákù áhana’ wajin’ga ichte’ naji”-biama. Ki Waha”’ìinge
people the (pl. in a crowd viewing the spec- tacle
(aqì’)(sub.)
ichte’ naji”-biama. Ki Waha”’ìinge
ADVENTURES OF THE ORPHAN. 589

ama 6'di a^a-bi ega^n, hin^n w^i^n 9ionúda-bi yi, wajin'ga beágaqtí getza-
the they went, they as feather one pulled out, they when, bird whole took his
(sub.) say (s-hav-
ing),
biamá, jídeqti amá. A^a-biama. Ga^n'íiki nikagahi aká gá-biamá,
they say, very red they Went homeward, And then chief the said as follows, they say,
say, (sub.) they say.
"Wiian' de 6'í a^í gí-gá, " a^a-biamá. Ga^n wajín'ga éinke a^í agá-bí
My daughter's the be bringing him said, they say. And bird the one took it homeward, who
3
say, (sub.) they say, (sub.) they say.
ega^n nikagahi aká éGene aki-i-biamá, Ictinike aká cti a^í aki-i-biamá.
(sub.) (sub.) (sub.) (sub.)
Ijáqge 6a^nka na^nba ci-te na^n énke Ictinike aká áa^í-biamá Ga^n
the ones two perhaps grown the one Ictinike the took her to wife, And
(sub.)
mi^n'ga^n' éGene, ga^n g^i^n-biamá Ictinike aká. Waha^n'cícige aká aki-biamá. 6
took a wife as, so sat, they say Ictinike the Orphan the reached there
(sub.) his home, they say.
"Ya^íhá, wajín'ga énke te'aqte aqé," a^a-biamá. "He! epea^n! he, epea^n!"
(grand- bird the (st. I killed I have said, they Oh! grandchild! Oh! grandchild!
(sub.)
said, they say. O grand-
(sub.)
Ijáqge éGene na^nba, ci-te na^n énke Ictinike aká áa^n-biamá Ga^n
said, they say. And his the said to him, they say Orphan the the his
(sub.) (sub.)
Ga^n'í tê ugájide'qti g^i^n-biamá Waha^n'cícige aká ixa^n ée^a^ba. Kí, 9
And tent the filled with a very sat, they say Orphan the he she too. And,
(sub.)
"Ya^íhá, wa^igige wi^n ingása-gá," a^a-biamá. Ga^n ixa^n aká wa^igige gi-
(grand- hoop (of one make for me, said, they say. And his the hoop made
(sub.)
áx-a-biamá. Wa^igige biz' ixa^n ca-bi te'dí, uhíta-bají-biamá Waha^n'cícige
for him, they say. Hoop to dry was placed, when, was anxiously waiting for Orphan
(sub.) they say it, they say.
aká. É기에 bize amá. "Haú, ya^íhá, u^íza^n tê get'n-gá há," a^a-biamá. 12
the. At length dry they say. Ha, grand-
(sub.)
Ga^n Waha^n'cícige aká áciar^a a-nají-biamá, ijíbe iñuqagáci^n te'dí
And Orphan the outside came and stood, they door towards the right at the
(sub.)
na^í-biamá. Ki gá-biamá ixa^n éinke, "Ya^íhá, ece te há, je nikaci^n'ga
stood, they say. And said as fol. his the (st. O grand- you shall . but person
(sub.) (sub.) (sub.)
wádá^n éga^n na^n ga^n'qti éde cuéhe épea^n' he, ece te há, ya^íhá," 15
they are usually so of that very but goes to you (fem.)
hitly, they say. O grand-
(sub.) they say mother it
á-biamá. Ga^n ixa^n aká éGene^n-biamá. Iñáata wa^igige 6a^n bana^n'ge
said he, they say. And his the said to him, they say. From the tent
(sub.)
(9E) 6a^n by pushing
ixa^n-biamá. Ijíbe te'i áci ée^a^n be atí-bí wi^n, je qe u^eai aká wi^n ga^n
she sent it hither, they say. Doorway the outside emerging it came, when, but this told of the
(sub.)
The Cegiha Language—Myths, Stories, and Letters.

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téqa’-bíama. Wa-ba’tícige aká kúsandé’qtí iqa’-úa-bíama, tíjébe té’dí become suddenly (a cv. ob.), they say. through and placed it, they say. doorway at the

téqa’-bíama. Ga’-íbíma’-tá’a-ábá ýáda-bí ega’-íbíma’ aká bé’gáqíti ága-killed it, they say. and his the whole cut into slices, the animal, they say =nav.-grand. (sub.) they say

3 bíama. Ta’-wa’-ge’-á wa’-tátá-báí-bíama. Iqa’ aká té’qíqí hébe gáxa-they say. Ga’-u/ há n/ e’gá n/ ba dada-bí ega’-íbíma’- they say. and his she too they cut up as his the whole cut into slices, mother (sub.) they say. (a cv. ob.) (sub.) through they say.

cíqíqí di. Géce te há, jini, gáto ćíádi ćató teda’n’, á-bíama. “Á’n’ to the (st.) You say will. O son’s that your eat he may said, they Yes, and as follows wife, (sub.) they say. (sub.) (See note.) piece made, mother they say. (sub.)

ciÁla. Ta’-wa’-ge’-á wa’-tátá-báí-bíama. Iqa’ aká té’qíqí hébe gáxa-they say. Ga’-u/ há n/ e’gá n/ ba dada-bí ega’-íbíma’- they say. and his she too they cut up as his the whole cut into slices, mother (sub.) they say. (a cv. ob.) (sub.) through they say.

cíqíqí di. Géce te há, jini, gáto ćíádi ćató teda’n’, á-bíama. “Á’n’ to the (st.) You say will. O son’s that your eat he may said, they Yes, and as follows wife, (sub.) they say. (sub.) (See note.) piece made, mother they say. (sub.)

6 ga’-íbíma’ tátá’-ćága’n’, á-bíama’ iqa’-aká. Ga’-e’dí aqá-bíama’ iqa’-amá. told so shall, grandchild, they say. And there went they said his the mother mother (sub.) they say. (See note.) light, they say. (sub.)

cíqíqí di. Géce te há, jini, gáto ćíádi ćató teda’n’, á-bíama. “Á’n’ to the (st.) You say will. O son’s that your eat he may said, they Yes, and as follows wife, (sub.) they say. (sub.) (See note.) piece made, mother they say. (sub.)

9 á-bíama. Da’-be’-e’-tácí bi’-qí, niácí’-ga cte’wá’-ćíngá-bíama. said, they To look emerging arrived when, person so over there was none, they say. (See note.) husband, wife, (sub.) they say. (See note.) light, they say. (See note.) piece made, mother they say. (See note.)

(Ca’-tácí bi’-qí, niácí’-ga cte’wá’-ćíngá-bíama, áda’n’ hácí té’dí, Orphan the his the one invisible made him, they say, there-after when, mother mother (sub.) they say. (See note.) light, they say. (See note.) piece made, mother they say. (See note.))

a’-ba wéduba’-tédhi qí, “Wa’-há, wa’-síjone cki táté há, ì’-ta’n’, á-bíama’.) day fourth time the, it when, O grand-mother who (ob.) you shall now, said he, they say. (See note.) light, they say. (See note.) piece made, mother they say. (See note.)

12 Ki Lé’tincike aká gá-bíama, “Wa’-újíninga wi’-áqíci ucte dega’-qí te há,” And Sincike the said as follows, Old woman just one remains but that is and they say. (See note.) light, they say. (See note.) piece made, mother they say. (See note.) light, they say. (See note.) piece made, mother they say. (See note.)

á-bíama. Cí du’bú’-éga’-té Wéduba’-tédhi qí, úćíkíha’n’ wi’- said, they say. Again four times it was so. Fourth time it, ar-when, sack of buffalo one rived there meant

“Wéduba’-tédhi qí, úćíkíha’n’ wi’- said, they say. Again four times it was so. Fourth time it, ar-when, sack of buffalo one rived there meant

4 bíama. Ta’-wa’-ge’-á wa’-tátá-báí-bíama. Iqa’ aká té’qíqí hébe gáxa-they say. Ga’-u/ há n/ e’gá n/ ba dada-bí ega’-íbíma’- they say. and his she too they cut up as his the whole cut into slices, mother (sub.) they say. (a cv. ob.) (sub.) through they say.

cíqíqí di. Géce te há, jini, gáto ćíádi ćató teda’n’, á-bíama. “Á’n’ to the (st.) You say will. O son’s that your eat he may said, they Yes, and as follows wife, (sub.) they say. (sub.) (See note.) piece made, mother they say. (sub.)

15 cki táté há,” á-bíama. Ga’-íbíma’-amá aqá-bíama, wajín’ga ćíqí you shall. said, they say. And his the went, they say, bird the (st. ob.) they say. (sub. ob.)

áqíqí di. Géce te há, jini, gáto ćíádi ćató teda’n’, á-bíama. “Á’n’ to the (st.) You say will. O son’s that your eat he may said, they Yes, and as follows wife, (sub.) they say. (sub.) (See note.) piece made, mother they say. (sub.)
ADVENTURES OF THE ORPHAN.

Waha

Orphan

the (sub.)

bird

that he

we thought

when, Ictinike

killed it

you

said

"Wuhu!"... "E-na-n.

Orphan

his

the (st.)

this

carry-

has

To whose

carry-

she

said

... "Wuhu!

Orphan

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Waha'icige igáqta éfa'ba gi'fa-bají'úti gi'iu'-biamá. Wa'ú aká giáhe
Orphan his wife she too very sad but, always unwilling, they say
Wa'ú aká giáhe
Orphan his wife she too very sad but, always unwilling, they say
promised, by, always unwilling, they say
they say
they say
Orphan the sign of take a wife completed action.

Iga'ba ni'cige igaqta n e'ga n ba gl'a-bají'útqti g'fa ni'-biaina. Wa'ú aká giáhe
Orphan his wife she too very sad sat, they say. Woman to comb (siib.) for him
they say
they say
promised, by, always unwilling, they say
Orphan the sign of take a wife completed action.

3 éga'. Aw'ba mi' ma'ci ti'ca' amá' yi', wa'ú gi'úké júgí'íte aq'a-biamá
Day sun was becoming high in the air, when, woman the one who with her he went, they say
maja' gacíbaa. Ahi te há. Neúscina wan' eca' gi'iu' éíte é'ya ahi-
land beyond the village. They arrived there
they say
they say (sub.). Lake one near to sat perhaps there ar
biamá wa'ú júgíte. Gé'í-biamá, ni-ya'ha kódi. "Ni eca' ma'z te
they say woman with her, his Sat, they say, where by the. Water this (ey. beneath
beyond (the vil-
lage.)

6 béé tá minke' ca'ja, egí'íte aq'a-biamá. "Aq'í májí etécte'wa", ga'
I go will I who though, beware you go less. I come back I not with standing, still
gé'in-gá. Aq'í tá minke' há," á-biamá Waha'icige aká. "Aq'í ega' éda'
sit. I come will I who said, they say
Orphan the sign of take a wife completed action.

wégaska'a' ca-gá," á-biamá. Éqe' ya' ara' be'qti unúcka-biamá. Ga'
(examine me as to it, said, they say. Fore- the head part
in the very mid- was a depression, they say.
And)

9 wa'ú. égí'íte aq'a' waqapá'í'í éga' ubi' éga' nié' e da'cte'a'í tó, snai
orphan as was poor as was brought up
Orphan head part
head part

bimá. Ga' wa'ú gi'íké xagé gi'íké tó ga' gésíjí tó etá' ni-ya'ha
they say. And woman the sat. was weeping (as as still he did not as so far bank, or shore
bimá. Ga' wa'ú gi'íké xagé gi'íké tó ga' gésíjí tó etá' ni-ya'ha
they say. And woman the sat. was weeping (as as still he did not as so far bank, or shore

12 uwib'á te sîc'a-gá," á-biamá. "Ca' há", á-bi ega' ni ké égiha aia'á-
I told you sign remember said, they say. Enough said, having stream the
course (Ig. say)

bimá. Ga' wa'ú gi'íké xagé gi'íké tó ga' gésíjí tó etá' ni-ya'ha
they say. And woman the sat. was weeping (as as still he did not as so far bank, or shore
ké uhá ga'xagé ma'qí'-biamá. Ictáha ké ujé'á-bi ega', ja'í-biamá
the follow- still weeping walked, they say. Eyelid the weary, they say
(kg. say)

15 wa'ú aká. Maja' ca' ni-ya'ha ké'di pahan'ga ahúi éna' akí-bi ega',
woman the Land the bank, (or shore) by the first they reached there to the she reached having, there again, they say
the place)
(e'di ja'-biamá. Ja'tev'te ja' ké' yli, e'di akí-biamá nú aká. Êqi-biamá
there she lay down, sound asleep she was when, there he reached there man the
(sub.)
He woke her by taking hold of her, they say.
"Agái há. Dáhaí gá há," á-biamá. Dáhaí tíégá le wadáº be y'í, égihe
I have. Arise! said, they say. Arise suddenly, she locked when, behold
niaci'ga aká údaºqi akáma, najha k' etti údaºqi-bi gaº wábagá gaº
person the was very good, they say, hair the too very good, they say, as hesitated into as
shame or difference when
bijéisa'á-biamá waº aká. "Hiº! na! wawéqaqa ehaº+! Niaci'ga 3
she turned herself around, woman the Oh! you are one given to
they say: you are one given to
(sub.) Man
wiº wapapáºqi ábixé degaº ni éganda égihe degeº gñájí égaº
one very poor I took him but water at this he went beyond the
as my husband not retorned
axáge içáapé minké. Wawéqaqa ehaº+!" á-biamá. "Tënaº! wìe bëº!",
I weep I wait for I who sit. You are one given to! (feni.) said, they say. Why! I am, I
á-biamá nú aká Caº naº náº-bají-biamá waº aká. "Tënaº! gáºanº 6
said, they say man the Yet still she paid no attention to him, woman the they say. Why! that
(sub.) place, they say
wégaska'ábápe te elé caº tti daº ba-gá há. Waº aká bijéisa'á-bi
you examine me as to it will I here before see it! Woman the turned herself
(sub.) around, they say
egáº, daº ba-bi yìi, itéde ágin içáº-bi egaº, iágikigé-biamá. Ki ni-
as saw him, they when now (as embraced him, her as they say
say. say (sub.) place (place)
ás ha këdi aá-bi egaº, satíº xe ni-ñáº ha ígbëöiº gë upéwíº-á-bí 9
(rotative) to the went they as green scum store blown up the collected, they say
(of the lake) say (as hav- ing),
ëgaº, wáº giçáxa-biamá waº énké, waté cti giçáxa-biamá Wáhaº-
as robe made for her, his own, woman the st. skirt too made for her, his own, Or-
(sub.) say
éciçé aká wajin'ga aº cte wapúghaháda-ëgaº-má hìº bë éaº cti wáji
phain the bird as if those resembling short-eared owls moccasin the too had in the
part (sub.) part
utaº-biama, wáº caº cti wáji wáº-biama, jaº wétiº cti wiº aº-bi yìi, 12
wore as moccasin, robe the too laid on the too one he had, when they say. they say
in great numbers
fka'taº, cti wáxa-biama. Jaº wétiº kë ihëce-naº-bi ñàndi wajin'ga aká
tied to it too he made them, they say. Wood for hitting the laid down the (fig. when
(sub.) they say
ghautº (aº) ihé naº-bi amá. Gaº igáçéaº ctaº ba agéa-biamá dázö-qtei
crying out from was usually they say. And his wife she too, they started home, late in the
horizontally being hit placed
(usually) they say
yì. Ècaº be aki-biamá yì kë. Li kë bazaº agéa-biamá yì égihe niaci'ga 15
when. Emerging they reached tent the Tent the pushing went back, they when at length people
sight they say. sight line) they say
amá égiheº-naº-bi amá, "Na! Wáhaº'igúé igáçéaº nìaci'ga yì ajítì
the (pl. said to (one) regularly, they say. Why! Orphan his wife person very diff.
(sub.) front
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akédega" júgge agtí há. Wahá"éíngé t’éfai eboéga." Ha"ega"teéádi
he is but with him she has . Orphan he has I think. In the morning now past
éga" aátá-biama. "Ná! nkachi"ga aká údá" hégabáají," éna"-biamá náci"ga
so went, they say. Why! person the good not a little, said,usually, they say
she is but with him she has . Orphan helms I think. In the tuoring now past
the (pt. Reached there, tent to the. These birds the (pt. crying made a great
noise
biamá igí-té aki-biama. Ictíniké égiáqá" aká, "Itóde, wíhè wíci’e
they say tent the reached having. Ictíniké his wife the But now, younger my sis-
(sub.) there, ob.) his home, they say
ter’s hus-

umí'je ča" hebe ágoi te, éhé," abiamá. "Na’, já"čéhá, číci’e hé égige
rug the part sit on may, I say, said, they say. No, elder sister, your house beware
sister’s husband

6 éčibiqáéæe te h'é?, "abí ega" umí'je égíchibáqí" égo-ëa-biama. Ictíniké
he let it fall on lost leat (fem.), said, having, rug turned it up for sent it off, they Ictíniké
yuu by pressure accidentally
igíaqá" aká xagé-ña" ca'ca"-biama. Kr égige igájí aká égiqá"-biamá,
his wife the weep rege- always, they say. And at length her the said to (him), they say
Ictíniké é waká-bi ega" "Maja" égoa" égoa"-sk édega" wègiqéga" gaqáqa
Ictíniké that he meant, having. Land this this size but plan with many
branches

9 učiái ča"-ctí. Čín’gajín’ga xagé i"-e'octa"-jí há," abiamá i"če'ágé aká.
they told in the Child weeping does not stop . said, they say old man the
of you past.
Ictíniké igíaqá" é waká-biama, Wahá"égoa" qta’qáí tě. Kr Ictíniké
Ictíniké his wife that meant, they say, Orphan she loved the. And Ictíniké
aká égiqé égiqá"-biamá, Wahá"égoa" ukía-bi ega" "Kágé, ma"sa máqa"a
the at length said to (him), they Orphan spoke to having. Younger arrow- to cut
Ictíniké that he meant, having. Land this this size but plan with many
branches

12 angáæe te há. Číjáha" ma" i"-win’gaxe te há," abiamá Ictíniké aká.
let us two go Your wife’s arrow let us make for them said, they say Ictíniké
Ictíniké the (sub.)
Ki Wahá"égoa" aká ò-bajjí-biama. Kr ci égiqá"-biama Ictíniké aká,
And Orphan the did not speak, they And again said to him, they Ictíniké the
(sub.)
"Kágé, číjáha" ma" i"-win’gaxe te há. Ma"sa máqa"a angáæe te há,"
Younger, your wife’s arrow let us make for them Arrow- shaft to cut let us two go.
Ictíniké aká gi"-eötqí"-biamá, júgge açé ta aké-ga". Wálahá te itóéæ
Ictíniké the was exceedingly delighted, with him he was about to go, as. Clothing the to put
(sub.) they say.
"ię" bi, učiái’agá-biama Ictíniké aká. "Ga"’ácáhá-gá’ Éáta itég’qé tă,”
spoke when, was unwilling for him, Ictíniké the Still at wear the cloth-
any rate ing!
(sub.) they say.
18 abiamá Ictíniké aká Ga"' júgge açá-biama. Qéácé cúaqáqi čí"te qa"'ha
said, they say Ictíniké the And with him went, they say. Tree very think it may be border
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ké ahi-biamá ŋi, égiče zizika gia" ačá biamá. Ki qéabé á-iča"-biamá. the reached there, when, beheld flying went, they say. And tree alighted on, they say.

"Wá! kagé, wakida-gá há. Wi" bchéte aja" te há, basna"; á-biamá Oh! younger brother about them! One I eat I re-may pushed on a said, they stick to his say roasted (!) chine (lig. ob.)

Ictinike aká. "Na', jiš'čha, wana" qeti"qti anągače, á-biamá Waha"čičige

Ictinike the No, elder in great haste we go, said, they say Orphan aká. "Wá! kagé, wi" t'čač'kičá-gá há, á-biamá Ictinike aká. "Dáda", the Why! younger one kill for me! said, they Ictinike the What, say (sub.).

wijji"če dáda" "ičč-nan'đi, čačta"ji á ínahi" áhá", á-bi ega", Waha"čičige my elder what speaks about does not stop! truly! (in said, having, Orphan saying (lig. ob.) (std. on a limb (sub.), per. they say

amá é'đi ačá-bi ega", wakide tégá" man'de ké gčizé amá. Úsańga ma" 6 the there went, they having, to shoot in order bow the was taking his Barely, or arrow

Ictinike the Orphan the shot at, they having, one through and placed (the bird), they Lodge through say, Orphan

ha, úa há!" á-biamá Ictinike aká. Úppačč ŋi ŋi, hebadí úa amá. 9 ! lodge! said, they say Ictinike the Falling from it when, on the way it lodged in a limb they say.

"Wuhu! kágé-sańga, i"ne hi ččača-gá há," á-biamá Ictinike aká. "Na', Oho! friend younger climb reach send off! said, they say Ictinike the Orphan No, (sub.).

jiš'čha, ga" anągače te há', á-biamá Waha"čičige aká. "Wá! eča" ma" elder still let us two go said, they say Orphan the Why! arrow (sub.).

ké čti čča'na" na tá, á-biamá Ictinike aká. "Agbi ččača-gá há." "Na! dáda" 12 the too you aban- should? said, they say Ictinike the Reaching there send off! Fly! what for it (=Eo quickly after it).

wijji"če dáda" "ičč-nan'đi, čačta"ji ínahi"-na" áhá", á-biamá Waha"čičige my elder what speaks when does not stop! truly! (in said, they say Orphan saying (lig. ob.) (std. on a limb (sub.), per. they say

aká. Æne če ga" ča amá. Qéabé te'đi ačá-biamá Waha"čičige amá, hidé the Climbs to was wishing, they Tree to the went, they say Orphan the base (std. ob.) (mv. sub.).

té'di. "Wá! cémá itéwače ma'ččin-gá há. Uteje ušúša" če ŋi čisé tai 15 to the. Why! those to place walk! Thicket imposes your when tear it lest progress égiče, á-biamá Ictinike aká. Wajiń'ga če wěgi'ra" nakačá wájí ma č beware, said, they say Ictinike the Bird this ornament head those put that on thick

wáwaká-bi ega", ca" wai" če tćewa" wáji wai" te há wajiń'ga čąńka. meant them, they having, in fact robe the even put on twor as (com. bird those who, those that thick a robe action)
596 THE ĖĠIĠIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Ga wa ha u ścićge wátaha tê ńgiunud éga iteğiće če ama hà', qeabé hidé
And Orphan clothing the pulled off his having to put his was going, tree base
tê di. Ictinike aká ćeğińa n biama hà, "Qeabé čête snede tigge," ń-biama
and the. Ictinike the said to (it), they say the tree this tall (std.ob.), said, they say
3 Ictinike aká, jijí ěa bi éga. Wa ha u ścićge waná'a éga éga fe tê
Ictiníké the while spoké, having. Orphan heard a little as word the
wémamá amá. "Nà! jija čecha, edđće éga a," če amá, čà qája wada be éga.
was asking him about. Why! elder what did you say? was saying, head back looked having, they say, ward
"Edđće ĭa. Ga u iti gi čeći n ga ači u gët-de bëtë tám inke, če inke,
What I should? Still returning this (mv. so he brings it back, I eat it will I who, I was saying as I say, me
wámama amá. "Nà! jağhe ča, edđće ń-bi ega." Ki če wa ha u ścićge waná'a éga éga ci wémamá
Orphan heard a little as again was asking him about it,
6 kág-e-sań'ga, ń-biama Ictinike aká. Ga u če ama hà, āne qeabé tê. Ki
friend younger said, they say Ictiníké the And again was going, climb tree the And
če giáma Ictinike aká, "Qeabé čête snede tigge," ń-biama Ictinike
ceğińa n biama Ictiníké aká, Ictiníké the again was going, climb tree the And
aká, jijí ěa bi éga. Ki če Wa ha u ścićge waná'a éga éga ci wémamá
Orphan heard a little as again was asking him about it,
9 amá. "Nà! jija čecha, edđće ń-bi ega n a," če amá. "Nà! edđáda edđće tâ,
Why! elder what have you been? again was saying. Why! what I should? something
kág-e-sań'ga, ń-biama Ictiníké aká. "Ga edđábeqčei ihi či, če inke,
friend younger said, they say Ictiníké the And very nearly he has reached (mv. sat, for me ob.),
ń-biama Ictiníké aká. Ga u če ama hà, če amá āne. Ki če giáma bimamá
Ictiníké aká, Ictiníké the And again was going, climb tree the And
ay bimamá Ictiníké aká. Ga u če ama hà, če amá āne. Ki če giáma bimamá
friend younger said, they say Ictiníké the And again was going, climb tree the And
12 Ictiníké aká, če jijí ěa bi éga. "Qeabé čete snede tigge," ń-biama. Ki
Ictiníké the again who spoké, having. Orphan they say the tree this tall (std.ob.) said, they say And
Wa ha u ścićge waná'a éga éga ci wémamá amá. "Nà! jija čecha, edđće
Orphan heard a little as again was asking him about. Why! elder what have it, they say.
ęga n a," če amá. "Nà! edđáda edđće tâ, kág-e-sań'ga, ń-biama. Ki
Why! what I should? something
saying occa- tionally again was saying, Why! what I should? friend younger said, they say
Ictiníké the And very nearly he has reached (mv. sat, for me one),
če ěa ama hà, če āne. Ga wexujeqči mači u āne ama hà, fe tê waná'a
Again was going. another climbing they say
cte-wàu wëja na bi éga. Ki cège cê gim a biama, "Qeabé čête snede
And very apprehensive was walking, they word the he heard something
18 tigge," ń-biama. Če edđhi waná'a éga, ci wémamá amá. "Nà! jija čecha,
and the again said they And at that understood as, again he was questioning Why! elder what have

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ede'ce éga"-na" à," çt é amá. "Edéga-májí, á-biama. Qe'abé fété máxe what have you been say. I said some. I said some. I said ha, they say. Tree the upper (sub.). world

iébat'ú te, ehée ha," á-biama Ictínike aká. Ga" qe'abé tê uti" ihétaâá let it extend to. I said. I said. They say. Ictínike the (sub.)

u'ícica na'jí'-bíama. "Qe'abé fété snédé tigé te, ehée ha," á-biama. Ga" going the tree (sub.)

tá máxé i'ébat'ú amá. Waha"éćige máxe i'áchisandé-ú tíi é'ía tree the upper extended to. They say. Orphan upper in a very narrow space at the world between (the tree and the upper world)

na'jí'-amá. "Hé'-lín' é amá ha', Waha"éćige. Ga xágé-na" ca'ca'wí amá. being he stood, they say. Ha, I was saying. I was saying, they say. They say. And

Najíha ca'wí ci na'qé'n'qé-újí'-amá. Égi'ge subájíqí Qíča Wéganibe 6 hair the too was exceedingly tangled, they say. At length very suddenly Eagle Young White Eagle

wá'cadai-ma wi'-áhi-biama, xágé na'jí'-ta. "Nia'ca"ga edéce éta'ce à," those called that one arrived there, weeping stood the Person what are you saying ?

á-biama. "Há, i'ga"! há, i'ga"! há, i'ga"! á-biama Waha"éćige aká. said, they say. Oh ! grand- oh ! grand- oh ! grand- said, they say Orphan the (sub.).

"Haú, ké'anga! ugtá-ga há," á-biama Qíča aká. "A"ha", i'ga"ha", á-biama 9 Ho, come, do so ! confess ! said, they say Eagle the Yes, O grand- said, they say father.

Waha"éćige aká. "Liga"ha, qe'abé cúgaqti ihéćé qe'sí ga"-qu'na" čan'dí, Orphan the O Grand- tree denise very high down foot of just that sort (l) at the father, the blank place,

i'ga"ha, wandí a'pa"á nga jín'ga édegá" ácagí na'nákâcena-na" wi'-béjí há, O grand- father, quadruped ok male small but (in the you were flying over it regularly one I am animal past) ?

i'ga"ha," á-biama Waha"éćige aká. "Háu, can'í há," á-biama Qíča aká. O grand- father, said, they say Orphan the the ho, enough said, they say Eagle the (sub.).

"Č'i'ga" wi' ti táté," á-biama. Ga" ačá-biama Qíča ama. Ci gi'čaji'qi ci 12 Your one come shall, said they say. And went, they say Eagle the (m.v. Again very sad again sub.).

Waha"éćige xágé na'jí'-amá. Ci ěgi'ge Héga amá ahi-biama. Ci te ěgi'ga'i Orphan crying was std., they say. Again at length Buzanid the arrived, they Again word said to him

té ěgi'ga"-bíama. Ci Waha"éćige še té ěgi'ga"-amá. Ci wandí wi' the said to him, they say. Again Orphan word the was saying, they say Again quadruped one say (?)

úwa'gi'ga amá. Çt éga", "Hau, ca"wí há. Č'i'ga" wi' ti táté," á-biama. 15 he was telling about to And so, Ho, enough Year one come shall, said, they say grandfather

Ga" ačá-biama Héga amá. Ci gi'čaji'qi ci Waha"éćige xágé na'jí'-amá. And went, they say Buzanid the (m.v. Again very sad again Orphan crying was std., they say.

Ci ěgi'ge ćáxi amá ahi-biama. Ci ěgi'ga"-bíama še té. Ga'ń'qi ci length sub.) as Crow the (m.v. arrived there, Again said to him, they say word the. And then again
Waha" cīgīga amā, cī wanīta wi" úwagi ga amā. "Hau, ca" hā. Orphan again was saying, they were talking about him, then, they said. He, enough.

Cī gi'ga wi" tā tāt, " a-biamā. Ga" aqā-biamā ya xe ama. Cī gi'gi'jaigīta
Your one come shall, said, they say. And went, they say grow the (mv. Again very sad grandfather)

3 cī Waha" cīgīga xagē najin' amā. Cī gi'gi' Wa jībi mēde amā ahi-biamā. again Orphan crying was still, they say. Again at Magpie the arrived there, (mv. sub.) they say.

Cī gi'gi' x-gi'ma te tē. Gan'qī cī Waha" cīgīga cī gi'gi' amā, cī again said to him, they say word s. And their again Orphan again was saying to him, again they say, wanīta wi" úwagi ga amā. "Hau, ca" najin'gā. Cī gi'gi' tā tāt, cī gi'gi' a-biama. This was saying, they again quadruped one was telling about to Ho, enough say, to them, they say.

6 a-biama. Ga" aqā-biamā Wa jībi mēde amā. Egi'gi' Wa jīta amā ahī-said, they say. And went, they say Magpie the (mv. Length sub.)

biamā. "Hau, ati hā," a-biama Wa jīta akā. "Hā, a gīga! hā, a gīga!" they say. Oh! I have come, they say, they say, they say, they say, they say, they say, they say, they say, they say, they say, they say, they say, they say, they say.

hā, a gīga! " a-biama wa jībi, e ga". "Hau, ahī baca!" a-gīga! Oh! Grand父! Grand­ Father! Oh! Grand­ Father!

9 a'wa'c-e'-ada' na'ka ke ga" na'sa" pē'en-gā. Egi'gi' icīta niḇa te. Icīta- מבחין and back the at lie with legs stretched Beware eye you open lest. Eye

çā'pi" ze jan'-gā, " (a-biamā Qīṯa akā). Giri" agića-biamā, qēbē uqica" closed recline, said, they say Eagle the Carrying started home, they tree around his back

gawi" xe ga". Ujeça-qi'-na"-bi çā'ni dzi qēbē gaqā gē āta" ia"-na"- flying around as. He was generally very tired (or every time (scattered) on each time that he was tired)

12 biamā. "A" a'gi'gi' bi qi- na" cī a'gi' gi' gi' biamā. Kī cī gi'gi' Hēga they say. He rested, they when often again started home often, they And again at Bu'a length cart

amā ahī-biamā. "Hau, atī hā," a-biamā Hēga akā. "Hā, a gīga! hā, the reached there, Ho, I have come, they say, they say, they say, they say, they say, they say, they say, they say, they say, they say, they say, they say, they say, they say.

a gīga! hā, a gīga! " cī amā Wa jībi cīgīga, wa jībi" e ga". "Hau! Ahī baca!" grand­ Father! Grand­ Father! Oh! Grand­ Father! Oh! Grand­ Father!

15 çā' a'wa'c-e'-ada' na'ka ke ga" na'sa" pē'en-gā. Egi'gi' icīta niḇa te (part) the grasp me and back the at lie with legs stretched Beware eye you open lest

bā'. Icī-tā'çā'pi" ze jan'-gā hā. Ma'çā'pi" wāspa-māji, "a-biamā Hēga akā. Ga". Eye closed recline! Walking I do not behave, said, they say Bu'ẕ- the And said (sub.)

cī gi'gi' aqē-biamā, qēbē uqīca" gawi" xe ga". Ujeça-qi'-na"-bi çā'ni again carry- started home, they tree around flying around as. Every time that he was when tired, they say

on his back
qêqêbê gaqá gê áta^n iça^n-na^n-biamá. 'A^n zigêê-bi qu-na^n ci agêê-na^n-

biamá Kî ci quáxe amá ahí-biamá. "Hau, ati hä," ã-biamá quáxe
they say. And again Grow the mv. arrived, they say. ' Ho, I have . said, they say Crow
akâ. "Hâ! siga^n! há, siga^n! há, siga^n!" á-biamá Waha^n icíqíge waha^n-te
the. Oh! grand- oh! grand- oh! grand-
said, they say Orphan making a spe-
cial petition

g". "Hau! Ahi baca^n ca^n a^wa^n-^da^n nan'ka ké ga^n na^n san^éêa-gä.
(as) Ho! Wing bent part the grasp me and back the at any lie with legs stretch-
(part) ed out.

Égiête icêa nîbêa te hâ. Ictá-çipi^n-ze jan'-gâ hä, "ã-biamá ãáxe akâ.
Beware eye you open lest . Eye closed recline ! said, they say Grow the
(sub.)

Giï^n agêê-biamá, qêqêbê ušêa^n gawi^n-xe ga^n. Ùjêćaçi-ndä'=bi çan'di
Carry. started home, they tree around flying around as. Every time that he was-
when

qêqêbê gaqá gê áta^n iça^n-na^n-biamá. 'A^n zigêê-bi qu-na^n ci agêê-na^n-

biamá. Êáxe ãÓ edêhi qü^n, ma^ça^n, icê^áxa-xa^n gâxa-bi ega^n, Égiête
they say. Crow the reached when secretly eyes slightly made, they having,
behind

jan'de kë uqâzi da^na^ba-biamá. Piqtî waha^n-te ja^n-biama: "Hâ, siga^n! "
ground the made a saw, they say. A new making a spe-
cial petition. he lay, they say. Oh! grand-
father!

hâ, siga^n! há, siga^n!" è amá Waha^n icíqíge. Égiête Wajîbüsne'de amá

was coming very suddenly, crying. I have come . said, they say Magpie the
(sub.)

hâ, siga^n! hâ, siga^n!" è amá Waha^n icíqíge, waha^n-te ga^n. "Hau! Ahi 12
oh! grand- oh! grand-
said, they say. Orphan was saying, Orphan.

baca^n ca^n a^wa^n-^da^n nan'ka ké ga^n na^n san^éêa-gä. Égiête icêa
bent part the grasp me and back the at any lie with legs stretch-
(part) ed out.

nîbêa te hâ. Ictá-çipi^n-ze jan'-gâ hä, "ã-biamá Wajîbüsne'de akâ. Kî
you open lest . Eye closed recline ! said, they say. Magpie the
(sub.)

Wajîbüsne'de amá giï^n akî-biamá. Wajîbüsne'de akâ tê'qëci akî^n-biamá. 15
Magpie the mv. carrying reached there Magpie the very dead reached there again
(sub.)

Waha^n icíqíge akâ waha^n-a-bi ega^n. "Hâ, siga^n! hâ, siga^n! hâ, siga^n!"
Orphan the made a special pet-
having. Oh! grand- oh! grand-
(sub.)

á-biamá. Qêqêbê tê ušêa^n akî-bi yi égiête Ictînine akâ wâçaha eñâ
said, they say. Tree the around it work, they when behold Ictînine the
(sub.)

tê èdi a^n-ça agêê-bi tê amá, wâçaha Waha^n'icíqíge eñâ tê áta^n 18
the there abandon-

bus had gone back, they say. clothing Orphan his the waring
(col. ob.)
agā-bi té amā. Ictinike akā wācahā té áçaha aki-bi ega"w, wajin'ga had gone back, they say. Ictinike the clothing the wearing having reached there bird (sub.) (cl. ob.) it again, they say.

čankā hūta"-baji'-'qti-bi čewa" e'qtoči hūta" gāxe-na"-biamā. "Qe'jjī the ones not crying out at all, they say, with him himself crying out pretended often, they say. Silent

3 ēga" gē'wi-gā. Naxide wānaza'ē, ē-na"-biamā Ictinike akā. Egiše do sit ye. Inner ear you make a great said often, they say Ictinike the At length up roar by crying out, Waha"-ećige hidé gū tē wajin'ga akā wācahā akā igiđaha"-bį-ega", Orphan bottom when bird the wore them the having known him, their own (col.) (master), they say.

hūta" za'qti gē'wi"-biamā, Ictinike akā wācahā-bi ega"w. Ictinike akā crying making a great noise they say, Ictinike the having worn them they say. Ictinike the (sub.) (sub.)

6 eći'āna"-biamā, "Qe'jjī ēga" gē'wi-gā. Naxide wānaza'ē, ē-biamā was saying often to (the birds), they say, Silent do sit ye. Inner ear you make a great said, they say. uproar by crying out, Orphan the quiver the sought his own, when, behold Ictinike the the (sub.) (sub.) (mv. sub.)

ači'w agi-bi té amā. Ma"-jiha ega-bi ke čję'qe ma"-jiha ke č'đi a'v'ča he had returned home with it, they Quiver his, they the fig. rubs quivers the fig. as, they say.

9 agi-bi ke amā. Ma"- tē da'ba-bi q'ć, egiše hidé gapāi d'ūba čię'qe tē'di he had returned home, Arrow the saw, they when beheld base cut sharp some rushes in the they say.

ači'w-bi ke amā. Miša'ha wai" ča' wct č'đi a'v'ča agi-bi ča"w amā. Gi'ća-say. base cut sharp the (gar. ment) owner

baji'-qti ma" tē čižá-bi ega"w, hidé gapāi tē čićęčuta"-bį-ega", če wanita and arrow the having takes, they base cut sharp the having pulled straight that quadruped often, they say. Ictinike those about which in the past he killed them par- they say, Ictinike

12 úwagičai-ma ča"" bečgaqti ēga" t'ēwakči-bi ēga"w, agiš-biamā. Ictinike miša'ha wai" ča' ićęči agiš-biamā, ma"-jiha keq' čći. Wajin'ga akā raconro the gar- the owner they say.

ča'įq'ge gū tē igićaha"-bį-ega", hūta" tē čići-bi ega"w gič'ātiačaša-biamā. near coming the having known him, their criouot the too, they say, if they began, now and then, they say. Ictinike the (fig. ob.) (gar. ment) (ob.) (master), they say.

15 Ictinike akā č'di da'qti fśijū-bi ega"w, wajin'ga čankā qe'jjī-na" gē'w Ictinike the there beyond was proud, as, bird the (pl. ob.) silent often to sit wāgaši-biamā. Egiše Waha"-ećige amā čěči agiš-biamā, jijče te ubāha" commanded them, they say. At length Orphan the that soon coming back, doorway the was com-

agiš-biamā. Egiše gąw" akama, Ictinike akā wācaha tē áčaha-bi ega"w at the entrance. At length some act, they Ictinike the clothing the having put on the (col.) clothing, they say.

18 Ki eći'āna"-biamā Waha"-eći'ge akā, "Nā! či gątē áana ha tē ga"w ána ha And said to him, they say Orphan the Why! you that you wore as still you wear it
Orphan.

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Having said, they threw it back to him suddenly, so clothing the took back his own, they say.

Ga" ama’i te. Néxe ga’qu wi’ gáxe-wákí-pá-biamá. Igaq’ga” činké 3 they were so for some. Ga’qu wi’ gáxe-wákí-pá-biamá. Hí, te gi’ ma ni’ te.

Having returned there, they say, u’íía bi’ega”, “A’wa”i’ihi-q’te a’şí’he’i’a agí’ há. I’c’áge u’íít’a-ga há.

Waha’” cícige najiha q’g’c’tëwa’” naq’ta’” i’c’t’qi ki’ ãma. Aki’ bi’ega”, Orphan hair (pl.) even exceedingly, they say, having returned there, they say.

Nikaci’” ga-ma b’úqa’qti wato’ga’xe ew’ka’b’ẹta há”, á-biamá. Ki’i’gáq’ga” The people (pl. ob.) all to dance I wish for them. Ga’qu wa’qu, they say. And his wife
ak’i’i’ádi čik’i’k’u’úta’i-biamá. Ki’i’á’di ak’á i’c’áge wi’ agí’-wákí-pá’-bi’ega”, 6 the her the (st. told it to him. And her the old man one having caused them to fetch him, they say,
p’c’áge ẹ’i há, ẹ’gá Waha’” cícige n’i’ edá’dá” edé k’ bi’úqa’qti ú’úta’i’-bi’ega”, old man the ar. when, this Orphan word what he the all having told to him, they say,

Činké u’úa čik’i’k’i’-bi’-biamá. Ki’i’c’t’áge amá’i’gá’q’ga” a’c’á’-biamá, n’k’i’ u’há. as a crier to tell sent him, they say. And old man the they say. Lodge the all children of what size the soever

Wá’á’c’á’c’á’igá’xe te, a’i a’c’á’! J’é’i’ gan’ b’úq’a’q’ti c’i’i’ ga’i’ ’n’ga”ská’ka k’ e’ctëwa’” 9 You are to dance, he indeed! Lodges the the all children of what size the soever

Be’ú’q’a’q’ti wá’á’c’á’c’á’igá’xe te, a’i a’c’á’!” á-biamá. Waha’” cícige ak’á i’gáq’ga” all you are to dance he indeed! said they, say. Orphan the his wife

Činké ga” i’c’á” činké c’ti’ ju’wa’g’á-č’é bi’ega”, u’úc’a’i’-a’c’á’-bi’-biamá, né-xe’ga’qu the one and his the one too having gone with them, his (ob.) gral- who own, they say, drum
té a’c’á’’ bi’i’-ega”. Igaq’ga” činké ugi’k’i’-bi’-ega”, ėg’i’-b’i’-biamá. (Idi’gá’xe 12 the having had it, they His wife the (st. having spoken to her, she the sog. ob.) his own, they say, Bé’t.
s’g’i’q’ti gá’x’a-bi’-biamá”), Idi’gá’xe gá’k’e’ a’wa’” gá’n’-gá há, či’d’in’d’in’-gá há. very tight made it, they say, Bé’t that (ig. grasp me! pull hard!

Ěgí’se ni’c’ta te há”, á-biamá. Ci’ i’c’á” činké či’ a’ma’rá’t’ica’u’c’a” ágíge’áji’-go Beware you let last, said he, they. Again his the st. again on the other to grasp commanded say,

biamá. “Ya’” há, či’c’ta’”jí-gá há.Ęgí’se ni’c’ta te há”, á-biamá. Ga” 15 they say. O’grand- mother, do not let go! Beware you let go last, said he, they. And

Nikaci’” ga’ma’ bi’ú’a’q’ti č’i’i’ u’úc’a’i’a ahí’-bi’ega”, ēg’i’-b’i’-biamá Waha’” cícige people the all at the middle of the tribal circle having arrived there, they say. Orphan

Ak’á u’c’a’nd’a ča’nd’i. Néxe’-ga’qu te uti’’ ihe’a’’bi’i, b’ú’q’a’q’ti nikaci’” ga’-ma the middle in the (place). Drum the to hit he laid the stick horizontally, when, all the people (pl. ob.)
gahá ihé wáxa-biamá. Giújawáqtia\textsuperscript{k}á-biamá nikaci\textsuperscript{g}a amá néxe-gayú tÈ
he made the crowd rise (about a
foot) and come down again, they
say.

uti\textsuperscript{b} tÈ-di. Íg\textsuperscript{a}ba\textsuperscript{b} uti\textsuperscript{b}-bi \textgreek{a}, ma\-'ciáha jin\'ga gahá ihá-biamá. Čéaká
he hit when. A second they say
when, up in the air (sub.) little the
crowd arose and came This
down again, they say.

3 i\textgreek{a}a\textsuperscript{k} aká, “I√√, úpúca\textgreek{a}a\textsuperscript{k}! ana\textgreek{a}piqtí-ma\textgreek{a} hÈ, “á-biamá. Júga kÈ bága
he made the crowd rise (about a
They were much pleased, they
people the (pl. drum the
foot) aud come down again, say sub.)

they say.

3 i\textgreek{a}a\textsuperscript{k} aká, “I√√, úpúca\textgreek{a}a\textsuperscript{k}! ana\textgreek{a}piqtí-ma\textgreek{a} hÈ, “á-biamá. Júga kÈ bága
he made the crowd rise (about a
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3 i\textgreek{a}a\textsuperscript{k} aká, “I√√, úpúca\textgreek{a}a\textsuperscript{k}! ana\textgreek{a}piqtí-ma\textgreek{a} hÈ, “á-biamá. Júga kÈ bága
he made the crowd rise (about a
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3 i\textgreek{a}a\textsuperscript{k} aká, “I√√, úpúca\textgreek{a}a\textsuperscript{k}! ana\textgreek{a}piqtí-ma\textgreek{a} hÈ, “á-biamá. Júga kÈ bága
he made the crowd rise (about a
They were much pleased, they
people the (pl. drum the
foot) aud come down again, say sub.)

they say.

3 i\textgreek{a}a\textsuperscript{k} aká, “I√√, úpúca\textgreek{a}a\textsuperscript{k}! ana\textgreek{a}piqtí-ma\textgreek{a} hÈ, “á-biamá. Júga kÈ bága
he made the crowd rise (about a
They were much pleased, they
people the (pl. drum the
foot) aud come down again, say sub.)

they say.
"Há, káge-san'ga! Há, káge-san'ga! cagéé há. Wiha'ga méga, Oh! friend younger brother! Oh! friend younger brother! I go to you. My potential wife likewise, brother! brother!

ča'ean'giqái-gá, (á-biamá Ictinike áká). Ictinike ga', gat'éga-biamá. pity ye me, your relation said, they say Ictinike the (sub.). Ictinike at length he killed him by letting him fall, they say.

NOTES.

This myth is a variant of "The Young Rabbit and Ictinike," on pp. 50-57. It agrees in many particulars with a myth told by another Oinaha, Richard Rush, or Mac'awakude, of the qa'we gens.

588, 1. et passim, sakib' ihé, a common but faulty rendering of sakiba ihe (F.).
588, 7. Qnaji te, a'čá'vi čá'cti, used by old women instead of Qnaji te, ehe čá'cti. 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. sal! sal! archaic interjection of reproof, objection, or disputation.
588, 15. učadé ččińgá (fide F.) is always used in connection with a fear of some mysterious person or object, and it seems out of place here.
589, 1. wajinge b'ugaqti 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. Gań wajinge ččińke ači̱n̄ agča-bi ega, nikagahi aka eči̱n̄ akii-biama, Ictinike aka ččińké ači̱n̄ akii-biama. This to F. is full of mistakes, being poor Oinaha. First, agča-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 ači̱n̄-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: Gań wajinge ččińke nikagahi ččińke ači̱n̄ ahi-biama, Ictinike ččińké eči̱n̄ ahi-biama. And bird the one chief the one hav- reached there, Ictinike too there hav- reached there, who who ing it they say, ing they say.
589, 8. wečita-teqçe, archaic term, name for an appliance that is obsolete among the Omahas, but still in use among the Dakotas. It consists of two forked posts supporting a transverse pole, set up between the fire-place and the seat at the back of the tent. It was used for suspending the shield, saddle, bow, etc., of the owner of the tent.
589, 14. ecé used here and elsewhere by G., when géce would seem proper (before the words commanded to be spoken).
589, 14. ge nikacínga, etc., not plain to F.
590, 5. čate te-da+a, archaisms for čate te hē, as is čate tai-edá+a (591, 6) for čate tai hē.
590, 8. tiqga aka, the chief.
591, 13. Ictinike uče ččińke iča'čči ččińke, etc. Iča'čči ččińke is superfluous (fide, F.).
591, 17. Ictinike igacína aka, Wihe, umićje he i'biquačé te hē, etc. See a similar speech in the story of Hīqpe-agčé, pp. 167, 174.
594, 8. Maja' čča'čča'ask edega, etc. Said by the chief to Ictinike: "This world is very large, but they have reported that you have various kinds of knowledge.
604  THE CEGIH4 LANGUAGE—MYTHS, STORIES, AND LETTERS.

Use one of these to make my daughter stop weeping (i.e., get rid of the Orphan)."

594, 16. jug’e ače ta akega", the final word is contracted from aka and ega.

597, 4 and 5. Waha’šicige maxe išabandëäti këša, etc. Maxe is prolonged, thus, ma+xe. He-i, pronounced, Hë+i.

602, 1. gaha ihe refers to the crowd (long line) of people; gateg iša (602, 4.) to one person, the grandmother, who came down on her feet; gëihaha (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 Icitiike shot, and sent a reed arrow beside that of the Orphan. The people said, "Oh! the Orphan came very near killing it!" But Icitiike 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 Icitiike, "I killed it! I killed it! You must not grumble! You must not grumble!" And as Icitiike would not let the people do as they wished, he snatched the honor of the occasion from the Orphan.
And the people came in crowds to view the spectacle, the body of the famous bird. And when the Orphan approached the spot, he pulled out a feather, so the people thought, but he really took the entire bird, and carried it home. And the chief said, "Bring my son-in-law hither!" So the people took the bird, as they imagined, that had been killed by Ictinike, and brought it and Ictinike to the chief. And Ictinike married the elder daughter of the chief, making his abode in the chief's lodge.

In the meantime the Orphan had reached home. "Grandmother," said he, "I have killed the bird." "Oh! my grandchild! Oh! my grandchild!" said she. "Grandmother, make me a 'wegita-tegje' between the fire-place and the seat at the back of the lodge," said the Orphan. And after she made it (the Orphan hung the red bird upon it). And the Orphan and his grandmother had their lodge filled with a very red light. By and by the young man said, "Grandmother, make me a hide hoop." And his grandmother made the hoop for him, placing it aside to dry. But the Orphan could hardly wait for it to dry. At last it was dry. "Ho, grandmother, sit in the middle (between the fire-place and the seat at the back of the lodge?)," said he. Then the Orphan went out of the lodge and stood on the right side of the entrance. Said he, "Grandmother, you must say, O grandchild, one of the Buffalo people goes to you." And the old woman obeyed. She rolled the hoop from the lodge to the Orphan. When the hoop rolled out of the lodge, it changed suddenly into a buffalo, and the Orphan wounded it through and through, killing it near the entrance. He and his grandmother cut up the body, and his grandmother cut the entire carcass into slices for drying. At this time the people in the village had nothing to eat. The grandmother prepared a quantity of dried buffalo meat mixed with fat, and the Orphan told her to take it to the lodge of the chief, and to say, to the chief's (unmarried?) daughter, "O, daughter-in-law! your father may eat that." The old woman threw the bundle into the lodge, turned around suddenly, and went home. When the bundle was thrown into the lodge, the chief said, "Look! Look! Look!" And when one of the daughters went to look she could not see any one. (The Orphan, by his magic power, had rendered his grandmother invisible; therefore on the fourth day he said, "Grandmother, you shall be visible when you return." And Ictinike said, "Only one old woman dwells apart from us, and she is the one." And it was so four times. When the fourth time came, the old woman carried a sack of buffalo meat on her back, and on top of the sack she carried the bird. Then said the Orphan, "Grandmother, now you shall be visible when you return." So the old woman departed. When she was very near the chief's tent, that tent began to shine with a red light. As she passed along by the lodges the people said, "Oho! we did think that the Orphan had killed the bird, but you said that Ictinike killed it. Now the Orphan's grandmother has brought it hither. To whom will she take it?" And the people stood looking. "Oho! she has carried it to the chief's lodge!" When she reached the entrance, she threw down the sack, letting it fall with a sudden thud. "Oh! daughter-in-law, your father and brothers may eat that," said she. "Look! Look! Look!" said the chief, "she has done that often!" And Ictinike said, "Only one old woman is left there, and she is the one. Who else could it be?" And they went to see. And behold it was the grandmother of the Orphan. "It is the Orphan's grandmother," said (one of the daughters). "Ho! bring my son-in-law to me," said the chief. And they took the pack which the old woman had brought and they hung it up with the bird. They
placed it beside that which Ictinike had (seemingly) killed, and which had been hung up. And as they sat in the lodge it was filled with a very red glare. When they had returned with the Orphan, he married the younger daughter of the chief, making his abode in the chief's lodge. The Orphan's hair had not been combed for a long time, so it was tangled and matted. So Ictinike's wife said to her sister, "Sister, if he sits on the rug, he will make lice drop on it! Make him sit away from it! Is it possible that you do not loathe the sight of him?" The Orphan and his wife were displeased at this. When the wife wished to comb his hair, the Orphan was unwilling.

At length, one day, when the sun was approaching noon (i.e., about 10 a.m.), he and his wife left the village and went to the shore of a lake. As they sat there the Orphan said, "I am going beneath this water, but do not return to your father's lodge! Be sure to remain here, even though I am absent for some time. I will return. Examine my forehead." Now, in the middle of his forehead was a depression. He had been a poor Orphan, and was brought up accordingly, so he had been hurt in some manner, causing a scar on his forehead. Then he started to wade into the lake. He waded until only his head was above the surface, then he turned and called to his wife, "Remember what I told you. That is all!" Having said this, he plunged under the surface. His wife sat weeping, and after awhile she walked along the lake shore, weeping because he did not return. At last her eyelids became weary, and she went to sleep at the very place where they had first reached the lake. When she was sleeping very soundly her husband returned. He took hold of her and roused her. "I have returned. Arise!" On arising suddenly and looking behold, he was a very handsome man, and his hair was combed very nicely, so the woman hesitated, thinking him a stranger, and she turned away from him. "Oh fie! you like to make sport of people! I married a very poor man, who plunged beneath this water, and I have been sitting weeping while awaiting his return," said she. "Why! I am he," said her husband. Still the woman paid no attention to his words. "Why! see that place about which I said, 'Examine it!'" When the woman turned around and saw it she no longer hesitated, but embraced him suddenly and kissed him. Then the husband went to the shore, drew together a quantity of the green scum that collects on the surface of water, and made of it a robe and skirt for his wife. The Orphan had birds resembling short-eared owls over his moccasins and robe, and he had some tied to his club. Whenever he laid down the club the birds used to cry out. Late in the afternoon he and his wife departed for the village. When they arrived the people exclaimed, "Why! The wife of the Orphan has returned with a very different man. I think that the Orphan has been killed. He went off in the morning. Why! this is a very handsome man." When the Orphan reached the chief's lodge all the birds made a great noise. Then said the wife of Ictinike, "Sister, let my sister's husband sit on part of the rug." "Why, elder sister! your sister's husband might drop lice on your rug," said the younger sister as she turned up one end of the rug and threw it towards the elder sister. Whereupon Ictinike's wife began to cry, and she cried incessantly. At last her father said to Ictinike, "This world is very large, but you are known everywhere as one who possesses various kinds of knowledge. Use one of these and make my daughter stop crying."

By and by Ictinike said to the Orphan, "Younger brother, let us go to cut arrow-shafts. Let us make arrows for your wife's brother." But the Orphan did not
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speak. So Ictinike addressed him again, "Younger brother, let us make arrows for your wife's brother. Let us go to cut arrow-shafts." Then the Orphan replied, "Come, elder brother, it shall be so." And Ictinike was highly delighted because the Orphan was about to go with him. When the Orphan spoke of laying aside his magic garments Ictinike objected. "Wear them at any rate! Why should you put them away?" So they departed together. When they reached the edge of a very dense forest, some wild turkeys flew off and alighted in a tree. "Oh! younger brother, shoot at them! I will eat a roasted one as I recline," said Ictinike. "No, elder brother," said the Orphan, "we are going in great haste." "Oh! younger brother, kill one for me," said Ictinike. "When my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan, who then went towards the tree, taking his bow, in order to shoot at the turkeys. Just as he stood pulling the bow, Ictinike said in a whisper, "Let it lodge on a limb!" And when the Orphan shot he sent the arrow through the bird. "Let it lodge on a limb! Let it lodge on a limb," said Ictinike. And it fell and lodged on a limb. "Oho! younger brother! climb for me, get it and throw it down," said Ictinike. "No, elder brother," said the Orphan, "we are going in great haste." "Oh! younger brother, kill one for me," said Ictinike. "When my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan, who then went towards the tree, taking his bow, in order to shoot at the turkeys. Just as he stood pulling the bow, Ictinike said in a whisper, "Let it lodge on a limb!" And when the Orphan shot he sent the arrow through the bird. "Let it lodge on a limb! Let it lodge on a limb," said Ictinike. And it fell and lodged on a limb. "Oho! younger brother! climb for me, get it and throw it down," said Ictinike. "No, elder brother, let us go on," said the Orphan. "Why! you ought not to leave your arrow as well as the bird," said Ictinike. "Go up for it and throw it down!" "Why! when my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan. He decided to go and climb the tree. So he went to the base of the tree. "Ho! lay your garments there! If you get caught in the branches the garments will be torn," said Ictinike, referring to the magic clothing. So the Orphan stripped off his garments, placing them at the foot of the tree. As he climbed, Ictinike said in a whisper, "Let this tree shoot up high very suddenly!" As the Orphan heard him whisper, he turned his head and questioned him: "Why! elder brother, what did you say?" "I said nothing of any consequence, younger brother. I was merely saying, 'When he brings that bird back I will eat it.'" So the Orphan continued climbing. When Ictinike whispered again, the Orphan repeated his question. "I said nothing of importance," said Ictinike. "I was merely saying, 'He has nearly reached it for me.'" Then the Orphan climbed higher. Ictinike whispered again, and made a similar reply to the query of the Orphan, who began to apprehend mischief. When Ictinike whispered the fourth time the Orphan said, "Fie! elder brother, but you have been saying something!" "I said nothing of importance," said Ictinike. "I said, 'Let this tree extend to the upper world.'" And as Ictinike went around the tree he hit it at short intervals, saying, "I say, 'Let this tree shoot up high very suddenly.'" And the tree extended to the upper world. And the Orphan stood in a very narrow place between the limb of the tree and the upper world. "Alas!" said he. And he wept incessantly. His hair, too, became exceedingly tangled. At length a young Eagle went to the weeping man. "O man, what are you saying," said he. "O grandfather! O grandfather! O grandfather!" said the Orphan to the young Eagle. "Come! do say it. Tell your story," said the Eagle. "Yes, grandfather, I am one of those who left at the timber at the foot of the bluff some parts of a young male elk for you all to fly over and eat." "That is right. One of your grandfathers shall come (to rescue you)," said the Eagle. So the Eagle departed. And the Orphan stood weeping, being very sorrowful. Presently the Buzzard went to him. And when the Orphan told him of another
animal, which he had left for the buzzards, he was told, "That is right. One of your
grandfathers shall come (to rescue you)." Then the Buzzard departed, leaving the
Orphan weeping. By and by the Crow approached. And when the Orphan told him of
an animal which he had left for the crows to eat he was told that another grandfather
(a crow) should come to aid him. After the departure of the Crow the Magpie came.
He made a like promise and departed. Then came the promised Eagle. "O grandfather!
O grandfather! O grandfather!" said the Orphan, praying to him. "Ho! Catch hold
of my wings at the shoulders, and lie on my back with your legs stretched out. Be-
ware lest you open your eyes! Lie with closed eyes," said the Eagle. So he departed,
lying with the Orphan on his back, flying round and round the tree till he became
very tired. Then he alighted from time to time to rest himself, and when rested he
resumed his flight. Finally he left the Orphan standing on a lower limb. Then came
the Buzzard, who took the Orphan on his back, after giving him directions similar to
those given by the Eagle. The Buzzard flew round and round the tree, going lower
and lower, alighting from time to time to rest himself, and resuming his downward
flight when rested. Finally he left the Orphan standing on a lower limb. Then came
the Crow, who took the Orphan still lower. But while he was on the Crow's back he
opened his eyes slightly and he saw the ground emitting a yellow light. So he lay
down again on the Crow's back and begged him to continue to help him. But about
this time came the Magpie very suddenly. And the Magpie carried the Orphan lower
and lower till they reached the ground. When they reached there the Magpie lay
insensible, as he was exhausted. When the Orphan went to get his garments he
found that Ictinike had departed with them, leaving his own garments at the foot of
the tree.

Now, when Ictinike returned home wearing the magic garments the birds on them
did not cry out at all, so Ictinike pretended that they wanted to cry out, saying, "Keep
quiet! You make a great noise in people's ears!" But when the Orphan returned on
the Magpie's back to the foot of the tree the birds on the garments knew about it, and
they cried out with a great noise for some time, as Ictinike had on the garments.
Then Ictinike exclaimed, "Do keep quiet! You make a great noise in people's ears!"

When the Orphan hunted for his quiver he found that Ictinike had taken it, leav-
ing instead his quiver with the reed arrows. When he looked at the arrows he found
among them some wooden arrows having the points cut sharp with a knife. He also
found that Ictinike had left there his robe of raccoon skins. The Orphan was highly
displeased, but he seized the arrows, straightened the wooden ones, and with them he
killed all the animals about which he had told his deliverers. Then he started back
to the village wearing the robe of raccoon skins and taking the quiver. When he
drew near the village the birds knew it, and they cried out and flew a little now and
then. This made Ictinike feel very proud, and he commanded the birds to keep silent.

At length the Orphan returned and entered the lodge. He sat there a while,
Ictinike still wearing the magic garments. At last the Orphan said to him, "Fie!
you used to wear that thing, so wear it again!" throwing to him the raccoon skin robe.
And the Orphan took back his own garments. But his hair was still in great disor-
der. After his return nothing special happened for some time. The Orphan caused
a drum to be made. Said he to his wife, "I have returned after being in a very lonely
situation! Tell the venerable man (your father) that I wish all the people to dance."
And his wife told her father. And her father commanded an old man to go around among the people and proclaim all the words that the Orphan had told. So the old man went through the village as a crier or herald, saying, "He says indeed that you shall dance! He says indeed that all of you in the village, even the small children, are to dance!" The Orphan, his wife, and his grandmother, having the drum, went inside the circle (of lodges). The Orphan fastened his belt very tightly around his waist and then said to his wife, "Grasp my belt very hard. Beware lest you let it go!" Then he told his grandmother to grasp the other side (of the belt), saying, "Do not let go!

When all the people assembled inside the circle of lodges the Orphan sat in the very middle (surrounded by the people). And when he beat the drum he made the people rise about a foot and then come to the ground again. The people were enjoying themselves when he beat the drum. When he beat it a second time he made them jump a little higher. Then said his grandmother, "Oh! grandchild! I usually dance very well." He made her jump and come down suddenly as he beat the drum, just as he had done to each of the others. When he gave the third beat he made the people jump still higher, and as they came down he beat the drum before they could touch the ground, making them leap up again. He beat the drum rapidly, sending all the people so high into the air that one could not get even a glimpse of them. And as they came down after a long time, he caused them to die one after another as they lay on the ground. He thus killed all the people by concussion, which resulted from his beating the drum.

Though the Orphan’s wife and grandmother were taken up into the air at each beat of the drum, it happened that only their feet went up into the air and their heads and bodies were turned downward, because the women held him by the waist, as he had ordered them. Of all the people only three survived, Ictinike, the chief, and the chief’s wife. As the chief was coming down he implored the Orphan to spare him. But the latter was inexorable, sending him up repeatedly until he grew tired of hearing the chief’s entreaties. Then he let him fall to the earth and die. In like manner he caused the death of the chief’s wife. Only Ictinike remained. "O younger brother! I go to you and my wife’s sister! Pity ye me!" said Ictinike. But the Orphan beat the drum again and when Ictinike fell to the ground the concussion killed him.

Hau. Ga" ma"c"i"a"l a t"be-z"i"g-a ma w"i" ma"x e ibisande qti gawi"x e

" And up in the air yellow-tailed hawks one upper pressing close flying in a

" world against circle

ma"gi" gaxai te ha, ijin'ge akâ. Wajin'ga juxjte amâ. Gan'yi iâdâ akâ

walking made . his son the 

bird he changed himself And then his the into, they say.

(sub.)

3 a"b ëja" t"e ha. 3âdâ akâ ja"bi ë, êgië t"e"jixide çei"t t. Êgië êgië t, te
day lay down . His the lay down, when, do at he looked all around At he found him,

father (sub.) they, say length suddenly length his own,

igida" qti çei"t t, ë"wae"ç qa"tâ t ë"sida"ja" tê i"jâdi akâ. Wa'uji'ga

he recognized his own (son) sud- to kill wished the knowing it reduced his the Old woman

about himself 

einkë ugikiai t. " Wa'uji'ga, i'gi jëcët je akâ piajë tcâ be gaxai,"

the at be spoke to her, Old woman, Lodgo shivers for the the bad very did,

biting

6 êgiëtâ"-biamâ. Hau. "Afu"ha he," ë"-biamâ. "Edâdâ" piajë gaxe tôi"t t e," said to her, they say. " Again . said, they say. What bad he do should ?

ë"-biamâ ëhu" akâ. "A'kajë, wa'uji'ga, t'ë"të ga"të, " ë"-biamâ.

said, they say his the Not so, old woman, to kill me wishes, said, they say,

father (sub.)

Hau. Ga" ihu"a" the açaj t, geda" gaxe, iâdâ akâ. Ienâxjëtai

" said to her, they say. " Again . said, they say. What bad he do should ?

9 ijin'ge ëri. Maja" a"ba ëyui"x e ëgië a"ji" t. ëj'ëni'gië agii te. ëj

his son the 

Land day turning in pursu- had him. Tent to the pursu- was re- Tent

place ing turning.

çan'di ëgiëha kigët amâ. Hi'qëpë gaxe ja" të ké amâ. Cî ëgidâ"qti ëjâdi
to the down had gone thither, Plume made was lying, they say. Again he fully recognized his

amâ. Afi" a"â-bi ega", afi" a"â-bi ega", ni ma"te ëpë amâ. Cî the (mv. Having taken him along, they having taken him along, they water beneath was going. Again

having taken him along, they say, say father (sub.)

12 huhu gaxe amâ. Cî ëbaha"-biamâ ëjâdi akâ.

fish made they. Again recognized him, they say. Again recognized him, they say. Again having taken him along, they say, say father (sub.)

Hau. Cî a"fi" a"â-bi ega", a"fi" a"â-bi ega", a"fi" a"â-bi ega",

" Again having taken him along; they having taken him along, they say, say.

wakan'dagi wi" ni ëjë të ké amâ. Wakan'dagi kë u" të-ë" ga"ë"ëcëq'a

water monster one water was lying in it, they say. Water monster the enter- went, and inside the

animal ing (lg. ob.) ing animal

15 kë ma"te ja" t amâ. Cî iâdâ akâ cî ëga" ma"tâxa ëjâdi t. Cî ëkusâ'ndë

the within was lying. Again his the again so within bad gone. Again out at the other end

ëgâ"be ahî-biamâ. emerging had reached there, they say.

Hau. Cî a"fi" agâ"bë ega", cî ëtë egiëha kigët amâ. Hë gaxe

" Again having taken him along on the again tent the' down had gone, they say. Again having taken him along, they say (old. from above)

ob.)

18 amâ ëli cî iâdâ amâ ëgidâ"-biamâ. Ca" edâdâ wanita cú gaxe

they when, again his the (mv. recognized him, their own, In fact what quadruped prairie made

say father they say. say chicken

ctëwâ", iâdâ akâ ëga" gaxe amâ. Hau. Maxtc ëgái xë, cî iâdâ akâ ëga"
LEGEND OF UKIABI.

611

gáxe amá. Inºtga'ga gáxe yí, ci iéádi aká éga gáxe amá. Mi'xa sa' made they Wild cat made when, again his the so made they Swan say.

yan'ga ská'-qti ma wi' éga' gáxe yí, ci iéádi aká éga gáxe amá. Ci those very white one so made when, again his the so made they Again once.

geda' gáxe yí cí, égiéé iwacka' té zání cénáqé té, ujéé té Ukiabi ijin'ge. 3 hawk made when, at strength (or the all he had ex- pended, weary.

Hau. Ma'xe ékéé baqápi iéé ga'ga té, éeta' aijá té (mai'xe ké Upper this to force his way wished when, this far he came when upper the world (lg. ob.) through by pushing and re- clined, weary.

baqápi aijá té, nin'de gata' yáji amá), sindéhi aá ata'í té iéádi aká. he pierced cause when,. hams that far did they es sievum the trod on it his the part

Ga' é t'ééai té. Ha' ituáqéé aet' év a'ba ké ékitá háqte t'ééai té. 6 And that killed him. Night throughout having had him day the just half in sight killed him.

Ha'ega’tecti xagá té íí té'di. "Ukiabi ijin'ge ca'qti ga' té amá," Early in the morning they cried tents at the. Ukiabi his son strange to say is dead, they say.

af té. Ga'íi da'we' é'di ahú-biámá. Égiéé té ké amá. Égiéé mai'atáqti they And then to see him there arrived, they Behold dead lay they Behold very flat on his back.

ja' ké amá, Ukiabi ijin'ge ké, t'é ké amá. Waséjide níka iéádi aká 9 was lying, they say. Ukiabi his son the dead lay they Indian red paint his the

ézé-bí eva', jiga jíjidekái-biámá, xagá-bají qtí ge'si' akáma. Aexe wi' say. having taken, they body he reddened for him in not crying at all was st, they say. Guard one

gasáci' ga' waa' geši' akáma. Égiéé waa' té acta'ev' bi eva', xagá-biámá. Rattled by so singing was st, they say. At song the having stopped singing, he cried, they say.

Nikaci' ga xagé tíjéé amá yí, hú'ga xagá-biámá ta'wa' fan'di, xagé 12 People rattled in succession, they say. People the (pl. Ponka the (pl. Ukiabi old man his son killed his

uik'a-biámá. Nikaci' ga amá Pan'ka amá Ukiabi i'céáge ijin'ge té'égiái they helped him, they People the (pl. sub.) Ponka the (pl. Ukiabi old man his son killed his

té nán de píjí e'na' áta éská'i. the heart bad only that ex. they as- treme stunned it.

NOTES.

Another version of this legend was published in the proceedings A. 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 Jenunga zi or Yellow Buffalo, was as follows:

"Tå'kú yá ha ma'w'.hé' yé a'-t'é' há a'wa a'
Nåñ' de i'sa a'n'-ti'ge a'-t'é' há a'wa a'
Tå'kú yá ha ma'w'.hé' yé a'-t'é' há a'wa a'
Nåñ' de i'sa a'n'-ti'ge hi'-si yá ha'wa a'w'."

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 con- rounded 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, gi-gi-gi-qeje does very wrong." "Do say something else," said she. "He has no bad intention, I am sure." "You mistake, old woman, he wishes to kill me."

Then the father changed himself into a hawk, and darted through the smoke-hole of the lodge. He dashed toward his son. All day long he traversed the earth in close pursuit of his son, turning to the right or left whenever the latter did so. He chased him back to the lodge and down through the smoke-hole. The son took the shape of a plume and was lying there when the father entered. The father recognized him immediately. Then the chase was resumed; he chased him and chased him until the son went beneath the water and became a fish. Again the father detected him.

He chased him, and chased him, and chased him, till the son reached a water monster that was lying in the stream. The son rushed into the mouth of the water monster and lay concealed within his body. The father too entered the monster, driving the son out at the other end.

Again Ukiabi chased his son till he dashed down through the smoke-hole. He assumed the form of a louse, but his father recognized him. No matter what form he took his father assumed the same form. Among the forms taken were those of a prairie chicken, a grizzly bear, a wild cat, and a very white swan. Finally the son became a hawk. Then he had expended all his mysterious power, and he became weary.

He tried to force his way up through the foundation of the upper world. When his body from the hips upward was through the hole in the upper world, and only that part from the hips downward remained on this side, the father trod on the os sacrum of the son, thus killing him. The pursuit had lasted throughout the night, and until half of the sun was visible above the horizon; just at that moment did he kill him. Early in the morning the people cried in the lodges. "Strange to say, Ukiabi's son is dead!" said they. And then every one went to see him.

There he lay dead! He lay flat on his back. The father took some Indian red paint and reddened the body in spots. He did not cry for some time, but sat there
singing and shaking a gourd rattle. At last he concluded his song, and then he cried. First one household and then another took up the wail, until all the villagers condoled with Ukiabi. The Ponkas have thought that there never was such an exhibition of grief as that shown when the venerable Ukiabi killed his son.
"Wikágé aká Ukiabi aké," á-biamá. "Ná, gúđiha gigőai- á! A<£i'ska niaci'n ga éga báđa'. Cín'gajín'ga, fęčínké úda'tqi at'a' hê. Niaci'n ga person so? Child thin (st. ob.) very good I have her (fem.) Human being 3 wáçixe a[£ıxwa'béa', Wakan'da wáçixe ctéwa' agísabéma-májt hê'. Ga' to take as I wish her, say Mysterious to take as soever I do not wish her, say. And agé-biamá. Aki-biamá. Ejgiže Ukiabi i'c'ágé aká <£izí ja' akáma. Started back, they say. Reached home, Meanwhile Ukiabi old man the stretched, they say. Jálín amá. Man'gje gí'ñ-biamá. Ukikie a[£ágí-biamá wagaqéa' amá. Arose from rest. Erect, said they. Talking to started back, they served (sub.). Ga n/ akí-biamá. "Hau, ciñágé améga" cazif. Í-biamá Ukiabi i'c'ágé And they reached home, they say. He, your friend he likewise you two said, they say. Ukiabi old man back. 6 "Kage'ha, ie tê püjít a. Wikágé ańguñájít tê," á-biamá. Ána aká O friend, speech the bad! My friend let us not tell him said, they say. Other the about it. Gá-biamá: "Tén'a! Igiñahaa' gí'í'í. Éta' ańguñájít tâda'.," said as follows, Why! knowing his he sits. Why we two not tell should! Ga' akí-biamá. "Hau, ciñágé améga" cazif. Í-biamá Ukiabi i'c'ágé And they reached home, they say. He, your friend he likewise you two said, they say. Ukiabi old man back. 9 aká. Iqaqa geí'ñ-biamá. "Angágré, kage-i," á-biamá. "Ahaa! edáda' edái the. Laughing he sat, they said. We have come younger brother, said they. Oho! what they said! Other the about it. Ej'íte, ciñágé méga', wágazuti i'wí'ñail-gá," á-biamá. Ga', "Kage'ha, per. your friend likewise, very correctly tell ye me, said they. And, O friend, your-again, á-biamá. "Cín'gajín'ga ecécínké a't'á'a'i ca'ja, niaci'n'ga wáçixe they were un- said, they say. Child this st. one we have thought, human being to take as his own. Ga n/ akí-biamá. "Hau, ciñágé améga" cazif. Í-biamá Ukiabi i'c'ágé And they reached home, they say. He, your friend he likewise you two said, they say. Ukiabi old man back. 12 agísabéma, Wakan'da wáçixe ctéwa' agísabéma-májt hê. Gúđiha I wish her, my Mysterious Power to take as soever I do not wish her, my. Further off her husband own (fem. imper.) to us what (sub.) said, they say. And, O friend, she did speak (against you) to us what precedes. Ga n/ akí-biamá. "Hau, ciñágé améga" cazif. Í-biamá Ukiabi i'c'ágé And they reached home, they say. He, your friend he likewise you two said, they say. Ukiabi old man back. 15 ecíñké indé ca' nábekeiá tê. Hi'qué ca' náqi' ca' eji tê, máca'n aká. "Cééa" hi'qué ca', wá'ujin'ga, i'w'i iša-gá" (á-biamá). Ikágé áma the. That (cv. plume the) O old woman, hand mine to me said, they say. His other friend one the (st. face the) ob., the (part) Plume the (cv. of the) (part) many (past act), head small act), ob. on for him ářahahaqtí giñaxai tê. Ci áma ciñké ci éga' gåxai tê. Úwakiai tê. Stick ing to this here and there made for the A again the (st. again so did the) (past act), He spoke to the Maja' wi āñadai tê. "Maja'" gáxandi Úwakiai tê. Buffalo hide robes as the the (past act), robe with the hair Land one the mentioned it the (past act), Land to that (place)
UKIABI, THE SUITOR—A PONKA LEGEND.

Ukiabi went to the land to the place. Among the wildcat he changed himself into, skillfully.

You finish when there sit ye. I will reach there where said, they say.

Ukiabi went the land to the place. Among the wildcat just so he changed himself into, skillfully.

Ati he há. Ti amá (m.v.) gá-biamá ikáge ééa’ba, “Kagéha, yácí a’bicta’i
He came. He came, when said as follows, his friend he too, O friend, long ago we finished it.

You will Hoe both the place it so down you put will small objects on it.

Níctá yí, é’té gís’i-gá. Cupí tá minke,” á-biamá.
You will Hoe both the place it so down you put will small objects on it.

Ukiabi amá aqáf té maja’ na’dí. Qe’bádi ing’tan’ga éga’tqi jújí-
Ukiabi the went the land to the place. Among the wildcat just so he changed himself into, skillfully.

Biama Ukiabi aká. Si’zíze ián’de na’p’an’de, déde ete na’naq’éi áaitięngá-
they say Ukiabi the the (pl.) (cv. ob.) lone (pl.), (col. ob.) and back (pl.),

they say. Servants the (pl.) knowing him, sat, they say. Your friend near is coming, they say.

Ati té há. Ti amá (m.v.) gá-biamá ikáge ééa’ba, “Kagéha, yácí a’bicta’i
He came. He came, when said as follows, his friend he too, O friend, long ago we finished it.

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He came. He came, when said as follows, his friend he too, O friend, long ago we finished it.

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Níctá yí, é’té gís’i-gá. Cupí tá minke,” á-biamá.
You will Hoe both the place it so down you put will small objects on it.

Ukiabi amá aqáf té maja’ na’dí. Qe’bádi ing’tan’ga éga’tqi jújí-
Ukiabi the went the land to the place. Among the wildcat just so he changed himself into, skillfully.

Biama Ukiabi aká. Si’zíze ián’de na’p’an’de, déde ete na’naq’éi áaitięngá-
they say Ukiabi the the (pl.) (cv. ob.) lone (pl.), (col. ob.) and back (pl.),

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Ati té há. Ti amá (m.v.) gá-biamá ikáge ééa’ba, “Kagéha, yácí a’bicta’i
He came. He came, when said as follows, his friend he too, O friend, long ago we finished it.

They say. Servants the (pl.) knowing him, sat, they say. Your friend near is coming, they say.
616 THE FIGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

They reached Ukiabi's prairie made, they say. Tent he first started home, they
say.

NOTES.

613, 6. čiți, perhaps the fem. of čití.

613, 8. a-i-biama, prob. intended for abi-biama, judging from the preceding v.,
aça-biama.

613, 8. akiwa, i. e., both old men.

613, 11. Nu čiśke iaji ama, etc. A survival of "mother-right." As Ukiabi had
one wife, the mother of his sons, his seeking a young wife is a sign that polygamy
was then practiced.

TRANSLATION.

Ukiabi the venerable man had two men as his servants. He sat with them one
day at sunset and said, "O friends, I wish to marry the single woman who dwells
yonder (describing her residence). Both of you will go and court her for me." But
Ukiabi's wife said, "How absurd! Do speak about something else! Why should
those who have pretty daughters give you one?"

"Go thither," said Ukiabi. So the men departed. They reached the lodge where
the young woman dwelt, and thus presented their request to both of them: "You
have a very pretty daughter whom a man wishes to marry, so we have come to-day
to speak to you about it." The husband said nothing, but the wife spoke immediately,
"Who is the man that wishes to marry her?" The two men replied, "Our friend,
UKIABI, THE SUITOR—A PONKA LEGEND.

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 strewn 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 amisque cum ea consiliuisse, aiunt. By and by Ukiabi made one of the servants fill a kettle with water for the woman and he washed her face for her. Whereupon she regained her right mind.

Then Ukiabi addressed her thus: “Keep the plum-stones for gambling. You shall always win. You shall live many years. You shall be a very aged woman before you die. Had I wished you to die you would have died ere this; but I did not wish you to die. Your mother spoke bad words about me, and for that reason have I done this thing to you. Well, you can go home. You must start for home while it is yet dark. By the time that day is at hand all shall be well with you.”

Then the woman departed. But Ukiabi took the form of a prairie hen and was the first one to start home.
A DAKOTA STORY.

TOLD BY FRANK LA FLÈCHE.

Formerly Dakota one died they when, his the his she too on the lodge say

Pahan'gadi Caa'n wi t'c' amá yí', ičádi aká iha'n' éga'ba dahéata yí

618 THE OEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

And lodge the say

Ki yí tó ma'n' te sadégże giáxa-bi éga'n', galá ihégétú-

made for their own, And lodge the say

3 biama. Ki cenujin'ga wi'n' t'éga-bi éga'n', ičádi ćínké agáci'n-biama. they say. And young man one dwelt in a sa'hav. his the the said as follows, they say.

And at length old man two there arrived there, and tobacco to with him laid they say, (=hav- on it they laid)

3 biama. Ki ičíge it'agá na'n'ba ć'di ahl-biama, ki nín' ć'íge giáci'm-biama

And at length old man two there arrived there, and tobacco to with him sat, they say.

6 'Kageha, ć'íkage méga'n, wát'é kó' di mact mé wai'n' máañíqa'n angáte taf

O friend, your friend likewise, the at the warm robe we cut it apart we go shall for ourselves

Či ha, ūha tê,' á-biama. Ki cenujin'ga aká ć'ít'ágá-bi éga'n', 'Añ'káji há.

Yet they talked first. And young man the was unwilling, as, Not so

Éga'n' giáxa-bají-gá há. Cenujin'ga ĉ'ít'ágra-ć'te há, e-na'n' téctéwa'n,

So do not ye ! Young man in a very pitia- died alone even if, said he, they

9 u'n' giáxa' ć'ai éga'n, ži gižáxe ihégétí há. Cankéagi-gá há,' á-biama.

Weed or decay in (the tent) to make for their own their own their own. alone say.

Kí cun' ičádi aká, 'Té c'tí ćicta' ke yí', ć'di igíuda' déctea' táda'n.

And yet his the father (sub.). Dead too he lies finished it, there for his good perhaps

Wai'n' waqíngai éga'n, ūha tê hébe máañíqa'n anga'n' cai há,' á-biama.

We rob we none as, tent the part we cut off for we wish, said, they

12 Ki cenujin'ga aká, 'Wåhu'á! üchögtí eká'n' naí áha'n. Hin'daké! ğe cte-

And young man the Really ! to have your wish fully you wish ! Let us see! go ye at

gratified
A DAKOTA STORY.

cte-a"i-ga há," é wéhusá-biamá. Ki i'cáge aká wań'gie slave-bají'qti
any rate 
that he scolded them. And old man the the all
not speaking 
(sub.)

naji'w'bi egan', áa-biamá wat'ke k'ya. Ki cenujin'ga aká i'cáge-ma
stood up, as (chav.
went, they say corpse to the 
And young man the 
the old men

iqaí yi, wa'átu ciínké ugkie-bi egan' gá-biamá: "Çána'há, wasésa' ča' 3
they when, woman the st. spoke to her, as=hav. 
said as follows, O wife 
white clay the
piece

i'xi'á-ga há. Cé-ma wi' t'eáši-qta-ma tace," á-biamá. Ki wa'ú aká
take mine for me! Those in one I kill him indeed (or
must, said they. And woman the
sight 
fully)

uš'ágá-bi egan', "Ca'méwacá-hé. Wai' ciingai hē. Wai'máqi'a taí
was unwilling, as, Let them alone 
(fem.) 
Robe they have ... 
(fem.) 
Robe let them cut off for

hē, á-biamá ěja' ca' nú aká tæctu'-bají-bi egan', wa'ú ciínké wégié jëte 6 
and she, they thought yet man the not stopping speak-

amá há wasésa' ča'. Gān'yi nū aká ciźá-bi egan', isanjiá-biamá há 
they ... white clay their 

Sade'gtfje te ana-bi ega' nah a n' biama, dā ča' tims'ühle te ēta'be 
Scaffold the he climbed, as (=hav.

ike'gę. Ki égiçe i'cáge amá aa'àamamá ùča'be te i'sapii'qtei ukkie. 
he placed the part. And all length old men the (pl. 
they say 

Cenujin'ga aká waná'a' ja' biamá. Ki égiçe át te' di ahí-bi ī, i'cáge 12
Young man the to listen to be lay, they say. And 

amá ga' bi-biamá wań'gie. Ki pahan'ga aká gá-biamá: "Kagehá, ñikáge the
they sat, they say all 

megá', nini uji-ga há. Çéna' há ciikáge nini i' juan'gite tabáre." 
likewise, tobacco fill ye! This time after your friend 

á-biamá. Ki wa'í, "A'wa'há, ñikáge win'k'oqtin' há. Egan' úda' há, "á-bi 15
said, they say. And one, 

is that your friend does indeed speak 

true

ega', nini uji-biamá. Ují cićta'bí egan', čána-biamá. Zi ama yi' nin'ba 
tobacco filled, they filled 

kè tims'ühle tén'àcìná čisa' ča'. Man'cii uš'ixidá-bi egan', "Ha! kagéhá, 
the "breast of the 
towards the he turned. Up in the he gazed, they 

air 

the skins are joined, above the entrance)
nini gake'. Ga' n' ećena háci nini i' jua' n' ĕgiețai. Ki akíṣaha a" bi' taf tobacco that (łg. And [This last time] we are with you. And apart we be shall há, nini gake', —abi ega' n' ejíačina ućixidá-bimáma yi dà ěn ga' n' ěn. tobacco that said, as=hav. in that direc- tion he gazed, they say when head the in the the part manner part described.

3 iša-bimáma. Ki, "Wá! kagéha, ĕjkałé me'ga", ĕjé-ca' da'bai-gá há," found it, they say. And, Oh! O friend, your friend likewise, this place look ye! á-bimáma. Ki na'abá aká da'ba-bi yi', "Wuhú! kagéha, èc aká há," —abi said, they say. And two the looked, they when, Really! O friend, it is about . said, whom we they have heard say ega' n' a' he agé-bimáma wani'gíče. Ki cěnújin'ga aká sìhá u' si-bi ega', as (chav- ing), say (sub.) went back, they all. And young man the down- leaped, they as (sub.) ward say ega' n' iša-bimáma. Ki na'ba' ma waqéi qiá-si-bi ëna'ja, cěwa-bají-bi attacked them, they say. And the two being fell to the ground, they said, paid no attention to they say ega' n' iša-bimáma. Ki iša'áge amá uqəla-bi yi', waqé! (chav. father (mv. own, they say. (mv. taken, scared ob.) sub.) they say qíá-si-bimáma. Ki ji'inn'ge aká ĕgíqaijádóqti gisbí- bi ega', "Na'xide ĕji'inn'ge hu fell to the ground, And his son the sitting astride his sat, they as (chav.- ing), Hearing you have none. They say. (sub.) say (=hav- ing),

9 sŠanahi' i aha'. Nini 'wini'ji-gá há," á-bimáma. Ki iša'áge aká, "Há! you truly ! Tobacco fill for me ! said, they say. And old man the Ho! (sub.) súcpá! há! súcpá!" —abi ega', ĕjžúe ja' nini uji ja' bimáma. Ki cěnújin'ga child! Ho! O grand- child! said, as stretched ly- to- filling he lay, they And young man (chav.- ing), say (sub.) eňké nini kó 'n' ećinta amá yi, gá-bimáma iša'áge aká: "Há! súcpá! há! ho (st. tobacco the used was finishing, when, said as fol- lows, they (sub.) say (=hav- ing), as say.)

12 súcpá! súcpá, źa' eča' gíș-a' dada a' n' ećinta'gá. Ėčena háci nini i' jua' n' ĕgiețe O grand- child! O grand- pity me and let me go. This time after to. to we be with (chav. to) O grand- pity me, your own say (sub.) say. (chav.- ing).

tá-bi, a' n' taisi ega' čakóhí há. súcpá, ča' eča' gíș-a' gá, —abi-bimáma. "Ega" about, we thought as we went there. O grand- pity me, your own said, they say. So where you were (chav. child,)

na'jí' adá a' n' ĕșůbá-gá há," á-bimáma cěnújin'ga aká. Gaň'yi iša'áge stand up and extend your hand ! said, they say young man the (sub.) (chav.)

15 aká na'ji' bi ega', ĕșůbá-bimáma. "Há! súcpá! há! súcpá!" ē ča' ca' the (sub.) stand up, they say (=hav.- ing), toward him, they say. And then old man naji'-bimáma. Cěnújin'ga aká sqa téga'qți-bi četówa', an'kabají-na' bimáma. he stood, they say. Young man the to just about to, even though, was not so regularly, they say. (sub.) laugh they say "Ke! mangčin'-gá há. Eğiće sša'ba' aja' miŋke'di a'wa' oríca'ca ta'f Come! begoneo! Beware a second I lie by me who lie you go around me often lest
A DAKOTA STORY.

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há. Hi-bajii-gá há, "á-bi-ega", gêktí-a-biamá há cênujin'ga aká. Gan'gí

Do not ye arrive! they made him go homeward. young man they say (sub.)

the back to went, they say. And at old man two the still they fell down

young man

(=scaffold)

(cow-cowards, they say)

(=have laughed, out)

(=laugh scared, accidentally)

(=have made them die from exhaustion.)

(=feigning, they lay, they both (i.e., And old men the home, they sleep say the man and wife). sub.)

(=have returned)

(=laughing) say.

(=have finished, say)

(sub.)

(=have laughed, out)

(=have returned)

(=have laughed scared, accidentally)

(=have made them die from exhaustion.)

(=have returned, say)

(=have returned in. objections)

(=have returned, say)

(=have returned, say)

(=have returned, say)

(=have returned, say)

(=have returned, say)

(=have returned, say)

(=have returned, say)
aká. Ci hæe' qii éènji'gga aká, "Ci aéuha ígaska" ci ma'gi'i-gá há. Wi the Again night when young man the Again in addi-
tion to try it walk ya, I

cii hébe i'gii gá há, ¡ikáge méga, wai" a'gi'gé-qti-ma" á'ga,“h
too piece having it be ye com-
for me ing luck! your friend likewise, robe I have none at all in-

3 á-biama. Ki i'è'gáge aká wámañka-céewa'-baji-biama, u'f'agá-bi
said, they say. And old men the all became altogether out of patience with him, they were un-
they say, indeed.

NOTES.

619, 10. qima'qebe tè i'gábe i'gáhe, he pulled out some of the skewers, and thrust his head out between the skins.

620, 1. nini gaké', tobacco is named, but gaké shows that the pipe (niniba) is meant.

While this was said the pipe was held out to the corpse.

620, 6. waqíé qia'ça-bi, the two old men fainted.

TRANSLATION.

Long ago a Dakota died and his parents made a lodge for him on the bluff. In the lodge they erected a scaffold on which they laid the body. Now, there was in that vil-
lage a young married man, whose father dwelt with him. And two old men visited the father, and smoked with him, talking about various things. At length the father of the young man said, "My friends, let us go to the corpse and cut off summer robes for ourselves from the tent skins." But the young man opposed this, saying, "No! Do not do so! The death of the young man was a very pitiable occurrence, and, as they had nothing else to give up for him, they erected the tent there and placed him in it that he might decay in it. Let him rest undisturbed!" In spite of his son's words the father remarked, "As he is already dead, what possible benefit can he get from the tent? We have no robes, so we wish to cut off parts of the tent skins for ourselves." Then the young man said, "Really! You have determined to have your own way! Well then! Go as you have said and we shall see what will happen!" He spoke thus by way of reproof. And the old men arose without saying a word, and went to the place where the corpse lay. When they had gone the young man said to his wife,"O wife, get my piece of white clay. I must scare one of those old men nearly to death." But the woman was unwilling, saying, "Let them alone! They have no robes. Let them cut off robes for themselves." But as the husband would not stop talking about it, the wife got the piece of white clay for him. The husband took it, and with it he whitened his whole body and even his head and face. When he had finished he went in a course parallel to that taken by the old men, and reached the corpse before they arrived. He climbed the scaffold and lay on it, thrusting his head out through the tent skins just above the door-way. At length the old men were appro-
aching, ascending the hill and talking together in a low tone. The young man lay listening to them. At length when they had reached the lodge, the old men sat down. And the leader said, "Friends, fill your pipe. We must smoke this last time with our
friend up there." And one of them said, "Yes, your friend has spoken well. That should be done." So he filled the pipe. He drew a whiff, and when the fire glowed he turned the pipe stem towards the seam of the skins above the door-way. He looked up towards the sky, saying, "Ho, friend, here is the pipe! We must smoke with you this last time. And then we will separate. Here is the pipe." As he said this he gazed above the door-way and saw the head extending from the tent in the manner that has been described. "Oh! my friends," said he, "look at this place behind you!" And when the two looked they said, "Really! friend, it is he!" And all fled. Then the young man leaped down and attacked them. Two of them fell to the ground in terror, but he did not disturb them, going on in pursuit of his father. When the old man was overtaken he fell to the ground, as he was terrified. The young man sat astride upon him, and said, "You have been very disobedient! Fill the pipe for me!" And the old man said, "Oh! my grandchild! Oh! my grandchild!" hoping that the supposed ghost would pity him. Then he filled the pipe as he lay stretched out and gave it to his son. And when the young man stopped smoking the father said, "Oh! my grandchild! Oh! my grandchild! Grandchild, pity me and let me go. We thought that we must smoke with you this last time, so we went to the place where you were. Grandchild, pity me." "If that be so, arise and extend your hands to me in entreaty," said the young man. So the old man arose and did so, saying continually, "Oh! my grandchild! Oh! my grandchild!"

It was as much as the young man could do to keep from laughing. At length he said, "Well! begone! Beware lest you come again and go around my resting-place very often! Do not visit it again." Then he let the old man go. On returning to the burial lodge he found that the two old men were still lying where they had fallen. When he approached them they slipped off with their heads covered, as they were terrified, and he let them go undisturbed. When they had departed the young man hastened home. He was the first to reach there, and after washing himself he reclined at full length. He said to his wife, "When they return, be sure not to laugh. Make an effort to restrain yourself. I came very near making them die from exhaustion." And when the old men returned the husband and wife lay as if they were asleep. But the old men did not lie down; all sat in silence, smoking together till daylight. When the young man arose in the morning the old men appeared very sorrowful. Then said he, "Give me one of the robes that you and your friends cut off and brought back. I too have no robe at all." But his father said, "Why! We went there but we did not get anything, as we were attacked. We came very near being killed." To this the son replied, "Why! I was unwilling for this to happen, so I said, 'Do not go,' but you paid no attention to me and went. But now you think differently and you weep." And when it was night the young man said, "Go again and make an attempt. Bring back a piece for me, as I have no robe at all." The old men were unwilling to go again, and they lost their patience, as he teased them so often.
YANKTON STORY.

TOLD BY GEORGE MILLER.

Gaⁿ Ihan'kaʷiʷa tāⁿʷwaⁿgeⁿ méⁿʷte, čēnuin'ga wiⁿʷ miⁿʷ ieⁿpe-naⁿʷi
And Yankton village those per. young man one human waited for regularly

tē. Nikagáhi ijaⁿ'ge naⁿʷba ukifikji tē, wāćixa-bējì tē, nújìngá cti wiⁿʷ tē,
the Chief his two near kin the they did not take the boy too one the
(completed act).

3 jingá Kí nfaicⁿ'ga čé miⁿʷ ieⁿpe-bi ehé aká, é waⁿ' čaⁿká úwakie gaⁿ'čai
small, é wéapaí tē. Haⁿ' či, ɾi tē'di ahí tē, ɾi-saⁿ'čē. Ú najá tē'di jaⁿ'ri
the he waited for the Night when, tent at the arrived the tent whitened. Tent rear at the lay
(past act).

tē. Gaⁿ te wánaⁿ'jaⁿ'ri tē. Ėgiš čémi'jín'ga aká akîa ukìkie
the And speaking listening to lay the At length young woman the both talked
(past act).

6 átiága-biamá. Gé átiága-biamá: "Wihe, čébe níkacⁿ'ga wiⁿʷ Kagé
began suddenly, they To say began suddenly, they Younger who person one Younger brother
say. (pi.) say. Younger sister, (sub.)

causes him (for us, his sisters) to enrage the enemy, it, we take him for shall, said, they say. One! thinking he lay the
(past act).

Gaⁿ wéºgaⁿ gaxe jaⁿ'ri tē. Agé-bí egaⁿ', éwače-mádi akí-bí egaⁿ', hiⁿ'be
And plan making he lay the Having gone back, to his kindred having returned, nocona-
(past act). they say, (pi. ob., etc.)

9 baté wací ŭa. Gaⁿ' giáxai tē. Gáze iqaⁿ'baⁿ či, nújìnga uné açaí tē,
to saw employed the So they did it the Evening a second when, boy to seek went the
them (past act). (past act).

Indé čaⁿ iqi'dáhaⁿ jiwáči tē'di. Gaⁿ' nújìnga čiⁿ c'edé čiⁿ amá, či-gaxe.
face the can not be recognized by when. And boy the was unv. there they playing.
(past act). (uv. ob.) say,

And then found the. And then, Come ! Younger having said, so having he the
(past act). Younger brother, they say him went (past act).

12 Gaⁿ' haⁿ tē ișáγte-qí tē gaⁿ' giⁿ' açaí tē, tan'de áčiáqti. Gaⁿ' nudaⁿ
And night the throughout so carrying went the ground across by the
(past act).

A YANKTON STORY.

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gi’i acai te. Jenuqa wi’tega-bi ega’, paniya uma’e nin’de gaxai te. carry. went the Buffalo bull one having killed, they say, fresh meat provisions cooked made the (past (act)).

Ga’ uma’e te ‘i’-bi ega’, nujinga cti agahadi gi’i te. Watika edegan’ And provisions the (col. (ob.) having carried on boy too in addition carried the Creek but (past (act)).

On his back, they say, to it they say, they say.

ahi-bi ega’, nujinga utcjeadi gi’ikia’-bi ega’, uma’hebe ‘i’i te, ia. 3 having reached it, boy in the bushes having seated him, they say, provisions part gave the dried to him (past meat. (act)), they say,

“Egi’i e ne’ -te. Ca’ ca n g’in’-ga. Egi’i u’agas’in’ te, gacibaa! Beware you lest. Always sit. Beware you peep lest, outside (the undergrowth)

Agéi tå minke hà.” Ga’ acai te, wada’be. Niaci’ga cti wéga-bají akii I will return hither . And went the (past (act)) as a scout. Person at found them not he all reached there again.

te’di, ukia bi ega’, nü na’uqi ukie gaxai te, “Nuda’hangà, naci’ga cte 6 when, having spoken to him, man fully speaking made the O war captain, person at all

akingal. Edáda’ ctewa’ a’ingal.” Ci gi’i ega’ ci acai te. Ci is wanting. Whatsoever is wanting. Again having carried again went the Again him on his back (past (act)).

gi’i amá ega’ gi’ikia’-tå, utcjeadi dásegtei hi yi. Ci wada’be acai having gone some time for he seated him the afternoon reached evening he reached again.

Egi’i wakida-biamà. Egi’i niaci’-ga wi’ a’pa’ wi’ t’éè akáma. 9 the At length he shot at something, At length person one elk one was killing it, they say,

Ki nujinga änké atiakte ga’ ca-bi yi’cté, gi’eqi te ca’ ga’ u’üda’be gel’i And boy the (st. to fetch him wished, they say, even difficult the yet still considering he sat when, for him (past act). ob.)

té. Ga’ niaci’-ga ta’ gëdai te. Ga’ wëcè ctewa’-ji t’é’ai te niaci’-ga the And person the he crept up the (std. towards (past act), him act).

ke’. Gan’i nujinga änké atiakte ga’ tae. “Nuda’hangà, naci’ga wi’ t’ëçë 12 the And then boy the (st. he fetched the O war captain, person one I have killed the (past (act)). ob.)

hà. Wana’gi’i gâ hà,” aï te. Ga’ gi’i ega’ e’di acai te, ma’cu’ ci. E’di Hasten! I said the And having carried there went the running. There

ahi-bi ega’, nujinga änké niaci’-ga ke’ gahà atanki’-aii te. Gan’i acai having reached, boy the (st. person the on it caused him to the dead body (past (act)).

té. Niaci’ga naji’-ha ca’ cti hebe gi’-zi- bi ega’, ga’ nujinga änké gi’i” 15 the Person hair the too part having taken, they say, so boy the one who carry ing him on his back (past (act)).

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agñai té. Ga' wa'ú čaŋká wásgi'ęti gę́ tę́ gaⁿ, "Mi'ągáqaⁿ tá minke,"
started the And woman the (pl. speaking he started the as, I take for a will I who,
home (past act). oh) tently of them back (past act).
estégná égaⁿ, gí'ęqti gę́ tę́. Kí pahan'ga majaⁿ ałi čaŋ'đi akíi tę́,
having thought; very glad started the And before land he was at the approach- (land) rived (past
home (past oh.) act). act) again set),
3 aŋ'gü'qége čaŋ'đi. Egi'ę gí'ą wiⁿ e'dedi te amá. Lí bę'gáqti wañáⁿ-bi
deserted village at the At length tent one was std. there, they say. Tents all removed, they
site (land). say
yí, yí wiⁿąqtcį e'dedi te amá. É' di ahí-bi yí, égi'ę sii'ębi tę' cęwáⁿ
when, tent just one was std. there, they say. There arrived, when, behold doorway the en
earth having been put on just now migrating they had gone off in a those in the
it in small pocos, they say,
say

6 Ci ujan'ge ke úhá ačaí té, uga'qecná jän'ge wúhá ačaí té. Egi'ę niacíⁿ'ga
Again road the follow- went the road of the migrating following went the Atlength person
again (ig. ing it (past party closely (past act), ob.) after them set.
naⁿ'ba dañádi gę́n'ba akáma. É' di ahí-bi yí, égi'ę sęį nüjìnga śńkē'ę iąàwí
two on a hill were sitting, they There arrived, when, behold this boy the one his
say. they say who
aká ihaⁿ' aká cęnáⁿ'ba akáma. Ai-bi égaⁿ, nüjìnga ságįkįgę'-bi égaⁿ,
the his the those two were at, Having come, they boy having kissed their own, they
say, say, say,
9 niacíⁿ'ga śńkē'ę ląkįgę'-biamá, iąàdí aká cti, ihaⁿ' aká cti. "I'Úda' hęgąjį
man the one they kissed him, they his the too, his the too. Good very
who say, say, say,
ckáxe ᕏęgęⁿ' ca'qįgę'jųąjį', a-biamá. Niacíⁿ'ga aká nüjìnga śńkē'ę aqį' ačaí
you did but you injured yourself, said, they say. Man the boy the one took away
ačaí
tę́ e'be cęwáⁿ uńča-bājįi tę́. Kí iån'ge amá nüjìnga śńkē'ę śńgę́ tę́di
when who soever he did not tell the And his sister the (pi. boy the one was miss- when
who act)
12 ię'qıgę-nájį, tę́gę-nąbiamá. Nüjìnga iąàdí aká gą-biamá: "Aní'n' né
they did not find him, their own
say. they say
tę́di uná eté yí yu'daña'ka cąqąj', iån'ge aká enąqtcį nú ukįjį égaⁿ
when you ought very good you do though, his sister the him only man next as
when he (past (sub.) rate father (ob.) to him (past act)
tę'gįgę'qti, caⁿ' quqąqę́ tę́ ga'n' tę́ da'ćę'ę gi'ęqti égaⁿ ga'n' tę'gįgę'ı iån'ge
prized him, so lost the and dead perhaps they as so killed them- his sister
babel own, their own,
tę'gįgę'qti, caⁿ' quqąqę́ tę́ ga'n' tę́ da'ćę'ę gi'ęqti égaⁿ ga'n' tę'gįgę'ı iån'ge
prized him, so lost the and dead perhaps they as so killed them- his sister
babel own, their own,
15 ańqąjį. Ga'n'ı'ę' niacíⁿ'ga aká ga'n' iąàdí śńkē'ę uńčaí té čę' fe ké
both. And then this man the at any his the (qą) told it the this spoken the
sub.)
be'gą'ı, e-a'n' niactń'ga aká tę'gę'ı uńčaí té čę' fe ké
how man he killed the Come, let us go. Enough. You eat shall
aį' tę́. "Ma'qą'ı-gą. Čułęt tá minke," aį tę niacz'ning aká. Ga'n'
bece talk. I will go to you, said the man the (past act).
Su
A YANKTON STORY.

TRANSLATION.

There was once a Yankton village in which was a young man who was waiting for a chance to marry. The chief had two daughters, full sisters, who were unmarried, and one son who was the youngest child. And this man who, as I have said, was waiting for a chance to marry, wished to court the sisters, and he was waiting on their account.

One night he went to their tent, which was a whitened one, and he lay down outside at the rear of the tent in order to listen to what the sisters might say. At length the sisters began a conversation. One said, "Younger sister, we shall marry the person who takes our little brother and enables him to insult our enemies." "Oho!" thought the listener. As he lay there he matured a plan. Returning home he asked his female kindred to sew moccasins. And they did it for him. The next evening, when it was too dark for persons to distinguish one another's faces, he started to seek the boy. The boy was playing, and the young man found him. When he said, "Come, younger brother," the boy went with him. The young man carried him on his back all night long, going across the prairie in a straight line. When he carried him thus he was going on the war path. He killed a buffalo bull, cut up the carcass, and cooked the fresh meat that it might serve as rations for the journey. He carried the provisions on his back, and besides them he carried the boy. When he reached a stream he seated the boy among the undergrowth and gave him some dried meat to eat. Then said he, "Do not depart! Remain here! Beware lest you peep outside of the undergrowth! I will return." Then he went as a scout. Not discovering any one at all, he returned to the boy, and spoke to him as if he were a full-grown man, "O war captain, there is no one at all. I did not find anything whatever." Then he took him on his back again, resuming his march. Late in the evening he seated the boy amidst the undergrowth and went off as a scout. At length there was some one shooting. It was a man who killed an elk. The young man wished to fetch the boy, but it was difficult, so he sat considering what to do. He crept up carefully towards the man and killed him before his presence could be detected.

Then he fetched the boy. "O war captain, I have killed a man. Hasten!" He carried the boy on his back, running to the place. On arriving there he caused the boy to tread on the dead man. Then the two started home, taking part of the scalp of the slain man. As the man started back, he thought intently of the women, "I will
take a wife," and he was very glad. On returning to the place where he had first met
the boy and had overheard the sisters, behold, nothing remained but a single tent and
the deserted village site. All the inhabitants had removed, leaving only the one tent
standing. On reaching it he noticed that small pieces of sod had been piled up against
the door-way, and that but a short time had elapsed since the departure of the other
inhabitants. He followed close behind the villagers, and at length saw two persons
sitting on a hill. Nearing them, he saw that they were the parents of the boy whom he
was carrying.

They came towards him and kissed their son and also the young man. "You
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.

Niacci’ga-máce, waká-qítta’i núde ’axux’ uñji-uxt xí-nau” edáda” wi’
0 ye people, you work for your-selves throat you are very full of
[you pant very hard after working] when you made for what one
čañickaxe tai há. Wacka’i-gá Ė’be uñújá’i-bají-gá. Niacci’ga ukéqi’
you make for will try (pl.) who do not depend (ye) on him. Indian
3 añ’ài’i bęúgaqtí Wakan’da aké-ga” wáxai tê há, maja” čañ’dí, čañ”ja
we who move all Wakanänd the sub., so made us the (past
act).
edáda” weágiúda” a”ma”či” wegáxai gê bęúgaqtí čingé há. Maja” čéča”
what for our advantage we walk made for us all wanting Land this
(place)
beúgaqtí wáq-ma ugípi éga” wanita weágiúda” Wakan’da čıńké wegáxai
all the white peo-ple full as quadruped good for us, Wakanänd the at
6 ča”ja, beúgaqtí múčingai. Pahan’ga tê’e’i wanita či”eú čingé’qti ga”
though, all exterminated by shooting Before when quadruped the his without any so
JENUGA NAJI* TO HIS FRIEND, GRAY HAT.

T'ea"gë a"ma"ëi', a"ça'n'ëqegëgn'ëqi, nù éga"qti a"ma"ëi Kì we kill'd we walked, we deciding altogether for we walked, man just like we walked. And ourselves

i"tca" t'ë'di úcka" gë e-nu' a'ngisite'qti a"ma"ëi n taité çëng'é. Waqé-ma now when deed the only we remember well we walk shall wanting. The white people

úcka" e'nai ké a"ca"'baha"-báji etëctë'wa", ca'ë' e'cieca" wia'ëçeqe t'ai. Èdì 3 deed their the we do not know notwithstanding yet towards them let us shape our In that course.

ì wëuda a"ma"ëi tai. cause 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 which 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 NAJI* TO HIS FRIEND GRAY HAT.

Cë'ëw Wa't'ëgë qünde gë'ë xì, u'ëkie. Îiga'ëitai kë'ëa pì, Wàji'ëdëgë Here Hái gray had when, I talked to him. Grandfather at the Washington

é' âwaka, maja" çë'ëw viwi'a îiga'ëitai ënkë wëbic'ë'wìa pì. Nikaci'ëga 6 that I mean, had this (ev.) my Ho whom they the (st.) I sell it I was People

kë'di amà hîda'ës amà Máhi'-an'ëga-ëma ëkiga'ë'qti wàa'ëbe. Kì ëgi'ë those who were those honor down the the Americans just like I saw them. And at length

those Missouri E. those lower down the the Americans just like I saw them. And at length
maja' wéquéwi' tè di waqpání' ji amá. Íiga' t'ai aká uja'ge úda' wi' a'ni
hand sold their when they were not poor. Grandfather the road good one gave
me
há. Iságí-a-máji, áda' waqpání. A'wa'qápi áda' ki èskana Wakan' da
I have not found there- poor. I am poor there- and oh that! God
fore
3 ènké ijin'ge ènké, a'ba ená kẹ'na éga'be pi ka' ebégá. Ède
the one his son the one day to the in sight I hope. But
fore
ugáhánaáze kédí-na' ca' ca' bẹjí. Èskana fècètə'wá, Mábí'já'gá-máce,
darkness in it usually always I am. Oh that! henceforth, O yé Americans,
fore
ugá' ba kẹ'na èskána pi ka' ebégá. Í'wa' t'gá'yi, èskä' ebégá,
light to the oh that I hope. You help me if it may be I think that,
fore
6 ci'gajíng'ga wiwí' a'afá ka' ebégá. Úkút'é ècèámá Caa' amá pí-
child
fore
bájí hégábájí yí, ca', Mábí'já'gá-máce, edáda' gë'èghígíti waqání'
not a little when, still, O yé Americans, what (as thing) pl. fa. ob.
fore
waqpání-bájí. Wi naxíde a'ská'qí, fe ègíhái anà' na' minkë. Nicúdë
they are not poor. I I am a very good hearing, word your (pl.) I am hearing as I sit. Missouri K.
fore
9 èég-këdí wáqíè èghígíti, waqpáníqtı at'é tâ mínkë. Nîání'gá-má úçaka'
this by the white a great many, very poor I die will I who. People the (pl. ob.) dead
fore
pájí amá waçäkhïdái yí, fe ègíhái anà' na' minkë. Ègáhánaáze kë'dí
who the ones you attend to them if word your (pl.) I am hearing as I sit. Darkness in the
fore
ca' ca' bẹjí'. Fècètə'wá èskáná a'cta'be eg èteá'v' èdè. Waga'ni'ze wi'
always
fore
Pón'ka ìi' ìàn'dì naji' hà, ëcèu najì'. Waqpání t'na' a'ta'wá báhàn waga'ni'ze
Ponka wit at the stands here stands. Poor there he knows about teacher
lágé
fore
tà'. Edáda' i'teqí gè waga'ni'ze ta' na' tà té. Úçaka' i'teqí gè
the. What hard for the teacher the he hears shall. Deed hard for the
sted. me pl. in one
baxúkìèt-na- ma' tâ mínkë. Ki ì e kë waga'ni'ze ta' ëcèna'ví yí, 1
cause him to write I use will I who. And word the teacher the you hear when,
sted. me pl. in one
ob.
15 wi'ke èskà enègà'ì, gebe'gà, Mábí'já'gá-máce. Ègádá'wà'gái'má-
He speaks perhaps you think, I think that, O yé Americans! Those whom we have had
sted.
for agents
wágàzu-bájí. Úçakà gè i'uda'ìi gè ìsácà-máji hà. Nìácì'gà-má
not straight (pl.). Deed the good for the I have not found
sted. me pl. in one
ob.
18 i'àní'ììa té hà. Kì Wàjáge qúde ìì, ìe tàtë anà' nà ècèta'v'qìi ègíje
I may live by means of him. And hat gray you be shall I heard from that really it time on
sted.
ward hap-
wágàzu jìnliqtíçì. Wágàzu tè ègà'na'na kà' bà. Úda' hà, ebégá.
very small. Straight the only I desire. • Good • I think that
sted.
Gūdîha anììa (ë)te àhà, àda' wègliidìe sàgïjì na' na kà' bà. Já'cínà'ìì
de different kinds
ob.
In future I live may therefore tool hard ones of only I desire. Wagon
TENUGA NAJI'S TO HIS FRIEND, GRAY HAT.

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. Wa'age qude gi $i, rather, Wa'age qude Ihe gi $i, When Gray Hat came back by this route. Waji'da'eni, Washington, in Ponka notation; but the native phrase, waji' da'eni, means, foolish disposition.

630. 4 and 5. One "eskana" is enough; omit the other (i. e., either one).

630, 8. Wi na'xide a'skaga'ti, 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. Ceceta' eskana a'cta'be eg etea'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: Ceceta' eskana a'cta'be ega' eta'e e'de, I think that you should have visited me ere this.

630, 15. For gebe'ega'a, L. reads, ka'be'ega'a, I hope. But the other, too, makes sense.

631, 1. Teska ja' a'na' ma, those cattle which carry yokes, i. e., oxen.

631, 4. i'e'ani'ma te ah'a, e'be'ega'a. L. reads, i'e'ani'ma te ah'a, e'be'ega'a, I think, "I ought to live by means of it!"

Waga'ze in this letter refers to the missionary, i. e., the author.
O Gray Hat, when you came hither after your visit to the tribes up the Missouri River I talked with you. (And now I talk about the same business.) I have been to the place of the President, I mean Washington. I went thither to sell my land to the President. I saw some people down the Missouri River who were just like Americans, and I noticed that when they sold their land they were rich.

The President gave me a good road. I have not found it, therefore I am poor. I am poor, I say, for that reason. I am always in darkness. I hope that I may soon come out into the day of God and his Son. O ye Americans, I hope that henceforth I may reach the light. I think that if you will help me my children will improve, thus realizing my hopes. O ye Americans, though these Dakota tribes are very bad you give them many things and they are wealthy. But my people have behaved well, they have obeyed your words (though you have not given us many things). (If) there are a great many white people along this Missouri River, I shall die poor. When you are attending to the Indians who will not behave I am obeying your words. I am ever in darkness. I think that you should at least have visited me before this time.

A missionary is here at the Ponka village. He knows about my poverty. He shall hear of the things which are difficult for me to endure. From time to time I will get him to write about those things. And when you hear his words, O ye Americans, I imagine that you will think "He tells the truth."

Those whom we have had as our agents have not been upright. I have not found any of their acts advantageous to me. I desire to have one of the truly honest persons. If you send me one of that kind and he aids me, I may improve by means of his assistance.

O Gray Hat, when I heard that you were to speak (in our behalf?) our affairs really improved a little from that time onward. I desire only what is right. I think that it is good. In future I ought to improve. Therefore I desire substantial appliances of different kinds. I desire wagons, cows, oxen, plows, scythes, spades, cross-cut saws, nails, harness, and a grist-mill. If I obtain the things which I have named, I think that I ought to improve by means of them.

The lands which I have are by no means large, therefore I desire substantial appliances of different kinds. It has been thirty-three winters since I returned home after my first visit to the President, and I have not yet had even one substantial implement. Therefore I desire them. The missionary knows what I wish to obtain. And I hope that you may do for me just as I desire. There has not been even one thing here of advantage to me. My only present dependence is the missionary.
HEQAGA SABE AND JÀLÀNGA NAJIN TO BETSY DICK.

Nújínga aká ēida'be ga'be tai. Wáqala úwaqagianá té gia'be suh. Clothing you told us about the to sec his own desires. 

Pan'ka áji can'ge ta' ha' a' a' ati aká, é giažai can'geajin'ga. Ua'be you took it home. it has back. Boy he gave the one he did not. he desires. Last fall you when colt came to see you desires. Clothing you told us about the to sec his own. 

Pan'ka áji can'ge ta' ha' a' a' ati aká, é giažai can'geajin'ga. Ua'be you took it home. it has back. Boy he gave the one he did not. he desires. Last fall you when colt came to see you desires. Clothing you told us about the to sec his own. 

Gáide-nà'gá, niúksi waci ená t'é. Cúde-gáxe ijín'ge, Qegáçiga, 6 ta' a' a' ati aká, é giažai can'geajin'ga. Ua'be you took it home. it has back. Boy he gave the one he did not. he desires. Last fall you when colt came to see you desires. Clothing you told us about the to sec his own. 

Pahan'gadi wabá xu wí ci giažai. I'íwí ci giažai. Dooj finished sits. Formerly letter one I sent to you, it has not now again that one returned. 

Cia' be. Mi'í wíhe gia'be ga'be tai nújínga. Ta'da' tÉ tÉ di i send to you. Moon this part to see you, desires boy. In the fall you when came his own. 

Ga'be. Néxigqá ci ená qtci gia'be. Mi'í wíhe gia'be ga'be tai nújínga. Ca' ci gia'be ga'be tai. Ci'íwí ci gia'be ga'be tai nújínga. Ga'be. Néxigqá ci ená qtci gia'be. Mi'í wíhe gia'be ga'be tai nújínga. Ca' ci gia'be ga'be tai nújínga. Ga'be. Néxigqá ci ená qtci gia'be. Mi'í wíhe gia'be ga'be tai nújínga. Ca' ci gia'be ga'be tai nújínga. Ga'be. Néxigqá ci ená qtci gia'be. Mi'í wíhe gia'be ga'be tai nújínga. Ca' ci gia'be ga'be tai nújínga. Ga'be. Néxigqá ci ená qtci gia'be. Mi'í wíhe gia'be ga'be tai nújínga. Ca' ci gia'be ga'be tai nújínga. Ga'be. Néxigqá ci ená qtci gia'be. Mi'í wíhe gia'be ga'be tai nújínga. Ca' ci gia'be ga'be tai nújínga. Ga'be. Néxigqá ci ená qtci gia'be. Mi'í wíhe gia'be ga'be tai nújínga. Ca' ci gia'be ga'be tai nújínga.

NOTES.

Written in 1872. Dictated by Black Elk (Heqaga sabe), afterwards John Nichols, or Pahan'gadi wá ku' wí, son of the chief by that name, of the (Ponka) Wacabe gens. Jànànà nàjí was the leader of a dancing society. He should not be confused with the head chief, Jànànà nàjí, or Kéwíyí (sometimes called Jànànà nàjí). A letter of (the younger) Jànànà nàjí, written after he became a Christian and a farmer, will be found on a subsequent page in this volume. Jànànà nàjí jíngá, the younger.
Jaqa magna na ki', now called ja|manga zi', Yellow Buffalo Bull, came to Washington in April, 1889, and furnished the author with an account of his dancing society, two legends of Ukiabi (pp. 609, 613), and other information. Betsy Dick was an Omaha doctor, mystery woman, leader of a dancing society, interpreter, etc. She spoke several Indian languages besides having a knowledge of English. From her the writer obtained several Oto myths.

633, 3. Nujinga $ii'e $ii'ke e aji hâ. Note the use of $ii'ke, 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: Nujinga $ii'i aka.

633, 6. nikagahi waci epi 've. L. inserts ede before 've: He was the chief's servant, but he is dead.

633, 7. 've $ieta $i'i, He is at the point of death, or, He is about to die.

633, 11. Nujinga used without aka, probably incorrectly.

TRANSLATION.

Standing Buffalo wishes to see you. He desires to see his clothing about which you told us. He wishes you to give it to him very soon. The colt which I gave you when you were here last fall, and which you took home with you, has returned. The youth who gave it to you is not the one who now has it; he did not take back the colt. He who has taken it is the Ponka, who has the colt's mother. Do not look for it as your own. The people have been nowhere. They are staying at home. We are very poor. Ga'ide'in a hâ, the chief's adherent, is dead. Smoke-maker's son, Qega-'iqa'a, is about to die. I sent you a letter formerly, but no reply has come. Now I send this one to you. Standing Buffalo wishes to see you before the end of this month. When you came here in the autumn he had pity on you and gave you a horse.

All have heard about the things concerning themselves, about which you told us (i.e., promised us) when you returned to us. They did not beg these things of you. They asked you for nothing but a drum. They desire to see what belongs to them before the end of this month. My young man (Standing Buffalo) speaks of going to you. You promised to send me a letter, but it has not come. I wish to hear whether you have acquired anything. When this letter reaches you, I wish you to send me one on the day after you receive it. I desire to hear how you reached home.
HEQAGA SABE TO KUCACA AND CEKI, AT THE OMAHA AGENCY, NEBR. March 11, 1872.

Cupl tat'ebéga. Ma'zepe niniba i'wi'ane ece, a'ea'í' cita. I reach shall I think Hatchet pipe you seek for me you you gave finished.

Ceki gi yi, a'ebi' giki-ga! Léjí'hi'we waqáge a'ea'í' i'caca agiqa'bca. Ceki is re-cause him to bring it Woven yarn head-dress you gave you I wish my own.

Céna. Enough.

TRANSLATION.

I think that I shall be with you. You said that you would seek a hatchet-pipe for me: you have already given it to me. Get Ceki to bring it when he returns. I desire my head-dress of woven yarn, which you promised to give me. Enough.

HEQAGA SABE TO CEKI, A PONKA STAYING AT THE OMAHA AGENCY. 1872.

Ceki, ma'zéská eña abéi', bélzé. Niaci'ga éabéi' anq'ii éde Ceki, money your I have, I took it. Person three contended but with me for it

awá'i-májí: I'aijíni ñinké, iéska, Ma'tcú-niya. A'wa'eka'áang ga, áda' I did not give it to them: Agent the, interpreter. Marten-niya. I am strong, therefore.

awá'i-májí Ma'ze'ská wiwa geiba inéwikizi, éde wiáha t'é adsá awá'i. I did not give it to them. Money (?) my ten I put away for you, but my wife's dead there I gave to brother fore them.

Can'ge na'ba, jéska mi'ga edábe, edáda ga'ma a'wagájí ñáket'a, éde Horses two, ox female also, what to desire you commanded I acquired, but my wife's dead, there is every one there is Money you see your own

wiáha' t'é, áda' zání ñíngé, bhúgaqti ñíngé. Ma'ze'ská ñágíeta be ka'ba, áda' itéqé. Umáha' je une amá kí yi, aná'a' ka'ba. 9 I desire, there I put it Omaha buf hunters reach when, I hear I desire.

Waqí'ha eña ba'be yi, égasani tia'akiki te aná'a' yi. Céna.

Paper you behold when, the follow. you send to me please I hear when. Enough.

NOTES.

635, 5. iéska, the U. S. interpreter, David Le Clerc. The reading of the last line (635,10) is conjectural. If we transpose te and yi, the sentence will read, egasani tia'akiki te yi, aná'a' te, if you will send me (one) on the next day, I may hear it.
Ceki, I have your money; I took it. Three persons contended with me for it, trying to get it from me, but I did not give it to them. (I refer to) the agent, the interpreter, and Grizzly-bear’s Ear. I am strong, therefore I have not given it to them. I had put away ten dollars of my money for you, but my wife’s brother died, therefore I gave it away to the people. I had acquired two horses, and also domestic cows, which you told me to desire, but my wife’s brother died, therefore all is gone; everything is gone! I wished you to see your own money, so I put it away. I wish to hear when the Omahas who went on the buffalo hunt reach home. When you see the letter, please send one to me on the following day, and I may hear of it (?). Enough.

HEQAGA SABE TO DR. POTTER, YANKTON, DAK. 1873.

Wáqe dáxe i"ta" mi"n cá́dé. Pahaṅgadi i"wi"čaka"ái éde, wagan"ze
White I act now moon six Former you did not help me but teacher
wáqe úda" hégaíjí té, wékiona"čakíčé yí, edáda"ctécte tía"čakíčé ka"béča,
white good not a little as you make me thankful if, whatsoever you send to me I desire,
suddenly
3 kageha Wigísíčé-na" ca"ca". Icíádi úda" wédaha"-majà. Na"pa"hi
O friend, I remember only always. Agent (or Father) I do not know them. I am hungry
agísíčé-na"-ma". I"tca" wáqe icíádi Pán"ka-ма ŏská wi" a""i. Úda"
I remember it usually. Now white agent (or the Ponkas (pl. ox one has Good
ni" éde ciáqái. Icíádičiái ājí wi" úda"qti atí, ́é áwake. Wáqta"ačákíče
you are but he has ex- Agent another one very good has that I mean. You are pleased with
elled you.  other what I am doing
6 yí, edáda" wécihide ašá'i ka"béča, dadiha.
If, what tool you give to me I desire, O father!

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 (ukígé píjį́), and that the words were “uńda"be píjį́,” bad for one to consider. But W., an older Omaha, found the sentence a plain one. His explanation is given in the translation. For ka"béča, I wish, F. substituted, ka"bfęga", I hope.
HEQAGA SABE TO KUCACA.

TRANSLATION.

I have been living as a white man for six months. Formerly, when I was a wild Indian, you did not help me. At that time I had no one to teach me. But now I have the missionary, and I wish to improve. So if you are willing to make me thankful suddenly (or unexpectedly), I hope, my friend, that you will send me something or other.

I am always thinking about you. I have not known good agents. I have been always thinking about my hunger. Just now the white agent has given me one of the Ponka oxen. You are good, but he has excelled you. I refer to another agent, a very good man, who has come recently. O father, if you are pleased with what I am doing, I wish you to give me some tool or other useful appliance.

HEQAGA SABE TO KUCACA. 1872.

Letter you this send to you. This one agent the very good the so what important shall show to us, sit, to hear you speak as I have heard. Feather White about it mended me about it.

I sent it to you for him. I take hold of it. 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.

NOTES.

Kucaca, prob. the Omaha notation of the Pawnee name for Rousseau Pepin or Pappan, an Omaha.

637, 1. i§adi§ai, i.e., C. P. Birkett, of Nebraska.

637, 2. Maca§ skä, White Quill-feather, a Ponka, who died afterwards at the Omaha Reservation in Nebraska.

637, 5. Umaha i§adi§ai §inkè. Wi wabaxu giian‘kîte tê, anà’n ka”bêa. Edaga” a nga”caí. so we desire.
UHAÑGE-JAⁿ, A PONKA, TO HIRAM CHASE (WASABE LAÑGA), AT OMAHA AGENCY.

Iⁿ'naⁿha gi te ágaji-gá. Waqpani čingé. Wačáte k(e) újawa. Gí-gá
My mother be may command Poor there is Food the abundance. Return thou
há. Ihan'ktaⁿwi a can'ge áhigi wá'ti, ádaⁿ ańgú wawáqpani-báji. Ki
Tankton horse many gave to there-fore we are not poor. And
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 kë is contracted before újawa, 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 Tanktons 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-JAⁿ TO HIS BROTHER, MAⁿTCU-NAJIN.

Wabáhi-jin'ga uqpače; Caaⁿ utiⁿ-báji, niⁿ'qa aği. Cí weánaxítaí
Wabahi-jinginga
Dakotas did not hit alive he came back.
Céhi t'aⁿ te' watcicka kë itáxi čaⁿ wan'gașiⁿ ańgáhi. Caŋgágéšiⁿ dénaⁿba
Apple-tree
around the creek the head the we having them we reached Riding on horses seven
6 an'guqčai, ki weánaxítaí. An'yíaⁿčče tícheaⁿčče. Majaⁿ-ibáhaⁿ wacúce,
we overtook and they attacked We threw our- we passed along Knows-the-Land brave,
then, us.
Maⁿtcu-ñaⁿga wacúce, naⁿpewáče, niⁿ'qa. Jañaⁿ'ga-nájiⁿ wacúce: Caaⁿ
Big Grizzly-bear brave, dangerous, alive. Standing Buffalo brave: Dakota
one very close to him ac-wounded Standing Buffalo: Boy Warrior brave.
HEQAGA SABÉ AND OTHERS TO AN OMAHA.

NOTES.

All the Ponkas, except Ji̱nga-nudaⁿ, mentioned in this letter, were scholars of the author. Standing Buffalo was the younger man of that name.

The creek called "Cehit'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-SABÉ AND OTHERS TO AN OMAHA.

T'aⁿ/ adi Umaha n'cupi. Kí nújìnga wiwìna wéqi'aⁿ úwaçágioná, Last fall Omaha house I went thither to you.

nuonaⁿ', ha, qi̱cba macaⁿ' wiⁿ', céna, ñ'wiⁿ' čaná'aⁿ. T'aⁿ'daⁿ čati hã. Maⁿ'zepé- otter skin, eagle quill. one, enough, you heard about for me. In the fall you came thither.

ninba úwaçáginá, gìna'ì hã, zaní nújìnga. Maⁿ'zé-unâjiⁿ mácaⁿ'-čágëaⁿ 3 pipe you told them about it, all boy. Iron shirt head-dress of eagle tail feathers.

waçáge, jeha-nacábë, hiⁿbë, waça'ì 'itecë, maⁿ'zé-àka'ì ta, céna, úwaçáginá, head cover—buffalo robe smoked moc—casino, you give you prom—metal armlets, enough, you told them about it.

i'céna-ctewaⁿ-bajì. Wajìⁿ' šíčìna waçì' 'itecë. Gata'ì adi ukét'aⁿ èská aⁿ'- we did not beg of you in Disposition your give you prom— At last to acquire perhaps we the least. own to us ised.

cà'ša, ède edádaⁿ úwaçáginá ań'káji qtaìⁿ. thought, but what you told them is not so at all.

NOTES.

The letter was dictated by Heqaga-sabé in the presence of jajànga-najiⁿ, Ni ane, and Míjáši-nikágahi.

639, 1. n'cupi seems elliptical; perhaps it should be n'ìa³cupi (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. waçáge appears superfluous here. Maⁿzé unâjiⁿ refers to some present rather than to the Ponka man, Iron Shirt.
TRANSLATION.

Last autumn I went to your house(s) on the Omaha land. And you told my young men about trinkets; you heard about only an otter skin and an eagle quill-feather for me. You came to this place in the early fall. All the young men have heard of their hatchet-pipe of which you told them. You promised to give us an iron shirt (sic), a head-dress of eagle tail feathers, a buffalo robe smoked dark, mocassins, 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.

UHANGE-JAⁿ TO CANGE-SKA, AN OMAHA CHIEF.

T'a n'adi cupí ñe údaⁿ iⁿ-tečaxe, wó-teğáⁿ áwatégaⁿ wágazuqti
Last I reached word good you made for me, thought in what way very straight
ian'kiçá-gá, dadíha. Aⁿ'baçé cubçé kaⁿ-béa, éde aⁿ-wañ'kega. Ki čémá
send to me, O father. To-day I go to you I desire, but I am sick. And these

3 Caän' amá cti 'ága wáciⁿ, áná quahégaⁿ cubé-a-maji. T'aⁿ qi, cubçé
Dakota the (pl. too) suffering they have therefore leaving unseen danger some. I do not go to you. Fall when, I go to you
kaⁿ-bea. Caⁿ'geajíⁿ'ga wiⁿ agiaⁿ-bea pi. Pan'ka cící iⁿ-cín'qiⁿ
I desire. Colt one I abandoned my own reached there. Ponka there where you are
cause them to be returning I desire. Orphan pipe one to give promise I desire: tell it to him.

6 Edádaⁿ iⁿ-wí'ta na te wiⁿ-aqtcíte un'taⁿ'pákášíťi. Edádaⁿ wiⁿ-aqtci
What you told to me the even one you did not cause me to hear about it.
čínai nići-ga naⁿ: néxiqáği čínai. Aⁿ'ba čéquádí gaⁿ'tái, éde ní'a,
asked of person two: drum asked of Day on this they desire but you
ádaⁿ céná ckaⁿ na te, záníqti giyaⁿ'ga-bajíqtiaⁿ'i. Ie činía wiⁿ-takáji.
there enough you desire may, all they do not wish at all for their Word your you do not speak truly.

9 Kúge wiⁿ anqášiⁿ ádaⁿ céná gaⁿ'tái kúgé. Wa'u niⁿ éde ie číšíña
Box one we have there enough they desire box. Woman you but word your own
zángáši ite. Ughiita-bají Wéqiⁿ'u wañqáginá te ádaⁿ cañé 'igai éde,
very large you They are waiting very anxiously for what was promised. Trinkets you told them the there to go to they but, spoke of it
ni'a ádaⁿ cañá-bají 'igai há. Céná.
you there not going to you they speak of it

Enough.
NOTES.

640, 9, šišiša, superfluous according to F.

640, 11 and 11. Ughita-baji . . caš-a-baji šišai hā. F. gives another reading: Wéšíša úwašajíúu tê ughita-bajii hā, ádaši cašé šišai éde, oniši hā, adanši caš-a-baji šišai hā, You told them about the trinkets, so they were waiting very anxiously for what was promised. Therefore they talked of going to (visit) you (not waiting on you any longer), but now that you have failed (to send them), they speak of not going to (visit) you.

TRANSLATION.

When I was with you last autumn you made very good words for me. O father, send me a decision in whatever way it may be very honest. I wish to go to you today, but I am sick. And these Dakotas also are abusing us, therefore I do not go to you on account of my fear of some unseen danger. I wish to go to see you next autumn. I left one of my colts there (with the Omaha). 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.
642 THE ÇEGIKA LANGUAGE—MYTHS, STORIES, AND LETTERS.

edáda⁷ píjí dákxa-májt. Jaⁿ'inaⁿge nájínga wa'⁵ta-biamá, éde ubé+ague.

what bad I do set. Wagon boy to give they promised it is said, but I was unwilling.

Maⁿtcú-nájtí taʷwaⁿgaⁿta ci⁴ aⁿ'újí+dí jaⁿ'inaⁿge naⁿbá été+aga; wénáⁿba té

Standing Bear goes his in the wagon two probable; the second the

3 wíjí, éškaⁿ ebebégá. Iʷwin'kaⁿ wackan'-gá!

it is mine, perhaps I thought. To help me try!

NOTE.

641, 2. aⁿ'újí (the 3d sing.) should be aⁿú-bají, in the plural, to agree with the pl. subj. the chiefs.

TRANSLATION.

I tell you what is difficult for me to bear. The principal Ponka chiefs, Grizzly-bear that starts the game from the thicket, Striped horse (Zebra), Black Crow, Bird-chief, and The Chief, have not given me a wagon; this is very hard for me. Just now, Major, I wish you yourself of your own will to give me a wagon. You do not desire the Ponka chiefs to make the decision; I wish you alone to decide and give (the wagon) to them. I think, Major, that there will be trouble in the tribe if all the chiefs who are here, after thinking of the matter, do not give me a wagon. Yet I have done nothing wrong. They promised to give the wagons to the young men, but I was unwilling. There are probably two wagons which will belong to Standing Bear's gens, and I suppose that the second one may be mine. Try to help me!

FRANK LA FLÈCHE, SR., TO HIS DAUGHTER, SUSANNE.

November 12, 1877.

Majáⁿ' čaⁿ aⁿ'újíta te' aⁿúfa ta'n'gataⁿ ebebégá. Umáha či čaⁿ

Land the we desire for our the we shall fail to obtain I think that. Omaha vil-

selves

iⁿ'ta aⁿáná ta'n'gata. čečetaⁿ-nan úwawéci kí čečetaⁿ-nan 'iaⁿ'ča-bají-qtíá'ní.

now we shall ask for. Up to this time pay the so far only we have not at all men-

tioned it.

6 Índádaⁿ nié či waeín'gai. Gaⁿ' či'aqtí či, gaⁿ' úwawéci 'iaⁿ'ča ta'n'gataⁿ.

What pain so we have none. And failing al-

together it, then pay we shall mention it.

Čé majáⁿ' niáči'ga uké+tí majáⁿ' eíal é'dí učáqíne táf há, ewégaí há.

That land Indian common land their there you can seek for they said the

yourselves foregoing to us

Ağudi edé če tá aⁿgaⁿ'ča-bají. Gaⁿ' can'ge čan'ká číčgænge če ámba

Where what so far we have not desired it. And horse the (pl. ob.) your husband he too

they said

9 wákhibá-dá-gá. Gaⁿ' če tá gaⁿ' te uw+lfa cučé+tí. Ėšká aⁿwaⁿ'gatíⁿ

attend ye to them. And enough for a while I tell you I send to you. Interpreter we have them

aŋgáti wútań'ga dedéni čataⁿ', plbají.

we had as soon as whisky be drunk, be (was) come hither
NOTES.

This Frank La Flèche is the younger brother of Joseph La Flèche of the Omaha tribe. Frank is a chief of the 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. ieskâ. This interpreter was Baptiste Barnaby, who was not a Ponka. He was fond of liquor; so the agent brought the chief of police, Big Snake or Uhaâge ja', to watch him and keep him sober. Big Snake did his work well.

TRANSLATION.

I think that we shall fail to obtain the land which we desire for ourselves (i.e., the old reservation in Todd County, Dakota). We shall now ask for the Omaha Reservation (as our home). Up to this time we have not mentioned the damages at all (but we shall do so hereafter).

We have no sickness whatever. If there is a total failure (to get either our old land or the Omaha Reservation), we will speak of the damages (or pay). They have said to us, "You can seek a land for yourselves in the Indian Territory." We have not yet expressed a wish to go where they have said. Now, you and your husband must attend to the horses. I send you all that I have to tell you for some time. The interpreter is bad; he drank whisky as soon as we brought him here.

WAQPECA, AN OMAHA, TO MR. PROVOST.

August 24, 1878.

Wamúské dúba a"wa"-i-gá há, kagéha. Na"jú éna wi'i ténke, a"čá'í tê. Wéga"ze dúba ka"w'bea.

Wheat some lend me O friend. Threshing quantity to you when (or if) Measure four I desire.

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.
WAQI'NA hA gAdn CA'N ga'N wisi'N té waqin'na cuhi-na' táté.

Paper that (ob.) goes to you. At any rate I remember the paper reach usual shall you (pl.) say (ob.) to you (pl. said to you).

Gata'na' adi ája'i éda', ebi'éga', ci wina'na'í ka'na'ba. Uma'na'ha ma'ma'Áe'zéská

By this time I have (in a) I think that, again I hear I wish. The Omahas money

3 ezi-báji ca'N ca'N i'N ta'. Pahan'ga ge'di ma'Áe'zéská ezi ca'ca'i, éde i'N ta'n do not receive always now. Before at different money received always, but now

ezi-báji, wa'i-báji'qta'í. Áda' ma'Áe'zéská čañá té uści'aji té, wa'i-báji they do not get they do not give it to us. Therefore you the you have will, they do not

fore money you the you have will, they do not

give it to us ca'N ca'N ega'N uści'aji há. Wamûské ké ga'N hégaji abe'i'N ée čandi, ca'ca'N.

always you do not have your desire

6 Maja'na' ca'N wamûské rañá uájí, wéga'ze gëebahiwí na'ba abe'i'. Ėskaná

Land the wheat large I sowed, measure hundred two I have. I hope čeču ni'N ebi'ga'N wamûské t'a'N yi, wačáte t'a'N yi. Wata'N zi ké' cti hégaji here you I think that wheat abounds it, food abounds it. Corn the too not a little

abe'i'. Waqué nú ežá ké hégaji abe'i'. Waqué waqáta ežá ké bëuga abe'i'.

I have. While potato his the not a few I have. While fruit his the all I have.

9 Abé'i'N ge'N ete hégaji abe'i'. Níkagahí-ma pahan'gádi weát'abe'cé Uma'N ha'N-má;

I have the things not a I have. The chiefs (pi. ob.) formerly I hated them The Omahas (pl. ob.);

ki i'N ta'n níkací'ga amá úda'qti ma'áé'í'i, i'N ta'n níkagahí-ma weát'abe'cé-májí and now people the (pl. very good they walk, now the chiefs (pl. ob. I do not hate them

há. Ca'N kíkui gaza'N ga'N úda'qti ga'N 6'í di ma'áéi'N há. Níkagahí té é úda'

At any calling among so (?) very good so (?) there I walk. Chief the it good rate to feasts

12 égi'ce weát'abe'cé ké égi'ce plújí dáxe te há. Níkací'ga či'N wi'N waqqání xi, behold I hate them the behold bad I may do. Person the one poor if,

ni'ta' etéga' há, níkagahí amá i'N in'gáí há. Níkací'ga či'N wi'N dáda'N gu'N t'ai, you ought chief the (pl. said the foregoing is going to me. Person one what he desires,

waqqání xi, ukañ'ga', aí há níkagahí amá. Áda' níkací'ga waqqání či'N poor when, help him, said chief the (pl. said the foregoing. There person poor the

sub.)

15 ca'ñá' či'N ta'. Ca'ñá' wábé'i'N čañá' ca'N eñawá'č, níkací'ga waqqání I pity him now. Horse I have the ones at are expended, person poor

ctéwa' awá'í-na'ma'. Ki ja'ma'N či'N čañá' enaq'tci uctáí há. Wiwá've shaft

soever I need to give to them. And wagon carried the ones only they remain. I see you
The sender of this letter was a member of the “chiefs’ party” in the Omaha tribe. Caku'ukita'we, or “Sun” was a Pawnee.
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.
Húanga ičádičai ničke, nikaci'ga čišča wi' awan'kie cugčę.
Winnebago agent, person, your one, has gone back to you.

Ca'ge i'win'qapač de na'ba wēbaha, ubesnī' eč hā, a'ča'wańkičę hā.
Horse, I lost when two knew them, he found it out, he spoke to me about it.

Ki gan'qī i'ba hā; cupī qī ucūkie juan'gę 'iče hā Nikaci'ga 3
And, at length he called to me. I reach if to speak with me of it, he promised.

Húanga wama'ča čańká wēbaha' eč hā, ēde ičšā a'čin'gega cueba-majj
Winnebago thief, the ones he knows that, but interpreter as I have none, I do not go to you.

Ega, wabágčeze wídaxe hā. Éde eskana če'ba' ḍa wágazúti ičámxte
as, letter I make to you. But oh that you call him, you ask him very straight.

ka'bočęga, Sī'wanůde eč hā. Wágazúti ucča qī, anā'a'ka'bočęga hā 6
I hope, (Henry) Rice it is, he tells it, I hear it, I hope.

Éga'qti qī'ji, Uma'ha ičádičai čińke wabágčeze ikićá-gā.
Just so, if, Omaha agent, the one letter send him.

NOTES.

The Winnebago agent was Howard White. Two Crows, or čańba, is a leading man of the Omaha Hańga gens.

647, 1. nikaci'ga čišča, 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.
CAṈGE-SKÁ (WHITE HORSE) TO WIRÚRÂN NİYE, AN OTO.

Now your son dead, Little Elk, day mysterious on the died. By the by sick but a few sleep after died. Person kind but died. Omaha

3 amá gi'ga-bají'qta ti hā. Nikagáhi waŋ'ga gi'ga-bají, ci níkaci'ga the (pl.) are very sad. Chief all are sad, again people cěnuji'ga cti gi'ga-bají. E-hna' cěnuji'ga áta gáxai, ta'wa'gá'ga gëbā, young man too are sad. Its only young man excellent made. tribe whole, éde git'ai hā. Æda' níkaci'ga gëbā gi'ga-bají hā Cijin'gega', tagina'ga' but died to it. Therefore people all are sad. As (he was) your own hear of son, your own

6 téga', Æda' waq'ga cuqéqé hā. Níkaci'ga-ma Uma'ga'jāma wawákegal in order there-paper I send to you. People the Omahas we are sick hā. Wáwákegé- de Ma'gá'ají éctí tē éga'. Ha'wä'adi taw'be; wákéga We are sick during Mágá'ají he too is apt to die. Last night I saw him; sick

pnají. bad.

NOTES.

648, 2. wakeg ede, contr. fr. wakega ede.
648, 2. uckud ede, in full uckud'a' ede.
CaṈge-ská was the chief of the Ma'piŋka-gaxe gens of the Omahas.

TRANSLATION.

Your son, Heqaga jiŋga, is dead. He died on Sunday. By the by, he died after being sick only a few days. He was a kind man, but he is dead. The Omahas are very sad. All the chiefs, and the young men, too, even the common people, are sad. All the nation regarded him as the most excellent young man whom they had, but they have lost him by death. Therefore all the people are sad. As he was your son, I send you a letter that you may hear about him. We have sickness among us, and Ma'ga'ají, too, is apt to die. I saw him last night. His sickness is bad.
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 (anything) for you. My friend, Kicke, gave a horse on account of the dead (man). Ulia n -jinga, Gahige-wadațiinge, ye-baha, Kicke, and I send the letter to you. Gahige wadațiinge's wife died after you started back. As soon as this letter reaches you send one hither. We desire to hear from you.
MAN'TCU-NA'BA TO WIYAKOIN.

September 14, 1878.

Çinégi aká Sindé-góecká úkie aká wábágéze gëta' cućeće hâ.

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-jinga.

I have spoken enough with you. I send you a very few words.

NOTES.

Man'tcu-na'ba, Two Grizzly bears, or Cude-nazi, "Yellow Smoke" (of the white people) was the leading chief of the Oniaha Hafiga gens up to 1880. Wiyakoin', or Feather ear-riug, is a Yankton, Dakota, chief.

650, 1. Sindé-góecká, the Omaha notation of the Teton Dakota Sinte glecká (Sinte glešká); the regular Omaha and Ponka equivalent is Sindre gëje (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-jinga.

I have spoken enough with you. I send you a very few words.
NOTES.

Mactiⁿ-aks'a, Swift Rabbit, an Omaha of the Iške-sabe' gens, jenuga-wají', or Philip Sheridan, was the younger brother of Mangéiqta, Blackbird, and a member of the Wajinga-ţataji 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.

MASTCU-NA’BA TO PAWNEE JOE. 1878.

6 wacta’n’be gi, úda’n’ma’ni’n’áda’n’a’časi’jági. Ki wi, wišiće-na’ma’n’. 3 wiwña na’n’ba Uma’n’ha’jin’ga wání’n’ma’ni’n’-báda’n’éská’n’ca’twątągé. I hope. Very good I hear of them. I wish. And foreigner border for ex. Arapaho, number

\[\text{Mikóoji nikągihi úju čiŋke wai’} \text{wi’} \text{úda’-qtí wi’} \text{pl éde ct I gave to him. Minnecon- chief prin- the one robe one very good one I but again reached there.}

\[\text{Majá’n’ agudi wągazu agči’} \text{yi, I gave to him. What even one they did not do I was Land where straight I sit when.}

\[\text{Síndé-gćeeka in’ya’gai. Wązhaha, unáji’n?’} \text{you may see me, your own and. Spotted Tail said the fore. Clothing, shirt going to me.}

\[\text{úba’táka čiŋke wai’} \text{ti’n’ ci, ca’} \text{hi’bé če’} \text{cti, awá’i. Btągá} \text{I wore the pl. every one I gave to Leg the too, even mooca the too, I gave to The whole in ob. them.}

\[\text{awá’i há. I gave to them.} \]
Hau. Gañ'yi éi ma'nini', e'a' ma'nini', ñuda ma'nini' éga' i'wi'ñëf 
"And now you walk, good you walk so to tell me"

i'ç-a-ga'. Win'a'ni ka'ñ'bë. Ca' gañ'yi ña'ñi' njagáli' ana t'ai tê an'a'n 
"Send to me. I hear about your wish. Well now Pawnee chief how have the I hear it"

ka'ñ'bëa. Ci cenujin'ga wahéhaji k'wanáče wahéhaji' ana t'ai tê 
"I wish. Again young man stout-hearted and police stout-hearted how have the"

an'a'n ka'ñ'bëa. 
"I hear it. I wish."

Ahau. Ci waçaté c'káxe kë, wata'zi çi'c'kaçaxe kë ñakéket'a'n éi'te, 
"Again food you make the corn you make for the you have ac- perhaps,quired"
c'a' an'a'n ka'ñ'bëa. Ci wamúskë ña' kë' ci ñakéket'a'n éi'te an'a'n 
"Still I hear it I wish. Again wheat you the too you acquire it perhaps I hear it"

ka'ñ'bëa. Ci je wanaté, je amá ühiäcka wanaté an'a'n ka'ñ'bëa. 
"I wish. Again, you eat them, but the close by you eat them I hear it I wish."

Ciu. Ci üuka'n wi' wiwi'na uwi'bëa té'inké. Waçaté aé'daxe 
"Again dead one my I tell to you will. Food I make for myself"
hëga: wamúske wëga'nze kú'ga çabëi' uñaketa'n, swá' uñeti éga' uñaketa'n. 
"A little: wheat measure box three I have ac- difficult to be counted I have ac-quired."

Ci wata'zi kë ci ékiga'n. Wáqe waqta eña' ci, nü-gë, maja'që, 
"Again corn the again like it. White vegetable their, apple, turnip, onion,"
da'xi ci', ná ci', házi ñã'ga ci', na'apa ci', ca' wa'qe waqta'jinja 
"Planted too, potato too, grape large too, cherry too, in fact white small vegetable,"

ujíi geh' bëüga bëjut'a'n, ühiëcë. Ki wáqe amá ñëama piqti wacka'v 
"They have planted the whole I have brought I have And white the (pl. these anew to make an"

pl., inSUB) effort 
a'wagajji, "Uñisgë'äga-ga," ai há. Níkaci'ga wahéhaji'qti na'vba 1'i't' 
"Do not be lazy, they have commanded me. Person very stout-hearted two have died"

ha. ña'ñi'-ghägë ijin'ge, Heqa'ga-jin'ga, t'e há. 
"Pawnee Chief his son, Little Elk, dead."

Hau. Wacúce cenujin'ga c'ena'ba áta anjáxiai, kí akíta t'ai há. 
"Brave young man those two excellent made, and both died."

Ta'ñ'wa'gëna wèta-baajì. Ca' Uma'ha'ja-jin'ga ma akíta wagína'ñ' waki'ga-gá! 
"Nation we are sad. Now the young Omahas (pl. ob.) both cause them to hear about them,"

Aki'ña wagína'ñ tábaace. Úwagië'ga Uma'ha'ja-jin'ga. 
"Both they must hear about them, Tell to them young Omaha."

Ahau. Maja'ñ' ñepaña' Uma'ha' ma'ñ' ciñ' bëüga bëjubë. 
"If Lied you know it Omaha land their the whole I have pul-verised."

Wi'ñtëi i'ëteq'i: wanágë, ñëksa, kúkusi, wajin'ga-jide, ceta'ñ' abigë 
"Just one hard for domestic ani-mal: cow, hog, chicken, so far many"
wăbëi'ñ-majë. Uñë'tëi waqiq'ha ñizë ỳ, gi'nx'kìtë-ga, wajin'ha éga'n 
"I do not have them. Very soon paper you take it when, cause to be return-ing hither, paper such (or like)"
Though I sent you letters at various times, you have never sent me any. I am
sad when I behold the Indian land which you abandoned when you went away. I
hope that you have pitied my two Omaha young men whom you have kept. I wish to
hear a very good account of them. You are on good terms with the neighboring
tribes, the Arapahos, Comanches, Cheyennes, Kansas, Osages, Quapaws, and Ponkas; therefore you forget me. And I, for my part, am thinking about you very often.
I, too, have just seen some nations. I have seen the tribe of Spotted Tail, the Seven
Nations.

When I saw them the Dakotas gave to my Indians eighty-seven horses. I, the
principal one, for my part, gave to Spotted Tail the horse on which I had ridden to
him. I gave to the principal Minneconjou chief a very good robe which I took there.
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 leggings and moccasins too. I gave them everything.
And now with reference to your own condition, send me word how you are getting along, whether you are doing well. I desire to hear from you. And I wish to hear how many of the Pawnee chiefs have died. I also wish to hear how many of the stout-hearted young men and policemen have died.

And I wish to hear how you are succeeding with your food, what you have done towards raising a crop of corn. And with reference to the buffalo which you eat, I wish to hear whether the buffalo which you eat are close by (your land).

I will tell you one of my deeds. I have made a little food for myself. I have acquired 3,000 bushels of wheat; what I have acquired is difficult to be counted. And so it is with the corn. And as to the vegetables of the white people, apples, turnips, onions, parsnips, potatoes, large grapes, cherries, in fact, all the small vegetables (and fruits) of the white people have I brought to perfection. I have raised them. And these white people have told me to make another attempt. They say, "Do not be lazy."

I have lost two very stout-hearted men. Pawnee Chief's son, Little Elk, is dead. We prized Brave and the young man just named, above all others, yet both died. We people are sad. Cause both of the Omaha young men who are with you to hear about (the deaths of) these two. Both must hear about (the deaths of) their kinsmen. Tell the young Omahas!

I have pulverized (made fallow) the whole Omaha land which you know. Just one thing is hard for me. I have few domestic animals, cows, hogs, chickens. When you get the letter, return a similar one very quickly. Send back many words to me. Even though I have been wishing to go to you, I have been always failing to accomplish my desire. It is hard for me. Yet I attend to the land, therefore I am ever unable to go to see you. Throughout the winter have I wished to see you, but if I can not visit you, you shall hear from me again.

These Omahas are very sick to-day; two stout-hearted men have died. Children and women also have died. Therefore I send a letter to you that you may hear of the sickness. I have written enough to you. Brave died on Thursday. (Ma'teumneba's) younger brother, Little Star, writes with him.
NOTES.

The writer, Pidaiga, belongs to the Omaha teča-iti'ají sub-gens of the Čatađa 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. teča-nasage, to be distinguished from čača-nuža, 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 TATANKA-MANI, A YANKTON.

September 25, 1878.

Wabagheze wi cučewikiče. Icwéja-mají hégama-mají. Isan'ga wi'n teča-nasage, to be distinguished from čača-nuža, a green hide.

ha, áda waqi'ha cučécap. Wágia-ma'zë, wikáče, úča-gá. Pahaŋ'gadi

WAQPECA, AN OMAHA, TO TATANKA-MANI, A YANKTON.

September 25, 1878.

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ha, áda waqi’ha cučécap. Wágia-ma’zë, wikáče, úča-gá. Pahaŋ’gadi
GAHIGE TO WIYAKOF.

September 28, 1878.

Dadiha, iⁿ'ta aⁿ'bačé téqi ičápaⁿ. Canⁿ' edádaⁿ, dadiha, wéčiguaⁿ. Father, now to-day trouble I know it. And what, O father, plan ctéwaⁿ' čingé. lⁿ'tcaⁿ aⁿ'ba waqúnbe čeké Kağé t'é há, Wacúce ijuje achiⁿ. 6 sover there is now day mysterious this Fourth dead. Wacúce his he had. son name

Mawádaⁿ'ni uča-gá. Ci, dadiha, čénújaⁿ'ga átaqti, Heqága-jin'ga, ci t'é Mandan tell him. Again, father, young man very excellent, Little Elk, again dead. há. Taⁿ'wa'gáa iⁿ'ta wawákega héga-báji égaⁿ wéčiguaⁿ ctéwaⁿ' čingé. Nation now we are very sick as plan sover there is none.

Waqiⁿ'ha wiⁿ, dadiha, Heqága-maⁿ'ni tiče čaⁿ aⁿ'bačé-báji, ničiⁿ'ga. Paper one. O father, Héhaka-maní causes it to come (ob.) we do not know it, Indian

NOTES.

657, 1. Cética pi agí tě'di wačigáxe ati. Waqpeca gave another reading, as an equivalent: E'-ja cañgahi cañgahí tě'di čihunikkapá wačigáxe ati. When we returned there we reached we had when at you (eat to dance they come back your place) came. from our visit to you, those who dwell at your place came hither to dance.

657, 2. Čisáníwa, 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 Wagiaⁿ-maⁿžé. When you saw me formerly I was doing very well, but it is not so (now). The six horses which you gave us are want; 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.
658 THE CEIGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

"baxui ta'ega. Le te winedena na'a'i ede te cita na'a+ ga+a'ai. Common it was the as Word the one-half they heard but word your to hear wish

Le ahigi ibaha ji'ega, ada waqi'ha iwi'maxe cu'afa. Dadan' é wakai Written many he did not as, there-fore Word many he did not as, there-fore

Le baxui ta'ega. Nikaci'gama, dadilha, Uma'ha-má, pi we hear it we wish. The people, O father, the Omahas, anew

3 te a'na'a'anga'ce'ha. Nkaci'gama, dadilha, Uma'ha-má, pi we hear it we wish. The people, O father, the Omahas, anew

"a'eva'aga. We'iga'uda wegaxa-gá. I'dádi c'ingé ça'ja, dadilha, pity them! Plan good make for them! My father there is though, O father, pity them! Plan good make for them! My father there is though, O father,

"aní'á te i'uda'qti anáji. "Uma'ha-má ça'evaafa'ega céhe há, you live the very good for I stand. The Omahas you pity them so I say that you live the very good for I stand. The Omahas you pity them so I say that

6 ta'wa'ega'ca'. nation the.

NOTE.

657, 9. Waqi'ha wi, dadilha, etc. This order has been corrected by three Omahas, who gave two readings: 1. If "wi" be dropped, read, Dadilha, waqi'ha Heqaga ma'qí ti'eq ça'a a'qaba'daji, O father, we do not understand the letter which Walking Elk has sent hither. 2. If the "wi" be retained, read, Dadilha, Heqaga ma'qí waqi'ha wi'eqe'dega a'qaba'daji há, O father, Walking Elk has sent a letter hither, but we do not understand it. Walking Elk had sent a letter, written in Omaha, asking about a certain herb.

TRANSLATION.

My father, on this very day I experience trouble. O father, I can come to no decision whatever. During this present week he whom we called "Fourth son" has died; his name was Wacuce. Tell Mawata'na. Furthermore, father, a most excellent young man, Little Elk, is dead. We have much sickness in the nation at present, and so there is nothing to be done. Father, we do not understand the letter which Heilaka 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'NTCU-NA'Ba TO HEQAKA-MANI AND TATAŇKA-I'YANKE.

October 3, 1878.

Heqaga ma'qie jaan'ga naan'ge étaba, waqi'ha tiešaīi ēn bežő
Elk walks Buffalo runs he too, paper which you have sent hither I have taken it
éga' na'be hā. Ci waqi'ha cēoa cutēafe. Wačiga'ctēwa' ūngē ha.
as I have as I have. Again paper this I send to you. Plan: sooner there is

Nikaci'ga āhiği té, cin'gajin'ga wa'ū cti edābe té. Nikaci'ga na'ba
Persons many dead, also child woman too also dead. Person two
wahēhají ēga' i't'ai hā, āda' axta- na ma' ca' ca'. Wacūce Mawadana
stout-hearted so have died there. I am usually crying always. Wačuce Mandan
inēgi ūngē té hā, ē niniba aqii ūngē éde té hā. Ci āma kē, Heqaga-
his the one dead, he pipe ha'd the one but dead. Again other the, Little
mother's who

jiŋga ijaŋe aqii. Niacī'ga wahēhajtí wada'āi éde t'ai ha. Icpaha'a
Elk his name he had. Person very stout-hearted I made them but they are
dead

etai, düdaŋqagii caŋ'go wi' cēoani' tatí, caŋ'ge aumah-hi'-ēga' tē, ē
ought, we sat on this side horse one you brought here horse the color of elk hair the, that
Heqaga-jiŋ'ga ijaŋe aqii kē. Čēata caŋ'ge wāqii aqī, wāqā'i ma bēqēga
Little Elk his he had the name (he)

i'na'wāqii Huŋanga ama. Wačēga té ceta'ha a'cīctā' cte'wa'ūji, āda' 9
have stolen Winnebago the (pl. Sick the so far stopped on not at all, there
from me)
daw'qti i'pi-mājī héga-mājī. Ėsa aqī' tē'di nikaci'ga āhiği i'n't'ai, āda' 6
bayañd I am sad not a little. I talk I sit when person many have died there,
measure
nān'de i'pi-mājī hā. Ki ētē wivēna ama, Pa'kā ama, wēna' tēai hā,
heart I am sad . And kind my the (pl. Panka the (pl. to invite have sent
sub.), us hither
éde bēc tatrē cēpaha'-mājī hā, a'waa'kēga anāji'ēgā'. Čēama Caa'qti ama 12
but I go shall I do not know. I am sick I stand as. Those Red Dakota the (pl.
sub.)
Sindé-gťecka dāda' wēći'gā gāxai amā'a' ka'bē. Ma'wēskā' tē bēža-mājī,
Spotted Tail what plan they I hear it I wish. Money too I have not
make
wāqē amā a'q'-bājī. Caŋ'ge cēnawāqē ēgā a wa'qani héga-mājī, ca' 11
while the (pl. they have not Horse made an end of as I am very poor, and
man sub.) given to me them
wāqi'na' ha cutēwikĩē, te djūbaqti cutēwikĩē. 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. ʔiünke, superfluous (fide F.), but given by the chief, who is one of the aged men, and an orator. Perhaps there have been some changes in the language within the past ten years. F. and G. are young men.

659, 5. e, superfluous, fide F. In the next line F. reads “waɗaxe,” referring it to one man, Little Elk; but Maثنu naⁿba said, “waɗaxai,” and seemingly referred to both men.

659, 7. dudaŋaŋiⁿ, contr. of duda aŋaŋiⁿ.

659, 8. Ceŋataⁿ, etc. F. at first accepted this reading, having inserted the commas after “ag⁵” and “wa³a⁵-⁴ma.” Subsequently he gave the following reading: Ceŋataⁿ caŋ’ge waŋ⁵ ag⁵i⁴ ma, waŋ⁵i⁴-⁴ma, b’u⁵ga wéma⁵ ʔan⁵i há Húmĩ⁵ga 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 Maثنu naⁿba used “iⁿmaⁿ.” ʔan⁵iⁿ, as he spoke as a chief, regarding his people’s horses as his own.

659, 9. Wakega tč, etc. F. and G. read, Wakęga tč’ a⁵šičtaⁿ cťwaⁿ mąį hiⁿ, ádaⁿ daⁿwqti iⁿ pimąį hiⁿ, The sickness has not stopped on me at all, therefore I am much sadder than I have ever been.

659, 12. bę tate, etc. As Ma’nun naⁿba spoke for his tribe, this sentence would be, if expressed in ordinary language, ʔede aŋgáš taité a⁵šaⁿ bahaⁿ-báį hiⁿ, wawákega aⁿ núįⁿi égaⁿ, 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. Wacuce (or, Brave), the mother’s brother of your Mawataⁿa, 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 Winnebagos have stolen from me all the horses which the Omahas received from you and brought back to yonder place(?). The sickness has not yet stopped its violence among my people in the least degree, therefore I am much sadder than I have ever been. Even while I sit talking thus many persons have been lost to me by death, therefore I am sad. And my relations, the Pókašas, 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 TATAŞKA-MANI.

October 9, 1878.

Wágazúqti winā'a tó nán'de i'uda ha. Cin'gajin'ga wiwiña čišišo-na'i. Very straight I have heard the heart good for me, Child my usually remember you. Woman my usually remember you. Very straight I have heard the heart good for me, Child my usually remember you.

Wá'i wiwiña čišišo-na'i. Waqi'ha čucai tó'di nú sátan wahéhajji qti you. Paper went to when man five very stout-hearted you.

Wáqi'ha čucai tó'di nú sátan wahéhajji qti. Child my usually remember you. Woman my usually remember you. Very straight I have heard the heart good for me, Child my usually remember you.

October 9, 1878.

Wágazúqti winā'a tó nán'de i'uda ha. Cin'gajin'ga wiwiña čišišo-na'i. Very straight I have heard the heart good for me, Child my usually remember you. Woman my usually remember you. Very straight I have heard the heart good for me, Child my usually remember you.

Wáqi'ha čucai tó'di nú sátan wahéhajji qti you. Paper went to when man five very stout-hearted you.

Wáqi'ha čucai tó'di nú sátan wahéhajji qti. Child my usually remember you. Woman my usually remember you. Very straight I have heard the heart good for me, Child my usually remember you.

September 11, 1878.

Wáqi'ha čucai tó'di nú sátan wahéhajji qti. Child my usually remember you. Woman my usually remember you. Very straight I have heard the heart good for me, Child my usually remember you.

Wáqi'ha čucai tó'di nú sátan wahéhajji qti you. Paper went to when man five very stout-hearted you.

Wáqi'ha čucai tó'di nú sátan wahéhajji qti. Child my usually remember you. Woman my usually remember you. Very straight I have heard the heart good for me, Child my usually remember you.

October 9, 1878.

Wágazúqti winā'a tó nán'de i'uda ha. Cin'gajin'ga wiwiña čišišo-na'i. Very straight I have heard the heart good for me, Child my usually remember you. Woman my usually remember you. Very straight I have heard the heart good for me, Child my usually remember you.

Wáqi'ha čucai tó'di nú sátan wahéhajji qti you. Paper went to when man five very stout-hearted you.
ICTAČABI, AN OMAHA, TO HEQAGA-SABÊ, A PONKA, AT YANKTON AGENCY, DAK.

October 14, 1878.

Wawákegañ. Wacúce t'ê, Heqága-jin'ga t'ê, ġahé-tap'ê t'ê, Cuqá-
ma'ê'i t'ê, nikaci'ga úda'qi t'ai hà. Wa'ú wiwià wí céna'ba, wawákegañ,
ma'ê'qi dead, person very good died. Woman my I those two, we have been sick,
3 na'ji'ceq'ëctei an'ni'ài. An'ni'jà qi, wisipë hà, ãda'w wawidáxú. Cé-ma
barely we are alive. We are alive when, I remember there fore you.
cin'gajin'ga-ma Iha'n'ka'ta'wí' d'úba wiwiña-má wadáxe-má úwagíjá-gá,
children Yankton some those who are my those whom I made tell it to them,
ta'wa' ça. Maja' çà a'ba'ge plíjí héga-bají há: a'ba' wí' qi,
village the. Land the to-day is very bad day one when,
6 nikaci'ga na'bá cte t'ai, kí cabetí cte t'ai, kí duba cte t'ai, a'ba' wí'áqctei
person two for in-died, and three for in-died, and four for in-died, day just one
stance
á. Kí cęa' çe cuhí tê cta'be tê ékita'há wai'bxú-gá. Ca' e'a'
when. And that this reaches the you see it the at the same write things to me. Now how
čanáji' qi, wáip'çepaxà ka'b'éa. I'wi'çi te-a-gá
you stand if, you write things I wish. To tell me send to me.

NOTES.

662, 3 and 4. Ce-ma . . . uwagiá-gá. This sentence may be expressed differently,
thus: Iha'n'ka'ta'wí' d'úba wí'cin'gajin'ga wadáxe-má úwagíjá-gá.
Yankton some those children made (or adopted)
662, 7. çe is superfluous (F.).

TRANSLATION.

We have been sick. Wacuce, Little Elk, ġahé-tap'ê and Cuqá-ma'ê'i, who
were very good men, have died. My wife and I have been sick, and we barely es­
caped dying. As we live, I remember you, therefore I write several things to you.
Tell some of those Yanktons in the tribe, those whom I regard as my children. This
country is very bad to day; in one day two, three, or even four persons die. And
when this letter reaches you, and you see it, write to me in return one of equal length
and about several topics. I wish you to write to me how you are progressing. Send
hither to tell me.
LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 9, 1878.

Kagêha, uwikie cupeâfe

My friend, I speak to you and I send to you.

Angini, lupi tâ miêkâ, wiwa be tâ miêkâ. Ki i'tca Uma'ha amâ

I recover when, I reach when I wish, but I am sick.

Cupi-maj â'te cafe 'i'ê-na'i. Cafe 'i'ê te ube'iage: wawâkega

I do not reach yet going to they usually going to speak; we are.

Hêga-ba, ki icita waâkega. Ata' angini, etita'ha caâgahi ta'ngata

very sick, and you too you are sick. When I recover when, at the same time we shall reach you.

câskie. Wawâsinde ta'ngata wamûskê ke na'jû ca'ï; cêta'i, cêta'i, all together. We shall delay when the thresh they they then, have failed.

cângâhi ta'ngata'. Waâkega tê ca'âtai te a'ngúcti a'ta't ef ca-maji ha.

We shall reach you. You are sick the you die the we too we die the we.

Ca' waq'ha'ha 'icatâ nize, uqé'qdoc ci éga' waq'ha wi' getâ'kia'ga.

Now paper this oh. you re- when, very soon again like it paper one send back to me.

Xibaona cuhi evêka bee-maji. Waq'ha' na'hébai-gâ, ecê' eafa tê.

Missing one another in I do not wish for them. Paper wait ye for it, you you send please.

Uma'ha má hêngâ e áwawake: wî pahan'ga cuhi ka'bea-maji, âskie

The Omahas all that I mean: me before to go to you I wish not. all together.

cângâhi angâta' ata'cte.

we reach you we go at some future time.

NOTES.

Lion was the keeper of the sacred pipe in the ãda gens. He was the friend of Battiste Deroin and Ckaqâ-yiñe. Battiste is the Oto half-breed interpreter.

663. 4. ekita'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.

 NOTE.

This letter was dictated in Omaha by Lion, acting as interpreter for Ckaape-yiñe, who spoke in Oto. Battiste Deroin married the sister of Ckaape-yiñe.
MAQPIYA-QAGA TO CA-KU-ČÚ ČA-KI-TÁ-WE.

October 12, 1878.

Waqiⁿha cuṭěwikité čaⁿ getʃaj éde wináhaⁿ tᵉ hᵃ čanⁿaⁿ t(e) ebtegaⁿ

Waqiⁿha cuṭeqeⁿ. Níkaciⁿga ekiŋaⁿqti widáxe éde wiŋaⁿge egtaⁿge tᵉ

They were not sick. I told you in the past. Every one.

Waqiⁿha čaⁿ cühí qhi, uŋqeqe qeqi gniaⁿkišaⁿ, winaⁿaⁿ

I wish very. The people very good. Person very kind.

I will send this letter very soon. 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.
666 THE CEIGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Cakuqú’takítawe was a Pawnee.

665. 1. te ebētegaⁿ, pronounced rapidly by the speaker, tebētegaⁿ.

666. 2 and 3. F. inserts “ę” and omits “caⁿ,” though the latter is thus used by many Omahas.

666. 3. Egaⁿ gö’di, meaning conjectural: perhaps he expected to get the clothing for himself at different times. F. renders it “then.”

TRANSATION.

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

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.
October 10, 1878.

Ickadábi, níkagáhi nakáke wan’gíše, níkaci’ga wíta cu-caí. Cín’ga-

Ickadábi, chief ye who are all, people my have gone Child

ji’ga wíta cí cu-caí. Cída’be cu-caí. Uma’ha’ úda’ wábí-gí-má zamí

my too has gone To see you have gone Omaha good those whom I all

cu-caí. Úda’qíti wi’ ké t’é há, Heqága-jín’ga, dá’-gé-gahíge jín’ge; ucté. 3

have very good one the dead Little Rík, Pawnee Chief his son; the

amá cu-caí hà. Waštikégá bi aí té, aná’a n’ka’ Cída’be ga’teái éga’ cu-caí.

the have gone That you had been they I heard it yet to see you they wish as they

(pl. to you said, 

sub.) to you of.

Kágéha, níkagáhi nakáke, C’a’en’gi-tái-gá. Cé-ma níkací’ga úda’qíti

Friend, chief ye who are, have pity on me. Those person very good

giwakí-tái - gá, C’a’e’tcí giwakí-tái - gá, nán’de - giuda’qíti giwakí-tái-gá. 6

send ye them back you pity him send ye them back being very glad send ye them back to me.

Cénují’ga wasisíge tíc-tá-ma wágéha’i-gá! Níkagáhi jín’ge tí-ké

Young man active those who are pray ye to them, your Chief his son the (st. your own)

gáha’i-gá! Kí jéska nákáke, C’tcí, Badize isá’ga éga’ba, Waútída

pray ye to him, And inter- ye who are, you, too, Battiste his younger brother he too, Oto

níkagáhi fe úwágíka’i-gá, jéska nákáke. Uma’ha’ ta’wa’géa’ náji’ 9

Chief word help ye them, inter- ye who are, Omaha nation stood

nícaci’ga amá wasisíge átaca’ cu-caí. Éska’ C’a’en’gíta-báda’ tigái

people the (pl. active exceed- have gone Oh that you have pity and (pl. they prom-

etéga’qíti inígáxa-gá. Uma’ha’ níkagáhi wan’gíše Cénují’ga fe ti-má

very apt make for me. Chief all young man this those who have come

téqwagíte’qíia’i. Ie edúda’ edái ní, Uma’ha’ níkagáhi éga’qíti wagítsaxe-

they pray them very Word what what when, Omaha chief just so they usually do for them

na’i, fe ti-má nujínga. Hau. Cénà Waútída níkagáhi nákáke, wíbèa-

you their those who buy. I Enough Oto chief ye who are, I have

ha’i, kágéha. Hau. Ie tè cénà wíbèa’ha’ cuqén’ge.

your my friends. I Word the enough I pray to you I send it to you.

(pl.)
TRANSLATION.

O Ickadabi, and all ye chiefs! my people have 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 Otos 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-WI-GU-TI-DJA-FYI-CI TO CI-FI-TA-WE.

October 21.

Wi miške, Acawage gašibuće, waqi"ha cužewikiči ħa, fiji"tē méga".

I who sit, (Pawnee words), paper I cause some one to take it to you (pl.)

Ca" maja" čēca" čaa"nai ča" wa"qpaniqti anaji" ħa. Ca" a"bačē

And land this (ev. oh.) (or you) your elder likewise.

3 wiqtcūe ka"beča, uta"čiŋge qti waqi"ha cužewikiči. Ga"-na" jūga

I see you I wish, for no reason what ever I cause some one to take it to you (pl). And usually (?) body

wiqtcūe ħa.

I my again good I walk I do this at at any rate what I have made the very good for myself

anaji" ēde, a"bačē waumūke itečē nikiči" wa čađe aqti" ēna-būga itečē

I stood but, to-day wheat I piled it person six had it all together put in a heap

6 naciŋge ħa.

was burnt to nothing

NOTES.

Kiwigutidja$cici, a Pawnee name of čenuga wajitpiāji, Mad Buffalo, an Omaha. Acawage gašibuće, Big Spotted Horse, the name of a Pawnee, in the Omaha notation of Pawnee words. Gičečitawe, the Omaha notation of a Pawnee name.

668, 3 and 4. juga wiqtcū ču udāma" ma"e-te-ma" ħa. L gave as the corresponding gowere, irō mionaqtcū phamáni iyākiqrayi$ ke. But iyākiqrayi$ ke is the Omaha aqbiči ħa.
MA¹TCU-NA¹BA TO HEQAKA-MANI AND TATAŇKA-I¹YANKE. 669

TRANSLATION.

I, for my part, O Big Spotted Horse, have sent a letter to you and your elder brother (Ci^e^itawe?). 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.

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MA¹TCU-NA¹BA TO HEQAKA-MANI AND TATAŇKA-I¹YANKE.

October 16.

Čutaⁿqi uwifba cu⁶fæjë hä inªtean ³t wikage mégaⁿ. Taⁿwa⁷gey

Very straight I tell you. I send it to you now. You my friend likewise. Nation

piajë ãn hégajë hä: miⁿ³⁶ubæi³n wawakgey, cétaⁿ wagini-bajë; ãdaⁿ ëtë

bad the not a little moon three we have been sick. so far we have not recovered you fore die

taitë uwibe³'agaí, iwit'abæi-majë. Êgiye waæikey ça³tai yi, a³'agæa taí. 3

shall I am unwilling for I do not hate you (pl.). Beware you sick you die if you blame lest me.

Céna, ñ-bajë-ga. Wakëga te piajë caeqca³'qia³. Ma³zëskë ³cti

Enough. Do not be coming. Sick the bad remains indeed! Money too

a³'fiza-bajë, wawákpihi hégå-bajë. Can'ge-ma Húanga amá cénawâçai,

we have not re. we are very poor. The horses Winnebago the (pl. have made an

wama³'ça³i; ãda³'afina ka³'ba agë³n, in³'ca-majë i³'ta. Ta³wa³'ge³ma³. 6

they have stolen there light I wish I sit, I am displeased now. The nations

Pañ'kês gaçhabâhi³n kó di ñta ñai; Máquuds-majë, Záge, Wá capítulo,

the Ponkas a hundred and over have the Iowas too. Sau, Òtôs,

³gëli³, ta³'wa³'ge³ma³ cti ñ'uga wakëga hégå-bajë. Níkagáhi ñu

horse hundred and over have the nations all have been very ill. Chief principal

ëâñkâ wëepaha³ hä. Gëda³n-najë³ ijàe aq³n akâ ñigë³n tà aka hä, ç 9

the ones you know. Hawk stands his name he who has it he will decide that one (the sub.)

wágazu ñigaxe tà aka hä'. Can'ge ca³dë ca³i hä, Gëda³n-najë³. Ñepaha³n

straight he will do for you. Horse sit you gave to him Hawk stands. You know him

taitë. Céna cuqçewikëtê.

shall. Enough I have sent to you by some one.
NOTES.

669. 1. Çutavaqti uwibfa, etc. Given just as dictated. The author is sure of this. But the sentence is reconstructed thus by F.: Tœwa wikage megæ, Çutavaqti uwibfa cuætaâai hà. This accords with the general usage, as observed in the epistles collected by the author.

The two Yanktons, Heqaka-manî and Tataïka-iyâïke, had written to say that they were coming to visit the Omahas.

TRANSLATION.

Just now I will send and tell you and my friend the exact truth. The nation is in a very bad condition; for three months we have been ill, and we have not yet recovered. Therefore I am unwilling for you to die (by taking the sickness from us); I do not (send this word because I) hate you. Should any of you die from the sickness you would blame me. Enough! Do not come! The sickness is continually bad! And, moreover, we have not received money; we are very poor. The Winnebagoes have made away with our horses; they have stolen them; therefore I am wishing to fight them; I am displeased at present. With reference to the (other) nations, over a hundred Ponkas have died; and the Iowas, Sacs and Foxes, Otos, and Pawnees have had much sickness among them. You know the Omaha head-chiefs. That one of them who has the name of Standing Hawk will decide; it is he who will do for you what is right. You will surely recognize Standing Hawk (by this): you gave him six horses. I have sent you enough.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 19, 1878.

Waqqîha a'baè bëizi, uqæ'qtei uwikie cuæâæ, kagëcha. Nikaci'ga

[dû'ba a'wan'kie atî, ikàgeawaqè-de atî. A'wan'kie ana'a' òpi, nân'de some to speak to me, have I made them my friends, they have come, and have come.

3 in'uda'qti-ma'. Cëna. Gaïn'qî nikaci'ga t'è hà, Ñyuhâbi sidâdi ãma was very good for me. Enough. And now person dead. Ikuhabi yesterday the other
tè'di t'è hà, è nikaci'ga wiwìà, nüjìga wiwìà. È'be ta'wa'qea' t'è on the dead. he person my, boy my. Who nation die
cétéwà, zani wiwìà, ë'ça-màjì hà. Cì nikaci'ga wiwìà amà cuhí sower, all mine, I am sad. Again person my the (pl. have sub.) reached you

6 can'ge waqà'i tè awàna' in'òè-qti-ma', nân'de in'uda'. horse you have given to them I heard it of them I was very well pleased, heart good 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: Iqahabi 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.
Lucépaha, wib'ehaha. Wéti'ga'na dáxe tè éga'qti i'géckaxe Wáçutáda
Grandchild, I pray to you. Decision I make the just so you make it Oto

úkagáhi nañkáce édabe wib'ehaha'i. Nán'de i'ga-máji. A'ba i'jáug te
chief ye who are also I pray to you (pl.) Heart I am sad. Day throughout

3 axáge ca'ca'i éde, na'bá ja'abí wina'i tè i'qti-ma'. Wanágáge a'rái-ma
I weep always but, two sleep I have heard the I am very glad. Domestic ani-

wéji'hiide wéji'xé áda'na wak'a'na-ma', éga'na wina éga'na a'rái tè nán'de
and axe too I in the one which you gave to me
tool I treat them there- I desire them only, as I have begged given
as (or I use them for)

áda'na, ci wakéga tè angini-máji-na-ma', áda'na cénjini'ga wálchají'qti
I weep always but, I have heard the I am very glad. Domestic ani-
good for again sick the there- heart very good for me,

6 wi'á t'é, Wanfta-wáqe i'já'ge, Íquhabí i'já'ge a'jí'í.
One of mine Lion his son, Íquhabí his name he had.

Hau. Čiha'na méga'ni či'ing'ge čánáji'n nán'de i'uda'. Ki čán'ge
it Your likewise pain you have you stand heart good for And your sister

Uma'ha'na ama ča'čéi, wanágáge dúbá 'i'ha, áda'na či'ha'na wáx'ité'qti,
Omaha the (pl. have pitied domestic ani- for your sister's work very hard for

9 áda'na nán'de i'uda'qti anáji'. ńji'wi wina'na úda'qti anáji'. Céna cučéwitičé.
there- heart very good for I stand. House my very good I stand. Enough I have sent to you.
fore me hold

NOTES.

672, 5. aängini-máji-na-ma', used by a chief, really, wagini-báji há, we have not
(yet) recovered.

672, 8. či'ha'na, Cka'pe'yíša, or Sam Allis, the brother of Deroin'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, Íquhabí 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-SKA TO GACTAGABI. 673

JABE-SKA TO GACTAGABI, A PONKA, AT YANKTON AGENCY,
DAKOTA TERRITORY. 1878.

Ps’ka, Ponka Indians a hundred have died, you hear it in order paper
ra’ bi ai ede xaná’ a téga waqi’ ha
I cause it to reach you.

Niací’ ga wi’áqtei t’ê ké u’cái, ucté tê uú-bájí, ijáje a”wa”–
Person just one dead the they remain the they did not his we did not
na’au-bájí. ¡enúga-cáge-xa’ga enáqtei a”na’a”í há. xaná’ a téga cuhiafé
bear them. Buffalo bull hoof large he only we have heard
wáqí’ ha. ¡enúga-cáge-xa’ga t’ê ké ta’wa’g’ga béúga wé’abájí’-qta’u’i,
paper. xenu nga ege xaíga dead the nation whole they are very sad,
á-bi xa” amá.

It is said in the letter.

NOTE.

Jabe-ska or Waﬁpe, an aged Ponka, who was a refugee among the Omahas from
1877 to 1880. Gactaga-bi was also called Wahuta’x’é (Gun) and Maca” (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 ¡enúga ege xaíga 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 ¡enúga ege xaíga.

LAÍNGA-GAXE TO ICTA-MA”JE, AN OTO.

October 25, 1878.

Wamúské ké in’ naíinge. Ícpaha” ege náíinge. Wamúské ké
Wheat the is burnt to nothing. You knew you went it is consumed. Wheat the
naíinge. Ícpaha” ege ede náíinge, wamúské ké. Éde wagáxe tê” cé
is consumed. You knew it you went it is consumed, wheat the
ewébí’ a tá mínke. Índáda” cé ídáxá-májí, wamúské ké náíinge
I fail for them will I who. What soever I do not make by wheat the is consumed
a”t a” sabe tcábe. Éde ta’wa’g’ga wakéga tcábe éga”, wínáha” in’teca
I suffer greatly. But nation sick very much as, your brother now

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t'ê ha, Cú'ya-ma' ca' eji'je aca'. Nié a'ca'î'ge-qi-ma'. Cupi 'iâç' teç'a

dead . Cú'ya-ma' te he had. Pain I have none at all. I reach what I said in the

wagáxe ewébe'ta te a'ca'ha' wa'ajespêga', cupi-májí té. Gátega' cupi
debt I fail for them as I am kept back (or re-strained) on account of it.

3 'iâç' teç'a', nié a'ca'î'ge yi, cupi tá minke; kí wagáxe té nié a'ca'î'ge
what I promised in pain I have none at all. I reach what I said in the

the past, yi, u'jii'gi'gí etéga' Čeké šiha' wakégede i'te'aqte ci'gi. Nújînga

li, I cause it to be. This (incl. your) mother has it. I have none

(tor pay or can-
go) gilt it

i'núapaawâçé ci'n'ga'jí'ga ēia šiha' wasí'gá-ni'. Ùcka e'a' ni' té
I have them for infant your your remembers usually. Died how you the

grandchildren

6 wágazuqti aná'a ka'n'ba', áda' edâbe wábâzú cu'çáce'. Ki ci'n'ga'jí'n'ga
very straight I hear it I wish, there-fore also letter I send to you. And child

čansákti nié čingal yi, awána'a ka'n'ba'. Kí či'qáqá' činké cti nié čingal
the pi. oh. too pain have none li. I wish. And your wife the one too pain she has

who none

yi, aná'a ka'n'ba'. Ki wâbâ'qze tia'čâkičé (ka'na'). Ëqáwipe éde,
Ir, I hear it I wish. And letter you send hither I wish. I have waited but

for you

9 wâbâ'qze tia'čâkičé. Cubëte te, eć yi, wâbâ'qze ian'ki'gá-gá.
letter you have not sent to me. I go to you will, you if, letter send to me.

Gan'yi Wáçáuta'dá-má či'á- bi ai, e'a' úcka' té awána'a ka'n'ba'. Kí
And them then Oto the have it is they usualy. Died how you the

grandchildren

na-bají cka' na yi, fe wágazu aná'a ka'n'ba'. Kí né te yi, wágazu
you do not you wish if, word straight I hear it I wish. And you will if, straight

12 aná'a ka'n'ba'. Ca'ngé wi' ani' améde a'ca'á'i ka'n'ba'. Edéce yi,
I hear it I wish. Horse you have they say, you give I wish. You say if, something

cupi tá minke. Wëdaji waç'í wi'ka'n'ba'-májí. Níze yi, u'qê'qte ci'
I will reach you. Elsewhere you give them I do not wish for you. You re-
cove it If, very soon

wâbâ'qze tia'čâkičé ka'n'ba'. Ca' tu'wa'ng'ca' ti'shi na'kágáhí amá fe dáda'
latter you send me I wish. And nadjen your chief the (pi. word what

hither

15 cë awána'a ka'n'ba'. Kí a'ba'fe indáda' i'wi'ê'akà' i té u'wúwinájí'
ever I hear of them I wish. And to-day what you have aided me the I depend on you

for it.

Ga' edéce te wágazuqti aná'a ka'n'ba'.
And what you the very straight I hear it I wish.

Hau. Pa'ka-ma eajci' fe yé wágazu aná'a ka'n'ba'. Pa'ka-ma
The Ponkas there word the straight I hear it I wish. The Ponkas

18 na'kágáhí de'ba'bi' gë' a'amba' juâvâqge pî ama'ca' fe dáda'
chief eight those who came back I with them those whom I reached, word what

a'ca'wâ'kí'as así'na' ca'ca'. Dáda' u'túwikí' èsì' te'di Pa'ka fe
they spoke to me about I have always remembered. What I spoke to you

about you when Ponka word
I spoke to you I am thinking of from They called as I am thinking of it from time to time. That I see them I wish.

I spoke to you I am thinking of from time to time. me from time to time.

Word 'I spoke to you 'I am thinking of from straight for me. And 'Ma-teu-waαihi;

'Acáwage, 'We's'a-pan'ga, 'fe enai así-te-na-ma'' ma''ba'i 'Ma-teu-waαihi; 3

'Acáwage, 'Big Snake,' word their I am thinking of from when, reach At the Ponkas village at the paper

'ie kē gisíte'ai. Çagisíte' yi, hi-ga. Pan'kaα 'ui 'fan'di waqi'ha

'cause it to go please. Paper I ask as a fa-
thither for them vor of you (?).

NOTES.

673. 6 and 7. Observe how 'anga-gaxe says one thing four times. He could have expressed himself in one sentence, thus: Wamuske ke icpaha'ngadee (or, 'ngadeega') - iu' na'ge ha,

My wheat which you knew about ichen you went home has been consumed by fire.

674. 4. u$uhiagi<£e etega n , in full, u$uhiagi<£e etega n .

674, 10. Gαni 'Wa'utada-ma i'α-βi ai, etc. This should be changed, in order to conform to the standard Omaha, to read thus: Gαni 'Wa'utada-ma i'α-βi ai, anαι'α hα. Ega'i tē andαι'α ka'αβe a, 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 Wa'utada ama i'α-βi should have been used; Wa'utada-ma i'α-βi shows that they went because they were forced or requested.

674. 12. amede. F. prefers the fuller form, ame'dega 11, as it is said that (you have a horse).

675. 4. Pańkaα 'ui, etc. Explained by the third sentence preceding it. 'Aanga-
gaxe wished his Oto friend to send a letter to the three Ponka chiefs, Ma'teα-waαihi, 'Acawage, and 'We's'a-'anga.

675, 5. Waqi'ha 'wiqi'ya (sic). Not plain to any of the author's Omaha informants, who have aided him since 1882. L. suggested Waqi'ha 'wiqi'ya, I ask a letter to him (or, them), as a faavor from you. F. rendered this, I ask a letter for you (sic!). He gave another reading, Waqi'ha tiańki'ga-gi, Send a letter to me. W. said that either wiqi'ya or tiańki'ga-gi should be used. But G. substituted, Waqi'ha 'qi'qi'αi, 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 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, Cuma-mα'qi'β, has died. I am very well. I
spoke of going to you, but as I am kept back by my inability to cancel the debt, I may not get to you. That is the way; I promised to come to you, and if I keep well, I will come to you; for I may make enough to cancel the debt if I keep in good health. This one whom you call your mother has been sick, but she has just now recovered. Your mother generally thinks of your children, whom I call my grandchildren. I wish to hear just what you are doing, therefore I send a letter to you and them. And I wish to hear whether the children, too, are well. I also wish to hear whether your wife is well. I desire you to send me a letter. I have waited for you (to send me one), but you have not sent me a letter. If you say, “I will come to you,” send a letter to me. I have heard that the Otos have gone (to the Indian Territory). I wish to hear whether this is so. I wish to hear correct words, if you do not desire to go. And if you wish to go, I wish to hear the truth. They say that you have a horse, so I wish you to give it to me. If you say something, I will come to you. I do not wish you to give it to any other person. When you receive the letter, I wish you to send one hither very soon. I wish to hear any words whatsoever 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-MANŞI TO HEQAGA-SABÈ.

October 25, 1878.

Caⁿ Paⁿ'ka-máⁿa wabákehré híap. Kí fuṣa wiⁿ' awána'aⁿ: Paⁿ'ka-ma

And to the Ponkas letter I have caused it to arrive there.

Ahigi t'á-bí aí, gëebá-hi-wiⁿ áta t'á-biamá; nikagáhi sátáⁿ t'á-biamá.

Many that they have died say; over have died, they chief five have died, they say.

3 Nikagáhi t'angáqtí wiⁿ'áqtí t’é amá há, Aⁿ'paⁿ ən'ga. Caⁿ caṅ'ge wáqíⁿ-

Chief very great only one is dead, they say. Elk big. And horse they usually have

naⁿ-bí caⁿ'ja, naⁿ'pehiⁿ t’áí égaⁿ wéčéwiⁿ' naⁿ'biămá. Caⁿ bťúga wáké-ga-

them, though, hungry die as they are selling them, they say. In fact all are sick, they say.

biamá Caⁿ' gíteqi hégbají-bí, aí. Caⁿ aⁿ'baçé cína aná'áⁿ. Kí Umaⁿ'haⁿ

they say. And it is very difficult for them, they say. And to-day enough I have heard. And Omaha
an'ga'ti" cti wawákega héga-bájii hā. Níaći" ga sátān t'ai. Čaná'na' ga" ja, we who move too are very sick. Men five dead. You have thought, (pl.) heard it, ca" uwib'ha. Héqaga-jin'ga t'é, Wacúce cii īcpaha" t'é, Cúqa-ma" xīn t'é, still I tell it to Elk little dead, Brave again you know dead, Cúqa-ma" xīn dead, īcpaha". Ěha-te-ráp'é īcpaha". Iqūhábi t'é. Céná t'ai hā. Ki ceta" 3 you know Ěha-te-ráp'é you know Iqūhábi dead. Enough they are dead, hus. wakéga aká wáśicta"-bájii-a"jī. Ki i"cii uícən"be anáćee ēga". sickness the he has not stopped on us. And as if up-hill we go so.

NOTES.

676. 3, 4, 5. Ca" , superfluous, fide 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, Ki ceta" wakéga aká wáśicta"-bájii ēga" , The sickness has not yet ceased among us, but it is still on the increase. This is the meaning of the figure of speech, "we are, as it were, going up-hill." It does not refer to improvement. W. said that L.'s reading was equivalent to the other one.

Heqaga-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 Oma-has, too, have many sick among us; five men have died. Though you have heard it, still I tell you. Little Elk, Brave, Cúqa-ma" xīn, and Ěha-te-ráp'é, whom you knew, are dead. Iqūhábi, 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.

Kágéha, a" bačé wiséčį-ga" wąbágteze wíđaxu, ie djúba. Kágéha, My friend, to-day as I remember letter I make to you, word a few. My friend, you, ičée tė éská' čaná'na' ka" ehtóga" hā. Edáda' ni" máčadi uwíčha hā. I speak the perhaps you hear it I hope. What one last winter I told you. Wíđaxu bścića" máčadi, ie kē ca" ca" ci uwíčha hā. Maja" čéču a"ma"či" ń I wrote to you I finished last winter, word the always again I tell you. And here we walk. Ėtə Wakan'da aká čéču jút-a" wáxai ēga" , čéču a"ma"či" hā. Wáqé amá the God the here made us have bodies as, here we walk. White the(pl. man sub.)
THE CHELTA LANGUAGE—MYTHS, STORIES, AND LETTERS.

678 THE CHEGA LANGUAGE—MYTHS, STORIES, AND LETTERS.

... (text continues)
JOSEPH LA FLÈCHE TO A. B. MEACHAM.

We do not want them. Indians the (pl. what bad they did they did not. Soldier the (pl. they before did it even when, deed bad the

The Indians Dakota those who hate us if, again their Indian the, it hard for us, its own chief our word one again I will say that just so I will say that.

The Indians Dakota those who are they hate us, And again the Indians Dakota those who are they hate us, And again the

we are not alike. Nation of different sorts are we. And, O ye white people, you too

some towards the white men desire, and some are not so. They Dakota Dakota those who are they hate us. And again the Dakota Dakota those who are they hate us. And again the

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éga"; imacémaci'qa' anga'ga'ñi. A'ñi' ai etéctéwa"; ca" an'guket'á'am as, towards you (pl.) we go we wish. We fall notwithstanding, yet we acquire anga"; ca tan'gata"; wáge gaxe té. Ki ñidi-ná weajida'i etéga". Ci té gáté we will wish, acting the white the. And in it only it will be good it is apt. Again word that man (thing).

êga", imacémaci'qa' anga'ga'ñi. A'ñi' ai etéctéwa"; ca" an'guket'á'am as, towards you (pi.) we go we wish. We fail notwithstanding, yet we acquire anga"; ca tan'gata"; wáge gaxe té. Ki ñidi-ná weajida'i etéga". Ci té gáté we will wish, acting the white the. And in it only it will be good it is apt. Again word that man (thing).

3 céna uwbéha cá. Ci té áji uwbéha tá mínké. Ki a'ñi' ta anga"; ca éga", enough I tell you. Again word differ. I will tell to you. And we live we wish as, e.t.a.

a'wañ'igétá'í ha. Ki a'wañ'igétá'í te weajída'i te a'ñi' baha"; qti we work for ourselves. And we work for ourselves the it is good for us the we know it very well éga", a'wañ'igétá'í ha. Dega"; uma"; ši'ka ši' wakeq'í qti ég(a") a'ñi' ha: as, we work for ourselves. But season this we are in great so (?) we are trouble.

6 macét héga'í éga"; wamúské si gé wénat'éga há, áda"; cúga-jín'ga čábe'í¹ warm very as wheat seed the withered by. there- ten-cent piece three
dúba ceta"; weágigáxai. Áda"; edáda"; etéwa"; an'qyxáxá-baji'qti éawaga"; i. four so far we have made of. There- what sooner we have not made at all for we like that.

Ki ca"; waqta' áji' ka' anga'í' há, an'qyxáxai, nú, wata'zi da'æte. Ki And in fact vegetable of different we have. we liave made potato, corn for instance. And
tan'gata'í ha. Ki wáwege edáda"; ši'na'í gé bégáqti iniawáqé. There- we desire it. And tool what your own the all life sustaining
fore. We have known, as, season just three from tool we have. And

9 nikaci'ga temá, qi'ha-ská' ma a'wa"; da'bai té, "Úda" ma'et'í ghá'ia", a'ñi' cáí person those (pl. those who have white we see them when, Good they walk ! (in we think
fore) ob.) skins (pi. ob.) thought),
há. Áda"; anga'í' cáí ha. Ki wéchide edáda"; ši'na'í gé bégáqti iniawáqé. There- we desire it. And tool what your own the all life sustaining
fore. We have known, as, season just three from tool we have. And

12 a'wa' bíta"; a'ča'gaska"; taÚ da' tê a'ña"; baha'íqta'í, áda"; anga'í' cáí we work we try it good the we know it very well, there- we wish it
há. Ki wabáqize ceća"; i'čibaxú tê Wakan'da aká juáwagé'qti gé'í". And letter this we write it for the God the the really with nas he sits
fore (cv. ob.) you (sub.)
éga'i; áda"; čskana mája'í; an' i'áwata-sá-baji'qti ka'a"; a'ñi' cáí. Angágaq'í"; so, there- oh that - land the you do not talk about us we hope. We keep our own
fore (ob.) all at all

15 anga"; cáí éde a'qíqaha'í'í. Ki nikaci'ga uwáwágíqa'í-macé' ctt, a'qíqaha'í'í, we wish but we pray to you. And person ye who help us too (or we pray to you.
fore (on the one hand),
ki ámáqáica'mace' ctt a'qíqaha'í'í ha. Uma"; ha' ma nikaci'ga'má and ye who are on the other side too we pray to you. The Onahmas (pl. ob.) the Indians (the pl. ob.)
qa'éwata'í-gá. Ukit'ë-ma zani'qti é a'ñwáwáká-baji', an'güona é have pity on us. The nations all that we do not mean them, we only that

18 a'wa'น' qikai. we mean ourselves.

NOTES.

678, 8. Parenthetical remark. Mr. La Flèche ended the first day's dictation here.
On another day he resumed at line 10.
678, 11. wagazu, parenthetical and explanatory of his use of uda";
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). When the Indians did wrong, they were not usually the first offenders. Even when the soldiers did wrong first, they usually concealed their bad deeds, and showed to the President the bad deeds of the Indians. .... (And, my friend, I add some words again. Though there are here and there among us Indians those who speak very true and honest words, the President does not, as it were, accept them from us as true. He accepts only the words of the agent. That is very hard for us to bear. That is the chief thing which gives us trouble.) And though I will repeat one subject, still I will say it just as I have done. The President (?) hates us Indians who have sold our land to him, and who continue the cultivation of the soil, treating us as if we were those Indians called the Sioux. You think that we are just like all Indians; but we are unlike them. Some Indians desire (to act) on the side of the white people, and others are not so. The latter are those called Sioux. And when you think that we are just alike, we are not so, we are unlike. We Indians are of different nations. You,
for your part, O white people, are of various kinds, and we are so too. If on the one hand the Dakotas hate us, and on the other hand you dislike us, how can we hope to live? That being the case, we wish to live, and so we wish to proceed towards you. Even though it is possible for us to fail, still we wish to acquire the privilege of living as white people. For only in that way can we prosper. Now, I have told you enough about that subject. I will tell you about another matter. We work for ourselves because we wish to live. We work for ourselves because we know full well that it is good for us. But this season we are in great trouble. Our wheat has been withered by the heat; therefore we have not realized from our wheat crop more than thirty or forty cents a bushel. Consequently it seems as if we had not accomplished anything at all for ourselves. Yet we have different kinds of vegetables; we have cultivated them for ourselves; potatoes and corn, for instance. And when we see these white persons (who are near us) we think, “They surely prosper!” Therefore we desire (to imitate them). It has been just three years since we began to have tools, as we have learned that all tools that are your own are life-sustaining. And we know very well that we ought to try to work at various occupations, therefore we desire to do this. And when we write this letter to you God is, as it were, sitting with us; therefore we hope that you will not talk at all about (depriving us of) our land. We wish to keep our own, therefore we petition to you. We petition on the one hand to you who have aided us Indians, and we petition on the other hand to you who are on the other side. Pity us Omaha Indians. We do not refer to all tribes, we refer to ourselves alone.

JE-UHÁHA TO A. B. MEACHAM. (Same date.)

Kágéha, wíbáhána cučéáge tá mînke. Ébê ʧi ctéctewá maja’”

My friend, I pray to you I send to you I will. Who he is soever land

ʧan’di níya ma’ti’ ʧa’ ʧai, ebe’gá’. Níkaci’ga ʧe awána’’ yí, iv’cte

in the alive to walk he wishes, I think that. Person word I hear them when, as if

3 sní’teqti éga’. Ki maja’’ ça’ pahan’ga ʧa’wán’fqéita’i tè waqáte

I am very chilly so. And land the before we worked for ourselves the food

a’ʧa’níqátta’ aŋqéita’i hā. Gand’ è úda’’ ʧéská’bo’gá’. Níkaci’ga

we lived by means of we worked for . And then that good I think that. Person

qí’ha-jíde ʧi’ ctécte maja’’ ʧan’di níya ma’ti’’ ga’’ ʧai hā. Gáté maja’”

red-skin he is soever land in the alive to walk he wishes . That land

6 sníawáče téga’ Wakan’da i’wi’ t’ai éga’, ʧe uwíbá cučéáge. Éskana

life-sustaining in order that God told me as, word I tell you I send it to you Oh that

wíbáhána cučéáge’ ʧe tè nízé ka’bo’gá’”. Ké, kágéha, čína wíbáhána

I pray to you I send it to word the you receive it. I hope. Come. friend, enough I pray to you

cučéáge.’

I send it to yon.

NOTES.

682, 2 and 3. Níkaci’ga . . . sní’teqti éga’. Refers to what the white people were talking about. Such talk chilled him, made him shudder.

682, 4. Gand è ûda’, etc. Gand (e) has a good meaning, being prob. =gáŋá (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 skin) exists desires to continue alive in the land. As God has told me that thing in order for the land to be life-sustaining, I send to tell you the word. I hope most earnestly that you will accept the words which I send you for the purpose of petitioning to you. Well, my friend, I have sent you enough of a petition.

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HUPEÇA TO A. B. MEACHAM. (Same date.)

Kageha, ie wi" uwibëa tá minke hã. Ca" wágazuqti uwibëa
My friend, word one I will tell you. And very straight I tell you

a̱idaxe. Nikaci"ga ukéé" aŋ'gači" úcka" ciéña qtá"če aŋ'gači", áhigí'qti
I make it for Indian common we who are deed your we who are loving it, very many

aŋ"či'-báji. Łiga"tai maja" weči"wi'-má waŋ'gieče aŋ"či". Nikaci"ga ukéé" 3
we are not. President land those who sold it all we are. Indian common

aŋ'gači" aŋ'waŋ'qig'éta" aŋ'gači". A',waŋ'qig'éta" aŋ'gači" waŋána"oni" à.
we who are we are working for ourselves. We who are working for ourselves (as do you forget us?)

Nikaci"ga ukéé" úda" aŋ'gači" ie aŋ'či'-na"i. Nikaci"ga ukéé" pláji-má
Indian common good we who are word we have given Indian common those who are good

edáda" gáxe ga"čaji-má ékiga"qti wačkáxe-na"i. Ki nikaci"ga úda"-ma 6
what to do they who do not just alike you usually make us. And Indian those who are good

weči" aŋ"ma'-či' anga"čai. Céna uwibëa.
distinguished we walk we wish. Enough I tell you.

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 ḌI ṢI N TO A. B. MEACHAM. (Same date.)

Kagéha, ie djúbaqeci ije ē wíbčaha n cučačé ta minke. Ó ḍi ḍi

My friend, a word very few I speak I pray to you I will send to you. Word your

ji'á-qtei aná'a n q'eté, gicka'ū-tqi ubča'ū-na'ma'n hā. A'bačé, kagéha,

very small I hear even if, very quickly I usually take hold of it. To-day, my friend,

3 qačawagíaí kâ'bčéga. Ća'ēwagíaí-gā. Piqti, kagé, uawagíkíyi-gā.

you take pity on us I hope. Pity ye us! Anew, friend, help ye us!

Kì maja'n' júat'á n' ñan'di, kagé, éskana é'di ca'n'ca n' aníta wabcíta'n

And land I have grown in the, friend, oh that there always I live I work

ma'bi'kâ'bčéga'. Ata'n' até ctcétewa' ci'n'gajin'ga wiwi'ma éskana

I walk I hope. When I die sooner child those who are my oh that

6 ujan'ge čínai uhai kâ'bčéga'. Kì úcká' číčíai édili n, "Ci'n'gajin'ga

read your they fol' I hope. And deed your in that case, child

aŋúni'ai-ma ñbáha'n' ači'n' etečá'i áhá'n,' a'n'ča'n'čai. Úcká'n' číčíai uhai

those who are our knowing to have will be apt! we think. Deed your they follow

čí-oná'n', "Úda'n' etái áhá'n,' a'n'ča'n'čai, qta'au'čai. A'xa'ha'n'ë aŋga'n'čai hā.

when, only, Good will be (be) we think, we love it. We pray for some- we wish

9 Kó, kagéha, čóna uwíbča cučačé hā.

Come, my friend, enough I tell you I send to you.

NOTE.

The text is given as corrected. When it was dictated two explanatory words
were mentioned before a'ča'n'čai, in line 7. The former, eweau'gičé, means, "we think
about them." The latter, a'xa'ha'n'ë aŋga'n'čai, from wagiča'n'ča, 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 fol­
low 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.
NOTES.

Though the letter does not name the Omaha referred to, the author learned that he was Sida maqin, a member of Pagii na-paji's sub gens, who had resided with the Pawnees for years. After the death of this Omaha his name was assumed by another old man, likewise a member of the sub-gens.

685, 1. The first sentence is explanatory.

685, 9. Ceca Durant, the Omaha notation of the Pawnee name.
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 kirvbaski 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.

NOTES.

686, 2 and 3. Ana čaṭ'āi winā'âi ka"bēgâ nakma"i, others express it more fully: ána čaṭ'āi āda" ebēgâ nakma"i ka"bēgâ (501, 9), and ána ca" čaṭ'āi či"te winā'âi ka"bēgâ (512, 1). See, also, 482, 11 (t'ē i'te ca" anā'âi ka"bēgâ), and 506, 1 (t'ēska"i ginā'âi ga"ča).
TA'WA-GAXE JÎNGA TO HEQAKA-MANI AND ICTA-JÀNJA,

YANKTONS.

O ye Pawnees, I think of you from time to time. I hoped to see you, but I have been working, and now that I have finished I remember you. O ye Indians whom I have seen! I wish to know how many of you have died, and so I send to you to ask you (about it). We Indians whom you saw in the past are now doing well. When you came here you saw us on the land, on the land in which we dwell, and there are we imitating all the acts of the white people. The President has given us very good titles to our lands, so we are rejoicing and going forward; but when I think of you I am sad, and so I send to ask you a question (about yourselves?).

Translation:

O ye Pawnees, I think of you from time to time. I hoped to see you, but I have been working, and now that I have finished I remember you. O ye Indians whom I have seen! I wish to know how many of you have died, and so I send to you to ask you (about it). We Indians whom you saw in the past are now doing well. When you came here you saw us on the land, on the land in which we dwell, and there are we imitating all the acts of the white people. The President has given us very good titles to our lands, so we are rejoicing and going forward; but when I think of you I am sad, and so I send to ask you a question (about yourselves?).
NOTES.

687, 2. nikaci'ga duba, four persons, Joseph La Flèche, Two Crows, Big Elk, and Ta'wa'-gaxe ji'nga. Hupe'a, the fifth man, dictated the sentence in which his name occurs.

687, 4. $i e'ga u, emphatic, $i eui'ga n , etc. (F.), you truly are the one. W. makes $i e'ga u, etc., = Uwikie ouankace, a wi bisi'ai e'ga na uqie'gi'na tu'ngata n, O ye whom I have addressed, since we remember you, we will go to you.

687, 5. cena-ctewa n -baji, etc. They did not receive even the slightest attention (F.); You (pl.) showed not even the slightest attention (ceonactewa n -baji?); They did not get anything at all (W.). The Omaha chiefs went to the Yankton without taking the "young men." The Yankton paid them no attention, so the chiefs thought that it was because the Yankton wished the "young men" to come.

TRANSLATION.

Last year you came to visit our tribe. Then you made very fair promises to four men, who have not forgotten them. Now they have done their work, and I think that they will visit you. We have had considerable sickness, and our people have died. This has made us very sad. Therefore we remember you especially, and we shall visit you. When the chiefs went to see you you did not pay them much attention, so they concluded that it was because you thought of us, the members of the progressive party, and they said so on their return to us; therefore we are going to visit you. Joe gave you a horse when you came, but he did not go to you (with the chiefs); and now he remembers his friend. Two Crows gave you a horse when you came (to see us), and now he remembers his friend. Big Elk gave you a horse when you came, and now he remembers his friend. When you came, I Hupe'a 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'wa'-gaxe ji'nga, wish you to tell my adopted children among the Yanktons that I have been sick, and that I came very near dying. If I live I will remember them, and I desire to see them.

TA'WA'NGAXE-JI'NGA TO MIN'GABU, A YANKTON.

Céaqáta n, nishi, ca'gi'ima wan'gi'qi'qti gi'ngai. Ga' wigha'be hoko na bjava. Áda' edáda' ceéctewa n, nishi, ie úda'qti a'gá'í tíqáqé ka'bëgá n.

I wish. There- what soever, my child, word very good you give you send I hope.

3 Waqi'ha uqie'qtei gian'ki'gá-gá.

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.
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.

ICTAFABI TO HEQAGA SABE, MACA N, AND MAWATA N NA, YANKTON AGENCY, DAKOTA TERRITORY. 1879.

Ca n zani wibaha n’ha, nikaci’ga nañkace. Ki ca n’ba’baçe’tcei Now all I petition you (pl.) person ye who are. And at any this very day uágaca n ka’bécga n’ga wína bai ka’béta. Çé-ma ci’gajin’ga-ma I travel I hope as I see you (pl.) I wish. These the children

3 wañaxe-ma awágina n’be ka’béta há. Nan’de isa’ëin’ge. Ce Sindé géeká those whom I made I see them, my I wish. Heart cause of gladness I That Tail Spotted

ata’u gëji’te é i’wi’è i’fi’i-ga. Gáca n’te’u u’éqhtcei ékita n how far sits perhaps that to tell me send ye! That (ev. you see it when very soon simultaneously

i’v’baxuí-ga. write ye to me.

NOTE.

ICTAFABI was an Omaha; Heqaga sabé and Maca n were Ponkas, refugees among the Yanktons; and Mawata n na was a Yankton.

TRANSLATION.

Now I petition to you all, O ye Indians! And as I hope to start on a journey this very day, I wish to see you. I wish to see those persons (Yanktons) whom I have regarded as my children. I have nothing to make me glad. I wish you to send and tell me how far distant Spotted Tail and his people are dwelling (from you?). When you see this letter, do not let any time pass before you write to me.

JÉ-MÍ-WA’U, A PONKA WOMAN, TO HER DAUGHTER, MARY NAPECA, AT SANTEE AGENCY, NEBRASKA.

6 Çiádi ci’dá n’be ga’çéde t’çé hê. Waqa-nají n ci’dá n’be ga’çá. Í’cáge Your father to see you wished, but he is dead. Waqa-naljib to see you wished. Old man
t’çé hê. Çiáíç’ge ci’dá n’be ga’çéde, éfe’éi wáñta n’ega n, ángajá-báji is dead. Your younger to see you wished, but, your sister’s works as, we do not go
tañ’gata n. Mâçadí çiáíç’ge n’úpëngá wi’i’çáde, gë’éé hê. Céa tê we shall. Last winter your youngest boy one gave birth to, he is dead. Yonder the

9 e’a n’ëngë çiánjí n, ci’gajín’ga çanká e’a n’ëngë nají n’hi, áwáña n’á nothing being the matter you stood, child the ones nothing the matter they do, I hear of them
ka’bëta. Çiáíç’ga aká na’ba’u’ impres-ágaxé gëçái hê. Í’cáge aká I wish. Your younger the twice “face-picture” has sent. Old man the

gána’átá wak’ga a-f té ca’ca’u’f’çé hê. U’a n’ëngë ciáíç’ge aká ci’dá n’be from that unseen place he was the continuing died. For no reason your younger the to see you

12 ga’çá wishes.
NOTES.

This is one of the few letters dictated to the author by women.

690, 6. Čiadi probably refers to Hexapa, mentioned by Jabe ska in his letter, p. 477.
690, 7. Čiaŋge, see 477, 3.

TRANSLATION.

Your father wished to see you (again), but he died (without seeing you). Waqa-naji 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 HAŋGA-CENU.

Waqi'ha gia'čakije ča' gę. Winá'ań tē üdań ha. Canha ma"ni'n/ Paper you have sent the has re- turned. I hear from the good. You live you walk tē ta"wa'gęa' ma' gętai, čina'ani yę, nan'de giuda'w'i. Iuča a'gę'a' kę the the geniö as glad, they hear when, heart good for them. News you give the me učágacan ma'ni'n/ kę'la üda'aqti ma'ni'n/ tē cti yę, ci pijį tē cti i"wi'ča-
you travel you walk to the very good you walk the too when again bad the the too you have not nąjį. Ki üdań ma'ni'n/ yę, i"wi'čaną yę, ci pįjį qıcte i"wi'čaną yę, told. And good you walk if, you tell me if, again bad even if you tell me if, i"udań tê'qte. Ėdi yę, ta"wa'gęa' ma čema uáwagibęa tē. Úcka a"-good for it may be. In that case, the geniö these I will tell it to them. Did you ča"uawę xe tē uwibęa tā mińke. Nikaći'ga uma'čińka čėnaqčei tē-mā 6 asked me about the I will tell to you. People season only this those who died wačána'ań cka'na tē uwibęa tā mińke. Wačuce, Gahige ısā'ga; Ma"-you hear about you wish the I will tell it to you. Wačuce, Gahige his younger Two them teü-na'ba ısan'ga, Cúxa-ma"fi'n; Jāfi-ghanąge jin'ge, Heqąn-jiang'a; Grizzly bears his younger Pawnee-Chief his son, Little-Elk; Wąqa-naji isan'ga, Ixuhábi; Gahé-rąp'e, Ma"tcu-na"ba ian"cka; Węjiqte 9 Waqa-naji his younger Wače-ap'e, Martco-marba his sister's Wejįqče akádi ınma'ha ıjin'ge, He-snáa; Ičtco'ga'a, Ma"tcu-na"ba ısan'ga; in the Nemaha his son, He snáa; Intocęga, Martco-marba his younger akádi Niča'ani ıjin'ge, Wąča'jį, Icăsanda akádi, Kida'nau ıjin'ge; Cyu- Standing Hawk his brother, Wąča'jį, Icăsanda in the, Kida'nau his son, Prairie
NOTES.

Louis Sanssouci is the son of an Omaha mother.

Hānča-čau was an Omaha staying at the Pawnee Agency.

381, 3. tě cťi . . . tě cťi (F.'s reading); but W. gave, ūdčańti mańniń' těčťi cť pluťi těčťi ūdčańti ūdčańti.

382, 7. ūdčań, intended for ūdčańja, though, which makes sense.

TRANSLATION.

The letter which you sent me has come. It is good for me to hear from you. The gentes rejoice because you continue alive; they are happy to hear from you. When you gave me the news concerning your travels, you did not tell me whether you had been very prosperous or unfortunate. You ought to tell me if you are doing well, and even if you are not prospering. In that case, I will tell it to these gentes. I will tell you the thing about which you asked me. You wish to hear about those (Omahas) who have died only during this year. I will tell you. (Their names are as follows:)

Wačuce, Gahige's younger brother; Cuqa-mańši, Yellow Smoke's younger brother; Little Elk, Waqa-najiń's son; Iquahabi, Waqa-najiń's grandson; Tańčagūša, Yellow Smoke's sister's son; He-satna, Nemaha's son, of the Elk gens; Itečągańša, Yellow Smoke's younger brother; Standing Hawk's brother-in-law, Wačaję, of the Ictasanda gens, and son of Kidahanu; Prairie Chicken, Yellow Smoke's daughter; Standing Hawk's son; Buffalo Rib's son; Fire Chief's daughter, the wife of ġańza hāńga (or Henry Blackbird); Big Foot's wife; Mańgańša's wife, the daughter of Mańće-xi; Wačuce's grown daughter; Lover's wife; Ickadabi's grandchild; ġa są-najiń's grandchild; Four Hoof's daughter;
Horn-on-one-side's daughter; Kawaha's daughter; the grandchild of the elder Village-maker; Wacuce's son, Edi-ai-naji; and the Ponka old man, Hexapa. There is other news, but I will not tell you. If you wish to hear it, send a letter again. Yellow Smoke sends you this message: I have sent you two letters, but you have not replied; therefore you shall not hear from me again. I am doing very well.
694 THE CEIGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Áda^n i"ma^n kéa^n enaqti naji”。 Wàqe bêigua a^n kéa^n baha^n, i òe i"ma^n kéa^n i
There fore to steal from alone they stand. White man all they know about me, this they stole from
me té. Áda^n éskana, kagéha, wàrita^n òeqagííi ka"bêega^n éita^n. A"wàti^n
the. There fore oh that, my friend, to deal with you com. them as mand him
offend ers.
3 t'ea^n òe ga^n kéa^n kéi thé, òi'éita^n-bájí. "Gti'it égaan-gá," ecc ka"bêega^n. Téqi'ti
 violin to kill me he wished even he did not deal with. Do deal with the of- you I hope this (std. He hit me
when, the offender for me. fend er for him, say it
ingáxai u'ágáa uwîba^n cùcefé. Tìeqagííi yi, wàir'ma^n kéa^n ca^n-ca^n ingáxí
ey have the suf- I tell you I send to you. You do not if, to steal them from always he will
t'stí aká Can'ge ta^n enaqtcí òi'éti^n géi; ute té òi'éita^n-bájí. Úcka^n wi'
gainst Horse the that done he has brought rest the he has done. Decd one
me. (std. ob.) mine back: nothing for me.
6 òe nína akádi, wa'ú ni ági ìc'e-ma wábisan'de wñarti-ná'i; éde wàrita^n-bájí
this he about the woman water those who go holding them he vi¬
agon the water, but he does not deal with them as offender
ípádiqal aká. Isánga megan'á gáxáí, é wábisan’de wñarti, òita^n èka'bá
agent the His younger likewise does it, this holding them cool, to treat I wish it
bth éka bá
brother (sub.). for him
òe'ja, ca'n' èita'n-bájí.
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.

698, 2. tega^n gaxe, contr. fr. té ega^n gaxe.
694, 13. òbaxu géi^n aka, the author. gâti^n nav'paji injiíge, i. e., Ni'daha^n.
693 and 694, 15. t'ea^n kéa'n'é. Ca'ta^n-jííga was assaulted by Ta^n-wa^n gaxe jííga, while the author was at the Omaha Agency. These two men belong to the same Omaha gens.

TRANSLATION.

As you desired Little Wolf to work, he has worked. He has also inclosed his field with a fence. You wished him to work well in this manner, and so has he worked. So has he done, but these Omahas have been constantly doing evil to him. They have pulled the fence to pieces, and have turned horses into his field to devour the crops (against his wishes). And then, as they have never allowed him any damages, he has been always displeased. I earnestly wish that you would send here and aid me with your words. Send to tell the agent! Though I have insisted on it, the agent has never dealt with them as offenders; therefore I am always sad. Therefore I wish you to send here and help me with your words. And as you said, "My friend, keep domestic animals," so have I done; but these men have stolen from me sixty which I had, making an end of them. And subsequently they stole sixty more from me. On two occasions have they killed all my domestic animals (poultry)? My friend, even when I had made a wooden stable they stole my animals from me.
My friend, ḡapi'-na'paji's son has stolen my horse. He who is writing this for me, the agent, and the other white people, know the horse. I earnestly desire, my friend, that you would aid me. You should have commanded them to treat him likewise. And then they fought; they wished to kill me. They spoke saucily to me. They wished me to lose my possessions. Therefore they have done nothing but steal from me. All the white people (here) know about me, and how they (the Indians) have stolen from me. Therefore, my friend, I hope that you will tell this (agent) to deal with them as offenders. Even when one hit me and wished to kill me the agent did not deal with him for me. I hope that you will say to him, "Do deal with the offender for the sake of the plaintiff!" I send to tell you how I suffer from the hard treatment which I have endured from the Omahas. If you do not send here (to stop it) the young man will always work against me by stealing my horses, etc., from me. The agent has made the offender restore my horse; but he has done nothing else for me. There is one thing which is done by the one who fights (i. e., Ta'nawa-gáxe jiŋga). When the women go for water, he usually holds them down and ravishes them; but the agent does not punish the offenders. This man's brother also does it; he, too, ravishes them by holding them down. Though I have wished him (the agent) to deal with the Omaha as an offender, he has not done so.

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Ḵači'-na'paji TO HIS SON, NI'daháN.

Ḵači'- akádi ci ḡi'-ji, uq̄ę'-qti gi-ga. Né ḡi'-ji, úcka'n piųji'-qti na'ar'si
To the Pawnees you if, very soon return. You if, deed very bad I have
há, ádna uq̄ę'-qti wiņ'-be ka'ub'be hä. Ği', uq̄ę'-qti, Tcáza-čín'ge, čisa'n'ga
there very soon I see you I wish. You, very soon, Tcáza-číinge your younger
júwaŋge gi-ga. Tcáza-čín'ge, né te'di úcka'n piųji'-qti ani'n' néc hä. Nikači'n'ga 3
with them return. Tcáza-číinge you when deed very bad you took away
amá béŋgaŋqi íái hä. Wamúské újí ke'di čaqei'í ka'ub'be. Ĝáki-hide
the (pl.) all have Wheat planted in the you return I wish. Attend to it
wacka'n gu-ga. Waqi'n'ha cuhi ḡi'-ji, waqi'n'ha uq̄ę'-qti giän'ki'-gá, try return you! Paper reaches when, paper very soon cause to be returning to me,
jéji'n'če méga'n. Ĝéka čádičájí aká ha'n' gčba-čábi'n ja'n' úcka'n t'á'n' 6
your elder brother likewise. This one agent the night thirty sleep deed to ex-
ingáxai, ádna i'ca-májí- na' ca'n.ca'n. Áda'n uq̄ę'-qti čaqe'-íí ka'ub'be. ḡapi'
for me, fore always. There very soon you return I wish. Pawnee
amá ča'cęjíčíjí ńićö, uq̄ę'-qti ući' gičájí-ga. I'wi'n'ča gičái-ga.
the (pl.) they have pitted even if, very soon to tell be sending back (pl.); To tell me be ye sending back.
NOTES.

695. 1. Ẹlek akadi, refers to the Pawnees being settled in a village, "sitting." Had they been traveling, amadi would have been used.

695. 1 and 3. 甥a akjadi, etc. See the charge made against Nigbaha in the preceding letter. The father says that he was punished (for his son's offense). Nigbaha is addressed in lines 1 and 2; Teaza-šiing, in lines 2, 3, and 4; and Nigbaha 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-šiing, return very soon with your younger brothers! Teaza-šiing, 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, Nigbaha) 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!

MAN'TCU-NA BA TO WIYAKOIN.

Ja'ckáha, ụcfá dáada'cté a'ši'ng'ge. Ca'nwa'qpani, ụa'ckáha.
Sister's son, news whatever I have none. Still I am poor, sister's son.

A'cta'be tó ca'ca'qti a'i. Ta'wa'g'na c étant nán'de itágisa-májí an'ga'.
You saw me the it has always continued so.

3 Waqpání bci'. Áda'n nugáádi wi'a'bai ụi, újawá ckáxai agísíte, nán'de
Poor I am. There- last summer I saw you when, abundant you made I remember, heart
fore (or pleasure)
i'uda'n-nd'a-ma'.
it is very good for me.

Hau. A'p'a-wada'be šíñké Ihań'kta'wi'amádi edí šínkey'té
%f
He who sits looking at the Elk (pl.) Ya'nken at the (pl.) there be sites whether
6 i'wi'ě íta-gá. Ma've-na'pi'ísa'g'ną, máçádi Uma'handi tì hà, é
send hither to tell me. Iron Necklace his younger last winter to the Omahas came . that
awake. Pan'ka d'uba gi-bi aí, éde ceta'agí-bají. Cúde-gáxe i jáje
I mean him. Ponka some that they they but so far they are not Smoke Maker his
 swimming. say, returning.

a'gü', t'ángáü ićpahá'i. Uma'ha'n d'uba Pan'ka'a açaí, i'ya ta'a'wa-baqúbe
he has, very great you know him. Omaha some to the Ponkas went, now mysterious day
that
9 sáta'n açaí. Ceta' a'ngü a'ná'a'báji Uma'ha'n amá čama ca'n
five have gone. So far we we have not heard. Omaha the (pl. these in fact

sab.)
NOTES.

696, 2. nände íjagisa-majjí añga. Without añga, the phrase would mean, "I am uneasy about my own nation." Used with añga, it refers to the pleasure which he would feel if the Omahas gave many horses and other presents to their Yankton visitors. Waqpani bíí, used (páde W.) as well as awaqpani (see line 1).

696, 3. Ádaa nungéádi wiáa-baí, etc. bíí generally has a future reference, but it can refer to the past. A fuller reading is, Ádaa nungéádi wiáa-baí t'í, újawa çkáa t'é agisíq t'é, nán'de íodaa-naa-maaw (W.).

696, 5. číŋkeérte, contr. fr. číŋke érte. So gáača éga, for gača éga, 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.

a'wa a'wa a'atí wécáh a'awó-majjí. Ca'wúkie a'atí-bají, cí té uné cíi a'atí-bají. Whether they have gone, I do not know about them. And to talk to them, they did not and to hunt too they did not go. Waqta a'ají, wáqí amáádi, Ábí t'ai niaci'a'ga. Gáa a'waqí'a'ha, Work to seek have white among Many have gone, people. That (cv. paper, ob.)

a'čka, nize ci, uqéé qtoí ia'n'kíqá'a'ga. Ki A'pa'a-wada'be číŋke édédí 3
sister's son, you receive it when, very soon send to me. And he who sits looking at the Elk (pl.) he is there

ci, i'wi'ča číqá-a'ga, waná'qéí qíí qíí. Wíqáqéa a'ká é'íái. Juča ji' ji'jín'ga
you have it, to tell me send back. I do not go to you if, my wife shall go to you. To go to

ci'ča-a'ga, i'wi'ča číqá-a'ga. Cúča-majjí ci, wíqáqéa a'cúčo tató. Cúčo
you have it, to tell me send back. I do not go to you if, my wife shall go to you. To go to
gi'ča číqá, iwi'ča číqá-a'ga. Cúčačača číqá-a'ga, i'wi'ča waqí'a'ha 6
as she desires it, I ask you a question. I send to you. And news there is none as, now paper

cúčačača. I send to you.
JANGA-GAXE TO ICTA-MA'GE.

Waqi'ha yako'qi ęga'nguna'cugu'wikigewi'hujiŋi'qeté, wágazu gáxa-gá.

Paper a very long time ago I caused to be taken it has not even it, straight make it.

Cin'gajin'ga ęha nie'binge ęi, awána'a'na ka've'ba. E'án ma'nin' té údá'qti child your have no pain if, I hear about them I wish. How you walk the very good

3 ma'nin' winá'na'na ka've'ba. Pan'ka'na waqi'ha čiŋké é čéŋaqé a. Pan'ka'na you walk I hear it I wish. To the Ponkas paper the (cv. that have you I To the Ponkas ob.) sent it

waqi'ha ęa'á číačiŋkété te, le edái té wágazu i'wir'ća gía'ga. paper the that you have sent it the, words what the straight you tell me send back.

Awána'a'na ka've'ba, Pan'ka, wéstí. Ta'wa'gána na'ńkáčé, úcka'na'wága'ga. I hear about I wish, Ponkas, I, too. Nation ye who are, deod how straight

6 winá'na' na'vá'ba. Cáa'čéma i'wte'ngébihiwi'na'na'ba atí-biamá. Atí I hear about I wish. Dakota these now two hundred have come it is They you come

etea' cía ama. A'bače atí taíte. É'na wa'jíngga čiŋké agína'a'na ka've'ba, will, at some future To-day they shall There old woman the one I hear about I wish. how you, my own

cíctí nié'binge ęi. Mi'w'-a'ba-čí'á awake. Éctí ni'jíngga (I'be'ti'u) cin'gajin'ga she, has no pain if. Moon Moving by I mean her. She, boy Blackbird child too

9 erá čanká awána'a'na ka've'ba, nie'binge ęi. Wa'ú gíta'wá čiŋké aná'a'na ka've'ba, her the ones I hear about I wish, has no pain if. Woman the one whom ha I hear I wish, has married about her

cíctí nié'binge ęi. Índáda'wa'jíngga eté a'binge, nie a'čéŋqí ha'. Čéma she, has no pain if. What sick soever I have paia I have no a e at all. These you said.

ta'wa'gána amá uťága tóábai. Gaqta'n uťáta béńga, ta'wa'gána'. nation the (pl. suffer exceedingly. Migrating have scattered all, nation.

12 Itádiši aká ma've'zéška wá'baį. Waqi'ha cuhí tó nëze ęi, uqé'tqci Agent the money has not given to them. Paper reaches you re- when, very soon you seize it

ia'n'čiŋkété te. Číga'n' etí'cingga edáábe nie'binge ęi, awána'a'na ka've'ba. you will send it to Your too your also (more have no pain if, I hear about I wish.

Hau. Índáda'wa'jíngga, kúkusi etí uhi'wáqa'gick uhi'wáqa-gá.

What domestic bird, hog too they raise quickly raise them

15 Maja' cá'na mčádi nía'be ákíhíde číunába-gá. Wa'tá da'eté gick ují ęi, Land the last you standing plus it! Fruit (or whatever is quickly it, vegetable) planted

waqta' na'uda' há. Waqta' na'údá'qtí. Can'ge da'eté wání' ęi, gá'na' gická'qtí to work good . Work (is) very good. Hora soever you have it, so very quickly them
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, a n. 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.

NOTES.

698, 3. waqi'ha çiñke, i. e., waqi'ha çi. Naña, in çiwere, stands for both çiñke and çi, in çiwa, as the sitting and the curvilinear are undifferentiated in the former language.

698, 6 and 7. Ati etea, a parenthetical expression.

698, 8. I 'bëna, parenthesis, the Omaha notation of the Oto Idríqtn.

698, 9. Wa' u çiñke, etc. Amended thus: Wa' u çiñke ni çiñge çi, anu' n ka' wîna, I wish to hear whether the woman whom he has married is well (W.)

698, 11. ta'wawî çuama and ta'wawî çu, the Omaha people.
LENUGA-WAJÍN TO WAJÍNŠKÁ, AN OTO.

Ie djúbaqtei wabágæze wìdxæce cuéçæce. Ca" úcka" e" a" wí, winá"a

Word very few letter I make to I send to you. And deed how if, I hear from you
ka"bïa. Wìčtí úda"qti anájí" cécu. Cé"a nugeádi cupí tè"dí fe wi" wi" I wish. I too very good I stand here. Yonder last summer I when word one I gave reached you

3 pl ésa" bëega". Eáta" cattájí. Cé"a Gahígi-wadáqíinge cuhí teçá"dí fe I thought that. Why you have not come. Younder Saucy Chief reached in the past word you

wi" i"qí gíí. Edáda" tè wìwìña gá" wíba" ga" a" ba ákíhíídeqí agéí". one" he brought back What the my as I called as day I watched it very fast.

Ki Gahígi-wadáqíinge fe wi" aqí" gíí: ihúcçají qti cattí wí, i"uda"qti-má" tè. And Saucy Chief word one brought it you did not come you tè. It would have been good back: suit me at all had come for me.

6 Kí a"ba wíbçade tè ákíhí a. há éga" cattájí tè há. Ca" cíha" cíádi céna And day I mentioned the beyond reached as, you did not . And your your these to you come mother father only

awášíçé-na"ma"", i"uda"qti-má". Ca" edáda" wi" tè cattájí tè (išécpagíta I remember you as I I do, it (is) very good for me. Now what I gave the you did not you hesitated on you come account of it

cíájí tè), i"cà-májí teçábe. A" cte ci" i"qí"gí in ge ga". Ki edáda" a"càíájí you were not I am sad very. As if you you despised mine so. And what you did not give me

9 tè išécpagíta cíájí tè. Kí cè"a cupí tè"dí edáda"cè tè ayídáxa-májí, the you hesitated you were not And yonder I reached when whatsoever I did not make for myself, wabgíta"-májí. Ki agéí wí, wabgíta"-qti-má". Ca" wámuñke, ní cí, I did not work. And I have worked when, I have worked very hard. And wheat, potato too,

wáhaba cíí, anúqíjí, éga" caxííckaxe ka"bëega". Maja" càndi waxíqíta n corn too, we have so you for yourself. I hope. Land in the to work for himself

12 úda"qíî". Maja" càndi wéegíqa" gáxxa-gá. Níkaíí"ga waxíqíta" cta" be is very good. Land in the mind make it. Person works for himself you see him

wí, "Cé cègíma" tâ mìne," cègían-gá. Ki é úda" eboqíga"; maja" càndí when, This I do this I will, think that! And that good I think that, land in the waxíqíta" tè. Céna uwíbá cuéçæce. Wabágæze i"cénaí éga", cuéçæce. to work for him. the. Enough I tell you I send to you. Letter you (pl.) as, I send it to you

15 Eskana enéga" wí, fe dáda"cèté winá"a ka"bëega", fe úda"qí. Nugeádi Oh that you think if, word whatsoever I hear from I hope, word very good. Last summer

pl tè" di dúba ja" wí aqíí. 
when four sleep when I came back.
NOTES.

1. Jenuga-waji—see 651.

700, 5. ihu'ajigići ćiati ći i'uda-qti-ma te, explained thus by L.: *I would have been very glad if you had come without consulting (or heeding) Saucy Chief at all.*

700, 7 and 8. i'apaqaga ciiği tê, parenthetical and explanatory: we can read either "edada wi tê i'apaqaga ciiği tê i'ça-maji têbe," or "edada wi tê ćiitići tê i'ça-maji têbe." 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 Saucy 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 Saucy 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'TCU-NA'BA TO WIYAKOF.

La'ckáha, fe ćiša tê ana'a hâ. A^nwa'čakić ti'acağı tê i'ceqi-ma w hâ. "Negiha, winégi méga," ecé tê a'паqaha'qti hâ, éde nikaci'ga-ma. 3

hâ. "Mother's, my moth. likewise, you the you prayed to me most. but the people

ći'úde héga-báji a, ic'äge-nâ uctai. Ki Pa'č'pako ctiáiáçai hâ, čáč'čina 3

have aban- very old man only they re- And to the Pooka too they have .

doned the place

ciáiáçai hâ, Wa'čtadadâ ctiáiáçai hâ, mèha cti ga'y a'çai. Úda'

too they have . to the Ones too they have .

gone .

spring too to their There-

hides too scrape went. for
NOTES.

701. 2. The idea is, "You have appealed to me so strongly that I cannot refuse you, when you address me as your mother’s brother. Yet I do not see how I can do anything for you."

702. 4. $a^+$a$^+$a+cigaj$^+$i-g$^+$i, fr. $i$acig. Changed by W. to $a^+$a$^+$a+cigaj$^+$i-g$^+$i (fr. $i$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+$a$^+...
kapachega, I hope that you will not talk against me, etc. Uphaige still has a personal reference, and it is very probable that such a use of i'acige and i'acige may yet be found.

702, 6. wai in t'aa i' ga a wai i etede a'phiinge hâ. The use of "tô" is puzzling. W. suggests this: Wai in t'aa i' ena ecteeawa a wai i etede, a'phiinge ga ecteeawa (or ecteeawa a'phiinge ga) bêta tate ebêega>, 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 in t'aa i' ga a wai i etede a'phiinge hâ, ada bêta tate ebêega>, I should have given them my robe, but I have none, therefore I think that I shall fail.

702, 8 and 9. eanki'ga in ca'ca tate, archaic, G., for eanki'ga ca'ca taita, 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 none 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.
CAÑGE-SKÁ TO BATTISTE, THE PAWNEE INTERPRETER.

Ca^n' cé níkaci'ga éë wíqañi cuñái hā. Ki íeska níñke níkágníhi
Now that person kins-
man my real have gone. And interpreter are
céna'ba ča'ewaqáče ka'be'gá. Ca^n' maña' ča'n' wéahide ča'n'ja, waqpani
those two you pity them. I hope. And land the distant though, poor
3 čga' sida'be cuñái. Nán'de giinda'qti waçaxe ka'be'a. Úawaçaya'n'i
as to see you have gone. Heart very good you make
ka'be'. Ki gáté ájí wi'n' uwíbe'a. Uma'n'ha'a ian'ge aká eñáda'a a'ča
I wish. And that one I tell you. Omaha his sister the what he also-
dened
če ge wi'n' giwa'qtaí, áda'n' eñaha' cuñéqai hā. Wi'n' ča'n' ya, Uma'n'ha'a-má
he the one wishes her there is pray to she sends to one you if, the Omahas
went (pl. in ob.)
6 ačí'n' waçaci tai. Ki Kucáca iha'n' épa'ba úwagíčá-gá hā. Ki e'a'n'
to keep you will employ And Kucaca his she too tell it to them! And how
ší'četá, Kucáca waqí'n'ha wi'n' gián'kiçe té hā. Wágazu i'wi'n' ča' éi'te.
even if, Kucaca paper one he will send back to me. Straight to tell me whether.

Ki cé níkaci'ga éë wíwa cuñí či, e'a'n' cuñí éi'te awágíná'á
And that person kins-
man you if, how reach whether I hear about them.
9 ka'be'a. Waqí'n'ha la'nd'ruñjče ka'be'a.
I wish. Paper you send hither I wish.

NOTES.

704, 3. unawaçaya'n'i, from úwáya'n. See uníça and uwajiya'n in the Dictionary.
704, 4. Uma'n'ha'a, i. e., Sida ma'qí'n', who died among the Pawnees.

TRANSLATION.

Now, those men, my near kinsmen, have gone to you. I hope that you, the interpreter,
and chiefs will pity them. Though the land is distant, they have gone to see you
because they are poor. I hope that you will treat them kindly and make them very
glad. I wish you to help us. And I will tell you about another matter. The sister
of the Omaha (who died among the Pawnees) wishes to have one of the things which
he left when he departed, therefore she sends to you to petition to you. If you give
her one, please ask the (visiting) Omahas to keep it for her. Tell Kucaca and his
mother. And Kucaca will please send back to me a letter, telling me how they are.
Perhaps he will tell me correctly. And when those Indians, my relations, reach you,
I wish to hear about them, and how they reach you. I wish you to send me a letter.
WAJINGA-SABE TO BATTISTE DEROIN AND KE-YRE'E.

Ca' Wácutáda amá maja n' macté kē'ia gaqfa'é ga' na' éai x̱'í'cte, And Oto the (pl. land warm to the migrate to go they wish even if,
i' wi' fέga-gά. Či x̱'ija ga' na' a-báji x̱'í'cte, x̱'úta n' i' wi' fέga-gά. to tell me send Again not they do not wish even if, straight to tell me hither.

NOTES.

Wajiŋga-sabê, Black Bird, is an Omaba, grandson of the celebrated chief of that name. Ke-yre'e, Spotted Turtle, is an Oto chief.

705, 2. ĉai ga' na' a-báji is a mistake. It should be either ĉai ga' na' a-báji, literally, they-do-not-wish to-go, or ĉai ga' na' éai, 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.

UNAJÎN-SKÂ TO GAHÎGE.

Ga' agéí hâ. Umâhamádi agéí éga n' éga' na' éai éga n' in' ka' na' na' i. 3 Just I have returned To the Omahas I have as they pity me as they have as a consoled rule.

Djô ĉîng's di agéí éga n' édi anâjî hâ. Wâfâtâ üda n' qti bêáte a'n' ãqetci Joe to him who I have as there I stand Food very good I eat it very gently

a' ãqet. Čeâma Can' amâ atî-biamâ. Huângâ amâdi atî-biamâ. Cetâ' he keeps Those Dakota the (pl. have come, it Winnebago to the (pl.) have come, it So far is said.

wa' ba-májî. Gasâni ãtècte wana' be tä minke. U' âge'atâqti-éga' agéí hâ. 6 I have not seen them. Tomorrow or (some I see them will I who. I suffered greatly I have come

Kî ca'ge-mâ cti ujéâi éga n' ceta n' gacibe agéí-májî hâ. Uâwakié tê And the horses too are tired as, so far outside I have not gone I talk to them the back (not)

cti ceta' na' a' teâ-ctèwa- màjî. Ca' ãeüu agéí tô iepâna' tai-éga n' 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.)

u'wîbâ ca' cü'qeâi hâ. Can' maja n' ãeüu agéí tô i'ctî n' yú i'wudâ n' qti éga n' 9 I tell you I send to you (pl.) And land here I have the merely to returned breathe is very good for me

hâ. Ca' pahan' ga' wa' da'bai gê éga n' ca' ca' n' qti ge' n' amâ hâ. Kî And before we saw them the (pl. so continually are sitting. And

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wamúské cti bê burgers ugíji améga, údàqti gêî, amá hâ. Ca uaqî gêî, 
whotst too all as they have planted very good they are sitting . And how this 
their own, 

ma'bêî, te gâ viséjai ma'bêî. Ca cángi té cêama wâqa amá 
I walk the many I remember I walk. And here I re
turned the these white people the (pl. sub.) 

3 údàqti wáqa be hâ. Ca úcka wabépi-májí di a'cokáxe teçâ'ja, anfia 
very good I see them . And deed I did them (?) wrong I was you made although in I live 
returning (crack the past, the, (pl. sub.) 

ka'bêga, éginà hâ. Ca uma'cinke anactécte anfia ka'bêga, aauhe: 
I hoped I did that and season how many so I live I hoped I flad

wakéga te na'ape hâ. Céama wâonî, ñanajî-ma ña'wâga'qti ká' 
sick the I feared the seen danger . Those you keep you stand the you have great pity on Oh 
them them who 

6 ebêga hâ, ñádáci ñé wáwiké hâ. Ca' éskana, ñé te ñâtaqti úwâ-
I think that agent you I mean you . And oh that I speak the very straight you 
tágonía ebêga hâ . . . . Céma uawakíjí-ma, in'na'ha, ñdawáte ma 
tell them I think that Those those who are my near kindred the one who gave 
were am my near kindred me birth 
wákíhída-ga; wattáqti áwâginá'be ka'bêga hâ ñanká-t'a 'í cétí éga 
attend them to them; all together I see them my I hope . Has-a-back he too so

9 wákíhída ka'bêga, uawakíjí-má. Cáhiéta i'dádi cétí éga cémá uáwa-
hé attends to I hope those who are my Cheyenne my father he too so those who 

kiâ' ma wákíhída ka'bêga. Ma'tú-nají'é eça'ba gâcâ wi'î. Wâgtáđá 
are my near he attends to I hope. Standing Grizzly he too that I give to 

čanádî angâqí te'di ca'ge dúbá wáoni 'ákí-bi trä té Ba- 
the (pl. we came back when horse four you had reached there that they 

12 díze aká. Ki wî'aq'wâjá e ca'ge ma wâçin ki él'îte i'wi'ça tâ-gâ hâ, 
tiste the And whence the horses they reached if to tell me send ! 

Gahige.
I have returned. As I have come back to the Omahas, they have consoled 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 (of, 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).
Umáha amá edábe nánde ékiga'qti'na'ja, e'na' taté a'ca' baha'ji.

Omaha the pl. also heart they are very similar though, what shall we two do not know it.

É uwíbëa cuýchäi. E'a' ekáxai gë wa'na' ete wi'äqto e'ga' uyñhai-ga.

That I tell you I said to you. How do you the at least this just one as follow it for scattered one time

(5) (in an. obj.)

3 Éga' nó cti ukit'enqaiwañagæ-na'i. Béqeqäqi ede ca'ca' ga'gyi teçak-i

So only too nation you have usually made them A total stranger but yet they pitied very you

na'í. Kë, i'neñi éga've che. Ci gatë uyã'ha. Ci ga' uwíbëa cuýchäi.

usually. Cemë! hard for as I say Again that apart. Again so I tell you I said to you that.

Cetä' uágacä' taté hwi, itaxaquacä' ke. Eñä ke' qewa' ca'ca' nánde

That far I travel shall it has not towards the head the There the notwith- yet heart

6 kë éga' tait ebe'éga'. Eñä amá fe enä gë aná'ca' ca'ja, écti fe

the so shall I think. There the (pl. word their the (pl. ob.) I hear it though, they word

(5) (coll.) sub.) (pl. ob.) too

uysa'adqia' wi' aqi'qetëdëca' ca'ja, "Win'keqia'ja'áha' ebe'éga'. Ata' are altogether as one I towards me as I though, They have spoken ! (in so-

side move the full truth liloquy)

ò iñápahä' pi, waqì'ha wi' cuhi ete hë. Hauh-ha! Waqi'ha wi' ingåxai
til know about if in paper one it may again. Well! Paper one they make

it future). reaches it for me

9 ka'bëa, iqadiqai-á! Iqadiqai ca'ea'ca'qe'qti ka'be'éga' te-na' ca'ca'qti bëi'.

I wish, O agent! Agent yon pity me greatly I hoped usually I really continue.

Cë pi te edáda' mi'na-majä hë. Waqui'ha beqeqaći mi' agë hë. Kë That I the what I did not wear . Paper (or calico) very thin I wore I came . And

niçä'ga-ma ëë hë, ca'ea'qai te iqadiqai úda'qti angäçic'i' eska' beqëga' the people said . they pitied me the agent very good we had you I thought that

12 ca'cti. Ëë hë, is'act-ä'ëqë' éga' hë, ca'ja edáda' te n'ä' éga' éga' áha' formerly That you, my friend, some- though what the you some- so ! (in so-

(not now). it failed at what liloquy)

ebéqëga' hë. Wäqëck uñåket'a' pi', úda' iñápaha' té'íte ebe'éga'. I think that . You try you acquire it if, good I know it might (in I think that.

Waqëckacä' teqä'ja, n'ëa téha, ebe'éga'. Kë céama ca'-'na' wëpëwicka'-'na' You tried though, in you perhaps, I think. And those at any rate (!) you make efforts for them

15 ca'va' ca' ka'be'éga'. Iqadiqai' a'qia'qia'qigëqëga'i ca'cti. Índad úda' always I hope. Agent we regarded you, our own, in the past. What good

weçëckaxe te wëqätte iñápaha'-mäjä hë ca'ja edáda' wi'ëva' te'te you made for us the for my I do not know I though what one is causing the

I thought. You say what you, and I give shall even again hard for some-

18 Cána ga' ca' iñae te, ga'ça'na'ca' tebëqëga', éga' ga' uwíbëa

Enough so at any rate spoken the, so you hear it will I think, so thus I tell you

O agent! Thus enough, O agent! And then person one died you have
**UNAJI-SKÁ TO WES-Á-ŁAŃGA.**

709

When I do not know him. Policeman large is dead. you when I do not know him said

**E ŋuta' aná'a ka'hte hā. Ca'n niaci'ga ća' tái tē. Ė wągazu tī ā. Ė That straight I hear it I wish. Person you have the that correct has? That died 3

Wanace ćan'ga enaqtei aćiqúde hā. Niaci'ga gębahíwi' ki ć'di gęba-sàtā' n large that only not plain. Person one hundred and be aside fifty

ki ć'di na'ba ća' tái tē wągazu ićápaha aģē. Ėgahádi čī āna ća' tái and besides two you died the straight I know it I came. Besides again how you have back. many died

tē cē wącawa baxú a'ni ićái-gā. Ga'n gätcegav hā, We's'-an'ga ićádićai the that counting writing give send to me. And thus it is. Big Snake agent
eća'ba.

he too.

**NOTES.**

Wes'-a-sańga or Uhańge-ja'n (see 638) was then on the Ponka reservation in the Indian Territory.

708, 3. Ėga' n ćī. F. said that it should be, "Ėga'-na' cī." The author inferred from analogy that the full form was "Ėga'-na' cī," 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 ebğega'n, in full, tait ebtęgę'n.

708, 11. niaci'ga-ma cē hā (=egiťa'i hā, ćīe W., but prob. needs modification), where we would expect to find, "niaci'ga ama ai hā."

708, 12. Ėc hā, may be intended for "That is it." Otherwise its connection with the rest of the text is not clear.

708, 13. Waťack, in full, waťacka'n, as in line 14.

708, 15. İndad, in full, İndada'n.

708, 18. čana'a' t eętegę'a, i.e. čana' a' te eętegę'a.

709, 1 Wanace-ąga'n, his Indian names were Wajiagahiga (Bird Chief) and Agítcita (a Ponka modification of the Dakota, Akícita, Soldier or Policeman. On the agency roll he was recorded as "Big Soldier," of which Wanace-ąga'n 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.

Wabageze tiataki ga bezhe a'bafo. Wabageze bezhe te'di
Letter you have sent the I have to-day. Letter I have when
nande in uja n'/ in' ma. Nikaci ga wana ju-madi e de nikaci ga wi'
heart I had it very good for me. People among the threshers but people one
3 na'ta'i ga'ja, ceta' n'ja ja'. Itapaha-maji n'ja te'te, te te'te
killed by though, so far alive lies. I do not know it whether he will die
i'tapaha maji. Ijaje te Kicke isani ga, Ma teu da e. Plaij te hagai gaxai
I do not know. His the Kicke his younger Mataenja that. Had the not a little was made
juga beuga. Wena ju ak 'wa'i. Threshing the caused it.

body whole. Threshing-machine (sub.)
Hau. Nikagahi nankacē, ieskā ninkē'ce, waʃācka ka'bētega āda

711. Ye who are chiefs, interpreter you who are, you make an effort I hope therefore
to do good you exert your deeds I wish. That you are to persevere I said the, child

wabágteze ącadewaʃākiče ehē tē, ē awake. Nikaci'ga āna ni' ē'i'te

book you cause them to read I said the, that I mean it. People how you it may many are be

an'de waʃācka šita'i-gā. Waʃācka tā-bi ehē tē, ē awake. Ėskana

ground you persevere work ye! That you are to persevere I said the, that I mean. Oh that
ci iʃādiʃai šinkē ce da'bətakiʃai ka'bēga'. Wabágteze ga' uʃikai

again agent the one that you cause him to I hope. Letter the it helps you who

ka'bēga', waʃcka' ka'bē'.

I hope, he makes an effort

Hau. Nikaci'ga cema āma-mā edāda ēdai etęctewaš āa-bajii-gā,

Person those the others what they soever do not speak, say what
dawa'ba-bajii-ga. Nikaci'ga cemu ihe gis gi' Pa'nka nikagahi šinkē gētu

do not look at them. Person yonder passed he who was re-
gēf hā. Gēf tē'di qa'be tē'di i'ba-mājī éde ceta' uaktion-mājī waŋazu.

has returned. He re- when I saw him when I was sad but so far I have not spoken straight.

Uma'hă iʃādiʃai akā nikagahi edābe waŋazu giāxai tōdīhī ū, ča'nā' taitē, Omaha agent the chief also straight they make when it shall you shall hear it,

nikagahi nankacē. Wąfutāda nankacē, ieskā ninkē'ce edābe.

ye who are chiefs, ye who are Otos, you who are the interpreter

Hau. Ģuca wiwiša tē čanā'a tai, węgęga wiwiša tē. Nikaci'ga 12

Deed my the ye will hear it, decision my the. Indian

ukēʃi ikągewaʃa-mājī hā; șinaqtei ikągewiʃai. Can' amā atī éde common

I do not have them for my. you only I have for Dakota the (pl.) have but


I did not speak to them. I did not speak to they went I did not have them for I said the. Chief

amā i'cą'te amā ē ēwa'i; āda' ikągewaʃa-mājī, uwałia-mājī. Enąqtei the (pl. old man the (pl. that caused there- I did not have them for I did not speak to. They only

ikągewaʃę ga'n'ai tē i'cą'te amā, e-na'ı nikagahi amā. Can' nikaci'ga

to have them for wished the old man the (pl.) they only chief the (pl. And person

čemā waq-e ma, maja' tēpu naji' ma zu am ikągewaʃę hā. Ca' uckūdaŋqti

these the white land here those who all I have them for And doing very good

kē edāda iʃą'yidaxe pahan'gadita kē égiʃa ka'bęga'. Pląjī tē ū, ū 18 the what I did for myself from the first the you do I strongly desire. Bad will if, you that

cąxa-bajī wirka'bę'. Čin'gai'n'ga ca'ewaŋgiʃa-ba waŋita wacka'i-gā.

you do it not I wish for you Child do pity them your and to work persevere ye!
The Ohiha Language—Myths, Stories, and Letters.

In that case, God will pity you, and what soever good will do for you. And you spoke to me and sent the heart good, oh that very good you walk hither for me.

I hope. Person those across to go the ones who wish it do not say anything to (them).

I hope. Person you say lest. Say it not to (them). And I too I am poor though, yet to work the that good. Come, enough I tell you I send to you.

NOTE.

I have received to-day the letter that you sent me. It made me very glad. Among the men who have been threshing there is one who has been severely injured by the machine, but he is still alive. I do not know whether he must die, or whether he can live. He is the younger brother of Kicke, and his name is Ma'cu-da. His whole body is in a shocking condition. It was caused by the threshing-machine.

When I say that you should persevere I refer to what I said about your causing your children to be educated. As many men as there are among you I exhort: Persevere in working the ground! I mean that when I say, “Persevere.” I hope that you will let your agent see this letter. I hope that the letter may aid you, and I wish him (the agent) to persevere.

No matter what those other Indians say, do not speak, do not look at them. The man who passed yonder where you are on his way back hither (I mean), the Ponka chief, has returned here. I was sad when I saw him after his return, but I have not yet had a chance to talk to him. When the Omaha agent and the chiefs shall have made a decision in his favor you shall hear it, O ye chiefs, ye Otos, and you also, O interpreter!

You shall hear of my acts and of my plans. I do not regard the majority of Indians as my friends; I have none but you for my friends.

The Yanktons came here, but I did not speak to them. They went back without my speaking to them. I have said that I did not regard them as my friends. The old men, the chiefs, are to blame for this; therefore I did not regard them as friends I did not speak to them. The old men wished to be the only ones to have them for friends; they alone are chiefs. I regard as my friends all these white people who occupy the land. And what very good deeds I have done for myself from the first, I strongly wish you to imitate. If anything should be bad I would not wish you to do it. Pity (i.e., be kind to, or do what is for the good of) your children, and persevere in working. In that case God will be kind to you and will do for you something or
other which is good. As I am glad because you sent a letter and spoke to me, I hope that you may continue to be very prosperous! Do not say anything to those Indians who wish to go south! Beware lest you say (anything) to them! Say nothing to them! And though I, too, am poor, the work (which I have) is good.

Well, I have told you enough.

December 21, 1878.

The chief (pl. obj.), my friend, did you know we desired for you you had gone when. Now we are sad. And you had gone when now bad for us (unfortunate).

That paper I send to you though, oh that word very good I hear from you, I wish.

Very soon paper you send hither will. And oh that word very good I hear from you, I wish.

I hope. Person some apart from we are you know us; apart from we walk.

All to— apart we who we do not follow them. We disregarded you aloud, you went and food

we gave you none you went back bad for us.

NOTES.

The writer gives his reason for slighting his Yankton visitors. The apparent want of hospitality was not owing to a dislike for the Yanktons. The latter were the guests of the Omaha chiefs, but the chiefs and the progressive Omahas would not work in unison. The progressive men did nothing because they wished the visitors to find out the real intentions of the chiefs.

713, 5. uza'h a'phi, in full, uza'ha a'phi.

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 who we stand apart from them do not follow them. We are sad because we did not pay any attention to you before you left, allowing you to depart without giving you any food at all!
MA'TCU-NA'B TO MATO-MAZA, A YANKTON.

Can' ' cita ga mega wibpaha cu cepa tai minke. Nica g a amã ' ceama
And your grand- like father I pray to you. I will send to you (pl.). Person the (pl. these
Heqaka-mani d'uba juwagge ti-ma ni wnaqi ti ha. Waqate da da' beqate
Walking Elk some with whom he house my own come. Food what I ate
3 wa da juwaggega, waqate qacta cuqta. Can' uagacige ta minke.
together I having been with food finished eating they went ing it back to you.
I' ca-maji uagta ta minke. Uma' ha amã ' ceama nskagahi amã cenujin'ga
I am displeased I will tell of my own. Omahas the (pl. these chief the (pl. young men
ama edabe, 'Ke, uwa'gi-ga,' ehe q, waqt-baji a' ci-na ma' ci i, ada
the (pl. also, Come, give ye food to I said when, not sparing them having me they walked, there-
6 uma' ciuka wi' i' ca-maji tatd ebeqga. Can' ada' ceama Uma' ha amã
reason one I shall be displeased I think it. And there- these Omaha the (pl.
in' ku naji. Be- maji- na ma'. "A' wan' kega," ehe. fe a' wa' ha- maji
inviting they stand. I make it a rule not to go. I am sick, I say. Word I am not followed
a' 'a' wankgai. Heqaka-mani, 'Ma' diba wa na' ba- maji tai,' e cagta.
I am sick on account of Walking Elk, Winter four I shall not see them, said went back
to you.
9 Cen' ha ifu cu cepa. Can' ' cita ga ' geti da' cteq' i q, waq' ha itize
Enough at any news I send to you. And your grand- has even if (?) when, paper together
cta' be tai. you will see it.

NOTES.

Mato-maza, called Ma'tcu-ma' ze by the Omahas, was the son-in-law of Wiyako' i.
714, 5. wacta-baji a' qin- na ma' qisi, 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'sha wídaxe te ehé tê íe éga"qti agídaxe ka"bêa. Tâ"wa"gêa

Paper I make to will you said the word just so I make my I wish. Nation all we have no pain. And we have no pain as it may reasonable. News I have none

èn"ja, ca"r' ie owìgeché tê éga" agídaxa ka"bêa. Agúhage èeëu ëafi tó, 3

though, yet word I said that the so I make my I wish. Last here you the, came bither

"Iéskâ tê anà"câna tâ minke," ehé, ebégâa. Ki éga" dâxe ca"ja, níkágáhi

Inter- the I will stop walking, I said, I think it. And so I have though, chief

amâ gica"-qti-bâjì ebégâa ca"ja, wí éta" âna" tata a"rin'ge ebégâa, the (pl. were not fully satis- níkagièhâí (fu ëati te, 3

fied I thought though, I how I shall do I have none I thought,

anà"cutâ hâ. É'dìi uwédi-májì. Angíya"taï xì, iéàdîçäi èinkë ëtìkìe tâi, 6

I stopped . There I am not in it. They wish me, if, agent the (ob.) let them talk with him about it,

angíya"ta-bâjì xì'ctè, ci égiëa" tâi. Wìminke'dìi ca"r' ëinge. Gahí they do not want me, even if, again let them say it to With reference to there is no cause Council

an'ga wi" èngaxai. Iéàdîçäi èìnkë a"wà"cìi éga"n, éga" dâxe, èdè gahí their own great one we have made. Agent the st. asked (or em- me (past .be "it act)

iè úcka ga"cìa tê éga"qti èngaxai. Ca"ra cubèc ka"becède e'a" tate ëte. 9

word deed they the just so we made it. Yonder I go to I wish, but how it shall be is uncertain.

Ictà ëéëa" zeà'cìa èga" cubèc ka"bêa. Wâxe ènguâi amà i"wìn'ka'gâ ca"tâi

Rye this they prac so I go to I wish. White people the (pl. to help me wish tice on me you sub.)

hâ. Níkaci" ñìëa amà wàqë amà i"wìn'ka'i tê éga" tâ-bîte èongàa"

. Person your the (pl. white the (pl. they helped the so that they shall you think (past .be "it

à. Ikágewíçìa ñëka"bêga"ânà ìe tê ëgípe hâ. Ógoë'qtcì ìe tê qáta 12

I have you (pl.) I think so there- word the I have said it. Very soon word the back (what pre-

ți"çìi" tâkiëc ka"bêga", kagehâ. Çìkâgo-ma ùwàgìcà-gà, Mì'ýà'ë ctf. you will cause some I hope, my friend. Your friends tell it to them, Star too.

one to bring my own hither

NOTE.

Sanssouci 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. Sanssouci'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.
I promised to write to you, and I want to fulfill my promises. We are all well and doing as well as might be expected. I have not much news to write, but still I wish to fulfill my promise this time. When you were here last I told you that I was going to resign my office. I have done so, and the chiefs were not very well satisfied about it. But I can not help it. I am out of it now. If they want me, they can say so to their agent; and if they do not want me, they can say so. It will be all right with me. We have had a great council here. The agent asked me to interpret for him, so I did so, and got the thing worked out very nicely. I wish to go east to visit you if I can and to have my eyes attended to. The people here are trying to raise the money to send me. Do you think that your people will help me as well as my people (i.e., the white people) here? I consider you my friends, so I have said what I have. My friend, I hope that you will send me word back very soon. Tell your friends, William Starr and others.

ICTAFABI TO CUNXIQOWE.

January 14, 1879.

Brother-in-law, people your the ones I see you I wish. People you with

gye tanka wiina"be kawbe. Nikaci ga jwaa-

them the ones who I see you I wish. Very old man you when, what I make for you I wish

3 Nikagahi Manteu-na"ba akâ ingaxai hâ, âdâ cubce kawbe, nikaci ga

Chief Manteu-na"ha the has done for there fore you

gie tanka wiina"be kawbe yâ uqâqte. Wacakâqade e hâ, sa'be

your the ones I see you I wish this very soon. Waçakâqade it is. I see him

kawbe yânâ: e sa'be taf hâ, nikagahi akâ. Gan'yi uqâqte gâna

I wish the one him I see will chief the

6 czawbe yi, jaha"ha, waqiba wiin tiân'kia-gâ. Asigicta"-qti-ma

you see when, brother-in-

Indian how the he whom they have as their he write when, one usually receive it.

Nikaci ga 'a akâ wabaxukiyadâ'ni akâ è baxui tê, wi' beizi-na"-ma

notes.

Cunxiqowe (Çegiha, Çaige se'ëpê), He who has mysterious interviews with a Horse (or, Wolf), the name of the Oto head chief.

716, 1, 2, and 4. wia"be kawbe, used for the pl., wiwa"bai kawbea.

716, 7. Nikaci ga 'a aka, etc. A better reading suggested by G.: Nikaci ga

ewa" wabaxukiyadâ'ni wi' beizi-na"-ma

how they cause him he sends never one I usually receive it.

Indian to write it hither
TRANSLATION.

Brother-in-law, I wish to visit your people. I desire to see those with whom you dwell. When you become a very aged man I wish to do some work for you at your request. The chief, Two Grizzly Bears, has done (something) for me, therefore I wish to go to see you. I wish to see your people very soon hereafter. Waçakerutce is the chief whom I wish to see. Brother-in-law, when you receive this letter send me one very soon. I hold myself in readiness to start to you. When Indians of any tribe have some one to write letters, stating how the people are, and he sends a letter, I usually receive it.

TA'WAN-GAXE-JINGA TO A. B. MEACHAM.

January 16, 1879.

Húnaŋga can'ge wéma'ca' wawéci ka'b'be a, iŋiga'ha. Can'ge gêba-Winnebago horse they stole from pay, I wish, O Grand-Horse a hun-

liwi' áta wéna ci há. Pahaŋ'gadi Isa'yiati can'ge gêba hiwi a di
dred and they snatched. Formerly Santee horse a hundred and hí-

gêba-gécia'ai in'na ci éga', wawéci ka'b'be a, iŋiga'ha. 3 eighty took from me as, pay I wish, O Grand-father.

Wágazúqi a'na'a' an ga'wá' ci, iŋiga'ha. Maja' a'gáti a in ana ci: waqí' ha aqí

Very straight we hear it we wish, O Grandfather, I hold the the I work my paper hard

da'be a. Céci' iqádi ci bégú a угá ci.bécta' ið té a ci' euqéakíči ci, ci kíwa ci. That(mi. agent all I have talked I have fin-

óba' waqí' ha úcágás. Ca'a awá' teðdi yí, i'teqi tat éska'b'égá'. 6 that(ob.) paper I send to you. And I plow when the time hard for me

cá' e'di éska na ma' ažóski d'úba i'ebéepáha ka'b'égá'. Ca'a', iŋiga'ha,
yet there oh that money some you show to me I hope. And, O Grand-
dega' waqí' ha úcágás. Ca'n' edáde 5[í, uqé'qta ci gá' ci eska' b'egá'. Eskana

Oh that word the you I hope. And what you if, very soon you cause to shall go

úbíaha n ha. Ga' te né ci wá' ci win' yu wíbí'ta mink. And that enough I pray to you. And deed an-

Gá 'gáté céna wi'be a ha. Ki úc ká' wí ci win' umi bi ta mink. And that enough I pray to you. And deed an-

éska na edáda' in' teqi ke wa'cóna-ti win' be uquwikí ka'b'égá'. Éskana

Oh that what difficult the very plainly I see you I talk to you I hope. Oh that

ten'qti i'ebéepáxe ka'b'égá'. Édéc téda' i'b'égá' áwin' a' ta mink. 12 just so you you do for me I think. What will he say? (a soliloquy) I think I will hear from you.

Éskana íe te níçé ka'b'égá'. Ca'a edécé yí, uqec'qtei gíe'gíe' tat éska'

Oh that word the you I hope. And what you if very soon you cause to shall so

cá'caina'.

we think.
NOTES.

This letter was sent by Ta'wa-gaxe-jiüga, a'pi-na'paji, Two Crows, Hupefa, Mazi-kide, Matthew Tyndall, je-ugha, and Na'pwegian, Omas of the civilization party, to A. B. Meacham, editor of “The Council Fire,” at Washington, D. C. Though addressed to Colonel Meacham, it was intended for the President, the Secretary of the Interior, and the Commissioner of Indian Affairs. Part was not written in Omaha, but in English, as the author found it easier to make a translation as fast as he wrote. See the third line of the text, where a hiatus occurs.

717, 1, et passim, ka'beja, I wish, spoken by one man, but intended for the expression of all.

717, 6. tat eska'beja, in full, tate eska'beja.

717, 12. Ede teda' ebegae, etc. When pronounced rapidly, “a” was dropped before “ebegae.” L. agreed with Ta'wa-gaxe-jiüga in the use of “Ede,” though that is 3d. s. L. gave as the equivalent jowere, Takudceraiharearinaqo (hamina) nüye kć, what you I think I hear you I sit will say.

I think, “What will you say?” I will (sit, waiting to) hear it from you. But W. (1888) changed Ede teda', etc., to Edéce tató aviná'a tá mińke hā, I will hear from you What shall I hear you will I who say what you shall say.

717, 13 and 14. tat eska' a'p'ai, in full, tate eska' a'p'ai.

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.'
Negiha, cubë té minke. Kí wína'ng'e cti in'na'ba cti waqa'be ka'ba'be. Mother's brother, I will go to you. And my sister too my mother too I wish.

A wíba ga' awa' qpani ga' wína' be ka'ba'ga' cubë té minke. I na ha Day as I am poor as I see you I wish as I will go to you. My mother
të të ceta wína' be ka'ba'qti-ma' hā. Hindá, ga' 3 died so far as I am poor there- I see you I wish I have a strong desire. Let me see, as

mi'ágga ga' awa' qpani ga' wína'be ka'ba'qti-ma' hā. Kí Wihé cti
I have taken a as I see you I wish I have a strong desire. And Fourth too

wára'. Kí e'dí cubë té minke. Pa'nka na'ba écti câte tásaká. (Cena
to dance the And there I will go to you. Ponka two they will go of their
etega' hā. Céná tásaka.) Enough it will be.)

NOTES.

Mi'xa-ská was formerly called, Waqwata'giinge, the Omaha notation of the Oto Waqwata' yin'e, Poor Boy. He was the son of Wasabé-añi, an Omaha.

719, 3 and 6. hadá, a peculiar contr. of hā, the oral period, and ápá.

719, 6. Badize, a man who had a negro father and an Oinaha mother.

719, 7 and 8. (Cena etega hā, 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.")
January 27, 1879.

Negiha, ca" winégi cti i"te ga" wiía" cti i"te ga" a"wa"qpani
Mother's brother, my mother's too is dead as my mother's brother too is dead as I am poor
héga-májí. Cé cin'gajin'ga dáxe čin'ké agií'be ka"bëa. A"wa"qpani
I am very. That child I made the one I see my own I wish. I am poor
3 héga-májí ga" ada" ta"wa'gea" čiítsa, negiha, awága"be ka"bëa. Ki
I am very as there your nation your I see them I wish. And
waqí'ha ga" cuhí tédhi či', cin'gajin'ga wiííha ušákie ka"bëa. Ja"bëe
paper the reaches when the time child my you talk please. I see him to
ka"bëa té inahi či', waqí'ha ia"učačiška ka"bëga"n. Ca"n wagážu"čačišči
I wish the he is if, paper you cause to be coming hither to me
weqí'cha ga" iníci níča čií, ca"n/ iída n qti ma' ní ní či, wina' ka"n/ bëa.
Ki if, you tell me you will send And here people your the (pl. case and
inAdvanced)
hither.
a"wa"qpani éga" edáda' wi'atczę'cčeté i"win'gaxa-báji cagái. Ki' če kë
I was poor so what even one we did not do for them they went And word the
juači weqáxe cagá-čama. Ki če'či ca" válga načtci cuchë ka"bëa. Ki
inferior made for they went back to And then at any body I alone I go to I wish. And
9 e'a' ma'ni' ca" níč čií'ń'ge či', ca" úda'ńčti ma'ni' či', wina'ka"bëa.
how you walk at any you have no pain if, at any very good you walk if, I hear from I wish. And
Ca" ukčči' i"táxall amá e'a' če'čtëwá' ca"n' e'wágazu aná' ka"bëa.
And foreigners those who are up (pl.) sover their af word straight I hear it I wish.
Ca" ta"wa'gea" čiítsa-má cti účka' e'a' ma'či' či', ca" e'a'či' gë' čtëwá'
And nation those who are too deed how they walk if, at any how (pl.) sover their
yours affairs may be 12 ca"n wagázúqti aná' ka"bëa.
still very straight I hear it I wish.

NOTE.

720, 11. e'a'či gë' čtëwá however their different affairs may be: gë 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.

NOTE.

721, 4. ta'wa'ga ti' dubahai, probably refers to the four Pawnee divisions of Skidi, Tcawi, Pitahawirat, and Kitkehaqki.
CUDE-GAXE, TO LOUIS ROY AND MANTCU-INC'AGE.

February 6, 1879.

Cubęé hā. Awána"qéi'̂qi cubęé hā. Wiča"be tá minke, dadíha.
I am going
I am in a great hurry
I am going
I will see you, O father.

A"bačé, dadíha, i"wi'č̆â"te hā'. A"wa"qpan'qti aqé"n'. Nikaci'̂ga
To-day,
O father, you will please help me.
I am very poor
I sit.
People

3 čiša ča"búga wača"be ka"bča. Nikágahi dēča"ba naŋkáčę, wibeaha" your the all I see them I wish.
Chief seven ye who are, I pray to you

čučéącai. Wanače nuda"hąga dúba naŋkáčę, wibeaha" čučéącai.
I send to you. Captain of police four you who are, I pray to you I send to you

NOTES.

Mantcu-inci'age, Venerable-man Grizzly-bear, a name of Padani-apapi, Struck-by-the-Beetle, the head chief of the Yanktons. Louis Roy, a half-breed Ponka, son of the former interpreter, Frank Roy. Louis married a Yankton woman before 1871; so he had a right to dwell on the Yankton reservation. Louis's mother was the wife of Cude-gaxe when this letter was written. Cude-gaxe was a Ponka.

Only the first and second sentences in line 1 are addressed to Louis Roy. The rest is intended for Padani-apapi, whom Cude-gaxe calls Grandfather.

722, 3. ča refers to the Yankton tribal circle. We may, however, substitute čaši, the ones who.

722, 3. Nikágahi dēča"ba, the chiefs of the seven Yankton gentes (excluding the half-breed gens).


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 wawídaxu cu'céæëtë ca"'ja, wabábýæeze qâ'æa gê'ëæají.

Formerly I wrote several things to you though, you have not sent it back again.

I'w'te'n Pan'ka amá ægìí Ñi, uè'ëái, ñida"'bi ai ðága, fe djúbaqtci

Now Ponka the (pl. they) when, they told that he had seen he as, word very few

uwbèta tâ mânkë. Cèëu jùwigëte te'ëæ'n'di cta"'be te'ëa" ca"'ca'qti ma"'bêiri

I will tell to you. Yonder when I was with you in you saw me in the past always I walk

hâ. Ca"' niè cè' è'n'gë-qti-ma", wa'ú wiwíã caí'gajín'gã wiwíã-mâ

And pain even I am really destitute of, woman my child those who are mine

cí. Ca"' i'è'ë-qti ga"' ma"'bêiri hâ. Kì edáda"' ñhigi abé'i"'mâjí.

too. And I am very glad. And what many I have not.

Àwáw'qapani tcëâbe ma"'bêiri. À'ba gé ca"' wiwíã"'be ka"'bêá-qti-ma"' hâ. 6

I am poor very I walk. Day the at any I see you I have a strong desire.

Ca"' ú'â'a'gë-qti ebe'ëga"'-ma"'-ma"' hâ. Kì majá"' wèahide'qti ñanájí

Yet all in vain I usually think is. And laid at a great distance you stand

àda"', è' ñawí, wiwíã"'be tâ bê'í'ñá hâ. Ca"' Uma"'ha"'-má wacta"'be

because, it I mean, I see you the I am unable. And the Omahas you saw them

ca"'ca'qtià"' i'wa ta' uða'qti aðai. Ca"' waqí'ha pahan'gadi cu'céæë ca"' 9

continued all the now very good they go. And paper formerly I sent to you the time ob.

gë'ajãi ëgã, i'çàqhi'gà' ñe te dëjúbaqtci wídaxë hâ. Cè wabábýæeze qâ'æa

has not as, as I apprehend word the very few I make for. That letter back again

í'jìajì tâqëcí Ñì, ci te d'ùba uwíbèta tâ mânkë. Ca"' uqè'ëqtei i'v' baxu

you came it to have it, again word some I will give to you. And very soon write to me

ìsà-gà. Wiwíã"' te ka"' bêá-qti-ma"' hâ.

send it. I hear from the I have a strong desire.

NOTES.

Edward Esau, or Huta'qta', an Omaha, is the maternal uncle of the younger Frank La Flèche. His cousin, Joseph, became interpreter for the Ponkas in 1880.

723, 2. Ñì, used here in a past sense; but tøí is the common term.

723, 4. Supply nie wašíin'gë'ëqti, they are really without it, after wiwíã-ma cí.

TRANSLATION.

I wrote about several matters to you formerly, but you have not sent a letter back again. Now that the Ponkas have returned they have told about you, saying that they saw you, so I will tell you a very few words. I have always continued as you saw me when you and I were together. I am well, and my wife and children are also
in good health. I live very happily. I have not many things. I am very poor. Day after day I have had a strong desire to see you. But I reflect each time that it is all in vain. I am unable to see you. I refer to the great distance of the land in which you dwell. As no reply has been received since I sent you letters, I send you now a very few words, as I apprehend unseen trouble. If you send a letter in reply, I will tell you of some other matters. Write and send a letter to me very soon. I have a strong desire to hear from you.

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**DAFYIN-NA'PAJI TO NIIDAHA, AT THE PONKA AGENCY.**

_February 22, 1879._

Wašētaⁿ tê béťa-qti-maⁿ tá miňke, ebéegaⁿ. Wiiaⁿ ba-maji quinaⁿ, I work at different things. I shall utterly fail to complete it, I think it. I do not see you if, wašētaⁿ tê nán’dé aʔų-maį-sa-maį-naⁿ-maⁿ. Wanaⁿ qeįⁿ-qti gi-ga. Canⁿ work the heart In great haste I am usually uneasy on account of it. And wašētaⁿ tê enų-qti ulitaⁿ. very good I stand. And what news there is none. Work the it only causing impatient or anxious jitwaŋe, ádaⁿ wanaⁿ qeįⁿ-qti ḏągaŋ kaⁿ-béegaⁿ. Čeaka čiňáhaⁿ akâcti looking for the results, before making great haste you come back. I hope. This one your brother-in-law the sub., wašisnindai ádaⁿ nân’dé gipi-baįį hi. Gáčaⁿ waqiⁿ’ha cuhi te’di, you (pl.) are tardy before heart is bad for him. That ob. paper reaches when, 6 eki čkaⁿ’na ʔiįįi, waqin’ha wanaⁿ qeįⁿ-qti giän’kišá-ga. Canⁿ údaⁿ-qti you are you desire to, paper making great haste you send it back to me. And very good nie čingé gaⁿ anąjįⁿ, núŋiŋi etc wani’giče údaⁿ-qti in”najįⁿ’i. without pain so I stand, boy too all very good they stand for me.

**NOTE.**

724. 5. wašisnindai refers to DaFYIN-NA’PAJI’s son, Niidahaⁿ, and his comrade, Teça-činge (see p. 695) who were at the Ponka Agency, Indian Territory. The sentence should read thus: Wašisnindai égaⁿ, čeaka čiňáhaⁿ akâcti nân’dé gipi-baįį hi, As you delay your coming, this one, too, your brother-in-law (i.e., Mactiⁿ-aⁿ’sa) is sorrowful.

**TRANSLATION.**

I think that I shall utterly fail to complete my different kinds of work. As I do not see you, the work usually makes me uneasy. Return in great haste. I am very well. There is hardly any news. The work is the only urgent matter, therefore I hope that you will return very speedily. This one, too, your brother-in-law, is sorrowful because you delay your return. When this letter reaches you, send me a letter immediately if you wish to come home. I am very well, and all my young men (i.e., men of my party?) are well too.
RICHARD RUSH TO UNAJI'N-SKÁ.

Jiga'wa ha, Ie djúbaqtei widaxu hâ. Kî i'uda'-qi-ti-ma' hâ. Grandfather, word very few I write to you. And I am doing very well.

Chi'ji Pon'ka 3i d'úba agëhii. ČÉama Uma'wa' ha amâ e'wa' wëgaxe tafe. Pon'ka lodge some have returned. These Omaha the (pl. how they shall do to them)

ceta' wágazú-cțewa'ji. Ma'tcu-naji' aká júwagë agëhii. Wáqe c'éceu so far is by no means certain. Standing Grizzly bear the (sub.) he with them they have returned. While here

NOTE.

Ictáçabi was the son-in-law of Ma'tcu-na'ba. He had gone to visit the Otos.

TRANSLATION.

I will send you a very few words. They are going to issue things to us, but you do not know about it! They have promised to give us some cattle as live stock, and I hope that we may keep them as domestic animals. They have also promised to give us some apple trees; I wish you to know that. These Dakotas wish to go to see five nations. The aged Ponka man whom I had as a refugee is dead. If by this time you have accomplished what you planned, return! If you do not return, I think that you will miss your share of the issue. It is said that some Ponkas have returned from the Indian Territory. Standing Bear is returning. When he shall have returned, the Omahas will act in his case.
726 THE CEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

NOTE.

Richard Rush is an Omaha. Unajieska was at the Yankton Agency.

725, 10, and 726, 1. Waqe $e$n ti $in 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.

DA$ÎN-NAPAÎJI TO MÜNÎLOE-QAÎLOE, AN OTO.

You have spoken of coming hither; but do not come! I am very poor. Beware you 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.

NOTE.

MÜNÎLOE-QAÎLOE, Large Black bear, in Omaha, Wasabe-qaîga.

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.
HUPEGA TO INSPECTOR J. H. HAMMOND.

Kageha, a'nya tai éga' níta we'čeka'ná uáwaágionáí. Ańgísíígaí
My friend, we live in order that to live you wished for us you told us. We have remembered it
a"b ičáugge. Wakan'đi čünké hídadi tí éga', úawaákiai. Waji" waska'-qtí
through the day. God the one down to had as, you talked to us. We are very sensible
éga wackáxe. Níkaci'gá aká awéčiga' aká ŋáci héga-báji; máče 3
so you made us. Person the ruler the a long not a little; winter
éga' wackáxe. Níkaci'gá aká awéčiga' aká ŋáci héga-báji; máče 3
so you made us. Person the ruler the a long not a little; winter

gjéba-čábei kí é'di déčábei wa'čégi'ga"; éde uhé ańgáge táí ibahá'-báji,
thirty and besides eight they have ruled but the we will go along they have not known,
uáwagiša-báji. 'Ángá-qtí a"ñi' čáti. Čáti éga, uáwaágionáí té a'náa'í.
they have not told us. Suffering greatly we were you came You as, you have told us the we have heard it.
Uáwaágionáí té wa'ńgíčé'qtí čížá-báji čtéčéwa n'čán'gaska' čé tan'gata'. 6
You have told us the all have not rec

Níkaci'gá aká čéaka wa'čégi'ga' aká na'cťa'í té o'be úawagišá ñí, na'a'w
Person the this those (coll.) who give they stop the who to tell them if, hear
táí éda', a'ča' čái. Kí či úawágišá těđii číči', na'ńí' i'WIN'ga'čái. Kí
apí (in soliloquy), we think. And you you tell us on its ar- when, to hear it we desire for them. And
nikaci'gá amá waqe-macé čtí taw'wa'ga' čánáji n'go' wa'čégi'ga' číngé 9
person the (pl. ye white people too nation (or city) you stand the ruler none

ño, wágazu-báji te há. Kí taw'wa'ga' an'gata' wa'čégi'ga' wačí'gái ñí, if, they will not be straight . And nation we who stand ruler we have some if,
wágazu-n'čí-báji taité čáka n'ča' čái Áda' níkaci'gá gá'dúba waji" skáqtei
we shall not be straight we think that probably. Therefore person some very sensible
wacká' mánqáqtí maja' čán'dí íe éna'á' etáí ñí'jí, wačágígákáxáí ka' 12
very strong land in the word they listen ought if, you make it for us we we

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.

\textit{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.

\textit{Mazi-Kide to Inspector Hammond.}

\textit{Čatì tē'di ñwìdana-mái, jì'ècha.} Ùwašaki-m èdega òe èfìa te anà'a;
\textit{You came when I did not know you, elder.} Since you have spoken to us word your the I have heard;
NOTES.

728, 4. Uwačakie-medega, etc. W. gave another reading, though he said that
the text (-medega) was correct: Kągeha, nikaci-wačakie mači či tači wiččai
ega, anácą nači nači de iči-iuda. Friend, those persons to whom you spoke
told me your words, and when I heard them they made me glad.

728, 8. si masani čiwači-ači. 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-SKA.

March 24, 1879.

Negiha, wabagnéeze bęțę či, nánci de iči-iuda-qití-mačta. Negiha,
Mother's
letter
wijači nĩja, wakača té gińi ką. Eskana či eac te čęęga čęa čkáča
my elder
sick
he has re-
covered
from.

I hope. You went in the past heart bad for me. And
now I am not so And

Panča amá edádači čiwači wijači akípiči, wáče wanača ači-bači čte-
Penka the (pl.)
what
very difficult
for
čiwači-ači: Mači-náči, čáxe-ni-tátači, Jé-sígči, Cyu-i-hnači, Wačiće-xáci,
have taken them
Matoču-náči,
čáxe-ni-tátači,
Buffalo Tracks, Prairie chicken Runs a long time,
away:

Foolish Grizzly bear, Horse with yellow Charles his son did not his go,
father (sub.)

Wamúskę náči čičta či, Wačùtada waŋča be bęće čęńke, negiha. Cači
Wheat I sow I finish when, Oto I see them I may go, Mother's And

ači čtıŋči či čanáči-cačęęga. Wackanči-gači. Wanáče čićze čai,
day through there you stand I hope. Soldier they will take

ebęęga. Cúdči-gáči, winégi, wįči-mégači, wakača-báji či, awánači
I think it. Smoke-maker, my mother's my father's likewise, not sick if. I hear about

kačęęga. Ičtácabí aká Wačùtadáya wáwači ahíči, canće čáči-náči
I wish. Ičtácabí the (sub.) to the Otos to dance the pipe-dance there.

wąči agęđi. he has brought them back.
730 THE CHEYENNE LANGUAGE—MYTHS, STORIES, AND LETTERS.

NOTES.

729, 5. Ṯāxe-ni-ṭata, a name of Ǧeje-bače, or Buffalo Chips, one of the Ponkas arrested at Omaha Agency in March, 1879, by order of Commissioner Hayt.

729, 6. Bučite, the Ponka notation of the French pouliche, a she colt. This was the Ponka name of Charles Pepin's elder brother, who died on the old Ponka reservation, in Dakota. His son by Rosalie Primeau (Čuzači) 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. Ičačabi went to the Otos to dance the pipe-dance. He has come home with twelve horses.

730, MA’NTCU-NANBA TO WIYAKO’N.

April 3, 1879.

Caaⁿ, Ṫaⁿckáha, uągčacige cuęcąče tá mińke. Ki aʷwaⁿ’qpani ehé
And, sister's son, I complain of my own I will send to you. And I am poor I said
uwłča-naⁿ’-maⁿ’. Ki Heqąga-maⁿ’čeⁿ mącadi caⁿ wadaⁿ’be atii, ki
I usually told you. And Walking Elk last winter at any to see us came, and
3 aʷwaⁿ’qpani ehé égaⁿ, caⁿ’caⁿ waqąnįni tė cųgęče. Gaⁿ’ų Heqąga-maⁿ’čeⁿ
I am poor. I said as, always poor the he went back to you. And Walking Elk
amá ańkaⁿ’ta’i cągčaįl, Ṭaⁿckáha. Ki wińćap aʷpa ataⁿ’ųl aʷ’čicke tédaⁿ,
the (mv. they went O sister's son. And my grand- day when (fut.) he loose me will I (in
sub.) back to you. child soliloquy),
ebęęgaⁿ anąįį caⁿ’caⁿ tá mińke. Cęna, Ṭaⁿckáha, iće uągčacige cuęcąče.
I think it I stand always will I who. Enough, O sister's son, word I complain of I send to you.
6 Ahaⁿ. Caaⁿ-qi-ta’máa ci tė’di edaⁿáⁿ ie uągčikiai či te aná’aⁿ
To the real Dakotas you when what word they spoke to if I hear it
I stand. Ponka this Standing Grizzly came but soldier the (pi. came for as, bear)
Omaha
city to the they took them back. And how they shall do to them so far

I do not know: they shall be returning

And, Help me! as he did not I did not help him:

I am sad for the. News I tell you I send to you. Omaha lodge seven migrating

they have not returned.

I have heard. Down the Oto the village

beyond it is said that they have the small-pox; body broken put many have died, it is Tour

father

medicine cause him to ask about it, among the white They pro-
scribe for you

We too Omaha the (pi. we will be so, medicine we will ask about it for ourselves.

Ponka old man one I had but he is. Black bear lean his he had. Smoke-

gáxe uža-gá. Ci ic edáda uwbíča kë ñuítaqúi uwbíča cuéčače.
maker tell it to him! Again word what I tell to you the very correctly I tell it to I send to you.

Paper that you receive it when, soon send it back.

NOTES.

730. 4. wíyúcja, Walking Elk. Mátcu-na’ba expected a great many good words
from Walking Elk whenever (in future) the latter should “untie” him. (L.)

731, 8 and 9. Wažutada yá a guačica’ga, í. e., near Vinita, Indian Territory.

TRANSLATION.

Sister’s son, I will send to you to complain of my own (people?). I have told you
often that I was poor. Yet Walking Elk came at any rate last winter to visit us; and,
as I had said that I was poor, he returned to you without any presents. And then, O
sister’s son, as he returned to you, Walking Elk placed restrictions on me. So I will
continue to think, “On what day will my grandchild untie me?” I have sent you
enough words of complaint about my own (people), O sister’s son!
When you visit the real Dakotas (i.e., the Tetons), I wish to hear about what matters they talk to you. There is hardly anything for me to tell you. There is no news where I am. This Ponka, Standing Bear, came back, but the soldiers came after him and carried him and his party to Omaha City. I do not know yet how they will treat them; whether they will return hither, or whether they will take them to the Ponka land (in Indian Territory). As they did not say “Help me!” I did not help them. I am sad on that account. I send to tell you news. Seven lodges of Omahas went away, and they have not returned. Some migrated to the Pawnees, but they have not yet returned.

I have just heard a very bad piece of news. It is said that the people in the south, beyond the Oto village, have the small-pox; that their bodies have broken out in running sores, and that many have died. Get your agent to ask for medicine among the white people. If you are vaccinated you will not have the small-pox. We Omahas will do likewise; we will ask about the medicine for ourselves. An aged Ponka man whom I kept has died. His name was Lean Black bear. Tell Smoke-maker.

Now, I send you a correct account of the matters of which I tell you. When you receive the letter, return one to me soon.

NOTE.

See 726. After ḡaḫi'na-napache had sent that letter, Mu'ntce qa'neo wrote again, insisting on coming to visit the Omahas. This elicited the above letter.

TRANSLATION.

I have not traveled in any direction whatever, so I have no horses; I am poor. Do not come! Beware lest you travel and come altogether in vain! I am not willing for you to start home much displeased. Though I have some persons as friends, they attend to work, and so we do not wish to do the deeds of wild Indians. Therefore do not come! Enough!
TAWA•GAXE-JIÑGA TO MAWATA•NA.

TAWA•GAXE-JIÑGA TO MAWATA•NA.

Ca• ga• mau• ca• beita• ée edá• beüga vái beíta• ñi, Iññk-
At any rate land the I have but what all I plant I finish when, Yank-
ton vil. I will see it, I think it. And Yankton vil. beyond Dakota dif-
ca•ca• waa• be ka•bëa. Ca• čisañ•ga, ñl• etega•, cañ'ge vài ca•
ferent ones I see them I wish. And your younger To over-
ha•ca• can'ge sá• gñacín'ge, we•í, kúkusi cti, beüga gñaçíng'ge.
at night horse fire he lost by fire, plow, hog too, all he lost by fire.
čán•a• téga• uwibe• cuëcañ. Ca• ga• na• cupi te beñega• uwinea
You hear it in order I tell it to that you I send to you. And at any rate I will reach I think it I tell you
cuëcañ. Ca• niací•ga d'úba nýjngá wágazúñqi Iññk'ta•wi• iñgea•
I send to you. And person some boy very straight Yankton we have them
wa•ca• wägnap'e•qti juáwagee. A•cète•na• wí wívña uñgidé egeçé
for friends being very near to I was with them. Unnally, as it house my own I enter my I return
tat•ca• waqí•ha gë wi• iañ'kiá-gá. Niací•ga•ma e•a•i ñi, i•wi•ça•gá
Very soon paper the (pl. one send hither to The people how they if, tell me.
Wágazúñqi i•wi•ça• féa•gá.
Very straight to tell me send hither!

NOTES.

733. 3. ñl• etega• (Uñl• etega•), a war or bravery name, “Apt to overtake the foe,” a name of Mandan (Mawada•ti•), the Omaha, half-brother of the Yankton Man-
dan (Mawata•na).

733. 5. Ca• ga•na•, etc., said by W. to be bad Omaha. He gave other readings:
Ca• ga• cubë etega•, I will be apt to go to you at any rate; or, Ca• ga•nti cubë etega•,
I will be apt to go to you, no matter what happens! Or, Edá• akïpia cétéwá•; cupi
te beñega•, etc., I think that I shall reach your land in spite of anything that I may
encounter, etc. Or, ñl•ba•bái cétéwá•, ca• (wivá•) cupi te beñega•. Even though
I should not be invited (to your land), still, I (of my own accord) think that I shall reach
your land.

733. 7. A•cète•na•, etc. A•cète • niwíña uñ gidé ega•nti cubë, I go to you just as
if I was entering my own house. (G.) W. and Ta•gaxe•jiñga agree in the use of
egeçë. A•cète•na• • niwíña•nti uñ gidé egeçë ega• há (W.) differs from the text
only in the use of the emphatic ending, •nti, very, and ega•, so, like.
I work my land, but I think that when I finish planting everything I will visit the Yankton villages. I also wish to see the various Dakota tribes that dwell beyond the Yanktons. Your younger brother, Mandan, had his stable, five horses, his hogs, and plows consumed one night by a fire. I send to tell you. I also send to inform you that I think of visiting you. There are some men among the Yanktons, young men whom we regard as warm friends, with whom I associated when very near their lodges. And if I now go to see you it will be as if I entered my own house. Send me a letter very soon. Tell me how the people are. Send and tell me the truth.

HUPEŞA TO A. B. MEACHAM.

Kageha, ūcka uawa'atagionóta ti'atafi te aŋgáxai. Wašita a'na' ckañxai. My friend, deed you told to us you have the we have done work how you (pl.) do it.

ge a'na'gaska'cai, a'čeca'iti. Níkaci ga ań'gači' paháñ'ga Wakan'da the we have attempted, we have finished. Person we who are before God.

3 aká yúta'wáxai te edáda ctéwa' a'ča'baha-báji. Kageha, wašita te the made us have the what soever we did not know. My friend, work the

či'úna úda' ctéwa' a'ča'baha, ań'gači' Uma'ha' ań'gata. your good soever they knew not, only we we know it. we who are Omahas.

6 Kageha, níkaci'ga ukeči' ucté-ma gi'ča-bají'qi'na' ca' a'va'ba icáuwię, My friend, Indian common the others are usually very sad yet day throughout, kagéha, gi'čají-mêde ań'gúhájí ańgá'cai. Eskana uáwaxa' ka' a'ča'cai.

my friend, those who have we do not follow we wish. Oh that they help us we hope. Níkaci'ga ukeči' ańgá'wáxah ańgúhájí ańgá'wáxai te ááxaha ctéwa' ga'ča-bájí Indian common we who are clothing our the to wear at all they do not wish.

9 waqe ama. Ki, wałe-macé, edáda ańon'i' gê bęúga ańga'cai. Pahan'ga white the (pl. And, O ye white people! what you the all we desire. Pana-

we'cí' qti ańgúma'či' a'va'ca', níkaci'ga ukeči' ańma'či' in. Being in great darkness we were always walking, Indian common we walked
té' di učana'czè' qti ańgúma'či' a'va'ca', níkaci'ga ukeči' ańma'či' in. when. And this very day we have seen you when. day very good to a very great distance

12 ańgúčé xi'de eáwaxi' ci'. Wałe-macé, maja' nüčuan' da gê níkaci'ga we look to a distance we are so. O ye white people! land island this Indian.
HUPEĆA TO A. B. MEACHAM. 735

the common ones God caused them to own In the way in the least we did not regard
the land it did not hold out for the land my the some
you (all)

And you live in order that you have you in the you having come you live. Land my

you (all) come hither.

And you live in order that land my having come you live.

hither,

all) come

they usually the I have seen

planted

usual


they usually the fence the horse house the too very good

they usually I have seen they


they usually I have seen ; fence the too very good sit ; horse house the too very good,

planted ' (pi. ' (pi. in. ob.) in. ob.)

they usually I have seen ; fence the too very good sit ; horse house the too very good,

planted ' (pi. ' (pi. in. ob.) in. ob.)

they usually I have seen ; fence the too very good sit ; horse house the too very good,

planted ' (pi. ' (pi. in. ob.) in. ob.)

they usually I have seen ; fence the too very good sit ; horse house the too very good,

planted ' (pi. ' (pi. in. ob.) in. ob.)

they usually I have seen ; fence the too very good sit ; horse house the too very good,

planted ' (pi. ' (pi. in. ob.) in. ob.)

they usually I have seen ; fence the too very good sit ; horse house the too very good,

planted ' (pi. ' (pi. in. ob.) in. ob.)

they usually I have seen ; fence the too very good sit ; horse house the too very good,

planted ' (pi. ' (pi. in. ob.) in. ob.)

they usually I have seen ; fence the too very good sit ; horse house the too very good,

planted ' (pi. ' (pi. in. ob.) in. ob.)

they usually I have seen ; fence the too very good sit ; horse house the too very good,

planted ' (pi. ' (pi. in. ob.) in. ob.)

they usually I have seen ; fence the too very good sit ; horse house the too very good,

planted ' (pi. ' (pi. in. ob.) in. ob.)

they usually I have seen ; fence the too very good sit ; horse house the too very good,

planted ' (pi. ' (pi. in. ob.) in. ob.)

they usually I have seen ; fence the too very good sit ; horse house the too very good,

planted ' (pi. ' (pi. in. ob.) in. ob.)

they usually I have seen ; fence the too very good sit ; horse house the too very good,

planted ' (pi. ' (pi. in. ob.) in. ob.)

they usually I have seen ; fence the too very good sit ; horse house the too very good,
My friend, we have done the deeds of which you told us when you sent hither. We have attempted the various kinds of work that you have done, and we have succeeded. When God first made us, we Indians did not know anything whatever. My friend, I send to you to tell you that we have finished the work on this very day. The wild Indians of our race do not know anything about your ways; but we Omahas alone know about them. My friend, the other Indians are very sad throughout the day; but we do not wish to follow them. We hope that you will aid us. The white people do not wish us Indians to wear any part of our own clothing. O ye white people! we desire all the things which you have. Formerly, when we lived as wild Indians, we continued in great darkness. But to-day as we have seen you, we can perceive by steady gazing a very good day at a great distance. O ye white people! God caused the Indians to own the land on this island. We did not regard you as being in our way at all! You came to my land because the land on the other side of the water was insufficient for you all. You came to my land in order to live, and so you have improved. Since you have come to my land, I have seen in my land very fat horses and cattle, as well as from forty to fifty bushels of wheat sown (by one man). I have seen forty bushels of corn planted; excellent fences, stables, and dwellings. One hog has, perhaps, increased (in a few years) to fifty. The white people have acquired these things for themselves from my land; and they are always very glad. But I was ever sorrowful. Now I am glad, therefore I write to you about
several matters. I hope that you will help me. If you help me, I shall be apt to rejoice continually. O ye white people! you have regarded us Indians just as so many very bad quadrupeds! Fie! we resemble you in having blood, though you were made with white skins and we with red ones.

In former days we knew nothing at all; but now we have learned your deeds from you. As we have learned your methods, we wish to imitate you in practicing them. We will follow you in this respect. O ye white people, tell us one of the things by means of which we may improve! My friend, tell us one of the many things which have been advantageous to you. My friend, we have great love for you.

Some Indians went to the Indian Territory, but they have returned. The Indians are very sad. I have seen them. They are the Ponkas. Shame on you! why do you wish those to die who desire to see and know your ways? O ye whom I regard as hearers of God’s words (among those who are otherwise), you have not obeyed God’s words at all! I think, O ye white people, that you do not even know what pity is. The Ponkas desired to work very hard for themselves, but you have kept them in an unsettled condition. When this letter reaches you, and it is put in a newspaper and scattered over the whole country, send me a paper.

JOHN SPRINGER TO JOHN PRIMEAU.

April 26, 1879.

Kagéha, caŋ'ge ta² ceta²' ikikáwi²'áta-májí. Caŋ'ge ta²' qéá éde i²'tca²
My friend, horse the so far I have not bartered. Horse the lean but now

3 ci²' cę hą. Ki i²'tca² wabeśta² hęgá-májí, wębi²'wi²-májí tę́nke. Bęicta²
fat goes. And now I have plenty of work, I may not sell. I finish it

χi, caŋ'ge ikikáwi²'ácę tá mĩnke. I²'tca² tiuji aŋ'gųni nič čiŋ'gę, úda'qti
when, horse trade. Now house- our pain has none, very good

a'na'jį. Ki Ihawk'ta'wi²' uį ča'jiá one wika²'ba. Cini'gajin'ga wiwfu ča'a
a stand. And Yankton vil- to the you I wish for you. Child my there

cia²' be ne wika²'ba. Ki Ma'cų-náji²' Ɂámaaxe te úcka²' e'n'a²' Ɂápała²-májí
you see you I wish for you. And Standing Grizzly I ask him a may deed how I do not know

hą. Wabągęze ci uqčę tia²' Ɂakité k'a'beğę, waqi'ha čé nįžę χi.
. Letter again soon you send hither I hope, paper this you when.

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. Ki Ma'cų-nájį, etc. If te, the, be substituted for te, may, we may translate thus: "I do not know about the matter concerning which I questioned Standing Bear."
TRANSLATION.

My friend, I have not yet exchanged the horse for one of equal value. The horse has been lean, but now he is getting fat. At present I have plenty of work, and I may not sell it. When I finish the work I will trade the horse (for another?). All in our household are in good health, we are doing very well. I wish you to go to the Yankton village. I desire you to go to see my child that is there. I do not know how I can ask Standing Bear a question (?). I hope that when you receive this letter you will send me one soon.

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'EGAH TO LOUIS ROY.

May 24, 1879.

Umáha-mádi agí. Umáha čéama wiji'n'ėte amá, winégi amá edábe, to the Omahas I have returned. Omaha these my elder brothers (pl. also, my the (pl. sub.), mother's sub., brother sub.)

a'ntčqti a'ntč éga'n, i'ntuda'nttí ma'n'bei'n. Maja'n' plájí hégaći, ú'te kë very gently have me as, very good for I walk. Land very bad, causes the (er carefully death?)

héga-ctéwa'ntí, macté hégaći-ntá ca'ntca'n. Wi'n'be ka'n'beça-ntí ca'ntca'n 3 far from being few, warm very usually always. I see you I have a strong always

ma'n'beim'. Wi'sičé-na'n ca'ntca'n. Wa'á čičáha uckúda'n ga'nt-ada'n' avásiče-na'n I walk. I remember usually always. Woman your kind as, there I remember you fore them ally
c'a'n'. Hí'be úda'nt inódx-e-na'n, áda'n' avásiče-na'n-ma'nt. Chiádi wa'cátë always. Moccasin good made for men there. I am usually thinking about me ally, fore them.
uket'á'n ca'nt' efíde uhi juwigíte, wa'nt da'ntá uáhi ha, ga'nt-ada'n' wi'sičé-na'n-ma'nt. 6 he acquired the together I was with you in together I grew up as, there fore I am usually thinking of you.

Ede wi'n'ba-mají in'téqi iç'anahi ma'n'beim'. Éduána e'n'ca-bájí té But I do not see you hard for I accept it I walk. Antoine not related to the me

eki'gáq'tiá'n, ada'n' ní té ctéwa'n, ta'nt-ba-mají, ca'nt di há. Chiáha aká can'ge is just like it, there lodge the even, I did not see it, I was coming back hither just law

ta'n' či'nt ta'n' abéi'n' di te aí edé, agisiče-ctéwa'mají'. Ca'n' ha'n'-ima'n'čí'n. 9 the the the I am bringing will be but, I did not think of it at all. Just walking by sight

dí há. Uqéčqtcí wi'n'be tá mínke etégá'n. Degá'n' wábáxu ča'n' nize čí I was very soon I will see you it is But (?) letter the you when, (ob.) receive it

uqéctcí waqí'n'ha giin'čakiče te. Edéce čí, cupí tá mínke. Nú wata'n'zi very soon paper please be sending it What you say, I will reach you. Potato corn

edábe uáji édegá'n ceta'n' agáčí'a. Agácta čí, cupí etégá'n há. Hi'be éskana 12 also I have but so far I have not finish when, I reach it is Moccasin oh that

čigáq'ča'n ick's'ankiçái ka'n'bećga'n. your wife she puts them by I hope, in order to save for me
NOTES.

Man' e-gahi was a Ponka. Louis Roy, a half-blood Ponka, was then staying on the Yankton reservation, Dakota.

739. 10. Dega*. W. substitutes, "Ga*," And. G. agrees with the author in giving a reading of equal value (both sentences being connected): Uq'eqteii wi'as'te ta mi'ihke etega* ča'ja, wabaux ča*, etc. i. e., Though I shall probably see you very soon, please send me a letter very quickly after you receive this one.

TRANSLATION.

I have come back as far as the Omaha reservation. These Omahas, my elder brothers, and my mother's brothers also, have treated me with the greatest consideration, so I continue to prosper. The land (in the south?) is very bad, it contains many things that tend to shorten life, and it is always very warm. I always have a strong desire to see you. I always think of you. Your wives have been very kind, therefore I have always remembered them. They usually made moccasins for me, so I am generally thinking about them. You and I were raised together on the food which your father acquired, therefore I am usually thinking of you. But I continue in great distress because I do not see you. Antoine (your brother) has been just as if he was not related to me at all, therefore I started back hither without even seeing his house. Your brother-in-law said that I was to bring back to the Omaha reservation the horse which he had given you, but it escaped my memory altogether. I came hither traveling by night. It is probable that I shall see you very soon. When you get this letter, please send one back to me very soon. If you say anything I will come to you. I have been planting potatoes and corn, but I have not yet finished my work. When I finish it I will probably come to you. I hope that your wife will put some moccasins aside for me.

TWO CROWS AND OTHERS TO JOSEPH LA FLÈCHE, AT OMAHA.

May 28, 1879.

Cé'-ma uk'kíie wécpaha* q́i wacka'n-gá. Ca* 'jáwáče-na* i gé éskana pl. fe údå'qú, éskana ekáxe ka' a'ta'čai. Wačácka* ka* a'ča'čai.

Those talking you know when make an effort! And they are usually talking about us the oh that see

new word very good, oh that you make it we hope. You make an attempt we hope.

NOTES.

Joseph La Flèche went with his daughter Susette to the Indian Territory, to visit his younger brother, Frank, a Ponka chief.

Two Crows said that when the letter was received La Flèche would think "Wacka'nčai tená," i. e., "they talk of nothing but perseverance!" G. (1889) gave what is plainer to the author: Wacka'n če · ná · qú ikčai á. Persevere the only very they speak ef
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. CLOTHEB.

Aⁿ'baⁿ wawidanu euçu-aⁿ há. Cénu pi te níkačiⁿ'ga júawagče aká
To-day I write to you. I send to you. You reach the Indian with them (ind.).

Glúdaⁿ'qtiⁿ'í, úda'qti júawagče. Majaⁿ' biçe 'iááče èaⁿ'á júawagče bá-májí.
It was very good for very good. I was with Land. I go to the Indian with them. I did not go.

Kí májáⁿ' géquádi ahú tèdihí yí, waßéttaⁿ'qti-í'maⁿ'. Kí úckáⁿ égicé tètaⁿ' 3
And land in this place I come by the time I have worked. And deed you said in the past that (some one) promised

anáⁿ' aⁿ'báq qti-í'maⁿ'. Wahá ēkaⁿ'nu 'iááče tètaⁿ' éga'qti gáxa-gá. Càⁿ
I hear it. I have a strong desire. Animal you wish you in the past just so act! And

anáⁿ' aⁿ'báq qti-í'maⁿ' há, ućákét'aⁿ tèdihí yí'í. Waqíⁿ'ha čé cuhí tè
I hear it. I have a strong desire. You acquire it by the if. Paper this reaches the past

éskana ñe aⁿ'čá'¹ i'ı'áqø ka'n báqaga, uńqče'qtc. Níkacíⁿ'ga wágáxe éqieⁿ' aká 6
Oh that word you give you. I hope, very soon. Indian debt he has the to me promise

gisétøi aⁿ'ba itáuqché. Kí aⁿ'ba wíhaw'be tè étandaⁿ' wactaⁿ' be táté ebeqaga. 7
remembers day through. And day I see you the by that you shall see it (ob. not I think it).

Caⁿ iⁿ'udaq-qti-í'maⁿ', éskana uńqče'qtcí waqíⁿ'ha iaⁿ'čákicé kañbáqega. Kí 5
And I am doing very well. Oh that very soon paper you send hither I hope. And

úgítøa t'añ' hégají há, wamúské kó c'ti hégají, ádan aⁿ'waⁿ'sindè-qti-í'maⁿ' 9
work abounds very much. Wheat the too very much. Therefore I am delayed a long time

há. Ct wahá ućákét'aⁿ caⁿ'na tè há. Kí níkacíⁿ'ga čé cahí aká
Again animal you acquire you wished. And person this reached (coll. you sub.)

wańqiga ućákét'aⁿ qiga'cái. Níkacíⁿ'ga aká či'qisíče-ná'í há. Íkáče'qtcíqi 12
all you acquire they wish it the skin for you. Person they are usually remembering you. Having you for a real friend

NOTE.

Fred. Merrick, or Siqáⁿ-qega, was an Omaha. He wrote this letter to a white man residing at Columbus, Nebr.
I write to you to-day about several matters and send to you. When I was there with you the Indians whom I accompanied were well pleased, and it was very good for me to be with them. I did not accompany them to the land to which I promised to go. By the time that I returned to this land I had plenty of work (?). I have a strong desire to hear respecting the matter about which you spoke to me. You spoke of your desire for skins of animals; act accordingly! I am very anxious to hear about them against the time that you acquire them. When this letter reaches you I hope that you will promise to give me information on the subject very soon.

The Indian who owes you a debt thinks of it throughout the day. I think that you shall see it by the day that I see you.

I am very well. I hope that you will send me a letter very soon.

There is a great amount of work here, and the wheat crop is bountiful, therefore I am delayed a long time. You wished to acquire skins of animals. All these Indians who came to you wish that you would acquire them. The men are usually thinking of you. They consider you as their true friend.

HOMNA TO HEQAKA-MANI, ICTA JA§JA, AND MA§ATCEBA (sic), YANKTONS.

Nikaci ga čabci cëna wawidaxui hâ. Ca, nikaci ga-macë, ewiçai, Indian three enough I write to you (pl). And, O ye Indians, I have you for kindred.

kt ikâgewiç'-cti-ma'i. Ki maja kë wëçahide'qti pl édega, i'teqi éga
and I also have you for my friends. And land the at a great distance I had arrived, it was had as for me.

3 agi. Nikaci ga čama éawaij amâdi agi, ki i'uda'-qti-ma', i'q'qti
I returned Persons these I have them to the ones I re. and I was doing very well, I was very well pleased.

ma'bei' yi, wâqe amâ a'içái. Ki maja gâhica'na a'aiçin akî tê'di,
I walked when, white the (pl. they took And land to that (land) that they took me when, of night back thither.

wâqe amâ a'wa'iaf. A'icta' bi af édega', ceta a'wa'ça, a'wa'cte
while the (pl. were talking That they had let they said, so far they hold me, I am left.

6 jin'ga hâ', a'icta'baži. Nikaci ga čama, Umâha amâ cti uâwagi'qti.
a little that they have not re-

Ceta Umâha maja età çan'di baza akî-mâji, qa'ha kë'di agi. Ki
So far Omaha land their to the among the crowd I have not reached there again.

a'icta'i tê'di, ca' nikaci ga ukégi úeka jûjuaji kë' ctëwa' èska
they let me go when, at any rate Indian common deed had ones of the soever oh that

9 ana'cibe ka'be'ga. Ca' a'bač wišiç-qti, wabâgeze wawidaxui.
I take my feet out of (?) I hope. And to-day I think much letter I have written to you on different subjects.
NOTES.

Homna, Smelling of fish, the Yankton equivalent of the Ponka Hubza. This Ponka was also known as axe-ni-ata (see 729, 5), Je-je-baye, Buffalo Chips, and Nuda-hanga, War captain.

Heqaka-mani was Walking Elk.

743, 1 and 2. (ca n ucka n aja n e'a n ma n ni n 5ji) a parenthetical expression, which can be omitted, as it is redundant, being a mere equivalent of what precedes: “that is, how you progress with the things which you have undertaken.”

TRANSLATION.

I write to you three men on various matters. O ye men, I regard you as my kindred and friends. I arrived at the very distant land, and as it was difficult for me to remain, I returned hither. I returned to these Indians, my kindred, and when I was doing very well and continued very happy the white people arrested me. And when they took me back to Omaha City the white people talked about me (i.e., entered suit). They subsequently said that they had let me go, but they still hold me a little under restraint; they have not released me. These Omahas have given me much aid. I have not yet returned to the Omaha reservation, where I could associate freely with the people. I have returned to the border of the reservation. When they release me, I hope that I may get my feet out from the various kinds of bad deeds of wild Indians. As I am thinking much about you to-day, I write to you a letter on different subjects. I hope that you will tell me fully what things you have been doing (that is to say, how you progress with the things which you have undertaken). Some of these people have had trouble. When they had you for true friends they got into trouble, and this was caused by some persons, that is, the chiefs, whom they accuse of keeping them from visiting you. You may write the name of this Indian sitting here. When he receives a letter for me at my request, he will be apt to send and tell me. Duba-ma3' is the one who will receive my letters for me, as he is a very upright man.
Nanzandaji to James O'Kane.

June 24, 1879.

Caun, kageha, aun'baas wiisii wawidaxu cuceace, le djuabaqtci egan.

And, my friend, to-day I remember I write to you I send to you, word very few.

Ikage, nudaqti aun'eti, aunjhaun'baaji natxani auni. Caun.

Regarding one very good we were formerly, we have not seen one a long we are. And

3 waqajeibaqijta-qtijtjaenti, caun, aeniseneaun'etini. Caun, chikage

you have not been thinking of us at all if per- yet we think of usu- we are. And your friend

nandega, atuqajtijaqitan ciwag, xagene-caun, ciwag. Chikage wa'ta

heart the very sad for him usu- always, he weeps usu- always. Your friend woman

giwakage git'te tegan. Caun, ekakana wabageze nize qii, caun maun'eti.

sick for him his dies is apt. And oh that letter you re- when, how you walk if

6 caun win'atanga nubega. Caun, uqitea xaggaqenini entini aetanina angana.

at any I hear from I wish. And work you have your if we hear from we wish.

Caun Mejik, aupahta, jaqthja datte, aqeci enti, icsame qii, iwin'etan.

And Messick elk hide, deer hide or, he has if, you ask him when, you tell it to

kabaqaga. Caun, jaqthja nabiudaqti kabaqbea, ipentwi qii, iaqekake

I hope. And deer hide two very good I desire, you buy them if, you send them for me

kabaqega. Caun, pajtija na'ibut aqtaqti ienqectevar kabaqage. Caun

I hope, very soon. Again elk hide just one even if I desire greatly. And

eun'beqteci to aneicpaha. Nie aqetgieqti-maun'.

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. Chikage, 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, send­
ing 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 what I am doing. I am very well.
WAQPECA TO UNAJI'N-SKÅ.

June 3, 1879.

Ca" winá'a" ka"bëga, kí a"ba áhigi winá'a"-májí há. Winégi
And I hear from you I wish, and day many I have not heard you. My mother's

Wabag‡zeze nízë yi, uqë'qti tìq‡qi ka"b‡ega." Djó aká Paň'ka
My mother's brother

dal"ca". Wabag‡zeze nízë yi, uqë'qti tìq‡qi ka"b‡ega." Djó aká Paň'ka
always. Letter you receive it when, very soon you send it hither. I hope, 

ahí éde, agéi uqë'qti. Winégi cukí éí'te cta"be yi, i"wi'caná tìq‡qi
reached but, he returned very soon. My mother's brother turned

there to him there to you

wága'zú-bájí, ébëectë ¡baha'jí. is not straight, whoever does not know

NOTES.

745, 1. Winegi, i. e., Cheyenne. In line 2, Negiha refers to Unaji'n-skå, son of
Cheyenne. Note that Waqpeca calls both father and son his "mother's brothers." See Omaha Sociology, §75, in 3d An. Rept. Bureau of Ethnology, 1885.

745, 2. gi améde, in full, gi ama ede.

745, 5. una'a"a'ík‡ište te cta"be té'đi, equivalent to the two preceding phrases.

TRANSLATION.

I have wished to hear from you, but for many days I have not heard from you. It is said that my mother's brother, Cheyenne, is coming back, but he has not yet returned. I am delighted, mother's brother, that you are staying there where you are. I am always thinking of you. I hope that when you receive this letter you will send one hither very soon. Joseph La Fleche went down to see the Ponkas in the Indian Territory, but he will return very soon. If my mother's brother (your father) has reached the Yankton reservation, please send and tell me when you see him. Please let me hear about him when you see him. It is still uncertain whether the Ponkas will return to their old reservation (in Dakota). No one knows about it.
John Primeau to Rev. A. L. Riggs.

June 5, 1879.

A'ba'fe niaci'ga wa'a'be, ukikia' a'ba'fe Umáha amá. Ki Omaha

To-day people I have seen they have to-day Omaha the (pl. and Omaha

City eqáta' niaci'ga wiui wi'u' ati, Pan'ka wiuki aké. Íe úda'qti niaci'ga

City from it person or advocate one has Ponka advocate the one spoke very good man

3 aká wiuki aká. Ma'tcó-náji' niaci'ga úsqa' tcabai, wáwiuté aké, úda'-'-

the advocate the standing Bear person has aided greatly, lawyer the one very

(sub.) (sub.).

qtí giga'cai. I'.tcá'bafe sai tê wúmba tá minke. Ííga'cai čin'ké'i Pan'ka

good desires for this day, now what they I will tell you. Grandfather to the Ponka

čáŋká 'iwafe aГе 'içaí, isa'yati čáŋká cti, Umáha čáŋká cti, Húqa'ga

the ones to talk to go he has Santee the ones too, Omaha the ones too, Winnebago

who promised.

6 čáŋká cti, áda' učka' ge b'túga wáguza gáxe ga'ëai. Ca'í iе kě āhigí

the ones too, there- des the (pl. all straight to make he wishes. And word the many

(sub.) (sub.).

ča'í, djúba dÁxe, awána'qéi' éga'. Monday tê'dí dzięki. Ki Wednesday

good few I made, I was in haste as. Monday on I was coming hither

te'dí atí há, Umáha ñi ča'ndí. Ki a'ba'-waqübe cícta', Monday te'dí

on I came hither. Omaha vil- to the. And Sunday' finished. Monday on

9 cagó tá minke. Čawini Čáni eca'ba Pan'ka wiuki uwátaginá tê. Čási,

I will start back to you. David Charles he too Ponka they aid you tell it to will. Dorsey,

Mr. Hamilton' cti ja'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 advocate spoke very good words. The lawyers have afforded considerable help to Standing Bear. They desire for him what is very good. I will tell you what they spoke about this very day. He has promised to go to the President to speak for the Ponkas. And not only for them, but also for the Santees, Omahas, Winnebagos, and, in fact, he wishes to rectify the affairs of all of them. And though there were many words, I record but a few, as I am in haste. I started hither on Monday, and on Wednesday I reached here at the Omaha Agency. On Monday next I will start back to you. Please tell Charles and David Le Clerc about the man who has been aiding the Ponkas. I have seen Messrs. Dorsey and Hamilton. Enough.
MA*TČU-NA*BA TO UNAJI*SKÁ.

Waqi'na čečan i'te'aqtci běżé. Caa'ba amá cągčai te'di i'te'aqtci paper this just now I have re-

běžé. Waw'na'máxe téžai te uwbča cuččačo tá minke. Edáda' nůńinga

I have re-
tions sent
ceived it.
you

amá či'amá išápaha-májį', ca'a' wéamáxe tá minke, ča'ba ašíqiba, šáći

the (pl. they gave to you) I do not know it, yet I will ask them a question though I 

hágaji. Cči či, wéčanáxai či, úda' táčte. Ga'ba Pan'ka amá čéama

very. Again you when, you question if, good it would be. And Ponka the (pl. these

Djó aká či ahį, iče či tė ubča tá minke. či'ači Pan'ka šhúša-biamá, 

sub.) you about several things, fear of failure, time

či ači či waččači ta nińinga. Edáda' nińinga

Eči či či ači ta nińinga. Edáda' nińinga

jiwagčė aą-bi améde a'ba-waqačbe na'ba gi te ceta'ba Djo Zucet'te

he with them was returning hitter, mysterious day two re-

ča'ba Pan'ka či či či ahį-bi ega'a', Pan'ka učá-biamá. I'te'a

the too Ponka village at the having arrived there, Ponka 

bágči či či Şči či nińinga. Edáda' nińinga

very near the they the, Omaha village to the. Now mysterious day four re-

tý ceta', Cči. Pan'ka na'ba waka'ta-biamá, We's'a-šči, Gałighę 

the so far, Cči. Ponka two were tied, they say, Big Snake, The Chief

ča'ba. Usči ačči išća-bi ega'a', Pan'ka išćači aká šhuwaqča-biamá:

he too. To pay a to go they spoke having Ponka agent the (sub.) he consulted them:

či'la ta'ba, na'hečė-bi. čičiągča šhuwaqča čąčča tá minke. Inahįna či ačči 12

Hold on! wait ye! Your grand-

Inahįna či, uma'či wíšči ega'a', ne táčte, a'bačma. Ki ca'

father them I will send that. He is willing if you

shall go. He is willing if you say, they have re-
turned. Ponka told it, they say. Now

či'la ta'ba, na'hečė-bi. čičiągča šhuwaqča čąčča tá minke. Inahįna či, onči 12

Hold on! wait ye! Your grand-

Inahįna či, uma'či wíšči ega'a', né táčte, a'bačma. Ki ca'

father them I will send that. He is willing if you

shall go. He is willing if you say, they have re-
turned. Ponka told it, they say. Now
ga" ak-biamá. Wakaa"na' jaa, uqée wáficke tá-bitéamá. Issna, they took them back home, though, soon they shall be united, they say. Now
Pańka ucté amá qimúgta" gi ga'cái éde, Djó aká cka'ají gëi" wágaji. Pan'ka the remainder to steal away re-wished but, Joe the not moving to sit commanded terming
as, they tied them though, soon they shall be untied, they say. Now

3 Ma'cú-nají" ćecínke an'giin'nya'. Uma"ha' maja' uhan'ge wáqe ešá
Standing Bear this at one we aided him. Omaha land end white their people own
pá" uqée gëi". Ki a"bačé an'giin'nya', mácá hide uca" juáwajé. part sitting in it he sat. And today we have aided him, quit base to take I was with them. hold of it
Ceta" Wakan'da cahana'-ma wácie edábe Uma"ha' aká cti cëna uija"i
So far, those who pray lawyer also Omaha the (coll. too enough have
Má'cú-nají". A"bačé wácie wí" juan'gée gëi", a"tan'gúkié angëi'í'.
Standing Bear. To-day lawyer one he with me he sat, we talked together we sat.

Iíga' tãi čiínke aće 'ičái, wácie aká. É aqí tãili the, wágazu téi'íte.
Grandfather the one to go he spoke lawyer the who of it.
Juan' gée anqí" taité, ki maja' cë'ìa, a"wa" wa gëi" térí'to a"ca"ba"aha' bájí.
We with him we shall sit, and land together, which (of the he site it may be we do not know it.

9 Wakan'da cahana'-ma, wácie amá edábe Pan'ka cí' enáqteci ujúki-bájí;
God those who pray lawyer the (pl. also Ponka the they only they do not side
nikaci'ga ukéi' bêuga uáwajíkí fái, áda' wá¢é héga-bájí.
Indian common all to side with us he there- we are very glad.

Ahaú. Uma"ha' an'gata" nie waqin'ge héga-bájí; waqaté aŋyúyaxe
Omaha we who stand pain we have none very (pl.); food we have made for ourselves

12 bêuga a"qijut'a"i; áda'qí a'nají"i. Ceta". Ma'cú-nají" ja'ba-mají ha.
all we have raised very good we stand. So far Standing Bear I have not seen

I"na", gasání da"cté, ja"be tá míńke.
Now, to-morrow perhaps I will see him.

Hau. Céama, Máca'-úi, Ictá-ja'ba", Míxáha-čeage, céna, Sindé-
Those, Wiyakoin, Ictánjya'jé', Raccoon skin head. enough, Spotted
e'í. Those, Spotted
dress.

15 gëecká da" be tai éga" cagcíai. Cupi tá míńke.
Tail to see him in order they have started that (pl.) I will reach there.

NOTES.

747, 2. wawéa'maxe tiqai tě. W. gives as an alternate reading, Wawéawamáxe tiqai tě, with reference to what was sent hither to ask us questions. G. substituted Wawéa'maxe tiqai tě, with reference to what we sent hither to question me about.

747, 8. Pańka uja-bíama. Either supply aka, the sign of a voluntary action, after Pańka, or change uja-bíama to uja amá.

748, 15. cagcíai. After this Ma'tca-na'ba added the following, recorded at the time in English: "If you hear of their going, send me word the same day." This must refer to the contemplated visit of the three Yanktouns to Spotted Tail.
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 Fleche reached the Ponkas in the Indian Territory. I will tell the news which he brought about them. He said that the Ponkas had scolded your father and had ordered him to return hither, but he was staying near them. When Joe and Susette reached the Ponka village, the Ponkas told him, so he says, that Ceki had started this way with five lodges about two weeks previous to their arrival. It is now very near the time for them to have come to the Omaha village. Up to this time it has been four weeks since Ceki and his companions started. He also said that two Ponkas, Big Snake and The Chief, had been arrested and confined. When they had spoken of going to make a friendly visit to another tribe, the Ponka agent consulted them. "Hold on! Wait! I will send and consult the President. Should he be willing, you shall go, and I will give you provisions for the journey," said the agent. But Big Snake and The Chief would not obey him. They and the Ponkas went away and traveled to the Cheyenne village. When they got to the Cheyenne village, the Cheyenne agent arrested Big Snake and The Chief. Then the policemen took them and the rest of the Ponkas and brought them back to the Ponka reservation.

It is said that the two, who have been confined, will be released soon. At this time the rest of the Ponkas wished to steal off and come back to us, but Joe told them to remain where they were.

We have aided Standing Bear. He is dwelling on a piece of land belonging to the white people, near the boundary of the Omaha reservation. We have aided him to-day; I was with those who "touched the pen-handle." Up to this time only those who pray to God (among the white people), the lawyers, and the Omahas have aided Standing Bear.

A lawyer sat with me to-day; we sat together talking with one another. The lawyer promised to go to see the President. By the time that he gets there the matter will be settled. We shall dwell together, but we do not know in which of two lands yonder he will dwell. The lawyers and those who pray to God take sides not only with the Ponkas, but they speak of befriending all of us Indians. Therefore we are very glad.

We Omahas are in excellent health; we have made food for ourselves; we have raised all that we planted; we are very prosperous. I have not yet seen Standing Bear. I will see him to-day or to-morrow.

These men, Wiyakoté, Icta-janja, 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", ji′fēhā, ćatī te′di świdaha′-mājī hā. Ki
And elder brother, you when I did not know you. And
nikaci′ga čēama ūwakačie-ma wiwia′-ma ćācē te′ i′wi′čai. Ki wisičē-
person these is whom you spoke them about. They are
3 na′ ca′ca′ hā. Ki maja′ čēta′ a′ča′-ni te′ etēga′i te′ beugati uawatǫgina
always. And said this we live by ought (pl.) all you told it to us
ŋagę. Ki et pi′qti česka a′ča′-awaka′ etęga′i ʒi, wi′ wesęčkaxai
you startled. And again anew oh that we get strong by ought (pl.) one you make for us
ka′ a′ča′čai. Ėskana, can′ge, kągęba, waka′tša hā. Węťta′-ma jūbaįjī,
we hop. Oh that, horse, my friend, I desire then. The very strong ones are inferior,
6 nūciha, ēga′, waka′-či′-na′i. Nikaci′ga ukęči′ can′ge ē āwaka-mąjį
and these these those whom I told you about them.
low in, they are weak means of it
ki′čani; te′ in wi′ ʒi, wi′ wesęčkaxai
you heard me. And when, as I live from you. You tell it to the, I take it
12 ca′-ja, nikaci′ga čēama ikągeawąché-ma učiškai tē, se tē učęšai tē
although you have those whom I talked to the word I told about the
aną′a′n te′ i′udaqti-ma′, ji′fēhā. Ichani′a tē. I′wi′čana tē, čębičę
I heard when I was very glad. Older older I live by will. You tell it to me, I take it from
tedihi ʒi, čędi-na′ ani′a etęga′. Ki wiša te, ehe′ čęna′-ma′
the time when, then only I live by the you.
15 wiwia′-ma wębęšhi-de-ma hąhada′wi, ki eda′a′ skęge ačai te′ čątaqti
those are those by means of which are light, and what heavy goes the very
minne. I continue at work straight
18 ga′čai. Ki Išga′-čai čęnki′ qęšq-ti česka na′čępaha ka′bęčęga′.
sire them. And their grand-
father (st. ob.) the very soon oh that you show it. I hope.
TO INSPECTOR J. H. HAMMOND, FROM SEVERAL OMAHAS.

Dafo-na konji said:—Jiﬁcha, a”bafe edada wiwa cucale. Can’ge o brother, to-day what one I ask a favor of you. Horse

waﬁta wabﬁ tê a’ju-maji hega-maji, can’ge wiwi tê. Can’ge wàqe to work I have the I am very unfortunate, horse my the. Horse while

ean wacke”maanga waka”bêa. Can’ge-ma maﬁe fâbe”, dûba, sâtâ 3

their strong I desire them. The horses winter three, four, five

ceta”ma’ e waka”bêa. Edí yi, maﬁa” èa’ bêita tê ujêa”be bêe etêga. those who that I desire them. In that case, land the I work it the up the hill I go apí.

Mawada”khi said:—Kage’ha, a”bafe’kîte edada” ëna edegâ” eduche 6

My friend, this very day what they have begged I have joined it

há. Maja” ën’di ena edada” anêyaxaai a”ﬁëhah”na-ring” ë”na” ë”ha. Land in the that what we have done for we pray to usu- alone it that

Ñega” edada” daxe tê bê’na-ma” ha, kage. Ki áda” a”bafe” But what I do I do the I usually fail to com-

uawaxa’i tê a”ka”-ëê-qti há. Ga” ë’ëka’ka wanâgêe a”ëa”wacke” taite 9

you have add ed the we really think it. And those domestic ani-

eê ha, áda” uwibëa cucale. that there I tell it to I send it to fore you you.

Le-wa”ha said:—Kage’ha, a”bafe nikaci”ga ë’ama waﬁbaxu tá ama ha; My friend, to-day person these they write to will (pl.)

and my elder word one he gave he thought have remem- having

Ca” máfådi ëatì tê’di a”wa”ëaki tê, ë”tê ë”gísië”-na” ca”ca”. ë”tê And last winter you when you spoke to me when, word the I think usual-

ake’i ne ce abëi” há. Ca” edada” angúji yi’yi, be’uqugåi hi kê ûda, I have the that I have. And what we plant if all stock the good

céhi kë” cti, ja”labë be’uqugåi ûda”. Ki ãma a”cå’i ëtåge tê ubëa”-cêwa”- 15

apple the too, leaf all good. And the you give you that I have in the least tree (coll. ob.)

maji, ja”be-cêwa”-maji, i’ëdåi”i’wa’-båjì, a”bafe na”ctå”i, ëji uqugi”, I—not, I have not even seen it, agent did not give it to-day he has ceased an-

nikiçì”ga i’ëdåi” aká. Ki èskå-ma ë’awake há Ki èskå-ma ë Iigá”ëi” 18

Indian against the (at.) And the cattle that I mean. And the cattle that Grand-

uqugåi yi, ëska maja” ge”di ag’ãbi” abë” ka”bêga”. Ga” can’ge 18

you speak to it, oh that land in the I have my I have it I hope. And horse

(pl. in. ob.) own.
752 THE ṢEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

wína, caŋ'ge uma'fiinka ʧábį' méga₁, dúba méga₁, sátą' méga₁, céna, 
from you, horse 1 year 3 those of that four 4 those of that five 5 those of that enough.
Caŋ'ge i'ʧáγęqtį ka'ɓča-majį, caŋ'ge ukęti' cti ka'ɓča-majį; Máhi'yan'ga
Horse very old man I do not want it, horse common too I do not want it; American
3 caŋ'ge-ma enáqętcpi waka'ɓça, maćį caŋ'ge a'wan'ga' qa-bajį. Hécpaiúná
the horses those alone I want them, warm (i.e. horse) we do not want them. Spanish
caŋ'ge éctį pi-bajį.

A'pa'-paŋga said:—Ji'ʧέha, çatį há, Uma'ha' maja' fi'ăn'di. Ki e'ap'ii
O Elder, you Omaha land to the. And how
6 aŋęçi' ʧa' cka' aŋęçi' wac♫a'be çatį. Ki "Ie wiwña tê sǐei-gá," écę, áda
we ask the action we ask you saw us you And Word my the remember you there-
cimę-na'ii. Ca'n' edáda' wećeckxak, maja'i' awa'įjį, wećeckxak i'çinai keçą
they usually. And what you have done for land strong to bear them up, we make it for we begged in the
remem-
ber it.
9 wągę úcka' anga'çi tê uqęćą anga'çi há. Ca'n' e'a' ma ni' tê éga'qti
white died we desire the soon we desire. And how you walk the just so
uqęćą anga'çi há. Ðápa'į, ñęțųa geštana-gá. Maja' aqęta' fi, agębęçi
soon we desire it. Not waiting your own do your own Land I work my it, I have my
ka'ɓçęga', wąqi'ha saćį. Íintégrai' cińkę gátę na'än'kiťa-gá. Ca'n' edáda'
I hope, paper hard. Grandfather the (st. that let him hear it. And what
12 węteqį ge' bęǎąqťį, éskana anga'qi-qa-bajį. Ca'n' nikići'ga maja' qa
are hard the all, oh that we do not want it. And person land the
ob.)
wękųhida-má cti węčiši-gá, gacİbę ʧéwakići-gá. Ki maja' aqęgtį
those who attend to too cleanse it of them out of it cause them to go from And land I work for
themselves
tę'di, wękųhida ʧiśxda' ingąxai-gá. Ẹ tį fi, i'ćtı edáda' cti
when, tool each with its make for me. That it when, as if what ever
comes hither
15 a'agęça-majį, ʧúha-majį'qi, wąbęta' ma'ɓčį'. Ðádići'ai amá ená ma'zěská
I do not suffer, I do not fear insens I work at I walk. Agent the (pl. only
money
kędita' ași' ʧiśi' éga', ená wękųhida ași' ʧiśi' Ĩșkići itęćę ʧiśi'
from the having they sit, only implements having they sit. All in a to place sitting
pli in a heap
a'wan'ga' qa-bajį.
we do not want them.
NOTES.

750. 8. L. gave another reading, Ŝkana uwağa-qigâ i qî, i weagiuda etai. It is impossible to distinguish between the two readings, either in English or in Çegiha.

750, 11. uwikie-maji etema' qaj'a, etc. The insertion of "etema'" 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. Išapají, etc. Reference uncertain. It may be intended for Išapají-da' ni'ji'ga, Do the work for your own wards (the Omahas) without waiting for some one to appear!

752, 14. wegihide ašidaza ni'gasai-ga, give me tools as my personal property. Ašidaza 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 maqij said:—Elder brother, I ask something of you as a favor today, 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.

Jaši-našapají said:—Elder brother, I send to you today 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.

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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.

Jé-qua’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 UNAJIⁿ-SKÄ.

August 19, 1879.

Canⁿ éataⁿ waqiⁿ'ha gaščakišáji canⁿ gaščakišáji canⁿ’caⁿ hâ. Cubtê.
And why paper you have not sent yet you have not sent always . I will back hither
tâ minke hâ. Caⁿ' aⁿ'ba-waqûbe naⁿ'bá të cetaⁿ' waqiⁿ’ha gaščašë yî, go to you . And mysterious day two the so far paper you send it, back hither
cubtê téînke, cê’ja. Wabâgâčeze uqçe’qteci gian’kiťu-gâ, cê nîzê yî. Can’ge 3
I will go to you, yonder. Letter very soon send back hither to this you re- when. Horse me,
cê’ uqça cubtê tá minke. Nići’n’ga you askd the him for your (std. it for me seen danger for your (std. it for me seen danger
ikâgéšë agina’aⁿ’ ka’ba. Çûta’qti i’qti’wa’qte i’qta-gâ: Tatan’ka-máni ç
I have him for a friend I drive difficult I hear the un- I abandon if I will go to you. Person
áwâke. Canⁿ fénu agâšâji të i’o’ ca-n’ma’’ hâ. Pan’ka-má ceta’n’ 6
I mean him. And here you have not the I am well satisfied : The Ponkas so far
wâgazu-bâji, fénu çanâji’ tê tëqi a, ehê: gitâqiwa’çë, gitâqi’çtî naji’ni. are not straight, here you stand the difficult . I say: troublesome to very difficult they stand.
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 OMA-HAS.

Dubama’n’ ra:di.—Kagéha, nikaci’ga çé aŋ’gašin’di, Uma’hâ
My friend, Indian this to us who are mv., Omaha
aŋ’gašin’di, wabâgâčeze wi’n’ têqišë tê aŋ’na’a. Wéčiga’ tê a’n’ça’’ appNameko 9
to us who are mv., letter one you sent the I heard it. Mind the you asked me about
tê’ uwíbêa tâ minke. Maja’n’ çé’ na’ agâšâji’a. Maja’n’ wiwi’a, the I will tell it to you. Land the this I have my own. Land my own.
756 THE EGEIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Ki nikaci'ga ma čé-ma cka' maš'či'-ma waša' be hä, ictá weša'be.

And the people (pl. ob.) these (pl. those who walk actively) I have seen . eye I have seen

Nikaci'ga cka' wiša' kē agia'čha ka'čha háčiačica'; agia'ba-májí.

Person act my own the I abandon my I wish towards the rear; I do not look at mine.

3 Agidasnu čečéčé. Ki waže čéama waša'be tē cka' e'ar i tē úda' inahin I push my own off. And while these I see them the act how the good really

people they are

ebésa', čská ēgíma kaw' ebésa' hä. Nikaci'ga ukéči' cka' tē I think, oh that I do that I hope Indian common act the

náxiča tē ka'čha-májí hä, háčiačica agidasnu čečéčé, é áwake. A'ba what made the I do not desire . towards the rear I push my own, that I meant it. Day

6 itáuqčé edáda' a'can'giuda' tē uáqgičixide hä. Ėgiče cka' čišňa tē throughout what by means of which the I have seen it. As length (move-

na' igiuda'wáččé tē 3a'be hä. Nikaci'ga ma waša' be tē wícti áqi-

that only may be good for the I have seen the I too I have looked at

3a'be: ca' edáda' úgaxča čwacka' e'ar i tē wícti ēgíma áta'hé-

de, myself: and what links strong by how it is I too I am standing doing that dur-

meaning.

9 ebésa' hä. Wamúskį nájį, nū uájį, maja'qče, waqčā, watą'zi, I think it . Wheat I have potato I have planted, onion, cabbage, corn.

híbče'gge, waša', ce, na'pa, núgče, da'nqé-jide, tomato, lettuce, sáččide. beans, pumpkin, apple, cherry, turnip, beet, tomato, lettuce, watermelon.

Jeska wábči, čan'ge, ja'čīmange, čan'ge-wézi', wajin'ga-jide. Kagéňa, Cow I have them, horse, wagon, harness, chicken. My friend.

12 nikaci'ga čikáge če-ma 3i tē ugípičtiq čči' a'na'a'3i. Ki wégíčga

person your friend these house the very full sitting we hear it. And mind (or plan)

ebésa' wan'gičé qti esćega' či. Ki wágacča i'cí čegaqči bée ēga' hä.

I think it all they think it. And traveling as it were very now I go so

Man'biči' a'čwá'čha-máj'i qti-ma'. Ki edáda' a'baččé bejič'atá uwičba tē,

I walk I have by no means had enough. And what to-day I have raised I tell to you the,

15 čskanča umá'činka ájį qį, áta bejič'atá ka'bozga'. Kagéňa, čikáge amá oh that year an. when, be. I raise I hope. My friend, your friend the (pl.

other yond)

čéama ukičqčača-bájį hä. Iw'cí kagčqiče amá éga'i hä. Pahan'ga či'

these they run unequal distances. As if they were chasing they are Before the

one another so

gčqiče amá éga'i hä.

they are chasing they are .

hí, their own so

18 Two Crows said:—Kagéňa, nikaci'ga čéga-máččé, te a'číma'a'3i -de My friend, people the ones like you, word we heard from when you

wégíqtiq a'3i. Wašíta' gč' a'ča'na'hič' qti. Wégíqti a'wan'gičga' a'ma'či' we were very glad. Work the we are very willing for We are very we work for ourselves we walk

(pl. in. it. ob.) glad.
TO THE CINCINNATI COMMERCIAL, FROM SEVERAL OMAHAS. 757

cältwa', Iñiga'cai činké wagág'ĩa' eťá āmá sašáj't'qī a'ościē-na'vi čan'di, even when, Grandfather the st. servant his the (pi. very suddenly we think un- sub.) one., when, we fear the un- usually. As if they were not helping us at all. Ok that

* * * * Ėskana

Čaná tíčače nikaci'ga āhiq't'qī uná'a'wašákiče kan' a'ča'vi. Ėskana majá'n ėga waqi'ha sagi't'qī lawyer we join them we hope. Oh that

wawúte ań'ũg'ui'hai kan' a'ča'vi. Ėskana majá'n ėga waqi'ha sagi't'qī

we fear the un- usually. As if they were not helping us at all. Oh that

word you sent people very many you cause them to hear we hope. Oh that

wačá'i ka'n a'ča'vi. Ėdihi xi, wáq' waspa-báj'i-ma a'ča'vi. Ėskana majá'n

you give to us we hope. In that event, white the ones who are not we do not fear unseen danger

etéga'. Kagéha, iæ a'ča'vi'maxájį ca'ni uvibža. Edáda'n waqta 6

aspt. My friend, word you did not ask me yet I tell it to What vegetable

ań'ũjut'a'vįi ĕgę wea'vį'wi'i tẽ'di, háhada'vįt'i ēga'vį'vį. Edáda'n eña'vį

we raise the (pl. we sell when, very light so usually, again what their own

gę skígeqti węgaxe-na'vį. Ťis'wi'i ań'as'n amá. the very heavy they make usually, store those who keep

(łp. in. ob.)

Big Elk said:—Ca'n nańđe čan'di Indáda'n in'teqi ĕgę uvibža cućeqe. 9

And in the heart in the what hard for the I tell to you I send to you.

Nikaci'ga ukëpi'ma edáda'n ūda'qį'ixa gë'ča amédé, īsádíčači amá

Indian the common what good to do for themacles they were wishing, but, agent the(pl. sub.)

uwáğıša'vį'į amá-na. Kagéha, nikaci'ga čiega'macé-na, ūcka'vį węteqi they are the only ones who do My friend, person only to you and those deed hard for us

ań'ũγ'ũqčikie tėat. Iñiga'cai činké edáda'n węteqi ĕgę węteqi-báj'i čiega'vįt-i we talk to you about can. Grandfather the st. what hard for the not hard for us he thinks just us (pl. in. ob.)

na'vį, wákîhيدewákiči'ma, īsádíčači'ma, ēń'ętę wáčiuda'vį'bi ēgęša'vį'vį'vį usually, the ones when he causes to the agents, as it that they benefit he thinks usually

té. Āda'n nikaci'ga ma edáda'n qįsáxai ĕgę ēgima ka'bečega'. Ėga'majá'n

the. There- the people what they do for themselves (pl. in. ob.)

čan'di nikaci'ga ūda'vįt'i ka'bča hą; nikaci'ga ukëpi'vį āqęša'be čtēwa'vį in the person very good I desire Indian common I look at my even

ka'bča-májį. Maja'vį čan'di āwáj'vįt'i nikaci'ga maćéc bońa'vį'wį'vį'vį I do not wish it. Land in the fully strong O ye people all, you aid me

to one town

ka'bča. Nikaci'ga maćéc, nāń'đe ūda'ń'ęs'čač-e-máčę, wąń'gjęće, ucákigai I wish. O ye people, heart good ye who place it, every one, you tell your affairs to one another

čų, uawsačą'vį'vį čų, maja'vį čan'di a'ma'vį'vį ańga'vį. The when, you aid us if, land in the we walk we wish.
Maxewafe said:—Kage'ha, waqi'n'ha tia'n'ëaki'ë ninka'cë, wibëaha
My friend, paper you have sent it you who sit, I pray to you
Le, cëhe hâ. Éskana i'gewaca'n' cka'n'na, kage'ha, waqi'n'ha tia'n'ëaki'ë,
My friend, paper you have sent it you who sit, I pray to you
I send it I think. Oh that you make an effort you wish it, my friend, paper you send it hither for me,
3 i'ë-qtî-ma'n'. Cka'n'ëta a'ëna'Baha'n'-ctëwa'n'-bâjí ca'n' qtaa'n'ëqti'a'n'. Éskana
I very glad indeed. Acts your we do not know anything about them yet we love them very well. Oh that
weüda'n' etëga'n' úawaqcinixide ka'n' a'ëna'Bai. Ca'n' nïkaci'n'ga waqi'n'ha
good for us ap' you look around in search we hope. And person paper
wefëcako xe ti-má wëqtia'n', nân'de giuda'qti'a'i ëkïge-ma. Ùcka'n'
you made for them those who are very glad, heart very good for them your friends. Died
4 angûnai kë inïnawâæë gëqa'skâ cê ëdiqa'ëjî, waqini'ëqti'a'n'. Ìnïnawâæë
our the life sustaining of that size even it is not there, we are destitute of all. Life sustaining
angûnixide cëtëwâ'n' a'ëta'ëñ-bâjí-na'i. Cka'n' ëphiëna ênâqeci ìnïnawâæë hâ.
we gaze at a distance from (an. (move-
Kage'ha, ça'ëawagiëga-gâ. A'nîna anga'n'ëai éga' anñiwaha'n'ë-na' ca'n'ca'n'
My friend, pity us. "We live we wish as we make a special usu-
9 a'ëti'n' an'ba i'câugje.
we are day throughout.
Añqi'n'na'pojî said:—Maja'n' ëcëandi úci'n'wi'i a'ë ã'ë akâ t'ëawâæë
Land in this store he who keeps to slaughter it us
gab'ëqi'tia'n'. Añgi'a'ça anga'n'ëca cëcëtwâ'n' ìnîgë'ëal akâ-në'na' ûif'
tö wëteqi
has a strong desire. He who has more than he snatches us always, there-
gu'ëgëwâ'ma te'ëgë, nuwë-gi. Ùcka'n'
Grandfather the we send it to you we will send it to you.
12 hâ. Edâda' a'ëgi'ëjât'a'n' tö ìqtaqi a'ëni'ën' nace-nà ca'n'ca'n, ãda'n'
What I raise for myself the most he has more than he snatches us always, there-
egskana uma'ëñi'ëka ëc mëcëtë âma tênhâ i, ëcëu najo'i'n' 'üga'ëna'ë-bâjí. Ëskana
oh that year this warm the it shall arrive, here to stand we do not wish for
15 e. Two Crows said:—Ga'n' edâda'n', kage'ha, ë'a'n' a'ma'n'ëni' gë wañâna'n'
And what, O friend, how we walk the (pl. you hear about us
ëka'n'na, ãda'n' an'gu'iëni'ëta cûëca'n' ëc tam'gata'hâ. Ìkî a'ën' 'ëtüâdi úcka'n
you wish, there we will send it to you. And land in this place need
wëteqi hëga-bâjí ëde, ñawaqta'n' wafi'ngai. Ìnîg'ëal akâ nïkaci'n'ga uke'n'i'n'
hard for very but, to help us we have none. Grandfather the Indian common
Gu'ëngëa'd'uba maja'n' a'ëgë'ëni' ëna'dë eca'n' ëxa'waqâi. Ìkî ukî'ë wëteqi
Hümângâ d'ëbâ ma'y a'ëgë'ëni' ëna'dë eca'n' ëxa'waqâi. Ìkî ukî'ë wëteqi
Hümângâ d'ëbâ ma'y a'ëgë'ëni' ëna'dë eca'n' ëxa'waqâi. Ìkî ukî'ë wëteqi
Very people they sat near to us them. Horse Winnebago the hundred
TO THE CINCINNATI COMMERCIAL, FROM SEVERAL OMHAS. 759

We're a nation of friends. The Omaha tribe's history is rich, and their stories are full of wisdom. In this letter, they recount a theft from their community and the actions they took to address it.

In the letter, they express concern about the theft, noting that the Omaha agent knew about the theft. They mention that the thief stole from them, and they wish to report the incident to the agent. The Omaha tribe's response shows their commitment to community safety and the importance of accounts being kept.

NOTES.

756. 1. nikaci'ga-ma ęe-ma, the white people. So, in line 12, nikaci'ga ękage ęe-ma.

756. 11. Four nouns, given without their verbs; a permissible use, but we may also use the full expression: cf ca'ñe cti wabęi, cf jə'china cti abęi, cf cañge-weyi cti abęi, cf wajjiga-jide cti wabęi.

756. 15. Kagé, ękage ama ęeama, 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. uawagi'na-ba'ji-qti ęa'ika. A sentence was omitted after this, as it contained several contradictory readings which the author could not rectify.

757. 17. ędagigai, reciprocal of ęga, possessive of ęga, to tell.

759. 2. Iğiga'čai ękiké ęda'čai aká, etc. Iğiga'čai is the object of una'anki'čé, and ęda'čai is the subject of giaksi'ba'ji-na'či. Ęda'čai-ma, understood, is the object.
of waŋgagaji. Išigaŋpáai takes ṣiŋke, in the next line, because his not hearing was the fault of others; had he been at fault, Two Crows would have said, Išigaŋpáai aká na'a-báji-na tē hā.

759. 5 and 6. uawagiqaŋpái Išigaŋpáai ṣiŋke, etc. Rather, uawagiqaŋpái tē, we lose as, Išigaŋpáai aká wéjita-báji ēgaŋ, wēţa-báji (hā).

759, 10. aŋiaji Išigaŋpáai ṣiŋke, etc. Suggested reading: aŋ'-báji Išigaŋpáai aká. Ki piaji téga aŋkiba in'gáŋpái ēgaŋ, wawéci tē aŋ-báji tē hā'; Išigaŋpáai aká, as "ada" after "egaŋ" is superfluous. If adaŋ be retained, read, "aŋkiba in'gáŋpái hā Išigaŋpáai aká, ādaŋ wawéci tē aŋ'-báji tē hā'.

TRANSLATION.

Duba-maŋši 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
TO THE CINCINNATI COMMERCIAL, FROM SEVERAL OMAHAS. 761

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).

Maxewafe 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.

Japi-napa said:—He who keeps the store on this reservation has a strong desire to injure us. Notwithstanding we have wished to dismiss him, the President has helped him, and that is hard for us to bear. He is always treating me most wantonly, snatching from me more than enough of what I have raised for myself to pay what I owe him; therefore we do not wish him to remain here after next summer. I hope that you will let the President hear of this.

Two Crows said:—My friend, you wish to hear from us what we are doing and how we are progressing, therefore we will send to you to tell it to you. We have much trouble in this land, but we have no one to help us. The President placed some Winnebago Indians near the land where we dwell. The proximity of these foreigners has been a source of great trouble to our people. The Winnebagos have stolen three hundred horses from us. The agents have known all about our trouble, but they have not shown any desire to act in our behalf. Notwithstanding we have told the agents to inform the President of the matter, I think that they have not even sent him any letters on the subject. For this reason the President has not heard it. But when white men lose even a very small thing, it is always regarded as a great wrong, and as the President does not take any steps to correct our troubles when we lose what is of very great importance, we are displeased. Do you think that the President would consider it good if I returned the injury by stealing from them? Heretofore I did not repay them for their crimes against me, as I thought that it was right not to
give blow for blow. (But that is all a thing of the past.) I am displeased because 
the President does nothing to right my wrongs. I did think heretofore that he would 
give me damages out of the Winnebago funds. But he has not done so. The Presi­
dent has not given me the damages because he wishes me to repay the Winnebagos 
with injury for injury. (I am forced to this conclusion.) I hope that you will send 
those words in a letter to the President.

JE-JE-BAJE TO REV. A. L. RIGGS.

October 13, 1879.

Nikaci'n ga an'ga'ji'n a'tigétha'i'n, nikaci'n ga-máče. Ata'n gedá'n, kágéha,
people we who move we thank you our own, O yo people. At different times, O friend,
we remember usu. always. Oh that Indian most pitiful some the
you, our own ally.

3 'ta'éawa'qte'qti an'ga'w' tai, a'w' ba fácúádi. Cí wikáge fáe baxúámkite'é,
you pity us indeed we wish, day on this. Again my friend this we have caused 
him to write it, kágéha. A'tigétha'i'n. Ki éskana, Kága, a'w' ba fácúádi qí, a'tigétha'i'n të
O friend. We thank you. And Oh that, Third day you awake when, we pray to you the
qá'gisíte ka'w a'w' ba'w' tai. An'gú, Kága, nikaci'n ga an'ga'ji'n, nikaci'n ga wi'n
you remémber we hope. We, Third Indian we who move, person one
ber it

6 an'gükai a'w' an'güqá an'ga'w' ca-bájí. Ki, Kága, gata'w' hi té'di a'té taíté
we talk to him we, we go we do not wish. And, Third that far when we shall die
a'w' ta'w' sáhá-bájí. Ikáge-ma-rájíca'n'-ma wi'n níga waqí'n' t'ai'tá'w' hâ, we do not know about our-
selves. Those on the side of his friends one to live he really wishes for them, his own
kágéha. Ki ikáge wi'n fácúáke waqí'n' ha čan'a'w' téga'n gáxéan'gíkäjí.
your friend. And his one this st. one paper you hear it in order we have caused him,
friend that our own, to make it. 

9 Ma'č'íca'n' icíxí wét'ái té' čéta'n' a'w' ba-waqúbe wi't'ai'tcí. Čéama Unájí'n'-qúde
Ma'č'íca'n' die for us the as far mysterious day just one. This (mv. Gray coat
act new) past
amá agÄ'Á ti wá-tá'qíte'qtí a'w' ci'á'wáqúe'qtí lai. Ki e'a'n' a'té téga'n-bájí
the he went the he made us very glad by having great pity he and how we die can not
(mv. sub.) talking, for us.
i'ta'n; wéagúída'n etéga'n úawagíčáí.
now; we do well (or, apt he has told it to it is for our good) us.

NOTES.

Je-je-baje, a Ponka, same as Homna of p. 743, note.
762, 8. ikage wi'n čečiitke, 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 Mañin-tcaqi 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.

NUDATAXA TO REV. A. L. RIGGS.

October 14, 1879.

Kagêha, ikâgewiçai, Wakan’da wâçaha – mâcê, wawanie-mâcê, o friends, I have you for my friends. O God ye who pray to him, ye who are under the protection of the laws, ikâgewiçai. Ki nikaci’ga wi’’ Wakan’da čínké te eá tê gaqai. Ki e I have you for true And person one God the st. word his the has gone one friends. ka’’bêa-mâjì. Wakan’da te eá zaní’qti bêizê. Wakan’da aká a’čan’giuda’ 3 I do not wish it. God word his every one I have taken. God the I do well by means of ête te zaní’qti i’wi’’ çai hâ, âda’’ i’’čq̓-qti-ma’’ . Áqa-mâjì ka’’bêa. Úcka’ ought the every one he has told there fore I am very glad. I do not go beyond him I wish. Deed wi’’, Mañtcú-nâjì’’ čia’’ča ge’ te bêizê hâ, ubê’’ hâ. Can’a’’ aká te hâ. wâçah, Ka na nigaqai. Si n’ka niçakâ wâçaha wâçaha te bêizê hâ. Uba’’ hâ. Don’t come. You hear it will bêizê hâ. Isan’غا aká úcka’ wâñ’gicé’qti iji’’čé či’’ 6 Person one yonder has reached brother (ob.) brother (mv.) his elder he the I have taken it back You hear it will bêizê hâ. giáxai. Can’a’’ eté. Cia’’be ści, “Nikaci’’ ga naxide čin’ge âha,” enéga’ mode for You hear it ought. You see him it. Person disobedient ! you think it. eté ści. Éga’’ wêčëcka’’naf etéga’’ éga’’ hâ, Can’’ge-hi’’-zi-â. Umáha- má ought. So you wish for us apt so O Yellow Horse. The Omaha čéama wi’’ wâçi, čênicka. Tcaza-čin’ge t’én’’čé ćâ-bi, ecê te. T’ea’ 9 these one stunned then. Tcaza-čin’ge to kill that he you said it. I kill him
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 qenicka. You said that Teaza-ﬁinge 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'pewaçë and Sihi-duba. You told about just three men. In that manner you have acted against us. (But) you are in sight (just as if), you touched the clouds.
JE-JE-BALE TO WAJINGA-DA.

September, 1879.

Ceta wáčí Można. Wašita a-waŋ'eka i teábe éde ceta a-wi'ni.
So far they have altogether failed in the work we have exerted very hard but so far we have not finished it.

Cáni-a, Čawina méga, čiŋga ča'ečai-gá. Gíwacka i-gá. Wašáte
O Charles, David likewise, your grandfather pity ye him! Do ye make an effort for him!

ci'n ga'jin'ga čäńka ča'ekičái-gá. Níkaci ga ćeńke, kagëha, wíbaha, 3
The one who sees st. my friend, I pray to you, one.

Wašin'ga-úda. Ca'ěčate ka'bęčga ha, níkaci ga ćeńke. Ca'edáda wi'
Good Bird. Ye pity him I hope person the (st. And what one

gákëa wašácka te čińge. Usmí e'di hi. Ki enáqtcí wašácka ka'bęčga
at that you make an will there is. Cold it has And it only you make an I hope

čéउadi'qti te. Kí áwaké'a wašácka te čińge. . . . Ceta waqí'ha 6
just yonder by the. And at what place you make an will there is. So far paper

ița'čakičájí. . . . Ma'a-tćéba igáqča wańčage gię'be ga'čai éga,
you have not sent Mawačepa his wife lame to see his own wishes as

aŋ'giti ka'bęčga. Mánči-tćași i'ečage t'é také.
he comes I hope. Mąččer tćași old man will surely die as he

NOTES.

WAJINGA-DA is addressed in line 1; Charles and David Le Clerc, in 2 and 3; Rev. A. L. Riggs in 4 and 5; Charles Le Clerc, from 6 to the end. Two sentences (Ki enáqtcí, etc.) in 5 and 6 are intended for WAJINGA-DA.

765, 8. Mačči-tćași, i.e., Jabe-ská or Wašácepe. 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 Mawačepa's lame wife, I hope that he may come for me. The aged man, Mačči-tćași, will surely die.
MA'NTCU-DA'ITI TO WACIQE-YACI.

Wa'ú činéke céčinke agiwa' bťa-qi-ti ma'it. Čéju naji' tèdi u'ágají eté. Woman the (at. one) strongly desire (to have) Here she does not suffer. when she does not suffer. 

Usni hiaji tèdi, uqče agiwa' bťa wa'ú činke. Ki' e'a' enéga' șii, uqče'. Cold has not arrived when. again I desire my own woman the (at. one). And how you think if, very soon I desire my own woman the. 

3 qtcì waqi' ha ğa' ian'kįtā-gā. Uni'age pi'cte, ēskana ēgá'qti čkaxe soon paper the send it hither to You are unwilling even if, oh that, just so you act.

ka'be'ega'. Wa'ú činke i'či'čani' ci ka'be'ega'. Čikāgo amá čéma I hope. Woman the (at. one) bring mine for me I hope. Your friend the (pl. sub.).

waga'ze amá máče tè u'ágątge ca'da'awatail. Uawa'ii tá amá wáqe amá. teacher the winter the throughout pitied us. They will give rations white the people (pl. sub.).

6 čéma ie awaqa ka' bťa-mají, āda' cagte ka' bťa-mají. These word I go be- I do not wish, there- I go back I do not wish. 

NOTES.

Ma'ntcu-da'í and Waq̱iye-yaći were Ponkas who had fled from the Indian Territory with the famous Standing Bear.

Ma'ntcu-da'í remained with the Omahas, but Waq̱iye-yaći 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.

Cude-gáxe-á' wamíske tè wagáxe a'ni'-bájí-na'би. Čaaw'na čiğáxai.

O Smoke-maker! what the debt they have not given to me. You have they have thought about you. abandoned it.

Ca'ń čęču čang' tátě aqšíba, áda' ča'ča'ájí, a'ni'-bájí ča'ča'ja Ca'ń čęča And fear of failure, there spoken, have not they have not though. And you are where you are.

9 čage'íñ' tè, Pan'ka-mácè, nán' de i'pi-mají hā. Paha'ń'ga cupi tèdi you sit the, O ye Ponkas, heart not good for me. Before I reached when you
GAHIGE TO CUDE-GAXE.

767

NOTES.

Gahige was an Omaha chief. Cude-gaxe was a Ponka, then near Niobrara, Nebr.

676. 3. Ucka na wegecka ma te niicta, etc. Explained thus by G.: "You settled on a course of action which you wished the Ponkas to adopt. But they would not act as you desired" (i.e., they would not imitate the behavior of Cude-gaxe. He had settled among the Omahas, promising to remain with them, but he lied and went to the Yanktons, thereby forfeiting everything which he abandoned. The other Ponkas refused to go to the Yanktons, remaining among the Omahas until arrested by the white soldiers).

TRANSLATION.

O Smoke-maker, they have made it a rule not to give me the wheat which was due (you?). They consider that you have abandoned it. I have hesitated through fear of failure on account of your probable return here, so I have not spoken, though they have not given it to me. O ye Ponkas, it makes my heart sad to think of your staying yonder. I think that what I told you when I first went to see you will continue henceforth, without intermission (?). I regard my heart as being part of the Ponkas, so you have hurt me badly. I refer to your starting back to Dakota. Should the white people do anything for these (Ponka) who are here, you shall be informed. You wished the Ponka refugees to adopt a certain course of action, but they have not regarded your wishes.

WAQPECA TO UNAPI-SKA.

October 14, 1879.

Céa cubé ka 'n'be'a, bē'ā. Waʃita' waqtá uáji ge ʃita' ʃingé
Yonder (to you) I go to I wished, I have not been able. Work vegetables I have to work there is none

cubé-naji há. Bêcta' ʃi, cubé téinke há. Paŋ'ka amá maja' ʃe'eu 6
I do not go to you . I finish it when, I go to may (f). Ponka the land here

naji' tá amá. Céa cka'ají naiin'-gá há, Cude-gaxe'ä'. Cka'ají naijí'i-gá
will be standing. Yonder motionless stand thou ! O Smoke-maker. Motionless stand ye
há aki'ta. Pañ'ka ama wañita' nä'cuháqtei wáñita' açaí. Wiji'gá t'é.
! both. Ponka the (pl. sub.) to work almost to let them they have gone. My elder dead brother
ña'sa-bá. A'ba-waqúbe ama tédí t'é. Éáta' wábag'éze gían'ča'kiájí
 regardless. Mysterious day the on the dead. Why letter you have not sent back to me
1 3 ca'ca' núta'ñti i'win'ca' gíga-gá há, negi'ña. Mñocú-na'ba ceta' ar' gíxa'jí,
always very correctly to tell it to me send back ! O mother's brother. Two Grizzly bears so far has not recovered.

'Té taté, ebéga'na.
He shall die, I think it.

NOTES.
767, 5. ká'be, bë'í'a, used; but ka'be'dede (i.e., ká'be ede) bë'í'a is better.
I wish but I have failed
767, 5. Wañita', etc. Read, Wañita' gë, waqta uáji gë, éita' gíxa'na, cubé-a-
I sow the vegetables, I go to
májí há; or, Wañita' gë', waqta uáji gë', éita' xíxa' na, cubé-a-májí há.
I go to

TRANSLATION.
I have wished to visit you, but I have not been able for want of time. I have not gone to you because there is no one to cultivate the vegetables, etc., which I have planted. When I finish (this work), I will go to (see) you. The Ponkas will remain in this country. O Smoke-maker, remain there where you are ! Both of you remain there ! The Ponka affair is progressing; they have almost reached a point where the prisoners shall be released (?). My elder brother, Black Crow, is dead. He died last week. O mother's brother, send and tell me just why you have continued to send me no letters. Yellow Smoke has not yet recovered. I think that he must die.

NA'NZANDAJÍ TO T. M. MESSICK.

November 6, 1879.

Ca'a wágáxe ewi'be'te i'ángga'ñqi así'ë. Cú'ác'á tate ebo'ega',
And debt I have for the continually I remember it. I shall send it to you I have thought it.
6 ede maja'wa'ca'ga' una'cta' tete i'ágaha'na-mái. Uta'nadi uqá'áta
but land counting the stopping place the (pl. in. ob.) I do not know it. As some one it is lost place
inih ébo'ega' na'cú'ác'á-mái. . . . Ca' ma'zób'í'te i'ángita' etó'ega',
lest I think it as I have not sent it to And money the you have apt.
you. Enough. Elk skin you desire if you tell it to me you please.
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.

NOTE.

Unájiⁿ-ská, činégi caⁿ'ge taⁿ Caaⁿ' aši yi, išétaniⁿ ęti kaⁿ'be'gaⁿ. O White Shirt, your horse the Dakota they br. you bring mine hitherto.

Cetaⁿ' wašitaⁿ tê ucté. Gaⁿ' čišiščiⁿaⁿa caⁿ'caⁿ'qti, ē hâ. Cetaⁿ' So far work the remains. And he remembers you, always (en- phatic), says.

nikaciⁿ'ga wašitaⁿ-mája či'á-qti'awⁿ'. Aⁿ'ba-waqúbe ūngá tê hi tê è 3 people to the workers they have not finished at all. Mysterious day the reaches where it there is a hope. And O Walking Elk, I remember you, always. Kindred you who are mine, usually.

waš'iqué'qti wigišiščiⁿaⁿ-caⁿ'caⁿ'qti-maⁿ'â. Caaⁿ' nikaciⁿ'ga dûba cti all I remember you (pl.). And person four too.

wisičai. Wanáče-jin'ga, čicti wisičé. Wikuwa, čicti, Kage, wisičé-naⁿ' 6 I remember O Little Policeman, you too. I remember Wikuwa (a Dakota name), you too, Fourth I remember you son, usually.

cuⁿ'caⁿ. Čéaka, Wanáče-jin'ga, čiši či aká xagé-naⁿ caⁿ'caⁿ, čida'be always. This one, O Little Policeman, your father's (sub.) sister she cries usually, always, to see you.

ga'cá-qti ēgaⁿ. Gaⁿ' Cúde-gáxe ú tê (i'téč tê wi'náqtcí ēkigaⁿ) ú she has a strong desire. And Smoke-maker lodge, the I have the just one like it lodge.

wi'náqtcí anγši’n' ēgaⁿ, wisičé-naⁿ caⁿ'caⁿ. Iyuwazi inja'náče agha'be 9 just one we či so, I remember you, usually. Iyuwazi (Dakota name) I have her I see her, my for my sister's own daughter.

kaⁿ'be'qti-maⁿ'â. Ki čéaka, Cawiⁿ aká, ijaⁿ'ge waličage giraⁿ'â be I have a strong desire. And this one, Dakota woman the (sub.), her her daughter lane to see her own.

gu'náqti'awⁿ (Maⁿ'a-teča igáqtaⁿ). Ki, kageča, nikaciⁿ'ga dûba wigišiščiⁿaⁿ she strongly desires own. Mawáčępa his wife. And O friend, person four I remember usually.
770 THE OEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

can"ca". Kī wi"' ēlt, Tcezapa, Tatan'ka-i-yan'ke. Ta"'wa"-gṭa" wiwīa
always. And one you Beats the Drum Running Buffalo. Nation my own
came
hither.

nankācē, Haŋk'ta"'wi" nankācē wazānī, wigisē- na"' ma"' i ca"'ca"'-qti-ma"'i.
ye who are, Yankton ye who are all, I remember you (pl.) usually I do it always.

3 Ca"' ēskana edāda" ećęte ji"'jiń'ga ćanā'a" ēi"'te ca"' suęa dáda" ćanā'a"
And oh that what soever small ones of you hear it whether and news what you hear it
different sorts

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?] con­
tantly 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 Mawacepa. 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 WÂIQE-ŠACI.

November 15, 1879.

Ie će a"n' ba"ųę čutęgā. Zani úda"' qti ni"' étea"' i té aná'a" ka"' bęga.
Word this to-day I send it to you. All very good you are at least the I hear it I wish.

6 Negiša, igaña" ca"' čihań'ga čtęwa"' wina"'a" ka"' bęga, cin'gajinga
O mother's his wife too and your potential even I hear from I wish, child
brother,

ect zi aní čuňta"qti, ęskana, ųwaqaginá ka"' bęga". Gani'ji, wisa"'ca"'.
all very correctly, oh that, you tell it to us I hope. And, my younger
brother (f. sp.),

catęwikišę. Ca'ge waa"'če i'ćęckaxe té čuňta" aná'a" ka"' bęga, wisa"'ca"'.
I have sent it to you by some one Horse you promised to pay it to me the cor. I hear it I wish, my younger
for my services as a doctor really brother (f. sp.).

Ma'tči-najii agi cačai té wawiuie aká náwagibę éde ęska ńčę-bajii
Standing Bear he went to you the lawyer the sub. I have told it to but interpreter he did not tell it
after him (when (see note) him (to you

BETSY DICK TO WA$IQE-3 ACJ. 771

My younger brother.

Your son died and your elder too.

The very good people heard it.

This very day Spafford's daughter was named, Ahi n -snede, Long Wings.

Perhaps etea is sometimes used by females as an equivalent of ei-te.

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, your wife, and your potential wife; I hope that you will tell us exactly how all the children are also. 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.

NOTES.

For an account of Betsy Dick, see p. 634.

Wacticalaci, who was a Ponka, married a Yankton woman.

770, 5. etea (used by an Omaha woman) . . W. (an Omaha man) gave the following as a correct form of the sentence: Zani údaqi ni' i' ci-te anáa' ka'be'ba, All very good you whether I hear. 

Perhaps etea is sometimes used by females as an equivalent of ei-te.

770, 6. Negiha, i. e., Silas Wood, who was the elder son of Gahige, the chief of the Ifike-sabé (an Omaha) gens.

770, 10. Wawiue aka should be wawiue -cia, as it refers to the object of an action.

771. 9. Spafford's daughter was named, Ahi n -snede, Long Wings. Ciewa'ja', 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 Wa$iqe qaci. 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, your wife, and your potential wife; I hope that you will tell us exactly how all the children are also. O younger brother (i. e., Wa$iqe qaci), 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. Maŋiŋ-teaŋi is dead. Not even one adult Omaha has died, only that aged Ponka man has died this very day.

NUDAŋ-AXA TO CUDE-GAXE.

November 15, 1879.

Caŋ’ ʧijinge t’ętaŋ tė wa’qo aŋama ēde, ʧe’ama umahą aŋama bę’ągąqti
And your son they the white the (pl. but), these Omaha the (pl. all
have killed him
nån’de ąpí-bájí, ādaŋ ąpí’báçę hičai tédį’i uufbęa cučąčę. Ki umahą amá
heart are sad, therefore to-day they when I tell it to I send to you. And Omaha the (pl. sub.)
3 ąpugigđe-na’i, caŋ’ge wa’i’i tė gqí tiđihi, ci ęgą’ tat eskaŋ’ęgiŋa’ ēde
they are sor- usually, horse they the has by the again so shall be they thought but
rowful for their relation us lock
hebádi ńćka juáji giąxai. ʧe’ama umahą amá ąpugigđai tė nån’de
before reaching the end of them These Omaha the (pl. sub.) they are sor-
rowful for their relation
i’iŋ’aŋ’uđaŋ’-qti-maŋ’. ńćka bę’ągąqti wągązųqti na’aŋ’-bájí, t’ętaŋ tė onaŋ’
mine is very’good for me. Dead all very straight they have not they the only
6 na’aŋ’i. ki ađaŋ’ ćaka ikąje aką nån’de ąpí-bájí-qtiaŋ’i, čkigą’qtı
so they heard. And therefore this one his the heart is very sad for him, just like him
nån’de i’i-pi-májį. Nån’de i’i-łpi-májį tė gaŋ’’ęgiąŋa’ etę. E’aŋ’ dáxę tátę
heart I am sad. Heart I am sad the so you do ought. How I do shall
čiŋę, gaŋ’ nån’de čaŋ’ ěcąŋ’-čąqę etę. Waqį’ha aŋ’tą’i ckaŋ’ na qį’ctę,
there is so heart the so you place it ought. Paper you give you wish even if,
9 ęgiŋ-čı’i ęca-ğą.
just so send hither.

NOTES.

772, 1. ʧiŋinge, your son, intended for ʧiŋande, 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. ikąje aką, i. e., the author.
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.

December 1, 1879.

This paper you have sent me, I have received it. I saw it when 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.
 NOTE.

Jede-gahi wished Silas, who was a full Omaha, to return from the Ponkas in Dakota, and become the Omaha interpreter. Jede-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.

MINHAE-JINGA TO KE-MREJE (CHARLES MOORE).

December, 1879

Ga' čéca' waqi'ha ča' čéama Uma'ha' amá le čišna ubč édēga',
And this paper the these Omaha the word your I have told them, but,
c'a' d'uba i'jakééga' cæpái tá áma, ána'a'abíj. Āda' gáá' waqi'ha
yet some as they have doubted me they will go to you, they have not obeyed. Therefore that paper
3 cučéage. Kĩ fe edáda' edéce tè ci pl' čúta' aná'a' ka'b'ā. Ie wi'
I send it to you. And word what you the again you straight I hear it I wish. Word one say
če' i'wi'čana tè pl' wágazunańkíč'é qti iğa-gá. "Naxide tè ačin'-gá,"
this you told it to the new making it very straight send it for me thither.
ecé te'ča' è áwake. Ie tè aná'b'í. É čúta' aná'a' ka'b'ā. Edáda'
what you said, that I mean it. Word the I forget (I do That correct I hear it I wish. What
in the past
6 iuča' čingé, ca' ie učúwiku'ca' na'ma' gë ēskana čúta'qti i'čéckace
news none, yet word I have been speaking to you the (pl. oh that very correctly you do for me
ka'be'gá. Ie čišna asíc'na' ca'ca', i'uda' gë. Ga' ničaki'ga'ma
I hope. Word your I think usual always, good for the (pl. And the people (pl. ob.)
wacta'be čagé ga' e'na' čingé, úda'qti naji'. Ie čišna ákikíide anájí,
you saw them you went back the matter none, you stand. Word your I attend to it I stand,
9 è be'qe. Ca' ie wéčíqína' úda'qti winá'a' ka'be'gá. Uqčí'qti ci ačúha
is I pursue. And word decision very good I hear from I hope. Very soon again finally
wána'be ka'be' waqi'ha.
I see them I wish paper.
NOTE.

Mi'nač-jinga was an Omaha, and Ke-χreše, 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-UNCTHA TO UNAJN-ŠKÀ AND HE-WANJIÇA.

December 12, 1879.

Cin'gačina 3 te tate ebega. Can' edada teqi akipá. Wawína

I send you One Horn your sister she too, I am poor I am very, And horse

wi' ani' tete eskana a'tá'i 'tate ka'beega. Can' te wiwiña éga'qti 3

one you if oh that you give you I hope. And word my just so

i'teckaxe ka'beega. Wan'gige'qti wibeaha'i, ciha'na mega', ci'ange cti.
you do for me I hope. Every one I pray to you (pl.), your broth-
er-in-law likewise, your sisters too.

Cubče ka'bea tē bē'ä. Sidádi tē-de gisi' hā, mi'ninga na' tan' é awake.

I go to you I wish the I am yesterday when she re-
died. Girl grown the her I mean

Axáge-na' ca'na' nānde ca'ya. Çida'be ga'faqti éde A'ajî tē. také. 6

I am un-
weeping ally always heart in the. To see you had a but she, being she will surely
strong desire die as she
(unlucky) reclines.

Can' e' a'u, uqčeq teci i'wi'na tića-gā. An'bače wapi'axu cučéače.

And how it, very soon to tell it to send hither. To-day I write some- I send to you.
NOTE.

Unaji'-skä and He-wa'ji'ta, Ponkas, were at Yankton Agency.

TRANSLATION.

I think that my child shall die. I am in trouble. I send to you (all) to beg something from you. One Horn, I address you and your sister. I am very poor. If you have a horse, I hope that you will promise to give it to me. I hope that you will do for me just according to my words. I petition to every one of you, including your sisters and your brothers-in-law. I am unable to go to you as I have desired. My largest daughter fainted yesterday, but she has revived. I am weeping constantly in my heart. She has a strong desire to see you, but she will surely die (as she reclines) without having her wish gratified. Send very soon to tell me whether my request can be granted. I write something to you and send it to you to day.

NUDA'-AXA TO MISS JOCELYN.

December 3, 1879.

A'ba'cö usn'q'ti tê'di índáda' tia' 'ča'ai únaji'- éga", a'c'tid'iqt-ma'.

To-day very cold when what you have sent I stand in it as, I am living very comfortably.

Íđà' wiw'čaha' cuté'čai, wa'ú-maćé. Pr'qti, kágé'ha, údá' in'gáxai-ga.

There I thank you I send it to you O ye women. A new, O friends, good do ye for me.

3 Kágé'ha, Wáka'ndá 'číké índáda' údá' ke'tác'i'aka' ke a'čísa'ča'ai, ádá' 
O friends, God the at one what good towards the the we turned, there, fore

wib'čaha' na'-ma'. Wáqe amá čé'má wa'sít'a ke wa'á'be. Wáka'ndá

I have been praying to you While the (pl. these various the I have seen

aká na'bec' 'číka'ná' wakít'a bétúgaqti wa'a'be, ádá' é'gíma' ka'wëgé'a',

the hand has caused them to move (rapidly). I have seen there- they, fore

6 agína-al'ma'. Ci'n'jájí'ga wiwi'na wa'sít íbahá' ádá' ot é gáčinke

I beg for my own usually. Child my to work knows it again that (st. ob.), fore

uqa' adí uwé'číga' cuwé'ča'. Wénanda'q'ó'gí-na', ádá' é údá' éská'wëgé'a'.

I apear I tell it to I send it to you. He causes me to feel full, usually, there- fore

Gáta' adí é'gíma' tél'ë'wa'á'ge'a, ádá' a'xidaxe éga' te'ste. A'a'ba' águdi

Just about this I do that may I think it, there- I do it a little for my- may. Day where

9 cí'cít'é wa'á'ha tia' 'čakí'čé wíka'b'ča. Índa'á' ckáxe ma'ni'-macé',

among them I follow I desire for you. What you do O ye who walk,

gáza' adí úché ma'be'í'.

NOTE.

Miss Jocelyn represented some ladies at the East who had sent clothing for the destitute Ponkas, who were encamped near Decatur, Nebr.
TRANSLATION.

As I am attired to-day, during the very cold weather, in what you have sent to me, I am living very comfortably, therefore I send to you to thank you, O ye women! O friends, do good to me anew! Friends, we have turned towards Wakanda and what is good, therefore I have been thanking (or petitioning) you now and then. I have seen these white men do various kinds of work. Wakanda has caused them to move their hands (rapidly) in working; I have seen it all, therefore I hope to do likewise. I usually beg (of Wakanda) for my own (interests). My child knows how to work, so I send to tell you about him in addition to what I tell about myself. My child usually causes me, as it were, to feel full, as after eating (by what he does for me), therefore I think that what he does is good. I think that I may do likewise just about this time, therefore I may accomplish a little for myself (though I am getting old). I desire you to send me a letter on some day or other, whenever it may suit you. O you who lead industrious lives, I live among you following your example.

WAQPECA TO UNAJI'SKA.

December 26, 1879.

Negiha, fe tïa'e tø ì"ëqti-ma". Can'ge āhigi wâni ì"ëqti-ma".
O uncle, word you have sent here I am very glad. Horse many you have them I am very glad.

Ha" ge itáuge a"ësigal. Cín'gajin'ga wiwína ña'ëwágâ'ëqti ete qí, Night the (pl. throughout you. Child my you have great pity on ought.
ñëwágâ'ëqti'qìa". ñësig-na" ña"ca". Cùbü té minke, negiha. Ca" 3
you have not pitied them at he thinks nan- all, you ally - always. I will go to you, O uncle. Well
ñu'uda" tø ñta" unëq'ëtqìi ña". Ninígahi. ge'ba ja" dâxé anájì
how long good for the so long very soon so. Killikinickel ten night I make I stand it
ñëwágâ'ëtqìi'qìa". Can'ge, negiha, a"ñí'ëge. Can'ge wàqe ñqati na"bá wábtì íi enàqti.
téñke. Can" ñi'ën'ge còwa" wàna"be ka"bá. Ùwa'ságina ka"bëgà.
Well. Well, your sister even I see them I wish. You tell it to them I hope.

Can'geajin'ga wëbëi'wi" ña" ñí'ëgë. Wíqàga aká, Ma"tëci-na"ba ñta"ba 6
Colt. I sell them as there are none. My grand- the father (sub.).
ñëwágâ'ëqti'qìa". Cín'â'ëñ'qìqìa".
will arrive there. Then I will reach there where you are. Two Grizzly bears he too
ñëwágâ'ëtqìi'qìa". Can'ge, negiha, a"ñí'ëge. Can'ge wàqe ñqati na"bá wábtì íi enàqti.
ñëwágâ'ëtqìi'qìa". Cín'â'ëñ'qìqìa".
will arrive there. Then I will reach there where you are. Two Grizzly bears he too

Cin'gajin'ga enàqti wàti", wàqtìa'wàkìtì'-na"i. Child they only they have them, they cause them to usually.
O mother's brother, I am delighted at the words which you sent me. I am very glad that you have many horses. We think of you throughout the nights. You ought to pity my children. You have not pitied them at all. They are constantly thinking of you. O mother's brother, I will go to you. When it shall be best for me to go, I shall go very quickly. I shall be here ten days making the killickinnick. I wish to see even your sisters. I hope that you will tell them. As I have sold the colts, there are none (here). My wife's father (Wacka-\text{-}ma\text{-}\text{i}n) 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.

PAPA\text{-}A\text{-}MA\text{-}NP\text{-}I\text{N} TO SILAS WOOD.

January 12, 1880.

\text{Ca}^n\text{ niaci}'\text{ga amá }\text{ćama waxiğeita}^n\text{ amá }\text{ćana}'\text{a}^n\text{ ērte, }\text{ća tē'ja}

Well people the these they are working the you hear it perhaps, there pertaining to

\text{udanqti} išapaha^n pí \text{ća}'\text{ja}, iš'ju-mäjï. Ćećuädi tē' qišáxai pí', ga^n\text{ćawâe}. very good I knew it I though, I was unfor-tunate. In this place the they do for if, desirable.

\text{3 Ca}^n\text{ edada}^n\text{ aqi}'\text{u pa}^hâ^n pí \text{qî}, uqpâčëë ěka^n\text{bēa}-mäjï. \text{Wan'i}ğe what they the (pl. I knew it I ar-rived there

\text{in}^n\text{i'q} ěšë \text{ka}^n\text{bēa}. Će niaci'^g\text{a amá }\text{e}^n\text{ı' ma}^n\text{b}^n\text{u}^n\text{i} \text{qî}, ni'^q\text{a ga}^n\text{n}^n\text{qai to bring back I wish for this people the how they walk it, to live they wish

\text{ča}^n\text{ja}, niaci'\text{g} \text{na'bhâ} aqai. Ė'be ušuâhe ka^n\text{bēa}-mäjï. \text{Ud}a'qti though, people they go. Whom I follow him I do not wish. Very good

\text{6 čskana wečiğq} an'\text{ka} xāqe ka'be\text{g}a^n\text{a} \text{ća}'\text{ja}, čagëi tate'ja časîçahe ka'be\text{g}a^n. oh that decision you make it I hoped though, with reference to you think of I hope.

\text{Ca}^n\text{ e}^n\text{a} xìngë hâ. Well what is there is the matter none.

NOTES.

Papaña\text{-}ma\text{-}np\text{-}i\text{ is the brother of Silas Wood. He dictated this letter after returning from a visit to his brother, who was staying with the Ponkas near Niobrara, Nebr. 778, 3. Ca edada n aqi u . . . Wan'i}ğe iri^n\text{g} \text{e} \text{ka} bēa. The author mis-took a direct address to himself for an address to Silas. In speaking to the latter the latter the sentences should have been changed thus:

\text{Ca}^n\text{ edada}^n\text{ ani}'\text{g} \text{e'i} \text{widaha^n pí \text{gë'} uqpâčëë ěka^n\text{bēa}-mäjï. \text{Wan'i}ğe what you the I knew about you reached (pl. you)

\text{wán}^n\text{(or, in\text{-}n}^n\text{an}^n\text{i}) čagëi ěka^n\text{bēa}. you have you you I wish for them you come back you.
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.

PAHANGA-MA'ČI£ TO CUDE-GAXE.

January 12, 1880.

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 "açi-he."
9, 14. For "ci" read "çi."
10, 8. The ç in "ebëga" was inverted by mistake.
10, 11. For "ica-biamá" read "iça-biamá."
10, 16. For "ciñgé" read "çiñgé."
10, 18. For "na-a-xiça" read "ná-a-xiça."
11, 4. For "Gia-ça," a possessive, read "Gia-ça," a dative of aça.
11, notes, 1st sentence. Add "The Winter dwelt at a mountain in the far north."
20, 4. For "çié," a form of çi, you, read "çié," side.
21, 14. For "jücpacaⁿ" read "jücpacaⁿ."
23, 8. Jackahi should be rendered "white oak tree."
23, 19. For "uwdijaⁿ" read "uwidiyaⁿ," from ubijaⁿ.
25, 2. For "when ye see me" read "on account of what you have done."
27, 11, et passim. For "Wanaq^iⁿ" read "Wanaq^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 "içi-wa^ji" read "içi-wa^a^ji."
28, 8. Render waseqⁿ by "quick" instead of "alive."
28, 14. For "Mañg^e-i-gaⁿ" read "Mañg^e-i-gaⁿ."
31, 19. For "made" read "kept."
32, 12. Render "Egihe" by "downward beneath the surface."
33, 15. In "aka-cn^aⁿ" the "cⁿ" should be inverted.
36, 5. For "gačtañka" read "gačtañkai."
38, title. The Omahas have a similar myth about the Raccoon (Miça) and the Coyote (Mi^aši).
40, 9. "Gëiza-bi" read "gëiza-bi."
40, 14. The following may be substituted for the translation in the text: wàctañka deceiving them akégaⁿ.
43, 11. Change "Ê'diⁿ" to "Ê'dि."
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 (Çegiha), -de or -di, as a plural ending, where the Omaha and Ponka (Çegiha) employ -i."
54, 6. For "çexe-gaⁿqu" read "çexe-gaⁿqu."
54, notes, second paragraph, first and second lines. In giving the ꦈoíwere equivalent of Ictinike read "Ictcin'ke."

63, 14; 493, 8, et passim. For "déji" read " déje."

66, between the myth of "Śiśemaka" 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: "wenaq'axe (ꕈoíwere, winaq'axe),
go near, etc."

75, 8. For "miqá-ha wa-i'-biamá" read "miqá-ha wáis i'-biamá.

raccoon skin robe wore a robe, they say.

75, 10. Though "Ci" was dictated, "Ki" is better, as the women had not seen the tails "again" (c).

89, 16 and 20. For "nan'de" (wall of a tent, etc.) read "nán'de," heart.

98, 33. For "freezing over" read "forming."

110, 10. Read "Hu'ndega" and "wágajii-gâ."

118, 13 and 14. Render "akí-biamá" by "reached there again, they say."

The verb admits of two renderings.

133, 16. For "ińa'he" read "ińa'he."

154, 6. For "ață" read "até."

156, 8. For "teča-biamá" read "teča-biamá." 

157, 15. For "wagíga-biamá" read "wagígá-biamá."

176, 17. For "Na'čėha" read "Na'chéha." 

177, 8. For "second" read "third."

181, 8, et passim. For "waťaⁿ" read "wašaⁿ," squash, pumpkin.

194, 20; 195, 6; 106, 2. For "ugídaⁿ" read "ugídaⁿ," as the act was performed by pressure, not by thrusting.

227, 1. "ęxábaji-qiⁿ" should be "without flaying at all" (from "ęxäbam") instead of "without chasing at all" (which would be "ęiqá-baji-qiⁿ," from "ęiqē").

228, 14 and 15. "Wahuta'ęchnitta" should be placed in brackets, as it is a modern interpolation.

313, 6. For "аⁿ'wasá" read "aⁿ'wasá." See "ińgę-usa" in the ꦈegiha-English Dictionary.

338, 7. For "čėča-bají-biamá read "čęča-bají-biamá."

351, line next the bottom. For "Part II" read "the ꦈegiha-English Dictionary."

370, note on 369, 13. For "Pań'ka čań'ká" read "Pań'ka čańká."

402, 2. Cašewač. His other name was čahe-jiinga. He was the rival of the famous chief Black Bird.

402, 13. Ġia'nhabbi is better known as Nıkučińčaⁿ. He was a famous wakaⁿ man or shaman.


404, 2-7. This should be credited to Wabaskaha, instead of Cašewač, according to Two Crows and Joseph La Fleche.

410, 8. Read "Waši"
APPENDIX.

410, 16. For “wáčin” read “wačin.”
440, 2. For “išőqci” read “išőqci.” Similar changes in 446, 9 and 10.
448, 43. For “Zande-buža” as dictated, read “Zande” according to Two Crows and Joseph La Flèche.
470, 6. ano+. Used when kinship is asserted or understood. See án and au in the Çegiha-English Dictionary.
512, 3. Kagé here is a proper name.
541, 2. For “Waji”'agahiga” read “Waji”'a-gahiga.”
554, 9. et passim. For “ča”‘cti” read “ča”‘cti,” when spoken by males.
570, 1. For “čačičá” read “čačičá.”
570, 8. Read thus: “kō u’a’hái.”

588, 10. For “kide” read “kide.”
593, 12. For “uta”‘biamá” (said of leggings) read “uta”‘biamá.”
601, 15, and 602, 1. For “néxegažú” read “néxegažú.”
603, 8. For “ča”‘cti” (last word in the line) read “ča”‘cti.”
616, 5. Change “(s.)” in two places to “(sing.)”
621, 3. Under “če amá” read “was going, they say.”
633, 4. There should be a hyphen after “Uža’be.”
644, 16. For “ja’máw”‘iš j‘” read “ja’máw”‘iš j‘.”
653, 11. For “da”‘xi” read “da”‘xé.”
685, 3. For “išišiki’a-gá” read “išišiki’a-gá.”
690, 6. For “Waqa-najin” read “Waqa-najin.”
719, 5. For “të’cti” read “të’cti.”
739, 12. For “Agéicta” read “Agéicta.”
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**Note.**—Om. = Omaha. P. = Ponka.

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