

DEPARTMENT OF THE INTERIOR
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION
J. W. POWELL IN CHARGE

CONTRIBUTIONS

TO

NORTH AMERICAN ETHNOLOGY

VOLUME VI



WASHINGTON
GOVERNMENT PRINTING OFFICE
1890

DEPARTMENT OF THE INTERIOR
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION
J. W. POWELL IN CHARGE

THE
CEGIHA LANGUAGE

BY

JAMES OWEN DORSEY



WASHINGTON
GOVERNMENT PRINTING OFFICE
1890

CONTENTS.

PART I.

	Page.
Letter of transmittal	xi
Preface.....	xv
List of the author's Sionan publications	xvii

MYTHS, STORIES, AND LETTERS.

Introduction to the Texts.....	1
Authorities.....	1
List of sounds in the Çegiha Language	4
Abbreviations	7

MYTHS.

How the Rabbit killed the male Winter	9
How the Rabbit caught the Sun in a trap	13
How the Rabbit killed the Black bears. First version	15
Second version	20
How the Rabbit killed a Giant.....	22
How the Rabbit went to the Sun.....	25
How the Rabbit killed the Devouring Hill	32
How the Rabbit cured his wound	35
The Rabbit and Ictinike.....	38
The Rabbit and the Grizzly bear.....	43
The young Rabbit and Ictinike	50
Siçemaka's adventure as a deer.....	57
Ictinike, the Turkeys, Turtle, and Elk	60
Ictinike and the Elk.....	70
Ictinike and the Buzzard	74
Ictinike, the Brothers, and Sister	79
Ictinike and the Deserted Children.....	83
Ictinike, the Coyote, and the Colt.....	96
The Puma and the Coyote	99
The Coyote and the Buffaloes	102
Wahaçicige's adventure as a rabbit	107
Wahaçicige and Wakandagi. First version.....	108
Second version.....	116
Wahaçicige and the Buffalo-woman. First version.....	131
Second version.....	140
Third version.....	142
The Corn-woman and the Buffalo-woman.....	147
The adventures of Hiñqpe-agçe	162
The Chief's son and the Thunders	176
The Chief's son, the Snake-woman, and the Thunders.....	189
Two-Faces and the Twin Brothers	207

	Page.
The Brothers, the Sister, and the Red bird.....	219
The adventures of Haxige. First version.....	226
Second version.....	244
How the Big Turtle went on the war-path.....	254
The Man and the Snake-man.....	277
The Bear-girl.....	287
The adventures of the Badger's son.....	294
Adventures of the Puma, the adopted son of a man	303
The Raccoons and the Crabs. First version.....	310
Second version	313
The Warriors who were changed to snakes	317
The Warriors and the Three Snakes.....	324
The Sun and the Moon.....	328
The Snitor and his Friends.....	329
The Orphan : a Pawnee legend.....	334
The Youth and the Underground People.....	345
A Yankton Legend	355
The Lament of the Fawn over its mother.....	358
A Ponka ghost story.....	359
A Dakota ghost story	360
The adventure of an Omaha.....	361
The Dakota who was scared to death by a ghost.....	362
The hands of the dead Pawnee	363
How the Chief's son was taken back.....	367

PONKA HISTORICAL TEXTS.

The war-party of Nuda ⁿ -axa's father	368
Nuda ⁿ -axa's account of his first war-party	372
The defeat of the Pawnees by the Ponkas in 1855	377

OMAHA HISTORICAL TEXTS.

History of Icibajî.....	384
The story of Wabaskaha.....	393
The first battle between the Omahas and the Ponkas (two versions).....	399
Battle between the Omahas and the Pawnee Loups.....	402
The second fight with the Ponkas.....	405
Battle between the Omahas and the Dakotas.....	406
How the Dakotas fought the Pawnees.....	409
How Joseph La Flèche lost his goods.....	415
Battle between the Dakotas and the Omahas in 1847.....	418
Fight between the Omahas and Dakotas (two versions).....	425
How Mawadaŋi ⁿ went alone on the war-path.....	432
Jaŋi ⁿ -na ⁿ pajî's War-party in 1853.....	434
Two Crows' War-party in 1854.....	452
Battle between the Omahas and Dakotas in 1855.....	462
My first buffalo hunt. By Frank La Flèche.....	466
Sacred Traditions and Customs.....	468

LETTERS DICTATED BY OMAHAS AND PONKAS.

Jahe-jap ^ʕ to Cude-gaxe and Ma ⁿ tcu-wačihi	475
yaxe-ča ⁿ ba to Ma ⁿ tcu-wačihi	475
Jabe-skä to Wahe'a ⁿ	476
Jabe-skä to Waqa-naji ⁿ	477
Namamana to Ma ⁿ tcu-wačihi	477

CONTENTS.

vii

	Page.
Uha ⁿ -jiŋga to Gacudiqa ⁿ	478
Kicke to Ma ⁿ tcu-qaŋga.....	478
Ma ⁿ tcu-na ⁿ ba to Agiteita.....	479
Ma ⁿ tcu-na ⁿ ba to Wēs'ā-qaŋga.....	479
ǰizi-qiŋge to Mi ⁿ xa-skā, Qugahunaji ⁿ , and Qiqa-skā.....	480
ǰahe-qap'ē to Qiqa-skā.....	480
xe-baha to Wēs'ā-qaŋga.....	481
Si-qa ⁿ -qega to Eduana (Antoine Roy).....	482
Waji ⁿ -skā to Ma ⁿ tcu-waḡihi and A ⁿ pa ⁿ -qaŋga.....	483
Ca ⁿ ta ⁿ -jiŋga to Ma ⁿ tcu-waḡihi.....	484
Maqpiya-qaga to Ma ⁿ tcu-naji ⁿ	485
Joseph La Flèche to his brother Frank.....	487
Gahige to Qiqa-skā and ǰenuga-naji ⁿ	489
Caŋge-skā to Qiqa-skā.....	490
Wanacekiqabi to Waji ⁿ a-gahiga.....	491
Duba-ma ⁿ ḡi ⁿ to ǰande-naŋxuge (Macdonald).....	492
Ma ⁿ ti ⁿ -a ⁿ sa to Na ⁿ a ⁿ bi.....	494
Maŋḡiqta to ǰahe-aḡi ⁿ	495
Ictaḡabi to Acawage.....	495
Gahige to Acawage.....	496
Maqpiya-qaga to Ma ⁿ tcu-naji ⁿ	497
Maqpiya-qaga to Ma ⁿ tcu-naji ⁿ	498
Wata ⁿ -naji ⁿ to Caga-skā.....	499
Wata ⁿ -naji ⁿ to Jiŋga-nuda ⁿ	500
Maqpiya-qaga to Ceki.....	501
Caŋge-skā to Ma ⁿ tcu-waḡihi.....	502
Waji ⁿ a-gahiga to Ma ⁿ tcu-qaŋga.....	504
Jabe-skā to Gahige-jiŋga, Waqa-naji ⁿ , and Acawage.....	505
Jide-ta ⁿ to Acawage.....	506
ǰe-uqa ⁿ ha to Ma ⁿ tcu si-qaŋga.....	507
Duba-ma ⁿ ḡi ⁿ to ǰande naŋxuge (Macdonald).....	508
ǰaḡi ⁿ -na ⁿ paji to ǰaqaŋga-naji ⁿ	510
Ictaḡabi to Ma ⁿ tcu-waḡihi and Acawage.....	511
Waqpeca to Cahieḡa.....	512
Wanita-waqe to Gahige.....	512
He-wa ⁿ jiḡa to Gahige-wadaḡiŋge.....	514
ǰaḡi ⁿ -na ⁿ paji to ǰaqaŋga-naji ⁿ -jiŋga.....	515
ǰaḡi ⁿ -na ⁿ paji to his son, Ni ⁿ daha ⁿ	516
He-wa ⁿ jiḡa to Heqaga-naji ⁿ	517
Cude-gaxe to Wēs'ā-qaŋga.....	518
Caŋge-hi ⁿ -zi to Wēs'ā-qaŋga.....	519
Duba-ma ⁿ ḡi ⁿ to ǰenuga-nikagahi (Macdonald).....	521
ǰaḡi ⁿ -na ⁿ paji to ǰaqaŋga-naji ⁿ -jiŋga.....	522
Hupeḡa to Ceki.....	523
Appendix.....	525

PART II.

ADDITIONAL MYTHS, STORIES, AND LETTERS.

Ictinike and the Chipmunk.....	549
Ictinike and the Four Creators.....	552
Ictinike, the Women, and Child.....	559
Ictinike and the Turtle.....	563
The Coyote and the Snake. First version.....	566
Second version.....	568

	Page.
The Coyote and the Gray Fox	570
How the Rabbit lost his fat	571
How the Rabbit killed a Giant. Second version	573
The Rabbit and the Turkeys	577
The Bird Chief	580
The Buffalo and the Grizzly Bear	582
Adventures of the Orphan	586
Legend of Ukiabi	609
Ukiabi the suitor: a Ponka legend	613
Dakota story	618
Yankton story	624
Address to young men	628

ADDITIONAL LETTERS.

Lenuga-naji ⁿ to his friend, Gray Hat	629
Heqaga-sabē and Jāṣāṅga-naji ⁿ to Betsy Dick	633
Heqaga-sabē to Kucaca	635
Heqaga-sabē to Ceki	635
Heqaga-sabē to Dr. Potter	636
Heqaga-sabē to Kucaca	637
Uhaṅge-ja ⁿ to Hiram Chase	638
Uhaṅge-ja ⁿ to Ma ⁿ tcu-naji ⁿ	638
Heqaga-sabē and others to an Omaha	639
Uhaṅge-ja ⁿ to Caṅge-skā	640
Uhaṅge-ja ⁿ to C. P. Birkett	641
Frank La Flèche, sr., to his daughter Susanne	642
Waqpeca to Mr. Provost	643
Maqpiya-qaga to Ca-ku-ḥu ḥa-ki-ta-we	644
Two Crows to the Winnebago Agent	647
Caṅge-skā to Wiruxra ⁿ -niṅe	648
Maqpiya-qaga and others to Wiruxra ⁿ -niṅe	649
Ma ⁿ tcu-na ^{ba} to Wiyakoi ⁿ	650
Macti ⁿ -a ⁿ sa to Lenuga-waji ⁿ	651
Ma ⁿ tcu-na ^{ba} to Pawnee Joe	652
Spafford Woodhull to John Heron	655
Waqpeca to Tatañka-mani	656
Gahige to Wiyakoi ⁿ	657
Ma ⁿ tcu-na ^{ba} to Heqaka-mani and Tatañka-i ⁿ yañke	659
Waqpeca to Tatañka-mani	661
Ietaḥabi to Heqaga-sabē	662
Lion to Battiste Deroin, and the Oto chiefs	663
Ckaṣe-yiṅe to Battiste Deroin	664
Maqpiya-qaga to Ca-ku-ḥu ḥa-ki-ta-we	665
Ma ⁿ tcu-na ^{ba} to Battiste Deroin	667
Ki-wi-gu-ti-dja-ḥi-ci to Ci-ḥe-ḥi-ta-we	668
Ma ⁿ tcu-na ^{ba} to Heqaka-mani and Tatañka-i ⁿ yañke	669
Lion to Battiste Deroin and the Oto chiefs	670
Ma ⁿ tcu-na ^{ba} to Battiste Deroin and the Oto chiefs	672
Jabe-skā to Gactagabi	673
Jāṅga-gaxe to Ieta-ma ⁿ ḥe	673
Duba-ma ⁿ ḥi ⁿ to Heqaga-sabē	676
Joseph La Flèche to A. B. Meacham	677
Je-uxa ⁿ ha to A. B. Meacham	682
Hupeḥa to A. B. Meacham	683
Mawada ⁿ ḥi ⁿ to A. B. Meacham	684

CONTENTS.

ix

	Page.
Jaḥi ⁿ -na ⁿ pajī to the Pawnee agent.....	685
Hupeḥa to Qi-qki-da-wi ḥecaḥu	686
Ta ⁿ wa ⁿ -gaxe-jiṅga to Heqaka-mani and Icta-ja ⁿ ja ⁿ	687
Ta ⁿ wa ⁿ -gaxe-jiṅga to Mi ⁿ gabu	688
Ma ⁿ tcu-na ⁿ ba to Panyi-naqpaoi.....	689
Ictaḥabi to Heqaga-sabē, Maca ⁿ , and Mawata ⁿ na.....	690
Je-mi ⁿ -wa'u to Mary Napeca.....	690
Louis Sanssouci to Haṅgacenu.....	691
Ca ⁿ ta ⁿ -jiṅga to T. L. Gillingham	693
Jaḥi ⁿ -na ⁿ pajī to Ni ⁿ daha ⁿ	695
Ma ⁿ tcu-na ⁿ ba to Wiyakoi ⁿ	696
Jaṅga-gaxe to Icta-ma ⁿ ḥe	698
Je ⁿ uga-wajī ⁿ to Wajī ⁿ skā, an Oto	700
Ma ⁿ tcu-na ⁿ ba to Wiyakoi ⁿ	701
Caṅge-skā to Battiste, the Pawnee interpreter	704
Wajīṅga-sabē to Battiste Deroin and Ke xreḥe	705
Unaji ⁿ -skā to Gabige	705
Unaji ⁿ -skā to Wēs ⁿ -ḥaṅga.....	707
Lion to Battiste Deroin.....	710
Jaḥi ⁿ -na ⁿ pajī to Heqaka-mani, Icta-ja ⁿ ja ⁿ , and Pte-waka ⁿ -inaji ⁿ	713
Ma ⁿ tcu-na ⁿ ba to Mato-maza	714
Louis Sanssouci to William Parry.....	715
Ictaḥabi to Cūṅḥiqowe	716
Ta ⁿ wa ⁿ -gaxe-jiṅga to A. B. Meacham	717
Mi ⁿ xa-skā to Maza-nap ⁿ i ⁿ	719
Caṅge-skā to Wiyakoi ⁿ	720
Ma ⁿ tcu-na ⁿ ba to Wiyakoi ⁿ	721
Cude-gaxe to Louis Roy and Ma ⁿ tcu-i ⁿ c'age.....	722
Edward Esau to Joseph Esau.....	723
Jaḥi ⁿ -na ⁿ pajī to Ni ⁿ daha ⁿ	724
Ma ⁿ tcu-na ⁿ ba to Ictaḥabi.....	725
Richard Rush to Unaji ⁿ -skā.....	725
Jaḥi ⁿ -na ⁿ pajī to Mū ⁿ tce-qa ⁿ ḥe	726
Hupeḥa to Inspector J. H. Hammond	727
Jaḥi ⁿ -na ⁿ pajī to Inspector Hammond.....	728
Mazi-kide to Inspector Hammond.....	728
Waqpeca to Unaji ⁿ -skā	729
Ma ⁿ tcu-na ⁿ ba to Wiyakoi ⁿ	730
Jaḥi ⁿ -na ⁿ pajī to Mū ⁿ tce-qa ⁿ ḥe	732
Ta ⁿ wa ⁿ -gaxe-jiṅga to Mawata ⁿ na.....	733
Hupeḥa to A. B. Meacham	734
John Springer to John Primeau.....	737
A ⁿ pa ⁿ -ḥaṅga and others to Inspector J. H. Hammond	738
Ma ⁿ 'e-gahi to Louis Roy.....	739
Two Crows and others to Joseph La Flèche	740
Fred. Merrick to G. W. Clother.....	741
Homna to Heqaka-mani, Icta-ja ⁿ ja ⁿ , and Ma ⁿ atceba.....	742
Na ⁿ zandajī to James O'Kane.....	744
Waqpeca to Unaji ⁿ -skā	745
John Primeau to Rev. A. L. Riggs	746
Ma ⁿ tcu-na ⁿ ba to Unaji ⁿ -skā.....	747
To Inspector J. H. Hammond, from several Omahas	750
Waqpeca to Unaji ⁿ -skā	755
To the Cincinnati Commercial, from several Omahas	755
Je-je-baḥe to Rev. A. L. Riggs.....	762

	Page.
Nuda ⁿ -axa to Rev. A. L. Riggs.....	763
Je-je-baqe to Wajiŋga-da	765
Ma ⁿ tcu-da ⁿ fi ⁿ to Wa ⁿ fiqe- ⁿ aci	766
Gahige to Cude-gaxe	766
Wa ⁿ peca to Unaji ⁿ -skä	767
Na ⁿ zandaji to T. M. Messick	768
Je-je-baqe to Unaji ⁿ -skä	769
Betsy Dick to Wa ⁿ fiqe- ⁿ aci	770
Nuda ⁿ -axa to Cude-gaxe	772
Je ⁿ de-gah ⁱ to Silas Wood	773
Min ⁿ qa ⁿ ’ë-jīŋga to Ke- ⁿ re ⁿ de	774
Je-uqa ⁿ ha to Unaji ⁿ -skä and He-wa ⁿ ji ⁿ qa	775
Nuda ⁿ -axa to Miss Jocelyn	776
Wa ⁿ peca to Unaji ⁿ -skä	777
Pahaŋga-ma ⁿ fi ⁿ to Silas Wood	778
Pahaŋga-ma ⁿ fi ⁿ to Cude-gaxe	779
Appendix	781
Index	785

LETTER OF TRANSMITTAL.

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

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

Yours, respectfully,

J. OWEN DORSEY.

To Hon. J. W. POWELL,

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

THE ÇEGIHA LANGUAGE.

PART I.

MYTHS, STORIES, AND LETTERS.

P R E F A C E.

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

Čegiha 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 Čegiha." 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 Čexáha." These answer to the Oto "Łóiwere" and the Iowa "Łóéxiwére."

The Čegiha linguistic group may be divided as follows:

Languages.	Tribes.	Dialects.
1. Čégiha	Omaha	Omaha (Uma ⁿ 'ha ⁿ).
2. Yegáha	Ponka	Ponka (Pañ'ka).
3. Čexáha	Kansa	None found.
4. Name not yet gained....	Osage	Five or more.
	Kwapa	Uncertain.

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

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

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

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

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

LIST OF THE AUTHOR'S SIOUAN PUBLICATIONS.

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

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

THE ÇEGIHA LANGUAGE.

BY J. OWEN DORSEY.

PART I.

MYTHS, STORIES, AND LETTERS.

INTRODUCTION.

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

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

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

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

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

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

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

5. $\text{ᑕáçĩ}^n\text{-na}^n\text{-pájĩ}$ (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. Húpeça^n is a full Omaha, one who refuses to join either political party in the tribe. He has not given me much information.

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

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

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

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

10. *Cañ'-ge-skă* (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 *Čegiha* as well as his own.

11. *Aⁿpaⁿ-jañ'-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. *Le-da-úqiga* (Dried Buffalo Skull) is head of the Singers, a section of the Black Bear subgens of the Omahas. He is half-brother to *Jačⁱ-naⁿ-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. *Nudaⁿ-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. *Nudaⁿ-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-maⁿčⁱ*.

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.

4 THE ÇEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

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

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

LIST OF SOUNDS IN THE ÇEGIHA LANGUAGE.

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

A number of sounds not used in Çegiha are given because they are found in Łoiwere (Oto, Iowa, and Missouri), Winnebago, and other kindred languages, to which occasional references are made in the explanatory notes. Therefore, the alphabet may be regarded as including all the sounds known to exist in Çegiha, Łoiwere, 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*.
- ă nearly as in *what*; German, *man*.
- 'ă an initially exploded *ă*, as in *wěs'ă*, a snake.
- ăⁿ a nasalized *ă*.
- ä as in *hat*.
- b as in *blab*; French *belle*. Not used in Łoiwere.
- c as *sh* in *shall*.
- ç a medial *sh*, between *sh* and *zh*. Not synthetic.

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

6 THE ÇEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

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

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

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

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

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

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

Another apparent exception is the ɕegiha interjection wǔ^h, in which the final *h* denotes an expulsion of the breath through the nostrils

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

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

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

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

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

The following abbreviations are used in the interlinear translations:—

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

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

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

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

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

ny as the Spanish ñ in cañon, found in Țpiwere 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 Aⁿha^{n'}; but when *assent* is intended, read A^{n'}haⁿ.

228, 8. See important note on page 541.

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

MYTHS.

HOW THE RABBIT KILLED THE (MALE) WINTER.

OBTAINED FROM FRANK LA FLÈCHE.

Mactciñ'ge-i^{n'} amá fé amáma. Égiçe Usní çĩnkě'di ahí-biamá. Ahaú!
 Rabbit the was going, they say It came to pass Cold the—at he ar- they say. Well!
 rived

çatí-ájí-qti-hnaⁿ ça^{n'}ctĩ. Cégědi gçiñ'-gă. E'a^{n'}qti ma^{n'}oni^{n'} çáçĩ'cé ă,
 you have very as a rule heretofore. Those things sit. What great you have been walking ?
 not come by matter

á-biamá Usní aká. A^{n'}haⁿ, negiha, wiími mégaⁿ, wiça^{n'} aká a^{n'}aqçĩ-qti-a^{n'}i 3
 said, they say Cold the. Yes, O mother's my father's likewise, my grand- the knocked the life out of
 brother, sister mother me altogether

ega^{n'} waji^{n'}cte pí aci^{n'}hé hă. Xagé gçi^{n'}-biamá Mactciñ'ge-i^{n'} aká; ua^{n'}s
 having in a bad humor I have been coming Crying he sat they say Rabbit the; hopping

iça^{n'}çaⁿ gçi^{n'}-biamá; cka^{n'}ajĩ ctěwa^{n'} gçi^{n'}-bajĩ-biamá Mactciñ'ge-i^{n'} aká.
 suddenly and he sat they say; motionless at all he sat not they say Rabbit the.
 repeatedly

Cka^{n'}ajĩ égaⁿ gçiñ'-gă há, á-biamá Usní aká. Añ'kajĩ, negiha çe égimaⁿ 6
 Motionless so sit he they say Cold the. Not so, O mother's this I do it
 said brother

ca^{n'}caⁿ. Égiçe Usní aká 'ábae açe 'iça-biamá. Negiha cubçé tá miñke,
 always. It came to Cold the hunting going he they say. O mother's I go with will I who
 pass spoke of brother you

á-biamá Mactciñ'ge-i^{n'} aká. Těná! çat'é te hă, á-biamá Usní aká.
 he they say said Rabbit the Why! you die will he they say. Cold the
 said

Añ'kajĩ hă, negiha, áqtaⁿ at'é tádaⁿ. Ca^{n'} cubçé tá miñke hă. Hĩn'daké! 9
 Not so O mother's how pos- I die shall? At any I go with will I who Let us see!
 brother, sible rate you

égañ gă há, á-biamá Usní aká. Usní aká áci açáb ega^{n'} Hw! hw!
 so do he they say Cold the. Cold the out he went having Wh! Wh!
 said they say

á-biamá xĩ ígacude gaxá-biamá, usní hégajĩ amá. Kĩ açá-biamá xĩ
 he they say when blizzard he made they say, cold very it was, And he went, they say when
 said they say

júgçe açá-biamá Mactciñ'ge-i^{n'} aká. Mactciñ'ge-i^{n'} aká wasísige-qti-bi- 12
 with him went they say Rabbit the. Rabbit the active very they

amá: ita^{n'}çĩ'ahá-qti ctĩ nañ'ge açe-hnaⁿ-biamá: qáçá ctĩ agçĩ-hnaⁿ-
 say: forward very too running he habitu- they say: back too he came habitu-
 went ally again back ally

biamá: Usní ciⁿ nañ'ge ctĩ uçícaⁿ-hna^{n'}-biamá. Níaci^{n'}ga çĩ^{n'} wasísige
 they say: Cold the running too he went habitu- they say. Person the active
 around him ally

10 THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- ínahiⁿ áhaⁿ, ečégaⁿ-biamá Usní aká. Egiče íáqti wiⁿ čihí-biamá. Uhú!
truly ! he thought they say Cold the. It came to deer one he scared up, they say. Oho!
- negíha, íáqti wiⁿ cuhí há. Kída-gă ha, á-biamá Mactciñ'ge-iⁿ amá.
O mother's deer one has reached Shoot it he they say Rabbit the
brother, you said
- 3 Añ'kaji há égaⁿ uána-máji há, á-biamá Usní aká. Gañ'ki indádaⁿ uné
Not so indeed such I do not seek he they say Cold the. And what he seek
said
- etédaⁿ ečégaⁿ-biamá Mactciñ'ge-iⁿ amá. Égiče níaciⁿga d'úba wéča-
can? he thought they say Rabbit the. It came to person some he found
pass them
- biamá Mactciñ'ge-iⁿ amá. Uhú! negíha, níaciⁿga d'úba cuhí há.
they say Rabbit the Oho! O mother's person some they reach
brother, you
- 6 Aⁿ'haⁿ, égaⁿ-hnaⁿ uáne há, á-biamá Usní aká. Gaⁿ t'éwačá-biamá.
Yes, such habitually I seek he they say Cold the. And he killed them they say.
said
- Niaciⁿga kě wa'iⁿ agčá-biamá. Wa'iⁿ akí-biamá xí úhaⁿ-biamá níaciⁿ-
Person the carrying he went they say. Carrying he reached when he cooked them, per-
them homeward home, they say they say
- ga čaňká. Čiúčka gíčikúča-gă há, naⁿpéhiⁿ-qti-aⁿ ebčégaⁿ, á-biamá
son the Your brother's work hurriedly for hungry very I think, he they say
son him said
- 9 Usni aká. Nin'dečá-biamá uqpe úji-biamá níaciⁿga řanúřa tě. Wi
Cold the. Cooked till done they say dish she filled for him human fresh meat the. I
they say
- égaⁿ wabčata-máji-hnaⁿ-maⁿ há, á-biamá Mactciñ'ge-iⁿ aká. Wé'i-biamá.
such I eat not habitu- I do he they say Rabbit the. He gave it they say.
ally said back to them
- Umaⁿ'e tě časniⁿ-biamá xí cī 'ábae ačé 'ica-biamá Usní aká. Aňgáče
Provisions the swallowed they say when again hunting going he they say Cold the. We go
spoke of
- 12 taí Mactciñ'ge-iⁿ, á-biamá Usni aká. Añ'kaji, negíha, čí-hnaⁿ maⁿ-
will Rabbit he they say Cold the. Not so, O mother's thou alone walk
said brother,
- čín'-gă, á-biamá Mactciñ'ge-iⁿ aká. Usní aká cī usni gaxáb egaⁿ cī
thou he they say Rabbit the. Cold the again cold he made, having again
said they say
- ačá-biamá. Ičé amá xí Mactciñ'ge-iⁿ aká Usní igáqčaⁿ čínké ímaxá-
he went they say. He had they say when Rabbit the Cold his wife the he ques-
gone tioned her
- 15 biamá. řimíha, winégi indádaⁿ naⁿ'pe ā. Čínégi naⁿ'pe číngečě hě.
they say. O father's my mother's what fears he ? Thy mother's to fear has nothing
sister, brother
- Añ'kaji, řimíha, wíectě naⁿ'pe at'aⁿ há: áqtaⁿ winégi naⁿ'pe cínge tádaⁿ.
Not so, O father's even I to fear I have how pos- my mother's to fear have noth- shall?
sister, (something) sible brother ing
- Čínégi naⁿ'pe číngečě hě, á-biamá wa'ú aká Añ'kaji, řimíha, wíectě
Thy mother's to fear has nothing she they say woman the Not so, O father's even I
brother said sister,
- 18 naⁿ'aⁿxíča-hnaⁿ-maⁿ há: áqtaⁿ winégi naⁿ'pe čínge tádaⁿ. Aⁿ'haⁿ, čínégi
me scared habitu- ally I use how pos- my mother's to fear have noth- shall? Yes. thy mother's
ally sible brother ing brother
- dačtaň'ga-đa naⁿ'pe hě. Aⁿ'haⁿ, égaⁿ éskaⁿ ebčégaⁿ há, á-biamá Ma-
Rocky Mount- head he fears it Yes, so it might I thought he they say Rab-
ain sheep be said

ctciñ'ge-i^{n'} aká. Wiⁿ ícab ega^{n'} t'éça-biamá. Ða çaⁿ másab ega^{n'} 'iⁿ
bit the. One he found, having he killed they say. Head the he cut off, having he car-
they say it they say

agça-biamá. Usní aká akí-biamá. Mactciñ'ge-i^{n'} wi^{n'}aⁿwáça fé ă.
ried it they say. Cold the he they say. Rabbit in which direction went he ?
homeward reached home

Î^{n'}tcaⁿqtci áci açaí, á-biamá wa'ú aká. Égiçe daze xi akí-biamá 3
Now very out he went, she they say woman the. It came to evening when he reached
said home, they say.

Mactciñ'ge-i^{n'} aká. Negíha, céçaⁿ dactañ'ga-dá wi^{n'}, á-biamá. Gia^{n'}ça
Rabbit the. O mother's that the Rocky Mount- head one, he they say. He threw it
brother, ain sheep said to him

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

amá. Ádaⁿ editāⁿ usní-qtí-äji-hna^{n'} amá. Ceta^{n'}.
they say. Therefore from that cold very not habitu- they say. So far.
cause ally

NOTES.

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

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

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

9, 2. e'aⁿ-qtí maⁿçuiⁿ çaçiⁿce ă. The use of "e'aⁿ-qtí" shows that there must have been some *great trouble* or *important business* which forced the Rabbit to wander from his home at such a time.

9, 10. aça-b egaⁿ, contr. from aça-bi egaⁿ.

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

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

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

11, 6. adaⁿ editāⁿ usní-qtí-äji-hnaⁿ ama. Before that it was much colder than it is now. Now we have the female Winter.

TRANSLATION.

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

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

HOW THE RABBIT CAUGHT THE SUN IN A TRAP.

OBTAINED FROM FRANK LA FLÈCHE.

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

ha^{n'}ega^{n'}tcé'-qtcí-hna^{n'} 'ábae ahí-biamá. Ha^{n'}ega^{n'}tcé'-qtcí aça-bi ctěwa^{n'}
 morning very early habitually hunting he went thither, Morning very early he went, they notwith-
 they say. say standing

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

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

ega^{n'}tcé'-qtcí xáha^{n'}-bi ega^{n'} aça-biamá. Cí égiçe níkaci^{n'}ga amá sígçe
 ing very early he arose they having he went, they say. Again it came to person the (mv.) trail
 say pass

aça-bitéamá. Égiçe akí-biamá. Gá-biamá: xa^{n'}há, wíta^{n'}çí^{n'} bçé açi^{n'}daxe 6
 he had gone, they say. It came to he reached home, He said as follows, O grand- I-first I go I make for
 pass they say. they say: mother, myself

ctěwa^{n'} níkaci^{n'}ga wi^{n'} a^{n'}aqai açaí te a^{n'}. Xa^{n'}há, uxía^{n'}çe daxe tá
 notwith- person one getting ahead he has gone. O grandmother, a snare I make will
 standing of me

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

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

cí sígçe çé té amá. Kí ha^{n'} tē íçape ja^{n'}-biamá. Man'de-xa^{n'} çan ukínacke
 again trail it had gone, they And night the waiting he lay they say. Bow-string the noose
 say. for

gaxá-biamá xí, sígçe çé-hna^{n'} tē ē'di íçan'ça-biamá. Égiçe ha^{n'}ega^{n'}tcé'-
 he made they say when, trail went habitu- the there he put it they say. It came to very early in the
 it ally pass

qtcí uxía^{n'}çe çan giçan'be ahí-biamá. Égiçe Mí^{n'} çan çizé akáma. Ta^{n'}çí^{n'}- 12
 morning snare the to see his own he ar- they say. It came to Sun the he had taken, they Running
 rived pass say.

qtcí uça agçá-biamá. Xa^{n'}há, indáda^{n'} éi^{n'}te bçíze édega^{n'} a^{n'}baaze-hna^{n'}
 very to tell he went they say. O grandmother what (thing) it may I took but me it scared habitu-
 homeward be ally

há, á-biamá. Xa^{n'}há, man'de-xa^{n'} çan agçíze ka^{n'}bçédega^{n'} a^{n'}-baaze-
 he they say. O grandmother, bow-string the I take my I wished—but me it scared
 said own

hna^{n'}i há, á-biamá. Máhi^{n'} açi^{n'}-bi ega^{n'} ē'di aça-biamá Kí eca^{n'}-qtcí 15
 habitually he they say. Knife he had they having thither he went they say. And near to very
 said say it

ahí-biamá. Píäji ckáxe. Eáta^{n'} éga^{n'} ckáxe ä. Ē'di gí-ada^{n'} i^{n'}çická-gä
 he ar- they say. Bad you do. Why so you do ? There be com- and untie it for me
 rived ing back

há, á-biamá Mí^{n'} aká. Mactciñ'ge aká ē'di aça-bi ctěwa^{n'} na^{n'}pa-bi ega^{n'}
 he they say Sun the. Rabbit the thither went they notwith- he feared the seen having
 said say standing danger, they say

14 THE ØEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

hébe ihe aḥé-hnaⁿ-biamá. Kì x̣u'ě' aḥá-bi ega^{n'} mása-biamá man'de-x̣aⁿ
 partly he he went habitu- they say. And rushing he went, they having he cut it they say bow-string
 passed ally bent head say
 ḥaⁿ. Gañ'ki Mi^{n'} aká maⁿciáha áiaḥa-biamá. Kì Mactciñ'ge aká ábaḥu
 the. And Sun the on high it had gone they say. And Rabbit the space be-
 tween shoulders
 3 hi^{n'} ḥaⁿ názi-biamá, ánakadá-bi ega^{n'}. (Mactciñ'ge amá akí-biamá.) Ī-tci-
 hair the burnt they say, it was hot on they having. (Rabbit the reached they say.) Ītci-
 yellow it say home
 tci+! x̣aⁿhá, náḥingě-qti-ma^{n'} hă, á-biamá. Juḥpaḥaⁿ+! i^{n'}naḥingě'-qti-ma^{n'}
 tci+! O grand- burnt to very I am he they say. O grandchild! for me is burnt very I am
 mother, nothing said to nothing
 eska^{n'}+! á-biamá. Ceta^{n'}.
 I think+ she they say. So far.
 said

NOTES.

13, 7. aḥai te aⁿ. The conclusion of this sentence seems odd to the collector, but its translation given with this myth is that furnished by the Indian informant.

13, 11. haⁿ+egaⁿtcē-qtcī. The prolongation of the first syllable adds to the force of the adverb "qtcī." The translation may be given as "*ve-ry* early in the morning."

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

14, 2. maⁿciáha áiaḥa-biamá. When the Rabbit rushed forward with bowed head, and cut the bow-string, the Sun's departure was so rapid that "he had *already* gone on high."

14, 3. Ītci+!, 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 Øegiha by the narrator; but the collector failed to write it. Hence it has no equivalent in the text.

TRANSLATION.

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

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

HOW THE RABBIT KILLED THE BLACK BEARS

OMAHA VERSION, BY J. LA FLÈCHE.

Mactciñ'ge amá ixa^{n'} é^aba é^{dí} akáma íg^{ce} júgig^{ce}. Wasábe íñ
 Rabbit the his grand- too there was, they he dwelt he with his Black bear vil-
 mother say in a lodge own lage

pa^{n'}á pa^{jì}-ā hē', ixa^{n'} aká egá-biamá. Wasábe amá ní^{kaci}'ga wawéqaqai
 the to go not his grand- the she said that to Black bear the (pl.) men they are laughers
 mother him, they say. at them

hē. Ē'di pa^{jì}-ā hē'. Íciqáqa taí hē. Wasábe ní^{kagahi} fiñké dáhe céhi^{ce}- 3
 There go not They laugh will Black bear chief the hill that dis-
 at you at tant

pa^{n'}di íñ hē, á-biamá. Ē'qa pa^{jì}-ā hē', á-biamá. Égi^{ce} man'de gáíza-bi
 the (cv.) he she they say. Thither go not said they say. It came to bow he took his
 at pitches said said pass own, they say
 his tent

ega' é'di a^{ca}-biamá Mactciñ'ge. Wasábe ní^{kagahi} fiñké'di Mactciñ'ge
 having there he went they say Rabbit. Black bear chief the-to Rabbit

amá é'di ahí-biamá. Lijébe é'di a-í-najin' xí xagé gaxá-biamá Mactciñ'ge. 6
 the there ar- they say. Door there he came to when crying he made they say Rabbit.
 (mv.) rived and stood at

Mactciñ'ge, eátaⁿ pa^{xá}ge ā, á-biamá Wasábe aká. A^{n'}haⁿ-negíha-wa-
 Rabbit, why you cry ! he they say Black bear the. Yes O mother's old
 said brother

'újiñga aká—fiñégi—Wasábe—fiñké'ja—ma^{n'}fi^{n'}-ā hē—ai égaⁿ-a^{n'}pa^{n'}husai
 woman the your moth- Black bear the-to walk thou she having she scolded me
 er's brother said

ega^{n'}—pí hā, á-biamá Mactciñ'ge aká. Égi^{ce} nan'de masániaza gáin'-gā 9
 having I have he they say Rabbit the. It came to side of the on the other side sit thou
 been coming said pass lodge

há, á-biamá Wasábe aká. Égi^{ce} Mactciñ'ge é'di gáin' fiñké amá. Ha^{n'}
 he they say Black bear the. It came to Rabbit there he was sitting, they say. Night
 said pass

xí Mactciñ'ge áci a^{ca}-biamá. Áci ahí-bi ega^{n'} íjébe égaxé'-qti já-biamá
 when Rabbit out of he they say. Out of ar- they having door round very dunged, they
 doors went doors rived say say about say say

Mactciñ'ge aká. Haú! íng^{ce} wiwípa, a^{n'}ba wíu^{pa}ñ'ga u^{ca}g^{ca}-á'a taí hā, 12
 Rabbit the. Well! feces my own, day as soon as you give the scalp- will
 yell

- á-biamá Mactciñ'ge aká. Aⁿba wíuṣaṅga égiçe níaciⁿga hégají-qtí ugčá'a'á-
 he they say Rabbit the. Day as soon as it came person not a few very gave the
 said to pass scalp-yell
- biamá. Negíha, níkaciⁿga hégactěwaⁿ'jī ckaⁿ'awačai hă, á-biamá Ma-
 they say. O mother's person a few—not at all they cause us to move said they say Rab-
 brother
- 3 ctcin'ge aká. Čěču skéwaⁿ-qtí ajaⁿ' čaⁿ'ja ě'be ckaⁿ'aⁿčě tá, á-biamá
 bit the. Here a long while very I lie though who make me move shall? said, they say
- Wasábe aká. Ěde níaciⁿga hégají-qtí ugčá'a'á-biamá bčúga-qtí. Gañ'ki
 Black bear the. But person not a few very gave the scalp- they say all very. And
 yell
- áci ačá-biamá Wasábe amá, níkaciⁿgá-bi ečégaⁿ-bi egaⁿ'. Áci hí wíuṣaṅ-
 out of went they say Black bear the (mv.), person (See Note). thought they having. Out of ar- as soon
 doors rived
- 6 gá-qtí Wasábe t'ěča-biamá Mactciñ'ge aká. Negíha, t'ěčičě'-qtí-aⁿ'i, á-bi-
 as very Black bear he killed, they say Rabbit the. O mother's they kill very said, they
 brother thee
- amá Mactciñ'ge aká. T'ěča-bi egaⁿ' agčá-biamá. Kí jí tě'qa akí-biamá.
 say Rabbit the. Killed they having he went they say. And lodge at the he reached home,
 him say homeward they say.
- ṡaⁿhá, Wasábe níkagahi t'ěačě hă, á-biamá. Áqtaⁿ t'ěwačáčě tá. T'ěcé tě
 O grand- Black bear chief I have he they say. How possi- you kill them shall? Killing the
 mother killed him said ble
- 9 píbañi hě, á-biamá. ṡaⁿhá, t'ěačě hă. Aṅáče tai, á-biamá. (See Wajíⁿ-
 bad she they say. O grand- I have We go will, he they say.
 said mother, killed him said
- ska's version.) Wa'újiṅga ě'di júgče ahí-biamá. ṡaⁿhá, cěě hă, á-biamá.
 Old woman there she with arrived, they say. O grand- that he they say.
 mother is it said
- Aⁿ'haⁿ úcpačaⁿ', caⁿ' hě, á-biamá. Čáda-bi egaⁿ' iⁿ' agčá-biamá. Akí-
 Yes O grandchild, enough said they say. Carved they having carry- they went home- Reached
 she, it say on ward, they say. home
 the back
- 12 bi ṡi Mactciñ'ge ačá-biamá Wasábe can'de ačíⁿ-bi egaⁿ'. Wasábe jí
 they when Rabbit went they say Black bear scrotum he had they having. Black bear vil-
 say lage
- čaⁿ'á ahí-bi ṡi, Mactciñ'ge tí hă, Mactciñ'ge tí hă, á-biamá. Za'ě'-qtí-
 the—to ar- they when, Rabbit has ! Rabbit has ! said they say. Uproar very
 rived say come come
- aⁿ'-biamá. Aⁿ'haⁿ, atí hă. Íubča atí hă, á-biamá Mactciñ'ge aká. Haú!
 they say. Yes, I have I tell I have said they say Rabbit the. Well!
 come news come
- 15 Mactciñ'ge íuča tí éě hă, á-biamá. Wasábe bčúga-qtí ě'di ahí-biamá.
 Rabbit to tell has he said they say. Black bear all very there ar- they say.
 news come says rived
- Ákié-qtí ahí-biamá íaqa. Ké, íuča-gă hă', á-biamá. Aⁿ'haⁿ, íubča tá
 Standing very ar- they say at the Come, tell the news said they say. Yes, I tell will
 close together rived lodge they
- minke hă, á-biamá Mactciñ'ge aká. Wasábe níkagahi úju čínké níkaciⁿga
 I who said they say Rabbit the. Black bear chief princí- the person
 pal
- 18 áhigí-qtí ě'di ahí-bi egaⁿ' t'ěča-biamá, á-biamá Mactciñ'ge aká. Níkagahi
 many very there they having they they say, said they say Rabbit the. Chief
 rived say killed him
- aṅgújai t'ěča-biamá, á-biamá Wasábe amá. Wasábe amá bčúga-qtí xagá-
 our they have they say, said they say Black bear the (pl.) Black bear the (pl.) all very cried
 killed him

- biamá. Níkagahi úju t'éçikiçai hnañkácě, can'de çáⁿ cěě hă, á-bi egaⁿ,
they say. Chief princ- they killed for ye who are, scrotum the that is said they having,
pal you
- wétiⁿ-biamá. Haú! Mactciñ'ge éwaⁿi hă. Çiqá-ba t'éçai-gă hă, á-biamá.
he hit them with it, Well! Rabbit caused it Chase and kill him said they say.
they say. him
- Wéahidě'-qti-áahí uqçá-bi egaⁿ t'éça-biamá. Júga bçúga çicpácpa-qti 3
Far away very at it ar- overtook they having killed they say. Body whole pulled into very
riving him say him small pieces
- egaⁿ aⁿçá-biamá. Iyaⁿ çĩñkědi xáci kí-äjì amá Mactciñ'ge Gaⁿ iyaⁿ
having threw away they say. His grand- the—to a long reached they Rabbit. And his grand-
mother mother while home, not say mother
- aká ugiñe açé gaⁿçá-biamá. Wa'újiñga aká uqçúqaha çáⁿ gçíza-bi egaⁿ
the to seek to go wished they say. Old woman the woman's bag the took her they having
her own own say
- Mactciñ'ge ugiñe açá-biamá. Águdi tě'di t'éçai tě ɣaⁿbe tégaⁿ uáne bçéě 6
Rabbit to seek went they say. In what the—in they killed the I see it in order I seek it I am
her own place him that going
- hě, á-biamá wa'újiñga aká. Ē'di ahí-bi egaⁿ çicpácpai gě bahí-bi egaⁿ
said they say old woman the. There ar. they having pieces pulled the picked they having
she she rived say apart up say
- uqçúqaha çáⁿ uji maⁿçĩ'-bi tě'di, Aⁿhaⁿ, Mactciñ'ge, naxíde-çĩñ'ge. Jí
woman's bag the filling walked they when, Yes, Rabbit, inner-ear thee—none. Lodge
say
- gáamá naxíde-çĩñ'gai égaⁿ ě'di çáji-ă hě, .ehé çáⁿ caⁿ cí égaⁿ tç'éçiciçai. 9
those they are disobedient as there go not I said in the yet you as they killed
past went you.
- Agçá-biamá wa'újiñga, uqçúqaha çáⁿ giⁿ-bi egaⁿ. Akí-bi egaⁿ újiha
Went homeward, old woman, woman's bag the carried on they having. Reached they having sack
they say her back say home say
- çáⁿ gamú-bi egaⁿ Mactciñ'ge niⁿɣa-biamá. Íçáⁿbaⁿ çáji-ă hě. Jí çáⁿ
the emptied by having Rabbit alive they say. A second time go not Village the
pouring out
- naxíde-çĩñ'gai hě, á-biamá. Mactciñ'ge aká, Bçé tá minke, eçégaⁿ-biamá. 12
they are disobedient said they say. Rabbit the, I go will I who, he thought they say.
she
- Man'de gçíza-bi egaⁿ açá-biamá Wasábe ɣí çáⁿ ahí-bi tě'di Wasábe
Bow took his they having went they say. Black bear village the arrived, when Black bear
own say they say
- wiⁿ haⁿbçá-biamá. Wasábe xagě'-qti-hnaⁿ najiⁿ-biamá. Cí, átaⁿ ajaⁿ,
one had a dream, they say. Black bear crying very habitu- stood they say. And why you do
ally it?
- á-biamá. Haⁿabçé-de píäji hégaji içáhaⁿbçé hă. Bçúga-qti t'éawaçai 15
said, they say. I had a dream but bad not a little I dreamed about it All very they killed us
- içáhaⁿbçé hă. Aⁿhaⁿ, wí cti t'éaⁿçai içáhaⁿbçé hă, á-biamá. Úaⁿçĩñ'ge
I dreamed about Yes, I too me—they I dreamed about said they say. To no purpose
it killed it he
- haⁿçabçé hă. Áqtaⁿ bçúga t'éawáçé tába. Wasábe amá níkaciⁿga ená-
you had a dream How possi- all they kill us shall? Black bear the (pl.) human beings alone
ble
- qti wáçatá-biamá; ádaⁿ Mactciñ'ge níkaciⁿga wiukí-bi egaⁿ bçúga-qti 18
very they ate they say; therefore Rabbit mankind sided with them, having all very
them they say
- t'éwaçé gaⁿçá-biamá. Wasábe ɣí çáⁿ ě'di ahí-bi egaⁿ haⁿdaⁿ ɣí çáⁿ
to kill them desired they say. Black bear village the there arrived, having night-during village the
they say
- égaxě-qti já-biamá Mactciñ'ge aká. Haú! iñgçé wiwíqa, aⁿba saⁿ tihé
round very dunged, they Rabbit the. Well! faeces my own, day distant ap-
about say white proaches suddenly


18 THE ÇEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

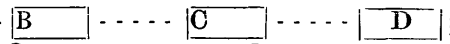
- xī ugčá'a'ái-gă, á-biama. Wasábe bčúga t'éa'wa'čě tai hă á-biamá.
 when give ye the scalp-yell, said, they say. Black bear all we kill them will said they say.
- Wítaⁿčín'-qti wa'í'abaⁿ tá miñke hă. Ékitaⁿ ugčá'a'ái-gă hă, á-biamá.
 I at the first very I give the attack- will I who . At the same give ye the scalp- . said they say.
 ing cry time yell
- 3 Aⁿba úwaŋaŋga wa'í'baⁿ-biamá Mactciñ'ge aká. Bčúga-qti ugčá'a'ái-
 Day as soon as he gave the at- they say Rabbit the. All very they gave the
 tacking cry scalp-yell
- biamá niaciⁿga amá. Wasábe bčúga áci ahí-biamá. Bčúga-qti t'éwačá-
 they say person the (pl.). Black bear all out of they came, they All very they killed
 doors say. them
- biamá Wasábe-má. Núga wiⁿ miⁿ'ga wiⁿ edábe ugácta-biamá. Wasábe
 they say Black bear the Male one female one also remained they say. Black bear
 (pl.).
- 6 naⁿba-má Mactciñ'ge účáⁿ-biamá. Mactciñ'ge amá úwakiá-biamá Wa-
 two the Rabbit them he took hold Rabbit the talked with they say Black
 (pl.) of, they say. (mv.) them
- sábe-má. Čipíbaŋi egaⁿ wagčicka ená-qti wahnáte taité, á-biamá.
 bear the You bad being insect only very you eat shall surely, said they say.
 (pl.). he
- Wanáxi čipín'ge taité. Iⁿnaⁿhá winégi edábe číčate taité. Wasábe
 Spirit you have shall surely. My mother my mother's also they eat shall surely. Black bear
 none brother you
- 9 ečíge taité. Maⁿčín'i gă. Cetaⁿ.
 they say shall Walk ye. So far.
 to you surely.

NOTES.

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

15, 3. čahe cehičečandi. Let A denote the place of the speaker; B, čahe cekě, that visible long hill, a short distance off; b, čahe cečaⁿ, that visible curvilinear hill, a short distance off; C, čahe cehikě, that visible long hill, reaching a point farther away; c, čahe cehičaⁿ ditto, if curvilinear; D, čahe cehičekě, that visible long hill, extending beyond čahe cekě, and čahe cehikě; d, čahe cehičečaⁿ, that visible curvilinear hill, extending beyond čahe cečaⁿ and čahe cehičaⁿ.

A (line of vision) B  ;

A (line of vision)  ;

or, A (line of vision)  .

15, 7. aⁿhaⁿ—negiha, etc. The Rabbit spoke as children sometimes do when crying.

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

16, 2. hegactewaⁿjī, pronounced he+gactewaⁿjī by the narrator.

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

16, 5. niaciⁿga-bi ečegaⁿ-bi egaⁿ. The -bi after niaciⁿga 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 Čiwiwere Language, Part I."

TRANSLATION.

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

chief has a lodge on a hill extending beyond that one in sight. Do not go thither," said she. And taking his bow, the Rabbit went thither. The Rabbit reached the chief of the Black bears. When he got there, and was standing by the door, the Rabbit pretended to be crying. "Rabbit, why do you cry?" said the Black bear. "Yes,—O mother's brother—the old woman—said—'Go to—your mother's brother—the Black bear'—and, having—scolded me—I have been coming hither," he said. At length the Black bear said, "Sit by the side of the lodge on the other side of (the fireplace)." And it came to pass that the Rabbit was sitting there. At night the Rabbit went out of the lodge. Having gone outside, the Rabbit 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 Waji'ska's version.) "Grandmother, this is he." "Yes, my grandchild, it will do," said she. Having cut up the body, they carried it homeward on their backs. When they reached home, the Rabbit departed, carrying the scrotum of the Black bear. When he reached the village of the Black bears, they said: "The Rabbit has come! The Rabbit has come!" They made a great uproar. "Yes, I have come to tell news," said the Rabbit. "Halloo! the Rabbit has come, he says, to tell news." All of the Black bears went thither (to the lodge where the Rabbit was). They were at the lodge in great crowds. "Come, tell us the news," said they. "Yes, I will tell the news," said the Rabbit. "A great many persons, it is said, went to the principal chief of the Black bears, and killed him," said the Rabbit. "Our chief has been killed," said the Black bears. All the Black bears cried. "Ye who have had your head-chief killed, here is his scrotum." Having said this, he struck them with it. "Halloo! The Rabbit is to blame. Chase him and kill him," said they. They got to a place at a very great distance, and overtaking him, they laid hold of him, and killed him. They tore all of his body into small fragments, and threw them away. When a great while had elapsed, the Rabbit had not come home to his grandmother. And his grandmother wished to go and seek for him. The old woman took her bag, and went to search for the Rabbit. Said the old woman, "I go to search for him, that I may see the place where he was killed." Having reached there, she picked up the scattered pieces; and as she walked along putting them into the bag, she was saying: "Yes, Rabbit, you were disobedient. I said 'Those villagers are disobedient, so do not go thither'. Yet you went, and they killed you." The old woman went homeward, carrying the bag on her back. When she reached home, she poured out on the ground the contents of the bag, and the Rabbit was alive. "Go no more. The villagers are disobedient," she said. "I will go," thought the Rabbit. He seized his bow and

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

HOW THE RABBIT KILLED THE BLACK BEARS.

OMAHA VERSION, BY WAJIN'SKA.

- Mactein'ge ixa^{n'} çinké júgigçe ahí-biamá Gañ'ki, xa^{n'}há, je-jéga
 Rabbit his grand- the he with his ar- they say. And grand- buffalo thigh
 mother mother own rived mother, (upper leg)
- ké 'iñ'-gă, a'-biamá. Júcpaça^{n'}! wakan'daxiçai áda^{n'} na^{n'}pewaçé'-qtci
 the carry on said they say. O grandchild! he makes himself a deity therefore dangerous very
 your back, he
- 3 ja^{n'}i. A^{n'}na^{n'}-qiqixe tai. Ubçi'age, á-biamá. Kě', xa^{n'}há, ca^{n'} je-çiti^{n'}
 he lies. Me with crush many will. I am unwilling, said they say. Come, grandmother, then buffalo rib
 his leg times she
- 'iñ'-gă hă, á-biamá. Wñucpá! çigça^{n'}çi^{n'}, á-biamá. Çié ça^{n'} a^{n'}bitçitçje
 carry on said they say. My grandchild! you are silly, said they say. Side the me pressing on
 your back he she break in
- tai; skíge hě, á-biamá. Qa-í! á-biamá, áwaça^{n'} çai^{n'} te, á-biamá. Ga^{n'},
 will; heavy said the say. What! said they say, where-the you carry will, said they say. And,
 she he on your back he
- 6 dá ça^{n'} 'iñ'-gă hă, cǐ á-biamá. Júcpaça^{n'}! hí kě paí, égiçe a^{n'}çaqiqixe tai,
 head the carry on again said they say. O grandchild! teeth the sharp, beware, me they crush will,
 your back he lest by biting
- á-biamá. Na^{n'}-ape tcábe, á-biamá. Ki, Haú! xa^{n'}há, je-man'ge ké 'iñ'-gă
 said she, they I am afraid of very said they say. And, Ho! grandmother, buf- breast the carry on
 say. them she falo falo your back
- hă, á-biamá. Júcpaça^{n'}! céç hě, á-biamá. Gañ'ki je ké uçáha guxá-
 said they say. O grandchild! that is it . said they say. And mem- the joined to it he made
 he she brum virile

biamá. É gíça-biamá wa'újiŋga. Gaⁿ, ké', ʔaⁿhá, maŋgciŋ'-gǎ hǎ.
 they say. That she re- they say old woman. And, come, grandmother, begone
 joiced

'Iⁿ-adaⁿ maŋgciŋ'-gǎ hǎ, á-biamá Mactciŋ'ge aká. [Égiçe miⁿdaⁿbe naⁿbá
 Carry and begone said, they say Rabbit the. [At length hour two
 it on your back

tě'di] uqčé cakí tá minke, á-biamá. Iʔaⁿ aká 'iⁿ agčá-biamá. Kí gaŋ'ki 3
 at the] quickly I come will I who, said I who. His grand- the carry- went homeward, And then
 home to you mother ing on they say.

uqčúqa čamú-édegaⁿ gasnúg içaⁿ agčai gaŋ'ki jé ké uʔidáhá-qti iⁿje čaⁿ
 hollow going down but slipped suddenly went and mem- the pushed its way very vagina the
 hill brum virile far

ičéče-hnaⁿ-biamá. U-ŭ+! e-hnaⁿ-biamá. Gaŋ'ki iʔúcpa é'di agčá-biamá.
 went habitu- they say. Oh! oh! said only they say. And her grand- there went homeward,
 suddenly ally child, they say.

Égiçe ígičá-biamá. Giʔaⁿ'ba-biamá. Íbetaⁿ agčá-biamá. Píʔji ínahiⁿ 6
 It came to he found they say. He saw his they say. Passing went they say. Bad truly
 pass his own own around homeward

wa'újiŋga gǎxai, ečégaⁿ agčá-biamá. Gaŋ'ki ʔí tēja akí-biamá Ma-
 old woman did, thinking went homeward And lodge the-at reached home, Rab-
 they say they say they say

ctciŋ'ge-iⁿ amá. Gaŋ'ki iʔaⁿ amá gaⁿtě-qti akí-biamá. Gaⁿ, Eátaⁿ
 bit the. And his grand- the a while very reached home, And Why
 mother (mv.) they say.

maⁿhniⁿ, á-biamá. Úcpačaⁿ+! ʔáčiⁿ jín'ga ikágewačáče amá aŋ'kipai 9
 you walk, said they say. O grandchild! Pawnee young you have them for the (pl.) they met me
 he friends

egaⁿ juan'gče akí; wačátankičai egaⁿ agčí-máji. Gaŋ'ki kí amá ʔí
 having with me they they caused me to eat having I did not come And reached they when
 reached home; home. home say

gaŋ'ki iʔaⁿ čínké wakéga, á-biamá. Wamí hébe gíaⁿča čéča-biamá.
 then his grand- the sick, she said, they say. Blood piece he threw sent they say.
 mother on her forcibly

Iʔaⁿ čínké wamí-ágčáⁿ gíaxa-biamá. ʔaⁿhá, píʔji-qtci ckáxe. Áci 12
 His grand- the blood diaper (?) he made they say. Grandmother, bad very you did. Out of
 mother for her doors

maⁿciŋ'-gǎ. ʔaⁿhá, áci uhaŋ'-gǎ. Cé-čaⁿ wačáxiⁿ ʔe-maŋ'ge áci gčáta-
 walk. Grandmother, out of cook. That (cv. you carried it buf- breast out of eat your
 doors ob.) on your back fulo doors

gǎ hǎ, á-biamá. Úcpačaⁿ+! t'eágičé'-qti-maⁿ ená, á-biamá. Égaⁿ taté,
 own said they say. O grandchild! I kill my own very I do ! said they say. So it shall
 be,

iŋgčáⁿ+! á-biamá Mactciŋ'ge iʔaⁿ aká.
 O first son! said, they say Rabbit his grand- the.
 mother

15

NOTES.

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

21, 2. egiçe miⁿdaⁿbe naⁿba tēdi. This is evidently a modern addition, made by the narrator.

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

TRANSLATION.

The Rabbit arrived there (where he had killed the Black Bear chief) with his grandmother. And, "Grandmother, carry the thigh on your back," he said. "O grandchild! he made himself a god, therefore he is very dangerous, even when he is lying down. He might crush me with his leg. I am unwilling," said she. "Come, grandmother!" said he, "then carry the ribs on your back." "My grandchild, you are foolish. The ribs will break in my side; they are heavy," she said. "What! where is the part which you will carry on your back?" he said. And, "Carry," said he, "the head on your back." "O grandchild! the teeth are sharp, and they might crush me," she said. "I am very much afraid of them," said she. And he said, "Come, grandmother, carry the breast on your back." "O grandchild! that is it," said she. And he made the *membrum virile* to be with it. The old woman rejoiced on account of that. And the Rabbit said, "Come, grandmother, begone. Carry it on your back and begone." "By and by [in two hours] I will come home to you quickly," said he. His grandmother went homeward carrying it on her back. And then she would have gone down hill at a valley, but she slipped suddenly as she went homeward, and the *membrum virile* penetrated as far as the *os tincae*. "U-ū+!" 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, *lūgpha*," said the Rabbit's grandmother.

HOW THE RABBIT KILLED A GIANT.

OBTAINED FROM FRANK LAFLECHE.

Jáqti-gíkidábi aká ědedí akáma. Waníŋa dáda" t'éwačai' éctěwa"
 Deer-they-shoot-for- the there was, they Animal what they killed notwithstand-
 him say.
 3 Ina"pe-hna"i 'i-biamá. Kĩ má tíhe amá xĩ cka"čě ačá-biamá. Kĩ
 fearing him habitu- they gave to him, And snow was lying, they when to dislodge went they say. And
 on account ally they say.
 of it
 3 Mactciŋ'ge-i" amá cti ědi ačá-biamá. Gata"-qti t'éwačě etéga"i áha"
 Rabbit the (mv.) too there went they say. At last to kill them apt !

ečégaⁿ-bi xī ē'di ačá-biamá Jǎqti-gíkidábi aká. Kǐ Mactciŋge-iⁿ amá
 thought they when there he went, they say Jǎqti-gíkidabi the. And Rabbit the (mv.)
 he say
 ꞑucí waná'aⁿ-bi egaⁿ ē'di ačá-biamá. Ēgičē níaciⁿga naⁿba ꞑáqti kide
 sound of he heard they having there went they say. It came to person two deer shooting
 shooting say pass
 t'éčē akáma, đáda-báji najiⁿ akáma. Kagéha, đádegaⁿ'i-gǎ hǎ. Eátaⁿ 3
 had killed it, they say, cutting it not were standing, they say. Friend, do cut ye it Why
 čanájǐ'i ǎ, áb egaⁿ đáde átiáčē'-qti-aⁿ'-biamá. Kagéha, égaⁿi édegaⁿ
 do ye stand ? said, they having to cut it he began very they say. Friend, it is so but
 say up quickly
 Jǎqti-gíkidábi amá wíaⁿnaⁿpaí hǎ. Cí+cte! á-biamá Mactciŋ'ge-iⁿ aká.
 Jǎqti-gíkidabi the we fear them Fie! said, they say Rabbit the.
 Jǎqti-gíkidábi ú'e číŋgé adaⁿ naⁿčapaí ǎ. Jádai-gǎ. Wačá'iⁿ taí hǎ, 6
 Jǎqti-gíkidabi death he has none there- you fear him ? Cut ye it up. You carry it will
 fore on your backs
 á-biamá. Gaŋ'ki đádab egaⁿ ú'iⁿ xixáxa-biamá. Čictaⁿ'-qti-bi xī Jǎqti-
 said they say. And cut it up, they say, having packs made for they say. They fin- very they when Jǎqti-
 he they say they say themselves ish-ed say
 gíkidábi amá atí-biamá. Kǐ ꞑáqti dúba mǐ-wagčáⁿ-máma. Jǎckahi
 gíkidabi the (mv.) had come, they And deer four he was carrying them in his Oak tree
 say. belt, as he moved.
 ꞑaŋgá-qti man'dě ačǐⁿ amáma. Aⁿčáⁿčanaⁿ'pa-báji ičanahiⁿ'i ǎ. Wiⁿ'aⁿwa 9
 large very bow he was having, they Are ye not afraid of me ye truly ? Which
 say.
 hnaŋkáčē éoniⁿ'i ǎ. Céaká Mactciŋ'ge-iⁿ aká đáde wágaji egaⁿ aⁿđádai
 ye who ye are that ? That one Rabbit the to cut it told us having we cut it up
 up
 hǎ, á-biamá naⁿba aká. Eátaⁿ aⁿčác'ajě'-qtcí-i ǎ, á-biamá. Mactciŋ'ge-iⁿ
 said, they say two the. Why do ye take it in my pres- ? said they say. Rabbit
 ence, without hesitation he
 pějǐ'-qtcí! ictá ꞑaŋ'ga pějǐ'-qtcí! í jǎa pějǐ'-qtcí! E'aⁿ-qti éoniⁿ ádaⁿ, 12
 bad very! eye big bad very! mouth forked bad very! What great that you ?
 (person) are
 á-biamá Mactciŋ'ge-iⁿ aká Qčǐaji najiⁿ-gǎ. Ēgičē wamí uwíditaⁿ té.
 said, they say Rabbit the. Uttering stand. Beware blood I press you lest.
 nothing down in
 Cí+cte! wamí aⁿwaⁿ'bitaŋ'gǎ. Čikúčá-gǎ, čikúčá-gǎ ehé hǎ. Wamí
 Fie! blood press me down in. Hurry, hurry, I say Blood
 aⁿwaⁿ'bitaŋ'-gǎ ehé hǎ, Jǎqti-gíkidábi-ǎ. xū'ě' ačáb egaⁿ wamí ubítaⁿ- 15
 press me down in I say Jǎqti-gíkidabi O! Rushing went, they having blood pressed
 say him down in
 biamá Jǎqti-gíkidábi aká. Wamí áčahahá-qtcí páhaⁿ-biamá Mactciŋ'ge-iⁿ
 they say Jǎqti-gíkidabi the. Blood streaming from him arose they say Rabbit
 in all directions
 aká. Cí+cte! áb egaⁿ čǐ ákičá-biamá Jǎqti-gíkidabi aká. Čéama naⁿ-
 the. Fie! said, they having again he attacked him, Jǎqti-gíkidabi the. These fear
 say they say
 čipaí egaⁿ áčikičá-báji-hnaⁿ'i; wí naⁿ'wipa máji egaⁿ áwikíčá tá miŋke. 18
 thee because they do not attack habitu- I I fear the not because I attack thee will I who.
 ally
 Qčǐaji najiⁿ'i-gǎ. Ēgičē máxe wídijaⁿ te há. Máxe aⁿwaⁿ'bijaŋ'-gǎ.
 Uttering stand ye. Beware, sky I blow you lest Sky blow me into.
 no sound into
 Čikúčá-gǎ, Jǎqti-gíkidábi-ǎ. Mactciŋ'ge-iⁿ čizáb egaⁿ máxačá bihičá
 Hurry, Jǎqti-gíkidabi O! Rabbit he took, they having into the sky he blew
 say him

24 THE ČEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- ičéča-biamá. Na'jájadje čugí amá. Kí kan'gě-qtcí gǫí xǫ cí bihiča
with sud- they say. Kicking out his he was coming And near very he had when again he blew
den force legs back. come back him
- ičéča-biamá. Ca' égaⁿ bihiča ičéčě najiⁿ-biamá ǰaqtí-gíkidábi aká.
with sud- they say. For some time he blew him with sud- he stood they say ǰaqtí-gíkidabi the.
den force
- 3 Ataⁿ-qti tan'de áataⁿ ctéctěwaⁿ t'éwičě tá minke, á-biamá Mactciñ'ge-iⁿ
Whenever ground I tread soever I kill thee will I who, said, they say Rabbit
on it
- aká Ėgičě ǰaqtí-gíkidábi aká ujéča amá. Mactciñ'ge-iⁿ aká tan'de kě
the. It came to ǰaqtí-gíkidabi the was weary they say. Rabbit the ground the
pass
- átaⁿ-biamá. Kí man'dě kě gǫíza-biamá. Kí ǰaqtí-gíkidábi kída-biamá.
trod on they say. And bow the took his they say. And ǰaqtí-gíkidabi he shot they say.
own at
- 6 Kí ictá-qti čaⁿ 'ú-biamá. Kí ǰaqtí-gíkidábi t'é amá. Kí čéamá taⁿ-
And eye very the he wounded him, And ǰaqtí-gíkidabi was dead, they And these na-
they say. say.
- wañgčaⁿ amá gíčě-qti-aⁿ-biamá. Kí Mactciñ'ge-iⁿ amá agčá-biamá.
tions the rejoiced very they say. And Rabbit the (mv.) went homeward,
they say.
- Akí-bi xǫjǫ ixaⁿ ak ědedí akáma. Xaⁿhá, ǰaqtí-gíkidábi t'éáčě hǫ,
Reached when his grand- the there she was, Grandmother, ǰaqtí-gíkidabi I killed
home, they say mother they say. him
- 9 á-biamá. Ictá pěji-qtcí! ce t'éčě úmaká-qtcí-báji, á-biamá 'ixaⁿ aká.
said they say. Eye bad very! that to kill easy verv not, said they say his grand- the.
he she mother
- Xaⁿhá, t'éáčě-gaⁿ céhe hǫ, á-biamá Mactciñ'ge-iⁿ aká.
Grand- I killed him so I say that said, they say Rabbit the.
mother,

NOTES.

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

23, 3. *đadegaⁿ-gǫ*, contr. from *đade egaⁿ-gǫ*. So *ab egaⁿ*, from *á-bi egaⁿ*; *đada-b egaⁿ*, from *đada-bi egaⁿ*; *ača-b egaⁿ*, and *čiza-b egaⁿ*, in this myth.

23, 11. *aⁿčac'aje*, equal to *ie tě aⁿčnajuajǫ* (in the 9th myth).

TRANSLATION.

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

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

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

HOW THE RABBIT WENT TO THE SUN.

OBTAINED FROM NUDA^{n'}-AXA.

Pahan'ga té'di ačá-biamá Mactciñ'ge amá. yaⁿhá, mácaⁿ uáxine
 Before when went they say Rabbit the (mv.). Grandmother, feathers I hunt for myself
 bčé tá minke, á-biamá. Íčiatc' íciatc'é+! mácaⁿ áwaké'di úmaká-qtcí
 I go will I who said, they say. (Fem. intj. of wonder, &c.) feathers in what place easy very
 íčacčé tada^{n'}+, á-biamá. Gaⁿ ačá-biamá, tan'de áčitá-qtcí snaⁿsnaⁿ-qtcí 3
 you find will? said they say. And he went they say ground going by very level very
 a near way
 gaⁿ xagé ačá-biamá. Négi-haú+!! négi-haú+!! é-hnaⁿ ačá-biamá. Unai
 so crying he went they say. Mother's brother O!! mother's brother O!! say- only he went they say Seeking him
 ing
 amá Qíčá amá e ma^{n'}xe íbisande atá-qtí gawí^{n'}xe amáma. Maⁿčín'-
 the ones Eagle the (pl.) that sky pressing far very were flying round and round, They walked
 who against (beyond) they say.

- biamá akiwa caⁿ xi-dáyuwiⁿxe gaⁿ maⁿfiⁿ-biamá. *Qéamá aⁿfiⁿize tá*
they say both and turning themselves around so they walked they say. These me-take will
- amá, á-biamá. Hútaⁿ-hnaⁿ-biamá Qiça amá: T-t-t-t-t, é-hnaⁿ-biamá. *Égiçe*
the (pl.) said they say he Crying they say Eagle the (pl.) said only they say. It came to pass
- 3 áma amá iénaxiçe a-í-biamá paháciaa. Gaⁿ fizá-biamá. Gaⁿ aphiⁿ agçaiⁿ
other one the (mv.) to attack him was they say coming up above. And took they say. And having went him homeward.
- tě. Gaⁿ aphiⁿ akí-biamá. Maⁿxe kě paháciaa aphiⁿ akí-biamá. *Égiçe*
And having they reached home, him they say. Sky the (horizontal) up above having they reached home, him they say. It came to pass.
- qi ededí té amá Iⁿdádi wanágçe údaⁿ ínahiⁿ aphiⁿ gphiⁿ hă, á-biamá (*Qiça-*
lodge it was there they say. My father domestic ani-mal good truly having has come him home he said they say (Eagle)
- 6 jinga aka). Gaⁿ, Jiⁿçéha, qtaⁿfiçe tcábe, á-biamá Qiçájinga aká. Gaⁿ-
little the. And, O elder brother, we love thee very much, said, they say Eaglet the. I (mv.).
- aphiⁿhé-hnaⁿ çaⁿja ébe qtaⁿçě tcé, á-biamá (*Mactciⁿge aká*). Gaⁿ maⁿgçe
for some only though who love me will, said they say he (Rabbit the). And erect
- jé-musnade gaⁿ gphiⁿ-(biamá). E qtaçai Qiçájinga amá, údaⁿ-qti-hnaⁿ-
on his hind legs thus sat (they say). That they loved Eaglets the (pl.) good very only
- 9 biamá. Gaⁿ gá-biamá: É áwatétaⁿ çatí, á-biamá (*Qiçájinga aká*). Çaⁿ gaⁿ
they say. And said as follows: That whence (?) have you said they say (Eaglet the). For no special reason they say:
- tanⁿde áçia maⁿbciⁿ-de çíadi gaⁿ aⁿçizai, á-biamá. Gaⁿ, Çíadi aⁿba ataⁿ
ground across by I walked when your thus took me, said they say. And, Your day what time a near way father he
- tědi gphiⁿ-hnaⁿi ä, á-biamá (*Mactciⁿge aká*). Iⁿdádi amá miⁿ áçaⁿaběⁿ-qti
at has come habitu- ally ? said they say he (Rabbit the). My father the sun going slanting very (mv.) back ally
- 12 hí tēdi ēdi agphiⁿ-hnaⁿi, maqpi jinⁿga búça ánaska-qtcē-qtcí edítaⁿ ni
arrives when then has come habitu- ally cloud small round each one of what size (?) from it water there back ally
- wiⁿ-çaⁿçaⁿ-qtcí uqpáçe-hnaⁿ égaⁿ tēdi agphiⁿ-hnaⁿi, á-biamá. *Égiçe*
one at a time very falling so when has come habitu- ally said they say. It came to pass back ally he
- gá-biamá: Jiⁿçéha, áwatégaⁿ xi cé égiⁿa, á-biamá. Aⁿhaⁿ, á-biamá, çe
said as follows, O elder brother, of what sort when that you do that said, they say. Yes, said, they say, this they say:
- 15 aⁿçtaⁿbai tē dá çaⁿ iⁿē añⁿkigçasanⁿdai, á-biamá. Jiⁿçéha, égaⁿ wáxai-gă,
me ye see the head the stone they hit me between said they say. O elder so treat us, he (two stones) brother,
- á-biamá (*Qiçájinga aká*). Wanⁿgiçe ce çagphiⁿ te, á-biamá. Égaⁿ aũgciⁿ
said, they say (Eaglet the). All that you sit will, said they say. So we sit he
- tai, á-biamá. Gaⁿ égaⁿ waxá-biamá. Wiⁿ çink étaⁿphiⁿ gaqixe çéça-biamá;
will, said they say. And so he treated they say. One the him first he crushed sent they say; he by hitting forcibly
- 18 isanⁿga çinké ci égaⁿ gaqphiⁿ-biamá. Gaⁿ mácaⁿ wáçionudá-biamá. Kiⁿ
his younger brother the again so he killed they say. And feathers he pulled them they say. And by hitting
- uçiçpaçě çéça-biamá tanⁿde kěça. Gaⁿ mácaⁿ tē kaⁿtaⁿ-biamá. Gaⁿ cé
making fall by he sent they say ground to the. And feathers the he tied they say. And that pulling forcibly
- uçai etégaⁿ amá: içádi amá agí átiágça-biamá. Égaⁿ çisanⁿga mégaⁿ cé-
they told him it was as (?): his father the was com- suddenly they say. So your younger likewise that him (mv.) ing back brother

- kě ɸizái-ga hă, á-biamá. Wě's'ă kë amégaⁿ aɸiⁿ akí-bi ɸi ubáhaⁿ-biamá
 the take ye he said they say. Snake the them-like (l) having it reached when he pushed they say
 (lg. ob.) (lg. ob.) home, his way in they say
- ɸi gaqíxě-qti ɸéɸa-biamá. Gaⁿ amá ihaⁿ amá ugáhanadáze uhañ'ge kë
 when crushing very hesent they say. After a while his the (mv.) darkness (first) end the
 him in forcibly mother
- ékitaⁿhá-qtei agí átiágɸa-biamá. ɸisañ'ga mégaⁿ cékě ɸizái-ă, á-biamá. 3
 at the same very was com- suddenly they say. Your younger likewise that (lg. ob.) take ye, said they say.
 time ing back brother she
- Ci égaⁿ wě's'ă wiⁿ aɸiⁿ akí-biamá. Gaⁿ gaqɸi-biamá ci ihaⁿ ɸiñké.
 Again so snake one having it reached home, And he killed her, they say again his mother
 they say.
- Gaⁿ mácaⁿ ci ɸionúde gɸiⁿ-biamá, kaⁿ'taⁿ gɸiⁿ-biamá, ki gañ'ki xagé
 And feathers again pulling out of he sat they say, tying he sat they say, and also crying
 gɸiⁿ-biamá. Mácaⁿ iⁿ-bi egaⁿ aɸá-biamá. Gaⁿ xagé aɸé amáma. 6
 he sat they say. Feathers he carried having he went they say. And crying he was going, they say.
- Égiɸe ɸi wiⁿ ɛdedí té amá. E'di ahí-biamá Gaⁿ xagé najiⁿ taⁿ amá.
 It came lodge one there it was, they say. There he arrived, they say. And crying he was standing they
 to pass say.
- Wa'ú aká ugás'iⁿ amá; égiɸe iɸaⁿ akáma. Gaⁿ akáma, M+! á-biamá.
 Woman the peeped they say; it came his grand- was, they After standing a while, M+! said she, they
 to pass mother say.
- Eátaⁿ-qtei maⁿhniⁿ ă, á-biamá. Gaⁿ, Mácaⁿ uáɸine áhigiáɸiɸé ki gañ'ki 9
 Why very you walk ? said they say. And, Feathers I seek for I made many for and also
 she myself myself
- agɸé taté akíqibɸa ádaⁿ axáge-hnaⁿ-maⁿ, á-biamá. M+! á-biamá wa'ú
 I go shall I hesitate, fear- therefore I have been doing nothing said they say. M+! said they say woman
 homeward ing failure but cry, he she
- aká. Níaciⁿga wiⁿ juáwagɸé-de píbaɸi. Uqɸé ɸagɸé te Wanáqɸiⁿ-ă hě,
 the. Person one I with them but bad. Quickly you go will. Hasten thou
 homeward
- á-biamá. Lejiⁿhiⁿde éɸaⁿská-qtei ugɸiⁿ-biamá Mactciñ'ge aká. Mácaⁿ tēdi 12
 said they say. Woven yarn that size very sat in it they say Rabbit the. Feathers to the
 she (turban)
- kaⁿ'taⁿ-biamá. ɸe ɸagɸé te ɸaⁿ'ja ɸakí tēdi búde iⁿɸiⁿwaⁿjí te, á-biamá.
 he tied it they say. This you go will though you reach when red-oak put in it for me said she, they
 homeward home acorn please, say.
- Tan'de kë áɸataⁿ ɸi hníp'ande té, á-biamá. Gaⁿ ɸictaⁿ gɸéɸa-biamá.
 Ground the you tread when shake it by pull- will said they say. And letting him sent him back sud-
 on ing she denly, they say.
- Akí-biamá ɸi it'áɸewaɸá-biamá Mactciñ'ge amá. ɸa'éwaɸai ɸiñké íqta- 15
 He reached home, when he was lateful they say Rabbit the (mv.). She pitied him the one he abused
 they say, who her
- biamá, újihā ujá-biamá. Gañ'ki ɸip'an'da-biamá, gañ'ki gɸízai tē. Kí
 they say, bag he dinged in, they And he shook it they say, and she took her own. And
 say.
- gaⁿ mácaⁿ gi'iⁿ-bi egaⁿ agɸá-biamá. Gañ'ki akí-biamá. ɸaⁿhá, agɸi
 thus feathers carrying his having he went homeward, And he reached home, Grandmother, I have
 own, they say they say. they say. come home
- hau, á-biamá. ɸaqúba-biamá: Íɸiate' íɸiate'é+! á-biamá. Mácaⁿ tē, ɸaⁿhá, 18
 ! said they say. She spoke in they say: said they say. Feathers the grand-
 he wonder she mother
- a'iⁿ agɸi, á-biamá. Kí gá-biamá: ɸinégi áhigi-qti maⁿ gáxewakiɸá-ă hě,
 I have I have said they say. And she said as fol- Your moth- many very arrow cause them to make
 carried come he lows, they say: er's brothers
- á-biamá. Égiɸe gá-biamá, ɸaⁿhá, eátaⁿ ádaⁿ, á-biamá. Kí gá-biamá:
 said they say. It came he said as fol- Grandmother, where- ? said they say. And she said as fol-
 she to pass lows, they say: fore he lows, they say:

- 1 **Ḑahé** wi^{n'} **ēdī** aká níkaciⁿga **ḑé** caⁿ **ihe** **ḑiⁿ** **ḑahúni-hna^{n'}i**, á-biamá. Gaⁿ,
 Hill one there the person going and passing the draws into habitu- said they say. And
 by (mv.) its mouth ally she
- 2 **Gá** **ṣa^{n'}be** tá **miñke**, á-biamá. **Íḑiatc'** **íḑiatc'e+**! **cka^{n'}aji** **gḑi^{n'}-ă** **hě**, á-biamá.
 That I see will I who, said they say. still sit thou said they say.
 (unseen) he she
- 3 **Añ'kajī**, caⁿ **ṣa^{n'}be** tá **miñke**, á-biamá. **Uḑi'agě-qti** ca^{n'} **da^{n'}be** aḑá-biamá.
 Not so, at any I see it will I who, said they say. She unwill- very still to see it he they say.
 rate he ing went
- 4 **Égiḑe** **ē'di** ahí-biamá. **ḑé** **Ḑahé-waḑáhuni** hni^{n'}, **ēdī** hniñké amá, á-biamá.
 It came there he arrived, they This Hill that devours you are, there you who they say, he they say.
 to pass say. said
- 5 **Aⁿḑahúni-gă**, á-biamá. **Ḑaci-qti** **égaⁿ** **ḑasni^{n'}i**-biamá. **Égiḑe** **ṣihá** a-í akáma.
 Draw me into your said they say. A long very so he was they say. It came down he was coming.
 mouth he while swallowed to pass they say.
- 6 **Égiḑe** níaciⁿga **wáḑasniⁿ** ita^{n'}ḑiadi **wahí** **qéga-qti**, **gañ'ki** **ṣajú** **áḑaskábě**
 It came person he swallowed formerly bone dried very, and flesh sticking to
 to pass them
- 7 **násage-má**, **kī** i^{n'}teaⁿ-ḑtci **t'e-má** cti, **t'e** **tě'di** aḑi^{n'} **ahí**, **ḑí** **ḑaⁿ-hna^{n'}** **níṣa**
 dried hard them- and lately very dead, them- too, dead unto having reached liver the only alive
 who who (it)
- 8 **gáxe** ja^{n'}-biamá. **Gañ'ki** **íniṣa** **waséṣaⁿ** amé ahí-biamá **Mactciñ'ge-i^{n'}** amá.
 made lay they say. And alive (and) active ones he reached, they Rabbit the.
 say
- 9 **Cí-ci-cí-ci!** **ḑéma** **djúba**, á-biamá **Mactciñ'ge-i^{n'}** aká. **Ḑahé-waḑáhuni**
 Ci-ci-ci-ci! these few, said they say Rabbit the. Hill that devours
- 10 **ṣé-nande** **waci^{n'}-qti** **u'ěḑ-qti** **gḑi^{n'}-biamá**. **Těñă!** **gágě** **hnáte** **tai-éde**,
 buf- heart fat very dangling very it sat they say. Why! those you should have eaten
 falo
- 11 **á-biamá**. **Máqaⁿ-biamá**, **ṣé-nande** **mácpacpá-biamá**. **Ḑahé** **kě** **bḑazáḑe**
 said they say. He cut it off, they say, buf- heart he cut into many they say. Hill the it split open
 he falo pieces
- 12 **amá**. **ḑe** níkaciⁿga **amá** **waséṣaⁿ** **amá** **ḑahé** **kě** **bḑazáḑe** **ékitaⁿ** **wasísigá-**
 they say. This person the quick the hill the split open at the active
 (pl.) (pl.) same time
- 13 **biamá**. **Kī** **gá-biamá**: **Mactciñ'ge** **ta^{n'}wa^{n'}iñ'gḑaⁿ** **taí**, á-biamá. **Níwawaḑai**,
 they say. And they said as fol- Rabbit we make a nation for will, said they say. He made us live
 lows, they say: him they
- 14 **á-biamá**. **Kī**, **Ḑí** **ugínai-gă**, **águdi** **ḑatí** **éiⁿte**, á-biamá. **Mañgci^{n'}i-gă**,
 said they say. And, Lodge seek ye your own, where you have may said they say. Begone ye,
 they come hither he
- 15 **á-biamá** (**Mactciñ'ge-i^{n'}** aká). **Gaⁿ** **égaⁿ-biamá**. **Gaⁿ** **agḑá-biamá** **Mact-**
 said they say (Rabbit the). And so it they say. And he went homeward, Rab-
 he was they say
- 16 **ciñ'ge** amá. **Ḑaⁿhá**, **cakí**, á-biamá. **Íḑiatc'** **íḑiatc'é+**! á-biamá. **Ḑaⁿhá**
 hit the (mv.). Grandmother, I come said they say. said they say. Grand-
 back to you, he she mother
- 17 **Ḑahé-waḑáhuni** **uhná** **keḑa^{n'}** **t'éacḑe**, á-biamá. **M+!** **cé** **tc'éḑe** **údaⁿ**
 Hill that devours you told in the past I have said they say. M+! that to kill it good
 of killed him he
- 18 **akáma-ḑa^{n'}**. **Eátcaⁿ-qtcí** **tc'éwacḑacě** **tcéiⁿte**, á-biamá. **Těñă!** **ṣaⁿhá**, **t'éacḑe**,
 he was in the past. How very you kill them may be, said they say. Why! grand- I killed
 she mother him
- 19 **á-biamá**. **Níkaciⁿga** **edí-hnaⁿ** **edí-ma** **Mactciñ'ge** **ta^{n'}wa^{n'}iñ'gḑaⁿ** **taí**, ai
 said they say. Person there only there, those who Rabbit let us make a nation for him, they
 he said
- 20 **éde** **ubḑi'age**. **Ḑí** **ugíne** **wáagáji**, á-biamá.
 but I was unwill- Lodge to hunt I told them, said they say.
 ing his own he

NOTES.

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

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

25, 5. *maⁿxe - - - gawiⁿxe 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. *qi ědedi te ama*. This lodge was said to be in the Sun.

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

26, 9. *awatétaⁿ*, was given; but it was probably intended for *awatě-qataⁿ*.

26, 12. *maqpi - - - agqi-huaⁿi*. "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 *Nudaⁿ-axa*.

27, 1. Sanssouci gives instead of *wěs'a - - aki-bi qĩ*, two expressions: *wěs'a kédegaⁿ aqiⁿ aki-biamá* (equal to the *ĩiwere* *wakaⁿ iyaⁿ anyí qĩ, ánye ké*), and *wěs'a amégaⁿ kéde aqiⁿ aki-biama* (equal to the *ĩiwere* *wakaⁿ énahá-čké iyaⁿ anyí qĩ, ánye ké*). If Sanssouci be right, the former phrase is "they say that he has come back with a snake"; and the latter "one of the class of snakes he brought home, they say."

27, 12. *eqaⁿska-qtei*, that is, about the size of a hat.

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

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

27, 19. *qinegi abigi-qti maⁿ*, etc. Your mother's brothers, *men*.

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

28, 8. *iniqa waseqaⁿ ame*. Sanssouci gives three *ĩiwere* 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. *eataⁿ-qtei t'ewaqaqẽ tceiⁿte*, a corruption of *eataⁿ-qti t'ewaqaqẽ teiⁿte*. Such corruptions are frequently used by old women and children.

TRANSLATION.

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

ground, you must give it (the rope) a slight pull," she said. And letting him go, she sent him back suddenly (to the earth, his home). When he reached home (the earth), the Rabbit was hateful. He abused the one who pitied him, he dinged in the bag. And pulling (the rope), he shook it a little, and she took her own. And so he went homeward carrying the feathers on his back. And he reached home. "O grandmother, I have come home---!" he said (raising his voice). She spoke in wonder. She said, "Iñiatc' iñiatc'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." "Iñiatc' iñiatc'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. "Cí-ci-cí-ci! these are few," said the Rabbit. The fat on the heart of aabe-wačahuni 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. "Iñiatc' iñiatc'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. LAFLECHE.

- 1 **Čáhe-wáčahuni** wiⁿ **ědí** ké **amá.** **Ki** **Mactciñ'ge** **aká** **ixaⁿ** **aká** **júgigčá-**
 Hill that devours one there he was lying, And Rabbit the his grand- the he with his
 they say. they say. mother own
- biamá.** **Čáhe** wiⁿ **ědí** kéde **piäji.** **Ėgičē** **ě'di** **oné** te **hě;** **ě'di** **onáji** te **hě,**
 they say. Hill one there it lies, bad. Beware there you go will there you go will
 but not
- 3 **á-biamá** **Ki,** **xaⁿhá,** **eátaⁿ** **ádaⁿ,** **á-biamá.** **Níaciⁿga** **amá** **ě'di** **hí-hnaⁿ**
 said they say. And, Grandmother, where- ? (in said they say. Person the (mv.) there arrived only
 she fore word) he (as a rule)
- čan'di** **wáčahúni-hnaⁿi** **hě,** **á-biamá.** **Ki** **Mactciñ'ge** **amá,** **Hindá!** **eátaⁿ**
 when (in it drew them habitually said they say. And Rabbit the (mv.) Let me see! where-
 the past) into its mouth she fore
- édaⁿ.** **Ė'di** **bčé** te-na, **ěčégaⁿ-biamá.** **Gaⁿ** **ě'di** **ačá-biamá.** **Mactciñ'ge**
 ? (in There I go will (in he thought, they say. And there he went, they say. Rabbit
 thought), thought),
- 6 **ě'di** **ahí-bi** **xi** **Čáhe-wáčahuni** **aká** **íbahaⁿ'-biamá.** **Íbahaⁿ-bi** **egaⁿ'** **ě'di**
 there reached, when Hill that devours the he knew they say. He knew him, having there
 they say (sub.) him they say they say
- hí** **xi,** **Čáhe-wáčahuni,** **aⁿ'čahúni-gă,** **á-biamá** **Mactciñ'ge** **aká.** **Čáhe-**
 reach- when, Hill that devours, draw me into your said they say Rabbit the. Hill
 ed mouth, he
- wáčahuni** **wáonahúni-hnaⁿ** **amá,** **aⁿ'čahúni-gă.** **Ki** **Čáhe-wáčahuni** **aká**
 that devours them you draw habitu- they say, draw me into your And Hill that devours the
 into your mouth ally mouth.
- 9 **Mactciñ'ge** **íba-haⁿ'-bi** **egaⁿ'** **čahúni-bají-biamá.** **Ėgičē** **níkaciⁿga** **héga-**
 Rabbit he knew him they, having drew him not they say. It came to person by no
 say into its mouth pass
- ctěwaⁿji** **á-iámamá** **gaqčáⁿ.** **Ėgičē** **ě'di** **ahí-biamá.** **Ki** **Čáhe-wáčahuni**
 means a few they were coming, a hunting It came to there they arrived And Hill that devours
 they say they say pass they say.
- aká** **iáčixá-biamá,** **ki** **níaciⁿga** **amá** **upá-biamá** **Čáhe** **í** **tě.** **Ki** **Mactciñ'ge**
 the opened its mouth, and person the (pl.) entered they say hill mouth the. And Rabbit
 they say,
- 12 **aká** **é** **cti** **upá-biamá.** **Ėgihe** **áiáča-biamá** **Mactciñ'ge** **Čáhe-wáčahuni** **níxa**
 the he too entered, they say. Onward he had gone, they Rabbit. Hill that devours stomach
 without say
- maⁿ'taqa** **hí** **xi** **nan'de-ísabají-biamá** **Čáhe-wáčahuni** **aká.** **Gaⁿ** **Mactciñ'ge**
 inside arrived when heart not good by they say Hill that devours the. And Rabbit
 means of
- Čáhe-wáčahuni** **aká** **igčebá-biamá.** **Ci** **gaqčáⁿ** **d'úba** **á-iámamá.** **Gaqčáⁿ**
 Hill that devours the it vomited they say. Again hunting party some they were approach- Hunting
 him up ing, they say. party
- 15 **ě'di** **ahí-bi** **xi** **ci** **Čáhe-wáčahuni** **aká** **iáčixá-biamá.** **Ci** **níaciⁿga** **upá-biamá**
 there arrived, when again Hill that devours the opened its they say. Again person entered, they say
 they say mouth
- í** **tě.** **Ki** **Mactciñ'ge** **amá** **ci** **upá-biamá.** **Ėdihi** **Čáhe-wáčahuni** **wégčeba-**
 mouth the. And Rabbit the again entered, they say. At that Hill that devours vomited them
 (mv.) time up

báji. amá. Égiçe níkaciⁿga pahanⁿga hi-má t'e-má wahí kě saⁿ ké amá,
not they say. Behold person before arrived, the dead, the bone the (lg. dis- they were ly-
ones who ones who line) tant ing, they say, white

qiⁿq ućáhahá-ma ǵáci-jinⁿga t'e-má cti ju ućásⁿiⁿ-ma, cǐ iⁿ'tcaⁿ-qtcǐ t'e-má
tissue adhering to the a great little dead, the too flesh adhering the again now very dead, the
each one ones while ones who ones who with it ones who ones who

cti, kǐ niⁿ'ǵa-má cti. Mactciⁿ'ge aká gá-biamá: Eátaⁿ hnáta-bajǐi ǵ. 3
too and alive, the ones too. Rabbit the said as follows, Why you eat not ?
who they say:

Jenanⁿ'de gágě waciⁿ'-qti onát etai-éde; wíebǵiⁿ ǵǐ bǵáte te, á-biamá.
Buffalo heart those (un- fat very you eat shall but; I am he if I eat it will said they say.
seen and he
scattered)

Kǐ máhiⁿ gǵíza-biamá Mactciⁿ'ge aká. Máhiⁿ gǵíza-bi ǵǐ ǵe-nanⁿ'de máǵaⁿ-
And knife he took his own, they Rabbit the. Knife he took his when buf- heart he cut with
say falo

biamá. Kǐ ǵáhe-wáćahuni amá, Haⁿ! haⁿ! haⁿ! é-hnaⁿ-biamá. Kǐ Mactciⁿ'ge 6
they say. And Hill that devours the, Haⁿ! haⁿ! haⁿ! he said it they say. And Rabbit
regularly

aká, Haⁿ! haⁿ! haⁿ! á-ǵi-gǵǵ há, á-biamá. Kǐ ǵe-nanⁿ'de waciⁿ' gě edábe
the Haⁿ! haⁿ! haⁿ! say not he said they say. And buffalo heart fat the (scat- also
tered)

ućéwiⁿwaćai Mactciⁿ'ge aká. ǵáhe kě bǵazáća-biamá. Níaciⁿga bǵúga-
he collected them Rabbit the. Hill the split of its own accord, Person all
they say.

qti gaciⁿbe agǵá-biamá. Agǵá-biamá ǵǐ níaciⁿga bǵúga ućéwiⁿǵiǵá-biamá. 9
very out of it went homeward, Went homeward, when person all assembled themselves, they
they say. they say.

Mactciⁿ'ge níkagahi ańǵáxe taí, á-biamá. Ganⁿ'ki gá-biamá: Mactciⁿ'ge
Rabbit chief we make will, said they say. And he said as follows, Rabbit
they say:

níkagahi ckáxe taí á-bi áća. Wí níkagahi kaⁿbǵa áćiⁿ'héiⁿte. Wíⁿaⁿ-
chief you make will he says, indeed. I chief I wish I who move, Which
they say. it may be.

waǵátaⁿ ǵatǐ éiⁿte mańǵciⁿ'i-gǵǵ. Wí cti wiǵaⁿ' waciⁿ' ǵińǵégaⁿ áagǵě atǐ. 12
from you have it may be gone ye. I too my grand- fat had none, as I for my I have
come mother own come.

Gaⁿ agǵá-biamá Mactciⁿ'ge amá waciⁿ 'iⁿ-bi egaⁿ. 'Iⁿ' akí-bi egaⁿ
And went homeward, Rabbit the (mv.) fat carried, they having. Car- he reached having
they say say rying home, they say

áciaǵa itéća-biamá. ǵaⁿhá, ǵáhe-wáćahuni t'éacǵé áća, á-biamá. Hiⁿ!
outside he put it, they say. O grandmother Hill that devours I have indeed, said, they say. Oh!
killed him

si-ǵańⁿga pǵǵǐ'-qtcǐ! i-cpácpa pǵǵǐ'-qtcǐ! cé t'éćé ńdaⁿ aká-cnaⁿ-ćaⁿ' t'éwaćáćé te, 15
foot big bad very! mouth, pieces bad very! that to kill good the one only in the you have been his
out of one past slayer,

á-biamá. ǵaⁿhá, t'éacǵégaⁿ cehé há. Gúda tǵe daⁿbá-gǵǵ há, á-biamá.
said they say. Grandmother, I killed him, as I said that. Beyond the seo thou said they say.
she (farther off) (pile) he

Wa'úǵińga aká áci ahí-bi egaⁿ, Hiⁿ! ǵúcpaćaⁿ! wiń'ke tedé, á-biamá.
Old woman the out of arrived, having, Oh! my grandchild! told the truth did-but, said they say.
doors they say she

Waciⁿ' tǵe ǵizá-biamá.
Fat the she took they say.

18

NOTES.

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

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

32, 9. hegactewaⁿjī, pronounced he+gactewaⁿjī.

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

33, 11. mactēnge . . . ábi áǾa, the words of the crier going through the camp, quoted by the Rabbit. kaⁿbǾa áǾiⁿhéiⁿte (i. e., kaⁿbǾa áǾiⁿhe eiⁿte) is not in the form of a question, though it *implies* one, according to Sanssouci.

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

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

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

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

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

HOW THE RABBIT CURED HIS WOUND.

OBTAINED FROM NUDAⁿ-AXA.

Mactciñ'ge aká iḡaⁿ ḡiñké júgigḡe ḡḡiⁿ akáma. Kì ugácaⁿ ahí-
 Rabbit the (sub.) his the (ob.) he with was sitting, they say. And traveling he
 grandmother arrived there

biamá. Qéki wéḡixuxúi caⁿ'qti gaⁿ ákicugá-qti jaⁿ'-hnaⁿ ḡégaⁿ amá
 they say. Under prickly-ash just as it happened very dense lay only thus they say
 the bluffs (habitually)

(utciḡe é wakaí). Gaⁿ níaciⁿga sigḡai ké'di sí ké snedeáqti-hnaⁿ'i ké, 3
 thicket that he meant. And person trail (?) at the foot the long very habit- the
 (lg. ob.) ually was (lg. ob.)

á-biamá. Éḡiḡe égasáni ḡi, ḡaⁿ'há, waḡaⁿ'be bḡé tá miñke, á-biamá.
 said they say. It came the follow- when Grand- mother I see I go will I who said they say. he
 he to pass ing day

Éḡiḡe haⁿ'egaⁿ'tce aḡá-biamá. Aḡá-biamá ḡi éḡiḡe agí átiáḡḡa-
 It came in the morning he went, they say. He went, they say when it came they were suddenly
 to pass to pass returning

biamá. ḡé níaciⁿga ḡáhiḡeamé amá, eḡégaⁿ-biamá. Uhé aḡai ukaⁿ'ska 6
 they say. This person those who moved are he thought, they say. Path he in a straight
 (course) went line with

itaⁿ'ciaḡa jaⁿ'-biamá. Éḡiḡe é'di ahí-biamá ḡi íḡai-baḡi-biamá, síḡḡe ké
 ahead he lay they say. It came there ar- they say when he was not they say. foot- the
 to pass rived found prints (lg. ob.)

áhigi ḡáxe gaⁿ íḡai-baḡi-biamá ákihaⁿ áiaḡai tē. Gañ'ki cì pí itaⁿ'ciaḡa
 many he made so he was not found, they say beyond he had the. And again anew ahead
 gone

aḡai tē, itaⁿ'-ciaḡa iḡaⁿ-biamá. Cétē wiⁿ cuḡé te haú, á-biamá Ánase 9
 he went, ahead of him they say. That one will come ! said they say. To head
 he lay (ob.) to you he him off

- naji^{n'}-gă haú, á-biamá kiáqpapágče. Ėgiče wi^{n'} amá uhañ'gaŋa ma^{n'}čĩ^{n'}
stand thou I said they say walking back and forth It came one the at the end was walking,
they among themselves. to pass (mv. sub.)
- amá. Gátě cučé te haú, á-biamá, če ánasě naji^{n'} uiča čéčai tě. Kĩ
they say. That will come I said they say, this to head to stand telling he sent it. And
(unseen ob.) to you he
- 3 utciče baza^{n'} ačá-biamá. Ėgiče ga^{n'} akáma iča-báji gáxai tě ubá-haŋa
thicket pushing went they say. It came after standing he not he pretended at the side
among to pass awhile found him
- ínaji^{n'} kĩ ma^{n'} kě gčízai tě. Ga^{n'} mándě kě ga^{n'} čida^{n'}i tě. Če cučé
of it he and arrow the he took his And bow the so he pulled it. This coming
stood (lg. ob.) own. (lg. ob.) to you
- tě učixida-gă, á-biamá, gactaň'ka tě. Ga^{n'} ma^{n'} kě čicibai tě Mactciňge
which look out for it, he said they say, he tempted him. And arrow the he pulled when Rabbit
(lg. ob.) and let go
- 6 kúsandě'-qti iča^{n'}čai tě. Ga^{n'} xagé amá Mactciňge. In'á! in'á! in'á!
through and he put it (the And he was crying, they Rabbit. (the rabbit's cry),
through arrow).
- á-biamá Mactciňge aká. Kagéha, t'éčačě, á-biamá. Kagéha, a^{i'} tá
said they say Rabbit the. O friend, you killed said they say. O friend, I carry will
he him, he
- miňke haú, á-biamá. Mactciňge ua^{n'}si áiáča-biamá. Kĩ ma^{n'} kě čionúda-
I who I said they say. Rabbit leaping he had they say. And arrow the he pulled
he gone out of
- 9 biamá. Kĩ ačĩ^{n'} ačá-biamá. Ga^{n'} čiqá-biamá. Mactciňge wamí má kě
they say. And having he they say. And they they say. Rabbit blood snow the
it went chased him (lg. ob.)
- jí-de ké amáma čiqai tě. Ma^{n'}can'de ugídaazá-biamá, ígat'a^{n'}-biamá.
red was lying, they say as they chased. Den they scared him they say, he they say.
into his own granted
- Ųa^{n'}há, t'éa^{n'}čě'-qtcĩ-a^{n'}i, á-biamá. Hũ^{n'}! hũ^{n'}! á-biamá. IŲa^{n'} ígaska^{n'}čá-
Grand- they have altogether said they say. Hũ^{n'}! hũ^{n'}! said, they say. His tried him (sic)
mother, killed me, he grandmother
- 12 biamá. Naxíde-čičiň'ge ičanahi^{n'} eha^{n'}+. Čĩ-hna^{n'} učina-bi, ehé xĩ, čaxága-
they say. Disobedient you are you-truly I You only they sought you, I when you cry
it was reported said
- jĩ'-qti ga^{n'} čagčĩ^{n'} etéde, á-biamá. Ga^{n'}, Ųa^{n'}há, maka^{n'} uíne ma^{n'} čĩň'-gă,
not at so you sit should said they say. And, Grand- medicine to seek
all have, she (for one) walk
- á-biamá. Wiúcpa, maka^{n'} ičápaha^{n'} da^{n'}etě-ma^{n'} áčĩ^{n'}hé, á-biamá. Ųa^{n'}há,
said they say. My grandchild, medicine I know it (dubitative sign) I who move said they say. Grand-
he she mother,
- 15 na^{n'}pa-hĩ ge-ča^{n'} wi^{n'} i^{n'}čĩ^{n'} gĩ-gă, á-biamá. IŲa^{n'} aká ačĩ^{n'} akĩ-biamá.
choke- bush the in the one bring back for me said they say. His the having reached home,
cherry (pl.) past he grandmother (sub.) it they say.
- Ga^{n'} čatá-biamá. Ga^{n'} ígini^{n'}-biamá.
And he ate it, they say. And he recovered by it,
they say.

NOTES.

35, 2. wéčixuxú. Nuda^{n'}-axa, a Ponka, gave it thus; but it may be intended for wéčixuxú-hi, as the Omahas use wéčixuxu-hi kě. Ča^{n'}-qti ga^{n'} is a phrase which scarcely admits of a brief translation. It seems to imply *for no reason whatever, at any rate, etc.*

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

35, 7. itaⁿɕiaɕa jaⁿ-biamā. The Rabbit went ahead of their trail and lay concealed, lying in wait for them.

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

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

36, 11. igaskaⁿɕě seems to be used here in the sense of *chiding*.

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

36, 15. naⁿpahi geɕaⁿ, the choke-cherry bushes *which had been* (full of sap, etc.). It was *winter* at the time he sent the old woman after one.

TRANSLATION.

The Rabbit was dwelling with his grandmother. And while traveling he reached a certain place. At the foot of the bluff the prickly ash was very dense. It was thus all along. And he said, "Persons have been on the trail, all of whom had very long feet." And on the next day he said, "Grandmother, I will go out to see (that is, to act as a scout, suspecting the presence of foes)." And he went in the morning. When he departed, at length they were coming back suddenly. "These persons are the ones who were moving there," thought he. He lay ahead in a straight line with the path they went. It came to pass that when they reached there (where the Rabbit was) he was not found. He had made many footprints, so he was not found, and they went beyond the place. Then again he went ahead, and lay ahead of him (of one of the men). "That one thing will come to you," he said. "Stand and head him off." They were walking back and forth among themselves. At length one was walking at the end. "That unseen thing will come to you," he said. This he communicated (to those at a distance), telling (them) to stand and head him off. And he went pushing among the undergrowth, etc. And then, after standing awhile, he pretended that he had not found him (the Rabbit). He stood at the side (of the thicket) and took his arrow. And so he fitted it to the bow-string. "Look out for this which is coming to you," he said, as he tempted him (the Rabbit). And letting the arrow go he pierced the Rabbit through the body (the arrow appearing on the other side). And the Rabbit was crying. The Rabbit said, "I'a! i'a! i'a!" "Friend, you have killed him," said they. "Friend, I will carry it on my back," said (one). The Rabbit had gone with a leap. And he pulled out the arrow. And he carried it away. And they pursued him. As they chased him the Rabbit's blood was lying along (in a long line) on the snow. They scared him into his burrow. He grunted. "Grandmother," said he, "they have altogether killed me. Hǎ! hǎ!" 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.

- Ictínike amá afé amáma. Gañ'ki Mactciñ'ge amá gaⁿ amáma.
 Ictínike the was going, they say. And Rabbit the so was mv., they say.
 (mv. sub.) (mv. sub.)
- Hu+! á-biamá. Kagé! á-biamá. Uhú+! á-biamá. Uçai-daⁿ wajaⁿ'be
 Hu+! said, they say. O younger said, they say. Uhu+! said, they say. It was when I see it
 brother! told
- 3 kaⁿbçégaⁿ égaⁿ agíqaⁿ'be áhaⁿ, á-biamá. Gaⁿ'açiⁿhé-hnaⁿ çaⁿ'ja é'be
 I hoped and so I see my own ! said, they say. I move for some only though who
 time
- qtaⁿ'çé té, á-biamá. Gí-gă, á-biamá. Eátaⁿ ádaⁿ, á-biamá. Caⁿ gí-gă,
 love me will said, it is said. Come said, it is said. Where- I said, they say. At come,
 fore any rate
- á-biamá Ictínike aká. Ė'di akí-biamá. Kagé, á-biamá, edéhe ctéctewaⁿ
 said, they say Ictínike the There he reached home, O younger said, they say, what I say soever
 (sub.). they say brother,
- 6 aⁿ'haⁿ ecé te, á-biamá. Aⁿ'haⁿ, á-biamá Mactciñ'ge aká. Kagé, á-biamá—
 yes you will said, they say. Yes, said, they say Rabbit the O younger said, they say—
 say (sub.) brother
- kagé, witcí tá miñke, á-biamá Ictínike aká. Añ'kajì, á-biamá, wítaⁿ'çiⁿ
 O younger tecum coeo will I who, said, they say Ictínike the (sub.). Not so, said, they say, I first
 brother, (te- cum co- i- bo)
- witcí tee, á-biamá Mactciñ'ge aká. Nă! añ'kajì, kagé, naⁿ amá edád
 tecum coibo, said, they say Rabbit the (sub.). Psha! not so, O younger adult the what
 brother, (pl. sub.)
- 9 'çai uhé-hnaⁱ, á-biamá. Nă! añ'kajì hă, jiⁿ'çéha, á-biamá. Jiñgá amá,
 they they have their said, they say. Psha! not so O elder said, they say. Younger the
 speak of way, habitually, brother, (pl.)
- jiⁿ'çéha, edádaⁿ 'çai tē'di é çactaⁿ'-báji égaⁿ é uhé-hnaⁱ, á-biamá
 O elder what they when that stopping not so they have habitu- said, they say
 brother, speak of talking their way ally,
- (Mactciñ'ge aká). Hindégaⁿ, kagé, égañ-gă hă. Gaⁿ Ictínike aká bas'iⁿ
 Rabbit the (sub.). Let us see, O younger do so And Ictínike the (sub.) upside
 brother, down
- 12 içaⁿ'ça-biamá. Mactciñ'ge aká gaⁿ tcií tē. Çictaⁿ'-biamá xī uaⁿ'si áiaça-
 he placed they say. Rabbit the (sub.) so cum eo coit. Finished they say when leaping he had
 it gone
- biamá Mactciñ'ge amá. Gí-gă, kagé, é-hnaⁿ-biamá. Ėgiçaⁿ-hnaⁿ amá
 they say Rabbit the Come, O younger said habitu- they say. Said to habitu- they
 (mv. sub.) (mv. sub.) brother, ally ally say
- xī Mactciñ'ge amá aⁿ'he-hnaⁿ amá. Caⁿ utcíje cúga égihe áiaça-
 when Rabbit the was fleeing they say. And thicket dense headlong he had
 (mv. sub.) into it gone
- 15 biamá. Wahu+! á-biamá Ictínike aká. Wí-hnaⁿ níaciⁿga içákite-de
 they say. Wahu+! said, they say Ictínike the (sub.). I only person I cheated while
- maⁿ'tíheaçé ataⁿ'he çaⁿ'ctí. Mactciñ'ge pēji'-qti! si-iañ'ga pēji'-qtcí! ictcá-
 I was putting it inside heretofore. Rabbit bad very! foot big bad very! eye-
 ball big bad very! strong much bad very! you have made very much ! said, they say
 odor me suffer

Ictínike aká. Ga' ačá-biamá. Ictínike céčiⁿ bēje atcí tcábe haú, á-biamá.
 Ictínike the And went, they say. Ictínike that one *cacare cum eo* very I said, they say.
 (sub.) (mv. ob.) *feci coit*

Ga' Ictínike aká wagčan'gčaⁿ amá cī. Cī wagčan'gčaⁿ-biamá. Ictínike
 And Ictínike the (sub.) reviled him they again. Again reviled him they say. Ictínike
 say

amá ačá-biamá gíča-bají-qtí. Gáču ahí-bi xī jétíčínge caⁿ já-biamá. Ja'- 3
 the went they say sorrowful very. In that he ar- they when *cacatúrit* and ca- they say *Caca-*
 (mv. sub.) place rived say *cavit* vit

biamá xī mactcín'ge jín'ga wíⁿ nan'ge-qtci ačá-biamá. Gúd-íčaⁿčá-qtí
 they say when rabbit young one ran very fast went they say. It is put further very

áhaⁿ! Wuhú! á-biamá Ictínike aká. E cī gáču ahí-bi xī jétíčínge caⁿ
 ! Wuhu! said, they say Ictínike the That again in that he ar- they when *cacatúrit* and
 (sub.) place rived say

já-biamá. Cī mactcín'ge jín'ga wíⁿ nan'ge-qtci ačá-biamá. Cī ídāčai-tě. 6
 ca- they say. Again rabbit young one ran very fast went they say. Again *peperit*.
cavit

Cī égičáⁿi tē, Wúhu+ 'a'! 'ágčeaⁿčē tcábe áhaⁿ, á-biamá. Ga' ačá-biamá.
 Again he said to him, Really! he has made me very much said, they say. And went they say.
 suffer

Cī gáču ahí-bi xī jétíčínge caⁿ já-biamá. Cī mactcín'ge jín'ga wíⁿ
 Again in that he ar- they when *cacatúrit* and ca- they say. Again rabbit young one
 place rived say *cavit*

cī xū'ě' ačá-biamá. Cī égičáⁿ-biamá. Íčaⁿbaⁿ hné tégaⁿjí, á-biamá. Cī 9
 again with a rush went they say. Again he said to him they say. A second time you go not apt said, they say. Again

égaⁿ wédačē íxíxuhá-bi egaⁿ, égičē je híčai tēdi waiiⁿ čaⁿ caⁿ
 so *parēre* he feared they having, at length *cacans* he made it when robe the at any
 for himself say reach (the ground) rate

učípupú-bi egaⁿ ánasá-biamá. Waiiⁿ čaⁿ caⁿ áaⁿsí-biamá. Waiiⁿ čaⁿ
 he bent it around having he hin- they say. Robe the in spite on it he they say. Robe the
 over (the rabbit) dered it of leaped

íngčē ugínaⁿskábe čaⁿ amá. Wuhú+! gúd-íčaⁿčá-qtí aⁿaxe áhaⁿ, 12
 faeces it was made to adhere to it from his feet, Wuhu+! it is put further very made me I
 they say.

á-biamá (nuxáčiⁿ giáxai tē é waká-bi egaⁿ). Hau. Ga' ačá-biamá.
 said, they say naked he made for him that he they having. Well. And went they say.
 meant say

Caⁿqtí gaⁿ nuxáčiⁿ ačá-biamá. Égičē nújīnga d'úba maⁿčín'bagí ačín máma.
 In spite of. so naked went they say. It came boy some were throwing sticks as they
 to pass walked, it is said.

Wákipá-biamá. Haú! kagé, a-biamá Ictínike amá. Haú! á-biama nújīnga 15
 He met they say. Ho! O younger said, they say Ictínike the Ho! said, they say boys
 them brother, (mv. sub.)

amá. Īndádaⁿctē égaⁿ čaná'aⁿ-bají, kagé, á-biamá. Aⁿ, á-biamá. Caⁿ
 the Whatever so you have not, O younger said, they say. Yes, said, they say. Still
 (pl. sub.) heard brother,

dádaⁿ ctécte čaná'aⁿ éiⁿte iⁿwiⁿčai-gá, á-biamá Ictínike aká. Aⁿhaⁿ,
 what soever you heard may have tell ye to me said, they say. Ictínike the (sub.). Yes,

á-biamá. Těná! Mactín'ge amá-hnaⁿ Ictínike amá tčí-biamá aí, aⁿná'aⁿi, 18
 said, they say. Why! Rabbit the only Ictínike the *cum eo* it is re- they we heard
 (mv. sub.) (mv. one) *coit* ported say

á-biamá nújīnga amá. Wuhú+! xáči-qtí aⁿwaⁿna'aⁿ améde, ečégaⁿ-
 said, they say boys the Wuhu+! a very long of me they they are the thought
 (pl. sub.) while ago have heard ones, but

biamá Ictínike aká. Cī ačá-biamá. Kī cī d'úba maⁿčín'bagí ačín amáma.
 they say Ictínike the. Again went they say. And again some were throwing sticks as they
 walked, it is said.

Ci wákipá-biamá. Kagé, indádaⁿ ctécte iⁿwiⁿ'pai-gă haú, á-biamá.
Again he met they say. O younger what soever tell ye to me ! said, they say.
them brother,

Indádaⁿ aŋguíŋiŋa taíte ɕiŋgé égaⁿ, á-biamá. Těná! Mactciŋ'ge amá-
What we tell you shall there is none like said, they say. Why! Rabbit the (mv. sub.)

3 hnaⁿ Ictínike amá tci-biamá aí, aⁿná'aⁿi, á-biamá nújiŋga amá. Gaⁿ'
only Ictínike the cum eo it is re- they we heard, said, they say boys the And
(mv. sub.) coit ported say, (pl. sub.).

aŋai tē. Wuhu+! xáci-qtí-égaⁿ uná'aⁿaⁿ'čě áhaⁿ, ečégaⁿ-biamá. Gaⁿ' ci
he went. Wuhu+! a very long time ago he made me to be heard of ! thought they say. And again

d'úba áiamama. Kí cī égaⁿ wémaxá-biamá. Kagé, indádaⁿ ctécte iⁿwiⁿ'-
some were approach- And again so questioned they say. O younger what soever tell
ing. them brother,

6 ɕai-gă haú, á-biamá. Indádaⁿ aŋguíŋiŋa taíte ɕiŋgé égaⁿ, á-biamá.
ye to me ! said, they say. What we tell thee shall it is nothing like said, they say.

Těná! Mactciŋ'ge amá-hnaⁿ Ictínike amá tci-biamá aí, aⁿná'aⁿi, á-
Why! Rabbit the only Ictínike the cum eo it is re- they we heard, said,
(mv. sub.) coit ported say, (mv. sub.)

biamá. Wuhu+! xáciqtí-égaⁿ uná'aⁿaⁿ'čě áhaⁿ, ečégaⁿ-biamá Ictínike
they say. Wuhu+! a very long time ago he made me to be heard of ! thought they say Ictínike

9 aká. Ci aŋá-biamá. Egiŋe jádigŋaⁿ pějī gŋiza-bi égaⁿ wéza-hnaⁿ aŋá-
the Again went they say. It came breech-cloth bad he took they having to give the went
(sub.) to pass his own say alarm, only

biamá. Egiŋe ŋi épaⁿbe ahí-biamá. Iⁿc'áge ɕépa ɕiⁿ iénaxiŋai ɕiⁿ, á-
they say. At length lodge in sight of ar- they say. Venerable this one the he is attacked said
rived man behind (mv. ob.) they

biamá. Ě'di ahí-biamá. Ákicuga-qtí-aⁿ'-biamá Ciŋ'gajiŋ'ga uaⁿ'he
they say. There he ar- they say. They were standing they say. Children a place of
rived very thick retreat

12 úwaginái-gă. Aⁿɕaⁿ'naxiŋai éde hégactěwaⁿ-bájī, á-biamá Ictínike aká.
seek ye for them. Me they attacked but by no means a few, said, they say Ictínike the (sub.).

Iⁿc'áge waiiⁿ' ɕaⁿ' ctěwaⁿ' gacái taⁿ, á-biamá. Aⁿ'haⁿ, égaⁿ-qtiaⁿ' (á-biama).
Venerable robe the even he is deprived of said, they say. Yes, so very said, they say.
man by chasing him,

Gaskí wakan'diŋé'-qtí najiⁿ'-biamá, wáctaŋka akégaⁿ. Aⁿwaⁿ'daⁿbe taí hă.
Panting excessively he stood they say, a tempter he was like. We see them will .

15 Ké, uáwagiŋai-gă, á-biamá. Aŋ'kajī hă, á-biamá Ictínike aká. Waiiⁿ'
Come, tell us about them, said, they say. Not so . said, they say Ictínike the (sub.). Robe

gě wiⁿ' iⁿ'ɕiⁿ gíi-gă, á-biamá. Wí waŋaⁿ'be bŋé tá miŋke, á-biamá
the (pl.) one bring ye to me, said, they say. I to see them I go will I who, said, they say

Ictínike aká. Iⁿc'áge wiŋ'kě-qtí áhaⁿ, á-biamá. Gaⁿ' waiiⁿ' ɕaⁿ' 'fi-
Ictínike the (sub.). Venerable tells the very ! said, they say. And robe the was
man truth given

18 biamá, waiiⁿ' ckúbě-qtí ɖéha 'fi-biamá. Watcícka kě uhá aŋá-biamá.
they say, robe thick very summer was they say. Creek the follow- ing he went, they say.

Haha+! aⁿ'ba wiⁿ'ɕaⁿ'ɕaⁿ' gáawaki'aⁿ ataⁿ'he ɕaⁿ'cti. Níaciŋga wiⁿ'
Ha! ha! day one by one have I been doing that to them heretofore. Person one

aⁿ'ɕijúctěwaⁿ'jī, á-biamá (Mactciŋ'ge é waká-bi égaⁿ').
did not treat me well said they say Rabbit that he meant they having.
at all, he say

NOTES.

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

38, 16. *maⁿtiheačě ataⁿhe čaⁿcti*. Hitherto, Ictinike placed his plot within his head and concealed it there. *Maⁿtiheačě* refers to the plot, not to the victim.

39, 1. *běije atci tcabe*. "*Běije*" is from "*čijé*."

39, 4. *gud-ičaⁿča-qti ahaⁿ*, a phrase occurring only in this myth.

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

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

40, 9. *jeädigčaⁿ pěji gčiza-bi egaⁿ*. 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. *hegactewaⁿbajl*, pronounced *he+gactewaⁿbajl*.

40, 13. *iⁿčage waiiⁿ čaⁿ ctěwaⁿ gacaí taⁿ*. The people said, "They chased the venerable man so closely that he had to drop his robe."

40, 18. *waiiⁿ ckube-qti čeha čii-biama*. Though this means "a very thick summer robe," *čeha* (buffalo robes of animals killed in *summer*) were not covered with thick hair, as were the *meha* or *winter* robes.

TRANSLATION.

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

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

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

TOLD BY NUDAN'-AXA.

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

wénaxiçá-biamá Mactciñ'ge aká. Jé wiⁿ ciⁿ'-qti t'éça-biamá Mactciñ'ge
attacked them they say Rabbit the (sub.). Buffalo one fat very he killed, they say Rabbit

aká. Úh aⁿwaⁿ'ça mañgçin'-gă, á-biamá Maⁿtcú aká. Maⁿtcú ictá-jide 3
the To come to tell about begone, said, they say Grizzly bear the Grizzly bear eye red

uíhe tiçábi-gă haú, á-biamá Mactciñ'ge aká. Hiⁿ+! wici'é, wiⁿaⁿ'waqá,
to come pass ye on I said, they say Rabbit the (sub.). Oh! my husband's in which place? brother

á-biamá Maⁿtcú miⁿ'ga aká. Gaⁿ' aça-biamá. 'Iⁿ akí-biamá qé kě
said, they say Grizzly bear female the (sub.). And went they say. Brought home they say buff lo the (meat)

bçúga-qti. Kí Maⁿtcú jin'ga aká dúbá-biamá. Gaⁿ' jingá háci-qtei aká 6
all. And Grizzly bear young the four they say. And young last very the (sub.)

Mactciñ'ge çá'éçë-hnaⁿ'-biamá. Waçatai tē hébe éçiⁿ ahí-hnaⁿ-biamá
Rabbit he pitied habitu- they say. What they ate part having he ar- habitu- they say ally

maⁿçaⁿ'-hnaⁿ. Cí égasani xī cī Maⁿtcú aká cī égiçaⁿ-biamá: Mactciñ'ge,
by stealth habitu- ally. Again the next when again Grizzly the again said to him, they say: Rabbit,

únase çíçíça ugípi há, á-biamá (Maⁿtcú aká). Jiⁿ'çehá, hiⁿbé úagiçaⁿ há, 9
chasing- your own is full said, they say Grizzly bear the (sub.). O elder moccasins I put on my own place

á-biamá (Mactciñ'ge aká). Gaⁿ' wénaxiçá-biamá. Cí qé wiⁿ ciⁿ'-qti
said, they say Rabbit the (sub.). And he attacked they say. Again buffalo one fat very them

t'éça-biamá. Ê'di ahí-biamá. Úhe aⁿwaⁿ'ça mañgçin'-gă, á-biamá (Maⁿtcú
he killed, they say. There arrived, they say. To come to tell of me begone, said, they say Grizzly bear for meat

aká). Gaⁿ' agçé amáma Mactciñ'ge amá. Maⁿtcú ictá-jide uíhe tiçábi-gă 12
the And was going homeward, Rabbit the Grizzly bear eye red to go pass on, (sub.) they say (mv. sub.) for meat

haú, á-biamá Mactciñ'ge aká. Hiⁿ+! wici'é, wiⁿaⁿ'waqá, á-biamá Maⁿtcú
! said, they say Rabbit the (sub.). Oh! my husband's in which place? said, they say Grizzly bear brother,

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

jin'ga aká cī hébe éçiⁿ ahí-biamá. Kí Maⁿtcú aká gá-biamá: Hébe 15
young the again a piece having he arrived, they And Grizzly bear the said as follows, A piece (sub.) for him say. (sub.) they say:

wéçahniⁿ cí éjaⁿmiⁿ', á-biamá. Égasani xī wadaⁿ'be agí-biamá Ma-
you took for you I think, said, they say. The next day when scouting was coming back, Rab- some one went they say.

44 THE ČEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- ctciñ'ge, únase čičiqa ugípi hă, á-biamá Maⁿtcú aká. Jiⁿčehá, hiⁿbé
bit chasing- your own is full said, they say Grizzly bear the O elder brother, moccasin
place (sub.).
- úagiqaⁿ hă, á-biamá Mactciñ'ge aká. Gaⁿ wénaxičá-biamá. Či qé wiⁿ
I put on my said, they say Rabbit the And he attacked them, they say. Again buffalo one
own (sub.).
- 3 ciⁿ-qti t'éčá-biamá. Ě'di ahí-biamá. Úhe aⁿwaⁿčá mañgčĩñ'-gă, á-biamá
fat very he killed, they say. There arrived, they say. To come to tell of me begone, said, they say
for meat
- Maⁿtcú aká. Jiⁿčeha, hébe agí'ín tá miñke, á-biamá Mactciñ'ge aká. Qa-í!
Grizzly bear the O elder brother, a piece I carry will I who, said, they say Rabbit the Qa-i!
(sub.) (sub.).
- wa'ín' gaⁿčá áhaⁿ. Úhe aⁿwaⁿčá mañgčĩñ'-gă, á-biamá. Gaⁿ wamáka-bají-
to pack he wishes ! To come to tell of me begone, said, they say. And he got out of patience
for meat with him
- 6 biamá hébe gi'ín' tě áhucigá-bi egaⁿ Mactciñ'ge aká. Gaⁿ qa gě
they say a piece to carry the he insisted on, they having Rabbit the (sub.). And meat the
his own say (pl.)
- maónuonudá-biamá. Ki Mactciñ'ge aká wamí hébe čizá-bi egaⁿ iñgčá-
he cut and disjointed they say. And Rabbit the blood a piece he took, having put it in his
several times (sub.) they say belt
- biamá. Ěndádaⁿ hníze égaⁿ, á-biamá Maⁿtcú aká. Jiⁿčeha, Ěndádaⁿ bčíza-
they say. What have you taken, said, they say Grizzly bear the O elder brother, what I took
(sub.).
- 9 májĩ, á-biamá Mactciñ'ge aká. Ábaqu čáⁿ učáⁿ-bi egaⁿ wamí ubíta'taⁿ-
I—not, said, they say Rabbit the Nape of the the he held him, having blood he pressed in it
(sub.) neck they say repeatedly
- biamá Maⁿtcú aká. Xagá-biamá Mactciñ'ge aká. Gaⁿ úhe učá í-biamá.
they say Grizzly bear the Cried they say Rabbit the And to come to tell he was com-
(sub.) (sub.) to pack ing, they say.
- Uiⁿhai égaⁿ atí-biamá. Gaⁿ čéčáⁿ wamí čizai čáⁿ nan'daqa ičáⁿčá-biamá
To come so they have come, And this (ob.) blood he took the one at the side of he put it they say
for meat they say the lodge
- 12 Mactciñ'ge aká. Haⁿ amá. Ěgičé Mactciñ'ge aká gá-biamá: Ěskana,
Rabbit the Night they say. It came Rabbit the said as follows, I hope,
(sub.) to pass (sub.) they say:
- winísi, ciñ'gajiñga ukíai íe tigčágčá-ma égaⁿ kaⁿ, á-biamá. Ki égičáⁿ
my child, children they talk speech they begin the ones so I hope, said, they say. And said to it
with each suddenly who
- čictaⁿ-bi xĩ, Aⁿ, á-biamá wamí čĩnké ciñ'gajiñga égaⁿ. Ki égaⁿ-biamá.
he finished, when, Yes, said, they say blood the (one) infant like. And so they say.
they say sitting)
- 15 Ki čĩ égičáⁿ-biamá. Ěskana, winísi, ciñ'gajiñga ukíai xĩ edéčáonaⁿ-ejí-qti-
And again said to it they say. I hope, my child, infant they talk when they speak very plainly,
with each making no mistakes,
other
- má égaⁿ kaⁿ, á-biamá. Ki égaⁿ-biamá. Ki, Gaⁿ-hniñké ě'be učákie haú,
the ones so I hope, said, they say. And so (it) they say. And, You sit for a while who you talked ?
who with
- á-biamá Maⁿtcú aká. Ná'! jiⁿčehá, ěbéctě uákie-májĩ, wí-hnaⁿ uáxikié gaⁿ
said, they say Grizzly bear the Why! O elder who at all I talked I—not, I alone I talked with so
(sub.) brother, with myself
- 18 gčĩⁿ miñké, á-biamá Mactciñ'ge aká. Či égičáⁿ-biamá. Ěskana, winísi,
I was sitting, said, they say Rabbit the Again said to them they say. I hope, my child,
(sub.) him
- nújiñga maⁿčídaⁿ wakan'dagi taⁿčĩⁿ tičáčá-hnaⁿ égaⁿ kaⁿ, á-biamá. Ki
boy pulling the bow wonderfully well to run starting habitu- so I hope, said, they say. And
repeatedly ally

- égaⁿ-qti átiágça-biamá. Cí edíhi gçahe-çaⁿçaⁿ-kiçá-biamá. Éskana, wi-
so very became sud- they say. And then he-caused him to do it repeatedly, they say. I hope, my
denly
- nísi, nújiŋga naⁿ-qti-hnaⁿ maⁿçídaⁿ wakan'dagí wasísigě-qti-hnaⁿ égaⁿ kaⁿ,
child, boy grown very alone pulling the wonderfully well active very habitu- so I hope.
ally
- á-biamá. Gaⁿ' égaⁿ-biamá. Éskana, winísi, cénujiŋga maⁿ'jiha 'iⁿ' waçaⁿ'be- 3
said, they say. And so (it they say. I hope, my child, young man quiver car- them I have
was) rying seen
- hnaⁿ'-ma égaⁿ kaⁿ, á-biamá. Gaⁿ' égaⁿ-biamá. Kí aⁿ'ba amá Ké, Ma-
habitu- the ones so I hope, said, they say. And so (it they say. And day was, they Come, Rab-
ally who was) say.
- ctciŋ'ge, únase çíçça ugípi há, á-biamá Maⁿtcú aká. Naⁿhéba-gă, jiⁿçéha,
bit, surround- your own is full said, they say Grizzly bear the Wait, elder brother,
ing place (sub.).
- hiⁿbé uáçaⁿ há, á-biamá. Wanáççin-gă, edádaⁿ hiⁿbé úççaⁿji onínké, 6
moccasin I am put- said, they say. Hasten, what moccasin you have not you who,
ting on put on
- si-çaŋga! jaⁿ'xe áhigi! ictcá-siçaŋga! icpácpa! á-biamá. Wúhu+'a! náji!
big foot! offensive much! eye-ball big! mouth in splits! said, they say. Aha! O the
odor villainy!
- égaⁿ-qti iⁿ'çiⁿ éskaⁿ náji! á-biamá Mactciŋ'ge ijiŋ'ge aká. Aⁿ'haⁿ, nísíha,
like it very he treats I think O the vil- said, they say Rabbit his son the Yes, my child,
my own lains! (sub.).
- égaⁿ-qti-hnaⁿ aⁿ'çiⁿ, 'ágça-qti, nísíha, aⁿ'çiⁿ, á-biamá Mactciŋ'ge aká. Çé 9
like it very habitu- he keeps suffering very, my child, he keeps said, they say Rabbit the He
ally me goes (sub.).
- tě wánanáse çáⁿ çamú ámusta wiçaⁿ'be ajaⁿ tá minke, á-biamá. Hébe
the they surrounded where down hill right above I see you I lie will I who, said, they say. A piece
many times
- çagí'iⁿ 'íçäçé té, á-biamá Mactciŋ'ge ijiŋ'ge aká. Gaⁿ' wénaxiçai tě qé
you carry you speak will, said, they say Rabbit his son the And he attacked them when buf-
your own of (sub.). falo
- wiⁿ t'çça-biamá. Maⁿtcú amá é'di ahí-biamá. Úhe aⁿ'waⁿ'ça maŋççin'-gă, 12
one he killed they say. Grizzly bear the (mv. there arrived, they say. To come to tell of me begone,
it sub.) for meat
- á-biamá. Nă! jiⁿçéha, aŋ'kaji há, á-biamá. Hébe agí'iⁿ kaⁿ'bça, jiⁿçéha,
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'iⁿ' gaⁿ'ça ínahiⁿ ä. Úhe aⁿ'waⁿ'ça maŋççin'-gă,
said, they say. Qa-i+! to carry he wishes truly ! To come to tell of me begone,
for meat
- á-biamá. Nă! jiⁿçéha, hébe agí'iⁿ kaⁿ'bça, jiⁿçéha, á-biamá. Nă! Ma- 15
said, they say. Why! elder brother, a piece I carry mine I wish, elder brother, said, they say. Why! Rab-
- ctciŋ'ge íe tě égijaⁿ'ji-hnaⁿ éde waçísisige, á-biamá. Nă! jiⁿçéha,
bit speech the you have not habitu- but you are active, said, they say. Why! elder brother,
done that ally
- aŋ'kaji há çáⁿ'ja wí cti jiⁿçéha, naⁿpaⁿ'hiⁿ-hnaⁿ-maⁿ' égaⁿ hébe agí'iⁿ
not so though I too elder brother, I am hungry habitu- I have so a piece I carry
ally mine
- kaⁿ'bça, á-biamá. Nă! wiⁿ'ake, Mactciŋ'ge uçúnajiⁿ çat'aⁿ ebçégaⁿ ádaⁿ 18
I wish, said, they say. Why! I tell the truth, Rabbit to depend on you have I think there-
fore
- íe aⁿ'onajuájí égaⁿ áhaⁿ, á-biamá Maⁿtcú aká. Gaⁿ' cì égiçáⁿ' amá
speech you have treated some- ! said, they say Grizzly bear the And again said to him they
me ill in talking what (sub.). say
- çi maⁿ'açaça açiⁿ'-biamá, babçíjě-qti çéça-biamá. Mactciŋ'ge ijiŋ'ge aká
when on his back re- had him, they say, pushed him very suddenly, they say. Rabbit his son the
peatedly over (sub.).

- agfi tē. Ga' ma' tē g'isni'snin'de agi-biamá, man'dē kē ugína^qpá-biamá
 was coming And arrow the pulled out several of was coming, they bow the he strung his own, they say
 back (col.) his own say
- Mactciñ'ge ijin'ge aká. Kagé! á-biamá, dúaçaⁿ gi'in'-gă, á-biamá
 Rabbit his son the (sub.). O younger said, they say, the (meat) on carry your own, said, they say
 brother! this side of you
- 3 Ma'tcú aká. Janúxa çaⁿ hébe a'ça féçai tē. Ubéí'age hă. 'In'-gă,
 Grizzly bear the (sub.). Fresh meat the a piece he threw away suddenly. I am unwilling Carry it,
- á-biamá Mactciñ'ge aká. Kí ijin'ge amá ě'di akí-biamá. Naji! égaⁿ-qti
 said, they say Rabbit the (sub.). And his son the (mv. there came home, they say. O the vil- like it very
 (sub.) say. lains!
- in'çahniⁿ eskaⁿ, á-biamá Mactciñ'ge ijin'ge aká. Nă! nisŭha, çíadi çé gi'in'
 you have been I suspect, said, they say Rabbit his son the (sub.). Why! my child, your father this carrying
 treating my own (sub.)
- 6 te. É'i hă wañ'giçe, á-biamá Ma'tcú aká. Nă! 'in'-gă hă, á-biamá Ma-
 will. I have all, said, they say Grizzly bear the (sub.). Bosh! carry it said, they say Rab-
 given back
- ctciñ'ge ijin'ge aká, Ma'tcú é waká-bi egaⁿ. Ga' ma'açaça açiⁿ-bi egaⁿ
 bit his son the (sub.), Grizzly bear that he meant, having. And on his back re- he had him, having
 they say peatedly they say
- Ma'tcú çin kída-biamá Mactciñ'ge ijin'ge aká. Maⁿ naⁿ'ba í'u-biamá
 Grizzly bear the (mv. shot at, they say Rabbit his son the (sub.). Arrow two wounded with,
 (sub.) they say
- 9 Ma'tcú. Ga' t'ęa biamá. Igáqçaⁿ çin ké úhe uhná tē edéce-hnaⁿ ě, á-biamá
 Grizzly bear. And killed him, they say. His wife the one to come you told when what said habitu- I
 who for me ally
- á-biamá Mactciñ'ge ijin'ge içádi ígçaⁿxá-bi egaⁿ. Aⁿ'haⁿ, á-biamá,
 said, they say Rabbit his son his father he asked his own, having. Yes, said, they say,
- Ma'tcú ictá-jide uŭhe tiçábi-gă haú, ehé-hnaⁿ-maⁿ, á-biamá. Égiçaⁿ-biamá.
 Grizzly bear eye red to come pass ye on I said habitu- I have, said, they say. He said to they say.
 for meat ally him
- 12 ě'di akí-biamá. Ijebe tē ubáhaⁿ basnin'dihé amá éçaⁿbe hí tē. Kú-
 There reached home, they say. Door the tent-front he passed in head they when he came in sight. (Sound
 they say foremost as he lay say of bow)
- biamá. Ga' Ma'tcú wa'újinga t'ęa-biamá Mactciñ'ge ijin'ge aká. Ma-
 they say. And Grizzly bear old woman he killed they say Rabbit his son the (sub.). Rab-
 her (sub.)
- ctciñ'ge áwahnañkáce ça'ėi'çi'çakiçai ě, á-biamá. Wí, wí, wí, á-biamá.
 bit where are you who you pitied mine for me I said, they say. I, I, I, said, they say.
- 15 Za'ė-qti-aⁿ-biamá. Kí jingá háci aká, Wí-hnaⁿ ctē ěduéha-máji tē, á-biamá.
 A great confusion they say. And young last the (sub.), I alone even I did not follow them, said, they say.
- Ga' çéaká çábçiⁿ zaní t'ėwaçá-biamá. Ga', Çíadi ní éçacki çanájiⁿ tē
 And this (col.) three all he killed them, they say. And, Your water you go for you stand as
 father him
- tiçá-gă, á-biamá Mactciñ'ge ijin'ge aká. Há! jin'çéha, á-biamá Ma'tcú
 pass on, said, they say Rabbit his son the (sub.). O! elder brother, said, they say Grizzly bear
- 18 jin'ga umúcte çin ké. Ga' újawa-qti içádi çin ké júgigçá-biamá. Dadíha,
 young left from shooting he who. And having a very his father he who he with his they say. O father,
 good time own
- maⁿ d'úba inğaxa-gă hă, á-biamá. Ga' maⁿ giáxa-biamá, hégaⁿji maⁿ çí-
 arrow some make for me said, they say. And arrow made for they say, a great arrow fin-
 him many
- ctaⁿ-biamá. Qiçá-macaⁿ éna-síqti içáça-biamá. Ga' gaⁿ-akáma gá-biamá:
 ished they say. Eagle feathers all alike he put on, they say. And after he sat awhile said as follows,
 they say:

Dadīha, wáçaha údaⁿ-qti kaⁿ'bça, á-biamá. Aⁿ, á-biamá Mactcin'ge aká.
 O father, clothing good very I wish, said, they say. Yes, said, they say Rabbit the (sub.).

Gaⁿ' waçage wiⁿ giáxa-biamá, dánuhu wiⁿ' amá. Caⁿ' wajiñ'ga ukídate júga
 And hat one made for they say, owl one they say. In fact bird sewed together body

bçúga-qti wáçaha-biamá. Cí hiⁿbé égaⁿ dánuhu akíwa uçaⁿ'-biamá. Si- 3
 all very he clothed they say. Again moccasin so owl both he put they say. a on (wore)

çize maⁿçiⁿ'-bi tē'di, Hú! hú! hú! é-hnaⁿ-biamá. dánuhu wanaⁿ'hutaⁿ-
 step walked, they say when, Hú! hu! hu! said habitu- they say. Owl he made them hoot as ally

hnaⁿ'-biamá. Caⁿ' wajiñ'ga bçúga hutaⁿ za'ě'-qti-aⁿ'-biamá.
 he walked, they say. In fact bird all crying made a great noise, they say.

NOTES.

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

43, 3. uh aⁿwaⁿça mañçñiñ-gă. Uh, a contr. of úhe, to go out from camp to meet the hunters and help to bring the fresh meat home. "Begone, and tell them about me, so that they may come out for the fresh meat, and pack it into camp." The Bear took all the credit to himself.

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

43, 6. bçugaqti, pronounced bçu+gaqti by Nudaⁿ-axa.

44, 7. wami hebe - - - içigçaⁿ-biamá. The piece of clotted blood was about the size of two fingers.

44, 9. abaçu çaⁿ uçaⁿ-bi egaⁿ, etc. The Bear got out of patience with the Rabbit, who insisted on carrying a piece of the meat.

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

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

45, 10. hebe çagiⁿ 'içaçě té. "You must speak to him for a piece that you can carry yourself."

45, 16. ie tē égiñ'ji-hnaⁿ, etc. "Why, Rabbit, you have not been using such language, but (now) you are active."

45, 19. aⁿonajuajī, equal to aⁿçäc'aje—çafiⁿ-naⁿpajī. See fifth myth, 23, 11.

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

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

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

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

46, 19. hegají, pronounced here as he+gají.

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

TRANSLATION.

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

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

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

THE YOUNG RABBIT AND ICTINIKE.

TOLD BY NUDA^{n'}-AXA.

- Mactciñ'ge amá égiçe Ictínike ákipa-biamá sabáji. Wuhu+! há ŋucpá,
 Rabbit the at length Ictínike met they say suddenly. Wuhu+! O grandchild,
 (mv. sub.)
- há ŋucpá, á-biamá. I^{n'}c'áge, edéce tádaⁿ, á-biamá Mactciñ'ge aká. Jucpáha,
 O grandchild, said, they say. Venerable what would you said, they say Rabbit the O grandchild,
 man. say? (sub.)
- 3 wajiñ'ga wiⁿ gčé čin'ke t'ean'kiča-gă, á-biamá. Ga^{n'} kida-biamá. Kúsan-
 bird one going homeward, cause me to kill it, said, they say. And shot at it, they say. Through
 the one that
- dě'-qti iča^{n'}ča-biamá. Uqpáče í amá. Uá amá. Jucpáčaⁿ, čá'ean'giča-gă.
 and through he put it, they say. Falling coming, they Lodged they O! grandchild, pity me.
 say. (in a tree) say.
- Há ŋucpá, há ŋucpá, pí-qti čá'ean'giča-gă, á-biamá. Añ'kaji, i^{n'}c'áge, aa^{n'}bča
 O grandchild, O grandchild, again very pity me, said, they say. Not so, venerable I abandon
 man, it
- 6 tá miñke; čizé maⁿčín'-gă, á-biamá. Añ'kaji, ŋucpáha, ma^{n'}kě údaⁿ tcábe
 will I who; to take it walk thou, said, they say. Not so, grandchild, arrow the good very
 (ob.)
- éde hnízaji xi é'be ači^{n'} tádaⁿ, á-biamá (Ictínike aká). Wúhu+'á! á-biamá,
 but you take it if who have it shall! said, they say Ictínike the (sub.). Really! said, they say,
 not
- i^{n'}c'áge uhé ga^{n'}ča ínahiⁿ áhaⁿ. Ga^{n'} wáčaha tē čionúda-biamá bčúga
 venerable to have wishes truly ! And clothing the pulled off they say the whole.
 man his way
- 9 Qčabé tē áne ača-biamá. Čéču ctē áčaskábe te há', á-biamá. Edécegaⁿ ā
 Tree the climb- went, they say. There even stick will said, they say. What were you ?
 ing saying
- i^{n'}c'áge, á-biamá. Nā! ŋucpačaⁿ edéha-máji. Xáci wéahide i^{n'}hi áhaⁿ,
 venerable said, they say. Why! grandchild what I said I not. A long far he has !
 man, time back gone for me
- ehé miñké, á-biamá. Ga^{n'} čé amégaⁿ cī égaⁿ-biamá. Čéču ctē áčaskábe
 I was saying, said, they say. And as he was going again so they say. There even let him stick

te hǎ', á-biamá. Edécegaⁿ ǎ iⁿc'áge, á-biamá. Nǎ! ɣúpaɸaⁿ, edéha-májì.
 said, they say. What were you ? venerable said, they say. Why! grandchild, what I I not.
 saying man said

ɣáci wéahide iⁿ'hi áhaⁿ, ehé miñké, á-biamá. Gaⁿ' ɸé amégaⁿ cǐ égaⁿ-
 A long far he has ! I was saying, said, they say. And as he was going again so
 time back reached for me

biamá. Céɸu ctě áɸaskábe te hǎ', á-biamá. Edécegaⁿ ǎ iⁿcáge, á-biamá. 3
 they say. There even let him stick said, they say. What were you ? venerable said, they say.
 saying man

Nǎ! ɣúpaɸaⁿ, edéha-májì. Kañ'ge iⁿ'hi áhaⁿ, ehé miñké, iñgɸó, á-biamá.
 Why! grandchild, I said what I not. Near at hand has I was saying, O first said, they say.
 reached for me born,

Gaⁿ' cǐ ɸé amá cǐ égaⁿ-biamá. Céɸu ctě áɸaskábe te hǎ', á-biamá. Edécegaⁿ
 And again he was again so they say. There even let him stick said, they say. What were
 going you saying

ǎ iⁿc'áge, á-biamá. Céɸu ctě áɸaskábe, ehé, á-biamá (Ictínike aká). 6
 ? venerable man, said, they say. There even he sticks, I said, said, they say. Ictinike the (sub.).

Mactciñ'ge aká jaⁿ' tě áɸaskabá-biamá. Gaⁿ' wáɸaha tě áɸaha-bi egaⁿ'
 Rabbit the (sub.) tree the stuck to it they say. And clothing the he put on, they having
 (ob.) say

taⁿ'wañgɸaⁿ wiⁿ ɛ'di ahí-bi egaⁿ' níkagahi ijañ'ge wiⁿ gɸǎⁿ'-biamá. ɸé
 nation one there arrived, having chief his daughter one he married, they say. This
 they say

jíngá aká wajiⁿ'cte aɸá-biamá. Égiɸe maⁿ'ciaɸa uɸíxidá-biamá ɣí égiɸe 9
 young the in a bad humor departed, they say. It came to on high she gazed they say when at length
 (sub.) pass

níaciⁿ'ga gaⁿ' taⁿ amá, qɸabé áɸaskábe najiⁿ' taⁿ íɸa-biamá. Gaⁿ' gasá-biamá
 person he was stand- they tree sticking to it who was stand- she found him, And she cut it, they
 ing awhile say, ing they say.

qɸabé tě. Gaɸiáɸa-bi egaⁿ' jaⁿ' ké áɸutaⁿ-qti néɸa-biamá. Égiɸe náqpaⁿ-
 tree the Made it fall they having wood the straight towards made a fire, they At length she caused
 (std. ob.) by cutting say (lg. ob.) say.

ɸai tě. Gaⁿ' júgɸe gɸiⁿ'-biamá dēde tēdi. Níaciⁿ'ga wiⁿ 'áɸɸeaⁿ'ɸe tcábe 12
 it to melt. And with her he sat they say fire at the. Person one caused me to suffer very
 much

cuɸé, á-biamá. Aⁿ'haⁿ, ɛ'di ahíi éde wijaⁿ'ɸe aká áɸixai, á-biamá. Gaⁿ'
 went to said they say. Yes, there he ar- but my elder the married said they say. And
 you he rived sister (sub.) him she

júgɸe agɸá-biamá. ɸéamá wáɸixe uqiⁿ'a ɸé amaɸaⁿ' Mactciñ'ge ijiñ'ge
 with him she went they say. This one to marry a sulky about go who did, they Rabbit his son
 homeward man say

júgɸe agɸí, é-hnaⁿ-biamá, ɸahíde-hnaⁿ'-biamá. Gaⁿ' ahí-biamá. Céɸiⁿ qíɸá 15
 with him she has said habitu- they say, ridiculing habitually they say. And he ar- they say. That eagle
 come home ally her rived (mv. ob.)

wiⁿ cuɸé hau. Mactciñ'ge ijiñ'ge éɸaⁿ'be égaⁿ te, á-biamá. Kíde ágají-
 one goes to you ! Rabbit his son do let him be coming in said, they say. To shoot they com-
 sight manded

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

wajiñ'ga ígidahaⁿi tě í tě, hútaⁿ-biamá Ictínike aká gá-biamá: Gáɸtaⁿ 18
 bird knew its own coming cried they say. Ictinike the said, as follows, They always
 the (hooted) (sub.) they say:

hnaⁿ'i hǎ. Qɸiájì égaⁿ gɸiⁿ'i-gǎ, á-biamá.) Cuɸé qíɸá wiⁿ hau, á-biamá.
 do so Silent so sit ye said, they say. Goes to eagle one ! said, they say.
 you

- Mactciñ'ge ijiñ'ge éçaⁿbe ágajfi-gă haú, á-biamá. Ictínike amá éçaⁿbe
 Rabbit his son to come in command ye ! said, they say. Ictínike the (mv. coming in sight sub.) sight
- ahí-biamá. Ámustá-qtí ihe amá. Kída-bi egaⁿ múonaⁿ-biamá. Čéaká
 arrived, they say. Directly above it passed they say. He shot at it, having he missed it, they say. This one
- 3 áma aká éçaⁿbe ahí-biamá. Gaⁿtě-qtí xī éçaⁿbe ahí-bi xī húčuga ídaⁿ-
 the other one in sight arrived, they say. A great while when in sight arrived when tribal circle right they say
- beačá-qtí gawiⁿ'xe maⁿčín'-biamá qičá amá. Kíde éça-biamá xī t'éça-
 through the middle circled around walked they say eagle the (mv. sub.). Shot at him with they say when he killed him
- biamá. Wuhú! t'éčai haú, á-biamá. Těná! Mactciñ'ge ijiñ'ge é aká xī,
 they say. Wuhu! he killed him ! said, they say. Why! Rabbit his son that the one when, (f)
- 6 á-biamá. T'éčai tē uckaⁿ' čan'di ahí-bi xī hiⁿqpé wiⁿ učíqpačá-bikéamá.
 said, they say. He killed it o deed the (place) arrived, when fine feather one had fallen, they say. where they say
- Čizá-biamá. Gákě ihéča-gă, á-biamá, wa'ú é waká-bi egaⁿ. Qičá skíná-
 He took it, they say. That put it away, said they say, he woman that he meant, having. Eagle contended for (lg. ob.) they say
- biamá níaciⁿga bčúga. Égasani xī aⁿ'ba amá Mácaⁿ ihéčačě kě daⁿbá-gă
 they say men all. The next day when day they say. Feather you put away the look at it
- 9 hă, á-biamá. Daⁿbá-biamá. Hiⁿ+! á-biamá. Čaqúba-biamá. Čečínké
 said, they say. Saw it, they say. Oh! said they say. Spoke in wonder, they say. This one who
- qičá bčúga-qtí-aⁿ' čínké, á-biamá. Iⁿc'áge éčín maⁿčín'-gă, á-biamá. Gaⁿ'
 eagle the whole the one said they say. Venerable man take it to him said they say. And who, she he
- éčín ahí-biamá. Égasani xī, Cučé qičá wiⁿ haú, á-biamá. Mactciñ'ge ijiñ'ge
 having she arrived, they say. The following when, Goes eagle one ! said, they say. Rabbit his son it for say. day to you
- 12 éçaⁿbe ágajfi-gă haú, á-biamá. Ictínike amá éçaⁿbe ahí-biamá. Ámustá-
 to appear command ye ! said, they say. Ictínike the (mv. in sight arrived, they say. Directly sub.) sight
- qtí ihe amá. Kída-bi egaⁿ múonaⁿ-biamá. Čéaká áma aká éçaⁿbe ahí-
 above it they say. He shot at it, having he missed it they say. This one the other one in sight ar-
 passed say. they say.
- biamá. Gaⁿtě-qtí xī éçaⁿbe ahí-bi xī húčuga ídaⁿbeačá-qtí gawiⁿ'xe
 they say. A great while when in sight arrived, when tribal circle right through the middle circled around they say
- 15 maⁿčín'-biamá qičá amá. Kíde éça-biamá xī t'éça-biamá. Wuhú! t'éčai
 walked they say eagle the (mv. sub.). Shot at him with force, they say when he killed him, they say. Wuhu! he killed him
- haú, á-biamá. Těná! Mactciñ'ge ijiñ'ge é aká xī, á-biamá. T'éčai tē
 ! said, they say. Why! Rabbit his son that the one when, (f) said, they say. He killed it
- uckaⁿ' čan'di ahí-bi xī hiⁿqpé wiⁿ učíqpačá-bikéamá. Čizá-biamá. Gá-
 deed the (place) arrived, when light feather one was falling they say. He took it, they say. That where they say
- 18 kě ihéča-gă Égasani xī aⁿ'ba amá. Mácaⁿ ihéčačě kě daⁿbá-gă hă,
 (lg. ob.) put it away. The next day when day they say. Feather you put away the look at it (lg. ob.)
- á-biamá. Daⁿbá-biamá. Hiⁿ+! á-biamá. Čaqúba-biamá. Čečínké qičá
 said, they say. Saw it they say. Oh! said they say. Spoke in wonder, they say. This one eagle
- bčúga-qtí-aⁿ' čínké, á-biamá. Iⁿc'áge éčín maⁿčín'-gă, á-biamá. Gaⁿ' éčín
 the whole the one said they say. Venerable man take it to him, said they say. And having who she he it for him

ahí-biamá. Égasani xī, Cuḥé qíḥá wíⁿ haú, á-biamá. Mactciñ'ge ijin'ge
arrived, they say. The next day when, Goes to eagle one ! said, they say. Rabbit his son

éḥaⁿbe ágajfi-gă haú, á-biamá. Ictinike amá éḥaⁿbe ahí-biamá. Ámustá-qtí
to appear command ye ! said, they say. Ictinike the (mv. in sight arrived, they say. Directly above
sub.)

ihe amá. Kída-bi egaⁿ múonaⁿ-biamá. Ḥéaká áma aká éḥaⁿbe 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

Gaⁿtě-qtí xī éḥaⁿbe ahí bi xī húḥuga ídaⁿbeaḥá-qtí gawíⁿ'xe maⁿḥiⁿ'-biamá
A great while when in sight arrived, when tribal circle right through the circled around walked they say
middle

qíḥá amá. Kíde ḥéḥa-biamá xī t'éḥa-biamá. Wuhú! t'éḥai haú, á-biamá.
eagle the (mv. He shot with force, they when he killed him, they Wuhú! he killed ! said, they say.
sub.) at him say say him

Těná! Mactciñ'ge ijin'ge é aká xī, á-biamá T'éḥai tē uckaⁿ ḥan'di ahí-bi 6
Why! Rabbit his son that the when said, they say. He killed it deed the (place) arrived
(sub.) (f) where they say

xī hiⁿqpé wíⁿ uḥíqpaḥá-bikeámá. Ḥizá-biamá. Gákě ihéḥa-gă. Égasani
when light one was falling, they say. He took it, they say. That put it away. The next
feather (lg. ob.) day

xī aⁿ'ba amá. Mácaⁿ ihéḥaḥě kě daⁿbá-gă hă', á-biamá. Daⁿbá-biamá.
when day, they say. Feather you put away the look at it said, they say. Saw it they say.
(lg. ob.)

Hiⁿ+! á-biamá. Ḥaqúba-biamá. Ḥéḥínké qíḥá bḥúga-qtí-aⁿ ḥínké, 9
Oh! said she, they say. Spoke in wonder, they say. This one eagle the whole the one who,

á-biamá. Iⁿc'áge éḥiⁿ maⁿḥiⁿ'-gă, á-biamá. Gaⁿ éḥiⁿ ahí-biamá. Égasani
said they say. Venerable take it to him, said they say, And having arrived, they say. The next
she man he it for him day

xī, Cuḥé qíḥá wíⁿ haú, á-biamá. Mactciñ'ge ijin'ge éḥaⁿbe ágajfi-gă haú,
when, Goes to eagle one ! said, they. Rabbit his son to appear command ye !

á-biamá. Ictinike amá éḥaⁿbe ahí-biamá. Ámustá-qtí ihe amá. Kída-bi 12
said, they say. Ictinike the (mv. in sight arrived, they say. Directly above it passed they say. He shot at it
sub.) they say

egaⁿ múonaⁿ-biamá. Áma aká éḥaⁿbe ahí-biamá. Gaⁿtě-qtí xī éḥaⁿbe
having he missed it they say. The other in sight arrived, they say. A great while when in sight

ahí-bi xī húḥuga ídaⁿbeaḥá-qtí gawíⁿ'xe maⁿḥiⁿ'-biamá qíḥá amá. Kíde
arrived, when tribal circle right through the circled around walked they say eagle the (mv. He shot
they say middle sub.) at him

ḥéḥa-biamá xī t'éḥa-biamá Wuhú! t'éḥai haú, á-biamá. Těná! Mactciñ'ge 15
with force, they when he killed him, they Wuhú! he killed ! said, they say. Why! Rabbit
say say him

ijin'ge é aká xī, á-biamá. T'éḥai tē uckaⁿ ḥan'di ahí-bi xī hiⁿqpé wíⁿ
his son that the when, said, they say. He killed it deed the (place) arrived, when light one
(sub.) (f) where they say feather

uḥíqpaḥá-bikeámá. Ḥizá-biamá. Gákě ihéḥa-gă. Égasani xī aⁿ'ba
was falling, they say. He took it, they say. That (lg. ob.) put it away. The next day when day

amá. Mácaⁿ ihéḥaḥě kě daⁿbá-gă hă', á-biamá. Daⁿbá-biamá. Hiⁿ+! 18
they say. Feather you put away the look at it said, they say. Saw it they say. Oh!
(lg. ob.)

á-biamá. Ḥaqúba-biamá. Ḥéḥínké qíḥá bḥúga-qtí-aⁿ ḥínké, á-biamá.
said they say. Spoke in wonder, they This one eagle the whole the one who said they say.
she say she

Iⁿc'áge éḥiⁿ maⁿḥiⁿ'-gă, á-biamá. Gaⁿ éḥiⁿ ahí-biamá. Kí, Ahaú! á-biamá.
Venerable take it to him, said they say. And having arrived, they say. And, Well! said, they say.
man he it for him

- Čéxe-gaxú cétě iⁿc'áge wawáci-de iⁿč'iⁿ agí te, á-biamá. Gaⁿ' eaⁿ'ba amá
 Drum that venerable employ some one, for me let him said, they say. And that day it was,
 (ob.) man and bring it home they say
- xi Ictínike aká jahúpezi pěji'-qti áčahá-bi té amá. Kǐ Mactciñ'ge ijiñ'ge
 when Ictinike the an old, worn bad very he had put on, they say. And Rabbit his son
 (sub.) piece of tent-skin
- 3 e wáčaha áčahai éde gí'i tá akáma. Gaⁿ' naⁿónúda-biamá wañ'gičē. Či
 that clothing he wore but he was about to give it And he kicked it off, they say all. Again
 (one) back, they say.
- áhnaha tégaⁿ áhnaha gčíza-gǎ há, cétě, á-biamá Mactciñ'ge ijiñ'ge aká.
 you wear in order that you wear it take your own that said, they say Rabbit his son the
 (ob.) (sub.)
- Gaⁿ' 'i-biamá. Če wágčizá-biamá. Áčaha-bi egaⁿ' úginajiⁿ'-biamá, hiⁿbé
 And he gave it to That he took his own, they Put on, they having he stood in his own, they moc-
 him, they say. say. say, say, casin
- 6 čti uqaⁿ'-biamá. Gaⁿ' Mactciñ'ge ijiñ'ge aká čéxe-gaxú utiⁿ'wakičá-bi egaⁿ'
 too he put on, they say. And Rabbit his son the drum caused them to strike having
 (sub.)
- Ictínike maⁿ'ci čékičá-biamá. Gaⁿ' wéahide hí xi ečátaⁿ uqpačē gikičá-
 Ictinike high sent him they say. And far arrived when thence to fall caused him to
 be returning
- biamá. Gaⁿ' gat'é amá.
 they say. And died by falling,
 they say.

NOTES.

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

Ictinike is doubtless the *čoiwere* Ictinike. 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. *ceču ctě ačaskabe te ha* (let him) stick even there where you are.

51, 4. *iñgčō*, contraction by degrees from *iñgčāⁿ haú*; *iñgčⁿ háu*; *iñgčⁿ aú*; *iñgčō*. Compare the pronunciation of *gaqa-učici* (almost "gaqóčici").

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

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

52, 6. *hiⁿqpe wiⁿ učiqačá-bikéamá*, literally; *fine feather, one, it lay (ke), they say (biamá), having been caused to fall (učiqačē)*.

52, 7. *qičā ikina-biama*, 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. *iⁿč'iⁿ agí te* denotes that the men who brought the drum lived in the lodge with the Rabbit's son. Sanssouci prefers to read, "*iⁿč'iⁿ a-í tai*," let them who live

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

54, 1. i'e'áge, his wife's father.

54, 3. cí ahnaha tega' ahnaha gɕiza-gă hă, cə tɕ. It refers to Ictinike's old clothing, which he had left when he ran off with the good clothing of the Rabbit's son.

54, 5. úginaji^a-biama implies a plural animate object, *i. e.*, the birds on his clothing. Ordinarily, uginaji^a-biama is the proper word.

The first day that Nuda^a-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^aɕicige, the Orphan, as Mac^aawakude told me once.

TRANSLATION.

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

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

SIŦEMAKA'S ADVENTURE AS A DEER.

TOLD BY JAŦIN-NA'PAJĪ, AN OMAHA.

SiŦemakaⁿ iŦa^{n'} iŦge ŵigigŦa-biamá ená-qtcī. ÉgiŦe wa'ú ŦábŦiⁿ
 SiŦemakaⁿ his dwelt in he with his they say alone. It happened woman three
 grandmother a lodge own

aŦé amáma. SiŦemakaⁿ-é, wa'é aŦgáŦe taí hé, á-biamá. Hiⁿ! wina^{n'},
 were going, they say. SiŦemakaⁿ O! to hoe we go will said they say. Oh! first daughter
 they,

Ŧéké wakég edega^{n'} ŦáŦuha-qtcī i^{n'}t'e hé, á-biamá iŦa^{n'} aká. Ŧajái Ŧi 3
 this sick but nearly dead to said, they say his the You doubt if
 (lg. ob.) grandmother (sub.).

daⁿbái-á hé, Ŧéké, á-biamá. Daⁿbá-bi Ŧi maquíde Ŧa^{n'}ha ké'di ca^{n'}-qti
 look at him this the said they say. They saw they when ashes edge by the just so
 (lg. ob.) she him say

uxídataⁿ ja^{n'}-biamá, xagé ja^{n'}-biamá SiŦemakaⁿ aká, Haⁿ! haⁿ! haⁿ!
 turning himself he lay they say, crying he lay they say SiŦemakaⁿ the (sub.), Haⁿ! haⁿ! haⁿ!
 Daⁿbá-biamá wa'ú ŦábŦiⁿ aká. Hiⁿ! ciŦa^{n'}, wiŦ'ké-qtcī-a^{n'} wa'újĩŦa. 6
 They saw they say woman three the (sub.). Oh! husband's she told the exact truth old woman.
 him sister,

ŦáŦuha-qtcī t'é ké, á-biamá. AŦá-biamá wa'ú ŦábŦiⁿ amá. A^{n'}Ŧa-
 Nearly very dead he lies, said, they say. Went they say woman three the (sub.). They left
 him

biamá. A^{n'}Ŧa aŦá-bi Ŧi SiŦemakaⁿ aká páhaⁿ átiáŦa-biamá. Ŧaⁿhá,
 they say. Leaving him they they when SiŦemakaⁿ the (sub.) arose suddenly they say. Grand-
 went say mother.

céké ŦaonĩŦ'gŦickahá újiha i^{n'}'iŦá-gă á-biamá. Gí'í ŦéŦa-biamá. SiŦé- 9
 that spotted fawn skin bag hand to me said they say. Gave suddenly they say. SiŦé-
 (lg. ob.) he, him

makaⁿ bŦúga ugĩnaji^{n'}-biamá, íáqti gaxá-biamá. Égaⁿ Ŧié baha^{n'}-qti
 makaⁿ the whole stood in his own they say, deer made they say. So side middle of very
 rounded part

Ŧaⁿ ma^{n'} wiⁿ ubáxaⁿ gaxá-biamá, i wamí gaxá-biamá. NaŦ'ge gaⁿ
 the arrow one sticking in made they say, mouth blood made they say. Running so
 (ob.)

aŦá-biamá Wa'ú ŦábŦiⁿ wa'é-ma-Ŧa ahí-biamá. HaⁿbŦiŦ'ge wa'é maⁿŦi^{n'}- 12
 he went, they say. Woman three those hoeing to arrived they say. Beans hoeing walked
 biamá wa'ú amá. Hiⁿ! ciŦa^{n'}, íáqti wiⁿ Ŧe t'éŦé-qti^{n'} í Ŧiⁿ hé, á-biamá.
 they say woman the (sub.). Oh! brother's deer one this badly wounded he is com- said they say.
 wife ing she

- Açin' açá-biamá. Ca' wañ'giçê-qtí wa'ú amá çiqá-biamá. Açin' açá-bi
 Having they went, they say. And all very woman the (sub.) chased it, they say. Having they went
 him him they say,
- ga' uti' xî gaona'gi ga' wéahidê'-qtí wáçî' ahí-biamá. Wíubeni agí-
 so they hit when missed when it so far very having he arrived, they Going round coming
 got to him them say. them back
- 3 biamá Siçémaka' amá. Agí-bi ega' újiha gina'ónudá-bi ega' ha'ñbçin'ge
 they say Siçémaka' the (sub.). Coming back, having bag pulled off they having beans
 they say say
- itégiçê ují-biamá újiha kê. 'I' çéça-bi ega' agçá-biamá ixa' çin'ké
 putting put in they say bag the Carried sud- they having he went they say. his the (ob.)
 together together (ob.). denly say homeward grandmother
- giádê. Ixa' çin'ké'di 'i' akí-biamá. Xa'há, dúaka újiha ánaqç
 drew near His. to the carrying he reached home. Grand- this one sack hiding
 his own grandmother they say. mother, here
- 6 ihéça-gă, á-biamá. Qáde nan'de k'ça égiç ihéça-biamá, ánaqç ihéça-
 put away, said they say. Grass side of tent at the headlong she sent they say, hiding she put it
 he suddenly
- biamá. Kî wa'ú çábçî' agí-biamá. Nâ! wa'újiŋga çirúcpa ha'ñbçin'ge
 they say. And woman three coming back, Why! old woman your grand- beans
 they say. child
- añxí'ai ça'ctî wañ'gicê'-qtí wé'in' agí tē hé, á-biamá. Hi'+! wina',
 we hoed for heretofore all very carrying was coming said, they say. Oh! first
 ourselves ourselves for us back she daughter,
- 9 añ'kajî'-qtí-a' hé. Çékê wakége cta'bai tē ca'ca'-qtí-a' hé, á-biamá.
 not so very This sick you saw as he continues very said they say.
 (lg. ob.) she
- Da'ba-biamá xî, Hi'+! çixa', wiñ'kê-qtí-a' hé, náçuhá-qtcî t'é ke hé,
 They saw they say when, Oh! brother's she told the exact truth nearly very dead he lies
 wife,
- á-biamá. Agçá-biamá wa'ú amá. Xa'há, ké, uhañ'-gă, á-biamá.
 said they say. Went they say woman the (sub.). Grandmother, come, cook them, said they say.
 she homeward he
- 12 Waçáte júgigçá-biamá Xa'há, uágaca' bçé te, á-biamá. Man'dê kē
 Eating he with his they say. Grandmother, I travel I go will said they say. Bow the
 own (ob.)
- gçíza-bi ega' açá-biamá. Ca'-qtí qáde ckúbe sidúhi ckúbe úda'-qtí
 took his they having he went, they say. All at once grass deep siduhi deep good very
 own say
- çá' é'di ahí-biamá. Qáde çibúç iça'-biamá. Ca'-qtci agçé amá. Akí-
 the there he they say. Grass he made it round they say. All at once he went they say. Reached
 (ob.) arrived homeward home
- 15 bi ega' xagé-hna' gáxe gçî'-biamá. Eáta' çaxáge á, á-biamá ixa'
 they having crying regu- made he sat they say. Why you cry ? said they say his grand-
 say larly she mother
- aká. A'ha', xa'há, úcka' wi' a'ñbahi éde téqi hégajî, á-biamá. Edáda'
 the Yes, grand- deed one I am picked but difficult not a little, said, they say. What
 (sub.) mother, out
- téqi xî ga' uoné te hé, á-biamá. Xa'há, watçigaxe a'ñbahi, á-biamá.
 difficult if so you tell it will said, they say. Grandmother, to dance I am picked said, they say.
 she out, he
- 18 Éde, xa'há, úçaze júwigigçê te aí, á-biamá. Áwate téqi tē ga' é'di
 But grandmother, to chorus I with you will they he they say. Where difficult the still there
 said, said (ob.)
- añgáçe té, á-biamá wa'újiŋga aká. É'di ahí-biamá xî, Xa'há, çê éde
 we go will, said, they say old woman the (sub.). There arrived, they say when, Grandmother, this but

naⁿte çictaⁿ ákiágçai ke, á-biamá. Caⁿ-qti gaⁿ man'dě jĩn'ga gçíza-
dancing finished they have gone said, they say. All at once bow little took his
homeward he own
bi egaⁿ naⁿtá-biamá. Ixaⁿ çĩnké úçazá-biamá. Ixaⁿ çĩnké uçúgiqá-
they having he danced they say. His grand- the chorused they say. His grand- the he made sport
say mother (st. one) mother (st. one) of his own
biamá.
they say.

3

NOTES.

Sanssouci said that Mactciñge-iⁿ, the Rabbit, was Siçemakaⁿ. The latter name cannot be translated, the meaning being unknown.

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

57, 10. çié bahaⁿ, the projecting part of the side of an animal. The side of a human being cannot have this term applied to it.

58, 2. utiⁿ gacnaⁿgi to strike at an object, missing it when the weapon reaches it.

58, 3. ujiha ginaⁿñuda-bi, he pulled off his skin (or sack) by the feet.

58, 4. iⁿ çeçai-bi, he put it on his back suddenly. Giçade shows that his lodge was near the place where he stole the beans.

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

58, 13. siduhi. See Dictionary.

58, 14. Qade çibuç içaⁿ-biamá. F. La Flèche read, Qade kě'di çibuç içaⁿ-biamá: Grass, on the, he became round (by pulling his legs and body together as he lay down).

58, 16. aⁿbahi, from bahí, to pick up, gather up; used here instead of aⁿçaha, I am selected.

59, 3. çafiⁿ-naⁿpaji said that the rest of this myth was "shameful," so he would not tell it.

TRANSLATION.

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

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

ICTINIKE, THE TURKEYS, TURTLE, AND ELK.

TOLD BY ǾAǾIⁿ-NAⁿPAJĪ.

- Zizika d'úba ēdí amáma hégactēwaⁿjī. Maⁿ ǿedé maⁿciadí-qtī maⁿsa-
 Turkey some there were, they by no means a few. Ground edge very high arrow-
 say
- qtī maⁿtadí-qtī wabáhi amáma. Ictínike amá ē'di ǿé amá. Wéǿa-bi egaⁿ
 weed altogether within they were feeding, they Ictínike the there went they Found them, having
 say. (sub.) say. they say
- 3 caⁿ-qtī bamámaxe qáǿa agí-biamá. Eátaⁿ ámaⁿ wi bǿát etédaⁿ, eǿégaⁿ-bi
 at once bending his head back he was coming, How I do I I eat apt? thought, they
 repeatedly again they say. say
- egaⁿ wéǿigǿaⁿ gaxá-biamá. Caⁿ-qtī miǿá-ha waiiⁿ betaⁿtaⁿ-bi egaⁿ í'íⁿ
 having decision he made they say. At once raccoon-skin robe rolled up several having some-
 times, they say thing
 for carrying
- gaxá-biamá. 'In'-bi egaⁿ caⁿ-qtī ǿaⁿǿiⁿ-biamá. Zizika wabáhi-ma
 he made, they say. Carried, having at once he ran they say. Turkey feeding the
 they say ones
- 6 wéna'ú-qteci ǿaⁿǿiⁿ-biamá. Wuhu+! iⁿc'áge 'aⁿ egaⁿ. Daⁿbái-gǿ, á-biamá
 passing close by he ran they say. Wuhu+! old man something is See him, said, they say
 them the matter.
- Zizika amá. Nǿ! iⁿc'áge 'aⁿ éiⁿte, á-biamá. Aⁿhaⁿ, égaⁿ-qtī-aⁿ, á-biamá
 Turkey the Why! venerable something may said they, they Yes, it is just so, said, they say
 (sub.) man be the matter say.
- Ictínike aká. Taⁿwaǿgǿaⁿ d'úba ewéquǿa te aí égaⁿ, aǿgi-ahí égaⁿ
 Ictínike the (sub.) Village some I sing for them will said having, come for me having
- 9 wa'aⁿ tē agí'íⁿ áǿiⁿhé áǿa, á-biamá. Uhú! iⁿc'áge, aǿgú cti' aⁿnaⁿt égaⁿ
 song the I have been carrying indeed, said they say. Oho! venerable we too we dance some-
 (ob.) mine he man. what

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

aká. Añgú cti iⁿc'áge aⁿna^{n'}t égaⁿ xi hné te, á-biamá Zizíka amá. Wuhu+!
the We too venerable the some- when you go may, said, they say Turkey the Wuhu+!
(sub.). (sub.). (sub.). (sub.). (sub.). (sub.). (sub.). (sub.).

dada^{n'}, awánaqfiⁿ tcábe ça^{n'}cti çana^{n'}te ctéctewaⁿ ja^{n'} tai, á-biamá Ictínike 3
what, I in a hurry very heretofore you dance notwithstanding you do will said, they say Ictínike
much it

aká. Hau! ké, indaké, uçéwiⁿ gti-gă, á-biamá Ictínike aká. Uçéwiⁿ
the Ho! come, let us see, collecting come ye said, they say Ictínike the Collecting
(sub.). (sub.). (sub.). (sub.). (sub.). (sub.). (sub.). (sub.).

agí-biamá Gañ'ki waii^{n'} uçfbça-biamá. Bañúwiⁿxe aⁿwa^{n'}çica^{n'}i-gă,
they were coming, And robe he pulled they say. Bending around go ye around me,
they say. open

á-biamá. Lañgá-qti çáçin'cé, aⁿçan'na'ú-qtcí ihe aⁿwa^{n'}çicaⁿ naⁿtái-gă, 6
said they say. Big very ye who move passing very close to passing to go around me dance ye,
he me by

á-biamá Ictínike aká. Ictá-çip'iⁿzai-gă. Égiçe ictá çábçai xi ictá
said, they say Ictínike the Eye shut ye Beware eye you open if eye
(sub.). (sub.).

çijide tai, á-biamá Ictínike aká. In'be çan' çimañ'gça-ba çia'aní-gă,
you red lest, said, they say Ictínike the Tail the lift up and spread ye out
(sub.). (sub.). (ob.) (ob.) repeatedly

á-biamá. Hau! ké, naⁿtái-gă, á-biamá.
said, they say. Ho! come, dance ye, said they say.
he



Hé! wa-da^{n'}-be çin-ké,
Ho! looker the one who



i - ctá-ji-dé, i - ctá-ji-dé Hi^{n'}-be-hnaⁿ çia'aní, hi^{n'}-be-hnaⁿ çia'aní.
eye red, eye red. Tail regularly flirt up, tail regularly flirt up.

Lañgá-qti-ma dá çan' úçan'bi ega^{n'} dá çan' waçíqaⁿqa^{n'}-bi ega^{n'} újiha ují 12
Big very the head the he held them, having head the them he pulled off re- having bag filling
ones (ob.) they say (ob.) peatedly, they say

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

Zizíka jin'ga snutá-bi éde íbahaⁿ tá amáma, ictáxaⁿxaⁿ gáxe maⁿçi^{n'}-biamá.
Turkey small halfgrown, but was about to know it the eyes opened he made he walked they say.
they say as he moved, a little now and then

Lañgég añ'gaçi^{n'} cenáwaçé açaí. Dádaⁿ baskíçe. Ictínike aké akédegaⁿ, 15
Big some- we who destroying us he goes. What angry. Ictínike the it was he stand-
what (sub.). ing, but

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

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

Gañ'ki ja^{n'}jinga náqpe gasá-biamá. Éde tē égaxě-qti wábasnaⁿ-biamá 18
And stick roasting- he cut they say. Fire the all around he put them to they say.
stick roast

- Nin'dewaçé'-qti xī ja^{n'} wiⁿ gakiáhaⁿ égaⁿ, 'Iⁿ! á-biamá. Wabçáte tē'ja
Almost done when tree one raised by the a little, 'Iⁿ, said, they say. I eat on ac-
count of
- wájeáji miñké. Eátaⁿ aja^{n'} a^{n'}çastáge ä, á-biamá Ictínike aká. Çe-hna^{n'}
I am roasting the collec- Why you do you cluck at me ? said, they say Ictínike the This only
tion. that (sub.).
- 3 égijaⁿ xī cubçé tá miñke, uwítíⁿ tá miñke, á-biamá. Ė'di ahí-bi xī
you do it if I go to will I who, I hit you will I who, said they say. There he arrived, when
you they say
- ca^{n'}-qti çiji^{n'}jiⁿdá-biamá. Gañ'ki naⁿbé tē ánasandá-biamá. Kagéhá,
at once thrust in his they say. And hand the it closed on they say. Friend,
arm repeatedly (ob.)
- içáqa ka^{n'}bça gaⁿ cé-ma. Kagéhá, a^{n'}çictañ'-gä, á-biamá. Kī çicta^{n'}-báji
I laugh I wanted so those. Friend, let me go, said he, they say. And let go not
- 6 caⁿca^{n'}-biamá. Cé-ma hau+ ! wađiagji. Gúdihehá-gä hau+ ! á-biamá,
continued they say. Those halloo! I put my own pieces Go ye further away ! said he, they say,
there for safety.
- Ca^{n'}tañga é waká-bi ega^{n'}. Ictínike wađíji é, á-biamá. Pahan'ga hí
Big wolf that he meant, having. Ictínike he put pieces he said they, they Before reached
they say away for says say.
- amá tēhúqçabe içábetaⁿ çaté 'iça-biamá. Iénaxiça açá-biamá. Ákibánaⁿ
the ones fat on stomach wrapped to eat spoke of it, they Dashing they went, they Running a race
who around it say. say.
- 9 çéça-biamá. Ė'di ahí-bi ega^{n'} çagtá-biamá. Çasni^{n'}-biamá. Çasni^{n'}-bi
they went suddenly, There arrived, having they bit it they say. They swallowed it, they They swallowed
they say. they say it, they say
- ega^{n'} éaçaça açá-biamá. Gañ'ki ánasan'de tē xigçicibá-biamá.
having in different they went, they And closed on the it opened itself, they say.
directions say.
- Gañ'ki híde kí égaⁿ ca^{n'}-qti ja^{n'}jiñga ké' gisníbe ihéçè gçi^{n'}
And bottom got home having at once stick the (ob.) licked his putting was sit-
ting own
- 12 akáma Ictínike aká. Çé amá niúçicaⁿ ní búbuça iça^{n'}çè ké xā^{n'}ha ké
they say Ictínike the He they say lake water several round put the border the
(sub.). went (line of) (ob.)
- uhá ma^{n'}çi^{n'} amá. Ėgiçe xéçañga ní xā^{n'}ha ké'di èdedí çínké amá.
following he walked they say. It happened big turtle water border by the there was sitting, they say.
- Çizá-biamá sīn'de uça^{n'}-bi ega^{n'}. Gaciçe açi^{n'} ahí-biamá. Wénandeáxiçè
Took they say tail took hold of, having. Out from having he arrived, they I make myself full
they say it say.
- 15 taté áhaⁿ gañ'xiji, á-biamá. Jaⁿ çīqa^{n'}-biamá cī. Jaⁿ ákastá-qti u'a^{n'}-
shall ! and then, said he, they say. Wood he broke they say again. Wood piled up high he put in
biamá. Çéde tē náhegaji gaxá-biamá. Gañ'ki xéçañga maqude tē
they say Fire the (ob.) burning much he made, they say. And big turtle ashes the
(ob.)
- ma^{n'}te içéça-biamá. Jégçaⁿ-biamá Cī çaté tá akáma. Nin'deçè kañ'ge
under he sent suddenly, He put in the cv. ob. Again he was about to eat it. Cooked near
they say to roast, they say
- 18 çé xī'ji Ictínike aká ja^{n'}tiçin'ge amá. Aja^{n'}ta^{n'}ça^{n'}çinge. Nin'de xī
went when Ictínike the (sub.) sleepy they say. I am sleepy. Cooked when
- a^{n'}hniqi te, ija^{n'}xehä, á-biamá. Ja^{n'}té amá. Ja^{n'}té amá xī níkaci^{n'}ga
you awaken will, O ana, said they say. He was they say. He was they say when person
me he sound asleep sound asleep
- wi^{n'} è'di ahí-biamá. Xéçañga çizá-bi ega^{n'} çatá-biamá níkaci^{n'}ga aká.
one there arrived, they say. Big turtle took, they say having ate it, they say person the
(sub.).

- Časni^{n'}-bi xī ca^{n'}-qti sihī kě xéha ubádaⁿda^{n'}-biamá. Naⁿbé tē
 Swallowed, they when at once feet the (ob.) turtle he thrust them against it, Hand the
 say one after another, they say. (ob.)
- oni^{n'}onindě'-qti giáxa-biamá, í tē' ctī oni^{n'}onindě'-qti giáxa-biamá.
 greasy (smeared) very he made for him, they mouth the too greasy very he made for him, they
 say, say, (ob.) say.
- Níkaciⁿga ačá-biamá. Ictínike íxíčá-biamá. Gidáhaⁿ tičé amá. 3
 Person went they say. Ictinike awoke they say. He arose suddenly they say.
- Wajéaxīji i^{n'}naubě'-qti-aⁿ té-ana, á-biamá. Sihī kě čionúda-bi ega^{n'}
 I roasted the col- it has been cooked entirely ! said they say. Feet the he pulled out, having
 lection for myself too much for me he they say
- agí-biamá. Wánadugě'-qti ké, á-biamá. Nā! agčáte atě', é amá. Nā!
 he was coming, (See note.) said they say. Why! I must have eaten said they say. Why!
 they say. he mine, he
- agčásniⁿ xī aja^{n'} atě', é amá. Naⁿbé tē giāa^{n'}be ega^{n'}, A^{n'}haⁿ, agčásniⁿ 6
 I swallowed when I must have said they say. Hand the saw his own having, Yes, I have swal-
 lowed mine slept he (ob.) lowed
- minké, á-biamá. Níxa čaⁿ gčít'aⁿ ihéča-biamá. A^{n'}haⁿ, ičánandě'-qti-
 my own, said they say. Stomach the he felt his own lengthwise, they Yes, I am very
 he (ob.) say.
- ma^{n'} minké, á-biamá. Ačá-biamá xī égiče A^{n'}paⁿ hégactěwa^{n'}jī edí-
 full indeed, said they say. He went, they say when it came Elk not a few by any means were
 he to pass there
- máma. Ugás'iⁿ-bi ega^{n'} wéča-biamá Ictínike aká. Hīndá! čé-ma 9
 they say. Peeped, they say having found them, they say Ictinike the (sub.). Stop! these
- awáctańka té-ana, ečégaⁿ-biamá. A^{n'}paⁿ áma íča-bi ega^{n'}, Čéaká
 I tempt them will ! (in he thought they say. Elk the (sub.) found him, having, This one
 thought they say
- Ictínike aké aká, á-biamá. Káge-sań'ga, wiebčīⁿ áčī'hé áča, á-biamá.
 Ictinike is the one said they, they Friend younger I am he I who move indeed said they say.
 say, brother, he
- Káge-sań'ga, 'a^{n'} maⁿhni^{n'} tē égaⁿ-qti júwigígče maⁿbčī^{n'} ka^{n'}bča, 12
 Friend younger how you walk the just so I with you my own I walk I wish,
- káge-sań'ga, á-biamá Ictínike aká. Hau! iⁿc'áge, učáde čingě'qtčī
 friend younger said, they say Ictinike the (sub.). Ho! venerable cause for complaint none at all
 brother, man,
- áhaⁿ, á-biamá. Qáde dēji p'á gě xī'jī áčutaⁿ bčáte maⁿbčī^{n'}. Áqtaⁿ
 ! said they say. Grass weeds bitter the when straight I eat I walk. How pos-
 he (ob.) along sible
- čaté nan'de íčisa tabádaⁿ, á-biamá. Ań'ka'jī hă, káge-sań'ga, maⁿhni^{n'} 15
 to eat heart thee good shall said they say. Not so friend younger you walk
 he said they say, brother,
- tē égaⁿ-qti júwigígče maⁿbčī^{n'} ka^{n'}bča áča, á-biamá. Učīhe taté ča^{n'}ja
 the just so I with you my I walk I wish indeed said they say. You shall have your though
 own he way
- níkaciⁿga ukéčīⁿ cka^{n'} wécpahaⁿ ja^{n'} gaⁿ cin'gajīńga uhé úwačagihnixíde
 person common ways you understand so children path you seek for them at our
 request
- taté, á-biamá. A^{n'}haⁿ, écai tē égimaⁿ taté, á-biamá Ictínike aká. 18
 shall said, they say. Yes, you say the I do that shall said, they say Ictinike the
 he (sub.).
- Hau! He-gázaza, číe-gă, á-biamá. Ahaú! á-biamá. Hau! gúdugáqče
 Ho! Split-horns, you try it, said they say. Oho! said they say. Ho! facing the other
 he way
- najīń'-gă, á-biamá. Číe kě ítiⁿ gaⁿ ačá-bi xī čí'á-biamá, Ictínike
 stand, said they say. Side the to hit so went, they when failed they say, Ictinike
 he (ob.) say

aⁿ'ha-bi egaⁿ'. Wuhú+! ugáxe çingé ínahiⁿ, iⁿc'áge, á-biamá. Añ'kaji
fled, they say having. Wuhu+! to be done nothing truly, old man, said they say. Not so

hă, káge-saⁿ'ga, aⁿ'ginaⁿ'ge iⁿçaxuhé gaⁿ aaⁿ'he hă, á-biamá. Çi égaⁿ
friend younger running over me I feared so I fled said they say. Again so

3 dubaⁿ' gaxá-biamá. Wédubaⁿ' tēdīhi, Hau! çé xī'jī, caⁿ'-dāxe tá mīnke,
four times he did it, they say. The fourth time when it arrived, Ho! this when, I stop will I who,

á-biamá. Aⁿ'haⁿ, káge-saⁿ'ga, aaⁿ'ha-máji tá mīnke, á-biamá Ictínike
said they say. Yes, friend younger I flee I not will I who, said, they say Ictinike

aká. Çié ítiⁿ-bi egaⁿ' ékigaⁿ'-qti júgçe aⁿçá-biamá, Ictínike aⁿ'p iⁿçáⁿ'
the Side hit on, having just like him with him he went, they say, Ictinike elk became suddenly

6 amá. Íxijú-bi egaⁿ' naⁿ'stástapi maⁿ'çiⁿ'-biamá, níkaciⁿ'ga wéçé gáxe
they say. Proud, they being stepped lightly, making walked they say, men discov- made ering (pretended)

maⁿ'çiⁿ'-biamá 'Iⁿ'! é-hnaⁿ-biamá.
walked they say. 'Iⁿ'! said regularly, they say.

Wáspegañ-gă, iⁿc'áge, égiçe égiⁿ'-hnaⁿ' te, á-biamá Aⁿ'paⁿ amá.
Do behave, old man, beware you do that regularly lest said, they say Elk the (sub.).

9 Añ'kaji hă, káge-saⁿ'ga, iⁿçaxijú égaⁿ caⁿ' áça, káge-saⁿ'ga, á-biamá
Not so friend younger brother, I am proud as all right indeed friend younger brother, said, they say

Ictínike aká. Kaⁿ'bça tē káge-saⁿ'ga, égaⁿ-qti maⁿ'bçiⁿ' ckaⁿ' tē,
Ictinike the (sub.). I wish the friend younger brother just so I walk deed the,

á-biamá. Caⁿ'-qti waçáte maⁿ'çiⁿ'-bi p'ă gě çá'íi gaⁿ tēutcu-hnaⁿ'-
said they say. All at once eating walked they say bitter the (ob.) he spit out as he spit regularly large pieces rapidly

12 biamá. Wă! waçáte píjījī'-qtci çaté amédegaⁿ ēduéhe, á-biamá. Wă!
they say. Wă! food bad not very those who did eat I follow, said they say. Wă!

iⁿc'áge, edécegaⁿ-hnaⁿ' ă, á-biamá. Edéha-máji. Waçáte údaⁿ çaté amé-
venerable man, what were you saying I said they say. I said what I not. Food good those who

degaⁿ ēduéhe áça, ehé aⁿ'hē áça, á-biamá. Égiçe baxú-qti áhe áçá-bi
did eat I follow indeed I was saying (as I moved) indeed said they say. It came to flat-top very went they say

15 xī'jī níkaciⁿ'ga wéça-biamá Aⁿ'paⁿ amá. 'Iⁿ'! á-biamá. Hau! Ictínike,
when person they discovered them, Elk the (sub.). 'Iⁿ'! said, they say. Ho! Ictinike,

gídaⁿ'bá-gă, á-biamá. Ė'di aⁿçá-bi xī égiçe níkaciⁿ'ga akáma. Ė'di ahí-
look at for him, said they, they say, There went they when it came men they were, There arrived

biamá. Wáçiⁿ agfi tē ecé çakí te hă, á-biamá jīji uíça-biamá
they say. Having them he is coming the you say you reach home will said they say whisper- told him they say

18 Ictínike aká níaciⁿ'ga çañká Wă! iⁿc'áge edécegaⁿ ă, á-biamá. 'Aⁿ
Ictinike the (sub.) person the (pl. ob.). Wă! venerable man, what are you saying I said they, they say. What is the matter

edéhe tá. Skéwaⁿ-qti mahiⁿ' baté gçiⁿ çáⁿ úcikiçái ehé aⁿ'hē áça,
what I shall? A very long time weeds clump sitting the gave needless I was saying as indeed

á-biamá. Égiçe baxú wiⁿ áhe aⁿçá-bi xī égiçe Aⁿ'paⁿ wiⁿ aⁿ'he agí-
said they say. At length flat-top hill one passing went, they when it happened Elk one fleeing was coming

biamá cǐ. Hau! Ictínike, águdi ǵiúcpa gídaⁿbá-gǎ, á-biamá. Ě^ʼdi
 they say again. Ho! Ictinike, where your grandchild look at for him said they, they There
 say.

ahí-bi egaⁿ égiǵe níkaciⁿga akáma. Níkaciⁿga wéǵe tē wiñⁿkē-qti-aⁿ te,
 arrived, having it came men they were, Men found the he told the truth indeed,
 they say to pass it is said. them

á-biamá. Cǐ wédajǐ wiñⁿ wéǵa-biamá. Hau! ǵiúcpa cǐ gídaⁿbá-gǎ, 3
 said they say. And elsewhere one found them they say Ho! your grandchild again look at for him,

á-biamá. Ě^ʼdi aǵá-biamá. Cǐ níkaciⁿga akáma, wagǵáde-hnaⁿ amá
 said they, they There went they say. Again men they were, crawling up on them they
 say. it is said

Aⁿpaⁿ-ma. Cǐ wiñⁿkē-qti-aⁿ, á-biamá. Hau! Ictínike, cǐñ gajǐnga uhé
 Elk the ones Again he told the truth said they say. Ho! Ictinike, children path
 who. indeed he

úwagiǵixída-gǎ, á-biamá. Ahaú! á-biamá. Pahanⁿga bǵiⁿ ǵaⁿja égiǵe 6
 look out for them, said they, they Oho! said they say. Before I am though beware
 say. he

uⁿéǵa hniⁿ tai. ‘Aⁿ maⁿbǵiⁿ tē aⁿǵaⁿwaⁿǵahé maⁿhniⁿ tai, á-biamá. Áǵiⁿ
 scatter- you will. How I walk the you follow me you walk shall said they say. Ridge
 ing he

kē áǵaǵage gaⁿ uhá-biamá. Níkaciⁿga ákicúga gaⁿ wénaⁿáxe gaⁿ íhe
 the headland so he went they say. Men standing thick so passing close to so passed
 along

aǵá-biamá Wíebǵiⁿ, wíebǵiⁿ, é maⁿǵiⁿ-biamá Ictínike aká. Bǵúga-qti 9
 went, they say. It is I, it is I, said walked they say Ictinike the (sub.). All

tⁿéwaǵá-biamá. Aⁿpaⁿ ǵábǵiⁿ umúcta-bi ǵǐ Ictínike íniǵa-hnaⁿ-biamá.
 they killed they say. Elk three remained from when Ictinike took refuge only they say.
 them shooting, they say with him

Caⁿ-qti hé ǵaⁿ ǵionúde ǵéǵa-bi egaⁿ wétiⁿ ǵéǵa-biamá. Aⁿpaⁿ eǵiǵe
 All at once horn the pulled off sud- they having hit them sending them off, Elk they call
 denly say with them they say. you

taí. Gúdiha maⁿǵiⁿi-gǎ, á-biamá
 will. Further off walk ye, said they say.
 he

12

NOTES.

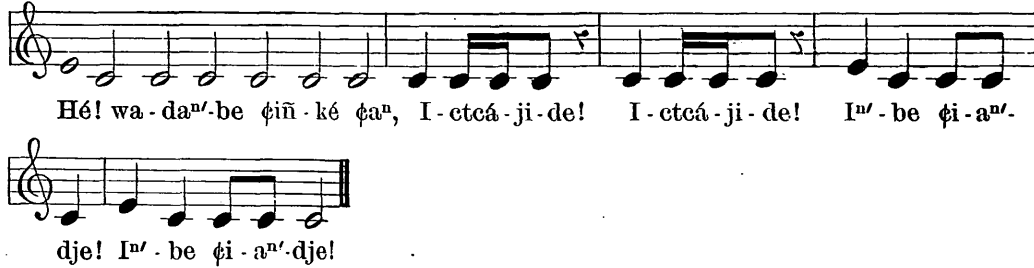
Some say that it was the Orphan or Siǵemakaⁿ who caught the turkeys with the assistance of his grandmother, and that Ictinike killed a bear and roasted it, not the turkeys. The ǵehuǵcabe shows this, as turkeys have none.—(L. Sanssouci.) The following version of Siǵemakaⁿ and the Turkeys is probably of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

SIǴEMAKAⁿ AND THE TURKEYS.

[Told by Susanne LaFlèche.]

Once there was a young man, named Siǵemakaⁿ, 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! Siǵemakaⁿ, what have you in your bag?” said they. “I have songs.” “Sing us some,” said the Turkeys. “Come and dance for me, and I will sing for you,” said he. “But, while dancing, it

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



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

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

60, 3. bçat etedaⁿ, contracted from bçate etedaⁿ.

60, 9. aⁿnaⁿt egaⁿ, contracted from aⁿnaⁿte egaⁿ.

61, 13. gataⁿha uji-biama. About four feet deep.

61, 14. zizika jĩnga snuta. According to L. Sanssouci, it was not the young Turkey that opened its eyes and gave the alarm, but one of the Taⁿiⁿ-si-snède, 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'ũ is *whispered*.

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

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

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

62, 6. wadíagíji—F. LaFlèche; but wadíagíji—~~ja~~çĩⁿnaⁿpajĩ.

62, 6. gúdiheháí-gǎ, contracted from gúdiha íhai-gǎ.

62, 7. pahañga hi ama, etc. The Wolves agreed among themselves that whoever was the first to reach the place, could eat the "çehuqçabe içabetaⁿ."

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

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

62, 19. *nikaciⁿga wiⁿ*. The person who stole the turtle meat was *Mixasi*, the Coyote, according to the Omaha and Ponka versions; but the Dakota version makes him *Dokciⁿtca*, the Mink. White Eagle says that Ictinike found out who was the thief, and when he met him, he punished him—*cum eo coiit*.

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

63, 5. *wanaduqeⁿti ke* is the Omaha pronunciation of the Oto *waqáqoxě'qtcí ke*, the equivalent of the Omaha *nindeqtiaⁿ há*. This points to a *Jaiwere* original.

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

65, 1. *agudi qíuepa gidaⁿba-gă*. See for your grandchild where it (the danger) is.—(Sanssouci.)

65, 7. *qíiⁿ ké ádaqage gaⁿ uhá-biama*. The ridge was of a curvilinear form. The men were in ambush all around, and Ictinike led the Elk all around inside the line of ambush.

TRANSLATION.

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

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

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

ICTINIKE AND THE ELK.

HUPEØA'S VERSION.

- Kagéha, níkaciⁿga d'úba gátēga ēdedí amáma. Ė'ta bēé kaⁿbēa,
 Friend, person some at that place there they are, it is said. Thither I go I wish,
 á-biamá Ictínike aká. Ahaú, ačá-biamá. Ačá-biamá ŋi égičē Aⁿ'paⁿ
 said, they say Ictínike the (sub.). Well, he went, they say. He went, they say when it happened Elk
 3 núga ēdí čínké amá ha. Hau, ukía-biamá. Kagéha, wawéwimáxe
 male there the (st. ob.) they say Well, he talked they say. Friend, to question you
 with him
 atí, á-biamá Ictínike aká. Kí edádaⁿ aⁿčáⁿ'hnaxe té ā, á-biamá Aⁿ'paⁿ
 I have said, they say Ictínike the (sub.). And what you question me will ? said, they say Elk
 come
 núga aká. Kagéha, hí aⁿ'waⁿ'ječá agčíⁿ há, ádaⁿ aⁿ'waⁿ'wačáctē uágacaⁿ-
 male the (sub.). Friend, legs me tired I sit there whithersoever I travel
 6 máji há, á-biamá Aⁿ'paⁿ núga aká. Kagéha, níkaciⁿga-ma újawá-
 I not said, they say Elk male the (sub.). Friend, person the have much
 ones who
 qti-aⁿ-biamá. Eátaⁿ ádaⁿ maⁿoniⁿ'-āji ā. Aⁿ'haⁿ, kagéha, wa'ú pahañ'ga
 enjoyment, they say. Why therefore you walk not ? Yes, friend, woman before
 agčáⁿ' čínké iⁿ'nacaí égaⁿ, nan'de ísaaⁿ čín'gegaⁿ čéču agčíⁿ, á-biamá
 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 Aⁿ'paⁿ núga aká. Kagéha, ē'di aŋgáče té, á-biamá Ictínike aká Kagéha,
 Elk male the Friend, there we go will, said, they say Ictínike the Friend,
 (sub.). (sub.).
 čí-hnaⁿ ē'di maⁿčín'-ga, á-biamá Aⁿ'paⁿ núga aká. Kagéha, áwatēdii
 you alone there go thou said, they say Elk male the (sub.). Friend, in what place
 are they
 ā, á-biamá. Kagéha, četējái há. Ė'di maⁿčín'-gā, á-biamá. Hau, ačá-
 ? said they say. Friend, they are at There walk, said they say. Well, went
 he this place he
 12 biamá Ictínike amá. Ėgičē Aⁿ'paⁿ ēdedí amáma, áhigí-biamá. Ė'di
 they say Ictínike the (sub.). It happened Elk there they were, it is said many they say. There
 ahí-biamá. Iⁿ'c'áge, eátaⁿ maⁿhniⁿ' éiⁿte, á-biamá Aⁿ'paⁿ amá. Aⁿ'haⁿ,
 he arrived, they say. Venerable man, why you walk may said, they say Elk the (sub.). Yes,
 man,
 ŋucpáha, aⁿ'ba wiⁿ wačáte onátai bēáte kaⁿ'bēa maⁿbēiⁿ' gaⁿ' adaⁿ, ŋucpáha,
 grandchild, day one food you eat I eat I wish I walk as therefore, grandchild,
 15 atí há, á-biamá. Qa-í! iⁿ'c'ágehā, téqi há, wačáte aŋgúqai. Dádaⁿ p'ā'
 I have said they say. Why! O venerable difficult food our. What bitter
 come he man!
 gē bēúga aⁿčáte aⁿmaⁿ'čín' usní ŋí'ctē kimaⁿ'haⁿ-úgaqčē-qti aŋgčíⁿ'i há,
 the (ob.) all we eat we walk cold even when against the wind facing we sit
 á-biamá. Hau, iⁿ'c'ágehā, učáde čičín'ge. Cēna, čactaŋ'-gā há. Añ'kaji,
 said they, they Ho! O venerable to talk of you have Enough, stop talking Not so,
 say. man! nothing.
 18 ŋucpáhā, číedaⁿ cēna čactaⁿ'í-gā há. Gaⁿ' maⁿhniⁿ'-macē'di maⁿbēiⁿ'
 grandchild, do you enough stop (ye) talking Anyhow you walk by you who I walk

- ka^{n'}bēa hā, á-biamá Ictínike aká. Hau, wiñ'ke éi^{n'}te. Jäckahi jin'ga
I wish said, they say Ictínike the (sub.). Ho! he speaks truly may be. Oak tree small
- hé giáxa-biamá. Sin'de ké ja^{n'}-xa^{n'} giáxa-biamá. Hau, ꞑucpáha, usní
horn made for they say. Tail the (ob.) tree root made for they say. Well, grandchild, cold
him
- ꞑi, éga^{n'} snia^{n'}t'e té hā. Hi^{n'} ꞑíai éga^{n'} in'gaxái-gă, á-biamá. Hau, waháb 3
when so me cold may Hair your like for me make ye, said they say. Well, cat's
(freeze) he
- igaska^{n'} ꞑē hi^{n'} giáxa-biamá. Hau! ké, jápahi ꞑégē ꞑatá-gă, á-biamá. ꞑatá-
tails hair made for they say. Ho! come, rosin-weed these eat said they, He ate
him (ob.) they say.
- biamá Ictínike aká. ꞑatá-bi ꞑi iúp'ă-biamá, tcú-biamá. Wū! dáda^{n'}ctē
they say Ictínike the (sub.). He ate they when bitter they say he spit they say. Wū! whatever
say in mouth
- piájijäi'-qtci ꞑataí ēduéhe áha^{n'} á-biamá. Hau! i^{n'}c'áge, edécega^{n'}-hna^{n'} ā, 6
good-not-not very they eat I go with ! said he, they say. Ho! venerable man, what were you saying ?
- á-biamá. Īndáda^{n'}-qti edéhe ta? Waꞑáte pēji'-qti ꞑataí ēduéhe áha^{n'}, ehé,
said they, What indeed I say what shall? Food bad very they eat I go with ! I said,
they say.
- ꞑucpáha, á-biamá Ictínike aká. Ahaú Hau! i^{n'}c'áge, úcka^{n'} wi^{n'} aṅguíꞑiꝼa
grandchild, said, they say Ictínike the (sub.). Well. Ho! venerable man, deed one we tell to thee
- tañ'gata^{n'}. Cin'gajin'ga naxídewaꝼáꝼē te áda^{n'} úcka^{n'} wi^{n'} aṅguíꝼiꝼa tañ'gata^{n'}, 9
we will. Children you make them have ears will therefore deed one we tell thee we will,
- á-biamá. Hau! i^{n'}c'áge, ꝼeamá níaci^{n'}ga wéꝼai té'di éga^{n'}-qti té'di bi^{n'}zé-
said they, Ho! venerable man, these (sub.) persons they find them when just so when they cry
they say.
- hna^{n'}i, á-biamá. Ahaú! á-biamá, éga^{n'} taté áꝼa, á-biamá. Usní amá, ꝼadé-
out, said they, Oho! said they say, so shall be indeed said they say. Cold they say, hard
they say. he
- sage usní-qti amá. A^{n'}pa^{n'}-ma bꝼúga-qti kima^{n'}ha^{n'}-úgaꝼꝼe ma^{n'}ꝼi^{n'}-biamá. 12
wind cold very they say. Elk the all facing the wind walked they say.
ones who
- Ictínike amá kima^{n'}ha^{n'} gaꝼé'-qti waꝼáte ma^{n'}ꝼi^{n'}-biamá. Ágaꝼꝼe ꝼigꝼísa^{n'}ꝼá-
Ictínike the against the apart very eating walked they say. With the turned himself
(sub.) wind around
- biamá. Wū! piájijäi'-qtci, á-biamá.
they say. Wū! good-not-not very, said he, they say.
- Hau, é ga^{n'}-amá níkaci^{n'}ga wéꝼa-biamá Ictínike aká. I-ú! á-biamá. 15
Well, that after awhile person he found they say Ictínike the I-ú! said they say.
them (sub.) he
- Gída^{n'}bái-gă, gída^{n'}bái-gă, á-biamá. A^{n'}pa^{n'}-ma bꝼúga dágaha^{n'} ꝼéꝼa-biamá.
Look for him, look for him, said they say. Elk the all raised their suddenly, they say.
he ones who heads
- E'a^{n'} ā, á-biamá ꝼéaká níkaci^{n'}ga wi^{n'}, á-biamá Ictínike aká. Da^{n'}bá-
What is ? said they, they say. This one person one, said they say Ictínike the They looked
the matter (sub.) he at it
- biamá ꝼi égiꝼe qad iꝼa^{n'} amá. Ē wáꝼake, á-biamá. A^{n'}ha^{n'}, á-biamá. 18
they say when behold grass was sud- they That you mean, said they, Yes, said they say.
denly say. they say. ho
- Hau! i^{n'}c'áge, égiꝼéga^{n'} ckáxe-hna^{n'} te, á-biamá A^{n'}pa^{n'}-ma. Éga^{n'}-qti ꝼi
Ho! venerable beware lest you do thus continually, said, they say Elk the ones So just when
man who.
- éga^{n'}-hna^{n'}i, á-biamá. Cí wabáhi ma^{n'}ꝼi^{n'}-biamá. Égiꝼe cí níaci^{n'}ga wéꝼa-
so regularly, said they say. Again feeding walked they say. It hap- again person he found
he together pened them

- biamá Ictínike aká. Gídaⁿbái-gă, á-biamá. Aⁿ'paⁿ amá daⁿbá-bi xī
they say Ictínike the (sub.). Look for him, said they say. Elk the (sub.). looked, they when say
- égaⁿ-qti amá níaciⁿga akáma, ugásⁿ'iⁿ akáma. Hau! égaⁿ-qti te, á-biamá
just so they say they were men, it is said, they were peeping, it is said Ho! just so it was, said, they say
- 3 Aⁿ'paⁿ amá. Ciñ'gajin'ga uaⁿ'he úwaginá-gă, á-biamá. Kī, Wíebçiⁿ te hă,
Elk the (sub.). Children flight hunt for them, said they, they And, I am he will say.
- á-biamá Ictínike aká. Wiñ'kě-qti áhaⁿ, á-biamá Aⁿ'paⁿ-ma. Hau! kégañ-
said, they say Ictínike the (sub.). He speaks truly ! said, they say Elk the (sub.). Ho! come, do ones who.
- gă, á-biamá. Čiě-gă, á-biamá. Ciñ'gajin'ga uhé úwaginá-gă, á-biamá.
it, said they, they You be first, said they, they Children path hunt for them, said they, they say.
- 6 Ahaú! ičágaskaⁿbçe tá miñke, á-biamá Ictínike aká. Ictínike aká ačá-
Oho! I attempt it will I who, said, they say Ictínike the (sub.). Ictínike the (sub.) went
- biamá. Aⁿ'paⁿ bčúga-qti učúha-biamá. Gañ'ki Ictínike amégaⁿ níaciⁿga
they say. Elk all followed they say. And Ictínike as he moved men
- wéča-biamá. Ě'ga ačá-biamá. Níaciⁿga wéna'ú-qtei íha-biamá. Níaciⁿga
discovered, they say. Thither went they say. Men right alongside of he passed, they say. men
- 9 wéčai xī é úwakiá-biamá: Wí aňkída-bajji-gă. Wíebçiⁿ hă, á-biamá
discov- when that talked with they say: Mo shoot not at me. It is I said, they say
ered them them
- Ictínike aká. Aⁿ'paⁿ-ma wákidá-biamá. Aⁿ'paⁿ-ma t'éwačá-biamá. Aⁿ'paⁿ-
Ictínike the (sub.). Elk the (sub.) they shot at them, Elk the (sub.) they killed them, they Elk
(sub.). ones who they say. ones who say.
- ma múwačingě'-qti-aⁿ'-biamá; cénawačá-biamá. Aⁿ'paⁿ núga jin'ga wiⁿ
the ones who they shot down all they say, they extermin- they say. Elk male small one
ated them
- 12 Aⁿ'paⁿ miñ'ga jin'ga etī wiⁿ, Ictínike aká é wéčabçiⁿ níga-biamá. Wéahidě'-
Elk female small too one, Ictínike the that the third alive they say. Far away
(sub.)
- qti aⁿ'he júwagče abí-biamá Ahí-biamá xī hé kě čizá-bi Ictínike aká,
very fled he with them arrived, they say. Arrived, they say when horn the took, they Ictínike the
(ob.) say (sub.),
- aⁿ'ča féča-biamá. Aⁿ'paⁿ jin'ga fé wagáji egaⁿ', Eátaⁿ aⁿ'čaⁿ'waⁿčahái ě.
threw suddenly, they say. Elk small to go told them having, Why me you follow ?
away
- 15 Janúxa hébe ačídadégaⁿ te hă. Gúdiha maⁿčičiⁿ'i-ga. Aⁿ'paⁿ ečíge taí,
Fresh meat piece I cut up for myself will Further off walk ye. Elk they will call
you,
- á-biamá. Cetaⁿ.
said he, they say. So far.

NOTES.

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

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

71, 6. piäjiäji-qtei, etc. The *literal* meaning is the opposite of the *real* one. So wačate pěji-qtei, is "very good food;" and wáčaha pěji-qtei, "very good clothing."

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

71, 9. naxídewačəčə° (given by Hupeča^a), "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 náxičawačəčə, "You annoy or alarm them": "We tell you one thing lest you alarm the children."

71, 10. biⁿzé, syn., xaxage, to cry out as a child, or as the young of the elk or coyote. This cry, according to Hupeča^a, is i-ú; Joseph La Flèche gave uⁿ, said through the nose, with the rising inflection; and ɬačɪⁿ-naⁿpajɪ gave in the preceding myth, 'iⁿ.

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

72, 5. čié-gǎ, "Be thou he," imperative of čie, thou; syn., čɪ pahañ'ga-gǎ, "Be thou the foremost, the leader"—Joseph La Flèche.

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

TRANSLATION.

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

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

ICTINIKE AND THE BUZZARD.

TOLD BY MAⁿTCU-NAⁿBA.

Ėgiçe Ictinike amá čé amáma. Kĩ Héga wiⁿ gáwi^xe maⁿčĩ'-biamá.
It came to Ictinike the was going. And Buzzard one going around walked they say.
pass (sub.)

Kĩ Ictinike aká ni-taⁿ'ga masániaja čé gaⁿčá'-biamá. Héga čĩⁿké čahaⁿ'-
And Ictinike the big water to the other to go wished they say. Buzzard the (ob.) he prayed to
(sub.) side of him

3 biamá. Ligaⁿ'ha, iⁿ'čĩⁿ-gá há. Ní masániaja iⁿ'čĩⁿ-gá há, á-biamá Ictinike
they say. O grandfather, carry me Water to the other carry me said, they say Ictinike
side of

aká. Aⁿ'haⁿ, á-biamá Héga aká, wíⁱ'n téĩⁿke, á-biamá. Gaⁿ'ki gíⁱ'n-
the Yes, said, they say Buzzard the I carry will said they say. And he carried
(sub.) him

biamá. Gíⁱ'n-bi xĩ jaⁿqčú'a uné gíⁱ'n-biamá. Ėgiçe jaⁿqčú'a tē íča-biamá
they say. He carried when hollow tree seeking he carried him, At length hollow tree the he found, they
him, they say they say (ob.) say

6 há. Ė'di gíⁱ'n ačá-biamá xĩ jaⁿqčú'a tē x^an'ha-qtci ihe ačé-ħnaⁿ-biamá
There carrying went they say when hollow tree the border very passing went regularly, they say
him (ob.)

- Héga amá, áçikaⁿ açe hnaⁿ-biamá. Áçikaⁿ açaí xī: Jigaⁿ'ha, aⁿwaⁿ'-
 Buzzard the (sub.), leaning he went regularly, they say. Leaning he went when: O grandfather me
- hniqpáç etégaⁿ, á-biamá Ictínike aká. Maⁿ'çiⁿ tégaⁿ caⁿ'caⁿ bæiⁿ' hă,
 you make fall apt said, they say Ictinike the (sub.). To walk the, so always I am
- á-biamá Héga aká. Égiçe xigçíubçiⁿ'-biamá xī Ictínike maⁿ'can'de égiⁿ 3
 said, they say Buzzard the (sub.). At length twisted himself they say when Ictinike den head-long
- içeça-biamá Héga aká. Kī Ictínike jaⁿqçú'a égihe çéçē maⁿ'taça waqpáni,
 sent him suddenly, Buzzard the And Ictinike hollow tree headlong sent inside poor
 they say (sub.) suddenly
- qçáqti maⁿ'çiⁿ'-biamá. Égiçe íí hégactēwaⁿ'jī gaqçaⁿ' atí-biamá. Égiçe
 lean very walked they say. At length lodge by no means a few on the hunt have come, they At length
 say.
- uqçú'a wéçē xī wa'ú amá qçabé tē gaçáqi amá. Égiçe Ictínike aká 6
 hollow sought when woman, the (sub.) tree the hit and made they say. At length Ictinike the
 (tree) (wood) (ob.) sound (sub.)
- jaⁿqçú'a maⁿ'taça gçiⁿ'-bi cī, Níaciⁿ'ga wéçē tí-biamá eçeçaⁿ-biamá. Égiçe
 hollow tree inside sat, they say again, Person seeking have come thought they say. It hap-
 (wood) (see note), he pened
- miçá-ha wa-iⁿ'-biamá Ictínike aká. Sín'de kē jaⁿqçú'a usné gē ubásnaⁿ
 raccoon skin wore they say Ictinike the (sub.). Tail the (ob.) hollow tree split the (pl.) pushing into
- éçaⁿ'be-híça-biamá. Gañ'ki wa'ú çábçiⁿ atí-biamá, cī qçabé gaçáqi- 9
 he caused to come in sight, And woman three have come, they again tree hit and
 they say. say sounded
- biamá. Cī sín'de daⁿ'bá-biamá. Égiçe gá-biamá: Hindá! ciçaⁿ', miçá
 they say. And tail they saw they say. It happened she said as fol- Stop! husband's raccoon
 lows, they say: sister
- d'úba çéaká, á-biamá. Miçá d'úba weáçiçē, á-biamá. Hiⁿ+! ciçaⁿ', wiⁿ'
 some this she said, they Raccoon some I have found said they say. Oh! brother's one
 say. for myself she wife
- aⁿ'çá'í tedaⁿ+, á-biamá. Jaⁿ' tē aņgúga'úde taí hē, á-biamá. Égiçe jaⁿ' 12
 you give will? said (one), they Tree the we cut a whole in will said they say. At length tree
 me say. (ob.) she
- tē gasá-biamá, ugá'udá-biamá. Égiçe Ictínike gá-biamá: Miçá ıaņ'ga
 the they cut they say they cut a hole they say. It happened Ictinike said as follows, Raccoon big
 (ob.) in it they say:
- bçiⁿ' hă. ıaņgáçēha gaxái-gă hă, á-biamá. Hiⁿ+! ciçaⁿ', Miçá aká ıaņgá-bi
 I am Large around make it said they say. Oh! brother's Raccoon the big (see note)
 he wife (sub.)
- ai hē, á-biamá. Gañ'ki jaⁿqçú'a tē ıaņgáçēha u'úde tē gaxá-biamá. 15
 he said (one) And hollow tree the large around hole the they
 says they say. (ob.) made they say.
- Gañ'ki éçaⁿ'be akí-biamá Ictínike aká. Miçá ıaņ'ga açiⁿ' éçaⁿ'be cakí,
 And coming out reached home, Ictinike the (sub.). Raccoon big having coming out I come
 they say home to you
- á-biamá. Hiⁿ+! ciçaⁿ', Ictínike amé amédaⁿ, á-biamá. Gañ'ki Ictínike
 said (one) Oh! brother's Ictinike it is he who is said (one) And Ictinike
 they say. wife moving, they say.
- éçaⁿ'be akí-biamá. Miçá ıaņ'ga áçiⁿ'hé cagçē te. Gúdiha najiⁿ'i-gă, 18
 coming out reached home, Raccoon big I who move I go home will. Further off stand ye
 they say. to you
- á-biamá. Éçaⁿ'be akí tē'di wéçigçaⁿ gáxe gçiⁿ'-biamá. Átaⁿ ámaⁿ xī
 said he, Coming out he when decision making he sat they say. How I do to if
 they say. reached home him
- égaⁿ'é'aⁿ etédaⁿ, eçeçaⁿ gçiⁿ'-biamá. At'é dăxe xī-hnaⁿ úmakaáç etégaⁿ
 so I do to him apt? thinking he sat they say. I die I make if only I make it easy apt

- áhaⁿ, eðégaⁿ-biamá. Cí égiçe \mathbb{X} áxe wiⁿ daⁿbá-biamá. \mathbb{X} áxe daⁿbá-bi egaⁿ
! he thought they say. Again it hap- Crow one he saw they say. Crow he saw, they say havin
pened
- cí Wajíbe-snéde wiⁿ daⁿbá-biamá. Égiçe fahaⁿ-biamá. Kagéha, fá'eañ'-
again Magpie one he saw they say. It hap- he prayed to, they say. Friend, pity ye
pened
- 3 giçái-gă, iⁿwiñ'kaⁿi-gă, á-biamá. At'é dăxe tá miñké; iⁿwiñ'kaⁿ-ba aⁿ'fa-
me, help ye me, said he, they say. I die I make will I who; help me and eat
tái-gă, á-biamá. Wajín'ga bəúga-qti wébaⁿ-bi egaⁿ é'di ahí-biamá. Gañ'ki
ye me, he said, they say. Bird all very called them, having there arrived, they say. And
they say
- Qičá amá cti é'di ahí-biamá. \mathbb{X} áxe aká égiçaⁿ-biamá, Qičá fiñké é wa-
Eagle the too there arrived, they say. Crow the said to him, they say, Eagle the (ob.) that he
(sub.) (sub.)
- 6 ká-bi egaⁿ: Kagéha, máhiⁿ pái aoniⁿ. Wémabçazai-gă, á-biamá. Gañ'ki
meant, having: Friend, knife sharp you have. Rend it for us, said they say. And
they say he
- nin'de fəⁿá Qičá aká há fəⁿ uçá'udá-biamá. Sín'de-qçú'a maⁿtáa waciⁿ
rump at the Eagle the skin the bit a hole in they say. Tail hollow within fat
(sub.) (sub.) (ob.)
- fəⁿ waçíona gçiⁿ-biamá. Aⁿ'paⁿ, ciⁿ hégañi amá, á-biamá. Gañ'ki Héga
the (ob.) visible sat they say. Elk, fat not a little, it was, said he, they And Buzzard
say.
- 9 amá-ona cetaⁿ-hnaⁿ ahí-bají-biamá. Égiçe Héga amá é'di ahí-biamá.
the only so far only ar- not they say. At length Buzzard the there arrived, they say.
(sub.) rived (sub.)
- Cí+cte! Ictínike, á-biamá Héga amá. An'kají, kagéha, çikúça-gă, mábçaza-
Fie on you! Ictinike, said, they say Buzzard the (sub.). Not so, friend, hurry, rend
gă. Máhiⁿ pái aoniⁿ há, á-biamá \mathbb{X} áxe aká. An'kají, Ictínike éé há,
it. Knife sharp you have said, they say Crow the (sub.). Not so, Ictinike it is
- 12 á-biamá Héga amá Héga çatájí té'di Wajíbe-snéde maⁿtáa-qtcí upé ahí-bi
said, they say, Buzzard the Buzzard he ate when Magpie within very entered reached,
(sub.) not they say
- egaⁿ waciⁿ çatá-biamá. Héga amá dăa aça-bi egaⁿ ígaskaⁿçá-biamá.
having fat ate they say. Buzzard the to the went, they having tried him they say.
(sub.) head say
- Ígaskaⁿçá-bi egaⁿ paqçúge çagtá-biamá, céçectəwaⁿjí jaⁿ-biamá Ictínike
Tried him, they say having nostrils bit they say, not heeding at all lay they say Ictinike
- 15 aká. Égiçe ictá-ha ké çagtá-biamá, cí céçectəwaⁿjí jaⁿ-biamá Ictínike
the At length eye-skin the he bit they say again not heeding at all lay they say Ictinike
(sub.) (ob.)
- aká. Nin'daáçicaⁿ aça-bi xí waciⁿ hebé édí fəⁿ ké çatá-biamá Héga
he Towards the rump went, they when fat piece there that which he ate they say Buzzard
(sub.) say was
- aká. Égiçe u'úde xəⁿ'ha ké'di waciⁿ hébé édí fəⁿ çacpá-biamá Héga aká.
the At length hole border by the fat piece there the bit off a they say Buzzard the
(sub.) (ob.) piece (sub.)
- 18 Égiçe, Wiñ'ka-bi té, Aⁿ'paⁿ kéde, á-biamá. Égiçe maⁿ'taçá-qtcí upé ahí-bi
It hap- They told the truth, Elk it is, but, said they say. At length within very entered reached,
pened, he they say
- egaⁿ waciⁿ hébé çacpá-biamá. Íçəⁿbaⁿ upé fé xí áçisandá-bi egaⁿ
having fat piece bit off a they say. The second enter- went when squeezed with his having
piece time ing hands, they say
- mañ'gçe najíⁿ-biamá Ictínike aká Aⁿ'oniçuájí egaⁿ égaⁿwí'aⁿ tá miñké,
erect stood they say Ictinike the You treated me ill having so I do to you will I who,
(sub.)

á-biamá Ictínike aká. Kagéha, a^{n'}ǰicta^{n'}-gă, á-biamá Héga aká. A^{n'}haⁿ,
 said, they say Ictinike the (sub.). Friend, let me go, said, they say Buzzard the (sub.). Yes,
 ǰáci wíǰictaⁿ-máǰi tá mĩnke, á-biamá Ictínike aká. Ga^{n'}ki ǰicta^{n'} ǰéǰa-
 a long I let you go I not will I who, said, they say Ictinike the And let him go sent sud-
 while (sub.). denly
 biamá ǰi nackí ǰaⁿ hi^{n'} ǰĩngě'-qti-aⁿ Héga, uonúda-bi ega^{n'}. Ádaⁿ héga 3
 they say when head the feathers it had very Buzzard, the pulling out having. Therefore buzzard
 (ob.) none
 nackí ǰaⁿ hi^{n'} ǰĩngai, jidě'-qti-a^{n'}. Ceta^{n'}.
 head the feathers has none, red very. So far.
 (ob.)

NOTES.

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

75, 2. ma^{n'}ǰi tegaⁿ caⁿcaⁿ bǰiⁿ hă. If tegaⁿ be inseparable, the meaning of it is "in order that, in order to;" and the whole phrase can be rendered: "I am always so, in order to go." But if tegaⁿ be a contraction of tǣ and égaⁿ, it must be translated by "I always go so." In this case, égaⁿ-caⁿcaⁿ means "so forever, so always."

75, 4. ǰǰaⁿqti and hegactěwaⁿǰi, pronounced ǰǰa+qti, and he+gactěwaⁿǰi.

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

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

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

76, 6. mahiⁿ pai aǰniⁿ, "You have a sharp knife;" that is, his beak. Cf. the Winnebago name, Mahiⁿ-noⁿpa-ka, Two Knives, of the Bird Family (Foster), and the ǰegiha, Máhiⁿ ǰĩng'e, No Knife.

76, 18. aⁿpaⁿ kéde, an example of contraction and ellipsis. It is contracted from aⁿpaⁿ ké, éde, referring to the past doubts of the speaker. The full form would be, aⁿpaⁿ kéde-hnaⁿ ewéja ǰaⁿctiⁿ: "It was an Elk lying there, but I doubted it heretofore."

TRANSLATION.

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

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

ICTINIKE, THE BROTHERS, AND SISTER.

RELATED BY FRANK LA FLÈCHE.

Ukíkiji dubá-biamá, iñā'ge aká wésata'-biamá. Wakíde-pí-qtí-
 Brethren four they say, sister the (sub.) the fifth they say. Very good marksmen
 biamá ukíkiji dúbá amá. Kí iñā'ge aká íetíwáxe-hna'-biamá. Kí
 they say brethren four the (sub.). And sister the (sub.) used to make the ani- they say. And
 mals come by calling
 téqiwágičá-biamá wa'ú aká. Kě, iñuhá, iñ'gahai-ă hě. Ga' giáha- 3
 she prized them they say woman the (sub.). Come, elder brother, comb for me And he combed
 for her
 biamá, giáonapá-qtci-biamá. Sadégte giáxa-biamá, kí gahá iča'ča-
 they say, combed very smooth they say. Scaffold they made for her, and on it they placed her
 for her
 biamá. Kí wañ'gičě-qtí háhaxičě naji'-biamá, man'dě ékina ačì'-
 they say. And every one making himself stood they say, bows sufficient they had
 ready
 biamá. Kí wa'ú aká ba'-biamá, kí cì ba'-biamá Wéčabčì'a' tédíhi 6
 they say. And woman the (sub.) called they say, and again called they say. The third time occurred
 xī ma'-na'cude wačìona-biamá. Iñuhá, wacka' ega'-ă, ca-íi hě,
 when dust from treading visible they say. Elder brother, make an effort do they are com-
 the ground ing to you
 á-biamá. Wéduba' tédíhi xī éča'be atí-biamá. Kí Ictínike aká édi
 she said, they The fourth time occurred when in sight they had come, And Ictinike the (sub.) there
 say.
 naji'-biamá. Égičě atí-biamá waniša amá ca' bčúga-qtí, Jé améga', 9
 stood they say. At length had come, they say animal the (sub.) indeed all Buffalo the (sub.)
 A'pa' amé, Jáqtí amé, ca' bčúga-biamá. Ca'-qtí-ga' t'éwačě naji'-
 Elk the (sub.) Deer the (sub.) indeed all they say. All at once killing them they stood
 biamá. Kí cañ'gaxá-biamá. Ga' wacé'-qtí gčì'-biamá. Égičě uma'e
 they say. And they made an end they say. And rich very they sat they say. At length provisions
 tě časni' ačá-biamá. Kí iñínu aká 'ábae ačé 'ičá-biamá wañ'gičě. Kí 12
 the swallowed went they say. And her elder the hunting to go spoke of, they say all. And
 (ob.) brother (sub.)
 iñínu na' aká: Níkaci'ga wi' tí taté ča'ja dáda'-qtí edé ctéctewa'
 her elder grown the one Person one come shall though what indeed he notwithstanding
 brother who: hither says that
 égičéga' čéckaxe te há, á-biamá. Iñuhá, añ'ka-máji tá minke,
 beware you do it for him lest he said, they say. O elder brother, I not so will I who,
 á-biamá. Iñā'ge čínké uma'e gišáxa-bi ega' gia'ča ačá-biamá. 15
 she said, they His sister the (ob.) provisions made for his own, having leaving her they went, they
 say. they say (their own) say.
 Ačá-biamá xī Ictínike aká atí-biamá, číxesági man'dě kéde ačì'-bi,
 They went, they when Ictinike the (sub.) came they say, hard willow bow the (ob.) he had, they
 say, say,
 číqčě-ma ma'jiha kě ugípi-qtí ačì'-bi. Wihé, indáda'-qtí edéhe
 reads the (ob.) quiver the (ob.) full very he had, they Second daughter, what indeed I say that
 say.
 ctéctewa' éga' i'čéckaxe te há. Ča'eañ'gičá-gă, iucpáha. Añ'kaji, 18
 notwithstanding so you do for me will Pity me, your relation, my grandchild. Not so

ɣigaⁿhá, ubɕí'age hě, á-biamá wa'ú aká An'kaji, ɣucpá, ɕa'ean'giɕá-gă.
grandfather, I am unwilling said, they say woman the (sub.). Not so, grandchild, pity me, your relation.

Maⁿ' ɕétě ɣega-qtí aɣígɕictaⁿ' éde iɕágigɕaskaⁿ'bɕe kaⁿ'bɕa. L'éti-
Arrow this (col.) new very I finished for myself but I try my own I wish. Animals
to come

3 wackáxe-hnaⁿ amá. Égaⁿ gáxa-gă. Wa'ú ɕiñké uɕí'age ɕaⁿ'ja caⁿ'
you are used to making they say. So do. Woman the (ob.) unwilling though yet
them

ɕactaⁿ'-bají-biamá. Égiɕe caⁿ'-aká uhékiɕa-biamá wa'ú aká. Īn'daké,
he stopped not they say. At length after standing awhile she let him they say woman the Let us see,
talking have his way (sub.).

ĩngáhe-ă hě' á-biamá wa'ú aká. Ictínike aká giáha-biamá. ɣi'an'kiɕe
comb for me said, they say woman the (sub.). Ictínike the (sub.) combed for her, He made her paint
herself

6 ctěaⁿ'-bi egaⁿ' gíɕictaⁿ'-biamá. Sadégɕe giáxai tě gahá gɕiñ'kiɕá-biamá.
even, they say having he finished they say. Scaffold that had been on it he made her sit they say.
for her made for her

Kí, Dubaⁿ' abaⁿ' tě'di atí-hnaⁿi hě, á-biamá wa'ú aká. Īn'daké, bañ-gă,
And, Four times I call when they usually come said, they say woman the (sub.). Let us see, call,

á-biamá Ictínike aká. Kí wa'ú aká baⁿ'-biamá. ɕabɕiⁿ'aⁿ baⁿ'-bi ɣi'ji
said, they say Ictínike the (sub.). And woman the (sub.) called they say. Three times called, they when
say

9 maⁿnaⁿ'-cude tě waɕóna-biamá. Hiⁿ+! ca-fi hě, ɣigaⁿhá, wackaⁿ' egaⁿ'-ă
dust from treading the visible they say. Oh! they are grandfather, make an
the ground (ob.) coming effort

hě'. Wédubaⁿ' tědihi ɣi égiɕe éɕaⁿ'be atí-biamá. Égiɕe atí-biamá.
The fourth time occurred when it happened in sight they came, they At length they came, they
say. say.

Wakída-biamá Ictínike aká. ɕíqɕe maⁿ' kě wékídá-biamá, uɕíhuni
He shot at them, they say Ictínike the (sub.). Reed arrow the (ob.) he shot at them with, wabbling
they say,

12 égaⁿ iɕéɕa-biamá. He-í! á-biamá Ictínike aká. Caⁿ égaⁿ-hnaⁿ wakídai
like sent suddenly, they say. Why! said, they say Ictínike the (sub.). And so only he shot at them

tě múwaɕnaⁿ najiⁿ'-biamá. Égiɕe maⁿ'jiha múqɕu'á-biamá. Égiɕe
when missing them he stood they say. At length quiver shot empty they say. It happened

háci-qtí Aⁿ'paⁿ núga wiⁿ' jin'gají'-qtí édegaⁿ atí-biamá. Sadégɕe baqíɕá-
at the very Elk male one not small very like, was came, they say. Scaffold pushed down
last

15 biamá. Kí wa'ú ɕiñké hé ujáa ugɕaⁿ' aɕiⁿ' ákiágɕa-biamá. Kí égiɕe
they say. And woman the (ob.) horn fork in between having he had gone homeward, And at length
her they say.

iqínu amá akí-biamá. Iɣaⁿ'ge ɕiñké ɕiñgé tě akí-biamá. Ugíne ɣúwiⁿ'xá-
her the reached h-me, His sister the (ob.) was none when reached home, To seek his went about
brother (sub.) they say. they say. own

bi ɕaⁿ'ja ígiɕa-bají-biamá. Égiɕe jin'gá-qte ɕiñké ɣan'de áɕitá-qtí
they though he found not his they say. It happened small very the one ground crossing by a
say own who very near way

18 ugíne aɕá-biamá. Jáhe jin'gají'-qtí édegaⁿ é'di ahí-biamá. Kí é'di
seeking went they say. Hill small not very like, was there arrived, they say. And there
his own

gɕiⁿ'-biamá. Caⁿ'-qtí-aká cǐ é'di jaⁿ'-biamá. Égiɕe wa'ú wiⁿ xagé
he sat they say. After he sat a great again there he lay they say. It happened woman one crying
while

na'aⁿ'-biamá. Úɕixídá-bi ɣi'ji níkaciⁿ'ga ctě wa'ú waɕóna-bají-biamá.
he heard they say. Looking around for when person even woman visible not they say.
them, they say

Ca^{n'} wi^{n'}a^{n'}wa tédaⁿ eéga^{n'}-bi ega^{n'} úfíxide-hna^{n'}-biamá. Cí ja^{n'}-bi xí
Yet which is it? thought, they say having he looked around they say. Again he lay down, when they say

cí xagé na'a^{n'}-biamá. Égiçe iñā'ge fiñké hú tē ígiđaha^{n'}-biamá. Ē'di
again crying he heard they say. It happened his sister the (ob.) voice the he recognized they say. There (ob.) his own

éga^{n'}-qti iñ'fiⁿ agčá-biamá uqčé'qtcí. Akí-bi xí iji^{n'}če čaňká úwagičá- 3
just so running he went homeward, very soon. He reached when his elder the (ob.) he told them they say they say home, they say brother

biamá. Ji^{n'}čéha, wiñā'ge xagé agína'a^{n'} hā, ičágičē agčí hā. Hau!
they say. Elder brother, my sister crying I heard my own I found my I have Ho! own returned

kē, áwačan'di éi^{n'}te aňgáče tai, á-biamá. Ga^{n'} ē'di ačá-biamá. Ga^{n'}
come, to the place where she may be let us go, he said, they say. And there went they say. And

maja^{n'} čan'di ahí-biamá. Čéču hā, á-biamá isaň'ga aká. Kē, 6
land at the arrived, they say. Here said, they say his younger the (sub.). Come, brother

ána'a^{n'}i-gā, á-biamá. Ga^{n'} ána'a^{n'}-biamá waň'giče. A^{n'}ha^{n'}, čiaň'ge
listen ye to it, he said, they say. And listened to it, they say all. Yes, your sister

ian'de ma^{n'}táa ači^{n'} akíi etédegaⁿ e'a^{n'} aňgáxai ada^{n'} aňgčíze tai eda^{n'},
ground into having he reached should have, how we do therefore we take our may ? her home but own

a-biamá. Hau! ji^{n'}čéha, kē, ájaⁿ égaⁿ i^{n'}te kégaň-gā, á-biamá jiňgá-qtcí 9
he said, they say. Ho! elder brother. come, you do so may come, do so, said, they say small very

aká. Ahaú! á-biamá na^{n'}-qtcí aká, wiígaⁿ čégaⁿ téqi áakipá xí'ji
the (sub.). Oho! said, they say. grown very the (sub.), my grand- thus trouble I meet if father

čégimaⁿ té é hā, á-bi ega^{n'} ja^{n'}wétiⁿ ači^{n'} akáma édegaⁿ ítiⁿ-biamá
I do thus may said he he said, having striking-stick that he had had, they say he hit with it, they say they say

ian'de kē. Kí na^{n'}ji^{n'}ckē'-qtcí ugákiba jiňgá-biamá. Hau! kégaň-gā, 12
ground the (ob.). And barely he made a crack small they say. Ho! come, do so, by hitting

á-biamá. Cí éduátaⁿ taⁿ é waká-biamá. Ahaú! á-biamá, wiígaⁿ čégaⁿ
he said, they Again next the him he meant they say. Oho! he said, they my grand- thus say. say, father

téqi áakipá kí'ji čégimaⁿ té é hā, á-bi ega^{n'} ja^{n'}wétiⁿ ači^{n'} akáma
trouble I meet if I do thus may said he he said, having striking-stick that he had they say they say

édegaⁿ ítiⁿ-biamá ian'de kē. Kí na^{n'}ji^{n'}ckē'-qtcí ugákibá-biamá. Cí 15
had, they he hit with it, ground the (ob.). And barely made a crack by hitting. Again say they say they say they say

wéčabčiⁿ aká cí égaⁿ-biamá. Jiňgá-qtcí aká: Wiígaⁿ čégaⁿ téqi áakipá
the third the again so did they say. Small very the My grand- thus trouble I meet (sub.): father

xí'ji čégimaⁿ té é hā, á-bi ega^{n'} ja^{n'}wétiⁿ ači^{n'} akáma édegaⁿ ítiⁿ-biamá
if I do thus may said he he said, having striking-stick that he had had, they say he hit with it, they say they say

ian'de kē. Kí čahé čaⁿ ugásně-qti ičéča-biamá. Égiçe wanípa dádaⁿ 18
ground the And hill the he split altogether suddenly they say. It happened animal what (ob.) (ob.) by hitting

bčúga-qti waéčaⁿbá-biamá Égiçe iñā'ge fiñké ijičébegča^{n'} gaxá-bi-ta^{n'}-
all made them appear, they say. It happened his sister the (ob.) door she had been made

amá, á kē agčan'kaⁿhaⁿ ka^{n'}taⁿ-bi ega^{n'} ubátiheča-bi-ta^{n'}-amá. Čiji^{n'}če
they say, arm the on each side tied, they say having she had been hung up they say. Your elder (ob.) as she stood brother

mégaⁿ mi^{n'}ga núga edábe-çaⁿ-çaⁿ úgactái-gă. Ga^{n'} wakíde naji^{n'}-biamá.
likewise female male also of each kind leave a remainder And shooting at stood they say.
after hitting. them

Ga^{n'} úmuctaí-ma ga^{n'} ijáje wa'í naji^{n'}-biamá. Ėgiçe ca^{n'}-qti ga^{n'}
And those who remained so name giving to they stood, they say. At length at will
from shooting them

3 cénakiçá-biamá. Iṭaṇ'ge çĩṅké gaⁿ gçíza-biamá. Ceta^{n'}.
they exterminated them, His sister the (ob.) so he took his own, they So far.
they say. say.

NOTES.

82, 2. 3. caⁿqti gaⁿ cenakiçá-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. Forthwith he ran home very speedily. When he reached home, he told his elder brothers. "Elder brothers, I have heard my sister crying. I have found her and have come home." "Ho! come, let us go to the place where she may be," said they. And they went thither. And they reached the land. "It is here," said their younger brother. "Come, listen to it." And all listened to it. "Yes, he has taken your sister home into the ground, but how shall we do to get her back?" said they. "Well, elder brother, do what may be in your mind," said the youngest one. The eldest one having said, "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club that he had been carrying. And he barely made a small crack. "Ho! come, do so," he said, meaning the next brother. Having said "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club that he had been carrying. And he barely made a crack. And the third did so. The youngest having said, "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club which he had been carrying. And the hill split suddenly in two from top to bottom. And it happened that by their blows they made all the animals appear. And behold, their sister had been made into a door: having been tied by her arms on both sides, she had been hung up. "You and your elder brothers spare a male and female of each kind," said the eldest brother to the rest. And they stood shooting them. And they gave names to those which remained after the shooting. At length they exterminated them. They took their sister back to. The End.

ICTINIKE AND THE DESERTED CHILDREN.

NUDAⁿ-AXA'S VERSION.

Maⁿtcú wiⁿ taⁿ'waŋgçaⁿ e wégiŋgçaⁿ akáma taⁿ'waŋgçaⁿ hégabajī.
 Grizzly bear one tribe that he was governing them, it is said tribe not a few.

Uŋúciaŋáqti í akáma. Iⁿc'áge wiⁿ Maⁿtcú aŋiⁿ' akí-biamá gaⁿ' égiŋe
 In the very center pitched his tent, Old man one Grizzly bear having reached home, and at length
 they say.

gá-biamá: Cín'gajīŋ'ga bŋúgaqti íŋgaxe ŋéwakiŋe taí, úwagiŋá-gā, 3
 said as follows, Children all to play they will send them tell them

á-biamá Maⁿtcú aká. Gaⁿ' íŋéwakiŋá-biamá. Cín'gajīŋga-mácé íŋgaxe
 said, they say Grizzly bear the (sub.). And he sent them they say. Children ye who to play

çéwaçákiçe te aí áça u+! á-biamá. Ga^{n'} bçúgaqti ıgaxe açá-biamá.
you send them will he indeed halloo! he said, And all to play went they say.
says they say.

ııgaxe açá-bi ega^{n'} Ma^{n'}tcú aká i^{n'}c'áge çinké gıba^{n'}-biamá. Cin'gajın'ga
To play went, they having Grizzly bear the old man the (ob.) called him, they say. Children
say (sub.)

3 wıutciye-hna^{n'}i hă; waa^{n'}ça tai éga^{n'} çéa^{n'}wañ'kiçai. Waha^{n'} tai, á-biamá.
are troublesome to us to abandon them in order that we sent them away. Let them remove he said, they
say.

Waha^{n'} wágajı-biamá. Waçáha^{n'} te aí áça u+! á-biamá i^{n'}c'áge aká. Ca^{n'}
To remove he commanded them, You are to remove he indeed halloo! said, they say old man the (sub.). And
they say says

ıı kě bçúga a^{n'}ça gçihéça-biamá, ga^{n'} cañ'ge wa'ı^{n'}wakiçá-biamá. Bçúga
lodge the all they threw down their own sud- and horse they caused them to they say. All
(ob.) denly, they say carry the tents, &c.

6 cañ'ge ágçin'-biamá. Sigçé çinğé gaxá-biamá. U'éçaqti a^{n'}ha-biamá,
horse sat on they say. Trail none they made, they say. Scattering they fled they say
very much

cin'gajın'ga wéa^{n'}há-biamá. Égiçe sigçé kě waçıona tédıhi uçuhe binihé
children they fled from them, At length trail the (ob.) visible when to follow feared,
they say they say

eçéga^{n'} éga^{n'} u'éçaqti wéa^{n'}há-biamá. Wéahide eçáhi ıı uçuwınçıçá-biamá,
they as scattering very they fled from them, Far away arrived when they assembled themselves,
thought much they say there they say

9 áda^{n'} ujañ'ge 'a^{n'} waçıona açai tédıhi ıı ga^{n'} ıı-biamá. Jázęqtcı hí ıı
therefore road there is visible it went (occurred) when so they pitched Very late in they when
tents, they say. the evening arrived

ııgaxe amá cañ'gaxá-bi ega^{n'} éça^{n'}be ahı-bi ıı égiçe úkızá-biamá.
players the (sub.) they ceased, they having in sight they arrived, when behold no one there, they say.
say they say

Cin'gajın'ga xagé za'ę'qtia^{n'}-biamá. Jıúçiqçige kě akı-biamá bçúga. Kı
Children crying made a great noise, they Old tent-sites the reached home, all. And
say (ob.) they say

12 mın'jın'ga na^{n'}-éga^{n'} amá waçıú çıona^{n'}i kě ikiçe-hna^{n'}-biamá, ııçan^{n'} cti
girl grown some- the (sub.) awl dropped the (ob.) were finding they say deer-sinew too
what accidentally

ikiçe-hna^{n'}-biamá. Kı nújın'ga amá ékiçe amá cıçıa çan'ça^{n'} júkigçá-
were finding they say. And boy the (sub.) related to the by companies went with
accidentally one another (sub.) one another

biamá, ja^{n'}çan'ha gě égaxe ıçan'ça-bi ega^{n'}, qáde áji-biamá, ıı aká sáta^{n'}hai
they say bark the around they placed, having grass they put on lodge the in five
(scattered) they say much, they say, places

15 tē jın'gajı-hna^{n'} gaxá-biamá, uskę'qti-hna^{n'}-biamá. Égiçe máçe amá.
the not small, as a rule they made they say, very full as a rule they say. At length winter they say.

Nújın'ga na^{n'}ba na^{n'}-biamá. Kagéha, aņgúçide te, ma^{n'} aņııçaxe te,
Boy two grown they say. My friend, let us two be together, arrow let us two make for
ourselves,

á-biamá. Man'dē pahan'ga gaxá-biamá. Man'dē kě akıwa ııçıçıta^{n'}-
said (one) they Bow before they made, they say. Bow the both they finished for
say. themselves

18 biamá. Máhi^{n'}-sí tē gaxá-biamá, gçébahiwi^{n'}-hna^{n'} gaxá-biamá, açı^{n'} taité
they say. Arrow-head the they made, they say a hundred in a lot they made, they say what (one) shall
have

ékina ııçáxa-biamá. Ma^{n'}sa tē gaxá-biamá. Égiçe bıze amá. Áça-biamá
a sufficient they made for them- Arrow- the they they say. At length dry they say. They glued them
quantity selves, they say. shaft made on, they say

- (ma'caⁿ tē áçaskabe áça-biamá). Kĩ áma taⁿ eduátaⁿ pa-í tē ugçai tē
(feather the to stick they glued them on, they say). And the the next sharp the he put in the other (std. sub.)
- máhiⁿsi tē; gçébahiwíⁿ çictaⁿi tē. Gañ'ki cĩ áma çé áçai tē, gañ'ki cĩ
arrow-head the; a hundred he finished. And again the one this he glued them on and again
- máhiⁿsi áma taⁿ úgçe gçeiⁿ tē. Çictaⁿ-biamá. Kĩ maⁿ ují taité há wiⁿ 3
arrow-head the other the putting he sat the. They finished they say. And arrow they put shall skin one
- sú-biamá. Akiwaha xixáxe çictaⁿ-bi egaⁿ maⁿ tē ugçji-biamá. Kĩ
they slit, they Both making for he finished, they having arrow the he put in his own. And they say. they say.
- gá-biamá: Kagéha, ugácaⁿ aũgáçe te, á-biamá. Gaⁿ açá-biamá. Égiçe
he said as follows My friend traveling let us go he said, they say. So they they say. At length they say: went
- çi hégaçi édedí amá. Ē'di ahí-biamá ugáhanadáze tē'di. Gaⁿ cañ'ge 6
lodge not a few there were, they say. There they arrived, they say darkness when. So horse
- wamaⁿçáⁿ-biamá. Çe níkaciⁿga ukéçiⁿ-ma íkit'açai égaⁿ íaháwagçe gaxá-
they stole them they say. This Indians the hate each other so shield made
- biamá; é cti maⁿçáⁿi tē. Ē íaháwagçe itízē é íçáçisande açiⁿ-hnaⁿi. Gaⁿ
they say; that too they stole. That shield with it that by which it is they had as a rule. So held tight
- agçá-biamá. Cañ'ge-ma edábe wáçiⁿ-bi egaⁿ, wáçiⁿ agçá-biamá, áhigi 9
they went home- The horses also they had having, having them they went home- many ward, they say. them, they say ward, they say
- wénacai tē. Aki-biamá. Kĩ nújĩnga naⁿ-hnaⁿ gataⁿ-ma cañ'ge ékináqti
they took away They reached And boy grown only the ones that tall horse just a suffi- from them. home, they say. cient number
- wa'í-biamá. Cĩ miⁿjĩnga-ma cañ'ge miⁿgá wa'í-biamá. Gañ'ki nújĩnga
they gave them, Again girls the horse female they gave them, And boy they say. they say.
- gatcaⁿ-ma cañ'geçajĩn'ga wa'í-biamá. Kagéha, caⁿ, á-biamá. Gaⁿ 12
the ones that high colt they gave them, them say. My friend enough they said, they say. And
- wiⁿaⁿwaça açá-bajĩ caⁿ ígaxe aⁿçai ahí-çan'di édí-hnaⁿ caⁿcaⁿ-biamá.
to what place they went not still playing abandoned reached, at the there only always they say.
- Égiçe máçe amá. Égiçe íé atí-biamá Kĩ çe nújĩnga naⁿba naⁿ ahí
At length winter they say. At length buffalo has come, they And this boy two grown arrived say.
- aká akiwa wahútaⁿçiⁿ açiⁿi tē, maⁿjíha cti açiⁿi tē. Gaⁿ íé-ma wénaxiçá- 15
the both bow they had quiver too they had. And the buffaloes they attacked (sub.) them
- biamá Akiwa dúba-hnaⁿ t'éwaçá-biamá. Gaⁿ akí-biamá, wa'íⁿkiçē
they say. Both four only he killed them, they say. And they reached home, they who cause they say to carry
- nújĩnga wáçiⁿ ahí-biamá. Gaⁿ qáde çi déçáⁿba gáxai kē ékina ugçeiⁿi tē
boy having they arrived there, And grass lodge seven made the in equal they sat when they say. they say. numbers in
- íanúçá tē uhá uçíqpaçē agí-bi caⁿ áhigi íaũgá t'éwaçē egaⁿ íanúçá 18
fresh meat the following they let fall were return- in many great killed them having fresh meat (the camp circle) ing, they say fact
- íaũgá wa'í-biamá íi kē wañ'giçe. Kĩ há çiⁿ cĩ umiⁿje wa'í-biamá ékina,
great they gave them, lodge the every one. And skin the again bed they gave them, equally (quantity) they say (col. ob.) they say
- kĩ cĩ íaçaⁿ cĩ ékina wa'í-biamá íi kē.
and again deer again equally they gave them, lodge the (col. ob.) they say sinew they say

- Ga^{n'} cī wanáse ahí-biamá. Akiwa cáde-hnaⁿ t'éwačá-biamá. Ědíhi
And again to surround they they say. Both six only killed them they say. Hence
arrived
- újawá-biamá. Ga^{n'} řanúřa kě ícě-qtia^{n'}-biamá. Ga^{n'} řahánuřa učúčingé-
in good spirits, they say. And fresh meat the rich in very they say. And green hide those who
were left
- 3 ma wa'íi tě há' cī. Ěgičē nuge te amá ři nújīnga amá cī na^{n'}ba
without they gave to them again. At length it was summer they say when boy the again two
(sub.)
- čábčēⁿ gčēba cētaⁿ na^{n'}-biamá, kī wa'ú aká ctī ékina cī na^{n'}i tě. Kī
three ten so far were grown, they and woman the too in equal again were grown. And
say, (sub.) numbers
- nújīnga na^{n'}bá aká ukíkiá-biamá: Kagēba, ná! uwágča a^{n'}čēⁿ. Ańkígčāⁿ
boy two the they talked they say: Friend alas! sufferers we are. We take wives
(sub.) with each other from each other
- 6 taí, á-biamá. Ga^{n'} čé nújīnga na^{n'}ba pahan'ga aká wa'ú na^{n'}ba řań'gewačá-
will, they said, they say. And this boy two before the woman two had them for sisters
(sub.)
- biamá. Kī é akiwaha kī'í-bi ega^{n'} wagčā^{n'}-biamá. Cī čé ucté amá
they say. And that both (on either side) they gave to they having they married they say. Again this the remaining
side) the other say them ones
- kigčā^{n'} wakičá-biamá. Ga^{n'} é nuge tě wań'gičē na^{n'}i égaⁿ miń'gčāⁿ-biamá,
caused them to marry they say. And that summer the every one grown somewhat they took wives they say,
one another
- 9 gčēba na^{n'}ba áta-biamá. Kī énaqtci ři kě čicta^{n'}-bi e řé-ma há gě říha
twenty beyond they say. And (they) only lodge the finished they that the buffa- hide the skin-
say loes (pl. ob.) lodge
- gaxá-biamá, ucté amá é ři tě uskě'qti ugčē^{n'}-biamá, na^{n'} híbaji-má.
they made, they say, the rest they lodge the very full they sat in, they say. grown they who
reached not.
- Ěgičē cī nuda^{n'} ačá-biamá. Kī čé nújīnga na^{n'}bá aká pahan'ga nuda^{n'}
At length again on the war-path they went, they say. And this boy two the before on the
war-path
- 12 ahí aká cī ačá-biamá akiwa. Cī cań'ge gčēba-híwiⁿ na^{n'}ba wénacá-biamá,
went the again went, they say both. Again horse hundred two they snatched they say,
ones who from them
- ga^{n'} cī wáčēⁿ akí-biamá. Cī nújīnga-ma na^{n'}-ma ékináqti cań'ge wa'í-
and again having reached they say. Again the boys those who were equally horse they
them home grown gavethem
- biamá. Gań'ki cī nújīnga-ma cī égaⁿ cań'ge wa'í-biamá. Ěgičē cī
they say. And again boys the again so horse they gave them, At length again
they say.
- 15 máčē amá. Máčē ři cī řé wakída-biamá. Níaciⁿga miń'gčāⁿ amá
winter they say. Winter when again buffalo they shot at them, Person took wives the
they say. (sub.)
- wań'gičē řé wakída-biamá. Kī ědíhi wań'gičē učúhi égaⁿ-biamá,
every one buffalo they shot at them, they say. And hence every one had a sufficient some- they say,
they say. quantity what
- umi^{n'}je gě wa'íi gě, řařa^{n'}ha gě, ca^{n'} bčúgaqti caⁿ učúhiwagičá-biamá.
bed the they gave the deer-sinew the in fact all in fact caused them (their they say.
(pl. ob.) them (pl. ob.), (pl. ob.), own) to have a suf-
cient quantity
- 18 Gań'ki cī é máčē tě wań'gičē kigčā^{n'} wakičá-biamá cī. Kī ědíhi
And again that winter the every one they caused them to they say again. And then
marry one another
- e'a^{n'} čingé. Ca^{n'} nuge tě. Gań'ki cī řé wakídai tě. Bčúgaqti řigca-
what the there was And it was summer. And again buffalo they shot at them. All dwelt in
matter none. lodges
- biamá, ři itéča-biamá, ři gčēbahíwiⁿ kī ě'di gčēba-čéča^{n'}ba. Ga^{n'} gčē^{n'}-
they say, lodge they put them up, lodge a hundred and by it seventy. Thus they say
they say,

- biamá. Égiçe, Weánaxiçai hau, á-biamá. Çéaka naⁿbá aká xigçtaⁿ-
it is said. At length, We are attacked ! they said, they say. This two the (sub.) prepared for battle
- biamá akiwa. Jí tē uçúciaçáqti wégaxá-biamá. (Nújĩnga-hnaⁿ égiçaⁿ-
they say both. Lodge the in the very center they made for them, they say. (Boy only said it to
- biamá, Húçuga gáxai-daⁿ uçúciaçá jí wégaxái-gă, á-biamá) Égiçe e 3
they say, Circle made when in the center lodge make ye for us, they said, they say. At length that
- wénaxiçai. teé. Égiçe cañ'ge í kaⁿtaⁿ'i-biamá. Akiwa é'di açai tē.
they were attacked (as aforesaid). At length horse mouths were tied, they say. Both there they went.
- Wénaxiçai tē. Áma aká wiⁿ' uçaⁿ'-biamá, gañki cĩ áma aká cĩ wiⁿ' uçaⁿ'-
They attacked them. The the one he held they say, and again the the again one he held one (sub.) other (sub.)
- biamá; akiwa nĩça úçaⁿ'-biamá. Gañ'ki wabáaze wáçin açai tē hă' cĩ. 6
they say; both alive they held them, they say. And scaring them having them they went again.
- Cĩ áma aká cĩ wiⁿ' t'éça-biamá, cĩ áma aká cĩ wiⁿ' t'éça-biamá. Cañ'ge-
Again the the again one he killed, they say, again the the again one he killed, they say. Horses one (sub.) other (sub.)
- ma wénace-hnaⁿ'-biamá. Caⁿ'qti gaⁿ' naⁿhaⁿ' wáçin-biamá. Gaⁿ', Ké,
the they snatched from they say. Walking even till night they had them, they say. And, Come, them regularly
- caⁿ'aņgáxe tai, á-biamá akiwá. Gaⁿ' akí-biamá. Niaciⁿga-ma t'éwaçai-ma 9
let us stop, said, they say both. And they reached home, Persons the those who were killed they say.
- najĩha máwaqaⁿ'-bi egaⁿ' újawaqtiaⁿ'-biamá. Wa'ú amá uçicaⁿ watçigaxá-
hair cut off of them they say having in very good they say. Woman the around in they danced a circle
- biamá. Gaⁿ' aⁿ'ba gçéba watçigaxe-hnaⁿ caⁿ'caⁿ'i tē. Égiçe dāze hí amá.
they say. And day ten they danced continually. At length even- ing arrived, it they say.
- Íkimaⁿ'çin atí hau, á-biamá Égiçe Ictĩnike amé amá. Çé aⁿ'qtiégaⁿ 12
Visitor has come ! said (one), they say. It happened Ictinike was the (mv. sub.). This head-man
- úju jí áwaté ă, á-biamá. Çétē, á-biamá. É'di ahí-biamá. Atí hă,
chief lodge where-the ! he said, they say. This is it, they said, they say. There he arrived, I have come they say.
- kagéha, á-biamá. Hau! uçíçai égaⁿ winá'aⁿ pí hă, á-biamá. Caⁿ nú
friend, he said, they say. Ho! you have been as I hear you I have been he said, they say. And man told of (reported of) coming
- hniⁿ, wackaⁿ'i-gă, kagéha, á-biamá. Gaⁿ', Jiⁿçéha, cañ'ge wiⁿ wi'í, á-biamá. 15
you are, be ye strong, friend, he said, they say. And, Elder brother, horse one I give said (one), they say.
- Añ'kaji hă, kagéha, á-biamá. Uçí'agá-biamá. Maⁿ'jiha kē-hnaⁿ' maⁿ' kē
Not so, younger he said, they say. He was unwilling, they say. Quiver the only arrow the brother say.
- qtáacē, á-biamá. Wabçáte tégaⁿ aⁿ'çá'í çáⁿ téqi hă, á-biamá. Aⁿ, á-biamá.
I love, he said, they say. I eat in order to you gave me the difficult he said, they say. Yes, they said, they say.
- Ki maⁿ dāxe tá miñke, á-biamá (Ictĩnike aká). Maⁿ' gçébahíwiⁿ naⁿ'ba 18
And arrow I make will I who, said, they say (Ictinike the sub.). Arrow hundred two
- gaxá-biamá, çictaⁿ'-biamá. Akiwaha wa'í tē. Jiⁿçéha, caⁿ' hă, á-biamá.
he made, they say, he finished they say. Both he gave them. Elder brother, enough they said, they say.
- Gaⁿ' wanáce wágça-kiçá-biamá Ictĩnike.
And police to go for them they caused him, they say Ictinike.

- Ga^{n'} wénaxičá-biamá. Či Ictínike aká wi^{n'} t'éča-biamá, uča^{n'}-
And they were attacked, they say. Again Ictinike the (sub.) one killed they say, he held him
biamá. Najíha hébe máqaⁿ čizá-biamá Ictínike aká. Wa'ú amá
they say. Hair part he cut off he took, they say Ictinike the (sub.). Woman the
wéquša-hna^{n'}-biamá. Ictínike amá sáběqti xixáxeqtia^{n'}-biamá, déde
he sang for regu- they say. Ictinike the (sub.) very black he made himself they say, fire
them larly
- 3 naqčé nájičá-biamá biyúba-bi ega^{n'} isaběxičá-biamá. Ki é gáxe aí,
charcoal he caused to go out, he rubbed to having he blackened himself And that made it they
they say they say powder, they say with, they say. (one) say
Ictínike čí^{n'}. Níkaci^{n'}ga ukéčí^{n'} ikit'áčai éga^{n'} t'ékičai tēdi u'a^{n'}t'a^{n'}
Ictinike the (mv. one). Indians they hate one another as they kill one another when cause (blame)
ágčai tē Ictínike aká é naqčé isaběxičai, naqčé ixi'a^{n'}i tē, é ga^{n'}zé
they as- when Ictinike the (sub.) that (one) charcoal he blackened charcoal he painted him- that taught
cribe to self with, (one)
- 6 aké-biamá, aí. Ga^{n'}-biamá áji-čá^{n'}čá^{n'} jút'a^{n'}i tē, ki qí áji-čá^{n'}čá^{n'} čí-
the one who, it is they In the course of different ones matured, and lodge different ones were
said, they say time, they say
- maŋ'gčai tē, hégactěwá^{n'}ji, gčěbahíwi^{n'}čá^{n'}ga na^{n'}bá-biamá čín'gajín'ga
set up a great many, thousand two they say children
waa^{n'}čaii amá. Égičé gá-biamá Ictínike: Kagé, á-biamá, ikima^{n'}čí^{n'}
they were the (sub.). At length said as follows, Ictinike: O younger he said, they say, as a visitor
abandoned they say
- 9 bčé tá miŋke, á-biamá. Ki, Ji^{n'}čéha, áwakěša hné te, á-biamá. A^{n'}ha^{n'},
I go will I who, he said, they And, Elder brother, whither you go will, they said, they Yes,
say. say.
- ca^{n'} ga^{n'} bčé tá miŋke, á-biamá. Ga^{n'} níaci^{n'}ga učéwi^{n'}wačá-biamá.
just because I go will I who, he said, they say. And person they assembled them they say.
I wish it
- Čéčínke nújiŋga na^{n'}bá aká a^{n'}qtiéga^{n'} aká é wémaxai tē Ké, nújiŋga
This one boy two the head man the that they were ques- Come, boy
(sub.) (they) tioned.
- 12 na^{n'}-hna^{n'} čéma. ě'be ičádičé-hna^{n'}i eté xí, i^{n'}wi^{n'}čai-gá, á-biamá Ictínike
grown only these who each has for a father ought, tell ye to me, said, they say Ictinike
aká. Ki gá-biamá, na^{n'} na^{n'}bá aká: Wí čtí i^{n'}dádi ga^{n'}čínké, ijáje
the And said as follows, grown two the (sub.): I too my father is such a one, name
(sub.) they say,
- gčáda-bi ega^{n'}. Ki ucté amá gá-biamá: Wia^{n'}baha^{n'}-bají-ctěa^{n'}i, á-biamá.
called his, having. And remainder the said as follows, We do not know at all, they said, they
they say (sub.) they say: say.
- 15 Ictínike amá ačá-biamá. Ga^{n'} uta^{n'}nadi-hna^{n'} ja^{n'}i tē. Ca^{n'} a^{n'}bačéga^{n'}
Ictinike the went they say. And in a place regu- he slept. And as it was day
(sub.) larly
- učúagče dúba ja^{n'} ca^{n'}qti ga^{n'} na^{n'}ha^{n'}-biamá. A^{n'}ba wésatā ja^{n'} tē
throughout four (day) sleep he walked even till night they say. Day the fifth sleep the
ě'di ahí-biamá qí čan'di. A^{n'}qtiéga^{n'} qí tē áwatě, á-biamá. Céhitě,
there arrived, they say lodges the (circle) at. Head-man lodge the where-the, he said, they say. Yonder it is
- 18 á-biamá. ě'di ahí-biamá. Íkima^{n'}čí^{n'} atí hau á-biamá nú wi^{n'}. Ga^{n'},
they said, they There he arrived, they A visitor he has come ! said, they say man one. And,
say. say.
- Ké, iuča égaŋ-gá, á-biamá. Ji ákicugáqtia^{n'}-biamá égaxe iča^{n'}čai tē.
Come, do tell the news, they said, they Lodge very thick they say around in they were put.
say. a circle
- A^{n'}ha^{n'}, á-biamá, níaci^{n'}ga d'úba ědí amá hā, á-biamá. Níaci^{n'}ga d'úba
Yes, he said, they say, people some there were, he said, they say. People some
it is said

- eska^{n'} wačáa^{n'}hnaí, á-biamá. A^{n'}ha^{n'}, á-biamá, níaci^{n'}ga d'úba ciñ'gajiñga
it may be you abandoned them, he said, they say. Yes, they said, they person some children
- d'úba a^{n'}wañ'gia^{n'}čai. Kí Ma^{n'}tcú aká wegáxai, na^{n'}a^{n'}wa^{n'}paí éga^{n'} éga^{n'}-
some we abandoned our own. And Grizzly bear the he did it for us, we feared them as so
(sub.) (the Bear)
- i^{n'}wiñ'gaxai, á-biamá. Níaci^{n'}ga na^{n'}ba a^{n'}qtiéga^{n'} aká áma čáta aká 3
we did it to them they said, they say. Person two head-man the (sub.) the left- the
(the children) (the children) one handed (sub.)
- há, á-biamá. Kí a^{n'}qtiéga^{n'} aká eja^{n'}-bi á-biamá. Ce wiwíja, á-biamá.
he said, they say. And head-man the (sub.) his he said, they say. That my own, he said, they say.
- Iha^{n'} aká xagá-biamá učičai xí. Kí oí áma a^{n'}qtiéga^{n'} aká cī eja^{n'}
His the (sub.) cried they say they told of when. And again the head-man the again his
mother her own other (sub.)
- akáma. Ga^{n'} é cti cī, Ga^{n'}čínké wiwíja, á-biamá. Ictínike gaí tē: 6
was, they say. And he too again, Such a one my own, he said, they say. Ictínike said as follows:
- Wa'ú wi^{n'} ga^{n'}čínké, á-biamá Ga^{n'} xagé za'ě'qtiá^{n'}-biamá wagína'a^{n'}i tē.
Woman one such a one, he said, they say. And crying they made a very great when they heard of
noise, they say their own.
- Ga^{n'}, Dúba ja^{n'} xí agčé tá minke, á-biamá Ictínike aká. Éna ja^{n'}
And, Four sleep when I go will I who, said, they say Ictínike the (sub.). That sleep
homeward many
- tē'di agčai tē. Agčai tē'di gá-biamá: Gaqčá^{n'} číkui, á-biamá. A^{n'}ba 9
when he went home- He went when he said as follows, To move they have said he, they Day
ward. homeward they say: camp invited you say.
- déča^{n'}ba ja^{n'} tē é'di cí tá-bi éska^{n'} ečéga^{n'}i, á-biamá Ictínike aká. Ga^{n'}
seven sleep the there you will it may be they thought, said, they say Ictínike the (sub.). And
come
- waha^{n'}-hna^{n'}i tē. A^{n'}ba déča^{n'}ba ja^{n'} tē éna ja^{n'} tē kañge-qtcī ahíi tē.
they removed. Day seven sleep the that sleep the near very they arrived.
many (when)
- Ictínike amá akí-biamá Gá-biamá: Kagé, á-biamá, i^{n'}ča-máji, kagé, 12
Ictínike the reached home, He said as follows, Younger said he, they I am sorrowful, younger
(sub.) they said. they said: brother said, brother,
- á-biamá. A^{n'}, jī^{n'}čéha, indáda^{n'} éi^{n'}te i^{n'}wi^{n'}čahna eté xí, á-biamá. A^{n'}ha^{n'},
said he, they Yes, elder brother, whatever it may be you tell me ought, he said, they say. Yes,
say.
- číadi a^{n'}qtiéga^{n'} te xí ca^{n'} níkaci^{n'}ga wi^{n'} bégíčēqti čínké, á-biamá, íe tē
your was head-man when yet person one a great stranger the one said he, they word the
father who say,
- éna'a^{n'} éga^{n'} čia^{n'}čai tē píaji gáxai. Ča'éwičai akíwa, á-biamá. Akíwa 15
listened to as he abandoned when bad he did. I pity you both, said he, they say. Both
for him you
- nan'de-učati éga^{n'} čamañ'gče gči^{n'}-biamá. Wiñ'ke inahi^{n'} áha^{n'}, ečéga^{n'}
heart he made pain as with bowed head they sat they say. He tells the indeed ! thinking
by talking truth
- gči^{n'}-biamá akíwa. Ha^{n'} amá. Ictínike gíba^{n'} ičá-biamá čáta aká.
sat they say both. Night was, they say. Ictínike to call him had gone, they left-handed the
say. (sub.)
- Ji^{n'}čéha, í-gá há, á-biamá. Kí é'di ahí-biamá. A^{n'}ha^{n'}, á-biamá. Čisañ'ga 18
Elder brother, come he said, they say. And there he arrived, they say. Yes, said he, they Your younger
hither, say. brother
- agímañ'gčiñ'-gá, á-biamá. Čiqáha^{n'} é'di hné te, á-biamá. A^{n'}ha^{n'}, á-biamá.
begone for him, he said, they say. Your wife's there you go please, said he, they Yes, said he, they
brother say.
- Kí é'di ačai tē. É'di ahí-biamá. Ga^{n'}, Wiñ'čé, řaha^{n'}ha, íe tečá^{n'} nan'de-
And there he went. There he arrived, they say. And, My elder O sister's hus- what he has heart
brother band, spoken

- iⁿpi-májì, á biamá. Uçúdaⁿbá-gă, á-biamá. Aⁿhaⁿ, égaⁿ, á-biamá. Gaⁿ
for me sad, said he, they say. Consider it, said he, they say. Yes, so, said he, they say. And
tí tēdīhi xī aŋgáxe té, á-biamá. Gaⁿ aⁿba amá. Ictínike aká daháqa
theyar- it occurs when let us do it, said he, they say. And day was, they Ictínike the to the bluff
rivehere (sub.) say.
- 3 aça-biamá. Égiçe akí-biamá Kage, gaqçaⁿ amá a-í amá hă, á-biamá.
went, they say. At length he reached home, Younger those who are moving are coming he said, they
they say. they say. brother, their camp hither say.
- Atí í-biamá, watcicka agçaⁿkaⁿhaⁿ í-biamá, húçuga ıaŋgáçeha. Caⁿ
They and pitched tents, creek on both sides they pitched tribal circle extended over a And
came they say, tents, they say. large piece of land.
- níaciⁿga amá ciŋ'gajiŋga ígidahaⁿ amá atí í-bi egaⁿ caⁿ ciŋ'gajiŋga ugíne
person the child they who knew their came pitched having and child seeking
(sub.) (sub.) own say tents, they (their) own
- 6 maⁿçiⁿ egaⁿ kiúqpagçe maⁿçiⁿ-biamá. Égiçe nújiŋga naⁿbá aká gíku
walked having moving back and they walked, they say. At length boy two the to invite
forth among themselves one who them
- ahí-biamá. Maⁿtcú çíkui hă, á-biamá. Aça-bají-biamá. Égiçe wa'ú wiⁿ
arrived, they say. Grizzly bear invites said, they say. They did not go, they say. At length woman one
you
- ahí-biamá. Wíci'e+, çíkui hě, á-biamá. Jíaja í-gă hă, á-biamá. Gaⁿ
arrived, they say. My sister's you are she said, they say. To the come he said, they say. And
husband, invited lodge
- 9 íadi gçiŋ'kiçá-biamá wa'ú çínké. Égiçe cı wa'ú wiⁿ atí-biamá. Cı
in the he caused her to sit, they say woman the (st. ob.). At length again woman one came, they say. Again
lodge
- égiçaⁿ-biamá: Wíci'e+, çíkui hě, á-biamá. Jíaja í-gă hă, á-biamá. Gaⁿ
said to him, they say: My sister's you are said, they say. To the come he said, they say. And
husband invited lodge
- íadi gçiŋ'kiçá-biamá wa'ú çínke. Gaⁿ gçékiçabájì tē hă cı. Égiçe cı
in the he caused her to sit, they say woman the (st. ob.). And he did not cause her to again. At length again
lodge say go homeward
- 12 haⁿegaⁿtce gaⁿ-égaⁿ tē xī cı wiⁿ atí-biamá. Cı égiçaⁿ-biamá: Wíci'e+,
morning a little while was when again one came, they say. Again said to him, they say: My sister's
husband,
- çíkui hě, á-biamá. Jíaja í-gă hă, á-biamá. Gaⁿ íadi gçiŋ'kiçá-biamá
you are she said, they say. To the come he said, they say. And in the he caused her to sit, they
invited lodge say
- wa'ú çínké, é çáta aké-biamá, gíkui aká; kı aça-bají-hnaⁿ-biamá. Égiçe
woman the that left- it was they say, he who was and he went not as a rule they say. At length
(st. ob.), handed he invited;
- 15 wéduba çínké atí-biamá. Wíci'e+, çíkui hě, á-biamá. Jíaja í-gă hă,
the fourth the one who came, they say. My sister's you are she said, they say. To the come
husband, invited lodge
- á-biamá. Gaⁿ íadi gçiŋ'kiçá-biamá wa'ú çínké. Kı égiçe újuqtı amé
he said, they And in the he caused her to sit, they woman the (st. ob.). And at length real prin- the one
say. lodge say cıpal who was
- atí-biamá Maⁿtcú amá. Wahnáte tégaⁿ çihan'ga amá açígiti çan'ctı,
came, they say Grizzly bear the You eat in order your wife's the came for heretofore,
(sub.) (sub.) that sister (sub.) you
- 18 á-biamá. Ictínike aká daⁿbęqti gçiⁿ-biamá, qtáça-bají-biamá. Gaⁿ agçá-
hesaid, they say. Ictínike the seeing him sat they say, he loved him not, they say. And went
(sub.) (sub.) plainly homeward
- biamá. Égiçe cı atí-biamá. Kage, çihan'ga gıwakiçégaŋ-gă, á-biamá
they say. At length again he came, they say. Younger your wife's do cause them to come, said, they say
brother, sister
- Ictínike aká. Wé'e pa-í açiⁿ éde éçaⁿbe ahí-biamá gaⁿ, Maŋgçiŋ'-gă,
Ictínike the (sub.). Hoe sharp had but in sight arrived, they say and, Begone

á-biamá. Nă! eátaⁿ ádaⁿ, á-biamá (Maⁿtcú aká). Aⁿhaⁿ, caⁿ maŋgčín'-gă,
 said, they say. Why! wherefore? said, they say Grizzly bear the Yes, still begone,
 (sub.).
 á-biamá Ēgičē isan'ga éčaⁿbe atí-biamá, čáta aká wahútaⁿčín agčáčín-bi
 he said, they At length his younger in sight came, they say, left the gun (bow!) had his own, they
 say. brother handed (sub.) say
 egaⁿ. Áma aká cī éčaⁿbe atí-biamá wahútaⁿčín agčáčín-bi egaⁿ. Čihaŋ'ga 3
 having. The other one again in sight came, they say gun (bow) had his own, they having. Your wife's
 say sister
 wi'í hă, á-biamá Maⁿtcú aká (čáta čínké é waká-bi egaⁿ). Cī áma aká
 I give said, they say Grizzly bear the (left- the (ob.) that he meant, having). Again the other one
 to you (sub.) handed they say
 xú'ě a-í-biamá. Maⁿtcú amá aⁿhe ačá-biamá. Kī Ictínike aká é'di xú'ě
 with a was coming, Grizzly bear the fleeing went they say. And Ictínike the there with a
 rush they say (sub.) rush
 ačá-biamá. Nackí čaⁿ gaqíx ičéča-biamá. Yú! yú! á-biamá. (Wawéqta xī 6
 went they say. Head the he crushed in sud- they say. Yu! yu! said, they say. (They abuse when
 (ob.) deny
 gaⁿ-hna'í, á-biamá) Gaⁿ caŋ'ge wagíkaⁿtaⁿ-biamá. Wéna caⁿ atí qí-
 thus it is, it is said, they And horse they tied their they say. To ask in fact came pitched
 say.) for them tents
 má é cín'gajīnga wagíkaⁿbe ti-má é cénawacé'qtiaⁿ-biamá.
 the ones that child to see their own those that they fully exterminated they say.
 who who came them

NOTES.

Nudaⁿ-axa said this myth was "first told by Indians living west of Nebraska."

83. 1. hegabajī, pronounced he+gabajī by Nudaⁿ-axa.

84. 1. bęugaqti, pronounced bęu+gaqti by Nudaⁿ-axa.

84. 9. ujaŋge taⁿ wačiona ačai tēdihi xī gaⁿ qí-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. đazēqtei, pronounced đa+zēqtei by Nudaⁿ-axa.

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

85. 3. áma taⁿ ugčē gčín tē. The text is given just as dictated by the narrator; but "taⁿ," which denotes a *standing* animate object, can hardly agree with the following verb. Hence the collector thinks that "čínké" ("the *sitting* animate object," or "the one *sitting*,") should have been used.

85. 6. hegajī, pronounced he+gajī by Nudaⁿ-axa.

85. 8. qahawagčē itizi e ičačisande ačín-hna'í. That is, the quivers of the foe; ičačisande refers to the quiver-straps.

85. 15. wahútaⁿčín, "the roaring weapon," generally means a gun; but here it is a synonym of "mande," a bow. See myth of the Orphan and the Water-monster with seven heads.

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

86. 9. gčeba-naⁿba ata-biama . . qíha gaxa-biama.—Each of these married men had a skin-tent of his own; but the unmarried ones dwelt in the communal lodges of their respective gentes.

87, 14. nu hniⁿ, wackaⁿ i-gă. Ictinike is asking a favor of the two young chiefs.

87, 17. wabçate tegaⁿ aⁿçai çan teqi hă. 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. Kî e gaxe ai . . e gaⁿze ake-biama ai. A parenthetical explanation of the origin of the war-custom of blackening the face.

88, 7. hegactëwaⁿjî, pronounced he+gactëwaⁿjî by Nudaⁿaxa.

89, 7. wa'u wiⁿ gaⁿçinke. Ictinike described the difference of features, hair, etc., as he did not know the names of the children.

89, 9. gaqçan çikui. Ictinike pretended that the deserted children had sent an invitation to their parents.

89, 14. nikaciⁿga wiⁿ begiçeqti çîñke, á-biama. The "a-biama" should be omitted in translating, as "nikaciⁿga" is the object of the following verb, éna'aⁿ.

90, 6. kiuppagçe maⁿçiⁿ, equivalent to ubásnesne, refers to members of two parties meeting and intermingling, when *distant* from the spectator or speaker.

TRANSLATION.

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

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

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

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

ICTINIKE, THE COYOTE, AND THE COLT.

FRANK LA FLÈCHE'S VERSION.

- Égiçe Cañ'ge jingáqíqéige wiⁿ jaⁿt'é ké amá kě Míxasi aká daⁿ'be
 It happened Horse small, two years old one was lying asleep, it is when (?) Coyote the looking
 said (sub.) at it
- najiⁿ akáma. Ictínike aká ké'di ahí-biamá. Hau! kagéha, qékě Cañ'ge
 was standing, they Ictínike the (sub.) to it came they say. Ho! friend, this Horse
 say. (lg. ob.)
- 3 wiⁿ t'éde-gaⁿ gaqé aⁿqísnu aṅgáçai-de aⁿqáte aṅgaⁿ'çai éde aⁿqíⁿ-báji-hnaⁿ'i.
 one dead, but aside we drag it we go when we eat it we wished but we have not succeeded in
 moving it.
- Uáwagikaⁿ'i-gă, á-biamá Míxasi aká. Kagéha, sîn'de kě naⁿbé tē
 Help us said, they say Coyote the (sub.). Friend, tail the (ob.) hand the (ob.)
- íwikaⁿ'taⁿ te há, gañ'ki onídaⁿ xī sīhi aṅgúçaⁿ'i éde aⁿqísnu aṅgáçe
 I tie you with will and you pull on when legs we take hold of but we drag it we go
- 6 taí, á-biamá Míxasi aká. Aⁿ'haⁿ, á-biamá Ictínike aká. Gañ'ki, Ké',
 will, said, they say Coyote the (sub.). Yes, said, they say Ictínike the (sub.). And, Come,
 iⁿqín'kaⁿ'taⁿ'i-gă, á-biamá. Gaⁿ' Míxasi aká Ictínike taⁿ naⁿbé tē
 tie mine for me, he said, they say. And Coyote the (sub.) Ictínike the (ob.) hand the
 (ob.)
- íkaⁿ'taⁿ-biamá Cañ'ge sîn'de kě, sagí-qti gaxá-bi egaⁿ'. Qictaⁿ'-bi xī,
 tied with it they say Horse tail the (ob.) tight very made it, they having. He finished, they when,
 say say
- 9 Ké, kagéha, qidañ'-gă hă, á-biamá. Kī Ictínike aká qidaⁿ'-biamá.
 Come, friend, pull on it he said, they say. And Ictínike the (sub.) pulled on it, they say.
- Cañ'ge aká íxíçá-biamá, najiⁿ átiáça-biamá, çisnú aqá-biamá. Ictínike
 Horse the (sub.) awoke they say, he stood suddenly they say, dragging he went they say. Ictínike
 him
- naⁿtéctēaⁿ'-biamá, naⁿxáge aqín'-biamá Ictínike aká. Míxasi aká íqa
 he even kicked they say, making him cry he had they say Ictínike the Coyote the laugh-
 him from kicking him (one who.) (sub.) ing
- 12 gaskí wakan'diçe-hnaⁿ'-biamá. Égiçe Ictínike naⁿstáki qéça-biamá,
 panted excessively they say. At length Ictínike he kicked, and sent flying through
 the air, they say,
- naⁿcpácpaqtciaⁿ'-biamá. Eátaⁿ xī égaⁿ'é'aⁿ etédaⁿ, é-hnaⁿ-biamá Ictínike
 he kicked off very deep pieces of flesh, Why if I do so to him apt? said regu- they say Ictínike
 larly
- aká. Égiçe égasáni xī Ictínike aká huhú wiⁿ çaté akáma. Kī Míxasi
 the It happened the follow- when Ictínike the (sub.) fish one was eating, it is said. And Coyote
 (sub.) ing day
- 15 aká é'di ahí-biamá. Wuhú! kagéha, újawa ínahiⁿ ă, á-biamá Míxasi
 the there arrived, they say. Wuhu! friend, a pleasure truly! said, they say Coyote
 (sub.)
- aká. Aⁿ'haⁿ, kagéha, égaⁿ, á-biamá Ictínike aká. Kagéha, eátaⁿ ájaⁿ
 the (sub.). Yes, friend, so, said, they say Ictínike the (sub.). Friend, how you did
- xī oníze ă, huhú kě. Kagéha, núxe kě uága'úde xī sîn'de kě uágçe
 when you took ? fish the (ob.). Friend, ice the I broke a hole when tail the (ob.) I put in
 it (ob.) in
- 18 agçiⁿ ní kě. Sabáji-qti huhú wiⁿ aⁿ'çahai sîn'de kě, kī bēize hă.
 I sat water the (ob.). Very suddenly fish one bit me tail the (ob.) and I took it

- Kagéha, áwačandí ä, á-biamá Míxasi aká. Kagéha, céčandí édegaⁿ
 Friend, in what place ? said, they say Coyote the (sub.). Friend, in yonder place but
 dáze usní tē'di čahé-hnaⁿi hă. Dáze xī usní-qti amá. Ké, kagéha,
 evening cold when they are used to biting Evening when very cold they say. Come, friend,
 aŋgáče tai, á-biamá Míxasi aká. Aⁿhaⁿ, áb egaⁿ ačá-biamá. Núxe 3
 let us go, said, they say Coyote the (sub.). Yes, he said, having they went, they say. Ice
 ké'di ahí-bi egaⁿ ugá'udá-biamá. Ké, sín'de ugčé gčín'-gă, á-biamá
 at the arrived, having he broke a hole in it, Come, tail put in sit thou, said, they say
 Ictínike aká. Sín'de ké ugčé gčín'-biámá Míxasi aká ní ké. Gaⁿtégaⁿ
 Ictinike the (sub.). Tail the put in sat they say Coyote the water the (ob.) Awhile
 xī, Kagéha, aⁿčahai, á-biamá. Kagéha, jīngá-hnaⁿi; ɬaŋgá xī'jī 6
 when, Friend, me-bites, he said, they say. Friend, small only; big when
 wačónize te. Čkaⁿajī gčín'-gă, á-biamá Ictínike aká. Gaⁿtégaⁿ xī núxe
 you may take them. Motionless sit, said, they say Ictinike the (sub.). Awhile when ice
 aká dá ačínⁿ ačá-biamá. Kagéha, čí gáama wiⁿ aⁿčahai, á-biamá
 the frozen having it went, they say. Friend, again those one me-bites, said, they say
 (sub.) him
 Míxasi aká. Kagéha, čkaⁿajī gčín'-gă. Jīngá-hnaⁿi, á-biamá Ictínike 9
 Coyote the (sub.). Friend, motionless sit. Small only, said, they say Ictinike
 aká. Gaⁿtégaⁿ xī ɬaŋgá amá atí tá ama, á-biamá Ictínike aká. Égičé
 the (sub.). Awhile when big the (sub.) come will, said, they say Ictinike the (sub.). At length
 núxe aká dá-biamá. Īⁿtaⁿ, kagéha, gáama ɬaŋgá-qti wiⁿ aⁿčahai hă,
 ice the (sub.) froze, they say. Now, friend, those very big one me-bites
 á-biamá Míxasi aká. Ahaú! ahaú! čidaŋ'-gă! čidaŋ'-gă! á-biamá 12
 said, they say Coyote the (sub.). Come! come! pull on it! pull on it! said, they say
 Ictínike aká. Míxasi aká čidaⁿ-biámá. Wackaⁿ-qti ctěwaⁿ núxe ké
 Ictinike the (sub.). Coyote the (sub.) pulled on it, they say. He tried very hard notwith- ice the (ob.)
 standing
 naⁿónáha-hnaⁿ amá. Wackaŋ'-gă! jīngá-bájī, á-biamá Ictínike aká.
 he slipped in only they say. Be strong! small not, said, they say Ictinike the (sub.).
 walking
 Iⁿwiŋ'kaŋ-gă, á-biamá Míxasi aká. Naⁿbé tē aⁿwaⁿčañ-gă, á-biamá 15
 Help me, said, they say Coyote the (sub.). Hand the (ob.) take hold of me, said, they say
 Ictínike aká. Naⁿbé tē učáⁿ-bi egaⁿ wackaⁿ-qti čidaⁿ-biámá. Kagéha,
 Ictinike the (sub.). Hand the took hold of, having making a great they pulled, they say. Friend,
 (sub.) (ob.) it is said effort
 wackaŋ'-gă hă, huhú aká jīngá-bájī édegaⁿ aⁿwaⁿčai'a taté ebčégaⁿ. Ahaú!
 be strong fish the (sub.) small not but we fail shall, I think. Oho!
 áb egaⁿ waⁿibagiⁿ-qti čidaⁿ-biámá. Kī sín'de ké čisě'-qti čéčá-biamá. 18
 said, having with a very great they pulled, they say. And tail the was pulled off suddenly, they say.
 they say effort (ob.) altogether
 Míxasi aká sín'de ké gīaⁿba-biamá. Kagéha, aⁿónijuájī íčanahiⁿ
 Coyote the (sub.) tail the (ob.) looked at his own, they say. Friend, you have treated you truly
 me ill
 ahaⁿ, á-biamá Míxasi aká. Kagéha, čí ctī égaⁿí'čé'aⁿ čaⁿctī, á-biamá
 ! said, they say Coyote the (sub.). Friend, thou too treated me so heretofore, said, they say
 Ictínike aká. Akíčaha ačá-biamá. Kī Míxasi aká qáde čibčéčbīⁿ sín'de 21
 Ictinike the (sub.). Apart they went, they say. And Coyote the (sub.) grass twisted tail
 ké ígaxá-biamá.
 the (ob.) of it made, they say.

NOTES.

96, 1. For jaⁿt'e ke ama kě, L. Sanssouci read jaⁿt'e ke ama xĩ, which agrees with the ǰiwere, and makes sense. The additional "kě", if correct, is puzzling.

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

96, 7. Miqasi aka (sub.: 1st third person); Ictinike taⁿ (1st ob., 2d third person); naⁿbe tě (2d ob., 3d third person); ikaⁿtaⁿ-biamá (predicate in the instrumental form); cañge sінде kě (the instrument: 4th third person).

TRANSLATION.

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

THE PUMA AND THE COYOTE.

TOLD BY MAWADAⁿčīⁿ, OR MANDAN, AN OMAHA.

Ingčāⁿ-siⁿ-snéde cénaⁿbá-biamá Míxasi ečāⁿba. Ákikipá-biamá.
 Long-tailed cat only those two, they say Coyote he too. They met each other they say.

Kagéha, úckaⁿ wiⁿ ebčégaⁿ éde učúwikie tá minke, á-biamá Míxasi
 My friend, deed one I think but I speak to you will I who, said, they say Coyote

aká. Taⁿwaŋčāⁿ hégačewaⁿjī ēdīčāⁿ amá. Kagéha, úckaⁿ učúwikie tá 3
 the Tribe a great many (=popu- there was the, they My friend, deed I talk to you will
 (sub.). lous) say. about it

minke égaⁿqti ckáxe te há, á-biamá. Aⁿhaⁿ, á-biamá. Níkagahi ijaŋⁿge
 I who just so you do please he said, they say. Yes, he said, they say. Chief his daughter

wiⁿ gaⁿčā-hnaⁿi éde čīⁿá-hnaⁿi, éde kaⁿbčā tá minke há. Kagé, caŋⁿge
 one they desire invariably but they fail invariably, but I desire her will I who Friend, horse

ckáxe te, á-biamá. Gaŋⁿki áwigčīⁿ tá minke. Gaŋⁿki Ingčāⁿ-siⁿ-snéde 6
 you make please, he said, they say. And I sit on you will I who. And Long-tailed cat

maⁿze-čáhe ké čahékičā-biamá. Gaŋⁿki ágčīⁿ té há Míxasi aká. Kagéha,
 bridle the he made him put it in And sat on him Coyote the My friend,
 (ob.) his mouth, they say. (sub.).

nádaⁿ hnípi ckaⁿhna te. Caŋⁿge ckaⁿ, sigčáhaha, uaⁿsi, pamákide,
 to show what you do you are well you desire please. Horse action prancing, jumping, arching the neck,
 (ways)

iáčixáxa, maⁿčīⁿ, uaⁿsiqti té čtī á-iáče-hnaⁿi maⁿčīⁿ-gā há. Gaŋⁿki utaⁿ 9
 championing the walking, jumping high the too they usually go walk thou And leggings
 bit, (act)

jaŋⁿga uátaⁿ tá minke há. Gaŋⁿki hiⁿbé nácabečē uáčāⁿ tá minke há.
 large I put on will I who And moccasins blackened I put on will I who
 leggings moccasins

Gaŋⁿki mé-ha áhiⁿ cíčē miⁿ tá minke há. Zaⁿzi-manⁿdě abčīⁿ tá minke
 And spring robe with hair I wear a will I who Osage-orange bow I have will I who
 outside robe

há. Manⁿdě-čā té mácaⁿ skáqti uágacke abčīⁿ tá minke, á-biamá. Gaŋⁿki 12
 Bow head the feather very white I fasten on I have will I who, said he, they say. And
 (ob.)

jīi čāⁿ xaⁿhaqčēi učīcaⁿ áwigčīⁿ tá minke há. Čáčīⁿjahe aⁿ-aká ēdi
 village the at the very border around it I sit on you will I who Playing Čáčīⁿjahe the (sub.) there
 (ob.)

a-ínajiⁿ aká há. Caŋⁿge uaⁿsi pamákide a-iáčāčā ágčīⁿ maⁿčīⁿ-biamá.
 approaching the Horse jumping arching its neck had gone sat on it it walked they say.
 he stood (sub.) repeatedly

Hau! kagéha, cutī níaciⁿga wiⁿ. Qa-í! níaciⁿga aⁿdaⁿba-bajīⁿqtiaⁿi, ájiqti 15
 See! my friend, yonder person one. Whew! person we have not seen at all, very dif-
 has come ferent

áhaⁿ, učúkaⁿpi ínahiⁿ ā, á-biamá. Caŋge taⁿ čtī údaⁿ ínahiⁿ agčīⁿ tí
 ! well dressed truly ! said they, they Horse the too good truly sitting on has
 say. (std. ob.) come

áhaⁿ á-biamá. Hīndá! íbahaⁿi-gā, á-biamá. Míxasi aká xigčīajiⁿqtiaⁿ-
 ! said they, they Stop! know ye him, said they say. Coyote the (sub.) made himself alto-
 say. together different

biamá. Míxasi é čīnké éskaⁿ ečégaⁿ-bajī-biamá. Egá-biamá há, Hau! eⁿaⁿ 18
 they say. Coyote he the one who they did not think that they say. They said they say, Ho! how
 that to him

- maⁿ-hniⁿ ă, á-biamá. Aⁿhaⁿ, égaⁿqtiaⁿ, á-biamá. Níkagahi ijañ'ge činké
 you walk ! said they, they Yes, just so, said he, they Chief his daughter the (ob.)
 say.
- kaⁿ'bča atí, á-biamá. Kí gañ'ki uŕča ahí-biamá. Čijañ'ge gaⁿ'ča
 I desire I have come, said he, they And then to tell to they arrived, they Your daughter desiring
 say.
- 3 atí-biamá. Níaciⁿga údaⁿ hégabají ă, á-biamá. Cañ'ge taⁿ cti údaⁿ hégají
 he has come, he Person good not a little ! said, they say. Horse the too good not a little
 says. (std. ob.)
- ă, á-biamá. Ké, ijiñ'ge čaňk é wawagiká-biamá, čijaⁿhaⁿ ačiⁿ' gíi-gă
 ! said they, they Come, his son, the that meaning them, they say, your sister's having him come
 say. (pl. ob.) his own back
- hă, á-biamá níkagahi aká. Agíčaⁿ-biamá hă. Kí, Ké, ŕahaⁿ'ha, awíde
 said, they say chief the (sub.). They went for him, And, Come, sister's husband I ask you to
 they say go with me
- 6 atí hă. Aňgáfigi-aňgátí hă. Aⁿhaⁿ, ŕahaⁿ'ha, á-biamá Míŕasi aká. Cañ'ge
 I have We have come for you Yes, wife's brothers, said, they say Coyote the
 come (sub.). Horse
- taⁿ ágigfiⁿ'-daⁿ čiaⁿ'siqti uaⁿ'siqti maⁿ'fiⁿ'-biamá. Níkaciⁿga čéčutaⁿ
 the sat on his own when pulled hard on to jumped high walked they say. People hence
 (std. ob.) make jump
- daⁿ'be čéčč amá. Níkaciⁿga činⁿ uŕúkaⁿ'pi ínahiⁿ ă. Níkaciⁿga dádaⁿ éiⁿ'te
 gazed at a dis- they say. Person the well dressed truly ! Person what he may
 tance (mv. ob.) be
- 9 uŕúkaⁿ'pi ínahiⁿ ă, á-biamá. Hau, égiče ačiⁿ' akí-biamá, níkagahi úju
 well dressed truly ! said they, they Well, at length having they reached home, chief princi
 say. him they say, pal
- éii té'di. Hau! ké, čijaⁿhaⁿ ačiⁿ' gíi-gă, á-biamá. Cañ'ge taⁿ cégēdi
 his at the. Ho! come, your sister's having be ye coming said he, they Horse the (ob.) by those
 lodge husband him say. things
- ugáčk ígčaⁿ'i-gă. Qáde 'íi-gă hă, á-biamá níkagahi aká. ŕahaⁿ'ha, wíŕigaⁿ
 fasten ye it for him. Hay give to said, they say chief the My wife's my wife's
 him (sub.) brothers, father
- 12 mégaⁿ, cañ'ge aká qáde čatá-bají, á-biamá Míŕasi aká. Janúŕa-hnaⁿ
 likewise, horse the (sub.) hay he eats not, said, they say Coyote the (sub.). Fresh meat only
- čaté-hnáⁿi, á-biamá. Gañ'ki ubáhaⁿ ačaiⁿ egaⁿ' ŕaŕa ahí-biamá. Kí
 he eats as a rule, said he, they say. And at the door went having in the lodge arrived, they say. And
- ŕí té uŕízaⁿ té'ŕa wa'ú áčixekičaiⁿ činké júgče a-ígčínⁿ-biamá. Gañ'ki
 lodge the middle at the woman was caused to the one who with her approaching he sat, they And
 (ob.) marry him say.
- 15 haⁿ' amá. Winaú, čiegčañ'ge činké umiⁿ'je gíáxa-gă, á-biamá níkagahi
 night they say. First daughter, your husband the (st. ob.) couch make for him, said they say chief
- aká. Tci čictaⁿ'-bi ŕí Míŕasi aká egá-biamá, Anéje bčé. Gañ'ki áci
 the Coire he finished, when Coyote the (sub.) said to her, they Meio I go. And out of
 (sub.) they say say doors
- ačaiⁿ Míŕasi amá. Inŕčaⁿ'-siⁿ-snéde ahí-biamá. Kagéha, bčictaⁿ. Čkaⁿ'hna
 went Coyote the Long-tailed cat he reached, they My friend, I have finished. You wish
 (mv. sub.) say.
- 18 ŕí tci-gă hă. Égaⁿ íkičítaⁿtañ'ga gaxá-biamá. Caⁿ'qti baaⁿ'ba-biamá.
 if coi So alternatim faciebant they say. Valde et usque a vespere ad mane cum ea coibant they say.
- Aⁿ'ba saⁿ' tihé ŕí níkagahi éčč cti bčúgaqti uŕéwiñŕičá-biamá. Edádaⁿ
 Day whitish comes when chief his too all assembled they say. What
 suddenly relation themselves
- wat'aⁿ' gč ctěwaⁿ' bčúga uŕéwiⁿ'čá-biamá, wáčiⁿ ačá-biamá ŕí té'ŕa.
 goods the (ob.) soever all they collected they say, having they went, they say lodge to the.

Wahútaⁿfiⁿ ꞑuci-hnaⁿi, Ku+! ku+! Míxasi na'aⁿi ꞑi ꞑúha-biama. Ku+!
Gun they were firing, Ku+! ku+! Coyote heard it when feared it, they say. Ku+!
 ku+! Áci uaⁿsiqti á-iaça-biamá. Hau! Míxasi aké. Utin'-gă! utin'-gă!
ku+! Out leaped far had gone, they say. Ho! it is the Coyote. Hit him! hit him!
 t'éçai-ga! Míxasi aká jéqti içéçë-hnaⁿ-biamá. Inçgaⁿ-siⁿ-snéde ximúgçaⁿ 3
kill him! Coyote the valde sent flying regularly they say. Long-tailed cat stealing himself off
 agçá-biamá. Míxasi t'éçai-biamá Úsa-biamá. Wáçijuáji áhaⁿ.
went homeward, they say. Coyote they killed him, they say. They burnt him, they say. He did wrong !

NOTES.

99, 13. ðaçiⁿjahe aⁿ aka ðdi a-inajiⁿ-biama. The men of the village were playing there when the Coyote came in sight.

99, 14. a-iaçaça, from içaça, frequentative of içé. The Puma pranced a short distance, then walked, then pranced, and so on.

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

100, 4. çañk, contraction from çañka.

100, 18. ikiçitaⁿtañga, etc. The Puma entered the lodge after the Coyote, whose place he took, deceiving the woman; then the Coyote returned; next, the Puma; and so on till daylight.

TRANSLATION.

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

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

THE COYOTE AND THE BUFFALOES.

TOLD BY FRANK LA FLÈCHE.

- Égiçe Míxasi amá çé amáma. Kí Je-núga dúba wabáhi maⁿçiⁿ
 At length Coyote the was going, they say. And Buffalo-bull four grazing were walk
 (mv. sub.)
- amáma. Kí ě'di ahí-biamá. Kí wáçahaⁿ-biamá. Jigaⁿhă wiŋigaⁿ mégaⁿ,
 ing, they say. And there he arrived, they say. And he prayed to them they say. O grandfather my grand- fathers likewise,
 say.
- 3 cá'eañ'giçágă. Maⁿoniⁿ-macě'di égaⁿqti maⁿbçiⁿ kaⁿbçégaⁿ. Açuhaqti
 pity me. You walk by you who just so I walk I desire. For the very last time
- ía-gă, á-biamá Je-núga aká Añ'kajĭ, ŋigaⁿhă, caⁿ cá'eañ'giçágă. Waçáte
 speak said, they say Buffalo-bull the (sub.). Not so, grandfather, still pity me. Food
- kě ikiač'qti onáte maⁿoniⁿ iⁿte égaⁿqti maⁿbçiⁿ kaⁿbçégaⁿ hă. Wiⁿçak
 the spreading very thick and far you eat you walk it may be just so I walk I desire You tell the truth
- 6 áqt ijaⁿ tadaⁿ, á-biamá háci Je-núga iⁿc'áge aká. Caⁿ-hnaⁿ çactaⁿ-
 how you do it shall? said, they say behind Buffalo-bull old man the (sub.). Yet he did not
 possible with
- bajĭ-biamá Míxasi aká. Ahaú! Hé-batcáge-hă, çie-gă, á-biamá. Ahaú!
 stop talking, they say Coyote the (sub.). Oho! Blunt-horns O! you try it, said he, they say. Oho!
- á-biamá Hé-batcáge aká. Ké, gúdugaqçe najiñ'-gă, egá-biamá. Égiçe
 said, they say Blunt-horns t.e (sub.). Come, facing the other way stand he said that to him, they say. Beware
- 9 naⁿ'jiñ çaaⁿ'he çiⁿhe aú, á-biamá. Há ŋigaⁿ, há ŋigaⁿ, ŋigaⁿ ha, áqtaⁿ
 a little you flee (sign of strong prohibition) said he, they say. Oh! grandfather, Oh! grandfather, grandfather Oh! how possible

- aaⁿ'he tádaⁿ. Nístustu ačá-biamá Je-núga Hé-batcáge aká. Maⁿnaⁿ'u
I flee shall? Backing repeatedly he went, they say Buffalo-bull Blunt-horns the (sub.). Pawing the ground
- maⁿ'čiⁿ'-biamá, qčajé ctī maⁿ'čiⁿ'-biamá. Jan'de kě' ctī jáha-bi-dé
he walked they say, bellowing too he walked they say. Ground the (ob.) too he poked at, they say, when
- čicpě'qti-hnaⁿ čéča-biamá. Kī Míxasi aká čédečě daⁿ'be najiⁿ'-biamá. 3
broke off pieces sent off flying, they say. And Coyote the (sub.) out of the corner of his eye looking he stood they say.
- Qe-í, aⁿ'čihega účicqti áhaⁿ, ečégaⁿ najiⁿ'-biamá Míxasi aká. Gíčikaⁿqti
Whew! to hurt me a little altogether impossible ! thinking stood they say Coyote the (sub.). Getting altogether out of the way
- ahí-biamá. Kī éđitaⁿ iénaxiča agí-biamá agčá-b egaⁿ úsaŋga čie ítiⁿ
he arrived, they say. And thence to dash on him was coming back, went home- having without side hit him on
- ákiágča-biamá. Wáhu'á! á-biamá Hé-batcáge aká Wiⁿ'čakégaⁿ éskaⁿbcégaⁿ 6
he had gone along, they say. Really! said, they say Blunt-horns the (sub.). You told a little of I thought it might be
- čaⁿ'ctī. An'kaji, ŋigaⁿ'hă, naⁿ'wigipégaⁿ caⁿ' hă. Caⁿ' ŋigaⁿ'hă,
heretofore. Not so, grandfather, as I feared you, so (it was) Yet grandfather,
- cá'ean'gičá-gă. Maⁿ'oniⁿ'-macě'di égaⁿqti maⁿ'beiⁿ' kaⁿbcégaⁿ. (Two others
pity me. You walk by you who just so I walk I wish.
- made attempts, but the Coyote jumped aside each time. At last they 9
addressed the fourth, who was a young Buffalo bull.) Hau! Je-núga
Ho! Buffalo-bull
- jiⁿ'ga, čie-gă. Hau! á-biamá Je-núga jiⁿ'ga aká. Gúdugaqčie najiⁿ'-gă.
young do you try it. Ho! said, they say Buffalo-bull young the (sub.). Facing the other stand way
- Če čaaⁿ'he xī t'éwičě tá miⁿke hă, á-biamá. Hau! ŋigaⁿ', aaⁿ'ha-máji tá 12
This you flee if I kill you will I who he said, they say. Ho! grandfather I flee I not well (time)
- miⁿke hă, á-biamá Míxasi aká. Caⁿ' Je-núga nístustu ačá-biamá, maⁿnaⁿ'u
I who said, they say Coyote the (sub.). And Buffalo-bull backing he went, they say pawing the ground repeatedly
- maⁿ'čiⁿ'-biamá, qčajé ctī maⁿ'čiⁿ'-biamá. Jan'de kě' ctī jáha-bi-dé čicpě'qti-
he walked they say bellowing too he walked they say. Ground the too poked at, they say, when he broke off pieces (ob.)
- hnaⁿ čéča-biamá. Čī edítaⁿ iénaxiča agí-biamá. Ědíhi xī aⁿ'ha-bají- 15
invariably sending them flying, they say. Again thence to dash on him was coming back, they say. He arrived when fled not there
- biamá Míxasi aká. Čie ítiⁿ á-iáča-bi xī ékigaⁿqti Je-núga jiⁿ'ga júgčie
they say Coyote the (sub.). Side hit on had gone, when just like him Buffalo-bull young with him they say
- á-iáča-biamá. Gaⁿ' júkigčá-bi egaⁿ ačá-biamá. Majaⁿ' wiⁿ' ahí-bi xī
had gone, they say. And with one another, being they went, they say. Land one arrived at, when they say
- wabáhi-hnaⁿ'-biamá. Kī Míxasi aká déje kě aⁿ'ctewaⁿ čaté maⁿ'čiⁿ'-biamá. 18
they continued grazing, they say. And Coyote the (sub.) grass the (ob.) of any sort eating walked they say.
- Caⁿ'qtiamá ctī háci-xígčáⁿ-hnaⁿ'-biamá Wă! ténă! sagígi égaⁿ-gă há,
After moving a great while too in the he dropped invariably they say. What! flee! do be faster rear ably
- é-hnaⁿ-biamá Je-núga iⁿc'áge aká. An'kaji, ŋigaⁿ'hă, déje kě nan'de-ímaⁿ
said invariably, they say Buffalo-bull old man the (sub.). Not so grandfather grass the I cannot get too much of it
- hă, ádaⁿ wačáte-hnaⁿ uáxigčáspe hă, é-hnaⁿ-biamá Míxasi amá. 21
therefore eating it, invariably I hold myself back said invariably, they say Coyote the (mv. sub.).

- Ci ačá-biamá. Kĩ háci-hnaⁿ maⁿčĩⁿ-biamá. Égiče baxú wiⁿ éčaⁿbe
Again they went, they say. And behind regu- he walked they say. At length hill-top one in sight of
larly
- ahí-biamá. Kĩ Ľe-núga dúbá amá kigčáha ačá-biamá. Majaⁿ wiⁿ Ľe-núga
they arrived, they say. And Buffalo-bull four the to the bottom went they say. Land one Buffalo-bull
say. (pl. sub.)
- 3 dúbá amá ahí-biamá xĩ ičáda-biamá. Tíäjqti áhaⁿ. Éďě údaⁿ hă,
four the reached, they say when waited they say. He has not ! To wait for is good
(pl. sub.) for him come at all him
- á-biamá. Ičáda-biamá xĩ xáči ahí-bají-biamá. Hau! Ľe-núga jin'ga,
they said, they say. They waited they say when for some he arrived not, they say. Ho! Buffalo-bull young
say. for him time
- uné mañgčĩⁿ-gă, á-biamá. Ahaú! á-b egaⁿ agčá-biamá Ľe-núga jin'ga
to seek him begone, said (one), they say. Oho! said, they having went they say Buffalo-bull young
back
- 6 aká Edítaⁿqti nan'ge agčá-biamá. Majaⁿ učkaⁿ čaⁿ akí-biamá. Kĩ égiče
the Right from that running he went they say. Land deed the he reached again, And behold
(sub.) place back (ob.) they say.
- čingč'qtiaⁿ-bitéama Míxasi amá. Agčá-biamá Ľe-núga jin'ga. Égiče gaⁿ
he was not there at all, they say Coyote the Went they say Buffalo-bull young. At length and
(mv. sub.) home
- Míxasi amá ačá-biamá. Ačá-bi xĩ égiče Míxasi wiⁿ dádaⁿ unégaⁿ-hnaⁿ
Coyote the departed, they say. Went, they when behold Coyote one what seeking invari-
(mv. sub.) say ably
- 9 maⁿčĩⁿ čĩⁿ amá Céčiⁿ hau! naⁿhéba-gă hau! á-biamá Míxasi-Ľe-núga jin'ga
was walking they say. That O! wait O! said, they say Coyote-Buffero-bull young
(mv. ob.)
- aká Čé maⁿbčĩⁿ tě égaⁿqti maⁿčĩⁿ ckaⁿčona, á-biamá. Aⁿhaⁿ, jin'čéha,
the This I walk the just so you walk you wish, he said, they say. Yes, elder brother,
(sub.) (way)
- égaⁿqti maⁿbčĩⁿ kaⁿbčégaⁿ. Hau! gúdugaqče najin'-gă, á-biamá. Aⁿhaⁿ,
just so I walk I wish. Ho! facing the other way stand he said, they say. Yes.
- 12 jin'čéha, á-biamá. Ľe-núga jin'ga nístu maⁿnaⁿ'u maⁿčĩⁿ-biamá. Jan'de
elder brother, he said, they say. Buffalo-bull young backing pawing the ground walked they say. Ground
- kě' ctĩ jáha-bi čicpě'qti čéča-biamá. Égiče naⁿjin' čaaⁿhe čĩⁿhé aú!
the too poked at, broke off pieces sent they say. Beware a little you flee (sign of strong
(ob.) they say forcibly prohibition).
- Céčataⁿ iénaxiča agí-biamá. Ůsañga číe ítiⁿ ákiágčá-bi xĩ Míxasi aká
From that to dash on him was coming back, Without side hit on had gone by, when Coyote the
place they say they say (sub.)
- 15 uaⁿsiqti á-iáča-biamá. Aⁿhe čabčĩⁿ'aⁿ égaⁿ-bi xĩ aⁿhe-hnaⁿ-biamá
leaping far had gone, they say. Fled three times so, they say when fled invariably they say
- Míxasi aká Wédubaⁿ tēdĩhi xĩ, T'éwičě tá miñke hă, á-biamá Ľe-núga
Coyote the The fourth time it arrived when, I kill you will I who said, they say Buffalo-bull
(sub.)
- jin'ga aká. Céčataⁿ iénaxiča agí-biamá. Égiče číe ítiⁿ ákiágčá-biamá
young the From that to dash on him was coming, they say. At length side hit on had gone by they say
(sub.) place say.
- 18 xĩ ékigaⁿqti Míxasi júgče ačá-biamá. Aⁿčĩjuájĩ ičanahiⁿi ä. Gúdiha
when just like him Coyote with him went they say. You have treated you, indeed ! Away
me ill
- maⁿčĩⁿ-gă, á-biamá. Ci Ľe-núga-ma úgine ačá-biamá. Wáčiqá-bi egaⁿ
walk he said, they say. Again Buffalo-bulls the to seek' he went, they say. Pursued them, having
say. them they say
- úqčá-bi egaⁿ cĩ wahaⁿ'a-biamá: Ľigaⁿhă, cá'eañ'gičái-gă. Níkaciⁿga
he overtook having again he asked a favor, they say: Grandfather pity ye me. Person
them, they say

wi^{n'} a^{n'} ɕijuáji hégaji. Hau! Je-núga jiñ'ga, ɕíe-gă. Hau! ké, gúdugaqɕe
 one ill-treated very much. Ho! Buffalo-bull young, do you try it. Ho! come, facing the other
 me way

najiñ'-gă, á-biamá. Égiɕe ɕaa^{n'}he te. Añ'kaji hă, ɕiga^{n'}ha, áqta^{n'} aa^{n'}he
 stand, said he, they Beware you flee lest. Not so grandfather, how pos- I flee
 say. sible

táda^{n'}, á-biamá Míɕasi aká. Aɕá-b ega^{n'} edíta^{n'} iénaxiɕa agí-biamá. Ė'di 3
 shall? said, they say Coyote the (sub.). Went, they having thence to dash on him was coming, they There
 say.

akí-bi ɕijí Míɕasi jáha-biamá. Ma^{n'}ciáha a^{n'}ɕa iɕéɕa-bi ɕijí gat' ihe
 reached when Coyote gored they say. On high throwing sent him when lay killed by
 home, they him say forcibly, they the fall

gaxá-biamá. Ceta^{n'}.
 made him, they say. So far.

NOTES.

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

102, 5. wi^{n'}ɕak aqt ija^{n'} tada^{n'}, contracted from wi^{n'}ɕake aqta^{n'} ija^{n'} tada^{n'}, "You cannot mean what you say."

102, 8. egiɕe na^{n'}ji^{n'} ɕaa^{n'}he ɕi^{n'}he au. The word ɕi^{n'}he is used in strong commands or prohibitions. See myth of the Raccoons and the Crabs (Frank La Flèche's version), also that of Two-face and the Two Brothers; and inihe (binihe) in the Dictionary.

103, 4. a^{n'}ɕibega uɕiciqti aha^{n'}: "He could not hurt me a little with his horns (but he would be sure to kill me, or else do me a serious injury)."

103, 20. peji ké nande-ima^{n'} hă. 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. ceɕi^{n'} hau, said with the voice raised, the last word being emphasized.

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

TRANSLATION.

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

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

WAHAⁿƆICIGE'S ADVENTURE AS A RABBIT.

TOLD BY MRS. LA FLÈCHE.

WahaⁿƆicige iƆaⁿ júgigƆe. Ɔaⁿhá, ɲi ƆaⁿƆa bƆé te. Hiⁿ+! ɲúƆpaƆaⁿ,
 Orphan his he with his Grandmother, to the village let me go. Oh! grandchild,
 grandmother own.

íƆiqáƆa taí. Ɔáɲi-ǎ hě. Añ'kaji, Ɔaⁿhá, Ɔaⁿ bƆé tá miñke. Ė'Ɔa aƆá-
 they abuse will. Go not Not so grandmother, still I go will I who. Thither went
 you

biamá. ɲi ƆaⁿƆa ahí-biamá. Huhú! Mactciñ'ge tí hǎ, á-biamá. Níkagahi 3
 they say. To the village arrived, they say. Ho! ho! Rabbit has said, they say. Chief
 come

ƆañkáƆa aƆiⁿ tiƆái-gǎ. Mactciñ'ge Ɔidaⁿ'be tí hǎ. Ké, aƆiⁿ gíi-gǎ. UƆízaⁿƆa
 to them having pass ye on. Rabbit to see you -has Come having be ye To the middle
 him come him coming.

tiƆá-gǎ. UƆéwiñɲiƆái-gǎ hǎ. Ėgaxe iƆaⁿ'Ɔai-gǎ. Ké, waƆátcigaxe taté hǎ.
 Pass thou on. Assemble ye Around in place ye. Come you dance shall
 a circle

Ké, iⁿ'quxái-gǎ. Ké, Mactciñ'ge wabásnaⁿ Ɔaⁿ waciⁿ' oníⁿ égaⁿ íbƆaⁿ'jǐwáƆé 6
 Come sing ye for me. Come, Rabbit shoulder the fat you are as impossible to satisfy
 (ob.) one

oníⁿ hǎ. Gañ'ki gíquƆa-bi egaⁿ' watciƆaxá-biamá. Naⁿctaⁿ'-biamá ɲi,
 you are And sung for him, they having he danced they say. He stopped they say when,
 say dancing

GéƆicaⁿƆáƆicaⁿ níkagahi dúbá awáqíqíxe hǎ, á-biamá. Awáqíqíxe tá miñke
 Towards one side chief four I break in their said he, they I break in their will I who
 (heads) say. (heads)

hǎ, é hǎ. Ėgaxe iƆaⁿ'Ɔai-gǎ hǎ, gañ'ki ánasái-gǎ hǎ. Níkagahi dúbá Ɔañká 9
 he Around in place ye and cut him off Chief four the (ob.)
 said a circle

wáqíqíxá-biamá. Gañ'ki aⁿ'he agƆá-biamá. UqƆá-bají-biamá Gañ'ki aⁿ'he
 he broke in they say. And fleeing went they say. They did not overtake him, And fleeing
 their (heads) homeward they say.

agƆá-bi egaⁿ u'úde ƆéƆaⁿ'ska uDé agƆá-biamá. IƆaⁿ Ɔiñké'di akí-biamá.
 went home- having hole this size entering went homeward, His by the (ob.) reached home,
 ward, they say they say. grandmother they say.

Ɔaⁿhá, maⁿ'ze gě hébe aⁿ'í-gǎ hǎ, á-biamá. Ki, Maⁿ'ze ctě aⁿ'Ɔiñ'ge hě; 12
 Grand- iron the piece give to me said, they say. And, Iron even me none
 mother, (pl. ob.)

wé'uhi eonaⁿ' Ɔe hébe hě, á-biamá. Aⁿ'íƆa-gǎ hǎ, á-biamá. Gañ'ki ɲjebe
 hide- that only this piece said she, they Let me have it. said he, they And door
 scraper say.

Ɔaⁿ gaqápi ƆéƆé ɲi ɲi tě uƆíciⁿ gaxá-biamá. Áqtaⁿ t'éaⁿ'ƆaƆé tába.
 the threw it through when lodge the covering it he made, they say. How pos- you kill me shall?
 suddenly (ob.) sibly

MañƆiⁿ'i-gǎ. Úaⁿ'Ɔiñ'ge Ɔanájíⁿ. Cetaⁿ. 15
 Begone ye. For nothing you stand. So far.

NOTES.

This Ɔegiha version of the myth was told by Mrs. La Flèche, who also gave the corresponding ɲiwere, to be published hereafter in "The ɲiwere Language, Part I." 107, 1. WahaⁿƆicige, an orphan, syn., wahaⁿ' Ɔiñge: ɲiwere, woniⁿ'-qciñe.

107, 8. geçicaⁿ-çaçicaⁿ, etc. J. La Flèche says it should read, "When he stopped dancing, he struck four of the chiefs who were in a line with the lodge, and broke in their heads."

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

TRANSLATION.

Wahaⁿçicige 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.

WAHAⁿÇICIGE AND WAKANDAGI.

FRANK LA FLÈCHE'S VERSION.

Wahaⁿçicige akâ wahûtaⁿçiⁿ wiⁿ açiⁿ-biamâ. İndâdaⁿ wâjîngâ
 Orphan the (sub.) gun (bow) one had they say. What bird
 İkidâ-bi ctêwaⁿ mûonaⁿ-bâjî-hnaⁿ-biamâ. Kî 'âbae açâ-biamâ. Kî
 he shot at with it, they say notwithstanding he missed shooting not regularly they say. And hunting went they say. And
 3 nîaciⁿga wiⁿ âkipâ-biamâ, cînudaⁿ skâ-qti-hnaⁿ naⁿ'ba jûwagçâ-biamâ.
 person one he met they say, dog very white (all over) two he went with them they say.
 Maⁿ'ze-wetiⁿ kéde âigâçâ amâma. Kagêha, İndâdaⁿ aoniⁿ 'â, â-biamâ
 Sword the (past) carrying on his arm was, they say. Friend what you have ? said, they say
 nîaciⁿga akâ. Kagêha, maⁿ' abçiⁿ, â-biamâ Wahaⁿçicige akâ. İndâdaⁿ
 person the (sub.) Friend arrow I have, said, they say Orphan the (sub.) What

- ičákide ctěwaⁿ muáonaⁿ-máji-hnaⁿ-maⁿ hă. Īndaké, kagéha, céčinke
 I shoot at with it notwithstanding I miss in shooting I not regularly I do Let us see, friend, that
- kida-gă, á-biamá níaciⁿga aká. Wajiⁿga jiⁿáqtcí Ɔínkěⁿdi ábazú-biamá.
 shoot at said, they say person the (sub.). Bird very small the (st. ob.) at he pointed at, they say.
- Kí WahaⁿƆicige kida-biamá, t'éča-biamá. Kagéha, wapé kě qtáwikíčě 3
 And Orphan shot at it, they say, he killed it, they say. Friend weapon the (ob.) I love you for it
- ičánahiⁿ ă, á-biamá níaciⁿga aká. Wíbciⁿwiⁿ te, á-biamá. Kagéha,
 I truly ! said, they say person the (sub.). I buy it from you will said he, they (please) say. Friend,
- iⁿ'wacta-máji, á-biamá WahaⁿƆicige aká. Īndádaⁿ aⁿčá'í tádaⁿ, á-biamá
 I cannot spare it, said, they say Orphan the (sub.). What you give me will? said, they say
- WahaⁿƆicige aká. Cínudaⁿ Ɔečanké-i kí maⁿ'ze-wetiⁿ Ɔe céna wi'í te 6
 Orphan the (sub.). Dog these (ob.) are and sword this enough I will give you
- hă, á-biamá níaciⁿga aká. Cínudaⁿ Ɔaⁿká účibčaⁿ bádaⁿ, á-biamá
 said, they say person the (sub.). Dog the ones who scent them they? said, they say
- WahaⁿƆicige aká. Aⁿ'haⁿ, účibčaⁿi hă. Īndádaⁿ waníča agičéawákíčě
 Orphan the (sub.). Yes they scent them What animal I cause them to go for it
- ctěwaⁿ Ɔasnú agčí-hnaⁿi hă. Kí maⁿ'ze-wetiⁿ Ɔé Īndádaⁿ ičátiⁿ ctěwaⁿ 9
 no matter what dragging by the teeth And sword this what I hit with it no matter what
- ičágaqč-i-hnaⁿ-maⁿ, á-biamá níaciⁿga aká. Kí, Īndaké, Ɔáqti-ma wiⁿ'
 I kill it with the blow regularly I do, said, they say person the (sub.). And, Let us see, deer (pl.) one
- agíčekičá-gă cínudaⁿ taⁿ, áma. Ahaú! Maⁿ'ze-čaqⁿ, Ɔáqti wiⁿ' agímaⁿ-
 cause it to go for it dog the the one. Oho! Breaks-iron-with-his-teeth, deer one walk
- Ɔín'gă hă, á-biamá níaciⁿga aká. Cínudaⁿ aká utcíje égiháqti áiačⁿ 12
 for it said, they say person the (sub.). Dog the (sub.) thicket headlong he had gone
- biamá. Kí gaⁿ'egaⁿtě-ctěwaⁿ'ji Ɔáqti wiⁿ' Ɔaxáxage ačíⁿ agčí-biamá.
 they say. And not even a little while deer one making cry repeatedly by biting having it back he came they say.
- Īndaké, cī áma taⁿ Ɔékičá-gă, á-biamá WahaⁿƆicige aká. Ahaú!
 Let us see, again the other the (std. ob.) send him, said, they say Orphan the (sub.). Oho!
- Iⁿ'č-čacíje, wasábe wiⁿ' agímaⁿčín'-gă hă, á-biamá níaciⁿga aká. Cínudaⁿ 15
 Shivers-stones-with-his-teeth, black bear one walk for it said, they say person the (sub.). Dog
- aká cī ačá-biamá. Kí gaⁿ'egaⁿtě-ctěwaⁿ'ji cī wasábe wiⁿ' Ɔahé akí-
 the again went they say. And not even a little while again black bear one holding in he the mouth reached home
- biamá. Īndaké, jaⁿ' cétě maⁿ'ze-wetiⁿ kě ítiⁿ-gă, á-biamá WahaⁿƆicige
 they say. Let us see, tree that (ob.) sword the with hit it said, they say Orphan
- aká. Jaⁿ' tē ítiⁿ-bi xī gabčíjčqti ičéča-biamá níaciⁿga aká. Wapé kě 18
 the Tree the hit they when he knocked it down they say person the (sub.). Weapon the (ob.)
- iⁿ'wacta-máji édegaⁿ caⁿ' wi'í tá minke hă, á-biamá WahaⁿƆicige aká.
 I cannot spare it but yet I give will I who said, they say Orphan the (sub.).

- Wí cti čéčanká cínudaⁿ čanká iⁿ wacta-máji édegaⁿ caⁿ wi'í tá minke
I too these (ob.) dog the (ob. pl.) I cannot spare but yet I give will I who
to you
- há, á-biamá nfaciⁿga aká. Kí cínudaⁿ čanká 'í-biamá, maⁿze-wetiⁿ ké
said, they say person the (sub.). And dog the he gave to him, sword the
(pl. ob.) they say, (ob.)
- 3 edábe, Wahaⁿčicige. Gaⁿ édiqti akíčaha ačá-biamá. Kí Wahaⁿčicige
also Orphan. And just then apart went they say. And Orphan
aká akí-biamá ixaⁿ činkéⁿdi. Kí cínudaⁿ čanka júwagče akí-biamá.
the reached home, his by the (ob.). And dog the (pl. ob.) he with them reached home,
(sub.) they say grandmother they say.
- Kí ixaⁿ aká ihusá-biamá. Kí, Umaⁿe tē čingé'qtiaⁿ hě. Eátaⁿ cínudaⁿ
And his grand- the scolded they say. And, Provisions the there are none Why dog
mother (sub.) him (ob.) at all
- 6 čanká cé júwagačge čagčí ā. xaⁿhá, wéucii égaⁿ wabčín'wiⁿ há, á-
the (pl. ob.) that you with them you have ? Grandmother, useful as I bought them said
come home
- biamá Wahaⁿčicige aká. Wa'újiŋga umaⁿe čingé áb egaⁿ íí ákie
they say Orphan the (sub.) Old woman provisions there are said, having lodge stand-
none they say ing thick
- amáta wéxigčige ačé 'íča-biamá. Gaⁿ wahaⁿ-biamá. Jí ákie amáta
to them to seek relief for going spoke of they say. And removed they say. Lodge standing to them
herself of thick
- 9 akí-biama Gaqátaqctei íí-biamá. Kí íí amá néučicaⁿ jin'gaji čaⁿ é'di
reached home, At one side she pitched the And the lodges lake not small the by
they say. tent, they say. (cv. ob.)
- xaⁿha ké íí amáma.
border the pitched they say.
tents
- Kí haⁿegaⁿtce xí xagé za'é'qtiaⁿ-biamá. xaⁿhá, eátaⁿ xagaí ā
And morning when crying they made a very great Grandmother, why they cry ?
noise, they say.
- 12 á-biamá Wahaⁿčicige aká. Ėčpačaⁿhě! čaná'aⁿji áqtaⁿ ádaⁿ, á-biamá
said, they say Orphan the (sub.). O grandchild! you heard not how possible ? said, they say
- wa'újiŋga aká. Wakan'dagi dađečaⁿba aká níkagahi ijaŋ'ge činké
old woman the (sub.). Water-monster seven heads the (sub.). chief his daughter the (ob.)
- wéna-biamá. 'Íi-báji xí taⁿwaŋčaⁿ čaⁿ bčúga čahúni 'íča-biamá.
bogged they say. They not if tribe the all draw into he spoke of, they
of them give to him his mouth say.
- 15 Ádaⁿ iáče etaí égaⁿ gígikaⁿi hě. Qa-í! á-biamá Wahaⁿčicige
There- to open his apt as they condole with Whew! said, they say Orphan
fore mouth her (a relation)
- aká. Gaⁿ, wa'újiŋga, ákiča-bádaⁿ t'éč etaí xí. E cé égičaji-ā hě.
the (sub.). Any- old woman, to attack and (pl.) kill him they ought. It that say not to
how, him (any one)
- Égičaji tē ctě gíná'aⁿ-hnaⁿ-biamá Wakan'dagi dađečaⁿba aká.
(One) says it to when even he hears regu- they say Water-monster seven heads the
(another) of him larly (sub.).
- 18 Wa'újiŋga, é'di bčé tá minke há, á-biamá Wahaⁿčicige aká. Giákičē
Old woman, there I go will I who said, they say Orphan the I cause her
(sub.). to be com-
ing back
- tá minke wa'ú taⁿ. Gaⁿ é'di ačá-biamá Wahaⁿčicige aka. Kí w'au
will I who woman the And there went they say Orphan the And woman
(std. ob.). (sub.).
- taⁿ ni xaⁿha ké'di ugáck ičaⁿča-bičinkéamá. Eátaⁿ čagčín' ā,
the water border at the fastened put she had been, they Why you sit ?
(std. ob.) say.

- á-biamá Waha'Ŧicige aka. Wakan'dagi dađéŦaⁿba aká aⁿná-biamá,
said, they say Orphan the (sub.). Water-monster seven heads the (sub.) asked they say
for me
- kí 'íi-bájì xī taⁿwaŋŦaⁿ Ŧaⁿ bŦúga Ŧahún 'íŦa-biamá, ádaⁿ íŦaⁿ'aⁿŦai
and they not if tribe the (ob.) all swallow spoke of, they say there-
I gave fore
to him
- atí átaⁿhé. Kí Ŧickab' egaⁿ gŦékiŦa-biamá. ŦagŦé taté Ŧaⁿ'ja 3
I have I who stand. And untied, they say having caused her to go home-
come You go shall though
homeward
- aⁿwaⁿ'onaji te há wi gŦéwikiŦé tē, á-biamá Waha'Ŧicige aka. Kí
you tell not of me will I I caused you to the said, they say Orphan the And
go homeward (deed) (sub.).
- gŦé amá wa'ú Ŧiⁿ. Ké, Maⁿ'ze-Ŧaqaⁿ, é'di maⁿŦiⁿ'-gá, á-biama Wahaⁿ'-
went they woman the Come Maⁿ'ze-Ŧaqaⁿ there walk said, they say Or-
home- say (mv. one).
ward
- Ŧicige aká. Kí cínudaⁿ aká égihaŦti áíáŦa-biamá. Gaⁿégaⁿtē-ctēwaⁿ'jì 6
phan the (sub.). And dog the (sub.) headlong had gone they say. Not even a little while
- éŦaⁿ'be ákiŦa atí-biamá. (Wakan'dagi aka). Kí, Ké, Iⁿ'é-Ŧaci'je, é'di
in sight to attack came they say (Water-monster the). And, Come, Iⁿ'é-Ŧaci'je there
- maⁿŦiⁿ'-gá, á-biamá Waha'Ŧicige aká. Kí júga ké'Ŧa ákiŦa wágajì-
walk said, they say Orphan the (sub.). And body to the to attack he com-
him manded them
- biamá cínudaⁿ Ŧaŋká. Kí Waha'Ŧicige aka dá Ŧaⁿ ákiŦa-biama. 9
they say dog the (pl. ob.). And Orphan the (sub.) head the (ob.) attacked they say.
- Wakan'dagi dađéŦaⁿba aká ckaⁿ'-hnaⁿ'i Ŧan'di níúŦicaⁿ bŦúga bickaⁿ'-
Water-monster seven heads the moved regularly at the time lake the whole he made it
(sub.) (when) move by his
weight
- hnaⁿ'-biamá. Ní Ŧaⁿ maⁿtáhaŦtí ctí wáŦiⁿ ákiágŦe-hnaⁿ'-biamá. Gaⁿégaⁿ-
regularly they say. Water the far beneath too having he had gone regularly they say. Not even
(ob.) home
- tē-ctēwaⁿ'jì cī éŦaⁿ'be agŦi'-hnaⁿ biamá. ÉgiŦe dá Ŧaⁿ wiⁿ' gasá-biamá 12
a little while again in sight they regu- they say. At length head the one he cut they say
came back larly (ob.) off
- Waha'Ŧicige aká. Kí ŦeŦéze Ŧaⁿ Ŧizá-biamá Waha'Ŧicige aká. Kí
Orphan the (sub.). And tongue the (ob.) took they say Orphan the (sub.). And
- dubaⁿ ákiŦa-bi xī tēŦa-biamá kí ŦeŦéze waŋ'giŦe Ŧizá-biamá. Kí tēŦē
four times he attacked when he killed him, and tongue all he took, they say. And killing
him, they say they say him
- Ŧictaⁿ'-bi tēdi'hi wáŦe-sábē wiⁿ ni Ŧaⁿ'ha ké ugácaⁿ-máma. Kí dá 15
finished they when black man one water border the traveling was, they And head
say (shore) (ob.) say.
- tē íŦa-biamá. Kí éŦii tē'di waŋgiŦe 'iⁿ akí-biamá dá tē. Kí wa'ú
the found they say. And his at the all carry- reached home, head the And woman
(col. ob.) lodge ing they say (col. ob.).
- aká akí-hnaⁿ'i tēdi ímaxe-hnaⁿ'-biamá. Ėbé-hnaⁿ gi'ŦikiŦé á, á-bi
(sub.) reached regu- when questioned regu- they say. Who regu- has sent you ? said, they
(sub.) home larly her larly home say
- ctēwaⁿ, AgísiŦa-máji, é-hnaⁿ-biamá. Kí ébéi tē fbahaⁿ gaⁿ'Ŧa éctēwaⁿ 18
notwith- I do not remember, she said regularly, they And who it was to know desired notwith-
standing, say. standing
- fbahaⁿ-báji-hnaⁿ'-biamá.
they knew not regu- they say.
larly

- Ki níkagahi úju aká íekíčě-wákičá-biama iⁿc'áge. Wiⁿa'wa níkagahi
 And chief princi- the caused criers to go they say old men. Which one chief
 pal (sub) around
- ijan'ge čínké gíčikič éⁿte gčǎⁿ te aí áča, á-biamá iⁿc'áge amá. Égičě
 his the one caused her it may marry may he indeed, said, they say old man the At length
 daughter who to come back be her says (pl. sub.).
- 3 wáqe-sábě aká, Wíebčⁱn, á-biamá. Wakan'dagi daďéčⁿba aká t'ěačěgaⁿ
 black man the I am he, said, they say. Water-monster seven heads the I having killed
 (sub.), (ob.) him
- giákičě wa'ú čínké, á-biamá wáqe-sábě aká. Níkagahi úju čínké uíča
 I sent her the one said, they say black man the Chief princi- the one to tell
 hither woman who, (sub.). pal who him
- akí-biama. Wáqe-sábě aká é aká hǎ, á-biamá. Wižan'de iⁿčⁱn'čⁱn gíi-gǎ,
 they reached home, Black man the that is the said, they say. My daughter's having him be ye com-
 they say. (sub.) one ing
- 6 á-biamá níkagahi úju aká. Ki wáqe-sábě ředǎ waⁿgíčě 'iⁿ-bi egaⁿ ědi 'iⁿ
 said, they say chief princi- the And black man head all carried, having there car-
 pal (sub.) they say rying
- ahí-biamá níkagahi úju čínké'di. Ki wa'ú čínké ímaxá-biamá. Čétaⁿ é ě,
 arrived, they say chief princi- to the (st. ob.). And woman the he ques- they say. This ho 1
 pal (st. ob.) tioned (std. ob.)
- gíčikičě taⁿ. An'kajⁱ hě, ájiqtiaⁿ hě, á-biamá wa'ú aká. Wíebčⁱn hǎ. Wí
 caused you the one Not so very different said, they say woman the I am he I
 to come who. (sub.).
- 9 t'ěačě hǎ Wakan'da kě, á-biamá wáqe-sábě aká. Caⁿ níkagahi úju aká
 I killed Water-deity the said, they say black man the And chief princi- the
 him (ob.) (sub.) pal (sub.)
- 'í-biamá wáqe-sábě čínké wa'ú čínké. Miⁿgčǎⁿ tégaⁿ úhaⁿ-biama Ki
 gave to him, black man the (st. ob.) woman the (st. ob.). To take a wife in order they cooked, they And
 they say that say.
- taⁿwaⁿgčǎⁿ čaⁿ bčúga wéku-biamá. Ki Wahaⁿčicige aká na'aⁿ-biama.
 tribe the all they were invited, And Orphan the heard it they say.
 (ob.) (sub.)
- 12 Wáqe-sábě čínké níkagahi ijan'ge čínké 'íi tě na'aⁿ-biama. Gaⁿ úhaⁿ tě
 Black man the (st. ob.) chief his daughter the had given he heard, they say. And cooking the
 (st. ob.) to him
- cíqčai tě wébahaⁿ gčⁱn'-biama, qubé aká gaⁿ wébahaⁿ gčⁱn'-biama. Ahaú!
 lading out when knowing it sat they say, sacred he was so knowing it sat they say. Oho!
 (col. ob.)
- Maⁿze-čaqⁿ, ědi maⁿčⁱn'-gǎ. Ůs'u údaⁿqti tě wiⁿ iⁿčⁱn' gí-gǎ, á-biamá
 Maⁿze-čaqⁿ there go. Slice very good the one having come back, said, they say
 (col. ob.) for me
- 15 Wahaⁿčicige aká. Cínudaⁿ ačá-biamá. Ůhaⁿ tě cíqčěqti gčⁱn' amáma ě'di
 Orphan the Dog went they say. Cooking the just lading they were sitting, there
 (sub.) out they say
- ačá-bi tě caⁿcaⁿqti úsu wénac agčá-biamá. Céčⁱn' čiqái-gǎ, ě'be cínudaⁿ
 he went, when without stop- slice snatching went homeward, That pursue him, who dog
 they say ping at all from them they say. (mv. ob.)
- eqái iⁿte. Čiqá-biamá. Agčá-biamá caⁿcaⁿqti Wahaⁿčicige eqí eqá tě
 his it may Pursued him, they Went homeward without stop- Orphan his his the
 be say say ping at all lodge (ob.)
- 18 égiha ákiágčá-biamá. Wačⁱqe amá caⁿcaⁿ ě'di ahí-biamá qí tě'di.
 headlong had gone they say. Pursuers the continuing there arrived, they say lodge at the.
 homeward (pl. sub.)
- Cínudaⁿ wačáhe gí égaⁿ bčⁱqe pí, á-biamá. Aⁿhaⁿ, wi cučéakičě,
 Dog the one carry- he came as I have come chas- said (one), Yes, I I sent him to you,
 ing in his mouth back ing him they say.
- á-biamá Wahaⁿčicige aká. Wakan'dagi kečⁿ wi t'ěačě, á-biamá Wahaⁿ-
 said, they say Orphan the Water-monster I I killed said, they say Or-
 (sub.) (past. ob.) him,

ꝑicige aká. Jeꝑeꝑe cti waŋ'gice bēize, á-biamá. Cínudaⁿ ꝑeꝑaŋka akíꝑa
 phan the (sub.). Tongue too all I took, said, they say. Dog these both
 juáwagꝑe, á-biamá. Gaⁿ uꝑá agꝑá-biamá. Wahaⁿꝑicige aká é akédegaⁿ
 I with them, said, they say. And to tell it went homeward, they say. Orphan the he it was, but (sub.)
 é cínudaⁿ ꝑiⁿ agítikiꝑé aká hă ús'u kē. Kí é t'éꝑa-bi aí hă Wakan'dagi kē, 3
 he dog the caused to come was slice the. And he killed him he says Water-monster the (ob.)
 (mv. ob.) hither for it the one (ob.)
 á-biamá níaciⁿga cínudaⁿ ꝑiqé ahí aká. Agímaⁿꝑiⁿi-gă, á-biamá níkagahi
 said, they say person dog chasing ar. the rived (sub.). Go ye for him, said, they say chief
 úju aká. Gaⁿ agíahí-biamá Kí é'di aꝑiⁿ akí-biamá Kí níkagahi aká
 prin. the And arrived for they say. And there having reached home, the (sub.)
 cipai (sub.) him they say. And chief (sub.)
 wa'ú ꝑiŋké ímaxá-biamá. ꝑeꝑiⁿ ă gíꝑikiꝑé ꝑiⁿ, á-biamá níkagahi aká. 6
 woman the (ob.) questioned they say. This ? he who sent thee said, they say chief the (sub.)
 her (mv. ob.) back, (sub.)
 Aⁿhaⁿ, éꝑ hē, á-biama wa'ú aká. Ké', ugꝑái-gă, á-biamá níkagahi aká.
 Yea, it is he said, they say woman the (sub.). Come, confess ye, said, they say chief ye.
 Wahaⁿꝑicige taⁿ étaⁿꝑiⁿ ugꝑá ágají-biamá. Kí ugꝑá-biamá Wahaⁿꝑicige
 Orphan the he first to confess he commanded him, And confessed, they say Orphan
 (std. ob.) they say.
 aká. Wahútaⁿꝑiⁿ aꝑiⁿi tēdítaⁿ cínudaⁿ waꝑiⁿwiⁿ ꝑaŋká ctēwaⁿ ugꝑá-biamá. 9
 the Gun (bow) he had it from the dog bought them the (pl. ob.) even acknowledged, they say.
 (sub.) say.
 Wakan'dagi kē t'éꝑai tē cti ugꝑá-biamá. Ké', ugꝑá-gă, wáꝑe-sábē, á-biamá
 Water-monster the killed the too acknowledged, they Come, confess, black man, said, they say
 (ob.) (fact) say.
 Wahaⁿꝑicige aká. Īntaⁿ! áci bꝑé kaⁿbꝑa hă, á-biamá wáꝑe-sábē aká.
 Orphan the Hold on! outside I go I wish said, they say black man the (sub.)
 (sub.)
 Uꝑaⁿi-gă, á-biamá Wahaⁿꝑicige aká. Wáꝑe-sábē ꝑiŋké wiŋ'kají amá, 12
 Take hold of said, they say Orphan the Black man the (ob.) did not speak truly they say,
 him (sub.)
 ádaⁿ usá-biamá. Wahaⁿꝑicige aká níkagahi ijaŋ'ge ꝑiŋke gaⁿ gꝑáⁿ-
 there- they burnt him, Orphan the chief his daughter the (ob.) after married her
 fore they say. (sub.)
 biama. Cetaⁿ.
 they say. So far.

NOTES.

108, 1. wahutaⁿꝑiⁿ. See Notes on "Ictinike and the Deserted Children." Here it may be the *bow*, as the Orphan calls it *maⁿ*, an *arrow*. See the next version. The sword is the only other word in this version, which seems of foreign origin.

109, 6. ꝑeꝑaŋke-i, probably intended for ꝑeꝑaŋka éꝑ hă, these are they.

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

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

109, 15. Iⁿé-ꝑaciꝑe, peculiar to this version. Joseph La Flèche gives Ni-uha-maⁿꝑiⁿ instead of it; but the Ponka chiefs say that these names belong to different myths.

109, 18. gabꝑijē-qi ꝑeꝑa-biama. He knocked it down very suddenly, sending the splinters flying in all directions.

110, 5-6. cínudaⁿ ꝑaŋka ce, etc., instead of cínudaⁿ ceꝑaŋka.

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

110, 11. za'ęqtiaⁿ-biama, pronounced za+ęqtiaⁿ-biama by Frank La Flèche.

110, 12. épaçaⁿhě is used; but ępaçaⁿhě is the better form.

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

110, 16. t'ęę etai ęł, contraction from t'ęę etai ęł, they ought to kill him.

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

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

111, 3. ęickab egaⁿ, contraction from ęicka-bi egaⁿ. See "ęicke," in the Dictionary.

111, 13. ęęęeze, literally, "buffalo-tongue." See "ęęeze" and "ęęęeze" in Dictionary.

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

111, 15. waęe-sabě. Some say that this was Ictinike, who cheated the Orphan, and married the eldest daughter of the chief. He was not put to death at that time. The Orphan received the second daughter for his wife. The adventures of the Orphan in this variation are almost identical with those of the young Rabbit, pp. 50-54.

113, 2. Wahaⁿęicige aka e akedegaⁿ (aⁿçaⁿ'báhaⁿ-báji ań'gataⁿ ęaⁿ'cti): "The Orphan was he who did it, but (we continued ignorant of it in the past)," an elliptical expression.

113, 3. e t'ęa-bi ai, *he said in our presence* that he killed him.

TRANSLATION.

The Orphan had a bow (gun). Whatsoever bird he shot at with it, he never missed. And he went hunting. And he met a man who was with two dogs that were very white all over. And the man carried a sword on his arm. "My friend, what have you?" said the man. "My friend, I have an arrow," said the Orphan. "No matter what I shoot at with it, I never miss." "Let us see, my friend. Shoot at that thing," said the man, pointing at a very small bird that was sitting. And the Orphan shot at it and killed it. "My friend, truly do I love your weapon," said the man. "I will buy it from you." "My friend, I cannot spare it. What could you possibly give me?" said the Orphan. "I will give you these dogs and this sword," said the man. "Do the dogs scent game?" said the Orphan. "Yes, they scent them. No matter what animal one causes them to go for, they invariably bring it back, dragging it as they hold it with their teeth. And no matter what I hit with this sword, I always kill it with the blow," said the man. And the Orphan said, "Let us see. Make one of the dogs go after a deer." "Ho! Maⁿze-ęaęaⁿ, 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! Iⁿě-ęacięe, 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, Maⁿze-^çaqaⁿ, 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, Iⁿ-^ç-^çaci^je, go thither." And he commanded the dogs to attack him at the body. And the Orphan attacked the head. And whenever the Water-monster with seven heads moved, he made the whole lake move by his weight (*i. e.*, all the water was agitated). He kept carrying the dogs with him far beneath the water. Hardly any time had elapsed when they came back in sight. At length the Orphan cut off one head. And the Orphan took the tongue. And when he had attacked the Water-monster four times, he killed him. And he took all of the tongues. And when he finished killing him, a black man was traveling along the shore of the water. And he found the heads. And he carried all the heads on his back, reaching his home at the lodge. And whenever the woman reached home, they invariably asked her, "Who sent you home?" Notwithstanding that, she always said, "I do not remember." And notwithstanding they desired to know who it was, they never knew. And the head-chief caused old men to go around as criers. The old men said, "The chief has said in our presence that whosoever it may be who caused the chief's daughter to come home, he can marry her." At length the black man said, "I am he. I killed the Water-monster with seven heads and sent the woman home." They reached home, and told the head-chief. "The black man is he," said they. "Bring my daughter's husband hither for me," said the head-chief. And the black man having carried all the heads on his back, he took them

to the head-chief. And the chief questioned the woman: "Is this one he who sent you back?" "No, he is a very different one," said the woman. "I am he. I killed the Water-monster," said the black man. And the head-chief gave the woman to the black man. They cooked for the marriage. And all of the tribe were invited to the feast. And the Orphan heard it. He heard that the chief's daughter had been given to the black man. And he sat knowing when they laded the meat out of the kettles. He was sacred, so he sat knowing it. "Oho! Ma^aze-^aqa", go thither. Bring back for me one of the best slices," said the Orphan. The dog departed. At the very time they were lading them eat out of the kettles, he went thither, and without stopping he snatched a slice and went homeward. "Pursue that one, whosoever the dog may be." They pursued him. He went homeward without stopping at all, and had gone right into the lodge of the Orphan. The pursuers continuing, arrived at the lodge. "A dog came back hither carrying something in his mouth, so I have come chasing him," said one. "Yes, I sent him to you," said the Orphan. "I killed the Water-monster that was. I took all the tongues. I had both these dogs with me." And they went homeward to tell it, "It was the Orphan, but we did not know it then. It was he who sent the dog hither after the slice of meat. And he said that he killed the Water-monster," said the men who had pursued the dog and arrived at the Orphan's. "Go ye for him," said the head-chief. And they went thither for him. And they brought him back. And the chief questioned the woman, "Is this one coming he who sent you back?" said the chief. "Yes, it is he," said the woman. "Come, confess ye," said the chief, addressing the Orphan and the black man. He commanded the Orphan to confess first. And the Orphan told his story. He told his story from the time he had the bow. He confessed even about buying the dogs. He acknowledged, too, that he had killed the Water-monster. "Come, black man, confess," said the Orphan. "Hold on! I wish to go outside," said the black man. "Take hold of him," said the Orphan. The black man did not tell the truth, therefore they burnt him. And thus, after all, the Orphan married the chief's daughter. The End.

WAHAⁿØICIGE AND WAKANDAGI.

JOSEPH LA FLÈCHE'S VERSION.

Nújiŋga wi^{n'} ugácaⁿ a^aá-biamá, waqpániqtcí nújiŋga amá, ca^{n'} qí
 Boy one traveling went they say, poor very boy they say in lodge
 fact
 ŋiŋgě'qti, níaciⁿga ctěwa^{n'} ŋiŋgě'qti ugácaⁿ maⁿŋi^{n'}-biamá. Kí égiŋe
 none at all, person even none at all traveling walked they say. And at length
 3 sabájiqtcí wabágŋeze jiŋ'ga wi^{n'} íŋa biamá. Wabágŋeze jiŋ'ga daⁿbá-
 suddenly very book (writing) small one found they say. Book small saw
 biamá xí égiŋe, Wahútaⁿŋiⁿ wi^{n'} wi'í tá miŋke, á-biŋaⁿamá. Kí ŋé
 they say when behold, Roaring weapon one I give you will I who said the writing, And went
 they say.
 amá xí wahútaⁿŋiⁿ kě íŋa-biamá. Égiŋe wahútaⁿŋiⁿ kě ŋizé amá. Kí
 they say when roaring weapon the found they say. And then roaring weapon the he took they say. And
 (ob.) (ob.)

- nújiŋga taⁿ wahútaⁿƆiⁿ Ɔizégaⁿ gaŋ'kí wabágƆeze jiŋ'ga daⁿbá-bi Ɔí,
 boy the roaring weapon having and book small saw it when,
 (std. ob.) taken is said
- e'aⁿ gáxe taté giaⁿ'za-bitéamá wahútaⁿƆiⁿ ké. Gaŋ'ki nújiŋga aká
 how to do shall he was taught, they say roaring weapon the (ob.). And boy the
 (sub.)
- wahútaⁿƆiⁿ ké Ɔizá-bi egaⁿ' maqúde ují-biamá, maⁿ'ze-maⁿ Ɔtí ugƆaⁿ'- 3
 roaring weapon the (ob.), took they having powder put they say, shot too put in
- biamá. Gaⁿ' cyú wiⁿ íƆa-bi egaⁿ' nújiŋga aká kída-bi egaⁿ' umúqpaƆa-
 they say. And prairie one found they having boy the shot they having made fall by
 chicken say at it say shooting
- bi egaⁿ' t'éƆa-biamá cyú Ɔiŋké. Níaciⁿga wahútaⁿƆiⁿ Ɔtēwaⁿ' íbahaⁿ-
 they having killed they say prairie the (ob.). People roaring weapon even knew
 say it chicken
- bají-biamá. Gaŋ'ki aƆá-biamá Ɔí, Ɔí íáqti wiⁿ daⁿbá-biamá. Íáqti daⁿbá- 6
 not they say. And went they say when, again deer one saw they say. Deer saw
- bi egaⁿ' Ɔí kída-biamá. Ɔí t'éƆa-biamá. Édihi nújiŋga aká, WahútaⁿƆiⁿ
 they having again shot at they say. Again killed it, they say. Then boy the Roaring weapon
 say (sub.).
- ké údaⁿ ínahiⁿ áhaⁿ, eƆégaⁿ-biamá. Ɔí aƆá-bi Ɔíjì, Ɔí íáqti wiⁿ íƆa-
 the good truly ! thought they say. Again went they when, again deer one found
 (ob.) say
- biamá. Gaⁿ' Ɔí íáqti t'éƆa-bi egaⁿ' gíƆéqtiáⁿ'-biamá nújiŋga aká. Wahú- 9
 they say. And again deer killed they having he was very they say boy the Roaring
 say glad (sub.).
- taⁿƆiⁿ ké údaⁿ ínahiⁿ áhaⁿ, eƆégaⁿ-bi egaⁿ' gíƆéqtiáⁿ'-biamá. Gaⁿ' égiƆe
 weapon the good truly ! thought they having he was very they say. And at length
 (ob.) say glad
- níaciⁿga wiⁿ íe na'aⁿ'-biamá. QƆabé cugáqti maⁿ'taƆa maⁿƆiⁿ'-biamá.
 person one talking he heard they say. Tree very dense within walked they say.
- Ɔínudaⁿ-ma wágaji átiágƆa-biamá. Hú! hú! hú! hú! á-biamá. Ɔínudaⁿ 12
 The dogs commanded suddenly they say. Hu! hu! hu! hu! said, they say. Dog
- 'ábae-wákiƆá-biamá. Kí nújiŋga aká Wahaⁿ'Ɔicige aká jaⁿ' ákaⁿ najiⁿ'-
 to hunt he caused they say. And boy the Orphan the tree leaning stood
 them (sub.) (sub.) against
- biamá, íjínáqƆe najiⁿ'-biamá; Ɔínudaⁿ naⁿ'wapá-bi egaⁿ' wahútaⁿƆiⁿ agƆáƆiⁿ
 they say, hiding himself stood they say; dog he feared them they having roaring weapon had his own
 say
- najiⁿ'-biamá. Gaⁿ' égiƆe Ɔínudaⁿ amá nújiŋga taⁿ íƆa-biamá. Gaⁿ' égiƆe 15
 stood they say. And at length dog the boy the found they say. And at length
 (pl. sub.) (std. ob.)
- níaciⁿga aká é'di ahí-biamá. Níaciⁿga aká é'di ahí-bi egaⁿ' ukía-
 man the there arrived, they say. Man the there arrived, having spoke to
 (sub.) (sub.) they say him
- biamá. Eátaⁿ céké ahniⁿ' á. WahútaⁿƆiⁿ ké ímaxá-biamá, wahútaⁿƆiⁿ
 they say. Why that you have ? Roaring weapon the he ques- they say, roaring weapon
 (ob.) tioned about
- íbahaⁿ'jì egaⁿ'. Kí nújiŋga gá-biamá: Edádaⁿ waníƆa íaⁿ'be Ɔí ít'éáƆe 18
 he knew not because. And boy said as follows, What animal I see when I kill
 they say with it
- Ɔíjì, bƆáte-hnaⁿ-maⁿ' ádaⁿ abƆiⁿ', á-biamá. Gaⁿ', Hín'degaⁿ'! cyú cétaⁿ
 when, I eat it inva- I do therefore I have it, said he, they And, Let me see! prairie- that
 riably say chicken
- kída-gá, á-biamá. Nujíŋga aká cyú taⁿ kída-bi Ɔí t'éƆa-biamá. Hín-
 shoot at it, said, they say. Boy the prairie- the shot at they when killed they say. Let me
 (sub.) chicken (std. ob.) say it

- daké, kagá, íwíqanⁿbe taí. Íqa-gă wahútaⁿfiⁿ kě. Gañ'ki 'í-bi xī daⁿbá-
see, O friend, let me see your property Hand it to me roaring weapon the (ob.). And he gave to when he looked at it
- bi xī: Kagé, údaⁿ ínahiⁿ aoniⁿ áhaⁿ, á-biamá. Kī, Hīndá! kagé, iŋgaⁿ-
they when: Friend, good truly you have ! said, they say. And, Stop! friend, teach it say
- 3 za-gă, á-biamá Giaⁿ'za-biamá. Gañ'ki cyú wiⁿ kida-biamá xī t'éqa-
to me, said, they say. Taught him they say. And prairie-one shot at they say when killed it chicken
- biamá niáciⁿga aká. Kagéha, wahútaⁿfiⁿ kě wíbfíwiⁿ kaⁿ'bqa, á-
they say man the (sub.). O friend, roaring weapon the (ob.) I buy from you I wish, said
- biamá niáciⁿga aká. Kī nújīnga aká ufi'agá-biamá. Égaⁿqaⁿ'ja iⁿ-
they say man the (sub.). And boy the (sub.) was un- they say. Although so I willing
- 6 wacta-máji, á-biamá. Kī niáciⁿga aká: Wí údaⁿ áta wí'í te hă, á-
cannot spare it, said, they say. And man the (sub.): I good beyond I give will said to you
- biamá. Kī, Edádaⁿ aⁿqá'í tádaⁿ, á-biamá nújīnga aká. Cínudaⁿ qaŋká
they say. And, What you give me will? said, they say boy the (sub.). Dog the (pl. ob.)
- naⁿbá-biamá. Cínudaⁿ qeqaŋká akíwa wí'í te hă, á-biamá. Kī, Edádaⁿ
two they say. Dog these both I give will said, they say. And, What to you
- 9 wédaxe taté cínudaⁿ qaŋka, á-biamá. 'Ábaewaqaŋkíqě té, á-biamá.
I do with them shall. dog the (pl. ob.) said, they say. You cause them to hunt will, said, they say.
- Hīndegaⁿ! Wāqaⁿ'be te hă. 'Ábae wágajīgă. Kī níaciⁿga aká cínudaⁿ
Let me see! I see will. To hunt command them. And man the (sub.) dog
- taⁿ ijáje qadá-biamá: Ni-úha-maⁿ'fiⁿ-á! íaqti wiⁿ agímaⁿ'fiⁿ-gă, á-biamá.
the name called they say: Walks-following-the- O! deer one walk for it, said, they say. (std. ob.) stream
- 12 Cī, Maⁿ'ze-qaqaⁿ-á! wasábe wíⁿ agímaⁿ'fiⁿ-gă, á-biamá. Kī Ni-úha-maⁿ'fiⁿ
Again, Breaks-iron-with- O! black bear one walk for it, said, they say. And Ni-úha-maⁿ'fiⁿ his-teeth
- aká íaqti wiⁿ uqě'qtcí aŋiⁿ akí-biamá. Cī Maⁿ'ze-qaqaⁿ aká cī wasábe
the deer one very soon having reached they say. Again, Maⁿ'ze-qaqaⁿ the again black bear (sub.)
- wíⁿ uqě'qtcí aŋiⁿ akí-biamá. Kī nújīnga aká cínudaⁿ-ma qtaⁿwaqa-
one very soon having reached they say. And boy the (sub.) the dogs loved them home
- 15 biamá. Kī wahútaⁿfiⁿ 'í-biamá níaciⁿga áma taⁿ. Cī nújīnga taⁿ
they say. And roaring weapon he gave to him, man the other the (std. ob.). Again boy the (std. ob.) they say
- cínudaⁿ qaŋká 'í-biamá. Gaⁿ' níaciⁿga aká, Wí údaⁿ átaqti wí'í hă,
dog the (pl. ob.) he gave to him, And man the (sub.) I good very I give you they say
- á-biamá. Maⁿ'ze-wetiⁿ cti edábe wí'í hă, á-biamá. Kī nújīnga aká,
said, they say. Sword too also I give you said, they say. And boy the (sub.),
- 18 Wí cti údaⁿ wí'í hă, á-biamá. Edádaⁿ waníqa íqákide cteⁿwaⁿ ít'eáqě-
I too good I give you said, they say. What animal with it I notwith- I kill stand- with it shoot at
- hnaⁿ-maⁿ éde abfiⁿ hă, á-biamá. Kī, Iŋgaⁿ'za-gă hă, wahútaⁿfiⁿ kě,
inva- I do but I have it said, they say. And Teach me roaring weapon the (ob.), riably
- á-biamá. Gaⁿ' giaⁿ'za-biamá. Úckaⁿ íbahaⁿ gaⁿ'qá-biamá wahútaⁿfiⁿ kě.
said, they say. And taught him they say. Deed (use) to know wished they say roaring weapon the (ob.).

- Ci áma aká: Kagéha, iŋgaⁿ za-gă cínudaⁿ ɕaŋká, á-biamá. Cínudaⁿ
 Again the the (sub.): O friend, teach me dog the (pl. ob.) said, they say. Dog
 other
- ɕaŋká edádaⁿ gáxe weɕéckaⁿ hna xī, cínudaⁿ ijáje waɕáde-hnañ'-ga.
 the (pl. ob.) what to do you wish them if, dog his name you call them regularly.
- Gaⁿ gaxái-gă, ecé xī, égaⁿ gáxe-hnaⁿ taité, á-biamá. Kī maⁿ ze-wetiⁿ 3
 Thus do ye you say if, so do inva- riably they shall, said he, they say. And sword
- ɕé cti iŋgaⁿ za-gă, á-biamá. Edádaⁿ téqi áɕakipa xī aⁿ ɕásiɕa-daⁿ
 this too teach me, he said, they say. What difficult you meet if me you think and
 of
- maⁿ ze-wetiⁿ ké ɕize-adaⁿ wétiⁿ abáha-hnañ'-gă hă, á-biamá áma aká.
 sword the (ob.) take and to strike make the always said, they say the other the (sub.).
 with motion
- Téqiti ctéctewaⁿ caⁿ égaⁿ hnaⁿ taité, á-biamá. Gaⁿ akíɕaha aɕá- 6
 Very difficult notwithstanding still so always (it) shall said, they say. And apart went
 (be)
- biamá Akíɕaha aɕá-bi xī nújīŋga aká cínudaⁿ ɕaŋká júwagɕe aɕá-
 they say. Apart went they when boy the (sub.) dog the (pl. ob.) he with them went
- biamá, ci áma aká wahútaⁿ ɕiⁿ ké aɕiⁿ aɕá-biamá. Nújīŋga taⁿ waŋɕaⁿ
 they say again the the roaring weapon the having went, they say. Boy tribe
 other (sub.) (ob.) it
- édedíɕaⁿ kaŋ'gěqtci ahí-biamá. Kaŋ'gěqtci ahí-bi xī mactiñ'ge úne 9
 the one that very near arrived, they say. Very near arrived, when rabbit to hunt
 was there they say they say them
- wágají-biamá nújīŋga aká. Maⁿ ze-ɕaqaⁿ-á, Ni-úha-maⁿ ɕiⁿ éɕaⁿ ba, ma-
 commanded they say boy the (sub.). Maⁿ ze-ɕaqaⁿ O! Ni-uha-maⁿ ɕiⁿ also rab-
 them
- ctiñ'ge únai-gă, á-biamá Kī mactiñ'ge úna-bi xī mactiñ'ge hégaɕtē-
 bit hunt ye he said, they And rabbit hunted them, when rabbit a very great
 them say. they say.
- waⁿ jī t'éwaɕá-biamá cínudaⁿ amá. Kī nújīŋga aká mactiñ'ge hégaɕtē- 12
 number killed them they say dog the (pl. sub.). And boy the (sub.) rabbit a very great
- waⁿ jī wa'iⁿ-biamá. Kī wá'ujīŋga wiⁿ gaqátaqti í ɕiŋké amá. Ē'di
 number carried they say. And old woman one very far apart had pitched her they say. There
 them on his back tent
- ahí-biamá nújīŋga amá. Wá'ujīŋga ɕiŋké'di ahí-bi egaⁿ, Mactiñ'ge
 arrived, they say boy the (sub.). Old woman by the (ob.) arrived, having, Rabbit
 they say
- céɕaŋká wáɕizágă hă, á-biamá. Hí+! úcpaɕaⁿ+ mactiñ'ge iŋgí'ín tí- 15
 those take them said, they say. Oh! my grandchild! rabbit carrying has
 for me come
- ena+, á-biamá. ɕaⁿ há, pahan'ga akíɕaha mactiñ'ge ɕaŋká wiⁿ wa'i-
 I said she, they Grandmother before apart (apiece) rabbit the (pl. ob.) one give to
 say.
- gă hă, cínudaⁿ ɕaŋká, ɕi hácidaⁿ wahnáte táce, á-biamá Égaⁿ gaxá-
 them , dog the (pl. ob.) you afterward you eat must said he, they So did
 say.
- biamá wá'ujīŋga aká. Gaⁿ égiɕe níkaciⁿ ga taⁿ waŋɕaⁿ hégaɕi'qti ecaⁿ- 18
 they say old woman the (sub.). And at length people tribe a very great close
 number
- adi gɕiⁿ amá xagé za'ěqtiaⁿ-biamá. Gaⁿ nújīŋga aká gá-biamá: ɕaⁿ há,
 to sat they say crying made a very they say. And boy the said as follows, Grand-
 great noise (sub.) they say: mother,
- eátaⁿ xagái ă, á-biamá. Aⁿ haⁿ, Wakan'dagi dađéɕaⁿ ba édegaⁿ níkagahi
 why they cry ? said he, they Yes, Water-monster seven heads but chief
 say.

- ijañ'ge çasni^{n'} 'içai ega^{n'}, nıkagahi ijañ'ge çasni^{n'}-bájı xı, ta^{n'}wañgçaⁿ
his daugh- to swallow spoke of having chief his daughter swallow not if tribe
ter her
- bçúgaqti çasni^{n'} 'içai ega^{n'} ẽ'di açi^{n'} açé tá ama hẽ, ádaⁿ xagai hẽ,
all to swallow spoke of having there having her go they will therefore they cry
- 3 á-biamá Kí, xa^{n'}há, eátaⁿ Wakan'dagi dađéçaⁿba t'éça-bájı ă, á-biamá
said she, they And, Grandmother why Water-monster seven heads they do not ? said, they say
say. kill him
- nújiñga aká. Hiⁿ+! ıúçapaçaⁿ+! égiça^{n'}ji-ă hẽ. Qubai égaⁿ égiça^{n'} xı
boy the (sub.). Oh! my grandchild! do not say it to He is as (one) says it if
(any one) sacred to (another)
- wébahaⁿ-hna^{n'}ı hẽ, á-biamá. Kí, Wébahaⁿ ctécte ca^{n'} xa^{n'}há, t'éçai xı
he knows invariably said she, they say. And, He knows no matter if yet grandmother they kill him if
- 6 údaⁿ há, á-biamá Égiçe wanáce amá nıkagahi ijañ'ge çin ké açi^{n'} aça-
good he said, they say. At length soldier the (pl. sub.) chief his daughter the (ob.) having her went
- biamá Wakan'dagi dađéçaⁿba çin ké'ıa. Kí nújiñga aká ẽ'di aça-biamá.
they say Water-monster seven heads to the (ob.). And boy the (sub.) there went, they say.
- Éduıha-bájı, gacıbaıa ma^{n'}çi^{n'}-biamá Kañ'ge açi^{n'} ahı-bi xı wa'ú çin ké
He did not join at a place out- walked they say. Near having they reached, when woman the (ob.)
them, side of her they say
- 9 ẽ'di çekiça-biamá wanáce amá, hebádi naⁿcta^{n'}-bi ega^{n'}. Kí nújiñga
there sent her they say soldier the (pl. sub.) on the way stopped they say having. And boy
- aká, Waha^{n'}çicige aká, étaⁿçiⁿ ni xa^{n'}ha ké'ıa ahı-biamá; Wakan'-
the (sub.), Orphan the (sub.) he first water border to the arrived, they say; Water-
- dagi dađéçaⁿba ẽ'di étaⁿçiⁿ ahı-biamá nújiñga aká. Égiçe wa'ú aká
monster seven heads there he first arrived, they say boy the (sub.). At length woman the (sub.)
- 12 ẽdi ahı-biamá nújiñga tan'di. Nújiñga aká wáçaha údaⁿqti xıxaxa-
there arrived, they say boy by the (std.). Boy the (sub.) clothing very good made for
himself
- bi ega^{n'}, ma^{n'}ze-wetiⁿ cı açi^{n'} akáma. Kí wa'ú taⁿ ukıa-bi ega^{n'}, Áwadi
they having sword too had they say. And woman the talked they having, On what
say (std. ob.) to her say business
- çatı ă, á-biamá nújiñga aká. Hiⁿ+! nă! çaná'aⁿji áqtaⁿ ádaⁿ, á-biamá
you ? said, they say boy the (sub.). Oh! why! you have not how ? said, they say
have heard possible come
- 15 wa'ú aká. A^{n'}haⁿ, aná'aⁿ-májı, á-biamá nújiñga aká. Wakándagi dađé-
woman the (sub.). Yes I have not heard it said, they say boy the (sub.). Water-monster seven
- çaⁿba aká a^{n'}çasni^{n'} 'içai ega^{n'} atıi hẽ. A^{n'}çasni^{n'}-bájı xı ca^{n'}qti ta^{n'}wañgçaⁿ
heads the to swallow spoke having I have He does not swal- if then, alas! tribe
(sub.) me of come low me (?)
- bçúgaqti çasni^{n'} 'içai ega^{n'} atıi hẽ, á-biamá. Kí nújiñga aká, Mañçiñ'-
all of to swallow hespoke having I have said she, they And boy the Be-
of come say. (sub.),
- 18 gă, á-biamá Kí wa'ú aká, Hiⁿ+! çagçé etéde, çı níaciⁿga uçuçikaⁿ-
gone, said he, they say. And woman the (sub.), Oh! you should have gone, you man you dressed
- pıqti çataⁿcé. Égiçe Wakan'dagi dađéçaⁿba aká t'éçiçe tai, á-biamá.
very well you who Beware Water-monster seven heads the (sub.) kill you lest said she,
stand. they say.
- An'kajı, çı mañçiñ'-gă, á-biamá nújiñga aká. Ga^{n'} wa'ú aká ağça-
Not so, you begone said, they say boy the (sub.). And woman the went
(sub.) homeward

biamá. Wa'ú Ɔiⁿ gƆé Ɔi nújĩnga aká ni Ɔaⁿ'ha ké'di a-ínajiⁿ-biamá.
 they say. Woman the went when boy the water border by the came and they say.
 (mv. ob.) home-ward (sub.) stood

Maⁿ'ze-ƆáƆaⁿ-á, ǎáhi híǎǎqti Ɔan'di ǎǎǎǎ Ɔátaⁿ'cé te há. Ni-úha-
 Maⁿ'ze-ƆáƆaⁿ O! neck lowest part by the there you who stand will Ni-uha-
 maⁿ'Ɔiⁿ-á, sín'de híǎǎqti Ɔan'di ǎǎǎǎ Ɔátaⁿ'cé te há, á-biamá. Cínudaⁿ 3
 maⁿ'Ɔiⁿ O! tail right at the by the there you who stand will said, they say. Dog

aká akíwa ní Ɔaⁿ maⁿ'táha áíáƆa-biamá. ÉgiƆe Wakan'dagi ǎǎǎǎⁿba
 the both water the underneath had gone, they say. At length Water-monster seven heads
 (sub.) (ob.)

aká ǎǎ Ɔaⁿ wiⁿ' ƆawáƆioná-biamá cínudaⁿ aká. Gaⁿ'ki nújĩnga aká
 the head the one made appear by they say dog the (sub.). And boy the (sub.)
 (sub.) (ob.) biting

maⁿ'ze-wetiⁿ Ɔizá-bi egaⁿ' ǎǎ Ɔaⁿ gasá-biamá Wakan'dagi ǎǎǎǎⁿba. 6
 sword took they say having head the (ob.) cut off they say Water-monster seven heads.

Gaⁿ'ki, Ké', Ɔaⁿ'gaxaí gǎ, á-biamá. Gaⁿ' nújĩnga aká Wakan'dagi
 And, Come do enough (= cease) he said, they say. And boy the (sub.) Water-monster

ǎǎǎǎⁿba ǎǎ Ɔaⁿ Ɔéze Ɔizá-biamá. Gaⁿ'ki ǎǎ Ɔaⁿ ni Ɔaⁿ'ha ké'di
 seven heads head the tongue took they say. And head the water border by the
 (ob.) (ob.)

aⁿ'Ɔa-biamá, gaⁿ' ƆeƆéze Ɔaⁿ aƆiⁿ' aƆá-biamá nújĩnga aká. 9
 threw they say and tongue the having went they say boy the (sub.).
 away (ob.)

Jí Ɔaⁿ kaⁿ'ge akí-bi, Mactiⁿ'ge únai-gǎ, á-biamá, cínudaⁿ Ɔaⁿ'ká.
 Lodges the near reached home, Rabbit hunt ye for said he, they say, dog the (pl. ob.).
 circle they say, them

Mactiⁿ'ge uƆéwiⁿwaƆá-bi egaⁿ' wa'ín'-biamá Waháⁿ'Ɔicige aká. Wá'ujĩnga
 Rabbit collected them, they say having carried they say Orphan the Old woman
 them (sub.).

Ɔínké'di wa'ín' akí-biamá, mactiⁿ'ge Ɔaⁿ'ká. Ɔaⁿ'há, mactiⁿ'ge ƆéƆaⁿ'ká 12
 by the (ob.) carrying he reached home, rabbit the (pl. ob.). Grandmother, rabbit those
 them they say,

wa'ín' agǎ, á-biamá. Hiⁿ+! ǎǎƆaƆaⁿ+! mactiⁿ'ge ínǎ'ín' gǎ-ena+, á-biamá
 carrying I have said, they say. Oh! my grandchild! rabbit carrying has said, they say
 them come home for me come home

wá'ujĩnga aká. Kí mactiⁿ'ge wáƆizá-biamá. Ɔaⁿ'há, gáƆaⁿ' iⁿƆiⁿ'gƆaⁿ-gǎ,
 old woman the And rabbit took them they say. Grandmother, that put on something
 (sub.) (ev. ob.) for me,

á-bi egaⁿ' Ɔéze Ɔaⁿ wá'ujĩnga Ɔizá-bi egaⁿ' nan'de iƆaⁿ'Ɔa-biamá. Cínudaⁿ 15
 he said, having tongue the old woman took, they having side of lodge put it they say. Dog
 they say. (ob.) say

Ɔaⁿ'ká, Ɔaⁿ'há, é Ɔaⁿ'ga akíƆaha mactiⁿ'ge wiⁿ' wa'í-gǎ há, á-biamá.
 the gran dmother, that before both (apiece) rabbit one give to them said he, they
 (pl. ob.), say.

Ucté Ɔaⁿ'ká ƆiƆíha há, á-biamá. Gaⁿ'ki haⁿ'egaⁿ'tce Ɔi xagé za'ǎ'qtiáⁿ-
 Remain- the your own said he, they say. And morning when crying made a very
 der (pl. ob.) great noise

biamá taⁿ'waⁿgƆaⁿ-mádi. Gaⁿ', Ɔaⁿ'há, eátaⁿ, á-biamá nújĩnga aká. Hiⁿ+! 18
 they say those in the tribe. And, Grandmother, wherefore, said, they say boy the (sub.). Oh!

ǎǎƆaƆaⁿ, edé Ɔínké ehaⁿ+. Miⁿ'jĩnga níkaƆahi ijaⁿ'ge Ɔínké qáƆa
 my grandchild, what is he saying ! (fem.) Girl chief his daughter the back
 again

akí amégaⁿ cǎ ǎ'di aƆiⁿ' aƆé gaⁿ'Ɔai égaⁿ xagé há, á-biamá. Ɔaⁿ'há, Wa-
 she reached home, and there having to go they wish as they cry said she, they say. Grand- Water-
 as her mother.

kan'dagi **dadéƆaⁿba** t'éƆƆe tai. Eátaⁿ t'éƆa-báji ă, á-biamá nújĩnga aká.
 monster seven heads let them kill him. Why they do not kill him? said, they say boy the (sub.).

ÚcƆaƆaⁿ! qubé hégabaji, naⁿpai hě. Běuga níkaciⁿga naⁿpai hě,
 O grandchild! sacred very, they fear him. All people they fear him

3 á-biamá. Cí nújĩnga aká é'di aƆá-biamá. Ní kě étaⁿƆiⁿ a-ínajiⁿ-biamá.
 said she, they Again boy the there went they say. Water the he first came and they say. (lg. ob.)

Gaⁿ wanáƆe amá cĩ wa'ú Ɔiⁿké é'di aƆiⁿ aƆá-biamá. Kaⁿge aƆiⁿ ahí-bi
 And soldiers the again woman the (ob.) there having went they say. Near having arrived, they say (pl. sub.)

xĩ é'di ƆékiƆá-biamá. Kĩ wanáƆe agƆá-biamá. Gaⁿ wa'ú amá é'di aƆá-
 when there sent her they say. And soldier went homeward, As woman the there went they say. (mv. sub.)

6 biamá ní Ɔan'di. Kĩ égiƆe nújĩnga aká édedí akáma cĩ, ni Ɔaⁿ'ha kě'di.
 they say water by the (ob.). And at length boy the there he was, they again, water border by the (sub.) say (ob.).

Nújĩnga aká, Eátaⁿ cí ă, á-biamá wa'ú taⁿ é waká-bi egaⁿ. Híⁿ! ná!
 Boy the Why you? said, they say woman the that he meant, having. Oh! psha! (sub.), come (std. ob.) they say

ƆagƆé etéde, Ɔí níaciⁿga uƆúƆikaⁿpiqti Ɔátaⁿcé. ÉgiƆe Wakan'dagi dadé-
 you should have you man you are dressed very you who stand. Beware Water-monster seven gone homeward well

9 Ɔaⁿba aká t'éƆiƆe tai, á-biamá. An'kaji, Ɔí maⁿgƆiⁿ-gă, á-biamá nújĩnga
 heads the he will kill you, said she, they Not so, you begone, said, they say boy (sub.) say.

aká. Kĩ wa'ú aká agƆá-biamá. Gaⁿ cĩ ní kě'di ahí-biamá nújĩnga aká
 the And woman the went homeward, And again water by the arrived, they say boy the (sub.) (sub.) they say.

Cínudaⁿ Ɔaⁿká úwagĩkiá-biamá. Ní-úha-maⁿƆiⁿ-á! dăhi hídeƆti Ɔan'di
 Dog the (pl. ob.) he talked with they say. Ní-úha-maⁿƆiⁿ O! neck the very by the them, his own bottom

12 édedí Ɔátaⁿcé te hă', Maⁿze-ƆaƆaⁿ-á! sĩn'de hídeƆti Ɔan'di édedí Ɔátaⁿcé te
 there you will stand Maⁿze-ƆaƆaⁿ O! tail the very by the there you will stand root

hă', á-biamá. Gaⁿ cínudaⁿ aká ní kě égiha áiáƆa-biamá. Égiha áiáƆa-
 said, they say. And dog the water the headlong had gone, they say. Headlong had gone (sub.) (ob.)

biamá xĩ égiƆe Wakan'dagi dadéƆaⁿba dă naⁿba ƆawáƆiⁿná-biamá.
 they say when at length Water-monster seven heads head two they made ap- they say. pear by biting

15 Nújĩnga dă Ɔaⁿ akiwa gasá-biamá. Ɔéze Ɔaⁿ wáƆizá-bi egaⁿ dă-Ɔaⁿ ni
 Boy head the both cut off, they say. Tongue the took them, they having head the water (ob.) say (ob.) (ob.)

Ɔaⁿ'ha kě'di aⁿ'Ɔa-bi egaⁿ agƆá-biamá. Gaⁿ Ɔí tě kaⁿge akí-bi cĩ
 border by the threw away, having went homeward, And lodge the near reached again they say. (ob.) say home, they

mactĩⁿge úna-biamá. Ɔaⁿhá, cěƆaⁿká mactĩⁿge wáƆizá-gă, á-biamá.
 rabbit he hunted them, Grandmother, those rabbit take them, said, they say. they say.

18 Kĩ wa'ujĩⁿga cĩ mactĩⁿge wáƆizá-biamá. Ɔaⁿhá, Ɔéze Ɔaⁿ iⁿƆiⁿgƆaⁿ-gă,
 And old woman again rabbit took them they say. Grand- tongue the put on something for mother (ob.) me,

á-biamá. Cĩ jaⁿ-biamá. Haⁿ amá. Cĩ haⁿegaⁿ'tce xagé za'ěqtiaⁿ-
 he said, they Again slept they say. Night they say. Again morning crying made a very say. great noise

- biamá γa^{nha} , eátaⁿ xagai á gáama, á-biamá. Cpaçaⁿ+, níkagahi ijañ'ge
they say. Grand-mother, why they cry ? those, said, they say. O grandchild, chief his daughter
- çínké qáça kí amégaⁿ gíkaⁿ égaⁿ xagai hě, á-biamá Cí é'di açiⁿ aça-
the (ob.) back again she came home, to condole as they cry said she, Again there having went
with her they say.
- biamá níkagahi ijañ'ge çínké wanáçe amá. Cí nújiŋga étaⁿçiⁿ ni γa^{nha} 3
they say chief his daughter the (ob.) soldier the Again boy he first water border (pl. sub.).
- kě'di ahí-biamá. Wáçaha udaⁿqti $\gamma i\gamma a\gamma a$ -biamá. Cí wa'ú aká é'di
by the arrived, they say. Clothing very good he made for they say. Again woman the there
himself (sub.)
- ahí-biamá. Nújiŋga taⁿ é waká-bi egaⁿ, Cíäji eté γi , á-biamá wa'ú aká.
arrived, they say. Boy the that she meant, having, You ought not to said, they say woman the
(std. ob.) they say come (sub.).
- Égiçe Wakan'dagi dadéçaⁿba aká t'éçiçe tai hě, á-biamá. Kí nújiŋga aká, 6
Beware, Water-monster seven heads the he kill lest said she, they And boy the
(sub.) you say. (sub.) (sub.).
- Añkaji hă, çí mañgçiñ'-gă, á-biamá. Hau, wa'ú aká agça-biamá. Agça-bi
Not so you begone, said he, they Well, woman the went homeward, Went home-
say. (sub.) they say. ward, they say.
- γi nújiŋga aká, Maⁿze-çáqaⁿ-á! dăhi híděqti çan'di édedí çátaⁿcé te hă.
when boy the Maⁿze-çáqaⁿ O! neck the very by the there you will stand
(sub.), bottom
- Ni-úha-maⁿçiⁿ-á! sín'de híděqti çan'di édedí çátaⁿcé te hă, á-biamá. 9
Ni-úha-maⁿçiⁿ O! tail very root of by the there you will stand said, they say.
- Cínudaⁿ aká akiwa ní çanⁿ maⁿtáha áiaça-biamá. Égiçe Wakan'dagi dadé-
Dog the both water the beneath had gone they say. At length Water-monster seven
(sub.) (ob.)
- çaⁿba dá çábçiⁿ çaeçaⁿba-biamá cínudaⁿ aká. Gaⁿ nújiŋga aká dá tē
heads head three made emerge they say dog the And boy the head the
by biting (sub.) (sub.)
- gasá-biamá çábçiⁿ. Gaⁿ çéze tē çizá-bi egaⁿ dá tē aⁿça-bi egaⁿ 12
cut off they say three. And tongue the took, they having head the threw away, having
say (ob.) they say
- agça-biamá. (Miⁿ'jiŋga γi çanⁿá kí-hnaⁿ çan'di ugça gaⁿça ctěwaⁿ çí-á-
went homeward, (Girl lodges to the reached home, when to confess wished notwithstanding failed
they say. each time ing
- onaⁿ amá.) Gaⁿ agça-bi γi mactiñ'ge cī úna-biamá. Mactiñ'ge áhigi
invaria- they say.) And went home- when rabbit again them hunted, Rabbit many
bly ward, they say they say.
- úna-bi egaⁿ wa'iⁿ akí-biamá. Wá'ujŋga çínkědi akí-bi egaⁿ çéze 15
hunted them, having carrying reached home, Old woman by the (ob.) reached home, having tongue
they say they say they say they say
- çábçiⁿ cī 'i-biamá. γa^{nha} , gátě itéiñ'kiçá-gă, á-biamá. Hau! ma-
three again he gave to her, Grandmother, that put away mine for me, said he, they Ho! rab-
they say (col. ob.) say.
- ctiñ'ge cěçañka wácizá-daⁿ cínudaⁿ akíwa wiⁿ wa'í-gă hă, á-biamá. Hau,
bit those take them and dog both one give to them said he, they Well,
say.
- jaⁿ-biamá cī.
slept, they say again.

18

Cí haⁿegaⁿtce γi cī níaciⁿga-ma xagé za'é'qtiaⁿ-biamá taⁿwañgçaⁿ-
Again morning when again people the crying made a very they say among those in
great noise

mádi. γa^{nha} , gáama eátaⁿ xagai á, á-biamá. γi çapaçaⁿ! níkagahi ijañ'ge
the tribe. Grand- those why they cry ? said he, they O grandchild! chief his daughter
mother say.

çinké cī qáça kí amégaⁿ é'di açi^{n'} afe ga^{n'}çai égaⁿ xagé améçe, á-biamá.
 the (ob.) again back she reached home there having to go they wish as they are crying said she, they
 again as her indeed say.

ʒaⁿhá, Wakan'dagi dadéçaⁿba t'éçe tai. Eátaⁿ t'éça-báji á, á-biamá
 Grandmother Water-monster seven heads let them kill him. Why they do not kill him ? said, they say

3 nújiŋga aká. Íçaⁿba^{n'} égiçaⁿjì-á hě. Égiçaⁿ xī t'éçiçe tai, á-biamá wá'ujīŋga
 boy the (sub.). A second say it not to It is said if he will kill you, said, they say old woman
 time (any one) to (any one)

aká. Ga^{n'} wanáçe amá cī açi^{n'} aça-biamá mi^{n'}jīŋga çiⁿ. Kī nújiŋga amá
 the And soldier the again having went they say girl the And boy the
 (sub.) (pl. sub.) her (mv. ob.) (mv. sub.)

é'di aça-bi ega^{n'} cī étaⁿçiⁿ ahí-biamá ni ʒa^{n'}ha ké'di. Kī mi^{n'}jīŋga amá
 there went, they having again he first arrived, they say water border at the. And girl the
 say (mv. sub.)

6 é'di ahí-biamá. Cī nújiŋga aká, Maŋçiŋ'-gă. Eátaⁿ cī éiⁿte, á-biamá.
 there arrived, they say. Again boy the (sub.) Begone. Why do you come ? said they say.
 he

Wa'ú amá agça-biamá cī. Ni-úha-ma^{n'}çiⁿ-á, dáhi hídeqti çan'di çanájiⁿ te
 Woman the went homeward, again. Ni-úha-ma^{n'}çiⁿ O! neck the very by the you stand will
 (mv. sub.) they say bottom

há. Ma^{n'}ze-çagaⁿ-á, sín'de hídeqti çan'di çanájiⁿ te há, á-biamá. Cínudaⁿ
 Ma^{n'}ze-çagaⁿ O! tail the very root by the you stand will said, they say. Dog

9 akiwa ní ké é'di égihe áiaça-biamá. Uqçeⁿqci dá wiⁿáqci çaeçaⁿbá-
 both water the there headlong had gone, they say. Very soon head one made emerge
 (ob.) by biting

biamá. Ga^{n'} nújiŋga aká dá çan gasá-biamá. Çeze çan çizá-biamá Já
 they say. And boy the head the (ob.) cut off they say. Tongue the took it they say. Head
 (sub.) (ob.) (ob.)

tě égazéze ni ʒa^{n'}ha kēdi iteça-biamá. Ga^{n'} nújiŋga amá agça-bi xī
 the in a row water border by the put them, they say. And boy the went home- when
 (col. ob.) (mv. sub.) ward, they say

12 égiçe wáqe-sábě ni ʒa^{n'}ha ké uhá ma^{n'}çiⁿ-biamá. Já tě íça-biamá
 it hap- black man water border the follow- walked they say. Head the found, they say
 pened (ob.) ing (col. ob.)

wáqe-sábě aká. 'I^{n'} agça-biamá wáqe-sábě aká Wakan'dagi dadéçaⁿba
 black man the Carry- went homeward, black man the (sub.). Water-monster seven heads
 (sub.) ing they say

aká t'éçe há, á-biamá. Ga^{n'}, Huhú! wáqe-sábě çéamá Wakan'dagi dadéçaⁿba
 the I killed him said, they say. And, Really! black man this Water-monster seven heads
 one who

15 dá tě 'iⁿ agçi, á-biamá. Níkagahi xī tē'ia 'iⁿ maŋçiŋ'-gă, á-biamá.
 head the carry- has come said they, they Chief lodge to the carry- begone said they, they
 (col. ing home say. say. ing say.)

Ė'ia 'iⁿ ahí-biamá. Gaⁿ, Já tě águdi hnize á, á-biamá níkagahi aká Kī,
 Thither carry- he arrived, they And, Head the where you took ? said, they say chief the (sub.). And,
 ing say. (col. ob.) them

Wakan'dagi dadéçaⁿba aké édegaⁿ t'éçe, á-biamá wáqe-sábě aká. Ga^{n'},
 Water-monster seven heads the one but I killed said, they say black man the (sub.). And,
 who him

18 Hau! çí t'éçeçe xī jì cīŋ'gajiŋga wiwíŋa çagça^{n'} taté, á-biamá níkagahi aká.
 Ho! you you killed if child my own you marry shall said, they say chief the
 him her (sub.).

Ga^{n'} úhaⁿ-biamá, waçáte gaxá-biamá. Níkaciⁿga bçúgaqti miŋ'gçaⁿ tégaⁿ
 And cooked, they say, food made they say. People all to marry in order
 that

wéku-biamá. Cin'gajiñ'ga wiwíŋa wáqe-sábě gčǎⁿ te ecaí xī gčǎⁿ taté hǎ.
invited they say. Child my own black man he marry may ye say if he marry shall
them her her

Kī níkaciⁿga amá gá-biamá: Aⁿ'haⁿ, taⁿ'wañgčǎⁿ bčúga níawačai hǎ, ádaⁿ
And people the said as follows, Yes, tribe all he saved us there-
(pl. sub.) they say: fore

gčǎⁿ te ecaí xī gčǎⁿ te hǎ, á-biamá.
he may ye say if he marry may said they, they
marry her her say.

3

Kī nújiñga aká íbahaⁿ gčǐⁿ-biamá, wáqe-sábě wa'ú čínké gčǎⁿ taté;
And boy the (sub.) knowing it sat they say, black man woman the (ob.) marry shall
her

gíčǎ-báji gčǐⁿ-biamá. Gá-biamá nújiñga aká: Mǎⁿ'ze-čáqaⁿ-á, é'di
glad not sat they say. Said as follows, boy the (sub.): Mǎⁿ'ze-čáqaⁿ O! there
they say

maⁿčín'-gǎ hǎ. Miñ'gčǎⁿ tégaⁿ úhaⁿi tē ús'u wiⁿ čahé gí-gǎ, á-biamá. 6
walk thou He marry her in order that cooked the slice one carrying come back, he said, they
say.

Cínudaⁿ amá é'di ačǎ-biamá. Cínudaⁿ éčǎⁿbe hí xī níaciⁿga amá, Cínudaⁿ
Dog the (there) went they say. Dog in sight ar. when people the (pl. sub.), Dog
(mv. sub.) rived

údaⁿ ínahiⁿ tí áhaⁿ, á-biamá. Cínudaⁿ aká wáčate čan'di ačǎ-bi egaⁿ ús'u
good truly has ! said they, they Dog the (sub.) table by the went, they having slice
come say

wiⁿ čahé agčǎ-biamá. Hu-hú! cínudaⁿ čǐⁿ píäji hégaji gǎxai. Čiqái-gǎ, 9
one carrying he went homeward, Really! dog the bad very he has done. Pursue ye
in the they say. (mv. one.) him
mouth

á-biamá níaciⁿga amá. Kī wá'ujíñga qíi tē'di čahé akí-biamá. Cínudaⁿ
said, they say people the (pl. sub.). And old woman lodge by the carrying he reached home, Dog
in his they say. mouth

čínké níaciⁿga ečǎ čínké edábe ahniⁿ ckí te, á-biamá níkagahi aká.
the (ob.) man his the (ob.) also you have you come will, said, they say chief the
him back (sub.).

Wanáce-ma gǎxe wágají-biamá Kī wanáce amá wá'ujíñga qíi tē'ŋa ahí-bi 12
The soldiers to do it commanded they say. And soldier the old woman lodge at the arrived, they say
them (pl. sub.)

xī égičǎ níaciⁿga cínudaⁿ ečǎ aká níaciⁿga učúkaⁿpíqti wáčaha údaⁿqti
when behold man dog his the (sub.) man dressed very well clothing very good
akáma. Kī wanáce é'di ahí-bi xī níaciⁿga čínké ábagčǎ-biamá. Kī,
was, they say. And soldier there arrived, when man the drew back they say. And,
they say (st. ob.) from him through shame

Awádi catí éiⁿte, á-biamá nújiñga aká. Aⁿ'haⁿ, cínudaⁿ miñ'gčǎⁿ tégaⁿ 15
For what have you come ? said, they say boy the (sub.). Yes dog wedding for the

úhaⁿi tē wáčate čahé gí tē daⁿ'be tíawakičai, á-biamá. Níaciⁿga ečǎ
cooked the food in his coming as to see him he caused us to said they, they Man his
mouth back come say.

čínké edábe júañgčǎ aňgǎgčǎ tá-bi aí hǎ, á-biamá. Ké, maňgčǐⁿ-gǎ.
the one also we with him we go home- shall he said they, they Come, begone ye.
who ward said say.

Cubčǎ tá minké'ce, á-biamá nújiñga aká. Gaⁿ' nújiñga aká wáčaha údaⁿqti 18
I go to you will I who must said, they say boy the And boy the clothing very good
(sub.) (sub.)

xíxǎxa-bi egaⁿ čéze tē ačǐⁿ-bi egaⁿ é'di ačǎ-biamá. Kī wáqe-sábě aká
made for him- having tongue the had them, having there went they say. And black man the
self, they say (col. ob.) they say (sub.)

- ceta^{n'} ɣí tē'di ahí-bají-bitéamá, ɣí wédají gɣi^{n'} tē Égiçe é'di ahí-biamá
so far lodge by the had not reached it, they say lodge elsewhere he sat. At length there arrived, they say
- nújĩnga aká, ɣeçeze aɣi^{n'}-bi ega^{n'}. l'dádaⁿ wíłčipii-májì ega^{n'} wanáçe
boy the (sub.) tongue had them, having. What I did wrong to you because soldier
- 3 ań'gihíwaɣakiɣaí ă, á-biamá. Wakan'dagi wi^{n'} ta^{n'} wańgɣaⁿ ɣaⁿ ca^{n'} qti ɣiɣasniⁿ
you made them come for I said he, they Water-monster one tribe the in spite of to devour
me say. everything you
- tá akédegaⁿ t'éwikiɣaí hă. Fátaⁿ wanáçe a^{n'}ɣizewaɣakiɣaí ă, á-biamá.
will he was the I killed him for you. Why soldier you caused them to take me I said he, they
one, but you. say.
- Ga^{n'} gátē Wakan'dagi dádéɣaⁿba ɣéze tē, á-bi ega^{n'} níkagahi ɣĩnké 'í-biamá.
And that (col.) Water-monster seven heads tongue the said, having chief the (ob.) gave to him, they say.
(col. ob.) they say
- 6 Ga^{n'}, É ɣĩnké Wakan'dagi dádéɣaⁿba t'éɣe ɣĩnké, wiɣan'de éē hă, á-biamá
And, That he who Water-monster seven heads killed him he who my daughter's it is said, they say
husband he
- níkagahi aká. Mi^{n'}jĩnga gań'ki júgɣe gɣiń'kiɣá-biamá wáqe-sábē igáqɣaⁿ.
chief the (sub.). Girl and with her made him sit they say black man his wife.
- A^{n'}haⁿ, dádihá, éē hē, á-biamá, nú é waká-bi ega^{n'}. Gań'ki níkagahi
Yes, O father, it is he said she, they man him she meant, having. And chief
say they say
- 9 aká, Wáqe-sábē ɣĩnké aɣi^{n'} gíi-gă, á-biamá Kĩ wanáçe agíáɣá-biamá.
the Black man the (ob.) having be ye return- said, they say. And soldier went for him, they say.
(sub.) him ing
- Aɣi^{n'} akí-biamá wáqe-sábē taⁿ. Ga^{n'} uɣúciaɣa iɣa^{n'}ɣa najiń'kiɣá-bi ega^{n'}
Having reached home, black man the And in the middle putting him made him stand, they having
him they say (std. ob.). say
- wawémaxá-biamá. Kĩ, Áwatégijaⁿ ɣi Wakan'dagi dádéɣaⁿba kē t'éɣaɣē ă,
questioned him they say. And, How you did when Water-monster seven heads the you killed ?
(past ob.) him
- 12 á-biamá. Ga^{n'}, É'di pí ega^{n'} áakíɣe ega^{n'} t'éáɣē, á-biamá. Kĩ, Edádaⁿ
said he, they And, There I having I attacked having I killed said he, they And, What
say. reached him him him say.
- ít'eɣáɣē ă, á-biamá. Máhiⁿ ít'eáɣē, á-biamá. Égiçe wa'ú aká nú ɣĩnké
you killed ? said, they say. Knife I killed him said, they say. At length woman the man the (ob.)
him with (sub.)
- júgɣe éɣaⁿbe atí-biamá. Dádihá, ɣéē hē, nú ɣĩnké Wakándagi dádéɣaⁿba
with him in sight came, they say. O father, this is he man the one Water-monster seven heads
who
- 15 t'éɣe ɣĩnké, nía^{n'}ɣē ɣĩnké ɣéē hē, á-biamá. Wáqe-sábē ɣĩnké uɣa^{n'}i-gă, á-bi
killed the one he saved me the one this is said she, they Black man the (ob.) hold him, said,
him who who he say. they say
- ega^{n'} áci aɣi^{n'} aɣá-bi ega^{n'} náqudeɣá-biamá.
having out having went, they having caused him to they say.
him say be burnt

NOTES.

Mrs. La Flèche says that a part of this myth is of French origin; this includes "the gun, paper, powder, shot, sword, table, and the white man's food for the marriage-feast." She agrees with others in considering the rest of the myth as of Indian origin.

Mr. Sanssouci, an Omaha half-caste and ex-interpreter, says that the man put the gun and paper where he knew the Orphan would be sure to find them. Yet in the myth itself it is said that the man knew not what the gun was.

- 116, 1. waqpaniqtei, pronounced waqpa+niqtei by the narrator.
 118, 1. iwi^ha^hbe, from igida^hbe; i^ha-gă, from i^hă, to cause to be coming, etc.
 119, 16. aki^haha macti^hge ^ha^hka wi^h wa^hi-gă hă—aki^haha, *apart, apiece*, hence *both*:
 “Give *each* dog one of the rabbits, but place them *apart, each one by itself*.”
 119, 18. hegaj^hqti, pronounced he+gaj^hqti.
 119, 18; 121, 17; 122, 19; 123, 19. za^h‘^hqtia^h-biama, pronounced za+‘^hqtia^h-biama.
 120, 2; 120, 17. b^hugaqti, pronounced b^hu+gaqti.
 120, 8. gaciba^h ma^h‘^hi^h-biama. He did not walk *in their ranks* (baza^h, or gaza^hadi),
 but *outside of* them (gacibe), and to a place *outside of their ranks* (gaciba^h).
 120, 12; 123, 4; 125, 18. u^hda^hqti, pronounced u+da^hqti.
 121, 13. q^hupa^ha^h, i^hngi^hi^h g^hi-ena^h. The first time that the Orphan brought the
 rabbits to her lodge, it was not his home: so the old woman used i^hngi^hi^h ti; but now
 she uses g^hi instead of ti, as he lives with her.
 124, 1. xage ame^hă, contracted from xage amă ^hă.
 126, 7. waqe-sabe i^hgaq^ha^h, his *promised* wife.

TRANSLATION.

A boy went traveling. The boy was very poor; he continued wandering about without a lodge, without any kindred at all. And at length he suddenly found a small writing. When he found the writing, behold, it said, “I will give you a gun.” And as he went he found the gun. And then he took the gun. And the boy having taken the gun, when he looked at the small writing, he was taught what the gun did. And the boy took the gun, and put in powder and shot. And having found a prairie-chicken, the boy shot at it, knocked it down, and killed it. The people (*i. e.*, Indians) knew nothing at all about guns. And when he departed, he saw a deer. Having seen a deer he shot at it, and killed it. Then the boy thought, “Truly the gun is good!” And as he went, again he saw a deer. And having killed a deer, again the boy was very glad. Having thought, “Truly the gun is good,” he was very glad. And at length he heard a person speaking. He was walking in very dense woods. He urged on his dogs suddenly. He said, “Hu! hu! hu! hu!” He made the dogs hunt game. And the boy, who was the Orphan, stood leaning against a tree, he stood hiding himself. As he feared to see the dogs, he stood holding his gun. And at length the dogs discovered the boy. And at length the man went thither and spoke to him. “Why do you have that?” He asked him about the gun, as he did not know what the gun was. And the boy said as follows, “When I see any animal, I kill it with it, and I always eat it, therefore I keep it.” And the man said, “Let me see. Shoot at yonder standing prairie-chicken.” When the boy shot at the prairie-chicken, he killed it. “Let me see! O friend, let me see your property. Hand the gun to me.” And when the boy gave it to him, he looked at it and said, “Friend, you have indeed a good thing.” And he said, “Stop, friend, teach me how to use it.” He taught him. And when the man shot at a prairie-chicken, he killed it. “O, friend, I wish to buy the gun from you,” said the man. And the boy was unwilling. “Nevertheless, I cannot spare it,” said he. And the man said, “I will give you something better.” “And what can you give me?” said the boy. The dogs were two. “I will give you both of these dogs,” he said. And the boy said, “What can I do with the dogs?” Said he, “You can cause them to hunt for game.” “Come, now, I wish to see. Command them to

hunt." And the man called the dogs by name. "Here, Ni-uha-ma^çi", go for a deer. Here, Ma^{ze}-çaq^a", go for a black bear." And Ni-uha-ma^çi" got back very soon with a deer; and Ma^{ze}-çaq^a" soon returned with a black bear. And the boy loved the dogs, and he gave the gun to the other man. And the man gave the dogs to the boy. And the man said, "I have given you something very good. I give you a sword too." And the boy said, "I too have given you something good. Whatsoever animal I shot at with it, I killed, hence I had it." And the man said, "Teach me how to use the gun." And he taught him. He wished to know the ways of the gun. And the other said, "My friend, teach me about the dogs." Said he, "If you wish the dogs to do anything, call the dogs by name, and when you say, 'Do 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}-çaq^a" and Ni-uha-ma^çi", 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}-

çaqan! you are he who will stand where the bottom of his neck is. O Ni-uha-maⁿçi!ⁿ you are he who will stand where the very root of his tail is," he said. Both the dogs went under the water. At length they caused one of the heads of the Water-monster with seven heads to appear. And the boy, seizing his sword, cut off the head of the Water-monster with seven heads. And he said, "Come, cease." And the boy took the tongue of the head of the seven-headed Water-monster. And he threw away the head by the edge of the water. And the boy took the tongue away. When he drew near the village, he said, "Hunt ye rabbits." Having collected the rabbits, the Orphan carried them in a pack. He carried the rabbits home in a pack to the old woman. "Grandmother, I have come home carrying those rabbits." "Oh! my grandchild has come bringing rabbits in a pack for me!" said the old woman. And she took the rabbits. "Grandmother, put that on something for me," he said. And the old woman, having taken the tongue, placed it by the side of the lodge. "Grandmother," said he, "first give the dogs one rabbit apiece; the rest are yours." And when it was morning, they made a very great noise, crying among the villagers. And the boy said, "Grandmother, what is the matter?" "Oh! what is my grandchild saying, as he sits! They are crying because the chief's daughter came home, and they wish to take her away again." "Grandmother, let them kill the Water-monster with seven heads. Why do they not kill him?" "My grandchild! he is very sacred, they fear him. All the people fear him," said she. Again the boy went thither. He went and stood by the water, in advance of the soldiers. And the soldiers took the woman away again. When they drew near they sent her thither. And the soldiers went home. And the woman went thither, to the water. And behold, the boy was there by the edge of the water. And the boy said, "Why have you come?"—meaning the woman. "Oh! psha!" said she, "you should have gone home, you who are so fine looking a person. Beware lest the Water-monster with seven heads kill you." "No, begone *thou*," said the boy. And the woman went home. And the boy went again to the water. He spoke to his dogs: "O Ni-uha-maⁿçi!ⁿ you are he who will stand by the very bottom of the neck. O Maⁿze-çaqan! you are he who will stand there by the very root of the tail." And the dogs went headlong into the water. When they had gone headlong into the water, it happened that they caused two of the heads of the seven-headed Water-monster to appear. And the boy cut off both heads. Having taken the tongues, he threw away the heads on the bank, and went home. And when he drew near the lodge, he hunted rabbits again. "Grandmother," said he, "take those rabbits." And the old woman took the rabbits. "Grandmother, put the tongues on something for me." And he slept again. It was night. In the morning they cried again, making a very great noise. "Grandmother, why do those cry?" said he. "My grandchild, the chief's daughter having come home, they cry to condole with her." Again the soldiers took the chief's daughter away. And the boy reached the edge of the water first. He had made very excellent clothing for himself. The woman went thither again. Referring to the boy, the woman said, "You ought not to come. Beware lest the Water-monster with seven heads kill you." And the boy said, "No, begone *thou*." Well, the woman went home. When she had gone home, the boy said, "O Maⁿze-çaqan! you are he who will stand where the bottom of his neck is. O Ni-uha-maⁿçi!ⁿ 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^ñfi!" you will stand by the very bottom of his neck. O Ma^ñze- ϕ 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. The black man said, "I have killed the Water-monster with seven heads." And they said, "Really! This black man has come home carrying in a pack the heads of the seven-headed Water-monster. Begone with them to the chief's tent." He carried them thither. And the chief said, "Where did you get the heads?" And the black man said, "There was a Water-monster with seven heads, but I killed him." And the chief said, "Well, if you killed him, you shall marry my daughter." And they cooked; they prepared food. All the people were invited to the marriage-feast. And the chief said to the people, "If you say that the black man may marry my child, he shall surely marry her." And the people said as follows: "Yes, he has saved us, the whole tribe, therefore if you say that he may marry her, let him marry her." And the boy sat knowing it. He sat sorrowful, because the black man was to marry the woman. The boy said as follows: "O Ma^ñze- ϕ 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.

WAHAⁿÇICIGE AND THE BUFFALO-WOMAN.

MRS. LA FLÈCHE'S VERSION.

Wahaⁿçicige é ihaⁿ. gít'ai içádi cti gít'ai tē iñā'ge júgigçá-biamá.
 Orphan he his died his father too died when his sister he with his they say.
 own

Ki iñā'ge aká nú wiⁿ wakídepíqtiaⁿ é áçixá-biamá. Ki 'ábae açá-bi xī
 And his sister the man one a very good marksman that she took for a hus- And hunting went, when
 (sub.) band, they say they say

ıáqti wiⁿ 'in' agı-biamá. Ki Wahaⁿçicige, Hiⁿtce+! ıañgéhá, wiçáhaⁿ wa'ıⁿ 3
 deer one carry- was coming home, And Orphan, Surprising! O sister my sister's carrying
 ing they say husband

gi çıⁿ. Waciⁿqti bçáte tá miñke, á-biamá. Ki akı-bi xī ıeázaⁿtası çáⁿ
 he is coming Very fat I eat will I who said, they say. And he got home, when kidneys the
 home. they say (ob.)

waciⁿ ubétaⁿ çáⁿ çizá-bi egaⁿ çiqçúda-bi egaⁿ ıedı çáⁿ edábe 'ı-biamá.
 fat wrapped the she took, they having pulled it they having liver the (ob.) also she gave, they
 around (ob.) say out of say say

Céçáⁿ çatá-ă hē. Waciⁿ ckaⁿhna içanahiⁿ ă, á-biamá iñā'ge aká. Çnáte 6
 That eat thou Fat you wish you, indeed ! said, they say his sister the (sub.). You eat

çníçtaⁿ xī ú'e kē ákihıde maⁿçıⁿ-ă, á-biamá. Ki gañ'ki çatá-bi xī ú'ıçá
 you finish when field the to watch it go said she, they And then he ate, they when to the
 (ob.) say say field

- açá-biamá, gríça-bajíqti açá-biamá. Kĩ ú'e kě'di ahí-bi xĩ nú aká ja^{n'} wiⁿ
he went, they say very sorrowful went they say. And field at the arrived, when man the tree one
they say they say (sub.)
- átaⁿ-bi ega^{n'}, Wajĩn'ga-mácě ú'e kě çaté grí-gă, á-biamá. Gañ'ki agçá-
stood on, having, Ye birds field the to eat it he ye said he, they And went
they say say. (ob.) coming say. homeward
- 3 biamá ha^{n'} xĩ. Cĩ ha^{n'}egaⁿtce xĩ iğáhaⁿ amá iğáqti wi^{n'} 'i^{n'} agĩ-biamá.
they say night when. Again morning when his sister's the deer one carrying was coming
husband (mv. sub.) home, they say.
- Hu-hú! tañgéha, wiğáhaⁿ wa'i^{n'} gi çĩ^{n'}. Wa^{n'}ete waci^{n'}qti hébe bçáte tá
Oho! O sister, my sister's carrying he is coming This once very fat a piece I eat will
husband home.
- miñke, á-biamá. Cĩ égaⁿ gaxá-biamá. Uba^{n'} çáⁿ çizá-bi ega^{n'} iedĩ çáⁿ
I who said he, they Again so she did, they say. Fat around the took, they having liver the
say. (ob.) say (ob.) (ob.)
- 6 edábe 'i-biamá. Céçáⁿ çatá-ă hě. Waci^{n'} çáⁿ cka^{n'}hna içanahi^{n'} ă, á-biama.
also she gave him, That eat thou Fat the you wish you, indeed ! said she, they
they say. (ob.) say.
- Gañ'ki, U'e kě ákihide ma^{n'}çĩ^{n'}-ă hě, á-biamá. Kĩ ca^{n'} égaⁿ tē duba^{n'} gaxá-
And, Field the to watch it go said she, they And in thus it was four times she did
(ob.) say. fact
- biamá. Wéduba^{n'} tē'di, Wákida gçĩ^{n'}-ă hě. Ú'e kě aⁿda^{n'}be tañgataⁿ,
they say. The fourth time when. To watch sit thou Field the (ob.) we see we who will
- 9 á-biamá Kĩ Waha^{n'}çicige aká ja^{n'}t'ē'qtcĩ ja^{n'} akáma, úkizáqtcĩ xĩ. Kĩ
said she, they And Orphan the (sub.) sound asleep was they say altogether alone when. And
say. lying
- sabájiqtcĩ wa'ú uⁿdaⁿqti wi^{n'} ē'di ahí-bi xĩ çiqĩ-biamá Páhaⁿ-ă hě. Eátaⁿ
very suddenly woman very beauti- one there arrived, when awakened him, Arise Why
ful they say they say.
- çaja^{n'} ă, á-biamá. Kĩ páhaⁿ amá xĩ, Eátaⁿ waci^{n'}qti çégě é hébe
you sleep ? said she, they say. And he arose they say when, Why very fat these that piece
- 12 onáte eté xĩ, á-biamá. Égaⁿçáⁿja, wiğañ'ge amá eqaĩ hă. Égiçe
you ought to eat said she, they Nevertheless my sister the it is hers (I am afraid)
say. (sub.) lest
- aⁿçáⁿhusa tai, á-biamá. Kĩ, Hébe máqaⁿ-ádaⁿ çatá-ă hě, á-biamá (wa'ú
she scold me said he, they say. And, Piece cut off and eat thou said, they say (woman
aká). Éde nújiñga, Égaⁿçáⁿja, ubçĩ'age, á-biamá. Kĩ wa'ú aká najĩ^{n'}-bi
the). But boy Nevertheless I am unwilling said he, they And woman the stood, they
say. (sub.) say
- 15 ega^{n'} údaⁿqti çáⁿ hébe máqaⁿ-biama, níaciⁿga wi^{n'}áqtcĩ çaté éçáⁿskaqti
having very good the (ob.) piece cut off they say person one to eat just that size
- máqaⁿ-biama, jégçáⁿ-biama. Çatá-ă hě, á-biamá, nújiñga çĩñké 'i-bi ega^{n'}.
she cut off they say, roasted it they say. Eat thou said she, they boy the gave it to having.
say (ob.) him, they say
- Gañ'ki wága máqaⁿ-bi çáⁿ égiğaⁿqti gaxá-biamá wa'ú aká. Gañ'ki cĩ
And slice she cut off, they the just as before she made it, they woman the And again
say (ob.) say (sub.)
- 18 égaⁿ tē duba^{n'}-biama. Gañ'ki wa'ú aká agçá-biamá xĩ sigçé tē waçĩonaqti
so the four times they say. And woman the went homeward, when trail the very plain
(act) (sub.) they say (ob.)
- gáxe agçá-biamá. Gañ'ki nújiñga aká sigçé tē uçúhe açá-biamá.
making went they say. And boy the (sub.) trail the (ob.) following went, they say.
it homeward
- A^{n'}b içáugçēqti ma^{n'}çĩ^{n'}-bi xĩ égiçe dázēqtcĩ ahí-bi xĩ égiçe ıı wiⁿ údaⁿqti
Throughout the day walked, they when at length very late in arrived, when behold lodge one very good
say the evening they say

ẽdedĩ te amá, ȳ saⁿ'Ŧẽ. Kĩ uďá-bi ȳ ẽgiŦe wa'ú aká ẽ akáma. Gañ'ki
 it was there, they say, lodge whitened. And entered, when behold woman the it was she, they And
 they say (sub.) say.
 umiⁿ'je kẽ' ctĩ údaⁿ'qti gŦiⁿ' akáma. Kĩ jaⁿ'-uqpe jin'ga ȳ gáqube ugípiqti
 couch the too very good she was sitting on, And wooden bowl small pounded buffalo very full
 (ob.) they say. meat
 'ĩ-biamá. Kĩ 'ĩ-biamá ȳ, Naⁿ'paⁿ'hiⁿ'qti-maⁿ ȳaⁿ'ctĩ. Áqtaⁿ aⁿ'ȳaⁿ'bȳaⁿ 3
 gave to him, And gave to him, when, I very hungry heretofore. How me to get enough
 they say. they say possible
 etédaⁿ, eŦégaⁿ gŦiⁿ'-biamá. Kĩ wa'ú aká, Añ'kaji, caⁿ' ȳatá-ă hẽ. Ícibȳaⁿ
 shall ? thinking he eat they say. And woman the Not so at any . eat thou . You get
 (sub.), rate enough
 taté, á-biamá. Gañ'ki ȳatá-biamá ȳ inandẽqtiⁿ'-biamá ȳ caⁿ' uȳácta-
 shall said she, they And ate they say when he was filled to they say when still he left some
 say. repletion food
 biamá uqpe jin'ga kẽ'di. Gañ'ki gĩ'ĩ-biamá uqpe jin'ga kẽ wa'ú ȳiñkẽ. 6
 they say bowl small in the. And gave back to her, bowl small the woman the (ob.).
 they say (ob.)
 Gañ'ki haⁿ' ȳ jaⁿ'-biamá, umiⁿ'je ibehiⁿ ctĩ údaⁿ'qti gaxá-bi egaⁿ'.
 And night when he lay they say, couch pillow too very good she they having.
 down made say
 Kĩ ẽgiŦe jaⁿ't'ẽqti jaⁿ'-bi ȳ haⁿ'egaⁿtce íȳiȳá-bi ȳ ȳ ctẽwaⁿ' ȳiñgẽ
 And at length sound asleep he lay, they when morning he they when lodge even there was
 say aroused say none
 amá, qádadi jaⁿ'-biamá Gañ'ki cĩ sigŦé tẽ waȳiŦnaqti cĩ aȳá-bitẽamá. 9
 they say, on the grass he lay they say. And again trail the very plain again she had gone, they
 (ob.) say.
 Kĩ cĩ ẽgaⁿ tẽ cĩ dubaⁿ'-biamá. Gañ'ki ȳé-wa'ú akáma. Kĩ waté-
 And again so it was again four times they say. And Buffalo-woman she was, they And preg-
 say.
 zugȳaⁿ'-bi tẽ wédaȳá-biamá. Wédaȳá-bi ȳ tẽcẽckaqtĩ ídaȳá-biamá,
 nant they when she gave they say. She gave they when very short she bore it they say,
 say birth to say
 bȳúgaqtĩ ská'qtcĩ. Gañ'ki Ictĩnike amá ȳé amáma. Sabáȳiqtĩ ẽ'di 12
 all over very white. And Ictĩnike the was going, they say. Very suddenly there
 (mv. sub.)
 ahĩ-biamá. Winaú, eátaⁿ ajaⁿ' ă, á-biamá. Kĩ, ȳigaⁿ'há, níxa aⁿ'níe
 arrived, they say. O first daughter, why you do it ? said he, they say. And, O grandfather stomach aches me
 hẽ, á-biamá. Hé! wiȳúȳajiⁿ'qtcĩȳé, níxa iⁿ'nie taⁿ'-ana, á-biamá Kĩ
 said she, they Alas! my dear little grandchild stomach for me she ! said he, they And
 say. aches stands say.
 gañ'ki ȳé-jin'ga ídaȳá-bi ȳ ská'qtcĩ taⁿ' amá. Gañ'ki Ictĩnike aká 15
 then Buffalo-calf she bore they when very white it was standing And Ictĩnike the
 say they say. (sub.)
 ipíaⁿ'he ȳéȳa-biamá. Kĩ ȳé-miⁿ'ga gá-biamá: Hiⁿ! ȳigaⁿ'há, ȳiȳúȳa
 in his robe pushed it they say. And Female-buffalo said as follows, Oh! grandfather your grand-
 suddenly they say: child
 áwaȳiñkẽ ă, á-biamá. Cetaⁿ tiȳáȳi hă, á-biamá. ȳigaⁿ'há, ȳiȳúȳa
 where is he ? said she, they So far has not said he, they Grandfather your grand-
 say. passed out say. child
 tiȳé ȳaⁿ', á-biamá. Gañ'ki cĩcte-hnaⁿ wa'ú ẽgiȳaⁿ'-biamá. Caⁿ' Ictĩnike 18
 pass did said she, they And repeatedly woman said it to they say. Yet Ictĩnike
 out (formerly) say. him
 aká, ȳiñgẽ hă, ẽ-hnaⁿ najiⁿ'-biamá. Gañ'ki Ictĩnike aká, Winaú,
 the There is none saying con- he stood they say. And Ictĩnike the (sub.), O first
 (sub.), tinually daughter,
 bȳé tá minke, tiȳáȳi hă, á-biamá. ȳigaⁿ'há, wiⁿ'ȳakaji hẽ, á-biamá
 I go will I who it has not said he, they say. Grandfather, you do not speak truly said she, they
 passed out say.

1. **Je-wa'ú aká. Kì gañ'ki aça-biamá Ictínike amá. Aça-bi xĩ wéahi-**
 Buffalo-woman the (sub.). And then went they say Ictínike the (mv. sub.). Went, when very
dé'qti ahí-biamá Ictínike amá íkisa'ñi. Ahí-biamá xĩ Je-jin'ga
 far arrived, they say Ictínike the (mv. sub.) out of sight. Arrived, they say when Buffalo-calf
- 3 **çizá-bi ega' biçá gçi'-biamá Ictínike aká Je-jin'ga çin'ké. Kì ská'qtcì**
 took, they having wiping sat they say Ictínike the (sub.) Buffalo-calf the (ob.). And very white
 say him
- úda'qtia' amá. Háha! ga'badan, Je-jin'ga úda'qtcì wakínacé amá,**
 very good they say. Ha! ha! how easily I Buffalo-calf very good we have had it they
 have done it, snatched from us say
- á-biamá. Gañ'ki Je-jin'ga aká naji' biamá. Gañ'ki Je-jin'ga aká Ictínike**
 said he, they And Buffalo-calf the stood they say. And Buffalo-calf the Ictínike
 say. (sub.) (sub.)
- 6 **uçica' nañ'ga-biamá. Wä! kagé, gí-gä! gí-gä! é-hnan naji'-biamá.**
 going around him ran they say. Why! third son, come! come! saying continually stood they say:
 Gañ'ki Je-jin'ga aká é'di agí-biamá Ictínike ta'. Gañ'ki cì Je-jin'ga
 And Buffalo-calf the (sub.) there was coming back, Ictínike the (std. ob.). And again Buffalo-calf
 they say
- aká uçica' aça-bi xĩ wéahide jin'ga nañ'ga-biamá. Wä! kagé, égiçe**
 the (sub.) around him went they when at a distance little ran they say. Why! third son, beware
 say
- 9 **çana'esa te hä. Wiwíça oní hä, á-biamá. Éga' tē duba'-bi xĩ wé-**
 you run too far lest My own you are said, they say. So it was four times they say when the
duba' tē ca'ca' iha' çin'ké'ça nañ'ge agça-biamá. Kì, Gí-gä! gí-gä!
 fourth time when continuing his mother to the running went homeward, they say. And, Come! come!
kagé, égiçe çana'esa te hä, á-bi xĩ ca'ca'qtí aça-biamá. Gañ'ki gíça-
 third son beware you run too far lest said, they when continuing went they say. And very
 say
- 12 **baj'qti aça-biamá Ictínike aká wédañqti. Égiçe Je-jin'ga amá açaí**
 sorrowful went they say Ictínike the (sub.) elsewhere. At length Buffalo-calf the (mv. sub.) went
xĩ gañ'ki Je-núga i'c'áge wi' gçi' akáma. Kì Je-núga i'c'áge aká
 when and Buffalo-bull old man one was sitting, they say. And Buffalo-bull old man the (sub.)
gá-biamá: Kagé, çiha' çé açi' açaí. Jahé cēhiçekē kigçáha açi'
 said as follows, Third son, your mother this having her they went. Hill that yonder down to the foot having
 they say: (way) her
- 15 **áiáçai. Kì naji' wi'ça'ça'qtí ga' ma'oní' oné taté, çucpáha, á-biamá.**
 they have And rain just one by one so you walk you go shall grandchild said, they say.
 gone.
(Wacka'ñağa giáxe ga'çai éga' íe égiça'i.) Gañ'ki Je-jin'ga amá
 (Strong to make for him wished as words said to him.) And Buffalo-calf the (mv. sub.)
- çé xĩ naji' wi'ça'ça'qtí édi-biamá. Gañ'ki dahé kē kigçé kē'di**
 went when rain just one at a time there, they say. And hill the (ob.) bottom at the
- 18 **ahí-bi xĩ, cì Je-núga wi' gçi' akáma. Kagé, çiha' çé i'nc'a'qtcì**
 arrived, when, again Buffalo-bull one was sitting, they say. Third son, your mother this just now
 they say (way)
açi' açaí, á-biamá. Jahé cēhiçekē kigçáha açi' áíáçai, á-biamá.
 having they went said he, they Hill that yonder to the foot having her they have said he, they
 her say. gone say.
- Naji'úbixa'qtí ga' íçama'oní' oné taté, á-biamá. (Qtágiçeqtia' tē**
 Very fine, misting rain so in it you walk you go shall, said, they say. (Loved his own very much)
- 21 **áda' íe tē égiça'-hnan'í tē. Gañ'ki Je-jin'ga amá çé xĩ naji'úbixa'qtí**
 therefore words the said to him invariably. And Buffalo-calf the (sub.) went when very fine, misting rain
ga' íma'çi' aça-biamá.
 so walking in he went they say.

- Gaⁿ'ki ḍahé kě kigḑé kě'di ahí-bi xī cī Je-núga jīn'ga, tégāqti,
And hill the bottom of at the arrived, when again Buffalo-bull young, very new,
(ob.) they say
- jīngá, hé kě pa-íqti amégaⁿ ē'di gḑiⁿ' akáma. Kī Je-núga jīn'ga aká
small, horn the very sharp like them there was sitting, they say. And Buffalo-bull young the
(ob.) (sub.)
- gá-biamá: Kagé, ḑihaⁿ' ḑé iⁿ'tcaⁿ-qtcī aḑiⁿ' aḑai, á-biamá. ḍahé céhiḑekě 3
said as follows, Third son, your this now just having they said, they say. Hill that yonder
they say: mother (way) her went,
- kigḑaḑa aḑiⁿ' áiḑai, á-biamá. Cúdemáhaⁿqti gaⁿ' íḑamaⁿ'oniⁿ oné taté
to the foot having they have said he, they say. A very thick fog so you walk in it you go shall
her gone
- há, á-biamá. Gaⁿ'ki Je-jīn'ga amá ḑé xī cúdemáhaⁿqti imaⁿ'ḑiⁿ aḑa-
said he, they say. And Buffalo-calf the (sub.) went when a very thick fog walked in went
biamá. Gaⁿ'ki ḍahé kě kigḑé kě'di ahí-bi xī égiḑe Je amá hégabajī 6
they say. And hill the the foot of at the arrived, when behold Buf the a great many
(ob.) they say falo (pl. sub.)
- ēdī amáma, égaxe gḑiⁿ'-bi xī ihaⁿ' ḑiḑké idaⁿ'be gḑiⁿ'kiḑa-biamá. Kī,
they were there, around in they sat, they when his the (ob.) in the they made her they say. And,
it is said, a circle say mother center sit
- Huhú! cīn'gajīnga ḑiⁿ' éḑaⁿ'be tí há, á-biamá. (Uíḑaḑai tē íḑidahaⁿ'i
Oho! child the in sight has said, they say (What it lost it knew for
(mv. ob.) come itself
- ádaⁿ ca-í tē) Kī égiḑe Je-miⁿ'ga wa'ú-jīngáqti díxēqti, waḑpániqti wiⁿ' 9
there- it was coming And behold Female-buffalo very old woman very scabby, very poor one
fore to you.)
- Je-jīn'ga í ḑiⁿ'di uskaⁿ'skaqti Je-jīn'ga eḑa ḑiḑké júgigḑe, gḑiⁿ' akáma.
Buffalo-calf com- from the in a very straight Buffalo-calf her the (ob.) she with her was sitting, they say.
ing one (mv.) line with own
- Kī gaⁿ'ki Je-saⁿ' jīnga amá Je-wa'újīnga ēdi ahí-bi egaⁿ' mazé-iⁿ-
And then White- young the Buffalo-old-woman there arrived, having sucked the
buffalo (mv. sub.) they say breasts
- biamá, naⁿ'péhiⁿqtcī egaⁿ'. Gaⁿ'ki, Je dúbā, ḑéa ḑiḑké agítiḑai-gā 12
they say, very hungry being. And, Buffalo four, this one the (ob.) pass on for him.
behind
- Gáḑu mazé-iⁿ há, á-biamá. Aḑgáḑigi-aḑgátii há. ḑihaⁿ' aká ḑéa
There he sucks the said he, they say. We have come for you Your the this one
breasts mother (sub.) behind
- akéi há, á-biamá. Kī Je-jīn'ga aká uḑi'agá-biamá. Aḑiⁿ' agḑé gaⁿ'ḑa-
it is she said he, they say. And Buffalo-calf the (sub.) was un- they say. Having to go they
willing him homeward wished
- bi xī ḑi'á-biamá. Kī dúbā agḑá-biamá. Akí-bi xī, Núdaⁿ'haḑgá! 15
they when they they say. And four went they say. Reached they when, O leader!
say failed homeward home say
- aⁿ'ḑi'ai, á-biamá. He-bázabájī, ē'di tiḑá-daⁿ wa'újīnga t'éḑa-gā, á-biamá.
we failed, said they, they Unsplintered-horns, there pass on and old woman kill her, said he, they
say.
- Kī ē'di ahí-bi egaⁿ' t'éḑa-biamá. Gaⁿ'ki Je-saⁿ' jīn'ga aḑiⁿ' agḑá-bi xī,
And there arrived, having killed they say. And White- young having went, they when,
they say her buffalo him say
- cī uḑi'agá-biamá. ḑihaⁿ' ḑéa ḑiḑké, aḑgáḑe te há, á-biamá. Caⁿ' 18
again he was un- they say. Your mother this the (ob.) let us go homeward said he, they say. Yet
willing one behind
- Je-jīn'ga uḑi'agá-biamá. Kī cī ḑi'á akí-biamá. Núdaⁿ'haḑgá, aⁿ'ḑi'ai cī,
Buffalo-calf was unwilling, they say. And again failed reached home, -Leader, we have again,
they say. failed
- á-biamá. Gaⁿ'ki, Dúbā ē'di tiḑá-ba Je-miⁿ'ga ḑiḑgēⁿqti gaxái-gā, á-biamá.
said he, they say. And, Four there pass on and Female-buffalo nothing at all make ye said he, they say.

- Gaŋ'ki ɛ'di tičá-bi ega^{n'} Je-mi^{n'}ga čicpácpa čingě'qti gaxá-biamá. Gaŋ'ki
 And there passed they on say having Female-buffalo pulling off nothing at all made they say. And
 ač'i^{n'} agčá-biamá Je-sa^{n'}jin'ga. Ėgiče iha^{n'} činkě'di ač'i^{n'} akí-biamá Kí
 having went they say White-buffalo young. At length his by the having reached home, And
 him homeward buffalo mother him they say.
- 3 ač'i^{n'} akí-bi xī iha^{n'} činké júgigče gčín'kičá-biamá. Júgigče gčín'kičá-
 having reached around in his the (ob.) he with her caused him to sit they say. He with her caused him to sit
 him home, they mother say
- bi ega^{n'} égaxe gčín' akáma, hégaji Lé amá. Kí égigče Waha^{n'}čicige
 they having around in they were sitting, a great Buffalo the And at length Orphan
 say say a circle they say, many (pl. sub.).
- amá ɛča^{n'}be ahí-biamá dahé kedi, igáqča^{n'} činké uGINE amáma ceta^{n'}-
 the (mv. sub.) in sight arrived, they say hill on the, his wife the (ob.) he was seeking his own so
- 6 hna^{n'}. Kí, Čiegčangče ɛča^{n'}be tí ča^{n'}ja Je-mi^{n'}ga ɛčikiga^{n'}qti wi^{n'} júča-
 far. And, Your husband in sight has though Female-buffalo just like you one you with
 come
- gígče čagč'i^{n'} te hă. Íčigidaha^{n'} xī, cī júčagígče čagčé te hă, á-biamá
 your own you sit will He knows you, if, again you with him, you go will said he, they
 his own your own homeward say.
- Kí íčibaha^{n'}jī xī, t'ɛa^{n'}čě tan'gata^{n'}, á-biamá. Kí ɛ'di ahí-biamá nújinga
 And he does not know you if, we kill him we will, said he, they And there arrived, they say boy
 say
- 9 amá. Kí, Je-mi^{n'}ga eaŋ'kiga^{n'}qti wi^{n'} juan'gče gčín'kičai hě. Kí, Čigáqča^{n'}
 the (sub.). And, Female-buffalo just like me one with me they cause her to sit. And, Your wife
- áwačinké ă, aí xī, Gáčinké, ecé te hě, á-biamá. Níqa áma tě bčicka^{n'}
 which one ? they when, That one you will said she, they Ear the the I move
 say say say say. other (ob.)
- tá minke hě, á-biamá. Cī cin'gajin'ga činké éga^{n'} gáxe tá amá
 will I who said she, they say. Again child the (ob.) so do will they (?)
- 12 ča^{n'}ja cī níqa áma tě čicka^{n'} xī onize te hě, ma^{n'}ča^{n'} uíča-biamá
 though again ear the other the he moves when you take will secretly she told they say
 (ob.) him
- igáqča^{n'} aká. Kí Je-mi^{n'}ga ɛkiga^{n'}qti júgigče gčín'kičá-biamá. Ké,
 his wife the (sub.). And Female-buffalo just like her with her they made sit they say. Come,
 čigáqča^{n'} áwačinké^{n'}te gčiza-gă, á-biamá. Kí wada^{n'}be naji^{n'}-bi xī
 your wife which one she may be take her, your said he, they And looking he they when
 own, say. stood say
- 15 égigče níqa áma čicka^{n'}-biamá wa'ú aká. Gáčinké, á-bi ega^{n'} učá^{n'}-
 behold ear the other she moved, they say woman the (sub.). That one, said he, ha'ing he took
 they say they say
- biamá. Kí cin'gajin'ga éga^{n'} gaxá-bi ega^{n'} cī éga^{n'}-biamá Čéé hă
 they say. And child so did, they say having again so they say. This is he
 cin'gajin'ga wiwíqa, á-biamá. Gaŋ'ki čizai tě. Gaŋ'ki, Ca^{n'} hă.
 child my own, said he, they say. And he took him. And, Enough
- 18 Júgigčá-gă, á-biamá, Ceta^{n'}.
 Go with your own, said he, they So far.
 say.

NOTES.

131, 3. hi^{n'}tce+, syn., huhu; in Čiwiwere, hictciŋko+, according to Sanssouci.

131, 4. qe-aza^{n'}tasi ča^{n'}, the kidneys of *all* animals are so called by the Omahas; but in Čiwiwere, the name of the *animal* must be prefixed to that of the kidneys, as qe-aonũ^{n'}tce, buffalo-kidneys; ta-aonũ^{n'}tce, deer-kidneys, etc.

132, 2. wajiŋga-mace u'e φate gii-gǎ. See next version. If the field was the *home* of the birds, gii-gǎ was appropriate; if not, ii-gǎ should have been used.

132, 4. waⁿete waciⁿqti hebe bφate ta miŋke, in ʔoiwere, iyaⁿhaⁿ waciⁿqtei he átcí bniye ke.—Sanssouci.

132, 5. ubaⁿ φaⁿ, is defined as, "geazaⁿtasi φaⁿ waciⁿ ubetaⁿ φaⁿ, the fat wrapped around the kidneys;" in ʔoiwere, aonaⁿtce-uφrañe naña.—Sanssouci.

132, 10. udaⁿqti, pronounced u+daⁿqti by the narrator.

132, 11-12. eataⁿ - - - onate ete xǐ. See English translation. In full, Eataⁿ waciⁿqti φegě e hebe onate ete xǐ onatajǐ ǎ: *literally*, "Why, very fat (meat), these inanimate objects, they, a part, you eat, ought, when, you eat not?" Or, Waciⁿqti φegě e hebe onate ete xǐ. Eataⁿ onatajǐ ǎ: "You ought to eat a piece of those (pieces of) fat meat. Why do you not eat it?"

132, 15. niaciⁿga wiⁿaqtei - - - maqaⁿ-biama: in ʔoiwere, waⁿ'cike iyañ'ki rutcé inačkéqtei dáwe ánye ké.

132, 20. dazěqtei, pronounced da+zěqtei.

133, 3. aqtaⁿ a'φaⁿbφaⁿ etedaⁿ. Sanssouci gives as the ʔoiwere: taⁿ'ta hiⁿprañ'e ke! but I suspect that instead of "ke," he should have said "ihatayin."

133, 5. inandeqtiaⁿ-biama, pronounced i+nandeqtiaⁿ-biama.

133, 13. eataⁿ ajaⁿ ǎ: "What are you doing?" "What are you about?" or "How do you do?"

133, 14. wiucpajiⁿqteife (said to both males and females); but in ʔoiwere, hiⁿta-xwa-miyiñe (to a female), and hiⁿta-xwa-yiñe (to a male).

133, 14. nixa iⁿnie taⁿ-ana (said by a male); nixa iⁿnie taⁿ-ena+ (by a female): My relation's stomach is aching her (as she stands). So they can say, hi iⁿnie φiⁿ-ana: My relation's teeth ache him (as he moves), my relation's teeth are aching him. The final "-ana" is the exclamation sign used with dative verbs implying relationship, etc.; but an ordinary exclamation would require áhaⁿ (for males) or ehaⁿ+ (for females).

133, 18. tiφe φaⁿ, refers to the actual birth, which was *unseen* by Ictinike. See Dakota hiyu. As to her own act, the woman could have said, φiucpa tiφeagiφě hě, "I have caused your grandchild, my own son, to come forth."

134, 1. weahideqti, pronounced we+ahideqti.

134, 4. haha gaⁿbadaⁿ, etc. In ʔoiwere, háha kakuⁿ' uⁿ kũⁿ'ra-na cũⁿ' uⁿ tci tee-yiñ'e píqtei waxyice ánye ké—Sanssouci. This latter, when rendered literally, is "Haha! in that manner, to do, wished-having, thus, did, because, 'buffalo-calf, good-very, from us has been snatched,' they say." Ictinike laughs when he thinks how people will talk of his strategy: "Because I have done as I wished, they say, 'A very fine Buffalo-calf has been taken from us.'" Gaⁿbadaⁿ is said to be equivalent to gaⁿ' gaⁿ'φa égaⁿ.

134, 15. najiⁿ wiⁿφaⁿφaⁿqti (uqpaφě) gaⁿ maⁿoniⁿ one tate. Said of scattering rain, occasional drops, not a steady shower.

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

135, 6. hegabajǐ, pronounced he+gabajǐ.

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

136, 4. hegajǐ, pronounced he+gajǐ.

TRANSLATION.

When the Orphan's mother and father died, he dwelt with his sister. And his sister married a man who was a very excellent marksman. And when he went hunting, he brought back a deer on his back. And the Orphan said, "Surprising! O sister, my sister's husband is coming home bringing something on his back. I will eat some very fat meat." And when he reached home, she took the fat wrapped around the kidneys, having pulled it out of the animal, and she gave it to the Orphan with the liver. "Eat that. You truly desire fat! When you finish eating," she said, "go and watch the field." And then he ate and departed to the field. He departed very sad. And when the man reached the field, he stood on a tree, and said, "Ye birds, come ye to devour the corn in the field." And when it was night, he went homeward. When it was morning again, his sister's husband was bringing home a deer on his back. "Ho! ho! O sister, my sister's husband is bringing home a deer on his back. This once I will eat a piece of very fat meat," said he. She did so again. Having taken the fat wrapped around the kidneys, she gave him that with the liver. "Eat that. The fat piece you truly desire!" And she said, "Go and attend to the field." And it was thus four times (*i. e.*, four days). On the fourth day she said, "Sit here to take care of things. We will go to see the field." And when he was alone in the lodge, the Orphan lay sound asleep. And a very beautiful woman arrived there very suddenly, and roused him by pulling at him. "Arise. Why do you sleep?" said she. And when he arose, she said, "You ought to eat a piece of those very fat parts of meat. Why do you not eat one?" "Though (you say?) so, it is my sister's. I am afraid to eat it, lest she scold me," he said. And she said, "Cut off part with a knife, and eat it." But the boy said, "Though (you say?) so, I am unwilling." And the woman stood and cut off part of the best piece, just the size for one person to eat. She roasted it. Having given it to the boy, she said, "Eat it." And the woman made the slice that she cut off, just as it had been, restoring what she took from the piece of meat. And it was thus again four times (*i. e.*, four days). And when the woman went homeward, she made her trail very plain. And the boy went following her trail. He walked throughout the day, and at length, when he arrived there very late in the evening, behold, there was a very good lodge, a whitened lodge. And when he entered, behold, it was the woman who was sitting there. And she was sitting on a very good couch. And she gave him a small wooden bowl, filled very full with pounded and dried buffalo-meat. And when she gave it to him, he sat thinking, "I have been very hungry. How shall it be possible for me to get my fill?" And the woman said, "No. Eat it at any rate. You shall surely have enough." And when he ate it, and was filled to repletion, he still left some in the small bowl. And he gave back the small bowl to the woman. And at night he lay down, she having made an excellent couch and a pillow too. And it came to pass as he lay in a sound sleep, that when he awoke in the morning, there was not even a lodge, he was lying on the grass. And this occurred four times (*i. e.*, on four days.) And she was a Buffalo-woman. And when she was pregnant, she was delivered. When she gave birth to the young one, it was born very short, and it was very white all over. And Ictinike was going, and he arrived there very suddenly. "O first-born daughter of the household, why do you so?" said he. "Grandfather, my stomach pains me," she said. "Alas! my dear little grandchild! her stomach pains her!" he said. And then when the Buffalo-calf was born, he stood very white. And Ictinike

thrust him suddenly under his robe. And the Female-buffalo said as follows: "Oh! grandfather, where is your grandchild?" Said he, "It has not yet come forth." "Grandfather, your grandchild did come forth, (*i. e.*, before you came)," said she. And the woman said this to him again and again; yet Ictinike continued saying, "There is none." And Ictinike said, "O first-born daughter of the household, I will go. It has not come forth." And the Buffalo-woman said, "Grandfather, you do not tell the truth." And Ictinike departed. And when Ictinike departed, he went out of sight to a very great distance. When he arrived he took the Buffalo-calf, and he sat wiping the Buffalo-calf with grass. And he was very white, and very excellent. "Haha! How easily have I done as I wished! They are saying, 'We have been deprived of a very fine Buffalo-calf,'" said Ictinike. And the Buffalo-calf ran around Ictinike. "Why! O third-born son of the household, come! come!" he continued saying. And the Buffalo-calf returned to Ictinike. And the Buffalo-calf, when he went around him again, ran to a little distance. "Why! O third-born son of the household, beware lest you run too far! You are my own," said he. When it had been thus four times, the fourth time it occurred, he continued running homeward to his mother. And when Ictinike said, "Come back, O third born son of the household. Beware lest you run too far," he departed without stopping at all. And Ictinike went to another place, very sorrowful. At length, as the Buffalo-calf went along, an aged Buffalo-bull was sitting there. And the aged Buffalo-bull said as follows: "O third-born son of the household, they took away your mother in this direction. They have already taken her down yonder long bluff extending beyond the other bluff in sight. And, my grandchild, you shall go through occasional drops of rain." (He said the words to him because he wished to make him strong.) And when the Buffalo-calf departed, there were occasional drops of rain. And when he reached the foot of the bluff, again was there a Buffalo-bull sitting. He said, "O third-born son of the household, they have just gone this way with your mother. They have gone to the foot of yonder long bluff extending beyond the other one in sight. You shall go walking through dense, misting rain." (He loved him, therefore he said the words to him.) And when the Buffalo-calf departed, he went walking through dense, misting rain. And when he reached the foot of the bluff, a young Buffalo-bull, very new, small, of the sort that have very sharp horns, was sitting there. And the young Buffalo-bull said as follows: "O third-born son of the household, they have just taken your mother this way. They have gone to the foot of that bluff in sight, the one beyond that near by. You shall go walking through a very dense fog." And when the Buffalo-calf departed, he went through a very dense fog. And when he reached the bottom of the bluff, behold, there were a very great many Buffaloes. When they sat in a circle, his mother was caused to sit in the center. And they said, "Ho! ho! the child has come in sight." ("It knew its loss, therefore it is coming hither to you.") And, behold, a very aged Female-buffalo, very scabby, very poor, was sitting with her own calf directly in line with the approaching Calf. And then when the White-buffalo-calf reached the aged Buffalo-woman, he sucked at her breast, as he was very hungry. And one said, "Let four Buffaloes start for this one sitting a little way off. He sucks the breast there." "We have come for you. This one at a short distance is your mother," said they. And the Buffalo-calf was unwilling. When they wished to take him home, they failed. And the four went homeward. When they reached home, they said, "Leader, we have failed." "Unsplintered-horns,

go quickly, and kill the old woman," he said. And he went thither and killed her. And when he wished to take the Buffalo-calf homeward, he was unable. "This one at a short distance is your mother. Let us go home," said he. But the Buffalo-calf was unwilling. And he reached home, having failed again. "Leader, we have failed again," he said. And the leader said, "Let four go thither quickly and leave no trace of the Female-buffalo." And having gone thither quickly, they tore the Female-buffalo into small pieces, leaving no trace of her. And they took the White-buffalo-calf homeward. And they took him home to his mother. And when they reached home with him, they made him sit with his mother. And they were sitting around her, a great many Buffaloes. At length the Orphan came in sight on the bluff, having been hunting for his wife up to that time. And the leader said, "Though your husband has come in sight, you shall sit with a Female-buffalo just like you. If he recognizes you, you shall go home with him; if he does not recognize you, we will kill him." And his wife told him by stealth, "A Female-buffalo just like me will they make sit with me. And when they say, 'Where is your wife?' do you say, 'That one is she.' I will move my right ear. And though they will do likewise with the child he, too will move his right ear, and you shall take him." And they made her sit with a Female-buffalo just like her. "Come," said the leader, "take whichever one is your wife." And as he stood looking at them, behold, the woman moved her other ear. Having said, "That one," he took hold of her. And having done so with the child, it was so again. "This is my child," said he. And he took him. And the leader said, "Come, that will do. Go with him."

WAHAⁿØICIGE AND THE BUFFALO-WOMAN.

MIXASI-NAZI'S VERSION.



Hiⁿ'-yu-no+! hiⁿ'-yu-no+! wí-taⁿ-haⁿ' ta qaⁿ-yé cé-wa-há-nyi ki+
My elder sister! my elder sister! my sister's husband, deer big is bringing it home



hiⁿ'-yu-no+! Hú-hu-hú! Wajin'ga waçáte í-gă. Ú'e øékë onáhniⁿ taí hă.
my elder sister! Hu! hu! hu! Bird to eat be ye coming. Field this one you devour shall

3 Aⁿwaⁿ'qpani tcábe hă. Wajin'ga-mácë bçúga í-gă. Waníga dádaⁿ-macé'
Mo poor very Bird ye who all be ye coming. Animal what ye who

ctí égage í-gă, á-biamá. Majaⁿ' áhe bçé tá minke, á-biamá. * * * Çéamá
too around it be ye said, they say. Land to pass I go will I who, said he, they These ones
in a circle coming, over the surface say.

watçigaxe júçigç 'íçai, á-biamá (wa'ú aká). * * * Jé amá gçin'-bi xí
to dance they with they speak said, they say (woman the). Buffalo the sitting, they when
you of it, (sub.) say

maⁿ'ci ačá-biamá, giaⁿ' ačá-biamá. Maⁿ'xe ké'ja ačé taité, á-biamá Jé-
 above went they say, flying they went, they say. Upper world to the go shall said, they say Buffalo.
 wa'ú aká Jé-wa'ú aká nisúda bihútaⁿ: T-t-t-t-t, á-biamá. Ní-jaŋgáqti
 woman the (sub.). Buffalo-woman the (sub.) horn blew: T-t-t-t-t, said, they say. Water very big
 ké'di a-ígčⁿ'-biamá, xaⁿ'haqti ké Jé amá. Ě'di ahí-biamá. Ěgič^e jí wiⁿ' 3
 at the they were coming and shore the Buffalo the There he arrived, they It hap- lodge one
 sitting, they say, (ob.) (sub.) say. pened
 gaⁿ'-te amá. * * * Hídadi ahí tá amá. Masáni ágiágč^e tá áma (á-biamá
 it had stood for a At the they will To the other they pass by will (said, they say
 while, they say. bottom arrive side here
 Jé-wa'ú aká). * * * Ůckaⁿ ké-hnaⁿ' gaⁿ'-ke amá. Sigč^e ctěwaⁿ' wéčaji-
 Buffalo-woman the). Deed the regularly (see note). Trail in the least not discovered
 biamá. * * * A-ígčⁿ'-biamáma * * * Hau! cutí, á-biamá. Čigáqč^a 6
 they say. They had been coming and Why! he has come said they, Your wife
 sitting, they say. directly hither, they say.
 ugčixida-gă, á-biamá. * * * Ě'di a-í-biamá nújŋga tan'di. * * * Aⁿč^a-
 seek for your own, said they, they There she was coming, boy to the. You
 say.
 cpahaⁿ učⁱciqti-jaⁿ' xī (niá áma tē bčⁱckaŋ'gč^e tá miŋke hě, á-biamá
 know me you unable when (ear the other I move suddenly will I who said, they say
 Jé-wa'ú aká). Niá amá tē čickaŋ'gč^a-biamá. * * * Jáwahégč^e-hnaⁿ'- 9
 Buffalo-woman the). Ear the other she moved suddenly, they say. He stabbed them regularly
 suddenly
 biamá Jé-ma * * * Čaxčⁱpačⁱŋ'gč^eqtiaⁿ'i. Caŋ'gaxa-gă, á-biamá. Jé-ma
 they say the Buffaloes. You push yourselves altogether Stop it, said he, they The Buffa-
 to nothing say. loes
 gacič^e gčⁱⁿ' ič^aⁿ'č^aⁿ'-biamá. Xigčⁱbč^eaze t'ěxič^ewáč^e maⁿ'čⁱⁿ'-biamá. * * *
 falling on sat suddenly and repeatedly, Tearing them- he made them kill he walked they say.
 the knees they say. selves open themselves

NOTES.

The translation of this version is fuller than the text, because it was easier to keep pace with the narrator by writing in English; and he would not repeat any of the original that the collector failed to get. The words of the song are in Iowa, not Omaha.

140, 2. ɔnahniⁿ tai hă, intended for ɔnašniⁿ tai hă, from časniⁿ.

141, 3-4. ěgič^e jí wiⁿ' gaⁿ'-te amá. The old man at this lodge resembles one who figures in the myth of the Snake-woman. He gives similar advice to the hero.

141, 5. uckaⁿ ké hnaⁿ' gaⁿ'-ke amá. If this refers to the buffalo, ké denotes the long trail made, or the departure of the herd in a long line. If it refers to the sleeping man, ké shows that it was thus each time that he lay down.

141, 11. gacič^e gčⁱⁿ' ič^aⁿ'č^aⁿ'-biamá: gacič^e ič^aⁿ'č^aⁿ', to continue falling down suddenly on the knees.

TRANSLATION.

[The informant being old and deaf, it was impossible to obtain from him a verbatim transcript of the original. See the first part of the preceding version.]

When Wahaⁿčicige went to the field at the request of his sister, he sang as follows: "Sister mine, sister mine, my sister's husband is bringing home a big deer, sister mine." He then said, "Hu-hu-hú! Come hither, birds, to eat. Ye shall devour this field. I am very poor. O all ye birds, be ye coming hither. All ye animals too, of

every sort, come ye all around it. I will go over the earth," said he. * * * The Buffalo-woman gave birth to two calves. * * * They struck their father's side as they ran to meet him. Their mother was placed in a row with three other white cows, when Wahaⁿçicige 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. Wahaⁿçicige 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. Wahaⁿçicige 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. * * *

WAHAⁿÇICIGE AND THE BUFFALO-WOMAN.

JAÇIⁿ-NAⁿPAJⁱ'S VERSION.

* * * Aⁿ'ba wéduba jaⁿ tē'di gá-biamá wa'ú aká: Agçé tá minke
 Day the fourth sleep when said as follows, woman the I go home will I who
 they say, (sub.):

çaⁿ'ja sigçé kě aⁿçaⁿ waⁿçahé maⁿhniⁿ te hě, á-biamá. Ní kě masáni
 though trail the (ob.) you follow me you walk will said she, they say. Water the (ob.) on the other
 side

3 akí xī cí te hě. Géce te hě: Hau! wígaqçaⁿ, çéçu ecéçti çaⁿ cubçé
 I reach when you will You say will : Ho! my wife here just as you said I go to
 home come as follows

tá átaⁿhé áça, ecé-daⁿ ictá hníp'iⁿze-daⁿ ní kě áçagajáde te hě, á-biamá
 will I who indeed, you say when eye you close when water the you stride over will said, they say
 stand (ob.)

wa'ú aká. Çi éduátaⁿ wiⁿ' maⁿá watícka uqçúqaçti içéççti çígiaxe taité.
 woman the (sub.). Again the next one bank creek very deep hollow going down, they make will
 down for you surely.

Ė'di cí xī, Hau! wígaqqa', ecéqti ɸaⁿ cubɸé tá átaⁿhé áɸa, ecé-daⁿ ictá
 There you when, Ho! my wife, just as you said I go to you will I who indeed, you when eye
 arrive

hníp'iⁿze-daⁿ uqɸúqa kě áɸagajáde te éɸě, á-biamá. Cí éduátaⁿ waqága
 you shut when deep hollow the (ob.) you stride over will indeed, she said, they Again the next thorns
 say.

pa-í gě majaⁿ bɸúgaqti áhe ɸígiáxe taité. Ė'di cí xī, Hau! wígaqqa', 3
 sharp the land over all on the they make will surely. There you when, Ho! my wife,
 scattered surface for you arrive

ɸéɸu ecéqti ɸaⁿ cubɸé tá átaⁿhé áɸa, ecé-daⁿ ictá hníp'iⁿze-daⁿ waqága
 here just as you said I go to you will I who stand indeed, you say when eye you shut when thorns

pa-í gě áɸagajáde te éɸě, á-biamá. Cí éduátaⁿ maⁿ'xe ɸaⁿá ujaⁿ'ge gáxe
 sharp the you stride over will indeed, she said, they Again the next sky to the road made
 (ob.) say.

gaⁿ aɸé taité. Ė'di cí xī, Hau! wígaqqa', ɸéɸu ecéqti ɸaⁿ cubɸé tá 6
 so they will There you when, Ho! my wife, here just as you said I go to will
 go surely. arrive you

átaⁿhé áɸa, ecé-daⁿ ictá hníp'iⁿze-daⁿ maⁿ'xe ɸaⁿ áɸagajáde te éɸě,
 I who stand indeed, you say when eye you shut when sky the (ob.) you stride over will indeed,

á-biamá wa'ú aká. Wa'ú aká aⁿ'ɸa agɸá-biamá. Jé-ma gazaⁿ' akí-
 said they say woman the (sub.). Woman the (sub.) left him went homeward, The Buffa- among after
 they say. they say. loes them

maⁿ'ɸi'-biamá. Ní kě masáni Jé amá akí amáma. Ėɸaⁿbe ahí-biamá 9
 reaching home, she Water the on the Buffalo the they were reaching In sight arrived, they say
 walked, they say. (ob.) other side (pl. sub.) home, they say.

Wahaⁿ'ɸicige aká cí. Huhu'á! cé atí hă, Wahaⁿ'ɸicige, á-biamá. Igáqqaⁿ
 Orphan the again. Really! that has Orphan said they, His wife
 (sub.) one come they say.

ciⁿ'gajiŋga edábe wíugihe maⁿ'ɸi'-biamá. Cí úckaⁿ wiⁿ' cí uínai-gă,
 child also seeking them he walked they say. Again deed one again seek ye for him,

á-biamá. Cí ědi ahí-bi xī égageze jaⁿ'wakiɸá-biamá Jé-miⁿ'ga dúba. Ė'di 12
 said they, Again there he arrived, when in a row they made them lie they say Female-buffalo four. There
 they say. they say

ahí-bi egaⁿ, Hau! ɸigáqqaⁿ áwakě, á-biamá. Niⁿá ionúga ɸaⁿ ɸickaŋ'gɸa-
 arrived, having, Ho! your wife where lying? said they, Ear right the she moved
 they say they say. they say. (ob.) suddenly

biamá. Wigáqqaⁿ gáaké á-biamá Wahaⁿ'ɸicige aká. Huhu'á! cí úckaⁿ
 they say. My wife that one lying said he, they Orphan the (sub.). Really! again deed.
 is she say

wiⁿ' cí uínai-gă, á-biamá. Egiɸe haⁿ'egaⁿ'tce xī ixiɸa-bi egaⁿ, Wahaⁿ'ɸicige 15
 one again, seek ye for him, said they, At length morning when awoke they having, Orphan
 they say. they say.

aká enáqtei qádadi jaⁿ'-biamá. Wa'ú amá Jé-ma júwagígɸe áiaɸa-
 the he only on the grass lay they say. Woman the the Buffaloes she with them had gone,
 (sub.) (mv. sub.)

bitéama. Ėgiɸe Jé amá maⁿ'á waticka uqɸúqaqti iɸéɸéqti wiⁿ' masáni
 they say. At length Buffalo the cliff creek very deep hollow going down, one on the other
 (pl. sub.) down side

aɸá-biamá. Kí Wahaⁿ'ɸicige amá ědi ahí-biamá. Gá-biamá: Hau! 18
 went, they say. And Orphan the there arrived, they say. He said as follows, Ho!
 (mv. sub.) they say:

wígaqqaⁿ, ɸéɸu ecéqti ɸaⁿ cubɸé tá átaⁿhé áɸa, á-bi egaⁿ, ictá ɸip'iⁿze-daⁿ
 my wife, here just as you said I go to you will I who indeed, said he, having, eye he shut when
 stand, they say

uqɸúqa kě ágajade áiaɸa-biamá. Huhu'á! cé atí hă, Wahaⁿ'ɸicige,
 deep hollow the (ob.) striding over he had gone, they say. Really! that has come Orphan

á-biamá. Cí úckaⁿ wiⁿ' cí uínai-gă, á-biamá.
 said they, Again deed one again hunt ye for him, said they,
 they say. they say.

- Ėgiçe égasani xī haⁿegaⁿtce xī ixičá-bi egaⁿ, enáqtei qádadi jaⁿ-
At length the day after when morning when he awoke, having, he only on the grass lay
they say
- biamá Wahaⁿčicige aká. Wa'ú amá Jé-ma júwagígče áiača-bitéama.
they say Orphan the (sub.) Woman the the Buffaloes, she with them had gone, they say.
- 3 Ėgiçe waqága pa-í gě majaⁿ bčúgaqti áhe giáxa-biamá. Ėdi ahí-
At length thorns sharp the land all over on the surface they made for him, There arrived
(pl. ob.) they say.
- biamá Wahaⁿčicige amá. Gá-biamá: Hau! wígaqčaⁿ, čéču ecéqti čaⁿ
they say Orphan the (sub.) He said as follows, they say: Ho! my wife, here just as you said
- cubčé tá átaⁿhé áča, á-bi egaⁿ, ictá čip'iⁿze-daⁿ ágajade áiača-biamá.
I go to you will I who stand indeed, said he, having, eye he closed when made a stride he had gone, they say.
- 6 Huhu'á! cé atí hă, Wahaⁿčicige, á-biamá. Či úckaⁿ wiⁿ čí uínai-gă,
Really! that has one come Orphan, said they, they Again deed one again seek ye for him,
say.
- á-biamá. Ėgiçe égasani haⁿegaⁿtce xī ixičá-bi egaⁿ, enáqtei qádadi
they said, they say. At length the next day morning when he awoke, having, he only on the grass
say.
- jaⁿ-biamá Wahaⁿčicige aká. Wa'ú amá Jé-ma júwagígče ača-bitéama.
lay they say Orphan the (sub.) Woman the the Buffaloes she with them went they say.
- 9 Maⁿxe čaⁿá ujañ'ge gáxe gaⁿ ača-bitéama Paháciaja ahí-bi egaⁿ.
Sky to the road made so they went, they say. On high arrived, they say, having,
say
- hútaⁿ-hnaⁿ-biamá Jé amá Wahaⁿčicige amá ujañ'ge uíčaⁿbe ača-bi
bellow- repeat- they say Buffaloes the (pl. sub.) Orphan the (mv. sub.) road up hill went, they say
ing edly say.
- egaⁿ, Ėdi ahí-biamá. Gá-biamá: Hau! wígaqčaⁿ, čéču ecéqti čaⁿ cubčé
having, there arrived, they say. He said as follows, they say: Ho! my wife, here just as you said I go to
you
- 12 tá átaⁿhé áča, á-bi egaⁿ ictá čip'iⁿze-daⁿ ágajade ača-biamá. Maqpi
will I who stand indeed, said he, having eye he shut when made a stride went they say. Cloud
they say
- kě átataqti ača-biamá. Ki masáni ahí-biamá. Huhu'á! čí cé atí hă,
the very far he went, they say. And on the other he arrived, they say. Really! again that has
ob.) beyond side one come
- á-biamá. Caⁿčkáxe tai áča, hní'a bácě, á-biamá. Qáča pagčé tai
said they, they say. Enough ye do will indeed, ye fail must, said they, they Back you go will
say. again home
- 15 áča, á-biamá. Ėgaⁿ čamú agí-biamá. Hídadi agči-biamá. Hau! u'éča
indeed, said they, they say. So down hill they were coming At the they reached home, Ho! scattering
say. home, they say. bottom they say.
- hné tai áča, a-biamá. Gá-biamá Wahaⁿčicige aká: Kě, aňgágče tai
you go will indeed, said they, they say. Said as follows, Orphan the (sub.): Come, let us go homeward.
- Čicíxaⁿ agíčaⁿbe te áča, á-biamá. Agča-bi egaⁿ égiçe. xi xaⁿha ké.
Your hus- I see mine will indeed, said he, they Went homeward, having at length lodge border the
band's siste say. they say (ob.)
- 18 Ėdi čin gajin'ga wa'ú činké edábe ičaⁿwača-biamá Ėgiçe ijañ'ge
there child woman the (ob.) also he placed them, they say. And behold, his sister
say.
- činké waqpániqtiaⁿ činké amá, naⁿpéhiⁿqti-t'é etégaⁿ čaňká amá.
the (ob.) very poor the (one st.) they say, very hungry to die apt the ones they say.
- Jaňgěha, wiňáhaⁿ mégaⁿ, agči, á-biamá. Učáde činğégaⁿ nújinga
O sister, my sister's husband likewise, I have said he, they say. Cause for none, as boy
come home, complaint

añgúkiji maⁿtanahá ičé-gaⁿ aⁿčañ'gičá-báji égaⁿ uwágčaqtiⁿ añ'gataⁿ.
 we are related to him to a lone place he had as we could not find him as we are suffering very much.

Wačáhide ejidaⁿ ehaⁿ+, á-biamá. Nă! ɬaŋgéhă, wíebčɪⁿ hă, á-biamá
 To ridicule us it is unnecessary ! said she, they say. Indeed! O sister, I am he said he, they say.

Égičé ɬaŋ'ge aká ictá čaⁿ gidígugudá-bi egaⁿ gičaⁿ'be gaⁿ čéčá- 3
 At length his sister the (sub.) eye the (ob.) rubbed holes in repeat- having to see her own so sent it
 edly, they say (vision)

biamá. Ígidahaⁿ-biamá. Hé! wísaⁿčaⁿ! iŋ'gčɪ hě, á-biamá. Čiřáhaⁿ
 they say. She know her own, they say. Heigho! my dear younger has come said she, they say. Your wife's
 brother! back to me brother

gčɪ hě, á-biamá, nú číŋké čispaⁿ-bi egaⁿ. ɬaŋgéhă, čicířaⁿ gátědi
 has re- said she, they man the (st. ob.) pulled at, they having. O sister, your brother's in that
 turned say, say place

gčɪⁿ. Čiřúčka ě'di ačɪⁿ gčɪⁿ. ě'di agímaⁿčín'-gă, á-biamá Wahaⁿčicige 6
 sits. Your brother's there having she sits. There walk for her, said, they say Orphan
 child him

aká. Ačɪⁿ akí-biamá. Ačɪⁿ akí-bi egaⁿ, wanířa bčúgaqti cɪ qáčá
 the Having her reached home, Having her reached home, having, animals every one again back
 (sub.) they say. they say

agí-biamá. Čɪ ɬáhaⁿ aká cɪ ɪqtaqti t'éwačá-biamá. Égičé ɬaŋ'ge aká
 were coming, Again his sister's the again at pleasure killed them, they say. At length his sister the
 they say. husband (sub.) (sub.)

ĩⁿ'taⁿ uckúdaⁿ-biamá. Četaⁿ.
 now kind they say. So far.

9

NOTES.

141, 1. ačɪⁿ-naⁿpají's variation from the first, version begins after the meeting of the Orphan and the Buffalo-woman in the white tent on the prairie. In the morning he found himself lying on the grass, the woman and tent having disappeared. He followed her all day, and overtook her at night. This was repeated three times.

142, 3. čéču ece-qti čaⁿ, "Here, just as you said in the past," or, "here, just in the place that you said."

144, 12-13. maqpi ké atataqti ačá-biama. The Omahas imagine that the upper world is like stone, and that ground is there. The ground rests on the stone. The Orphan pushed his way through both stone and ground, when he pursued his wife.

144, 19. waqpaniqtiⁿ číŋke ama "She had been sitting very poor"; equivalent to waqpaniqtiⁿ akama; the state or act continued till the arrival of the Orphan, as the classifier implies.

145, 2. ejidaⁿ conveys the idea that the act referred to is superfluous, unnecessary: "There is no necessity for making us suffer by your ridiculing us, for we are great sufferers already."

145, 7. From the time that the Orphan left his sister till his return, his brother in-law had no success in hunting.

145, 7. bčúgaqti, pronounced bču+gaqti by ačɪⁿ-naⁿpají.

TRANSLATION.

On the fourth night the woman said as follows: "Though I go home, please continue to follow me. When I reach home on the other side of the water, please come hither. Say as follows, when you stand on the shore: 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride

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 bellying. 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 NUDAN'-AXA.

Égiçe ta^{n'}wañgçaⁿ wi^{n'} ědedí-amáma. Máçe cégaⁿ-da^{n'} amá waha^{n'}-
 It happened tribe one there it was, they say. Winter as this is when they say they re-
 moved
 biamá. Waçáhaⁿ te, aí aça+, á-biamá. Égiçe nú wi^{n'} wa'ú çĩngá-biamá,
 they say. You are to remove, he says indeed, said, they say. It hap- man one woman had none they say,
 pened
 iñā'ge aká dúba-biamá. Ga^{n'} waha^{n'}-biamá xī, A^{n'}a'çai-gă, á-biamá nú 3
 his sister the four they say. And removed they say when, Leave ye me, said, they say man
 (sub.)
 aká. Ga^{n'} a^{n'}ça-biamá. Nú aké cénuiñga wakéga kéçaⁿ iñā'ge amá
 the And they left they say. Man the one young man sick he who his sister the
 (sub.). him (pl. sub.)
 giā'ça atíi hă, é-hnaⁿ-biamá ta^{n'}wañgçaⁿ bçúga. Çi waha^{n'}-biamá çé xī
 left him they said invari- they say tribe the whole. Again removed they say this lodge
 have come ably
 amá bçúga. Kī çé iñā'ge háci jĩngá aká qçabé iñā'ga ké'di íxinaqçá- 6
 the all. And this his sister after small the tree big by the hid herself
 (sub.) (sub.)
 biamá. Ga^{n'} agçá-biamá. Qáça ujañ'ge ugíha-biamá. Égiçe xī tẽ
 they say. And she went back, they say. Back again road she followed again, At length lodge the
 they say.
 éçaⁿbe akí-biamá. Kī xagé agçá-biamá iñā'ge. Ga^{n'} iñnu aká ceta^{n'}
 in sight of she reached home, And crying went homeward, his sister. And her elder the so far
 they say. they say brother (sub.)
 nĩqa ja^{n'} akáma. Eátaⁿ cki á, wihe, á-biamá. Ga^{n'}, Jinuhá, cat'é xī 9
 alive was lying, they say. Why have you ? O younger said he, they And, O elder you die when
 come back sister, say. brother,
 íwidahaⁿ tégaⁿ dí, á-biamá. Ga^{n'} júgigçe naji^{n'}-biamá. Égiçe gá-biamá:
 I know you in order I have said she, they And with her own she stood, they say. At length he said as fol-
 that come back say. lows, they say:
 Wihe, najíha i^{n'}çĩñ'gahá-gă, á-biamá. Ga^{n'} najíha iñā'ge aká giáha-biamá.
 O younger hair for me comb, said he, they And hair his sister the combed they say.
 sister, say. (sub.) for him
 Waii^{n'} çá i^{n'}çĩñ'çizá-gă hă, á-biamá. Ga^{n'} ígiçizá-biamá. Céçu wa'i^{n'} tẽ'di 12
 Robe the take mine for me said he, they And she took his they say. Yonder pack in the
 (ob.) say. for him
 hi^{n'}qpé uági'aⁿhe hă; é cti i^{n'}çĩñ'çizá'-gă hă, wihe, á-biamá. Ga^{n'} ígiçizá-
 fine feather I put mine in that too take mine for me O younger said he, they And she took his
 sister say. for him

- biamá. Ga^{n'} hiⁿbé ϕ aⁿ ctí, uta^{n'} ϕ aⁿ ctí, á-biamá. Zani^{n'} ígi ϕ izá-biamá. Ga^{n'}
they say. And moccasin the too, leggings the too, said he, they All she took his they say. And
(ob.) (ob.) say. for him
- ugítaⁿ-biamá b ϕ úga, hiⁿbé ϕ aⁿ, uta^{n'} gě edábe, hiⁿqpé kě ctí ági ϕ axa^{n'}-
he put on his, they say all, moccasins the leggings the also, fine feather the too he stuck his own
(ob.) (ob.) (ob.) (ob.) on
- 3 biamá ásku ϕ an'di. Ga^{n'} waii^{n'} ϕ aⁿ waii^{n'}ci ϕ e i^{n'}-biamá; χ ig ϕ ípi-qtí-biamá.
they say scalp-lock at the. And robe the with he wore, they he wore it very they say.
(ob.) (ob.) hair outside say; well
- χ i'a^{n'}-biamá. Gá-biamá: Wihé, ukie ϕ i ϕ in'gegaⁿ icí χ aⁿ uwíne b ϕ é tá
He painted his face, He said as follows, O younger to talk as you have none your brother's I seek I go will
they say. they say: sister with wife for you
- mínke, á-biamá. Ga^{n'} dúbá ja^{n'}-biamá. Lijébe e ϕ á tē unájiⁿ égaⁿ caⁿca^{n'}-
I who, said he, they And four sleeps they say. Door his the he stood as always
say. (ob.) in
- 6 bi-te wéahide a ϕ á-bají-biamá. Ga^{n'} égasáni χ i dāze hí amá. Kí ϕ éaka
they say, far he not they say. And the next day when evening arrived, they say. And this one
as went
- iqínu aká ga^{n'} ja^{n'}-biamá. Égi ϕ e gá-biamá i ϕ an'ge aká, áci a ϕ á-bi ega^{n'}:
her elder the as he lay down, they say. At length said as follows, his sister the out went, they having:
brother (sub.) was they say (sub.), say
- Línuhá, wa'ú wi^{n'} atí aká hě, á-biamá. ϕ i ϕ í χ aⁿ a ϕ i^{n'} gí-gă, á-biamá
O elder woman one has come said she, they Your brother's come with her, said he, they
brother, say. wife say.
- 9 Cí χ a^{n'}, χ í χ aⁿ í-ă hě, á-biamá. Ha^{n'} amá. Kí a^{n'}ba amá. Cí dāze hí amá.
O brother's to the come said she, they Night they say. And day they say. Again evening rived say.
wife, lodge say.
- Ugáhana ϕ daze uha^{n'}ge tēdi i ϕ an'ge aká áci a ϕ á-biamá. Kí cí wi^{n'} atí akáma.
Darkness (first) end when his sister the out went they say. And again one had come, they
(sub.) say
- Línuhá, ϕ éaka wa'ú wi^{n'} atí aká hě, á-biamá. ϕ i ϕ í χ aⁿ a ϕ i^{n'} gí-gă, á-biamá
O elder this one woman one has come said she, they Your brother's come with her, said, they say
brother, say. wife
- 12 iqínu aká. Ga^{n'} na^{n'}ba wag ϕ ă^{n'}-biamá. Ga^{n'} akiwa watézug ϕ a^{n'}-biamá.
her the And two he married they say. And both pregnant they say.
brother (sub.) them
- Ga^{n'} akiwa ci^{n'}gaji^{n'}ga ídawa ϕ á-biamá, akiwa núji^{n'}ga-biamá. Ga^{n'}
And both child bore them they say, both boy they say. And
- újawaqti ga^{n'} júwagig ϕ e g ϕ i^{n'}-biamá. Kí ci^{n'}gaji^{n'}ga akiwa íe wakan'dagi-
very so with them he sat they say. And child both to forward
pleasantly speak
- 15 hna^{n'}-biamá. Ga^{n'}, ϕ isa^{n'}ga é ϕ aⁿba ki χ ína-bají-gă, á-biamá i ϕ ádi aká.
only they say. And, Your younger he too fight ye not, said, they say his father the
brother (sub.)
- Ga^{n'} égaⁿ-biamá. Lígaxe júkig ϕ e-hna^{n'}-biamá. Égi ϕ e ki χ ína-biamá
And so they say. Playing with each invaria- they say. At length fought they say
other bly
- núji^{n'}ga na^{n'}ba akiwa. Akiwa kig ϕ a^{n'}-hna^{n'}-biamá. ϕ í ϕ iha^{n'} Lé-wa'ú ϕ i^{n'},
boy two both. Both reviled only they say. You your Buffalo-woman she is,
each other mother
- 18 á-biamá. Cí áma aká, ϕ i ctí ϕ iha^{n'} Wata^{n'}zi-wa'ú ϕ i^{n'}, á-biamá. Ga^{n'}
said (one), Again the the You too your Corn-woman she is, said he, they And
they say. other (sub.), mother say.
- akí-biamá χ i Lé-jí^{n'}ga aká iha^{n'} ϕ i^{n'} ug ϕ á-biamá. Ga^{n'}ki cí áma aká cí
they reached when Buffalo-calf the his the told of they say. And again the the again
home, they say (sub.) mother (ob.) himself other (sub.)
- ug ϕ á-biamá. Na^{n'}há, wiji^{n'} ϕ e aká, Wata^{n'}zi-wa'ú hniⁿ, aí, aná'aⁿ, á-biamá.
told about himself, O mother, my elder the Corn-woman you are, he I heard said (one) they
they say. brother (sub.) said. him. say.

Ki áma aká, gá-biamá: Kagé aká, na^hhá, Lé-wa'ú hniⁿ, aí, aná'aⁿ,
And the other (sub.), said as follows, My younger the O mother, Buffalo-woman you are, he said I heard him

á-biamá. Gaⁿ' haⁿ' te akiwa wajiⁿ'cta-biamá wa'ú aká, nú ñinké ukía-baji-
said (the other), And night when both in a bad humor, they say woman the man the (ob.) they did not talk with

biamá. Caⁿ' cé Lé-wa'ú ñinké jaⁿ'a^hhá-biamá.
they say. Yet this Buffalo-woman the one cum ea coit they say.

3

Gaⁿ' aⁿ'ba amá. Égiçe nú aká enáqtei jaⁿ' akáma; wa'ú amá akiwa
And day they say. Behold man the alone was lying, they say; woman the both

ákiágça-bitéama. Gaⁿ' gçiⁿ'-biamá. Égiçe gá-biamá: Wihé, á-biamá, çirúcka
had gone again, they say. For some time sat he they say. At length he said as follows, they say: O sister said he, they your brother's son

uáGINE bçé tá minke, á-biamá. Gaⁿ' aⁿ'ba tē'di aça-biamá. Caⁿ' gaⁿ' ñan'de 6
I seek my I go will I who said he, they And day when he went, they say. Right along (f) ground

áçita maⁿ'çiⁿ'-biamá. Égiçe ðazēqtei hí xī agça-bikéama, sigçé wéça-
crossing he walked, they say. At length late evening arrived when had gone homeward, trail he found

biamá. Gaⁿ' sigçé ké wíuha-biamá. Ihaⁿ' amá cti gaⁿ' Léi tē, gaⁿ'ki cī
they say. And trail the (ob.) he followed them, His the too was a Buffalo and again

ijiⁿ'ge amá cti Lé-jiⁿ'ga-bitéama, naⁿ'gēqtei agça-bikéama ihaⁿ' éçaⁿ'ba. 9
her son the too was a Buffalo-calf, they say running fast had gone homeward, his mother she too.

Égiçe watçicka wiⁿ' cúgaqti najiⁿ' te amá xī, qí wiⁿ' waçiona améde, Çetē é
At length creek one very thick stood they say when, tent one plain they say, This it

te-ána, eçégaⁿ-biamá nú aká. Gaⁿ' é'di a-igçiⁿ-biamá, éçaⁿ'ba-baji-biamá.
must be ! thought they say man the (sub.). And there approaching he sat, not in sight they say.

Égiçe ijiⁿ'ge éçaⁿ'be ahí-biamá. Lé-jiⁿ'ga aké aké (á-biamá). Iⁿdádi aká 12
At length his son in sight arrived, they say. Buffalo-calf the it is (said he, they say). My father the

atí aká hā, á-biamá (Lé-jiⁿ'ga aká). Içádi çat'aⁿ' edéctē aⁿ'baçé'qti maⁿ'çiⁿ'
has come said, they say (Buffalo-calf the). His father you had even if this very day walking

çaxáge maⁿ'hniⁿ', á-biamá. Edída! wágimaⁿ'çiⁿ'-ā hē, á-biamá Lé-wa'ú
you cried you walked said she, they Simpleton! go after him said, they say Buffalo-woman

aká. Gaⁿ' é'di ahí-biamá. Ki jaⁿ'-uqpé jingáqtei 'í-biamá, çéde áçibçá- 15
the (sub.). And there he arrived, they And wooden bowl very small she gave, they bottom spread on

biamá. Ní bçátaⁿ-máji égaⁿ aⁿ'çaⁿ'bize çaⁿ'cti, djúb ínahiⁿ hā, eçégaⁿ
they say. Water I drink I not but I was thirsty heretofore a little truly thinking

gçiⁿ'-biamá nú aká. Çataⁿ'-biamá; çá'á-biamá ní ké. Djúbaqtei
sat they say man the (sub.). He drank they say; he left (some) water the. A very little

aⁿ'çaⁿ'waⁿ'hébe çaⁿ'cti, égiçe ní tē bçá'a áhaⁿ, eçégaⁿ-biamá. Uqpé tē cī 18
insufficient for me heretofore, at length water the I fail to drink ! thought he, they say. Bowl the again

'í-biamá. Ki íá hébe çéçaⁿ'ska 'í-biamá. Naⁿ'paⁿ'hiⁿ çaⁿ'cti, ñangégaⁿ
she gave, they And jerked piece this size she gave, they I hungry heretofore somewhat large

aⁿ'í etéde, eçégaⁿ-biamá. Cī çá'á-biamá. Ki hébe uçácte gí'í-biamá.
she should have he thought, they say. Again he failed in eating, And piece left from eating he gave it back, they say.

- Wačáte jĩ'ga ínahiⁿ, á-biamá wa'ú aká Ga^{n'} íá čaⁿ wa'ú aká naⁿbáčaⁿ
Food small truly said, they say woman the (sub.). And jerked the woman the in two parts
meat (ob.) (sub.)
- gaxá-bi ega^{n'} gčasniⁿ ičéča-biamá. Ga^{n'} ha^{n'} égaⁿ gaⁿ ja^{n'}-biamá wañ'giče.
made, they having swallowed suddenly, they say. And night so as they slept, they say all.
say her own were
- 3 Umi^{n'}je údaⁿqti gaxá-bi ega^{n'} ja^{n'}-biamá. A^{n'}ba ega^{n'} ja^{n'} xidataⁿ-bi ega^{n'}
Bed very good made, they having they slept, they say. Day being lying turned himself, having
say they say
- učixidá-biamá. Égiče í čĩngé ja^{n'} akáma, uta^{n'}nadiqti. Ga^{n'} wíuhá-biamá
he looked around, they Behold tent he was he was lying, in a very lone place. And he followed them,
say. without one they say they say
- sigčé ačai tē Edázēqtcí hí xĩ égiče úqča-biamá cĩ. Cĩ wacíccka wĩ^{n'}
trail went. Late that evening ar- when at length he overtook them, again. Again creek one
rived they say
- 6 ědedí-ké ama; cĩ í wi^{n'} ědedí-té ama. Ga^{n'} cĩ ě'di a-íqčĩⁿ-biamá í qa^{n'}ha
there it was, they say; again tent one it was there, they say. And again there approaching he sat, tent border
they say
- ké'di. Ě nũjĩnga aká cĩ éčaⁿbe ahí-biamá. Nă! iⁿdádi aká atí aká hă,
at the. That boy the again in sight arrived, they say. Why! my father the has come
one (sub.) (sub.)
- á-biamá Ičádi cat'a^{n'} edéctē a^{n'}bač'qti maⁿčĩ^{n'} čaxáge maⁿhni^{n'}, á-biamá
said he, they His father you had even if this very day walking you cried you walked, said, they say
say.
- 9 Jé-wa'ú aká. Wébaⁿ čéča-ă hě, á-biamá. Dadíha, í-gă hau, á-biamá
Buffalo- the (sub.) To call them send said she, they O father be coming ! said, they say
woman (the voice) say.
- nũjĩnga aká. Ga^{n'} ě'di ahí-biamá. Kĩ ja^{n'}-uqpé jĩngáqtcí 'í-biamá, čéde
boy the (sub.). And there he arrived, they And wooden bowl very small she gave, they bottom
say.
- áčibčá-biamá. Kĩ nú aká úckaⁿ tē íbahaⁿ-bi ega^{n'}, čaqúba-bají-biamá
spread on they say. And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.
- 12 Čata^{n'}-biamá; ča'á-biamá ní tē. Uqpé tē cĩ 'í-biamá. Kĩ íá hěbe
He drank they say; he failed in drink- water the Bowl the again she gave, they And jerked piece
ing, they say (the ob.) (ob.) say. meat
- čéčaⁿska 'í-biamá. Kĩ nú aká úckaⁿ tē íbahaⁿ-bi ega^{n'}, čaqúba-bají-biamá
this size she gave, they And man the deed the knew, they say because, did not wonder they say.
say. (sub.) (ob.)
- Kĩ íá čaⁿ cĩ ča'á-biamá. Kĩ hěbe učácte gí'í-biamá. Ě wačáte jĩ'ga
And jerked the again he failed in eating, And piece he left he gave back, they That food small
meat (ob.) they say. say.
- 15 ínahiⁿ, á-biamá Jé-wa'ú aká. Já čaⁿ čicpá-bi ega^{n'} gčasniⁿ čéča-biamá.
truly, said, they say Buffalo- the Dried the pulled a piece having swallowed suddenly, they say.
woman (sub.) meat (ob.) off, they say hers
- Ga^{n'} ha^{n'} égaⁿ ja^{n'}-biamá. Nú aká hájĩnga wĩ^{n'} ačĩ^{n'}-bi éde wa'ú ké sihiⁿ tē
And night as they slept, they Man the cord one had, they but woman the feet the
say. (sub.) say lying
- wan'daⁿ íkikaⁿta^{n'}-biamá. Ha^{n'} ja^{n'} tē čiqíi-báji égaⁿ, čiqíi ga^{n'}čai égaⁿ,
together he tied with it they say. Night slept when he was not as to be he wished as,
roused roused
- 18 Čka^{n'}i tēdĩhi a^{n'}čiqi etégaⁿ áhaⁿ, ečégaⁿ-biamá nú aká. Ga^{n'} ja^{n'}-biamá.
Moving when to wake me apt ! thought they say man the (sub.). And they slept, they
say.
- Égiče a^{n'}ba amá. Égiče ictá čibčá-bi ega^{n'} uta^{n'}nadiqti ja^{n'}akáma.
At length day they say. At length eye opened, they having in a very lone place he was lying,
say they say
- Ga^{n'} sigčé cĩ wíuhá-biamá. Baxú jañgáqti ké'di éčaⁿbe ahí-biamá.
And trail again he followed them, they Peak very big at the in sight of he arrived, they
say. say.

- Égiçe ní ɬaŋgáqti wi^{n'} ɕiɛ tá akamá ɬi é'di ahí-biamá (nú aká). Kí
 At length water very big one they would have to cross when there arrived, they say (man the). And
 nú aká ja^{n'} tē áka^{n'}-bi, ɬɪnaqɕá-biamá. Égiçe ní úha ma^{n'}ɕi^{n'}-bi tē'di
 man the wood the leaned against he hid himself, they say. At length water following he walked, they say when
 (sub.) (ob.) they say,
 iha^{n'} éɕa^{n'}ba íe na'a^{n'}-biamá nú aká. Cín'gajín'ga téqiçe améde hinda 3
 his her too speaking he heard, they say man the Child he loves if let me see
 mother (sub.).
 ní kēdi gákēdi atí tá amé, á-biamá. Ga^{n'} iha^{n'} éɕa^{n'}ba ní ɕiɛ agɕá-
 water at the at that place he will come, said she, they And his mother she too water crossing went
 say. homeward
 biamá ijin'ge aká: qɕáje-hna^{n'}-bi, cī iha^{n'} amá cti éga^{n'}-hna^{n'}-biamá. Ga^{n'}
 they say her son the cried out regularly again his the too so regularly they say. And
 (sub.): they say, mother (mv. sub.)
 ní uka^{n'}ska ida^{n'}be ahí-bi ɬi iha^{n'} éɕa^{n'}ba, égiçe nú aká hi^{n'}qpé kē 6
 water in a straight through the they arrived, when his she too, behold man the fine feather the
 line middle they say mother (sub.) (ob.)
 gɕíza-biamá. Ga^{n'} hi^{n'}qpé kē nú aká bihiɕa ɕéɕa-biamá. Éta^{n'}ɕi^{n'}
 took his, they say. And fine feather the (ob.) man the (sub.) blew away suddenly, they say. He first
 masáni ahí-biamá. Bihiɕa ɕéɕai tē é ca^{n'}ca^{n'} masáni ahí-biamá Hi^{n'}qpé
 the other reached, they say. He blew off sud- when that without the other he reached, they Fine feather
 side denly stopping side say.
 ɬiɬáxai, cī ɬiɬiɕa ɕéɕai nú aká. Kí qɕabé wi^{n'} áɕaskabá-biamá. Ga^{n'} 9
 he made again blew himself off sud- man the And tree one he stuck to they say. And
 himself, denly (sub.).
 iha^{n'} éɕa^{n'}ba wada^{n'}be gɕi^{n'}-biamá. Masáni agɕi-biamá ijin'ge éɕa^{n'}ba.
 his mother her too seeing them he sat they say. The other side they came back, her son he too.
 they say
 Hi^{n'} ɕa^{n'} bibíza-biamá, uɬiɬata^{n'}-biamá ɬíza kēdi. Cín'gajín'ga téqiçe
 Hair the they rubbed dry, they rolled themselves, sand on the. Child he loves
 they say, they say
 améde hinda atí ta amé, á-biamá ɬé-wa'ú aká. Ga^{n'} naŋ'gēqti agɕá- 12
 if let me see he will come, said, they say Buffalo woman the And running fast they went
 (sub.). homeward
 biamá uɬa^{n'}be. Ga^{n'} wíuha-biamá nú aká. Baxú kē éɕa^{n'}be ahí-bi ɬi
 they say up-hill. And followed they say man the Peak the in sight of he arrived, when
 them (sub.). they say
 égiçe ɬi édedi-ɕa^{n'} amá, húɕuga jin'gají ɕa^{n'} amá. Ga^{n'} é'di a-ígɕi^{n'}-
 behold lodge there was the (circle), tribal circle not small the they say. And there approaching
 they say he sat
 biamá baxú kē'di. Na^{n'}há, i^{n'}dádi aká atí aká há, á-biamá. É'di 15
 they say peak on the. O mother, my father the (sub.) has come said (the Calf), There
 they say.
 wágima^{n'}ɕi^{n'}-á, á-biamá. É'di ahí-biamá ɬi wéɕají-biamá, hi^{n'}qpé ɬiɬáxa-bi
 walk for them said (the mother), There he arrived, they when he did not they say, fine feather made himself
 they say, say find them they say
 ega^{n'}. Cī, Wihé, é'di wágima^{n'}ɕi^{n'}-á, á-biamá ɬé-wa'ú aká. Ga^{n'} wágiahí-
 having. Again, O sister, there walk for them, said, they say Buffalo- the (sub.). And she arrived
 woman for them
 biamá ɬi wéɕají amá. Ja^{n'}ɕéha, ɕiŋgai hē, á-biamá Tēnā! í'taɕéwáɕe 18
 they say when she did not they say. O elder sister, there is none said she, they say. Why! hateful
 find them
 ínahi^{n'} é, á-biamá. Wéɕana'úqteci-hna^{n'}i, á-biamá ɬé-wa'ú aká. Ga^{n'} cī
 truly ! said she, they You passed close by only said, they say Buffalo woman the (sub.). And again
 say, them
 wi^{n'} aká é'di aɕá-biamá. Ja^{n'}ɕéha, weáɕa-májí, á-biamá cī. Cī wi^{n'}
 one the (sub.) there went, they say. O elder sister. I do not find them, she said, they say again. Again one

aká ě'di ačá-biamá cī, wéčaji amá Jaⁿčéha, weáča-máji, á-biamá. Cī
 the there went they say again, she did not they say. O elder sister, I have not found said she, they Again
 (sub.) find them them say.

wiⁿ' aká ě'di ačá-biamá. Jaⁿčéha, weáča-máji, á-biamá. Čít'ačewáče
 one the (sub.) there went, they say. O elder sister, I have not found said she, they say. You hateful
 them,

3 ičanahiⁿ'i é. Akihaⁿ-hnaⁿ cī hě, á-biamá. Adībče tá mińke, hĩndá!
 you indeed ! Beyond, invariably ye went said she, they say. I go for him will I who, behold!

á-biamá. Jé-wa'ú aká. Hĩndá! ičáča-máji eskaⁿ', á-biamá. Kĩ ědi ahí-
 said, they say Buffalo-woman the Let me see! have I not found him? said she, they say. And there she
 (sub.) arrived

biamá. Wahnáte tégaⁿ ačigiatí-hnaⁿi, eátaⁿ čagčĩⁿ-hnaⁿ ă, á-biamá.
 they say. You eat in order that they came in- why you sit invariably ? said she, they
 riably say.

6 Ěgaⁿčaⁿ'ja ě'be an'giti-ăji égaⁿ. Gaⁿ' agčĩⁿ' mińké, á-biamá nú aká
 Nevertheless who came not for me so. Just so I was sitting, said, they say man the (sub.).

Gaⁿ' júgče agčá-biamá Ěgiče wa'ú aká ukíkiji aká dúbá akáma, é
 And with him, she went they say. Behold woman the near the four they were, she
 homeward relations (sub.) it is said,

wésatāⁿ aká é wáčixe ahí aká. Gaⁿ' gríčikaⁿ'-biamá. Jĩ tě úkiza
 the fifth the (sub.) that marrying arrived the And made room they say. Lodge the no one
 one who for her there

9 gríaxa-biamá. Čé ičan'ge aká e-hnaⁿ' júwagigčai tě.
 they made for her, This her sister the (sub.) only she was with them.
 they say.

Ěgiče haⁿ'egaⁿ'tce amá. Ixaⁿ' aká gá-biamá (iúcpa é wagiká-bi
 At length morning they say. His grand- the said as follows, (her grand- him she meant her
 mother (sub.) they say child own, they say

egaⁿ'): Čiadi iⁿ'ě jeégčāⁿ hě, iⁿ'úde juágče tégaⁿ, á-biamá. Gaⁿ' iⁿ'úde
 having: Your stone I have heated sweat- I with in order said she, they And sweat-
 father for him bath him that say. bath

12 júgča-biamá ičan'de aká. Gaⁿ' Jé-núga amá nan'dičágaspe gáxai íi tě
 he with her, they her daughter's the And Buffalo-bull the to hold down the walls making came,
 say husband (sub.) (pl. sub.) when

děčabčĩⁿ'-biamá. Gaⁿ' ixaⁿ' aká iⁿ'ě jahá-bi xĩ gáčaⁿská-biamá; cĩ pí
 eight they say. And his wife's the stone pushed at, when that size they say; again again
 mother (sub.) they say

jahá-bi xĩ gáčaⁿská-biamá; wéčabčĩⁿ'an jahá-bi xĩ gataⁿ'hičāⁿ'-biamá; cĩ
 she pushed when that size they say; the third time she thrust at, when that high suddenly, they and
 at, they say they say say;

15 pí jahá-bi xĩ jí tě éčaⁿskáqtciaⁿ'-biamá iⁿ'ě tě. Nú aká hiⁿqpé
 again she thrust at, when lodge the just the size of they say stone the Man the fine feather
 they say (col.) (sub.)

xĩxáxa-bi egaⁿ' Jé-núga íiha biákibesaⁿ'-bi egaⁿ' hiⁿqpé bihičāⁿ čéča-
 made himself, having Buffalo-bull tent-skin made double up by lean- having fine feather blew off suddenly
 they say ing against, they say

biamá, íiha ákibesaⁿ kě égihi áíáča-biamá. Jé-wa'ujĩn'ga, Jandé,
 they say, tent skin fold the right into he had gone, they say. Buffalo old-woman, O daughter's
 husband,

18 učínadáčaⁿ égaⁿ, á-biamá. Aⁿ', xaⁿhá, á-biamá. Cĩ gaⁿ'te amá. Jandé
 you are accus- somewhat, said, they say. Yes, O wife's said he, they Again a long they say. O daughter's
 tomed to heat mother, say. husband

e'aⁿ' égaⁿ ă, á-biamá Jé-wa'ujĩn'ga aká. Nát'e éskaⁿ ečégaⁿ égaⁿ ímaxá-
 how is it ? said, they say Buffalo old-woman the Killed by she hoped as asked him
 (sub.) heat

biamá. xaⁿhá, gaⁿ' gčĩⁿ' mińke, á-biamá. Gaⁿ' wasísige íe tě
 they say. O wife's mother, all right I am sitting. said he, they say. And active he spoke

ájiⁿájiⁿqti égičáⁿ-biamá. Cí gaⁿ-akáma xī, Jandé, e'aⁿ égaⁿ ā, a-biamá.
spoke very he said to her, they say. Again they sat for when, O daugh- how is it ? said she, they
fearlessly

Ųaⁿha, gaⁿ gčiⁿ miñké, aⁿwaⁿnabčí ctěwaⁿ-máji, á-biamá. Égičē
O wife's all right I am sitting, I perspire in the least I not, said he, they say. At length
mother

Le-wa'ujin'ga náwakandičá-biamá; é nát'exíčē ačá-biamá čáčuháqtei. 3
Buffalo old-woman was made impatient by heat, they she caused herself she went, they say almost.
say;

Aⁿwañ'kandičē'qti-maⁿ, gátē iⁿčicíba-ā hē, á-biamá. Gíciaxá-biamá xī
I am very impatient from heat, that undo for me said she, they say. They pulled off for her, when
they say

éčáⁿbe akí-biamá. Caⁿcaⁿ t'é áiáčá-biamá Le-wa'ujin'ga aká. Čéaka
in sight she reached home, Without dead had gone they say Buffalo old-woman the (sub.). This one
they say.

íqan'de aká éčáⁿbe akí-bi xī-caⁿ unábčí ctěwaⁿ-bají-biamá. Nā! iⁿúade 6
her daugh- the in sight reached when yet he perspired in the least not they say. Why! I took a
ter's husband (sub.) home, they say sweat-bath

áčiⁿhé ctě sniaⁿt'e aⁿwañ'kandičē, á-biamá Igáqčáⁿ aká gá-biamá:
I who move even I cold I am impatient of, said he, they say. His wife the (sub.) said as follows,
they say:

Učínabčí ctěwaⁿjí; wa'újiñga akéja nát'e ké, á-biamá. Égaⁿja sniaⁿt'e
You perspire not in the least; aged woman on the other lies dead from said she, they
hand the heat, say. Nevertheless I cold

aⁿwañ'kandičē, á-biamá. Egičē ixaⁿ aká gisiⁿ-biamá. Gisiⁿ-biam égaⁿ 9
I am impatient of, said he, they say. At length his wife's the revived they say. She revived, they as
mother (sub.) say

égasani wa'ú čaňká zaní ixaⁿ aká wagígčá-biamá. (Le-jin'ga aká)
the next day woman the (pl. ob.) all his wife's the (see note) they say. (Buffalo-calf the)
mother (sub.)

gá-biamá: Nā! dadíha, iⁿnaⁿha uhníxide taí (íčagícphahⁿ te), á-biamá.
said as follows, Why! O father, my mother you will look around (you will know your said he, they
they say: own), say.

Čéaka íqan'ge mégaⁿ indé čaⁿ wiⁿáqtei-biamá, wa'ú údaⁿqti-hnaⁿ-biamá, caⁿ 12
This one her sisters likewise face the one they say, woman very beautiful as a class, they say, in fact
(ob.)

indé čaⁿ wiⁿáqtei-biamá, údaⁿi tē. Gaⁿ wáčictaⁿ-biamá, xī'añ'kičá-biamá
face the (ob.) one they say, as to beauty. And they finished them, they they caused to paint them-
say, selves, they say

wañ'gičē, najiⁿwakičá-biamá. Égazeze najiⁿwakičá-biamá, xīdāxuwíⁿxe-
all, they caused them to stand, they In a row they caused them to stand, they they caused them to
say, say,

wákičá-biamá, igáqčáⁿ číñké ígipahaⁿjí gígaⁿčai égaⁿ. Gaⁿ égazezai tē, 15
push themselves around, his wife (the ob.) not to know his wished f.r him because. And they were in when,
they say, a line

Ké, Jandé, čigáqčáⁿ ugčíxidá-ā hē, á-biamá Le-wa'ujin'ga aká. Gaⁿ ugčí-
Come, O daugh- your wife look around for said, they say Buffalo old-woman the? And looked
ter's hus- band, yours (sub.).

xidá-biamá nú aká. Gátaⁿ éč hā, á-biamá. Učáⁿ-biamá. Gaⁿ čaň'gaxá-
around for his, man the That one is she he said, they He took hold, they say. And they ceased
they say (sub.). say.

biamá. Gá-biamá Le-jin'ga aká: Dadíha, gasáni nújiñga ákibánaⁿwákičai 18
they say. Said as follows, Buffalo-calf the O father, to-morrow boy to make them run a race
they say (sub.):

íčai éde éduéhe tá miñke. Aⁿwaⁿhnixide taí, á-biamá. Aⁿčáⁿcpahaⁿjí
spoke of but I join it will I who. You will look around for me, he said, they say. You do not know me

tědlihi wičáⁿ aká t'éčičē íčai, á-biamá. Gaⁿ ákibánaⁿ-biamá égasani xī.
in case my grand- the killing spoke of, he said, they And they ran they say the next day when
mother (sub.) you say. a race

- Gá-biamá nújiŋga aká: Dadíha, Le-jĩn'ga sātāⁿ waa'ŋa-ma é wécade maⁿ-
 Said as follows, boy the O father, Buffalo-calf five those who leave that the sixth I
 they say (sub.): the others
- bɛi' tá miŋke, á-biamá. Ga' égasani ákibana'-biamá. Le-jĩn'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 sātāⁿ waa'ŋa-biamá, kǐ wi' wíutaⁿ ma'ŋi'-biamá. Kǐ nú aká gá-biamá:
 five left them they say, and one next to he walked they say. And man the said as follows,
 them (sub.) they say:
- Cin'gajiŋ'ga wiwíŋa ɛi' é, á-biamá. Áwaɛi' ǎ, á-biamá Le-wa'ujĩn'ga
 Child my the that, said he, they Where is he ? said, they say Buffalo old-woman
 (mv. ob.) say.
- aká. Sātāⁿ waa'ŋa amá é wécade eduátaⁿ ɛi' éé hǎ', á-biamá. Ga'
 the Five left them the that the sixth next to the it is he he said, they And
 (sub.) (sub.) (mv. ob.) say.
- 6 can'gaxá-biamá. Úwagiŋa-hnaⁿi atǎ', á-biamá Le-wa'ujĩn'ga aká.
 they ceased they say. They told him invariably I won- said, they say Buffalo old woman the
 der if (sub.):
- Ga' égasani Le-jĩn'ga aká gá-biamá: Dadíha, wiŋaⁿ aká ɛikí-
 And the next day Buffalo-calf the (sub.) said, they say, O father, my grand- the (sub.) running
 as follows: mother
- banaⁿ 'ɛai, á-biamá. Uɛáqɛaji ɣi t'ɛiɛ 'ɛai, á-biamá. Wáckaⁿ égaŋ-gǎ,
 a race spoke of, said he, they say. You do not if she kills spoke of, he said, they Do be strong
 with you overtake her you say.
- 9 á-biamá Aⁿ, nisíha, ɛiŋaⁿ égaⁿ tégaⁿ céé hǎ, á-biamá. Ga' égasani
 he said, they Yes, my child, your grand- so in order she said he, they say. And the next day
 say. mother that says that
- ɣi iŋan'de ɛiŋké gikibana'-biamá. Ga' júgɛ aɛá-biamá. Jahé waɛú-
 when her daugh- the (ob.) she ran a race they say. And with him she went, they Hill very
 ter's husband with her own say.
- deǎj'qti jaⁿ ké é júgɛ aɛá-biamá. Jandé, céhikédítaⁿ aŋgági taté,
 distant it was lying that with him she went, they say. O daughter's from yonder place we coming shall,
 husband, back
- 12 á-biamá. Ě'di júgɛ ahí-biamá. Kǐ ɛátaⁿ júgɛ agí-biamá. Ga' ɛé
 she said, they There with him she arrived, they And thence with him she was coming And this
 say. say. back, they say.
- nfaci'ga waɛúdeǎjǐ a'ŋa-biamá. Ga' ɛat'é taté, á-biamá Le-wa'ujĩn'ga
 man very far she left him, they And you die shall said, they say Buffalo old-woman
 say. surely
- aká. Ga' a'ŋa agá-biamá. Ga' baxú wi' éɛaⁿbe akí-biamá. Kǐ
 the And she left him she went they say. And peak one in sight of she reached home, And
 (sub.) homeward they say.
- 15 ca'caⁿqti agá-biamá Wa'újiŋga amá a'ŋa agí, á-biamá. Wa'újiŋga
 without she went they say. Old woman the left him she is said they, Old woman
 stopping at all homeward (mv. ob.) coming back they say.
- ɣi kan'ge akí-bi ɣi, Man'dehi háha ihéi'ɛiŋ'kiɛá-ǎ, cagɛé, á-biamá. Nú
 lodge near to reached home when, Dart prepare ye mine for me, I go home- she said, they Man
 they say, ward to you. say.
- amá hi'qpé gɛíza-bi egaⁿ bihiŋa ɛéɛa-biamá ɣi, égiɛ ɣi tǎ égiha
 the fine feather took his, they having he blew off suddenly, they say when, behold lodge the right into
 (mv. sub.) say (ob.)
- 18 ákiágɛa-biamá, wa'újiŋga aká man'dehi gíná agí tǎ. Kǐ ja't'éqti
 had gone again, they say, old woman the (sub.) dart asked for her was when. And sound asleep
 coming
- ja'-biamá; céɛɛtǎwaⁿjǐ. Cetaⁿqtihi uɛúaaⁿbɛé hǎ, á-biamá. Kǐ ijiŋ'ge
 he lay, they say; he stirred not at all. At last I have hindered she said, they And his son
 him say.
- aká gá-biamá: Wa'újiŋga gáɛiⁿ edé hnaⁿ éiⁿte; i'ndádi aká ɣáciqti agá,
 the said as follows, Old woman that one what only it may be; my father the very long ago came
 (sub.) they say: (sub.) back

- á-biamá. Hm+! á-biamá wa'újiŋga. Iha' aká gá-biamá: Ǿiadi kí ada',
said he, they Psha! said, they say old woman. His mother the said as follows, Your reached ?
say. (sub.) they say: father home
- á-biamá. Ǿáci i'dádi agǾí égaⁿ jaⁿ t'éqti jaⁿi, wa'ú ctí iŋǾéza,
said she, they Long ago my father had come as sound asleep he lies, woman too talks
say. home incessantly,
- á-biamá nújiŋga aká. Gaⁿ, Wa'újiŋga, qǾiáji égaⁿ-ǻ hě, Ǿáci agǾí, á-biamá 3
said, they say boy the (sub.). And, Old woman, do keep quiet long ago came said, they say
back,
- ijaŋ'ge aká. Cí gaⁿ jaⁿ biamá. Dadíha, wiǾaⁿ aká heǾúbajaⁿ aⁿ júǾigǾ
her daugh- the Again so he slept, they say. O father, my the swing to play with you
ter (sub.). grandmother (sub.)
- 'íǾai, á-biamá. Gaⁿ hájiŋga ukiátcatcáqti é'di najiⁿ, á-biamá. Kí áma
she said (the boy), And cord tied in many places there stands, said he, they And the
spoke of they say. say. other
- tě údaⁿqtiaⁿ sé Ǿiŋgé, á-biamá. Kí gátě hájiŋga sása kě uǾúdaⁿbeǾí- 6
the very good break there is he said, they say. And that cord broken in the they cause
(ob.) none, many places (ob.)
- kíǾe Ǿí é aŋ'-gǻ, á-biamá nújiŋga aká. Gaⁿ é'di júǾǾe ahí-biamá.
you to when that use, said, they say boy the (sub.). And there with her he arrived, they
examine say.
- Gaⁿ hájiŋga áwaⁿji kě é Ǿizá-biamá nú aká. QǾabé maⁿciádi tě
And cord strong the (ob.) that took, they say man the (sub.). Tree high the (ob.)
- maⁿá Ǿaⁿ'ha kě ágǾe akáma. Hau, Ké, Ǿandé, aŋgáǾe té, á-biamá. IǾaⁿ 9
cliff edge the was standing on, Well, Come, O daughter's let us go, said she, they His wife's
(ob.) they say. husband mother
- éǾaⁿba waⁿ'daⁿ aǾá-biamá. Ukaⁿskaqti idaⁿbe ahí-bi Ǿí, éǾiǾe Ǿan'de
she too together went, they say. Right in a line in the middle they arrived, when, behold her daugh-
they say ter's husband
- bisá-biamá hájiŋga. Iⁿ'ě kě kaŋ'gěqtcí ahí-bi Ǿí, éǾiǾe gisíǾa-bi; hiⁿqǾe
broke it, they say cord. Stone the very near to arrived, when, at length remembered, fine feather
they say they say; they say
- kě gǾizá-bi egaⁿ bihiǾa ǾéǾa-biamá. ÉǾiǾe masániaǾa a-íjaⁿ-biamá. 12
the took his, they having blew it off suddenly, they say. At length to the other side approached and lay,
(ob.) say they say they say.
- Gaⁿ akí-biamá, ǾigǾí'a-biamá Ǿan'de éǾaⁿba. ÉǾiǾe banaŋ'ge kide
And reached home, failed in doing for her- her daughter's he too. At length banaŋge they were
they say, self, they say husband play-
- akáma. Je-núga jiŋ'ga wiⁿ najiⁿ-bi egaⁿ a-í-biamá. Kagéha, á-biamá,
ing, they Buffalo-bull young one stood, they say having came, they say. My friend, said he, they
say say,
- Ǿé Je-wa'ú wiⁿ ní agí taté, éǾaⁿbe tí Ǿí ǾikíǾa taté. KíǾaji-gǻ; 15
this Buffalo-woman one water go for will, in sight has come when laugh at you will. Laugh not at her;
- éǾǾaŋge aká píbaǾi, á-biamá. ÉǾaⁿbe atí-biamá wa'ú aká. ÉǾaⁿbe
her husband the (sub.) bad, said he, they say. In sight came they say woman the (sub.). In sight
- atí-bi Ǿí kíǾa-biamá. Nú aká daⁿ'ba-baǾi-biamá. Cí áǾutaⁿ a-í-biamá
she came, when she laughed at him, Man the did not look at her, they say. Again straight to was coming,
they say they say. (sub.) they say
- Ǿí, cǾí kíǾa-biamá; cǾí nú aká kíǾa-baǾi-biamá. Agí-biamá Ǿí ní tě 18
when, again laughed at him, again man the did not laugh at her, they say. Coming back, they when water the
they say; (sub.) say (ob.)
- íǾiǾe agí-biamá; cǾí eǾátaⁿ kíǾa agí-biamá. Kí uhékiǾa-baǾi tě, nú taⁿ
lading coming back, again thence laughing was coming back, And she did not let him have man the
out they say; at him they say. his way, (std. ob.)
- íǾa amá. Kí Ǿéama Je-núga amá banaŋ'ge kide amá bǾúga aⁿ'ha-
laughed, they say. And these Buffalo-bull the (pl. sub.) banaŋge those who played all fled,
biamá. ÉǾiǾe éǾaⁿbe atí-biamá, iénaxiǾa-biamá éǾǾaŋge aká. Gaⁿ 21
they say. At length in sight came, they say, attacked him, they say her husband the (sub.). And

- eqátaⁿ éčáⁿbe atí tē ɬan'de kē bacpé čéčá-biamá, ɬéska amá wajiⁿ-píbaɬi
 thence in sight he when ground the thrust off sent suddenly, ox the enraged
 came they say, (sub.)
- maⁿnaⁿ'u taⁿ égaⁿqtiaⁿ'-biamá. Gaⁿ, Aⁿ'ha-gă, é-hnaⁿ-biamá. Caⁿ'
 pawing the the standing just so, they say. And, Flee said all they say. Yet
 ground one
- 3 céčēctewaⁿ'jī najiⁿ'-biamá. Gídaⁿbe najiⁿ'-biamá nú aká. Ě'di ahí-
 not stirring in the he stood they say. To see him stood they say man the (sub.). There he
 least arrived.
- biamá. Ě'di ahí-biamá ɬi, nú aká waiiⁿ iⁿi čaⁿ aⁿ'čá čéčá-bi egaⁿ,
 they say. There he arrived, they when, man the (sub.) robe he wore the threw away suddenly having,
 say (ob.) they say
- man'de kē ugínaⁿqpá-biamá. Jáwahe čé amá ɬi, hiⁿqpé gǫíza-bi egaⁿ'
 bow the strung his they say. To gore went they say when, fine feather took his, they say having
- 6 bihičá čéčá-biamá. Čié ámaɬáčicaⁿ ahí-biamá nú aká. Či égaⁿ-biamá.
 blew it off suddenly, they say. Side towards the other arrived they say^o man the (sub.). Again so they say.
- 'Ů čīngé kǫáčicaⁿ čī ě'di ahí-biamá. Gaⁿ níaciⁿga aká Le-núga
 Wound none towards the side again there he arrived, they say. And man the (sub.) Buffalo-hull
- t'éčá-biamá. Gaⁿ'ki iɬaⁿ' čīnké iénaxiče agčá-biamá. Gaⁿ' iɬidahaⁿ'
 he killed, they say. And his wife's the (ob.) to attack he went back, they say. And he knew for
 mother himself
- 9 amá ádaⁿ ɬíbaqčá a-í-biamá. Gaⁿ t'égičá-biamá iɬaⁿ' čīnké.
 they therefore from an oppo- he was coming, And he killed his, they say wife's the (ob.).
 say site direction they say. mother

NOTES.

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

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

148, 3. waíiⁿciče, equivalent to the Omaha ahiⁿciče. See 99, 11.

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

149, 7. ɬazēqtci, pronounced ɬa+zēqtci by Nudaⁿ-axa.

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

149, 13. ičadi čat'aⁿ edectē aⁿbačēqti maⁿčīⁿ čaxage maⁿhniⁿ. Sanssouci gives as the ɬɔiwere, aⁿtce ratūⁿ cke, haⁿ'we ɬe mányi raxáɬe ramányi; and he says that the Buffalo-woman doubted that it was the father whom her son saw. "If you had a father, you would not have been crying to-day when walking"; or, "You should have had a father, for to-day you have been crying while walking."

149, 15. jaⁿ-uqpe jiŋgaqtci. This bowl was not over two inches in diameter, and the water barely covered the bottom.

149, 18. uqpe. The larger bowl was about six inches in diameter; and the piece of jerked meat was about three inches in diameter.

150, 3. *udaⁿqti*, pronounced *u+daⁿqti*.

150, 5. *edazēqtcī*, pronounced *eda+zeqtcī*.

150, 19. *utaⁿnadiqti*, pronounced *utaⁿ+nadiqti*.

151, 5. *qəaje*, refers to the cry of the Buffalo-calf and its mother.

151, 14. *huçuga*, pronounced *hu+çuga*.

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. *gataⁿhiçaⁿ-biamā*, contracted from *gataⁿha* and *içaⁿ*.

152, 18. *gaⁿte ama*, pronounced *gaⁿ+te ama*.

153, 9. *gisiⁿ-biam égan*, in full, *gisiⁿ-biamá égan*, equivalent to *gisiⁿ.bi égaⁿ*.

153, 10. *egasani wagigça-biamā ikaⁿ* aka *waⁿ çañka 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 *wágçawakiçaⁿ-biamā* for *wagigça-biamā*, 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, *wagigça-biamā*, from *wagi-gçe*, "To go homeward for them (*i. e.*, for those who were not her relations)."

153, 12. *udaⁿqti-hnaⁿ-biamā*, pronounced *u+daⁿqti-hnaⁿ-biamā*.

154, 6. *uwagiça-hnaⁿi atē*. "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. *waçudeäjī*, pronounced *waçu+deäjī*.

155, 1. *çiadi ki adaⁿ*. The mother was not in the lodge when the father came.

155, 3. *waⁿujñga qçiäjī égaⁿ-ā he*. The old woman was speaking in a loud voice.

155, 11. *iⁿ-ē kē kañgēqtcī ahi-bi xī*, about two feet from the rocks.

155, 11. *kañgēqtcī*, pronounced *kañ+gēqtcī*.

155, 13. *banānge 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. *uhekiça-bajī tē*. 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. *bçuga*, pronounced *bçu+ga*.

156, 8. *içidahaⁿ ama*. The man knew by experience that it would be difficult to overcome his mother-in-law. So it seems probable that he did not go directly towards her, after leaving the buffalo that he killed. He went around her, and approached her from the opposite side. (This is the only explanation which the collector can give.)

It is probable that there is another part of this myth, which relates how the man recovered the Corn-woman and her son, and then returned home with all of his family.

TRANSLATION.

It happened that there was a tribe. During the winter, as it is now, they removed their camp. "He says that you are to remove!" said the crier. Now there was one man who had no wife; his sisters were four in number. And when they removed, the man said, "Leave me." And they left him. All the women in the camp said con-

tinually, "The sisters of the young man who lay sick, left him and have come hither." All these lodges removed again. And his last sister, the smallest one, hid herself among the large trees. And she went back. She followed the road back to the starting-point. At length she got back in sight of the lodge. And the sister went back crying. And her brother was still alive. "My sister, why have you come back?" said he. And she said, "O elder brother, I have come back to ascertain if you were dead." And she dwelt with him. At length he said as follows: "O younger sister, comb my hair for me." And his sister combed his hair. "Get my robe for me," said he. And she got it for him. "I put my fine feather yonder in the pack; get it, too, for me, O younger sister," he said. And she got it for him. "And the moccasins too, and the leggings," said he. She got all for him. And he put on all of his clothing, the moccasins, the leggings also; the fine feather, too, he stuck in his scalp-lock. And he wore the robe with the hair out, he drew it well around him; and he had painted his face. He said as follows: "O younger sister, as you have no one to talk with, I will go and seek a sister-in-law for you." And there were four days. As he stood in his door, he did not go to a distance. The evening of the fifth day arrived. And this one, her elder brother, lay down as he was. At length his sister said as follows, having gone outside: "O elder brother, a woman has come." "Come back with your brother's wife," said he. "O brother's wife, come to the lodge," she said. It was night. And it was day. Again the evening arrived. When it was the beginning of darkness the sister went outside. And again one had come. "O elder brother," said she, "this woman has come." The brother said, "Come back with your brother's wife." And he married the two. And both became pregnant. And they gave birth to children, both boys. And he dwelt with them very happily. And both of the children were very forward in learning to speak. And their father said, "You and your younger brother must not fight." And it was so. They always played children's games with each other. At length both boys fought. Both reviled each other. "As for you, your mother is a Buffalo-woman," said one. "As for you too, your mother is a Corn-woman," said the other. And when they reached home, the Buffalo-calf told about himself to his mother. And the other one, too, told about himself. "O mother, I heard my elder brother say that you were a Corn-woman," said one. And the other said as follows: "O mother, I heard my younger brother say that you were a Buffalo-woman." And at night both of the women were in a bad humor; they would not talk with the man. Yet, as for this Buffalo-woman, *cum ea concubuit*. And it was day. Behold, the man was lying all alone; the women had gone away again. He sat for some time. At length he said as follows: "O sister, I will go to seek your brother's sons." And when it was day, he departed. Right ahead he went, crossing the land by the nearest way. At length, when it was very late in the evening, he discovered the trail. And he followed their trail. The mother was a Buffalo, and her son was a Buffalo-calf. He and his mother had gone homeward to the Buffaloes, running very swiftly. At length when he reached a creek along which the trees stood very thick, and when a lodge was in sight, the man thought, "This must be it!" And approaching it, he sat down; he was not in sight. At length his son came in sight. "It is the Buffalo-calf," said the man. "My father has come," said the Buffalo-calf. "Even if you had a father, when walking this very day you cried as you walked. Simpleton! go after him," said the Buffalo-woman. And the man arrived there. She gave him a very small wooden bowl, in which the water barely spread over the bottom. The man sat thinking, "As

I did not drink water, I was very thirsty heretofore. It is very little." He drank; but failed to drink all of the water. "A very little was insufficient for me heretofore; at length I have failed to drink all of the water!" thought he. And she gave him a bowl, which contained a piece of dried buffalo meat this size. "I was hungry heretofore; she should have given me a larger piece," he thought. And he failed to eat all of the meat. And he gave back to her the meat that remained after he had eaten. "It is very little food," said the woman. And the woman having divided the dried meat into two parts, she bolted it down. And as it was night, all slept as they were. Having made a very excellent couch, they slept. At day, he turned himself when lying, and looked around. Behold, there was no lodge at all; he was lying in a very lone place. And he followed their trail as it went. When it was very late that evening he overtook them again. Again there was a creek; again there was a tent. And approaching he sat there, by the outside of the tent. And his son came in sight. "Why! my father has come," said he. "Even if you had a father, when walking this very day you cried as you walked," said the Buffalo-woman. "Call him by raising your voice." "O father, come!" said the boy. And he arrived there. And she gave him a very small wooden bowl, in which the water barely spread over the bottom. And as the man understood the matter, he did not wonder. He drank; but failed to drink all of the water. And she gave him the bowl, which contained a piece of dried buffalo meat this size. And as the man understood the matter, he did not wonder. And again he failed to eat all of the dried meat, so he gave back to her the piece which remained. "That is a very little food," said the Buffalo-woman. Having pulled off a piece of the dried meat, she swallowed it suddenly. And as it was night, they slept. The man had a piece of cord; and he tied the woman's feet together with it. As he had not been roused when he slept on the preceding night, and since he wished to be roused, "When she moves, she will be apt to rouse me!" thought the man. And they slept. At length it was day. At length, having opened his eyes, he was lying in a very lonely place. And he followed their trail again. He arrived in sight of a very large peak. At length he reached a very large stream, which they would have to cross. And the man leaned against a tree, and hid himself. At length when they walked along the stream, the man heard the Buffalo-calf and his mother speaking. "As he prizes the child, let me see if he will come to the water at that place," said she. And the son and his mother went crossing the stream, he bellowing, and his mother doing so from time to time. And when he and his mother, going in a straight line to the water, reached the middle, behold, the man took his fine feather. And the man blew off the fine feather suddenly. He was the first to reach the other side. When he blew it off suddenly, he reached the other side without stopping. He changed himself into the feather, and the man blew himself away suddenly. And he stuck to a tree. And he sat (*i. e.*, remained) to see him and his mother. She and her son came back to the other side. They rubbed the hair dry, they rolled themselves on the sand. "As he prizes the child, let me see if he will come," said the Buffalo-woman. And they ran homeward very swiftly, up-hill. And the man followed them. When he arrived in sight of the peak, behold, there was the circle of lodges, a large tribal circle. And approaching it, he sat on the peak. "O mother, my father has come," said the Buffalo-calf. "Go thither for him," she said. When he went thither for him, he did not discover him, as he had changed himself into a fine feather.

Again the Buffalo-woman said, "O younger sister, go for him." And when she went for him, she did not find him. "O elder sister, there is none," said she. "Why! it is indeed hateful! You must have passed close by him," said the Buffalo-woman. And again one went thither. "O elder sister, I have not found him," she said. Again one went thither. Again she did not find him. Again one went thither. "O elder sister, I have not found him," she said. "You are indeed hateful! You have invariably gone beyond him. Stop! I will go for him," said the Buffalo-woman. "Let me see! have I not found him?" said she (*or*, "I will see if I cannot find him"). And she arrived there. "They have been coming for you regularly. Why have you staid here?" said she. "Nevertheless, hardly any one has come for me. I was sitting as I am," said the man. And she went back with him. Behold, the woman's sisters were four; the fifth was she who had gone to marry him. And they made room for her. They made a lodge for her by itself. Those who were her younger sisters were the only ones with her. At length it was morning. His grandmother said as follows (meaning her grandchild): "I have heated stones for your father, in order to take a sweat-bath with him." And her daughter's husband took a sweat-bath with her. And the Buffalo-bulls that came to make a weight for holding down the sides of the tent, were eight. And when his wife's mother pushed at the stones, they were that size. And when she pushed at them again, they were that size. The third time that she pushed at them, they became that high very suddenly. And when she pushed at them again, the stones were just as large as the lodge. The Buffalo-bulls having made the tent-skin double up on itself by leaning on it, and the man having changed himself into a fine feather, he blew off the fine feather very suddenly. He had gone (ere the old woman made the stones large) right into the fold of the tent-skin. The aged Buffalo-woman said, "O daughter's husband, have you become somewhat accustomed to the heat?" "Yes, O wife's mother," said he. And a long while elapsed. "O daughter's husband, how is it?" said the aged Buffalo-woman. She hoped that he was killed by heat, so she questioned him. "O wife's mother," said he, "I am sitting just as I was." And when he sat for a while, she said, "O daughter's husband, how is it?" "O wife's mother, I am sitting just as I was. I am not perspiring in the least." At length the aged Buffalo-woman grew impatient of the heat; she had nearly caused herself to die from the heat. "I am very impatient of the heat; undo that for me," she said. When they pulled it off for her, she came in sight again (*i. e.*, in the open air, her native element). Without stopping, the aged Buffalo-woman had already fainted. When this one, her daughter's husband, came back in sight, he was not perspiring in the least. "Why! even though I have taken a sweat-bath, I am impatient of the cold," he said. His wife said as follows: "You do not perspire in the least; the old woman, on the other hand, has fainted from the heat." "Nevertheless, I am impatient of the cold," said he. At length his wife's mother revived. Having recovered, his wife's mother went on the morrow for all of the women (?). The Buffalo-calf said as follows: "Why! O father, you must look around for my mother and recognize your own." This one and her younger sisters had but one face; they were all beautiful women, yet they had but one face, as regards beauty. And they finished with them; they caused all to paint themselves; they made them stand. They made them stand in a row; they caused them to push themselves around (*i. e.*, to push one another around), as they did not wish him to recognize his

wife. And when they were in a line, the aged Buffalo-woman said, "O daughter's husband, look around for your wife." And the man looked around for her. "That standing one is she," he said. He took hold of her. And they brought the trial to an end. The Buffalo-calf said as follows: "O father, they speak of making the boys run a race to-morrow, and I will join it. You must look around for me. Should you not recognize me, my grandmother speaks of killing you." And they ran the race the next day. The boy said as follows: "O father, I will walk the sixth after the five Buffalo-calves that leave the others behind." And they ran the race the next day. Five Buffalo-calves left the others behind, and one walked following them. And the man said as follows: "That is my child." "Where is he?" said the aged Buffalo-woman. "He is the sixth one, he is next to the five that have left the rest behind," he said. And they made an end of the race. "I wonder if they have been telling him?" said the aged Buffalo-woman. And the next day the Buffalo-calf said as follows: "O father, my grandmother speaks of running a race with you. If you do not overtake her, she speaks of killing you. Be strong." "Yes, my child; what your grandmother says must be so," said he. On the next day she ran a race with her daughter's husband. And she went with him. She went with him to a very distant hill. "O daughter's husband, we will come back from yonder place," said she. And thence she was coming back with him. And she left this man very far behind. And the aged Buffalo-woman said, "You shall surely die." And she left him and went homeward. And she came in sight on a hill on her way home. And without stopping at all, she went homeward. "The old woman has left him, and is coming back," they said. When the old woman came near to the lodge, she said, "Place my spear ready for me; I am coming home to you." The man took his fine feather, and when he blew it off suddenly, behold, he had gone right into his lodge, as the old woman asked for her spear when she was coming back. And he lay sound asleep; he did not stir at all. "At last I have hindered him," she said. And his son said as follows: "What does that old woman keep saying? My father came back a very long time ago." "Hm+!" said the old woman. His mother said as follows: "Has your father reached home?" The boy said, "As my father came home long ago, he lies sound asleep. The woman, too, talks incessantly and may disturb him." And her daughter said, "Old woman, do keep quiet; he came home long ago." And so he slept. "O father, she speaks of playing swinging with you," said the Buffalo-calf. "And a cord is there which is tied in many places. The other one is very good; it is not broken. And when they cause you to examine the cord broken in many places, do you use that," said the boy. And he arrived there with her. And the man took the strong cord. A high tree was standing on the edge of the cliff. Well, she said, "Come, O daughter's husband, let us go." He and his wife's mother went together (*i. e.*, when in the swings). Going directly in a line with the tree, when they were in the middle, behold, her daughter's husband broke the cord by his weight. When he came very near the rocks, he remembered, and having taken his fine feather, he blew it off suddenly. Behold, he approached the other side, and lay there (*i. e.*, as a feather). And they reached home, she and her daughter's husband, having failed in her effort. At length they were playing the game "banañge-kide." One young Buffalo bull approached him and stood. "My friend," said he, "this one Buffalo-woman will go for water. When she shall have come in sight, she will laugh at you. Do not laugh with her. Her

husband is bad." When the woman came in sight, she laughed at him. The man did not look at her. Again, when she was coming directly towards him, she laughed at him. And the man did not laugh with her. When she was coming back, she was lading the water out of the kettle. And she did not let the man have his way; the man laughed with her. And all of these Buffalo-bulls who were playing "banañge-kide" fled. At length her husband came in sight and dashed on him. And when he came thence in sight, he sent the pieces of ground flying, by thrusting his horns into the ground; he was just like an enraged ox, standing pawing the ground. And they said nothing but "Flee." Yet the man stood, not heeding it in the least. The man stood to see him. He reached there. When the Buffalo reached there, the man threw away the robe which he wore, and strung his bow. When the Buffalo went to gore him, the man took his fine feather and blew it away suddenly. The man arrived on the other side of the Buffalo. Again it was so. He arrived on the side of the Buffalo which was not wounded. And the man killed the Buffalo-bull. Then he went homeward to attack his wife's mother. And as he knew her ways by experience, he approached her from an opposite direction. And he killed his wife's mother.

THE ADVENTURES OF HIⁿQPE-AGÇE.

TOLD BY JOSEPH LA FLÈCHE.

- Gañ'ki wa'ú çinké cîn'gajin'ga pahan'ga ídaçë çinké aⁿçan'kaⁿ aŋgáti,
 And woman the one who child before born the one who we have a contest with him we have come
- á-biamá. (Níaciⁿga píäji aká wiⁿ égiçan'-biamá.) Gaⁿ nújiŋga aká ë'di
 said they, they (Man bad the one said to her, they say.) And boy the there (sub.) say.
- 3 açá-biamá. Içádi ihaⁿ çinké éçan'ba uçí'agá-bi çan'ja, caⁿ ë'di açá-biamá.
 went they say. His his the one she too were unwilling, though, yet there he went, they say. father mother who they say
- Ë'di ahí-biamá xí, Aⁿçan'çikaⁿ taŋ'gataⁿ, á-biamá. Aⁿhaⁿ, içanahiⁿ,
 There he arrived, they say when, We have a contest with you we will, said they, they say. Yes, I consent, say.
- á-biamá. Edádaⁿ aŋgáxe taí ä, á-biamá nújiŋga aká. Kí níaciⁿga píäji
 said he, they say. What we do will ? said, they say boy the (sub.). And man bad
- 6 aká jaⁿ wiⁿ snédeqti múza-bitéama, onáqtei. Gañ'ki, Jaⁿ cété aŋgáne xí
 the wood one very long had planted as a post, very smooth. And, Wood that (ob.) we climb when (sub.) they say,
- wiⁿaⁿwa háci aŋgágçi xí t'ean'kiçe taté, á-biamá. Gaⁿ áne açá-biamá xí,
 which one behind we come when we kill him will said they, they say. And climbing they went, when, they say back surely say.
- égiçe níaciⁿga píäji aká é pahan'ga akí-bi egaⁿ nújiŋga t'éça-biamá.
 at length man bad the he before got back, having boy he killed, they say. (sub.) they say
- 9 Gañ'ki cî wa'ú çinké cî cîn'gajin'ga ídaçë amá. Cî naⁿ amá nújiŋga
 And again woman the one again child she bore him, they say. Again grown they say boy say.

ɕĩnké. Naⁿ amá xĩ, cĩ wiⁿ áðě ahí-biamá. Cĩn'gajĩn'ga ɕĩŋa
 the one who. He was grown they when, again one to ask him arrived, they say. Child your
 aⁿɕaĩ'kaⁿ aĩgáti, á-biamá. Kĩ iɕádi aká ihaⁿ éɕaⁿba cĩ uɕí'agá-biamá.
 we have a con- we have said he, they And his the his she too again unwilling, they
 test with come say. father (sub.) mother say.
 Égiɕe, cĩ nújĩnga aká naⁿ-biamá, gaⁿ é'di aɕá-biamá. Gaĩ'ki é'di hí 3
 Behold, again boy the (sub.) was grown, they and there he went, they say. And there ar-
 rived
 amá nújĩnga ɕĩⁿ. Cĩ égaⁿ ikaⁿ-biamá. Cĩ, Edádaⁿ aⁿaⁿ te á, á-biamá.
 they say boy the Again so they had a contest And, What we do will I said he, they
 (mv. one.) with, they say. say.
 Kĩ, Heɕúbajaⁿ aⁿaⁿ te há, á-biamá. Heɕúbajaⁿ aⁿ-biamá. Háajĩnga áma
 And, Swing we use will said they, they Swing they used, they say. Cord the one
 say.
 ké sásaqtiaⁿ-biamá, kí áma ké údaⁿqtiaⁿ-biamá. Háajĩnga údaⁿ ké é 6
 the was broken very much, and the the was very good, they say. Cord good the that
 (ob.) they say (ob.) (ob.) (ob.)
 nújĩnga ɕĩnké aĩ'kiɕá-biamá; kí háajĩnga sása ké é níaciⁿga píajĩ aká
 boy the (ob.) they caused him to use, and cord broken the that man bad the
 they say; (ob.) (sub.)
 aⁿ-biamá. Égiɕe háajĩnga údaⁿ ké égiɕe píajĩ ké amá. Háajĩnga
 he used, they say. At length cord good the behold bad lay they say. Cord
 (one which)
 gaségaⁿ nújĩnga gat'é amá. Gaⁿ t'é amá nújĩnga ké. Cĩ wa'ú ɕĩnké cĩ 9
 it was cut, as boy the fall they And dead they say boy the Again woman the one again
 killed say. say. (one lying). who
 cĩn'gajĩn'ga ídaɕá-biamá nújĩnga wiⁿ. Cĩ nújĩnga ídaɕá ɕĩnké cĩ naⁿ
 child bore they say boy one. Again boy born the one again was
 who grown
 amá. Naⁿ amá xĩ, cĩ agíahí-biamá. Cĩn'gajĩn'ga ɕĩŋa aⁿɕaĩ'kaⁿ aĩgáti
 they say. He was grown they when, again they came for him, Child you we have a con-
 test with come
 á-biamá. Ihaⁿ aká iɕádi éɕaⁿba uɕí'agá-bi ɕaⁿ'ja, caⁿ nújĩnga aká é'di 12
 said they, they His the his father he too were unwilling, though, yet boy the there
 say. mother (sub.) they say (sub.)
 aɕá-biamá. Ke, cĩ aⁿɕaⁿ'ɕikaⁿ taĩ'gataⁿ, á-biamá. Cĩ ikaⁿ-bi xĩ cĩ
 went they say. Come, again we have a contest we will, said they, they Again they con- when again
 with you say. say. tested with him, they say
 nújĩnga kíbanaⁿ ákiɕá-biamá. Cĩ nújĩnga ɕĩⁿ giaⁿ'ɕa-bi egaⁿ cĩ nújĩnga
 boy racing they contended, they Again boy the left him, they having again boy
 say. (mv. ob.) say
 ɕĩⁿ t'éɕa-biamá. Égiɕe cĩ wiⁿ ídaɕá-biamá ihaⁿ aká. Égiɕe cĩn'gajĩn'ga 15
 the they killed, they At length again one bore they say his the At length child
 (mv. ob.) say. mother (sub.)
 Hiⁿqpe-ágɕe ídaɕá-biamá. Kĩ majaⁿ bɕúgaqti ídaɕá tē uná'aⁿ-biamá,
 Fine-feather-stuck-in she bore, they say. And land all over that he was born heard of it, they say,
 Hiⁿqpe-ágɕe ídaɕá tē. Nújĩnga ɕĩⁿ wakíde-pi hégajĩ egaⁿ edádaⁿ wanĩga
 Hiⁿqpe-ágɕe that he was born. Boy the good marks- very being what animal
 (mv. ob.) man
 ctéwaⁿ ɕí'á ɕĩngé'qtiaⁿ amá. Caⁿ majaⁿ ɕaⁿ bɕúgaqti nújĩnga íbahaⁿ- 18
 soever failing there was none at they Indeed land indeed all over boy knew him
 all say.
 biamá, nújĩnga údaⁿ hégajĩ-biamá. Égiɕe nújĩnga naⁿ xĩ, égiɕe cĩ áðě
 they say, boy good very they say. At length boy was when, at length again to ask
 grown him to go with him

- ahí-biamá. Nújiŋga čičiqa aⁿčañ'kaⁿ aŋgáti, á-biamá. Kĩ ičádi aká
they arrived, they say. Boy your we contend with we have come, said they, they say. And his father the (sub.)
- ihaⁿ éčáⁿba učí'agá-biamá. Ōnáji te, á-biamá. Kĩ nújiŋga aká: Naⁿhá,
his she too were unwilling, they say. Please do not go, said they, they say. And boy the (sub.): O mother, mother
- 3 iⁿdádi éčáⁿba, é'di bčé tá miŋke, á-biamá. Čijiⁿ'če égaⁿ wágiatí éde
my father he too, there I go will I who said he, they say. Your elder brother so they came for but them
- wáčiⁿ ačái éde t'éwačē-hnaⁿ'i, á-biamá ihaⁿ aká. Kĩ, Caⁿ', naⁿhá, é'di
they took them but they killed them said, they say his the And, Still, O mother, there away invariably, mother (sub.).
- bčé tá miŋke, á-bi egaⁿ, é'di ačá-biamá nújiŋga aká. Ě'di ahí-biamá.
I go will I who said, having, there went they say boy the (sub.). There he arrived, they say.
- 6 Aⁿ'haⁿ, caⁿ' hā čatí tē, á-biamá. Kĩ, Ké, edádaⁿ aⁿaⁿ' taí ā, á-biamá
Yes, that will do you have as, said they, they say. And, Come, what we do will ? said, they say
- nújiŋga aká. Jaⁿ' cētē aŋgáne taté, á-biamá. Gaⁿ' nújiŋga aká hiⁿqpe
boy the (sub.). Wood that (std.) we climb shall, said they, they say. And boy the (sub.) fine feather (sub.)
- gčíza-bi egaⁿ' hiⁿqpe ágigčá-biamá. Gaⁿ' jaⁿ' tē áne ačá-bi egaⁿ', é
took his, they say having fine feather stuck his in, they say. And wood the (ob.) climbing went, they say having, he (ob.)
- 9 pahaŋ'ga nújiŋga aká ahí-biamá. Či agí-bi xĩ, čĩ é pahaŋ'ga híde
before boy the (sub.) arrived, they say. Again coming when, again he before below back, they say
- akí-biamá nújiŋga aká Gaⁿ' akí-bi xĩ, gaqčí-biamá níaciⁿga píäji kē,
got back, they say boy the (sub.). And he got when, he killed him, they say man bad the (ob.), say
- dúba e wiⁿ' gaqčí-biamá. Gaⁿ' nújiŋga aká agčá-biamá. Ihaⁿ' čĩnkē'di
four that one he killed they say. And boy the (sub.) went homeward, His at the (sub.) they say. mother
- 12 ičádi čĩnkē'di edábe akí-biamá. Naⁿhá, wijiⁿ'če t'éwačē hnaⁿ' čañ'ka wiⁿ'
his father at the also he reached home, O mother, my elder brother killed them invariably they who one they say.
- t'éačē hā, á-biamá. Gaⁿ', Sijiⁿqtcíčaⁿ! wackaⁿ' egaⁿ'-ā hē. Égaⁿqtí
I killed him said he, they say. And, O dear little child! do exert yourself. Just so
- ctēwaⁿ' čijiⁿ'če t'éwačē-hnaⁿ'i hē, á-biamá. Égasáni xĩ, čĩ égičē fábčĩⁿ
notwith- your elder they killed invariably said she, they say. The morrow when, again behold three standing brother them riably
- 15 aká ahí-biamá. Aⁿčañ'čikaⁿ aŋgáti, nújiŋga, á-biamá Aⁿ'haⁿ, cubčé tá
the arrived, they say. We contend with you we have come, O boy, said they, they say. Yes, I go to you will (sub.)
- miŋke, á-biamá. Kĩ ihaⁿ' aká gá-biamá: Wackaⁿ' egaⁿ'-ā hē, sijiⁿqtcíčaⁿ!
I who, said he, they say. And his the (sub.) said as follows, Do try O dear little child! mother they say:
- égaⁿqtí ctēwaⁿ' čijiⁿ'če t'éwačē-hnaⁿ'i hē. Wackaⁿ' egaⁿ'-ā hē, á-biamá.
just-so notwith- your elder they killed invariably Do be strong said she, they say. standing brother them
- 18 Nújiŋga aká é'di ačá-biamá. Gaⁿ' é'di ahí-biamá. Égičē čĩ hečúbajaⁿ
Boy the (sub.) there went they say. And there he arrived, they say. At length again swing
- aⁿ' 'íča-biamá. Hečúbajaⁿ kē háajiŋga údaⁿ kē aŋ'-ga hā, á-biamá
to use they spoke of, they say. Swing the (ob.) cord good the (ob.) use it said they, they say.
- Nújiŋga é waká-biamá. Áma kē píäji hā. Háajiŋga itaⁿ'čiadi kē, sása
Boy him they meant, they say. Other the bad Cord old the broken (ob.) (ob.),

- kě pǎjǐ hǎ, á-biamá. Ga^{n'} gá-biamá: Añ'kajǐ, pǎjǐ ctéctewa^{n'} ca^{n'}
 the (ob.) bad said they, they And he said as follows, Not so, bad even if yet
 say.
- ma^{n'} tá miñké, á-biamá. Añ'kajǐ hǎ éde, Pǎjǐ hǎ, ecéce hǎ, á-biamá.
 I use it will I who, said he, they Not so but, Bad you say said he, they
 say. often say
- Údaⁿ kě añ'-gǎ hǎ, á-biamá. Añ'kajǐ, ca^{n'} pǎjǐ ca^{n'} ma^{n'} tá miñke, 3
 Good the (ob.) use it said they, they say. Not so, still bad at any rate I use it will I who,
 the (sub.)
- á-biamá nújiñga aká. Ga^{n'} heçúbajaⁿ a^{n'} ačá-biamá. Nújiñga aká
 said, they say boy the (sub.). And swing to use they went, they say. Boy the (sub.)
- údaⁿqti ačá-biamá Háajiñga sása kě é a^{n'}-biamá, kǐ áma çĩnké,
 very good went they say. Cord broken the (ob.) that he used, they say, and the other the (ob.)
- háajiñga údaⁿ a^{n'} çĩnké, gat'é amá Ga^{n'} agčá-biamá cǐ nújiñga amá. 6
 cord good used the one the fall they say. And went homeward, again boy the
 who, killed him they say (mv. sub.).
- Akí-bi ega^{n'}, Naⁿhá, iⁿdádi éčáⁿba, níaciⁿga wiji^{n'}çe t'éwaçé-hna^{n'} çañ'ka
 Reached having, O mother, my father he too, man my elder killed them habit-
 home, they say brother ually they who
- cǐ wi^{n'} t'éačé hǎ, á-biamá. Sǐjiⁿqtcíçaⁿ! çiji^{n'}çe égaⁿqti ctéwa^{n'} t'éwaçé-
 again one I killed said he, they O my dear little child! your elder just so notwith- they killed
 say. brother standing them
- hna^{n'}i. Wacka^{n'} ega^{n'}-ǎ hě, á-biamá. Cǐ égasáni xǐ cǐ na^{n'}ba ahí-biamá. 9
 always. Do be strong said she, they Again the morrow when again two arrived, they say.
 say.
- Nújiñga, aⁿçáⁿçikaⁿ aŋgáti, á-biamá. Aⁿhaⁿ, cubçé tá miñke, á-biamá.
 Boy, we contend with we have said they, they Yes, I go to will I who, said he, they
 you come, say.
- Ga^{n'} égasáni xǐ é'di ačá-biamá. Ě'di ahí-biamá xǐ, Edádaⁿ aⁿ-a^{n'}
 And the morrow when there he went, they say. There he arrived, they say when, What we do
- taí ǎ, á-biamá. Añkíkibana^{n'} te hǎ, á-biamá. Cǐ nújiñga aká hiⁿqpé 12
 will ? said he, they Let us run a race said they, they Again boy the fine feather
 say. together say. (sub.)
- gçíza-bi ega^{n'} ágigčá-biamá. Ga^{n'} júgçe ačá-biamá. Kǐbanaⁿ agí-biamá
 he took his, having stuck his in, they say. And with him went they say. Racing coming back,
 they say they say
- xǐ, cǐ nújiñga aká Hiⁿqpé-ágçe é pahan'ga akí-biamá Akí-bi ega^{n'} cǐ
 when, again boy the Hiⁿqpe-agçe he before got back, they Got back, having again
 (sub.) say.
- t'éça-biamá, níaciⁿga pǎjǐ çañká wi^{n'}. Ágčá-bi ega^{n'} iha^{n'} çĩnké'di akí-bi 15
 he killed him, man bad they who one. Went home- having his at the reached
 they say, were ward, they say mother home, they say
- ega^{n'}, Naⁿhá, iⁿdádi éčáⁿba, cǐ wiji^{n'}çe t'éwaçé çañká cǐ wi^{n'} t'éačé hǎ,
 having, O mother, my father he too, again my elder killed them the ones, again one I killed
 brother who
- á-biamá. Sǐjiⁿqtcíçaⁿ! wacka^{n'} ega^{n'}-ǎ hě. Égaⁿqti ctéwa^{n'} çiji^{n'}çe
 said he, they say. O my dear little child! do be strong Just so notwith- your elder
 standing brother
- t'éwaçé-hna^{n'}i hě, á-biamá Égasáni xǐ nújiñga aká níaciⁿga wiⁿáqtei 18
 they killed invariably said she, they The morrow when boy the (sub.) man one
 them say.
- çĩnké ičápe gçí^{n'}-biamá. Kǐ níaciⁿga wiⁿáqtei aká ahí-bají-biamá.
 the (ob.) waiting for sat they say. And man one the (sub.) arrived not they say.
- Ahí-bají-bi xǐ nújiñga aká é'di ačá-biamá. Lǐ té'di ahí-bi xǐ
 He arrived not, when boy the (sub.) there went, they say. Lodge at the he arrived, when
 they say they say
- égiçe çĩngá-bitéamá níaciⁿga wiⁿáqtei ucté aká. Uné ačá-biamá. Uné 21
 behold he was not man one remaining the Seeking he went, they say. Seeking
 (sub.) him

- açá-bi xī égiçe wa'ú wi^{n'} ákipá-biamá. Wa'ú wi^{n'} údaⁿqti ákipá-bi
he went, when at length woman one he met they say. Woman one very beautiful met her, they say
- ega^{n'}, gá-biama Hiⁿqpé-ágçe aká: Eátaⁿ maⁿoni^{n'} ä. Aⁿça^{n'}çakaⁿ-ona^{n'}i
having, said as follows; they say Hiⁿqpe-agçe the Why you walk ? You contended with me habitually
- 3 éde íwika^{n'}i xījì eátaⁿ çaa^{n'}he, á-biamá. Kì wa'ú aká, Ena+! é'be
but I contend with when why you flee, said he, they say. And woman the (sub.), Fie! who you
- íçikaⁿ éiⁿte içápahaⁿ-majiⁿqti-maⁿ hē. Hiⁿqpé-ágçe ábçiçe bçe, á-biamá.
contended it may be I know I not indeed I do Hiⁿqpe-agçe I marry I go, said she, they say.
- Añ'kajī hā, aⁿça^{n'}çakaⁿ-hna^{n'}i ega^{n'} íwika^{n'}i hā, á-biamá Eátaⁿ çaa^{n'}he
Not so, you contended habitually having I contend with you said he, they say. Why you flee with me
- 6 éiⁿte, á-biamá. Nā! añ'kajīqtiaⁿ éde ecéce hē. Hiⁿqpé-ágçe ábçiçe bçe,
it may said he, they be? say. Fie! not so at all but you say it often Hiⁿqpe-agçe I marry I go
- á-biamá. Tēnā! Hiⁿqpé-ágçe wíebçiⁿ hā. Ena+! é taⁿ éde úwagiçégaⁿ
said she, they say. Why! Hiⁿqpe-agçe I am he Fie! he the (it is) (std. one) but he told somewhat
- etéde, á-biamá. Añgçi^{n'} te hē, á-biamá wa'ú aká Gçi^{n'} júçça-biamá.
should have, said she, they say. Let us sit said, they say woman the (sub.). Sat he with her, they say.
- 9 Gañ'ki wa'ú aká, Hé uwíne te hē'. Gátēdi ja^{n'}-ā, á-biamá Çédehi
And woman the (sub.), Lice I hunt for will In that place sit thou, said she, they say. Lap.
- ājañkiçá-biamá. Égiçe hé uína-biamá. Kì Hiⁿqpé-ágçe ja^{n'}t'e amá,
she caused him to lie on, At length lice she hunted for him, And Hiⁿqpe-agçe sound asleep was, they say.
- çiⁿja^{n'}-biamá. Ja^{n'}t'e xī nīça uça^{n'}-bi ega^{n'} çizizi-hna^{n'}-biamá. Ga^{n'}
she put him to sleep, Sound asleep when ear she took hold of, they say having she pulled and stretched repeatedly, they say. And
- 12 cínudaⁿ tígçe gaxá-biamá. Hiⁿqpé-ágçe cínudaⁿ amá. Ga^{n'} Hiⁿqpé-ágçe
dog to become suddenly she made him, Hiⁿqpe-agçe dog they say. And Hiⁿqpe-agçe
- díxēqtia^{n'} amá, júga kē' cti bēúga. Ga^{n'} júgçe açá-biamá cínudaⁿ çin.
very scabby they say, body the too all. And with him he went, they say dog the (mv. ob.).
- Ga^{n'} hiⁿqpé kē é níaciⁿga píājī çin é ágça-biamá. Ga^{n'} ta^{n'}wañgçaⁿ
And fine feather the that man bad the that stuck in, they say. And village (ob.) (mv. sub.)
- 15 jañgáqti wi^{n'} é'di ahí-biamá. Wuhú! Hiⁿqpé-ágçe tí hā, á-biamá. Níaciⁿga
very large one there they arrived, Wonderful! Hiⁿqpe-agçe has come said they, they Man
- uçá-hna^{n'}i çá^{n'}cti tí áhaⁿ, á-biamá. Égiçe níkagahi úju aká na'a^{n'}-biamá.
told about inva- heretofore has ! said they, they At length chief principal the heard it, they say. riably come say. (sub.)
- Wiñan^{n'}de iⁿçi^{n'}çiⁿ gñi-gā, á-biamá níkagahi úju aká. Ga^{n'} é'di ahí-
My daughter's bring ye him back to me, said, they say, chief principal the And there he husband (sub.) arrived
- 18 biamá níkagahi qíi té'di. Níkagahi ijan^{n'}ge aká naⁿbá akáma Ga^{n'}
they say chief lodge at the. Chief his daughter the (sub.) two were, they say. And
- na^{n'} çin^{n'}ké áçixekiçá-biamá. Kì Hiⁿqpé-ágçe wakíde-pi na'a^{n'} amégaⁿ
grown the one who he caused her to marry, And Hiⁿqpe-agçe good marksman heard as they had they say.
- éskana eçéga^{n'}-bi ega^{n'} 'ábae ágají-biamá. Kì 'ábae çé xī çí'á kí-hnaⁿ
it might be they thought, having to hunt they commanded him, And to hunt he when fail- he reached they say went ing home invariably

amá, macteiⁿ'ge cti wá^ŋiⁿ kí-hnaⁿ amá. Kí ^ŋéaka níaciⁿ'ga aká gá-biamá:
they say, rabbit too having he reached home they say. And this one man the said as follows,
them invariably (sub.) they say:

Cínudaⁿ cé^ŋiⁿké b^ŋaⁿ' pí^ŋji, gaq^ŋiwa^ŋáki^ŋce te hā, iⁿ'c'áge. Jaⁿ'xe héga^ŋi,
Dog that smells bad, you cause them to kill it will, old man. Offensive very,
á-biamá. Kí miⁿ'jinga wá^ŋiⁿáji aká, Dadihá, caⁿ'^ŋiⁿké^ŋa-ā, gaq^ŋi-ba^ŋi-ā. 3
said he, they And girl unmarried the (sub.), O father, let it alone, do not kill it.
say.

Ab^ŋiⁿ' tá miⁿká^ŋcē, á-biamá. Aⁿ'^ŋéq^ŋci-hnaⁿ' a^ŋiⁿ'-biamá cínudaⁿ ^ŋiⁿké.
I have it will I who must, said she, they Gently habitually she had they say dog the (ob.).
say. him,

Kí ijaⁿ'^ŋe aká gá-biamá: Hiⁿ+! cínudaⁿ ^ŋiⁿké pí^ŋji, jaⁿ'xe héga^ŋi, édegaⁿ
And her elder the said as follows, Oh! dog the one who bad, offensive very, but
sister (sub.) they say:

wanān'de^ŋag^ŋáji é ^ŋiⁿ hē, á-biamá. Égi^ŋce 'ábae a^ŋá-biamá níaciⁿ'ga 6
you do not loathe it that you are said she, they say. At length hunting went, they say man

aká. 'Ábae ^ŋe xī ékitaⁿ cínudaⁿ aká áci a^ŋá-biamá. Égi^ŋce 'ábae akí-bi
the Hunting he went when at the dog the out went, they say. At length hunting he reached
(sub.) same time (sub.) home they say

xī iⁿg^ŋaⁿ'ga a^ŋiⁿ' akí-biamá níaciⁿ'ga aká. Gaⁿ'ki cínudaⁿ aká akí-bi
when wild-cat having it reached home man the (sub.). And dog the reached home
they say (sub.) they say

egaⁿ', miⁿ'jinga ^ŋiⁿké baspaⁿ'-hnaⁿ-biamá. Eátaⁿ édaⁿ e^ŋégaⁿ-bi egaⁿ' 9
having, girl the (ob.) he pushed against repeatedly, Why? thought, they say having
they say. (in thought)

u^ŋúhe a^ŋá-biamá miⁿ'jinga aká cínudaⁿ ^ŋiⁿ. Égi^ŋce qaⁿ'xa^ŋa jú^ŋŋe
following went they say girl the (sub.) dog the (ob.). At length at some distance with him

ahí-bi xī ^ŋáqti miⁿ'ga ^ŋaⁿgáqti wiⁿ' cínudaⁿ aká t'é^ŋé akáma. Gaⁿ' miⁿ'jinga
she ar- when deer female very large one dog the had killed, they say. And girl
rived, they say (sub.)

amá ^ŋá^ŋa ^ŋaⁿ'^ŋiⁿ ag^ŋá-bi egaⁿ' i^ŋádi ihaⁿ' edábe u^ŋá-biamá. Dadihá, 12
the to the lodge running went homeward, having her father her mother also she told, they say. O father,
(mv. sub.) they say

iⁿ'naⁿha mégaⁿ, cínudaⁿ wiwí^ŋa aká ^ŋáqti miⁿ'ga ^ŋaⁿgáqti wiⁿ' t'é^ŋé hē,
my mother likewise, dog my the (sub.) deer female very large one killed

á-biamá. I^ŋádi amá ihaⁿ' é^ŋaⁿba é^ŋdi ahí-biamá ^ŋáqti ké^ŋdi. Gaⁿ',
said she, they Her father the her mother she too there arrived, they say deer at the. And,
say. (mv. sub.)

Caⁿ'qtiaⁿ', nisíha, á-biamá iⁿ'c'áge aká.
It will do very my child, said, they say old man the
well, (sub.).

15

Gaⁿ' miⁿ'jinga aká ijaⁿ'^ŋe umiⁿ'je e^ŋá tē ecaⁿ'adi umiⁿ'je gáxe-hnaⁿ'-
And girl the her elder couch her the close by couch made habitually,
(sub.) sister (ob.)

biamá. Guáté^ŋáha gáxa-ā hē. Cínudaⁿ ^ŋiⁿké b^ŋaⁿ' pí^ŋji hē, á-biamá. (Umiⁿ'je
they say. Further off make it Dog the one smells bad, said she, they (Couch
who say.)

tē ug^ŋiⁿ'-hnaⁿ tē é wakaí Miⁿ'jinga aká cínudaⁿ ^ŋiⁿké umiⁿ'je^ŋa g^ŋiⁿ'ki^ŋá- 8
the he sat in habit- the that she meant. Girl the dog the (ob.) on the couch caused to sit
(ob.) ually (act) (sub.)

biamá) Cí 'ábae a^ŋá-biamá níaciⁿ'ga aká. 'Ábae ^ŋe xī, cí ékitaⁿ cínudaⁿ
they say. Again hunting went they say man the (sub.). Hunting went when, again at the dog
same time

aká é^ŋdi a^ŋá-biamá. Égi^ŋce níaciⁿ'ga aká cí mi^ŋá wiⁿ' ^ŋiⁿ' akí-biamá. Cí
the there went they say. At length man the again raccoon one carry- reached home, Again
(sub.) ing they say.

- cínudaⁿ aká akí-biamá. Akí-biamá xī'jī, cī mīⁿ'jīnga çīnké baspaⁿ'-hnaⁿ-
 dog the reached home, He reached home, when, again girl the (ob.) he pushed against
 (sub.) they say. they say invariably
- biamá. Kī mīⁿ'jīnga aká cínudaⁿ çī cī uçúhe aça-biamá. Uçúhe qaⁿ'xaqa
 they say. And girl the dog the again following went, they say. Following to some
 (sub.) (sub.) (ob.) distance
- 3 é'di ahí-bi xī, égiçe wasábe wiⁿ' t'éçē akáma cínudaⁿ aká. Cī içádi çīnké
 there she arrived, when, behold black bear one he had killed, they dog the Again her the (ob.)
 they say say father (sub.)
- ihaⁿ' éçaⁿ'ba úwagiça aça-biamá. Dadihá, iⁿ'naⁿ'ha éçaⁿ'ba, wasábe wiⁿ'
 her her too to tell them she went, they say. O father, my mother she too, black bear one
 mother
- cínudaⁿ wiwiça aká t'éçē hē, á-biamá. Kī içádi aká ihaⁿ' éçaⁿ'ba wasábe
 dog my the killed said she, they And her the her she too black bear
 (sub.) say. father (sub.) mother
- 6 kē açiⁿ' akí-biamá íaça. Cī égasáni cī 'ábae aça-biamá. 'Ábae aça-bi
 the having it reached home, at the lodge. Again the morrow again hunting he went, they say. Hunting he went,
 (ob.) they say they say
- xī mactciñ'ge wiⁿ' açiⁿ' akí-biamá níaciⁿ'ga aká. Kī cínudaⁿ aká égiçe
 when rabbit one having reached home, man the And dog the at length
 they say (sub.) (sub.)
- akí-bi xī, cī mīⁿ'jīnga çīnké baspaⁿ'-hnaⁿ-biamá Cī uçúhe aça-bi egaⁿ',
 reached when, again girl the (ob.) he pushed against frequently, Again following went, they having,
 home, they say say
- 9 égiçe, aⁿ'paⁿ kéde t'éçē akáma. Cī égasáni 'ábae aça-biamá níaciⁿ'ga aká.
 behold, elk it lay, but he had killed it, Again the morrow hunting went they say man the
 they say. (sub.)
- Níaciⁿ'ga siⁿ'snédewágiçe wiⁿ' açiⁿ' kī amá. Égiçe cínudaⁿ aká jábe wiⁿ'
 Man muskrat one having reached they At length dog the beaver one
 home say. (sub.)
- t'éçē akáma. Gaⁿ' içádi aká ihaⁿ' éçaⁿ'ba gíçēqtiaⁿ'-biamá; cínudaⁿ çīnké
 he had killed, they And her the her she too were very glad, they say; dog the (ob.)
 say. father (sub.) mother
- 12 qtágiçe-hnaⁿ'-biamá. Mīⁿ'jīnga aká cti cínudaⁿ çīnké qtágiçēqti-hnaⁿ'-
 they loved their own habitually, Girl the (sub.) too dog the (ob.) loved her own habitually
 they say. very much
- biamá. Égiçe níaciⁿ'ga aká gá biamá: Iⁿ'c'áge, wahaⁿ'wakiçé te hā. U'ábae
 they say. At length man the said as follows, Old man, please make them remove Hunting
 (sub.) they say:
- çīngé hā. U'ábae t'añgēça wíwakíçe te hā, á-biamá. Kī wahaⁿ'-biamá
 there is Hunting abounds at cause them to please said he, they And they removed, they
 none say. pitch their tents say say
- 15 égasáni xī. Kī wahaⁿ' aça-bi xī cínudaⁿ aká aça-bají-biamá. Níaciⁿ'ga
 the morrow when. And removing they went, when dog the went not they say. Man
 they say (sub.)
- bçúgaqti áiaça-bi xī mīⁿ'jīnga enáqtei aça-bají-biamá. Cínudaⁿ ugína-
 all had gone, they when girl alone went not they say. Dog she sought
 say her own
- biamá, cínudaⁿ íxinaqçá-bi egaⁿ'. Gaⁿ' çī'údēqtiaⁿ'-bi xī wíúçiqçige ugácaⁿ-
 they say, dog hid himself, they having. And fully deserted, they when remains of went among
 say lodges
- 18 hnaⁿ'-biamá, xagé-hnaⁿ-biamá mīⁿ'jīnga aká. Égiçe dázēqtei xī cínudaⁿ
 frequently, they say, crying frequently, they say girl the (sub.). At length very dark when dog
- aká utçíje kēçátaⁿ éçaⁿ'be akí-biamá. Mīⁿ'jīnga aká, Eátaⁿ maⁿ'hniⁿ' éiⁿ'te.
 the thicket from the in sight got back, they say. Girl the (sub.), Why you walk it may be
 (sub.)

- Uwíne hě B^ŋúgaqtci áíápai hě. Wínaqtci aⁿwaⁿcte. Uwíne hě, á-biamá.
I sought you . All have gone . I alone . I am left. I sought you . said she, they say.
- Aⁿ'haⁿ, téqi hégaⁱ, á-biamá cínudaⁿ aká. Ía-biamá. Néça-gă, déde gáxa-gă
Yes, difficult very said, they say dog the (sub.). He spoke, they say. Kindle a fire, fire make
- hă, miⁿ'jînga é waká-bi egaⁿ. J^ŋaçage céhiçetēⁿdi ēⁿdi oné te, á-biamá; 3
girl her meant, they say. Headland at yonder there you go will said he, they say;
- wa'ú çínké é waká-biamá. Géce te hă, á-biamá: Jigaⁿhá, çitúcpa iⁿ'ē
woman the (ob.) her he meant, they say. You will say thus , said he, they say: Grandfather, your grand- stone child
- d'úba édiatí hě, ecé te, á biamá. Kí ran'de aká, Ku+! á-biamá. Iⁿ'ē
some I have come after for him , you will say, said he, they say. And ground the (sub.), Ku+! said, they say. Stone
- d'úba éçaⁿ'be tíça-biamá. Gaⁿ' miⁿ'jînga aká iⁿ'ē açiⁿ' agçá-biamá. Kí 6
some in sight it made come, they say. And girl the (sub.) stone took homeward they say. And
- iⁿ'ē tē açiⁿ' akí-bi egaⁿ, Iⁿ'ē çéteē hě, á-biamá. Kí açúha, maⁿá
stone the (ob.) reached home with, having, Stone these are they say. said she, they say. And finally, cliff
- céhiçetēⁿdi maⁿ'çin'-gă, á-biamá. Jigaⁿhá, çitúcpa jici d'úba édiatí hě,
at yonder walk thou, he said, they say. Grandfather, your grand- tent- poles some I have come after for him
- á-gă, á-biamá. Égiçe açá-biamá wa'ú amá. Maⁿá tēⁿdi ahí-biamá. 9
say thou, said he, they say. At length went they say woman the (mv. sub.). Cliff at the she arrived, they say.
- Jigaⁿhá, çitúcpa jici d'úba édiatí hě, á-biamá. Ci wēs's'ă d'úba éçaⁿ'bá-
Grandfather, your grand- tent- poles some I have come after for him said she, they say. Again snake some came in sight
- biamá. Gaⁿ' wa'ú aká wáçizá-biamá, wēs's'ă çañká; wáçiⁿ agçá-biamá.
they say. And woman the (sub.) took them they say, snake the (pl. ob.); took them homeward, they say.
- Wáçiⁿ akí-bi xī, Kě, jí jînga gáxa-gă, a-biamá cínudaⁿ aká. Wa'ú aká 12
She reached home when, Come, lodge small make said, they say dog the (sub.). Woman the (sub.)
- wēs's'ă jici égaⁿ gaxá-biamá, qáde jí gaxá-biamá
snake tent- pole so made they say, grass lodge made they say.
- Kí wa'ú çin' ukía-biamá cínudaⁿ aká. Ça'éaⁿçafē eonégaⁿ éinte.
And woman the (ob.) talked with, they say dog the (sub.). You pitied me you think may.
- Wí ça'éwiçē, á-biamá. Waçiqpaniäji taté, á-biamá. Hiⁿqpé-agçē wíebçiⁿ 15
I I pity you, said he, they say. You not poor shall, said he, they say. Hiⁿqpe-agçē I am he
- édegaⁿ níaciⁿga céçu çínké aⁿçáⁿ'qtai égaⁿ aⁿ'çijuáji hă, á-biamá.
but man yonder he who vented his spite on me so he maltreated said he, they say.
- Gaⁿ' jí jînga tē jimaⁿ'te açá-biamá cínudaⁿ aká. Gaⁿ' iⁿ'úda-biamá
And lodge small the (ob.) within the lodge went they say dog the (sub.). And took a sweat-bath, they say
- cínudaⁿ aká. Égiçe gá-biamá: Caⁿ'; aⁿ'çiáza-gă, á-biamá. Égiçe níaciⁿga 18
dog the (sub.). At length he said as follows, they say: That pull the cover off me said he, they say. Behold man
- údaⁿ'qti akáma; cínudaⁿ-báji, níaciⁿga údaⁿ'qti akáma. Gaⁿ' ēⁿdi jaⁿ'-
very handsome, they say; dog not, man very handsome, they say. And there they slept
- biamá. Égasáni xī, Ké, aŋgáçe tai, á-bi egaⁿ, júgçe açá-biamá.
they say. The morrow when, Come, let us go, said, they say having, with him she went, they say.

- Miⁿ'jiŋga ɕiⁿ gɕǎⁿ'-biamá Hiⁿqpe-ágɕe, ɛdǐhi ɣi. Ɛgiɕe ɣi ɕaⁿ ɛɕaⁿ'be
 Girl the (ob.) he married, they say Hiⁿqpe-agɕe, it occurred when. At length vil- the in sight of
 lage (ob.)
- ahí-biamá. Ki níaciⁿ'ga wadaⁿ'ba-bi ɣi, Miⁿ'jiŋga cínudaⁿ ugíne amá ɕaⁿ'
 they arrived, they And man saw them, they say when, Girl dog sought her she who did
 say. own
- 3 níaciⁿ'ga júgɕe atí, á-biamá. Ki níaciⁿ'ga egé-hnaⁿ'-biamá: Kagčha,
 man with him has come, said he, they And man said habit- they say: Friend,
 say. thus to ually
- níaciⁿ'ga ɕiⁿ údaⁿ hégaɣi ɛdegaⁿ' Hiⁿqpe-ágɕe ɛ ebɕégaⁿ, á-biamá. Jíadi
 man the (ob.) good very but Hiⁿqpe-agɕe hé I think, said he, they At the
 say. lodge
- ahí-biamá ɣi hiⁿqpe ké ágɕe gɕiⁿ' ákama níaciⁿ'ga píaji aká. Gaⁿ'
 they arrived, when fine feather the sticking was sitting, they man bad the (sub.). And
 they say (ob.) in say
- 6 Hiⁿqpe-ágɕe amá aki-bi egaⁿ' hiⁿqpe ké gígɕizá-bi egaⁿ' hiⁿqpe
 Hiⁿqpe-agɕe the reached having fine feather the took back his own, having fine feather
 (mv. sub.) home, they say (ob.) they say
- ágigɕá-biamá. Gaⁿ' níaciⁿ'ga ɕiŋké naⁿtá-bi ɣi ɛgiɕe cínudaⁿ tígɕe amá:
 his own he stuck in, And man the (ob.) he kicked, when behold dog he became aud-
 they say. they say donly, they say:
- cínudaⁿ díxɛqti, naⁿxágɛqti iɕaⁿ'ɕa amá ɣi, Iⁿc'áge, gáɕiŋke gaqɕiwaɕá-
 dog very scabby, made cry much he put him they when, Old man, that one please make
 by kicking say
- 9 kiɕe te, píaji cínudaⁿ ɕiŋké, á-biamá. Gaⁿ' cínudaⁿ ɕiŋké áci aɕiⁿ'
 them kill, bad dog the (ob.), said he, they say. And dog the (ob.) out took
 say.
- aɕá-bi egaⁿ' gaqɕi-biamá. Gaŋki Hiⁿqpe-ágɕe aká 'ábae-onaⁿ'-bi egaⁿ'
 they say having they killed, they say. And Hiⁿqpe-agɕe the (sub.) hunted regularly, having
 they say
- waníŋa dádaⁿ, caⁿ' ɣé, aⁿ'paⁿ, ɣáqti-má ɕti, caⁿ' waníŋa bɕúgaqti t'éwaɕá-
 animal what, for buffalo, elk, deer too, in fact animal all killed them
 example
- 12 bi egaⁿ', wacɛ'qti gɕiⁿ'-biamá. Níaciⁿ'ga, taⁿ'waŋɕaⁿ bɕúgaqti, údaⁿ'qti,
 they having, very rich he sat, they say. Man, village all, very good,
 say
- gíɕɛqti maⁿ'ɕiⁿ'-biamá. Gaŋki iŋaŋ'ge ɕiŋké egɕaŋ'ge gíáqɕi aká gá-
 very joyful walked they say. And her younger the one her husband killed for the said as
 sister who her (sub.) follows,
- biamá: Wihe, ɕiegɕaŋge uɕíde aŋ'gaɕixé te hě, á-biamá. Jaⁿ'ɕéha,
 they say: My younger your husband together let us marry him said she, they say. My elder
 sister, sister,
- 15 éga'ja, wíegɕaŋge bɕaⁿ' píaji ecé hě, jaⁿ'xe hě. Áqtaⁿ ɕici'ɛ áhnixe
 nevertheless, my husband smells bad you said strong odor How pos- your sister's you marry
 sible husband
- tá', á-biamá. Gaŋ'ki wa'ú aká naⁿ' aká xagé-hnaⁿ caⁿ'caⁿ'-biamá, nú
 shall? said she, they And woman the grown the weeping in- always they say, man
 say. (sub.) (sub.) variably
- ɕiŋké áɕixe gaⁿ'ɕá-bi egaⁿ'. Ɛgiɕe gá-biamá nú aká: Ké, ɕiígaⁿ ɕiɣaⁿ'
 the one to marry wished, they having. At length said as follows, man the Come, thy hus- thy hus-
 who him say they say (sub.): band's father band's
 mother
- 18 edábe eonáqtcí awágiaⁿ'bɕa pí ɛdegaⁿ gataⁿ'qti awágiaⁿ'be kaⁿ'bɕa.
 also alone I left mine I came but now, at last I see them, I wish.
 hither my own,
- Agɕé te há, á-biamá Wa'ú aká iɕádi ɕiŋké uíɕa-biamá Dadihá, iɕádi
 I go will said he, they say. Woman the her father the (ob.) told it to him, they O father, his father
 homeward (sub.) say.
- ihaⁿ' edábe wagíŋaⁿ'be 'iɕai egaⁿ' agɕé 'iɕai hě, á-biamá. Gaⁿ', Aⁿ'haⁿ,
 his also to see them, he spoke having to go he spoke said she, they And, Yes,
 mother of his own, of homeward of say.

nisíha, á-biamá ičádi aká. Nisíha, nú wáçixai xī wiúhe-onaⁿi há.
 my child, said, they say her father the (sub.). My child, man they marry when they follow inva-
 riably

Učúha-gă há, á-biamá. Gaⁿ iŋgaⁿ aká cañ'ge áhigíqti iŋan'de çĩnké
 Follow thou said he, they say. And his wife's the horse a very great his daugh- the one
 father (sub.) many ter's husband who

gi'í-biamá. Gañ'ki caⁿ wa'ú áma aká caⁿ wiúha-biamá. Nú aká ukía-báji, 3
 gave to him, they And at any woman the the at any followed them, they Man the talked not to
 say. rate other (sub.) rate say. (sub.) her,

kī wa'ú aká cti ukía-báji xī, caⁿ wiúha-biamá, xagé-hnaⁿ caⁿcaⁿ-biamá.
 and woman the too talked not to when, yet she followed them, crying inva-
 (sub.) her they say, riably always they say.

Égiçe í tēdi ahí-biamá. Égiçe ičádi çĩnké ihaⁿ çĩnké ctēwaⁿ
 At length lodge at the they arrived, they Behold his father the one his mother the one notwith-
 say. who who standing

waqpániqtiaⁿ çañkama, xáxe ictá wádujá-bi egaⁿ. Égiçe wa'ú áma aká 6
 they were very poor, they say, crow eye picked them out, having. At length woman the other (sub.)

naⁿ aká gá-biamá: Wihé, çĩŋgaⁿ çĩxaⁿ edábe ictá çáⁿ zéawáçē tá
 grown the said as follows, My younger your hus- your hus- also eye the I heal them will
 one who they say: sister, band's father band's mother (ob.)

minke, ehé. Çiegçañge aŋçāⁿ te hē, á-biamá. Kī nú aká ía-báji-biamá
 I who, I say. Your husband let him marry me said she, they And man the spoke not, they say.
 say. (sub.)

Kī wa'ú aká gá-biamá: Jaⁿçéha, égaⁿ-ă hē. Waqpáçīⁿ bace. Gaⁿ nú 9
 And woman the (sub.) said as follows, O elder sister, do so They must be poor. And man
 they say:

çĩnké çigçāⁿ taté, á-biamá. Gañ'ki wa'ú aká ictá çáⁿ wéçitaⁿ-bi egaⁿ,
 the one marry you shall, said she, they And woman the eye the worked on for, having,
 who say. (sub.) (ob.) them, they say

ictá çáⁿ égigaⁿ waxá-biamá.
 eye the (ob.) as before she made them, they say.

NOTES.

The beginning of this myth, as well as the conclusion, could not be given by the narrator, who had forgotten them.

Hiⁿqpe-ag^ŋŋe, from hiⁿqpé, a fine feather, not a quill (macaⁿ), and ág^ŋŋe, to stick an upright object or feather in something. "He who sticks a fine feather in his hair."

162, 6. snedčqti, pronounced sne+dčqti by Joseph La Flèche.

163, 16; 163, 18; 170, 11. bçugaqti, pronounced bçu+gaqti.

164, 17. egaⁿqti ctēwaⁿ çijiⁿçē t'ewaçē-hnaⁿi hē: "Notwithstanding it is so (i. e., though they have always seemed to give your brothers the advantage in the contest), they invariably killed your brothers. Do your best, and try to outwit them, as they are very cunning. Do not be elated so soon. You have not yet overcome them."

166, 1. wa'ú wiⁿ akipa-biamá. This was the surviving bad man in the shape of a beautiful woman. The hero suspected this at first.

166, 3. ena+! e taⁿ uwagiçegaⁿ etede, spoken as if addressed to another, but really equivalent to "Ena+! çíeoniⁿ çataⁿçé-de iⁿwiⁿçāona égaⁿ etéde: Fie! as it is you, you should have told me a little (or, you should have given me some intimation)."

169, 4. etc. çigaⁿha, çiqucpa . . . ediatī. The woman addressed the hill and cliff as grandfathers, that is, as sacred beings or gods.

169, 19. udaⁿqti akama, pronounced u+daⁿqti akama.

170, 8. naⁿxagěqti içaⁿça ama. The hero placed the bad man (içaⁿça) as he kicked him, that is, he kicked him into a place, changing him into a dog that howled violently at being kicked.

171, 2. cañge, a modern interpolation.

171, 4. xage-hnaⁿ caⁿcaⁿ-biama, pronounced xa+ge-huaⁿ caⁿcaⁿ-biama.

171, 6. waqpaniqtiaⁿ çañkama, pronounced waqpa+niqtiaⁿ çañkama.

TRANSLATION.

And he said, "We have come to contend with the first child born of the woman." One of the bad men said it to her. And the boy went thither. Though his father and mother were unwilling, yet he went thither. When he arrived there, they said, "We will contend with you." "Yes, I consent. What shall we play?" said the boy. And the bad men had planted in the ground a very tall and smooth pole. And they said, "We will climb that pole, and which one of us gets back last, shall be killed." And when they went climbing, behold, the bad man, having returned before the other, killed the boy. The woman bore a son again. And the boy was grown. When he was grown, again there came one to ask him to go with him. "We have come," he said, "to contend with your child." Again were his father and mother unwilling. Behold, the boy was grown, and he went thither. And the boy arrived there. And they contended with him likewise. And he said, "What shall we play?" And they said, "Let us play with swings." They played with swings. One cord was broken in many places, and the other one was very good. They made the boy use the good cord, and the bad man used the bad cord broken in many places. At length the good cord became bad. The cord having been cut, the boy was killed by the fall. The boy was dead. And the woman gave birth to a child again, a boy. And the boy who was born became grown. When he was grown, they came for him. "We have come to contend with your child," said they. Though his mother and father too were unwilling, yet the boy went thither. "Come, we will contest with you," said they. And when they contested, they contended in racing with the boy. And having left the boy behind, they killed the boy. At length his mother bore one again. At length she bore Hiⁿqpe-agçe. And all over the land they heard of his birth, the birth of Hiⁿqpe-agçe. As the boy was a very good marksman, he never failed to get any kind of animal which he desired. In fact, the whole country knew the boy; he was a very excellent boy. At length when the boy was grown, they came again to ask him to go with them. "We have come to contend with your boy," said they. And his father and mother were unwilling. "Please do not go," said they. And the boy said, "O mother and father, I will go thither." "They came thus for your elder brothers and took them away, but they invariably killed them," said his mother. And having said, "Still, O mother, I will go thither," the boy went thither. He arrived there. "Yes," they said, "you have done well by coming." And the boy said, "Come, what shall we play?" Said they, "We will climb yonder pole." And the boy took his fine feather, and stuck it in his hair. And having gone climbing the pole, the boy arrived first at the top. And when they were coming back again, the boy was the first to get back below. And when he returned, he killed the bad man, he killed one of the four. The boy went homeward. He reached home, where was his father and also his mother. "O mother," said he, "I have killed one of those who used to kill my elder brothers." And she said "O, dear youngest child! Do

be strong. Notwithstanding it was just so, they invariably killed your elder brothers. Do your best." On the morrow the three arrived. "Boy," said they, "we have come to contend with you." "Yes," said he, "I will go to you." And his mother said as follows: "Do your best, O dear youngest child! Notwithstanding it was just so, they invariably killed your elder brothers. Do be strong." The boy went thither. And he arrived there. At length they spoke of using the swings again. "Use the swing with the good cord," said they to the boy. "The other one is bad. The old cord, which is broken in many places, is bad," said they. And he said as follows: "No, even if it be bad, still I will use it. It is not so, but you often say, 'It is bad.'" "Use the good one," said they. "No, I will use the bad one at all events," said the boy. And they went to play swinging. The boy went very well (*i. e.*, successfully). He used the cord broken in many places, and the other one, who used the good cord, was killed by a fall. And the boy went homeward. Having reached home he said, "O mother and father, again have I killed one of the men who used to kill my elder brothers." "O dear youngest child! Notwithstanding it was just so, they always killed your elder brothers. Do be strong." And on the morrow two arrived. "Boy," said they, "we have come to contend with you." "Yes, I will go to you," said he. And he went thither the next day. When he arrived there, he said, "What shall we play?" "Let us run a race," said they. And the boy took his fine feather and stuck it in his hair. And he went with the bad man. When they were coming back in the race, Hi^oqpe-ag^ope got back first. Having returned, he killed one of the bad men. When he reached home he said, "O mother and father, again have I killed one of those who used to kill my elder brothers." "O dear youngest child! Do be strong. Notwithstanding it was just so, they invariably killed your elder brothers," said the mother. On the morrow the boy sat waiting for the one man. And the one man did not arrive. When he did not arrive, the boy went thither. When he reached the lodge, behold, the one remaining man was not there. He departed to search for him. When he went to seek him, behold, he met a very beautiful woman. Hi^oqpe-ag^ope said as follows: "Why did you go? You used to contend with me; but when I contend with you, why do you flee?" And the woman said, "Fie! I do not know at all who it was that contended with you. I go to take Hi^oqpe-ag^ope for my husband." "No, you contended with me, and I contend with you. Why did you flee?" said he. "Fie! It is not so at all, but you say it repeatedly. I go to take Hi^oqpe-ag^ope for my husband," she said. "Why! I am Hi^oqpe-ag^ope." "Fie! The one standing is he, but he should have told it." "Let us sit down," said the woman. He sat with her. And the woman said, "Lie there. I will hunt lice for you." She caused him to lie with his head on her lap. And she hunted lice for him. And Hi^oqpe-ag^ope was sound asleep; she put him to sleep with her hands. When he was sound asleep, she took hold of his ears, and stretched them repeatedly by pulling them. And she made him become a dog, suddenly. Hi^oqpe-ag^ope was a dog. And Hi^oqpe-ag^ope was very mangy all over his body. And the man (who had assumed the form of a woman) went with the dog. And the bad man stuck the fine feather in his own hair. And they reached a very large village. "Wonderful!" said the people, "Hi^oqpe-ag^ope 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-ag^çe was a good marksman, they thought that they would try him; so they told him to hunt. And when he went hunting, he always came home unsuccessful; he invariably brought rabbits home. And this man said as follows: "That dog smells bad. Venerable man, cause them to kill him. He is very offensive." And the unmarried girl said, "O father, let him alone. Do not kill him. I must have him." She took the best care of the dog. And her elder sister said as follows: "Oh! the dog is bad, and very offensive, but you are the only one not loathing him." At length the man went hunting. When he went hunting, the dog went out at the same time. At length, when the man reached home from the hunt, he brought back a wild-cat. And the dog, having come home from the hunt, pushed repeatedly against the girl to attract her attention. Having thought "Why should he do it?" the girl went following the dog. At length, when they arrived at some distance from the village the dog had killed a very large doe. And the girl, having run homeward, to the lodge, told about it to her father and mother. "O father and mother, my dog has killed a very large doe," said she. Her father and mother reached the place where the doe was lying. And the old man said, "My child, it will do very well." And the girl was accustomed to making her bed close by the bed of her elder sister. "Make it further off. The dog smells bad," said the elder sister. She meant that he sat on the bed. The girl caused the dog to sit by the bed. The man went hunting again. When he went hunting, the dog went thither at the same time. At length the man reached home again, carrying a raccoon. The dog reached home again. When he reached home again, the dog pushed against the girl repeatedly, to attract her attention. And the girl went following the dog. When she had followed him to a place at some distance from the village, behold, the dog had killed a black bear. And she went to tell her father and mother. "O father and mother, my dog has killed a black bear," said she. And her father and mother brought the black bear home to the lodge. And the next day they went hunting again. When he went hunting, the man brought home a rabbit. And when at length the dog reached home, he pushed against the girl repeatedly to attract her attention. And having gone following him, behold, he had killed an elk. The next day the man went hunting again. The man brought home a muskrat. Behold, the dog had killed a beaver. And her father and mother were very glad; they always loved their dog. The girl, too, loved her dog very much. At length the man said as follows: "Venerable man, please make them remove. There is no game here to be hunted. Please make them pitch the tents at some place where there is plenty of game for us to hunt." And they removed the following day. And when they removed, the dog did not go. When all the people had gone, the girl alone did not go. She sought her dog, he having hid himself. And when the place was altogether deserted, she went around where the lodges had been, crying frequently. At length, when it was very late in the evening, the dog came back in sight, emerging from the thicket. The girl said, "Why have you been walking? (*i. e.*, on what errand have you been?). I sought you. All have gone; I alone am left. I sought you." "Yes," said he, "it is very hard." The dog spoke. "Kindle a fire, make a fire," said he, addressing the girl. "You will please go to yonder headland. You shall say as follows: 'Grandfather, I have come after some stones for your grandchild.'" And the girl having done so, the ground said, "Ku+!" It caused some stones to come suddenly to the surface. And the girl took the stones back to her former home. And

having reached home with the stones, she said, "These are the stones." He said, "And finally, go to yonder cliff. Say, 'Grandfather, I have come after some tent-poles for your grandchild.'" At length the woman went. She arrived at the cliff. Said she, "Grandfather, I have come after some tent-poles for your grandchild." And some snakes came in sight. And the woman took them; she took the snakes homeward. When she reached home with them, the dog said, "Come, make a small lodge." The woman made tent-poles of the snakes; she made a grass lodge. The dog talked with the woman. "You may think that you have pitied me; but I pity you. You shall be rich. I am Hi^oqpe-ag^oŦe; 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^oqpe-ag^oŦe 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^oqpe-ag^oŦe." When they arrived at the lodge, the bad man sat with the fine feather sticking in his hair. And Hi^oqpe-ag^oŦe 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^oqpe-ag^oŦe said, "Venerable man, please make them kill that dog. The dog is bad." And they took the dog out and killed it. And Hi^oqpe-ag^oŦe 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^{n'}waŋgçaⁿ wi^{n'} ědedíçaⁿ amá. Kì níkağahi aká cénuijĩga wi^{n'} t'a^{n'}-
Tribe one there it was they say. And chief the young man one had him
(sub.)
- biamá. Kì cénuijĩga aká t'ėga hėgabajĩ-biamá Kì edádaⁿ ctėwa^{n'} ga^{n'} ča-
they say. And young man the lazy very they say. And what soever desired
(sub.)
- 3 bajĩ-biamá cénuijĩga aká. Ja^{n'}-hnaⁿ ca^{n'}ca^{n'}qtia^{n'}-biamá Ga^{n'} ičádi aká,
not they say young man the Lying invari- he was always they say. And his father the
(sub.) down bly (sub.)
- Nisiha, nú xĩ ugácaⁿ-hna^{n'}i. Ugácaⁿ ěga^{n'}-gă. Cénuijĩga júwagčá-daⁿ ugácañ-
My child, man when travels invariably. Do travel. Young man go with them and travel
(imper. And woman too court them and do marry some one said he, they say. And his son the
sign). (sub.)
- 6 iábajĩ'qti-hnaⁿ ca^{n'}ca^{n'}-biamá, ca^{n'} gĩča-bajĩqti-hnaⁿ ca^{n'}ca^{n'}-biamá. Ičádi činke
spoke not at invari- always they say, and very said invari- always they say. His father the (ob.)
all bly ably
- úwakié ctě ía-bajĩ-hna^{n'}-biamá. Kì ěgiče, Dadíha, i^{n'}na^{n'}ha xĩ wi^{n'} iŋgáxe
talked to even he spoke invari- they say. And at length, Father, my mother lodge one make for
him not bly me
- te, á-biamá. Kì iha^{n'} aká xĩ giáxa-biamá Na^{n'}há, umi^{n'}je ctĩ iŋgáxa-gă,
will, he said, they And his the lodge made for they say. O mother, couch too make for me,
say. mother (sub.) him
- 9 á-biamá. Ga^{n'} nújijaⁿ aká xĩ tě uďá-bi ega^{n'}, nájija^{n'}-biamá. Uma^{n'} činka
said he, they And boy the lodge the entered, having, fasted they say. Season
say. (sub.) (ob.) they say
- dúba nájija^{n'}-biamá: wačáta-bajĩctěa^{n'}-biamá, ni čátaⁿ-bajĩctěa^{n'}-biamá.
four he fasted they say: he ate nothing at all they say, water he drank not at all they say.
- Ata^{n'}ctěqtei wačáta-biamá, kì ní ctĩ čata^{n'}-biamá. ěgiče nan'de ča^{n'}řá
Just a few times he ate they say, and water too he drank, they say. At length heart the at
- 12 nájija^{n'}-bi tě'di, Hĩnda! níka-najĩha wái^{n'}mi^{n'} au, ečėga^{n'}-biamá. Kì ěgiče
fasted, they say when, Let me see! human hair I wear as a robe will, he thought, they say. And behold
- wakan'da aká ukía-biamá: Edádaⁿ cka^{n'}hna tě ěgijaⁿ taté, á-biamá. Níkana-
deity the talked they say: What you desire the so you do shall, said he, they Human
(sub.) to him (ob.) say.
- jĩha wái^{n'}ji^{n'} taté, á-biamá. Ga^{n'} nájijaⁿ tě cañ'gaxá-biamá. ěgiče, Dadíha,
hair you wear as shall, said he, they And fast the he ceased they say. At length, Father,
a robe say. (ob.)
- 15 i^{n'}na^{n'}ha i^{n'}wi^{n'}haⁿ te hă, á-biamá. Dadíha, i^{n'}c'áge wi^{n'} iŋ'gičėwačakičá-gă,
my mother cook for me will said he, they Father, old man one do you make them go after him
say. for me,
- á-biamá. Kì, Dadíha, uágacaⁿ bčė ka^{n'}bča, á-biamá. A^{n'}haⁿ, nisiha, nú
said he, they And, Father, I travel I go I wish, said he, they Yes, my child, man
say. say.
- xĩ ugácaⁿ-hna^{n'}i. ěgaⁿ učágacaⁿ wíka^{n'}bča-hnaⁿ-ma^{n'}. Tĩadi čat'é wíka^{n'}bča-
when travels invariably. As you travel I desired you invari- I have. At the you die I did not de-
ably lodge

máji. Águdi ctécte *fat'é wikaⁿbça.* Uⁿágacaⁿjì tē iⁿ'ça-máji, á-biamá
sire you. Wheresoever you die I desire you. You did not travel when I was sad, said he, they
say.

Iⁿc'áge amá ahí-biamá. Gá-biamá: Cénujinga d'úba, iⁿc'áge-ä, in'gimaⁿ-
Old man the arrived, they say. He said as follows, they say: Young man some, old man O! go after
(mv. sub.)

çin'-gä hä, á-biamá. Gaⁿ' iⁿc'áge amá açá-biamá. Gañ'ki íi gēdi ahí-bi- 3
for me said he, they And old man the went they say. And lodges at the he arrived, they say
say. (mv. sub.)

dé, Níkagahi ijin'ge aká çikui hä, é úwagiça-hnaⁿ-biamá. Gaⁿ' cénu-
when, Chief his son the invites that he told them invari- they say. And young
(sub.) you ably

jinga héga^{jì} ahí-biamá, níkagahi ijin'ge çinké'di. Kì gá-biamá: Hau!
man a great arrived, they say, chief his son at the. And he said as follows, Ho! they say:
number

añgúgacaⁿ añgáçe taí égaⁿ wíkui hä, á-biamá. Nudaⁿ' añgáçe taí, á-biamá. 6
we travel we go in order that I invited said he, they To war let us go said he, they
you say.

Gaⁿ' cénujinga amá gíçęqtiaⁿ-biamá. Caⁿ', Dúba jaⁿ', hiⁿbé batéwaçákiçę
And young man the very glad they say. And, Four sleep, moccasin ye cause them to sew
(pl. sub.)

taí, á-biamá. Dúba jaⁿ' xí açá-biamá nudaⁿ'. (See Translation and sec-
will, said he, they Four sleep when they went, they on war-path. say
say.)

ond Note). * * * Kì dúba jaⁿ'-qti égaⁿ xí wadaⁿ'be níaciⁿga dúba ahí- 9
And four sleep about when scouts four arrived

biamá. Ahí-biamá xí íi hégaçtewaⁿjì édiçaⁿ amá. Gaⁿ' akí-bi égaⁿ,
they say. They arrived, when lodges a great many it was they say. And returned, having, they say
they say there

Núdaⁿ'hañgá, íi hégaçtewaⁿjì aⁿdaⁿ'bai áça, á-biamá. Níkawasaⁿ', caⁿ'
Leader, lodge a great many we saw indeed, said they, they Warrior, enough
say.

áça, á-biamá. Gaⁿ' íi çáⁿ kan'gęqtcí ahí-biamá. Kì é'di ahí-biamá xí 12
indeed, said he, they And lodges the very near they arrived, And there they arrived, when they say
say. (col. ob.) they say they say

gá-biamá wagaççaⁿ amá: Hau! núdaⁿ'hañgá, íiadi añgáti, á-biamá. Hau!
said as follows, servant the Ho! leader, to the we have said they, they Ho! they say
they say (pl. sub.): lodge come, say.

níkawasaⁿ', é uána-máji áça, á-biamá. Áji uáne áça, á-biama. Gaⁿ'
warrior, that I seek not indeed, said he, they Different I seek indeed, said he, they And
say. one say.

taⁿ'wañgçaⁿ dúbaⁿ égaⁿ wadaⁿ'ba-biamá ékigaⁿqti. Hau, cì wadaⁿ'be açá- 15
tribe four times so they saw them they say just like it. Well, again scouting they went

biamá. Wadaⁿ'be açá-biamá xí gá-biamá nudaⁿ'hañga aká: Níkawasaⁿ,
they say. Scouting they went, they when said as follows, leader the Warrior,
say they say (sub.):

égiçe çiqígaⁿ wiⁿ' édedíçiⁿ xí égiçe t'éçaçę taí hä. T'éça-bajji-gä, á-biamá.
beware your grand- one there he is if beware lest you kill him Kill him not said he, they
father moving say.

Égiçe wadaⁿ'be amá çe-núga wiⁿ' íça-biamá. Égiçe çe-núga taⁿ t'éç 'íça- 18
At length scouts the buffalo-bull one found, they say. At length buffalo-bull the to kill they
(pl. sub.) (std. ob.) him spoke of

biamá. Kagéha, çe-núga taⁿ t'éaⁿ'çę taí, á-biamá. Těñä! kagéha,
they say. My friend, buffalo-bull the let us kill, said (one), they Fie! my friend,
(std. ob.) say.

nudaⁿ'hañga aká t'éaⁿ'ça-báji ai çáⁿ'cti, á-biamá. Añ'kaji, nudaⁿ'hañga aká
leader the we kill it not said in the said (another), Not so, leader the
(sub.) past, they say. (sub.)

- é waka-báji ebčégaⁿ, á-biamá. An'kaji há, nudaⁿhaŋga aká é wakaí,
that he meant not I think, said (the former), Not so leader the that he meant,
they say. (sub.)
- á-biamá. Caⁿ t'éča-bi gaⁿčá-biamá xī ɣe-núga aká níaciⁿga čaŋká wiⁿ t'éča-
said he, they And to kill it, they wished, they when buffalo-bull the man the one killed
say. they say say (sub.) (pl. ob.)
- 3 biamá. Gaⁿ čábčīⁿ agčá-biamá. Akí-biamá xī, Núdaⁿhaŋgá, ɣe-núga wiⁿ édi
they say. And three went homeward, They reached when, Leader, buffalo-bull one there
they say. home, they say
- amédegaⁿ wiⁿ t'éawačai áča, á-biamá. Níkawasaⁿ, čičigaⁿ t'éčača-báji tá-bi,
he was moving, one he killed indeed, said they, Warrior, your grand- you shall not kill,
but (of) us they say. father
- ehé čaⁿctī, á-biamá. Ě'di ahí-biamá xī t'éča-bikéamá. Hau! níkawasaⁿ,
I said in the past, said he, they There they arrived, when he lay killed, they say. Ho! warrior,
say. they say
- 6 ujaŋge čútaⁿ ihéča-gă. Gaⁿ níkawasaⁿ čéču jaⁿ gaⁿčégaⁿ čéču jaⁿ te
road straight place it. By all warrior here to lie he wished since here let him lie
means
- áča, á-biamá. Hau, čī ačá-biamá. Čī ačá-biamá xī čī wadaⁿbe ačá-
indeed, said he, they Well, again they went, they Again they went, when again scouting they
say. say. they say went
- biamá dúbá. Wadaⁿbe ačá-biamá xī gá-biamá nudaⁿhaŋga aká: Hau!
they say four. Scouting they went, they when said as follows, leader the Ho!
they say they say (sub.):
- 9 níkawasaⁿ, čičigaⁿ wiⁿ édedičiŋké égiče t'éčačé tai há. T'éča-bajji-gă,
warrior, your grand- one the one sitting beware lest you kill him Do not kill him,
father there
- á-biamá. Égiče caⁿjaŋga wiⁿ čī daⁿba-biamá. Égiče caⁿjaŋga taⁿ
said he, they At length big wolf one again they saw, they say. At length big wolf the
say. (std. ob.)
- t'éč 'ičá-biamá. Kagéha, t'éaⁿčé tai, á-biamá. Těná! kagéha, nudaⁿhaŋga
to kill they spoke of, My friend, let us kill him, said (one), they Fie! my friend, leader
him they say. say.
- 12 aká t'éaⁿčá-báji tai ai čaⁿctī, á-biamá. An'kaji há, nudaⁿhaŋga aká é
the we kill him not will said in the past said (a second), Not so leader the that
(sub.) he they say. (sub.)
- waka-báji ebčégaⁿ, á-biamá. An'kaji há, nudaⁿhaŋga aká é wakaí
did not mean I think. said (the first), Not so leader the that he meant
they say. (sub.)
- ebčégaⁿ, á-biamá. Áqtaⁿ caⁿjaŋga é wake tába, á-biamá. Gaⁿ caⁿjaŋga
I think, said he, they How possi- big wolf that he mean should? said he, they And big wolf
say. ble say.
- 15 čī kída-biamá xī égiče caⁿjaŋga wénaxičá-bi egaⁿ čī dúbá-ma wiⁿ t'éča-
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. Gaⁿ akí-bi egaⁿ, Núdaⁿhaŋgá, caⁿjaŋga wiⁿ édi amégaⁿ wiⁿ
they say. And reached home, having, Leader, big wolf one there he was mov- ing, and one
they say
- t'éawačai, á-biamá. Hau! níkawasaⁿ, čičigaⁿ t'éčača-báji tá-bi, ehé čaⁿctī,
killed (of) us, said they, they Ho! warrior, your grand- ye shall not kill, I said in the past,
say. father
- 18 á-biamá. Ě'di ahí-bi egaⁿ (t'éča-bikéamá). Hau! níkawasaⁿ, ujaŋge
said he, they There arrived, they having (killed, he lay, they say). Ho! warrior, road
say. say
- čútaⁿ ihéča-gă. Gaⁿ níkawasaⁿ čéču jaⁿ gaⁿčégaⁿ gaⁿčéču jaⁿ te áča,
straight place it. By all warrior here to lie wished since at any here let him lie indeed,
means rate
- á-biamá. Hau! ákihaⁿ aŋgáče tai, á-biamá. Ačá-biamá xī čī dúbá
said he, they Ho! beyond let us go, said he, they They went, they when again four
say. say

wada^{n'}be ačá-biamá. Wada^{n'}be ačá-biamá xī gá-biamá nuda^{n'}haŋga aká:
 scouting they went, they say. Scouting they went, they say when said as follows, leader the (sub.):
 Níkawasa^{n'}, égičē čiqíga^{n'} wi^{n'} ēdediči^{n'} xī égičē t'éčāčē taí hă. T'éčā-bajji-gă,
 Warrior, beware your grand- one the one if beware lest you kill him Do not kill him,
 father moving there
 á-biamá. Égičē wada^{n'}be ačá-biamá Ma^{n'}tcú wi^{n'} íčā-biamá. Égičē 3
 said he, they At length scouting they went, they say. Grizzly bear one they found him, At length
 say. they say.
 ma^{n'}tcú čí^{n'} t'éčē íčā-biamá. Kagéha, ma^{n'}tcú čí^{n'} t'ea^{n'}čē taí, á-biamá.
 grizzly the to kill they spoke of, My friend, grizzly the let us kill, said (one),
 bear (mv. ob.) him they say. bear (mv. ob.) they say.
 Těná! kagéha, nuda^{n'}haŋga aká t'ea^{n'}čā-báji ai čā^{n'}ctī, á-biamá. Añ'kajī,
 Fie! my friend, leader the we kill him not said in the said (a second), Not so,
 (sub.) past, they say.
 nuda^{n'}haŋga aká é waka-báji ebčéga^{n'}, á-biamá. Añ'kajī hă, nuda^{n'}haŋga 6
 leader the that he meant not I think, said (the first), Not so leader
 (sub.) they say.
 aká é wakaí ebčéga^{n'}, á-biamá. Añ'kajī hă, áqta^{n'} ma^{n'}tcú é wake tába,
 the that he meant I think, said (the second), Not so how grizzly that he mean should ?
 (sub.) they say. possible bear
 á-biamá. Ca^{n'} t'éčā-bi ga^{n'}čā-biamá xī ma^{n'}tcú aká níaci^{n'}ga čānká wi^{n'}
 said (the first), And to kill it, they wished, they when grizzly the man the (pl. ob.) one
 they say. they say.
 t'éčā-biamá. Ga^{n'} čábčē^{n'} agčā-biamá. Ga^{n'} akí-bi ega^{n'}, Núda^{n'}haŋgá, 9
 killed him, they And three went homeward, And reached home, having, Leader,
 say. they say.
 ma^{n'}tcú wi^{n'} ēdī amédega^{n'} wi^{n'} t'éawačāí, á-biamá Hau! níkawasa^{n'}, čiqíga^{n'}
 grizzly bear one there he was moving one killed (of) us, said they, they Ho! warrior, your grand-
 but say. father
 t'éčāčā-báji tá-bi, ehé čā^{n'}ctī, á-biamá. Ě'di ahí-biamá xī (t'éčā-bikéama).
 you shall not kill, I said in the past, said he, they There they arrived, when (killed, he lay, they say).
 say. they say.
 Hau! níkawasa^{n'}, ujaŋ'ge čúta^{n'} ihéčā-gă. Ga^{n'} níkawasa^{n'} čéču ja^{n'} 12
 Ho! warrior, road straight place it. By all warrior here to lie
 means
 ga^{n'}čē ega^{n'} ga^{n'} čéču ja^{n'} te áčā, á-biamá. Égičē ma^{n'}xe uhaŋ'ge ké'di
 wished since at any here let him lie indeed, said he, they At length sky end at the
 rate say.
 ahí-biamá. Kī ma^{n'}xe uhaŋ'ge aká ŋan'de ké ma^{n'}táha áíáčē akáma.
 they arrived, And sky end the (sub.) ground the (ob.) into was going thither,
 they say. they say.
 Ga^{n'}, Égičē, níkawasa^{n'}, na^{n'}čape taí hă. Na^{n'}pa-bajji-gă. Masániaja 15
 And, Beware, warrior, lest ye fear what you see. Fear not what you see. To the other side
 angáčē taí, á-biamá nuda^{n'}haŋga aká. Añ'gaa^{n'}si taí hă. Égičē na^{n'}čape
 let us go, said, they say leader the (sub.). Let us leap over Beware ye fear
 taí hă. Ga^{n'} nuda^{n'}haŋga ačā-bi ega^{n'} masáni ahí-biamá. Ga^{n'} waŋ'gičē
 lest And leader went, they having the other he reached, they And all
 say. say.
 áa^{n'}si-biamá ucté amá. Wi^{n'}áqtcī áa^{n'}si čí'á amá; áa^{n'}si ga^{n'}čā xī čí'á amá 18
 jumped over, they the rest. One only to jump failed they to jump wished when failed they
 say. over say; over say
 nújiŋga aká. Égičē ma^{n'}xe uhaŋ'ge aká ma^{n'}táha ačī^{n'} áíáčā-biamá. Ké,
 boy the At length sky end the (sub.) inward having had gone, they say. Come,
 (sub.) him
 níkawasa^{n'}, aŋgáčē taí hă. Níkawasa^{n'} éga^{n'} aŋga^{n'}čāí, éga^{n'} áčā, á-biamá.
 warrior, let us go Warrior so we wish, so indeed, said he, they
 say.

- Çéçu ja^{n'} te áça, á-biamá. Níaci^{n'}ga t'e ké é wakaí. Açá-biamá éga^{n'} ca^{n'}
 Here let him lie indeed, said he, they say. Man dead the that he meant. They went, they say as right a-
- ga^{n'} açé amamá. Égiçe dahé wi^{n'} ma^{n'}ciadıqti da^{n'}ba-biamá; qçabé cúgaqti,
 long they were going, At length hill one very high they saw they say; tree dense very.
- 3 mázi cúgaqti da^{n'}ba-biamá Hau! níkawasa^{n'}, céhiçeçan'di é'di aṅgáçai áça.
 cedar very dense they saw they say. Ho! warrior, to yonder place there we go indeed.
- Edíta^{n'} aṅgáçai tai áça, á-biamá. Ké, níkawasa^{n'}, wada^{n'}be ma^{n'}çin'gá,
 Thence we will be coming indeed, said he, they say. Come, warrior, scouting go,
- á-biamá. Kí dúbá wada^{n'}be açá-biamá. É'di ahí-bi xí cúde enáqtcı da^{n'}ba-
 said he, they say. And four scouting went, they say. There they when smoke alone they saw, reached, they say
- 6 biamá, ıı tē da^{n'}ba-bajı-biamá. Akı-bi ega^{n'}, Núda^{n'}haṅgá, é'di aṅgáhi
 they say, lodge the they saw not they say. Got back, having, Leader, there we reached (ob.)
- ça^{n'}ja cúde édega^{n'} ıı tē a^{n'}da^{n'}ba-bajı, á-biamá. Hau! níkawasa^{n'}, é uáne
 though smoke but lodge the (ob.) we saw not, said they, they say. Ho! warrior, that I seek
- áça, á-biamá. Cı dúbá é'di wada^{n'}be açá-biamá. Edı'qti ahı-bi xı cúde
 indeed, he said, they say. Again four there scouting went, they say. Right they arrived, when smoke there they say
- 9 ça^{n'}ja ıı tē da^{n'}ba-bajı-biamá. Núda^{n'}haṅgá, ıı tē a^{n'}da^{n'}ba-bajı hă, cúde
 though lodge the they saw not, they say. Leader, lodge the we saw not, smoke
- ça^{n'}ja, á-biamá Ga^{n'} dúbá^{n'} éga^{n'}-biamá. Wéduba^{n'} tēdıhi xı é'di ahı-
 though, said they, they say. And four times so they say. The fourth time if arrived when there they arrived
- biamá ıı tēdi. Kı nuda^{n'}haṅga aká, Ké, níkawasa^{n'}, ıı tē aṅgúde taíte
 they say lodge at the. And leader the (sub.), Come, warrior, lodge the we enter shall
- 12 áça, á-biamá. Kı ıı tē udá-biamá. Égiçe i^{n'}c'ágeqtcı akédega^{n'} é'di
 indeed, said he, And lodge the they entered, Behold a very old man he was, but there they say.
- gçin' akáma ıı tē'di. Nackı ça^{n'}jin'ga-ctēwa^{n'}-bajı, kı najıha skă'qtcı
 he was sitting, they say lodge in the. Head the by no means small, and hair very white
- akáma. Kı nuda^{n'}haṅga aká i^{n'}c'áge çin' ıı tē úde açai tē'di wébaha^{n'}jı
 (had) they say. And leader the (sub.) old man the lodge the entering went when he did not know him, (mv. ob.) (ob.)
- 15 amá. Égiçe ga^{n'}çin'ké'qti wébaha^{n'} amá i^{n'}c'áge çin'ké. I^{n'}c'áge aká
 they say. At length after sitting a great while he knew him they say old man the (st. ob.). Old man the (sub.)
- gégega^{n'}-biamá: I^{n'}çin'sabé'qti ugáca^{n'} ábae wéahidé'qti ugáca^{n'}i ça^{n'}ctı.
 thought thus, they say: My relations suffering very much traveling. hunting to a great distance they traveled in the past.
- Níaci^{n'}ga d'úba úmakáqtcı aııgçaçin' tí áha^{n'}, eçéga^{n'}-biamá. Jıadıqti
 Man some very easily have brought them-selves hither. ! thought he, they say. Right in the lodge
- 18 níaci^{n'}ga d'úba t'éawaçé tá min'ke, eçéga^{n'}-biamá. Çéaká nuda^{n'}haṅga aká
 man some I kill them will I who, thought he, they say. This one leader the (sub.)
- gégega^{n'}-biamá: T! Nıka-najıha wáin'mi^{n'} tá min'ke, ehé ça^{n'}ctı. Wáin'
 thought thus, they say: Excel-lent! Human hair I wear as a robe will I who, I said in the past. Robe
- úda^{n'} inahi^{n'} áha^{n'}. Abçin' tá min'ke, eçéga^{n'}-biamá. Égiçe isan'ga aká
 good truly ! I have it will I who, he thought, they say. At length his younger brother the (sub.)

wi^{n'} aká wasábe wi^{n'} a^{ci}^{n'} akí-biamá. Nackí ^{one the} ^(sub.) ^{black bear} ^{one} ^{he brought home, they say.} ^{Head the} ^(ob.) ^{by no means small} ^{he had, they say,}
 kǐ najíha jíděqti akáma. Kí xǐ isañ'ga íu^čá-biamá i^{n'}c'áge aká. ^{and hair very red had, they say.} ^{Reached home when his younger brother told the news to, they say} ^{old man the} ^(sub.)
 Í^čisaběqti u^čágacaⁿ ^{you suffered exceedingly} ^{you traveled} ^{in the past.} ^{Some} ^{right to the lodge} ^{have brought themselves.} ^{I kill them} ^{will} 3
 miñke, á-biamá. Ci wi^{n'} aká ^{I who, said he, they say.} ^{Again one the} ^(sub.) ^{buffalo-bull} ^{but} ^{brought it home, they say.} ^{Hair the}
 zíqtcí akáma. Hau. Gañ'ki wañ'gi^če akí-bi xǐ cǐ wi^{n'} najíha ^{very he had, they say,} ^{Well.} ^{And} ^{all} ^{reached home, when again one hair the} ^{they say}
 rúqti akáma. Niáci^{n'}ga éde a^{ci}^{n'} akí-biamá. Ga^{n'} pahan'ga akí aká, 6
^{very he had, they say.} ^{Man but brought it home, they say.} ^{And before he reached he} ^{home who,}
 I^{n'}c'áge-ǎ, wa^čátai ǎ níaci^{n'}ga ^{Old man O! did they eat ? man they who.} ^{Yes,} ^{they did not eat,} ^{cook ye for them} ^{hǎ,}
 á-biamá. Ga^{n'}, Wat'a^{n'}-bacpí ^{said he, they say.} ^{And,} ^{Squash sliced,} ^{cook for them} ^{said he, they say.} ^{And behold,}
 níkaci^{n'}ga níha ^{man ear} ^{he had cooked for them, they say.} ^{Such} ^{we eat not} ^{said they, they say.} ^{Such} 9
 onáta-báji xǐ edádaⁿ onátai éi^{n'}te, á-biamá i^{n'}c'áge aká, waná'a^{n'}-baji-bi
^{you eat not if what you eat may? said he, they say} ^{old man the} ^{(sub.),} ^{they not hearing}
 e^čégaⁿ égaⁿ. Wata^{n'}zi-skí^če b^ča^{n'}zěqtcí ^{he thought as.} ^{Corn sweet} ^{very fine} ^{cook for them,} ^{said he, they say.} ^{And behold,}
 hé é waké akáma. Ga^{n'}, Égaⁿ a^{n'}wa^{n'}čata-báji, á-biamá. Égi^če wi^{n'} aká 12
^{lice that he meant, they say.} ^{And,} ^{Such} ^{we eat them not,} ^{said they, they say.} ^{At length one the} ^(sub.)
 gá-biamá: Wasábe ^{said as follows,} ^{Black-bear} ^{buffalo-bull} ^{also} ^{themselves} ^{let them cook for themselves,} ^{said he, they say.} ^{And}
 gí^čěqti^{n'}-biamá. Uxíha^{n'}-bi ^{they were very glad, they say.} ^{Cooked for them-selves} ^{having} ^{in good spirits} ^{they ate, they say.} ^{Well, at length}
 ha^{n'} amá. Ha^{n'} xǐ i^{n'}c'áge aká gá-biamá: ^{night they say.} ^{Night when old man the} ^(sub.) ^{said as follows,} ^{Grandchild,} ^{man} ^{travels} 15
 xǐ déctéaa eáwagaⁿ taí hǎ. ^{when talking incessantly} ^{let us be so} ^{Tell about yourselves,} ^{said he, they say.} ^{Yes,} ^{grandfather, you}
 čana^{n'} égaⁿ i^{n'}c'áge hniⁿ égaⁿ edádaⁿ áhigiqti ícpahaⁿ hǎ ^{you as old man you are as what a great many you know} ^{You first} ^{tell about yourselves}
 á-biamá. Hau, ^{said he, they say.} ^{Well,} ^{grandchild,} ^{old man} ^{I am} ^{though} ^{to tell about his relations} ^{I have nothing} ^{indeed.} ^{I tell a myth} 18
 te á^ča, á-biamá. Ga^{n'} híga^{n'}-biamá i^{n'}c'áge aká. ^{will indeed, said he, they say.} ^{And told a myth, they say} ^{old man the} ^(sub.) ^{It happened, grandchild,} ^{old man}
 wi^{n'} edíaká. Kí isañ'ga ^{one there was one.} ^{And} ^{his younger brother} ^{three} ^{dwelt in a lodge} ^{they were with him,} ^{they say} ^{indeed,} ^{said he, they say.}

- Kī isan'ga čaňká wéahiděqti 'ábae ičai-de, ha' xī cti akí-hnaⁿ-biamá
 And his younger they who very far away hunting had when, night when too reached home they say
 brother gone invariably
- áča, á-biamá. Kī égiče iⁿc'áge aká enáqtcī yí ákida aká xī, égiče
 indeed, said he, And it happened old man the (sub.) he alone lodge was watching when, at length
 they say.
- 3 níaciⁿga hégactěwaⁿjī yí tě uďá-biam áča. Kī iⁿc'áge aká géčegaⁿ
 people a great many lodge the entered, they say, indeed. And old man the thinking thus
 (sub.)
- gčīⁿ-biam áča: Iⁿčīⁿ'saběqti wéahiděqti ugácaⁿ ičé-hnaⁱ čaⁿ'ctī. Níaciⁿga
 sat they say indeed: My relations suffering very far away traveling have gone heretofore. Man
 very much habitually
- d'úba áhigiqti yáadiqti t'éawačě tá miňke-ána, ečégaⁿ gčīⁿ-biamá.
 some a great right in the I kill them will I who thinking he sat they say.
 many lodge (in thought)
- 6 Gaň'ki, Ké, tucpáhă, čī cti hígaň-gă, á-biamá. Aⁿ'haⁿ, yigaⁿ'ha, hiágaⁿ
 And, Come, grandchild, you too tell a myth, said he, they say. Yes, grandfather, I tell a
 myth
- te áča, á-biamá. Égiče níkagahi wiⁿ' taⁿ'waňgčāⁿ d'úba júwagčě am
 will indeed, said he, It hap- chief one tribe some he with them they
 pened say
- áča. Kī cīn'gajīn'ga wiⁿ' t'aⁿ' amá. Kī cīn'gajīn'ga nújiňga aká t'éga
 indeed. And child one he had they say. And child boy the (sub.) lazy
- 9 hégabají-biam áča. Ičádi číňké ugácaⁿ wágají' ctěwaⁿ ugácaⁿ-bají-biam
 very they say indeed. His father the one to travel commanded notwith- he did not travel, they say
 who standing
- áča. Edádaⁿ ctěwaⁿ gáxe gaⁿ'čajiqti am áča. Égiče nújiňga aká nájijaⁿ
 indeed. What soever to do he did not wish they indeed. At length boy the to fast
 at all say (sub.)
- 'íča-bi egaⁿ' ihaⁿ' aká yí uxaⁿ'ha wégaxe am áča, á-biamá. Égiče
 spoke of, having his mother the lodge apart made for him they indeed, said he, At length
 they say (sub.) they say
- 12 nújiňga aká géčegaⁿ-biam áča, nájijaⁿ-bi tě'di: Hínda! níka-najíha wáiⁿ'miⁿ'
 boy the thought thus, indeed, he fasted, they when: Let me see! human hair I wear as a
 (sub.) they say, say robe
- au, ečégaⁿ-bi jaⁿ'-biam áča. Kī nudaⁿ nújiňga aká ačá-biamá. Níaciⁿga
 will, thinking, they he lay, they indeed. And on the war- the boy (sub.) went they say. Man
 say say path
- áhigiqti júwagčě ačá-biamá. Égiče níaciⁿga dúba yígčě čaňké, kī č'di
 a very great he with them went they say. At length person four dwelt in they who, and there
 number a lodge
- 15 ahí-biam áča. Ě'di ahí-bi xī nújiňga aká, Níka-najíha wáiⁿ'miⁿ' tá miňke,
 they arrived, indeed. There they ar- when boy the Human hair I wear as a will I who,
 they say rived, they say (sub.), robe
- ehé čaⁿ'ctī. Waiiⁿ' údaⁿ ínahiⁿ áhaⁿ, at'aⁿ' tá miňke, ečégaⁿ gčīⁿ-biam
 I said in the past. Robe good truly ! I possess it will I who, thinking he sat, they say
- áča. Wiⁿ' číňké najíha skă'qti, gaⁿ' wiⁿ' číňké jíděqti, wiⁿ' číňké zíqti,
 indeed. One the one hair very white, and one the one very red, one the one very
 who who yellow,
- 18 wiⁿ' číňké yúqti am áča. Gaň'ki iⁿc'áge aká kíqa-biama: Há! ha! há+!
 one the one very they indeed. And old man the laughed with him, Ha! ha! ha!
 who green say (sub.) they say:
- Wiúcpa géčeqti éskaⁿ, á-biamá. Gaⁿ' haⁿ' amá xī waiiⁿ' u'úde čaⁿ
 My grandchild thought just it seems, said he, they And night it was when robe hole the
 thus say.
- ictá ugčāⁿ jaⁿ'-biamá, iⁿc'áge čaňká wadaⁿ'be jaⁿ' gaⁿ'čá-bi egaⁿ. Kī
 eye in it he lay, they say, old man the (pl. ob.) to see them lying he wished, having. And
 they say

- wagáqqaⁿ ɸaŋká úwagikiá-bi egaⁿ, Wagáqqaⁿ, égiɸe ɸajaⁿ tai há.
servants the (pl. ob.) he talked with them, having, Servants, beware lest ye sleep
- Jaⁿ-bajǐ jaⁿ-i-gǎ, á-biamá. Égiɸe haⁿ jaⁿ ɸǐ iⁿc'áge aká aⁿɸeɸtci
Sleepless lie ye, said he, they say. At length night lay when old man the (sub.) gently
- ɸágahaⁿqti wadaⁿbe-hnaⁿ-biamá jaⁿ-má. Égiɸe iⁿɸ'áge aká iⁿɸ-wétiⁿ 3
raised his head high looked at them inva- riably they say the sleepers. At length old man the (sub.) stone ham-mer
- gɸíza-biamá. Wétiⁿ gɸíza-bi egaⁿ, nudaⁿhaŋga aká najǐⁿ átiáɸa-bi egaⁿ
took his they say. Hammer took his, they having, leader the stood suddenly, they having say (sub.) say
- hútaⁿqti najǐⁿ-bi egaⁿ, Kau+! á-bi egaⁿ, dúba waŋ'giɸe waqɸí-biamá.
roaring ex-ceedingly stood, they say having. Kan+! said, they having, four all he killed them, they say.
- Hau! níkawasaⁿ, náǐiⁿ-bádaⁿ najǐha bɸúgaqti wáɸizái-gǎ Égiɸe 6
Ho! warrior, stand and hair all take ye. Beware
- máɸaqaⁿqaⁿ tai há. Najǐha bɸúgaqti wáɸizái-gǎ, á-biamá. Gaⁿ t'éwaɸɸe
lest ye cut it in many pieces Hair the whole take ye, said he, they say. And killing them
- ɸictaⁿ-bi egaⁿ, agɸá-biamá. Agɸá-bi egaⁿ maⁿ'xe uhaŋ'ge ké'di akí-biamá.
finished, they having, they went home-ward, they say. Went home-ward, they say having sky end at the they came back to, they say.
- Hau! ké, níkawasaⁿ, masáni maŋɸiⁿ-i-gǎ, masáni égazeze akí-najǐⁿi gǎ, 9
Ho! come, warrior, the other side begone ye, the other side in a row reach-stand ye, ing again
- á-biamá. Gaⁿ égaⁿ-biamá Waŋ'giɸe pahaŋ'ga gɸéwakiɸá-biamá. Gaⁿ
said he, they say. And so they say. All before he sent them homeward, And they say.
- é háci agɸá-biamá. Jaⁿɸiⁿqti agɸá-bi egaⁿ uaⁿsiqti agɸá-biamá. Ékigaⁿqti
he behind went homeward, they say. Running fast went home-ward, they say having leaped far he went homeward, Just like him they say.
- nújiŋga ɸan'de maⁿtáha iɸé ké júgiɸe agɸá-biamá. Gaⁿ agɸá-bi egaⁿ, 12
boy ground within had he with his own went homeward, they say. And went home-ward, they say
- maⁿtcú ké'di akí-bi egaⁿ cí égaⁿ-biamá. Waŋ'giɸe pahaŋ'ga gɸéwakiɸá-
grizzly bear at the reached again, having again so they say. All before he sent them home-ward,
- biamá. Gaⁿ é háci agɸá-biamá. Jaⁿɸiⁿqti agɸá-biamá, uaⁿsiqti agɸá-
they say. And he behind went homeward, they say. Running very fast he went homeward, leaping very far he went homeward
- biamá Cí ékigaⁿqti nújiŋga t'é ké' júgiɸe níⁿ'ɸa agɸáɸiⁿ agɸá-biamá. 15
they say. Again just like him boy dead he with his own alive having his own went homeward, they say.
- Caⁿ'taŋga ké'di cí égaⁿ-biamá. Cí ɸenúga ké'di cí égaⁿ-biamá. Waŋ'giɸe
Big wolf at the again so they say. Again buffalo-bull at the again so they say. All
- níⁿ'ɸa agɸáɸiⁿ akí-biamá, wiⁿéctéwaⁿ uíqpaɸa-bajǐ-biamá. Gaⁿ agɸá-
alive having his own he reached home, they say, not even one lost to him not they say. And they went homeward
- biamá ɸǐ égiɸe taⁿwaŋɸaⁿ hégaɸtewaⁿǐi íhe akí-biama. Íhe akí-bi 18
they say when at length tribe a great many passing got back to, they say. Passing they got back to, they say
- egaⁿ, Hau! níkawasaⁿ, caⁿ áɸa, níka-najǐha wáiⁿǐiⁿ taíte áɸa, á-biama.
having, Ho! warrior, that will do indeed, human hair ye shall surely wear indeed, said he, they say. as robes
- Gaⁿ é'di akí-bi egaⁿ ɸíi ɸaⁿ bɸúgaqti cí wáqɸi-bi egaⁿ najǐha bɸúgaqti
And there they got having lodges the all again killed them, having hair all
back to, they say they say

- wáçizá-biamá. Ca' ta'wañçáⁿ dúba égaⁿ wáqçí-biamá. Ga' qí çan'di
 they took them, they And so tribe four so killed them, they say.. And lodges at the
 say.
- akí-biamá. Ga' ta'wañçáⁿ eçá amá bçúgaqtí níkagahi úju gíçaxa-bi
 they reached home, And tribe his the all chief principal made their
 they say. (pl. sub.) own, they say
- 3 egaⁿ, é wéçigçáⁿ-biamá.
 having, he ruled for them, they say.

NOTES.

176, 6. giçabajiqti-hnaⁿ ca'caⁿ-biamá, pronounced gi+çabajiqti-hnaⁿ ca'caⁿ-biamá by Joseph La Flèche.

176, 12. wai'miⁿ au, equal to wai'miⁿ ta miñke. See "au" elsewhere, as in the myth of the Coyote and the Buffaloes, egiçe na'jiⁿ çaa'he çí'he au; and in that of the Raccoons and the Crabs, egiçe na'jiⁿ çackaⁿ çí'he au.

176, 13. When the young man was fasting, he knew about the aged Thunderman, who had the Coyote for his servant. The deity told him this.

177, 7. giçęqtiaⁿ-biamá, pronounced gi+çęqtiaⁿ-biamá.

177, 11. áça. This word is added to express emphasis. I never heard it used in common speech. It is used by the criers in proclaiming the commands of chiefs. See "éçë" in the Dictionary.

177, 11. níkawasaⁿ, 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, Miⁿ-wasaⁿ (Female warrior?).

177, 18. egiçe çe-nuga taⁿ t'eç 'iça-biamá. The contraction is from t'éçë 'iça-biamá.

178, 6. ujañge çutaⁿ iheça-gă. 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. gaⁿ níkawasaⁿ çęçu jaⁿ gaⁿç egaⁿ gaⁿ çęçu jaⁿ te aça. It is almost impossible to give the idea of "gaⁿ" by any single English word. This "gaⁿ" with a rising inflection is very emphatic, and differs from "gaⁿ, and." The idea in this case was that as the warrior had chosen to lie there, no fault could be found. Gaⁿç egaⁿ is contracted from gaⁿçá egaⁿ.

178, 17. t'ęçaça-bají ta-bi ehe çactí. This phrase shows that "ta-bi" can be used even in quoting the former words of the speaker himself.

179, 15. na'pa-bajii-gă. 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. editaⁿ aňgagi tai aça. The men were tired of so long a journey.

180, 12. i'c'agęqtci, pronounced i'c'a+gęqtci.

180, 13. jiňgactęwaⁿbají, pronounced jiň+gactęwaⁿbají.

180, 16. i'çí'sabęqti, pronounced i'çíⁿ+sabęqti.

181, 4. çe-nuga ede. It had been a live buffalo-bull, but at the time referred to it was only the carcass of one. So, niaciⁿga ede, it had been a man, but it was then only the body that was carried.

181, 10-11. wana'aⁿ-bají-bi eçegaⁿ egaⁿ. The old man pretended that he thought they said that they did not eat sliced squash, when he knew that they meant human ears.

182, 3; 182, 7; etc. am áça and -biam áça are contractions of amá áça and biamá áça.

182, 18. ha! ha! ha+! *Crescendo*, as in music.

TRANSLATION.

There was a tribe whose chief had a son, a young man. And the young man was very lazy. He did not desire anything at all; he lay down all the time. And his father said, "My child, if one is a man, he usually travels. Do you travel. Go with the young men and travel. Pay attention to the women, and do, at least, take one of them for a wife." And his son never said anything; he continued sad all the while. Even though his father spoke to him, he said nothing. At length he said, "Father, let my mother make a tent for me." And his mother made a tent for him. "Mother," said he, "make also a couch for me." And the boy entered the tent and fasted. He fasted four seasons: he did not eat any food, and he did not drink water. Only once in a while he took a little food, and drank a little water which his mother brought to him. And it happened while he fasted that he thought in his heart, "Let me see! I will wear a robe made of scalps." And it chanced that a deity spoke to him, saying, "Whatever you desire, that shall you do. You shall surely wear a robe made of scalps." And he made an end of the fast. At length he said, "Father, let my mother cook for me. Send them after an old man for me. I wish to go traveling." "Yes, my child," said the chief, "if one is a man, he is accustomed to travel. So have I always wished you to travel. I do not wish you to die in the lodge. I wish you to die at some place that is away from home. I have always been sad because you did not travel." The old man arrived. And the young man said as follows: "O aged man, go after some of the young men for me." And the old man departed. And as he reached each of the lodges, he said to the young men, "The chief's son has invited you." And a great many young men went to the chief's son. And he said as follows: "Ho! I have invited you that we might go traveling. Let us go on the war-path." And the young men were very glad. And he said, "For four days cause them to make moc-casins." In four days they went on the war-path. * * * [What follows was not gained in the original, though told by the same man.—And they came to an aged Thunder-man, who was very poor. None but the leader knew that he was a Thunder-man. And they pitied him, saying, "Let us give him some of our robes and other goods." They did so. Then the old man said, "You think that you have been kind to me. I will be kind to you. I will speak to you about something." When he said this, a Coyote, who was the servant of the old man, standing at the door, gave a wink to the chief's son, who followed him and went outside. Said the Coyote, "When he tells you to choose one of the four sacred bags, take the old otter-skin. All are good, but the rest are not exceedingly good." These bags were, first, a hawk-skin bag; second, a martin-skin bag; third, a bag made of the skin of a bird whose name is forgotten; and, fourth, an otter-skin bag. Then the chief's son and the Coyote re-entered the lodge. And the old man said again, "You have been kind to me, and I will be so to you. Which of these four sacred bags will you take? If you wish to return with scalps and booty in half a day, take the martin-skin. Should you take the hawk-skin, you will return in two days. If you wish to be absent a little while (*i. e.*, several days), take the third. This otter-skin one is good, but it is old and worn." And grasping the otter-skin, the chief's son said, "Grandfather, I will take this, notwithstanding its age." And the old man was in a bad humor, and scolded his servant. "Psha! it seems that this one is he who told it." (In the original, *Náji! cécíũké úwagićéga* eska'v.)

"No, grandfather, he did not tell me. I merely decided so." With the otter-skin bag the old man gave him a wooden club. "The owner of the otter-skin bag does whatsoever he desires, no matter how difficult it is. It kills a great many people. If you wish to kill all in any village or place, flourish this club around your head four times, and at the last time say 'Kau+!' It will make thunder." The old man knew what the chief's son thought in his heart, and he said, "After a while say, 'I will wear a robe of scalps, I say.'" (In the original, *Ga'qti ctéete níka-najíha wáimí' tá miñke, ehé, á-gă hă, á-biamá.*)—Here the translation of the text is resumed.] * * * And in about four days, four men went scouting. When they arrived, there was a populous village. And when they returned to camp they said, "Leader, we have seen a great many lodges." "Warriors, that will do," said he. And they approached very near to the village. And when they reached it, his followers said as follows, "Ho! leader, we have come to the village." Said he, "Ho! warriors, I am not seeking that. I am seeking a different thing." And just so they saw three other villages. Again they went scouting. And as they went scouting, the leader said as follows: "Warriors, should one of your grandfathers be there, beware lest you kill him." And it happened that the scouts found a buffalo bull. Behold, they spoke of killing the standing buffalo bull. "Friends, let us kill the standing buffalo bull," said one. "Why! my friend, the leader said that we were not to kill it," said another. "No, the leader did not mean that, I think," said the former. "Yes, the leader did mean that," said the latter. And they wished to kill it. And the buffalo killed one of the men. And the three went back to camp. And when they got home to camp, they said, "Leader, a buffalo bull was there, and he killed one of us." "Warriors, I said, 'Do not kill your grandfather,'" said he. And when they arrived, the scout lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. Again they went on. When they departed again, four went scouting. When they went scouting, the leader said as follows: "Ho! warriors, should one of your grandfathers be moving there, beware lest you kill him." And it came to pass that they saw a big wolf. Behold, they spoke of killing the big wolf. "Friends, let us kill him," said one. "Fie! my friend, the leader said that we were not to kill him," said a second. "No, the leader did not mean that, I think; how could he mean the wolf?" said the first. And when they shot at the wolf, behold, he attacked them and killed one of the four. Having returned to camp they said, "Leader, a big wolf was there, and killed one of us." "Ho! warriors, I said that you must not kill your grandfather," said he. When they arrived, the scout lay killed, and the leader said, "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here by all means. Let us go further." They went on, and four went scouting. As they went scouting, the leader said as follows: "Warriors, should one of your grandfathers be moving there, beware lest you kill him." And it happened that the scouts found a grizzly bear. Behold, they spoke of killing the grizzly bear. "Friends," said one, "let us kill the grizzly bear." "Fie! my friend, the leader has said that we are not to kill him," said a second. "No, the leader did not mean that, I think," said the first. "Yes, the leader did mean that, I think," said the second. "No, how could the leader possibly mean the grizzly bear?" said the first. And when they desired to kill the grizzly bear, he killed one of the men. And three went homeward to camp. And when they got back to camp, they said, "Leader, a grizzly bear was there, and he killed one of us." "Ho! warriors, I said, 'Do not kill your grandfather,'" said he. And when they arrived,

he lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. At length they came to the end of the sky. And the end of the sky was going down into the ground. And the leader said, "Beware, warriors, lest you fear it. Let us go to the other side. Let us leap over. Beware lest you fear it." And the leader having gone, he reached the other side. And all the rest leaped over. One failed to jump across. When the boy wished to jump across, he failed. At length the end of the sky carried him away under the ground. "Come, warriors, let us go. If we wish to be warriors, we must expect such things. Let him lie here." He referred to the man who lay dead. After they departed, they were going for some time. At length they saw a very high hill and a dense forest, a very dense forest of cedars. "Ho! warriors, we are going thither. We will return thence," said he. "Come, warriors, go scouting." And four went as scouts. When they reached there, they saw only the smoke; they did not see the lodge. Having returned, they said, "Leader, although we reached the place, there was smoke, but we did not see the lodge." "Ho! warriors, that is what I am seeking," he said. Again four went scouting. When they reached the very place, though there was smoke, they did not see the lodge. "Leader, though there was smoke, we did not see the lodge," said they. And it was so four times. The fourth time they arrived at the lodge. And the leader said, "Come, warriors, let us enter the lodge." And they entered the lodge. Now, a very old man was dwelling there in the lodge. His head was very large, and his hair was very white. When the leader entered the lodge he did not recognize the old man. But after sitting a great while he recognized the old man (*i. e.*, the old man was going about the lodge when the chief's son entered, and was not recognized; but when both had been sitting a great while, the young man knew who the old one was). The old man thought as follows: "Though my relations suffer very much by going to so great a distance in search of game, some human beings have brought themselves very easily to this lodge. Right at home, I shall kill some men." And the leader thought as follows: "Good! I have said 'I will wear a robe of scalps.' It is indeed a good robe! I will have it." At length one of the younger brothers of the old man came home, bringing a black bear. His head was enormous, and his hair was very red. When he reached home, the old man told the news to his brother. "You had a very hard time traveling; but some have brought themselves right to the lodge. I shall kill them." Again came one carrying a buffalo-bull. His hair was very yellow. And all came home. And one had very green hair; and he carried home a dead man. And he who reached home first said, "O aged man, have the men eaten?" "No, they have not eaten. Cook ye for them," he said. And he said, "Cook ye slices of squash for them." And behold, they cooked the ears of the dead man for them. "We do not eat such things," said they. "If you do not eat such things, what can you eat?" said the old man, acting as if he did not understand them. "Cook ye fine sweet-corn for them," said he. And behold, he meant lice. And they said, "We do not eat such things." And one of the old men said as follows: "Let them cook the black bear and the buffalo, too, for themselves." And they were very joyful. And having cooked for themselves, they had pleasure in eating. Well, at length it was night. When it was night, the old man said as follows: "Grandchild, if a man travel, he has many things to talk about. Tell about yourselves." "Yes, grandfather, you being grown and being an old man, you, for your part, must know a

great many things. Do you tell about yourselves first," said he. "Well, grandchild, though I am an old man, I have nothing to tell about ourselves. I will tell a myth," said he. And the old man told a myth. "It happened, grandchild, that there was an old man. And he dwelt in a lodge with his three younger brothers. And when his younger brothers went to a very great distance hunting, they invariably reached home at night. And it happened that when the old man was alone watching the lodge, a great many people entered the lodge. And the old man sat thinking thus, 'Though my own brothers have suffered very much by going from time to time to a very great distance, I shall kill a great many men right in the lodge.'" And he said, "Come, grandchild, do you too tell a myth." "Yes, grandfather, let me tell a myth. It happened that a chief had some villages. And he had a child. And the boy was very lazy. Though his father commanded him to travel, he did not travel. He did not wish at all to do anything whatsoever. At length, the boy having spoken of fasting, his mother made a separate lodge for him. And it happened that the boy thought as follows, as he fasted: 'Let me see! I will wear a robe of scalps.' And the boy went on the war-path with a very great number of men. And there were four men who lived together. And the war-party arrived there. And when they arrived there, the boy sat thinking, 'I did say "I will wear a robe of scalps!" It is indeed a good robe. I will possess it.' One of them had very white hair, and one had very red hair, one had very yellow hair, and one had very green hair." And the old man laughed with him. "Ha! ha! ha! My grandchild has, it seems, guessed the very thing," said he. And when it was night, the leader lay with his eye fixed at a hole in his robe, as he wished to lie watching the old men. And he spoke to his followers: "My followers, beware lest you sleep. Lie without sleeping." And it happened as he was lying down at night, the old man lifted his head very gently, and looked now and then at the supposed sleepers. At length the old man seized his stone hammer. When he seized his hammer, the leader arose suddenly, and brandished his club with a terrible roar, saying, "Kau+!" And he killed all four Thunders. "Ho! warriors, stand ye and take the hair of all. Beware lest ye cut one in pieces. Take the scalps entire," said he. And having finished killing them, they went homeward. Having departed homeward, they came back to the end of the sky. "Ho! come, warriors, begone ye to the other side. Go back to the other side and stand in a row," he said. And they did so. He sent all homeward before him. And he went after. He ran very fast as he went, and leaped very far. And the boy who had gone under the ground went homeward with him, being alive again, just as the leader was. And continuing their homeward journey, they came again to the place of the grizzly bear. It was so again. He sent all homeward before him. And he went homeward after them, running and leaping very far. And he took homeward alive the boy who had been dead. At the place of the wolf it was so again. And at the place of the buffalo it was so again. He reached home with all alive; he did not lose even one. And as they went homeward, they passed by a great many villages. As they passed by them on their way home, he said, "Ho! warriors, that will do. Ye shall surely wear robes made of scalps." And when they reached them again on their way home, having killed all in the villages, he took all their hair. And so he killed all the people of four villages. And they came home to their own tribe. And when all of his villages made him head-chief, he governed them.

THE CHIEF'S SON, THE SNAKE-WOMAN, AND THE THUNDERS.

TOLD BY CAÑGE-SKĀ.

Iḥádi aká níkagahí-biamá. Gá-biamá: Nisiha, ugácañ-gă. 'Ábaa-
 His father the chief they say. He said as follows, My child, travel. Hunt
 (sub.) they say:

daⁿ waḥitaⁿ-daⁿctēaⁿ-gă. Níkaⁿhi hă, ú'aⁿḥiⁿ'ge agḥiⁿ xī níkaⁿhi-máji.
 and work or else (imperative sign). I a chief for nothing I sit if I a chief I not.

Wabḥitaⁿ; awáckaⁿ maⁿbḥiⁿ égaⁿ 'ádae. Ú'aⁿḥiⁿ'ge aⁿqtiaⁿ'gaⁿ-máji. 3
 I worked; I made an effort I walked as I hunted. For nothing I a great man I not.

Égaⁿ wíkaⁿbḥa. Égaⁿ ckáxe xī aⁿqtieḥigaⁿ. Ú'aⁿḥiⁿ'ge ḥagḥiⁿ xī
 'So I wish for you. So you do if you a great man. For nothing you sit if

níkaḥiáhiä'ji te, á-biamá. Nújiⁿga, Ké, dadíha, 'ábae bḥé te. Cañ'ge
 you a chief not will, said he, they say. Boy, Come, O father, hunting I go will. Horse

aká nă'qa iñḥaⁿ-gă, á-biamá. Gaⁿ' 'ábae aḥá-biamá. Égiḥe aⁿ'paⁿ 6
 the vertebra put on it for me, said he, they say. And hunting he went, they say. At length elk

d'úba wéḥa-biamá. Cañ'ge taⁿ sihi báqtegaⁿ iḥaⁿ'ḥa-biamá. Gaⁿ' jú-
 some he found them, they say. Horse the (ob.) foot tied, having he placed it, they say. And body

hnaⁿ é'di aḥá-biamá; miⁿdégaⁿ aⁿ'paⁿ wagḥáde aḥá-biamá Aⁿ'paⁿ-ma
 only there went they say; crawled, having elk creeping up on he went, they say. Elk the

é'di ahí-biamá. Ackáqtcí wakída-biamá. Kí wiⁿ' 'úi tē, múzibe iḥéḥa- 9
 there he arrived, they say. Very near he shot at them, they say. And one wounded he shot and wounded it, slightly

biamá. Gañ'ki ḥiḥá-biamá. Ḥiḥé aḥiⁿ aḥá-bi egaⁿ wéahide aḥiⁿ ahí-
 they say. And he chased it, they say. Chasing it having it went, having far having arrived him

biamá, cañ'ge taⁿ ctí wéahide najiⁿ'-biamá. Kí ewéahidēqti aḥiⁿ ahí-
 they say, horse the too far stood they say. And at a very great distance from having arrived him

bi egaⁿ 'ibize wakan'diḥegaⁿ cañ'ge taⁿ ágikibanaⁿ agí-biamá. Ní 12
 they having thirsty impatient from as horse the (ob.) running back to he was coming. Water say back, they say. his own

bḥátaⁿ-máji xī 'ibize at'é taté áhaⁿ, eḥégaⁿ-biamá. Wakan'diḥeqtiaⁿ-biamá
 I drink I not if thirsty I die shall I thought he, they say. Very impatient from they say

xī égiḥe nihañ'ga édedíte amá. Kí Wakan'da ḥiñké ḥahaⁿ'-biamá. Hau!
 when behold a spring it was there, they say. And Deity the (ob.) he prayed to, they say. Ho!

Wakan'da, caⁿ' hă. Aníḥa, á-biamá. Wakan'da, at'é tatéskaⁿbḥégaⁿ ḥaⁿ'ctí. 15
 O Deity, it will do. I live, said he, they say. O Deity, I die would, I thought heretofore.

Ḥiéwaⁿ'jaⁿ. Níḥa tē iⁿḥéckaxe égaⁿ aníḥa tá miñke, Wakan'da, á-biamá.
 You are the cause. Life the you made for me as I live will I who, O Deity, said he, they say.

Hau! ḥataⁿ' gaⁿ'ḥa ḥé xī wé's'ă wiⁿ' éḥaⁿ'bá-biamá. Báazá-biamá.
 Well! to drink wishing he went when snake one emerged they say. Scared him off, they say.

Aⁿ'ha-biamá. Ahaú! Wakan'da, aníḥa éskaⁿbḥégaⁿ ḥaⁿ'ctí, cī at'é tá 18
 He fled they say. Oho! O Deity, I live I thought heretofore, again I die will

- átaⁿhé hă. Cî ní tē'di çataⁿ aça-biamá. Cî wē's'ă aká éçaⁿbe atí-
 I who stand Again water by the to drink he went, they say. Again snake the (sub.) in sight came
 biamá. Cî xagá-biamá. Aⁿ'ha-biamá. Cî ɛqáwadaⁿ'be tē'di çingái égaⁿ
 they say. Again he cried, they say. He fled they say. Again he gared at it when there was as
 none
- 3 cî ní tē çataⁿ çé. Cî wē's'ă aká éçaⁿbe atí-biamá. Cî aⁿ'hai tē. Cî
 again water the to drink he Again snake the in sight came they say. Again he fled. Again
 (ob.) went. (sub.)
- wédubaⁿ tē dúbáⁿ báazai tē nújīnga çîⁿ. Gaⁿ wē's'ă taⁿ ádaⁿbe tē'di
 the fourth time when four it scared him off boy the And snake the looked at when
 times (ob.) (ob.) (ob.)
- égiçe wa'ú údaⁿqti akáma. Kî ní-çátaⁿ jīn'ga ují 'í-biamá wa'ú aká.
 behold woman very beautiful was, they And cup small filled gave him, woman the
 say. say. (sub.)
- 6 Aⁿçaⁿ'bize aⁿwañ'kandiçēqti-maⁿ, á-biamá nújīnga aká. Aⁿçaⁿ'bçaⁿ-máji
 I am thirsty I am very impatient from, said, they say boy the (sub.). I get enough I not
 taté áhaⁿ. Ní tē djúba ínahiⁿ áhaⁿ, eçégaⁿ-biamá. Égiçe íbçaⁿqti giáxa-
 shall ! Water the a little very ! thought he, they say. At length to get enough she made
 for him,
- biamá wa'ú aká. Íbçaⁿqti çataⁿ-biamá nújīnga aká.
 they say woman the (sub.). Got enough drank they say boy the (sub.).
- 9 Kî nújīnga aká wa'ú çinké daⁿbá-bi tē'di qtáça-biamá Wa'ú
 And boy the woman the (ob.) saw, they say when he loved her, they Woman
 say.
- údaⁿ ínahiⁿ áhaⁿ, eçégaⁿ-biamá. Kî çé nújīnga taⁿ gçé tē xî, naⁿbúçiqçá
 beauti- truly ! thought he, they say. And this boy the went home- when, ring
 ful (ob.) (ob.) ward
- wiⁿ 'í-biamá wa'ú aká. Naⁿbúçiqçá gáçaⁿ jaⁿ çagçé te, á-biamá. Kî
 one gave, they say woman the Ring that you use you go will, said she, they And
 (sub.) homeward say.
- 12 wahnáte té xî ágçîⁿ wiⁿ áçagçaⁿ-de, Ké, aⁿwaⁿ'çate té, ecé té, á-biamá
 you eat will when seat one you put it on when, Come, we eat will, you say will, said, they say
 wa'ú aká. Gaⁿ agçá-biamá nú amá. Cañ'ge taⁿ ágikíbanaⁿ. Cañ'ge
 woman the (sub.). And went homeward, they man the Horse the he ran back to Horse
 say (sub.) (ob.) his.
- tan'di akí-biamá. Ágçîⁿ agçá-biamá. Jí tē ágikíbanaⁿ-biamá. Akí-bi
 at the he got back, they Sitting on he went homeward, Lodge the he ran back to they say. He reached
 (ob.) say. they say. (ob.) his home, they say
- 15 xî iqádi aká, Uíhaⁿ'i-gă. Naⁿpéhiⁿqti gçí tē, á-biamá. Gaⁿ uíhaⁿ'i tē
 when his the (sub.), Cook ye for him. Very hungry he has come said, they say. And they cooked for
 father him.
- Waçáte tē áhigi iⁿ'çîⁿ íi-gă, á-biamá. Gaⁿ waçáte tē áhigi éçîⁿ ahíi tē.
 Food the much having be ye said he, they And food the much having they
 (ob.) for me coming say. (ob.) for him arrived.
- Naⁿbúçiqçá çionúda-biamá. Çionúda-bi egaⁿ ecaⁿ'adi çionúde içaⁿ'ça-
 Ring he pulled off, they say. Pulled off, they say having near by pulling it off he put it
- 18 biamá. Ké, aⁿwaⁿ'çate taté, á-bi egaⁿ égiçe wa'ú aká júgigçéⁿqti gçîⁿ-
 they say. Come, we eat shall, said, having behold woman the right with him sat
 they say (sub.)
- biamá, Wē's'ă-wa'ú aká. Gaⁿ waçáte júgigçá-biamá xî çasniⁿ-biamá.
 they say. Snake-woman the (sub.). And eating she with him they say when she swallowed, they say.
- Çasniⁿ-biamá xî, égiçe Wē's'ă-wa'ú çingé átiágça-biamá. Cî nújīnga
 She swallowed, they say when, behold Snake-woman was none suddenly, they say. Again boy
- 21 aká naⁿbúçiqçá çáⁿ uçísnaⁿ-biamá. Kî nújīnga gá-biamá: Dadíha, wa'ú
 the ring the put on, they say. And boy said as follows, O father, woman
 (sub.) (ob.) they say:

amá watcígaxai waʔaⁿbe kaⁿbça, á-biamá. Kì içádi aká gá-biamá:
 the they dance I see them I wish, said he, they say. And his father the said as follows,
 (sub. pl.) they say:

Hau! ciñ'gajiñ'ga wiwíʔa wa'ú watcígaxe wégaⁿça hă; égaⁿ gáxe taí,
 Ho! child my woman to dance wishes for them ; so do will
 (they),

á-biamá içádi aká. Kì iⁿc'áge wiⁿ úwagiça aça-biamá. Gá-biama: 3
 said, they his father the And old man one to tell them went, they say. He said as follows,
 say (sub.). they say:

Wa'ú-macě nıkagahi ijiñ'ge aká waçátcigaxe tá-bi aí aça+! á-biamá
 Ye women chief his son the (sub.) you dance will he says indeed! said, they say

iⁿc'áge aká. Cì wa'ú-ma watcígaxe-ma wadaⁿba-bi xī Wě's'á-wa'ú çinké
 old man the (sub.). Again the women the ones dancing he saw, they say when Snake-woman the (ob.)

iça-bají-biamá. Cañ'gaxewakiça-biamá. Caⁿckáxe taí á-biamá aça+! wa- 6
 he did not find, they say. He caused them to stop, they say. You will stop said he, they say indeed! danc-

tcígaxe tē, á-biamá. Gaⁿ cañ'gaxá-biamá. Jí tēʔa akí-biamá. Ké,
 ing the, said he, they say. And they stopped they say. Lodge to the he reached home, Come,
 they say.

dadíha, iⁿnaⁿha úhaⁿ te. Naⁿpaⁿhiⁿ, á-biamá. Kì úhaⁿ-biamá. Dúda
 O father, my mother cook will. I hungry, said he, they say. And she cooked, they say. This way

aoniⁿ cí taí. Nin'de kē áhigi açiⁿ gú-gă, á-biamá. Gaⁿ nin'deçá-bi 9
 you will come with it. Cooked the much bring ye hither, said he, they say. And they cause it to
 be cooked, they say

xī ē'di éçiⁿ ahí-biamá. Éçiⁿ ahí-bi egaⁿ naⁿbúçiqçá çionúda-biamá.
 when there having they arrived, they say Having they arrived, having ring he pulled off they say.

Çionúda-bi egaⁿ ecaⁿadi çionúd içaⁿça-biamá. Ké, aⁿwaⁿçate taté,
 Pulled off, they say having near by pulled off he put it they say. Come, we eat shall,

á-bi egaⁿ égiçe wa'ú aká júgigçęqti gçiⁿ-biamá, Wě's'á-wa'ú aká. 12
 said, having behold woman the (sub.) right with him sat they say, Snake-woman the
 they say (sub.).

Gaⁿ waçáte júgigçá-biamá. Cì kikíckade-ctēaⁿ-hnaⁿ-biamá, nú çinké
 And eating she with him they say. Again they even played regularly with they say, man the (ob.)
 each other

áçixá-bi egaⁿ.
 she married, having.
 they say

Cì Wě's'á-wa'ú amá çinğá-biamá. Cì naⁿbúçiqçá giaⁿ-biamá nú 15
 Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man

çinké. Cì, Dadíha, wa'ú cemiⁿjiñ'ga jiñgáqtcì watcígaxe waʔaⁿbe kaⁿbça,
 the one Again, O father, woman young woman very small to dance I see them I wish,
 who.

á-biamá. Kì içádi aká gá-biamá: Hau! ciñ'gajiñ'ga wiwíʔa wa'ú çemiⁿ-
 said he, they And his father the said as follows, Well! child my woman young
 say. (sub.) they say:

jiñ'ga jiñgáqtcì watcígaxe wégaⁿça hă; égaⁿ gáxe taí, á-biamá içádi aká. 18
 woman very small to dance wishes for them ; so do will said, they his father the
 (they), say (sub.).

Kì iⁿc'áge wiⁿ cì úwagiça aça-biamá. Gá-biamá: Wa'ú-macě cemiⁿ-
 And old man one again to tell them went they say. He said as follows, Ye women young
 they say:

jiñ'ga jiñgáqtcì-macě edábe waçátcigaxe çidaⁿbe gaⁿçai. Waçátcigaxe
 woman very small ye who also you dance to see you he wishes. You dance

taí, aí aça+! á-biamá. Gaⁿ watcígaxá-biamá. Nújiñga aká uçixidá-biamá 21
 will, he indeed! said he, they And they danced they say. Boy the looked around, they say
 say. (sub.)

- xī Wēs'ā-wa'ú íça-bají-biamá. Íça-bají xī, 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.)
 watcígaxe cañ'gaxe taí, á-biamá. Ca'ckaxe taí, á-biamá, açá+, watcígaxe
 to dance stop will said he, they (they), say. Ye will stop, said he, they indeed, dancing say,
- 3 tē, á-biamá. Ga' cañ'gaxá-biamá. Jí tē'ja akí-biamá. Ké, dadíha,
 the, said he, they say. And they stopped, they say. Lodge to the he reached home, Come, O father, they say.
- i'n'na'ha úhaⁿ te. Na'pa'hiⁿ, á-biamá. Kí úhaⁿ-biamá. Dúda! aoni' cí
 my mother cook will. I hungry, said he, they say. And she cooked, they say. This way! you come with it
- taí. Nin'de ké áhigi açi' gíi-gă, á-biamá. Ga' nin'deçá-bi xī é'di éçiⁿ
 will. Cooked the much bring ye hither, said he, they say. And they caused it to when there having be cooked, they say for him
- 6 ahí-biamá. Éçiⁿ ahí-bí ega' na'búçiqçá gçíonudá-bi ega', Ké, a'wa'ⁿ-
 they arrived, they say. Having arrived, having ring pulled off his own, having, Come, we they say
- çate taté, á-bi ega', égiçe wa'ú aká júgigçé'qti gçi'-biamá, Wēs'ā-wa'ú
 eat shall, said, having, behold woman the right with him sat they say, Snake-woman they say (sub.)
- aká. Ga' waçáte júgigçá-biamá. Çi kikíckade-çtēa'-hna'-biamá. Çi
 the And eating she with him, they say. Again they even played regularly with each other, Again they say (sub.).
- 9 Wēs'ā-wa'ú amá çinçá-biamá. Çi na'búçiqçá gia'-biamá nú çinçké. Çi,
 Snake-woman the (sub.) was none, they say. Again ring wore his, they say man the one Again, who.
- Ké, dadíha, wa'ú cémi'jin'ga na' çin' watcígaxe te, á-biamá. Cémi'jin'ga
 Come, O father, woman maiden grown the (ob.) let her dance, said he, they say. Maiden
- çana' çáçi'cé waçátçigaxe taí açá+! Níkagahi ijin'ge aká çida'be ga'çai
 you grown you who are you are to dance indeed! Chief his son the (sub.) to see you wishes
- 12 açá+! á-biamá. Ga' watcígaxá-biamá. Ga' wa'ú amá uçiçidá-biamá.
 indeed! said he, they say. And they danced they say. And woman the (one mv.) he looked around for, they say.
- Íçai-bají-biamá. Íçáça-májí áhaⁿ, eçégaⁿ-biamá. Cañ'gaxewakiçá-biamá.
 She was not found, they say. I find her I not ! thought he, they say. He caused them to stop, they say.
- Ga' agçá-biamá. Akí-biamá xī úhaⁿ ágají-biamá. Ké, dadíha, i'n'na'ha
 And he went homeward, they say. He reached home, when to cook he commanded them, Come, O father, my mother they say.
- 15 úhaⁿ te. Na'pa'hiⁿ, á-biamá. Kí úhaⁿ-biamá. Dúda aoni' cí taí.
 cook will. I hungry, said he, they say. And he cooked, they say. This way you will come with it.
- Nin'de ké áhigi açi' gíi-gă, a-biamá. Ga' nin'deçá-bi xī é'di éçiⁿ
 Cooked the much bring ye hither, said he, they say. And they caused it to when there having be cooked, they say for him
- ahí-biamá. Éçiⁿ ahí-bi ega' na'búçiqçá gçíonudá-bi ega', Hau! çí açúha
 they arrived, they say. Having arrived, having ring pulled off his own, having, Ho! again. finally they say
- 18 a'wa'çate taté, á-biamá. Égiçe wa'ú aká júgigçé'qti gçi'-biamá, Wēs'ā-
 we eat shall, said he, they say. Behold woman the (sub.) right with sat they say, Snake-
- wa'ú aká. Ga' waçáte júgigçá-biamá. Ukíkie-hna'-biamá. Ukíkie-
 woman the (sub.) And eating she with him, they say. They talked in-va- they say. They talked to each other riably to each other
- hna'-bi xī içádi aká na'a'-biamá. Ėbé-hna' ukíe é'nte da'bai-gă,
 in-va- they when his father the (sub.) heard it they say. Who only he may be talking to see ye, riably say

á-biamá. Mi^{n'}jĩnga wi^{n'} da^{n'}be aḥá-biamá. Kĩ gá-biamá: Dadihá, wiĩnú
said he, they Girl one to see went they say. And she said as fol- O father, my elder
say. lows, they say: brother

aká wa'ú úda^{n'}-qti wi^{n'} júgḥe gḥi^{n'} hě, á-biamá mi^{n'}jĩnga aká. Ga^{n'}
the woman very beautiful one he with sits said he, they say girl the And
(sub.) her (sub.).

Wě's'á-wa'ú áḥixe waḥĩna-biamá.
Snake-woman married him visible they say.

3

Wě's'á-wa'ú a^{n'}wa^{n'}waḥa aḥá-bajĩ-biamá. Égiḥe nú aká aḥá-biamá.
Snake-woman which way went not they say. At length man the (sub.) went, they say.

Aḥá-biamá xĩ égiḥe wa'ú. úda^{n'}-qti wi^{n'} íḥa-biamá. Gá-biamá: Wigḥá^{n'}
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 miñke. Ḥiádi ḥiha^{n'} úwagiḥá-gă, á-biamá. Gañ'ki wa'ú aká uíḥa 6
will I who. Your father your tell them, said he, they And woman the totell it
mother say. (sub.)

akĩ-biamá. Gá-biamá: Dadihá, i^{n'}na^{n'}ha méga^{n'}, níkagahi ijiñ'ge aká
reached home, She said as follows, father, my mother likewise, chief his son the
they say. they say: (sub)

añgḥá^{n'} 'íḥai, á-biamá. Kĩ iḥádi aká gá-biamá: Ḥiḥahídai te hă, a-biamá.
to marry promised, said she, And her father the said as follows, He mocked you said he, they
me they say. (sub.) they say: say.

Kĩ Wě's'á-wa'ú aká waji^{n'}cte ḥĩngá-bitéama, wa'ú áji waga^{n'}ḥa tē'di. 9
And Snake-woman the in a bad humor disappeared, they say, woman a differ- he desired when.
(sub.) ent

Ga^{n'} ḥĩngai tē xĩ gá-biamá: Wabḥáte ka^{n'}bḥa hă I^{n'}na^{n'}ha úha^{n'} te,
And she disappeared when he said as follows, I eat I wish My mother let her cook,
they say:

á-biamá. Kĩ úha^{n'}-biamá. Dúda aoni^{n'} cí tai. Nin'de kē áhigi aḥi^{n'} gfi gă,
said he, they And she cooked, they say. This way you will come Cooked the much bring ye hither,
say. with it.

á biamá. Ga^{n'} nin'deḥá-bi xĩ é'di éḥi^{n'} ahĩ-biamá. Éḥi^{n'} ahĩ-bi ega^{n'} 12
said he, they And they caused it to be when there they brought it thither to Brought it thither to having
say. cooked, they say him, they say him, they say

na^{n'}búḥiqḥá gḥĩonudá-bi ega^{n'}, Ké, a^{n'}wa^{n'}ḥate taté, á-biamá. Égiḥe, añ'kaji-
ring pulled off his, they having, Come, we eat shall, said he, they Behold, not so
say. say.

biamá. Añ'kaji ega^{n'} ḥatá-bajĩ-biamá, gḥiḥa-bajĩ-biamá, Wě's'á-wa'ú ígiḥa-
they say, Not so being he ate not they say, displeased they say, Snake-woman found not
his

bajĩ-bi ega^{n'}. Ḥizá-gă. I^{n'}ḥa-máji. Waḥáte ka^{n'}bḥa-máji, á-biamá. Ké, 15
they say having. Take it. I am sad. Food I want not, said he, they say. Come,

dadiha, 'ábae bḥé tá miñke, á-biamá. Cañ'ge ta^{n'} na^{n'}qa cánakágḥe
father, hunting I go will I who, said he, they say. Horse the (ob.) vertebra saddle

iñ'gḥa^{n'}i-gă, á-biamá. Wáḥaha úda^{n'}qti áḥahá-biamá. Cañ'ge ta^{n'} cti úda^{n'}qti,
put ye on for me, said he, they Clothing very good he put on, they say. Horse the too very good,
say.

cánakágḥe cti úda^{n'}qti. Aḥá-biamá. Aḥá-biamá xĩ égiḥe Wě's'á-wa'ú 18
saddle too very good. He went, they say. He went, they say when behold Snake-woman

sigḥé tē ígiḥa-biamá. Nihañ'ga tē agḥá-bitéama. Sigḥuḥigihá-biamá.
trail the he found his, they say. Spring the (ob.) she went back, He followed the they say.
they say. trail of his

Sigḥuḥigihá-bi xĩ, égiḥe nihañ'ga tē ákusande áḥa aḥá-bitéama sigḥé tē.
He followed the trail of when, behold spring the through beyond went, they say trail the.
his, they say

Sigḥuḥigihé aḥá-bi ega^{n'}, ḥá-bi ga^{n'}, ḥá-bi ga^{n'}, égiḥe ɣi tē píajiḥi ededí 21
Following the trail he went, he went, having, he went, having, at length lodge the very bad there it
of his own they say they say they say

- te amá. Çetēdi hí eskaⁿ, eçēgaⁿ égaⁿ ē'di aça-biamá. Ē'di ahí-bi xī égiçe
 was they. At this she it might he thought as there he went, they say. There he arrived, when behold
 say. place arrived be, they say
- níaciⁿga iⁿc'ágeqtci akáma, wáçaha çicpácpaqtciaⁿ akáma. Çé níaciⁿga
 person very old man was, they say, clothing torn in shreds they say. This man
- 3 ahíi xī iⁿc'áge çin^{ké} wáçaha eçá tē áçahakiça-biamá nújiⁿga aká.
 arrived when old man the (ob.) clothing his the caused him to put on, boy the (sub.).
 they say
- Iⁿc'áge aká qubá-biamá. Hau! iucpáha, çá'eaⁿçaçē ehnégaⁿ, wáçaha
 Old man the (sub.) sacred, they say. Ho! grandchild, you pity me you think, clothing
 aⁿçá'i, caⁿ çá'éwigiçē, á-biamá. Uwikie tá min^{ké}, á-biamá. Wa'ú
 you gave yet I pity you, said he, they I talk to you will I who, said he, they Woman
 me, say. say.
- 6 uçúçahe çinⁿ gákē çé, ní-çaⁿga kē áçite çé, á-biamá. Hau! wáçaha çé
 you follow her the that (way) went, big water the crossed it went, said he, they Ho! clothing this
 say.
- píajiqtcī çé šnhaha hné te, á-bi egaⁿ 'í-biamá iⁿc'áge aká. Waçáge
 very bad this you put on you will go, said, having gave him, old man the (sub.). Hat
 they say they say
- çáⁿ cti 'í-biamá. Maⁿze-wetiⁿ cti 'í-biamá. Caⁿge taⁿ píaji wahiçagē
 the too gave him, Sword too gave him, Horse the bad lame
 they say they say
- 9 cti 'í-biamá. Gaⁿ, Ké, hné te. Taⁿwaⁿççaⁿ wiⁿ ēdediçaⁿ ē'di ahí áça
 too gave him, And, Come, you will go. Village one the one that there ar- indeed
 they say they say is there rived
- wa'ú aká, á-biamá. Aⁿhaⁿ, á-biamá. Masáni cí tēdihi xī níaciⁿga
 woman the (sub.), said he, they Yes, said he, they Across you arrives at it when person
 say. say. arrive
- d'úba ē'di gçiⁿ, á-biamá. Ūwaçakié te, á-biamá. Īe kē éçiná'aⁿ-báji
 some there sit, said he, they You will talk with said he, they Word the not heed for you
 say. them, say.
- 12 xī çéwaçakiçe té, á-biamá Aⁿhaⁿ, iigaⁿha, á-biamá, çahaⁿ-bi egaⁿ.
 if you will send them away, said he, they Yes, grandfather, said he, they thanked him, having.
 say. say, say, they say
- Gaⁿ aça-biamá.
 And so he went, they say.
- Ní-çaⁿga ahí-bi xī ní kē jinⁿgaji amá. Iⁿc'áge aká waqúbe gáxai
 Big water he reached, when water the not small they say. Old man the sacred (thing) made
 they say (sub.)
- 15 égaⁿ ní kē ágajade çékiça-biamá, iⁿc'áge aká ictá-çip'iⁿze gçiⁿ-bi egaⁿ.
 having water the striding he sent him, they say, old man the (sub.) closing his eyes sat, they say having.
- Ictá çibça-bi xī, égiçe masáni ahí biamá. Masáni ahí-bi xī, í ēdedi-te
 Eye opened, they when, behold the other he reached, they The other he reached, when, lodge there it was,
 say side say. side they say
- amá, cúde gaⁿ maⁿgçe najiⁿ te amá. Çé íi wiqigaⁿ uça çáⁿcti, çetēē hā,
 they say, smoke so erect it stood they say. This lodge my grand- told of heretofore, this is it
 father
- 18 á-biamá. Ē'di ahí-bi egaⁿ uđá-biamá. Ēgiçe iⁿc'áge naⁿba ē'di gçiⁿ
 said he, they There arrived, having he entered, they Behold old man two there were sit-
 say they say say.
- akáma, Inⁿççaⁿ iⁿc'áge. 'Ábae aça-biamá ucté amá. Waçáge çáⁿ iⁿc'áge
 ting, they Thunder old man. Hunting went, they say the rest the Hat tho old man
 say, (pl. sub.).
- aká 'íi çáⁿ ugíđadaⁿ-bi xī waçóna-baji-biamá. Iⁿc'áge amá íça-baji-
 the had given the he pushed down his, when he was invisible they say. Old man the (sub.) did not
 (sub.) him they say discover him

- biamá. Ki égiçe, aṅgú égaⁿ níkaciⁿga wáçate akáma Iṅçaⁿ aká. Caⁿ
they say. And behold, us like man were eating them, they say Thunder the (sub.). Yet
- wéça-báji gçiⁿ-bi xī, Píäji ínahiⁿ gáxai áhaⁿ, eçégaⁿ gçiⁿ-biamá nújiṅga aká.
found him not they sat, when, Bad truly they do ! thinking sat they say boy the (sub.).
- Wiṅgaⁿ uáwakie tai-ma çé wáwake te-ána eçégaⁿ-biamá. Gaⁿ nini ují-bi 3
My grand- I talk with will they this he meant them ! thought he, they say. And tobacco they put
father them who (in thought) in, they say
- xī waçíona xīçáxa-biamá, waçáge gçiönudá-bi egaⁿ. Niníba ké wénacá-
when visible he made himself, they hat pulled off his, they having. Pipe the he snatched
say, say from them
- biamá. Niníba nákaðe xī íbistá-biamá Iṅçaⁿ iⁿc'áge áma çínké. Í'tcité! 1
they say. Pipe hot when he held against, Thunder old man the the (ob.). I burn!
- á-biamá iⁿc'áge aká. Gañ'ki waçáge ugídadaⁿ-bi xī çíṅgá-biamá. Qa-í, 6
said, they say old man the (sub.). And hat he pulled on his, when he was missing, Why!
they say they say they say
- níaciⁿga úmaka ínahiⁿ aṅçígaçiⁿ tí çaⁿctí Eátaⁿ cénaji éiⁿte, á-biamá.
man easy truly having himself had heretofore. Why not destroyed may? said (one),
come they say.
- Áma gá-biamá: Çí éwiðacíbe, ehé té eátaⁿ cénaji, á-biamá. Gáagíama
The said as follows, There I left him for thee, I said when why not destroyed, said he, they Those returning
other they say: say.
- wéama tá amá. Níaciⁿga úmaka tcábe tí çaⁿctí ákiágçai, wéahúsa tá 9
they will the (sub.). Man easy very had come hither went back again, they scold us
blame us will
- amá. Égiçe níaciⁿga t'éçé iⁿ agçi-biamá. Gáké çizái-gá, á-biamá.
the (sub.). At length man killed carrying one came home, That (ob.) take ye, said he, they
they say they say say.
- Çizá-bi egaⁿ nan'daṣ íhéça-biamá. Hau! ha+! wéaçamá taité, á-biamá.
Took it, having by the wall they placed it, they (See note) you will surely blame us, said they,
they say say they say
- Níaciⁿga úmaka aṅçígaçiⁿ tí çaⁿctí ákiágçai, á-biamá. Těná! eátaⁿ ajaⁿ 12
Man easy having himself had come he went back said they, they Fie! why you did
hither again, say.
- xī t'éçaça-báji gçéçakiçai á, á-biamá. Wéahiděqti aṅgú-hnaⁿ aṅgáhii,
when you did not kill you sent him homeward ! said he, they At a very great we only we arrived,
him say distance
- á-biamá. Úmakaqteci tí xī t'éçaça-báji gçéwaçaiçai píäji ckáxai. Íwit'ábçai,
said he, they Very easily came when you did not kill you sent them bad you did. I hate you,
say. homeward
- á-biamá. Ké, nini ují-gá, adída! á-biamá. Gañ'ki nini ují-bi egaⁿ, t'éçé 15
said he, they Come, tobacco put ye in, simpletons! said he, they And tobacco put in, having, killed
say. they say they say
- iⁿ gçi çínké iⁿ-biamá. Niníba ké çaná-bi egaⁿ nújiṅga aká wénacá-
carry- came the one they gave him, Pipe the took a whiff, having boy the snatched it
ing home who they say. they say (sub.) from them
- biamá, íbistá-biamá. Í'tcité! á-biamá Wíebçiⁿ-máji, á-biamá. Áma,
they say, pressed it against him, I am burnt! said he, they It was not I, said (one). they The other,
they say say. say.
- Wíebçiⁿ-máji, á-biamá. Nújiṅga aká waçáge gçiönudá-biamá. Çéma 18
It was not I, said he, they say. Boy the (sub.) hat pulled off his, they say. These
- júwagçé'qti içaⁿ-biamá. Edádaⁿ edéçai á, á-biamá. Edádaⁿ edaⁿçá-báji,
right with them he sat suddenly, What what said ? said he, they What what we said not,
they say. ye say.
- á-biamá. Íçae-hnaⁿi, á-biamá nújiṅga aká. Ké, e'aⁿ ckáxe ckaⁿhnai
said they, they You were speaking, said, they say boy the (sub.). Come, how you do you wish
say.

- ɣĩ, kě, gáxai-gă, á-biamá. Wéja-biamá. Kagéha, an'kaji, aⁿɕaⁿ'a-báji,
 if, come, do ye, said he, they say. They denied, they say. Friend, not so, we were not speaking,
 á-biamá. Čábɕiⁿ aká daⁿbá-bi ɣĩ, égiɕe, sabájiqti waɕáge ɕaⁿ ugíɕadaⁿ'-bi
 said they, they Three the saw him, they when, behold, very suddenly hat the pushed on his, they
 say. (sub.) say say
- 3 egaⁿ ɕiŋgá-biamá.
 having he was not, they say.
- Nă! kagé, wéaɕamai ɕaⁿ'cti, ihusa-biamá ci. Eátaⁿ, kagé, níkaciⁿga
 Why! younger you blamed us heretofore, they scolded him, again. Why, younger man
 brother, they say.
- t'éɕaɕáji gɕéwaɕakiɕé ă. Wéaɕama ɕaⁿ'cti, á-biamá pahaŋ'ga aká. Gá-
 you did not you sent homeward ? You blamed us heretofore, said, they say the first the Those
 kill (sub.).
- 6 agíama wéama taité, á-biamá. Égiɕe agɕi-biamá. Cin'gajin'ga iⁿ agɕi-
 returning will surely blame us, said (the first At length (one) came home, Infant carry- he came
 ones), they say. they say. ing home
- biamá. Gákě ɕizái-gă, á-biamá. Nan'daɕ ihéɕa-biamá. Gá-biamá: Wa-
 they say. That (ob.) take ye, said he, they By the wall they laid it, they He said as follows, Very
 say. say. say.
- ɕúdeäji-qti pí; a'iⁿ agɕi, á-biamá. Gá-biamá: Kagéha, níaciⁿga wiⁿ
 far I was I carried I have said he, they They said as fol- Younger man one
 (I reached); come home, say. lows, they say: brother,
- 9 úmaka tcábe atí ɕaⁿ'cti. T'eaⁿ'waⁿɕa-báji agɕai, á-biamá. Céaka wéama éde
 easy very came formerly. We did not kill them he went said they, they Yonder blamed us but
 hither homeward, say. one
- é cti égaⁿi jú-baji há. Wan'gabacibai, t'eaⁿ'ɕa-báji ci. Gá-biamá: Qa-i!
 he too was so unsuccess- We left it for them, we did not kill him again. He said as follows, Why!
 ful they say:
- aⁿɕaⁿ'sabe inahiⁿ wéahide pí ɕaⁿ'cti. Úmaka inahiⁿ tí tē t'éɕaɕa-báji
 I suffered truly a great dis- I reached formerly. Easy truly came when you did not kill
 tance him
- 12 gɕéɕakiɕai tē píaji cǎxai. Wí gaⁿ ɣaⁿ'be ɣĩ t'éáɕe tá minke, á-biamá
 you sent him when bad you did. I at any I see him if I kill him will I who, said he, they
 homeward rate say.
- Íkihusá-bi ɣĩ égiɕe nújĩnga aká waɕáge gɕiɕnudá-biamá, éwakigaⁿ'qti iɕaⁿ'-
 Scolding one when at length boy the hat pulled off his they say, just like them sat sud-
 another, they say (sub.) denly
- biamá. Edécai ă, á-biamá. Aⁿɕaⁿ'a-báji, á-biamá. Kagéha, edádaⁿ edaⁿ'-
 they say. What said ? said he, they We did not speak, said they, they Friend, what we said
 you say. say.
- 15 ɕaⁿ-baji, á-biamá. Wéja-biamá. Naⁿ'pa-i-biamá nújĩnga aká. Íɕae-hnaⁿ'i.
 nothing, said they, they They denied it, they Was feared they say boy the You were speak-
 say. say. (sub.) ing.
- Edádaⁿ edécegaⁿ íai-gă. Kagéha, edádaⁿ ctéwaⁿ 'iaⁿ'ɕa-baji, á-biamá.
 What what you said, so speak ye. Friend, what soever we spoke not of, said they, they
 say.
- Waɕáge ɕaⁿ giaⁿ'-bi ɣĩ égiɕe ɕiŋgé átiagɕa-biamá. Kagéha, eátaⁿ ajaⁿ'.
 Hat the he put on when behold he disappeared suddenly, they say. Younger what were you
 his, they say brother, doing?
- 18 Eátaⁿ t'éwaɕaɕáji, kigɕéwaɕáɕe ă. Wéaɕamai ɕaⁿ'cti, á-biamá. Níkaciⁿ'ga
 Why you killed them not, you sent them home ? You blamed us heretofore, said they, they Man
 again say.
- úmaka tcábe atí-hnaⁿ ɕaⁿ'cti, aⁿ'waⁿ'ɕigɕaⁿ'ɕai. T'eaⁿ'ɕa-báji. Īⁿ'taⁿ gáagi-ma
 easy very came regu- heretofore, we missed doing it to him. We did not kill him. Now those return-
 larly ing
- wiⁿ qtáwaɕe uɕiɕiqtiaⁿ'i, wéahusa tá amá, á-biamá. Ci wiⁿ agɕi-biamá.
 one to love us very difficult, they scold us will the said they, they Again one came they say.
 (pl. sub.), say. home

- Wa'ú miⁿjĩnga éçaⁿba wa'iⁿ agçi-biamá. Hau! kagéha, wéačat'áhne tai,
 Woman girl too carrying he came home, Ho! younger you hate us will,
 them they say. brother,
- á-biamá. Níkaciⁿga wiⁿ úmaka tcábe atí čaⁿcti, t'eaⁿwaⁿča-báji, kigčeaⁿ-
 said they, they Man one easy very came formerly, we did not kill them, we sent them
 say.
- waⁿčai, á-biamá. Hau, ha+! á-biamá. Eátaⁿ t'éwačáča-báji ä. Wéahide 3
 home again, said they, they (See note) said he, they Why you killed them not ? Very far
 say. say.
- aŋgúne-hnaⁿ aŋgáhi. Wéasaběqti aŋgáhi-hnaⁿi. Eátaⁿ t'éwačáča-báji ä.
 we hunting regu- we arrive. We suffering ex- we usually arrive. Why you did not kill them ?
 larly ceedingly
- Íwit'ábčai, á-biamá. Aⁿhaⁿ, kagéha, égaⁿ há, á-biamá. Aⁿwaⁿdaⁿbaí
 I hate you, said he, they Yes, younger it is so, said they, they We see them
 say. brother, say.
- ctěwaⁿ eáwagaⁿ-hnaⁿi, ákiágče-hnaⁿi, wiⁿčake. Atí tá ama há, á-biamá. 6
 notwith- we are always so, they always go back you speak Come will the said they, they
 standing again, truly. (pl. sub.) say.
- Wí jaⁿ'be xi t'éáčě te. Niní ujíi-gá, á-biamá iⁿ'tcaⁿ agçi aká. Gaⁿ'ki
 I I see him if I kill him will. Tobacco put ye in, said he, they just now come the And
 say (sub.).
- niní ují-bi egaⁿ t'éčě iⁿ gçi činké 'i-biamá. Niníba kě čaná-bi egaⁿ
 tobacco put in, having killed carry- came the one they gave him, Pipe the drew a whiff, having
 they say ing home who they say. they say
- nújĩnga aká wénacá-biamá, íbistá-biamá. Ítcitci! á-biamá. Ninídeaⁿčáčai, 9
 boy the snatched it they say, pressed it against I am burnt! said he, they You burn me,
 (sub.) from them him, they say. say,
- á-biamá. Aŋgú aⁿčiⁿ-báji, á-biamá. Nújĩnga aká wačáge gčionudá-bi egaⁿ
 said he, they We we are not, said they, they Boy the hat pulled off his, they having
 say. say. (sub.) say
- júwagčě qti ičaⁿ-biamá wačionna-biamá. Kižaⁿjaⁿběqti-biamá.
 right with them sat suddenly, they visible they say. They looked repeat- they say.
 say edly at one another
- Čégaⁿ učiča-hnaⁿi čaⁿcti égižaⁿ hnaŋkácě, uwíkíe tai minke, á-biamá 12
 Thus he told of only. formerly you do that you who are, I talk to you will I who, said, they say
 you
- nújĩnga aká. Uwíkíe tai minke caⁿ'ja íe kě áčaná'aⁿ-báji xi hně taité,
 boy the I talk to you will I who though words the you obey not if you go shall,
 (sub.).
- á-biamá. Áčaná'aⁿi xi hná-báji taité, á-biamá. Níaciⁿga čéama
 said he, they You obey if you go not shall, said he, they Man these
 say. say.
- 'ágčawačáčai. Eátaⁿ t'éwačáčai ä. Aⁿwaⁿčate tai há, á-biamá. Kí čéma 15
 ye make them suffer. Why you kill them ? We eat them will said they, they And these
 say. say.
- č'be wáhnataí ä. Píäji ckáxai, á-biamá. Caⁿ'ckaxe tai čéma t'éwačáčai
 who you eat them ? Bad you do, said he, they say. You will stop it these you kill them
- tě, á-biamá. Aⁿhaⁿ, kagéha, á-biamá. Gátědi hé t'aⁿ wactaⁿ'bai ä,
 the, said he, they Yes, friend, said they, they In that horn have you see them ?
 say. say. place
- á-biamá (čé é waká-biamá). Aⁿhaⁿ, hégabáji, á-biamá. Čé Wakánda 18
 said he, they (but. that he meant, they say). Yes, a great many, said they, they This Deity
 say. falo say.
- aká wačáte wáxai níkaciⁿga gčúba. Čéma wáhnatai tě píäji ckáxai.
 the (sub.) food made them people all. These you eat them as bad you do.
- Caⁿ'gaxái-gá, á-biamá nújĩnga aká É cti wactaⁿ'bai ä (aⁿ'paⁿ é waká-
 Stop ye it, said, they say boy the (sub.). That too you see them ? (elk that he meant

- biamá), á-biamá. Aⁿhaⁿ, á-biamá Égaⁿ waçatai-gă, á-biamá nújiŋga
they say), said he, they say. Yes, said they, they say. So eat ye them. said he, they say boy
- aká. É cti wactaⁿ bai ă, á-biamá nújiŋga aká (ıáqti é waká-biamá).
the (sub.). That too you see them ? said, they say boy the (sub.) (deer that he meant they say).
- 3 Aⁿhaⁿ, hégabaji aⁿwaⁿdaⁿbai hă, á-biamá. Égaⁿ wáhnate tai. Өéma
Yes, a great many we saw them said they, they say. So ye eat them will. These
caⁿméwaçai-gă, á-biamá. Úⁿaⁿçinⁿge ‘ágçawaçaiçai, á-biamá nújiŋga aká.
let them alone, said he, they say. Needlessly you make them suffer, said, they say boy the (sub.).
Ki égaⁿ ckáxe tai xi uwikie tai minke. Aⁿhaⁿ, kagéha, égaⁿ aŋgáxe
And so you do will if I talk to you will I who. Yes, friend, so we do
- 6 taŋgataⁿ, á-biamá. Caⁿckaxe taité, á-biamá Aⁿhaⁿ, kagéha, caⁿaŋgáxe
we who will, said they, they say You will surely stop it, said he, they say. Yes, friend, we stop it
taŋgataⁿ, á-biamá. Ki Өéma waniŋa hnáte áwigaji-má wáhnate taité,
we who will, said they, they say And these animal you eat I command them you eat them will surely,
á-biamá. Aⁿhaⁿ, kagéha, aⁿwaⁿçate taŋgataⁿ, á-biamá. Hau! bçé tá
said he, they say. Yes, friend, we eat them we who will, said they, they say. Ho! I go will
- 9 minke, á-biamá nújiŋga aká. Bçé tá minke çaⁿja íhe agçi tá minke,
I who, said, they say boy the (sub.). I go will I who though passing I come will I who,
á-biamá. Wiⁿçaka-báji hnaŋkácě hné taité; wiⁿçake hnaŋkácě caⁿcaⁿ
said he, they say. You tell not the truth ye who you go shall; you tell the truth ye who continually
çagçiⁿ taité Өe waniŋa wáhnate hnaŋkácě agçi xi caⁿcaⁿ hniⁿ taité,
you sit shall. This animal you eat them ye who I come when continually you be shall,
back
- 12 á-biamá. Aŋka-çiⁿ-báji hnaŋkácě, agçi ki hné taité, á-biamá. Gaⁿ aça-
said he, they say. You are not so ye who, I come when you go shall, said he, they say And went
say. biamá. Wa^u sigçé çé tç cı uçuhe aça-biamá. Sigçé çé tç uçuhe aça-bi
they say. Woman trail went the again following he went, they say. Trail went the following went, they say
egaⁿ, çá-bi gaⁿ, çá-bi gaⁿ, égiçe taⁿwaŋçanⁿ hégactewaⁿji ededí-çanⁿ amá.
having, went, having, went, having, at length village populous there it was they say.
- 15 Ki Wěs’ă-wa^u ădi ahí-bitéamá. Nújiŋga aká xi kaŋgěqtci ahí-bi xi
And Snake-woman there arrived had, they say. Boy the lodge very near to arrived, when they say
(sub.)
xiççitaⁿ-biamá. Waqúbe gaxá-bi egaⁿ wáçaha údaⁿqti iⁿc’áge ‘íi kě é
worked for himself, they say. Sacred thing made, they say having clothing very good old man gave the that him
gaxá-biamá. Caŋge taⁿ cti sábeqti gaxá-biamá. Maⁿze-wetiⁿ cti mígçanⁿ-
he made, they say. Horse the too very black he made, they say. Sword too he wore in his belt
- 18 biamá. ădi aça-biamá. Caŋge amá uaⁿsiqti naŋge maⁿçiⁿ-biamá
they say. There he went, they say. Horse the (sub.) leaping very running walked they say.
high
Niaciⁿga wadaⁿbe xiⁿctě naⁿpe átiágçanⁿ-biamá. Өé niaciⁿga wiⁿ atí éde
People saw even when feared suddenly they say. This man one has come but
wáçaha údaⁿ tcábe áça. Caŋge taⁿ cti údaⁿqti agçiⁿi, á-biamá. Wěs’ă-
clothing good very indeed. Horse the too very good he sits on, said they, they say Snake-
say.
- 21 wa^u ugiŋe tí égaⁿ xi çanⁿ xúwiⁿxe aça-biamá. Ugçixide gaⁿ gçiⁿ-biamá.
woman seeking had as lodges (ob.) going around he went, they say. Looking for his so he sat they say.

- Égiçe Wě's'ă-wa'ú ígiça-bi ega^{n'} égiçe nú wi^{n'} áçixe akáma. Uné ahí
At length Snake-woman found his, having behold man one she had married, they Seeking ar-
they say her rived
- aká it'açá-biamá, mi^{n'}ada-biamá. Mi^{n'}wadá-biamá xī ma^{n'}ze-weti^{n'} i^{n'}c'áge
he who he hated they say, jealous they say. Jealous they say when sword old man
- aká 'íi kě gçizá-bi ega^{n'}, wéti^{n'} ábahá-biamá. Wéduba^{n'} tédhi ta^{n'}wāngça^{n'} 3
the gave the took his, they having, threatened to strike, they say. The fourth time arrived village
(sub.) him (ob.) say at it
- bçúgaqti wáqçi-biamá. Wě's'ă-wa'ú edábe gaqçi-biamá. Agçá-biamá
the whole he killed them, they say. Snake-woman also he killed her, they say. Went homeward,
they say
- nújiŋga aká. Agçá-bi ega^{n'} níaci^{n'}ga úwakie-ma é'di akí-biamá.
boy the Went homeward, having person those with whom there he reached home,
(sub.) they say they say he talked they say.
- Égiçe wiñ'ka-báji akáma, cañ'gaxe 'íçai tē. Naxide-çičiñ'ge íçanahi^{n'}i 6
Behold they had not told the truth, to stop it they promised. You have no ears you indeed
- áha^{n'}. Ca^{n'}ckaxe tá-bi, ehaí çá^{n'}cti. Áçaná'a^{n'}-báji hă, á-biamá. Hné taité,
! You are to stop it, I said formerly. You have not obeyed said he, they You go shall,
say.
- á-biamá. Çéçu ma^{n'}hni^{n'} xī níaci^{n'}ga-ma íqtaqti wáhni^{n'} ínihe ebçéga^{n'}
said he, they Here you walk if the human race wantonly you have lest I think
say. them
- ga^{n'} ma^{n'}ci hné tai, á-biamá. Níkaci^{n'}ga t'éwaçáçē-mácē ma^{n'}ci hné xī, 9.
so high you go will, said he, they Men ye who kill them high you go when
say.
- a^{n'}ba ata^{n'}ctē mactē'qti xī gañ'ki áśni^{n'}waçákiçē tai, á-biamá. Naji^{n'} é
day whenever very warm when and you make them cool again will, said he, they say. Rain that
- waká-biamá. Ga^{n'}, Ké, çá-i-gă, á-biamá. Ga^{n'} ma^{n'}ci çéwakiçá-biamá.
he meant, they say. And, Come, go ye, said he, they say. And high he sent them, they say.
- Ga^{n'} agçá-biamá. Ní-tāŋga kě ahí-biamá. Hau! i^{n'}c'áge, cagçé áça, 12
And he went homeward, Big water the he reached, they Ho! venerable man, I go back indeed,
they say. say. to you
- á-biamá. I^{n'}c'áge aká ictá-çip'i^{n'}ze gçi^{n'}-bi ega^{n'} nújiŋga çí^{n'} ní ágajade
said he, they Old man the closing his eyes sat, they say having boy the water striding
say. (sub.) (one mv.)
- çékiçá-biamá. Masáni ahí-biamá ictá çibçá-bi tē'di. I^{n'}c'áge çíñké
sent him, they say. Across he got, they say eye he opened, they when. Old man the
say. (one st.)
- akí-biamá. Hau! ŋiga^{n'}ha, agçí, á-biamá. Níaci^{n'}ga uáwakie te ecé-ma 15
reached home, Ho! grandfather, I have said he, they Person I talk to them will you the
they say. come back, say. said ones who
- uáwakie éde íe éga^{n'} iŋgáxa-báji, áda^{n'} ma^{n'}ci çéawákiçē hă, á-biamá.
I talked to but words so they did not do therefore high I sent them said he, they
them for me, say.
- Hau! ca^{n'} hă, á-biamá i^{n'}c'áge aká. Çéwaçákiçē tē úda^{n'} hă, á-biamá.
Ho! enough said, they say old man the You sent them away as good said he, they
(sub.) say.
- Kí çé uçúahe bçé çí^{n'} wáçixe akádi pí, áda^{n'} ta^{n'}wāngça^{n'} bçúga áqçi, 18
And this I followed I went the married to the one I therefore village all I killed,
her (mv. ob.) who arrived,
- á-biamá. Ũcka^{n'} gáxe a^{n'}çagaji tē éga^{n'}qti dáxe, á-biamá. Ā, ca^{n'} hă,
said he, they Deed to do you commanded the just so I did. said he, they Yes, enough
say. me say.
- á-biamá. Ũcka^{n'} éga^{n'} ckáxe tē wíka^{n'}bça ga^{n'} wi'í, á-biamá (ma^{n'}ze-weti^{n'}
said he, they Deed so you do the I wished you so I gave said he, they (sword
say. to you, say)

- é waká-bi ega^{n'}). Ké, iga^{n'}ha, agfé tá minke. Indádi agíha^{n'}be ka^{n'}bca,
that he meant, having). Come, grandfather, I go will I who. My father I see mine I wish,
they say homeward
- á-biamá Agfá-biamá. Can'ge wahiçagëqtia^{n'}i, wáçaha píäjiqti, waçáge
said he, they He went homeward, Horse very lame, clothing very bad, hat
say, they say.
- 3 píäjiqti, bçabçázëqti. Ki içádi aká t'é gixáxa-biamá. T'é tē áha^{n'},
very bad, torn very much. And his father the (sub.) dead considered his, they say. He died !
- eçéga^{n'}-biamá. Akí-biamá. Jji çan'di akí-bi xi íbaha^{n'}-bají-biamá
thought he, they say. He reached home, Lodges at the he reached when did not know they say
they say.
- níaci^{n'}ga amá. Níaci^{n'}ga waqpáni teábe [gçi] tí, á-biamá. Níkagahi úju
people the Man poor very [come] has said they, they Chief prin-
(sub.). back] come, say. cipal
- 6 çinké^{n'}di [é'di] aça-biamá. Içádi éjii té'di akí-bi ega^{n'} uðá-biamá Içádi aká
by the [there] went, they say. His father his reached having he entered, they His father the
lodge home, say. (sub.)
they say
- cti íbaha^{n'}-bají-biamá. Dadíha, wíebçi^{n'}, á-biamá. Agfí, á-biamá. A^{n'}ha^{n'},
too did not know him, they say. O father, it is I, said he, they I have said he, they Yes,
say. come, say.
- ca^{n'}, çagfí, á-biamá. Çat'é éska^{n'} ebçéga^{n'} éga^{n'} i^{n'}ça-májì agfí^{n'}, á-biamá.
enough, you have said he, they You died it might I thought as I was sad I sat, said he, they
come, say. be say.
- 9 Çagfí tē ca^{n'} há, á-biamá. A^{n'}jin'gadi, nisíha, çégima^{n'}, á-biamá. Maja^{n'}
You have as enough said he, they When I was small, my child, I did thus, said he, they Land
come say.
- jañgáçëha uágaca^{n'}-hna^{n'}-ma^{n'}. A^{n'}wa^{n'}qpaniqti agfí-hna^{n'}-ma^{n'} ga^{n'} a^{n'}qti-
over a large tract I traveled regularly. I was very poor I came regularly so I was a
home
- añ'ga^{n'}, á-biamá. Hau! mi^{n'}-çagçá^{n'} te, nisíha. Wa'ú wi^{n'} ahni^{n'} 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 Gá-biamá: Dadíha, wa'ú gátëdi qtáačë, á-biamá. Wáçixáji á, á-biamá
He said as follows, O father, woman in that place I love her, said he, they Is she unmarried ? said, they say
they say.
- ijin'ge aká. A^{n'}ha^{n'}, wáçixáji, á-biamá içádi aká Ca^{n'}, dadíha, çéwakiçá-gá.
his son the Yes, she is unmar- said he, they his the Then, O father, send them.
(sub.). ried, say father (sub.).
- Ki içádi aká é'di çéwakiçá-biamá. É'di ahí-biamá. Níkagahi ijin'ge aká
And his father the there sent them, they say. There they arrived, Chief his son the
(sub.) they say. (sub.)
- 15 çijañ'ge gçá^{n'} ga^{n'}çai, á-biamá. Gañ'ki wa'ú içádi aká gá-biamá: A^{n'}ha^{n'},
your to marry wishes, said they, they And woman her father the said as follows, Yes,
daughter her say. (sub.) they say:
- níaci^{n'}ga a^{n'}wa^{n'}qpani ga^{n'} éga^{n'} taté ebçéga^{n'}-májì çá^{n'}ctí, á-biamá. Ga^{n'}
man I am poor as so it shall be I did not think formerly, said he, they say. And
he çéçë ga^{n'} ca^{n'} há, á-biamá. Ga^{n'} 'í-biamá wa'ú çinké nú çinké. Ga^{n'}
he pities as enough said he, they And gave to him, woman the man the. And
her say.
- 18 gçá^{n'}-biamá. Wa'ú^c ctí t'a^{n'}-biamá, jí t'a^{n'}-biamá nújiñgá aká Gañ'ki
he married her, Woman too he had, they say, lodge he had, they say boy the And
they say. (sub.).
- níaci^{n'}ga ájiajáta^{n'} wénaxiçá-biamá. Wénaxiçá-bi xi ikiçitan'ga ákikiçai té.
people from a rushed on them, they say. They rushed on them, when here and there they attacked
different (place) they say one another.
- Ki é'di t'éça-biamá nújiñga i^{n'}tca^{n'} min'gçá^{n'} aká. (Híga^{n'} tē áhigi ucté
And there they killed, they say boy just now married a woman the (sub.). (Myth the much remains
- 21 ca^{n'}ja agísiçá-májì há.)
though I do not remember it .)

NOTES.

189, 5-6. cañge aka naⁿqa iñgçañ-gă. Sanssouci reads, cañge aka naⁿqahi cana-kagçe iñgçaⁿi-gă, place ye for me the saddle on the horse's backbone.

189, 11. weahide, pronounced we+ahide.

189, 13. wakandiçętiaⁿ-biama, pronounced wakaⁿ+diçętiaⁿ-biama.

189, 15. tateskaⁿbçegaⁿ, in full, tate eskaⁿ ebçegaⁿ.

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. iⁿc'aqętci akama, pronounced iⁿc'a+qętci akama.

195, 11. hau-ha+! This is retained in the text, as it was given by Cange-skă; but Frank La Flèche says that it is obsolete, huhu+! having taken its place.

197, 18; 198, 3. hegabajĭ, pronounced he+gabajĭ.

198, 14. hegactęwaⁿjĭ, pronounced he+gactęwaⁿjĭ.

198, 16. waçaha udaⁿqti, pronounced waçaha u+daⁿ<qti, showing *emphasis* as well as *prolongation*.

198, 17. sabęqti, pronounced sa<bęqti.

199, 4. bęgaqti, pronounced bęu+gaqti.

199, 19. Sanssouci gave as the old man's reply, ă, caⁿ hă. Găqtaⁿ pęji-onaⁿi hă wa'ú-ma. Uckaⁿ egaⁿ ckaxe te wikaⁿbçę gaⁿ wiĭ. Gaqtaⁿ pęji-onaⁿi hă wa'ú-ma (said in condemnation), "The women are always doing just that way".

200, 5. F. La Flèche agreed with the collector in doubting the correctness of "gęi ti." He inserted "wiⁿ," *one*, between niaciⁿga and waqpani, omitting "gęi," 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," he said. And when they caused it to be cooked, they took it to him. When they took it to him, he pulled off his ring, and said, "Come, we will eat." Behold, it was not so (*i. e.*, she did not appear as before). As it was not so, he did not eat. He was displeased because he did not find his Snake-woman. "Take it. I am grieved. I do not desire food," he said. "Come, O father, I will go hunting. Put ye a saddle on the horse's back for me," said he. He put on very good clothing. The horse too was very good. The saddle too was very good. He departed. As he went, behold, he found the trail of the Snake-woman. She had gone back to the spring. He followed the trail of his wife. When he followed the trail of his wife, behold, the trail went through and beyond the spring. He went following the trail of his wife, following, following, following, till at length there was a very unsightly lodge. Having thought, "She may have arrived at this place," he went thither. When he arrived there, behold, a person, a very aged man, was there; his clothing was very much torn in shreds. When this man arrived, he made the old man put on his clothing. The old man was sacred. "Ho! grandchild, you think that you pity me (*or*, are kind to me) in giving me clothing, yet I pity you. I will talk to you. The woman whom you have been following went that way. She went across the great water. Ho! you shall put on this very bad clothing and go." Having said it, the old man gave it to him. He gave him the hat, too. He gave him a sword, too. He gave him the bad, lame horse, too. And he said, "Come, you shall go. The woman reached a village which is there." "Yes," said the young man. "When you get across," said the old man, "you shall talk to some persons who are there. If they do not obey your words, you shall send them away." "Yes, grandfather," he said, having thanked him.

And he departed. When he reached the big water, the water was wide. The old man having performed a sacred rite, as he sat with closed eyes, sent him over the water

at a stride. When he opened his eyes, behold, the young man reached the other side. The lodge was there; and the smoke arose in a straight column. "This is the lodge of which my grandfather told heretofore. This is it," said he. Having arrived there, he entered. Behold, two old men sat there, and they were aged Thunder-men. The rest had gone hunting. When he pushed down on his head the hat which the old man had given him, the old men did not detect him. And behold, the Thunders were eating men like us. Yet, when they sat without discovering him, the youth sat thinking, "They behave very wrong! My grandfather meant these when he said that I should talk to them." And when they filled a pipe, he made himself visible, having pulled off his hat. He snatched the pipe from them. When the pipe was hot, he held it against the other aged Thunder-man. "I am burnt!" said the old man. And when the young man pushed on his hat, he was missing. "Why! A man brought himself hither very easily heretofore. Why was he not destroyed?" said one. The other said as follows: "When I said that I left him for you, why was he not destroyed? Those who are coming home will blame us. They will scold us because a man went away again who had come hither very easily." At length one came home carrying a man whom he had killed. "Take ye that object," said he. Having taken it, they laid it by the side of the lodge. "Well-a-day! You will surely blame us. A man went away again who had brought himself hither very easily," they said. "Fie! What were you about that you let him go homeward and did not kill him? We have always gone a very great distance. When he came hither with no trouble to you, and you let him go homeward instead of killing him, you did wrong. I hate you. Come, fill ye the pipe, simpletons!" said he. And having filled the pipe, they gave it to him who had brought back the man. When the old man had taken a whiff from the pipe, the youth snatched it from him, and pressed it against him. "I am burnt!" said he. "It was not I," said one. The other said, "It was not I." The youth pulled off his hat. He sat suddenly with them. "What thing did you say?" said he. "We said nothing," said they. "You were speaking," said the youth. "Come, do ye as ye wish to do." They denied it. "Friend, it is not so. We were not speaking," said they. When the three looked at him, behold, the youth pushed on his hat very suddenly, and was missing.

"Why! younger brother, you blamed us formerly," they said, as they scolded him. "Younger brother, why did you let the man go homeward instead of killing him? You blamed us heretofore. Those who are coming home will surely blame us," said the first ones. At length one came home. He brought an infant home on his back. "Take ye that," said he. They laid it by the wall. Said he, "I went very far, and I have brought this home on my back." They said as follows: "Younger brother, a man came hither very easily heretofore. We did not kill him, and he went homeward. Yonder one blamed us, but he was just as unsuccessful. We left it to him to kill the man, so we did not kill him." He said as follows: "Why! I suffered very much formerly in going a great distance. When one came hither very easily, and you let him go homeward instead of killing him, you did wrong. If I see him, I will kill him at all events." When they were scolding each other, the youth pulled off his hat, and sat suddenly just like them. "What did you say?" said he. "We did not speak," they said. "Friend, we said nothing." They denied it. The boy was feared. "You were speaking. Speak ye what thing ye said." "Friend, we spoke not of anything whatsoever," said they. When he put on his hat, behold, he disappeared suddenly. "Younger

brother, what were you doing that you let him go homeward instead of killing him? You blamed us heretofore. A man has been coming regularly heretofore, and we have missed doing to him what we wished. We have not killed him. Now, it is very difficult for one of those who are coming home to love us. They will scold us," said they. Again one came home. He carried a woman and a girl. "Ho! younger brother, you will hate us. A man came hither very easily heretofore, but we sent him back again instead of killing him," they said. "Well-a-day!" said he. "Why did you not kill him? We have always gone very far when hunting. We usually suffer very much in reaching there. Why did you not kill him? I hate you." "Yes, younger brother, it is so. Notwithstanding we saw him, we were always so. He always went home again. You tell the truth. He will come," said they. "If I see him I will kill him. Fill ye the pipe," said he who had just come home. And having filled the pipe, they gave it to him who had brought back the slain woman and girl. When he drew a whiff from the pipe, the youth snatched it from him and pressed it against him. "I am burnt! You burn me," he said. "It was not we," they said. The youth having pulled off his hat, sat with them suddenly. He was visible. They looked repeatedly at one another. "O ye who do thus as he told of you, I will talk to you," said the youth. "Though I will talk to you, if you do not obey the words, you shall surely depart. If you obey, you shall not go. You make these men suffer. Why do you kill them?" "We will eat them," said they. "And who are these that you eat? You do wrong. You must stop killing these," said he. "Yes, friend," said they. "Have you seen them that have horns," said he, meaning the buffalo. "Yes, there are a great many," they said. "Wakanda made these for food for all people. When you eat these human beings, you do wrong. Put a stop to it," said the youth. "Have you seen those too?" said he, meaning the elk. "Yes," said they. "Eat such," said the youth. "Have you seen those too?" said he, meaning the deer. "Yes, we have seen a great many," they said. "You shall eat such animals. Let these human beings alone. You make them suffer without just cause. If you will do as I command, I will talk to you." "Yes, friend, we will do so," said they. "You will surely stop it?" said he. "Yes, friend, we will stop it," said they. "And you will surely eat these animals which I have commanded you to eat?" said he. "Yes, friend, we will eat them," said they. "Ho! I will depart. Though I will depart, I will pass here on my return home. Those of you who tell not the truth, shall surely depart. Those of you who tell the truth, shall remain continually. Ye who eat these animals when I return, shall surely be here continually. Ye who are not so when I return, shall surely depart," said the youth. And he departed.

He went following again the woman's trail as it went along. Having gone following the trail as it went along, and went, and went, at length there was a populous village. And the Snake-woman had arrived there. When the youth approached very near to the lodges, he decorated himself (*i. e.*, painted his face, stuck feathers in his hair, etc.). Having performed a sacred rite, he made the clothing very good which the old man had given him. He made the horse very black. And he wore the sword in his belt. He went thither. The horse went along running and leaping very far. When the people saw them, they became suddenly amazed. "A man has come, and his clothing is very good. He also sits on a very good horse," they said. As he had come seeking his wife, the Snake-woman, he went round about among the lodges. He sat looking around for his wife. At length when he found the Snake-woman, behold, she had taken a man

for her husband. He who came to seek her hated her; he was jealous of her. When he was jealous, he took the sword the old man had given him, and brandished it. At the fourth time he killed all in the village. He killed the Snake-woman too. The youth went homeward. As he went homeward, he came again to those with whom he had talked. Behold, they had not told the truth when they promised to stop it. "You are indeed disobedient! Though I said that you were to stop it, you have not obeyed. You shall surely depart. If you remained here, I am afraid that you would treat the human race very wantonly; so you shall depart on high. When you who kill men go on high, whenever the day is very warm, you shall make the men cool again," said he, referring to the rain. And he said, "Come, depart ye." And he sent them on high. And he went homeward. He reached the big water. "Ho! venerable man, I am going back to you," said he. When the old man sat with closed eyes, he sent the youth across the water at one stride. He got across, when the old man opened his eyes. He came again to the old man. "Ho! grandfather, I have come back. I talked to the persons to whom you said that I was to talk; but they did not obey my words, therefore I sent them on high," said he. "Ho! It will do," said the old man. "It was right for you to send them away." "And this one whom I went following after, I reached when she had taken another husband; therefore I killed all in the village. I did the deed just as you commanded me to do it," said he. "Yes, it will do. As I desired you to do the deed, so I gave it to you," said the old man, referring to the sword. "Come, grandfather, I will go homeward. I wish to see my father," said the youth. He went homeward. The horse was very lame; the clothing was very bad; the hat was very bad; it was very much torn. And his father regarded him as dead. "He died!" thought he. The youth reached home. When he reached home at the village, the people did not know him. "A very poor person has come," said they. He went to the lodge of the head-chief. Having returned to his father's lodge, he entered. His father, too, did not recognize him. "O father, it is I. I have come home," said he. "Yes, it is well. You have come home. As I thought that you were dead, I sat sorrowful. As you have come home, it is well. When I was young, my child, I traveled regularly over large tracts of land. I always came home very poor, having given away all that I had, so I am a great man. Ho! You shall take a wife. You shall have a woman," said he. He said as follows: "O father, I love a woman in that place. Is she unmarried?" "Yes, she is unmarried," said his father. "Then, O father, send them thither." And his father sent them thither. They arrived there. "The chief's son wishes to marry your daughter," said they. And the woman's father said as follows: "As I am poor, I did not think that it would be so. But as he pities her, it is well." And he gave the woman to the man. And he married her. The boy had a woman, and he had a lodge. And people from a different place rushed on them. When they rushed on them, they attacked each other here and there (*i. e.*, not in regular order). And the boy who had just married was killed there. (Though there is much more of the myth, I do not remember it.)

TWO-FACES AND THE TWIN BROTHERS.

TOLD BY JAΦIⁿ-NAⁿPAJĪ.

Ēgiçe nāciⁿga wiⁿ wa'ú júgigçe gçiⁿ-biamá úgçe. Wa'ú çinké
 At length man one woman he with his sat they say dwelt in a lodge. Woman the
 watézugçaⁿ-biamá. Ūjawaqti gçiⁿ-biamá, íaqti t'éwaça-bi egaⁿ. Ēgiçe
 pregnant they say. Having a very good time they sat they say, deer he killed them, having. At length
 nú aká xúha-biamá. Ēgiçe úkiza wiaⁿbça bçe xíji níkaciⁿga tí cté- 3
 man the feared unseen danger, Beware no one at home I leave you I go if person come not-
 (sub.) they say.
 ctewaⁿ, daⁿbají-gă, á-biamá. Názugáqçe gçiⁿ-gă, á-biamá. Ēgiçe nú
 withstand- look not at him, said he, they With your back sit, said he, they At length man
 ing, say.
 aká aça-biamá. Ēgiçe nāciⁿgă wiⁿ a-í-biamá. Wúhu'á! júgçe çingē'qi
 the went they say. At length person one was approaching, Really! with her none at all
 (sub.) they say.
 in'gçiⁿ çinké-ána, á-biamá. Dádaⁿ úgine iⁿ'ju-onaⁿ. Lijébe ubáha íjaⁿ- 6
 she is sitting for me ! said he, they What seeking I am invariably Door the side of shelay
 say. them fortunate. by
 biamá. Daⁿ'ba-bají-biamá wa'ú aká. Ēgiçe nú amá 'ábae tē agí-biamá.
 they say. Did not see him they say woman the At length man the hunting the was coming back, they say.
 (sub.) (sub.)
 Agçá-biamá iⁿ'c'áge ahí aká. Nú aká akí-biamá. 'Aⁿ ā, á-biamá. Çéçu
 Went homeward, old man arrived the Man the reached home, How ? said he, they Here
 they say (sub.) they say. was it say.
 ecé te çégaⁿ iⁿ'c'áge wiⁿ tí éde íaⁿ'ba-máji hē, á-biamá. Wackaⁿ çí'hé, 9
 you the thus old man one came but I did not look at said she, they To try be sure,
 said him say.
 wígaqçaⁿ. Tí-hnaⁿ taté çaⁿ'ja daⁿ'bají caⁿcaⁿ'-gă, á-biamá. Cí aça-biamá
 O my wife. Come regu- will though not seeing be always, said he, they Again went they say
 larly surely him say.
 nú amá 'ábae. Cí dúbā-biamá. Ēgiçe cí iⁿ'c'áge amá ahí-biamá. Cí
 man the hunting. Again four times, they say. At length again old man the arrived, they say. Again
 (sub.) (sub.) (sub.)
 atí hă, wináu, á-biamá. Daⁿ'ba-bají-biamá. Cí nú amá agí-biamá 'ábae 12
 I have O first said he, they She did not look at him, Again man the was coming home, hunting
 come daughter, say. they say. (sub.) they say
 tē. Cí agçá-biamá iⁿ'c'áge aká. 'Aⁿ ā, á-biamá. Cí iⁿ'c'áge aká atí hē,
 the Again went homeward, old man the How ? said he, they Again old man the came
 (ob.) they say (sub.) was it say. (sub.)
 á-biamá. Daⁿ'bají çí'hé, á-biamá nú aká. Wédubaⁿ tēdīhi xī iⁿ'c'áge
 said she, they Not to see him be sure, said, they say man the The fourth arrived when old man
 say. (sub.) at the
 aká agçá-bi tē'di, wa'ú aká ugásⁿ-biamá. Daⁿ'bā-bi egaⁿ égiçe Īndé- 15
 the went home- when, woman the peeped they say. She saw him, when behold Face-
 (sub.) ward, they say (sub.) they say
 naⁿ'ba é amáma. Wa'ú kē t'é ipe amá. Hahá! gawé'aⁿ ataⁿ'he-onaⁿ,
 two it was he who was Woman the dead had they say. Ha! ha! doing that I always stand,
 moving, they say. gone to them
 á-biamá iⁿ'c'áge aká. Wa'ú níxa çāⁿ mábçazá-bi egaⁿ, çin'gajin'ga naⁿ-
 said, they say old man the Woman stomach the cut open, they say having, infant two
 (sub.) (cv. ob.)

- bídaḥe akáma; nújĩnga akíwa. Áma kě hahin't'aⁿ ubétaⁿ-bi egaⁿ nan'daḥa
 born they were, they boy both. The one the skin with the wrapped in, having by the wall
 say;
- ihéḥa-bi egaⁿ, áma kě aḥiⁿ agḥá-biama. Jaⁿḥaⁿqa ukíba égiḥ iḥéḥa-biamá.
 laid it, they having, the the he took homeward, they Log a crack in he sent headlong into, they
 say other (ob.) say.
- 3 Nú ḥiⁿ akí amá. Égiḥe wa'ú kě t'é ákiágḥa-bitéama, níxa kě mábḥaze
 Man the reached home, Behold woman the dead had gone again, they say, stomach the cut open
 they say. (ob.) (see note) (lg. ob.)
- ké amá. Gígégaⁿ waiiⁿ ugídetaⁿ gaⁿ ɿan'de kě gíqé amá. ɿí tē'ɿa
 she lay, they He buried his, robe he wrapped and ground the he buried his, Lodge to the
 say so his in they say.
- akí-biamá nú aká. Kí ɿi'jĩ égiḥe nan'daḥa ciñ'gajiñ'ga xagé amá. Hé!
 reached home, man the He when behold by the wall infant was crying, they Alas!
 they say (sub.). reached home say.
- 6 sijiⁿqtcíḥe, é amá. Ė'di aḥá-bi egaⁿ gḥíza-biamá ciñ'gajiñ'ga kě. Égiḥe
 my dear little said he, they There went, they having he took his, they infant the Behold
 child, say. say (ob.).
- nújĩnga akáma. Nújĩngá-bi egaⁿ gḥiⁿ wakan'dagí-biamá. ɿaⁿḥiⁿ wakan'-
 boy he was, they Boy, they say being to sit it was forward they say. To run it was for-
 say.
- dagí-biama. Maⁿḥídaⁿ wakan'dagíqtiáⁿ-biama. Dadíha, man'dě jĩn'ga
 ward, they say. To pull the bow it was very forward they say. O father, bow small
- 9 iñgáxa-gă. Hídeḥáḥe giáxa-biamá. Wajiñ'ga gaⁿ wakíde-hnaⁿ-biama.
 make for me. Blunt arrows he made for him, Bird so he used to shoot at them, they
 they say.
- Iḥádi aká 'ábae aḥé ta-bi, giaⁿ'ze-hnaⁿ-biama. ɿanúḥa jégḥaⁿ ɿi nin'de
 His father the hunting go will, he taught him they say. Fresh meat cooked on when done
 (sub.) the fire
- ɿi hnáte-hnaⁿ ḥajaⁿ te, á-biamá. Wéahide ckáde ḥaji-hnañ'-gă, á-biamá.
 when you eat it reg- you sleep will, said he, they Far away to play go not always, said he, they
 ularly say.
- 12 Iḥádi ḥiⁿ ḥé amá 'ábae. Égiḥe nújĩnga wiⁿ a-í átiágḥa-biamá. Wa'aⁿ
 His father the went they say to hunt. At length boy one was suddenly, they say. Song
 (mv. one) coming
- gáxe a-í-biamá:—
 making he was coming,
 they say:—
- Kagé, ḥi iḥádi ḥat'aⁿ egaⁿ
 Younger you his father you have since
 brother,
- 15 ɿani úḥize hnáte ḥataⁿcé.
 Soup rations you eat you who stand.
- Wí iḥádi aⁿḥiñ'ge gaⁿ
 I his father I have none as
- Haⁿḥi-si-ɿañ'ga bḥáte áḥiñhé,
 "Turkey pease" I eat I who move,
- 18 á-biamá. ɿiádi iḥé ă, kagéha, á-biamá. Aⁿhaⁿ, jĩḥéha, iñdádi iḥé hă.
 said he, they Your father has younger said he, they Yes, elder brother, my father has
 say gone brother, say. gone
- Í-gă. ɿékě wabásnaⁿ kě hégactěwaⁿjĩ aⁿḥáte taí. Í-gă hă, á-biamá.
 Come. This (ob.) roasting piece the (ob.) many let us eat. Come said he, they
 say.
- Kagé, ḥiádi céḥiñké, á-biamá. Náji! jĩḥéha, iñdádi iḥé hă, á-biamá.
 Younger your that one, said he, they For shame! elder brother, my father has
 brother, father say. gone said he, they
 say.

Égiçe égiĥ áíáça-biamá ĩ tē. Ahí-bi egaⁿ ĩanúça basnaⁿ kē çaté
At length right in he went, they say lodge the Reached it, having fresh meat stuck on the ate
(ob.). they say sticks to roast (ob.)

júgigčá-biamá Čkáde júgigčē gčēⁿ-biamá. Kagé, číadi cugí, á-biamá.
he with his they say. Played he with his he sat they say. Younger your yonder said he, they
brother, father he comes, say.

yu'ě'qti ákiágčá-biamá. Wégčáⁿčēⁿ, á-biamá ĩjēⁿčē aká. Nă! wabásnaⁿ 3
With a sud- he had gone they say. He is bewildered, said, they say his elder the Why! roasting-pieces
den rush again brother (sub.).

áhigi wídaxe-hnaⁿ-maⁿ čaⁿčtī, onásniⁿ áhaⁿ, á-biamá ičadi aká. Wí,
many I made for you heretofore, you have swal- ! said, they say his the I,
lowed them father (sub.).

dadíha, é amá. Gisičaji amá ie tē. Hau! čí 'ábae bčē tá miŋke.
O father, he said, they He forgot they say words the. Ho! again hunting I go will I who.
say.

Gakégaⁿ wídaxe bčē tá miŋke, á-biamá ičadi aká. Či nújŋga amá 6
Like those I make for I go will I who, said, they say his father the Again boy the
you (sub.) (sub.) (sub.)

a-í-biamá. Číadi ičē ā, á-biamá. Aⁿhaⁿ, ĩjēⁿčēha, iⁿdádi ičē. Í-gă hă, á-biamá
was coming. Your has ? said he, they Yes, elder my father has Come said, they say
they say. father gone say. brother, gone.

isaŋ'ga aká. Či ĩanúça çaté júgigčá-biamá nújŋga čīŋké isaŋ'ga čīŋké.
his younger the Again fresh meat ate. he with his they say boy the one his younger the one
brother (sub.) who brother who.

Kagé, číadi cugí, á-biamá. Agčá-biamá či. Wégčáⁿčēⁿ, á-biamá ĩjēⁿčē 9
Younger your yonder said he, they He went homeward again, He is bewildered, said, they say his elder
brother, father he comes, say. they say. brother

aká. Nă! wačate hégactēwaⁿ ĩi wídaxe-hnaⁿ-maⁿ čaⁿčtī. Hnásniⁿ-hnaⁿ-jaⁿ
the Why! food a great deal I made for you heretofore. You have done naught but
(sub.) swallow it

hă, á-biamá ičadi aká. Wí, dadíha, é amá. Gisičaji amá. Či égaⁿ
said, they say his father the (sub.). I, O father, he said, they say. He forgot they say. Again so

wídaxe tá miŋke, á-biamá. Wabásnaⁿ hégactēwaⁿ ĩi giáxa-biamá. Či 12
I do for you will I who, said he, they Roasting-pieces a great many he made for him, they Again
say.

nújŋga amá a-í-biamá. Číadi ičē ā, á-biamá. Aⁿhaⁿ, ĩjēⁿčēha, iⁿdádi
boy the was coming. Your has gone ? said he, they say. Yes, elder brother, my father
(sub.) they say. father

ičē. Í-gă hă, á-biamá isaŋ'ga aká Či ĩanúça çaté júgigčá-biamá
has Come said, they say his younger the Again fresh meat ate he with his, they say
gone. brother (sub.).

nújŋga čīŋké isaŋ'ga čīŋké. Kagé, číadi cugí, á-biamá. Či wégčáⁿčēⁿ, 15
boy the one who his younger the one who. Younger your yonder he said he, they Again he is bewildered,
brother comes, say.

á-biamá ĩjēⁿčē aká. yu'ě'qti ákiágčá-biamá. Nă! wačate hégactēwaⁿ ĩi
said, they say his elder the With a sudden he had gone they say. Why! food a great deal
brother (sub.) rush back

wídaxe-hnaⁿ-maⁿ čaⁿčtī. Hnásniⁿ-hnaⁿ-jaⁿ hă, á-biamá ičadi aká. Dadíha,
I made for you formerly. You have done naught but said, they say his father the O father,
swallow it (sub.).

wíjēⁿčē tí-hnaⁿ hă, á-biamá nújŋga aká. Hé, síjēⁿqčēičē! Nisíha, číhaⁿ 18
my elder comes said, they say boy the Alas, my dear little My child, your
brother regularly (sub.) child! mother

watēzučigčáⁿ xī ĩi ĩndé-naⁿba číhaⁿ t'éčai hă. Máčibčázai égaⁿ waqparŋiti
pregnant with you when Face-two your killed her He cut you open as very poor

- učihi hă. Čiji^{n'}če tí xī uona^{n'} te hă, á-biamá. Dadíha, wiji^{n'}če
you were raised (you grew up) Your elder brother comes when you hold him will said he, they say. O father, my elder brother
- ubča^{n'}, ecé te hă, á-biamá. Hau, wéduba^{n'} té'di nújīnga amá a-í-biamá.
I hold him, you say will said he, they say. Well, the fourth time when boy the was coming, they say.
- 3 Čiádi ičé ā, á-biamá. A^{n'}ha^{n'}, jī^{n'}čéha, i^{n'}dádi ičé. Í-gă hă, á-biamá
Your father has gone ? said he, they say. Yes, elder brother, my father has gone. Come said, they say
- isa^{n'}ga aká. Ičádi aká iedáhi násageqti xīxáxe ja^{n'}-biamá. Ljébe
his younger brother the (sub.). His father the (sub.) buffalo neck dried very hard made himself he lay, they say. Door
- ma^{n'}tája ja^{n'}-biamá. Jī^{n'}čéha, hé aṅgúkine té, á-biamá. A^{n'}ha^{n'}, á-biamá.
inside he lay, they say. Elder brother, lice let us hunt for each other, said he, they say. Yes, said he, they say.
- 6 Hé uína-bi xījī ásku na^{n'}bé ičábeta^{n'}ta^{n'}-biamá. Dadíha, wiji^{n'}če ubča^{n'}
Lice he hunted for when scalp-lock hand he wrapped round they say. O father, my elder brother I hold him
- hă, á-biamá. Čiji^{n'}če čicta^{n'}ajī-gă, á-biamá. Jāha^{n'} átiačá-biamá. Nújīnga
said he, they say. Your elder brother do not let him go, said he, they say. He arose suddenly they say. Boy
- gčé ga^{n'}čaqtiā^{n'}. Égiče cka^{n'}ajī iča^{n'}-biamá. Nisíha, wíebčī^{n'} áča! á-biamá.
to go home-ward wished very much. At length motionless he became, they say. My child, it is I indeed! said he, they say.
- 9 Čiji^{n'}če améga^{n'} učákikíji, á-biamá. Čiha^{n'} tézučigčā^{n'}i xījī Īndé-na^{n'}ba
Your elder brother he likewise you are near relations to each other, said he, they say. Your mother pregnant with you when Face-two
- amá t'éčai éga^{n'} waqpániqti akíčaha učihi, á-biamá.
the (sub.) killed her as very poor both you grew up, said he, they say.
- Dadíha, kagé méga^{n'}, man'dě jin'ga wegáxai-gă, á-biamá. Wajin'ga
O father, younger brother likewise, bow small make ye for us, said he, they say. Bird
- 12 a^{n'}wa^{n'}kide-hna^{n'} tábacé, á-biamá iji^{n'}če aká. Wajin'ga kide ahí-hna^{n'}-
we shoot at them regularly must, said, they say his elder brother the (sub.). Bird to shoot they regularly at arrived
- biamá. Égiče, čisa^{n'}ga méga^{n'}, gátēdi niha^{n'}ga tečan'di, égiče é'di hné tai,
they say. Beware, your younger brother likewise, in that place spring at the, beware there you go lest
- á-biamá ičádi aká. Kagé, čiádi niha^{n'}ga uča tečan'di aṅgáče tē, á-biamá
said, they say his the (sub.). Younger brother, your father spring told of at the let us go, said, they say
- 15 iji^{n'}če aká. Náji! jī^{n'}čéha, i^{n'}dádi čáji wágaji, á-biamá. Égiče čahi^{n'} ké
his elder brother the (sub.). For shame! elder brother, my father not to go commanded said he, they say. Then hair the (ob.)
- i^{n'}ičá-gă, á-biamá iji^{n'}če aká. Hīn'dega^{n'}! á-biamá isa^{n'}ga aká. Ačá-biamá
hand back to me, said, they say his elder brother the (sub.). Let us see! said, they say his younger brother the (sub.). Went they say
- niha^{n'}ga té'di akíča. Égiče niha^{n'}ga tē wě's'ă ké čéga^{n'}qtia^{n'} akáma (sačú).
spring to the both. Behold spring the (ob.) snake the (lg. ob.) just this way they were, (rattling). they say
- 18 Kagé, wanágče úda^{n'} hégaji wea^{n'}čē, á-biamá iji^{n'}če aká. Kagé, wa^{n'}ga-
Younger brother, pet animal good not a little we have found them, said, they say his elder brother the (sub.). Younger brother, we having
- či^{n'}•aṅgáče te, á-biamá. Sindé gě máwasá-bi ega^{n'} ubéta^{n'}-bi ega^{n'} ači^{n'}
them let us go homeward, said he, they say. Tail the (ob.) cut them off, they say having wrapped up, having they took

- agčá-biamá. Akí-bi ega^{n'} ijébe égaxe ugácka-biamá. Ičádi aká íáqti
 them homeward, Reached having door around they tied (them), they His father the deer
 they say. home, they say say. say. (sub.)
- wiⁿ 'i^{n'} akí-biamá. Lijébe té'di íáqti kí ihéččé xí wasáču égaⁿ amá. Píáñ
 one carry- reached home, Door at the deer reached he laid when a slight rattling they say. Bad
 ing it. they say. home it
- hégají ckáxe. Ě'di weágačín maⁿčín'i-gă, á-biamá. Ěgičé weágačín ačá- 3
 not a little you do. There having for them walk ye, said he, they At length having for they
 say. say. say. them went
- biamá. Ě'di ahí-biamá. Ěgičé sındé gě wíugibáda^{n'}da^{n'}-biamá. Cí
 they say. There they arrived, At length tail the they pushed each down on its own, Again
 they say. they say. (pl. ob.) they say,
- íčádi aká 'ábae ačá-bi té'di, Ěgičé íqinde ě'di hné tai, á-biamá. Kagé,
 his the to hunt went, they when, Beware gorge there you go lest, said he, they Younger
 father (sub.) say say. say. brother,
- íqinde čádi učá tečan'di aŋgáče tai, á-biamá iji^{n'}čé aká. Náji! jínčéba, 6
 gorge your told of to the let us go, said, they say his elder the For elder
 father father to the me, brother (sub.). shame! brother,
- iⁿdádi čájí wágaji, á-biamá. Ěgičé čahin^{n'} ké i^{n'}íčá-gă, á-biamá iji^{n'}čé aká.
 my father not to commanded said he, they Then hair the hand back to said, they say his elder the
 go us, say. me, brother (sub.).
- Hín'dega^{n'}! á-biamá isan'ga aká. Ačá-biamá íqinde ké'di akíča. Ěgičé
 Let us see! said, they say his younger the Went they say gorge to the both. Behold
 brother (sub.).
- wa'újiŋgáqtci ědedí akáma. Maⁿčín'ka néxe gáxe akáma Kagé, číxa^{n'} 9
 a very old woman was sitting there, they Earthen kettle she was making, Younger your
 say. they say. they say. brother, grand-
 mother
- čéčínké čínké, á-biamá xaⁿhá, aŋgáčigi-aŋgáti há, á-biamá. Skéwaⁿqti
 this (sitting the one said he, they Grandmother, we for you, we have come said he, they Many years
 one) who, say. say. say.
- ga^{n'} minké-hnaⁿ-ma^{n'} ča^{n'}ja ě'be aŋ'giti, íucpáha, a^{n'}čiqčúde tádaⁿ, á-biamá
 I have ever been sitting for some though who comes for grandchild, pull me out shall? said, they
 time me, say.
- wa'újiŋga aká. 'A^{n'} i^{n'}čé'iⁿ áwibčaskábe xí ca^{n'}caⁿ áwibčaskábe tai, á-biamá 12
 old woman the How you carry I stick to you if without I stick to you will, said, they say
 (sub.). me stopping
- wa'újiŋga aká. Ké, číxa^{n'} gí'iⁿ-gă há, á-biamá. Číadi wákidawákíčé ga^{n'}
 old woman the Come, your carry her said he, they Your causes us to watch as
 (sub.). grandmother say. father (the lodge)
- číxa^{n'} juan'gčé aŋgčín^{n'} te, á-biamá iji^{n'}čé aká. Cégě néxe gě d'úba
 your we with her we sit will. said, they say his elder the Those kettles the some
 grandmother (sub.).
- gaqíxa-gă, á-biamá iji^{n'}čé aká Gaqíqíxa-biamá. Ěgičé gí'iⁿ agčá-biamá 15
 break in, said, they say his elder the He broke in repeatedly, At length carrying he went home-
 brother (sub.). they say. her ward, they say
- íí tč'ja. Ké, xaⁿhá, tičá-gă há, á-bi ega^{n'}, Aŋ'kají éččé, čpačá^{n'}. 'A^{n'}
 lodge to the. Come, grandmother, pass on said, having, Not so indeed, grandchild. How
 they say
- wábčaskábe xí ca^{n'}caⁿ wábčaskábe éččé, á-biamá Číxa^{n'} cíbe čí'íča-gă,
 I stick when continually I stick indeed, said she, they Your bowels tickle her,
 say. say. grandmother
- kagé, á-biamá. Cíbe čí'íča ctéctewa^{n'} ca^{n'}caⁿ gčín^{n'}-biamá. Iⁿwétiⁿ čaⁿ 18
 younger said he, they Bowels tickled notwithstanding without she sat they say. Stone-hammer the
 brother, say. stopping
- číxa^{n'} sındéhi ítiŋ-gă há, á-biamá. Sındé-qču'a uti^{n'}-bi ega^{n'} ugáqpač íčéča-
 your tail-bone hit her on said he, they Hollow of back hit her, having he made her fall sud-
 grandmother say. they say. they say. denly by hitting her

- biamá. Égiçe ičádi amá akí-biamá cī. Dadíha, wiḡa^{n'} i^{n'}i^{n'} aṅgáḡḡi,
they say. At length his father the reached home, again. O father, my grand- we carried we have
(sub.) they say mother her come home,
- á-biamá. Wúhu'á! píājīqti ckáxe. Çiḡa^{n'} iča^{n'}çě ma^{n'}çi^{n'}i-gă, á-biamá.
said they, they Really! very bad you did. Your to put her walk ye, said he, they
say. grandmother say.
- 3 Gí'iⁿ ačá-biamá. Līqinde pahañ'ga čizai tē'di cī gí'iⁿ ahí-biamá. Ké,
Carrying they went, they Gorge before took her at the again carry- they arrived, Come,
her say. ing they say.
- ḡa^{n'}há, tičá-gă, á-bi ega^{n'}, An'kajī éçě, cpača^{n'}. 'A^{n'} wábçaskábe ḡi ca^{n'}ca^{n'}
grand- pass on, said they, having, Not so indeed, grandchild. How I stick if without
mother, they say stopping
- wábçaskábe éçě, á-biamá wa'újiṅga aká Égiçe sındé-qçu'a uti^{n'}-bi ega^{n'}
I stick indeed, said, they say old woman the At length the lower part of hit, they having
(sub.) say the back say
- 6 uḡaḡpaç ičéça-biamá
he made her fall suddenly by
hitting her, they say.
- Ci akí-biamá. Égiçe, dahé ma^{n'}ciadi ádaçage ké'di qçabé wi^{n'} naji^{n'}
Again they reached Behold, hill high headland at the tree one stands
home, they say.
- amá. Égiçe é'di oné tai, á-biamá ičádi aká. Kī 'ábae ačá-biamá. Kagé,
they Beware there you go lest, said, they say his the And to hunt he went, they say. Younger
say. father (sub.) brother,
- 9 qçabé čiádi učá tečan'di aṅgáçe tai, á-biamá iji^{n'}çe aká. Nă! çáji
tree your father told of to the let us go, said, they say his elder the Why! not to
(sub.) brother (sub.) go
- wáḡaji ča^{n'}ctī, á-biamá Égiçe dahi^{n'} ké i^{n'}ičá-gă, á-biamá iji^{n'}çe aká.
he com- formerly, said he, they Then hair the hand back to said, they say his elder the
manded us say. me, brother (sub.).
- İndaké! aṅgáçe te, á-biamá (isañ'ga aká). Égiçe qçabé tē wéuḡçe
Let us see! let us two go, said, they say (his younger brother the). Behold tree the nest
- 12 tē'di İṅça^{n'} jīñ'ga ḡidáda ḡēi^{n'}-biamá. Dúba akáma. Kagéha, çéaká
in the Thunder-bird small drilling holes sat they say. Four they were, O younger this
in their shells they say. they say. brother, (one col.)
- wanágçe djúba weáçě, á-biamá. Çiádi wanágçe iñ'gaçiⁿ aṅgáki taté,
pet animal a few I have found said he, they Your father pet animal we have for we reach shall,
them, say. him home
- á-biamá. Áne wáḡi-ma^{n'}çiñ'-gă, á-biamá. Übçi'age, ji^{n'}çéha. Çi ma^{n'}çiñ'-gă,
said he, they Climbing go for them, said he, they I am unwilling, O elder You walk,
say. say. brother.
- 15 á-biamá isañ'ga aká. Ké, wáđibçe tá minke, á-biamá iji^{n'}çe aká Áne
said, they say his younger the Come, I go for them will I who, said, they say his elder the Climb-
(sub.) brother (sub.) ing
- ačá-biamá. Ė'ḡa ahí-biamá paháciaḡa. Kagé, wanágçe çéçañká údaⁿ
he went, they say. At it he arrived, they above. Younger pet animal these good
say brother,
- héḡaji çañká, á-biamá. Übçiḡpaçě cuçéaçě ḡi wáqçi-gă hă, á-biamá
not a little the ones said he, they I make (them) I send to you when kill them said he, they
who, say. fall say.
- 18 Gá-huñkě'ce, indádaⁿ ijáje ahni^{n'}. Li-úçia^{n'}ba ijáje abçi^{n'} (á-biamá İṅça^{n'}
That you who are, what name you have. Lodge-lightens-in name I have (said, they say Thunder-
bird
- jīñ'ga aká). Hau! kagé, Li-úçia^{n'}ba cuçé. Ádaⁿbá-gă hă, á-biamá. Ė'di
young the). Ho! younger goes to Look after him said he, they There
brother, you. say.

uqíqpačē xī gaqčí-biamá. Kī gá-hniñkě'ce, indádaⁿ ijáje ahniⁿ ā, á-biamá.
he made fall when he killed him, they And that you who are, what name you have ? said he, they
say.

Čigčize-maⁿ číⁿ ijáje abčíⁿ, á-biamá. Hau! kagé, Čigčize-maⁿ číⁿ cučé.
Forked-lightning-walking name I have, said he, they Ho! younger Čigčize-mačíⁿ goes to
say. brother, you.

Adaⁿ bá-gā hā, á-biamá. Ě'di uqíqpačē xī gaqčí-biamá. Kī gá-hniñkě'ce, 3
Look after him said he, they There he made him when he killed him, they And that you who are,
say. fall say.

indádaⁿ ijáje ahniⁿ ā, á-biamá. Čiaⁿ ba-tígčē ijáje abčíⁿ, á-biamá. Hau!
what name you have ? said he, they Sheet-lightning-appears- name I have, said he, they Ho!
say. suddenly say.

kagé, Čiaⁿ ba-tígčē cučé Adaⁿ bá-gā hā, á-biamá. Ě'di uqíqpačē xī gaqčí-
younger Čiaⁿ ba-tígčē goes to Look after him said he, they There he made him when he killed
brother, you. say. him fall him

biamá. Kī gá-hniñkě'ce, indádaⁿ ijáje ahniⁿ ā, á-biamá. Zí-gčihé ijáje abčíⁿ, 6
they say. And that you who are, what name you have ? said he, they Yellow-here- name I have,
say. in-a-line-again

á-biamá. Hau! kagé, Zí-gčihé cučé. Adaⁿ bá-gā hā, á-biamá Ě'di uqíqpačē
said he, they Ho! younger Zí-gčihé goes to Look after him said he, they There he made him
say. brother, you say. fall

xī gaqčí-biamá. Ůtiⁿ xī wágčáⁿ čá-biamá. Gaⁿ qčabé tē maⁿ čiaⁿ qti hí
when he killed him, they He hit when he missed them, they say. And tree the at a very great ar-
say. at them height rived

amá, wéahidē'qti. Kagé, wackaⁿ egañ'-gā hau! á-biamá. Jiⁿ čē-hau! 9
they say, very far away. Younger do make an effort O! said he, they Elder O!
brother, say. brother

á-biamá, xagé ictábčī gaⁿ inajiⁿ-biamá. Wackaⁿ-egañ'-gā hau! kagé,
said he, they crying tears so he stood when, they Do make an effort O! younger
say. say. brother,

á-biamá. Ěgičē isañ'ga aká íxíčá-biamá. Iⁿ wétíⁿ čaⁿ jaⁿ tē ítiⁿ-bi xī,
said he, they At length his younger the aroused they say. Stone the wood the hit with it, when,
say. brother (sub.) hammer they say



Jaⁿ čé-tē tcé'-cka-ča čé, tcé'-cka-ča čé,
Wood this the short of its own goes, short of its own goes,
accord accord

12

á-biamá. Gaⁿ-ite-hnaⁿ amá. Wackaⁿ-egañ'-gā hā, kagé, á-biamá (ijiⁿ čē
said he, they So it be- only they say. Do make an effort younger said he, they (his elder
say. came brother, say brother

aká). Či égaⁿ-biamá Jaⁿ čétē tcé'ckača čé, tcé'ckača čé, á-biamá xī,
the). Again it was so, they Wood this one short of its own goes, -short of its own goes, said he, they when,
say. say. accord accord say

égičē qčabé tē gaⁿ-ite-hnaⁿ amá. Wédubaⁿ tēdihi qčabé tē égičē amá, 15
behold tree the so it be- only they say. The fourth time it arrived tree the was as before, they
came say. at say.

čétē étaⁿ najiⁿ tē étaⁿ gčité amá. Kagé, caⁿ hā, á-biamá. Inğčáⁿ jin'ga
this so long stood the so long stood again they Younger enough said he, they Thunder-
(std. ob.) say. as before say. brother, say. bird young

wáčiⁿza-bi egaⁿ wáčiⁿ agčá-biamá. Wáčiⁿ akí-biamá. Jimaⁿ te ičáⁿ wáčiⁿ-bi
took them, they having having they went homeward, Having they reached Within the placed them, they
say. them they say. home, they say. lodge say

egaⁿ učiⁿaⁿ bá-biamá. Íqa gčíⁿ-biamá nújnga amá akíča. Jiⁿ čéha, iⁿ dádi 18
having it flashed repeatedly in it, Laugh sat they say boy the both. Elder brother, my
they say. ing (pl. sub.) father

- gčí xī qtáwačě héga učíciqti áhaⁿ, á-biamá. Ičádi čínké kí amá Lijébe
 come when to love them a little very difficult ! said he, they His father the one reached home, Door
 home say. who they say.
- čaⁿ číkiáhaⁿ xī čiaⁿ aⁿ bá-biamá. Píäjäj'qtcí ckáxe. Ě'di wáčiⁿ maⁿ číⁿ i-gă,
 the helifted up when flashed repeatedly. Not bad at all you have There having walk ye,
 they say. they say. done. them
- 3 á-biamá. Wáčiⁿ ahí-biamá xī wéugče cí ě'ja ičaⁿ wača-biamá, wiúgijí-
 said he, they Having they arrived, they when nest again in it they placed them, they they put in for
 say. them say them
- biamá. Nújīga aká akí-biamá. Ěgiče, čisañ'ga mégaⁿ, niúčicaⁿ jañ'ga
 they say. Boy the reached home, Beware, your younger likewise, lake big
 (sub.) they say. brother
- kečan'di číqče ují kečan'di ě'di hné tai, á-biamá ičádi aká. Ičádi amá
 at the canes filled at the there you go lest, said, they say his father the His father the
 (with) (sub.) (mv. sub.)
- 6 'ábae ača-biamá. Kagé, číadi niúčicaⁿ čáji wágaji kečaⁿ ě'di aňgáče tai,
 hunting went they say. Younger your lake not to go told us the, in the there let us go,
 brother, father past
- á-biamá ijiⁿ če aká. Nă! jīⁿ čéha, iⁿ dádi čáji wágaji čaⁿ čtí, á-biamá.
 said, they say his elder the Fie! elder brother, my father not to told us formerly, said he, they
 brother (sub.) go say.
- Ěgiče đahiⁿ kě iⁿ iča-gă hă, á-biamá ijiⁿ če aká. Īn'daké! aňgáče te,
 Then hair the hand back to me said, they say his elder the Let us see! let us two go,
 brother (sub.) (sub.)
- 9 á-biamá isañ'ga aká. Ě'di ača-biamá Ě'di ahí-bi xījī ěgiče ní kě đizá
 said, they say his younger the There they went, they There they arrived, when behold water the sand
 brother (sub.) say they say they say
- kě bčáčaqtí jaⁿ ke amá. Wagčicka hi-dúba ákicúgaqtí ědedí-máma.
 the very level was lying, they say. Reptile feet four standing very thick there were moving,
 they say.
- Wanágče údaⁿ tcábe weaⁿ čě, kagé, á-biamá. Akíča sīn'de wakaⁿ taⁿ-bi
 Pet animal good very we have found younger said he, they Both tail tied them, they say
 them, brother, say.
- 12 egaⁿ, baqtá-bi egaⁿ, gánaqtí wáčiⁿ agča-biamá. Wáčiⁿ akí-biamá xī tē'ja.
 having, made into packs, having, just that having they went homeward, Having they reached lodge at the.
 they say many them they say them home, they say
- Wáčiⁿ akí-bi egaⁿ nan'de ijébe čégaⁿ gě' ctě bčúga ugácaⁿ maⁿ číⁿ-biamá
 Having reached home, having wall door thus the even all traveling walked they say
 them they say (of lodge)
- iⁿ je-wasníbe amá. Gaⁿ nújīga ckáde maⁿ číⁿ-bi xījī sí tē sīn'de gě
 lizards the (sub.). And boy playing walked, they say when foot the tail the
- 15 wátaⁿ-bi xī wanaⁿ hutaⁿ hnaⁿ-biamá. Ičádi jaqtí wiⁿ 'iⁿ agí-biamá, xī
 trod on them, when they made them inva- they say. His father deer one carry- was coming, lodge
 they say cry by treading riably they say. ing they say,
- giáde agí-biamá. Lijébe tē'di ugáqpačě xījī ágaspá-bi egaⁿ wáhutaⁿ
 when near he was coming, Door at the he threw it down when pressed down having crying out
 he they say on, they say
- ihé amá. Píäji tcábe. Águdítaⁿ wáhniⁿ ckí éiⁿ te, ě'di wáčiⁿ maⁿ číⁿ i-gă,
 in a were, Bad very. Whence you had you it may there having walk ye,
 line they say. them came back be them
- 18 á-biamá. Wáčiⁿ ača-biamá. Wáčiⁿ ača-bi egaⁿ caⁿ qti niúčicaⁿ ugíji
 said he, they Having they went, they Having went, they having in spite of lake put them
 say. them say. them say
- gaⁿ čéča-biamá. Akí-biamá.
 so they sent suddenly, They reached home,
 they say. they say.

NOTES.

208, 2. jaⁿɕaⁿqa, etc. ɕaɕiⁿ-naⁿpajɿ also said, ɿnteañ'ga uhiɕa-biama, the inteañga (either ground-mice or field-mice) brought him up.

209, 3. wegɕaⁿɕiⁿ. 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. ɕijiⁿɕe ti ɿɿ, 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. ɕijiⁿɕe amegaⁿ uɕakikiji. 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, ɕisañ'ga, your younger brother.

210, 15. pahiⁿ kě iⁿɿi ɿa-gǎ, Let the hair come back to me, the owner—ɕaɕiⁿnaⁿ-pajɿ. iⁿɿi ɿa-gǎ is from "giⁿi ɿɕǎ," to give an object back to the owner by sending it in this direction.

210, 16. hindegaⁿ implies consent to go with the elder brother.—Sanssouci.

211, 4. wiugibadaⁿdaⁿ. The tails were fastened again to their respective snakes.

211, 10. skewaⁿqti gaⁿ-miñke-hnaⁿ-maⁿ, etc. It is explained by the following, given by ɕaɕiⁿ-naⁿpajɿ. Okaⁿ'ajɿ agɕiⁿ ɿɿ júga kě aⁿwaⁿ-dĩndě'qti-maⁿ, jibe kě' cti aⁿ'badĩn'-
Motionless I sit when body the me very rigid I have (?) leg the too me distended
 dǎqti maⁿ: "When I sit motionless, my body becomes very rigid, my legs, too, are very
very I have (?)
 much distended."

213, 6. zi-gɕihe. Lion said that the fourth Thunder-bird was called ɕiaⁿ'ba-gi-hnaⁿ (Sheet-lightning-is-always-coming-back), instead of Zi-gɕihe.

TRANSLATION.

Once there was a man who dwelt in a lodge with his woman. The woman was pregnant. As he killed deer, they dwelt very happily. At length the husband feared some unseen danger. "Beware, when I leave you, lest you look at any one who comes. Sit with your back to him," he said. At length the man departed. At length a person was approaching. "Really! she is sitting for me, her relation, without any one at all with her! I am always fortunate in searching for things." The woman lay by the side of the door, and did not look at him. At length the husband was coming home from the hunt. The old man went homeward. The husband reached home. "How was it?" said he. "It was thus as you said here. An old man came, but I did not look at him," said she. "O my wife, be sure to do your best. Though he will surely come regularly, never look at him," said he. The husband went hunting again. And it was so four times. At length the old man arrived. "I have come again, O first daughter of the household," said he. She did not look at him. The husband was coming home again from the hunt. The old man went homeward again. "How was it?" said the husband. "The old man came again," said she. "Be sure not to look at him," said the husband. When the fourth time came, and the old man went homeward, the woman peeped. When she looked at him, behold, it was Two-faces that was moving along. The woman lay dead. "Ha! ha! I always do that to them," said the old man. Having slit the stomach of the woman with a knife, the infants were twins; both were boys. Having wrapped one in a skin with the hair on, he laid it by the side of

the lodge, and he took the other homeward. He thrust it headlong into a crack in a log. (See Note 1.) The husband reached home. Behold, the woman was dead, and she lay with her stomach cut open. He wrapped his wife in a robe, and buried her in the ground. The husband reached his home at the lodge. When he reached home, behold, a child was crying by the side of the lodge. "Alas! my dear little child," said he. Having gone thither, he took his child. Behold, it was a boy. Being a boy, he was quick to sit alone. He was very forward in learning to run and to pull the bow. "O father, make me a small bow." The man made blunt arrows for him. And he used to shoot at birds. The father used to teach him, when about to go hunting. "When the fresh meat is cooked on the fire, and is done, you may eat it; and then you may sleep. Never go far away to play," said he. The father went to hunt. At length a boy was approaching suddenly. He was approaching, making a song. "Younger brother, as you have a father, you are standing at home eating rations of soup. I, as I have no father, am eating turkey-pease as I walk," he said in his song. "Younger brother, has your father gone?" "Yes, elder brother, my father has gone. Come, let us eat many of these roasting-pieces. Come," said the younger. "That sitting one is your father, younger brother," said the elder. "For shame! elder brother, my father has gone," said the younger. At length he went right into the lodge. Having gone in, he ate with him the pieces stuck on sticks to roast. He sat playing with his brother. "Younger brother, yonder comes your father," he said. He had gone with a sudden rush. "He has forgotten everything," said the elder brother. "Why! I prepared many roasting-pieces for you heretofore. You have swallowed them!" said the father. "I, O father," said he, having forgotten the words which he wished to say. "Ho! I will go hunting again. I will make pieces like those for you, and then I will go," said his father. The boy was approaching again. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. And the boy sat with his younger brother again, eating fresh meat. "Younger brother, yonder comes your father," said he. He went homeward again. "He has forgotten everything," said the elder brother. "Why! I prepared for you heretofore a great quantity of food. You have done naught but swallow it," said his father. "I, O father," said he, forgetting it. "I will do so for you again," said the father. He prepared for him a great many roasting-pieces. The boy was approaching again, after the father departed. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. And the boy sat again with his younger brother, eating fresh meat. "Younger brother, yonder comes your father," he said. "Again has he forgotten everything," said the elder brother. He had gone back again with a very sudden rush. "Why! I prepared for you heretofore a great quantity of food. You have done naught but swallow it," said the father. "O father, my elder brother comes regularly," said the boy. "Alas! my dear little child! My child, when your mother was pregnant with you, Two-faces killed her. As you were cut out of her, you grew up very poor. When your elder brother comes, you shall take hold of him. You shall say, 'O father, I have hold of my elder brother,'" said he. Well, when it was the fourth time, the boy was approaching. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. The father had changed himself into a buffalo neck that was dried very hard. He lay inside the door. "Elder brother, let us hunt lice for each other," said the younger.

"Yes," said the elder. When he hunted lice, he wrapped his elder brother's scalp-lock round and round his hand. "O father, I have hold of my elder brother," said he. "Do not let your elder brother go," said the father. The father arose suddenly. The boy 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-uøia^aba is my name," said the young Thunder-bird. "Ho! younger brother, Ji-uøia^aba goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "You who are that, what is your name?" said the elder brother. "Øigøize-ma^aøi^a is my name," said he. "Ho! younger brother, Øigøize-ma^aøi^a 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. "øia^aba-tigøe is my name," said he. "Ho! younger brother, øia^aba-tigøe 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-gøihe is my name," said he. "Ho! younger brother, Zi-gøihe goes to you. Look after him," said he. When he threw him down, the younger brother knocked him senseless. When he hit at them, he missed killing them. And the tree shot up very high, very far away from the ground. "O! younger brother, do make an effort to rescue me," said the elder, calling from the distance in a loud voice. "O! elder brother," said he, standing crying, with tears in his eyes. "O! younger brother, do make an effort," said the elder. At length the younger brother came to himself. When he struck the tree with the stone-hammer, he sang, "This tree shortens of its own accord, shortens of its own accord." It became shorter. "Do make an effort, younger brother," said the elder. It was so again. When he said, "This tree shortens of its own accord, shortens of its own accord," behold, the tree became so. When the fourth time came, the tree was as before; it stood as tall as it had been before the accident. "Younger brother, that will do," said he. Having taken the young Thunder-birds, they carried them homeward. They reached home with them. Having placed them inside the lodge, there were frequent flashes in there. Both boys sat laughing. "Elder brother, when my father comes home, he cannot love them only a little," said the younger. The father reached home. When he pulled up the door-flap, there were frequent flashes. "You have done very wrong indeed. Carry them thither," said he. When they arrived there with them, they placed them in the nest again. The boys reached home. "Do you and your younger brother beware lest you go to the big lake whose shore is filled with canes," said the father. The father went hunting. "Younger brother, let us go to the big lake to which your father commanded us not to go," said the elder brother. "Fie! elder brother, my father commanded us not to go," said he. "Then hand my hair back to me," said the elder brother. "Let us see! Let us go," said the younger brother. They went thither. When they arrived there, behold, the sandy beach lay very level by the water. Four-footed reptiles were there, moving while standing very thick. "Younger brother, we have found very pretty pet animals," said the elder. Both brothers having tied their tails, and having made them into packs, they carried just that

many homeward. They got home to the lodge with them. The lizards walked about by the door and sides of the lodge. And when the boys walked as they played, and their feet trod on the tails of the lizards, they made them cry out. The father came home bringing a deer; he was coming from a place near by. When he threw it down by the door, and it pressed down on the door, they were crying out in a long line. "It is very bad. From whatever place you have brought them, take them thither," said he. They went with them. Having gone with them, in spite of their desire to keep them, they threw them suddenly into the lake where they belonged. They reached home.

THE BROTHERS, THE SISTER, AND THE RED BIRD.

TOLD BY JOSEPH LA FLÈCHE.

Ukíkiji dubá-biamá. Enáqtcí ígçá-biamá. Iha^{n'} ía^{n'}ge ctí wi^{n'}
Brethren four they say. Only they dwelt in a lodge, His his elder too one
they say. mother sister

çíngá-biamá. Égiçe ijí^{n'}çe çábçí^{n'} amá 'ábae aça-biamá. Isa^{n'}ga aká
they had none, they At length his elder three the hunting went, they say. His younger the
say. brother (sub.) brother (sub.)

íííí gçi^{n'} çínké amá Égiçe ja^{n'}jínga sí tē ínieçá-biamá. Kí ja^{n'}jínga 3
at the was sitting they say. At length splinter foot the he hurt it they say. And splinter
lodge by means of

çionúda-bi ega^{n'} hí^{n'}t'a^{n'} ubéta^{n'} nan'daça ihéça-biamá, ja^{n'}jínga ínieçai
pulled out, they having fine hair he wrapped by the wall he laid it, they say, splinter hurt by
say up in means of

ké' ijí^{n'}çe da^{n'}be wéga^{n'}çá-bi ega^{n'}. Égiçe íbizá-bi ega^{n'} ní agíáçá-
the his elder to see it wished them, they having. At length thirsty, they being water went for,
brother say say

biamá nújínnga aká. Kí íí tē kan'gēqtci akí-bi xí cín'gajín'ga wi^{n'} 6
they say boy the (sub.). And lodge the very near to he reached when child one
home, they say

xagé amá íí ma^{n'}taça. Agçá-bi xí ja^{n'}jínga ínieçai keça^{n'} égiçe
crying they say lodge inside. He went home- while splinter hurt by the (in) behold
ward, they say the past)

é akáma cín'gajín'ga akáma. Ca^{n'} cí ubéta^{n'}-bi ega^{n'} nan'daça ihéça-
that was it, child it was; Yet again wrapped up, having by the wall he laid it,
they say they say they say

biamá Akí-bi xí ijí^{n'}çe çáñká úwagiçá-biamá. Ga^{n'}ki, Jí^{n'}çéha, sí 9
they say. Reached home, when his elder the ones who he told them they say. And, Elder foot
they say brother

nia^{n'}çé teça^{n'} ja^{n'}jínga a^{n'}çá^{n'}niéçé ké' bçíze édega^{n'} cín'gajín'ga ké', á-biamá.
hurt me which splinter which hurt me I took but a child it lies, said he, they
(past) say.

Hindá! kagé, çizá-gă. A^{n'}da^{n'}be tábacé, á-biamá. Kí çizá-bi xí égiçe
Stop! younger take it. We see it must, said they, And he took it, when behold
brother, they say they say

mi^{n'}jínga ké amá Kagé, cín'gajín'ga ctēwa^{n'} waçín'gai çá^{n'}ctí; úda^{n'}qtia^{n'} 12
a girl it lay they say. Younger child soever we had none formerly; very good
brother,

uhíá^{n'}çé taí, á-biamá. Kí, Jí^{n'}çéha, edáda^{n'}a^{n'}çé taí éda^{n'}, á-biamá isa^{n'}ga
let us bring it up, said they, they And, Elder brother, what shall we regard her ? said, they say his younger
say. brother

aká. Kí wi^{n'} gá-biamá: Cín'gajin'ga aṅgúṭa taí, á-biamá. Kí, An'kají há.
 the (sub.). And one said as follows, they say: Child our will, said he, they And, Not so say.

Iṣaṅ'ge waḥin'gai. Iṣaṅ'gea^{n'} ḥe taí, á-biamá. A^{n'}ha^{n'}, á-bi ega^{n'}, waṅ'giḥḥeti
 Sister we have none. Let us have her for a sister, said they, they Yes, said, having, all they say

3 iṣaṅ'geḥá-biamá. Gaṅ'ki cín'gajin'ga gaxá-bi ega^{n'} uhiḥḥe ga^{n'}ḥá-bi ega^{n'}
 had her for a they say. And child made, they say being to rear her wished, they having sister say

a^{n'}ḥḥeti aḥi^{n'}-biamá. Kí wa'ú na^{n'} amá. Égiḥe dúbá waṅ'giḥe 'ábae
 very carefully had her, they say. And woman grown they say. At length four all hunting

aḥá-biamá. Wa'ú ḥin'ké e hna^{n'} ḥáji amá. Wa'ú ḥin'ké ḥa'ḥḥeti-hna^{n'}-
 went, they say. Woman the one who she only went not, they say. Woman the (ob.) always very kind to her

6 biamá nú dúbá aká. Égiḥe níaci^{n'}ga wi^{n'} jí té'di ahí-biamá. Ga^{n'}
 they say man four the (sub.). At length person one lodge at the arrived, they say. And

wa'ú ḥin'ké júḥḥe aḥá-biamá. Júḥḥe aḥá-biamá xí égiḥe iṣinu amá
 woman the one who with her he went homeward, With her he went homeward, when behold her elder the (sub.) they say brother

waṅ'giḥe akí-biamá Égiḥe iṣaṅ'ge ḥin'ké ḥin'gé té amá. Ugína-bi xí
 all reached home, Behold his sister the had disappeared they say. Sought his when they say own, they say

9 ígiḥa-bají-biamá. Kí ucté amá ugíne aḥá-bi xí, jingá aká ugíne
 found not his own, they say. And the rest the (sub.) to seek went, they when, small the to seek his own say (sub.) his own

ahí-bi xí'ji ca^{n'} ígiḥa-bají akí-biamá. Ca^{n'} na^{n'} aká ugíne aḥá-biamá
 arrived, when yet not finding his he reached home, And grown the (sub.) to seek his own they say went, they say

waṅ'giḥe. Égiḥe ḥima^{n'}te té edáda^{n'} ugájidḥḥetia^{n'} amá Edáda^{n'} éda^{n'},
 all. At length in the lodge the what shone very red through it, they say. What can it be?

12 eḥéga^{n'} éga^{n'} ugás'j^{n'}-bi xí égiḥe wajiṅ'ga akáma. Ga^{n'} man'de ḥizá-bi
 thought he as he peeped, they when behold a bird it was, they say. And bow took, they say say

ega^{n'} kida-biamá. Kí múṣna^{n'}-hna^{n'}-bi ega^{n'} ma^{n'} hégaḥiqti aḥi^{n'}-bi
 having he shot at him, they And missed him regularly, they having arrow a very great he had, they say say number

éi^{n'}te ma^{n'} waṅ'giḥḥeti íkidá-biamá. Égiḥe ma^{n'} té múḥingá-bi ega^{n'}
 it may be arrow all shot at with, they say. At length arrow the expended by shooting, having they say

15 ma^{n'} wi^{n'}áqtei waqúbe gáxai ḥizá-bi ega^{n'} íkidá-biamá. Í'u-biamá ma^{n'}
 arrow one sacred thing made took it, they having he shot at with it, He wounded with, arrow they say they say

kḥ waqúbe kḥ; í'u-biamá wajiṅ'ga ta^{n'}. Gá^{n'} wajiṅ'ga aká ma^{n'} kḥ
 the (ob.) sacred the (ob.); wounded with, bird the (ob.). And bird the (sub.) arrow the (ob.) they say

uḥáha aḥá-biamá. Gaṅ'ki nújinga aká, Wiji^{n'}ḥe aká ma^{n'} kḥ téqieḥ
 sticking to him went homeward, And boy the (sub.), My elder the (sub.) arrow the (ob.) prizes his they say

18 ínahi^{n'} ḥa^{n'}ja uqpaḥeáḥe tá min'ke áha^{n'}, eḥéga^{n'}-bi ega^{n'} uḥúhe aḥá-biamá.
 truly though I lose it will I who ! thought, they having following went, they say. him

Kí égiḥe ta^{n'}waṅḥa^{n'} áhigiqti wi^{n'} édedíḥa^{n'} amá. Ga^{n'} é'di ahí-biamá
 And at length village a great many one there it was, they say. And there arrived, they say

nújinga aká. É'di ahí-bi xí níaci^{n'}ga amá íbaha^{n'}-biamá Cénujin'ga dúbá
 boy the (sub.). There he arrived, when people the (sub.) knew him, they say. Young man four they say

21 ukíkijí biamá ḥa^{n'}cti jingá ḥin'ké tí áha^{n'}. Wakídepi úḥai ḥa^{n'}cti é wi^{n'}
 brethren they said heretofore small the one has ! Good marksman told formerly that one about them

- tí, á-biamá. Kí níkagahi *čínké* učai ahí-biamá. Cenujín'ga dúbá ukíkijí-
has said they, And chief the (ob.) to tell they arrived, Young man four brethren
come, they say. him they say.
- biamá *č*a^{n'}ctí jín'gá *čínké* tí áhaⁿ. Wakidepi *ú*čai *č*a^{n'}ctí é wi^{n'} tí, á-
they said formerly small the one has ! Good marksman told formerly that one has said
the (ob.) who come about them come, they
- biamá. Kí níkagahi *ú*ju aká, Wižan'de i^{n'}čín'čín' gíi-gá hă, á-biamá. Ga^{n'} 3
they say. And chief prin- the My son-in-law having him be ye said he, they And
cipal (sub.), for me coming back say.
- agíahí-bi ega^{n'} júgče akí-biamá níkagahi *čínké* di. Ga^{n'}, Jandéha, *č*éčínké
went for him, having with him they reached chief at the. And, Son-in-law, this one
they say home, they say
- mi^{n'}jín'ga *čínké* *č*agčá^{n'} te hă. Jí edábe wi^{n'} te hă, á-biamá. Ga^{n'}, hau,
girl the (ob.) you will marry Lodge also I give will said he, they After a well,
to you say. say. while,
- ja^{n'}-biamá. Mi^{n'}jín'ga ja^{n'}'a^{n'}há-biamá nújín'ga aká. Kí nújín'ga aká 6
they lay down, Girl lay on they say boy the (sub.). And boy the (sub.)
they say.
- wa'ú wawémaxá-biamá. Wajín'ga edádaⁿ ctécte *č*é ihe gčé cta^{n'}bají ä,
woman questioned they say. Bird what soever this pass- going have you not ?
way ing homeward seen it
- á-biamá. A^{n'}haⁿ, sídadi ha^{n'}ega^{n'}tcé'qtci wajín'ga júde wi^{n'} ihe agčí, ma^{n'}
said he, they Yes, yesterday early in the morning bird red one passing had come arrow
say. back,
- učás'iⁿ ačai hě, á-biamá. Ga^{n'}, Číadi učéona te hă. Wigčá^{n'} *č*a^{n'}'ja wagácaⁿ 9
sticking it went said she, they And, Your father you tell will I marry you though traveling
to it say. him
- bčéé hă. Agčí tá miⁿke hă. Ga^{n'} ačá-biamá nújín'ga aká. Ičádi *čínké*
I go I come will I who And went they say boy the Her father the (ob.)
back (sub.).
- učai-biamá. Dádihá, wagácaⁿ ačai hě. Agčí 'ičai hě, á-biamá. Ga^{n'}
told him, they say. O father, traveling he went To come he prom- said she, they And
back ises say.
- ačá-biamá nújín'ga. Égiče ta^{n'}waⁿgčáⁿ hégačtéwa^{n'}ji édedičaⁿ amá. Ě'di 12
went they say boy. At length village a very great many there it was they say. There
- ahí-biamá. Níaciⁿga dúbá *ú*čai amá *č*aⁿ wi^{n'} tí hă, á-biamá. Kí níkagahi
he arrived, they Person four whom they told about one has said they, they And chief
say. come say.
- aká na'a^{n'}-biamá. Níkagahi *č*éaká ctí ijan'ge *čínké* 'i-biamá hă. Ta^{n'}waⁿ
the heard it, they say. Chief this one too his daugh- the one he gave to him, Town
(sub.) ter who they say
- na^{n'}'ba átandaⁿ ctéwa^{n'} égaⁿ-biamá *č*a^{n'}'ja wa'ú *č*aⁿká waa^{n'}'*č*a-hnaⁿ ačá- 15
two at what dis- soever it was so, they say though woman the ones he left them regu- he went
tance who larly
- biamá hă. Ijan'ge *čínké* učíne-hna^{n'} ačá-biamá hă. Nečícaⁿ ian'gáqti
they say. His younger the one seeking his regu- he went, they say Lake very large
sister who larly
- wi^{n'} wajín'ga júde ní maⁿtáha áíčai-bitéama. Ta^{n'}waⁿ wéduba *č*aⁿ gačá
one bird red water beneath he had gone, they say. Town the fourth the aside from
- ačá-bi xí Ě'di ahí-biamá nújín'ga amá. Kí égiče ijan'ge aká *č*éčaⁿ'be atí- 18
he went, when there he arrived, they boy the And behold his sister the in sight came
they say say (mv. sub.). (sub.)
- biamá. Jínuhá, *č*é í-ä hě, á-biamá. Kí na^{n'}'pe-hna^{n'}-biamá nújín'ga ní
they say. O elder brother, this be said she, they And feared it always they say boy water
(way) coming say.
- kě. Ě'di *č*é amá xí ní aká akíčahá-biamá. Égiče ičébe é te amá.
the There went they when water the separated they say. Behold door that it they
(ob.) say (sub.) say.

- Maⁿ'ta ahí-bi xī égiçe waqpáni-ctēwaⁿ-báji aká, wa'ú egçañ'ge eçaⁿ'ba.
 Inside they arrived, when behold they were not poor at all the woman her husband too.
 they say (sub),
- Edádaⁿ t'aⁿ'qti akáma. Gaⁿ' iñañ'ge çínké giyaⁿ'be xī gíçēqtiaⁿ'-biamá.
 What they had plenty of, they say. And his sister the (ob.) saw his when he was very glad, they say.
- 3 Kī iñañ'ge ctī gíçēqtiaⁿ'-biamá. Iñáhaⁿ aká ctī gíçēqtiaⁿ'-biamá. Maⁿ í'ui ké'
 And his sister too was very glad they say. His sister's husband (sub.) the too was very glad they say. Arrow he had wounded him with
- iñañ'ge aká ubátiheçē akáma Çipí ihéça-bikéama. Égiçe xáci jin'ga
 his sister the had hung it up, they say. Skillfully it had been laid up, At length some little
 (sub.) they say. time
- najiⁿ'i xī ijiⁿ'çe çañká wagísiçá-biamá. Hau! wihé, agçé kaⁿ'bça hã.
 he stood when his elder brother who he remembered them, they Ho! my sister, I go homeward I wish
- 6 Çiqínu awágisiçē hã, á-biamá. Kī nú çínké uíça-biamá wa'ú aká.
 Your elder brother I remember them said he, they say. And man the (ob.) she told him, they woman the (sub.).
 say
- Çiqáhaⁿ gçé 'íçēē hē, á-biamá. Gaⁿ' iñáhaⁿ aká mandé jin'ga dúbá giáxa-
 Your wife's going speaks said she, they And his sister's the boat small four made for him
 brother homeward of say. husband (sub.)
- biamá, jin'gaçtci-hnaⁿ'i Jahaⁿ', gátē aoniⁿ' çagçé te hã, á-biamá Jahaⁿ',
 they say, very small only. Wife's that (ob.) you will take homeward said he, they Wife's brother,
 brother, say.
- 9 edádaⁿ ckaⁿ'ona xī, Wat'aⁿ' gaⁿ' kaⁿ'bça áhaⁿ, ecé-de gaⁿ' ní uça'aⁿ'he
 what you desire when, Goods of such a kind I desire ! you when and water you put it in
 say
- te hã, á-biamá. Gaⁿ' agçá-biamá. Maⁿ í'ui keçaⁿ' ctī agçáçin' agçá-
 will said he, they And he went homeward, Arrow wounded the one too having his he went
 say. they say. with (in past time) homeward
- biamá, mandé jin'ga açiⁿ'-bi egaⁿ'. Agçá-biamá kī égiçe íi háci qii
 they say, boat small had, they having. He went homeward, when at length lodge last village
 say they say
- 12 çan'di akí-biamá. Gaⁿ' mandé kē wiⁿ' watçicka wiⁿ' é'di kéiⁿ'te ní
 at the he reached home, And boat the one creek one there it lay, water
 (ob.) they say. (ob.) perhaps
- u'aⁿ'ha-biamá mandé kē. Mandé kē ní u'aⁿ'ha-bi xī, edádaⁿ wat'aⁿ'
 he put it in, they say boat the (ob.). Boat the (ob.) water he put it in, they when, what goods
 say
- ájíçaⁿ'çaⁿ mandé kē ugípiqtiaⁿ' amá; mandé kē iñgáçti gaxá-biamá.
 different kinds boat the (ob.) very full of they say; boat the (ob.) very large made it they say.
- 15 Gaⁿ' çictaⁿ'-bi xī gañ'ki qii çan'di agçá-biamá. Wa'ú çínké'di akí-biamá
 And he finished, when and village to the he went homeward, Woman to the he reached home,
 they say they say.
- Gaⁿ' gá-biamá: Wiñáhaⁿ mandé gátēdi abçiⁿ' agçí. Iⁿ'c'áge égiçé tai,
 And he said as follows, My sister's boat in that place I had it I have Old man let them go after
 they say: husband come. it for him,
- á-biamá Gaⁿ' agíahí-bi egaⁿ' açiⁿ' akí-biamá. Gaⁿ' iñígaⁿ çínké mandé
 said he, they And arrived there for having it they reached home, And his wife's the one boat
 say. it, they say they say.
- 18 açiⁿ'-biamá, wat'aⁿ' ugípiçti açiⁿ'-biamá iñígaⁿ aká. Gaⁿ' haⁿ' xī jaⁿ'-
 had they say, goods very full of had it they say his wife's the And night when they
 father (sub.). lay down
- biamá. Jaⁿ'-bi xī gá-biamá nú aká: Gasáni çici'é awágiçaⁿ'be kaⁿ'bçégaⁿ
 they say. They lay when said as follows, man the To-morrow your hus- I see them my I wish so
 down, they say they say (sub.): band's brother own
- agçé tá minke, á-biamá. Kī wa'ú aká gá-biamá: Dádihá, agçé 'íçai hē,
 I go will I who, said he, they And woman the said as follows, O father, going he speaks
 homeward say. (sub.) they say: homeward of

á-biamá Iji'ŋe wágiŋa'be 'íŋai égaⁿ agŋé 'íŋai hě, á-biamá. Gaⁿ, Nú
 said she, they His elder to see them his he speaks as going he speaks said she, they And, Man
 say. brother own of homeward of say.
 áŋixai xī wíuŋe-onaⁿi hă. Uŋúha-gă, á-biama níŋagahi aká. Gaⁿ wa'ú
 they when they always follow Follow him, said, they say chief the And woman
 marry them (sub.).
 aká júŋŋe agŋá-biamá nú ŋiⁿ. Kí hebádi akí-jaⁿ-bi xī nú eonáŋtci jaⁿ- 3
 the with him went homeward, man the And on the way reaching again, when man alone lay
 (sub.) they say (mv. ob.) they lay down, they say
 biamá, wa'ú aká cŋi eonáŋtci jaⁿ-biamá. Jaⁿ'aⁿha-báŋi-hnaⁿ-biamá.
 they say, woman the too alone lay they say. He did not lie on her at all they say.
 (sub.)

(The rest of the myth was obtained from Frank La Flèche.)

Kí wa'ú aká, Eátaⁿ édaⁿ, eŋégaⁿ-biamá hă. Égiŋe iji'ŋe wagiŋi
 And woman the Why is it? thought they say Behold his elder he was sav-
 (sub.), brother ing her
 akáma hă. Égaⁿ-hnaⁿ-bi xī taⁿwaŋŋŋaⁿ wéduba ŋan'di akí-bi xī, níŋagahi 6
 for him, So regu- they when village the fourth at the he arrived when, chief
 they say larly say again, they say
 ijaŋ'ge ŋiŋké gŋáⁿ-biamá hă, naⁿwaⁿzi-áŋi amá gaⁿ, qŋáŋŋeŋaⁿ-biamá
 his daugh- the one he married her, they she was not jealous they as, he also loved her they say
 ter who say
 gaⁿ. Wa'ú ucté aká naⁿwaⁿzi-hnaⁿ-biamá hă. Akí-bi xī wa'ú ucté
 as. Woman the rest they were all jealous they say He reached when woman the rest
 home, they say
 ŋan'ká iji'ŋe wagi'ŋi-biamá hă, Ádaⁿ waŋ'giŋe miⁿgŋáⁿ-biamá hă. Cetaⁿ hă. 9
 those who his elder he gave them to his, There- all took wives they say So far
 brother they say fore

NOTES.

Another version of part of this myth, given by F. La Flèche, is as follows: When his brothers reached home he told them what had happened. But they ridiculed his story as an impossibility. When he unwrapped the bundle, they exclaimed: "Brother, you spoke the truth. It is indeed an infant. She will grow up and be our sister. She can then keep the lodge for us." She was not long in reaching womanhood, although, when found she was tiny, just the size of the splinter. When she was grown a red bird came to see her. It was not a real bird, but a man who took the form of a bird. One day, when the brothers were absent, the red bird carried her away. When the brothers returned, lo! their sister was missing. So they started in search of her. In the mean time, the red bird flew back to the lodge, his intention being to lead them to the place whither he had taken the girl. When he reached the lodge, the younger brother was there. As soon as he spied the bird, he tried to shoot him. But though he emptied his quiver, he could not hit the bird. At last he made a sacred arrow, which he shot at the bird, wounding him. But the bird flew off with the arrow sticking to him. The young man followed the bird.

Cénujiŋ'ga dūba níŋaciŋga bŋúga waná'aⁿ-biamá úŋai tŋ. Kí ŋé nújiŋgá ŋiⁿ ŋ'di
 Young man four people all heard their, they say the report And this boy moving one
 about them.
 hí xī íbahaⁿ-biamá. Gá-biamá, níŋaciŋga dūba úŋai amá ŋan' wiⁿ tí amá hă, á-biamá.
 ar- when they knew him, Said as follows, person four they of whom it is one has they said they,
 rived they say, they say, reported, they say come say they say.
 All people had heard of the four young men by report. And when the boy reached there, they knew him. They said as follows: "One of the four persons, who, as they say are famous, has come hither, it is said."

219, 10. *ciṅgajiṅga ke*. Here "ke" denotes the horizontal attitude of the infant.

220, 11. *ugajideqtiaⁿ*, from *ugajide*. *Jide* means "red;" *u-*, "in," and *ga-* implies the effect of striking, falling, of the wind blowing or of light shining through a red medium, as through colored water in the window of a drug store.

220, 13. *héga*j*i*q*ti*, pronounced *he+ga*j*i*q*ti*.

220, 21. *úçai çaⁿcti*: "They used to be famous (but they are not so now)"; but *úçai ama çaⁿ* refers to a class: "They who are famous, it is said." See last line of p. 223.

222, 11. *çi haci çi çandi*. In going to the lake, his last stopping-place was the fourth village. On his return homeward, it was the first place which he reached. As he had a wife at the lodge, and as the lodge had been given him, he could call it his home.

222, 16. *wiçahaⁿ mandé gatēdi abçiⁿ agçi*. This is an elliptical expression. It should read, *wiçahaⁿ aka mandé aⁿi kē gātēdi abçiⁿ agçi*, I have brought back to that place out of sight (that is, to the creek) the boats which my sister's husband gave to me.

222, 19. *kaⁿbçégaⁿ*, a contraction here of *kaⁿbça* and *égaⁿ*.

223, 3. *hebádi aki-jaⁿ*. *Hebadi* shows that they had gone but part of the way home; and *aki-jaⁿ*, means "they lay down, having gone that far on their way home."

TRANSLATION.

There were four brothers who dwelt by themselves. They had neither mother nor sister. One day three of them went hunting, and the youngest one remained at the lodge. He chanced to hurt his foot with a splinter. Having pulled out the splinter, he wrapped it up in some fine buffalo hair, and placed it at the side of the lodge. He wished his elder brothers to see the splinter that had caused him pain. By and by the boy went for water, as he was thirsty. And when he had come very near to the lodge again, a child was crying inside the lodge. While he went homeward, behold, it was the splinter which had hurt him; it had become a child. And having wrapped it up again, he laid it at the side of the lodge. When his elder brothers reached home, he told them. "Elder brothers, my foot was hurt, and I took the splinter which hurt me; but it is an infant." Said they, "Stop! Younger brother, get it and show it to us. We must see it." And when he got it, behold, it was a girl. "Younger brother, heretofore we have had no children. Let us bring her up very well," said they. And the younger brother said, "Elder brothers, what relation shall we consider her?" And one said, "Let her be our child." And they said, "No. We have no sister. Let us have her for a sister." Having said, "Yes," all had her for a sister. And as she was an infant, and they wished to bring her up, they took very great care of her. And she became a grown woman. At length all four went hunting. The woman alone did not go. The four men were always very kind to the woman. At length a man arrived at the lodge. And he went homeward with the woman. When he went homeward with her, behold, all of her elder brothers reached home. Behold, their sister had disappeared. When they searched for her, they did not find her. And when the rest went to hunt for her, the youngest brother had been to hunt for her, but he reached home without finding her. Then all the grown ones went to search for her. (That is, the youngest brother went first, alone; but he could not find her. After his return, the three grown brothers went for the same purpose, leaving him at the lodge.) At length something very red was shining through the lodge from the inside. When he peeped in, after thinking, "What can it be?" behold, it was a bird. And seizing a bow

he shot at him. And he missed him every time, till he had shot at him with all the arrows, though he had a great many of them. He shot away all the arrows but one, which had been made sacred; and finally he shot with it. He wounded him with the sacred arrow; with it he wounded the bird that stood. And the bird went homeward with the arrow sticking to him. And the youth went following him, having thought, "Though my elder brothers prize the arrow very highly, I shall lose it." And there was a very populous village. And the youth arrived there. When he reached there, the people recognized him. "The youngest of the four young men who are said to be brothers, has come! One of those who were indeed famous marksmen has come," said they. And they went to tell it to the chief. "The youngest of the four young men who are said to be brothers, has come! One of those who were indeed famous marksmen has come," said they. And the head-chief said, "Bring ye my daughter's husband to me." And having gone thither for him, they returned with him to the chief. And the chief said, "My daughter's husband, you will marry this girl. And I will also give you a lodge." Well, after a while, they lay down. The youth lay with the girl. And the youth questioned her. "Have you not seen some kind of bird passing here on its way home?" said he. "Yes," said she; "very early yesterday morning a red bird passed by on its return, and it went with an arrow sticking to it." And he said, "You can tell your father that, though I have taken you as my wife, I go traveling. I will come back." And the youth departed. She told it to her father. "O father, he has gone traveling. He has promised to return," she said. And the youth went on. And there was a very large village. He arrived there. "One of the four men who are famous has come," they said. And the chief heard it. This chief, too, gave him a daughter for a wife; and so did the chiefs of two other villages. But he left his wives, and continued the search for his sister and the red bird. After leaving the fourth village, he came to a great lake. The red bird had gone into the water of a very large lake. The boy went thither. And behold, his sister came in sight (*i. e.*, she came up out of the water). "O elder brother, come this way," said she. But the youth continued to fear the water. As he went thither, the water separated, leaving a passage between. And that served as an entrance. When they arrived inside, behold, the woman and her husband were far from being poor. They had a great abundance of possessions. And the youth was very glad to see his sister. And his sister too was very glad. His sister's husband, too, was very glad. His sister had hung up the arrow with which he had wounded the red bird, who was her husband. It had been well placed in a horizontal position, in which it still remained. And when he had been there a little while, he remembered his elder brothers. Said he, "Well, my little sister, I wish to go homeward. I remember your elder brothers." And the woman told her husband. "Your wife's brother speaks of going homeward," said she. And his sister's husband made him four small boats, each one very small (*i. e.*, about six inches in length). "Wife's brother, you shall take those things homeward with you. Wife's brother, when you desire anything, after you say, 'Such and such goods I wish!' put a boat into the water," said he. And the young man went homeward. Having had the small boats, he also took homeward his arrow with which he had wounded the red bird. When he went homeward, he reached at length his lodge in the last village. And he put one boat in the water of a creek that was there. When he put the boat in the water, the boat was very full of different kinds of goods; the boat was made very large. And when he

finished, he went homeward to his lodge. He got home to the woman. And he said as follows: "I have brought back from my sister's husband a boat which is in that place. Let some one go after it for the venerable man, your father." And they went after it, and reached home with it. And his wife's father had a boat; his wife's father had it very full of goods. And when it was night, they lay down. When they lay down, the man said as follows, "I will go homeward to-morrow, as I wish to see your husband's brothers." And the woman said as follows, "O father, he speaks of going homeward. He speaks of seeing his elder brothers, hence he speaks of going homeward." And the chief said, "They who take men for husbands always follow them. Follow him." And the woman went homeward with the man. And when they lay down for the night on the homeward way, the man lay alone; the woman too lay alone. He never lay with her.

(F. La Flèche told the following conclusion :

The woman wondered why he did so; but he was reserving her for one of his brothers. So he did with the daughters of the chiefs of the third and second villages. But when he reached the first village, he kept the daughter of the chief as his wife, as she was not jealous; and, besides, he loved her. The other women were jealous. When he arrived at home, he gave the other women to his brothers; and so all found wives. The End.)

THE ADVENTURES OF HAXIGE.

JAÇIⁿ-NAⁿPAJⁱ'S VERSION.

- Haxige isan'ga çin'ké enáqtcí úgçe júgigça-biamá. Ijiⁿ'çe aká 'ábae
 Haxige his younger the one only dwelt he with his, they say. His elder the hunting
 brother who (sub.)
- açe-hnaⁿ'-biamá. Jjáqti wakíde-hnaⁿ'-biamá. Égiçe ijiⁿ'çe aká xúha-biamá.
 went regu- they say. Deer he shot at regu- they say. At length his elder the feared they say.
 larly (sub.)
- 3 Ni-úwagi tē'ja núxe ké edádaⁿ waníja jin'ga uhá ctéctēwaⁿ caⁿ'çi'ēça-gă,
 Where they got at the ice the what animal small follows soever let it alone,
 water it
- á-biamá. Ijiⁿ'çe aká 'ábae aça-biamá. Isan'ga aká néxe çizá-bi egaⁿ' ní
 said he, they His elder the hunting went they say. His younger the kettle took, they having water
 say. brother (sub.) say (sub.)
- agíáça-biamá núxe ké'ja. Égiçe Nuonaⁿ naⁿ'ba atí-biamá. Núxe ké uhá
 went for they say ice at the. At length Otter two have come, they Ico the follow-
 say. say. (ob.) ing
- 6 wénaxiça-biamá isan'ga aká, jaⁿ'-jin'ga áigáça aça-biamá. Ė'di ahí-bi
 attacked them they say his younger the stick carried on he went, they say. There arrived,
 brother (sub.), his arm they say
- egaⁿ' útiⁿ-hnaⁿ'-biamá. Gañ'ki caⁿ'caⁿ wáçiⁿ aça-biamá. Égiçe Wakan'-
 having he hit regu- they say. And without having he went, they say. At length Water-mon-
 them larly stopping them
- dagi maⁿ'can'de eja tē égihe maⁿ'táha açiⁿ' akí-biamá. Jijébe ánasá-biamá.
 ster den his the headlong into having they reached home Door they shut on him,
 him they say they say.

Iji^{n'}çe fiⁿ íáqti wi^{n'} fixábají-qtí 'i^{n'} gǫí amá. 'I^{n'} agǫí-bi ega^{n'} ijébe
 His elder the deer one without chasing carrying came home, Carry- came home, having door
 brother (mv. one) at all they say. ing they say

čan^{n'}di íáqti uqǫáǫé fécǫa-biamá. Isañ'ga céfectéwa^{n'}jí. Dúaka! fízǫ-gǫ,
 at the deer falling he sent it suddenly, His younger stirred not at all. This way! take it,
 they say. brother

kagé, á-biamá. Ía-bají-biamá. Çaja^{n'} éja^{n'}mi^{n'}, á-biamá. Lijébe fíáza-bi 3
 younger said he, they He spoke not, they say. You sleep I suspect, said he, they Door pulled open, he
 brother, say. say.

ega^{n'} éǫíçe fiñgé te amá isañ'ga fiñké. Hé, wisa^{n'}jí^{n'}qtcié! ga^{n'}qti taté
 having behold had disappeared, they his younger the one Alas, my dear little younger just so shall
 say brother who. brother!

ebféga^{n'} çá^{n'}ctí éga^{n'}qti áha^{n'}, á-biamá. Ni-úwagi té'ja gída^{n'}be ía^{n'}fiⁿ aǫá-
 I thought heretofore just so ! said he, they Where they get to the to see (for) running he
 say. say. water him went

biamá. Ni-úwagi té ahí xí'jǫ, éǫíçe isañ'ga sigǫé fécé te amá. Uǫúgihe fécé 6
 they say. Where they get the he when, behold his younger trail had gone, they Following his he
 water reached brother say went

xí éǫíçe Nuǫna^{n'} na^{n'}ba atí-bi ega^{n'} úti^{n'}-hna^{n'} te amá. Úti^{n'} úcka^{n'} té
 when behold Otter two come, they having he hit them regularly they say. He hit deed the
 say them

ígídaha^{n'}-bi ega^{n'}, He-í! á-biamá. Néxe té uta^{n'}nadi fícta^{n'} te amá. Iji^{n'}çe
 knew his, they say having, Alas! said he, they Kettle the in a place be- he had dropped it, His elder
 say. say. (ob.) tween they say. brother

amá uǫúgihe aǫá-biamá. Íǫíça-bají-bi xí xagá-biamá. Hi^{n'}sañga+! hi^{n'}- 9
 the following his went they say. Found his not, they when he cried, they say. My younger brother! my
 (sub.) say

sañga+! hi^{n'}sañga+! hi^{n'}sañga+! wayé wigísiçe-da^{n'} axáge áfi^{n'}hé no+! Hé!
 younger my younger my younger (see note) I remember while I am crying as I Alas!
 brother! brother! brother! thee, my own walk

misañ'ga, hé! misañ'ga, wíebfi^{n'} cté káge-sañ'ga, agǫí téi^{n'}te, á-biamá. Maja^{n'}
 my younger alas! my younger it is I even friend younger I come would said he, they Land
 brother, brother, (if) brother, home have say.

ça^{n'} bǫúga xúwi^{n'}xe uǫíne aǫá-biamá. Xagá-bi xí wacícka íaǫǫáqti ní kě 12
 the all wandering seeking he went, they say. He cried, they when creek very large water the
 around his say

gasúséqti iháha gaxá-biamá, ictábǫi é ní gě é amá. Ní xá^{n'}ha kě qáde
 flowing very in long made they say, tears that stream the that they say. Stream border the grass
 rapidly lines (pl.) (ob.)

úda^{n'} ké amá. Ė^{n'}di ja^{n'}-biamá. Ja^{n'}-bi ega^{n'} gañ'ki Mi^{n'}xa-jíñ'ga na^{n'}ba
 good lay they say. There he lay, they say. Lay, they having and Goose small too
 say

atí-biamá. Gǫañ'ga aǫá-biamá. Ėǫíçe éça^{n'}be agǫí-biamá. Gá-biamá: 15
 came, they say. Diving they went, they At length in sight they came back, (One) said as follows,
 say. they say. they say.

Kagéha, Haxige isañ'ga t'éçai té'di i^{n'}ujawa héga-májǫ, á-biamá. Fí e'a^{n'}
 Friend, Haxige his younger killed when pleasant for a little I not, said he, they You how
 brother me say

oni^{n'} á, á-biamá. Kagéha, wí i^{n'}ujawa-májǫ. Na^{n'}béhiujíñ'ga a^{n'}ça^{n'}wa^{n'}qǫéga^{n'}
 you ? said he, they Friend, I it was unpleasant Little finger fell to me as my share,
 were say. for me. since

ata^{n'}qti ían[']be ctécte uǫíwabǫá te, ehé, á-biamá. Kí Haxige aká na'a^{n'}- 18
 when indeed I see him soever I tell him about will, I said, said he, they And Haxige the heard it
 his say. (sub.)

biamá. Haxige aká ja^{n'}'abe gaxá-biamá. Ní kě'di uqǫáça-bi ega^{n'}
 they say. Haxige the (sub.) leaf made they say. Water in the fell, they say having
 the (sub.)

ugáha aǫá-biamá. Uta^{n'}na té ja^{n'}'abe ugáha aǫá-biamá. Ė^{n'}di'qti ahí-bi xí
 floating it went, they say. Space be- the leaf floating went they say. Right there he ar- when
 tween rived, they say

Mi'xa-jin'ga dahí kě úfaⁿ-biamá. Nikaciⁿga naⁿ'ba, edéce fáfiⁿcé ă, á-biamá
Duck neck the he held them, they Person two, what are you saying ? said, they say
say.

Haxige aká. Aⁿ'haⁿ, jiⁿčéha, égaⁿ, á-biamá Jiⁿčéha, íubča te, ehé áfiⁿhé
Haxige the Yes, elder brother, so, said he, they Elder brother, I tell the will, I have been say-
(sub.). say. news ing

3 áča, á-biamá. Jiⁿčéha, aⁿ'waⁿ'čiqčaqčégaⁿ-gă. Učíwibčá te, ehé áfiⁿhé áča,
indeed, said he, they Elder brother, do loosen your hold on me. I tell you of will, I have been indeed,
say. your saying

á-biamá. Jiⁿčéha, majaⁿ' gáčuha maⁿ'a maⁿ'ciadiⁿ'qti čaⁿ'čan'di čisaⁿ'ga é'di
said he, they Elder brother, land in that direc- cliff very high by a succes- your younger there
say. tion tion sion of brother

áfiⁿ' akí, á-biamá. Mi'xa-jin'ga áma činⁿké čibčábčazá-bi egaⁿ' aⁿ'ča čéča-
having reached said he, they Duck the other (ob.) pulled and tore to having threw away sud-
him home, say. say. pieces, they say denly

6 biamá. Ímaxá-biamá: 'Aⁿ' xí éčaⁿ'baí ă, á-biamá. Miⁿ'čumaⁿ'ci cúdeⁿmahaⁿ
they say. He asked they say: How when they emerge ? said he, they Noon fog
say.

ugát'iⁿze mactě'qti xí řehúqčabe náđindĩngíče jaⁿ'-hnaⁿi, á-biamá. Aⁿ'ba
blows thick very warm when tripe to stiffen their own they regularly, said he, they Day
(see note) by heat lie say. say.

tě égaⁿ, á-biamá.
the so, said he, they
say.

9 Gaⁿ'ki qíča gáxe ačaⁿ-biamá. Ěgiče řehúqčabe maⁿ'ača jaⁿ'-biamá.
And eagle made he went, they say. At length tripe on the back lay they say.

Eqátaⁿ wénaxíča agí-biamá. Haxige amá ca-í, á-biamá. Wáfi'a. Ľimaⁿ'te
Thence to attack them he was returning, Haxige the is com- was said, they He failed Within the
they say. (sub.) ing to say. with them. lodge

ákiágčá-biamá. Agčá-biamá cĩ Haxige amá. Akí-bi egaⁿ', Eátaⁿ ámaⁿ xí
they had gone again, Went homeward, again Haxige the Reached home, having, How I do if
they say. they say (sub.) they say

12 égaⁿ-ewé'aⁿ etédaⁿ? ečégaⁿ-biamá. Hau, cĩ ačaⁿ-biamá aⁿ'ba tégaⁿ gaⁿ.
so I do to them apt? thought he, they say. Well, again he went, they say day the, like it so.

Maⁿ'ciabáqti ahí-bi xí, cĩ jaⁿ'abe gaxá-biamá. Eqátaⁿ jaⁿ'abe gáxe tě cĩ
Very far on high he arrived, when, again leaf made they say. Thence leaf made the again
they say

wénaxíča agí-biamá. Haxige amá ca-í, á-biamá. Cĩ wénaxíča wáfi'a, cĩ
to attack them he was returning, Haxige the is com- was said, they Again to attack them he failed, again
they say. (sub.) ing to say. you,

15 Ľimaⁿ'te ákiágčá-biamá. Cĩ wáfi'a gčé amá Haxige amá. Cĩ aⁿ'ba tégaⁿ
within the they had gone back, Again failed went they Haxige the Again day like the
lodge they say homeward say (sub.).


amá. Gaⁿ'ki wajiⁿ'ga-wačize naⁿ'ka řú-ma čaⁿ' é wiⁿ' gaxá-biamá. Eqátaⁿ
they And chicken-hawk back the blue the that one he made they say. Thence
say. ones (class)

wajiⁿ'ga-wačize naⁿ'ka řú-ma égaⁿ gáxe cĩ wénaxíča agí-biamá. Haxige
chicken-hawk back the blue so made again to attack them he was returning, Haxige
ones they say.

18 amá ca-í, á-biamá. Cĩ wénaxíča wáfi'a. Cĩ Ľimaⁿ'te ákiágčá-biamá. Cĩ
the is coming was said, they Again to attack them he failed. Again within the they had gone back, Again
(sub.) to you, say. lodge they say.

wáfi'a gčé amá Haxige amá. Ěgiče wéduba jaⁿ' éđíhi xí wé's'ă-nídeka
failed went they Haxige the At length the fourth sleep reached when grass-snake
homeward say (sub.) there

- gaxá-biamá. Qáde kě ma'tihé'qti afa-biamá. Ma'á kě épa'be ahí-bi xī
 he made, they say. Grass the passing far under he went, they say. Cliff the in sight he arrived, when they say
- égiçe ɬehúqɬabe nádindĩngíɬe ma'aɬa ja'-biamá. Man'de kě gɬíza-biamá.
 behold tripe to stiffen their own on the back they lay, they say. Bow the he took his, they say.
- Ma'-ítaxe-jañ'ka ugɬá-bi ega' gasnin'děqti ida'běqti ɬéɬa-biamá, na'ba 3
 Arrow end forked fit in, they say having slipped far when hit right in the middle he sent it forcibly, two they say,
- t'éwaɬá-biamá. A'! ɬgat'a'qti ɬima'te kigɬé amá. Agɬá-biamá Haxige
 it killed they say. Ah! grunting very within the they had they say. Went homeward, Haxige they say
- amá. Akí-biamá. Gíɬěqti'a'-biamá. Éga'-ewé'a', á-biamá. Ha'ega'tce
 the He reached home, Very glad they say. So I have done said he, they Morning (sub.). they say.
- xī 'ábae afa-biamá Haxige amá. Agí-bi xī égiçe níaci'ga ujañ'ge kě 6
 when hunting went they say Haxige the He was coming home, when behold person road the (sub.). they say (ob.)
- áɬiɬa ɬé te amá. Cí ha'ega'tce xī cí 'ábae afa-biamá. Cí agí-bi xī
 cutting had gone, they Across Again morning when again hunting he went, they say. Again he was when coming home, they say
- égiçe níaci'ga ujañ'ge kě áɬiɬa ɬé te amá. Cí ha'ega'tce xī cí 'ábae
 behold person road the cutting had gone, they Across morning when again hunting (ob.) across say.
- afa-biamá. Cí agí-bi xī égiçe níaci'ga ujañ'ge kě áɬiɬa ɬé te amá. Wé- 9
 he went, they say. Again he was when behold person road the cutting had gone, they The (sub.). across say.
- duba' tēdihí xī bispé ja'-biamá Haxige aká. Égiçe í ɬi' éga' gɬadi'
 fourth arrived at when crouch- lay they say Haxige the Behold, com- the so across (sub.). ing one who
- ja'-biamá Haxige aká. ɬutíqti xī naji' átiáɬa-biamá. Huhu'á! i'c'áge
 lay they say Haxige the He had come when stood he started up sud- Really! old man (sub.). denly, they say.
- 'a' ma'ɬi' éga' áha', á-biamá, íkitá-bi ega'. A'ha', éga'qti áɬa, á-biamá. 12
 what walks like it I said he, they cheated him, having. Yes, just so indeed, said he, they say. is the matter
- É ceta'qti ɬaná'a'jī áqta' ɬáɬi'cé ă, á-biamá. Těná! i'c'áge, 'a' i'té
 That so very far you have not how pos- you who ? said he, they Why! old man, whatever may be the matter heard sible move say.
- dáda' ctěwa' aná'a'-májī ma'bɬi' áɬi'hé, á-biamá Haxige aká. A'ha',
 what soever I heard not I was walking said, they say Haxige the Yes, (sub.).
- Haxige amá isañ'ga t'ékiɬai tē Wakan'dagi ciéwasan'gíɬabi'qti ɬańká na'ba 15
 Haxige the his younger killed for when Water-monster most dearly beloved children the ones two (sub.) brother him who
- t'éwaɬaí. Zéawaɬe pí áta'hé, á-biamá. Huhu'á! i'c'áge, éga' i'té aná'a'
 he killed them. I powwow I am about to go said he, they Really! old man, so it may I hear over them thither, say. be.
- ctěwa'-májī áɬi'hé, á-biamá. Huhu'á! i'c'áge, wazéɬe tē'di ágidána' ga'-
 in the least I not I who said he, they Really! old man, to powwow when to gaze on his always move, say. over them
- ɬaqtí-hna' éi'te, á-biamá Haxige aká. A'ha', éga', á-biamá Héga aká. 18
 very desirable it may be, said, they say Haxige the Yes, so, said, they say Buzzard. this (sub.). (sub.).

- Ábanaⁿ aⁿčĩn'gěqti-hnaⁿ-maⁿ hă, á-biamá. Huhu'á! iⁿc'áge, áwigidánaⁿ
To gaze on it I never have any one at all said he, they Really! old man, I gaze on you, my
say. relation
- téiⁿte. Wí ctĩ 'ábae maⁿbčĩⁿ, á-biamá Haxige aká. Hau! iⁿc'áge, íxigča-
may. I too hunting I walk, said, they say Haxige the Ho! old man, try it for
(sub.).
- 3 gaskaⁿča-gă. Áwigidánaⁿ bčĩctaⁿ xĩ oné te hă, á-biamá, Aⁿ'haⁿ, égaⁿ hă,
yourself. I gaze on you, my I finish when you go will said he, they Yes, so
own say,
- á-biamá. Aⁿ'cpanaⁿ te, á-biamá. Caⁿ', iⁿc'áge, úckaⁿ dádaⁿ 'aⁿ ckáxe tē
said he, they You gaze on me will, said he, they Yet, old man, deed what how you do it the
say. say.
- bčúgaqti winá'aⁿ te, á-biamá Haxige aká, gactañ'ka-bi egaⁿ. Aⁿ'cpanaⁿ
every one I hear it will, said, they say Haxige the tempted him, they having. You gaze on
(sub.), say me
- 6 taté, á-biamá Héga aká. Wa'aⁿ tē gi'aⁿ-bi egaⁿ watčigaxá-biamá:
shall said, they say Buzzard the Song the sung his, they having he danced they say:
surely, (sub.).
- 
- Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko,
á-biamá. Hau! iⁿc'áge, égaⁿqti-hnaⁿ éiⁿte iⁿčĩn'waⁿkaⁿpi ínahn, iⁿc'áge,
said he, they Ho! old man, always just so if it be it looks nice to me truly, old man,
say.
- 9 á-biamá. Gañ'ki, Iⁿc'áge, 'aⁿ-hnaⁿ ájaⁿ tē bčúgaqti wigína'aⁿ kaⁿ'bča,
said he, they And, Old man, how regularly you do it the all I hear from you I wish,
say.
- á-biamá Haxige aká. Čé pí xĩ níačē te, ehé, á-biamá. Baxú dúbā wéduba
said, they say Haxige the This I when I will heal it, I said, said he, they Peak four the fourth
(sub.). time arrive say.
- gákē ē'di pí xĩ aň'gi-hnaⁿ-atí, á-biamá. Wéduba éčaⁿbe pí xĩ anaⁿ'te
that there I when they come regularly said he, they The fourth in sight I when I dance
(lg. one) arrive for me, say. arrive
- 12 anájiⁿ xĩ aň'gi-hnaⁿ-atí, á-biamá. Waiiⁿ ugčaⁿ gahá aⁿ'čĩn'čē-hnaⁿi. Čé
I stand when they always come said he, they Robe they put on it having they always This
for me, say. in it me go. (time)
- pí xĩji, Ní nákađe najiⁿ te hă, ehé. Maⁿ'ze naⁿ'ba nájide ihéačē xĩ úi
I ar- if, Water hot please let it I say. Iron too red hot I place when wounds
rive stand
- tē íčistásta xĩ, niⁿ'ta té, á-biamá. Čábčĩ'aⁿ-qtiégaⁿ watčigaxekičá-biamá.
the I press against it, alive will said he, they About three times he made him dance they say.
repeatedly be, say.
- 15 Čkaⁿ maⁿčĩn' tē bčúga čipí gaⁿ'čā gčĩn'-bi egaⁿ. Wédubaⁿ tē'díhi naⁿté
Manner walking the all to do wishing sat, they say having. The fourth time at it arrived dancing
well
- naⁿčtaⁿ-biamá. Hau! caⁿ hă. Aⁿ'cpanaⁿ íčibčāⁿqti éjaⁿmiⁿ, á-biamá
he stopped, they say. Ho! enough You gaze on me you have had I suspect, said, they say
your fill
- Héga aká. Aⁿ'haⁿ, iⁿc'áge, caⁿ hă, á-biamá. 'Aⁿ-macē' ctěwaⁿ Haxige
Buzzard the Yes, old man, enough said he, they What sort of person are you Haxige
(sub.). say.
- 18 hnájĩgaí ā, á-bi egaⁿ gaqíxa-biamá, t'čēa-biamá. Caⁿ wáčaha bčúgaqti
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.
- čizá-bi egaⁿ áčaha-biamá. Čéxe ctĩ áigáča maⁿčĩn'-biamá. Účkaⁿ íxigčā-
took, they having he put it on, they say. Gourd too carrying on he walked they say. Deed he tried
say the arm

gaska^{n'} ɸa-biamá. Bɸípi tcábe áhaⁿ, eɸégaⁿ-biamá. Aɸá-bi ega^{n'} baxú wé-
for himself they say. I do it very I thought he they say. Went, they having peak the
well say

duba kě ɸ'di ahí-biamá. Watcígaxá-biamá. Hé-ke tá-ko, hé-ke hé-ke
fourth there he arrived, they He danced they say.
say.

tá-ko. Hé-ke tá-ko, hé-ke he-ke tá-ko. Huhu'á! iⁿc'áge uɸúkaⁿpi ínahi^{n'} 3
Really! old man nice-looking truly

hnaⁿ édegaⁿ ábanaⁿ ɸiŋgé ínahiⁿ áɸa, á-biamá. Huhú! iⁿc'áge, wazéɸɸ ɸiⁿ
always but to gaze on had none truly indeed, said he, they Oho! old man, doctor the
him say.

éɸaⁿbe tí, aí áɸa, á-biamá. Wagáqɸaⁿ hnaŋkáce, ké, agímaⁿɸi^{n'}i-gă,
in sight has he indeed, said they, they Servants ye who, come, walk ye for him,
come, says say.

á-biamá. Hau, agíáɸá-biamá. ɸ'di ahí-bi ega^{n'} waii^{n'} ɸaⁿ gíɸibɸá-biamá. 6
said he, they Well, they went for him, There arrived, having robe the they spread out for
say. they say. they say. (ob.) him, they say.

Ugɸi^{n'} gɸi^{n'}-bi ega^{n'} gahá aɸi^{n'} aɸá-biamá wagáqɸaⁿ amá. Lijébe ma^{n'}ciá-
Sitting sat, they say having on it having him went, they say servant the Door away
in it (sub.).

ɸaha gíɸika^{n'}i-gă, á-biamá. Lijébe ágaha ɸicíɸa-biamá. ɸicíɸa-bi ɸi égiɸe
from make ye room for said they, they Door outer they pulled open, They pulled open, when behold
him, say. they say.

maⁿtáɸa ɸijébegɸaⁿ gaxá-bita^{n'}amá isaŋ'ga kě há kě bɸúga ɸixába-bi ega^{n'}. 9
underneath door-flap had been made they his younger the skin the they flayed, they say having.
(standing) say brother (ob.) whole

Lijébe ukɸbaqɸa naⁿté naji^{n'}-biamá. Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke
Door facing it dancing he stood, they say.

hé-ke tá-ko, á-biamá. Naⁿcta^{n'}-bi ega^{n'} ɸi uɸá-biamá. Isaŋ'ga há kě uɸa^{n'}-
said he, they Stopped, they say having lodge he entered, they His brother skin the took
say. say. say. (ob.) hold of

biamá. Lijébegɸa^{n'} ɸiáza iɸéɸɸ ta^{n'} amá. Hé, wisa^{n'}jiⁿqtcíɸé! á-biamá, jijiⁿ-bi 12
they say. Door-flap he pulled sud- as he they Alas, my dear little younger said he, they whispered,
open denly stood say. brother! say, they say

ega^{n'}. Wagáqɸaⁿ amá ubésniⁿ-biamá. Huhu'á! kagéha, iⁿc'áge edégaⁿ ă,
having. Servant the found him out, they say. Really! friend, old man what has ?
(sub.) he said

jiji ukía-biamá. Kagé, iⁿc'áge-hnaⁿ, Hé, wisa^{n'}jiⁿqtcíɸé! é égaⁿ há, á-biamá.
whis- one talked with, Friend, old man only, Alas, my dear little younger said like it said he, they
pering they say. brother! say.

Nă! kagé, uɸáde ɸiŋgé ínahiⁿ. Iⁿc'áge wazéɸɸ skéwaⁿqti tí-hnaⁿ ɸa^{n'}cti, 15
Psha! friend, cause for there is truly. Old man doctor for a very long has come heretofore,
complaint none time regularly

á-biamá. Hau! á-biamá. ɸé ɸi ca^{n'} te, ehé áɸa, á-biamá. Hau! wagáqɸaⁿ
said they, they Ho! said he, they This when enough will, I said indeed, said he, they Ho! servant
say. say. say.

hnaŋkáce, néxe ɸaŋgáqti na^{n'}ba ní ují aɸi^{n'} gíi-gă, á-biamá. Agíahí-bi
ye who are, kettle very large two water fill bring it back, said he, they Reached there
say. for it, they say

ega^{n'} ɸi^{n'} akí-biamá. Ugácka-bi ega^{n'} nákadéqti déde té'di ábixéqti 18
having carry- they reached Fastened the having very hot fire on the boiling hard
ing it home, they say. kettles on, they say

naji^{n'}-biamá. Máhiⁿ na^{n'}ba ɸipá-iqti ihéɸai-gă. Ma^{n'}ze nájide ɸéké 'ú té
they stood, they say. Knife. two made very lay ye down. Iron red hot this wound the
sharp (ob.)

ídistásta ɸi ní^{n'}ɸa taité, á-biamá. Hau! ké, iⁿɸika^{n'}igă, á-biamá. Égiɸe
I press against when alive shall (pl.), said he, they Ho! come, get out of my way, said he, they Beware
repeatedly say. say.

- áckaha ućágas'í'n's'í" tai há. Ēgiće čia'ča fé tai, á-biamá. Baxú dúba
close at hand you peep in lest Beware leaving you go lest, said he, they Peak four
repeatedly say.
- éča"be atí-hna"ma" xihá guáćica"ta ma"či"i-gă bćúga, á-biamá. Jí-ují
in sight I come regularly downward to the other walk ye all, said he, they House-
side of say. hold
- 3 čańká wań'gićęqti aća-biamá. Ića-bi ega" čí'úda-biamá. Ní tē ábixęqti
the ones all went, they say. Had gone, since they left him solitary, Water the boiling hard
who they say.
- naji' amá. Hau! sakíba ga"qti ja"i-gă. Ma"ze nájidęqti 'ú tē ućúwidáxa"
stood they say. Ho! side by just so lie ye. Iron very red hot wound the I push into you
say. side (ob.) with
- xí čani"ta taté. Ēgiće čacka" te há. Čié gaziqti ja"i-gă, á-biamá. Ēga"
when you alive surely (be). Beware you stir lest Side stretched lie ye, said he, they So
say.
- 6 ja"-bi ega" agčai"ka"ha" 'ú tē ubáxa" čéča-biamá, Tcu+! Čka"aji jań'-gă.
lain, they having on both sides wound the pushed he sent suddenly, (sound of the Still lie.
say into they say, hot irons.)
- Ha"+! á-bi ega", akíča nát'a-biamá. Máhi" kē čizá-bi ega" ús'u wáxa-
Ah! said, they having, both the heat killed, they Knife the took, they having strips he made
say say.
- biamá. Máwaqa"-bi ega" ní tē ábixe naji" tē ují naji"-biamá. Nin'de
they say. Cut them apart, they having water the boiling stood the filling he stood, they say. Cooked
say it
- 9 tē' cti gaciće itéćę naji"-biamá.
the too out of piling it he stood, they say.
- Gáamá, Hau! i"ć'áge wazéćę gata"aji-hna" ča"cti. xáci hégaji,
Those not Ho! old man doctor not so long regularly heretofore. A great very,
seen, while ago
- á-biamá. Wě's'ă-nídeka, edécega" á amá ča"cti. A"ha", égiće há.
said they, they Grass-snake, what were you he was saying heretofore. Yes, I said it
say.
- 12 Jíjébe ubáha" ačai tē pijébegčai" ućai"i tē'di, Hé, wisa"ji"qtcíćé! é éga"i há,
Door side of went when door-flap took hold when, Alas, my dear little younger said like it
of brother!
- á-biamá Wě's'ă-nídeka. Wě's'ă-nídeka, ě'di čagćę te. Da"bá-gă, á-biamá.
said, they say Grass-snake. Grass-snake, there you go will. Look at him, said they,
homeward they say.
- Náda" ictá ča tē júgę gáxa-gă. Čibčackaqtcí-gă dá ča", á-biamá.
Extra (?) eye nose the with it make. Flatten and make very oval head the said they,
(ob.) (ob.), they say.
- 15 Qáde ma"tihé ga" ma"či"-biamá Wě's'ă-nídeka. Ě'di ahí-bi ega" qí tē
Grass passing under so walked they say Grass-snake. There arrived, having lodge the
they say (ob.)
- ukíba wi" ě'di ugás'í"-biamá. Ića-biamá Haxige aká. Gí-gă! gí-gă! gí-gă!
crack one there he peeped, they say. Detected him, Haxige the Come! come! come!
they say (sub.)
- á-biamá. Gíba"-bi ega" ě'di agí-biamá. Wénandexića-gă, á-biamá
said he, they Called to him, having there he was coming Make yourself full of food, said, they say
say. they say back, they say.
- 18 Haxige aká. Gań'ki ús'u čéta"qti núde kē ukíčataqti uíga"há-biamá.
Haxige the And strip just this long throat the sticking in very he put in for him, they
(sub.) tight say.
- Haxige é akédega" xáciqti Wakan'dagi náubewáćę, ecé cí te, ućá
Haxige that the one, but very long Water-monster cooked them to you say you will, to tell
ago pieces, arrived
- mańgčín'-gă, á-biamá. Wě's'ă-nídeka aká uća fé amá. Haxuxa! Haxuxa!
begone, said he, they Grass-snake the to tell went they Haxige! Haxige!
say. (sub.) say.

- hú ɬai^{n'}ǎjǐ ɬé amá. Huhu'á! gáɬiⁿ edégaⁿ ǎ, á-biamá. Égiɬe ɬutí amá,
voice not sending far was going, Really! that one what says ? said they, they At length he had come
they say. they say. directly to them,
they say,
- qáde ma^{n'}tihěqtcí. Háxuɬa! Háxuɬa! á-biamá. Huhu'á! Háxige éé hǎ,
grass passing altogether under it. Haxige! Haxige! said he, they Really! Haxige he says
say.
- á-biamá. Waci^{n'} hébe íu'aⁿhe-t'a^{n'} gíɬizáí-gǎ, á-biamá. Huhu'á! ga^{n'}qti 3
said they, they Fat meat piece put in the he take ye for him, said they, Really! just so
say. say. has they say.
- taté. Wacka^{n'}i-gǎ, á-biamá. Iénaxíɬa agɬá-biamá. Kañ'gěqti gɬí-bi
shall Make ye an effort, said they, they To attack they went homeward, Very close they came
(be). say. him they say. home, they
say
- ɬí Háxige aká ɬu'ě' agɬá-biamá. Isañ'ga taⁿ áigigɬáɬa agɬá-biamá.
when Haxige the rushing went homeward, His brother the carried his on he went homeward.
(sub.) they say. (sub.) his arm they say.
- Agɬá-bi te ga^{n'} iénaxíɬa aɬá-biamá. Ca^{n'} edádaⁿ waníɬa a^{n'}sagi-má bɬúga 6
He went when so to attack him they went, they Yet what animals the swift ones all
homeward, they say.
- égaⁿ gaxá-bi ctěwa^{n'} úqɬa-bají-biamá. Edádaⁿ baskíɬe! Wacka^{n'} ega^{n'}i-gǎ.
like they made, notwith- they did not overtake What angry! Make an effort do ye.
they say standing them, they say.
- Oní'a etégaⁿi, á-biamá. Aɬi^{n'} aɬá-biamá. Égiɬe ma^{n'}á ɬahé ma^{n'}ciadí'qti
You fail are apt, said they, say Having they went, they At length cliff hill very high
they.
- íɬitiⁿ iɬa^{n'}ɬé té'di qɬabé ákieugáqti nihan'ga múbaju iɬáɬa Háxige (amá) gi- 9
concave placed where tree standing very spring shot up suddenly and Haxige (the near
precipice sub.) frequently
- ɬáde ahí-biamá. Wacka^{n'} ega^{n'}i-gǎ. ɬáɬuháqtcí uɬáqɬe-hna^{n'}i, á-biamá.
it again he arrived, they Make an effort do ye Very nearly you have overtaken said they,
say. him, they say.
- Égiɬe Háxige aká ma^{n'}ze-maⁿ gaxá-biamá. Ní égiⁿ ákiágɬe amá, Tc'u+!
At length Haxige the bullet he made, they say. Water right into he had gone they (sound of
(sub.) they say. bullet)!
- I^{n'}ě tígɬe ɬixáxa-biamá ní mǎⁿtáɬa. Ga^{n'} wawénaxíɬa wáɬi'a agɬá-biamá. 12
Stone suddenly he made they say water beneath. And to attack they failed they went home-
himself ward, they say.
- Úɬa^{n'}i-biamá ɬa^{n'}ja i^{n'}ě sagí ɬixáxa-bi ega^{n'} ɬi'a agɬá-biamá. Ké, ca^{n'}-
They were taken though stone tight made himself, having failing they went home- Come, let
hold of, they say. they say ward, they say.
- añgáxe taí. A^{n'}ɬi'ai áɬa, á-biamá.
us stop. We have indeed, said they,
failed they say.
- Agɬá-biamá. Agɬá-biamá ɬí, gañ'ki Háxige aká áci éɬaⁿbe agɬí- 15
They went homeward, They went homeward, when, after a Haxige the out in sight came
they say. they say while (?) (sub.) back
- biamá. Éɬaⁿbe agɬí-bi ɬí isañ'ga há kě áigigɬáɬa agɬá-biamá. Égiɬe
they say. In sight he came when his brother skin the carrying his on he went homeward, At length
back, they say (ob.) his arm they say.
- ɬí té'ɬa akí-biamá. I^{n'}añgúde taté, kagé, á-biamá. I^{n'}ě gáɬaⁿska dúbá
lodge at he reached home, We enter a sweat- will younger said he, they Stone that size four
the they say. lodge surely, brother, say.
- agíáɬá-biamá. ɬaɬáge ma^{n'}ciadí'qti i^{n'}ě ɬañgá-hnaⁿ wi^{n'} ɬizá-biamá. Hau! 18
he went for, they say. Headland very lofty stone large only one he took, they say. Ho!
- i^{n'}c'áge, awídi-atí wazéɬaɬé tégaⁿ, á-biamá. Cí wi^{n'} ɬizá-biamá. Hau!
old man, I have come for you powwow in order that, said he, they Again one he took, they say. Ho!

- iⁿc'áge, wazéaⁿčáčě tégaⁿ, awídi-atí, á-biamá. Čí waiiⁿ ugčáⁿ-biamá. Čí
old man, you powwow over me in order that, I have come for said he, they you, say. Again robe he put in they say. Again
- wiⁿ čizá-biamá xí, Hau! iⁿc'áge, níkaciⁿga hičáčakičě tégaⁿ, awídi-atí hă,
one he took, they say when, Ho! old man, person you make him in order that, I have come for you
- 3 á-biamá. Wédubaⁿ tēdihi, Hau! iⁿc'áge, níkaciⁿga wiⁿ bčúgaqti íčihíča
said he, they say. The fourth time arrived at it, Ho! old man, person one all over to bathe by means of you
- tégaⁿ awídi-atí hă, á-biamá. Hau! iⁿc'áge, íwihíčča tégaⁿ awídi-atí áča!
in order that I have come for you said he, they say. Ho! old man, I bathe by in order that I have come indeed! means of you for you
- Wacíge píāji bčúgaqti gacíbe iⁿčéaⁿhna tégaⁿ awídi-atí áča! Aⁿ'b ájičáⁿ-
(disease?) bad all out of you throw away in order that I have come indeed! Day about
- 6 čaⁿ'qtiégaⁿ éčáⁿbe pí te áča! Baxú dúba, iⁿc'áge, éčáⁿbe pí te áča!
different ones in sight I ar- may indeed! Peak four, old man, in sight I ar- may indeed! rive
- jiŋgá juáwagigče. Wakanⁿ'da ŋaŋ'ga agčāŋ'kaⁿhaⁿ hniŋkéce, wíččahaⁿ.
young I with them my own. Deity great on each side you who are, I pray to you.
- Aⁿ'ba ájičáⁿčáⁿ'qti jiŋgá juáwagigče éčáⁿbe pí te áča! á-biamá. Iⁿ'
Day different ones young I with them, my own in sight I ar- may indeed! said he, they Carry- ing
- 9 akí-biamá. Jéde tē ují-biamá. Jíci uáne bčé te, á-biamá. Ačiⁿ'
he reached home, they say. Fire the he filled, they say. Tent-pole I seek it I go will, said he, they Having it
- akí-biamá. Iⁿ'č-basí čáxe te, á-biamá. Unéče ŋaⁿ'ha ké'di ihéča-biamá.
he reached home, they say. Stone-pushers I make will, said he, they Fire-place border by the he laid them, they say.
- (Ní tē' čtí agíáčá-biamá.) Hau! ní hniŋkéce, waqúbe wíčaxe tégaⁿ
(Water the too he went for, they say.) Ho! water you who are, sacred thing I make of in order that
- 12 awídi-atí hă, á-biamá. Ní tē' čtí itéča-biamá ŋijébe. Iⁿ'č tē cučéačě
I have come for you said he, they say. Water the too he put it down, they door. Stone the I send to you (ob.)
- tá miŋke, kagé, á-biamá, isaŋ'ga ha qčú'a ŋimaⁿ'te gčīŋ'kičá-bi čīŋké é
will I who, younger said he, they his brother skin hollow in the lodge caused to sit the one that who
- waká-bi egaⁿ'. Iⁿ'č tē bačútaⁿ čéča-biamá. Učéwiⁿqti gaⁿ itéča-biamá.
meant, they say. Stone the he pushed straight sent suddenly, they say. Collected alto- so he placed them, they say.
- 15 Nájiděqtiaⁿ-biamá Ní tē čizá-bi egaⁿ' ŋimaⁿ'te ní tē ičéča-biamá. Gátě
Very red-hot they say. Water the he took, having in the lodge water the he sent suddenly, That they say.
- ní tē cučé hă, á-biamá. Hau! cubčé tá miŋke, á-biamá Haxige aká.
water the goes to you said he, they say. Ho! I go to you will I who, said, they say Haxigo the (sub.).
- Jimaⁿ'te ahí-biamá. Iⁿ'č nájide gčīⁿ'-biamá. Hau! iⁿc'áge, íwihíčča
In the lodge he arrived, they say. Stone red-hot they sat, they say. Ho! old man, I bathe by means of you
- 18 tégaⁿ awídi-atí, á-biamá. Makaⁿ' áči'á-biamá. Nádadáze čégaⁿ amá.
in order that I have come for you, said he, they say. Medicine he dropped on, Fire sent out thus they say. sparks
- Isaŋ'ga čīŋké gčizá-bi egaⁿ' ní ágigčáqtaⁿ hičákičá-biamá. Égigaⁿ gičáxa-
His brother the one took his, they say having water he poured on he caused him to bathe, As before he made his they say.
- biamá. Caⁿ' hă, kagéha, á-biamá. Aⁿ'haⁿ, jiⁿčéha, caⁿ' hă, á-biamá
they say. Enough younger brother, said he, they say. Yes, elder brother, enough said, they say

isañ'ga aká. Isañ'ga fícta^{n'} xī cé xī caⁿca^{n'} maⁿciáha cé amá, wanáxi
his brother the His brother finished when he when without on high he they say, ghost
(sub.). went stopping went

amá. (This was done four times.) Égiçe gá-biamá: Huhu'á! káge-sañ'ga,
they say. At length he said as follows, Really! friend younger brother,
they say:

učíhe cka^{n'}hna. Cégaⁿ agfáciⁿ naji^{n'}-biamá, ugíkie naji^{n'}-biamá. Hau! káge- 3
you have you wish. Thus having his he stood they say, talking to he stood they say. Ho! friend
your way his

sañ'ga, učíhe taté. Učíhe taté fa^{n'}ja, káge-sañ'ga, akíçaha ańgáçe taté
younger you have shall. You have shall though, friend younger apart we go shall
brother, your way your way brother,

á-biamá. Níkaciⁿga jíde ni-úçuan'da céfaⁿska fa^{n'}ja cé óné tégaⁿ agfí-báji
said he, they Person red island this size though this you go will, so they not come
say. back

caⁿca^{n'} taité, á-biamá. Afaⁿ-biamá Haxige amá. Égiçe Jábe-wá'ujin'ga 6
continually shall, said he, they Went they say Haxige the (sub.). At length Beaver old woman
say.

mandé gáxe akáma. Hu+! á-biamá. Haxuxa bça^{n'}qtcia^{n'}, á-biamá.
boat was making, they say. Hu+! said she, they say. Haxige it smells very said she, they
much of, say.

Wá'ujin'ga uçáde çinǵé áhaⁿ. Gáciⁿ Haxige isañ'ga Wakan'dagi t'ékiçai
Old woman cause for there is ! That one Haxige his brother Water-monster killed for
complaint none him

égaⁿ águdí cté xagé xúwiⁿxé maⁿci^{n'} te xigçát'e çí^{n'}, á-biamá. Wá'ujin'ga 9
as wherever crying wandering he walks as he kills himself the said he, they Old woman
by crying one who, say.

mandé ckáxaji'qtcí áhaⁿ, á-biamá Haxige aká. Á, ceta^{n'}qti çaná'a'ji
boat you do not make ! said, they say Haxige the (sub.). Yes, so very far you have not
at all heard

çáciⁿcé á, á-biamá wá'ujin'ga aká. Haxige amá isañ'ga t'ékiçai éiⁿte
you who ! said, they say old woman the (sub.). Haxige the (sub.) his brother killed for it may
move him be

Wakan'dagi úju na^{n'}ba t'éwaçha-bádaⁿ t'éçé çí'ai égaⁿ maja^{n'} bçúga ní ují 12
Water-monster princ- two he killed them and to kill failed as land all water filled
pal him

gáxe 'íçai égaⁿ mandéha axíçaxe átaⁿhé, á-biamá. Gá-biamá: Wá'ujin'ga,
to make spoke as a dug-out I stand making for myself, said she, they He said as follows, Old woman
it of it say. they say:

Haxige amá wéçigçaⁿ t'a^{n'} ga^{n'}ça-hna^{n'}i. Mandéha gáxai édegaⁿ mandé-ða
Haxige the mind to pos- desires invariably. A dug-out made but boat-head
(sub.) sess

té'ja ja^{n'} ákast itéçai xī'jī, maⁿciñ'ka ují-de, déde náqçiⁿqti gçi^{n'} dega^{n'}, 15
at the wood piled up places if, soil (earth) filled when, fire burning very sitting when, so
with brightly

waníça ugáha-má çizai-de, ga^{n'} wáçate gçi^{n'} tá aká, á-biamá. Égaⁿ çí'ai
animal those that float he takes when, and eating them he will be sitting, said he, they say. So they fail

xī'cté maja^{n'} bçúga wě's'ä t'a^{n'} wáxe 'íçai éçé, á-biamá wá'ujin'ga aká.
even if land all snakes abound making spoke of indeed, said, they say old woman the
(sub.).

yehámajíde uça^{n'}i édegaⁿ naⁿbé tē cti égaⁿ uçiciⁿ-de wě's'ä-má wáçaqta 18
Red-breasted turtle put on his but hand the too so covered when the snakes to bite
(shells) feet

a-fi xī'jī há cúga xīxáxai égaⁿ wana^{n'}qíqíxe wáçin maⁿci^{n'} tá amá, wana^{n'}te
approaching when skin thick made for himself so breaking in their having he will walk, stepping on
himself (heads) them them them

wáçin maⁿci^{n'} tá amá, á-biamá Haxige aká. Égaⁿ çí'ai xī'cté maja^{n'} bçúga
having he will walk, said, they say Haxige the So they fail even if land all
them (sub.).

- ugáhana^{daze} gáxe 'íçai éçē. Līqinde u^{xia}ñçē xī gat'é te aī éçē, á-biamá
darkness making spoke indeed. Gorge get himself into die from will they indeed, said, they
said (in my hearing)
- wá'ujin'ga aká. Wá'ujin'ga, gáamá Haxige amá wéçigçaⁿ t'a^{n'} ga^{n'}ça-hna^{n'}i.
old woman the (sub.). Old woman, that one Haxige the (sub.) mind to pos- sess wishes contin- ually.
- 3 Līqinde wi^{n'} ugçin'-de jaⁿ ujī-de dēde údaⁿqti gçin' tá amá. Wanīça dádaⁿ
Gorge one sit in when wood filled when fire very good he will sit. Animal what
- gçin' akáça ua^{n'}si hí çin' gat'é ké çizai-de ga^{n'} çaté gçin' tá amá, á-biamá.
to the one sitting leaping reaches the dies from which takes when so eating he will sit, said he, they
one that falling say.
- Égaⁿ çiaí xīctē maja^{n'} çan' bçúgaqti má ckúbe gáxe 'íçai éçē. Má
So they fail if even land the all snow deep making it speak of indeed. Snow
- 6 ágaspe t'é te aī éçē, á-biamá. Gáamá, wá'ujin'ga, Haxige amá wéçigçaⁿ
pressing die will they indeed, said she, they That one, old woman, Haxige the mind
down on him said say. (sub.)
- t'a^{n'} ga^{n'}ça-hna^{n'}i. Qáde yi qaŋgáqti xīxaxai-de ja^{n'} tē' cti ákastáqti itéçiaí-
to pos- sess wishes contin- ually. Grass lodge very big makes for when wood the too in a great heap piles for
himself
- de séhiⁿbe xīxaxe tá amá. Wanīça dádaⁿ má ckúbe gaççád içé-má íqta
when snow-shoes he will make for himself. Animal what snow deep those that get hurried at will
suddenly in it
- 9 t'éwaçai-de ga^{n'} wáçate naji^{n'} tá amá, á-biamá Haxige aká. 'A^{n'}-macé'
he kills them when so eating them he will stand, said, they say Haxige the (sub.). What sort of a
- ctēwa^{n'} Haxige hnájin'ga-hna^{n'}i áhaⁿ, á-bi ega^{n'} ma^{n'}zepe ígaçiqixá-bi ega^{n'}
person are you Haxige you despise habitually ! said, having ax crushed in many having
they say times with, they say
- t'éça-biamá. Gañ'ki Haxige amá aça-biamá. Akí-bi ega^{n'} i^{n'}úde-yi pí
he killed her, they And Haxige the (sub.) went they say. He reached having sweat-lodge again
say. home, they say
- 12 gaxá-biamá. Azékiçe taité, pí zean'çiçe taté ä. Pí añçigçitaⁿ taté, kagé,
he made, they say. (See note), again we treat our- selves shall ? Again we work on our- selves shall younger
brother,
- á-biamá. Ugçkie-hna^{n'}-biamá. A^{n'}haⁿ, jin'çéha, e-hna^{n'}, é amá isañ'ga amá.
said he, they He talked regu- larly they say. Yes, elder brother, that alone, said, they his brother the
say. with his (sub.) say (sub.).
- Ga^{n'} i^{n'}úde-yi pí gaxá-biam égaⁿ gçitaⁿ-biamá gçipiçti. Júga kē éçigaⁿ
And sweat-lodge again he made, they say so he worked on his, worked very Body the well as
they say well on his. before
- 15 giçaxe ctēwa^{n'} gçictaⁿ çéçai tēdīhi çan'de kē átaⁿjī ca^{n'} hébe ma^{n'}ciadi
he made his notwith- standing he let his go suddenly when ground the he trod yet part high from the
not on ground
- açé-hna^{n'}-biamá isañ'ga amá. Égiçe Haxige amá isañ'ga ágimákajī-biamá.
went regu- larly they say his brother the (sub.). At length Haxige the his brother he got out of patience with
his, they say. (sub.)
- Cañ'gaxe ga^{n'}ça-biamá. Hau! káge-sañ'ga, uçihe taté, á-biamá. Ni-úçuan'da
To stop he wished, they say. Ho! friend younger brother, you have shall, said he, they Island
say. your way say.
- 18 çéçaⁿska çan'ja çé çataⁿcé éçijaⁿ égaⁿ taité, á-biamá. Áji añçixaxe añçáçe
this size though this you who you do so shall said he, they Differ- we make our- selves we go
stand that (they be), say. ent selves
- taité. Ca^{n'}qaŋga núga jin'ga ábaçu hi^{n'} snédēçti úçti-ma çan' égaⁿ níka-
shall. Big wolf male young nape of hair very long those who are blue so per-
neck
- ciⁿga hné te áça. Maja^{n'} bçúgaqti hú çaxúwiⁿxe maⁿhni^{n'} te áça, á-biamá.
son you go will indeed. Land all over voice crying around you walk will indeed, said he, they
say.

Hau! wí ete, káge-saṅ'ga, ɣáqti núga ɣaṅgáqti, hé gázazáqti de utaⁿnadi
 Ho! I for my friend younger deer male very big, horn full of snags fore- space between
 part, brother, head

hiⁿ' gě názičá-bi egaⁿ, égaⁿ níkaciⁿga bčé tá minke. Níkaciⁿga jide
 hair the made yellow by having, so person I go will I who. Person red
 heat

aⁿ'čate taité, á-biamá. Í aⁿ'čaⁿ'ckaⁿ'čě taité áčá, á-biama. Cetaⁿ'.
 me eat shall, said he, they Mouth made to move shall indeed, said he, they So far.
 say. by me say.

NOTES.

226, 3. nuxe ké, the ice at the place whither they went for water. Note that water and ice existed before the alleged origin of rivers from Haxige's tears.

226, 7. wačⁱ ačá-biama, he took them along; *i. e.*, he pursued them. This is a common use of ačⁱ čé.

227, 8. utaⁿnadi čictaⁿ te ama. The kettle had been dropped after he left the place for getting water.

227, 9. hiⁿsaṅga⁺, etc. Sanssouci suggested "wajiⁿ wigisičé" instead of "waye wigisičé." He said that the former could be used if the dead brother was near the size and age of the speaker. "Waye" is ɣoiwere in form, and "hiⁿsaṅga⁺" may have been intended for the ɣoiwere, hiⁿčũñe. "He misaṅga" is the Dakota "he! misũñka" (he! misunka) expressed in Čegiha notation. Thus we have traces of three languages in the lament of Haxige. Frank La Flèche reads "hiⁿsaⁿ'čáⁿ+" instead of "hiⁿsaṅga⁺." He thinks that the Omahas used "waye" in former days, and that "no⁺" should be "ačá u⁺!"

227, 17. aⁿ'čáⁿwaⁿqčé-gaⁿ (aⁿ'čáⁿwaⁿqčá, egaⁿ), from učuqčé.

228, 4. maⁿa maⁿciadiqti čaⁿ čandi. There were several very high cliffs at that place, perhaps very close together. Čisaṅga čdi ačⁱ aki: Frank La Flèche read, ačⁱ aki-biama, instead of ačⁱ aki.

228, 7. qehuqčabe nadĩndĩngičě jaⁿ-hnaⁿi. Sanssouci thought that qehuqčabe, tripe, was a mistake, and that it should be omitted. The Omahas who were in Washington in August, 1881, rejected qehuqčabe, and substituted "níxa waciⁿ ágahadi čaⁿ, the fat outside the belly."

229, 3. gasuinde refers to the impetus given to the arrow when hit by the bow-string.

229, 4. t'ewačá-biama means "he wounded them," though its literal rendering is "he killed them."

229, 10. i čⁱ egaⁿ gčadiⁿ jaⁿ-biama. Haxige crouched down suddenly, and lay across the path of the person who was approaching. It was Ictinike, disguised as Hega, the Buzzard.

229, 17. agidanaⁿ. Possessive of abanaⁿ, to witness a person, his relation, performing a ceremony, or engaging in a contest.

230, 9. 'aⁿ-hnaⁿ ajaⁿ tč, how you do it. Sanssouci said that this was not as correct as, ečáⁿ-hnaⁿ ájaⁿ-hnaⁿ'iⁿte, 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. isaṅga ké. The article pronoun ké shows that the brother was dead; but gaxa-bitaⁿ ama denotes that his form (skin) was placed in the position of a standing animate object.

232, 14. nada^a ictá ða tš jugçe gaxa-gă. Sanssouci said that this meant, "Make extra eyes with the head," so that you may not be detected. "Be more than ever on the alert." But I think that it refers to the nose, and not to the head, if icta and ða be separable. On the other hand, the stress (in the words ictá ða) seems to bind them together as one word. Frank La Flèche cannot explain this.

233, 7. edada^a baskičē, there is something to be angry about; there is cause for anger. The opposite is uðade çinģe.

233, 9. nihaŋga mubaju içaça, the spring shot up repeatedly, forming tiny waves.

234, 5. It appears from the context that wacige means some disease, impurity of the blood, etc., Compare çacige, to speak evil of; inçacige, to slander; and with the root "cige" compare the Winnebago, cícik, bad; and the Dakota, citca (síca), bad. The Dakota final tca (éa) is often equivalent to the Çegiha final ga or ge.

234, 6. baxu duba - - - eça^abe pi te aça. Does this refer to the belief in four worlds above this one?

234, 7. wakanda ɣaŋga agçaŋka^aha^a hniŋkēce, Thou great deity on either side; *i. e.* the earth-god and the sky-god.

234, 15. najidēqtia^a-biama was pronounced na+jidēqtia^a-biama.

235, 4. uçihe tate, etc. The behavior of Haxige's brother made the elder brother determine that the souls of Indians should never return to this world. "Well, younger brother, as I have failed to keep you here, when red men die, though the earth be this large around, as you go thus, so shall it be with them. They shall never come back."

235, 5. niuçuanda çeça^aska. In the ɣɔiwere myth of Day and his Children, an island in a lake represents the world.

236, 12. azekiçe taite. Meaning uncertain, especially if spoken by Haxige. If used by the narrator alone, it may mean, "They shall practice again on themselves;" but that is very doubtful. Frank La Flèche doubts its use here.

237, 1. Haxige may be the mythical ancestor of the ɣada or Deer-head gens; and his brother, of the Ma^açiŋka-gaxe or Wolf gens. See their position in the Omaha tribal circle. The Beaver-woman and the Grass-snake spoke of the hero as Haxuxa. This latter is the ɣɔiwere form of Haxige.

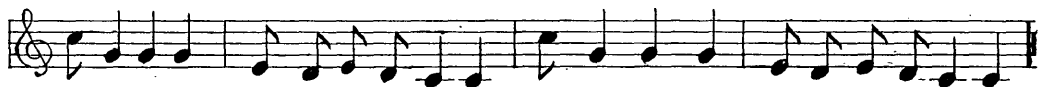
TRANSLATION.

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, "Aⁿ," and had gone back into the lodge. Haxige went homeward,

When he reached home, he was very glad. Said he, "I have done so to them." In the morning Haxige went hunting. As he was returning, behold, a person had gone across the road. He went hunting again in the morning. When he was returning, behold, a person had gone across the road again. On the fourth occasion, Haxige crouched down, and lay across the path of the person who was approaching. When he had come right upon him, Haxige stood up suddenly. "Really! The venerable man walks as if something was the matter," said he, trying to draw him out. "Yes, very much like it," said he. "How can it be that at this late day you have not been hearing it in your travels?" "Why! venerable man, whatever may be the matter, I have been walking without hearing anything at all," said Haxige. "Yes, Haxige's younger brother having been killed, Haxige wounded two of the Water-monster's most dearly beloved children. I have been going thither to powwow over them," said he. "Really! venerable man, so it may be, but I have not been hearing it in the least. Really! venerable man, it may be very desirable to witness the treatment," said Haxige. "Yes, it is so," said the Buzzard. "I make it a rule to have no witnesses at all." "Really! venerable man, I may witness you. I, too, walk hunting," said Haxige. "Ho! venerable man, try it for yourself. When I finish looking at you, you can go." "Yes, it is so. You can see me perform," said the Buzzard. "Yet, venerable man, I will hear from you how you do every one of the deeds," said Haxige, tempting him. "You shall gaze on me," said the Buzzard. Singing his song, he danced, saying:



When they pulled it open, behold, the whole of his brother's skin had been stripped off, and made to stand underneath, as a door-flap. Haxige stood at the door, facing it and dancing: "Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." He stopped dancing and entered the lodge. He took hold of his brother's skin at the wrist. He was pulling open the door-flap with sudden force. "Alas, my dear little younger brother!" said he, speaking in a whisper. The servants found him out. "Really! friend, what has the old man said?" spoke one, in a whisper, to another. "Friend, he said something like 'Alas, my dear little younger brother!'" "Psha! friend, there is really no cause for complaint. The old man has been used to coming hither as a doctor for a very long time heretofore." "Well," said Haxige, "I said that when this time came, it would be enough. Ho! ye servants, bring ye back two very large kettles filled with water." They went for it, and came home, carrying them on their backs. Having been fastened over the fire, the kettles stood by the fire, very hot and boiling very hard. "Make two knives very sharp, and put them down. Put two irons in the fire, and make them very hot. When I press these heated irons repeatedly against the wounds, they shall live. Ho! Come, get out of my way. Beware lest you peep in now and then, when you are near by. Beware lest they go and leave you. Walk ye all down and to the other side of the four peaks from which I am accustomed to come in sight when I come hither," said he. All the households went. Having departed, he was in solitude. The water was continuing to boil very rapidly. "Ho! Lie ye exactly side by side. When I thrust a very red-hot iron into your wounds, you shall improve. Beware lest you stir. Lie ye with your sides stretched very stiff," he said. When they lay so, he pushed into the wound on either side with sudden force, "Te'u+." "Lie still." Having said, "Ah!" both died from the heat. He took the knives, and cut the bodies into very narrow, long strips. Having cut up their bodies, he was filling the water which was boiling. The cooked meat, too, he was putting out in a pile. Those out of sight said, "The old doctor has not been so long heretofore. He has been a very great while about it. Grass-snake, what were you saying that he was saying?" "Yes, I did say it. When he took hold of the door-flap as he went to the side of the entrance, he said something like, 'Alas, my dear little younger brother!'" said the Grass-snake. "Grass-snake, you shall go thither homeward. See him. Make extra eyes with your nose, and make your head very much flattened out, though curved like a dish," said they. The Grass-snake departed, passing under the grass. When he reached there, he peeped in at a crack in the lodge. Haxige detected him. "Come! Come! Come!" said Haxige. Having called him, the Grass-snake was coming thither again. "Make yourself full of food," said Haxige. And Haxige put a narrow strip of meat, about two feet long, into the throat of the Grass-snake, where it stuck very tight. "Say when you arrive that it is Haxige, and that very long ago he cooked the Water-monsters till the meat fell to pieces. Begone and tell it." The Grass-snake went to tell it. "Haxuxa! Haxuxa!" he said in a voice hardly above a whisper. "Really! what says that unseen moving one?" At length he had come directly to them, passing altogether within the grass. "Haxuxa! Haxuxa!" he said. "Really! it says 'Haxige.' Take out the piece of fat meat which he has put in his mouth. Really! it shall be just so (*i. e.*, as they suspected). Make ye an effort." They went homeward to attack him. When they had come very close to their home, Haxige went rushing homeward, carrying his brother on his arm. As he

had gone homeward, they went to attack him. But though they became all kinds of swift animals, they did not overtake Haxige and his brother. "There is cause for anger! Make ye an effort. You will be apt to fail," said they. They went along after him. It happened that Haxige, when on his way home, drew near a spring which boiled up repeatedly. It was in a very dense forest at the foot of a cliff, a very high hill, whose perpendicular surface was concave. "Do ye make an effort. You have almost overtaken him," said they. At length Haxige became a bullet. He had gone headlong into the water, "Tc'u+." In a moment he made himself become a stone beneath the water. And they went homeward, having failed in attacking him. Though Haxige and his brother were laid hold of, he had become a stone that was firm, so they failed and went homeward. "Come, let us quit. We have failed," said they.

As they went homeward, Haxige came out again in sight after a while. And he went homeward, carrying the skin of his brother on his arm. At length he reached home. "Brother," said he, "let us enter a sweat-lodge." He went for four stones that were about one foot in diameter. Standing on a very lofty headland, he took up a stone. "Ho! venerable man, I have come for you to powwow." Again he took one. "Ho! venerable man, I have come for you to powwow over me," he said. He put it in his robe. Again he took one, and said, "Ho! venerable man, I have come for you to cause a person to bathe." When the fourth time arrived, he said, "Ho! venerable man, I have come for you, so that by means of you one person may bathe all over. Ho! venerable man, I have come for you that by means of you I may bathe. I have come for you that you may throw out from me all bad affections (*or*, impurities). May I come out in sight on many different days! On the four peaks, venerable man, may I come in sight with my young ones! Thou superior deity on either side, I pray to thee. On different days may I, with my young ones, come in sight!" he said. He carried them to his home. He filled the fire. "I will go for lodge-poles," said he. He brought them home. "I will make sticks for pushing the stones straight." He placed them by the edge of the fire-place. (He went, too, for water.) "Ho! thou water, I have come for you to make a sacred thing of you." He placed the water, too, at the door. "I will send the stones to you, brother," said he, meaning the empty skin of his brother, which had been caused to sit inside the lodge. He pushed the stones straight in a moment. He placed them in a heap. They became very red from the heat. Having taken the water, he sent it very quickly into the lodge. "That water goes to you," said he. "Ho! I will go to you," said Haxige. He went into the lodge. The stones continued red-hot. "Ho! venerable man, I have come hither in order to bathe by means of you," said he. He dropped large drops of medicine on the fire. The fire sent out sparks. Having seized his brother, he caused him to bathe by pouring water on him. He made him as he had been. "That will do, younger brother," said he. "Yes," elder brother, it is enough," said the younger brother. When Haxige let his brother go, the younger brother continued going on high as he went. He was a ghost. (This process was repeated three times without success.) At length Haxige said as follows: "Really! friend younger brother, you wish to have your own way." In this manner he stood holding him and talking to him. "Ho! friend younger brother, you shall have your way. Though you shall have your way, friend younger brother, we shall separate," he said. "Though the island (*i. e.*, the world) be this size, as you go in

this manner, red men shall go and never return." Haxige departed. At length there was an aged Beaver-woman making a boat. "Hu+!" said she, "there is a very strong Haxige odor." "Old woman, there is no cause for complaint. As his brother was killed by the Water-monsters, that Haxige is wandering around at random, and is killing himself by crying," said he. "Old woman, are you not, indeed, making a boat?" said Haxige. "Yes. Have you not been hearing it up to this time?" said the old woman. "As his younger brother was killed, Haxige killed two of the chief Water-monsters; and as they have failed to kill him, they have threatened to make the whole earth full of water. And I am making a dug-out for myself," said she. He said as follows: "Old woman, Haxige ever wishes to have an abundance of sense. He has made a boat (or, dug-out), and if he pile up wood at the bow, filling the bottom with earth, he will sit by a fire blazing very brightly; and seizing the animals that come floating along, he will continue eating them." "Even if they fail so, they speak of making an abundance of snakes on the whole earth," said the old woman. "He will put shells of red-breasted turtles on his feet, and will cover his hands in like manner. So when the snakes are coming to bite, having made thick skin for himself, he will continue to crush in their heads by treading on them; he will continue to step on them," said Haxige. "Even if they fail so, they threaten to make darkness over the whole earth. They say that if he get himself into a gorge unawares, he will die from the fall," said the old woman. "Old woman, that Haxige desires to have an abundance of sense. When he sits in a gorge, and fills it with wood, he will sit by a very good fire. What animal reaches him by leaping, will lie dead from the fall, and he will take it and sit eating it." "Even if they fail so, they threaten to make a deep snow over the whole earth. They say that he will die from the snow that will press down on him," said she. "That Haxige, old woman, ever desires to have an abundance of sense. Having made a very large grass-lodge, he will make a very high pile of wood for himself, and then he will make snow-shoes. What animals get buried unawares in the deep snow, having killed them at his pleasure, he will stand eating them," said Haxige. "What sort of a person are you that you despise Haxige?" he said. And crushing in her head many times with an ax, he killed her. And Haxige departed. Having reached home, he made a sweat-lodge again. They will practise again. "Shall we treat ourselves? Shall we work again on ourselves, younger brother?" said he, talking regularly to his own brother. "Yes, elder brother, only that," was his younger brother saying. And having made the sweat-lodge anew, he worked on his own, he did very well with his own. Though he made the body as it had been, when he let him go suddenly, the younger brother went partly on high every time without treading on the ground. At length Haxige got out of patience with his brother. He wished to put an end to the ceremony. "Well, friend younger brother, you shall have your way," said he. "Though the island (*i. e.*, the world) be this large, they shall surely be thus, as you are. We shall change our forms. You shall go as a young male big wolf, with very long blue hair on the space between the shoulders. Well, as for me, friend younger brother, I will go as a very large male deer, with horns full of snags, and with hair which has been made yellow by heat, scattered over the forehead. Red men shall eat me. By means of me mouths shall be caused to move," said he. The End.

THE ADVENTURES OF HAXIGE.

FRANK LA FLÈCHE'S VERSION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them.—)

- Edádaⁿ-hna^{n'} edécai ā, á-biamá. A^{n'}haⁿ, ji^{n'}čéha, a^{n'}wa^{n'}čiqčaqčá-gă,
 What only what did you say said he, they say Yes, elder brother, loosen your hold on me,
 á-biamá. Īubčá tá miŋké. A^{n'}wa^{n'}čiqčaqčá-gă, á-biamá. Kĭ, Ké, učá-gă,
 said he, they say I tell the news will I who. Loosen your hold on me, said he, they say And, Come, tell it,
 3 á-biamá. A^{n'}haⁿ, ji^{n'}čéha, Haxige isan'ga t'éčai tē'di na^{n'}béhiujiŋ'ga tē
 said he, they say Yes, elder brother, Haxige his younger brother killed him when little finger the
 enáqtci a^{n'}čá^{n'}wa^{n'}qčégaⁿ ata^{n'}qti ɬa^{n'}be ctécte uči^{n'}wabčá te, ehé, á-biamá.
 only I got for my share, so just when I see him soever I tell him of his will, I said, said he, they say.
 Wanĭa dádaⁿ-má ctēwa^{n'} bčúga íkikúi ega^{n'} na^{n'}béhiujiŋ'ga tē enáqtci
 Animal what sorts soever all having been invited little finger the only
 6 a^{n'}čá^{n'}wa^{n'}qčé. Ga^{n'}, Eátaⁿ-ɬa^{n'}i ā, á-biamá. A^{n'}haⁿ, a^{n'}batíčawáqti
 I got for my share. And, How regularly ? said he, they say. Yes, each day
 Héga aká zéwačě ahí-hna^{n'}i, á-biamá. Ga^{n'} Mi^{n'}xa-jiŋ'ga ictá-čéde tē
 Buzzard the to powwow arrives regularly, said he, they say And Duck next to the corners of the eyes
 san'kičá-biamá Haxige aká. Hi^{n'} ké baxú giáxa-biamá Mi^{n'}xa-wagčá^{n'}xé
 whitened for they say Haxige the Feather the crest he made for him, Duck conjuring (?)
 9 ečige tai. Ma^{n'}čín'-gă, á-biamá. Edádaⁿ téqi áčakipá xĭ a^{n'}čásičě te hă.
 let them call you. Walk, said he, they say. What difficult you meet if you think of me can
 Uwíkaⁿ tá miŋke hă, á-biamá Haxige aká. Haxige ačá-biamá. Xagá-bi
 I help you will I who said, they say Haxige the Haxige went, they say. He cried, they say
 xĭ watčicka ɬaŋgáqti ní ké gasúsěqti iháha gaxá-biamá Ictábčei é ní
 when creek very large water the flowing rapidly in long lines made it, they say. Tears that streams
 12 gě é amá. Ačá-bi xĭ égičě Héga amá áiámamá. Ákipá-biamá. Kĭ
 the that they say. He went, when behold Buzzard the (sub.) was approaching, they say. He met him, they say. And
 Haxige aká gá-biamá: I^{n'}c'áge awádi ɬné, á-biamá. A^{n'}haⁿ, ɬucpáha,
 Haxige the (sub.) said as follows, Old man where you go, said he, they say. Yes, grandchild,

cetaⁿ qti *čaná'aⁿji* *čáfiⁿcé* adaⁿ, á-biamá. Aⁿ'haⁿ, edádaⁿ éiⁿte cetaⁿ
 even so far you have not been hearing it ? said he, they say. Yes, what it may be so far
 aná'aⁿ-máji hă, á-biamá Haxige aká Aⁿ'haⁿ, *ɬecpáha*, Haxige isan'ga
 I have not heard it said, they say Haxige the (sub.). Yes, grandchild, Haxige his younger brother
 t'ékicai éiⁿte, Haxige amá Wakan'dagi ciéwasan'gičabíqti *čanká* naⁿ'ba 3
 they killed it may be, Haxige the Water-monster most dearly loved child the ones who two
 for him (sub.)
 wé'ui égaⁿ, ádaⁿ zéwaččé pí hă, á-biamá Héga amá. Iⁿc'áge, éčaⁿ'be
 wounded some- therefore to powwow I have said, they say Buzzard the Old man, in sight
 for them what, over them been there (sub.)
 cí tē'di, áwatégijaⁿ-onaⁿ' *ă* Aⁿ'haⁿ, *čé* égimaⁿ-hnaⁿ-maⁿ', á-biamá. Ki
 you when, how do you it regularly ? Yes, this I do that invariably I do, said he, they And
 arrive (= thus) say.
čéxe *gčiza*-biamá gaⁿ *gasáču*-bi gaⁿ *ɬi*, *čé*gimaⁿ-hnaⁿ-maⁿ', *ɬecpáha*. 6
 gourd he took his, they say and rattled it, they say having when, I do thus habitually. I do, grandchild.
 Ki wa'aⁿ'-biamá. Wategaxá-biamá. Ga-biamá:
 And he sang, they say. He danced, they say. He said as follows, they say:



Hé-ki-maⁿ'-daⁿ, hé-ki, hé-ki-maⁿ'-daⁿ, hé-ki, hé-ki-maⁿ'-daⁿ.

Gañ'ki, *ɬigaⁿ'ha*, éčaⁿ'be cí tē'di, áwatégijaⁿ *ačúha* égaⁿ *gáxa*-gă. Ci 9
 And, Grandfather, in sight you arrive when, how you do it finally so do. Again
 wiɬaⁿ'be te, á-biamá. Gañ'ki, *čé*gimaⁿ-hnaⁿ-maⁿ', á-biamá Héga aká.
 I see you will, said he, they And, Thus I do habitually I do, said, they say Buzzard the (sub.).
 say.
 Wategaxá-biamá. Gañ'ki, *ɬigaⁿ'ha*, zéwaččé tē áwatégijaⁿ te, á-biamá.
 He danced, they say. And, Grandfather, you powwow when how you do it will, said he, they say.
 over them
 Aⁿ'haⁿ, *ɬecpáha*, Taⁿ'waŋčaⁿ bčúgaqti *čahé* *íkisaⁿ'čín* maⁿ'čín'i-gă hă, ehé- 12
 Yes, grandchild, Village every one hill out of sight walk ye I say
 hnaⁿ-maⁿ', bčúgaqti. Cínudaⁿ-má ctí wáčín maⁿ'čín'i-gă, ehé-hnaⁿ-maⁿ' hă,
 regularly I do, all. Dog the ones too having them walk ye, I say regularly I do
 á-biamá. Aⁿ'haⁿ, *ɬigaⁿ'ha*, á-biamá Haxige aká. Gañ'ki zéwaččé tē,
 said he, they Yes, grandfather, said, they say Haxige the And you powwow when, over them
 say. (sub.)
 e'aⁿ' ckáxe *ă*, á-biamá. Aⁿ'haⁿ, *ɬecpáha*, maⁿ'ze *gákě* *nájiděqti*-hnaⁿ *čáxe* 15
 how you do it ? said he, they Yes, grandchild, iron that one very red hot only I make it
 say.
ɬi wa'úi *kě* maⁿ'ze *nájide* *kě* *uđáxaⁿ* te *ebčégaⁿ* égaⁿ *abčín'*, á-biamá.
 when wounded the lying iron red-hot the I push in will I think so I have it, said he, they
 one one say.
 Aⁿ'haⁿ, *ɬigaⁿ'ha*. Ké, éčaⁿ'be cí tē'di e'aⁿ' ckáxe *taté*, égaⁿ *gáxa*-gă.
 Yes, grandfather. Come, in sight you arrive when how you do shall, so do.
 Maⁿ'čín'-gă. Wiɬaⁿ'be kaⁿ'bča. Gañ'ki égaⁿ *gáxe* *čé* *ɬi* jaⁿ' wiⁿ' *čizá*-bi 18
 Walk. I see you I wish. And so to do he went when wood one he took, they say
 egaⁿ' *čáqti* *čá* *ihéčá*-bi egaⁿ, *gaqčí*-biamá Héga *čín*. Gañ'ki maⁿ'ze
 having right on the laid it, they having, he broke it in, they say Buzzard the And iron
 the head (ob.) say (mv. ob.).
kě ctí *čizá* tē, *čí* wa'íⁿ *jin'ga* tē ctí *čizá*-bi egaⁿ, 'iⁿ'-biamá Haxige
 the too he took it, again pack small the too took, they having, carried it, they Haxige
 (ob.) say

aká. Gañ'ki Haxige aká aça-biamá. Wakan'dagi çañkáğa aça-biamá.
 the (sub.) And Haxige the (sub.) went, they say. Water-monster to them he went, they say.

Égiçe dahé kē jii çaⁿ éçaⁿbe ahí-biamá. Gañ'ki wa'aⁿ tē é Héga
 At length hill the (ob.) village the (ob.) in sight of he arrived, they say. And song the that Buzzard

3 wa'aⁿi eja tē 'aⁿ-biamá Haxige aká Égiçe, Huhú! éçaⁿ aká Héga
 sung his the sang it, they say Haxige the (sub.) At length. Ho! ho! this one the (sub.) Buzzard

amá wazéçe amá áiama, á-biamá, Haxige éçaⁿbe ahí-bi xi. Gañ'ki
 the (sub.) doctor the (sub.) is coming, said they, they Haxige in sight arrived, they say when. And

níkagahi aká gá-biamá: Cenujin'ga dúbá wahéhajì'qti é'di ma'çiⁿ-ba waiiⁿ
 chief the said as follows, Young man four very stout-hearted there walk ye and robe

6 ugçaⁿ-badaⁿ açiⁿ gíi-ga. Kí é Héga eégaⁿ égaⁿ agíaçai tē. É'di
 put him in and bring him back. And that Buzzard thought as they went for him. There
 ahí-biamá cenujin'ga amá Haxige çinké'di. Waiiⁿ çibça-bi égaⁿ, Ké,
 they arrived, young man the (sub.) Haxige by the (ob.). Robe spread out, having. Come,

iⁿc'äge, ugçiⁿ-gä. Añgáçigi-añgátii hä. Gañ'ki ugçiⁿ-biamá Haxige
 old man, sit in it. We have come for you And sat in it, they say Haxige

9 aká. Gañ'ki cenujin'ga wiⁿ jiji-hnaⁿ naxíde tē ukía-bi égaⁿ, Héga é
 the (sub.) And young man one whispering inner ear the he talked having, Buzzard he

áji ebçeğaⁿ. Haxige ebçeğaⁿ, á-biamá. Íbahaⁿi, ádaⁿ égiçaⁿi tē. Kí
 different I think. Haxige I think, said he, they say. He knew therefore he said to him. And

gañ'ki wiⁿ aká gá-biamá: Héga éé hä. Eátaⁿ Haxige çeçu tí tádaⁿ?
 then one the (sub.) said as follows, Buzzard it is he How Haxige here have could? .come

12 á-biamá. Jiji íe-hnaⁿ-biamá. Gañ'ki açiⁿ agça-biamá. Waiiⁿ ugçaⁿ-
 said he, they Whis- they spoke regularly, And they took him homeward, Robe they put
 say. pering they say. they say. him in

biamá. Kí é'di akí-biamá xi'u çañkádi. Kí açiⁿ akí-bi xi isañ'ga
 they say. And there they reached home, they say wounded by the ones And they reached home when his younger
 with him, they say brother

çinké bçuğaqtì çixábai égaⁿ ijébegçaⁿ gáxe akáma. Gañ'ki Haxige
 the (ob.) the whole stayed as door-flap they had made they say. And Haxige

15 najiⁿ-bi ijébegçaⁿ çikiáhaⁿi tē isañ'ga çinké ígidahaⁿi hä há çaⁿ.
 stood, they door-flap raised when his younger the (ob.) he knew his skin the (ob.).
 say brother

Gañ'ki çikiáhaⁿi xi gá-biamá: Hé, wisaⁿjiⁿqteçé! á-biamá. Jiji íçapiçiⁿqteçé
 And he raised when he said as follows, Alas, my dear little younger said he, they Whis- very easily
 say. lows, they say: brother! say. pering

égiçaⁿi; çadín'diⁿ-báji. Kí níkaciⁿga égaxe najiⁿ amá wiⁿ gá-biamá:
 he said to him; he did not speak loud. And people around stood they who one said as follows, they say:

18 Kagéha, ijébegçaⁿ çikiáhaⁿ xi, Hé, wisaⁿjiⁿqteçé! aí tē. Haxige é.
 Friend, door-flap raised when, Alas, my dear little younger he said. Haxige he
 brother!

ebçeğaⁿ, á-biama. Kí, Égiçaⁿ-báji-gä. Héga améé hä, á-biamá. Gañ'ki
 I think said he, they say. And, Do not say it to any one. Buzzard it is he said (another), And
 they say.

íaça aça-biamá Haxige amá.
 to the (sub.) lodge went, they say Haxige the (sub.).

- Ki afa-bi xi gan'ki, Ke, xi ge bə́ugaqti gacibe ɔné te. Jahé
 And he went, when then. Come, lodge the every one without you will go. Hill
 they say (pl. ob.) (the village)
- íkisa'çi' ma'çi'i-gă. Gan'ki néxe ɣaŋgáqti na'ba ní agíma'çi'-ba
 out of sight walk ye. And kettle very big two water go ye for and
- i'wiŋ'gackái-gă. Ɔépaŋká zéawáƆe bə́icta' xi hiɕáawákíƆe tá miŋke, 3
 hang them for me. These I powwow over them I finish it when I cause them to bathe will I who,
- á-biamá. Gan'ki éga' gaxá-bi éga', afa-biamá bə́uga Gan'ki ma'ze kē
 said he, they And so did, they say having, they went, they all. And iron the
 say.
- nájidē'qti gaxá-biamá Haxige aká. Gaxá-bi éga', gá-biamá: Ɔiji'Ɔe éta'çi'
 very red hot made it, they say Haxige the Made it, they having, he said as fol- Your elder he first
 (sub.) say lows, they say: brother
- zéaƆe tá miŋke. I'ŋta' eka'aji jaŋ'-gă, á-biamá. Ke, 'ú tē bahá-gă, 6
 I pow- will I who. Now motionless lie, said he, they Come, wound the show it,
 wow over him say. (ob.)
- á-biamá. Ma'ze kē nájidē'qti gaxá-bi xi gan'ki 'ú tē ubáxa'-biamá
 said he, they Iron the very red hot he made it, when and wound the he thrust into, they say
 say. (ob.) they say
- ma'ze kē. Gan'ki 'ú tē ubáxa'-bi xi, Ha'+! ha'+! é-hna'-bi xi, Ca' qɕáji
 iron the And wound the he thrust into, when, Ha'+! ha'+! he said it regu- when, Yet speech-
 (ob.) they say larly, they say less
- jaŋ'-gă. Ɔiuda' taté, á-biamá. Gan'ki t'é amá nájide ubáxa'i kē Gan'ki, 9
 lie. Good for (it) said he, they And he they say red hot thrust into the (ob.) And,
 you shall (be), say.
- Ke! gí-gă hă Ɔiji'Ɔe gíuda' éga' ja't'é'qti iƆé, á-biamá. Gan'ki amá
 Come! come then Your elder is better as sound asleep he has said he, they After a while, they
 brother gone, say.
- xi cī éga'gi'a'-biamá. Gan'ki jiŋ'ga kē cī t'é amá, ma'ze nájidē'qti
 when again he did so to him, they say. And small the again he they iron very red hot
 (ob.) died say
- ubáxa'-bi éga'. T'é xi gan'ki máhi' Ɔizá-bi éga' waɕáda-biamá 12
 thrust into, they having. Dead when then knife took, they having he cut them up, they say
 say say
- Wakan'dagi na'ba. Gan'ki akiwa waɕáde Ɔicta'-bi xi ákiastá itéwaɕá-
 Water-monster two. And both he cut them he finished it, when in a pile he put them
 up they say
- biamá uɕíza' tēdi. Gan'ki Ɔéxe akiwa ugípiqti ují-biamá ús'u wáxai xi.
 they say middle in the. And kettle both very full he filled, they strips made them when.
 say
- Gan'ki ga' úha' gɕi'-biamá. Ki gan'ki gátəɣa níaci'ga amá gá-biamá: 15
 And so cooking he sat they say. And then in that place people the (sub.) said as follows,
 they say:
- Cénuijĩ'ga na'baqtiéga' é'di gigɕá-ba da'be gigɕái-gă, á-biamá. Ki,
 Young man about two there go and and looking pass ye it, said they, And,
 pass it they say.
- WazéƆe ɕiŋké ɣáci hégaɣi, á-biamá. Nă! Haxige ebə́ega', ehé xi i'ɕéjai
 Doctor the one a long time very, said they, they Why! Haxige I think, I said when you
 who time say. doubted me
- eti. Héga aké, ecaí. Ki é'be gɕé etéda', uɕíxide ga' gɕi'-biamá. Ki wi' é 18
 too. Buzzard he is, you said. And who go shall? considering so they sat, they say. And one he
 homeward
- gá-biamá: Wés'ă-nídeka, ɕí ɕagɕé xi iɕiɕaji etéga', waɕiɕionáji éga',
 said as follows, Grass-snake, you you go if not to find apt, you invisible as,
 they say: homeward you
- á-biamá. Gan'ki ɔnípi te hă. Égiɕe iɕiɕé te hă. U'úde ji'áqtcí uɕá-da'
 said he, they And you shall do well Beware he lest Hole very small enter and
 say. detect you

daⁿ'ba-gǎ hǎ. Ėgičē Hǎxige ĭcičē te hǎ. Kī, Aⁿ'haⁿ, á-bi egaⁿ' agčá-biamá
look at him Beware Haxige detect lest And, Yes, said, having went homeward,
you they say

Wě's'ǎ-nídeka amá. Ė'di akí-bi egaⁿ' n'úde jīⁿáqtei ictá čaⁿ' ugás'ín-biamá.
Grass-snake the (sub.). There he reached having hole very small eye the peeped in, they say.
say

3 Kī Hǎxige aká daⁿbá-biamá. Huhú! gí-gǎ hǎ. Waonáte táce, á-biamá
And Haxige the saw him, they say. Ho! ho! come You eat must, said he, they
(sub.) say

íča-bi egaⁿ' Gčē gaⁿ'ča xī naⁿ'wape tē Wě's'ǎ-nídeka aká. Gañ'ki, Gí-gǎ,
detected having. To go he wished when feared him Grass-snake the And, Come,
him, they say back (sub.).

á-bi egaⁿ' ě'di ačá-biamá. Gañ'ki, Unéčē xāⁿ'ha ké'di céču jañ'gǎ, á-biamá
said, having there he went, they say. And, Fire-place border by the yonder lie, said he, they
they say say.

6 Waonáte xī wéčanandě'qti oné taté, á-biamá. Waonáte xī oné xī, Hǎxige
You eat when you being gorged you go shall, said he, they You eat when you when, Haxige
say. go

aká é akéde Wakan'dagi akíwa t'éwačē aká hǎ, ecé te hǎ, á-biamá.
the he it is, but Water-monster both he has killed them you shall said he, they
(sub.) say

Gañ'ki waciⁿ' hébe čizá-bi egaⁿ' úqp u'aⁿ'ha-biamá Hǎxige aká. Gañ'ki
And fat meat a piece he took, having bowl he put in, they say Haxige the And
they say (sub.).

9 waciⁿ' čéčaⁿ'ska s'ú-biamá. Gañ'ki, Časniⁿ' čéča-gǎ hǎ. Čétaⁿ' ččaⁿ'be
fat meat this size he cut a long strip, And, Swallow it do it suddenly This far in sight
they say.

itéča-gǎ. Gañ'ki waciⁿ' hébe ččaⁿ'be itéxičá-biamá í tē. Kī naⁿ'bē čīngé
put it. And fat meat piece in sight he put it for himself, mouth the And hand without
they say (ob.).

čīⁿ égaⁿ' gčionudáji tē waciⁿ' ké. Ačá-bi xī naⁿ'jīⁿckě'qtei níaciⁿ'ga amádi
he as he did not pull out his fat meat the He went, when barely people to them
was (ob.). they say

12 ahí-biamá Wě's'ǎ-nídeka aká. Wě's'ǎ-nídeka čé tē'di ékitaⁿ' agčái Hǎxige.
arrived, they Grass-snake the Grass-snake went when at the went Haxige.
say (sub.). same time homeward

Isaⁿ'ga čīnké gčíza-bi egaⁿ' aⁿ'he agčá-biamá. Gañ'ki Wě's'ǎ-nídeka íe
His younger the (ob.) took his, having fleeing he went homeward, And Grass-snake to
brother they say they say

gíteqi, Hǎxige, Hǎxige, é xī caiⁿ'aji-hnaⁿ'-biamá. Níaciⁿ'ga amá ecaⁿ'qti
hard for Haxige, Haxige, said when his voice failed invariably, they People the very near
him, say. (sub.) to

15 hí xī caⁿ' wéahiděqri ečégaⁿ'-biamá. Gáčiⁿ' Wě's'ǎ-nídeka Hǎxige é hǎ,
ar- when yet very far they thought, they say. That one Grass-snake Haxige says
rived

á-biamá Gañ'ki uná-bi xī égičē ecaⁿ'qtei ahí akáma Wě's'ǎ-nídeka.
said they, And they sought when behold very near had come, they say Grass-snake.
they say him, they say

Huhú! Wě's'ǎ-nídeka ée čīⁿ éde waciⁿ' núde ké ukíčatá-qtiāⁿ' čīⁿ,
Ho! ho! Grass-snake it is he the one but fat meat throat the sticks very tight in the one
(mv.)

18 á-biamá. Gañ'ki gčionudá-biamá. Gañ'ki níkaciⁿ'ga amá xīi čaⁿ'já agčá-
said they, they And they pulled it out for him, And people the village to the went
say. they say (sub.) homeward

biamá. Gañ'ki Hǎxige amá agčá-bi xī égičē Jábe-wá'ujin'ga ědedí akáma
they say. And Haxige the went when behold Beaver-old-woman was there, they say.
(sub.) homeward, they say

Kī, Wá'ujin'ga, eátaⁿ' čanájiⁿ' á, á-biamá Hǎxige aká. Aⁿ'haⁿ, tucpáha,
And, Old woman, why you stand ? said, they say Haxige the (sub.). Yes, grandchild,

- Háxige Wakan'dagi na''ba aká tc'éwaǵe amá hě. Ě'di wagáqqa'' a''ǵizai
 Haxige Water-monster two the killed them they say There servant me they took
 (col. ob.)
- hě, á-biamá. Kí, Wá'ujin'ga, e'a'' ckáxe táda'' uǵéhe ǵ. A''ha'', ǵucpáha,
 said she, they And, Old woman, how you do will, you join it? Yes, grandchild,
 say. therefore
- Háxige ánida'' gáxe 'ǵa-biamá hě. Ě'di Háxige mand úǵǵi'' ǵi ubǵá'ude 3
 Haxige flood on to make they speak of, There Haxige boat sit in when I bite a hole in
 him it they say
- te á-bi ega'' ěduéhe, á-biamá. Wá'ujin'ga, éga'' ǵi'ctě Háxige amá
 will said they, having I joined it, said she, they Old woman, so even if Haxige the (sub.)
 they say
- mandé uǵǵi'' ga''qti ga'' gíuda''qti ma''ǵi''. tá ama hǵ, á-biamá. Kí cǵi ǵi'ǵi'
 boat sit in at any rate still very joyful walk will he who said he, they And again they fail
 say.
- ǵi'ctě, ǵucpáha, maja'' ǵa'' bǵúga ugáhanaǵaze gáxe 'ǵai hě, á-biamá. 6
 even if, grandchild, land the all darkness making it they speak of said she, they
 say.
- Wá'ujin'ga, éga'' ǵi'ctě Háxige amá ǵiǵinde uǵǵúqa uǵǵi'' tá aká hǵ.
 Old woman, so even if Haxige the (sub.) gorge deep hollow sit in will he who
- Uǵǵúqa uǵǵi''-de wanǵa gat'ě-ma ga'' wáǵate ǵǵi'' tá aká, á-biamá. Cǵi,
 Deep hollow sit in when animal those killed by falling still eating them he will sit, said he, they Again,
 say.
- ǵucpáha, ugáhanaǵaze ǵi'ǵi' ǵi'ctě wě's'ǵa t'a'' wáxe 'ǵai hě, á-biamá. 9
 grandchild, darkness they fail even if snake to abound making they said she, they
 them speak of say.
- Wá'ujin'ga, éga'' ǵi'ctě Háxige aká ǵéha gě na''bé gaxǵi-de wě's'ǵa kě ǵá
 Old woman, so even if Haxige the turtle the hand make when snake the head
 (sub.) shell (lg. ob.)
- gě wáta'' ma''ǵi'' tá amá, á-biamá. Kí gañ'ki, Wá'ujin'ga, e'a''-macé'
 the treading he will walk, said he, they And then, Old woman, what is the matter
 (pl. ob.) on them say. with you
- ctěwa'' Háxige ǵat'aǵnai ǵ, á-bi ega'', gaǵǵiǵiǵá-biamá. Gañ'ki agǵá- 12
 soever Haxige ye hate him? said, having, he crushed in her (head) And he went-
 they say with blows, they say. homeward
- biamá Agǵá-biamá gañ'ki Háxige amá akí-bi ǵi ǵi jǵiǵáqti gaxá-bi ega''
 they say. He went homeward, and Haxige the reached when lodge very small made, they having
 they say say (sub.) home, they say
- i'''ě gáǵa''skáqti ǵénaqti ǵúǵa''-bi ega'', ǵi jǵi'ga gaxá-biamá. Gañ'ki
 stone just that size just this transported, having, lodge small he made, they say. And
 many they say
- isañ'ga ǵiǵké há ǵa'' ámaǵa ǵǵaǵ'ǵiǵá-bi ega'' ámaǵa ǵǵi''-biamá. Gañ'ki 15
 his younger the (ob.) skin the on one side placed his, they having on the he sat, they say. And
 brother (ob.) say other side
- i'''ě gě náǵidě'qti gaxá-bi ega'' ní áǵaqtan ǵǵi''-biamá. Lǵi jǵi'ga tě
 stone the very red hot made, they say having water pouring on he sat, they say. Lodge small the
 say
- nákadě'qti gaxá-biamá. Ěga'' tě dúbá ja'' gaxá-biamá. Wěduba ja''
 very hot he made it, they say. The like four sleep he did it, they say. The fourth sleep
- tě'di isañ'ga gisi'' gǵáxa-biamá. Ni''ǵa isañ'ga aká. Kí, Hau! káǵe- 18
 on the his younger alive he made for him, they Alive his younger the And, Ho! friend
 brother again say. brother (sub.)
- sañ'ga, ni''ǵa wíka''bǵaqtǵi ega'' ni''ǵa wíǵaxe ǵa''ja akíwaha aǵǵáǵe taǵ,
 younger alive I wished very much having alive I have made though apart let us go,
 brother, for you you
- á-biamá. Kí wí ctǵi ca''ǵaǵga bǵi'' tá miǵke, káǵe-sañ'ga, á-biamá. Kí
 said he, they And I too big wolf I be will I who, friend younger said he, they And
 say. say. brother, say.
- ǵi, káǵe-sañ'ga, ǵáqti núga jǵi'ga ǵné taté hǵ, á-biamá. Ceta''. 21
 you, friend younger deer male small you go shall said he, they So far.
 brother, say.

NOTES.

The myth of Haxige was told to the collector by three Omahas. First, by Wadjepa, whose words were not recorded; but they were interpreted by Frank La Flèche, and the important points are given below. Frank La Flèche's version was the next obtained, and that of ɣaʃiⁿ-naⁿpajī was the last.

According to Wadjepa, the myth was that of "Haxuxa and the Deities with seven heads." He calls the hero Haxuxa, which is ɣɔiwere in form, and answers to the Çegiha Haxige of the other versions. Haxuxa met Hega, the Buzzard, who was on his way to the wounded deities. Haxuxa said nothing to him, but passed on. He met the Ducks after that. One of the Ducks told him that his younger brother had been killed, after wounding two of the deities with seven heads; that his skin was hung up as a door-flap, and that Hega was going thither every day to powwow over them. After leaving the Ducks, Haxuxa went along the creek, crying for his brother, and his tears made all the streams. As he went, he heard some one cutting wood by the bank of the stream, and talking about Haxuxa, mentioning him by name. He found that it was an aged Beaver-woman. She said, "You smell of Haxuxa." He denied it, and asked her what she was doing. She told him that she was making a boat. He then asked her, "With what tools are you going to make it?" She pointed to her teeth. After learning what the deities intended doing in order to destroy him, he killed the old woman. Then he met Hega. When Haxuxa came in sight of the village, disguised as Hega, everybody came out to meet him, even little children. Thenceforth it is as in Frank's version.

244, 2. aⁿwaⁿʃiqʃaqʃa-gā, from uʃiqʃaqʃa.

244, 6. aⁿbatiʃawaqti, in full, aⁿba tē iʃawa-qti.

244, 12. áíamama, *i. e.*, ái amáma, from i, to be coming. See áíama 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. gʃiza-biama gaⁿ, equivalent to gʃiza-bi egaⁿ. So gasaʃu-bi gaⁿ, equivalent to gasaʃu-bi egaⁿ.

245, 8. He-ki-maⁿ-daⁿ, said to be equivalent to the modern Çegiha expression, "Çegimaⁿ-hnaⁿ-maⁿ: I always do this."

246, 6. agíaʃaí tē. 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: "Kī é Héga eska" eʃégaⁿ-bi egaⁿ agíaʃa-biamá: And as they thought that he was the Buzzard, they went after him, *it is said*."

246, 9. naxide tē ukia-bi, he talked with him (holding his mouth close and speaking) into his inner ear.

246, 13. ɣi'u refers to the wounded ones. As "ɣi" in composition is used in a reflexive sense, its use in this case is not clear to the collector. See "Nudaⁿaxa's Account of his First War-party," in which this word occurs.

249, 14. ɣugʃaⁿ 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, ɣugʃaⁿ = 'iⁿ.

249, 15. ámaʃa . . . ámaʃa, on the one side . . . on the other side; so áma . . . áma, the one . . . the other.

TRANSLATION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door-flap. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them:—)

"What particular thing did you say?" said he. "Yes, O elder brother. Loosen your hold on me. I will tell the news. Loosen your hold on me," said one. And Haxige said, "Come, tell it." "Yes, O elder brother. When Haxige's younger brother was killed, I received nothing but the little fingers as my share; and so I said that no matter at what time I might see him, I would tell him about his brother. All the animals were invited to partake of the body, and only the little finger was left for me at the distribution." And Haxige said, "How is it usually with them?" "Yes, the Buzzard goes every day to powwow over them," said the Duck. And Haxige made the feathers whitish that were next to the outer corners of the Duck's eyes. The feathers on the top of his head he made into a crest for him. "You shall be called 'Conjurer-duck.' Depart. Think of me when you get into any trouble, and I will help you," said Haxige. Haxige departed. When he cried, the water flowed very rapidly in many long streams, making very large creeks. His tears were the rivers. When he went, behold, the Buzzard was approaching him. He met him. And Haxige said as follows: "Venerable man, on what business are you going?" "Yes, grandchild, have you not been hearing it long ere this?" "Yes, whatever it may be, I have not yet heard it," said Haxige. "Yes, grandchild. Haxige had a younger brother who was killed. So Haxige wounded two of the most dearly beloved children of the Water-monsters. Therefore I have been there to powwow over them," said the Buzzard. "Venerable man, when you arrive in sight of the village, what are you accustomed to do?" "Yes, I always do thus," said he. And when he seized his gourd-rattle, and rattled it, he said, "Thus I always do, grandchild." And he danced and sung, saying as follows:



Hé-ki ma^u-daⁿ, hé-ki hé-ki ma^u-daⁿ, hé-ki hé-ki ma^u-daⁿ.

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^u+, ha^u+" "Lie quiet. It shall be good for you." And he who had had the red-hot iron thrust into him died. And Haxige said, "Now! Come! Your elder brother is a little better, and has gone into a very sound sleep." And after a while he did likewise to him. And the young one, too, died, having had the very red-hot iron thrust into him. And when he was dead, Haxige took a knife, and cut up the two Water-monsters. And when he finished cutting up both, he placed them in a pile in the middle of the lodge. And when he cut them into long, narrow strips, he filled both kettles very full. And so he sat boiling them. And those persons out of sight said as follows: "Let about two of the young men pass by that place on their way home, and go to look at him." And they said, "The doctor is a very long time about it." "Aha! When I said that I thought he was Haxige, you doubted me, and you said that he was the Buzzard," said one. And so they sat considering who ought to go homeward. And one said as follows: "Grass-snake, if you go homeward he will not be apt to detect you, as you are not visible. And do well, lest he detect you. Enter a very tiny hole, and look at him. Beware, lest Haxige detect you." And having said, "Yes," the Grass-snake went homeward. And when he reached home, he peeped through a very tiny hole. And Haxige detected him. "Ho! ho! Come! Come! You

must eat," said he, when he discovered him. When the Grass-snake desired to go to his home, he feared him. And as Haxige said, "Come," the Grass-snake went thither. And Haxige said, "Lie there by the edge of the fire-place. When you eat, you shall depart very full. When you eat and depart, you shall say, 'It was Haxige, and he has killed both of the Water-monsters.'" And Haxige took a piece of fat meat and put it in a bowl. And he made a strip of fat meat about two feet long. And he said, "Bolt it down. Let it appear out of the mouth this far (*i. e.*, about an inch)." And the Grass-snake arranged the piece of fat meat so as to have it stick out of his mouth. And as the Grass-snake had no hands, he could not pull out his fat meat. When the Grass-snake departed, he barely reached the people. At the same time that the Grass-snake departed, Haxige went homeward. Having seized his younger brother, he fled homeward. And it was difficult for the Grass-snake to speak. When he said, "Haxige, Haxige," he spoke in a very faint voice. When he arrived very near to the people, they thought that he was very far away. Said they, "That Grass-snake says, 'Haxige.'" And when they sought for him, behold, the Grass-snake had come very close to them. "Ho! ho! It is the Grass-snake, but he has a piece of fat meat very tight in his throat," said they. And they pulled it out for him. And the people went homeward to the village. And when Haxige went homeward, there was an aged Beaver-woman. And Haxige said, "Old woman, what are you about?" "Yes, grandchild," said she, "Haxige has killed two of the Water-monsters, consequently they have taken me as a servant." And he said, "Old woman, what work that you can do has led you to join the party?" "Yes, grandchild, they threaten to make a flood on Haxige. When Haxige, in consequence of it, sits in a boat, they say that I am to gnaw a hole in it, and so I have joined them." "Old woman, even if it be so, Haxige will sit in the boat, and will get along very well at any rate." "And, moreover, even if they fail at this, grandchild, they threaten to make darkness over the whole earth," said she. "Old woman, even if so, Haxige will sit in a gorge, in a deep hollow. As he sits in the hollow, he will be eating the animals which die from falling into it." "Besides, grandchild, even if they fail with the darkness, they speak of making an abundance of snakes," she said. "Old woman, even if so, Haxige will make paws of turtle shells, and he will walk treading on the heads of the snakes in all places." And then having said, "Old woman, what sort of person are you that you hate Haxige?" he crushed in her skull with several blows. And he went homeward. Haxige went homeward, and when he reached home, he made a very small lodge. Having transported so many stones of a certain size, he made a sweat-lodge. And having placed the skin of his brother in a sitting position on one side, he sat on the other. And having made the stones very red-hot, he sat pouring water on them; he made the small lodge very hot. He did thus for four days. On the fourth day he made his brother return to life. His younger brother was alive. And he said, "Ho! friend younger brother, as I was very desirous for you to be alive, I have made you alive. But let us separate. And I, friend younger brother, will be a big wolf. And you, friend younger brother, shall depart as a young male deer." The End.

HOW THE BIG TURTLE WENT ON THE WAR-PATH.

TOLD BY JE-ÚHA^{HA}.

- Ki níkaci^{ga} ta^{n'}waŋčáⁿ hégačtēwa^{n'}jī gčī^{n'}-biamá. Xejaŋga ké'di
 And people village very populous sat they say. Big turtle to it
- uíha-biamá. Ki wénudaⁿ atí-hnaⁿ-biamá níkaci^{ga} áji amáa. Ki wi^{n'}
 joined, they say. And to war against came regularly, they say people at another place. And one
- 3 gaqčī agčá-biamá. Ki nuda^{n'} úhaⁿ-biamá. Níaci^{ga} na^{n'}ba wágičewákičá-
 killed they went home- And war-path he cooked (for it), Person two he caused them to go
 ward, they say. they say. for them
- biamá. Wagáqčáⁿ wágčakíčē, Xehámajíde Siŋ'ga cénaⁿba. Qáde na^{n'}ba
 they say. Servant he caused to go Red-breasted turtle Gray-squir- those two. Grass two
 rel
- čibúja ičá^{n'}čá-biamá úhaⁿ čáⁿ ugácke tē'di hidé tē. Ki a-í-biamá. Níaci^{ga}
 he made he placed, they say kettle the fastening by the bottom the. And they approached, Person
 round they say.
- 6 éčáⁿbe atí-biamá. Hau, níkawasa^{n'}! á-biamá. Níkaci^{ga} íqtai xī éga^{n'}-
 in sight came, they say. Ho, warrior! said he, they People injured when so
 say.
- wé'aⁿ-hnaⁿ, níkawasa^{n'}! Četē nuda^{n'} uáhaⁿ, á-biamá. Úhaⁿ tē wata^{n'}zi
 they always do warrior! This war-path I cook said he, they Cooking the corn
 to them, say.
- skíče je-níxa edábe uáhaⁿ há, á-biamá Xejaŋga aká. I^{n'}čapa i^{n'}čacki-lhé
 sweet buffalo- also I cook said, they say Big turtle the Corn-crusher you go after him
 paunch (for it) (sub.). for me
- 9 tai. Gaŋ'ki gíbaⁿi-gă, á-biamá. (Či égaⁿ Mičáhe, Wáxu ctī, Wéhe ctī,
 will. And call to him, said he, they (Again so Comb, Awi too, Pestle too,
 say.)
- Náwiⁿxe ctī, Je-néxe céna, wébaⁿi-gă, á-biamá Xejaŋga aká.) Égiče
 Fire-brand too, Buffalo-bladder enough, call them, said, they say Big turtle the.) At length
- wébaⁿ ačá-biamá níaci^{ga} na^{n'}ba amá. Ki I^{n'}čapa gíbaⁿ-biamá:
 to call went, they say person two the And Corn-crusher they called him,
 them (sub.) they say:



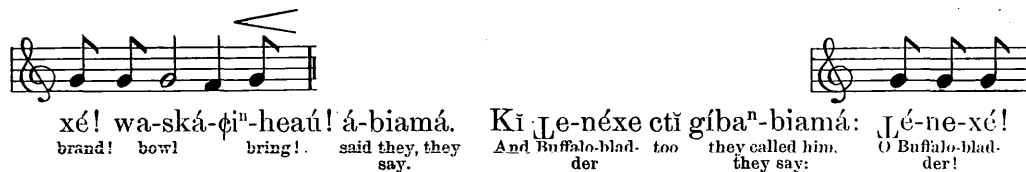
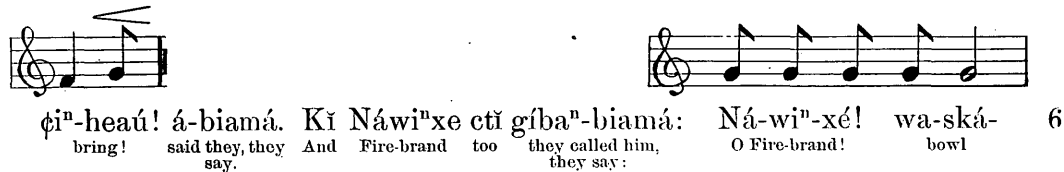
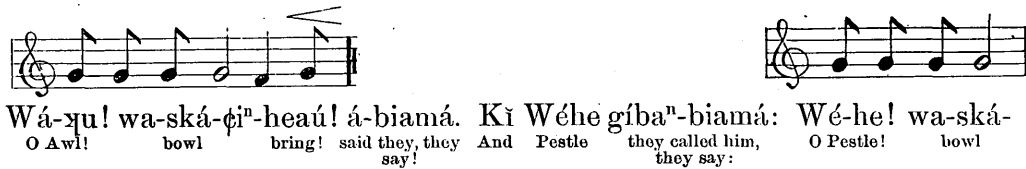
- 12 I^{n'}-čá-pá! wa-ská-čīⁿ-heaú! I^{n'}-čá-pá! wa-ská-čīⁿ-heaú! I^{n'}-čá-pá! wa-ská-
 O Corn-crusher! bowl bring! O Corn-crusher! bowl bring! O Corn-crusher! bowl



- čīⁿ-heaú! I^{n'}-čá-pá! wa-ská-čīⁿ-heaú! á-biamá Či Mičáhe gíbaⁿ-biama:
 bring! O Corn-crusher! bowl bring! said they, they Again Comb they called him,
 say. they say:



biamá:
they say:





3 haŋgá! waŋ'gičə na'aⁿi, á-biamá. Gíbaⁿi-má waŋ'gičəqti ahíi, Xéjaŋga
chief! all heard, said they, they say. Those called all arrived, Big turtle

qíi té'di. Hau! núdaⁿhaŋgá! Iⁿčapa, Mičáhe, Wáxu, Wéhe, Náwiⁿxe, Lé-
lodge at the, Ho! O war-chief! Corn-crusher, Comb, Awl, Pestle, Fire-brand, Buffalo-
néxe, níkaciⁿga gráama íqtai čaⁿ'ja céčə-bájì égaⁿ. Núdaⁿ iⁿwiⁿnudaŋgáčə
bladder, people those injured though do not stir like. War-path let us go to war for

6 taí, á-biamá Xéjaŋga aká. Dúba jaⁿ' xí aŋgáčə taí. Iⁿčapa úhaⁿ ágají-
them, said, they say Big turtle the (sub.). Four night when let us go Corn-crusher to cook he com-
manded

biamá. Núdaⁿhaŋgá! Iⁿčapa, čí učáhaⁿ te há. Kí Mičáhe čí haⁿ' guáčicaⁿ
they say. O war-chief! Corn-crusher, you you cook will . And Comb again night beyond it

té'di čí učáhaⁿ te há. Čí Wáxu čí céna učáhaⁿ te há, á-biamá. Nudaⁿ-
when you you cook will . Again Awl you that many you cook will . said he, they War-
say.

9 haŋga céna dúba úhaⁿi. Nudaⁿ'haŋgai; ucté amá wagáqčəⁿi. Kí níaciⁿga
chief that many four cooked. They were war-chiefs; rest the were servants. And people

amá gá-biamá: Nă! níaciⁿga wébaⁿ amá čaⁿ é'be núdaⁿ úhaⁿi té'cti. Kí
the said as follows, Why! persons those who were called who war-path they cook (See note). And
(sub.) they say:

wiⁿ' gá-biamá: Nă! Xéjaŋga úhaⁿ-biamá. Těná! ckaⁿ'-juájì-má ckaⁿ'-čì-á-
one said as follows, Why! Big turtle cooked, they say. Psha! they who cannot move they who can-
they say: well enough

12 ma čaⁿ' waŋ'gičə wábahi á. Těná! Cénawáčə tá amá úbesniⁿ wéčai té.
not move fast all he gathered ? Psha! They will destroy them they find they see when
enough them them out them

Nudaⁿ'haŋga wéčigčəⁿ t'aⁿ'i-de nudaⁿ' aká tě, á-biamá. Iⁿčapa úhaⁿ-biamá.
War-chief mind posses when he may carry on war, said they, they Corn-crusher cooked, they say.
say.

Núgčə úhaⁿ-biamá, čí je-níxa égaⁿ učúhaⁿ-biamá. Čí Wáxu aká úhaⁿ-biamá.
Turnips he cooked, they again buffalo- like he cooked together, Again Awl the cooked, they say.
say, paunch they say. (sub.)

15 Siⁿ' úhaⁿ-biamá. Čí Mičáhe aká úhaⁿ-biamá. Léčəwe úhaⁿ-biamá. Gaⁿ',
Wild he cooked, they say. Again Comb the cooked, they say. Léčəwe he cooked, they say. And,
rice (sub.) (see note)

Céna jaⁿ'. Aŋgáčə taí, haⁿ' xí, á-biamá. Gaⁿ' ačá-biamá. Xéjaŋga aká
Enough sleep. Let us go, night when, said he, they say. And they went, they Big turtle the
say. (sub.)

utaⁿ'-čəhe jaŋ'ga gaxá-biamá. Híčəwiⁿ'-daⁿpá hičəwiⁿ-biamá. Maⁿčín'k
leggings with large flaps made they say. Short garters he tied around the leg- Earth
gings, they say.

indé ɸaⁿ ɪbiɣá-biamá ɣéaŋga aká. Gaŋ'ki jídeɸɛ-hnaⁿ-biamá. Gaŋ'ki
face the rubbed with, they say Big turtle the And he reddened it they say. And

qáde ɸagá-biamá. Laqpi ɸaⁿ hiⁿ'qpe ská' áji-biamá. ɣéxeha gɣíza-biamá,
grass he wore on his head, top of the fine feather white he put them on, Gourd he took his, they say, they say. (rattle)

ɸégaⁿ-biamá. Gasáɸu-biamá. Wa'aⁿ-biamá nudaⁿ'haŋga wa'aⁿ eɣá tɛ. 3
thus they say. He shook and rattled, they say. He sang they say war-chief song his the.



Ké-taⁿ Qaⁿ'-ye wá-te kú-he cá-nañ-gá hí-e tɛé-e gó, hí-e tɛé-e gó.
(See note.)

Naⁿ'tɛ qti maⁿ'ɸiⁿ-biamá. ɤɸicaⁿ maⁿ'ɸiⁿ-biamá. Aɸá-biamá ɣi aⁿ'ba amá.
Stepping lively he walked they say. Around he walked they say. They went, they when day they say.

Égiɸe ɤe-núga jin'ga wiⁿ atí-biamá. Níkawasaⁿ! gínaⁿ'hɛbai-gá, á-biamá 6
At length Buffalo-bull small one came, they say. Warrior! wait ye for him, said, they say

ɣéaŋga aká. Kí, Wagácaⁿ maⁿ'bɸiⁿ-de awánaɸiⁿ'qti maⁿ'bɸiⁿ. ɸakúɸa-gá,
Big turtle the And, Traveling I walk while I am in a great hurry I walk. Speak rapidly, (sub.).

á-biamá. Eátaⁿ maⁿ'hniⁿ' éiⁿte. Aⁿ'haⁿ, núdaⁿ'haŋgá, égaⁿ, á-biamá. Wagá-
said he, they Why you walk may? Yes, O war-chief, so, said he, they Travel- say.

caⁿ maⁿ'hniⁿ-de uɸíɸai égaⁿ, É'di maⁿ'bɸiⁿ tɛ, ebɸégaⁿ, uwínai há, á-biamá 9
ing you walk while they told as, There I walk will, I thought, I sought you said, they say of you

(ɤe-núga jin'ga aká). Kégañ-gá, á-biamá (ɣéaŋga aká). Ckaⁿ' ɸíɸa tɛ
(Buffalo-bull small the). Come, do so. said, they say (Big turtle the). Ways your the (movements)

wíɸaⁿ'be kaⁿ'bɸa, á-biamá. ɤe-núga aká uxíɸaⁿ'-biamá. Giɸáhaⁿ-biamá.
I see for you I wish, said he, they Buffalo-bull the rolled himself over, they He arose again, they say. say. (sub.).

ɤaⁿ'de ké jáhe-hnaⁿ-biamá. Hé tɛ íjahe-hnaⁿ-biamá. ɤaⁿ'de ké baqápi-de 12
Ground the he thrust regu- they say. Horn the he thrust regu- they say. Ground the he gored while at at with larly

hɛbe aⁿ'ɸa ɸéɸa-biamá. Sín'de ké ɸiqaⁿ tégaⁿ najiⁿ-biamá. ɤaⁿ'nañ'ge
piece he threw away suddenly. Tail the break off will, he stood they say. Ash-tree, they say. like

wiⁿ' édedí-te amá. Iénaxiɸá-biamá. Bastákiqti wéahide ɸéɸa-biamá. Núdaⁿ-
one it stood there, they He attacked it, they say. Pushed (and far away he sent forcibly, O war- say, splintered?) they say.

haŋgá, gámaⁿ téskaⁿ'bɸégaⁿ náaⁿ'xíɸa 'íɸái ɣi, á-biamá (ɤe-núga aká) 15
chief, I do that will, I expect to scare, or vex he if, said, they say (Buffalo-bull the). me threatens

Níkaciⁿ'ga d'úba wagácaⁿ juáwagɸe wadaⁿ'ba-gá há. Wahéhe ctéwaⁿ
Person some traveling I with them see them Faint-hearted in the least

ɸiŋgaí. Éwaɸákigaⁿ-ctéwaⁿ'jɪ. ɤciaⁿ'ɸáɸɛ. Ké, maⁿ'ɸiŋ'ga, á-biamá. Wa'aⁿ
there are none. You are not in the least like them. You have disap- pointed me. Come, walk, said he, they Song say.

tɛ cí wa'aⁿ-biamá. Ké-taⁿ Qaⁿ'-ye wá-te kú-he cá-nañ-gá, hí-e tɛé-e gó, 18
the again he sang they say. Turtle Big (see note)

hí-e tɛé-e gó, á-biamá. Cí aɸá-biamá. Níkawasaⁿ! tiɸá-i-gá, á-biamá. Ní
said he, they Again they went, they Warrior! pass ye on, said he, they Water say.

- wi^{n'} ededí-ké amá, jin'gajì. Çiá-biamá. Gañ'ki Náwi^{n'}xe pahan'ga
 one there it lay, they say, not small. They crossed it, And Fire-brand before
 they say.
- wacka^{n'}qti ma^{n'}çi^{n'} amá. Égiçe ujéça-bi ega^{n'} náhiçéça-biamá ga^{n'} náji-
 making a great was walking, they At length weary, they because he plunged into the water, and went out
 effort say. say. they say
- 3 biamá. Núda^{n'}hañgá! çéçuqtcì cubçá-máji, á-biamá. Níkawasa^{n'}! uqçé^{n'}qtcì
 they say. O war-chief! just here I go not to you, said he, they say. Warrior! very soon
- agçi tá minke. Ca^{n'} gçi^{n'}-gã, á-biamá. Masáni ahí-bi ega^{n'} aça-biamá.
 I come will I who. For a sit, said he, they The other reached, having they went, they
 back while say. side they say say.
- Égiçe İngça^{n'}-si^{n'}-snéde wi^{n'} cì atí-biamá. Níkawasa^{n'}! gína^{n'}hébai-gã, e^{n'}a^{n'}
 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
- 6 téga^{n'} ca^{n'} i^{n'}te. Égazéze naji^{n'}i-gã, á-biamá. Çakúça-gã, á-biamá. E^{n'}a^{n'}
 note.) In a line stand ye, said he, they say. Speak quickly, said he, they say. How
- ma^{n'}hni^{n'} éi^{n'}te, á-biamá. A^{n'}ha^{n'}, núda^{n'}hañgá, éga^{n'}, á-biamá. Wagáca^{n'}
 you walk may? said he, they say. Yes, O war-chief, so, said he, they say. Traveling
- ma^{n'}hni^{n'}-bi aí uçiça-hna^{n'}i. Kì é'di ma^{n'}bçi^{n'} ka^{n'}bça ga^{n'} uwínai, á-biamá
 you walked it was they was told regularly. And there I walk I wish so I have sought said he, they
 said said of you say. you, say.
- 9 Kégañ-gã, á-biamá. Cka^{n'} çiçiça tẽ wíça^{n'}be taté. Gañ'ki İngça^{n'}-si^{n'}-snéde
 Do so, said he, they say. Ways your own the I see for you shall. And Long-tailed-cat
- aká hi^{n'} kẽ bçúgaqti xigçiheda^{n'}-biamá. Sín'de kẽ çic'in'ka-biamá. Gañ'ki
 the hair the all over made his bristle up, they say. Tail the he bent backward, they And
 (sub.) say.
- dahé jin'ga kigçáha ua^{n'}si áiaça-biamá. İáqti jin'ga wi^{n'} uma^{n'}çi^{n'}ka
 hill small to the bottom leaping he had gone, they say. Deer small one year
- 12 na^{n'}ba améga^{n'} núde-ıáçe ça^{n'} çit'a^{n'}bi ega^{n'} çaqçáje çahé agçi-biamá. Gáma^{n'}
 two like them throat lump the touched, having making him holding he came back, I do that
 they say, they say, ery by biting with his teeth they say.
- téska^{n'}-bçéga^{n'}, núda^{n'}hañgá! edáda^{n'} náa^{n'}xíça 'ıcai xı, á-biamá. Açuha,
 will, I expect, O war-chief! what to scare or vex he if, said he, they Again (some-
 me threatens say. thing else),
- á-biamá xéa^{n'}ga aká. An'kajı hã, núda^{n'}hañgá! eona^{n'}, á-biamá. Ücia^{n'}-
 said, they say Big turtle the Not so, O war-chief! that alone, said he, they You have
 (sub.) say.
- 15 çáçe, á-biamá xéa^{n'}ga aká. Níkaci^{n'}ga çéçañká juáwagçe çañká wada^{n'}-
 disap- said, they say Big turtle the Person these who I with them the ones see
 pointed me, (sub.) who
- ba-gã, á-biamá. Áwata^{n'} wi^{n'} júajı áda^{n'}, á-biamá: Çijúäjiqtia^{n'}. Ké,
 them, said he, they Where (stands) one imperfect ? said he, they You are very in- Come,
 say. say. ferior.
- ma^{n'}çi^{n'}-gã. Çi úcia^{n'}çáçe, á-biamá. Aça-biamá. Égiçe dahé xıha ahí-bi
 walk. You you have disap- said he, they They went, they At length hill down- they arrived,
 pointed me, say. say. say. ward they say
- 18 xı. égiçe Wasábe wi^{n'} atí-biamá. Núda^{n'}hañgá! cì atí wi^{n'}, a-biamá. E^{n'}a^{n'}
 when, behold Black bear one came, they say. O war-chief! again has one, said they, they (See
 come say.
- téga^{n'} ca^{n'} i^{n'}te, níkawasa^{n'}! Gína^{n'}hébai-gã. Égazéze naji^{n'}i-gã, á-biamá.
 note), warrior! Wait ye for him. In a row stand ye, said he, they say.
- Hau! ké, çakúça-gã. E^{n'}a^{n'} ma^{n'}hni^{n'} éi^{n'}te. Wagáca^{n'} ma^{n'}bçi^{n'}-de awána-
 Ho! come, speak quickly. What is your business? Traveling I walk while I am in a
- 21 qçi^{n'}qti ma^{n'}bçi^{n'}, á-biamá (xéa^{n'}ga aká). A^{n'}ha^{n'}, núda^{n'}hañgá! éga^{n'}, á-
 great hurry I walk, said, they say (Big turtle the). Yes, O war-chief! so, said.

- biamá. (Wasábe aká). Wagácaⁿ maⁿhniⁿ-bi aí uqíça-hnaⁿi, kí ẽ'di maⁿbçiⁿ
 they say (Black bear the). Traveling you walked, it they was told regu- and there I walk
 was said said of you larly,
- kaⁿbça gaⁿ uwíněqti áça, á-biamá. Hau! kćgañ-gă, á-biamá (Țéaŋga
 I wish and I have sought indeed, said he, they Ho! do so, said, they say (Big turtle
 you diligently say.
- aká). Ájaⁿ gaⁿ céceiⁿte. Ckaⁿ çíçíça Țaⁿ'be kaⁿbça, á-biamá (Țéaŋga 3
 the). How so you may have Ways your own I see I wish, said, they say (Big turtle
 you do thought that.
- aká). Wasábe aká Țaⁿ'de kě çiqápi-bi gaⁿ maⁿ-Țáçe aⁿça-hnaⁿ çéça-biamá.
 the). Black bear the ground the pierced with so round lumps threw regu- he sent forcibly,
 (sub.) his claws, of earth away larly they say.
- Gaⁿ'ki Țáckahi násabe wiⁿ ẽdedí-te amá. Iénaxiçá-biamá. Ána-bi egaⁿ
 And oak blackened by one stood there, they say. He attacked it, they say. Hugged it, having
 fire they say,
- aⁿçaqti çéça-biamá. Núdaⁿhaŋgá! edádaⁿ náaⁿxíça 'íçai Ți gámaⁿ téskaⁿ- 6
 he threw it sent suddenly, they O war-chief! what to scare or vex he if I do that will, I
 far say. me threatens
- bçégaⁿ, á-biamá (Wasábe aká). Gaⁿ'ki gáí tẽ Țéaŋga taⁿ: Hau! níka-
 expect, said, they say (Black-bear the). And said as Big turtle the Ho! war-
 follows (std. ob.):
- wasaⁿ, úciaⁿçáçẽ. Níkaciⁿga d'úba çéçañká juáwagçé-de wadaⁿ'ba-gă,
 rior, you have disap- Person some these who I with them but see them,
 pointed me.
- á-biamá. Wahéhe ctěwaⁿ çĩŋgaí. Úciaⁿçáçẽ. Ké, maⁿçĩŋgă. Júbají-má 9
 said he, they Faint-hearted in the there is You have disap- Come, walk. The inferior ones
 say. least none. pointed me.
- égaⁿ-hnaⁿ çéawakíçẽ há, á-biamá.
 so regu- I send them off said he, they say.
 larly
- Útcíjęqti ẽ'di açá-biamá. Égiçẽ Țe-néxe çĩŋké çibçáza-biamá,
 Dense under- there they went, they At length Buffalo-bladder the (ob.) was torn open, they
 growth say.
- çiqú'egaⁿ-ma. Qe-í! çéçuqtcí cubçá-máji, á-biamá. Hau! níkawasaⁿ! 12
 sound of tearing like it, Alas! just here I go not to you, said he, they Ho! warrior!
 they say.
- uqçẽ'qtcí agçí tá minke. Caⁿ gçĩŋ'-gă, á-biamá (Țéaŋga aká). Cí
 very soon I come will I who. For a sit, said, they say (Big turtle the). Again
 back while
- açá-biamá. Açá-biamá Ți uhé pĩáji ẽ'di ahí-biamá. Țaⁿçáⁿqa maⁿciádi'qti
 they went, they say. They went, they when path bad there they reached, Log very high
 say.
- gçadiⁿ jaⁿ ke amá. Țehámajíde aká ágajade çí'á amá. Hau! núdaⁿ- 15
 across were lying, they say. Red-breasted turtle the to step over failed they say. Ho! O war-
 (sub.)
- haŋgá, çéçuqtcí cubçá-máji, á-biamá. Hau! níkawasaⁿ, uqçẽ'qtcí agçí tá
 chief, just here I go not to you, said he, they Ho! warrior, very soon I come will
 say. back
- minke. Caⁿ gçĩŋ'-ga, á-biamá (Țéaŋga aká). Cí açá-biamá. Açá-biamá
 I who. For a sit, said, they say (Big turtle the). Again they went, they They went, they
 while say.
- Ți, égiçẽ CaⁿȚaŋga wiⁿ atí-biamá. Núdaⁿhaŋgá, cĩ atí wiⁿ, á-biamá. 18
 when, behold Big wolf one came, they say. O war-chief, again has one, said they,
 come they say.
- E'aⁿ tégaⁿ caⁿ iⁿte, níkawasaⁿ! Gínaⁿhébai-gă. Égazéze najiⁿ'i-gă, á-biamá
 (See note.) warrior! Wait for him. In a row stand ye, said, they say
- (Țéaŋga aká). Hau! ké, çakúça-gă. E'aⁿ maⁿhniⁿ çĩte. Wagácaⁿ
 (Big turtle the). Ho! come, speak quickly. What is your business? Traveling

- maⁿbčⁱn'-de awánaqčⁱn' qti maⁿbčⁱn', á-biamá (xéⁿānga aká). Aⁿhaⁿ, núdaⁿ-
I walk while I am in a great hurry I walk, said, they say (Big turtle the). Yes, O war-
haⁿgá! égaⁿ, á-biamá (Caⁿ'ⁿānga aká). Wagácaⁿ maⁿhniⁿ'-bi aⁱ uⁱčⁱčⁱa-
chief! so, said, they say (Big wolf the). Traveling you walked, it was they was told
of you
- 3 hnaⁿ'i, kⁱ é'di nⁿaⁿbčⁱn' kaⁿ'bča gaⁿ' uwínai, á-biamá (Caⁿ'ⁿānga aká). Hau!
regu- and there I walk I wish as I have said, they say (Big wolf the). Ho!
larly, sought you,
- kégaⁿ-gă, á-biamá (xéⁿānga aká). Ájaⁿ gaⁿ' céceiⁿte. Čkaⁿ' čⁱčⁱča ŋaⁿ'be
do so, said, they say (Big turtle the). How so you may have Ways your own I see
you do thought that.
- kaⁿ'bča, á-biamá (xéⁿānga aká). xⁱ'aⁿ' amá. Čá tē jidečá-biamá. Sí tē
I wish, said, they say (Big turtle the). He decorated himself, Nose the he reddened, they Foot the
they say. (See note) say.
- 3 waⁿ'gič^e jidečá-biamá. Naⁿ'ka kē qⁱčá macaⁿ' ugáčka-biamá. Qa-í!
all he reddened, they say. Back the eagle feather he tied on, they say. Why!
á-biamá. Kégaⁿ-gă, á-biamá. Čkaⁿ' čⁱčⁱča tē ŋaⁿ'be kaⁿ'bča. Kégaⁿ-gă,
said he, they Do so, said he, they Ways your own the I see I wish. Do so,
say. say.
- á-biamá (xéⁿānga aká). Caⁿ'ⁿānga amá uⁱčⁱčⁱcaⁿ'caⁿ'-biamá. Kⁱ watčⁱ'čka
said, they say (Big turtle the). Big wolf the turned himself round and round, And creek
(sub.) they say.
- 9 jⁱn'ga jaⁿ' kēdi wawénaxíča ačá-biamá. Čáqti wiⁿ' t'č^eča-biamá. Čahé
small wood by the to attack he went, they say. Deer one he killed, they Holding
say. say. with the
teeth
- agčⁱ-biamá. Núdaⁿhaⁿgá! gámaⁿ téskaⁿbčégaⁿ, edádaⁿ náaⁿxíča 'íčai xⁱ,
he came back, they O war-chief! I do that will, I expect, what to scare or vex he if,
say. say. me threatens
- á-biamá (Caⁿ'ⁿānga aká). Ūciaⁿ'čáč^e. Níkaciⁿ'ga d'úba wagácaⁿ juáwagč^e
said, they say (Big wolf the). You have disap- Person some traveling I go with them
pointed me.
- 12 čaⁿká wadaⁿ'ba-gă hă. Wahéhe ctěwaⁿ' čingái. Ké, maⁿ'čⁱn'-gă. Égaⁿ-
the ones see them Faint-hearted in the least there is Come, walk. So.
who none.
- hnaⁿ júäji-má čéawakíč^e, á-biamá Níkawasaⁿ' Siⁿ'ga, wadaⁿ'be maⁿ'čⁱn'-gă,
regu- the inferior I send them off, said he, they Warrior Gray-squirrel, to see them walk,
larly ones say.
- á-biamá. Siⁿ'ga amá wadaⁿ'be ačá-biamá. Égič^e agⁱ-biamá, nisúda
said he, they Gray squirrel the to see them went, they say. At length he was returning, horn
say. (sub.) they say,
- 15 biⁿúhutaⁿ. Núdaⁿhaⁿgá, cuⁿgi, á-biamá. xéⁿānga é'di ačá-biamá. Hau!
blowing on. O war-chief, he is said they, they Big turtle there went, they say. Ho!
returning, say.
- níkawasaⁿ', wágazúqti gáxa-gă. Égaⁿqti iⁿwiⁿ'ča-gă, á-biamá. Aⁿhaⁿ,
warrior, very straight do (=act). Just as it is tell me, said he, they say. Yes,
núdaⁿhaⁿgá! égaⁿqti áča! Aⁿwaⁿ'besniⁿ'-bajⁱ'-qtiaⁿ' pí áča! á-biamá. Čⁱ
O war-chief! just so indeed! They did not find me out at all I was indeed! said he, they Lodge
there say.
- 18 xⁿ'haqčⁱ kē aⁿgčⁱn' taí, á-biamá (xéⁿānga aká). xéⁿānga ač^e 'íča-biamá.
border very the let us sit, said, they say (Big turtle the). Big turtle going spoke of, they
say.
- Wégaskaⁿawáč^e tá minke, níkawasaⁿ'! édiqčⁱ anaméiⁿte, á-biamá. Agčⁱ-
I look around to see how will I who, O warrior! just there how many said he, they He re-
things are may be, say. turned,
- biamá. Níkawasaⁿ', eⁿáha aⁿgáč^e taí. Čétaⁿ ugčⁱn' údaⁿ čaⁿ, á-biamá.
they say. Warrior, thither- let us go. This far sitting-place good the, said he, they
ward say.

Ca' amá, Hau! níkawasa^{n'}! núdaⁿhañgá I^{n'}çapa! kégañ-gă. Ígaska^{n'}-
By and by, as Ho! O warrior! O war-chief Corn-crusher! do so. Make an
they moved,

çá-gă. Jí-gaqa açé tá aká. Núdaⁿhañgá! águdi agçi^{n'} téiⁿte, á-biamá.
attempt. End lodge he will go. O war-chief! where I sit shall ? said he, they
say.

Núdaⁿhañgá, níkawasa^{n'}, íjebe maⁿbítahíqti té'di áciaa çagçi^{n'} te, á-biamá. 3
O war-chief, O warrior, door (see note) when on the you will sit, said he, they
outside say.

Ki wa'ú wi^{n'} néje áci açá-biamá. I^{n'}çapa uska^{n'}ska^{n'} ábit'á-biamá. Daⁿbá-
Atque mulier one mingere exiit they say. Corn-crusher in a line with she pressed on him, She saw
they say. him,

biamá xī, gá-biamá: Hiⁿ+! wanin^{'de} ka^{n'}bça çá^{n'}ctī. I^{n'}çapa pējī'qti
they say when, she said as fol- Oh! mush I desired heretofore. Corn-crusher very bad
lows, they say:

íçaxiçē-ná, á-biamá. I^{n'}çapa pējī'qti weágigçátaⁿ té-na. Íçaxiçē, á-biamá. 6
I have found ! said she, they Corn-crusher very bad I pound my own will ! I have found said she, they
for myself say. on with for myself, say.

Wégataⁿ xī naⁿbé bçúgaqti gastá-biamá. Wamí gacíba-biamá. Áci a^{n'}çá
Pounded on when hand the whole she mashed flat, Blood she forced out, they Out threw it
(corn) with they say. they say.

gçéça-biamá. I^{n'}çapa piäji. A^{n'}çá gçéça-bi ega^{n'}; ca^{n'}ca^{n'}qti xéaŋga iáðē
she sent it back, Corn-crusher bad. She threw sent it back, having, without stop- Big turtle near to
they say. it away they say ping him

agçá-biamá. Agçi-biamá. I^{n'}çapa ecé-hnaⁿi wi^{n'} iädi'qti gaqçi gçi, a-biamá. 9
he went back they He came back, they Corn-crusher you say reg- one right at the killed has come said he, they
say. say. ularly lodge her back, say.

Núdaⁿhañgá! Míxahé! ígaska^{n'}çá-gă, á-biamá. I^{n'}çapa gçi^{n'} tēdi'qti cī çagçi^{n'}
O war-chief! O Comb! make an attempt, said he, they Corn-crusher sat just at it again you sit
say.

te, á-biamá. Ga^{n'} açá-biamá. Gçi^{n'} ágaji tēdi'qti gçi^{n'}-biamá. Míxahé
will, said he, they And he went, they To sit commanded just at it he sat, they say. Comb
say. say.

aká údaⁿqti-biamá. Ki wa'ú wi^{n'} áci açá-biamá. Míxahé kē íça-biamá. 12
the very good, they say. And woman one out went, they say. Comb the she found, they
(sub.) say. (recl. ob.) say.

Míxahé a^{n'}çin^{'ge} minké çá^{n'}ctī. Míxahé pējī'qti íçaxiçē, á-biamá: Jíaqa
Comb I have been without one heretofore. Comb very bad I have found said she, they
for myself, say. To the lodge

açi^{n'} akí-biamá. Uqçē'qti íxigçáha-biamá. Najíha na^{n'}çade masáni
having reached home, Very soon she combed her they say. Hair the temples on one side
they say. (hair) with it

bçúgaqti gaonúda-biamá. Míxahé piäji ínahiⁿ çáⁿ éde údaⁿ éskaⁿ-hnaⁿ ebçégaⁿ 15
all pulled out with they say. Comb bad indeed the but good as if only so I thought
the comb it

çá^{n'}ctī. A^{n'}çá çéça-biamá íjebe té'di. A^{n'}çakíçai té'di caⁿca^{n'}qti agçá-
heretofore. She threw she sent it, they door at the. He made her when without stopping he went
it away say throw him away back

biamá. Najíha açi^{n'} agçá-biamá. Míxahé hnáde-hna^{n'}i wi^{n'} iädi'qti
they say. Hair having it he went back, they Comb you call him regu- one right at the
say. larly lodge

najíha bçúgaqti éñace dí, á-biamá. xéaŋga éçiⁿ akí-biamá. Í-biamá. 18
hair all I snatched I am said he, they Big turtle having he reached again, He gave to
from her coming say. it for him they say. him, they say.

Gá-biamá xéaŋga: Wéonaⁿa^{n'}çagiçē, á-biamá. Çé uné awíçfiⁿ, á-biamá.
Said as follows, Big Turtle: You make me thankful, said he, they This to seek I have you, said he, they
they say say. say.

Wa'ú-ma watčigaxeaⁿwañ'kičē taité aṅákii xī Číehniⁿ-de wa'ú wiⁿ
The woman we make them dance shall we reach home when. It is you since woman one

bčize tá minke. Miⁿ'agčāⁿ tá minke, á-biamá.
I take will I who. I take a female will I who, said he, they
her say.

3 Núdaⁿhaṅgá! Wáxu-há! ačúh ígaskaⁿ'ča-gă, á-biamá. Nudaⁿ'haṅga
O war-chief! O Awl! again make an attempt, said he, they
say. War-chief

Mixáhe gčín' tē čī ē'di čagčín' te, á-biamá. Wáxu aká údaⁿqtčí-biamá;
Comb sat the again there you sit will, said he, they Awl the very good they say;
say. (sub.)

daⁿ'be údaⁿ-biamá. Gčín' ágají-bi tē čī ē'di gčín'-biamá. Wa'ú wiⁿ áci
to look at good they say. To sit commanded the again there he sat they say. Woman one out
him, they say

6 ačá-biamá. Wáxu kē íča-biamá. Hiⁿ+! wáxu ínahiⁿ ičáxičē, á-biamá.
went they say. Awl the she found, they Oh! awl indeed I have found said she, they
(recl. ob.) say. for myself, say.

Wáxu aⁿčín'ge čaⁿ'ctí. Wéonaⁿkičē, á-biamá. Jíaja ačín' agčá-biamá.
Awl I had none heretofore. I am caused to be said she, they To the having she went homeward,
thankful, say. lodge it they say.

Hiⁿbé ígidat 'íča-biamá. Hiⁿbé ičágidáte té, á-biamá. Íbatá-biamá.
Moccasin to sew hers she spoke of it, Moccasin I sew mine will, said she, they She sewed with it,
with it they say. with it say. they say.

9 Naⁿbéhi tē íbaqapí-biamá. Baonaⁿ' čéča-biamá. Wamí hégají amá. Jijébe
Finger the she pierced with it, Missed in she sent suddenly, Blood not a little they Door
they say. pushing they say. say.

tē'di aⁿ'ča čéča-biamá. Wáxu kē píājí ínahiⁿ ehaⁿ+! Nié ínahiⁿ ačídaxe.
at the threw it she sent suddenly, Awl the bad truly ! Pain indeed I have made
away they say. (ob.) for myself.

T'čaxičē'qti-maⁿ, á-biamá. Aⁿ'ča gčéča-biamá, ijébe áciaačti. Wáxu
I have altogether killed said she, they She threw sending it homeward, door far out from. Awl
myself, say. they say.

12 hnáde-hnaⁿi. Jíadiⁿ'qti wiⁿ jáhe xī t'éačē, á-biamá. Man'dehi wamíqti
you called him Right at the one stabbed when I killed her, said he, they Spear very bloody
regularly. lodge say.

agčáčín. Xéaṅga čínké ē'di akí-biamá. Núdaⁿhaṅgá! Wáxu ijáje uxígča
had his. Big turtle the (ob.) there he arrived again, O war-chief! Awl his name telling his
they say.

gí. Wiⁿ t'éčē, á-biamá. Xéaṅga aká gá-biamá: Hau! núdaⁿhaṅgá,
is One he has said they, they Big turtle the said as follows, Ho! O war-chief,
coming killed, say. (sub.) they say:

15 wéonaⁿaⁿčágičē, á-biamá. Číeoniⁿ-de yndé sábeágičē tá minke. Taⁿ'waⁿ
you make me thankful, said he, they It is you since face I blacken mine will I who. Village
say.

čaⁿ újawa taté, á-biamá. Hau! Wéhe-á! ígaskaⁿ'ča-gă, á-biamá. Nudaⁿ'-
the joyful shall said he, they Ho! O Pestle! make an attempt, said he, they War:
(be), say. say.

haṅga Wáxu jaⁿ tē čī čajaⁿ te, á-biamá. Wéhe údaⁿqtčí-biamá. Kí ē'di
chief Awl lay the again you lie will, said he, they Pestle very good they say. And there
say.

18 ahí-biamá. Jaⁿ' ágají tē'di jaⁿ'-biamá. Wa'ú wiⁿ áci a-í-biamá. Wéhe
he arrived, they To lie commanded by he lay, they say. Woman one out was coming, Pestle
say. him the they say.

kē íča-biamá. Hiⁿ+! wéhe údaⁿ ínahiⁿ ičáxičē. Wéhe aⁿčín'ge čaⁿ'ctí,
the she found, they Oh! pestle good truly I have found Pestle I had none heretofore,
(recl. say. ob.) for myself.

- á-biamá. Jíáa aqí^{n'} akí-biamá. Wata^{n'}zi d'úba qizá-biamá. Úhe tē
said she, they At the having she reached home, Corn some she took, they say. Mortar the
say. lodge it they say.
- ují-biamá. Há-biamá. Waúba-biamá. Cinan'dēqti ákihaⁿ jáha-biamá.
she filled, they She pounded it, She beat it fine, they Right on the knee beyond she stabbed, they
say. they say. say.
- Baona^{n'} qéqa-biamá, égaⁿ cínande jáha-biamá. Hiⁿ+! wéhe píāji ínahiⁿ 3
She missed and sent suddenly, so knee she stabbed, they Oh! pestle bad truly
in pushing they say, say.
- ehaⁿ+! á-biamá. Áciaa a^{n'}qa gqéqa-biamá. Wéhe ecé-hna^{n'}i pīādi^{n'}qti wi^{n'}
! said she, they Outside throwing she sent it homeward, Pestle you say regularly right at one
say. it away they say. the lodge
- jáhe gí, wi^{n'} t'éqē há, á-biamá. Xéaŋga qínké é'di akí-biamá. Wi^{n'} t'éqē,
stabbed is one has said he, they Big turtle the (ob.) there he reached, they One I have
coming killed say. say. killed,
back,
- núdaⁿhaŋgá! á-biamá. Wéonaⁿa^{n'}qágiqē, á-biamá Xéaŋga aká. Hau! 6
O war-chief! said he, they You make me thankful, said, they say Big turtle the
say. (sub.). Ho!
- níkawasa^{n'} Siŋ'ga, ígaska^{n'}qa-gā, á-biamá. Tēnā! núdaⁿhaŋgá, e'a^{n'} dāxe
O warrior Gray- make an attempt, said he, they Fie! O war-chief, how I do
squirrel, say.
- tá, á-biamá. Jí amá qqab úqi-biamá. Qqabé kē íhuqaⁿ pahāci kē íqahē
can? said he, they Lodge the (pl.) tree camped in them, Tree the smoke-hole above the you pass
say. say. they say. (line of) by
- maⁿhni^{n'} te. Íqíqai xī qíkide tá amá. Wackaŋ'-gā, á-biamá, názande 9
you walk will. They find if they will shoot at you. Do your best, said he, they to evade (the
you say, say, blows, &c.)
- wackaŋ'-gā. Wi^{n'} gaqé ahí xī iénaxíqa-gā, á-biamá. Égiqē nújīŋga wi^{n'}
do your best. One aside reaches if attack him, said he, they At length boy one
say.
- íqa-biamá. Qéqíⁿ siŋ'ga wi^{n'} aha^{n'}, á-biamá. Za'é'qti aqá-biamá. Wahúta^{n'}qíⁿ
found him, they This one gray one ! said he, they In a great they went, they Roaring weapon
say. squirrel say. uproar say.
- íkídá-biamá. Úti^{n'}ctēaⁿ-hna^{n'}-biamá. Nújīŋga wi^{n'} gaqáqa naji^{n'}-biamá 12
they shot at him They even hit regularly they say. Boy one at one side stood they say.
with, they say. him (?)
- Iénaxíqá-biamá. Qaqtá-biamá. Iénaxíqá-bi xī qí'ái a-í-biamá. Wuhú!
He attacked him, they say. He bit him, they say. They attacked him, when they they were coming, Wonderful!
they say failed they say.
- siŋ'ga úmaka ínahiⁿ qa^{n'}ctí a^{n'}qí'ái há. Aŋgú-hnaⁿ wi^{n'} wáqaqtai há, á-biamá.
gray- easy indeed heretofore we have We only one has bit us said they,
squirrel failed they say.
- Siŋ'ga hnáde-hna^{n'}i gaza^{n'}adiqti wi^{n'} t'éqē gí há, á-biamá. Xéaŋga uíqa- 15
Gray- you call regularly right among them one killed is coming . said he, they Big turtle told to
squirrel him say. back say. him
- biamá. Hau! níkawasa^{n'}qti, á-biamá. Wágazuqti gáxa-gā, á-biamá.
they say. Ho! real warrior, said he, they Very straight act, said he, they
say. say.
- Núdaⁿhaŋgá, égaⁿqti, á-biamá. Wi^{n'} t'éqē, á-biamá. Hau! níkawasa^{n'},
O war-chief, just so, said he, they One I have said he, they Ho! warrior,
say. killed, say.
- wéonaⁿa^{n'}qágiqē áqa, á-biamá. 18
you make me thankful indeed, said he, they
say.
- Hau! níkawasa^{n'}, íqágaska^{n'}bqē tá minke, wí, á-biamá. Xíaci agqí-máji.
Ho! warrior, I make a trial will I who, I, said he, they A long I come not back.
say. time
- Égiqē qagqé tai, á-biamá Xéaŋga aká. Égiqē a^{n'}qáaⁿhna qagqé tai, á-biamá
Beware you go lest, said, they say Big turtle the Beware you leave me you go lest, said, they say
homeward (sub.). homeward

1. **Ḥéaṅga aká.** Ē'di ahí-biamá. Maqúde d'úba áhigi gaqta^{n'}-bitéamá. Náji té
 Big turtle the (sub.). There he arrived, they say. Ashes some many had been poured out, they say. They had gone out, they say.
- amá. Égiçe Ḥéaṅga aká uḥḍani^{n'}-biamá. Ma^{n'}te aḥá-biamá. Ma^{n'}te gḥi^{n'}-
 they say. At length Big turtle the (sub.) pushed his way through, they say. Within he went, they say. Within he sat
3. **biamá.** Ictá ḥaⁿ éḥaⁿbe gḥi^{n'}-biamá uḥḥide ga^{n'}. Wa'ú wi^{n'} a-í-biamá ha^{n'}-
 they say. Eye the emerging he sat, they say looking around as. Woman one was coming, morn- they say
- ega^{n'}tce ḥi. Ḥéaṅga gḥi^{n'} ḥínké eca^{n'}qti naji^{n'}-biamá. Ḥaháwagḥe gi^{n'}-
 ing when. Big turtle sat the one very near she stood, they say. Shield carried his
- biamá Ḥéaṅga aká Ḥaháwagḥe i^{n'}ḥata^{n'} te hǎ', á-biamá Wa'ú aká uḥḥidá-
 they say Big turtle the (sub.). Shield you tread will said he, they say. Woman the (sub.) looked around
6. **biamá.** Áwatě'ja íai édaⁿ, eḥégaⁿ-bi ega^{n'}, uḥḥidá-biamá. Cí égiḥa^{n'}-biamá.
 they say. At what place he speaks thought she, having, she looked around, they say. Again he said to her, they say:
- Ḥaháwagḥe i^{n'}ḥata^{n'} té. Gúdiha naji^{n'}-gǎ, á-biamá. Kí wa'ú aká íḥa-biamá.
 Shield you tread will. Further away stand, said he, they say. And woman the (sub.) found him, they say.
- Hiⁿ+! á-biamá. Cka^{n'}jí naji^{n'}-gǎ. Wabáji^{n'}wíḥḥe, á-biamá Ḥéaṅga aká Ḥé-
 Oh! said she, they say. Motionless stand. I cause you to carry said, they say Big turtle the (sub.). Big
9. **ṅaṅga aká nuda^{n'} atí-bi aí, é kí-gǎ, á-biamá.** Níkagahi ijaṅ'ge ubátihégiḥai
 turtle the (sub.) to war has come he say reach said he, they say. Chief his daughter he buried his by hanging up
- kě. é ga^{n'}ḥa atí-bi, aí, é kí-gǎ, á-biamá. Gá-biamá: Gaqíxḥeti ḥéḥai-gǎ,
 the that desiring has come, he say reach said he, they say. They said as fol- Break in (his send suddenly, (recl. ob.) lows, they say: head)
- á-biamá níkaci^{n'}ga bḥúga. Gá-biamá: Áqtaⁿ a^{n'}ḥáqixe ḥéḥaḥé tába, á-biamá
 said, they say people all. He said as follows, How possible you break in my (head) you send suddenly can? said, they say (pl.),
12. **Ḥéaṅga aká.** A^{n'}ḥáonaha ḥa^{n'}ḥaⁿ ḥéḥaḥai ḥi jíbe ḥaḥíḥaqa^{n'} taí, á-biamá.
 Big turtle the (sub.). You hit and it slips off of me each time you send it if leg you break yours will, said he, they say.
- Ní té nákadé'qti ḥi ugḥa^{n'} údaⁿ, á-biamá. Ci+cte! á-biamá Ní té nákadé
 Water the very hot when put him in good, said they, they say. For shame! said he, they say. Water the hot
- ana^{n'}bixa^{n'} níkaci^{n'}ga áhigi náḥit'é taí, á-biamá. Wiṅ'ke égaⁿ, á-biamá
 I scatter by kicking person many you die by scalding will, said he, they say. He tells the truth like it, said, they say
15. **níkaci^{n'}ga amá.** Kí égaⁿ ḥi usé údaⁿ, á-biamá. Ci+cte! á-biamá. Ḥéde
 people the (sub.). And so if to burn him good, said they, they say. For shame! said he, they say. Fire
- té ana^{n'}bixa^{n'} ḥi maja^{n'} ḥaⁿ bḥúga náqḥi^{n'}ḥé té. Égiçe ciṅ'gajiṅ'ga cti
 the I scatter by kicking if land the all I cause to blaze will. Beware children too
- áhigi náḥit'é taí, á-biamá. Wiṅ'ke égaⁿ, á-biamá. Kí ciṅ'gajiṅ'ga wi^{n'} ní
 many you die will, said he, they say. He tells the truth like it, said they, they say. And child one water
18. **ná-biamá.** Na^{n'}há, ní d'úba, á-biamá. Ḥéaṅga aká, Hiⁿ+! á-biamá. Ní
 asked for, they say. O mother, water some, it said, they say. Big turtle the (sub.). Oh! said, they say. Water
- té gactaṅ'ka-biamá Ḥéḥínké ní nákiḥai-gǎ, á-biamá. Edádaⁿ é wǎḥake,
 the (ot) he tempted they say. This one water cause him to ask for, said (one), they say. What that you mean,

- á-biamá. Naⁿhá! ní d'úba, á-biamá. $\Phi\epsilon\phi\text{ĩnké}$ $\mathcal{H}\epsilon\text{ta}\text{ŋga}$, Híⁿ+! aí, á-biamá.
 said (others), O mother! water some, it said, they' This one Big turtle, Oh! he said he, they
 they say. say.
- Wuhú! Ní naⁿ'pe $\phi\text{ĩnké}$ há, á-biamá. Ní^ata a $\phi\text{ĩ}^n$ a $\phi\text{á}$ -biamá, sín'de ké
 Wonderful! Water he is fearing said they, they To the having they went, they tail the
 say.
- u $\phi\text{á}^n$ -bi egaⁿ. $\mathcal{H}\epsilon\text{ta}\text{ŋga}$ aká ĩan'de ké $\text{ĩma}^n\text{a}^n\text{ta}^n$ ctēwaⁿ caⁿ sín'de ké 3
 held, they Big turtle the ground the clinging to notwith- yet tail the
 say having. (sub.) standing
- u $\phi\text{á}^n$ -bi egaⁿ ní^ata a $\phi\text{ĩ}^n$ ahí-biamá. Ní ké é $\phi\text{ĩh}$ aⁿ' $\phi\text{á}$ i $\phi\epsilon\phi\text{á}$ -biamá.
 held, they having to the having they arrived, they Water the headlong threw him they sent suddenly,
 say say him say.
- Ní ké gaⁿ' maⁿ $\phi\text{ĩ}^n$ -biamá. Xagégaⁿ maⁿ $\phi\text{ĩ}^n$ -biamá. Níwaⁿ gaⁿ'jĩnga gaxá-
 Water the for a he walked, they say. Crying a little he walked, they say. To swim knew not how he made
 while
- biamá. Wí! wí! wí! á-biamá. Wuhú! ní ké gazaⁿ'a ϕa $\phi\epsilon\phi\text{ai}$ -gá, á-biamá. 6
 they say. Wí! wí! wí! said he, they Wonderful! water the to the midst of send him said they, they
 say.
- Pí é $\phi\text{ĩh}$ i $\phi\epsilon\phi\text{á}$ -biamá. $\mathcal{H}\text{úwi}^n\text{xé}$ maⁿ $\phi\text{ĩ}^n$ -biamá. É $\phi\text{ĩ}\phi\epsilon$ uspé amá. Kí, T'é há,
 Again head- they sent him sud- Wandering he walked, they say. At length he sunk, they And, Dead
 long denly, they say. around say.
- á-biamá. Ag $\phi\text{á}$ -biamá. Ē'di égaⁿ ga $\phi\epsilon$ 'aⁿ etaí éde, á-biamá níaciⁿ'ga amá.
 said they, they They went homeward, Immediately you should have done said, they say people the
 say. they say. that to him, (sub.).
- Ag $\phi\text{á}$ -biamá $\mathcal{H}\text{ĩ}$ nújĩnga d'úba ě'di najiⁿ'-biamá. Kí $\mathcal{H}\epsilon\text{ta}\text{ŋga}$ ugáha 9
 They went home- when boy some there stood they say. And Big turtle floating
 ward, they say
- a-í-biamá. Ugásⁱn atí-biamá. Kí nújĩnga d'úba ě'di uckaⁿ' $\phi\text{an'di}$ daⁿ'be
 was coming, Peeping he came, they And boy some there deed (was at the to see
 they say. say. done)
- najiⁿ'-biamá. $\mathcal{H}\epsilon\text{ta}\text{ŋga}$ nudaⁿ tí $\mathcal{H}\text{ĩ}'\text{cti}$ t'é $\phi\text{a}\phi\text{á}$ -bi ecaí ϕa^n 'cti. Aⁿdaⁿ'be
 stood they say. Big turtle to war came when, in you killed him, you said heretofore. Look here
 the past that
- i $\phi\text{ái}$ -gá, á-biamá $\mathcal{H}\epsilon\text{ta}\text{ŋga}$ aká. U $\phi\text{á}$ ag $\phi\text{á}$ -biamá nújĩnga amá. $\mathcal{H}\epsilon\text{ta}\text{ŋga}$ t'é- 12
 at me, said, they say Big turtle the To tell went homeward, boy, the Big turtle you
 (sub.). it they say (sub.).
- $\phi\text{a}\phi\text{á}$ -bi ecaí éde $\phi\epsilon\text{ta}$ aká júga $\mathcal{H}\text{idáha}$ égaⁿ weáqaqa, á-biamá. $\mathcal{H}\epsilon\text{ta}\text{ŋga}$ aká
 killed that you said but this one, the body showed his as laughed at us, said they, they Big turtle the
 him behind (sub.) say. (sub.).
- ní ϕa aká-biamá. Hau! aⁿ $\phi\text{á}^n$ naxí ϕai hau, á-biamá níaciⁿ'ga amá. Iénaxí $\phi\text{á}$ -
 alive he is they say. Ho! we attack him ! said, they say people the They attacked
 (sub.) him
- biamá. Ē'di ahí-biamá Áwa $\phi\text{an'di}$? á-biamá. $\Phi\epsilon\phi\text{andi}$, á-biamá. Nuonaⁿ 15
 they say. There they arrived, they In what place? said they, they In this place, said (the boys), Otter
 say. say. they say.
- áwa $\phi\text{ĩ}^n$ é á. Wé's'á-nídeká ctí áwa $\phi\text{ĩ}^n$ é á, á-biamá. Cén^aba uné tai,
 where is he Grass-snake too where is he ? said they, they Those two let them seek
 moving say. moving say. him,
- á-biamá. $\mathcal{H}\epsilon\text{ta}\text{ŋga}$ aká maⁿ $\phi\text{ĩ}^n$ 'ka maⁿ'te g $\phi\text{ĩ}^n$ -biamá. $\mathcal{H}\text{ac}\text{ĩje}$ ictá ϕa^n edábe
 said they, they Big turtle the soil within sat they say. Tip of nose eye the also
 say. (sub.) (under) (ob.)
- enáqtci ϕa^n 'be amá. Wé's'á Nuonaⁿ ϕa^n 'ba uná-biamá ní maⁿ'ta ϕa Ecaⁿ'qti 18
 alone emerged they Snake Otter he too sought him, they water within. Very near to
 say. say him

- íha-biamá. Já çáⁿ ágajade-hna^{n'}-biamá. Íçáⁿba^{n'} etégaⁿ xī Nuçna^{n'} iñíqtí
they passed, they Head the they stepped regu- they say. A second time apt when Otter the very
say. over larly abdomen
- çan[']di çaqtaⁿ-biamá. Hau! jīⁿçéha, nié aⁿckáxe, á-biamá. Kī, Éataⁿ aⁿwa^{n'}-
in the he bit him, they say. Ho! elder brother, pain you make me, said he, they And, Why you seek
say.
- 3 çané? á-biamá xéaŋga aká. Uwína-máji hă, á-biamá. Wabçáte ka^{n'}bçá
me? said, they say Big turtle the I did not seek you said he, they I eat I want
(sub.). say.
- añ'gakikipai, á-biamá. Añ'kaji, t'ea^{n'}çé ga^{n'}çá-má é[']di uçéhe cka^{n'}hna ga^{n'}
we have met each said he, they Not so, to kill me they who wish there you join you wished so
other, say.
- aⁿwa^{n'}çané, á-biamá. Há jīⁿçé! há jīⁿçé! jīⁿçéha! wíbçaha^{n'}. Uwína-máji,
you sought me, said he, they O elder O elder elder brother O! I pray to you. I have not sought
say. brother! brother! you,
- 6 á-biamá. Wíbçactaⁿ tégaⁿ-máji, á-biamá. Hau! jīⁿçéha, ata^{n'} xī a^{n'}çactaⁿ
said he, they I will by no means let you go said he, they Ho! elder brother, how when you (open
say. (from my mouth), say. long your mouth
and) let me go
- taté, á-biamá. Ingçá^{n'} gçí xī wíbçactaⁿ tá miñke, á-biamá. Hūⁿ+! Ingçá^{n'}
shall, said he, they Thunder- has when I let you go will I who, said he, they Halloo! Thunder-
say. god come back god
- gçí xī a^{n'}çactaⁿ áçá. Hūⁿ+! Hi-útaⁿna a^{n'}çactai áçá. Hūⁿ+! Níaciⁿga
has when he lets me go indeed. Halloo! Between the legs he bites me indeed. Halloo! People
come back
- 9 wéça çéça-biamá. Çaqtaⁿ-bi é, á-biamá. Hi-útaⁿna çaqtaⁿ-bi é, á-biamá.
asking a he sent suddenly, He is bitten, he said they, it is Between the legs he is bitten, he said they, it is
favor of they say. that says, said. that says, said.
- Ŷiha útiñ-gă, á-biamá. Ŷiha gapúki-biamá. Hau! jīⁿçéha, Ingçá^{n'} amá
Tent-skin hit for him, said they, they Tent-skin they made sound by Ho! elder brother, Thunder- the
say. hitting, they say. god (sub.)
- gçí, á-biamá. Gáama Ŷiha uti^{n'}, á-biamá xéaŋga aká. Cī ja^{n'} gáçíaçá
has said he, they Those tent-skin hit, said, they say Big turtle the Again wood to fell it
come, say. (sub.).
- 12 údaⁿ, á-biamá. Ja^{n'} gě gaçíaçá-hna^{n'}-biamá. Ja^{n'} gě, Qwi+, qwi+, á-biamá.
good, said they, they Wood the they were felling they say. Wood the, (sound of trees fall- said, they say.
say. (pl. ob.) ing),
- Hau! jīⁿçéha, Ingçá^{n'} amá gçí, á-biamá. Gáamá cti ja^{n'} gaçíaçai, á-biamá
Ho! elder brother, Thunder- the has said he, they Those too wood they fell, said, they say
god (sub.) come, say.
- xéaŋga aká. Wahútaⁿçiⁿ çicíbe údaⁿ, á-biamá. Jīⁿçéha, gçí, á-biamá.
Big turtle the Gun to fire good, said they, they Elder brother, it has said he, they
(sub.). say. come, say.
- 15 Gáamá cti wahútaⁿçiⁿ çicíbai, á-biamá xéaŋga aká. Égiçe Ingçá^{n'} hútaⁿ-
Those too gun they fire, said, they say Big turtle the At length Thunder- roared
(sub.). god
- biamá wéahidé'qti. Hau! jīⁿçéha, gçí, á-biamá. Çacta^{n'}-biamá. Nuçna^{n'}
they say very far away. Ho! elder brother, it has said he, they He let him go, they say. Otter
come, say.
- aká qçáqçai-biamá. Gçé amá. Qçáqçai kí amá.
the very thin they say. He went they say. Very lean he reached home, they say.
(sub.) homeward
- 18 Wajiñ'ga na^{n'}ba-ma çá^{n'} ní çáⁿ çaquⁿ tai, á-biamá. Bçéxe wáçiⁿ gfi-gă,
Bird the two the water the let them drink said they, they Pelican having be ye re-
(ob.) it dry, say. them turning,

á-biamá. Wáfiⁿ agí-bi egaⁿ, Ní ɕaⁿ ɕaqui-gă hă, á-biamá. Níaciⁿga wiⁿ
 said, they, they having they were when, Water the drink ye dry said they, they Person one
 say. them coming back, they say

nudaⁿ atí éde t'éaⁿwaⁿɕai éde nía. Weáqaaqtiⁿi, t'eaⁿɕě aŋgaⁿɕai
 to war came but we killed them but alive. He laughs heartily at us, we kill him we desire

aⁿɕizai xī. ɕaqui-biamá wajiⁿga aká. Djúbaqti xéaŋga gɕiⁿ ɕaⁿ enáqti 3
 we take when. Drank it dry, they bird the said as follows, Ho! warrior Gray-squir-
 him say (sub.).

ugácta-biamá. xī xéaŋga aká gá-biamá: Hau! níkawasaⁿ Siŋ'ga, é'di
 was left they say. And Big turtle the said as follows, Ho! warrior Gray-squir-
 (sub.) they say:

gí-gă, águdi ɕáfiⁿcéiⁿte, á-biamá. Náɕuháqti t'éaⁿɕai, á-biamá. Siŋ'ga
 be coming where you may be mov- said he, they Almost I am killed, said he, they Gray-squir-
 back, ing, say. rel

amá hutaⁿqti agí-biamá. Wawénaxíɕa agí-biamá. Ní-uji ɕaⁿ wáɕabɕazá- 6
 the crying loud was coming back, To attack them he was coming Water-pouch the he tore them by
 (sub.) they say. back, they say. biting

biamá akíɕa. Uɕá'u'udá-biamá. Égiɕe ní kě bɕúgaqti é'ia akí-biamá.
 they say both. He bit holes in (them), they say. At length water the all there reached home,
 they say.

Watɕicka niúɕicaⁿ ɕaⁿɕá égiɕaⁿ-biamá; ní ugíji-biamá. Wébatái-gă,
 Creek lake to the it was as before, they water filled with its, they Sew ye for them,
 say; say.

á-biamá. Miⁿ'xa amá Bɕéxe-má núde gě wébatá-biamá. Wébaté ɕictaⁿ- 9
 said they, they Swan the Pelican the throat the sewed for them, they Sewing for they fin-
 say. (pl. sub.) (ob.) say. them ished

biamá. Ké, cí ɕaqui-gă. Wackaⁿ'i-gă, á-biamá. Égiɕe aⁿɕí'a tai, á-biamá.
 they say. Come, again drink it dry. Do your best, said they, they Beware we fail lest, said they, they
 say.

Cí ɕaqui-biamá. Cí ní ɕaⁿ djúbaqti ucté aniá. Há! níkawasaⁿ Siŋ'ga,
 Again they drank it dry, Again water the a very little was left they say. Ho! warrior Gray-squir-
 they say. (ob.)

águdi ɕáfiⁿcéiⁿte, ɕáɕuháqti t'éaⁿɕai. É'di gí-gă, á-biamá xéaŋga aká. 12
 wherever you may be mov- nearly I am killed. There be coming said, they say Big turtle the
 ing, back, (sub.).

É'di agí-bi egaⁿ cí núde wáɕabɕabɕazá-biamá. Cí ní kě bɕúgaqti é'ia
 There he was com- when again throat he bit and tore them in many Again water the all there
 ing back, they say places, they say.

akí-biamá. Núde gě píajiⁿqti wáxa-biamá. Baté ctěwaⁿ píajiⁿqti wáxa-
 reached home, Throat the very bad he made them, they To sew in the least very bad he made
 they say. (ob.) say. them

biamá, baté uɕíci égaⁿ. Caⁿ' aⁿwaⁿ'ɕic'a taŋ'gataⁿ. Siŋ'ga amá ɕiqá- 15
 they say, to sew difficult. Yet we fail we who will. Gray-squirrel the chased
 (mv. ob.) him

biamá xī ɕic'á-biamá. Siŋ'ga ít'aɕěwáɕě ínahiⁿ ă, á-biamá. Siŋ'ga e-hnaⁿ
 they say when they failed, they say. Gray-squir- abominable very ! said they, they Gray-squir-
 rel say. rel alone

xéaŋga júgɕai ebɕégaⁿ. E-hnaⁿ uɕúki ebɕégaⁿ, á-biamá. Ádaⁿ aⁿwaⁿ'ɕi'ai,
 Big turtle with him I think. He only sided with him I think, said they, they There-
 say. fore we have failed,

á-biamá. Caŋ'gaxá-biamá. Haⁿ' xī agɕá-biamá xéaŋga aká É'di 18
 said they, they They ceased they say. Night when went back, they Big turtle the There
 say. (sub.).

akí-biamá júwagɕai ɕaŋkádi. Hau! níkawasaⁿ, wamáxeɕai xī agɕé-hnaⁿi.
 he reached again, he with them by those who were. Ho! warrior, they get even when
 they say with them homeward

- Çiān'ge watcigaxe ičáhidai éjaⁿmiⁿ áhaⁿ, á-biamá. Agčá-biamá. Ūčicaⁿ
Your sister to dance they are tired I suspect ! said he, they They went homeward, Around
of waiting say. them
- maⁿčičiⁿ-biamá. Ĭéxe čaⁿ gigčasaču maⁿčičiⁿ-biamá. Níkawasaⁿ! čégimaⁿ té
he walked they say. Gourd the rattling his he walked they say. Warrior! thus I do will
- 3 ehé-de égaⁿ hā, á-biamá. Usá-biamá. Xéaŋga nudaⁿ čai xī'cti wáhna-
I said but so said he, they He burnt (grass). Big turtle on the went when, you inva-
say. they say. they say. war-path in the past
- híde-hnaⁿi. Níkaciⁿga wáqčiči gí-bi éskaⁿ amá usá-biamá. Ĭgičē xī čaⁿ
riably ridiculed. People killed them he is they think they he burnt (grass), At length vil- the
coming back that say they say. lage (ob.)
- éčaⁿbe akí-biamá. Wahútaⁿčiči čičiba-bi egaⁿ najiha jaⁿjīŋga ugácke
in sight they reached home, Gun (?) fired, they say having hair stick tied to
they say.
- 6 ačičiⁿ-bi egaⁿ, Nudaⁿ amá céagčiči. Ĭgacaⁿcaⁿ. Níkaciⁿga wáqčiči cagí. Iⁿčapa
having it, when, They who went to there they They ran round People killed there they Corn-
they say war have come. and round. them are coming back. crusher
- wiⁿ t'éčē á-bi no+! Ĭiādi'qti t'éčē á-bi no+! á-biamá. Mičáhe iādi'qti
one he killed he says (see Right in the he killed he says said he, they Comb right in the
note). lodge him say. lodge
- wiⁿ t'éčē á-bi no+! á-biamá. Wáxu iādi'qti wiⁿ t'éčē á-bi no+! á-biamá.
one he killed he says! said he, they Awl right in the one he killed he says! said he, they
say. lodge say.
- 9 Wéhe iādi'qti wiⁿ t'éčē á-bi no+! á-biamá. Siŋ'ga gazaⁿadiqti čábčičiⁿ
Pestle right in the one he killed he says! said he, they Gray-squirrel right among them three
lodge say.
- t'éwačē á bi no+! á-biamá. Nudaⁿhaŋga gazaⁿadiqti za'é'qti Xéaŋga
killed them he says ! said he, they War-chief right among them in a great Big turtle
say. uproar
- učaⁿ-biamá no+! Čiči'á-biamá no+! á-biamá. Ĭxijúqti maⁿčičiⁿ-biamá.
they held him, they say! They failed, they say! said he, it is said. Very proud he walked they say.
- 12 Jaháwagče gi'čičiⁿ maⁿčičiⁿ-biamá Xéaŋga. Ĭi té učé agčá-biamá. Ūgča
Shield carrying his walked they say Big turtle. Lodge tho to enter he went homeward, Telling of
(ob.) they say. to them
- gčičiⁿ-biamá. Níkaciⁿga na'aⁿ gaⁿčai égaⁿ é'di ahí-hnaⁿ-biamá. Eátaⁿ
he sat they say. People to hear it wished as there they regu- they say. Why
arrived larly
- čiči'ái ā, ecaⁿqčiči áiāgčičiⁿ. Ecaⁿqčiči ičagčičiⁿ xī eátaⁿ xī čaníja. Ní naⁿape
did they I very near they sat. Very near you sat if how when you alive. Water I feared
fail with you
- 15 dāxe gaⁿ aníja, á-biamá. Can'de gúdama ictá čīŋgaí, á-biamá. Eátaⁿ
I pre- so I alive, said he, they If so those over eye they have said they, they How
tended say. there none, say.
- xī čaníja ičiča-báji. Égaⁿčiči'ja maqúde maⁿte agčičiⁿ gaⁿ aníja, á-biamá.
if you alive they did not find Nevertheless ashes in I sat so I alive, said he, they
you. say.
- Níkaciⁿga wáqčiči agčiči. Eátaⁿ iⁿčéjai ā, á-biamá. Níaciⁿga číaqčiči-hnaⁿi
Person killing them I have Why you doubt ? said he, they People killing you reg-
come home. me say. ularly
- 18 wačákihna-báji égaⁿ wénudaⁿ pí. Níaciⁿga t'éawačē. Eátaⁿ iⁿčéjai čí'te.
you did not take ven- as to war on I was People I killed them. Why you doubt may?
geance on them them there. me
- Céna uágča tá minke. Caⁿdaxe, á-biamá. Cetaⁿ.
Enough I tell of will I who. I have stopped, said he, they So far.
myself say.

NOTES.

254, 2. *nikaci^{ga} aji ama^{ga}*, literally: "people, different, at them." It may be intended for *aji ama^{ga}taiⁿ*, "from a different people."

254, 4. *gade na^{ba}*. The two bundles or wisps of grass are used (1) for wiping the mouths and hands of the guests; and (2) for wiping the bowls and kettles. They are then put into the fire, and the bowls are passed through the smoke which ensues.

254, 5. *úhaⁿ ɸaⁿ ugácke (tēdi)*, equivalent to *uhaⁿ uɸúgacke*, and *ísagɸe*, the forked stick from which the kettle is suspended over the fire.

254, 9. *gíbaⁿⁱ-gǎ*, call to him. The *ɸegiha* call (*baⁿ*), but the *ɹɹiwere* never do. The latter go to each tent, and speak to those invited to a feast.

254, 12. *waská ɸiⁿheaú*. This is a contraction from "*waské aɸiⁿ ɸiⁿhé aú*, bowl, having, be sure."

256, 4. "*ɣejañga ɹii tēdi*," was given by the narrator, but "*ɣejañga é ɹii tēdi*" is plainer, according to J. La Flèche. I agree with F. La Flèche in regarding "*e ɹii tēdi*" as more definite than "*ɹii tēdi*". The word "*e*" may be rendered, "the aforesaid."

256, 5. *nikaci^{ga} gaama*, the people of the village where the Big turtle resided.

256, 5. *nudaⁿ iⁿwiⁿnudañgaɸe tai*, i. e., (*nudaⁿ*) *iⁿwiⁿnudaⁿ añgáɸe tai*. The "*nudaⁿ*" seems redundant.

256, 9-10. *niaci^{ga} ama*, the men for whose sake they were going to war. Frank La Flèche says that "*Ėbe núdaⁿ úhaⁿⁱ tēcti*" is equivalent to "*Núdaⁿ úhaⁿ aká ěbéi tēcti*," the former meaning, "Who is cooking the war-feast?" and the latter, "Who is he that is cooking the war-feast?"

256, 12. *ubésniⁿ weɸai tē*. Sanssouci prefers "*ubésniⁿ ɹi*," *if he finds him out*; but Frank La Flèche says "*úbesniⁿⁱ ɹi*," *if they find them out*, which is better.

256, 15. *ɹeɸawe*, the root of a water²plant, which is scarce at present. The plant has a leaf resembling a lily, but it is about two feet in diameter, and lies on the water. The stalk extends about two feet above the water, and ends in a seed-pod. The seeds, which are black and very hard, are almost oval. The Indians dry the root, and cut it in pieces about six inches long, if required for a long time; but, if not, they boil it.

257, 1. *inde ɸaⁿ ibiɣa-biama*. He made alternate black and red stripes on his face, extending from left to right.

257, 3. *ɸegaⁿ ama*. Here the narrator made an appropriate gesture.

257, 4. Song of the war-chief. The words in the text are of *ɹɹiwere* (Iowa) origin, but are given as pronounced by the Omahas. The correct *ɹɹiwere* version, according to Sanssouci, is, "*ɣetaⁿ Qa^{ye} watce ɣu he (anye ke) icá-naña hie tee ɣu he*," answering to the *ɸegiha*, "*ɣejañga wáte agí-biamá ecaí ɸaⁿ e té agii há*:" "The Big turtle is coming back from touching the foe, they say, you said. He is coming back from touching." Frank La Flèche reads "*wát'ě*" for "*wáte*"; but he does not understand the use of the last clause, *e te agii ha*.

257, 5. *uɸicaⁿ maⁿɸiⁿ-biama*. The war-party marched in the following order: Two scouts went in advance. Then came the "*nudaⁿhañga jiñga*," 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 *nudaⁿhañga jiñga*.

257, 7. *ɸakuɸa-gǎ*, addressed to the Buffalo.

257, 11. *gidáhaⁿ-biama*, equivalent to "*Najiⁿ átiáɸa-biamá*," *He stood suddenly*.

257, 19. tičái-gǎ, keep on, is addressed to a few; but when there are many in the party, tičéčai-gǎ is used, the latter (tičéčǎ) being the frequentative of tičé.

258, 2. níahičéča-biama (niahičéčǎ) is contracted from níáha, *into the water*; and ičéčǎ, *to send or be sent suddenly*.

258, 5. e^a tégaⁿ caⁿ iⁿte. Sanssouci says that this is not plain. He substitutes for it, "Eátaⁿ tádaⁿ cé éjaⁿ miⁿ hǎ" (ǀǀiwere, Toⁿ to uⁿ tána céé k'áre ké), *I suspect that is how he will act*; or, "Edé tádaⁿ cé éjaⁿ miⁿ hǎ," *I suspect that that is what he will say*. Frank La Flèche says that all three are correct.

258, 10. čic'iũka, *to bend the tail backward*.

258, 13. ačuha. The Turtle asked him to do something else; but the Wild-cat said that it was the only thing which he could do.

259, 3. ájaⁿ gaⁿ ceceiⁿte, may be equivalent to "Ájaⁿ gaⁿ céce éiⁿte." Sanssouci gave, as the ǀǀiwere, Tačká-na céce k'áre ke.

259, 7. gai tǎ xéjaǎnga taⁿ, implies that the narrator *witnessed* this; but as he did not, it should read, gá-biamá xéjaǎnga aká.

259, 12. čiqu'e-gaⁿ-ma. When anything is torn, the sound made by the tearing is called qu'ǎ.

260, 5. da tǎ, the nose of an animal as distinguished from that of a person, da kǎ.

260, 15. xéjaǎnga ǎ'di ača-biamá. The Turtle went thither to meet the Squirrel.

260, 18. ǀi xǎⁿhaqtei kǎ, just on the border or edge of the lodges, just outside the camp circle or the line of tents.

261, 3. ǀǀébe maⁿbítahíqti tǎdi. There are two renderings of this, according to Sanssouci. (1) ǀǀébe maⁿ-bit'á-ahíqti tǎdi, When, or, On arriving right at the door by pressing on the ground (in crawling). (2) ǀǀébe maⁿ-bít ihé-qti tǎdi, áciaǎa ǀici hidé tǎ'di čagčǐⁿ te, You will sit outside at the bottom of the tent-pole, when, by pressing on the ground with hands and feet as you are lying down, you drag yourself up even to the door. Frank La Flèche says that the first is the correct one in this myth.

262, 1. čiehnǐⁿ-de wa'ú wiⁿ bǎize tá miũke, etc.: "On account of you I will take a wife—you will acquire her for me." A figure of speech used in praising warriors.

262, 4. Waxu aka udaⁿqtei-biama, pronounced u+daⁿqtei-biama by the narrator. So, thirteen lines below, Wehe u+daⁿqtei-biama.

262, 9. wami hegajǐ amá, pronounced wamí< hégajǐ amá.

263, 11. siĩga wiⁿ ahaⁿ. Za'ǎqti, pronounced siĩga wiⁿ ahaⁿ<. Za+ǎqti.

264, 14. anaⁿ/bixaⁿ. This should be followed by "ǀǐ", *when*, as in line 16.

265, 11-12. aⁿdaⁿ/be ičái-gǎ, look at me from the place where you are standing: "Let your sight be coming hither to me." Ičai-gǎ is from ičǎ, the causative of i, *to be coming hither*. Daⁿbe ičǎ is a correlative of daⁿbe čéčǎ.

266, 14. wahutaⁿčǐⁿ čicibe udaⁿ. This is a modern interpolation, a change probably made by the narrator, who had forgotten the ancient phrase. Frank La Flèche says that he never heard it used in this myth. The three phrases which he heard were, "Wahá-sagi uitiũ-gǎ, Strike the hard skins for him"; "ǀǐha uitiũ-gǎ, Strike the tent-skins for him," and "Néxegaǎu uitiũ-gǎ, Strike the drum for him."

267, 3. djubaqtei xéjaǎnga gčǐⁿ čaⁿ, pronounced dju+baqtei, etc.

267, 14. bate ctěwaⁿ piǎjiqti wáxa-biama, pronounced bate ctěwaⁿ pi<ǎjiqti waxá-biama.

268, 7. á-bi no+. Frank La Flèche says that this is a wrong pronunciation of "á-bi aču+", which is a contraction of "á-bi áča u+."

TRANSLATION.

The people dwelt in a very populous village. The Big turtle joined them. And people dwelling at another village came regularly to war against them. And having killed one person, they went homeward. And the Turtle cooked for the war-path. He caused two persons to go after the guests. The servants whom he caused to go after their own were the Red-breasted-turtle and the Gray-squirrel. He made two round bunches of grass, and placed them at the bottom of the stick to which the kettle was fastened. And they were coming. The persons came in sight. "Ho, warriors!" said he. "Warriors, when men are injured, they always retaliate. I cook this for the war-path. I cook sweet corn and a buffalo-paunch. You will go after Corn-crusher for me. And call to him. Call to Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder also," said the Big turtle. At length the two men went to call to them. And they called to Corn-crusher. "Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl!" And they called to Comb. "Comb, be sure to bring your bowl!" (Four times.) And so they called Awl. "Awl, be sure to bring your bowl!" (Four times.) And they called to Pestle. "Pestle, be sure to bring your bowl!" (Four times.) And they called to Fire-brand too. "Fire-brand, be sure to bring your bowl!" (Four times.) And they called to Buffalo-bladder, too. "Buffalo-bladder, be sure to bring your bowl!" (Four times.) The criers reached home. "O war-chief! all heard it," said they. All those who were called arrived at the lodge of the Big turtle. "Ho! O war-chiefs, Corn-crusher, Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder, though those people have been injured, they do not seem to stir. Let us go on the war-path for them," said the Big turtle. "Let us go in four nights." He commanded Corn-crusher to cook. "O war-chief Corn-crusher, you will cook. And you, O Comb, will cook on the night after that. And you, O Awl, will cook, and complete the number." That many war-chiefs, four, cooked. They were war-chiefs; the rest were servants. And the people of the village said, "Why! Of the persons who have been called, who is cooking for the war-path?" And one said, "Why! The Big turtle cooked. Psha! Has he gathered all those who cannot move well enough, those who cannot move fast enough? Psha! If the foe find them out they will destroy them. When a war chief has sense, he may carry on war." Corn-crusher cooked. He cooked turnips, and he cooked a buffalo-paunch with them, just as the Big turtle had cooked one with sweet corn. And Awl cooked wild rice. And Comb cooked qeçawe. And the Big turtle said, "Enough days have elapsed. Let us go at night." And they departed. The Big turtle made leggings with large flaps. He tied short garters around them. He rubbed earth on his face, and he reddened it. He wore grass around his head. He put fine white feathers on the top of his head. He took his gourd-rattle thus. He rattled it. He sang the song of the war-chief. "The Big turtle is coming back from touching the foe, it is said, you say. He is coming back from touching." He walked, stepping very lively in the dance. He walked around them. As they went, it was day. At length a young Buffalo-bull came. "Warriors, wait for him," said the Big turtle. And he said to the Buffalo-bull, "While I walk on a journey, I am in a great hurry. Speak rapidly. Why are you walking?" "Yes, O war-chief, it is so. As they have told of you while you have been walking, I thought that I would walk there

with you, and I have sought you," said the Buffalo-bull. "Do so," said the Big turtle. "I wish to see your movements." The Buffalo-bull rolled himself back and forth. He arose suddenly. He thrust repeatedly at the ground with his horns. He pierced the ground and he threw pieces away suddenly. He stood with his tail in the air and its tip bent downward. An ash tree stood there. He rushed on it. Pushing against it, he sent it flying through the air to a great distance. "O war-chief, I think that I will do that, if they speak of vexing me," said he. "Look at the persons with whom I am traveling. There are none who are faint-hearted in the least degree. You are not at all like them. You have disappointed me. Come, begone," said the Big turtle. Again the Big turtle sang the song. "'The Big turtle is coming back from touching the foe, it is said,' you say. He is coming back from touching," said he. Again they departed. "Warriors, pass on," said he. There lay a stream, which was not small. They crossed it. And Fire-brand was ahead, walking with a great effort. At length, because he was weary, he plunged into the water and was extinguished. "O war-chief, I am not going beyond here with you," said he. "Warrior, I will soon return. Remain here for a while," said the Big turtle. Having reached the other side, they departed. At length a Puma came. "Warriors, wait for him. I suspect what he will say. Stand in a row," said he. "Speak quickly," said he, addressing the Puma. "What is your business?" "Yes, O war-chief," said the Puma, "it was told of you regularly, saying that you walked on a journey. And there I wish to walk, so I have sought you." "Do so," said the Big turtle. "I shall see your ways." And the Puma made his hair bristle up all over his body. He bent his tail backward and upward. And he had gone leaping to the bottom of a small hill. Having caught by the throat (*i. e.*, Adam's apple) a fawn that was about two years old, he came back, making it cry out as he held it with his teeth. "I think that I will do that, O war-chief, if anything threatens to vex me," he said. "Do something else," said the Big turtle. "No, O war-chief; that is all," said the Puma. "You have disappointed me," said the Big turtle. "Look at these persons with whom I am. Where is one who is imperfect? You are very inferior. Come, depart. You have disappointed me." They departed. At length, when they reached the foot of a hill, a Black bear came. "O war-chief, again one has come," said the warriors. "I suspect what he will say, warriors. Wait for him. Stand in a row," said the Big turtle. "Ho! Come, speak quickly. What is your business? While I walk on a journey, I am in a very great hurry," said the Big turtle, addressing the Black bear. "Yes, O war-chief, it is so. It was told of you regularly, saying that you walked on a journey. And as I desired to walk there, I have sought you diligently," said the Black bear. "Ho! Do so," said the Big turtle. "You may have thought how you do it. I wish to see your ways," said he. The Black bear pierced the ground with his claws, and threw lumps of earth to a great distance. And there stood an oak tree which had been blackened by fire. He attacked it. Having hugged it, he threw it with force to a great distance. "O war-chief, if anything threatens to vex me, I think that I will do that," said the Black bear. And the Big turtle said as follows, as he stood: "Ho! warrior, you have disappointed me. These are some persons with whom I am, but look at them. There is none who is faint-hearted in the least degree. You have disappointed me. Come, depart. Thus do I regularly send off the inferior ones."

They went into a dense undergrowth. At length the Buffalo-bladder was torn open, making the sound "Qu'e." "Alas! I am not going beyond here with you," said

he. "Ho, warrior! I will come back very soon. Remain so for a while," said the Big turtle. Again they departed. As they went, they reached a bad path. Very high logs were lying across it. The Red-breasted-turtle failed to step over them. "Ho, O war-chief! I am not going beyond here with you," said he. "Ho, warrior! I will come back very soon. Remain so for a while," said the Big turtle. Again they departed. As they went, behold, a Big wolf came. "O war-chief, again one has come," said they. "I suspect what he will say, warriors. Wait for him. Stand in a row," said the Big turtle. "Ho! Come, speak quickly, whatever may be your business. While I walk on a journey, I am in a very great hurry," said the Big turtle. "Yes, O war-chief, it is so. It was told of you regularly, saying that you walked on a journey; and as I desired to walk there, I have sought you," said the Wolf. "Ho! Do so," said the Big turtle. "You may have thought how you do it. I wish to see your ways," said he. The Wolf decorated himself. He reddened his nose; he reddened all his feet. He tied eagle feathers to his back. "Why! Do so. I wish to see your ways. Do so," said the Big turtle. The Wolf turned himself round and round. And he went to the attack by the wood on a small creek. He killed a deer. He brought it back, holding it with his teeth. "O war-chief, I think I will do that, if anything threatens to vex me," said the Wolf. "You have disappointed me. See some persons with whom I travel. There is none who is faint-hearted in the least degree. Come, depart. Thus do I regularly send off the inferior ones," said the Big turtle. "Warrior Gray-squirrel, go as a scout," said he. The Gray-squirrel went as a scout. At length he was coming back, blowing a horn. "O war-chief, he is coming back to you," said they. The Big turtle went thither. "Ho, warrior! act very honestly. Tell me just how it is," said the Big turtle. "Yes, O war-chief, it is just so. I have been there without their finding me out at all," said he. "Let us sit at the very boundary of the camp," said the Big turtle. The Big turtle spoke of going. "Warriors, I will look around to see how things are, and how many persons there may be just there," said he. He came back. "Warriors, let us go in that direction. This far is a good place for sitting," said he. By and by, as they moved, he said, "Ho! warrior! O war-chief Corn-crusher, do so. Make an attempt. He will go to the end lodge." "O war-chief, where shall I sit?" said he. "O war-chief and warrior, you will crawl right to the door, and sit on the outside," said the Big turtle. *Atque mulier mictum exiit.* She pressed on Corn-crusher, crawling in a line with him. When she saw him, she said as follows: "Oh! Heretofore have I desired mush. I have found for myself an excellent corn-crusher! I will pound my corn with an excellent corn-crusher! I have found it for myself." When she pounded on the corn with it, she mashed the whole hand flat, forcing out the blood with the blow. Out she threw it, sending it back again. "Bad corn-crusher!" Having sent it back as she threw it away, it went back, without stopping, to the Big turtle who was near by. He came back. "He whom you say is 'Corn-crusher' has come back, having killed one right at the lodge," said he. "O war-chief Comb, make an attempt. You will sit just at the place where Corn-crusher sat," said the Big turtle. Comb departed. He sat just where he was commanded to sit. Comb was very handsome. And a woman went out. She found Comb. "Heretofore I have been without a comb. I have found a very good comb for myself," said she. She took him back into the lodge. Very soon she combed her hair with him. He combed out all the hair on one temple (*i. e.*, pulled out by the roots). "The very bad comb, but I thought it was good." She threw him away

suddenly at the door. When he caused her to throw him away, he went back without stopping at all. He went back with the hair. "You have called him 'Comb.' I am coming back, having snatched all the hair from one right at the lodge," said he. He took it back to the Big turtle. He gave it to him. The Big turtle said as follows: "You make me thankful. I keep you to seek this. When we reach home, we shall cause the women to dance. Since it is you, I will take a woman. I will take a female.

O war-chief Awl, make an attempt. You will sit where the war-chief Comb sat," said the Big turtle. Awl was very handsome; he was very good to look at. He sat where he was commanded to sit. A woman went out and found Awl. "Oh! I have found a good awl for myself. I had no awl heretofore. It makes me thankful," said she. She went back to the lodge with him. She spoke of sewing her moccasins with him. "I will sew my moccasins with it," said she. She sewed them with him. She pierced the fingers with him. She missed in pushing him, sending him with force. There was much blood. She threw him away suddenly at the door. "The awl is indeed bad! I have indeed hurt myself. I have wounded myself severely," said she. She threw him far out from the door, sending him homeward. "You have called him 'Awl.' When I stabbed one right at the lodge, I killed her," said he. He had his spear very bloody. He came again to the Big turtle. "O war-chief," said they, "Awl is coming back, telling his own name. He has killed one." The Big turtle said as follows: "Ho! O war-chief, you make me thankful. Since it is you, I will blacken my face. The village shall be joyful. Ho! O Pestle, make an attempt. You will lie where the war-chief Awl lay," said he. Pestle was very handsome. And he arrived there. He lay where he was commanded to lie. A woman went out and found Pestle. "Oh! I have found a very good pestle for myself. I had no pestle heretofore," said she. She took him back to the lodge. She took some corn. She filled the mortar, and pounded the corn. She beat it fine. She thrust Pestle beyond, right on her knee. She missed the mark in pushing, sending him with force, and so she struck him into her knee. "Oh! A very bad pestle!" said she. She threw him outside, sending him homeward suddenly. "You have been used to saying 'Pestle.' He is coming, having stabbed one right at the lodge. He has killed one," said he. He reached the Big turtle again. "O war-chief, I have killed one," said he. "You make me thankful," said the Big turtle. "Ho, warrior Gray-squirrel! make an attempt," said he. "Fie! O war-chief, how can I do anything?" said he. The lodges camped among the trees. "You will pass along the trees above the smoke-holes of the lodges. If they find you, they will shoot at you. Do your best. Do your best to evade the arrows or blows. If one goes aside, rush on him," said the Big turtle. At length a boy found him. "This moving one is a gray squirrel!" said he. They went in a great uproar. They shot at him with guns. They even hit him with sticks. One boy stood aside. He attacked him and bit him. When they attacked him, they failed, and were approaching him. "Wonderful! Heretofore the gray squirrel was very easy to approach, but we have failed. One has bitten us alone" (*i. e.*, we have done nothing to him), said they. "He whom you are used to calling 'Gray-squirrel' is coming back, having killed one right among them," said he. He told it to the Big turtle. "Ho! real warrior, act very honestly," said the Big turtle. "O war-chief, it is just so. I have killed one," said he. "Ho! warrior, you make me thankful," said the Big turtle.

"Ho! warriors, I, even I, will make a trial. I shall not come back for some time.

Beware lest you go homeward. Beware lest you leave me and go homeward," said the Big turtle. He arrived there. Some ashes had been poured out. They were extinguished. At length the Big turtle pushed his way through. He went within. He sat within, with his eyes sticking out, looking around. A woman was approaching, when it was morning. She stood very close to the sitting Big turtle. The Big turtle carried his shield. "You will tread on my shield," said he. The woman looked around. "At what place does he speak?" thought she; so she looked around. Again he said to her, "You will tread on my shield. Stand further away." And the woman found him. "Oh!" she said. "Stand still. I send you with a message," said the Big turtle. "Reach home and say, 'The Big turtle says that he has come to war. He says that he has come desiring the chief's daughter, whose body has been placed on the bough of a tree.'" All the people said as follows: "Break in his skull suddenly." He said as follows: "How is it possible for you to break in my skull suddenly? If you let your weapons slip off suddenly from me each time, you will break your legs with the blows." "When the water is very hot, it will be good to put him in it," said they. "For shame! When the water is hot, and I scatter it by kicking, many of you will be scalded to death," said he. "He tells what is probably true. And if it be so, it is good to burn him," said the people. "For shame! If I scatter the fire by kicking it, I will cause all the land to blaze. Beware lest many of your children, too, die from the fire," said he. "He tells what is probably true," said they. And a child begged for water. "O mother, some water," it said. The Big turtle said, "Oh!" He tempted them with reference to the water. "Cause the child to ask for water," said one. "What do you mean by that?" said others. "When it said, 'O mother, some water,' this one, the Big turtle, said 'Oh!'" said he. "Wonderful! He is fearing the sight of water," they said. They took him to the water, holding him by the tail. Notwithstanding the Big turtle clung to the ground with his forelegs, they held his tail, and reached the water with him. They threw him forcibly right into the water. He walked the water for a while, crying a little, and pretending that he did not know how to swim. He said, "Wi! wi! wi!" "Wonderful! Throw him out to the middle of the stream," said they. Again they sent him headlong. He was wandering around. At length he sunk. And they said, "He is dead." They went homeward. "You should have done that to him at the first," said the people.

When the people went homeward, some boys stood there. And the Big turtle was approaching floating. He came peeping. And some boys stood looking at the place where the deed was done. The Big turtle said, "When the Big turtle came in the past to war on you, you said that you killed him. Look here at me." The boys went homeward to tell it. "You said that you killed the Big turtle, but as this one behind us showed his body, he laughed at us. The Big turtle is he who is alive," said they. "Ho! we attack him!" said the people. They attacked him. They arrived there. "In what place?" said they. "In this place," said the boys. "Where is the Otter? Where is the Grass-snake? Let those two alone seek him," said they. The Big turtle sat under the soil (*i. e.*, mud, etc., at the bottom of the water). Only the tip of his nose and his eyes were sticking out. The Snake and Otter sought him beneath the water. They passed very near to him, and stepped regularly over his head. When the Otter was about to pass the second time, the Big turtle bit him in the very abdomen. "Ho! elder brother, you make me pain," said the Otter. And the Big

turtle said, "Why do you seek me?" "I did not seek you. As I desired food, we have met each other," said the Otter. "No, you wished to join those who desire to kill me, so you sought me," said the Big turtle. "O elder brother! O elder brother! O elder brother! I pray to you. I have not sought you," said he. "I will by no means let you go from my mouth," said the Big turtle. "Ho! elder brother, how long before you open your mouth and let me go?" said the Otter. "When the Thunder-god has come back, I will let you go," said he. "Halloo! He lets me go when the Thunder-god has come back. Halloo! He bites me between the legs. Halloo!" said he. Raising his voice, he asked a favor of the people. "He says that he is bitten. He says that he is bitten between the legs. Hit tent-skins for him," said the people. They made the tent-skins sound by hitting them. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those hit tent-skins," said the Big turtle. And the people said, "It is good to fell trees." They were felling the trees here and there. The trees said, "Qwi+, qwi+," crashing as they fell. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those, too, fell trees," said the Big turtle. "It is good to fire guns," said the people. "Elder brother, he has come back," said the Otter. "Those, too, fire guns," said the Big turtle. At length the Thunder-god roared very far away. "Ho! elder brother, he has come back," said he. He let him go. The Otter was very thin. He went homeward. He reached home very lean. "Let the two birds drink the stream dry. Bring ye the Pelicans hither," said they. When they were coming back with them, the people said, "Drink ye the stream dry. A person came hither to war, and we killed him, but he is alive. He laughs heartily at us, when we take him and desire to kill him." The birds drank it dry. There was left only the very small quantity in which the Big turtle sat. And the Big turtle said as follows: "Ho! warrior Gray-squirrel, be coming hither again, wherever you may be moving. They have almost killed me." Gray-squirrel was coming back, crying loud. He was coming back to attack them. He tore open both of their water-pouches by biting. He bit holes in them. At length all the water returned to its former place. At the creek and lake it was as before; they were filled with their water. "Sew ye the pouches for them," said the people. They sewed up the throats of the Pelicans. They finished sewing them. "Come, drink it dry again. Do your best. Beware lest we fail," said the people. They drank it dry again. Again was very little of the water left. "Ho! warrior Gray-squirrel, wherever you may be moving. They have nearly killed me. Be coming hither again," said the Big turtle. When he was coming back, he bit and tore open their throats again in many places. Again all the water returned to its place. He made their throats very bad. He made them very bad to be sewed at all. It was difficult to sew them. "Yet we shall fail. The Gray-squirrel is very abominable! I think that the Gray-squirrel is the only one with the Big turtle. I think that he is the only one siding with him. Therefore we have failed to hurt them," said one of the people. They ceased. When it was night the Big turtle went back. He reached his comrades again. "Ho! warriors, when men get the better of their foes in a fight, they usually go homeward. I suspect that your sisters are tired of waiting to dance!" said he. They went homeward. He walked around them, rattling his gourd. "Warriors, I said that I would do thus, and so it is," said he. He burnt the grass. "You did nothing but laugh at the Big turtle when he went on the war-path." (This was addressed to the absent people of his village). He burnt the grass so that they might think that he

was coming home after killing the foe. At length they arrived in sight of the village, their home. Having fired guns, they tied the scalps to a stick. Then those in the village said, "Yonder come those who went to war!" The returning warriors ran round and round. "There they are coming home, having killed the people of the enemy," said those in the village. An old man said, "Corn-crusher says that he killed one. Halloo! He says that he killed her right at the lodge. Halloo! Comb says that he killed one right at the lodge. Halloo! Awl says that he killed one right at the lodge. Halloo! Pestle says that he killed one right at the lodge. Halloo! Gray-squirrel says that he killed three right among them (*i. e.*, in the midst of the ranks of the foe). Halloo! It is said that they held the war-chief, the Big turtle, right among them, in a great uproar. Halloo! It is said that they failed to injure him. Halloo!" The Big turtle walked very proudly, carrying his shield. He went homeward to enter the lodge. He sat telling them about himself. As the people wished to hear it, they continued arriving there. "Why did they fail with you when they sat very near? If you sat very near them, how is it that you are alive?" said the people. "I pretended to be afraid of water, so I am alive," said he. "If so, those over there have no eyes. How is it that they did not find you when you were alive?" "Nevertheless, I sat in the ashes, so I am alive. I have come home, having killed people. Why do you doubt me? As you did not take vengeance on the people who used to be killing you, I was there to war on them. I killed them. How can you doubt me? I will tell no more about myself. I have ceased," said he. The End.

THE MAN AND THE SNAKE-MAN.

TOLD BY NUDAⁿ-AXA.

Níaciⁿga wiⁿ í d'úba édí amáma; hégabají-biamá. Kí cénujín'ga
 People one lodge some there were, they not a few they say. And young man
 say;
 wiⁿ níaciⁿga údaⁿqtí-bi wajiⁿ'ctaⁿ ačá-biamá. Qčabé cugáqti té'di dahé
 one person very good, they in a bad humor went they say. Tree very thick at the hill
 say
 ɬaŋgáqti é'di uíčaⁿbe ačá-biamá. Kí qčabé cì ámaɬátaⁿ égičé níaciⁿga 3
 very large there up-hill he went, they say. And tree again from the other at length person
 direction
 watcícka áma té é ctí uhá a-í.tě. ɬahé é ctí ɬadé a-í.tě. Waⁿ'daⁿqti
 creek other the he too follow- was com- Hill he too when was com- Right together
 ing it ing. near it ing.
 ákikipá-biamá. Kiɬaⁿ'beqti gaⁿ najiⁿ'-biamá. Égičé gáqa gúataⁿ a-í aká
 they met each other, Looking hard at so they stood, they say. At length to that from the was ap- the
 they say. each other (See note) place place proach- one
 beyond ing who
 é'di ahí-biamá. Júgčé najiⁿ'-biamá. Nă! aŋgágčé té, á-biamá. Wahnáte 6
 there arrived, they With him he stood, they say. Why! let us go homeward, said he, they You eat
 say. say.

- té, á-biamá. Ga^{n'} júgče ačá-biamá. Ěgiče níaci^{n'}ga wahí ča^{n'} ga^{n'}-ča^{n'} amá.
will, said he, they So with him he went, they say. Behold people bone the in a curvilinear heap for they say.
say. (ob.) some time
- T'éwačai^{n'}-ma é níaci^{n'}ga júgče ačé aká e-hna^{n'} é t'éwačé akáma. Hau,
Those who were he man with him went he who he only he had killed them, they say. Well,
killed
- 3 wa'újiŋgáqtcí ě'di gčí^{n'} akáma. Jí t'ě'di wačáte tě wa'újiŋgáqtcí é níaci^{n'}
very old woman there was sitting, they say. Lodge in the food the very old woman she per-
ci^{n'}ga t'éwačai e hébe čaté téga^{n'}, úha^{n'} uígča^{n'}-biamá. Nin'dečá-biamá há.
sons killed them piece to eat in order pot she put in for him, they She caused it to be done, they say
that, say.
- Bčáta-máji-hna^{n'}-ma^{n'}, á-biamá. Kí wata^{n'}zi d'úba čéčí^{n'} iča^{n'}ačé hě,
I never eat it, said he, they say. And corn some this (sort) I have put away
- 6 á-biamá. Ě hnáte-hna^{n'} é^{n'}te, á-biamá (wa'újiŋga aká). A^{n'}ha^{n'}, á-biamá.
said she, they That you eat regu- it may be, said, they say (old woman the). Yes, said he, they say.
say. larly
- Ga^{n'} čí níkaci^{n'}ga janí t'ě'di ca^{n'} ují-biamá wata^{n'}zi tě. Kí ga^{n'} nin'de xí
So again men soup in the at any she put it in, corn the And so cooked when they say
rate they say (ob.).
- uší-biamá, ga^{n'} čatá-biamá. Píaji ínahi^{n'} áha^{n'}, ečéga^{n'} gčí^{n'} akáma (cénu-
she filled for him, and he ate they say. Bad indeed ! thinking was sitting, they say (young they say,
they say,
- 9 jín'ga aká). Níaci^{n'}ga hniŋké, ča'éwiče, á-biamá wa'újiŋga aká. Níaci^{n'}ga
man the). Person you who are, I pity you, said, they say old woman the (sub.). Person
hniŋké, úda^{n'}qti hniŋké, ča'éwiče, á-biamá. Edáda^{n'}qti íčigactaŋ'ka-ba
you who are, very good you who are, I pity you, said she, they say. What indeed he tempted you with and
júgče agíi tě eáta^{n'} íčanahi^{n'} é^{n'}te, á-biamá. Pí-ctěwa^{n'}-báji, á-biamá.
with you he was when how you consent could? said she, they Not at all good, said she, they say.
returning say.
- 12 Níaci^{n'}ga wahí čé cta^{n'}be ké é t'éwačai, á-biamá. Gasáni ha^{n'}ega^{n'}tcé'qtcí
Men bone this you see the he killed them, said she, they To-morrow early in the morning say.
say.
- čé taté, á-biamá wa'újiŋga aká. (Ě Wě's'á-níaci^{n'}ga akáma, é júgče
he go shall, said, they say old woman the (sub.). (He Snake-man was, they say, he with him
akí akáma. Či^{n'}wakičé-hna^{n'}-biamá xí a^{n'}ba dúba sátá^{n'} ja^{n'}-qtiéga^{n'}
reached he who, He fattened them regu- they say when day four five sleep about
home they say. larly
- 15 t'éwačé-hna^{n'}-biamá.) Ěga^{n'}-hna^{n'}i. T'éa^{n'}čáče te, á-biamá wa'újiŋga aká.
he killed regu- they say.) So it is usually. You kill me will, said, they say old woman the (sub.).
them larly
- A^{n'}hničta^{n'} xí wačánaqčí^{n'} te, á-biamá. Wahí gě waii^{n'} ičagaqade ihéa^{n'}čá-á,
You finish me when you hurry (away) will, said she, they Bone the robe covered with lay me down,
say. say. (pl. ob.)
- á-biamá. Kí a^{n'}hničta^{n'} tědíhi hi^{n'}bé céča^{n'} wi^{n'} iča^{n'}ačé-de wi'í, á-biamá.
said she, they And you finish me arrives at moccasin that one I put away, but I give said she, they say.
say. the to you,
- 18 Wačacka^{n'} té, á-biamá. Ata^{n'}qti wačúdeäji cí ctěctewa^{n'} đáze tědíhi xí
You do your will, said she, they However far. distant you notwithstand- evening arrives when
best say. reach ing at the
- učíqče tá aká Wě's'á aká, á-biamá wa'újiŋga aká. Ga^{n'} čé hi^{n'}bé ča^{n'}
overtake will he who Snake the said, they say old woman the And this moccasin the (ob.).
you (sub.), the (sub.).
- wi'í ča^{n'} sihníze t'ě'di čé đačáge cta^{n'}be tě cí taté, á-biamá. Níaci^{n'}ga
I give the you take when this headland you see the you shall, said she, they Man
to you (ob.) steps forward reach say.

- wi^{n'} ẽ'di naji^{n'}. Ẽ'di cí-daⁿ waqi^{n'}ha gáçaⁿ ça'í te, á-biamá. Kĩ ẽ'di cí
 one there stands. There you and paper that you give will, said she, they And there you reach
 reach
 tẽdĩhi xĩ ɸionúd-adaⁿ dúdugaqçe ica^{n'}ça-ă hẽ. Gĩ tate, á-biamá wa'újĩnga
 it arrives when pull off and facing this way place them . Come shall, said, they say old woman
 at home
 aká. Gañ'ki wa'újĩnga aká bẽúga uíça-biamá ga^{n'}, t'ẽça-biamá. Ha^{n'}ega^{n'} 3
 the And old woman the all told to him, they - as, he killed her, they Early in the
 (sub.). say.
 tcẽ'qtci xĩ ɸajú kẽ gasná-biamá. ɸicta^{n'}-biamá. Ẽgiçe cíbe tẽ ɸigçá-biamá.
 morning when flesh the he gashed it (= cut He finished, they say. At length entrails the he uncoiled, they
 into strips), they say. (ob.) say.
 Nĩ kẽ'ɸa aɸi^{n'} ahĩ-biamá. Nĩ kẽ ɸétaⁿ ẽgihiɸẽça-biamá. Cíbe ugáhaha
 Water to the having he arrived, they Water the this far right into it he plunged Bowels floating in
 them say. them, they say. tiny waves
 aja^{n'} amá. Wahĩ gẽ waii^{n'} içagaqade ihẽça-biamá. Hi^{n'}bé ɸaⁿ ɸizá-biamá; 6
 lay on they Bone the robe covered with he laid her down, Moccasin the he took, they
 say. (pl. ob.) say;
 ga^{n'} i^{n'}tcaⁿ aɸá-bi xĩ, baxú ẽ'di ahĩ-bi xĩ, daçáge tẽ waçĩona ıçe amá. Ga^{n'}
 so now he went, when, peak there he arrived, when, headland the became visible they So
 they say they say (ob.) say.
 wi^{n'}aqtciaⁿ siçizai tẽ'di daçáge waçúdeäji tẽ ẽ'di ahĩ-biamá; ahĩqti ɸẽça-
 once he took a when headland distant the there he arrived, they he arrived sud-
 step forward (ob.) say; denly right there
 biamá. Ga^{n'} nĩaci^{n'}ga wi^{n'} ẽ'di naji^{n'} akáma. Ga^{n'} waqi^{n'}ha ɸaⁿ 'í-biamá. 9
 they say. And man one there was standing, they And paper the he gave to him,
 say. (ob.) they say.
 Hau! wanáqçĩn-gă, á-biamá. Hi^{n'}bé ɸaⁿ wa'újĩnga wa'í ɸaⁿ ɸionúda-bi
 Ho! hasten, said he, they Moccasin the old woman gave the pulled off, they
 say. (ob.) to him (ob.) say
 ega^{n'}, ẽ'ɸugáqçe gçĩn'kiçá-biamá, Gçẽ te, eçẽga^{n'}-bi ega^{n'}. Cĩ nĩaci^{n'}ga aká
 having, facing that way he caused them to sit, Go home- will, thought, they having. Again man the
 they say, ward say (sub.)
 cĩ égaⁿ hi^{n'}bé ɸaⁿ 'í-biamá, waqi^{n'}ha wi^{n'} edábe. Cĩ tẽdĩhi xĩ waqi^{n'}ha 12
 again so moccasin the gave to him, paper one also. You (= here- when paper
 (=like) (ob.) they say, arrive after)
 gáçaⁿ ɸẽcpaha tẽ, á-biamá. Cĩ tẽdĩhi xĩ hi^{n'}bé ɸionúd-ada^{n'} ɸiçẽbe tẽ'di
 that (ob.) you show to will, said he, they You (= here- when moccasin pull off and door at the
 him say, arrive after)
 iça^{n'}ça-gă, á-biamá (nĩaci^{n'}ga aká). A^{n'}haⁿ, á-biamá (cẽnujĩnga aká).
 place them, said, they say (man the). Yes, said, they say (young man the).
 Wanáqçĩn-gă, á-biamá (nĩaci^{n'}ga aká). ɸañ'ge ahĩ-biamá. Ga^{n'} nĩaci^{n'}ga 15
 Hurry, said, they say (man the). Near, after he arrived, they And man
 moving say.
 wi^{n'} cí ẽ'di naji^{n'} akáma. Waqi^{n'}ha ɸaⁿ 'í-biamá. Hau! wanáqçĩn-gă,
 one again there was standing, they Paper the (ob.) he gave to Ho! hurry,
 say. him, they say.
 á-biamá (nĩaci^{n'}ga aká). Hi^{n'}bé ɸaⁿ nĩaci^{n'}ga pahan'ga aká wa'í ɸaⁿ ɸionúda-
 said, they say (man the). Moccasin the man the first the gave to the pulled off
 (ob.) (sub.) him (ob.)
 bi ega^{n'}, ɸiçẽbe tẽ'di iça^{n'}ça-biamá. Ga^{n'} nĩaci^{n'}ga áma aká hi^{n'}bé ɸaⁿ cĩ 18
 they having, door at the he placed them, they And man the the moccasin the again
 say say. other (sub.) (ob.)
 wi^{n'} 'í-biamá. Kĩ gá-biamá: ɸẽ hné uçáaⁿ te. Nĩaci^{n'}ga wi^{n'} gátẽdi naji^{n'}.
 one he gave to him, And said as follows, This you go you put on will. Man one in that stands.
 they say. they say: moccasins place
 Ẽ'di hné te. Wackañ'-gă, á-biamá. Cĩ égaⁿ hi^{n'}bé 'í-biamá waqi^{n'}ha
 There you go will. Do your best, said he, they Again like moccasin he gave to him, paper
 say. (him) they say

- edábe. Ě'di ahí-biamá. Ahau! wanáqčín-gă, á-biamá. Hiⁿbé áciádi
also. There he arrived, they say. Oho! hurry, said he, they say. Moccasin at the out-
side
- ičaⁿ'ča-biamá. Kĩ gá-biamá: Gátědi ní wiⁿ' ě'di ké amá. Sihníze čéčáčě
he placed them, they say. And he said as follows, they say: In that place water one there lies they say. You take sudden steps forward
- 3 xĩ, ní daⁿ'bajĩ-gă, á-biamá. Kĩ égaⁿ-biamá. Gaⁿ' ačai tě. Masáni ahí-
when, water do not look at it, said he, they say. And so they say. So he went. The other side he reached
- biamá. Hiⁿbé čaⁿ wégičionudá-biamá. Čáze ahí-biamá. Ě wa'újĩnga
they say. Moccasin the (ob.) pulled off their (from his feet) for them, they say. Evening arrived, they say. That old woman
- t'ěčai editaⁿ ačai tě čáze tě čě hă. Watčicka uíčaⁿbe tíčě uhá ačá-
he killed her since he went evening the that was it Creek up-hill passed on follow-
ing it went
- 6 biamá, čamú. Niúčican idaⁿbě'qti ahí-bi egaⁿ' égičě níaciⁿga ubésniⁿ-
they say, down-hill. Lake in the very middle arrived, having behold person he found out
- biamá. Ěgaxe agíi tě. Sigčě kě ugiha qáča agíi tě.
they say. Around he was returning. Trail the following back he was coming.
his own again
- Iⁿ'bejide-ma čaⁿ' égaⁿqti xĩxáxa-biamá cénuijĩ'ga aká. Huhú jiĩga
The red-tails the just so made himself, they say young man the (sub.). Fish small
- 9 ní kě ígagčěze jaⁿ'-biamá. Wě's'ă aká čahé čaⁿ éčaⁿbe jaⁿ'-biamá.
water the causing ripples lay, they say. Snake the (sub.) hill the (ob.) in sight lay, they say.
- Wě's'ă aká imaxá-biamá. Níaciⁿga wiⁿ' uáne, á-biamá. Caⁿ' wačionaqti
Snake the (sub.) asked him, they say. Person one I seek, said he, they say. And in full sight
- ágahaqti maⁿhniⁿ' égaⁿ wajiĩ'ga čin' ctěwaⁿ' gíáⁿ maⁿčín' xĩ ctaⁿ'be te,
on the very surface you walk so bird the (ob.) soever flying walks if you see it will,
- 12 á-biamá. Aⁿ'haⁿ, égaⁿ éde jaⁿ'ba-máji, á-biamá. Jaⁿ'be xĩ uwíčča te,
said he, they say. Yes, so but I have not seen said he, they say. I see him if I tell you will,
- á-biamá. Gaⁿ' ačá-biamá Wě's'ă amá ágaqčěqti. Ničaⁿ'haqci uhá-biamá
said he, they say. So went, they say Snake the (sub.) right with the current. On the very edge of the stream followed, they say
- Wě's'ă amá. Ěgičě Ikaĩ'git'e qúděqci gčín' akáma. Čégaⁿqti ahí-biamá.
Snake the (sub.). At length Toad very gray was sitting, they say. Just thus he arrived, they say.
- 15 Níaciⁿga wiⁿ' čěču í égaⁿ ctaⁿ'bewáčě-hnaⁿ', á-biamá. Xénaqčě ctěctewaⁿ'
Person one here having been coming you may have seen him, said he, they say. Shadow even if
- ctaⁿ'bewáčě-hnaⁿ', á-biamá. Uáne, á-biamá. Aⁿ'haⁿ, kagéha, čěču níaciⁿga
you may have seen it, said he, they say. I seek said he, they say. Yes, friend, here person
- wiⁿ' aⁿ'bičájaⁿ xĩ níaciⁿga wiⁿ' aⁿ'čín' řan'de naⁿ'p'an'de; éde áwatě'řa e'aⁿ'
one I lay by day when person one came near ground shaking it as but whither how
(= almost) he walked;
- 18 čéi'te ičápahaⁿ-máji, á-biamá. Ěě hă, á-biamá. Ě uáne čin' é, á-biamá.
he may have gone I do not know, said he, they say. That is he, said he, they say. He I seek the he, said he, they say.
him one say.
- Gaⁿ' ní kě uhá ačá-biamá. Gaⁿ' ánasa-biamá xĩ híaji amá. Či égaxe
So water the follow- he went, they say. So he cut off (his retreat) when he had not ar- Again around
(ob.) ing it say. rived.
- agi-biamá. Či ahíi tě'řa čĩngčě hă. Ní kě či ugiha agíi tě. Ěgičě
he was coming back, they say. Again he arrived at the there was none Water the again following his own (trail) he was re-
turning. At length

ǂé níǂāngáqti kě ídaⁿbě'qti agí-biamá. Égiǂe, Huhú ǂāngáqti wiⁿ níǂaⁿ'ha
 this very big stream the (ob.) in the very middle he was coming back, they say. Behold, Fish very big one edge of the water

xébe kě'di jaⁿ amá. Wawémaxá-biamá. Níaciⁿga, kagéha, uán éde
 shallow in the he lay they say. He questioned him, they say. Person, O friend, I seek but

iǂáǂa-máji, á-biamá. Céǂu úwaǂakié aká ǂaⁿ éě hǎ, á-biamá. Wuhú! 3
 I have not found him, said he, they say. Yonder you talked with the one in the it is said he, they say. Is it possible!

á-biamá. Úmakaji'qciaⁿ áakip éde íǂahaⁿ-máji hǎ, á-biamá Wě's'ǎ aká.
 said he, they say. Not very easily I met him but I did not know him said, they say Snake the (sub.).

Gaⁿ agǂá-biamá. Kí é-biamá Huhú ǂāng'ga aká. Gaⁿ'ki majaⁿ uckaⁿ
 So he went homeward, they say. And it was he, they say Fish big the (sub.). And land where the deed

ǂan'di aki-biamá. Éqti aki-biamá ǂi Siⁿ'snedewágiǂe amá wiⁿ itáǂaǂataⁿ 6
 was done he reached home, they say. He him-self reached home, when Muskrat the one from up stream (sub.)

a-í-biamá. Uǂaⁿ-biamá Wě's'ǎ aká. Wawéwimáxe téiⁿke, á-biamá. Índádaⁿ
 was approach-ing, they say. Held him, they say Snake the (sub.). I question you will, said he, they say. What

aⁿǂaⁿ'ǂamáxe téiⁿte? ǂakúǂ égañ-gǎ, á-biamá Siⁿ'snedewágiǂe aká. Caⁿ,
 you ask me may? Do speak quickly, said, they say Muskrat the (sub.) Still,

Níaciⁿga uákie-de ǂéǂu najiⁿ'akiǂe-de é ǂéhniⁿ ebǂégaⁿ, á-biamá (Wě's'ǎ 9
 Person I talked when here I caused him to and he you are he I think, said, they say (Snake

aká). An'kaji, á-biamá Siⁿ'snedewágiǂe aká. Nǎ! ǂé níaciⁿga úwaǂaki
 the). No, said, they say Muskrat the (sub.). Why! this person you talked with them

ecé amá iǂápahaⁿ, á-biamá Siⁿ'snedewágiǂe aká. ǂéǂandi agǂiⁿ ǂi níaciⁿga
 you the one I know him, said, they say Muskrat the (sub.). In this place I sat when person

wiⁿ ǂi wiwíǂa tě caⁿ'qti íhe aǂai, á-biamá. Jaⁿ wiⁿ ní maⁿ'te biǂaⁿ- 12
 one lodge my own the in spite of passing went, said he, they say. Wood one water within he broke by pressing on

biamá. É ní maⁿ'te aⁿ'ǂai tě'di caⁿ edádaⁿ ǂéǂetewaⁿ abǂiⁿ agǂé ǂi áagǂiⁿ-
 they say. He water within asked me to when yet what soever I had it I went when I sit go with him home-ward

hnaⁿ-maⁿ éde iⁿ'bixaⁿ, á-biamá Siⁿ'snedewágiǂe aká. Kí aⁿ'ba águdi tě'di,
 on it regularly but he broke it said, they say Muskrat the (sub.). And day where when, for me,

á-biamá (Wě's'ǎ aká). Nǎ! sídadi miⁿ maⁿ'ciqti tiǂaⁿ, é ǂi wiwíǂa íhe 15
 said, they say (Snake the). Why! yesterday sun very high had he lodge my own passing become, by

aǂai. Kí ǂ'di ǂé ǂi jaⁿ kě bixaⁿ, á-biamá (Siⁿ'snedewágiǂe aká). Gaⁿ
 went. And there went when wood the he broke, said, they say (Muskrat the). So

wiñ'kegaxá-biamá. Kagéha, wiⁿ'ǂakǂetiaⁿ, á-biamá (Wě's'ǎ aká) Pí
 he believed him they say. Friend, you speak the very truth, said, they say (Snake the). Again

níǂaⁿ'ha íhe aǂá-biamá (Wě's'ǎ amá). Gaⁿ ǂé níǂaⁿ'ha-ǂáǂicaⁿ ǂíxe-sági
 bank of the passing went, they say (Snake the.) And this towards the bank of the red willows stream

ní kě ágadǂamu gǂiⁿ-biamá. ǂehámajide ǂ'di gǂiⁿ akáma. Uǂaⁿ-biamá 18
 water the leaning down sat they say. Red-breasted turtle there was sitting, they say. Held him, they say (ob.) close to

Wě's'ǎ aká. Wawéwimáxe tá miñke, á-biamá. Níaciⁿga uáne-hnaⁿ-maⁿ
 Snake the (sub.). I question you will I who, said he, they say. Person I have sought him regularly

éde iǂáǂa-máji, á-biamá (Wě's'ǎ aká). An'kaji'qtiaⁿ, á-biamá (ǂehámajide
 but I have not found said, they say (Snake the). Not so at all, said, they say (Red-breasted him turtle

- aká). Ī' tca' qtcī éčāⁿ be agčī. Né čāⁿ niúgacúpa edítaⁿ éčāⁿ be agčī,
the). Just now in sight have I Lake the pond from it in sight have I
come again. come again.
- á-biamá. Ádaⁿ indádaⁿ ctewaⁿ úciákiča-máji, kagéha, á-biamá. Ačá-
said he, they Therefore what soever I have not deceived O friend, said he, they Went
say. say. (any one), say.
- 3 biamá (Wě's'a amá). Ēgiče Ľébia úqti amá wiⁿ' ní xébe řaⁿ' ha ké'di
they say (Snake the). At length Frog very green the one water shallow edge by the
ones who
- ugáha gaⁿ' gčīⁿ' akáma. Ě'di ahí-biamá Wě's'á aká. Kagéha, níaciⁿ' ga
floating so was sitting, they say. There arrived, they say Snake the (sub.). Friend, person
- uáne-hnaⁿ-maⁿ'. Ēgiče ctaⁿ' bewáčě, á-biamá. Aⁿ, á-biamá (Ľébia aká).
I have sought him regu- At length you may have seen said he, they Yes, said, they say (Frog the).
larly. him, say.
- 6 Ké, učá-gă, á-biamá. Níaciⁿ' ga uáne-hnaⁿ-maⁿ' éde ičáča-máji. Ěskana
Come, tell it, said he, they Person I have sought him regu- but I have not found Oh that
say. larly him.
- ctaⁿ' beinte čútaⁿ' qti iⁿ wiⁿ' čahna kaⁿ' bčégaⁿ, á-biamá (Wě's'á aká). Qá-i-ná!
if you have seen very straight you tell to me I hope, said, they say (Snake the). Is it possible!
him
- Kagéha, sídadi đázěqtcī-hnaⁿ čanⁿ' di čéřahičéčaⁿ' řa ní učíbčī gčīⁿ' čāⁿ ě'di
Friend, yesterday very late in the at the at this one behind water eddy sits the there
evening (time) (ob.)
- 9 agčīⁿ' ři níaciⁿ' ga řénaqčē řaⁿ' be, á-biamá. Aⁿ' haⁿ, kagéha, ěč há, á-biamá.
I sat when person shadow I saw, said he, they Yes, friend, it was said he, they
say. say. he say.
- Ě uáne há, á-biamá. Gaⁿ' itářa řéčicaⁿ gaⁿ' ě' řa ačá-biamá Wě's'á
He I seek him said he, they So up stream to that side so thither went, they say Snake
say.
- aká. Či é čékě uhá ačái tě. Gaⁿ' né wiⁿ' řařinⁿ' xe ákicugáqti égaⁿ' ké'di
the Again he this follow- went. So lake one green scum very thick like in the
(sub.). (fig. ob.) ing it
- 12 řéřaňga amé-de bákiáhaⁿ maⁿ' čīⁿ' amá. Wě's'á aká naň' ka ágčīⁿ' ičāⁿ'-
Big turtle the (sub.), pushing and walked they say. Snake the (sub.) back sat on suddenly
and raising it
- biamá. Kagéha, wawéwimáxe tá minke. Ěčāⁿ be égaň-gă, á-biamá. Nă!
they say. Friend, I question you will I who. Do emerge (from the said he, they Why!
water), say.
- indádaⁿ aⁿ' čāⁿ' čamáxe tádaⁿ'? á-biamá. Níkaciⁿ' ga amé ědedí-amá čāⁿ' ja
what you ask me will! said he, they say. Person he who is there is he moving though
- 15 wěcpahaⁿ' ři tédřhi t'ěčičě tai. Ádaⁿ canⁿ' gaxa-gă, á-biamá (řéřaňga aká).
you do not know when he will kill you. Therefore quit it, said, they say (Big turtle the).
him
- Wě's'á aká dúduqáqtcī gčīⁿ'-bi egaⁿ' (gagígixe, đá čāⁿ maⁿ' ci), řéřaňga
Snake the drawn up very sat, they say having (coiled up, head the high), Big turtle
(sub.) much (ob.)
- čīnké é éskaⁿ ečégaⁿ gčīⁿ'-biama. Kagéha, čútaⁿ iⁿ wiⁿ' ča-gă, á-biamá
he who he it might be thinking he sat, they say. Friend, straight tell it to me, said, they say
- 18 Wě's'á aká. Aň' kaji, á-biamá řéřaňga aká. Nă! uwíbčā tečāⁿ, wiⁿ' ake
Snake the No, said, they say Big turtle the Why! what I have told you, I told the
(sub.). (sub.) truth
- égaⁿ, á-biamá. Ěgaⁿ gaxáři-gă. Níkaciⁿ' ga amá ědedí-amá čāⁿ' ja wěcpa-
like it, said he, they So do not. Person the there is he moving though you do not
say. (sub.)
- haⁿ' ři tédřhi čí égiče t'ěčičě tai, á-biamá řéřaňga aká. Píqti řigčīhaⁿ gčīⁿ'-
know when you beware lest he kill you, said, they say Big turtle the Yet again raising himself sat
him (sub.).
- 21 biamá Wě's'á aká. Čěčīnké cé áhaⁿ, ečégaⁿ-biamá. Ké, kagéha, nă!
they say Snake the (sub.). This one that I thought he, they say. Come, friend, why!

279, 15. *Ḥaṅge ahi-biama.* “*Ḥaṅ’ge*, *near to*, refers to a time or place *towards* which one moves; but *ácka*, *near to*, implies rest. *Ḥade*, *near*, *near to*, implies that the destination is near the starting-point.”—Frank La Flèche.

279, 20. *cí égaⁿ hiⁿbe ‘i-biama waqíⁿha edabe.* Judging from the context, this sentence is out of place, and the correct order is: *Ēdi ahí-biamá* (at the place of the third man). *Ahaú, wanáqçíñ-gă, á-biamá.* *Hiⁿbé áciadi içaⁿ‘ça-biamá.* *Kí gá-biamá: Gátēdi ní wiⁿ ēdi ké amá.* *Sihníze çéçaçē xí ní kē daⁿbáji-gă, á-biamá.* *Cí égaⁿ hiⁿbé ‘i-biamá waqíⁿha edábe.* *Kí égaⁿ-biamá.* *Gaⁿ açaí tē.*

280, 4. “*Ḥaze ahi-biama*,” is incorrect. Read “*Ḥáze hí amá.*”—Frank La Flèche.

280, 8. *iⁿbejide*, the red-tail fish, has red fins; but the body is not red.

280, 9. *ígagçeze jaⁿ-biama.* Sanssouci reads *ugágçeze*, but Frank La Flèche thinks that it should be *gagçeze jaⁿ-biama.* He does not understand *ígagçeze* (given by a Ponka). The Fish lay in shallow water that struck against it and divided, flowing below it in ripples.

280, 9. *ḍahe çaⁿ éçaⁿbe jaⁿ-biama.* The Snake lay in sight, on the hill, and called down to the little Fish.

280, 19–281, 1. *ni kē uhá aça-biama . . . niḡaṅgaqti idaⁿběqti agi-biama.* After leaving the Toad, he followed the shore of the lake, expecting to head off the young man. But he could not find him, so he retraced his steps. Again he did not find him, so he went back the third time. The Snake came back, and right to the middle of a stream (the big-water). There was a large Fish in shallow water next to the shore.

281, 2. *uan ede*, *i. e.*, *uane ede.*

281, 4. *aakip ede*, *i. e.*, *aakipa ede.*

281, 10–11. *uwaçaki ece ama*, in full, *uwaçakie ece ama.*

281, 13. *ni maⁿte aḍai.* *Ní maⁿte çé aḍai,* *He asked me to go with him under the water.*—Frank La Flèche.

282, 1. *né çaⁿ niugacupa editaⁿ,* etc. Sanssouci reads “*çéçaⁿ* (this curvilinear object)”, instead of “*ne çaⁿ*”.

282, 7. *ctaⁿ‘beíⁿte*, *i. e.*, *ctaⁿ‘be éíⁿte*; so *çéíⁿte*, 280, 18., in full, *çé éíⁿte.*

282, 12–13. *Ḥeḡaṅga . . . eçaⁿbe egañ-gă.* The Big turtle was nearly on the surface of the water, pushing up the *ḡaḡíⁿxe* as he moved along. Suddenly the Snake got on his back. “I will ask you something. Do come up out of the water (*i. e.*, do lift your head out of the water so that you can answer my questions).”

282, 20. *piqti ḡigçíhaⁿ gçíⁿ-biama.* The Snake once more raised his head higher, then he raised it still higher, so as to be ready to attack the Big turtle, should his suspicions prove well-founded.

TRANSLATION.

Some lodges of a people were there; they were a great many. And a young man, who was a very handsome person, departed in a bad humor. At the very dense forest he went up-hill to a very large bluff. And at length, from the forest in the other direction, a person was approaching, following the other creek. He, too, was approaching the hill which was near him. Right together they came, meeting each other. They stood looking at each other. At length the man who had been approaching arrived there, and stood with him. “Why! Let us go homeward. You will eat,” said he. So the youth went with him. Behold, the bones of men had lain for some time in a cur-

vilinear heap. The man who went with him was the only one who had killed those who had been killed. Well, a very old woman was sitting there. In order that he might eat pieces of the persons who had been killed, the food which was in the lodge, the old woman put it in the pot for the youth. She caused it to be cooked till done. "I never eat it," said the youth. "I have put away some of this corn. You may be used to eating that," said she. "Yes," he said. So she put the corn in the liquor in which the human flesh had been boiled. And so, when it was done, she filled a bowl for him, and he ate. "It is very bad!" thought he. "You man, I pity you," said the old woman. "You man, you very good-looking one, I pity you. With what indeed could he have tempted you? And when he was returning with you, how could you consent to come? He is far from being good. He killed the men to whom belong these bones that you see. He shall depart to-morrow, very early in the morning," said she. He who had taken him to his home was a Snake-man. He used to fatten his guests, and about the fourth or fifth day he used to kill them. "It is always so. You will kill me. When you finish with me, you will hurry. Lay down my bones, and cover them with a robe. I give to you one pair of those moccasins which I have put away. Please do your best. Notwithstanding how far you go, when evening comes, the Snake will overtake you. And as to this pair of moccasins which I have given you, when you take a step forward, you shall reach this headland that you see. A man stands there. When you reach there, give him that paper. Then pull off the moccasins, and place them facing this way. They shall come home," said the old woman. And when the old woman had told him all, he killed her. When it was very early in the morning, he cut the flesh in strips. He finished it. At length he uncoiled the entrails. He arrived at the stream with them. He plunged them this far right into the water. The entrails lay on it, floating, as it were, in tiny waves. He laid her bones down, and covered them with a robe. He took the moccasins; and so when he departed and arrived at the peak, the headland became visible. When he took a step forward, he arrived at the distant headland; he arrived suddenly at the very place. And a man was standing there. And the youth gave him the paper. "Ho! Hasten," said the man. Having pulled off the moccasins which the old woman gave him, the youth made them sit facing that way, having thought, "They will go homeward." And the man gave him moccasins in like manner, also a paper. "When you arrive, you will show that paper to him. When you arrive, pull off the moccasins and place them at the door," said the man. "Yes," said the young man. "Hurry," said the man. The youth arrived near the place, as he moved. And again a man was standing there. He gave him the paper. "Ho! Hurry," said the man. Having pulled off the moccasins that the first man gave him, the youth placed them at the door. And the other man gave him a pair of the moccasins, saying as follows: "You will put on these, and go. A man stands in that place. You will go thither. Do your best." Again in like manner he gave him moccasins, and a paper also. He arrived there. "Oho! Hurry," said the man. The young man placed the moccasins outside. And the man said as follows: "In that unseen place lies a stream. When you take sudden steps forward, do not look at the water." And it was so. So he departed. He reached the other side. He pulled off the moccasins for the owner. Evening arrived. It was evening of that day when he killed the old woman and departed. Passing on up-hill, he went following the course of the creek. Having arrived at the very middle

of the path around the lake, behold, he found out the Snake. He was coming back around the lake. Following his own trail, he was coming back again.

The young man changed himself into a red-tail fish. The little Fish lay, causing ripples in the water. The Snake lay in sight on the hill. The Snake questioned him. "I seek a person. And as you walk on the very surface in full view, if even a bird goes flying along, you will see it," said the Snake. "Yes, it is so; but I have not seen him. If I see him, I will tell you," said the Fish. So the Snake went right with the current. He followed along the very edge of the stream. At length a very gray Toad was sitting. Just thus the Snake arrived. "A person having been approaching here, you may have seen him. Even if there was only a shadow, you may have seen it. I seek him," said he. "Yes, my friend, when I lay by day, a person was here; a person came very near shaking the ground by walking; but whither or how he went, I do not know," said the Toad. "That was he. That was he whom I seek," said the Snake. And he departed, following the course of the stream. And when he thought that he had cut him off, the young man had not arrived. Again was the Snake returning around the bank. And there was no one at the place where he arrived. Again was he returning, following his own trail by the stream. At length he was coming back in the very middle of the path on the bank of this very large stream. Behold, a very large Fish lay in shallow water by the bank. The Snake questioned him. "I have sought a person, my friend, but I have not found him," said he. "The one with whom you talked yonder is he," said the Fish. "Is it possible! I went to much trouble to meet him, and even then when I saw him I did not recognize him," said the Snake. And he went homeward. And the large Fish was the young man. And the Snake reached his home, at the place to which he had taken the young man. Then was a Muskrat approaching from up-stream. The Snake took hold of him. "I will question you," said he. "About what may you ask me? Speak quickly," said the Muskrat. "When I talked to a person, I caused him to stand here, and I think that you are he," said the Snake. "No," said the Muskrat. "Why! I know the person with whom you say that you talked. When I sat in this place, a man went along, passing over my lodge, despite all my efforts to prevent him. He broke a stick under the water by bearing on it. When he asked me to go with him under the water, he broke for me whatever I carried home to sit on," said the Muskrat. And the Snake said, "On what day was it?" "Why! Yesterday when the sun had become very high, he went, passing over my lodge. And when he went thither, he broke the stick by bearing on it," said the Muskrat. And the Snake believed him. "My friend, you speak the very truth," said the Snake. Again he departed, passing by the bank of the stream. And along this bank of the stream the red-willows were leaning down close to the water. A Red-breasted turtle was sitting there. The Snake took hold of him. "I will question you. I have sought a person regularly, but I have not found him," said the Snake. "Not so at all. I have just now come back in sight. I have just come again in sight from this pond. Therefore, my friend, I have not deceived in any particular," said the Red-breasted turtle. The Snake departed. At length a very green Frog was sitting, floating by the edge of the shallow water. The Snake arrived there. "My friend, I have sought a person regularly. At length you may have seen him," said he. "Yes," said the Frog. "Come, tell about it. I have sought a person regularly, but I have not found him. I hope that you will tell me very accurately if you have seen him," said the

Snake. "Wonderful! My friend, very late in the evening yesterday, when I sat in an eddy at this place behind us, I saw the shadow of a person," said the Frog. "Yes, my friend, it was he. I seek him," said the Snake. So the Snake went to that side up-stream. Again he departed, following the course of the stream. And in the very thick green scum of a lake the Big turtle was walking, pushing it up. The Snake sat suddenly on his back. "My friend, I will question you. Do emerge from the water," said he. "Why! what will you ask me? Though the person is moving here, when you do not recognize him, he will kill you. Therefore quit it," said the Big turtle. The Snake sat drawn up, very much coiled up, with his head high. He sat thinking that the Big turtle was the one whom he sought. "My friend, tell it to me accurately," said the Snake. "No. Why! what I have told you, I have told truly. Do not do so. Though the person is moving there, when you do not recognize him, beware lest he kill you," said the Big turtle. Yet again the Snake sat raising himself. "This one is that!" thought he. "Come, my friend. Why! tell me," said the Snake. "I have suffered very much. Tell me." "Wonderful! Truly he does not listen to his friend," said the Big turtle. "I will tell you," said he. "Do your best," said the Snake. "The person whom you seek lies in that very large stream which you saw formerly. Do your best," said the Big turtle. "My friend, do you tell the truth?" said the Snake. "There he lies. Do your best. If you do not recognize him, he will kill you," said the Big turtle. "I will go thither," said the Snake. "Do your best. If you do not recognize him, he will kill you," said the Big turtle. He was going in the midst of the large stream. And there lay the person who was sought. And the Snake went thither. He arrived at the eddy of the stream. At length it had gone, carrying him underneath the water. It was the person who did not love him, that had changed himself into water (*i. e.*, the eddy). Notwithstanding the Snake wished to reach the surface, the eddy kept him under. So he died from suffocation. The young man killed the Snake. Then he went homeward. And he reached home.

THE BEAR-GIRL.

TOLD BY NUDA^{n'}-AXA.

Jí d'úba í amáma. Kĩ mi^{n'}jĩnga na^{n'}qti-biamá. Kĩ iha^{n'} aká
Lodge some pitched they say. And girl fully grown, they say. And her the
tents

giáhe-hna^{n'}-biamá. Wéče ačá-biamá. Kĩ najiha qáde ibistáqti akí-biamá.
used to comb her hair, they say. To get she went, they And hair grass pressed she reached,
(wood) say. tightly against home, they say.

Éga^{n'}da^{n'}ja í^{n'}tca^{n'}qtei najiha giáhe ča^{n'}cti. Píajĩ ínahiⁿ ehaⁿ⁺, á-biamá 3
Though so just now hair combed for her heretofore. Bad indeed ! said, they
say

iha^{n'} aká. Égiče Ma^{n'}tcú čínké mi^{n'}jĩnga píče akáma. Nú wi^{n'} cañge uné
her the Behold Grizzly bear the one girl was loving, they Man one horse seeking
mother (sub.) who say.

aší-biamá. Ma^{n'}tcú ké íča-biamá. Gátédi Ma^{n'}tcú ědedí-ké. Ma^{n'}can'de
arrived, they say. Grizzly the he found, they In that place Grizzly there he is lying. Den
bear (ob.) sav.

- uja^{n'} ja^{n'}t'e, ał. Ėgiçe wi^{n'} níaci^{n'}ga sabáji t'éçe táı, á-biamá. Wahúta^{n'}çi^{n'}
 lying in sound he Beware one people suddenly kill lest, said they, they Gun
 asleep, says. him say.
- bčúga čizái-gă. Cañ'ge-ma wágçi^{n'} tē. Ga^{n'} égaxe ačá-biamá. Ėgiçe čé
 all take ye. The horses they sat on them. So in a circle they went, they At length this
 say.
- 3 mi^{n'}jīnga aká gá-biamá: Dádihá, ma^{n'}tcúha i^{n'}čahni^{n'} ckí te, á-biamá. Kí
 girl the said as follows, O father, grizzly-bear please bring it back for said she, they And
 (sub.) they say: skin me, say.
- t'éča-biamá. Kí ičádi aká wáčaha^{n'}-biamá níaci^{n'}ga bčúga; áda^{n'} há ča^{n'}
 they killed him, And her the prayed to them, they people all; there- skin the
 they say. father (sub.) say say fore (ob.)
- 'íi-biamá. Ga^{n'}, Čéču ugáda^{n'}i-gă, iha^{n'} čin^{n'}ké é waká-bi ega^{n'}, ga^{n'} mi^{n'}jīnga
 was given to And, Yonder fasten it down, her the one her meant, they having, so girl
 him, they say. mother who say
- 6 wékináqçi^{n'} tē ačī^{n'} ačá-biamá. Čita^{n'} gčī^{n'}-biamá. Xagé-hna^{n'}-biamá.
 hurried to get as having it she went, they Working she sat, they say. She cried regularly, they say.
 ahead of her say.
- Mi^{n'}jīnga wi^{n'} iča^{n'}gá-biamá. Čita^{n'} gčī^{n'} tēdi júgče gčī^{n'}-biamá. Ga^{n'}
 Girl one her younger sister, Working sat when with her she sat, they say. And
 they say.
- čita^{n'}-biamá xī Ma^{n'}tcú gíka^{n'}-hna^{n'}-biamá. Eča+! é-hna^{n'}-biamá. Jīngá
 worked they say when Grizzly she cried for him regularly, Eča+! she said regularly, Small
 bear they say.
- 9 učá čéča-biamá. Na^{n'}há, čéaka (ma^{n'}tcúha čita^{n'}i xī, Eča+! é-hna^{n'}i hě),
 to tell sent suddenly, O mother, this one (grizzly-bear skin works when, Eča+! says only .)
 it they say.
- á-biamá. Ga^{n'}ki čita^{n'} gčī^{n'}-bi xī cī éga^{n'}-biamá. Eča+! é-hna^{n'}-biamá.
 said she, they And working she sat, when again so they say. Eča+! she said only, they say.
 say.
- Či jīngá aká cī učá čéča-biamá. Na^{n'}há, čéaka ma^{n'}tcúha čita^{n'}i xī, Eča+!
 Again small the again to tell sent suddenly, O mother, this one grizzly-bear works when, Eča+!
 (sub.) it they say. skin
- 12 é-hna^{n'}i hě, á-biamá. Ga^{n'} čicta^{n'}-biamá. Bizečá-biamá. Ga^{n'} ihéčai tē
 she says, said she, they So she finished, they say. She dried it, they say. So placed it when
 only say.
- bizečai éga^{n'} ga^{n'} čicta^{n'}-biamá. Jígaxe ačá-biamá. Kí čduíha-biamá
 she dried it as so she finished, they say. Playing games they went, they And she joined them, they
 say. say.
- Ma^{n'}tcú píčč aká. Wihe, ma^{n'}tcúha i^{n'}čin^{n'}gi mañgči^{n'}-ă, á-biamá Ga^{n'}
 Grizzly bear loved the one O little grizzly-bear begone after mine for me, said she, they So
 him who. sister, skin say.
- 15 ičéči^{n'} alí-biamá. Ga^{n'} júga gahá ča^{n'} bčúga ágačká-biamá. Ga^{n'} ma^{n'}tcú-
 having it she arrived, they So body on it the whole she tied it on, they say. So crying regu-
 for her say. larly
- xáge-hna^{n'} wénaxičá-biamá. Za'é'qti a^{n'}he-hna^{n'}-biamá. Ma^{n'}tcú aká
 like a grizzly bear she rushed on them, they In great they fled without exception, Grizzly bear the
 say. confusion they say. (sub.)
- weánixičč tá aká, á-biamá mi^{n'}jīnga nújīnga edábe. Éga^{n'}-hna^{n'}-biamá;
 attack us is about to, said, they say girl boy also. So invariably they say;
- 18 wénaxičá-hna^{n'}-biamá. Ėgiçe wéduba^{n'} tēdihi xī ca^{n'}ca^{n'} Ma^{n'}tcú-biamá.
 she rushed on them regularly, they At length the fourth time arrived when without she was a Grizzly bear,
 say. say. at it stopping they say.
- Ga^{n'} mi^{n'}jīnga jígaxe júwagče-má bčúga čénawačá-biamá. Iča^{n'}ge čin^{n'}ké-
 So girl playing those with whom all she destroyed them, they say. Her sister the one
 she was who
- onáqčei ugigčactá-biamá. Ga^{n'} í kě bčúga ga^{n'} čénawačá-biamá. Ga^{n'}
 alone remained of her (people), So lodge the all so she destroyed them, they So
 they say. (ob.) say.

ija^{n'}çe aká enáqtcí ma^{n'}can'de uja^{n'} ja^{n'}-biamá. Iañ'ge fiñké ma^{n'}can'de
her elder the alone den lying she slept, they Her younger the one den
sister (sub.)

é hébe ké iijébe tē'di uqigudá-bi ega^{n'} ē'di gfiñ'kičá-biamá. Na^{n'}péčihi
that part the door at the dug an inside having there she made her sit, they say. You hungry
(ob.) corner, they say

eté. Ji ké'ia ma^{n'}fi^{n'}-ā hē, á-biamá ija^{n'}çe aká. Ē'di ahí-bi ega^{n'} jí 3
may Lodge to the walk ! said, they say her elder the There arrived, having lodge
be. sister (sub.), they say

cénawačai ké ga^{n'} uhá ma^{n'}fi^{n'}-biamá. Ga^{n'} wénandē'qti-hna^{n'} akí-biamá.
were destroyed the so following she walked they say. So with a very full stomach she reached again, they say.
(line of)

Ci égasáni tē égiča^{n'}-biamá, Ē'di ma^{n'}fi^{n'}-ā hē. Na^{n'}péčihi eté. Wahnáte
Again on the morrow she said to her, they There walk ! You hungry may be. You eat
say,

té, á-biamá. Ci égasáni ē'di čekiča-biamá.
will, said she, they Again the next day there she sent her, they say.
say.

6

Égiče jí ké uhá ačá-biamá. Égiče níaci^{n'}ga dúbá ēdí akáma. Ji
At length lodge the follow- she went, they say. Behold person four were there, they Lodge
(line of) ing say.

úgfi^{n'} gfi^{n'} akáma. Wégidaha^{n'}-biamá. Ma^{n'}tcú iñinu dúbá amá akí-biamá.
sitting in they were sitting, She knew them, her own, they Grizzly-bear her four the reached home, they say.
they say. say. elder brother (sub.)

Hi^{n'}! iñuhá, wija^{n'}çe ta^{n'}wāngča^{n'} cénawačē'qti eda^{n'}! á-biamá. Xagé 9
Oh! O elder my sister village has altogether de- (see note) said she, they Crying
brother, stroyed them say.

naji^{n'} úča-biamá. Winaqtcí a^{n'}wāngigčácte, á-biamá. Eáta^{n'} áda^{n'}? á-biamá.
she stood telling about I alone am left of my (people), said she, they Why there- said they, they
them, they say. say. fore? say.

Jiñuhá, wija^{n'}çe Ma^{n'}tcúi hē, á-biamá. Ki, Atan'da^{n'} í áčigaji éi^{n'}te?
O elder my sister is a Grizzly said she, they And, At what time to be she may have com-
brother, bear say. (of the day) coming manded you?

Mañgfiñ'-gā. Étanda^{n'} í áčigaji xi cí té. An'kaji, iñuhá, ha^{n'}ega^{n'}tce 12
Begone. At the to be she com- when you will. No, O elder morning
proper time coming mands be com- ing brother,

tē'di xáci-hna^{n'} ma^{n'}bēi^{n'}, á-biamá. Áda^{n'} étanda^{n'} atí tá miñke, ha^{n'}ega^{n'}tce
when some inva- I walk, said she, they There- at the I shall have come, morning
time riably say. fore proper time

tē'di. Qčabé gáhičegē'ia wéahide ja^{n'}i-ā hē, á-biamá. Ga^{n'} agčá-biamá
when. Tree at the, extending far away lie ye said she, they So went back, they say
beyond that place say.

mi^{n'}jiñga amá. É cti ačá-biamá (nú amá). Akí-biamá. Ki ma^{n'}can'de 15
girl the He too went they say (man the). She reached again, And den
(sub.), they say.

xañ'gēqtci kí amá xi uqibča^{n'}-biamá. Eáta^{n'}? á-biamá. Níkasáka bča^{n'}
very near to she they say when (the Bear-girl) snuffed Why? said (the sister), A fresh human smelling
reached again an odor, they say. they say. smell of

hni^{n'}, á-biamá (Ma^{n'}tcú aká). An'kaji, ja^{n'}čehá. Égiče. Céna. Čacta^{n'}-ā hē.
you are, said, they say (Grizzly-bear the). No, O sister. Beware. Enough. Stop talking

An'kaji hē, á-biamá jiñgá aká Ca^{n'} čacta^{n'}-baji-biamá. Wihé, níkasáka 18
No said, they say small the Still she did not stop talking, they O younger a fresh human
(sub.). say. sister, smell

bča^{n'} hni^{n'}, ehé, á-biamá (Ma^{n'}tcú aká). Ga^{n'} čacta^{n'}-biamá. Ga^{n'} ja^{n'}-
smelling you are, I say, said, they say (Grizzly-bear the). At she stopped talking. At they
of length they say. length slept

- biamá. Ha^{n'}ega^{n'}tce amá. Hau. Ké, ma^{n'}ci^{n'}-ă hě. Wahnáte té, á-biamá.
they say. Morning they say. Come, walk You eat will, said (the Bear-girl), they say.
- Ga^{n'} ačá-biamá mi^{n'}jīnga. Waii^{n'} kě táčaa^{n'}be ehéča-biamá Ėgiče ugás^{n'}i-
So went they say girl. Robe the she rolled up and over the shoulders she placed it, they say. At length peeped
- 3 biamá nú amá. Čiān'ge i čin', á-biamá. Mi^{n'}jīnga ě'di ahí-bi ega^{n'}, ca^{n'}-
they say man the (sub.). Your sister is coming, said (one), they say. Girl there arrived, having, without they say
- ca^{n'}qti júgigče ačá-biamá. Ga^{n'} ačá-bi ega^{n'}, wacicka kě čia^{n'}-biamá. Wi^{n'}
stopping with her they went, they say. So went, they having, creek the they crossed, they say. One
- uta^{n'} gčionudá-bi ega^{n'} iān'ge gi^{n'}i^{n'}-biamá Masáni ahí-bi ega^{n'}, hi^{n'}bé
leggings pulled off his, they say having his sister he carried his, they say. The other side reached, having, moccasin they say
- 6 ugíā^{n'}-bi ega^{n'}, ian'de áčiaqti a^{n'}ha-biamá. Ėgiče mi^{n'}čuma^{n'}ci ákiha^{n'} hí
put his on, they say having, ground going straight he fled, they say. At length noon beyond arrived
- tě mi^{n'}jīnga ě'di kíāji tě. Ėgiče ija^{n'}če aká sigčé učuha-biamá. Ė néčē
when girl there reached not again. At length her elder the trail followed, they say. That kind-ling a fire
- gči^{n'} tě'di atí tě. A^{n'}ha^{n'}, águdiqti cí, i^{n'}čéni taí eda^{n'}+, á-biamá. Ga^{n'} wáči^{n'}
they sat at she came. Yes, wherever you how can you escape me? said she, they say. So having them
- 9 ačá-biamá nú amá Sigčé učuha-biamá Ma^{n'}tcú amá. Baxú dúbā a^{n'}ča-
went they say man the (sub.). Trail followed they say Grizzly-bear the (sub.). Peak four they left behind
- biamá. Kí wéduba a^{n'}ča ačai tēdīhi éča^{n'}be atí-biamá Ma^{n'}tcu amá. Ahaú!
they say. And the fourth leaving they went when in sight came, they say Grizzly-bear the (sub.). Oho!
- á-biamá. Čiān'ge éča^{n'}be tí hă. Wačka^{n'}i-gă, á-biamá. Ga^{n'} wáči^{n'}
said they, they say. Your sister in sight has come Do ye your best, said they, they say. And having them
- 12 ačai tē Čáču^{n'}háqtei úqča-biamá. Kí, Ahaú! á-biamá, ičágaska^{n'}bče tá
she went. Almost she overtook them, they say. And. Oho! said (one), they say, I make an attempt will
- miñke, á-biamá (nú na^{n'} aká). Čáču^{n'}háqtei úqče amá. Waqága gaxá-
I who, said, they say (man grown the). Very nearly they were over-taken, they say. Thorns he made
- biamá, ákicuga ukíhange čin'ge gaxá-biamá. Ga^{n'} waqága xagé íbča^{n'}qti
they say, standing thick having no space between he made, they say. So thorns crying had more than enough of
- 15 gacibe ahí-biamá Ma^{n'}tcú amá. Či úqča-biamá ga^{n'}, 'Ágčaa^{n'}čáče tcábe
out of arrived, they say Grizzly-bear the (sub.). Again she overtook them, when, they say You have made me suffer very much
- éga^{n'} čat'é taité, á-biamá. Ké, jī^{n'}čéha, wí ičágaska^{n'}bče tá miñke, á-biamá
as you die shall, said she, they say. Come, O elder brother, I I make an attempt will I who, said, they say
- (nú éduáta^{n'} aká). Wacicka jīn'gaqtei čia^{n'}-biamá. Qčabé cúgá xidái^{n'}-
(man next one the). Creek very small they crossed, they say. Tree thick she cannot say.
- 18 äj'qti gaxá-biamá. Ja^{n'} bča^{n'}ze kě edábe iāngáčēha gaxá-biamá. Áda^{n'}
force her way he made, they say. Wood fine the (ob.) also over a large tract he made, they say. There-fore
- xáci híāji amá Ma^{n'}tcú amá. Ėgiče čí úqča-biamá. Čáču^{n'}háqtei úqča-
for some did not arrive Grizzly-bear the (sub.). At length again she overtook them, they say. Very nearly she over-took them

biamá. Cí égičá'-biamá: 'Ágčaa'čáčě hégabáji égaⁿ wañ'gičě čat'é taité,
 they say. Again she said to him, they suffer You have made me not a little as all you die shall,
 á-biamá. Nă! jī'čěha, wí ičágaskaⁿ'bčě tá miñke, á-biamá nújiŋga wiⁿ.
 said she, they Why! O elder I I make an attempt will I who, said, they say boy one.
 Wáxu pa-iqti gaxá-biamá. Sí tě ákusán'de baqápi-biamá. Wamí kě gaⁿ 3
 Axl very sharp he made, they say. Foot the through and they pierced, they say. Blood the so
 (ob.) through
 naⁿbíxaⁿ gaⁿ maⁿčín'-biamá Maⁿtcú amá. Cí úqčá-biamá. Cí égičá'-
 scattered by so walked they say Grizzly-bear the Again she overtook them, Again she said
 walking to him
 (sub.). they say.
 biamá: 'Ágčaa'čáčě hégabáji égaⁿ, zaní čat'é tá-bi ehé, á-biamá. Ahaú!
 they say: You have made me not a little as, all you die shall I have said she, they Oho!
 suffer said, say.
 čie-gă, á-biamá. Gaⁿ řan'de hébe usnége gaxá-biamá Áaⁿsi čé tēdihi 6
 do you be said (one), they So ground piece cracked he made, they say. To jump she when
 the one, say. over went
 řan'de kě agčañ'kaⁿhaⁿ gaⁿ ačá-biamá. Ėgihičěčá-biamá. Gañ'ki agí-
 ground the on both sides so it went, they say. She went right into it, they And were re-
 (ob.) turning
 biamá iřinu wañ'gičě. Wahútaⁿčín gčíza-biamá. Čiřaň'ge 'ágčaa'wáččě
 they say her elder all. Gun took his, they say. Your sister has made us suffer
 brother
 tčábe. Ėgaⁿqti iⁿ'aⁿ tai, á-biamá. Ėgaxe najiⁿ-bi egaⁿ, kída-biamá, t'éčá- 9
 very. Just so we do will, said they, they Around in stood, they having, they shot at her, they
 to her say. a circle say they say, killed her
 biamá. Jan'de kě ékigčá'-biamá.
 they say. Ground the came together again, they say.

NOTES.

287, 1-2. giahe-hnaⁿ-biamá. Her mother combed her hair for her, although she was grown. This was customary.

288, 5-6. miⁿjiŋga wekinaqčín, etc. It should read: miⁿjiŋga aka wekinaqčín, etc.

288, 7. iřaňga-biamá. The sister was about two and a half feet high.

288, 8-9. Jiŋga, etc. Insert "aká" after "jiŋga." It was omitted by the narrator.

289, 9. Hiⁿ+! . . . cenawačěqti edaⁿ+! Edaⁿ+! is an interjection of *grief*, *surprise*, etc.

289, 12-14. haⁿegaⁿtce tēdi řaci-hnaⁿ maⁿbčín . . . jaⁿi-ă hě. The idea is as follows: "As I can come only early in the morning, do you sleep over yonder by those trees, which is nearer to the den. Then I shall not have so far to come, and I can stay longer."

290, 2. tačaaabe ehečě, to put the blanket around the shoulders, after rolling it up, in order to run swiftly.

290, 4. číqa-biamá. Nudaⁿ-axa explains this by "júha-biamá," they forded it.

290, 8. agudiqti ci iⁿčeni tai edaⁿ+. Sanssouci reads: "agudiqti ci etéctewaⁿ iⁿčeni tai edaⁿ+" The inserted word, "notwithstanding," makes the expression more forcible.

291, 6. usnege gaxa-biamá. It was about two feet wide.

291, 7. řande kě agčañkaⁿhaⁿ gaⁿ ačá-biamá. The ground went further apart.

The following rhetorical prolongations were made by Nudaⁿ-axa:

288, 16. za'eqti aⁿhe-hnaⁿ-biamá, pronounced za+čěqti aⁿhe-hnaⁿ-biamá.

289, 9. hiⁿ+! řinuha, pronounced hiⁿ+! tīnuha+.

289, 12. aňkajī, řinuha, pronounced aň'kajī, řīnuha+.

290, 18-19. adaⁿ řáci híäji amá, pronounced ádaⁿ řa+ci híäji amá.

290, 19. čačuhaqtei, pronounced ča+čuhaqtei.

TRANSLATION.

Some lodges camped. And a girl was fully grown. And her mother used to comb her hair for her. The girl went for wood. And she reached home with grass sticking in her hair. "Though it is so, she has just had her hair combed for her. It is indeed bad!" said the mother. Behold, the girl was in love with a Grizzly bear. A man arrived there, seeking a horse. He found the Grizzly bear lying down. "He says that a Grizzly bear is lying in that place. He is lying in a den, sound asleep. Beware lest he kill one of the people suddenly. All ye take guns," said the people. They sat on the horses. So they went in a circle, surrounding the bear. At length the girl said as follows: "O father, please bring me the skin of the Grizzly bear." And they killed him. And her father petitioned to all the people; therefore the skin was given to him. And he said, "Fasten down the skin yonder," referring to her mother. So the girl took it away, as she had hastened to anticipate her mother. She sat working at it. She cried continually. When she sat at work, her younger sister sat with her. And when the girl worked, she condoled with the Grizzly bear. She continued saying, "Eça+!" The younger one called to her mother in the distance to tell it. "O mother, this one when she works on the skin of the Grizzly bear, says nothing but 'Eça+!'" said she. And when the girl sat working, it was so again. She said nothing but "Eça+!" Again the younger one called to her mother in the distance to tell it. "O mother, this one, when she works on the skin of the Grizzly bear, says nothing but 'Eça+!'" said she. The girl finished it. She dried it. When she placed it so, as she dried it, she finished it. They went to play children's games. And she who loved the Grizzly bear joined in the sport. "O little sister, go after my Grizzly-bear skin," said she. So the younger sister brought it to her. Then the elder sister tied it on over the whole of her body. Then, crying regularly like a Grizzly bear, she rushed on them. They fled without exception, in great confusion. "The Grizzly bear will attack us," said the girls and boys. It was so each time; she invariably rushed on them. At length, when the fourth time arrived, she continued a Grizzly bear. And she destroyed all the girls with whom she played. Her little sister was the only one that remained. And she destroyed all in the lodges. And the elder sister slept, lying down alone in the den. Having dug a corner in a part of the den by the door, she made the younger sister sit there. "You are probably hungry. Go to the lodges," said the elder sister. The little sister arrived there, and walked along, following the line of the lodges, whose owners had been destroyed. And she reached the den again, having a very full stomach. Again on the morrow the elder sister said to her, "Go thither. You are probably hungry. You will eat." And she sent her thither again the next day.

At length she went, following the line of the lodges. Behold, four persons were there. They were sitting in the lodge. She recognized them. The four elder brothers of the Bear-girl had reached home. "Oh! Elder brothers, my sister has utterly destroyed those who dwelt in the village!" said she. She stood crying and telling about them. "I alone am left of my people," she said. "Why is it?" said they. "Elder brothers, my sister is a Grizzly bear," said she. And they said, "At what time has she commanded you to be coming? Begone. You will be coming when the time arrives again and she tells you to be coming." "No, elder brothers, I invariably walk for some time in the morning; therefore I shall have come hither at the proper time in the morning.

Sleep ye far hence, at the trees extending beyond that place," said she. So the little girl went back. And the men departed. The little girl reached the den again. And when she had arrived very near it again, the Bear-girl snuffed the air. "Why?" said the sister. "You have a fresh human smell," said the Bear-girl. "No, elder sister. Beware. It is enough. Stop talking. It is not so," said the younger one. Still she did not stop talking. "O younger sister, you have a fresh human smell, I say," said the Bear-girl. At length she stopped talking. And they slept. It was morning.

The Bear-girl said, "Come, go. You will eat." And the girl departed. She rolled up the robe and put it over her shoulders. At length the men peeped. "Your younger sister is coming," said one. When the girl arrived there, they departed with her without stopping. And having gone, they crossed the creek. One pulled off his leggings, and carried his sister on his back. Having reached the other side, he put on his moccasins as well as his leggings, and fled, going straight across the country. At length, when it was beyond noon, the girl had not reached the den again. At length her elder sister followed the trail. She had come to the place where they sat kindling a fire. "Yes, wherever you arrive, how can you escape from me?" she said. So the men went, having her after them. The Grizzly-bear followed the trail. They left four peaks behind. And when they departed, leaving the fourth peak, the Grizzly-bear came in sight. "Oho! Your sister has come in sight. Do your best," said they. And they went on, she following them. She almost overtook them. And the eldest man said, "Oho! I will make an attempt." They were nearly overtaken. He made thorns, standing very thick, with no space between. And the Grizzly-bear got out of them, having had more than enough of crying on account of the thorns. When she overtook them again, she said, "You have made me suffer very much, so you shall surely die." "Come, elder brother, I for my part will make an attempt," said the next man. They crossed a very small creek. He made a dense forest, through which she could not force her way at all. He also made small bushes extending over a large tract of land. Therefore the Grizzly-bear did not reach the end of the forest for some time. At length she approached them again. She nearly overtook them. Again she said to them, "As you have made me suffer not a little, all of you shall surely die." "Why! elder brother, I will make an attempt," said a youth. He made very sharp thorns, resembling awls. They pierced through and through the feet. The Grizzly-bear walked, scattering the blood at every step. Again she overtook them. Again she said to them, "I have said, 'As you have made me suffer not a little, you all shall surely die.'" "Oho! Do you be the one," said the eldest to the fourth brother. And he made part of the ground cracked. When she went to jump over, the ground on each side went further apart. She went headlong into the chasm. And all her brothers were returning. They took their guns. "Your sister has made us suffer greatly. We will do just so to her," said they. Having stood around her, they shot at her and killed her. The ground came together as it had been before it separated.

THE ADVENTURES OF THE BADGER'S SON.

TOLD BY ČAŇ'GE-SKĀ.

- Qúga ijin'ge amá ikima^{n'}čín ačá-biamá. Ta^{n'}waŋčpaⁿ hégactěwa^{n'}jì
Badger his son the (sub.) as a visitor went, they say. Village very populous
- ědedí-čpaⁿ amá. Ě'di ahí-biamá. Qúga ikima^{n'}čín atí, á-biamá. Níkagahi
there it was they say. There he arrived, they say. Badger as a visitor has said they, they Chief
come, say.
- 3 í etá tě'di júgče ma^{n'}čín'i-gă, á-biamá. Qúga ikima^{n'}čín atí, á-biamá.
lodge his at the with him walk ye, said they, they Badger as a visitor has said they, they
say. come, say.
- Ahaú! ikičái-gă, iŋgčó, á-biamá. Kí ě'di júgče ahí-biamá. Gíku-hna^{n'}-
Oho! let him come, O first-born said he, they And there with him they arrived, they They in- regularly
son, say. say. vited him
- biamá. Qúga ijin'ge éku atí, á-biamá. Ča^{n'} gíku-hna^{n'}-biamá. Nuda^{n'}-
they say. Badger his son I invite I have said (one), Still they in- regularly they say. War-
him come, they say. vited him
- 6 haŋga úju aká ijaŋ'ge wi^{n'} wa'ú údaⁿ t'a^{n'}-biamá. Čé Qúga ijin'ge kíku
chief princ- the his daughter one woman good he had, they say. This Badger his son they in-
pal (sub.) vited him
- tě'di wa'ú aká gá-biamá: Janúča íčiku hébe i^{n'}čahniⁿ ekí te, á-biamá.
when woman the said as follows. Fresh meat they in- a piece you having you will, said she, they
(sub.) they say: vite you to it for me come back say.
- A^{n'}haⁿ, égaⁿ xī'ctě égaⁿ taté, á-biamá. Kí agčé amáma kíku tě. Kí wa'ú
Yes, so even if so shall said he, they And he was going back, invited when. And woman
(be), say. they say
- 9 aká iijébe áciadi gčín' akáma. Janúča čaná čaⁿ čé abčín' agčí, á-biamá
the door on the was sitting, they Fresh meat you the this I have I have said, they say
(sub.) outside say. begged (ob.) come back,
- Qúga ijin'ge aká. Kí, I^{n'}čín gí-ă hě, á-biamá wa'ú aká. Kí éčín' akí-biamá.
Badger his son the And, Bring it hither said, they say woman the And having he reached there
(sub.) to me, (sub.) it for her again, they say.
- Kí 'í-biamá xī, Ata^{n'} xī čagčé taté? á-biamá. Čábčín' ja^{n'}-qtiégaⁿ agčé tá
And he gave to when, How when you go shall? said she, they Three nights about I go will
her, they say long homeward say. homeward
- 12 miŋke, á-biamá Qúga ijin'ge aká. Kí, Aŋgágče taté, čagčé tědhi xī,
I who, said, they say Badger his son the And, We go home- shall, you go arrives when,
(sub.) ward homeward at it
- á-biamá wa'ú aká. Ga^{n'} ca^{n'} kíku ga^{n'} naji^{n'}-biamá xī čan'di. Kí gá-biamá:
said, they say woman the So still inviting so they stood, they say lodges at the. And he said as fol-
(sub.) him lows, they say:
- Gasáni agčé tá miŋke, á-biamá. Agčé xī aŋgágče té ecé ča^{n'}ctí, á-biamá
To-morrow I go will I who, said he, they I go when we go home- will you heretofore, said, they say
homeward say. homeward ward said
- 15 Qúga ijin'ge aká. A^{n'}haⁿ, égipe Aŋgágče taté. Ha^{n'} xī a^{n'}oniqí te,
Badger his son the Yes, I said it. We go home- shall. Night when you rouse will,
(sub.) ward me
- á-biamá. Ga^{n'} ja^{n'}-biamá xī íxíčá-biamá Qúga ijin'ge aká. Čiqí-biamá.
said she, they So they slept, they when awoke, they say Badger his son the He awakened her,
say. say (sub.) they say.
- Čáhaŋ-gă. Aŋgágče té ecé čaⁿ agčé tá miŋke, á-biamá. Júgče agčá-biamá.
Arise. We go home- will you the I go will I who, said he, they With her he went homeward,
ward said homeward say. they say.

Égiçe ičádi aká igidaha^{n'}-biamá fiŋgé tē, ičé tē. Gá-biamá ičádi aká:
At length her the knew his own they say was miss- when, she when. Said as follows, her the
father (sub.) ing had gone they say father (sub.):

Cin'gajin'ga wiwíŋa Qúga ijin'ge júŋŋe kigŋé, á-biamá. I^{n'}ci^{n'}ŋahníŋe tai,
Child my own Badger his son with her has gone said he, they You chase mine for me will,
again, say.

á-biamá. Učáŋŋai xī, Qúga ijin'ge t'éŋaŋŋe tai. Cin'gajin'ga wiwíŋa i^{n'}ci^{n'}- 3
said he, they You overtake if, Badger his son you kill will. Child my own you hav-
say. her him

ŋahníⁿ ckí tai, á-biamá ičádi aká. I^{n'}c'áŋe aká, Níkagahi ijan'ge Qúga
ing her for you will, said, they say her the Old man the Chief his daughter Badger
me coming back (sub.). (sub.),

ijin'ge júŋŋe ákiágŋe té amá. Čí iŋahníŋe tai aŋa+! Učáŋŋai xī, Qúga
his son with her he has gone back, they say. You chase his for will indeed! You overtake when, Badger
him her

ijin'ge t'éŋaŋŋe tai aŋa+! Wa'ú ŋinké iŋahníⁿ ckí tai aŋa+! á-biamá i^{n'}c'áŋe 6
his son you kill him will indeed! Woman the (ob.) you have her you will indeed! said, they say old man
for him coming back

aká Ahaú! á-biamá. Qúga ijin'ge níkagahi ijan'ge kigŋédega^{n'} ŋiqé awací,
the Oho! said they, they Badger his son chief his has gone again as to pur- he has
(sub.). say. daughter sue asked us,

á-biamá. Čiqá-biamá. Gañ'ki Qúga ijin'ge gicka^{n'} ágají-biamá wa'ú aká.
said they, they They chased, they And Badger his son to go faster commanded, they woman the
say. say. say. (sub.).

Gicka^{n'}-ă hě. Uwáŋŋai xī égiçe t'éŋiŋŋe tai. Wí eátaⁿ xī t'éa^{n'}ŋŋe tába, á-biamá 9
Go faster They overtake if beware they kill lest. I why if they kill will? said, they say
us you me

wa'ú aká. Égiçe waŋíŋe amá éŋa^{n'}be atí-biamá. Wa'ú aká gá-biamá:
woman the At length pursuer the in sight came, they say. Woman the said as follows,
(sub.). (sub.) they say:

Céati é, á-biamá. Uwáŋŋai, á-biamá. T'éŋiŋŋe té. Gicka^{n'}-ă hě, á-biamá.
Yonder he, said she, they We are over- said she, they He kill you will. Go fast said she, they
has come say. taken, say. say.

Úŋŋa-bi ega^{n'}, wa'ú taⁿ uŋa^{n'}-biamá. Gañ'ki Qúga ijin'ge ákihaⁿ ŋiqá-biamá. 12
Overtook having, woman the they held her, they And Badger his son bey'nd they pursued him,
them, they say (ob.) say. they say.

Kí wi^{n'} aŋi^{n'} atí ega^{n'} Qúga ijin'ge uŋŋa-biamá xī gá-biamá: Kagéha,
And one having come having Badger his son he overtook him, when he said as follows, My friend,
him they say they say:

t'ea^{n'}ŋiŋŋe tá-bi ŋa^{n'}ja, t'éwiŋŋa-máji. Gicka^{n'}-gă. Man'de bŋíŋaⁿ, ehé tá miŋke.
we were to kill you though, I do not kill you. Go faster. Bow I broke it, I say will I who.
(he said)

Qŋabé cé zandé cé ákibanañ'-gă, á-biamá. Wi^{n'} cī é'di ahí-biamá. Učáŋŋe. 15
Tree that thick that run to with all your said he, they One again there arrived, they say. You over-
forest might, say. took him.

Eátaⁿ t'éŋaŋŋi á. Man'de kě bŋíŋaⁿ ga^{n'} t'éŋaŋŋa-máji, á-biamá. Cétě gŋé.
Why you did not ? Bow the I broke it so I did not kill him, said he, they Yonder he goes
kill him (ob.) say. homeward.

Gickaⁿ ihá-gă, á-biamá. Či waŋíŋe é'di ahí-biamá. Hau! kagéha, t'ea^{n'}ŋiŋŋe
Going suddenly, said he, they Again pursuer there arrived, they say. Ho! friend, we were to kill
faster be thou, say.

tá-bi ŋa^{n'}ja, t'éwiŋŋa-máji tá miŋke. Gicka^{n'}-i-gă. Qŋabé céŋaⁿ ákibanañ'-gă, 18
you though, I kill you not will I who. Go ye faster. Tree yonder run to with all your
(he said) might,

á-biamá. Xañ'gěŋtci ŋagŋí, á-biamá. Man'deŋaⁿ bŋíŋŋe. ehé tá miŋke,
said he, they Very near to you have said he, they Bowstring I broke it, I say will I who,
say. come again, say.

á-biamá. Wi^{n'} cī é'di ahí-biamá. Učáqčē ča^{n'}ctī. Eátaⁿ aja^{n'}? á-biamá.
 said he, they One again there arrived, they say. You over- heretofore. Why you did it? said he, they
 say. took him

Eátaⁿ t'éčáčáji ā. Man'dexaⁿ bčísě égaⁿ nīa gčé. cětě, á-biamá. Či wa-
 Why you did not ? Bowstring I broke it as live he goes yonder said he, they Again pur-
 kill him home- (see note), say. ward

3 číqe é'di ahí-biamá. Hau! kagéha, níkagahi úju t'ea^{n'}čičě tá-bi aí ča^{n'}ja,
 suer there arrived, they say. Ho! friend, chief princ- we were to kill you he though,
 pal (he said) said

añ'ka-a^{n'}čīⁿ-báji. Čanīa te. Sí nia^{n'}čě, ehé tá miñke, á-biamá. Gickañ'-gā.
 we are not so. You live will. Foot it hurt me, I say will I who, said he, they Go faster.
 say.

Qčabé ákibanañ'-gā, á-biamá. Wi^{n'} cī é'di ahí-biamá. Těná! Učáqčēqtia^{n'}.
 Tree run to with all your said he, they One again there arrived, they say. Why! You really overtook
 might, say. him.

6 Eátaⁿ t'éčáčáji ā. Sí nia^{n'}čě, ga^{n'} t'ěčá-ča-máji. Cětě gčé. Gickaⁿ čiqá-gā,
 Why did you not ? Foot hurt me, so I did not kill him. Yonder he went Going chase him,
 kill him homeward. faster

á-biamá. Či wačíqe é'di ahí-biamá. Hau! kagéha, cětě qí wi^{n'} égihe hné
 said he, they Again pursuer there arrived, they say. Ho! friend, yonder lodge one headlong you
 say. into it go

te, á-biamá. Čanīa te, á-biamá. Sixa^{n'} ana^{n'}bčīⁿčá, ehé tá miñke, á-biamá.
 will, said he, they You live will, said he, they Ankle twisted in run- I say will I who, said he, they
 say. say. ning, say.

9 Wi^{n'} é'di ahí-biamá. Naⁿcta^{n'}-biamá. Těná! Učáqčēqtia^{n'} ča^{n'}ctī. Eátaⁿ
 One there arrived, they say. He stopped running, Why! You really overtook heretofore. Why
 they say. him

aja^{n'}? Wi^{n'} čake. Sixa^{n'} ana^{n'}bčīⁿčá, ga^{n'} ana^{n'}ctaⁿ. Cětě gčé. Gickaⁿ čiqá-gā,
 you did You tell the Ankle I twisted it in so I stopped run- Yonder he went Going chase him,
 it? truth. running. ning. homeward. faster

á-biamá. Maⁿčī^{n'}-pi wi^{n'} égihe áiačá-biamá A^{n'}hē amá. Za'é'qtia^{n'}-
 said he, they Earth-lodge one headlong he had gone, they say. He fled they say. In a very great
 say. into it confusion,

12 biamá wačíqe amá. Kī wa'ú aká waji^{n'}-píbaji-biamá. Jí maⁿtája wa'ú
 they say pursuer the And woman the was cross they say. Lodge within it woman
 (sub.). (sub.)

wi^{n'} é'di gčī^{n'}-biamá. Jaháwagčē gi^{n'}-biamá wa'ú aká. Man'dehi ačī^{n'}
 one there sat they say. Shield carried her own, woman the (sub.). Spear having
 they say. they say.

gčíza-biamá. Qúga ijiñ'ge man'dehi ábaha-biamá. Ía-ā hě. Áwadi cí ā.
 she seized her own, Badger his son spear she brandished it at Speak On what you ?
 they say. him, they say. (business) are coming

15 Íčáaji xi, t'éwičě tá miñke, á-biamá. Qúga ijiñ'ge da^{n'}be ctěwa^{n'}-baji-
 You do if, I kill you will I who, said she, they Badger his son looked at in the least not
 not speak say. her

biamá. Man'dehi ábaha ctě cěčě-waⁿ-baji-biamá; gia^{n'}ha-baji-biamá.
 they say. Spear she brandished even he stirred not at all they say; he fled not from her, they say.
 it at him

Nan'de kě'ja níaciⁿga wi^{n'} ja^{n'} ke amá. Eátaⁿ íe íča-biamá. Jañgěha,
 Wall at the person one was lying, they From it speech he made come O sister,
 say. to her, they say.

18 wi'á'haⁿ ca^{n'}čīnkéčá-gā. Ca^{n'}čīnkéčá tá miñke, á-biamá wa'ú aká. Wa'ú
 my sister's let him alone (as he sits). I let him alone (as will I who, said, they say woman the Woman
 husband he sits) (sub.).

aká Qúga ijiñ'ge áčixá-biamá. Wa'ú čīnké gčā^{n'}-bi xi nújiñga isañ'ga
 the Badger his son married him, they Woman the (ob.) he married when boy her brother
 (sub.) say.

- baʃú-hnaⁿ caⁿcaⁿ'-biamá. Kĩ Qúga ijin'ge aká gá-biamá: Wiʃáhaⁿ eátaⁿ
 robe over his head always they say. And Badger his son the said as follows, My wife's why so
 (sub.) they say: brother
- ádaⁿ, á-biamá. Hiⁿ+! uwíʃa ʃi'ctě eátaⁿ ajaⁿ tadaⁿ+, á-biamá. Kĩ
 ? said he, they Oh! I tell you even if how you do will? said she, they And
 say.
- nújiŋga gá-biamá: ʃaŋgéha, wiʃáhaⁿ uíʃa-ga hă, á-biamá. Kĩ wa'ú aká, 3
 boy said as follows, O sister, my sister's tell it to said he, they And woman the
 they say: husband him say. (sub.),
- Hiⁿ+! wísaⁿʃaⁿ+! ʃiʃáhaⁿ uéʃa gaⁿ eátaⁿ gáxe tadaⁿ. Wíectě wábʃi'a hě,
 Oh! my dear younger your sister's I tell so how he do it will? Even I I have failed
 brother! husband him with them
- á-biamá. Cĩ gaⁿ'aka cĩ ímaxá-biamá. Eátaⁿ éiⁿte uʃá-gă, á-biamá.
 said she, they Again sitting a again he questioned her, How it may tell it, said he, they
 say. say. while they say. be say.
- ʃaŋgéha, wiʃáhaⁿ uíʃa-gă, ehé, á-biamá. Hiⁿ+! wísaⁿʃaⁿ+! ʃiʃáhaⁿ uéʃa- 6
 O sister, my sister's tell it to him, I say, said he, they Oh! my dear younger your sister's I tell it to
 husband say. brother! husband him
- daⁿ eátaⁿ ukétaⁿ daⁿ'ctěaⁿ tadaⁿ. Wíectě wábʃi'a hě, á-biamá. Há. Cĩ
 when how he acquire it may, (perhaps) ? Even I I have failed said she, they ? Again
 with them say.
- ímaxá-biamá. Cĩ nújiŋga gá-biamá: ʃaŋgéha, wiʃáhaⁿ uíʃa-gă, á-biamá.
 he asked her, they Again boy said as follows, O sister, my sister's tell it to him, said he, they
 say. they say: husband say.
- (ʃiʃáhaⁿ uéʃa tá miŋké, á-biamá (wa'ú aká). Cĩʃáhaⁿ wa'ú wí an'kigaⁿ 9
 Your sister's I tell it will I who, said, they say (woman the). Your wife's woman I like me
 husband to him brother
- wíⁿ' ágʃaʃaí. Najíha máqaⁿ aʃiⁿ' agʃaí, á-biamá. Kĩ Qúga ijin'ge
 one made him suffer. Hair she cut off having she went said she, they And Badger his son
 it homeward, say.
- gá-biamá: Ánai ă. Kĩ, Wa'ú aká dúbai hě, á-biamá wa'ú aká. Ě'di
 said as follows, How many ? And, Woman the are four said, they say woman the There
 they say: are they (sub.) (sub.).
- pí-hnan-maⁿ' éde wábʃi'a agʃi, á-biamá wa'ú aká. Kĩ, Ána ʃajaⁿ' ke- 12
 I arrived, regularly, but I have failed I have said, they say woman the And, How you sleep the
 I have with them come home, (sub.).
- hnaⁿ' cí ă, á-biamá. Wiⁿ'áqtcĩ ajaⁿ' ke-hnaⁿ' pí, á-biamá. Hiⁿ'bé ána
 regularly you ? said he, they Once. I sleep the regularly I said she, they Moccasin how
 arrive say. arrive, say. many
- uʃáʃaⁿ ke-hnaⁿ' cí ă, á-biamá. Hiⁿ'bé naⁿ'ba uʃáʃaⁿ ke-hnaⁿ' agʃi, á-biamá.
 you put on the regularly you ? said he, they Moccasin two I put on the regularly I have said she, they
 come say. come home, say.
- Kĩ ě'di bʃé tá miŋke, á-biamá nú aká. Hiⁿ'bé iŋgáxa-gă, á-biamá Áwa- 15
 And there I go will I who, said, they say man the Moccasin make for me, said he, they Where
 (sub.). say.
- tuskaⁿ'ska ă, á-biamá nújiŋga aká. Miⁿ'eʃaⁿ'be tiʃaⁿ' uskaⁿ'skadi gʃiⁿ',
 in a line with ? said, they say boy the Sunrise becomes in a line with it sits,
 (sub.). again (?)
- á-biamá wa'ú aká. Ě'di pí-hnaⁿ-maⁿ' éde sabé hégabajĩ; ádaⁿ wábʃi'a-
 said, they say woman the There I arrived, regularly, but watchful very; there. I have failed
 (sub.). I have with them
- hnaⁿ agʃi, á-biamá wa'ú aká. Kĩ, Gaⁿ' caⁿ' ě'di bʃé tá miŋke. Wábʃi'a 18
 regularly I have said, they say woman the And, So still there I go will I who. I fail with
 (sub.). come home, them
- agʃi ctéctěwaⁿ caⁿ' ě'di bʃé tá miŋke ʃaⁿ'ja, umáⁿ'e d'úba iŋgáxa-gă,
 I come notwithstanding still there I go will I who though, provisions some make for me,
 home
- á-biamá Gaⁿ' aʃá-biamá. Aʃá-biamá, aʃá-biamá, aʃá-biamá, aʃá-biamá.
 said he, they say. So he went, they say. He went, they say, he went, they say, he went, they say, he went, they say.

- Hebádi ja^{n'}-biamá. Égasáni mi^{n'} çaⁿ híde hí xī é'di ahí-biamá. Égiçe
On the way he slept, they say. The next day sun the low ar. when there he arrived, they say. Behold
- wa'ú aká watcígaxá-biamá. Néxe-qaxú uti^{n'}-biamá. Najíha gáçaⁿ égaⁿ
woman the (sub.) danced they say. Drum they hit, they say. Hair that like
- 3 çizai égaⁿ watcígaxe açi^{n'} amá. Wágçade ahí-bi ega^{n'}, wada^{n'}be naji^{n'}-
they took as dancing they had they say. Creeping up on arrived, having, looking at them he stood
biamá. Ugás'iⁿ-biamá. Wa'ú amá cañ'gaxá-biamá néxe-gaxú uti^{n'} tē.
they say. He peeped they say. Woman the (sub.) quit it they say drum beating the (ob.).
- Liáa agçá-biamá. Égiçe éçaⁿbe atí-biamá. Wé'iⁿ ma^{n'}zepe cti açi^{n'}-
To the lodge they went back, they say. At length in sight they came, they say. Pack-strap ax too they had
- 6 biamá. Wéçç açá-biamá, ja^{n'} agíaçá-biamá. Wa'ú wi^{n'} najíha ská'qti,
they say. To find it they went, they say, wood they went for it, they say. Woman one hair very white,
- wi^{n'} jideqti, wi^{n'} úqtci-biamá, wi^{n'} zítci-biamá. A-í-bi ca^{n'}ja ça^{n'}qti ga^{n'}
one very red, one very green, they say, one yellow very, they say. They were though without the least
approaching, they say cause
- kidáaze ga^{n'} a^{n'}he átiágça-biamá Qúga ijin'ge aká xi'a^{n'}qti-biamá. Úda^{n'}qti
scaring each so to flee they started suddenly, Badger his son the painted himself, they say. Very good
other they say.
- 9 xiçáxa-biamá. Wáçaha tē cti úda^{n'}qti xiçáxa-biamá. Ja^{n'} wi^{n'} ákaⁿ naji^{n'}-
he made himself, they say. Clothing the too very good he made for himself, Wood one leaning he stood
say. on
- biamá. Wa'ú ijan'ge jin'ga aká mi^{n'}jin'ga pahan'ga atí-biamá. Qúga ijin'ge
they say. Woman her sister small the girl before came, they say. Badger his son
- íça-biamá. Hiⁿ+! ja^{n'}çéha, nú wi^{n'} içaxiçç, á-biamá. Hiⁿ+! wi^{n'}hé, wíci'é
she found him, Oh! elder sister, man one I have found said she, they say. Oh! my little my sister's
they say. sister, husband
- 12 ja^{n'} a^{n'}çíqaⁿ tañ'gataⁿ, ga^{n'} wákida tai, á-biamá. Ja^{n'} çíqa^{n'}-biamá. Ja^{n'} kē
wood we break we will, so let him watch, said she, they say. Wood they broke, they say. Wood the (ob.)
- hé'aⁿ çicta^{n'}-biamá xī, 'Iⁿwéakiçái-ā, á-biamá. Ahaú! Hájin'ga uçisnaⁿ-i-gā.
tied in they finished, they say when, Cause us to carry said they, they say. Oho! Cord put the cords on
bundles say them, say. the bundles
- 'Iⁿwikiçç tai minke, á-biamá. Hájin'ga uçisnaⁿ-bi ega^{n'}, man'de gçisninde
I cause you to will I who, said he, they say. Cord put them on, they say having, bow pulled his out
- 15 ega^{n'}, wañ'giçe t'éwaçá-biamá wa'ú dúba çañká. Najíha gē bçúga máwaqa^{n'}-
having, all he killed them, they say woman four the (ob.). Hair the all he cut off
(ob.)
- biamá. Ga^{n'} í tē'ja açá-bi xī najíha gçíza-bi ega^{n'}, içigçaⁿ-biamá. Usá-
they say. So lodge to it he went, when hair took his, they say having, he carried in his robe He fired
they say above the belt, they say. (the grass)
- biamá. Cúde sábē. Kì gá-biamá: Jan'gēha, wiçáhaⁿ agí ebçégaⁿ. Usé,
they say. Smoke black. And he said as fol- O sister, my sister's is com- I think. He has fired
lows, they say: husband ing back (the grass),
- 18 á-biamá. Wíectē wábçí'a-hnaⁿ-ma^{n'}. Eátaⁿ çíçáhaⁿ wáçíⁿ gí tádaⁿ, á-biamá.
said he, they say. Even I I have failed regu- I have. How your sister's bringing com- will? said she, they
say. with them larly husband them ing home say.
- Ci usá-biamá. Usá-biamá xī cúde tē jide amá. Çíçáhaⁿ wáçíⁿ cugi,
He fired (the grass), He fired it, they say when smoke the red they say. Yoursister's having there he
again they say. say husband them is, coming,
- á-biamá Qúga igáççaⁿ aká. Ci xañ'ge gçí-bi xī, ci usá-biamá. Cúde tē
said, they say Badger his wife the Again near had come, when, again he fired it, they say. Smoke the
(sub.) they say say.

294, 5-6. nudaⁿbaŋga uju, the principal war-chief was, in this case, the head-chief.
 294, 11. ɕabɕiⁿ jaⁿ-qtiegaⁿ agɕe ta miŋke. Frank La Flèche inserted "ɕi," *when*, after "jaⁿ-qtiegaⁿ."
 295, 7. kigɕedegaⁿ, in full, kigɕé édegaⁿ.
 295, 9. Uwaɕɕai ɕi. Caŋ'ge-skä gave "Uwaɕɕe ɕi, if *he* overtake *them*."
 295, 11. Ceati e. Frank La Flèche reads, "Céati é-i hě, yonder *they* have come."
 295, 11. Uwaɕɕai, a-biama. T'ɕɕiɕě te. Gickaⁿ-ă hě, a-biama. Frank La Flèche reads: "Uwáɕɕai. T'ɕɕiɕě tai. Gickaⁿ-ă hě, á-biamá," as "tai" refers to many, and "te" to one or two.
 295, 15. zande ce akibanañ gă. Zande cébiɕaⁿ akibanañ-gă.—Frank La Flèche.
 295, 17. Gickaⁿ iha-gă. Rather, Gickaⁿ ɕiɕá-gă. Pursue him more rapidly.—Frank La Flèche.
 295, 17; 296, 2; 296, 7. Oi waɕiɕe ɛdi ahi-biama. Insert "amá, the (sub.)," after "waɕiɕe."—Frank La Flèche.
 295, 18. Gickaⁿi-gă, dictated by mistake, instead of the singular, gickañ-gă.
 296, 1; 296; 9. eátaⁿ ajaⁿ. Bátaⁿ ájaⁿ.—Frank La Flèche. When the interrogative sign, "ă," follows, we can say, "Bátaⁿ ajaⁿ ă." But otherwise we must say, "Eátaⁿ ájaⁿ."
 296, 2. Mandexaⁿ bɕise egaⁿ niɕa gɕe, cetě. Frank La Flèche reads: "Man'dexaⁿ bɕise égaⁿ, niⁿ'ɕa gɕé hă, cetě, He has gone back alive, in that direction, because I broke the bowstring."
 296, 5. qɕabe akibanañ-gă. Insert "cehiɕaⁿ, yonder."—Frank La Flèche.

296, 12. Kĩ wa'u aka wajĩⁿ-pibaji-biama. This probably refers to the woman in the earth-lodge. If so, this sentence is out of place, and should follow the next one.

296, 16. Mandeħi abaha ctě cečě-waⁿ-baji-biama. Frank La Flèche gives: Man'deħi ábahai amá ctě céčě-ctěwaⁿ-baji-biamá.

Spear it was brandished even he did not heed it in the least,
at him, they say they say.

297, 2. eátaⁿ ajaⁿ tadaⁿ+. If spoken by a male, it would have been, "eátaⁿ ájaⁿ tádaⁿ."

297, 4. čiqáhaⁿ uébča gaⁿ eátaⁿ gáxe tádaⁿ. This should be, "čiqáhaⁿ uébča xĩ, eátaⁿ gáxe tadaⁿ+"—Frank La Flèche.

297, 7. eátaⁿ ukétaⁿ daⁿcteaⁿ tádaⁿ. As it was spoken by a female, it should be, "eátaⁿ ukétaⁿ daⁿcteaⁿ tádaⁿ," or "tadaⁿ+"—Frank La Flèche.

297, 18. Kĩ, Gaⁿ caⁿ ědi bčé tá miñke. "Gaⁿ" is superfluous. Read, "Kĩ, caⁿ ědi bčé tá miñke."—Frank La Flèche.

298, 3. For "wágčade," read "wagčade."—Frank La Flèche.

298, 7-8. caⁿqti gaⁿ kidaaze gaⁿ atiača-biama. Sanssouci reads: "caⁿqti gaⁿ ki-đaaaze gaⁿ aⁿhe átiačá maⁿfiⁿ-biamá, they continued scaring each other, and started to flee." caⁿqti gaⁿ=e^aaⁿ fiñgeqti, for no reason whatever.

298, 11-12. wici'é jaⁿ aⁿčiqáⁿ tañ'gataⁿ gaⁿ wákida tai. Sanssouci reads: "jaⁿ aⁿčiqáⁿ tañ'gataⁿ. Wici'é gaⁿ wákida tai, We will break the wood. My sister's husband will, in the mean time, be on guard (for us)."

298, 13. Iⁿwéakičai-ă, Cause us to carry it on our backs: "Help us to our feet with the packs on our backs." The women lie down and put the pack-strap around them. Then some one has to raise them to their feet.

298, 18. Eátaⁿ čiqáhaⁿ wáčiⁿ gí tádaⁿ. It should be, "Eátaⁿ čiqáhaⁿ wáčiⁿ gí tadaⁿ+", as spoken by a female.

299, 3. Čiqáhaⁿ cégčii hě. Frank La Flèche reads: "Čiqáhaⁿ cégčii é."
"Your sister's yonder he."
husband has come

TRANSLATION.

The Badger's son went as a visitor to a very populous village. "Badger has come as a visitor. Go ye with him to the lodge of the chief," said they. "Badger has come as a visitor," said they, when they addressed the chief. "Oho! Let him come, O first-born sons," said he. And they arrived there with him. They used to invite him to feasts. "I have come to invite Badger's son to a feast," said one. Still, they continued inviting him to feasts. The principal war-chief had a beautiful woman for his daughter. When they invited this son of the Badger, the woman said as follows: "You will please bring back for me a piece of the fresh meat of which you are invited to partake." "Yes, if it be so, so shall it be," said he. And he was going back from the feast. And the woman was sitting outside the door. The Badger's son said, "I have brought back this fresh meat for which you begged." And the woman said, "Bring it to me." And he took it to her. And when he gave it to her, she said, "How long shall it be before you go homeward?" "In about three days I shall go homeward," said the Badger's son. "And when the time comes for you to go homeward, we shall go homeward," said the woman. And still they continued inviting him to feasts at the village. And he said as follows: "I shall go homeward to-morrow. You said heretofore that when I went homeward, we would go homeward." "Yes, I

said it. We shall go homeward. You will waken me at night," said she. And when they slept, the Badger's son awoke. He wakened her. "Arise. You said, 'We will go homeward.' I am going homeward," said he. He went homeward with her. At length her father knew that his daughter was missing, when she had gone. Her father said as follows: "The Badger's son has taken my child away. You will chase her for me. If you overtake her, you will kill the Badger's son. You will bring my child back to me." The old man said, "It is said that the Badger's son has gone back again with the chief's daughter. You are to pursue her for her father. When you overtake her, you will kill the Badger's son. You will bring the woman back to him." "Oho! The Badger's son has gone again with the chief's daughter, so he has asked us to pursue," said they. They pursued. And the woman commanded the Badger's son to go faster. "Go faster. If they overtake us, beware lest they kill you. But as for me, why should they kill me?" said the woman. At length the pursuers came in sight. The woman said as follows: "Yonder they have come. We are overtaken. They will kill you. Go faster." The pursuers having overtaken them, took hold of the woman. And they pursued the Badger's son beyond the place. And one, having kept on till he came to him, overtook the Badger's son, and said as follows: "My friend, though the chief said that we were to kill you, I do not kill you. Go faster. I will say that I broke the bow. Run with all your might to yonder dense forest, to yonder trees," said he. And one arrived where the first pursuer was. "You overtook him. Why did you not kill him?" "I broke the bow, so I did not kill him. Yonder he goes homeward. Quicken your pace immediately," said he. And the second pursuer arrived where the Badger's son was. "Ho! my friend, though the chief said that we were to kill you, I will not kill you. Quicken your pace. Run with all your might to yonder trees. You have nearly come home. I shall say that I broke the bowstring," said he. One arrived there. "You overtook him. Why did you do that? Why did you not kill him?" "As I broke the bowstring, yonder he goes alive towards his home. Quicken your pace immediately," said he. And the third pursuer arrived there. "Ho! My friend, though the head-chief said that we were to kill you, we are not the persons to do that. You will live. I will say that my foot hurt me. Quicken your pace. Run with all your might to the trees," said he. And one arrived where the third pursuer was. "Why! You really overtook him. Why did you not kill him?" "My foot hurt me, so I did not kill him. Yonder he goes homeward. Quicken your pace and pursue him," said he. Again a pursuer arrived there. "Ho! My friend, yonder is a lodge. You will go headlong into it. You will live. I shall say that I sprained my ankle in running," said he. One arrived there. He stopped running. "Why! you really overtook him. Why did you do that?" "You tell the truth. I sprained my ankle in running, so I stopped. Yonder he goes homeward. Quicken your pace and chase him," said he. The Badger's son had gone headlong into an earth-lodge. He fled. The pursuers made a great uproar. A woman sat inside the lodge. And the woman was cross. The woman carried her own shield. She seized her spear, and brandished it at the Badger's son. "Speak. On what business have you come? If you do not speak, I will kill you," said she. The Badger's son did not look at her at all. Even though she brandished the spear at him, he stirred not at all; he did not flee from her. A man was lying by the wall. Thence he addressed her. "O sister, let my sister's husband alone." "I will let him alone," said the woman. The woman married the Badger's son. When he married the woman, the boy, her brother,

kept his head always covered. And the Badger's son said as follows: "Why is my wife's brother so?" "Oh! Even if I tell you, how can you do that which he desires?" said she. And the boy said as follows: "O sister, tell it to my sister's husband." And the woman said, "Oh! My dear younger brother, if I tell it to your sister's husband, how can he do it? Even I have failed to harm them." Again, after sitting a while, he questioned her. "Tell how it is," said he. "O sister, tell it to my sister's husband, I say," said he. "Oh! My dear younger brother! When I tell it to your sister's husband, how may he acquire it? Even I have failed to harm them," said she. He asked her again. And the boy said as follows, "O sister, tell it to my sister's husband." "I will tell it to your sister's husband," said she. "A woman who resembles me has made your wife's brother suffer. She cut off his hair, and took it homeward." And the Badger's son said as follows: "How many are they?" And the woman said, "The women are four. I have been there regularly, but I have come home unsuccessful." And he said, "How many times do you usually sleep before you arrive there?" "I usually arrive there after sleeping once," said she. "How many pairs of moccasins do you usually put on when you are coming?" said he. "I usually put on two pairs of moccasins before I reach home," said she. "And I will go thither. Make moccasins for me. With what is it in a straight line?" said her husband. "It is in a line with sunrise. I have been there regularly, but they are very watchful; therefore I have always come back unsuccessful," said the woman. "But still I will go there. Though I will go there at any rate, even if I return unsuccessful, prepare some provisions for me," said he. So he departed. He went, and went, and went, and went. He slept on the way. The next day, when the sun was low, he arrived there. Behold, the women danced. They beat the drum. As they took hair like that of his brother-in-law, they had it for dancing over it. Having arrived by creeping up on them, he stood looking at them. He peeped. The women stopped beating the drum. They went homeward to the lodge. At length they came in sight. They had pack-straps and axes. They went for wood. One woman had very white hair; one had very red; one, very green; and one, very yellow. Though they were approaching, they were continually scaring each other, and starting suddenly to flee. The Badger's son had painted himself very well. He had made himself very nice-looking. He had also made his clothing very good. He stood leaning against a tree. The youngest sister among the women, a girl, came first. She found the Badger's son. "Oh! elder sisters, I have found a husband for myself," said she. "Oh! little sister, we will break wood, and my sister's husband shall be on guard," said one. They broke branches of wood. When they finished tying up the wood in bundles, they said, "Cause us to carry them on our backs." "Oho! put the straps on the bundles. I will cause you to carry them on your backs," said he. When they had put on the straps, he pulled out his bow, and killed all of the four women. He cut off all the hair. And when he had gone to the lodge, he seized the hair of his brother-in-law, and put it in his robe above the belt. He set the grass afire. The smoke was black. And the brother-in-law said as follows: "O sister, I think that my sister's son is coming back. He has fired the grass." "Even I have always failed. How is it possible for your sister's husband to be coming home with them?" said she. Again he set fire to the grass. When he set fire to it, the smoke was red. "There is your sister's husband, coming home with them," said the Badger's wife. Again when he had come very near, he set the grass afire. The smoke was very white. "There

is your sister's husband coming with three of them," said she. Again he set the grass afire. The smoke was very green. "There is your sister's husband, coming home with all of them," said she. At length he had come in sight. "Yonder has come your sister's husband," said she. She went to meet her husband. "I have killed all. I have also brought back my wife's brother's hair to him," said he. "That is well. It is good for you to bring home all," said she. At night the Badger's wife sang the dancing-songs for the three. They had the scalp-dance. The next day her husband said, "Put stones in the fire." The two men entered a sweat-lodge. When the Badger's son took the hair of his wife's brother, he scraped the scarred place on the top of the head. When he forced out the blood by scraping, he put the hair on the place. And the hair was as before. He made it very good for his relation. The three danced continually, as the Badger's son had brought home the hair of the four women.

ADVENTURES OF THE PUMA, THE ADOPTED SON OF A MAN.

TOLD BY ḏÁϕIⁿ-NAⁿPÁJY.

Īngɕa^{n'}-siⁿ-snéde wi^{n'} níaciⁿga wi^{n'} aɕi^{n'} akáma. Kí ci^{n'}gaji^{n'}ga ctéwa^{n'}
 Long-tailed-cat one man one was keeping him, And child soever
 they say.

ɕiⁿgaí tē. Kí ga^{n'} ɕé ci^{n'}gaji^{n'}ga gáxai tē. Égiɕe níaciⁿga cénuji^{n'}ga
 he had none. And so this child he made him. At length person young man
 was going, they say.

ɕé amáma. Jí tē ɕa^{n'}gěqtcí ahi-bi ɕí égiɕe ɕáqti d'úba ma^{n'}ɕi^{n'} amáma. 3
 lodge the. very near he arrived, when behold deer some were walking, they say.

Wéxinaqɕai tē jí tēɕa ahi-biamá, wahúta^{n'}ɕiⁿ ɕiⁿgaí égaⁿ. Kí é ctí
 He hid himself from them when lodge at the he arrived, they say, gun he had none as. And he too

ɕiⁿgě akáma. Gá-biamá: Dadíha, ɕáqti d'úba úmakaqtcí édedí-amá há.
 had none, they say. He said as follows, O father, deer some very easy there they are
 they say:

Wahúta^{n'}ɕiⁿ aⁿwa^{n'}ɕiⁿ-gá, á-biamá. Ahaú! á-biamá. Wahúta^{n'}ɕiⁿ ctéwa^{n'} 6
 Gun lend me, said he, they say. Oho! said he, they say. Gun soever

aⁿɕi^{n'}ge, á-biamá. Cénuji^{n'}ga taⁿ Īngɕa^{n'}-siⁿ-snéde isa^{n'}gakiɕai tē. ɕisa^{n'}ga
 I have none, said he, they say. Young man the Long-tailed-cat he made him a younger brother to him. Your younger brother

júgɕe ma^{n'}ɕi^{n'}-gá. Égiɕe ɕisa^{n'}ga íɕahusá te. ɕisa^{n'}ga íɕapiɕi^{n'}qtcí
 with him walk. Beware your younger brother you scold him lest. Your younger brother very gently

júgɕe-hna^{n'}-gá há, á-biamá íɕádi aká. Égiɕe júgɕe aɕá-biamá. ɕéamé, 9
 go with him regularly said, they say his father (sub.). At length with him he went, they say. These are they,

kagéha, á-biamá. Jáqti ébazú-biamá. Kí ga^{n'} ébazu tēditaⁿ wénaxiɕa
 O younger brother, said he, they say. Deer he pointed at for him, And so he pointed after the attacking them

aɕá-biamá. Ga^{n'} ucka^{n'} ɕandíqti ca^{n'} ɕáqti wi^{n'} t'éɕa-biamá Īngɕa^{n'}-siⁿ-snéde
 he went, they say. So deed just at the yet deer one killed it, they say Long-tailed-cat

- aká. Ga^{n'} 'i^{n'} akí-biamá. Čisañ'ga céga^{n'}-hna^{n'} éga^{n'} téqiačě, á-biamá
the So carry- he reached home, Your younger in that way invari- as I prize him, said, they say
(sub.). ing it they say. brother ably
- ičádi aká. Ga^{n'} indáda^{n'} waniša cka^{n'}-hna xī čisañ'ga uíča-hnañ'-gă.
his father the So what animal you wish if your younger tell it to him regularly.
(sub.). brother
- 3 Waniša bčúgaqti t'éwačě ma^{n'}čí^{n'}-biamá Inŋča^{n'}-si^{n'}-snéde aká. Dadiša, kagé
Animal all killing them walked, they say Long-tailed cat the O father, younger
(sub.). brother
- 'ábae juágčě bčě tá minke, á-biamá cénuijñ'ga aká. Gátědi qčabě
hunting I with him I go will I who, said, they say young man the In that place tree
(sub.).
- cugáqti uíča^{n'}be naji^{n'} té čededi amaí. Ě'di čahádi čisañ'ga ičape gčíñ'-gă.
very thick up-hill stands the there they are (mv.). There on the hill your younger waiting for sit.
brother
- 6 Ga^{n'} cénuijñ'ga aká čahádi Inŋča^{n'}-si^{n'}-snéde ičape gčí^{n'}-biamá. Kagé, čé
So young man the on the hill Long-tailed-cat waiting sat, they say. O younger this
(sub.). brother,
- i^{n'}dádi 'ácpae eté tě, á-biamá. Ga^{n'} čahádi gčí^{n'}-biamá cénuijñ'ga aká.
my father you hunt may the, said he, they So on the hill sat they say young man the
say. (sub.).
- Ga^{n'} Inŋča^{n'}-si^{n'}-snéde qčabě cuga égiš áiača-biamá. Jáqti wi^{n'} uča^{n'}-biamá.
So Long-tailed-cat tree thick headlong had gone, they say. Deer one he held they say.
- 9 Čiqčájěqtcí-biamá. Ga^{n'} ě'di ahí-biamá. Čisnú ačá-biamá. Ubátihéča-
He made cry out by holding, So there he arrived, they Dragging he went, they say. He hung it up
they say. it
- biamá. Wasábe-ma wi^{n'} ka^{n'}bča, kagé, á biamá. Waci^{n'} bčáte téga^{n'},
they say. The black bears one I wish, O younger said he, they Fat meat I eat in order
brother, say. that,
- á-biamá. Ěgičě wi^{n'} uča^{n'}-biamá. Ě'di ahí-biamá. Ěgičě xáci t'éčě
said he, they At length one he held they say. There he arrived, they Behold some he was kill-
say. say. time
- 12 akáma. Inŋča^{n'}-si^{n'}-snéde aká ixičagčídai-de xidíša ma^{n'}čí^{n'}-biamá. Hau!
ing it, they say. Long-tailed-cat the got foam on him- since rubbing he walked they say. Ho!
(sub.) self by biting himself
- kagé, jábe-ma wi^{n'} ka^{n'}bča hă, á-biamá. Ní kě ánase tě. Ca^{n'} ga^{n'} égiš
O younger the beavers one I wish said he, they Water the obstructed. And after head-
brother, say. some time long
- áiača-biamá Ěgičě jábe-ma wi^{n'} jiñ'gaji édega^{n'} éča^{n'}be ačí^{n'} agčí-biamá.
he had gone, they At length the beavers one not small but so in sight having he came back, they
say. it say.
- 15 Kagé, nuona^{n'}-ma wi^{n'} ka^{n'}bča hă, á-biamá. Ga^{n'} cī wi^{n'} t'éča-biamá
O younger- the otters one I wish said he, they So again one he killed, they say
brother, say.
- nuona^{n'}. Kī ičádi aká nan'de-gípibaji tě ga^{n'} úgine a-í-biamá. Gañ'ki
otter. And his father the heart was bad for him as so seeking he was coming, And
(sub.) them, his they say. own
- pahan'gaqtcí jáqti t'éčai tě ě'di ahí-biamá. Či čé wasábe t'éčai tě ě'di
the very first deer killed the there he arrived, they Again this black bear killed the there
say.
- 18 ahí-biamá. Či čé jábe t'éčai tě ě'di ahí-biamá. Či čé nuona^{n'} t'éčai tě
he arrived, they Again this beaver killed the there he arrived, they Again this otter killed the
say. say.
- ě'di ahí-biamá. Nă! čisañ'ga ičinge t'éčačě, kagé, á-biamá. Ca^{n'} éga^{n'}
there he arrived, they Fie! your younger weary you kill him, my child, said he, they Enough so
say. brother say.

- gáxa-gă, á-biamá. Ga' é cēna wa'in' agčá-biamá. Ičádi aká zani wa'in'-
make it, said he, they So that enough carrying they went homo- His the all carried
say. say. them ward, they say. father (sub.) them
- biamá. Ga' akí-bi ega' ijin'ge aká akiwaha wačáte gčin'-biamá.
they say. So reached home, having his son the both eating they sat, they say.
(sub.)
- Ingčá'-si'-snéde é úju-biamá, ičádi t'a' tē; áda' ičádi ixičiski júgigče 3
Long-tailed-cat he principal, they his had the; therefore his near him with his
say, father him
- gčin'-biamá. Ga' iha' aká é cti éga'qti ági'a'čá-biamá. Ga' edita'
sat they say. So his the she too just so took care of her own, So after that
mother (sub.) they say.
- 'ábae júgigče ačé-hna'-biamá. Čisan'ga wi'aqtcí t'éčč-ga' i'-ada' júgče
hunting with his he went regularly, they Your younger only one killed having carry and with him
say. brother it
- gí-hnañ-gă, á-biamá. Ahigi t'éwačč tēdłhi xinan'dačín igixuhá-biamá 6
be coming back said he, they Many killed them when making himself feared it for his, they
regularly, say. say. crazy by running say
- ičádi aká. Ga' éga'-hna'-biamá. Waníja wi'aqtcí t'éčai ga' júgče
his the So thus regularly, they say. Animal only one he killed it so with him
(sub.).
- agí-hna'-biamá. Či 'ábae júgče ahí-biamá. Čisan'ga watčicka wi' gúata'
he was coming home regu- Again hunting with him he arrived, they Your younger creek one from the
larly, they say. say. brother further (ob.)
- tíče tē'di cugáqti naji' tē'di ēdł 'ábae júčagčé te, á-biamá. Ga' ē'di 9
comes at the very thick stands at the there hunting you with him will, said he, they So there
forth say.
- ahí-biamá. Kagé, i'dádi 'ácpae eté tē čé, á-biamá. Ga' ē'di ačá-biamá.
he arrived, they O younger my father you hunt may the this, said he, they So there he went, they
say. brother, say.
- Ē'di ahí-biamá xī xáciqti éga' a'pa' nuga kéde t'éčč akáma. Kagé,
There arrived, they say when a very long time elk male lying, and he was killing it, they O younger
say. brother,
- ma'tcú-ma wi' t'éčá-gă, á-biamá. Égiče wi' uča' átiágčá-biamá. Ē'di 12
the grizzly bears one kill it, said he, they At length one he held suddenly they say. There
say.
- ačá-biamá. Ma'tcú-xage hégabají-biamá. H'a! h'a! h'a! é-hna'-biamá
he went, they say. Grizzly bear crying very much they say. H'a! h'a! h'a! said only they say
- ma'tcú aká. Égiče t'éčá-bikéama. Ákiqčáte agčan'ka'ha' čiqápi ičéčá-
grizzly bear the At length he was lying killed; On the body on both sides pierced forcibly
(sub.). they say. under the foreleg with claws
- biamá Ingčá'-si'-snéde ta'. Ga' qe-nuga wi' čí iénaxičakičá-biamá. 15
they say Long-tailed-cat the So buffalo-bull one again he made him rush on it, they
(ob.). say.
- Je-nuga ta' t'éčá-biamá. Ga'ki čí gá-biamá: Kagé, čétēdi wasábe sigčé
Buffalo-bull the he killed it, they And again he said as fol- O younger in this black bear trail
(ob.) say. lows, they say: brother, place
- tē uná-gă, á-biamá cénuijñ'ga aká Ingčá'-si'-snéde águdi čaqtaí tē,
the hunt it, said, they say young man the Long-tailed-cat where was bit the,
(ob.) (sub.).
- ákiqčáte ca' bčúga íbaqti-hna'-biamá. Ca' íbča'-báji éga' pí 'ábae- 18
on the body in fact all over was constantly swelling up Yet unsatisfied like again was con-
under the fore- very much, they say. constantly
legs
- kíčč-hna'-biamá cénuijñ'ga aká.
causing him to hunt, they young man the
say (sub.).

- Égiçe cī wat'éçē úgine açaí. Cī é'di ahí-biamá. Égiçe maⁿtcú t'éçē tē
 At length again slayer seeking went. Again there he arrived, they say. At length grizzly bear killed the
 them, his own
- é'di ahí-biamá. Kī nan'de-gípibají-biamá. Égiçe wasábe iⁿtcaⁿ t'éçai tē
 there he arrived, they say. And heart was bad for him they say. At length black bear now killed the
- 3 çisnú gí amá. Ė'di ahí-biamá. Inḡçaⁿ-siⁿ-snéde içádi çin ágine içaⁿ-biamá.
 dragging was coming, There he arrived, they say. Long-tailed-cat his father the embraced suddenly, they say.
 if they say. (ob.) his
- Hau! Çisañ'ga waníga-ma wajiⁿ-pibají uçéhnají eté xī, á-biamá. Aⁿ,
 Ho! Your younger brother the animals cross you not to ought, said he, they say. Yes,
 tell to him
- dadíha, égaⁿ, á-biamá nújīnga aká. Içaⁿbaⁿ çisañ'ga wiⁿéctéwaⁿ uíçají-gá,
 O father, so, said, they say boy the (sub.) A second time your younger brother even one tell him not,
- 6 á-biamá. Gaⁿ cī içádi aká wan'giçe t'éwaçē çañká waⁿ-biamá. Gaⁿ
 said he, they say. So again his father the (sub.) all killed them the ones carried them, they say. So
 waⁿ akí-biamá. Ihaⁿ aká xagéqti ágin içaⁿ-biamá, wamí kē giñⁿbai
 carrying he reached home, His mother the cried bitterly embraced suddenly, they say, blood the saw her own
 them they say. (sub.) hers
- tē. Cénujin'ga íe tē içádi giáxai tē cī égiçaⁿ-biamá wa'ú aká. Çisañ'ga
 when. Young man word the his father made for the again said to him, they say woman the (sub.) Your younger
 brother
- 9 içaⁿbaⁿ wiⁿéctéwaⁿ ctaⁿbe xī uíçají-á, á-biamá. Aⁿçin 'ágçaaⁿçaçáçin,
 a second time even one you see it if do not tell him, said she, they say. You have come near making me
 suffer,
- á-biamá. Gaⁿ edítaⁿ ginikiçē gçinⁿ-biamá. 'Ábaa-báji, wacé cteaⁿ akágaⁿ.
 said she, they say. So after that causing him they sat, they say. He did not hunt, rich in even he was,
 to recover food because.
- Égiçe haⁿegaⁿtcé'qtcí amá xī çinḡá-bitéama Inḡçaⁿ-siⁿ-snéde amá Dadíha,
 At length very early in the morn- they when he was missing, they say Long-tailed-cat the (sub.) O father,
 ing say
- 12 kagé amá çinḡai, á-biamá cénujin'ga aká. Çisañ'ga 'ábae çe té, á-biamá.
 younger the is missing, said, they say young man the (sub.) Your younger hunting went, said he, they
 brother (sub.) say
- Gçí ta çinⁿ, á-biamá. Minⁿ çanⁿ maⁿci tiçaⁿ xī agçí-biamá. Gaⁿ içádi
 Coming he will be, said he, they say. Sun the high it became when he came home, they say. So his father
 back again, suddenly
- çinḡké gidásⁿpaⁿ-biamá. Gañ'ki áci açaⁿ-biamá. Gaⁿ içádi amá uçúgihá-
 the (ob.) he pushed his to attract And out he went, they say. So his father the (sub.) followed his
 notice, they say.
- 15 biamá. Ni-úwagi-açáçicaⁿ é'di açaⁿ-biamá. Ė'di ahí-biamá xī égiçe jábe-ma
 they say. Place for get- towards there they went, they say. There they arrived, when behold the beavers
 ting water they say
- wiⁿ gañ'ke amá, jin'gají. Cī hídeaçáçicaⁿ é'di ahí-biamá. Cī égaⁿ jábe-ma
 one lay for some time, not small. Again down-stream there they arrived, Again so the beavers
 they say
- wiⁿ gañ'ke amá, jin'gají. Gaⁿ cénⁿba t'éwaçá-biamá. Waⁿ akí-biamá.
 one lay for some time, not small. So only those he killed them, they say. Carrying he reached home,
 they say, two say. them they say.
- 18 Gaⁿ égasáni naⁿba jaⁿ-qtiégaⁿ tē'di júgçe açaⁿ-biamá nújīnga aká. Cī řáqti
 So the next day two sleeps, about when with him went, they say boy the (sub.) Again deer
 (sub.)
- naⁿba t'éwaçá-biamá. Wasábe naⁿba t'éwaçá-biamá. Gaⁿ é'di áhigi t'éwaçá
 two he killed them, they say. Black bear two he killed them, they say. So there many he killed
 them
- biamá. Gçéba t'éwaçá-biamá: řáqti, wasábe ctí, jábe ctí. Minⁿ çanⁿ híde-
 they say. Ten he killed them, they say: deer, black bear too, beaver too. Sun the low

qtcí hí xī akí-biamá. Dadíha, kagé áhigiqti t'éwaçě hă, á-biamá nújīnga
 very arrived when they reached O father, younger very many killed them said, they say boy
 home, they say. brother

aká. Ēgasáni tē úhe açaí tē, wañ'giçe. Içádi júgigçe aça-biamá, iha'ⁿ
 the The next day when to bring went, all. His father with his he went, they say, his
 (sub.). in the meat

edábe. Īngçáⁿ-siⁿ-snéde aká aça-bají-biamá. Wénaxiçá-biamá níaciⁿga áji 3
 also. Long-tailed-cat the did not go, they say. Attacked them, they say people differ-
 (sub.) ent

amá. Cénujīn'ga pahañ'ga gaqçí-biamá. Wa'újīnga éduátaⁿ gaqçí-biamá.
 the Young man first they killed him, they Old woman next they killed her, they
 (sub.). say.

Içádi amá naⁿ'jiⁿcké'qtcí akí-biamá. Çihaⁿ' çijiⁿ'çe edábe wáqçí, á-biamá.
 His the barely reached home, Your your elder also they killed said he, they
 father (sub.) they say. mother brother them, say.

Ē'di aṅgáçe té, á-biamá. Ē'di ahí-biamá. Īngçáⁿ-siⁿ-snéde içádi ē'di hí 6
 There let us go, said he, they There they arrived, they Long-tailed-cat his father there ar-
 say. say. rived

wiúwatañ'ga t'éça-biamá níaciⁿga amá Īngçáⁿ-siⁿ-snéde aká wénaxiçá-biamá
 as soon as killed him, they people the Long-tailed-cat the attacked them, they say
 say (sub.).

níaciⁿga çañká. Cañ'ge ké edábe wiⁿ' t'éça-biamá Īngçáⁿ-siⁿ-snéde aká. Cí
 people the (ob.). Horse the also one killed them, they Long-tailed-cat the Again
 (ob.) say (sub.).

wénaxiçá-biamá. Uçúkihehébe wáçíⁿ-biamá Īngçáⁿ-siⁿ-snéde aká. Níaciⁿga 9
 he attacked them, they say. One after another had them, they say Long-tailed-cat the Man
 (sub.).

wiⁿ' cañ'ge uçás'in égaⁿ-hnaⁿ-síqti t'éça-biamá. Gçébahíwiⁿ' tē t'éwaçá-
 one horse sticking to so throughout he killed, they say. A hundred the he killed them,
 biamá. Wáçiqapi uçíqpaçě t'éwaçě-hnaⁿ'-biamá. Miⁿ' içé ékitaⁿ'qti wiⁿ'áqtcí
 they say. Piercing them he pulled off he killed regularly they say. Sun had just then only one
 with claws them gone

ugácta-biamá.
 was left they say.

12

NOTES.

304, 6-7. kagé, çé iⁿdádi 'áçpae eté tē. Another elliptical phrase, which is, in full, kagé, çétēdi iⁿdádi 'áçpae eté, é tē (younger brother, in this place, my father, you hunt, may, said it), or some like phrase. Frank La Flèche gives: çée hă iⁿdádi 'áçpae eté tē.

304, 12. iṅigçagçídai. This was caused by the bite of the bear, as well as by the struggles of the Puma himself.

304, 19-305, 1. caⁿ' égaⁿ gáxa-gă, a strong command.

305, 3. içadi t'aⁿ' tē. The Puma was considered the real child of the man and woman; and the young man was merely called so. He was adopted after the Puma. "Kage," in the text just above this phrase, may be translated "my child", being used instead of "nisiha."

306, 9. aⁿ'çíⁿ 'ágçaaⁿ'çaçáçíⁿ, contracted from aⁿ'çíⁿ 'ágçaaⁿ'çaçě áçíⁿ.

TRANSLATION.

A man was keeping a Puma. And he had no-children at all. And so he regarded this Puma as his child. At length a young man was going. When he arrived very near the lodge, behold, some deer were walking. Concealing himself from them, he reached the lodge, as he had no gun. And the father of the Puma, too, had none.

The young man said as follows: "O father, some deer are there, very easy to kill. Lend me a gun." "Oho! I have no gun whatsoever," said he. He caused the Puma to be the younger brother of the young man. "Go with your younger brother. Beware lest you scold your younger brother. Be accustomed to go very gently with your younger brother," said the father. At length the Puma went with the young man. "These are they, O younger brother," said the young man. He pointed at the deer for him. And so, after he pointed at the deer for him, the Puma went to attack them. And the Puma killed a deer just at the place where the young man had found the deer. And he carried it home. "Because your younger brother always does thus, I prize him," said the father. "And if you desire any kind of animal, tell your younger brother." The Puma continued to kill all kinds of animals. "O father, I will go hunting with younger brother," said the young man. "There they are in that place out of sight, where the very dense forest stands, extending up-hill. Sit there on the hill, and wait for your younger brother." And the young man sat on the hill, waiting for the Puma. "O younger brother, this is the place where my father said that you might hunt," said he. And the young man sat on the hill. And the Puma went headlong into the dense forest. He took hold of a deer. He made it cry out bitterly because he held it with his claws. And he arrived there at the hill. He went dragging it. He hung it up. "I desire a black bear, O younger brother, in order to eat fat meat," said the young man. At length the Puma caught hold of one. He arrived there. Behold, he was some time in killing it. Since the Puma got foam on himself in struggling with the black bear, he rubbed himself as he walked. "Ho! O younger brother, I desire a beaver," said the young man. The water was obstructed. And after a while the Puma went headlong into the water. At length he came back in sight, bringing a large beaver. "O younger brother, I desire an otter," said the young man. And the Puma killed an otter. And as their father was sad at heart, he was coming seeking them. And he arrived first at the place where the deer had been killed. Next he arrived at the place where the black bear had been killed. And he arrived at the place where the beaver had been killed. And he arrived at the place where the otter had been killed. "Fie! my child, you kill your younger brother with fatigue. Do stop it at once," said he. And they went homeward, carrying just that many animals. The father carried all on his back. And having reached home, both of his sons sat eating. The Puma was the principal one, as he had a father; therefore he sat with his father, near him, but not touching him. And his mother also in like manner took care of her own child. And after that the young man went hunting regularly with his adopted brother. "When your younger brother has killed just one animal, carry it on your back, and be coming home with him," said the father. The father feared for his son, lest he should make himself crazy by running, if he killed many animals. And so it continued. When he killed just one animal, he was coming home with him. And he arrived there with him as he hunted. "You will go thither with your younger brother to the place where the trees stand very thick by the creek which comes forth from the remote object," said he. And he arrived there. "O younger brother, this is the place where my father said that you might hunt," said he. So he went thither. When he had been there a very long time he was killing the male elk that was lying there. "O younger brother, kill a grizzly bear," said the young man. At length the Puma took hold of one suddenly. He went thither. He was crying very much like a grizzly bear. The

grizzly bear said nothing but "H'a! h'a! h'a!" At length he was lying killed. The Puma had been pierced very deep with his claws on both sides of the body, under the forelegs. And the young man made the Puma rush on a buffalo bull. He killed the buffalo bull. And again the young man said as follows: "O younger brother, hunt the trail of a black bear in this place." The Puma was continually swelling up wherever he had been bitten on the body under the forelegs, in fact, all over his body. Yet the young man was repeatedly making him hunt, as if he was not satisfied.

At length the father went again to seek the slayers, his sons. He arrived there. At length he arrived at the place where the grizzly bear had been killed. And his heart was sad. At length he arrived there whither the Puma was coming, dragging the black bear which he had just killed. The Puma embraced his father suddenly. "Ho! You ought not to tell your younger brother about the savage animals," said the father. "Yes, O father," said the youth. "Do not tell your brother about even one of them any more," said the father. And again did the father carry all those animals that were killed. And he carried them home on his back. The mother, crying bitterly, embraced the Puma suddenly, when she saw his blood. The woman said to the young man the words which the father had said to him. "If you see even one of them, do not tell your younger brother about it any more. You came very near causing me to suffer," she said. And after that they sat, causing him to recover. They did not hunt, as they were rich in food. At length the Puma was missing, when it was very early in the morning. "O father, younger brother is missing," said the young man. "Your younger brother has gone hunting. He will be coming back," said the father. When the sun was high the Puma came home. And he pushed against his father to attract his attention. Then he went out, and his father followed him. They went towards the place where they got water for the lodge. When they reached there, behold, a large beaver had been lying there for some time. And they reached a place that was down-stream. And a large beaver had been lying there, too, for some time. And the Puma had killed just those two. The father carried them home on his back. And about the third day afterward the youth went with him. And the Puma killed two deer. He killed two black bears. And there he killed many. He killed ten: deer, black bears, and beavers. When the sun was very low, they reached home. "O father, younger brother has killed very many animals," said the youth. The next day all went to bring the meat into camp. The young man went with his father and mother. The Puma did not go. Another people attacked them. They killed the young man first. Next they killed the old woman. The father barely reached home. "They have killed your mother and your elder brother. Let us go thither," said he. They arrived there. As soon as they arrived the men killed the Puma's father. The Puma attacked the men. The Puma killed one and his horse. He attacked them again. The Puma encountered them one after another. He killed a man with the horse that he was on; and so on throughout the ranks of the foe. He killed a hundred. Piercing them with his claws, he pulled them off their horses and killed them. Just as the sun set, only one man was left.

THE RACCOONS AND THE CRABS.

FRANK LA FLÈCHE'S VERSION.

Égiçe Mí-qa amá çé amáma. Égiçe gá-biamá:
 At length Raccoon the (sub.) was going, they say. At length he said as follows, they say:



Ká-ge Mí-qa há! há-zi a'-çat añ-gá-çe te há, ká-ge Mí-qa há!
 Younger Coon O! grapes we eat let us go younger Coon O!

3 Wíjín'çéha, cé bçáte-hnan'di hí a'n'san'de-ma'n, ga'n' áda'n ubçí'age.
 O my elder that I eat it invariably tooth shake me rapidly, so therefore I am unwilling.
 brother, when



Ká-ge Mí-qa há! çan'-de a'-çat añ-gá-çe te há, ká-ge Mí-qa há!
 Younger Coon O! plums we eat let us go younger Coon O!

Wíjín'çéha, cé bçáte-hnan'di a'çan'wañkéga-hna'n-ma'n, ga'n' áda'n ubçí'age.
 O my elder that I eat it invariably it always makes me sick, so therefore I am unwilling.
 brother, when



6 Ká-ge Mí-qa há! na'-pa a'-çat añ-gá-çe te há, ká-ge Mí-qa há!
 Younger Coon O! choke-cher-ries we eat let us go younger Coon O!

Wíjín'çéha, cé bçáte-hnan'di snia'n't'e-ma'n, ga'n' ada'n ubçí'age.
 O my elder that I eat it invariably I am chilly, so therefore I am unwilling.
 brother, when



Ká-ge Mí-qa há! Ma'n'-cka'n a'çat añ-gá-çe te há, ká-ge Mí-qa há!
 Younger Coon O! Crab we eat let us go younger Coon O!

9 Há! jín'çé, há! jín'çé, jín'çéha! cé i'n'uda'n-hna'n-ma'n. Égiçe çé amá. Égiçe
 O! elder O! elder elder brother that always good for me. At length they went, At length
 brother, brother, O! they say.

Ma'n'cka'n ni-úwagi ahí-biamá. Égiçe t'é gaxá-biamá. Égiçe na'n'jin' çacka'n
 Crab where they they arrived, At length dead they made, they Beware barely you stir
 got water they say.

çi'n'he aú. Ata'n, Ahau! ehé çĩ çacka'n te há. Égiçe cíbe çi'íçai ctécte-
 over ! When, Oho! I say when you stir will Beware entrails they tickle notwith-
 (you)

- wa^{n'}, ɖaɖɖúge uɕibahi^{n'}i ctéctewa^{n'}, ictá ɕiɕijin[']dai ctéctewa^{n'}, égiɕe ɕacka^{n'}
standing, nostrils they push up notwithstanding, eye they reach into notwithstanding, beware you stir
into your your
- ɕi^{n'}he aú. Ata^{n'}, Ahaú! ehé ɕi[']jì ɕacka^{n'} te há, á-biamá (Míɕá na^{n'} aká).
ever ! When, Oho! I say if you stir will said, they say (Raccoon grown the).
- Égiɕe Ma^{n'}cka^{n'} mi^{n'}jĩnga d'úba ní agíahí-biamá. Kì ga^{n'}ɕańka wéɕa-biamá. 3
At length Crab girl some water arrived for, they say. And after they they found them,
(stood) awhile they say,
- Ja^{n'}ɕi^{n'} uɕá agɕá-biamá. Waɕáququxe na^{n'}ba t'é aké áɕa! 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.
- Égiɕe Ma^{n'}cka^{n'} níkagahi ɕĩnké[']di uɕá ahí-biamá. Égiɕe Ma^{n'}cka^{n'} níkagahi
At length Crab chief to him to tell they arrived, At length Crab chief
it they say.
- aká éɕa^{n'}be atí-biamá. Égiɕe wénaxíɕa ɕéɕa-biamá. Kì i^{n'}c'áge wi^{n'} 6
the in sight came, they say. At length to attack them he sent suddenly, And old man one
(sub.) they say.
- iekíɕe téga^{n'} júwagɕá-biamá. (Égiɕe Míɕá akádi é[']di ahí-biamá. Kì wi^{n'}
to act as in order with them they say. (At length Raccoon by them there they arrived, And one
crier to they say.
- ga^{n'}-biamá:) Hĩndá! ɕĩbe bɕííɕa té-ana, á-biamá. Cĩbe ɕi'íɕa-bi (ɕi)
said as follows, Let me see! entrail I tickle him will ! said he, they Entrail he tickled (when)
they say :) say. they say
- ɕéɕectewa^{n'}jì ja^{n'}-biamá. ɕáɕuháqtcì íqa amá ɕi[']ɕicta^{n'}-biamá. Cì áma 9
stirring not at all he lay, they say. Almost he they when he stopped, they say. Again the
laughed say other
- ké[']di aɕá-b ega^{n'} ɖaɖɖúge ɕijin[']da-biamá. ɕéɕectewa^{n'}jì ja^{n'}-biamá. Cì áma
by the went, having nostrils he reached into, they say. Stirring not at all he lay, they say. Again the
they say other
- ké[']di aɕá-biamá. Ictá-ɕa^{n'}ha ɕizibéqtcì uɕa^{n'}-biamá. ɕéɕectewa^{n'}jì ja^{n'}-
by the he went, they say. Eye-border taking by the he held, they say. Stirring not at all lay
very edge
- biamá Míɕá aká. Hé! waɕáwatɕigáxe té aí aɕu+! é iekíɕe ɕéɕa-biamá 12
they say Raccoon the Ho! you are to dance he says indeed, say- proclaim- sent suddenly,
(sub.) halloo! ing ing they say
- Ma^{n'}cka^{n'} i^{n'}c'áge aká. Égiɕe watɕigaxá-biamá. Watɕigaxe úɕica^{n'}-biamá.
Crab old man the At length they danced they say. Dancing they went around
(sub.) them, they say.
- Waɕáququxe na^{n'}ba t'é aké, Áma siɕéde snedé, Áma in[']dje qɕéxe. U+!
Raccoon two dead the two (lie), The one heel long, The face spotted. Halloo!
other
- (á-biamá i^{n'}c'áge aká). Égiɕe ta^{n'}wańɕa^{n'} bɕúga watɕigaxe úɕica^{n'}-biamá, 15
(said, they say old man the). At length village all dancing went around them,
they say,
- Ma^{n'}cka^{n'} ta^{n'}wańɕa^{n'}. Égiɕe, Ahaú! á-biamá. Akíɕa naji^{n'} átiáɕa-biamá.
Crab village. At length, Oho! said he, they Both stood suddenly they say.
say.
- Wénaxiɕ aɕá-biamá. Ma^{n'}cka^{n'} ɖí ágikíbana^{n'}-biamá. Wáɕate ma^{n'}ɕi^{n'}-biamá.
Attacking they went, they Crabs lodge ran with all their might for Eating them they walked, they say.
them say. their, they say.
- T'éwaɕe ma^{n'}ɕi^{n'}-biamá. Égiɕe na^{n'}báqtcì ákiágɕa-biamá. Ké! Mańɕi^{n'}i-gă. 18
Killing them they walked, they say. At length only two had gone back, they say. Come! Begone.
- Ma^{n'}cka^{n'} eɕíge taí (á-biamá Míɕá aká). Ceta^{n'}.
Crab they say will (said, they say Raccoon the). So far.
of you (they)

NOTES.

310, 9. há jínçe, há jínçe, jínçéha. Used in expressing thanks, approval, or a petition. So, há qigaⁿ, há qigaⁿ, qigaⁿha, 102, 9.

310, 11. au, pronounced au<.

311, 4. waçaquuxe naⁿba t'e aké aça u+. ɣaçiⁿ-naⁿpajĩ uses "waçaxuxe" instead of "waçaquuxe." As "áça" is a masculine term, it shows that a *man* cried out, not the girls.

311, 11. icta-ɣaⁿha çiziběqtei uçaⁿ-biama, pronounced çizi+běqtei, etc.

311, 12. ai açu+, in full, ai áça u+.

311, 14. The dancing-song sung by the old man Crab was as follows:

Wa-çá-qu-qu'-xe na''-ba t'é a-ké, Á-ma si-çé-de sne-dé, Á-ma in'-djě qçé-
xe, u+.

311, 19. maⁿckaⁿ, from maⁿ, *ground*; and ckaⁿ, *to move, stir*; i. e., "they who scampered over the ground." Perhaps the craw-fish, rather than the crab, is referred to in this myth.

TRANSLATION.

At length the Raccoon was going. At length he said as follows:

Young-er broth-er Coon! Let us go to eat grapes, Young-er broth-

er Coon." "O my elder brother, whenever I eat them, my teeth chatter rapidly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat plums, Younger brother Coon." "O my elder brother, whenever I eat them, they make me sick, and therefore I am unwilling." "Younger brother Coon! Let us go to eat choke-cherries, Younger brother Coon." "O my elder brother, whenever I eat them, I am chilly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat Crabs, Younger brother Coon." "O! elder brother, O! elder brother, elder brother, O! They always agree with me." At length they departed. At length they reached the place where the Crabs got water for the village. At length they pretended to be dead. "Beware. Don't you dare to stir at all. When I say, 'Oho!' you will stir. Beware. Even if you are tickled in the sides, even if they push their claws up your nostrils, even if they reach into your eyes, do not stir at all. When I say, 'Oho!' you will stir," said the elder Raccoon. At length some Crab girls arrived there for water. When they had been there some time, they found the Raccoons. They ran homeward to tell it. "Two Waçaquuxe are lying dead. 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

- Wijiⁿčéha! céčaⁿ bčáte-hnanⁿdi ijaⁿxe aⁿčá'í'íča égaⁿ aŋígčǵí'ú ctaⁿ. Wajiⁿ-
 O my elder that I eat regularly, anus it itches me as I scratch habit- I get out of
 brother! when myself ually.
- qidáačě, á-biamá. Káge Miŋe+! káge Miŋe+! káge Miŋe+! Maⁿčkaⁿ aⁿ-
 patience with said he, they Younger Coon O! younger Coon O! younger Coon O! Crab we
 it, say. brother
- 3 waⁿčat aŋgáče te hau, káge Miŋe+! á-biamá. Há! jiⁿče, há! jiⁿče, jiⁿčéha,
 eat them we go will ! younger Coon O! said he, they O! elder O! elder elder
 brother say. brother brother, brother, brother O!
- cé-hnaⁿ wačáte awásičě ctaⁿ, á-biamá. Gañ'ki ačá-biamá egaⁿ, wéfigčǵaⁿ
 that only eating I think of habit- said he, they And they went, they having, plan
 (them) them ually, say. say
- gáxe maⁿčǵiⁿ-biamá. Taⁿwaŋgčǵaⁿ hégačtěwaⁿjǵi ǵačé ačá-biamá. Jiⁿčéha,
 making they walked, they say. Village very populous near they went, they Elder brother,
 by say.
- 6 úkie aŋgáxe ǵǵi ákicuga ǵǵi wiaⁿnaxíčǵai ǵǵi aⁿwaⁿčate tai, á-biamá. Añ'kajǵi,
 to talk we make if standing when we rush on them if we eat them will, said he, they No,
 with them thick say.
- á-biamá ijiⁿčě aká. Gá-biamá: Ní-agihí tě'di wiⁿčǵaⁿčǵaⁿ t'éaⁿwaⁿčě
 said, they say his elder the He said as follows, Arrive there at the one by one we kill them
 brother (sub.). they say: for water
- aⁿwaⁿčate aŋgčǵiⁿ tai, á-biamá. Či isañ'ga aká, Añ'kajǵi, wéfigčǵaⁿ wí čǵaxe hǵǵi,
 we eat them we sit will, said he, they Again his younger the No, plan I I make
 say. brother (sub.), it
- 9 á-biamá. Cañ'ge uné ujañ'ge gaxá agǵi kě'ǵa čǵahé áčǵiⁿ baxú étaⁿ tě
 said he, they Horse seeking road it forks is com- at the hill ridge peak just the
 say. ing again that far
- aŋgáxe te, á-biamá. Aⁿhaⁿ, caⁿ, á-biamá. Čé taté, á-biamá. Ě'ǵa ačǵa-
 let us make it, said he, they Yes, enough, said he, they That shall be, said he, they Thither they
 say. say. say. went
- biamá. Ěgaⁿ ujañ'ge kě akíčǵa maⁿačǵačǵi gaⁿ jaⁿ-biamá. T'é gaxǵa-
 they say. So road the both flat on the back so they lay, they Dead they
 say. made
- 12 biamá. Wackañ'-gǵǵi, á-biamá. Caⁿ' 'aⁿ' áčǵičǵiⁿ ctéctěwaⁿ, ictá čǵaⁿ učǵibahiⁿ
 they say. Do your best, said (one), they Still how he has you notwith- eye the he pushes in
 say. standing, your
- ctéctěwaⁿ, čǵibe čǵičǵa'í'čǵai ctéctěwaⁿ, čǵačǵuge tě učǵibahiⁿ ctéctěwaⁿ, čǵa čǵaⁿ
 even if, entrails he tickles you even if, nostrils the he pushes in even if, head the
 your
- sidá tě čǵinaⁿha čěčě ctéctěwaⁿ, čěčǵǵi-gǵǵi, á-biamá. Ěgǵičě cañ'ge uné wiⁿ
 toe the he kicks you send- even if, do not stir, said he, they At length horse seeking one
 aside ing off say.
- 15 agǵi amáma. Ujañ'ge kě uhá agǵi-biamá. Wéčǵa-bi ǵǵi, Či! čǵi! čǵi! čěake
 was returning, Road the follow- he was returning, He found them, when, Či! čǵi! čǵi! these two
 they say. ing they say. they say. lying
- naⁿ'ba, á-biamá. Wébetaⁿ-biamá. Či čǵdi a-í-biamá. Sidá gaⁿ naⁿhá
 two, said he, they He went around them. Again there was approaching, Toe thus he kicked
 say. they say. they say. one
- čěčǵa-biamá ǵǵi čěčěctěwaⁿjǵi jaⁿ-biamá. Učǵa agčǵa-biamá. Wačǵaxuxe ecc-
 aside suddenly, when moving not at all he lay, they say. To tell he went homeward, Raccoon you say
 they say it they say.
- 18 hnaⁿ naⁿ'ba t'é aké áčǵa. Huⁿ+! á-biamá. Taⁿwaŋgčǵaⁿ gaⁿ gčǵiⁿ-biamá.
 regu- two dead the indeed. Halloo! said he, they Village so sat they say.
 larly two (lie) say.
- Hindá! á-biamá baⁿ naⁿ'aⁿ-bi aká. Ěgǵičě iⁿc'áge wiⁿ cikañ'geaǵa gčǵiⁿ
 Hark! said he, they calling heard it, they he who. At length old man one far apart he who
 say say was sit-

- akáma ba^{n'} tē na'a^{n'}-bi ega^{n'} uákihaⁿ uáa agáa-biamá. Wačaxuxe na^{n'}ba
 ting, they calling the heard it, they having beyond to tell went homeward, Raccoon two
 say say say it they say.
- t'é aké, aí ača+ u! á-biamá. Jí amá za'ěqtia^{n'}-biamá. Waná'a^{n'}-biamá.
 dead the he indeed, hal- said he, they Lodge the in great confusion, they They heard them, they
 two (lie), says loo! say. say. say.
- Wáwačátci gáxe te, aí ača+ u! á-biamá. Ca^{n'} cín'gajin'ga ma^{n'}či^{n'} wakan'dagí 3
 You are to dance, he indeed, hal- said he, they And child to walk forward (= quick)
 says loo! say.
- ctéwa^{n'} bčúgaqti ahí-biamá. Ahí-bi ega^{n'} ákicugáqti égaxe naji^{n'}-biamá.
 even all arrived, they say. Arrived, having standing very around stood they say.
 they say close together
- I^{n'}c'ágeqti-bi édegaⁿ ačúhagěqtci ahí-biamá. Ímañčet'aⁿ á-inaji^{n'}-biamá.
 A very aged man, but at the very last arrived, they say. Using a staff he came and stood, they
 they say say.
- Ma^{n'}ciáqaha naji^{n'}i-gă hă, á-biamá. Čéama Ictínike čipíi áča! á-biamá. 6
 Off at a distance stand ye said he, they These Ictínike skillful indeed! said he, they
 say. say. (= cunning)
- Háhaxičái-gă, á-biamá. Hindá! wáčit'a^{n'}i-gă, á-biamá. Číbe wáci'íčái-gă,
 Get yourselves ready, said he, they Let us see! feel them, said he, they Entrail tickle ye them,
 say. say.
- á-biamá. Číbe wáci'íčái-de céčectéwa^{n'}-bají-biamá. T'é čanká, á-biamá.
 said he, they Entrail tickled them when they moved not at all they say. Dead they who, said he, they
 say. say.
- T'ái hă. Ké, wáwatci gaxái-gă, á-biamá. I^{n'}c'áge aká wéquxa gpi^{n'}-biamá. 9
 They are dead Come, dance ye, said he, they Old man the singing for sat they say.
 are dead say.
- Íbehiⁿ uti^{n'}-biamá. Jéxe búqa gasáču uti^{n'}-biamá. Wačaxuxe na^{n'}ba t'é
 Pillow hit they say. Gourd round to rattle he hit they say. Raccoon two dead
- aké. Īn'de qčéqčē, ĩn'de qčéqčē; Sin'de snéde qčéqčē; Hi^{n'} ja^{n'}xe řaň'ga,
 the. Face spotted, face spotted; Tail long spotted; Hair offensive big,
- á-biamá. Ji^{n'}čča, céřačicaⁿ wénaxičái-gă, á-biamá. Nají^{n'} átiáča-bi ega^{n'} 12
 said he, they Elder brother, on that side attack them, said (one), they Stood suddenly, they having
 say. say. say.
- edíta^{n'}qti t'éwačē wáčate ma^{n'}či^{n'}-biamá. Jí kě úgičáaza-biamá. Djúbaqtci
 forthwith killing them eating them they walked, they Lodge the they scared them into their Very few
 say. say. own, they say.
- akí-biamá. Ceta^{n'} na^{n'}cta^{n'}-biamá, wénandá-bi ega^{n'}. Hahá! ga^{n'}badaⁿ
 reached home, So far they stopped running, felt full after eating, having. Ha! ha! just as we
 they say. they say. they say wished (f)
- wénandeawákičē, á-biamá. 15
 we have been caused to feel said they, they
 full after eating, say.

NOTES.

313, 1: Mičē+ must be intended for a vocative. This myth contains the only instance of its use in the texts.

313, 2. hazi, pronounced ha+zi; so gube, 313, 5, is pronounced gu+be; wajide, 313, 7, waji+de; and Ma^{n'}ckaⁿ, 314, 2, Ma^{n'}+ckaⁿ.

313, 3. a^{n'}ča^{n'}đaxete, from idaxete.

313, 6. iňgč a^{n'}wa^{n'}sa, i. e., iňgč a^{n'}wa^{n'}sa, from iňgč(e)-usa.

315, 2. za'ěqtiaⁿ, pronounced za+ěqtiaⁿ.

315, 4. bčugaqti, pronounced bču+gaqti.

315, 6. čéama Ictínike čipíi áča. Here the Raccoons are called "Ictínike" as well as "Wačaxuxe." And besides, the Omaha and Ponka delegates at Washington, in

August, 1881, spoke of the (two) Ictinike who planned to catch the crabs. Frank La Flèche says that the Raccoons were as cunning as Ictinike, knowing all his tricks, but he and they should not be confounded.

315, 11. *inde-qêexe*, or *inde qêeqêe*, "spotted face," is a Çegiha name sometimes applied to the raccoon. Frank La Flèche says that "*hi^a ja^{xe} qaŋga*" cannot be said of a raccoon.

315, 14-15. Haha! etc. Such phrases were commonly used by Ictinike in expressing his delight at having overreached others.

TRANSLATION.

At length the Raccoon was approaching. He sang as follows to his younger brother in the distance:—"O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat grapes, O younger brother Coon!" "O my elder brother! whenever I eat those, my stomach aches me, and when I drink water I have the cholera morbus so bad that I have an action whenever I take a step," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat hackberries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, I am constipated for a long time. I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat buffalo-berries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, *anulus meus prurit me, et scabo*. I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We will go to eat Crabs, O younger brother Coon!" said the elder. "Thanks, elder brother! Thanks, elder brother! elder brother, thanks! I always think of eating those alone," said the younger. And they departed, planning as they went. They went towards a very large village of Crabs which was close by. "O elder brother! let us pretend to go and pay a friendly visit. And when they stand very thick around, let us attack them and eat them," said the younger. "No, let us kill them one by one as they go for water; and then we can eat them," said the elder brother. And the younger brother said, "No, I have a plan. Let us pretend to be dead on top of a ridge of hills, where the path which they take when they go after horses turns aside as it comes back this way." "Yes, that will do. That shall be it," said the elder. They went thither. And both lay flat on their backs in the path. They pretended to be dead. "Do your best," said the elder. "No matter how they treat you,—even if they thrust their claws into your eyes, even if they tickle you on the side, even if they thrust their claws up your nostrils, even if they kick your head aside very suddenly with their toes,—do not stir." At length one who had been seeking horses was coming back. He was coming back along the path. When he discovered them, he said, "Ci, ci, ci! those who are lying are two." He went around them. Then he approached them. He kicked one aside suddenly, but the Raccoon lay without stirring at all. And the Crab went homeward to tell it. "Two of those whom you call Waçaxuxe lie dead. Halloo!" said he. Those in the village sat as they were. "Hark!" said he who heard the call. At length an old man, who had been sitting at a very remote place, heard the call, and went further homeward to tell it. "He says that two of the Waçaxuxe lie dead. Halloo!" said he. The lodges were in great confusion (*i. e.*, they made a great commotion by talking and shouting.)

They heard them. "You are to dance, he says, indeed! Halloo!" said the crier. And every one arrived there including even the children who were forward in learning to walk. Having arrived there, they stood around, being very close together. A very aged man was the last one to arrive. He approached and stood leaning on his staff. "Stand ye off! These Ictinike are cunning. Hold yourselves in readiness. Let us see! Feel them. Tickle them on their sides," said he. When they tickled them on their sides, they did not stir at all. "They lie as if dead. They are dead. Come, dance," said he. The old man sat singing for them. He beat a pillow with a round gourd, which he made rattle. Said he (in his song):

"Two raccoons lie dead.
Spotted face, Spotted face,
Spotted long tail,
Big offensive hair."

"O elder brother! attack them on that side next to you," said one of the Raccoons. Having started at once to their feet, they went along killing and eating them. They scared them into their lodges. Very few reached home. They did not chase them any longer, as they had eaten to their satisfaction. "Ha! ha! It is just as we desired. We have been caused to feel full after eating," said the Raccoons.

THE WARRIORS WHO WERE CHANGED TO SNAKES.

TOLD BY NUDA^{n'}-AXA.

Níaci^{n'}ga gǫ́ébana^{n'}ba nuda^{n'} aǫ́a-biamá. Waǫ́ata-bají-biamá. Na^{n'}
Person twenty to war went, they say. They ate not they say. Hun-
péhi^{n'} wakan'diǫ́qti-biamá. Égaxe agí-biamá. Ca^{n'}, ǫ́é^{n'}há! Úǫ́ixide
ger very impatient from they say. In a circle they were return- Enough, O servants! Looking
ing, they say. around
ma^{n'}ǫ́i^{n'}-gǫ́. Wacka^{n'}-gǫ́, úǫ́ixide tǫ́, á-biamá nuda^{n'}haṅga aká. Kí éǫ́ige 3
walk ye. Do your best, looking the, said, they say war-chief the. And at length
around
wi^{n'} ǫ́a^{n'}ǫ́i^{n'} agí-biamá. Nuda^{n'}haṅgá! waníṅa wi^{n'} édedí amé ebǫ́éga^{n'},
one running was coming, they O war-chief! animal one there is moving I think,
say.
á-biamá. Ahaú! á-biamá nuda^{n'}haṅga aká. Īndáda^{n'} waníṅa éska^{n'} ehnéga^{n'}?
said he, they Oho! said, they say war-chief the: What animal it may be you think?
say.
á-biamá. Nuda^{n'}haṅgá! ǫ́e-núga, ebǫ́éga^{n'}, á-biamá Ahaú! á-biamá nuda^{n'}- 6
said he, they O war chief! buffalo bull, I think, said he, they Oho! said, they say war-
say.
haṅga. Can'-de, ǫ́é^{n'}há! a^{n'}ní etai, á-biamá. Pí da^{n'}be ma^{n'}ǫ́i^{n'}-gǫ́ cí.
chief. If so, O servants! we live may, said he, they Again to see it walk ye again.
say.
Cí ǫ́a^{n'}ǫ́i^{n'} aǫ́a-biamá wi^{n'}. Éǫ́ige, ma^{n'}ǫ́i^{n'} aǫ́e amáma ǫ́e-núga amá. Nǫ́!
Again running went, they say one. Behold, walking was going, they say buffalo bull the. Fie!
nuda^{n'}haṅga iǫ́apa-gǫ́ há, á-biamá. Ga^{n'} iǫ́ape aǫ́a-biamá. ǫ́éǫ́u gǫ́i^{n'}-gǫ́, 9
war-chief wait for him said they, And waiting they went, they Here sit ye,
they say. for him say.

- á-biamá, wagáqqaⁿ é wáwaká-bi egáⁿ. Gaⁿ aqá-biamá. Aⁿdaⁿbe jaⁿ'i-gă, said he, they servant that he meant them, having. And he went, they say. Looking at lie ye, say, they say
- á-biamá. Ánase najiⁿ-biamá. Égiçe a-í amáma ɬe-núga amá Ágata. said he, they To inter- he stood, they say. At length was approaching, buffalo bull the. Aiming at it say. cept it they say
- 3 jaⁿ'-biamá. Wahútaⁿɕiⁿ ké basnú ɕéça-biamá. Ágatá-bi áçutaⁿqtcí. Ahí-bi he lay, they say. Gun the he pushed suddenly, they He aimed at it, in a straight He arrived, they say along say they say line. they say
- ɬí égiçe waníɬa áji amáma. Naⁿ'pe jaⁿ'-biamá. Wahútaⁿɕiⁿ ké gɕíza- when behold animal different was moving, Fearing it he lay, they say. Gun the he took they say they say his
- biamá. Akída-májí ɬí'ctě t'éaⁿɕají etégaⁿjí áhaⁿ, eçégaⁿ jaⁿ'-biamá. Cí they say. I shoot not even if he kills me not apt ! thinking he lay, they say. Again they say not
- 6 akíde ɬí'ctě muáɕnaⁿ caⁿ' t'éaⁿɕě etégaⁿ áhaⁿ, eçégaⁿ jaⁿ'-biamá. Içáugçe I shoot even if I miss him still to kill me apt ! thinking he lay, they say. All the while at him
- naⁿ'wape jaⁿ'-biamá. Wěs'ă ɬaŋ'ga amáma, sɪn'de-qçá ɕéçaⁿská-biamá. fearing he lay, they say. Snake big it was moving, tail-rattler this size, they say. they say
- ɕip'an'de gaⁿ ɕisáçu-hnaⁿ-biamá: Tcu+. Gaⁿ kída-biamá. Céçectěwaⁿjí Shook by pull- so it rattled invariably, they say: Tcu+. And he shot at it, they Not moving at all ing say. say.
- 9 najiⁿ-biamá. Kídaí-bi tě'di égiçe qíáça áíáça-biamá. Ĩⁿ'taⁿ nudaⁿhaŋga it stood, they say. It was shot at, when behold falling it went suddenly, Now war-chief they say they say
- ɕínké kíde, á-biamá. Gaⁿ é'di agçá-biamá. Ĩⁿ'di akí-biamá. Nă! ɕé'íhá! the shot said they, And there he went back, they There he arrived again, Bother! O servants! at it, they say. say. they say
- waníɬa wiⁿ' t'éaçé ɕaⁿ'ja naⁿ'pewáçé, á-biamá. Na! núdaⁿhaŋgá! caⁿ' aⁿ'ɕaŋ'- animal one I killed it though dangerous, said he, they Why! O war-chief! still let us say. say.
- 12 gudaⁿbe taí edádaⁿ waníɬa éiⁿte, á-biamá. Wěs'ă ɬaŋ'ga, á-biamá. Wúhu+á! consider what animal it may said they, Snake big, said he, they Really! be, they say. say.
- á-biamá. Zaní ɕaqúba-biamá Gaⁿ é'di ahí-biamá waŋ'giçe. Hinda! said they, All wondered, they say. And there arrived, they say all. See! they say
- umásnai-gă, á-biamá. Umásna-biamá. Égiçe ciⁿ hégaí-biamá Wěs'ă aká. split it with a said he, they They split it they say. Behold fat very, they say Snake the. knife, say.
- 15 Kí ɬé-ma níkaciⁿga ukéçin t'éwaçai tě úçibçaⁿ bçaⁿ údaⁿqti égaⁿqtiaⁿ And the buffa- people common kill them when they smell odor very good just like loes (i. e., Indians)
- uçibçaⁿ-biamá Wěs'ă aká. Núdaⁿhaŋgá! údaⁿqtiaⁿ úçibçaⁿ tě, ɬé égaⁿ- smelt they say Snake the. O war-chief! very good smell the, buffalo just
- qtiaⁿ, á-biamá. Wégaskaⁿçái-gă, á-biamá nudaⁿhaŋga aká. Gaⁿ néçé like, said they, Test it, said, they say war-chief the. And kindling a fire they say.
- 18 ctě itéça-biamá. ɬéde tě náhegaí-biamá. Kí naⁿ'péhiⁿ tě wakan'diça- even they put it on, they Fire the burnt very hot, they And hunger the impatient from, say. say.
- biamá. Ahaú! á-biamá. Ké, ɕé'íhá! ígaskaⁿçái-gă, á-biamá nudaⁿhaŋga they say. Oho! said he, they Come, O servants! test it, said, they say war-chief say.
- aká. Miⁿ' ɕaⁿ ɕáçuháqtcí içé-hnaⁿ égaⁿ-biamá. Gaⁿ, ɕéçuqti, ɕé'íhá! the. Sun the nearly had gone only so they say. And, Right here, O servants!

- aⁿjaⁿ' tai, á-biamá. Gaⁿ' je-čⁱiⁿ čaⁿ caⁿ' basnaⁿ' ičaⁿ' ča-biamá. Nin'dečai
let us sleep, said he, they And buffalo rib the so they placed on sticks they say. Cooked
say.
- tě éduátaⁿ caⁿ' ákasta itéča-biamá. Caⁿ' wiⁿ' pahañ'ga čaté taité naⁿ'pa-bi
when next so in a heap they put it, they And one before eat shall feared, they
say.
- egaⁿ', ákast itéč^e gčⁱiⁿ'-biamá. Gaⁿ' égič^e nudaⁿ'hañga aká gá-biamá: 3
having, in a heap putting they sat, they And at length war-chief the said as follows, they say:
- Ahaú! á-biamá. Čé'iⁿhá! hébe iⁿ'čⁱiⁿ gfi-gă, á-biamá. Gaⁿ' hébe éčⁱiⁿ
Oho! said he, they, O servants! a piece bring to me, said he, they And a piece having
say.
- akí-biamá. Čatá-biamá. Égič^e, Ūdaⁿ'qtiaⁿ', čé'iⁿ', á-biamá. Jé-ma aⁿ'waⁿ'-
they reached again, He ate it, they At length, Very good, servants, said he, they The buffa- we eat
they say.
- čataí égaⁿ'qtiaⁿ', á-biamá. Gaⁿ' zani čatá-biamá. Ki níačⁱiⁿ'ga nújiñga- 6
them just like, said he, they And all ate they say. And person boy
- biamá. Nújiñga-bi éde čatá-baji-biamá. Ínahiⁿ'-bi ctě čatá-baji-biamá.
they say. Boy, they say but he ate not they say. They were will- even he ate not they say.
ing, they say
- Čé'iⁿhá! jé-ma aⁿ'waⁿ'čataí égaⁿ' hă, á-biamá. Bčaⁿ' píbaji-baji, údaⁿ'qtiaⁿ'.
O servant! the buffa- we eat them it is said he, they Odor bad not, very good.
loes like say.
- Čatá-gă, á-biamá nudaⁿ'hañga aká. Ubčⁱ'age, á-biamá nújiñga aká. Gaⁿ' 9
Eat it, said, they say war-chief the. I am unwilling, said, they say boy the. And
- néč^e tě égaxe gčⁱiⁿ'-biamá. Ki nújiñga aká gaqága gčⁱiⁿ'-biamá. Gaⁿ'
kindled the around it they sat, they And boy the apart sat they say. And
(fire)
- ugáhanadáze amá. Gaⁿ' inanděqtiaⁿ'-bi egaⁿ' jaⁿ'-hnaⁿ'-biamá. Égič^e,
dark they say. And felt very full after eating, having slept each one, they say. At length,
- Ahaú! á-biamá. Čé'iⁿhá! dáhaⁿ'i-gă hă, á-biamá. Píäjiqtiaⁿ', á-biamá 12
Oho! said he, they O servants! arise said he, they Very bad, said, they
say.
- nudaⁿ'hañga aká. Gaⁿ' úwakié čⁱ'áqti, caⁿ' gaⁿ' Wě's'ă amá bčúga. Égič^e
war-chief the. And to talk to he failed, strange to Snake the all. Behold
them say (f) (=were)
- atañ'-ke-daⁿ' bčúgaqti čⁱ'é gaqá xigčⁱictaⁿ'-biamá Wě's'ă sad-ihé. Nudaⁿ'-
just as long as he lay all half of the body finished himself, they Snake was lying War-
say stretched.
- haⁿ'ga áma aká gá-biamá: Ahaú! á-biamá. Gúda gíbaⁿ' čéčai-gă, (á-biamá), 15
chief the other said as follows, Oho! said he, they Yonder call to him, (said he, they
they say: say.)
- nújiñga é waká-bi egaⁿ'. Nújiñga aká agí-biamá. Ké, čé'iⁿhá! wadaⁿ'-
boy that meant him, having. Boy the was coming, they Come, O servant! look
they say.
- bai-gă, á-biamá. Čé'iⁿhá! čé naⁿ'čapégaⁿ' hnatajⁱ ícpahāⁿ, á-biamá. Nújiñga
at us, said he, they O servant! this you feared, as you ate not you know, said he, they Boy
say.
- aká xagé najiⁿ'-biamá. Gaⁿ', Ūsañga, á-biamá. Čínaqtei čaníga te, á-biamá. 18
the crying stood they say. And, Hopeless, said he, they You alone you live will, said he, they
(sub.) say.
- Wačáckaⁿ čagč^e te hă, á-biamá. Gaⁿ' čé aňgúgacaⁿ' aⁿ'maⁿ'čⁱiⁿ' edádaⁿ'
You try you go will said he, they And this we traveled we walked what
homeward say.
- aňgúnai kě bčúgaqti aⁿ'čⁱ'i, á-biamá. Qubé 'í'-biamá. Čé weáčape caⁿ'
we sought the all we give said he, they Sacred they gave him, This you wait for yet
you, say.

aⁿ'ba (ɣi) hné te. Ėgiçe waaⁿ'ça iɣuha-biamá nújiŋga aká. Waiiⁿ' ɣaŋgá
day (when) you go will. At length to leave them afraid of, they say boy the. Robe large
gě wiⁿ' ují wečéⁱn taí. Majaⁿ' údaⁿ gěⁱdi dahé ɣaŋgá wiⁿ' gágě ičaⁿ'awačáčě
the one filling you carry will. Land good at the hill large one those you put us

3 taí, á-biamá nudaⁿ'haŋga aká. Gaⁿ' aⁿ'ba amá. Waŋ'giçe qti égaⁿ'qti gagígije
will, said, they say war-chief the. And day they say. All just so coiled up

gɕiⁿ' akáma, ákigɕiⁿ'gɕiⁿ gɕiⁿ'-biamá. Kí waiiⁿ' ɣaŋgá wiⁿ' ɕizá-bi egaⁿ',
were sitting, sitting on one they sat, they say. And robe large one took, they having,
another say

úji-biamá. Kí wéⁱ'n ačá-biamá. Dahé údaⁿ'qti édedí-čaⁿ' amá. Ėⁱ'di ičaⁿ'wačá-
he put them in, And carrying he went, they Hill very good there it was, they There he put them,
they say. them say.

6 biamá. Dahé jín'gají, dahé bazú, cěhiçe égaⁿ' qčabé naⁿ'bá bazú ídaⁿ'be
they say. Hill not small, hill curvilinear extending like it tree two curvilinear in the
top, yonder top middle

ágča-biamá. Gaⁿ' ěⁱdi ičaⁿ'wačá-biamá qčabé tě hidé těⁱdi. Gčé taté
were put down on, And there he put them, they say tree the bottom by the. Go home- shall
they say. ward

ígídahaⁿ'-bi egaⁿ', Wě's'á amá bčúgaqti nújiŋga taⁿ ágičda'á-biamá, júga kě
they know of their having, Snake the all boy the lay thick on their own, body the
own, they say (sub.) they say,

9 áha-biamá. Gaⁿ' waaⁿ'ça agčá-biamá. Gaⁿ' ɣí kě'ɣa akí-biamá. Nudaⁿ'-
they passed over, And leaving he went homeward, And lodge at the he reached home, War-
they say. them they say. they say.

haŋga ɕiⁿ'čaⁿ' wanɣa čataí éde é jú ɣiɣáxai, á-biamá. Ė nugé čé caⁿ'
chief the one animal ate but that body made for said he, they He summer this (an ex-
who was himself say. say. pletive)

éwačačai-ma, wa'ú, ciŋ'gajín'ga, caŋ'ge wáɕiⁿ-má ctěwaⁿ', edádaⁿ ačíⁿ'
you who are his rela- woman, child, horse those that he even, what he has
tions, has

12 ɣiɣaⁿ'be gaⁿ'čá-biamá, á-biamá nújiŋga aká. (Nugé těⁱdi ɣi ɕaⁿ' caⁿ'qti
to see his he wishes, they say, said, they say boy the. (Summer when lodges the at any rate

waɣaⁿ'be kaⁿ'bča, á-biamá nudaⁿ'haŋga wiⁿ'dčəⁿ'ska Wě's'á aká.) Gaⁿ' nugé
I see them I wish, said, they say war-chief one-half Snake the.) And summer

tě gaqčaⁿ' ačá-biamá. Ėⁱ'di ahí-biamá. Aŋgáti, á-biamá. Čéčandí,
when migrating they went, they There they arrived, they We have said he, they Here it is,
say. say. come, say.

15 á-biamá. Kí, Ėⁱ'di qti aⁿ'ɣí tai, á-biamá. Gaⁿ' wa'ú, ciŋ'gajín'ga, caⁿ' bčúga
said he, they And, Just there we will, said they, And woman, child, in fact all
say. camp they say.

ěⁱ'di ahí-biamá. Ėⁱ'di ahí-biamá ɣí égiçe éčaⁿ'bá-biamá. Ėⁱ'di maⁿ'can'de
there arrived, they say. There they arrived, they when behold they came out, they There holes in the
say. say. ground

gáxe akáma. Ėi hă, á-biamá. Ėgiçe naⁿ'wačápe taí. Ėi hă. Ėgiçe
they had made, they Those said he, they Beware you fear them lest. Those Beware
say. are they say. are they

18 wečəⁿ'he taí. Čkaⁿ'jī najiⁿ'i-gă, á-biamá nújiŋga aká. Ėgiçe Wě's'á amá
you flee from lest. Motionless stand ye, said, they say boy the. At length Snake the
them

bčúgaqti nújiŋga taⁿ ágičda'á-biamá. Ákihaⁿ ačá-biamá. Níkaciⁿ'ga amá
all boy the lay thick on their own, Beyond they went, they People the
they say. say.

égazéze najiⁿ'-biamá. Gaⁿ' wagíkaⁿ'-biamá. Xagé za'ě'qtiaⁿ'-biamá. Caⁿ'
in a row stood, they say. And they consoled with their Crying they made an uproar, In fact
own, they say. they say.

bčúga wékaⁿ-biamá. Gaⁿ učúgacibai tē níaciⁿga wáhai tē íbčaⁿqtiaⁿ-
all condoled with them, And they went when people they passed as were fully satis-
they say. throughout over them fied

biamá Wé's'ă amá. Gaⁿ maⁿcan'de tē'ja égazéze ákigčⁿ-biamá Wé's'ă amá.
they say Snake the (sub.). And holes in the at the in a row sat with one another, Snake the (sub.).
(sub.). ground they say

Čé níaciⁿga áki'e amája wadaⁿ'be jaⁿ'-biamá. Cañ'ge-ma é'di kaⁿ'taⁿ 3
This people standing at them looking at they lay, they say. The horses there tied

itéwekičá-biamá. Wa'íⁿ gě, cánakágče ctī, wégasápi ctī, man'de, utaⁿ
they placed they say. Packs the, saddle too, whip too, bow, leggings
theirs for them coming

aⁿ'ča a-fi gě, hiⁿbé aⁿ'ča a-fi gě edábe, bčúga é'di itéča-biamá. Gaⁿ cī
left were the, moccasins left were the also, all there they put them, And again
coming they say.

máče áji amá. Cī é'di gaqčⁿ atī-biamá. Kí é'di wačóna-bajī-biamá. 6
winter a dif. they say. Again there migrating they came, they And there not visible, they say.

Cañ'ge waaⁿ'ča amá íⁿ'tcaⁿqtci jái gě čingé-hnaⁿ-biamá. Ádaⁿ maⁿcan'de
Horse they left them the just now dunged the there was none, they say. There- holes in the
(pl.) fore ground

maⁿ'tája wágčⁿáčiⁿ ákiágčⁿ-biamá, é učá-hnaⁿ-biamá.
inside having them they had gone back, that they tell regularly, they
they say, say.

NOTES.

317, 6-7. Ahau! a-biama nudaⁿhañga. Insert "aká" before the period.

317, 7. aⁿnič etai, in full aⁿnič etai.

317, 9. nudaⁿhañgă ičapa-gă. 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 xī, when the animal reached the man.

318, 8. čip'ande, etc. Whenever the Snake lifted his tail, it rattled.

318, 14. cīⁿ pronounced cīⁿ+ by Nudaⁿ-axa.

319, 13-14. egiče atañ-kedaⁿ, etc. Nudaⁿ-axa said that this referred to the war-chief who was the last one to eat part of the Snake. Half of his body, that is, all on one side, had been changed. On one side he was a snake; on the other, a man, the whole length of his body, as he lay extended on the ground.

320, 2-3. Majaⁿ udaⁿ gědi, etc. I agree with Frank La Flèche in substituting for this, Majaⁿ údaⁿ, dahé tañgá-gě'di wiⁿ' ičaⁿ'awačáčē taí: Land, good, hill, big, on the, one, you will place us.

320, 6. dahe bazu cehiče egaⁿ, etc. This shows that the narrator was referring to a bluff in sight of the place where he was telling the myth.

320, 7. Next to the trees was grass, and below the grass, on the sides of the hill, was only the soil.

321, 1. Whenever any Snake recognized relations, horses, etc., he crawled over them.

321, 2. akigčⁿ, equivalent to jugče gčⁿ.

321, 7. When the tribe left the Snakes, they fastened the horses to posts driven into the ground. On their return they found fresh manure dropped here and there in a line with the posts; but neither horses nor footprints could be seen.

TRANSLATION.

Twenty men went on the war-path. They ate nothing. They were very impatient from hunger. They made a circuit and were coming back. "That will do, O servants! Look around as you walk. Do your best at searching," said the war-chief. And at length one was coming running. "O war-chief! I think that an animal is moving there," said he. "Oho! What sort of animal do you think it is?" said the war-chief. "O war-chief! I think that it is a buffalo bull," he said. "Oho!" said the war-chief. "If so, O servants! we may live. Go again to look at it." And one went running. Behold, the buffalo bull was going along walking. "Fie! Wait for the war-chief to come in sight," said the rest of the scouts. And they went slowly, waiting for him to appear. "Sit ye here," said he, addressing the servants. And he departed. "Lie ye looking at me," said he. He stood for the purpose of intercepting the buffalo. At length the buffalo bull was approaching him. He lay aiming at it. He pushed his gun along suddenly. He aimed directly at it. When it arrived, behold, it was a different animal. He lay fearing the sight of it. He took back his gun. He lay thinking, "If I do not shoot at him, he will be very apt to kill me! And if I shoot at him and miss him, still he will be apt to kill me!" All the time he lay, fearing the sight of it. It was a big Snake, with a rattle as large as a man's head. Whenever he lifted his tail, he rattled it: "Tcu+" (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 length-wise 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^{n'}-AXA.

- Níaci^{n'}ga nuda^{n'} ahí-biamá. Agfí-ja^{n'}-hna^{n'}-biamá. Égiçe maja^{n'} ja^{n'}
Men to war arrived, they say. They slept on the way home regu- At length land sleep
larly, they say.
- tai ça^{n'} agfí-biamá. Égiçe ja^{n'}ça^{n'}qa ña^{n'}ga (èdedí-ke amá). Çé uja^{n'} úda^{n'}-
will the they came back to, Behold log big (were lying there, they This to sleep very
they say. say).
- 3 qtia^{n'}, ja^{n'}ça^{n'}qa çábfi^{n'}-biamá. Égaxe ja^{n'}-biamá. Égiçe a^{n'}ba amá xī
good, log three they say. Around they lay, they At length day they when
say. say.
- ñadésage (amá). Nuda^{n'}ha^{n'}ga aká uçixidá-biamá. Égiçe ja^{n'}ça^{n'}qa amá
high wind (they say). War-chief the looked around, they say. Behold log the
(sub.)
- Wé's'á ña^{n'}ga akáma. Hau, çé'i^{n'}! píäjiqtia^{n'}. Áha^{n'}i-gă, á-biamá. Wan'giçe
Snake big were, they Ho, servants! it is very bad. Arise, said he, they All
say. say.
- 6 iáçixa ja^{n'} akáma. Ga^{n'}ki ukígça^{n'}-biamá. Kigfídindi^{n'}-biamá. Kī ñadé-
with open were lying, they And they took hold of one They held firmly to one another, And high
mouth say. another, they say. they say.
- sage gasnú-hna^{n'} açá-biamá. Uha^{n'}ge naji^{n'} aká xagé naji^{n'}-biamá. Ga^{n'}
wind blowing along went they say. The end stood he crying stood they say. And
regularly who
- gá-biamá: Hau, çé'i^{n'}há! wéçigça^{n'} wi^{n'} içáaçe há, á-biamá. Ca^{n'} indáda^{n'}
he said as fol- Ho, O servants! plan one I have found . said he, they In fact what
lows, they say: say.
- 9 jīñjīn'ga açi^{n'}-bi kē' ca^{n'} bēuga, ma^{n'} kē, hi^{n'}bé, máhi^{n'}, wa'í-biamá Wé's'á
small things they had, the in fact all, arrow the, moccasins, knife, they gave to them, Snake
they say they say
- ça^{n'}ká. Ga^{n'}ki í tē áçapúi tē éceta^{n'} ga^{n'} ábçage ké amá. Wé's'á amá
the (ob.). And mouth the closed when that far so a calm (lay) they say. Snake the
- é ça^{n'}adesagá-biamá iáçixa ja^{n'}i tē. Ga^{n'} çé gçadi^{n'} ja^{n'} kē' áa^{n'}si gçé-hna^{n'}-
that made wind with their with open they when. And this across it the leaping they went
mouths, they say lay (ob.) across lay (ob.) across homeward
regularly
- 12 biamá. Hau, çé'i^{n'}há! wi^{n'} pa^{n'}ha^{n'}gai-gă, á-biamá. Ga^{n'} uçí'aga-biamá,
they say. Ho, O servants! one go ye before, said he, they And they were unwilling,
say. say, they say,
- na^{n'}pe-hna^{n'}i tē. Ahaú! á-biamá. Çé'i^{n'}há! wíebfi^{n'} te, á-biamá nuda^{n'}-
they feared regu- as. Oho! said he, they O servants! I am he will, said, they say war-
larly say.
- ha^{n'}ga aká. Ca^{n'} indáda^{n'} ctēwa^{n'} nuda^{n'}hanga é wacka^{n'} ma^{n'}fi^{n'} améga^{n'} é
chief the. And what soever war-chief that makes an effort walks that class that
- 15 gáxe ma^{n'}fi^{n'} améga^{n'} tē te na^{n'}pa-báji ga^{n'} wíebfi^{n'} tá mīnke, á-biamá
doing walks that class die will fears not so I am he will I who, said, they say
- nuda^{n'}ha^{n'}ga aká. Ga^{n'} nuda^{n'}ha^{n'}ga fi^{n'}nké é'di gçé amá xī iáçixa ja^{n'} amá
war-chief the. And war-chief the there was going when with open was lying,
homeward mouth they say

- u'fízaⁿ aká. Ga^{n'} áaⁿsi ákiágça-biamá. Ahaú! á-biamá. Wacka^{n'}i-gã,
middle the one. And leaping over he had gone homeward, they say. Oho! said he, they say. Be strong,
- á-biamá nuda^{n'}haŋga aká. Ga^{n'} cì nuda^{n'}haŋga áma aká cì égaⁿ áaⁿsi
said, they say war-chief the. And again war-chief the the again so leaping over
other (sub.)
- ákiágça-biamá. Ahaú, cé'íⁿ! wacka^{n'}i-gã, á-biamá. É aŋgági xī égaⁿqti 3
had gone homeward, they say. Oho! servants! be strong, said he, they say. That we coming when just so homeward
- gáxe ga^{n'}çai-gã, á-biamá. Cì égaⁿ-hna^{n'}wi^{n'}çacⁿ aggé naji^{n'}-biamá. Cì
to do desire ye, said he, they say. Again so regularly one by one going they stood, they say. Again homeward
- wi^{n'} aká égaⁿ agçá-biamá. Cì wi^{n'} aká agçai etégaⁿ, níkaciⁿga gçéba-çábçeiⁿ.
one the so went homeward, they say. Again one the went apt, man thirty. (sub.) homeward
- Cì wi^{n'} aká áaⁿsi agçá-biamá. Cì wi^{n'} aká éduátaⁿ. Ána akíi-ma wacka^{n'} 6
Again one the leaping went homeward, they say. Again one the next to him. How reached there to be strong many again
- ákiççaji-hna^{n'}-biamá. Éde çédeçáqtcì naji^{n'} taⁿ ábagçá-biamá. Ictábçei
commanded one another regularly, they say. But at the very bottom stood the one hesitated they say. Tears
- ásnu-biamá. Hau, cé'íⁿhá! nú hniⁿ. Nú aⁿçin^{n'} égaⁿ aŋgúgaca^{n'}i, á-biamá.
trickled, they say. Ho, O servant! man you are. Men we are so we travel, said (the leader) they say.
- Çaxáge, cé'íⁿ, píaji çkáxe, á-biamá. Égiçe gçé amá xī Wé's'á aká na^{n'}qahi 9
You cry, servant, bad you do, said he, they say. At length he was going when Snake the backbone (sub.) homeward
- ké çit'úqa-bi ega^{n'} wájaⁿ kihé amá. Kí ma^{n'}aça gáha kíççéçè xī ca^{n'}caⁿ
the raised in a hump, having he lay down again they say. And on his back he knocked him down when without stopping suddenly, again
- çasni^{n'} çéça-biamá. Ahaú! á-biamá. Ga^{n'}, cé'íⁿhá, aŋgú-hnaⁿ aⁿma^{n'}çin^{n'}.
he swallowed him they say. suddenly Oho! said (the leader) they say. So, O servants, we alone we walk.
- Níaciⁿga wiⁿáqtcì ctéwa^{n'} águdi t'é ga^{n'}çai xī t'ai, á-biamá. Ga^{n'} agçá- 12
Person one soever where to die wishes if he dies, said he, they say. So they went homeward
- biamá. Ga^{n'} akí-jaⁿ-hna^{n'}-biamá. Ga^{n'} égaⁿ-hnaⁿ ja^{n'}-biamá wéahide tē.
they say. So they slept on the way home regularly, they say. So thus regularly they slept, they say at a distance when.
- Égiçe na^{n'}ba wada^{n'}be açá-biamá. Núdaⁿhaŋgá! gátēdi xī d'úba ēdī çanⁿ,
At length two to see went they say. O war-chief! in that lodge some there the, place
- á-biamá. Ahaú! á-biamá. Núdaⁿhaŋgá! uwájiaçai, á-biamá. Wacka^{n'}-gã. 15
said they, they say. Oho! said he, they say. O war-chief! we are tired, said they, they say. Be strong.
- Caŋ'ge aⁿwaŋ'gagçin^{n'} aŋga^{n'}çai, á-biamá. Ahaú! á-biamá. Ga^{n'} é'di
Horse we sit on them we wish, said they, they say. Oho! said he, they say. So there
- akí-biamá. Ji-xa^{n'}haqtcì ké'di naji^{n'}-biamá. Nuda^{n'}haŋga akíwa xī çan'di
they reached again, they say. The very edge of the lodges by the they stood, they say. War-chief both lodges to the
- açá-biamá. Égiçe caŋ'ge hégaçì ké amá. Kí nuda^{n'}haŋga akíwa wábasí- 18
went they say. Behold horse a great many in a line, And war-chief both drove them before them they say.
- biamá. Wáçin^{n'} agçá-biamá. Ga^{n'}ama gáçuadi wáçin^{n'} akí-biamá. Úwagiçá
they say. Having them they went back, they say. After a while at that place having them again, they say. To tell them

- mañgčĩñ'-gǎ, á-biamá, nuda^{n'}hañga áma čĩñké é waká-bi ega^{n'}. Ūwagičá
 begone, said he, they war-chief the other the that he meant, having. To tell them
 say,
- akí-biamá. Nuda^{n'}hañga čičíña újawa gáxe, á-biamá. Hau! núda^{n'}hañgá,
 he arrived again, War-chief your pleasant has said he, they Ho! O war-chief,
 they say.
- 3 á-biamá wañ'gičěqti. Ga^{n'} ě'di akí-biamá. Ahaú! á-biamá. Cañ'ge cé-ma
 said, they say all. And there he arrived again, Oho! said he, they Horse those
 they say.
- wáka^{n'}ta^{n'}i-gǎ, á-biamá, bčúgaqti. Cañ'ge wáka^{n'}ta^{n'}-biamá. Ga^{n'} wábasí-
 tie them, said he, they all. Horses they tied them, they say. And they drove
 say, them before
 them
- biamá bčúga. Ga^{n'} ja^{n'}-hna^{n'}i tě wáči^{n'} agčai tě. Jí a^{n'}ča a-í čan'di
 they say all. And they slept when having they went the. Lodge abandon- they
 regularly them homeward the. ing were
 coming
- 6 akí-biamá. Ga^{n'} cañ'ge wáči^{n'} akí-ma wa'ú, i^{n'}c'áge edábe wa'í-biamá,
 they arrived home And horse those that they took woman, old man also they gave to them,
 again, they say. home they say,
- bčúgaqti ca^{n'}.
 all in fact.

NOTES.

324, 3. egaxe ja^{n'}-biamá. If this refer to the logs, it means that two logs lay parallel, and one at the end went across, forming a partial inclosure. If it refer to the men, it means that they lay around the fire, inside this inclosure.

324, 6. ukigčá^{n'} Kigčidĩndi^{n'}. Frank La Flèche makes these "u^{n'}igčá^{n'}" and "ŷigčidĩndi^{n'}," which seems to confound the sociative in "ki" with the reflexive in "xi."

325, 6. ana akii-ma, etc. As many as reached the other side of the Snake that lay across their path, encouraged those remaining to jump over.

325, 7. naji^{n'} ta^{n'} abagčá-biamá. As the verb is preceded by the classifier ta^{n'}, read "ábagčá amá."—Frank La Flèche.

325, 10. gáha kigčéčě. Frank La Flèche says that the Omahas say, "gahé kigčéčě," and the Ponkas, "gahá kigčéčě." See "bahá ičéčě" and "bahé ičéčě" in the Dictionary.

325, 19. ga^{n'}ama, etc. After the two war chiefs had moved a while on their way back to their comrades, they arrived again (gačua^{n'}di) 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 *PAJIN-NA-PÁJÍ.*

- Áwimáka-májí. Níkaciⁿga ućéwiⁿawáćě ctěwaⁿ wáoniéćaⁿ égaⁿ áhigi
 I am out of patience with you. People I collect them notwithstanding you scatter them as many
- uqpaćěwaćaćě-ctaⁿ, á-biamá Níaⁿba aká. Níaciⁿga áhigi uhí ewékaⁿ-
 you cause them to be habitually, said they say Moon the. People many to grow I wish for
 lost
- 3 bćégaⁿ wábćiećaⁿ ćeaćě ctěwaⁿ ugáhanadáže ućají-hnaⁿ égaⁿ áhigi naⁿpébiⁿ
 them, as I scatter them I suddenly notwithstanding darkness you put regu- as many hungry
 lenly standing them in it larly
- t'ěwaćaćě-hnaⁿ, á-biamá Miⁿ aká. Hau, níkaciⁿga-máce! áhigi júćat'aⁿ
 you kill them regu- said they say Sun the. Ho, ye who are people! many you mature
 larly,
- taité. Paháci ámusta wiřaⁿ'be agćiⁿ tai mińke. Edádaⁿ ckaⁿ maⁿhniⁿi
 shall Above directly above I see you I sit will I who. What business ye walk
- 6 gě bćúgaqti íwibćigćaⁿ agćiⁿ tai mińke, á-biamá Níaⁿba aká gá-biamá:
 the all I ruling you I sit will I who, said he, they Moon the said as follows,
 say. they say:
- Cí wí cti égaⁿ agćiⁿ tá mińke. Ućéwiⁿwiće-de ugáhanadáže ři cí ućéwiⁿqti
 Again I too so I sit will I who. I collect you while darkness if again assembling
 in full force
- aki-ćajaⁿ tai. Caⁿ ckaⁿ maⁿhniⁿ tai tē bćúga wí íwibćigćaⁿ tai mińke,
 you sleep there will. In fact business you walk will the all I I ruling you will I who,
 again
- 9 á-biamá. Cí ujań'ge ukiáwataⁿ aⁿmaⁿ'ćiⁿ taité. Háci maⁿbćiⁿ tá mińke,
 said she, they Again road one after the we walk shall. Behind I walk will I who,
 say. other
- á-biamá Níaⁿba aká. Níaⁿba aká wa'ú wiⁿ égaⁿqtiaⁿi. Néxe aśgaća
 said, they say Moon the. Moon the woman one is just like. Kettle carrying
 on the arm
- maⁿ'ćiⁿ-hnaⁿi.
 she walks regularly.

NOTES.

The Sun and Moon used to reside on the earth prior to their quarrel recorded in the myth, of which this fragment is all that has been preserved.

328, 2. uqpaćěwaćaćě, you cause them to be lost, *i. e.*, you kill them by your heat.

328, 2-3. ewekaⁿbćégaⁿ, *i. e.*, ewékaⁿbća égaⁿ.

328, 8. aki-ćajaⁿ, from kijaⁿ.

TRANSLATION.

“I am out of patience with you. Notwithstanding I assemble the people, you scatter them, and thus cause many to be lost,” said the Moon. “I,” said the Sun, “have desired many people to grow, and so I scattered them, but you have been putting them in darkness, and thus have you been killing many with hunger. Ho, ye people! many of you shall mature. I will look down on you from above. I will be directing you in whatever occupations you engage.” The Moon said as follows: “And I, too, will dwell so. I will collect you, and when it is dark, you shall assemble in full numbers and sleep. In fact, I myself will rule all your occupations. And we shall walk in the road one after the other. I will walk behind him.” The Moon is just like a woman. She always walks with a kettle on her arm.

THE SUITOR AND HIS FRIENDS.

OBTAINED FROM JOSEPH LA FLÈCHE.

Ta^{n'}waŋgɕaⁿ wi^{n'} ɛdɪ-ɕaⁿ amá. Kɪ wa'ú wi^{n'} údaⁿqti aɕi^{n'}-biamá ta^{n'}-
 Village one it was there they say. And woman one very good they had, they say vil-
 waŋgɕaⁿ akádi. Kɪ cénujiŋ'ga ga^{n'}ɕa ahí-hnaⁿ-biamá. Kɪ ɕi'á-hnaⁿ-biamá.
 lage at the. And young man desiring they regu- they say. And they regu- they say.
 her arrived larly failed larly
 Kɪ níaciⁿga cénujiŋ'ga wi^{n'}, Híndá! wa'ú ga^{n'}ɕai ɕi'á-onaⁿi éde wa'ú 3
 And person young man one, Let me see! woman they de- failed regu- but woman
 sired ularly
 ka^{n'}bɕa bɕé té-na, eɕégaⁿ-biamá. Ga^{n'} cénujiŋ'ga aká aɕá-biamá. Ca^{n'} dahé
 I desire her I go will ! he thought, they say. And young man the went they say. And hill
 (sub.)
 wi^{n'} ɪaŋgáqti ɛdɪ-ɕaⁿ ɪí níaciⁿga wi^{n'} agɕi^{n'} akáma. Cénujiŋ'ga mi^{n'}ɕigɕa^{n'}
 one very large it was when person one was sitting, they say. Young man thinking of the
 there woman
 aɕé amá níaciⁿga dahádi gɕi^{n'} ɕiŋ'ke ɪadé aɕá-biamá. Kɪ níaciⁿga dahádi 6
 he who was person on the hill sat he who went they say. And person on the hill
 going near point
 gɕi^{n'} aká maŋ'gɕe naji^{n'}-bi ɪí cɪ gɕi^{n'}-hnaⁿ-biamá. Kɪ ɛ'di ahí-biamá
 sat he who erect stood, they when again sat regu- they say. And there arrived, they
 larly say
 cénujiŋ'ga mi^{n'}ɕigɕa^{n'} amá, níaciⁿga ɕiŋk'é di. Kɪ, Kagéha, eátaⁿ ɕagɕi^{n'} ǎ,
 young man thinking of a the, person by the. And, Friend, why you sit ?
 woman
 á-biamá cénujiŋ'ga aká. Kɪ áma aká gá-biamá: Kagéha, ɪé ɕéma weá- 9
 said, they say young man the. And the the said as follows, Friend, buf- these I at-
 other (sub.) they say: faló
 naqɪbɕa ka^{n'}bɕa édegaⁿ akúsande-ona^{n'} ibɕégaⁿ i^{n'}ǎ síɪaⁿ ɪɕáka'ta^{n'} há,
 tack them I wish but through regu- I have gone, stone ankle I tie to it
 (and beyond) larly as
 á-biamá. I^{n'}ǎ ɪaŋgáqti ɕaⁿ éde síɪaⁿ ɪka'taⁿ gɕi^{n'}-biamá. Kɪ áma aká
 said he, they Stone very large the but ankle tying to he sat they say. And the the
 say. other (sub.)
 gá-biamá: Kagéha, eɪáhi ɪí'ctě ɕaɪa^{n'}oniⁿ te há. Wagácaⁿ bɕé-de júgɕe 12
 said as follows, Friend, the time comes if ever you run will . Traveling I go when to be
 they say: with
 aⁿɕiŋ'ge. Aŋgáɕe te há, á-biamá. A^{n'}haⁿ, á-bi ega^{n'}, júgɕe aɕá-biamá.
 I have none. Let us go said he, they Yes, said, they having, with him he went, they say.
 say
 Égiɕe cɪ né ɪaŋgáqti na^{n'}ba ɛdɪ-ɕaⁿ ɪí, ɛ'dí níaciⁿga wi^{n'} gɕi^{n'} akáma.
 At length again lake very large two it was when, there person one was sitting, they
 there say.
 Ga^{n'} ní tě ɕata^{n'} ga^{n'}ɕá-bi-de bamáxe ní tě ɕata^{n'} aɕá-bi ctěwa^{n'} cɪ 15
 And water the to drink he desired, while stooping water the to drink he went, notwith- again
 they say standing
 dagahaⁿ-hna^{n'}-biamá. Kɪ ɕéama cénujiŋ'ga ɛ'di ahí-biamá. Kagéha, eátaⁿ
 he raised the regu- they say. And this young man there arrived, they Friend, why
 head larly say.

- čagčī' ā, á-biamá. Aⁿ'haⁿ, kagéha, ní čéčaⁿ bčátaⁿ kaⁿ'bč édegaⁿ aⁿ'čaⁿ-
you sit ? said he, they Yes, friend, water this I drink it I wish but I never
say.
- bčaⁿ-máji-onaⁿ-maⁿ égaⁿ céhičéčaⁿ edábe xī bčátaⁿ kaⁿ'bčégaⁿ agčī' hā,
get enough to satisfy me as yonder one also if I drink it I wish, as I sit
- 3 á-biamá. Kagéha, ešáhi xī'ctě ní onátaⁿ te hā. Júgče aⁿ'čīn'ge. Aṅgáče te hā,
said he, they Friend, the time if ever water you will . To be with I have none. Let us go
say. comes drink
- á-biamá. Gaⁿ' naⁿ'ba júwagčá-biamá, čábčī' tě. Ačá-bi xī, cī égiče nía-
said he, they And two he went with them, three the. They went, when, again at length per-
say. they say, they say
- ciⁿ'ga wiⁿ' maⁿ'xaša učixide maⁿ'čī' amáma. Ě'di ahí-bi egaⁿ, Eátaⁿ
son one at the sky looking was walking, they say. There they arrived, having, Why
they say
- 6 maⁿ'hniⁿ ā, á-biamá. Aⁿ'haⁿ, kagéha, maⁿ'bčidaⁿ čéačé-de maⁿ' iṅ'gčī-máji
you walk ? said he, they Yes, friend, I pulled the I sent it but arrow it has come I not
say. say. bowstring suddenly back to me
- égaⁿ ičáape, á-biamá. Kagéha, wagácaⁿ bčé-degaⁿ júgče aⁿ'čīn'ge. Ešáha
as I wait for it said he, they Friend, traveling I go but to be with I have none. Further
to appear, say. on
- xī'ctě maⁿ' kě učáGINE té. Aṅgáče te hā, á-biamá. Aⁿ'haⁿ, á-bi egaⁿ,
if ever arrow the you seek your will. Let us go said he, they Yes, said, they having,
own say. say
- 9 ačá-biamá. Dúba-biamá. Égiče níacinga wiⁿ' čizúe jaⁿ'akáma. Jágahaⁿ-
they went, they Four they say. At length person one stretched was lying, He raised his
say. out they say. head
- bi xī-hnaⁿ cī pí jaⁿ'-hnaⁿ-biamá. Égiče řan'de kě'ja wána'aⁿ-hnaⁿ' akáma.
they when regu- and again he lay regu- they say. Behold ground on the he was listening regularly to
say larly larly something, they say.
- Kagéha, eátaⁿ čajaⁿ ā, á-biamá. Aⁿ'haⁿ, kagéha, čéji dádaⁿ gě' ctěwaⁿ' íi
Friend, why you lie ? said he, they Yes, friend, vegeta- what the soever com-
say. tion ing
- 12 tě nyú tě áaná'aⁿ hā, á-biamá. Kagéha, ešáha xī'ctě áčaná'aⁿ te hā.
the breath- the I listen to it said he, they Friend, further if ever you listen to will
ing say. on it
- Aṅgáče te hā. Wagácaⁿ maⁿ'bčī' édegaⁿ júgče aⁿ'čīn'ge, á-biamá. Aⁿ'haⁿ,
Let us go Traveling I walk but to be with I have none, said he, they Yes,
say.
- á-bi egaⁿ, júgče ačá-biamá. Égiče taⁿ'waṅčáⁿ čan'di ahí-biamá. Gaⁿ'
said, having, with him he went, they say. At length village at the they arrived, And
they say they say.
- 15 níaciⁿ'ga amá ě'di ahí-bi xī níaciⁿ'ga ákiěqti wábanaⁿ'-biamá. Níaciⁿ'ga
man the there arrived, when people standing gazed at them, they say. Person
(sub.) they say very thick
- sátā atíi hā, á-biamá. Awádi čatíi ā, á-biamá. Aⁿ'haⁿ, wa'ú cínké
five they said they, they For what have you ? said they, they Yes, woman the
have come say. come say.
- aṅgaⁿ'ča aṅgáti, á-biamá. Wa'ú čínké gaⁿ'ča atí-hnaⁿ éde, téqi; čí'á-hnaⁿ'i,
we desiring they regu- out, diffi- they regu-
her we have come, said they, they Woman the desiring her have larly cult; they regu-
come say. come larly
- 18 á-biamá. Gaⁿ' gá-biamá: Wa'ú čínké čagčāⁿ ckaⁿ'hnai xī iⁿ'ě čéčaⁿ
said they, they And they said as fol- Woman the you marry you desire if stone this
say. lows, they say: her
- čaaⁿ'ona čéčačai xī, majaⁿ' wédajřaša gacšbe čéčačai xī, čagčāⁿ tai. Taⁿ'-
you throw it away if, land to a remote out from you send it if, you marry will. Vil-
her
- waṅčáⁿ čaⁿ u'áze-hnaⁿ caⁿ'caⁿ, á-biamá. Kī cénuijīn'ga miⁿ'čigčāⁿ gaⁿ'ča
lage the it shades regu- continually, said they, they And young man thinking of a desired
larly say. woman her

aká, Qe-í! kagéha, téqi hégajī, á-biamá. Kagéha, edádaⁿ téqi á. Téqi
 he who, Alas! my friend, diffi- very, said he, they My friend, what diffi- ? Difficult
 cult say. cult

ctěwaⁿjī, á-biamá Iⁿ'ě-síxaⁿ-íkaⁿtaⁿ aká. Gaⁿ' é'di ačá-biamá Iⁿ'ě-síxaⁿ-
 not at all, said, they say Stone- ankle- tied- to the. And there went they say Iⁿ'ě-síxaⁿ.

íkaⁿtaⁿ aká iⁿ'ě čan'di. Ě'di ahí-bi egaⁿ, iⁿ'ě ábit'á-bi egaⁿ, bahičěča- 3
 íkaⁿtaⁿ the stone to the. There arrived, having, stone leaned on it, having, he pushed it
 they say they say they say away

biamá. Iⁿ'ě čaⁿ ugáonečnegaⁿ gažúběqtiaⁿ-biamá. Kī edítaⁿ iⁿ'ě čaⁿ
 they say. Stone the as it was cracked in it was ground very fine by the And from that stone the
 many places by the fall fall, they say.

gažúbe ugáěqtiaⁿ-biamá, majaⁿ bčúga águdi ctěwaⁿ iⁿ'ě gě. Ěgiče cī
 beaten fine it was scattered far and wide, land the whole where soever stone the At length again
 they say, (pl.).

gá-biamá: Níaciⁿga čaňká wačáte taí hā. Úwagihaⁿi-gā, á-biamá. Taⁿ- 6
 they said as fol- Men the they eat will Cook ye for them, said they, they Vil-
 lows, they say: say.

waňgčaⁿ bčúgaqti úwagihaⁿ-biamá. Čěxe hégajī iⁿ' ahí-biamá ní ctě
 lago the whole cooked for them, they say. Kettle many carry- they arrived, water even
 ing they say

edábe. Kī gá-biamá: He! kagéha, aⁿčá'a taité, á-biamá. Kī Ní-čátaⁿ-
 also. And he said as follows, Alas! my friend, we fail to shall, said he, they And Water-drinker-
 they say: eat say.

jaňgá aká gá-biamá: Kagéha, aⁿčásniⁿ taňgataⁿ, á-biamá. Aⁿ'haⁿ, kagéha, 9
 large the said as follows, My friend, we swallow it we who will, said he, they Yes, my friend,
 they say: say.

á-biamá áma aká. Wačáta-biamá waňgiče. Wačáta-bi čaⁿ'ja Ní-čátaⁿ-
 said, they say the the. They ate they say all. They ate, they say although Ní-čátaⁿ-
 other

jaňgá aká čěxe tě caⁿ ujī čizá-bi egaⁿ časniⁿ čěča-biamá. Ní tě' ctī
 jaňgá the kettle the yet filled took, they having swallowed suddenly, they say. Water the too
 say

waňgiče časniⁿ-biamá. Ěgiče caňgaxá-biamá. Hau. Wa'ú wiⁿ' aⁿ'sagi 12
 all he swallowed, they At length they ceased, they say. ¶ Woman one swift
 say.

hégajī édegaⁿ, čakíbanaⁿi čagíaⁿona čagčī xī, wa'ú čagčāⁿ tai, á-biamá.
 very but, ye run a race you leave her you come if, woman you marry will, said they, they
 back her say.

Ěgiče Iⁿ'ě-síxaⁿ-íkaⁿtaⁿ aká gá-biamá: Wí juágče bčé tá miňke, á-biamá,
 At length Iⁿ'ě-síxaⁿ-íkaⁿtaⁿ the said as follows, I I with her I go will I who, said he, they
 they say: say,

wa'ú é waká-bi egaⁿ. Gaⁿ' júgče ačá-biamá. Iⁿ'ě-síxaⁿ-íkaⁿtaⁿ aká 15
 woman that he meant, having. And with her he went, they say. Iⁿ'ě-síxaⁿ-íkaⁿtaⁿ the
 they say (sub.)

wa'ú čin júgče ačá-biamá. Majaⁿ kíbanaⁿ júwagče agí-hnaⁿ čan'di é'di
 woman the with her he went, they say. Land to run a race with them was coming at the there
 (ob.) back regularly

júgče ahí-biamá nú čin ké. Čěputaⁿ juáwagče-hnaⁿ agčěě hě. Īⁿ'taⁿ
 with him she arrived, they man the (ob.). Thence I with them regu- I go Now
 say larly homeward.

aⁿ'ziaňgičé te hě, á-biamá wa'ú aká. Gaⁿ' gčīⁿ júgča-bi xī, wa'ú aká 18
 let us rest said, they say woman the. And sat he with her, when, woman the
 they say (sub.)

gá-biamá: Gátědi jaⁿ'-ā hě, á-bi egaⁿ, hé uína-biamá. Gaⁿ' nú kě jaⁿ'tě
 said as follows, In that he thou said, having, liee she hunted for, And man the was sound
 they say: place they say him they say asleep

- amá. Ja't'é xǐ'jǐ a'n'ča agčá-biamá wa'ú aká. Čahé wi'n' wéahiděqti edí
 they say. Sound asleep when leaving went back, they say woman the. Hill one at a great distance there
- xǐ égiče wa'ú aká éčáⁿbe akí-biamá. Céagči é, á-biamá. Wadaⁿ'ba-bi
 when behold woman the in sight came back, they say. Yonder has that said they, they Looked at them,
 come back one, say. they say
- 3 egaⁿ, égiče, wa'ú aká ečáⁿ amáma. Kǐ gá-biamá: Kagéha Wána'aⁿ,
 having, behold, woman the alone was moving, And he said as follows, My friend Listener,
 they say. they say:
- in kége čingěě hǎ. Ána'aⁿ-gǎ, á-biamá. Gaⁿ Wána'aⁿ aká ána'aⁿ-bi
 my friend is not Listen to him, said he, they And Wána'aⁿ the listened to him,
 say. they say
- egaⁿ, égiče, jaⁿqčude ána'aⁿ-biamá. In kége jaⁿ't'e ké, á-biamá. Hau,
 having, behold, snoring listened to him, they My friend sound lies, said he, they Ho,
 say. say. say.
- 6 kagéha Maⁿčídaⁿ, ígaskaⁿča-gǎ hǎ, á-biamá. Gaⁿ Maⁿčídaⁿ-čáñ'ga maⁿ wi'
 friend Pull-the-bow, make an attempt said he, they And Pull-the-bow-large arrow one
 say.
- čizá-bi egaⁿ, maⁿ kě čaqaⁿ-biamá, kǐ čidaⁿ čéča-biamá. Gaⁿ níaciⁿga
 took it, having, arrow the bit off they say, and pulling sent forcibly, they And man
 they say the bow say.
- čégaⁿ jaⁿ't'e ké xǐ, dáqti ké'di 'ú-biamá Maⁿčídaⁿ-čáñ'ga aká. Gaⁿ dáhaⁿ-
 thus sound lay when, right on on the wounded him, Maⁿčídaⁿ-čáñ'ga the. And arose
 asleep the nose they say
- 9 bi egaⁿ, égiče wa'ú aká čingá-bitéama. Gaⁿ agčá-biamá. Égiče wa'ú
 they having, behold woman the had disappeared, they And he went back, they At length woman
 say say.
- čínké čaň'gěqtcǐ kǐ čínké uqčá-biamá. Wa'ú čǐ a'n'ča agčá-bi egaⁿ nú
 the very near to reached she who he overtook, they Woman the leaving he went
 home say. her homeward, having man
 they say
- aká pahan'ga akí-biamá. Gaⁿ wa'ú čínké uhi-biamá. Gaⁿ wa'ú čínké
 the before reached (the goal), And woman the (ob.) he overcame, And woman the (ob.)
 (sub.) they say. they say.
- 12 gčǎⁿ-biamá nú aká.
 he married her, man the.
 they say

NOTES.

329, 10. iⁿčě siⁿčaⁿ ičakaⁿtaⁿ hǎ. He tied stones to his ankles to keep himself from running too swiftly.

330, 1. kaⁿbčé edegaⁿ, *i. e.*, kaⁿ'bča édegaⁿ.

330, 2. kaⁿbčégaⁿ, *i. e.*, kaⁿ'bča égaⁿ.

330, 7. bčé-degaⁿ may be "bčé édegaⁿ."

331, 19. gatědi jaⁿ-ǎ hě; *i. e.*, lie with your head in my lap.

332, 8. čégaⁿ jaⁿ't'e ké xǐ, when he lay sound asleep, with his face on his hand, having his cheek turned upward.

The narrator made the following rhetorical prolongations in the text:—329, 1. u+daⁿqti instead of udaⁿqti; 330, 15. a+kiěqti instead of akiěqti; 331, 7. bču+gaqti instead of bčugaqti; 332, 1. we+ahiděqti for weahiděqti; 332, 10. čaň'gěqtcǐ for čaňgěqtcǐ.

TRANSLATION.

A very beautiful woman dwelt in a certain village. And the young men used to go thither, as they desired her. And they always failed to win her. And one young man thought, "Let me see! They have desired the woman, and have always failed, but I desire the woman and I will go!" And the young man departed. And there was a very high hill, on which a person was sitting. The youth who was thinking of the woman drew near the man sitting on the hill. And the person who sat on the hill stood erect and then sat, at short intervals. And the young man who was thinking of the woman arrived there by the man. And the young man said, "My friend, why do you sit?" And the other said as follows: "My friend, I wish to attack these buffaloes, but I always go beyond them, so I tie stones to my ankles." The stones were very large, but he was tying them to his ankles. And the youth said, "My friend, if ever the time comes, you can run; but I am without a companion. Let us go." The man said, "Yes," and went with him. At length, they came in sight of two large lakes, where a man was sitting. When he wished to drink water, he bowed his head and drank; and he raised his head again. The young man arrived there. "My friend, why do you sit?" said he. "Yes, my friend, I wish to drink this, but I never get enough, so I am desiring to drink yonder one also," said the man. "My friend, if ever the time comes, you can drink it. But I have no companion; let us go," said the youth. And the man went with the two, making three. As they went, they saw another person, who was walking and looking at the sky. Having reached him, the youth said, "Why do you walk?" "Yes, my friend, I pulled the bowstring, and sent the arrow far away. But as the arrow has not come back to me, I am waiting for it to appear," said the man. "My friend, I am going traveling, but I have no one with me. You can seek your property in the future. Let us go," said the youth. When the man said, "Yes," they departed. They were four. At length there was a person lying stretched out. Whenever he raised his head, he lay down again. Behold, he was listening regularly to something on the ground. "My friend, why do you recline?" "Yes, my friend, the different kinds of vegetation are coming forth, and I am listening to their breathing," said the man. "My friend, you can listen to it in the future. Let us go. I walk on a journey, but I have no one with me," said the youth. When the man said, "Yes," he went with him.

At length they arrived at the village. And when the men arrived there, the people crowded around to gaze at them. "Five men have come," said the people. "Why have you come?" "Yes, we have come because we desire the woman," said the five men. "Though they come regularly on account of the woman, they always fail, as it is difficult to win her," said the people. And they said as follows: "If you wish to marry the woman, you will throw this rock away, and send it out from this place to a remote land. It always overshadows the village, and keeps away the sunlight." And the youth who desired the woman said, "Alas! my friends, it is very difficult." "My friend," said In'č-siḡa-íka'ta' (He-who-tied-stones-to-his-ankles), "what is difficult? It is by no means difficult." He went to the rock. When he arrived there, he leaned against the rock, and pushed it away. As the rock was cracked in many places by the fall, it was ground very fine. And from that cause, that is, from the rock which was ground very fine, came all the stones which are scattered far and wide over the

whole earth, wheresoever they are. And they said again as follows: "Let the men eat. Cook ye for them." All the villagers cooked for them. They carried many kettles thither, also water. And the youth said as follows: "My friends, we cannot eat it all." And Ni-çátaⁿ-qañgá (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-çátaⁿ-qañgá took a kettleful and belted it down. And he swallowed all the water. At length they ceased.

"There is one woman who is very swift at running. If you run a race together, and you come back ahead of her, you can marry the other woman," said the people. At length Iⁿ'č-síxaⁿ-íkaⁿtaⁿ' said as follows: "I will go with her," referring to the woman. And he went with her; Iⁿ'č-síxaⁿ-íkaⁿtaⁿ' went with the woman. She arrived with the man at the land whence she was accustomed to be coming back with them when she ran races. Said the woman, "I always go homeward from this place with those whom I accompany. Let us rest now." And when he sat with her, the woman said as follows: "Lie in that place." When she said it, she hunted lice for him. And the reclining man was sound asleep. When he was sound asleep, the woman left him and went homeward. The woman came in sight again on a very distant hill. "Yonder they come," said they. When they looked, behold, the woman was coming alone. And the youth said as follows: "Friend Wána'aⁿ (Listener), my friend is missing. Listen to him." And Wána'aⁿ listened to him. And, behold, he heard him snoring. "My friend lies sound asleep," said he. "Ho, friend Maⁿçídaⁿ (Pull-the-bow), make an attempt," said the youth. And big Maⁿçídaⁿ 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 Maⁿçídaⁿ wounded him right on the nose. And when he arose, behold, the woman had disappeared. And Iⁿ'č-síxaⁿ-íkaⁿtaⁿ' went back. At length, when the woman had nearly reached home, he overtook her. Having gone homeward, the man left the woman behind, and reached the goal before her. So he overcame the woman; and the youth married the other woman.

THE ORPHAN: A PAWNEE LEGEND.

Dictated in ÇEGIHA BY BIG ELK, AN OMAHA.

Pahan'gaqtcí Jáçíⁿ amá Wakan'da çĩnké íbahaⁿ-biamá. Héga-báji-
At the very first Pawnee the Deity the knew him, they say. They were always
 hnaⁿ'-biamá. Gaqçaⁿ açá-biamá. Wahaⁿ'çicigé'qti íxaⁿ júgigçá-biamá,
numerous, they say. On the hunt they went, they say. A real orphan his grandmother he with his own, they say,
 3 wa'újĩngáqtcí, ıgçé. Jíha çiqçége gi'ⁿ-hnaⁿ-biamá íxaⁿ amá. Wahaⁿ'-
a very old woman, dwelt. Tent-skin worn by use carried her own regularly, his the. Or-
phan the bow the had they say. Robe the too bad, skin robe; hair

- ctī q̄aⁿ'je-hnaⁿ'-biamá. Wégiçe-ctaⁿ'-biamá. Jí kě jí uhañ'ge gě ahí-bi
too uncombed regularly, they say. Begging-visitor-chronic, they say. Lodge the lodge end the arrived at,
(line) (pl.) they say
- ɣī cetaⁿ uhá wégiçe ačé-hnaⁿ'-biamá. Wégiçe-ctaⁿ' čadá-biamá, ijáje-t'añ'-
when so far follow- ing visiting to he went regularly, they Wégiçe-ctaⁿ' they called him, they caused
beg say. they say, him to
- kičá-biamá. Gaqqaⁿ' ačá-biamá. Caⁿ' Wégiçe-ctaⁿ' íxuhe-hnaⁿ'-biamá, uhá 3
have the name, On the hunt they went, they Still Wégiçe-ctaⁿ' they were afraid of regularly, fol-
they say. say. they say, they say, lowing
- ačé-hnaⁿ'-biamá. Gaqqaⁿ' ačá-biamá. Haⁿ'egaⁿ'tce ɣī wahaⁿ'-biamá.
he went regularly, they On the hunt they went, they Morning when they removed, they
say. say. say.
- Égiçe jaⁿ'-biamá. Liúciq̄ige kě'di jaⁿ'-biamá. Či'úde áiačai kě'di jaⁿ'-
Behold he slept, they say. Old camping- by the he slept, they say. Leaving they had at the he slept
ground him solitary gone
- biamá. Jaⁿ't'éqti jaⁿ'i tē. Égiçe, Čéaké aká hă, á-biamá wáqe amá. 6
they say. Sound asleep he lay. At length, This one reclining is he said, they say white the
(sub.).
- Jaⁿ'haⁿ-bi egaⁿ', égiçe wáqe dúbá akáma. Agčá-biamá wáqe amá Wahaⁿ'-
Arisen, they having, behold white four were, they Went back, they white the Or-
say man say. say man (sub.).
- čicige aká ačá-biamá. Íxiča-biamá. Ugáqqaⁿ ujañ'ge uhá ačai tē. Caⁿ,
phan the went, they say. He awoke, they say. The hunting road follow- he went. And,
party ing it
- Wahaⁿ'čicige amá atí-báji, ecaí-de cī atíi hă, á-biamá cénujiñ'ga amá. 9
Orphan the has not come, ye said but again he has said, they say young man the
come (pl.).
- Wahaⁿ'-biamá. Wégiçe cī é'di ahí-biamá níkagahi úju jí tē'di. Ijañ'ge
They removed, they say. Visiting to again there he arrived, they chief prin- lodge at the. His
beg say cipal daughter
- cetaⁿ wáčixa-baji-biamá. Gaⁿ' ú'i-biamá Wahaⁿ'čicige činké. Kī, Níkaciⁿ-
so far had not married, they say. And she gave him Orphan the. And, The
food, they say
- ga-má wačáte čingé-hnaⁿ'i; čéču-hnaⁿ wačáte t'aⁿ' hă. Caⁿ' ataⁿ'ctē gaⁿ' 12
people food they have none here only food is And whenever at all
regularly; (owned) (?)
- čatí ckaⁿ'hna ɣī tí-gă hă, á-biamá. Cī uqčé atí-biamá wégiçe. Wuhú!
you you wish when come hither said he, they Again quickly he had come, visiting to Really!
come say. they say they say beg.
- wačáte čingégaⁿ wiⁿ'áqtciaⁿ wačáte-hnaⁿ'i aⁿ'ba gě, aí tē. Īⁿ'teaⁿqtcī účīi
food as there is none only once they eat regularly day the, he said. Just now she gave
you food
- čagčé čaⁿ'ctī, á-biamá. Kī ijañ'ge aká cī ú'i-biamá íbahaⁿ'-bi egaⁿ'. 15
you went heretofore, said he, they And his the again gave him food, she knew him, because.
homeward say. daughter they say they say
- Wahaⁿ'-biamá. Kī níkagahi úju ijañ'ge aká gá-biamá: Naⁿ'há, čé wahaⁿ'
They removed, they say. And chief prin- his the said as follows, O mother, this removing
pal daughter they say:
- ačai ɣī uhé učúciqti čai tē hě', á-biamá. Kī níkagahi ijañ'ge aká
they go when path at the very you pitch will said she, they And chief his daughter the
front the tent say.
- cénujiñ'ga gčúbaqti ukie-hnaⁿ'-biamá, caⁿ' in'cte wáčixe gaⁿ'ča-baji-biamá. 18
young man all courted her regularly, they yet as if to marry a she did not wish, they say.
say, man
- Čé tí-bi tē ičápe jí égaⁿi tē, wa'ú amá wéčé ačá-biamá, jaⁿ' agiačá-
This to have the waiting pitched like it when, woman the to dis- they went, they wood they went
come, to appear the tent (sub.) cover it say, for
they say

biamá. Ja' tē 'i' agfí-biamá. Kí níkagahi aká é'di ahfi tē. Gaza' aya
they say. Wood the carry- they came back, And chief the there arrived. In the midst of
ing they say.

égaⁿ çaií etéde, á-biamá níkagahi aká. Wa'ú aká gá-biamá: Éga'ja
so you should have said, they say chief the. Woman the said as follows, Though so
pitched the tent, they say:

3 mi'jĩnga çijañ'ge çéçu íí añ'gaji égaⁿ aqí hē, á-biamá. Kí níkagahi
girl your daughter here to commanded as I pitched . said she, they And chief
pitch it me it say.

ijañ'ge ja' tē 'i' agfí-biamá. Jí tē'di itéça-báji; gaqáça itéça-biamá.
his she came back, Tent at the she did not put it; aside she put it, they say.
daughter wood the carry- ing they say.

Égiçe Waha'ñ'çicige ixa' çutí amá, íha çiqçige gi'í' amá. Wa'újiñga,
At length Orphan his was coming, tent- worn by she car- they Old woman,
grandmother they say, skin use ried hers say.

6 dúda gí-ä hē, á-biamá níkagahi ijañ'ge aká, ja' tē'di içape gçi'. Wa'ú
this way come thou said, they say chief his daughter the, wood at the waiting sat. Woman
for her

aká ícte ga' íäji amá. Jíha tē ja' tē'di itéçe amá. Jí tē ígaxá-biamá.
the ashamed as spoke they Skin- the wood by the she put they Lodge the she made of it, they
not say. tent it say.

Hi'! é-hna' gçi'-biamá wa'újiñ'ga aká. Cénujiñ'ga amá gé-hna'-biamá:
Oh! saying sat they say old woman the. Young man the (pl.) said as follows, regularly,
regularly they say:

9 Wä! níkagahi ijañ'ge aká Waha'ñ'çicige ixa' íí tē ígiáxai, á-biamá.
Why! chief his daughter the Orphan his grand- lodge the made for her, said they,
mother they say.

Kagéha, áçixe tá aká ebçégaⁿ, á-biamá. Jí tē çicta'-biamá. Waii'
Friend, she will marry him I think, said they, they Lodge the she finished, they say. Robe
say.

umi'je edábe Waha'ñ'çicige íí tē'ça úgigçá'-biamá níkagahi ijañ'ge aká.
bed also Orphan lodge to the carried hers, they say chief his daughter the.

12 Wä! çá' égaⁿ céhe hä, á-biamá. Ahfi tē Waha'ñ'çicige íí tē'ça. Jí tē
Why! it is just as I thought said they, they He arrived Orphan lodge at the. Lodge the
say.

ugída-báji naji'-biamá. Ca'qti ágídágça naji'-biamá, wa'ú ma'taça
he entered not his he stood, they say. In spite of bashful about he stood, they say, woman inside
his own

gçi' akágaⁿ. Nä! í-ä hē, á-biamá. Jí tē ugída-biamá. Umi'je údaⁿqti
sitting as she was. Fie! come said she, they Lodge the he entered his, they Bed very good
say.

15 giáxe. Júgçe gçi' akáma. Áçixá-biamá. Waçáte júgçe açi'-biamá. Kí
she made With him she was sitting, She married him, they Food with him she had, they say. And
for him. they say.

cénujiñ'ga amá gá-biamá: Wä! kagéha, Waha'ñ'çicige áçixá-biamá níkagahi
young man the said as follows, Why! my friend, Orphan she has married, chief
(pl.) they say: they say

ijañ'ge aká, é-hna'-biamá. Gá-biamá: Çiádi épaze taí gasáni uçéhna te
his the, they said regularly, He said as follows, Your let them stop to-morrow you tell him will
daughter they say. father to rest

18 hä, á-biamá. Níkagahi aká íekíçewakiçá-biamá. Ca', Eátaⁿ tégaⁿ épaze
said he, they Chief the made them act as criers, they say. And, Why in order stop to
say. that rest

tédaⁿ, eçégaⁿ-biamá. Éçapaze te, aí áça, u+! gasáni, á-biamá. Kí
should? they thought, they say. You stop to will, he indeed, halloo! to-morrow, said he, they And
rest says say.

gá-biamá: Eátaⁿ waçáte çĩngé xĩ épaze téiⁿte, á-biamá. Égiçe wáqe dúba
they said as fol- Why food without when stop to should? said they, At length white four
lows, they say: they say. they say. man

ě'di ahí-biamá. Wáqe dúba atíi hă, á-biamá nújĩnga amá. Uçéwiⁿçáxiçě
there arrived, they say. White man four they said, they say boy the. You assemble your-
have come selves

te, aí áça, u+! á-biamá, Wahaⁿ'çicĩge aká égaⁿ gáxe ágajĩ-bi egaⁿ. 3
will, he indeed, halloo! said (the crier), Orphan the so to do commanded, having.
says they say, they say

Níkagahi çĩnké xigçítaⁿ wágajĩ-biamá, gçúba. Edádaⁿ gçúba çĩ'í 'íçai áça,
Chief the one to adorn who themselves commanded them, all. What all to give they indeed,
they say, they say, you promise

u+! Çaxĩgçítaⁿ te, aí áça, u+! Maⁿ'zeskă wiⁿáqtcĩ újuqti wiⁿ gáxe
halloo! You adorn your- will, he indeed, halloo! Silver one really one to make
selves says principal him

'íçai tě. Égiçe wáqe amá éçaⁿbe atí-biamá égasáni xĩ. Gacĩbaça 6
they promised. At length white the in sight had come, they the morrow when. Outside
man say

jaⁿmaⁿ'çĩⁿ atí najiⁿ'-biamá. Wáqe úju aká pahan'ga gçĩⁿ'-biamá. Kĩ
wagon having stood they say. White princi- the before sat they say. And
come pal

níkaciⁿga gçúba gacĩbe ahí-biamá, Jáciⁿ. Gaⁿ' wáqe amá ě'di a-í-biamá,
people all out of arrived, they Pawnees. And white the there were coming,
say, man (pl.) they say, they say,

dúba. Kĩ úju aká gá-biamá wáqe aká: Níkaciⁿga ańgáx 'iaⁿ'çai çĩⁿ'keçáⁿ 9
four. And prin- the said as follows, white the: Man we make we promised he who was
cipal they say, man him

uçĩxide maⁿ'çĩⁿ'i-gă, á-biamá. Caⁿ' çékě wadaⁿ'be uçĩxide maⁿ'çĩⁿ'-biamá
seeking him walk ye, said he, they And this (line) looking at them seeking walked they say
say.

wáqe amá. Nudaⁿ'hańga çĩnkě'ja akí-biamá. Nă! núdaⁿ'hańgá, aⁿ'çáⁿ'ça-
white the War-chief to the they arrived again, Why! O war-chief, we did not
man (pl.). they say.

bájĩ, á-biamá. Nă! pahan'gaqtcĩ çtaⁿ'bai tě íçpahaⁿ ěiⁿte, á-biamá. Hau! 12
find him, said they, Fie! at the very first ye saw him as you know probably, said he, they Ho!
they say, him say.

ké, cĩ uçĩxide maⁿ'çĩⁿ'i-gă, á-biamá wáqe nudaⁿ'hańga aká.
come, again seeking him walk ye, said, they say white war-chief the.
man

Kĩ Wahaⁿ'çicĩge aká waiiⁿ' çáⁿ giiⁿ'-biamá. Man'de kě edábe agçáçĩⁿ.
And Orphan the robe the put on his, they Bow the also he had his.
say.

Nújĩnga amá gazaⁿ'adi najiⁿ'-biamá. Gákě wadaⁿ'be çictaⁿ'-bi xĩ nújĩnga- 15
Boy the among he stood, they say. That they saw them they finished, when towards the
(pl.) they say

çáçicaⁿ úçĩxide aça-biamá. Égiçe íça-biamá. Çéaké aká hă, aí tě uçá
boys looking they went, they At length they found him, This one is he said when to tell
among them say. they say. they say. it

agçá-biamá. Wahaⁿ'çicĩge daⁿ'bai xĩ uçá agçái hă. É ebçégaⁿ, á-biamá.
they went back, Orphan they saw when to they went That I think, said (one),
they say, him tell it back they say.

Hau! núdaⁿ'hańgá, ědedí-aká, é uçá akí-biamá. Wáqe amá ě'di aça- 18
Ho! O war-chief, he is there, that to tell they arrived again, White the there went
they say. man (pl.)

biamá wań'giçe, ágçĩⁿ gçĩⁿ'-bi egaⁿ; maⁿ'zeskă çáⁿ' ctiⁿ'açĩⁿ'i tě, waiiⁿ' caⁿ'
they say all, sitting on sat, they because; silver the too they had, robe the
say

- cti ačⁱ'-biamá. Ě'di a-í-naji'-biamá. Gá-biamá: Aŋgú cti wawáci égaⁿ
too they had, they say. There they approached and stood, they say. He said as follows, they say: We too we are as employed
- aŋgáti, á-biamá. Nudaⁿhaŋga čínkěja edádaⁿ učá 'íča-biamá. Níkaciⁿga
we have said he, they come, say. War-chief to him what to tell he promised, they say. Person
- 3 wiⁿ níkagahi úju gáxe 'ičě, ádaⁿ edádaⁿ gčúbaqti in'gačⁱ aŋgáti, á-biamá.
one chief prin- to make he there- what every we having we have said he, they come, cipal him promised, fore for him come, say.
- Eonaⁿqti aⁿqtiégaⁿ gáxai tě; učút'ača-bajji-gă hă. Caⁿ, edádaⁿ in'gačⁱ
He alone a great man is made as, do not be jealous of him Indeed, what we have
- aŋgáti čaⁿ'ja é čigáxai tě égaⁿqtiⁿi. Ké, agímaⁿčⁱ'i-gă. Waiiⁿ ugč^aⁿ
brought to him though that made for the is just like it. Come, walk ye for him. Robe put in
- 6 ačⁱ' gíi-gă, á-biamá. Dúba ě'di ač^a-biamá. Názaa agíahí-biamá. Waiiⁿ
having come said he, they Four there went, they say. To the rear they went for him, him again, say. they say. Robe
- ugč^aⁿ ačⁱ' ač^a-biamá. Níkagahi gčúbaqti gíča-bají-biamá. Ídaⁿbe
putting having they went, they Chief every one were sad they say. In the him in him say. middle
- gčⁱn'kič^a-biamá. Wáqe aká gá-biamá: Čěčínké. Ě aⁿqtiégaⁿ úju aŋgáxe
they made him sit, they say. White the said as follows, This is the That great man prin- cipal let us make
- 9 tai, ai. Čě naⁿ'p'iⁿ tégaⁿ in'gačⁱ aŋgáti, á-biamá. Ač^a-bi égaⁿ, naⁿ'p'ínkič^a-
him, he said. This to wear on in order we having we have said he, they He went, having, he made him wear it on his neck the neck to it for him come, say. they say
- biamá Wahaⁿ'čⁱciége čínké. Ké, wat'aⁿ kě éčⁱn' gíi-gă, á-biamá. Jaⁿ-maⁿ'čⁱ
they say Orphan the (ob.). Come, goods the bring ye to him, said he, they Wagon say.
- gě éčⁱn' akí-bi égaⁿ, Wahaⁿ'čⁱciége čínké učúciaáqti wat'aⁿ gě' ctěwaⁿ,
the having they reached having, Orphan the just before him goods the soever, for him there again, they say
- 12 néxe, wahútaⁿ'čⁱ cti, caⁿ bčúga, ákast itékič^a-biamá. Niní kúge wiⁿ
kettle, gun too, in fact all, in piles they put them for him, Tobacco box one they say.
- čiqčúda-biamá Wahaⁿ'čⁱciége aká. Waŋ'gič^e áne maŋ'gč^e najiⁿ'-biamá.
pulled out of, they say Orphan the. All putting the erect he stood, they say.
- Niní bčáska ŋaŋgáqti gě maŋ'gč^e najiⁿ'-bi égaⁿ, ía-biamá. Čahídai
Tobacco flat very large the (pl.) erect he stood, having, he spoke, they They ridicule (one) say.
- 15 ctěctewaⁿ čactaⁿ égaⁿ-hnaⁿ'i hă. Niní tě čizá-bi égaⁿ, caⁿ'qti gaⁿ aⁿ'ča
notwithstand- they stop usually Tobacco the took, they having, for no special throw- ing it ing talking say say reason
- čěčě najiⁿ'-biamá; íkinewakič^a-biamá. Iŋigaⁿ čínké wat'aⁿ kě gčúba gi'í-
send- he stood, they say; he made them they say. His grand- the goods the all he gave ing it scramble for it father his
- biamá. Iŋigaⁿ aká ctě gíča-bají-biamá, maⁿ'zeskă wiⁿ 'íi-bají-bi égaⁿ.
they say. His grand- the even was sad they say, silver one they did not give because. him, they say father
- 18 Wat'aⁿ ákastáqti áhigiqti í tě'ja wa'íⁿ čěwakič^a-biamá. Wáqe aká
Goods piled very high a great many lodge to the carrying he sent them they say. White man the (an. ob.)
- gá-biamá: Čěčínké níkagahi úju aŋgáxe tiáwakič^a. Edádaⁿ wéčihíde
said as follows, This one chief principal we make him we have been sent hither. What implements they say:

- ɕiɕiñ'ge xī, wat'a^{n'} ɕiɕiñ'ge xī, gíɕa-hna^{n'}i-gă. Inǵaxe aṅgáti-hna^{n'} tañ'gata^{n'},
 you have if, goods you have if, ask of him regularly We do it for we come regu-
 none as a favor. him hither larly we will,
- á-biamá. Wa'ú aká éɕe ɕaí amá iɕádi aká uɕéwi^{n'}waɕá-biamá Ca^{n'}
 said he, they Woman the relation her the her the he collected them they say. And
 say. own (pl.) father
- wáɕaha úda^{n'} aɕi^{n'}i gě uɕéwiñkiɕá-biamá éɕe ɕaí amá. Cañ'ge úda^{n'} 3
 clothing good they had the they collected for they say relation her the (pl.). Horse good
 (pl.) him own
- pahan'ga aɕi^{n'}i ta^{n'} cti gi'í-biamá wa'ú ɕiñké, Waha^{n'}ɕicige aɕi^{n'} téga^{n'}.
 before he had it the too he gave his, they woman the, Orphan to have it in order
 (st.) say that.
- Cañ'gaxe ga^{n'} waha^{n'} aɕá-biamá. Ta^{n'}wañgɕa^{n'} gɕúba igitigɕa^{n'}-biamá, ɔé
 Finished as removing they went, they Village the whole he ruled it they say, buf-
 say. falo
- uné gaqɕa^{n'} aɕai té. Wa'ú ɕiñké Waha^{n'}ɕicige aká cañ'gagɕi^{n'} júgigɕai té. 6
 to hunt migrating they when. Woman the Orphan the riding a horse he with her (past
 went sign).
- Ca^{n'}-hna^{n'} íbaha^{n'}qtia^{n'}i xī ca^{n'} ígie-hna^{n'}-biamá níkaci^{n'}ga amá. Wanása-
 Yet regu- they knew him when yet they talked against him people the (pl.). They sur-
 larly very well regularly, they say rounded a herd
- biamá. Lé wada^{n'}be agɕi-bi ega^{n'}, Waha^{n'}ɕicige aká wanáse té éduíhe
 they say. Buffalo seeing them returned, having, Orphan the surrounding the to join it
 they say them
- 'íɕa-biamá. Wa'ú aká éɕe ɕaí amá wagínasa-biamá. Ga^{n'} wanáse té 9
 he promised, they Woman the relation her the (pl.) surrounded they say. And surround- the
 say. own their (buffaloes) ing them
- agɕi té, wa'ú amá na^{n'}pa agíáɕé 'íɕa-biamá. Waha^{n'}ɕicige igáqɕa^{n'} aká
 they had when, woman the (pl.) choke- going for spoke of, they say. Orphan his wife the
 come back cherries
- é'di aɕé 'íɕa-biamá. Égañ-gă, á-biamá Waha^{n'}ɕicige aká. Cañ'ge a^{n'}sagí-
 there going spoke of, they say. Do so, said, they say Orphan the. Horse very
 very
- qti wi^{n'} ágɕi^{n'} aɕá-biamá wa'ú aká. Júgɕe aɕá-baji Waha^{n'}ɕicige aká. 12
 swift one sitting on went, they say woman the. With her went not Orphan the.
- Égiɕe za'á-biamá. Na^{n'}pa ágihi-maɕa cénawaɕé'qti wáɕi^{n'} a-í-bi, aí aɕá!
 At length uproar they say. Choke- at those who went having entirely ex- they are chasing he indeed
 cherries for them terminated them them hither says
 (see note),
- á-biamá. Ga^{n'} níkaɕiqá-biamá. Waha^{n'}ɕicige aká, Cañ'ge a^{n'}sagi áta ta^{n'}
 said (one), And they pursued they say. Orphan the, Horse swift beyond the
 they say. the foe (st.)
- hi^{n'}skă'qti-ma i^{n'}ɕiñ'ka^{n'}ta^{n'}i-gă. Áagigɕi^{n'} táce, á-biamá. Man'dehi-hna^{n'} 15
 hair those very white tie ye it for me. I ride my own must, said he, they say. A dart only
- sía^{n'}ɕé aɕi^{n'}-biamá. Níkaɕige té aɕai té. Ga^{n'} uíɕa-hna^{n'}i té agí amá:
 merely he had they say. Pursuit of the the he went. And telling him regu- the they were re-
 foe larly turning:
- Waha^{n'}ɕicige igáqɕa^{n'} náɕuháqti uɕa^{n'}i té, á-biamá. É'di ahí-biamá xī
 Orphan his wife nearly they held her, said they, they There he arrived, they when
 say. say
- náɕuháqtei uɕa^{n'} amáma Caa^{n'} amá. Wa'ú aká náɕuháqtei uɕa^{n'}i té é'di 18
 very nearly they were holding Dakotas the (pl.). Woman the very nearly they when there
 her, they say. held her
- ahí té. Atí há, á-biamá, wa'ú ɕiñké ugíkiá-bi ega^{n'}. Ecéqti-hna^{n'} ɕa^{n'}cti,
 he arrived. I have said he, they woman the he talked to his, having. You said regu- heretofore,
 come say, they say just that larly
- á-biamá wa'ú aká. ɕéɕa ɕi^{n'} wi^{n'} náɕuháqtei uɕa^{n'}i hé, á-biamá wa'ú aká.
 said, they say woman the. This one the (mv.) one very nearly took hold said, they say woman the.

- Ahaú! á-biamá. Wénaxičá-biamá. Wi^{n'} ubáqpačá-biamá. Man'dehi kě
 Oho! said he, they say. He attacked them, they say. One he pushed and they say. Dart the
 made fall
- íjahá-biamá. Či wáčiⁿ a-fi tě, eřátaⁿ-ma áhigi amá. Či náčuháqtcí uča^{n'}i
 he stabbed with it, they say. Again they were driving those from (the many the) Again very nearly held her
 them back, foe) (sub.).
- 3 tě, Ecéqti. Čéřa čiⁿ wi^{n'} čáčuháqtcí uča^{n'}i hě, á-biamá. Ahaú! á-biamá.
 when, You said This one the one very nearly took hold said she, they Oho! said he, they
 just that. (mv.) say. say.
- Wakan'dičéqti gáxe wénaxičá-biamá. Caa^{n'} wi^{n'} ubáqpačá-biamá. Man'dehi
 Very impatiently doing he attacked them, they say. Dakota one he pushed and they say. Dart
 made fall
- kě íjahá-biamá. Či wáčiⁿ a-fi tě. Či égiča^{n'}-biamá wa'ú aká, Náčuháqtcí
 the he thrust him with, Again they were driving Again said to him, they say woman the, Very nearly
 they say. them back.
- 6 čéřa čiⁿké wi^{n'} uča^{n'}i hě. Ecéqti-hnaⁿ ča^{n'}ctí. Ahaú! á-biamá. Wénaxičá-
 this he who is one took hold You said regu- heretofore. Oho! said he, they Ho attacked them
 one be- hind just that larly say. say.
- biamá. Caa^{n'} wi^{n'} ubáqpačá-biamá. Man'dehi kě íjahá-biamá. Wéduba^{n'}
 they say. Dakota one he pushed and they say. Dart the he thrust him with, The fourth time
 made fall they say.
- tědihi, Čéřa čiⁿké wi^{n'} náčuháqtcí uča^{n'}i hě. Ecéqti-hnaⁿ ča^{n'}ctí, á-biamá
 when it This one he who is one very nearly took hold You said regu- heretofore, said, they say
 came, behind just that larly
- 9 wa'ú aká. Ahaú! á-biamá. Wénaxičá-biamá. Égiče cañ'ge eřá aká gaskíi
 woman the. Oho! said he, they He attacked them, they say. At length horse his the panted
 say.
- tě, baza^{n'}zaⁿqti wi^{n'} man'dehi íjahai tě. Ga^{n'}ki égaⁿwé'aⁿ-hna^{n'}i tě íbaha^{n'}-
 when, pushing right one dart he thrust him And so he did to them regularly the they
 among them with it. knew it
- biamá. Ga^{n'} áčipú-biamá ákicúga. Wačionaji'qtia^{n'} amá. Hau. Cañ'gaxai
 they say. And they closed upon him, standing He was not visible at all they They ceased
 they say. they say near together. say. ¶ say.
- 12 tě, Waha^{n'}čicíge t'éčai, á-biamá. Waha^{n'}čicíge ugiⁿe ahí-biamá. Ca^{n'}
 when, Orphan they killed said they, they Orphan to seek they arrived, they Yet
 him, say. their own say.
- ucka^{n'} ctě íča-bají-biamá; cañ'ge kě' ctí íča-bají-biamá, níkaciⁿga ctí
 deed even they did not they say; horse the too they did not they say, man too
 find find
- čingě'qtia^{n'}-biamá. Cañ'gaxá-biamá. Ca^{n'} wa'ú aká akí-biamá xí wáčaha
 was altogether they say. They ceased they say. And woman the reached home, when clothing
 missing they say
- 15 údaⁿ xixáxai tě. Gañ'ki ha^{n'} xí čingá-bitéama níkagahi úju ijañ'ge aká.
 good she made for her- And night when she had disappeared, chief prin- his daugh- the.
 self. they say they say cipal ter
- Ca^{n'} aⁿwa^{n'}wařa múgčaⁿ ičé tě na'a^{n'} ga^{n'}čai ctěwa^{n'} na'a^{n'}-bají-biamá.
 And to what place stealing off she had the to hear they wished notwith- they did not hear, they say.
 gone standing
- É pahañ'ga wáqe amá íbaha^{n'}i tě níkaciⁿga ukéčiⁿ wébahaⁿ tíi tě, ádaⁿ
 That before white the they knew the Indians knowing them they the, there-
 man (pl.) had come fore
- 18 Waha^{n'}čicíge aká ma^{n'}ci čé éskaⁿ ečégaⁿ-biamá. Wa'ú či^{n'} ctí ma^{n'}ci čé
 Orphan the high went it might they thought, they say. Woman the too high went
 be (mv.)
- éskaⁿ ečégaⁿ-biamá. Ádaⁿ xihádi úna'aⁿ-bají ca^{n'}ca^{n'}i tě.
 it might they thought, they say. There- down below they have never heard about
 be fore them.

NOTES.

- 334, 1. Wakanda, as here used, means "The Great Spirit," not "a deity."
- 335, 1. qəaⁿje, equivalent to "qəaⁿ-bajī" or "gahájī," uncombed.
- 335, 1. qī kě refers to the shape of the Pawnee camp.
- 335, 5. Sanssouci, the Omaha ex-interpreter, said that the Orphan had so great an appetite that the Pawnees grew tired of him. They put him on the ground, flat on his back, and fastened down his hands and feet with tent-pins. A wolf approached him. The Orphan told his trouble; whereupon the wolf pulled out the tent-pins, and took him to the camp.
- 335, 6. féaké aká hă: "This is he for whom we have been hunting;" said by one not a relation, on discovering the object suddenly. Compare "qejīūga aká é aká hă," p. 156, note on 149, 12.
- 335, 7. egiŋe waqe duba akáma. Wáqe amá jaⁿt'é ké xī daⁿ'be ahii tē íŋa'eŋe gaⁿ'qtiaⁿi: "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. ugaqŋaⁿ uŋāŋge, the road made by the party in moving along.
- 335, 17. uhe uŋuciŋti ŋaŋi te hě, you will pitch the tent directly at the front, ahead of the party.
- 336, 8. hiⁿ+ ehnaⁿ-biama: The old woman was so astonished that she could say nothing else.
- 338, 16. iŋigaⁿ . . . gŋuba gi-i-biama. This must not be taken literally, as he sent the people to his own lodge with great piles of goods.
- 339, 13. naⁿpa agihi-maŋa cenawaŋŋŋti waŋiⁿ a-i-bi ai aŋa, a-biama. Here "ŋa," *to*, *at*, in "agihim-maŋa," has the force of *from*. Compare "wenudaⁿ ati-hnaⁿ-biama nika-ciⁿga aŋi amaŋa," 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, "Naⁿpa agihim-maŋa cenawaŋŋŋti waŋiⁿ a-i aŋa." Those who heard this, but who were not witnesses of the attack, said, "Naⁿpa agihim-maŋa cenawaŋŋŋti waŋiⁿ a-i-bi ai aŋa." The narrator of the myth, in repeating this to the collector, added to it "á-biamá:" "It is reported that they said it."
- 339, 19. eceŋti-hnaⁿ ŋaⁿctī. The woman was cross, waŋiⁿ-pi-bajī. She remembered the words of her husband, the Orphan, whom she reminds of what he had said:—"You did say that. Remember this, and act accordingly."—Sanssouci.
- The narrator made the following rhetorical prolongations:—334, 1. pahañ+gaŋtci, for pahañgaŋtci; 334, 4. piä+ji, for piäji; 336, 14. u+daⁿŋti, for udaⁿŋti.

TRANSLATION.

At the very first the Pawnees knew the Great Spirit. They were always numerous. They went on the hunt. A real Orphan dwelt in a lodge with his grandmother, who was a very aged woman. The grandmother used to carry her tent-skin, one that was worn by use. The Orphan had a bow. His skin robe was unsightly, and his hair was always uncombed. He lived by visiting the lodges and begging. He went throughout the camp, from one end to the other, visiting the lodges and begging for food. They called him "The Beggar;" they made him have the name. They removed the camp.

Though they nicknamed him, they were always apprehensive on account of The Beggar, so he continued going throughout the camp. They removed the camp when it was morning. Behold, he slept. He slept by the old camping-ground (*or*, among the litter and remains of the old camp). He slept when they had departed, leaving the place a solitude. He lay sound asleep. At length he heard some white men say, "This one is he whom we seek." When he arose, behold, four white men were there. The white men went back. The Orphan departed. He was fully aroused. He went following the road made by the migrating party. The young men said, "You said that the Orphan had not come, but he has come again." They removed. Again he went to beg at the lodge of the head-chief, whose daughter had not yet taken a husband. And she gave food to the Orphan. And the chief said, "The people have no food. Only here does food abound. And whenever you wish to come, come hither." Soon after he came again to beg. "Really! when people have but little food, they eat only once a day. You have just gone home with the food which she gave you," said the chief. And his daughter gave the Orphan food again, because she knew him. They removed. And the daughter of the head-chief said as follows: "Mother, when they remove and depart this time, please pitch the tent at the very front of the path." And all the young men used to court the chief's daughter; yet she acted as if she did not wish to marry. When the mother pitched the tent, waiting for the Orphan to come, the women went to find fuel; they went for wood. They came again, carrying wood on their backs. And the chief arrived there. "You should have pitched the tent amongst the rest," said the chief. His wife said as follows: "Though it is so, I pitched the tent, as the girl, your daughter, commanded me to pitch it here." And the chief's daughter came back, carrying wood. She did not put it at the lodge; she put it aside. At length the Orphan's grandmother was coming directly to that place, carrying her worn tent-skin. "Venerable woman, come this way," said the chief's daughter, who sat by the wood, waiting for her to appear. As the old woman was ashamed, she did not speak. She placed the tent-skin by the wood. The chief's daughter made a tent of it. The old woman sat there, saying nothing but "Oh!" Each of the young men continued saying as follows: "Why! the chief's daughter has made the tent for the Orphan's grandmother. My friends, I think that she will marry him." She finished the tent. The chief's daughter carried her robes and beds to the Orphan's tent. "Why! It is just as I thought," said one. The Orphan arrived at his tent; but he did not enter it. In spite of what was done, he stood diffident about entering his tent, because the woman was within. "Fie! Come," said she. He entered his tent. She made a very good bed for him. She was sitting with him. She married him. She had food with him. And the young men said as follows: "Why, friends, the chief's daughter has married the Orphan." The Orphan said as follows to his wife: "Please tell your father to let them stop and rest to-morrow." The chief sent the criers around. And the people thought, "Why should they stop to rest?" "He says that you are to stop and rest to-morrow, halloo!" said the criers. And the people said as follows: "Why should one stop to rest when he is without food?" At length four white men arrived there. "Four white men have come," said the boys. "He says that you will, indeed, assemble yourselves, halloo!" said the criers, the Orphan having commanded them to do so. The chief commanded all to adorn themselves. "He promises, indeed, to give you all kinds of things, halloo! He says, indeed, that you will paint yourselves, halloo!" The white men promised to

give a silver medal to the principal chief. At length, on the morrow, the white men came in sight. The wagons came and stood outside of the camp. The principal white man sat before them. And all the Pawnees went outside of the camp. And the four white men were approaching. And the principal white man said as follows: "Go and seek him whom we promised to make a great man." And the white men were seeking him among those who were in the line of the middle-aged and aged men. They returned to their leader. "Why! O leader, we did not find him," said they. "Fie! as you saw him at the very first, you probably know him. Ho! Come, go again and seek him," said the white man who was the leader.

And the Orphan put on his robe. He also had his bow. He stood among the young men. And when the white men finished looking at the line of the elder men, they departed towards the young men, to look among them. At length they found him. When they said, "This one is he," they went back to tell it. When they saw the Orphan, they went back to tell it. "That is he, I think," said one. "Ho! leader, he is there," said they on their arrival. All the white men went thither, being on seats in the wagons; they had the medal, and the robe too. They approached and stood there. The principal white man said as follows: "We, too, are employed, so we have come." He promised to tell something to their superior (the President). "He has promised to make one man head-chief, therefore we have brought all the things to him. As he alone is made a great man, do not be jealous of him. Though, indeed, we have brought the things to him, that is just as if it was done for you. Come, go after him. Put him in a robe, and bring him back," said the principal white man. Four went for the Orphan. They went to the rear for him. Putting him in a robe, they departed with him. Every one of the chiefs was displeased. The white men made the Orphan sit in the middle. The principal white man said as follows: "This is the one. Let us make him the principal great man. We have brought this for him to wear on his neck." Having gone to the Orphan, he made the latter wear the medal on his neck. "Come, bring ye the goods to him," said the white man. When they brought the wagons to him, the different kinds of goods, kettles, guns, in fact all, were placed in piles just before the Orphan. The Orphan pulled the tobacco out of one box. Putting his arms around all, he stood erect. Having stood erect with his arms around very large pieces of flat tobacco, he spoke. "Notwithstanding people sometimes ridicule one, they usually stop talking. You have been ridiculing me; but it is time for you to stop it." Having taken the tobacco, he was throwing it away to make them scramble for it. He gave most of the goods to his wife's father. His wife's father was displeased, because they did not give him a medal. The Orphan sent them to his lodge with a great many goods piled up very high. The white man said as follows: "We have been sent here to make this one the head-chief. When you are destitute of implements or goods, ask favors of him. We will come hither from time to time to perform for him what he may desire." The woman's father collected her relations. And her relations collected what good clothing they had. The chief gave a good horse, the one which he had before, to the woman, for the Orphan. When they ceased, they removed the camp. The Orphan ruled the whole village when they removed to hunt the buffalo. The Orphan rode horseback with his woman. Yet, when the people knew him very well, they invariably talked against him. They surrounded a herd. When they returned from seeing the buffaloes, the Orphan promised to take part in surrounding the herd. The woman's

relations surrounded their own part of the herd. And when they had returned from surrounding them, the women spoke of going for choke-cherries. The Orphan's wife spoke of going thither. "Do so," said the Orphan. The woman departed, riding a very swift horse. The Orphan did not go with her. At length there was an uproar. Said the people, "It is said that they are exterminating those who went for choke-cherries, as they are chasing them hither." And they pursued the foe. The Orphan said, "Tie for me my very swift horse with very white hair. I must ride mine." The Orphan had only a dart. He went in pursuit of the foe. And they were coming back regularly and telling him, "They nearly took hold of the Orphan's wife." When he arrived there, the Dakotas had nearly caught her. When the woman was very nearly caught he arrived there. "I have come," said he, speaking to his wife. "You did say just that regularly. This one behind has very nearly taken hold," said the woman. "Oho!" said he. He attacked them. He pushed one and made him fall off his horse. He pierced him with the dart. Again many from the foe were driving them back. When they nearly caught hold again, she said, "You said just that. This one behind has very nearly taken hold." "Oho!" said he. Acting very impatiently, he attacked them. He pushed a Dakota, making him fall off his horse. He pierced him with the dart. Again they were driving them back. The woman said to him again, "This one who is behind has very nearly taken hold. You said just that heretofore." "Oho!" said he. He attacked them. He pushed at a Dakota, making him fall off. He pierced him with the dart. When the fourth time came, the woman said, "This one who is behind has very nearly taken hold. You said just that heretofore." "Oho!" said he. He attacked them. At length when his horse panted, he pushed here and there among them, and thrust a Dakota through with the dart. And they knew that he did so to them regularly. And they closed upon him, standing very close together. He disappeared.

When they ceased, it was said that they had killed the Orphan. They arrived from the Pawnee camp to seek the Orphan. Yet they did not find the slightest trace of the occurrence; they did not find the horse, and the man had disappeared altogether. They ceased. And when the woman reached home, she made good clothing for herself. And when it was night, the daughter of the head-chief had disappeared. And notwithstanding they wished to hear to what place she had stolen off, they did not hear. The first white men knew it when they had come and known the Indians; therefore the Indians thought that the Orphan might have gone on high. They thought that the woman too might have gone on high; therefore they have never heard anything about them down on this earth.

THE YOUTH AND THE UNDERGROUND PEOPLE.

TOLD IN ÇEGİHA BY BIG ELK.

- Taⁿwañgçaⁿ d'úba ɛdedí-ma héga-bají'qti. Cí níkagahi aká ijañ'ge
 Village some there they were very populous. Again chief the his daughter
- wáçixa-bají tẽ, ijin'ge aká cti min'gçãⁿ-bají tẽ. Ijin'ge aká naⁿbá-biamá.
 she had not married, his son the too- they had not married. His son the were two, they say.
- Wanása-biamá. Jé-ma t'éwaçẽ-hnaⁿi tẽ. Kí çé níkagahi ijin'ge áma 3
 They sur- they say. The buffa- they killed them regularly. And this chief his son the other
 rounded a herd loes
- çinkéçaⁿ jé wiⁿ iénaxíçai tẽ, uçaⁿhaqti. Uqçẽ'qti kide gçiⁿi tẽ. Jé
 he who had buf- one he attacked him, far apart (from Very soon shooting he sat. Buf-
 been falo the rest).
- amá jaⁿiⁿ-ãjĩ'qti áiaçai tẽ jan'de maⁿtáha. Níkaciⁿga aká égaⁿqti éghíhãqti
 the not seen at all had gone ground into. Man the just so headlong
- áiaçai tẽ can'ge uçáha. Jé aká pahan'gaqti éghí áiaçai. Içádi aká iekíçẽ- 6
 he had gone horse with it. Buf- the at the first head- had gone. His the sent out
 falo long father
- wakiçá-biamá. Cín'gajĩ'ga eçá aká wanáse éde kíjĩ, aí áça. Ctaⁿ'be
 criers they say. Child his the he surrounded but he has he indeed. You saw him
 them not come says back,
- çáçĩ'cé uoná te, aí áça, á-biamá. Níkaciⁿga wiⁿ daⁿ'ba-bi á-biamá. Caⁿ'
 you who you will he indeed, said they, Man one he saw him that he said, they Yet
 moved tell it, says they say.
- jaⁿ'bẽqti há. Waçíçe çé té, á-biamá. Uspé daⁿ'ctẽ éghí içé, caⁿ' maⁿsnaⁿ- 9
 I saw him Chasing he went, said he, they A sunken perhaps head- he has yet very level
 plainly say.
- snaⁿqti amá xĩ çĩngẽ'qti tigçé há. Içabaⁿ jaⁿ'ba-máji, á-biamá. Uné
 ground it was when missing alto- he became A second I did not see him, said he, they To seek
 gether time him
- ákigçaji içádi aká. Çéçũqti há, á-bi egaⁿ, ugáẽqti uná-biamá. Gçúba
 he com- his father the Just here he said, having, scattering far they sought him, All
 manded the (sub.). they say and wide they say.
- uná-biamá níkaciⁿga amá. Égiçe maⁿcaⁿ'de éghí içái gaⁿ'te amá. Jé 12
 sought him, they people the Behold pit headlong he had for some time, Buf-
 say (pl. sub.). gone they say. falo
- aká maⁿçĩn'ka hébe naⁿçpé áiaçá-biamá. Can'ge taⁿ cti maⁿçĩn'ka naⁿçpé
 the soil a piece kicking off had gone, they Horse the too soil kicking off
 (sub.) a piece say. (std. ob.) a piece
- áiaçá-biamá. Ákihaⁿ sígçẽ çĩngá-biamá. Gaⁿ' níkaciⁿga gçúba éghí áiaçá-
 had gone, they Beyond trail there was none, they And people all head- had gone,
 say. say. long
- biamá. Maⁿcan'de tẽ jin'gajĩ'qti içéçẽqtiⁿ-biamá. Ė'ja wahaⁿ átiáçe 15
 they say. Pit the not small at all it went suddenly, they say. Thither to remove sud-
 down, down, denly
- íçá-biamá içádi aká. Ė'di a-í-qi-biamá; maⁿcan'de égxaxẽ a-í-qi-biamá.
 spoke of, they his father the There they came and pit around it they came and
 say (sub.). camped, they say; camped, they say.

Cénuijĩ'ga ikágewáčě-má cti égaⁿ wáčahaⁿ'i tē. Cénuijĩ'ga wiⁿ wahéhaji
 Young man those whom he had as too so he implored them. Young man one stout-hearted
 friends

xi, nān'de sagi daⁿ'cteaⁿ uđé čé gígaⁿ'čai wáčahaⁿ'i tē. Ēgičē wiⁿ igadizá-
 if, heart firm perhaps enter- to go wishing for him he implored them. At length one rode round
 ing and round

3 biamá jii čaⁿ. Ūde čé 'íča-biamá. Ičadi čin ké uíčai-gă hă, á-biamá.
 they say village the Entering to go he promised, they His father the one tell to him said he, they
 (cv. ob.). say. who (ob.) say.

Hájiŋga učéwiⁿčě táce, á-biamá. Učé hájiŋga sú-bi egaⁿ, učéwiⁿčá-
 Cord he collect them must, said he, they Buffalo- cord cut in strips, having, he collected
 hide they say them

biamá. Hájiŋga ké' ikaⁿ'taⁿ-de, ha-búča wiⁿ ugčĩⁿ iŋgáxe tai, á-biamá.
 they say. Cord the he tied when, skin round one to sit in please make it said he, they
 (ob.) with say. for me, say.

6 Gaⁿ' čictaⁿ'-biamá. Caⁿ' águdi pí ctéctewaⁿ uá'aⁿhe tá minke. Ubčaⁿ
 And they finished it, they Now in what I arrive soever I put the will I who. I take hold
 say. place body in

bčé tá minke čaⁿ'ja, ŋan'de ké híde pí tēdihi xi hájiŋga ké bčidaⁿagčé tá
 I go will I who though, ground the the I reach when here- cord the I pull on it sud- will
 (ob.) bottom after (ob.) deny

minke. Bčidaⁿdaⁿ xi hnize tai, á-biamá. Ēgičē ŋan'de ké maⁿtáča ahí-
 I who. I pull on it re- when you will, said he, they At length ground the inside he ar-
 peatedly take it say. (ob.) arrived

9 biamá. Ugáhanačazě'qtiaⁿ tē. Wabít'aⁿ-biamá xi tē amá uxaⁿ'adi gat'é
 they say. It was very dark. He felt around, they say when buf- the by itself was lying
 falo (sub.)

akáma; caŋ'ge cti uxaⁿ'adi gat'é akáma; níaciⁿga cti uxaⁿ'adi gat'é akáma.
 dead from horse too by itself was lying dead from man too apart was lying dead from
 the fall; the fall;

Čéké níaciⁿga ké čizá-bi egaⁿ, účquča ugčaiⁿ-biamá. Gaŋ'ki gátě caⁿ'qti
 This man the he took him, having, the hollow he put him in, they And that in spite of
 (recl. ob.) (recl. ob.) they say (bag?) say. thing

12 ačai tē xičá-baji tē hă. Gaⁿ' níaciⁿga u'aⁿ'ha-bi egaⁿ, gíča-biamá. Gaŋ'ki
 he when he did not ask the And man he put him in it, because, they rejoiced, they And
 went favor for himself they say say.

t'e ké' čizá-bi egaⁿ, niⁿ'ja čin ké gisíča-baji-biamá. Caⁿ' ičápe gčĩⁿ tē
 dead the one they took having, alive the one who him they forgot, they say: Yet waiting for it he sat
 (ob.) him, they say (ob.)

čaⁿ'ja, čizá-baji gčĩⁿ tē xagé-hnaⁿ-biamá. Níkagahi aká ijaŋ'ge wáčixaji
 though, not taking he sat when he cried regu- they say. Chief the his daugh- virgin
 him larly (sub.) ter

15 čin ké é wéci-biamá. Ahniⁿ' čagčĩ xi čagčăⁿ taté, á-biamá. Ugácaⁿ maⁿ'čĩⁿ
 she who that he hired him for, You have you come if you marry shall, said he, they Traveling he walked
 (ob.) they say. him back her say.

tē caⁿ' ugáhanačaze. Ēgičē wa'újiŋga akéde uhé éčai ahí-biamá. Wa'ú-
 when still dark. At length old woman was sitting, traveling the he arrived, they Old
 when path, he came to her suddenly say.

jiŋga čin ké čahaⁿ-biamá. Caⁿ', wa'újiŋga, majaⁿ' čéču tí účiciqti atí,
 woman she who he implored her, they Yet, old woman, land here to come very diffi- I have
 (ob.) say. hither cult come,

18 á-biamá. Jan'de ké paháciaja ké'ja atí. Níkaciⁿga wiⁿ maⁿ'can'de čé
 said he, they Ground the up above to the I came. Man one pit this
 say. (ob.)

uqpačě tí. Bčize tégaⁿ atí. Aⁿ'čiza-baji hă. Gaŋ'ki eátaⁿ agčé taté bčĩ'a
 falling from he I take in order I have come. Me they took not And how I go shall I fail
 a height came. him to come. back

hă. Wa'újiŋga, iⁿwiŋ'kaŋ-gă, á-biamá. Edádaⁿ uwíkaⁿ taté čáxe taté
 Old woman, help me, said he, they say. What I help you shall I do shall

- ciŋgé, á-biamá. Níkaciⁿga wiⁿ gráciŋké gráču gçiⁿ. Ė'di maⁿçiⁿ-ă hě. 3
 there is said she, they Man one that (unseen) in that he sits. There walk thou
 nothing, say. one (unseen) place
- Ė ciğaxe té, á-biamá. Ė'di ačá-biamá. Ė'di ahí-bi egaⁿ, říjebe čaⁿ gařúřu
 He he will do it said she, they There he went, they say. There arrived, having, door the he knocked on
 for you, say. they say (ob.) repeatedly
- amá. Ėe-hnaⁿ waná'aⁿ najiⁿ čaⁿja, gríčiciba-báři té. Wa'ú aká grá-biamá: 3
 they say. Speaking hearing he stood though, they did not open it for Woman the said as follows,
 regularly them him. (sub.) they say:
- Nă! gátaⁿ níaciⁿga wiⁿ tíi hě. Říjebe gríčiciba-ă hě, á-biamá. Ėgiçe, cié
 Fie! that one person one he has Door open it for him said she, they Behold, child
 (std.) come say.
- git'é, ádaⁿ ía-báři gçiⁿ-biamá. Gíča-báři gçiⁿ-biamá. Řimaⁿte ahí-biamá,
 his was there not speak- he sat, they say. Sorrowful he sat, they say. Within the he arrived, they
 dead, ing say, lodge say,
- wa'ú aká říjebe gríčiciba-bi egaⁿ. Caⁿ ía-báři gçiⁿ-biamá nú aká. Na'péhiⁿ 6
 woman the door opened for him, having. Yet not speak- sat, they say man the
 (sub.) they say ing (=hus- (sub.). Hunger band)
- wakan'diçe amá. Íwaⁿxá-biamá. Wiⁿaⁿwařátaⁿ maⁿhniⁿă, á-biamá. Gaⁿ
 he was impatient they say. He asked him, they From what (place) you walk ? said he, they So
 from say.
- ugčá-biamá. Paháci-kěřátaⁿ maⁿbçiⁿ éde níaciⁿga wiⁿ wanáse éde ugřáče
 he told of his, they Above from the I walked but man one headed but falling from
 say. them off a height
- tí. Břize tégaⁿ atí. Aⁿčiza-báři hă. Gaⁿ'ki eátaⁿ agře taté bři'a hă. 9
 he I take in order I came. They did not take And how I go back shall I fail
 came. him to me
- Íⁿwiⁿ'kaⁿ-gă, á-biamá. Ciⁿ'gajiⁿga git'é ugčá-biamá. Ciⁿ'gajiⁿga aⁿt'aⁿi
 Help thou me, said he, they Child his was he told of his, they Child we had
 say. dead say. him,
- éde, wét'ai hă. Ciⁿ'gajiⁿga t'e ké' égaⁿqti aⁿčigaxe taⁿ'gataⁿ, á-biamá,
 but he died Child dead the one (ob.) just like we make you we who will, said he, they
 to us say,
- ciégičai é waká-bi egaⁿ. Caⁿ edádaⁿ abçiⁿ grúbaqti čičiřa, á-biamá 12
 taking him that he meant, having. In fact what I have everything is yours, said, they say
 as his child they say
- ičádi aká. Ía-báři-hnaⁿ caⁿ agře gaⁿčai égaⁿ. Caⁿ edádaⁿ edéce ři, égaⁿ
 his the He spoke regu- yet to go he wished some- Yet what you say if, so
 father (sub.). not larly homeward what. what
- wířaxe te hă, á-biamá ičádi aká. Taⁿ'waⁿřčaⁿ čičiřa řagře čkaⁿhna ři'ctě,
 I do for you will said, they say his the Village your you go you wish even if,
 father (sub.). back
- égaⁿ te, á-biamá. Ėgiçe agře 'iča-biamá. Čagře taté čaⁿja, Caⁿ'ge hiⁿ 15
 so will, said he, they At length to go he spoke of, they You go shall though, Horse hair
 say. homeward say. homeward
- gaⁿ áiagçiⁿ agře te, dadířa, ecé ři, égaⁿ te hă, á-biamá. Wa'ú aká
 of such I sit on I go will, O father, you say if, so will said he, they Woman the
 a kind him homeward say. (sub.)
- grá-biamá: Nă! ciⁿ'gajiⁿga wéčiŋgai čaⁿcti égaⁿqti gři. Edádaⁿ wiⁿ aoniⁿ
 said as follows, Fie! child we had none heretofore just like he has What one you had
 they say: him come.
- čaⁿcti 'í-ă hě, á-biamá, égčaŋge é wagiká-bi egaⁿ. Ciⁿ'gajiⁿga wířaxe. 18
 heretofore give to said she, they her husband that she meant hers, having. Child I make you.
 him say, they say
- Edádaⁿ wi'í tá miŋke. Edádaⁿ kaⁿ'bča ctěwaⁿ ířaxe-hnaⁿ-maⁿ, abçiⁿ
 What I give will I who. What I desire soever I make regu- I use, I have it
 you with it larly
- kaⁿ'bča ři, á-biamá. Edádaⁿ gaⁿčai ři, ábazu ířaxe-hnaⁿ-biamá.
 I desire if, said he, they What he desired when, pointing he made regu- they say.
 say. at it with it larly

- Dadıha, can'ge hi'n' skä'qti äagçiⁿ agçe ka'n'bça. Niä-ıaŋga hi'n' skä'qti
 O father, horse hair very white I sit on it I go I wish. Ear-big hair very white
 homeward
- cénaⁿba. Cánakágçe údaⁿ, á-biamá. Ké, é'di maⁿçiⁿ-gä. Can'ge ıjebe
 those two. Saddle good, said he, they Come, there walk thou. Horse door
 say.
- 3 çicıba-gä hä, á-biamá. Çihaⁿ éçaⁿba ıçaⁿbaⁿ wactaⁿ'be ckaⁿ'hna ıı, wa-
 pull open said he, they Your mother too a second you see us you wish when, you
 say. time
- ctaⁿ'be tai, á-biamá. Kıçagçe te çan'ja, Ké, dadıha, uhé kē agçe ka'n'bça,
 see us will, said he, they You go home will though, Come, O father, path the I go I desire,
 say. again (ob.) homeward
- ecé te, á-biamá ıçadı aká. Agçaⁿ-biamá. In'ē çanⁿ çiaza tigçe gaⁿ'qti gáxa-
 you will, said, they say his the He went homeward, Stone the pulled suddenly just so he made
 say father (sub.) they say. (ob.) open them
- 6 biamá, maⁿ'ze ıçábazu uskaⁿ'skaqtı-bi gaⁿ'. Uhéataⁿ uıçaⁿ'be naⁿ'ıaıaqı aça-
 they say, iron pointing at in a very straight line because. Steps up-hill making the he went
 them with with, they say (or, Bridge) sound "ıaqı"
 at every step
- biamá. Gaⁿ' in'ē ıaŋgáqti wiⁿ' ıjebe tē ägaqade gçiⁿ çanⁿ bahé tiççai ıı,
 they say. And stone very large one door-way the covering it sat the he pushed it aside when,
 (ob.) suddenly
- éçaⁿ'be akıı tē. Can'ge amá gickaⁿ tiççá, náxixıçá tiççá maⁿ'çiⁿ-biamá,
 in sight he had come Horse the he was quick beginning he was timid beginning he walked they say,
 again. (sub.) in moving suddenly and repeatedly, now and then
- 9 majaⁿ' pıäıı, bçaⁿ' pıäıı úçibçaⁿ'-bi egaⁿ'. Éçaⁿ'be ahı-bi egaⁿ'ja, taⁿ'waŋçaⁿ
 land bad, odor bad he smelt, they say because. In sight he arrived, having, village
 they say though,
- aⁿ'ça a-ıı çanⁿ ugıne açaⁿ-biamá. Égiçe in'tcaⁿqtci wahaⁿ' açaⁿ-bikéama.
 he left he came the seeking his he went, they say. Behold very recently removing they had gone in a
 (ob.) line, they say.
- ıçápe gçiⁿ tē çan'ja, wahaⁿ' açaⁿ-bikéama. ııüçiqçiçe can'ge amá naⁿ'pe
 Waiting they sat though, removing they had gone in a line, Old camping- horse the fearing the
 for him to appear they say. ground (sub.) sight
- 12 maⁿ'çiⁿ-biamá. Ugáççaⁿ ujaŋge kē uhá açaⁿ-biamá. Égiçe níaciⁿ'ga naⁿ'ba
 walked they say. Road of the migrating party the follow- he went, they At length person two
 (ob.) ing say.
- dahé ıaŋ'ga çanⁿ ugáççaⁿ ujaŋ'ge kē wéççé çéçai tē. É níkagahi úju igáççaⁿ
 hill large the road of the migrating party the he discovered them That chief princ- his wife
 (ob.) suddenly, by looking that way. pal
- éçaⁿ'ba wét'et'aⁿ maⁿ'çiⁿ-biamá. Hacıaıa uçıxidai tē, Can'ge ágçiⁿ céati,
 too mourning for walked they say. Behind they looked when, Horse riding yonder
 their dead he comes,
- 15 ugáççaⁿ ujaŋ'ge kē uhá, á-biamá. ııaŋ'ge a-ıı-biamá. ıçápe gçiⁿ'-biamá.
 road of the migrating the he fol- said they, they Near he was coming, Waiting for they sat, they say.
 party (ob.) lows, say. they say. him to appear
- Can'ge amá naⁿ'wape maⁿ'çiⁿ-biamá, bçaⁿ' pıäıı uçıbçaⁿ-biamá. Nă! edádaⁿ
 Horse the fearing them walked they say, odor bad they smelt they say. Why! what
 (sub.)
- ukıt'ē hniⁿ' hau, é çéçá-biamá níkagahi úju aká. Wıebçiⁿ hau, á-biamá.
 nation you are ? say- sent suddenly, chief prin- the It is I ! said he, they
 ing they say. cipal (sub.). say.
- 18 Caⁿ' wiⁿ'aⁿ'wa éoniⁿ, ecé, á-biamá. Wanásai cın'gajın'ga çiçııa maⁿ'can'de
 Yet which one you are you said he, they They surrounded child your pit
 that, say, say. a herd
- égih ıçé bçize pí. Aⁿ'oniza-báıı. Wıebçiⁿ hau, á-biamá. Ájıqti égaⁿ tē
 head- had I take I was You did not take me. It is I ! said he, they
 long gone him there. say. ferent like the
 (as)

- iⁿc'áge aká gíjai tē. Nā! wágazuqti uxíqça-gă, á-biamá. Wanásai tē
 old man the doubted his Why! very straight tell about your- said he, they They sur- when
 (sub.) word. self. say. rounded a herd
- cin'gajin'ga çiçña jé kē' uçáha égiñ içé maⁿcan'de maⁿtáça gat'é. Kí çizé
 child your buf- the in connec- head- he had pit inside he was And to take
 (ob.) falo (ob.) tion with long gone killed by the fall. him
- wáçagáji xí, ábagçai. Çijan'ge wéçací xí, wí bçize bçé çanⁿ wiebçin'. 3
 you com- when, they drew back Your daughter you paid when, I I take him I went in the it is I.
 manded them through diffidence. with past
- Naⁿ'jiⁿcké'qtcí éçanⁿ'be agçí, á-biamá. Ėđiñi íbahaⁿ'-biamá. Çahé çanğá
 Barely in sight I have said he, they Then they knew him, they Hill large
 come home, say.
- çanⁿ ukíkie najiⁿ'tē. Li çanⁿtátaⁿ níkagahi ijin'ge aká wadaⁿ'be íçai tē. Nā!
 the talking they stood. Village from the chief his son the looked this way. Why!
 (ob.) together (ob.) (sub.)
- iⁿc'áge aká Çahé çanğá çanⁿ é'di tí çanğá cı níaciⁿ'ga wiⁿ' can'ge ágçinⁿ atıı 6
 old man the hill large the there have they who again person one horse riding he has
 (sub.) (ob.) come come
- áhaⁿ. Úwakié najiⁿ'i. Ė'ça bçé tá miñke. Hındá! waçaⁿ'be bçé tá miñke,
 ! Talking to he stands. Thither I go will I who. Let me see! I see them I go will I who,
 them
- á-biamá. Ė'ça açaí tē can'gagçin'. Içadi çinké'di akí-biamá. Níkaciⁿ'ga
 said he, they Thither he went riding a horse. His father to (the ob.) he came again, Person
 say. they say.
- dádaⁿ uçákiai hau. Tēnā! çijiⁿ'çe çizé hí çinkéde gçí hau, á-biamá. Naⁿ. 9
 what you talk ? Why! your elder to take he ar- he who, he has ! said he, they They
 with brother him rived and come again say.
- búçanⁿ-biamá. Gaⁿ' ijan'ge çinké 'í-biamá. Uçá mañgçin'-gă, á-biamá içadi
 shook hands, they say. And his daughter the one he gave to him, To tell begone, said, they say his
 who they say. it father
- aká. Níkaciⁿ'ga níkagahi wañ'giççeqti uçéwiñxiçé tai há. Cénuijin'ga wahé-
 the (sub.). Person chief all let them assemble Young man stout
- haji wañ'giççeqti uçéwiñxiçé tai há. In'çinⁿ'daⁿ'be etai, wiçan'de, á-biamá. 12
 hearted all let them assemble They look at mine may, my daughter's said he, they
 husband, say.
- Uçéwiñxiçá-biamá. Daⁿ'be a-í tē. Edádaⁿ 'í tai kē açiⁿ' a-í tē. Níka-
 They assembled they say. To see him they ap- What to give will the having they came. Per-
 proached. him (ob.) them
- ciⁿ'ga gat'é keçanⁿ' çizé çe çinⁿ' gçí, aí áça. Kí níkagahi çinké ijan'deçai
 son killed by he who to take he who was he has he indeed. And chief the one has him for his
 falling was him going come says back, who son-in-law
- égaⁿ, íçagictaⁿ'be hné te, aí áça, á-biamá. Caⁿ' edádaⁿ çaiⁿ' ckaⁿ'hnai gē 15
 as, you see his (relation) you go will, he indeed, said he, they And what you give you wish the
 says say. him (pl. ob.)
- éçahniⁿ hné te, aí áça. Níkagahi aká íçahaⁿ, aí áça. Cénuijin'ga wacúce
 you take them to will, he indeed. Chief the to thank he indeed. Young man brave
 him says (sub.) for them, says
- edábe wañ'gice é'di a-í-biamá. Caⁿ' wáçaha, can'ge údaⁿ-má cti bçúgaqti
 also all there approached, they And clothing, horse the good ones too all
 say.
- 'í-biamá. Iqígaⁿ aká níkagahi úju tē 'í-biamá. Li uçúciaça giáxai-gă, 18
 they gave to His wife's the chief princ- the gave to him, Tent in the center make ye it for
 him, they say. father (sub.) pal (ob.) they say. him,
- á-biamá. Uçúciaça íí-biamá. Çictaⁿ'-biamá. Taⁿ'wañgçaⁿ waçáta-báji.
 said he, they In the center he set up the They finished, they Nation they did not eat.
 say. tent, they say. say.
- Içáçipe gçinⁿ' égaⁿ waçáta-báji. Ĩ'tcaⁿ wahaⁿ a-í tē çagçí, á-biamá.
 Waiting for they sat as they did not eat. Now to remove they when you have said he, they
 you are coming come back, say.

Hau! á-biamá Ǿé akí aká, I'c'áge na^{n'}ba íekíǾe ma^{n'}Ǿi^{n'}i-gǾ, á-biamá.
 Ho! said he, they this he he who, Old man two to act as criers walk ye, said he, they say.

Níkagahi úju Ǿínké iǾan^{'de} Ǿínké gasáni éǾapáze te, aí áǾa. Ca^{n'}a^{n'}wa^{n'}-
 Chief princ- he who his son-in- he who to-morrow you rest will, he indeed. And to what
 pal law says

3 waja^{n'} etě hnáji te, aí áǾa, á-biamá. Ca^{n'}ge wáǾǾi^{n'} akíi Ǿa^{n'}ká égasáni
 place soever you go will, he indeed, said they, they Horse riding them they they who the next day
 not says say. reached (ob.) home

wada^{n'}be waja^{n'}ji tě. Kí uǾǾé'qteci wada^{n'}be agǾí-biamá. IǾádi Ǿínké gíǾai
 to act as scouts he commanded And very soon acting as scouts they came back, His he who he asked
 them. they say. father of him

tě ma^{n'}ze kě ígaxai tě uǾǾé'qteci íé hégaji^{n'}qti wáxai te. Wanás 'íǾa-biamá.
 the iron the he did when very soon buf- a great many he made them. To surround he spoke of, they
 (ob.) (ob.) with it falo them say.

6 Jé-ma múwahega-báji amá. Wanáse tě éduíhe aǾá-biamá. Wa'ú aká
 The buffa- they killed many of them they who. Surrounding the to join it he went, they Woman the
 loes say. say. (sub.)

gá-biamá: Wanáse tě é'di waja^{n'}be bǾé ka^{n'}bǾa. Jé-ma waja^{n'}be táce,
 said as follows, Surrounding the there I see I go I wish. The buffa- I see them must,
 they say: them loes

á-biamá. T'éwaǾě xí dí etéga^{n'}, á-biamá. Jé-ma t'éwaǾá-bi ega^{n'}, agí-
 she said, they They are when I come apt, said she, they The buffa- they killed them, having, she was
 say. killed back say. loes they say coming back,

9 biamá; igáqǾa^{n'} dahádi naji^{n'}-biamá. É'di agǾí-biamá. Jé t'éawaǾě Ǿa^{n'}ja
 they say; his wife on the hill she stood, they say. There he came back, Buffalo I killed them though
 they say.

waǾáde tá amá, á-biamá. Wanáse amá akíi tě. Cí wanás 'íǾai tě.
 they will cut them up, said he, they They who surrounded reached home. Again to sur- he spoke
 say. them round of it.

Níkagahi iǾan^{'de} aká wada^{n'}be ǾéwakiǾ 'íǾai, áǾa, á-biamá. Cí íé Ǿa^{n'}
 Chief his son-in- the to act as scouts to send them he spoke indeed, said he, they Again buf- the (ov.
 law (sub.) of, say. falo herd)

12 maja^{n'} ucka^{n'} Ǿa^{n'} cí éga^{n'}qti atí amáma. Wanása-biamá. Cí múwahega-
 land where the deed again just so they had been They surrounded them, Again they killed many
 was done coming. they say.

baji^{n'}-biamá. ÉgiǾe níkagahi úju aká iji^{n'}ge aká égiǾe waji^{n'}cte akáma.
 of them, they say. At length chief princ- the his son the behold was in a bad humor, they
 say. (sub.) (sub.) say.

Níkagahi tě wa'íaji ega^{n'}, iǾan^{'de} gí'í tě é waji^{n'}cte, uǾúgit'áǾě akáma.
 Chief (-tancy) the he did not because, his son-in- he when that he was in a he was envious of his (rela-
 (ob.) give to him law gave to his bad humor about, tion), they say.

15 Kí ha^{n'} tě ca^{n'}ge aká ugǾá-biamá. Ía-biamá. Dadíha, níkaci^{n'}ga wi^{n'} ha^{n'}-
 And night when horse the told of his, they say. He spoke, they O father, person one night
 (sub.) say.

hnan^{'di} t'éawaǾě ga^{n'}Ǿáqti^{n'}i, á-biamá. Kí ha^{n'} tě ágikihíde-hna^{n'}-biamá.
 regularly when to kill us he desires very much, said he, they And night when he attended to regu- they say.
 say. say. his own larly

ÉgiǾe wanása-biamá égasáni xí, maja^{n'} ucka^{n'} Ǿan^{'di}. Cí éga^{n'}qti íé amá
 At length they surrounded them, the next when, land it happened at the. Again just so buf- the
 they say day falo (sub.)

18 atí amáma, hégaji. ÉgiǾe iǾaha^{n'} aká íé Ǿa^{n'} na^{n'}t'éwaǾě ga^{n'}Ǿá-biamá.
 they had been com- a great At length his wife's the buf- the they trample him he wished they say.
 ing, many. brother (sub.) falo (herd) to death

Jé-ma wénaxiǾá-biamá xí, waii^{n'} Ǿa^{n'} uǾúgahí-biamá. Ba^{n'}xúwi^{n'}xe ca^{n'} é'di
 The buffa- they attacked them, they when, robe the he waved they say. Turning around still there
 loes (ob.) say (ob.) in his course (?)

ga^{n'} gáxai waii^{n'} ɕaⁿ iáhaⁿ ɕiŋké ié-ma gaza^{n'} adiqti aɕípu-bi ega^{n'}, waɕíona-
so he did robe the his sister's the one the buffa- right among them they closed having, he was not
(ob.) husband who loes in on him

jí'qtia^{n'} amá. Níkagahi ian' de ɕiŋké ié amá na^{n'} t'ái, á-biamá. Na^{n'} t'ái-bi
seen at all they say. Chief his son-in- the (ob.) buffalo the they tram- said they, they They trampled
death, they say him to death, they say

ɕí, ié amá u'éɕa ga^{n'} usnúe-kiháha-biamá. Cí ucka^{n'} ctěwa^{n'} íɕa-bají- 3
when, buf. the scattering so they went in long they say. Again what was soever they did not
falo (sub.) lines in all directions done find

biamá. Can'ge ctě íɕa-bají-biamá. Úju ctě íɕa-bají-biamá. Edádaⁿ ctě
they say. Horse even they did not find, they Princi- even they did not they say. What at all
say. find

ědí-ɕa^{n'} jī amá. Jé na^{n'} ɕiŋ'gai tě'di can'ge amá edádaⁿ gáxe ɕiŋké'ia
it was not they say. Buffalo trampled him to when horse the what he made to him who
there nothing (sub.)

ákiágɕai tě.

they had gone
back again.

6

NOTES.

This is a Dakota myth.

345, 4. uqɕěqti, equal here to eca^{n'}qti, "very near to (the place where he first attacked him)."

345, 11. une akigɕaji íɕadi-aka. If, as Frank La Flèche suspects, this should be "une wágaji," the meaning is, "The father commanded them to seek for him."

346, 9. ugahanadazěqtiaⁿ te. The second syllable was pronounced with considerable emphasis by the narrator. So also was the first syllable of waŋgiɕěqti, 349, 11.

347, 17-18. edadaⁿ wiⁿ aoniⁿ ɕa^{n'}cti 'i-ă hě, equivalent to "edadaⁿ wiⁿ aoniⁿ keɕa^{n'} 'i-ă hě." Said by the woman to her husband.

347, 20. edadaⁿ ga^{n'}ɕai ɕí abazu igaxe-hnaⁿ-biamá. A parenthetical phrase, used by the narrator in explaining the words of the speaker.

348, 10. egiɕe iⁿtca^{n'}qtcí wahaⁿ aɕa-bikeama. The tribe had no food, and so had just removed in order to hunt.

348, 13. weɕě ɕeɕai, he gazed away towards him, and so discovered him suddenly. "Weɕě ɕeɕě" to gaze in the direction one is going; but "weɕě íɕě," to gaze back, or this way. They refer to looking at distant objects. See wadaⁿbe íɕai, 349, 5.

348, 16-17. edadaⁿ ukit'ě hniⁿ hau. "Hau," in several places in this myth, shows that the voice was raised in speaking to one in the distance.

349, 6. iⁿc'age aka ɕahe ɕaŋga ɕaⁿ ědi ti ɕaŋka, etc. The old man and his wife had come on their way as far as the large hill. Their son looked back from his place with the tribe, and saw them. They were in the rear, as the mourners follow the main body of the people.

350, 6. Jé-ma muwahega-bají ama, used when *seen by the narrator*; but when otherwise, we must say, "Jé-ma múwahegabají-biamá: "They say that the men killed many buffaloes by shooting them."—Frank La Flèche.

350, 15-16. On the night that the horse and mule were attacked, the horse was wounded by the envious brother-in-law. But the owner healed him by pointing the iron at the wound.

351, 3. usnúe-kihaha, a long line of the buffaloes in every direction as they went homeward. See "snue," "kihaha," etc., in Part II.

351, 5. edadaⁿ gaxe ɕiŋké'ia, i. e., the man who resided underground.

TRANSLATION.

There were some villages which were very populous. The chief's sons were unmarried, and his daughter was a virgin. There were two sons. They surrounded the herds of buffaloes. They used to kill the buffaloes. One of the sons of this chief attacked a buffalo when far apart from the rest. Very soon he shot at it. The buffalo had gone out of sight into the ground. The man and his horse, too, went headlong; but the buffalo went down first. The father sent out criers. "He says that his child intercepted the buffaloes, but he has not reached home. He says that you who have seen him will please tell it," said the criers. One man said that he saw him. "I saw him very distinctly. He went in pursuit. Perhaps he went headlong into a sunken place, for when he was on very level ground he disappeared altogether. I did not see him a second time," said he. The father commanded him to join him in seeking his son. When the man who saw him said, "It was just here," the people scattered far and wide, seeking him. All the people sought him. Behold, he had gone down the pit some time before. The buffalo had gone, having kicked off a piece of the soil. The horse, too, had gone, having kicked off a piece of the soil. There was no trail beyond the pit. And all the people went directly to it, without hesitation. The pit was very large, and extended far downward. The father spoke of removing thither suddenly. There they approached and camped; they camped around the pit. The father implored the young men and those who had been his friends. If there was one man who was stout-hearted, and who had a firm heart, the father wished him to enter the pit and go after the young man, and so he implored them. At length one rode round and round the village. He promised to enter and go after the missing one. "Tell his father. He must collect cords," said he. Having cut buffalo hides in strips, he collected the cords. "Please make a round piece of skin for me, and tie the long line of cord to it," said he. And they finished it. "Now it matters not to what place I go, I will put the body in the skin-bucket. I go to take hold of him, and when I reach the ground at the bottom, I will pull suddenly on the cord. When I pull on it repeatedly, you will draw it up," said he. At length he reached the ground inside the pit. It was very dark. When he felt around in the dark, the buffalo was lying alone, being killed by the fall; the horse, too, was lying by itself, having been killed by the fall; and the man lay apart from them, having been killed by the fall. Having taken this body of the man, he put it in the hollow skin. But, strange to say, when he went down he did not ask any favor for himself. And they rejoiced because he put the man in the vessel. And having taken the dead one, they forgot the living. Yet though he sat waiting for the skin-bucket to appear again, he was not drawn up; so he continued crying. The chief had induced him to undertake this by promising him his virgin daughter. "If you bring him back, you shall marry her," said he. The young man wandered about in the darkness. At length, when traveling in the path, he came suddenly upon an old woman. He petitioned to the old woman. "Venerable woman, though this land is very difficult to reach, I have come hither. I came to the hole in the ground up above. One person came hither, having fallen from a height into this pit. I came to take him back. They have not drawn me up; and I have no way of going back. Venerable woman, help me," said he. "There is nothing that I can do to help you. A person is in that place out of sight. Go thither. He is the one that will do it for you," said she. He went

thither. When he arrived there, he knocked repeatedly on the door. Though he stood hearing them speaking, they did not open the door for him. The woman said as follows: "Fie! a person has come. Open the door for him." Behold, the man's child was dead, therefore he sat without speaking. He sat, being sorrowful. The young man arrived within the lodge, the woman having opened the door for him. Yet her husband sat without speaking. The young man was impatient from hunger. The husband questioned him: "From what place have you walked?" said he. So the young man told his story. "I walked up above, but a man headed off the herd, and having fallen from a height, he came hither. I came hither to take him back. They did not take me back; and I have no way of going back. Help me," said he. The man told him of the death of his child. "We had a child, but he died. We will treat you just like the child who died," said he, referring to his adopting him as his child. "All things which I have are yours," said the father. The young man did not speak, yet he felt some desire to go homeward. "And whatever you say I will do it for you. Even if you desire to go homeward, it shall be so," said the father. At length the young man spoke of going homeward. "Though you shall go homeward, if you say, 'I will go homeward riding a horse of such a color of hair, O father!' it shall be so," said the father. "Fie! heretofore we were deprived of our child, and this young man who has come home is just like him. Give him one thing which you had," said the woman, addressing her husband. "I make you my child. I will give you something. Whatever I desire I always make with it, when I wish to have anything," said the father. (When he wanted anything he used to point at it, and thus obtain it by means of the iron.)

"O father, I wish to go homeward riding a horse with very white hair. I also desire a mule with very white hair, and a good saddle," said the young man. "Come, go thither. Open the door of the stable. When you wish to see us again, you shall see us. Though you will go homeward, you shall say, 'Come, O father, I desire to go homeward,'" said the father. The young man went homeward. He made the rocks open suddenly by pointing directly at them with the iron. He went up the steps, making the ground resound under the horse's feet. And when he pushed aside a very large rock which lay as a cover to the entrance, he arrived again on the surface of the earth. The horse and mule were very sudden in their movements; they continued to shy at every step, as they snuffed the odor of what was a bad land in their estimation. When the young man had come again to the surface, he departed to seek his nation that he had left. Behold, they had very recently removed and departed. Though they waited some time for him to appear, they had removed the camp and departed. The horse and mule walked along, fearing the sight of the old camping-ground. The young man went along the road made by the migrating party. At length he suddenly discovered in the distance two persons on the large hill, who were walking in the path of the migrating party. They were the head-chief and his wife, who were walking along, mourning for the dead. When they looked behind, they said, "Yonder comes one on horseback, following the road made by the migrating party." He drew near. They sat waiting for him to appear. The horse and mule were fearing the sight of them, and snuffing a bad odor. "Why! of what nation are you?" the head-chief called out. "It is I!" said the young man. "But which one are you?" said the chief. "Your child went headlong into a pit when they surrounded a herd, and I went thither to get him. You did not bring me back. It is I!" said the young man. As he was very much changed, the old man doubted his

word. "Fie! tell the real truth about yourself," said the head-chief. "When they surrounded the herd, your child went headlong as well as the buffalo, and he was killed by falling into a pit. And when you commanded them to get him, they drew back through diffidence. I am he who went to get him when you offered your daughter as a reward. I have hardly been able to come again to the surface," said the young man. Then they recognized him. The two men stood talking together on the large hill. The chief's son looked back from the camp. "Why! the old man and mother have come as far as the large hill, and a man on horseback has come too! He stands talking to them. I will go thither. Let me see! I will go to see them," said he. He went thither on horseback and came again to his father. "With what person do you talk?" said the son. "Why! he who went to get your elder brother has come back!" said the head-chief. They shook hands. And the head-chief gave his daughter to the young man. "Begone to tell it," said the father to the son. "Let all the men and chiefs assemble. Let all the stout-hearted young men assemble. They can look at my daughter's husband," said he. They assembled. They came to see the young man, and brought what things they intended giving him. "He says that he who went to get the man who was killed by falling has come back. The chief says that as he has made the young man his daughter's husband, you shall go to see the latter. He says that you shall take to him what things you wish to give to him. The chief says that he will give thanks for them," said the crier. All the young men and those who were brave (*or*, generous) went thither. And they all gave him clothing and good horses. His wife's father gave him the head-chieftainship. "Make ye a tent for him in the center," said the old chief. They set up a tent for him in the center. They finished it. "The nation did not eat. As they sat waiting for you to appear, they did not eat. You came back when they were just removing the camp," said the old chief. "Ho!" said he who had just reached home, "Let two old men go as criers." "The chief's daughter's husband says that you will rest to-morrow. He says that you will not go in any direction whatsoever," said the criers. The next day he commanded those who had come back on horseback to act as scouts. And the scouts came back very soon. By means of the iron rod which he had asked of his father, he made a great many buffaloes very quickly. He spoke of surrounding them. They shot down many of the buffaloes. He went to take part in surrounding them. His wife said as follows: "I desire to go thither to see them surround the herd. I must go to see the buffaloes. When they are killed, I will be apt to be coming back." When they killed the buffaloes, she was coming back; the wife stood on the hill. Her husband came back to that place. "Though I killed the buffaloes, they will cut them up," said he. They who surrounded them reached home. Again he spoke of surrounding them. "The chief's daughter's husband speaks indeed of sending them to act as scouts," said the criers. Again the herd of buffaloes had been coming in like manner to the land where the deed was done. They surrounded them. Again they shot down many of them. At length the son of the head-chief was in a bad humor. He was in a bad humor because he did not receive the chieftainship which his father gave to his sister's husband, whom he envied. And when it was night, the horse told of his affairs, saying to the young man: "O father, a man desires very much to kill us. It is so every night." And at night after that the young man used to take care of his horse and mule. At length on the morrow they surrounded the herd at the land where the deed was done. It was just so again; a great many buffaloes

had been coming. At length the wife's brother wished the buffaloes to trample the husband to death. When they attacked the buffaloes, the wife's brother waved his robe. Turning around in his course, he waved his robe again; and when his sister's husband had gone right among the buffaloes, they closed in on him, and he was not seen at all. The people said, "The buffaloes have trampled to death the chief's daughter's husband." When the buffaloes trampled him to death, they scattered and went homeward in every direction, moving in long lines. And the people did not find any trace whatever of what was done. They did not find the horse. Even the principal one (the man) they did not find. When the buffaloes destroyed him by trampling, the horses had gone back to him who made things.

A YANKTON LEGEND.

TOLD IN ČEĞIHA BY JOHN SPRINGER, AN OMAHA.

Égičē cin'gajin'ga wi^{n'} enáqtci t'a^{n'}-biamá. Téqigicá-biamá. Kí
 At length child one alone they had him, they say. They prized theirs, they say. And

ckáde-hnaⁿ ahí-biamá. Níahicé amá. Kí icádi aká iha^{n'} eča^{n'}ba éwačē
 playing regularly he arrived, they say. He went into the water they say. And his father (sub.) his mother too his relations

amá ctēwa^{n'} bčúga xagé-hnaⁿⁱ. Kí icádi aká gíča-bajiqti-biamá. Kí 3
 the (pl.) even all cried regularly. And his father the (sub.) was very sad they say. And

ima^{n'}te ja^{n'}-bají amá; áciaja ja^{n'}-biamá. I^{n'}behí^{n'} ctē wačín'gěqti ja^{n'}-biamá.
 in the lodge he lay not they say; outside he lay, they say. Pillow even he had not at all he lay, they say.

Čégaⁿ ájaⁿ xí, cin'gajin'ga xagé giná'aⁿ-biamá; jan'de ma^{n'}taja ja^{n'} giná'aⁿ-
 Thus he lay when, child crying he heard his, they say; ground within lying he heard his

biamá. Éčē eja bčúgaqti učéwiⁿxíča-bi, 'éwakič 'íča-biamá. Jan'de kē 6
 they say. Relations his all they assembled, they say, to cause them to dig he spoke of, they say. Ground the (ob.)

'é 'íča-biamá. Éčē eja amá cañ'ge učéwiⁿwača-biamá, wawéci wa'í
 to dig he spoke of, they say. Relation his the horse they collected them, they say, pay to give them

taí égaⁿ. Wat'a^{n'} cti učéwiⁿwača-biamá, cañ'ge-má edábe. Kí níaciⁿga
 in order to. Goods too they collected they say, the horses also. And man

na^{n'}ba qubá-bi, á-biamá. Cin'gajin'ga kē uné 'íča-biamá. I^{n'}c'áge wi^{n'} icádi 9
 two were sacred, they said, they say. Child the to they spoke of, they say. Old man one his father

čínké uíča ača-biamá. Gañ'ki wáčiⁿ atí-biamá. Níaciⁿga qubé čańká icádi
 the (ob.) to tell went they say. And having them he came, they say. Person sacred the ones his father

aká niní ují wa'í-biamá. Cin'gajin'ga kē ahni^{n'} čagči xí, bčúga wi'í taí
 the tobacco put- he gave to them, they say. Child the you have you come if, all I give will to you (pl.)

minke wawéci kē. Hau. Xi'a^{n'}-biamá; áma aká sáběqti gáxa-biamá, 12
 I who pay the (ob.), they painted themselves, the one very black he made it, they say,

- áma aká zíqti gáxa-biamá. Ní ckúbe kě ma'táha akíča áíáča-biamá.
 the other very he made it, they say. Water deep the into both had gone, they say.
 yellow (ob.)
- Kí fé níaciⁿga naⁿbá aká é'di ahí-biamá. Wakan'da čínké ukía-biamá.
 And this man two the there arrived, they say. Deity the (ob.) they talked to, they say.
 (sub.)
- 3 Čin'gajin'ga čínké t'ájì; niⁿ'ja gčín' čínké amá. Ičádi aká čin'gajin'ga
 Child the one was not alive he was sitting they say. His father the child
 who dead; (sub.)
- ginaí, á-biamá. Aṅgáčiⁿ aṅgágče tá-bi, aí hă. Ahniⁿ' čagčé tai čaⁿ'ja,
 begs for said they, they We have him we go home- will, he You have you go will though,
 his, say. ward (see note) said him homeward
- paháci ahniⁿ' čakíi xī t'é taté. Čatáji t'é'di ahniⁿ' čagčai xī, niⁿ'ja téiⁿte.
 above having him reach home when he shall. He ate not when you had you went if, alive might
 (be).
- 6 Wačate bčate čaⁿ é gaⁿ'ča tégaⁿ éwaⁿ gaⁿ' t'é taté. É ičádi čínké íe
 Food I eat the that he desires will, as causing so he shall. That his the words
 (ob.) die father (ob.)
- gátě uíča maṅčín'i-gă. Agí-biamá níaciⁿga naⁿbá amá. Akí-biamá xī
 those to tell begone ye. They were coming man two the They reached lodge
 him back, they say (sub.). home, they say
- t'é'di. Čin'gajin'ga čičíja jaⁿ'be; wa'ú-wakan'da ačiⁿ' aká, á-biamá. Niⁿ'ja
 at the. Child your I saw him; woman-deity she has him, said (one), they Alive
 say.
- 9 čínké, á-biamá. Niⁿ'ja jaⁿ'be čaⁿ'ja, wačate čataí čaⁿ é hébe čatě aká;
 he who, said he, they Alive I saw him though, food they eat the that a piece he has eaten;
 say. (ob.)
- ádaⁿ paháci aṅgáčiⁿ aṅgágči xī, t'é taté, aí. Ičádi aká caⁿ' giⁿ'be gaⁿ'čai.
 there- above we have we come back if, he shall, he His the still to see his wished.
 fore him die says. father (sub.)
- Wakan'da wa'ú aká čin'gajin'ga čínké čí'i xī, čínudaⁿ skă'qtci wawéci
 Deity woman the child the (ob.) she gives if, dog very white pay
 (sub.) back to you
- 12 gaⁿ'čai. Ičádi aká, A'í tá minke, á-biamá, čínudaⁿ skă' čínké. Či níaciⁿga
 wishes. His the I give will I who, said he, they dog white the (ob.). Again man
 father (sub.), to her say,
- naⁿ'ba čí áma sábčeqti xīxáxa-biamá, čí áma zíqti xīxáxa-biamá. Či ní
 two again the very black he made himself, they again the very he made himself, they Again water
 one say, other yellow say.
- maⁿ'te ačá-biamá. Kě'di ahí-biamá čí. Ičádi aká čin'gajin'ga caⁿ' aṅgáčiⁿ
 beneath they went, they At the they arrived, again. His the child at any we have
 say. (ob.) they say father (sub.) rate him
- 15 aṅgágče tai, giⁿ'be 'íčai. Kí čin'gajin'ga wé'i égaⁿ, ačiⁿ' agčá-biamá.
 we go home- will, to see his he spoke And child he gave as having they went home-
 ward of. back to them him ward, they say.
- Paháci ačiⁿ' akíi xī, čin'gajin'ga t'é amá. Ičádi čínké'di gí'i-biamá. Kí
 Above having they when, child he they His at the they gave back to, And
 him reached again died say. father they say.
- níkaciⁿga bčúgaqti xagá-biamá, giⁿ'bčeqti čin'gajin'ga. Čínudaⁿ hiⁿ' skă'
 people all they cried, they they saw theirs child. Dog hair white
 say, plainly
- 18 níahičéča-biamá. Čin'gajin'ga giⁿ'be gičai xī, níaciⁿga naⁿbá čaṅká
 they plunged into the water, Child they saw they when, man two the ones
 they say. their buried their
- wawéci bčúga wa'í. Gaⁿtégaⁿ xī, čí ičádi aká ihaⁿ' ečaⁿ'ba čí miⁿ'jiṅga
 pay all he gave to them. Some time when, again his the his (she) too again girl
 father (sub.) mother

wi^{n'} égaⁿ gíçĩngá-biamá. Wakan'dagi çĩnké waçáte wa'í tẽ çatá-bají-
 one so they became without Water-deity the one food he gave the did not eat
 theirs, they say. who
 biamá, mi^{n'}jĩnga aká; ádaⁿ ni^{n'}ja açi^{n'} akii-biamá. Ça^{n'}ja wakan'da áji-
 they say, girl the there- alive having they reached home, Though deity another
 (sub.); fore her they say.
 biamá açi^{n'} aká, kĩ cínudaⁿ skǎ' dúbá 'íi xĩ'jĩ wé'í 'íça-biama. 3
 they say he who had her, and dog white four they if to give he promised, they
 gave him her back say.

NOTES.

355, 5. çegaⁿ ajaⁿ xĩ, when he lay thus on it, *i. e.*, with his cheek on the palm of his hand.

355, 9. quba-bi, a-biama, "they said that they were sacred (qube)," and as this was reported, qube is changed to quba-bi.

356, 1. The Indians think that there are water-deities or wakandagi under the water. A wakanda loved the child and had taken it, as his wife had no children, and wished to keep this one.

356, 5. aĩgaçiⁿ aĩgagçe ta-bi. As the message or command of the father is repeated, "tai" is changed to "ta-bi" in the report.

TRANSLATION.

A man and his wife had only one child, whom they prized. He used to go playing. He fell into the water. His father and mother, and even all his relations, were crying. His father was very much distressed. He did not sleep within the lodge; he lay out of doors, without any pillow at all. When he lay with his cheek on the palm of his hand, he heard his child crying; he heard him as he lay beneath the ground. All of his relations having assembled, the father spoke of causing them to dig. He spoke of digging into the ground. His relations collected horses to be given as pay. They collected goods and horses. And two men said that they were sacred. They promised to seek for the child. An old man went to tell the father. He brought the two men to the lodge. The father filled a pipe with tobacco, and gave it to the sacred men. "If you bring my child back, I will give you all as pay."

They painted themselves; the one made his body very black, the other made his body very yellow. Both went into the deep water. And these two men arrived there. They talked to the water-deity. The child was not dead; he was sitting alive. Said the men, "The father demands his child. He said that we were to take him back with us." "Though you shall take him homeward with you, when you reach the surface of the water with him, he shall die. Had you taken him back before he ate anything, he might have lived. He will desire the food which I eat; that being the cause of the trouble, he shall die. Begone ye, and tell those words to his father." The two men went. They arrived at the lodge. "We have seen your child; the wife of the water-deity has him. Though we saw him alive, he had eaten part of the food which the water-deity eats; therefore the water-deity says that if we bring the child back with us out of the water, he shall die." Still the father wished to see him. "If the water-deity's wife gives you back your child, she desires a very white dog as pay." The father said, "I will give her the white dog." Again the two men painted themselves; the one made himself very black, the other made himself very yellow. Again they went beneath the water. They arrived at the place again. "The father said that we were to take the child back at any

rate; he spoke of seeing his child." And as the water-deity gave the child back to them, they went homeward with the child. When they arrived above with him, the child was dead. They gave him back to his father. And all the people cried when they saw the child, their relation. They plunged the white-haired dog into the water. When they had seen the child, and had buried him, they gave all the pay to the two men. After a while the parents lost a girl in like manner. She did not eat any of the food of the water-deity, and therefore they took her home alive. But it was another water-deity who had her, and he promised to give her back to them if they gave him four white dogs.

THE LAMENT OF THE FAWN OVER ITS MOTHER.

TOLD BY JOSEPH LA FLÈCHE.

- Láqti wi^{n'} mi^{n'}ga Láqtijĩnga júgigčai. Láqtijĩnga aká wéčai tẽ.
 Deer one female Fawn she was with hers. Fawn the (sub.) discovered them.
- Naⁿhá, čéama níaciⁿgai hã. Añⁿkajĩ, níaciⁿga-báji, ɣáxai hẽ. Kĩ, Naⁿhá,
 O mother, these are men Not so, they are not men, they are And, O mother,
- 3 čéama níaciⁿgai hã. Añⁿkajĩ, níaciⁿga-báji, ɣáxai hẽ. Kĩ, Naⁿhá, čéama
 these are men Not so, they are not men, they are And, O mother, these
- níaciⁿgai hã. Añⁿkajĩ, níaciⁿga-báji, ɣáxai hẽ. Egičẽ kídai níaciⁿga amá.
 are men Not so, they are not men, they are At length they shot man the (sub.)
- Láqtijĩnga aká aⁿ'hai tẽ.
 Fawn the (sub.) 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:)



- 6 Naⁿ-há ni-á-ciⁿ-gá-bi e-hé, ɣa-xá-bi e-cé ča^{n'}-cti; Ğí čaⁿ ná-či-zí-
 O mother they are men I said, They are crows you formerly; Liver the (ob.) is sizzling



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, "Naⁿhá, níaciⁿgá-bi ehé, ɣáxa-bi ecé íntéde ġi náčizide áha", O mother, I said that they were men, you said that they were crows; but now your liver is sizzling on the fire!"

TRANSLATION.

A Doe was with her Fawn. The Fawn discovered the presence of enemies. "O mother, these are men," said the Fawn. "No, they are crows. They are not men," said the Doe. And the Fawn said again, "O mother, these are men." "No, they are not men; they are crows," said the Doe. Again he said, "O mother, these are men." "No, they are not men; they are crows," said the Doe. At length the men shot at her. The Fawn fled. (When he returned to the place, he found that the men had cut up his mother, and had put her liver on the fire. So he sang this lament:) "O mother, I said that they were men; you said that they were crows; your liver is sizzling on the fire."

A PONKA GHOST STORY.

TOLD BY FRANK LA FLÈCHE.

Nudaⁿ ačá-biamá níaciⁿga áhigi. Pañ'ka-biamá. Kí ačá-b egaⁿ
 To war went, they say persons many. Ponkas, they say. And went, they say
 a-í-qi-biamá. Néča-biamá. Haⁿ'daⁿ amá. Kí néčēqti gčiⁿ-biamá; dēde
 they camped for the night, they say. They kindled a fire, they say. Night time they say. And kindling a bright fire they sat, they say; fire
 tē náhegajīqti gáxa-biamá. Gíčēqti wačáte gčiⁿ-biamá. Sabájiqti nía- 3
 the to burn very they made it, they Rejoicing eating they sat, they say. Very suddenly per-
 (ob.) brightly say. much
 ciⁿga wiⁿ wa'aⁿ-biamá. Qčíäji, á-biamá. Jēde cētē ába'úi-gă. Qčíäji
 son one sang they say. Speechless, said (one) they say. Fire yonder cover with earth. Speechless
 man'de gčízai-gă. Kí wañ'gičē man'de gčíza-biamá. Kí égaxe ičaⁿč
 bow take ye yours. And all bow took their, they say. And to surround him
 ačá-biamá. Égaxe ičaⁿča-bi gaⁿ ubísande ačiⁿ átiáča-biamá. Kí gaⁿ 6
 they went, they say. They surrounded him, so in close quar- they had they began at once, And still
 ters him they say.
 wa'aⁿ najiⁿ-biamá; céčēctēwaⁿjí. Égičē qčabé tē'di xañ'ge ačá-biamá.
 singing he stood, they say; he did not heed at all. At length tree by the near they went, they
 say.
 Kí xañ'gēqtci ahí-biamá xí, čactaⁿ-biamá wa'aⁿ aká. Kí qčabé tē'di
 And very near they arrived, when, he stopped singing, he sang he who. And tree by the
 they say they say
 ahí-bi xí, wahi tē gaⁿ'te amá. Qčabé hidé tē'di wahi tē ēdedí-te amá, 9
 they ar- when, bone the had lain there some Tree the bot- by the bone the they were there, they say,
 rived, (ob.) time, they say. tom
 they say
 níaciⁿga wahi tē. Caaⁿ amá ubátihéwačē-hnaⁿ-biamá níaciⁿga t'ai xí.
 human bone the. Dakota the they hang up the regu- they say persons they when,
 (sub.) bodies larly die

TRANSLATION.

A great many persons went on the war-path. They were Ponkas. As they approached the foe, they camped for the night. They kindled a fire. It was during the night. And kindling a bright fire, they sat down; they made the fire burn very brightly. Rejoicing greatly, they sat eating. Very suddenly a person sang. "Keep quiet. Push the ashes over that fire. Seize your bows in silence," said their leader. All took their bows. And they departed to surround him. They made the circle smaller and smaller, and commenced at once to come together. And still he stood singing; he did not stir at all. At length they went near to the tree. And when they drew very near to it the singer ceased his song. And when they reached the tree, bones lay there in a pile. Human bones were there at the foot of the tree. When persons die, the Dakotas usually suspend the bodies in trees, in a horizontal attitude.

A DAKOTA GHOST STORY.

OBTAINED FROM FRANK LA FLÈCHE.

- Caa^{n'} nuda^{n'} ačá-biamá. Ačá-bi xĩ na^{n'}ba wada^{n'}be ačá-biamá.
 Dakotas to war went, they say. They went, when they say two to act as scouts they went, they say.
- Níkaci^{n'}ga wi^{n'} wa'a^{n'} na'a^{n'}-biamá.
 Person one singing they heard, they say.
- 3 Hé-a-he+čé-hé-a! Hé-a-he+čé-hé-a! Hé-čé-hé-e-hé! A-hé čé-hé-a!
 Hé-čé-hé-e-hé! E-há-hu+ču-ú he-čé-a! Yá-a-hú! É-čé há-a-é-a!
- Kigčáda-biamá. Eca^{n'}qtcí ahí-bi xĩ ugás'i^{n'}-biamá. Égičé ca^{n'}ṭaṅga
 They crawled they say. Very near they are when they peeped, they say. Behold big wolf
 up on him together rived, they say
- 6 akáma.
 he was, they say.

NOTE.

The beginning of each line in the wolf's song is shown by the capital letter.

TRANSLATION.

The Dakotas went on the war-path. As they went, two went out as scouts. They heard a person singing. "Hé-a-he+čé-hé-a! Hé-a-he+čé-hé-a! Hé-čé-hé-e-hé! A-hé-čé-hé-a! Hé-čé-hé-e-hé! E-há-hu+ču-ú he-čé-a! Yá-a-hú! É-čé 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.

Níaciⁿga wiⁿáqtcí jí wiⁿáqtcí 'ábae aḥá-biamá, wa'ú ciñ'gajĩn'ga edábe
 Man one tent one hunting he went, they say, woman child also
 júwagígḥe. Gañ'ki jí-biamá utcíje ḡaⁿ'hadi. Kĩ nú aká maⁿ' kě hégaⁿĩ
 he with them, And they camped, under- by the edge of. And man the arrow the a great
 his own. they say growth (sub.) (ob.) many
 aḥiⁿ'-biamá. Wahútaⁿḥiⁿ cĩḡaí tēdí-biamá. Kĩ jí-biamá ḡĩ, gañ'ki 'ábae 3
 he had, they say. Gun they had when, they say. And they camped, when, after a hunting
 none they say while (?)
 aḥá-biamá nú síaⁿ'ḥé. Jĩ tē aⁿ'ḥa aḥá-biamá. Jázegaⁿ 'ábae agḥá-biamá
 went, they say man alone. Tent the leaving it he went, they say. At evening hunting he went homeward,
 (ob.) say. they say
 jí tē'di. Jĩ tē ecaⁿ' akí-bi ḡĩ, ḡúha-biamá nú aká. Gaⁿ'qti ḡúha-bi
 tent to the. Tent the near to he reached when, feared unseen dan- man the Imme- feared un-
 (ob.) (ob.) say ger, they say (sub.) diately (?) seen danger, they say
 egaⁿ', jí tē gĩḥáda-biamá. Kĩ égiḥe níaciⁿga áhigi jí tē ḥáḥuháqtcí 6
 having, tent the he crawled up they say. And behold men many tent the very nearly
 (ob.) on his own (ob.)
 iénaxíḥa amáma ḡĩ, é'di ánazádi akí-biamá. Gaⁿ' hiⁿbé utaⁿ' gě edábe
 were attacking it, they say when, there in the rear he reached home, And moccasin leggings the also
 they say. (ob.)
 gḥíonudá-bi egaⁿ', waiiⁿ' gě edábe aⁿ'ḥa-biamá. Gañ'ki jí tē iénaxíḥai
 pulled off his, they having, robe the also he left, they say. And tent the they
 say (pl. ob.) say (ob.) attacked it
 tē, ékitaⁿ é cti iénaxíḥa agḥá-biamá. Íḥae-bajĩ'qtiaⁿ' ctēwaⁿ' wa'ú-biamá. 9
 when, at the he too to attack went homeward, He did not speak at all notwith- he wounded them,
 same time they say standing they say.
 Égiḥe íbahaⁿ'i-biamá. Gañ'ki níaciⁿga amá aⁿ'ha-biamá. Aⁿ'ha-bi ḡĩ,
 At length he was recog- they say. And men the they fled, they say. They fled, they when,
 nized (sub.) say
 Gĩ-gă, gĩ-gă, á-bi egaⁿ', ciñ'gajĩn'ga, wa'ú edábe, wágḥizá-bi egaⁿ', utcíje
 Come, come, said, they having, child, woman also, he took them his having, thicket
 say own, they say
 ké'ḡa júwagígḥe áíáḥa-biamá. Wiⁿéctēwaⁿ t'éḥai-bajĩ-biamá. Eḡnaⁿ' héga- 12
 to the he with them, he had gone, they say. Not even one was killed, they say. He alone a great
 his own
 ctēwaⁿ'jĩ t'éḥa-biamá.
 many he killed, they say.

TRANSLATION.

A man went hunting, taking his wife and children, one lodge in all. They camped by the edge of a thicket. The man had a great many arrows. They say that it was when they had no guns. When they pitched the tent, the man went hunting by himself. He left the tent, and departed. About evening he went homeward to the tent. When he had nearly reached home, the man feared an unseen danger. Immediately

he crawled up towards his tent. And behold, when many persons were nearly attacking the tent, he reached home in their rear. And having pulled off his moccasins and leggings, he left his robes also. He went to the tent to attack them just at the moment they attacked it. Without speaking at all, he wounded them. At length he was recognized. And the men fled. When they fled, he said, "Come, come;" and having taken his wife and children, he went with them into the thicket. Not even one of his family was killed; but he killed a great many of the foe.

THE DAKOTA WHO WAS SCARED TO DEATH BY A GHOST.

OBTAINED FROM JOSEPH LA FLÈCHE.

- Caa^{n'} d'úba ǵí amáma. Kí Caa^{n'} wi^{n'} ǽd-ufha-bi ǵí, waha^{n'}-cta^{n'}
Dakotas some camped they say. And Dakota one joined, they say when, a constant remover
- hégabají-biamá. Kí ǵé Caa^{n'} ǵi-má edita^{n'} wi^{n'} ugáca^{n'} ǵé téǽ há. Kí
not a little they say. And this Dakota those who from one traveling he went. And
camped
- 3 níaci^{n'}ga áǵi nuda^{n'} ákipai ǵí, t'ǽcai tǽ há. Kí ǵé níaci^{n'}ga waha^{n'} ǵíuda^{n'}
man differ. on the he met when, he killed him. And this man to remove it was good
ent war-path him for him
- aká dázǽqtcí hí ǵí, waha^{n'} aǵai tǽ há. Wa'ú-hna^{n'} wi^{n'}áqtcí júǵǵai tǽ há.
he who late in the it when, removing he went. Woman only one went with him
evening arrived
- Ǽǵiǵe ha^{n'}, ugáhanadázǽqti, ǵí tǽ há ǵé waha^{n'} aǵé aká. Gañ'ki ǵí wa'ú
At length night, very dark, he this removing he he who. And tent woman
camped went
- 6 aká gáxai tǽ há. Kí wa'ú aká, ǵiadi mañǵǵi^{n'}-ǽ. Náǵa^{n'} gáxa-ǽ hé,
the made it. And woman the To the begone. A light make
(sub.) (sub.)
- á-biamá. Ga^{n'} ǵiata agǵai nú aká. Ga^{n'} dǽde nú aká gáxai tǽ ha.
said she, they And in the went man the And fire man the he made it
say. tent (sub.) (sub.)
- Náǵa^{n'} gáxa-bi ǵí, Ǽǵiǵe níaci^{n'}ga t'ǽ ké', najíha máǵingǽqtia^{n'}-bíkéama gǵǵǵí
A light he made, when, behold, man dead lying, hair all out off as he lay, they say killed
they say
- 9 ké', da^{n'}bai tǽ há. Na^{n'}pa-bi ega^{n'}, Hí! á-bi ega^{n'}, ca^{n'}ca^{n'} t'á-biamá.
the he saw him. He feared the having, Oh! said, having, without he died, they say.
(ob.), sight, they say they say stopping
- Náǵa^{n'} ckáxe ǵǵǵé ǵa^{n'}ctí áǵaa^{n'} ǽ, á-biamá wa'ú aká. Íají ega^{n'}, ǽ'dí
A light you make you go heretofore have you ? said, they say woman the He having, there
homeward put it on (sub.) spokenot
- akí-bi ega^{n'}, ǵit'a^{n'}-biamá. Ga^{n'} náǵa^{n'} gáxa-biamá. Gañ'ki t'ǽ ké' wada^{n'}ba-
she reached having, she felt him, they And a light she made, they say. And dead he she saw
home, they say say lay
- 12 bí ǵí, cañ'ge wi^{n'} ka^{n'}ta^{n'}-bi ega^{n'}, ǵí tǽ a^{n'}ǵa agǵá-biamá wa'ú aká. Ga^{n'}
they when, horse one tied it, they say having, tent the leaving went back, they woman the And
say (ob.) say (sub.)

akí-bi ega^{n'}, Nú juágçe bčé édega^{n'}, níaci^{n'}ga wi^{n'} gaqčfi kédega^{n'}, édiqti
 reached having, Man I with him I went but person one was killed he lay, but just there
 home, they
 say

a^{n'}qíi édega^{n'}, na^{n'}pe t'éé hě, á-biamá. Égasáni xī, nú amá da^{n'}be ahí-bi
 we but fearing he said she, they The next day when, man the to see him arrived,
 camped the sight died say. (sub.) they say

xī, égiçe t'é ca^{n'}ca^{n'} ké amá.
 when, behold, dead without he they
 stopping lay say.

3

NOTE.

Observe the use of “tě hă” instead of “-biamá,” as if the narrator had witnessed the adventure here recorded. As he did not, the uniform substitution of “-biamá” would have been consistent. But the text is given just as it was dictated. This apparently incorrect use of “tě hă” instead of “-biamá” will be found elsewhere in the Historical Papers which follow.

TRANSLATION

Some Dakotas camped. One Dakota joined them, who was continually moving his tent from place to place. And one wandered away from these Dakotas who had camped. And when he met another man who was on the war-path against the Dakotas, he killed him. And when it was very late in the evening, this man who was fond of moving removed and departed. One woman alone accompanied him. At length it was night, very dark, and this one who removed and departed, camped. And the woman set up the tent. And the woman said, “Begone to the tent. Make a light.” And when the man went to the tent and made a fire, behold, he saw the man who lay dead, with all his hair cut off, lying killed. As he feared the sight, he said, “Oh!” and immediately he became insensible. “You went to make a light; have you put on the wood?” said the woman. As he did not speak, she went thither and touched him. And she made a light. And when she saw him lying insensible, she tied a lariat on a horse, and left the tent, going back to the other Dakotas. And having reached there again, she said, “I went with the man, but a man lay there killed, and we camped just there, and he died from fright on seeing him.” On the next day, when the men went thither to see him, behold, he lay dead beyond recovery.

THE HANDS OF THE DEAD PAWNEE.

TOLD BY JOSEPH LA FLÈCHE.

Caa^{n'} d'úba qí-biamá. Kí Jáči^{n'} wi^{n'} t'éča-biamá. Jáči^{n'} činké na^{n'}bé
 Dakotas some camped, they say. And Pawnee one they killed, they say. Pawnee the (ob.) hand
 eřá tě mása-bi ega^{n'}, ubátit'éča-biamá daháqa wéga^{n'}ze na^{n'}baqtiéga^{n'}. Kí
 his the cut off, they having, they hung them up, they at a hill measure about two. And
 (ob.) say
 ha^{n'}, ugáhanadaze xī, řadésage hégaji amá. Kí nú amá učéwi^{n'} gčí^{n'}-biamá. 6
 night, dark when, high wind much they And man the collecting they sat, they say.
 say. (pl. sub.)

Ca^{n'} iugča ga^{n'} gčī^{n'}-biamá, décteáa gčī^{n'}-biamá, ca^{n'} iúča ájiča^{n'}ča^{n'} 'íče
And telling so they sat, they say, talking in- they sat, they say, in fact news different sorts speak
news about themselves cessantly

gčī^{n'}-biamá. Kī níaci^{n'}ga wi^{n'} íe wakan'dagiqti íjebe té'di gčī^{n'}-biamá.
they sat, they say. And man one very loquacious door at the he sat they say.

- 3 Kī níaci^{n'}ga wi^{n'} wahéhaiqti-bi áciaáta^{n'} a-í-biamá, ca^{n'} níaci^{n'}ga wáspeqti-bi
And man one very stout-hearted, from outside was coming, in fact man very sedate, they say
they say

éi^{n'}te, wahéhaiqti-bi éi^{n'}te, áciaáta^{n'} a-í-biamá. Nú áciaáta^{n'} a-í aká,
(he) may very stout-hearted, (he) may from outside he was coming, Man from outside he was he
be, they say be, they say coming who,

Na^{n'}jī^{n'}cké'qtcī atí áha^{n'}, á-biamá. Kī cé níaci^{n'}ga íe wakan'dagi aká, Éáta^{n'}
Hardly I have ! he said, they And this man loquacious the Why
come say. (sub.),

- 6 na^{n'}jī^{n'}cké'qtcī çatí ā, á-biamá. Nā! íadésage, ugáhanađazé'qti éga^{n'}, xúáhe
hardly you I said he, they Why! a high wind, very dark as, I feared
have come say. unseen danger

héga-máji éga^{n'}, na^{n'}jī^{n'}cké'qtcī atí há, á-biamá. Áqta^{n'} wíebčī^{n'} xī
I very much as, hardly I have said he, they How it is I if
come say. possible

na^{n'}jī^{n'}cké'qtcī atí táda^{n'}, á-biamá íe wakan'dagi aká. Úxuhé ctéwa^{n'} číngé,
hardly I have shall I said he, they loquacious the Something at all there is
come say. (sub.) to fear none,

- 9 á-biamá. Éga^{n'}ča^{n'}ja, wí xúáhe héga-máji, á-biamá áma aká, pí té'di.
said he, they Though so, I I feared I very much, said he, they the other, I was when.
say. say. unseen danger say coming

Éga^{n'}ča^{n'}ja, í gaza^{n'}adiqti^{n'} ca^{n'} xúčahé té ca^{n'}aji, á-biamá. Kī níaci^{n'}ga
Though so, tent in the very midst of yet you feared the improper, said he, they say. And man

wáspe aká gá-biamá: Hīn'daké-ga^{n'}! xúčaháji wi^{n'}čakéi^{n'}te, Jāčī^{n'} na^{n'}bé té
sedate the he said as follows, So let us see! you do not if you tell the truth, Pawnee hand the
(sub.) they say: fear (ob.)

- 12 agíma^{n'}čīn'gá. Aoni^{n'} čagčī xī, cañ'ge úda^{n'} wi'í tá minke, á-biamá. Adíbče
walk thou for them. You have you come if, horse good I give will I who, said he, they I go for
them back to you say. them

ka^{n'}bča xī, adíbče tá minke, á-biamá íe wakan'dagi aká. Těná! ké,
I wish if, I go for them will I who, said, they say loquacious the (sub.). Fie! come

agíma^{n'}čīn'gá. Cañ'ge úda^{n'}qti wi'í tá minke, aoni^{n'} čagčī xī, á-biamá.
go for them. Horse very good I give will I who, you have you come if, said he, they
you them back say.

- 15 Agíča-biamá áma aká na^{n'}bé té. Kī cé níaci^{n'}ga čéaka gá-biamá: Égiče
He went for them, the other hand the And this man this (sub.) said as follows, Beware
they say (ob.) they say:

wīn'kají té áha^{n'}. Ě'di na^{n'}ba júgče ma^{n'}čīn'gá, á-biamá. Éga^{n'} ě'di
he tell not lest ! There two with him walk thou, said he, they So there
the truth say.

ača-biamá. Xaň'gěqtcī ahíi xī, na^{n'}bá aká hebádi gčī^{n'}-biamá, íčape gčī^{n'}-
they went, they Very near they when, two the on the way they sat, they say, waiting they sat
say. arrived (sub.) for him

- 18 biamá Égiče gčījāji xáci amá. Ga^{n'} gčījāji ega^{n'}, na^{n'}bá aká agča-biamá
they say. Behold he came a long they And he came having, two the went back, they
not back while say. (sub.) say

- íáa. Ga^{n'}, Čaa^{n'}ona čagčí ā, á-biamá. Nā! dúdadi a^{n'}čañ'gape aṅčí^{n'}
to the And, You left him you have ? said he, they Why! on this side we waited for we sat
tent. come say. him
- χī, gčíāji ega^{n'}, aṅgági, á-biamá. Těná'! t'é tě, á-biamá. Hīndá! ě'di
when, he came because, we came said they, Fie! he died, said he, they Let me see! there
not back home, they say. say.
- bčé tá mīnke, á-biamá wáspe aká. Ačí^{n'} čīngě'qti ě'di ačá-biamá, níníba 3
I go will I who, said, they say sedate the Having there was there he went, they say, pipe
(sub.). it nothing at all
- sía^{n'}čě'qtcī agčáči^{n'}-bi ega^{n'}, ě'di ačá-biamá níaci^{n'}ga na^{n'}bé t'ě'di, eonáqtcī.
alone had his, they say having, there he went, they say man hand to the, he alone.
- Égičē ačá-bi χī, pahañ'ga níaci^{n'}ga ačé aká, égičē níaci^{n'}ga na^{n'}bé t'ě
Behold, he went when, before man he went he behold, man hand the
they say they say who, (ob.)
- χañ'gěqtcī ahíi χī, t'é akáma. Gañ'ki čé níaci^{n'}ga aká na^{n'}bé t'ě čizá-bi 6
very near he when, he had died, they And this man the hand the took, they
arrived say. (sub.) (ob.) say
- ega^{n'}, ačí^{n'} agčá-biamá. Akí-biam éga^{n'}, Na^{n'}bé t'ě abčí^{n'} agčí 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.) them back
- níaci^{n'}ga wáspe aká. Gañ'ki čé níaci^{n'}ga wáspe aká ía-biamá. Wí ctī
man sedate the And this man sedate the he spoke, they I too
(sub.) (sub.) say.
- a^{n'}jīn'ga t'ědíta^{n'} uágaca^{n'}-hna^{n'}-ma^{n'}, anúda^{n'}-hna^{n'}-ma^{n'}, á-biamá. Kī ca^{n'} 9
me small from that I have traveled regularly, I have gone regularly on the said he, they And no
time war-path, say. matter
- edáda^{n'} téqīqti áakipá ctěwa^{n'} ani^{n'}'ja ědíge-hna^{n'}-ma^{n'}. Kī ca^{n'} wa^{n'}'ectě,
what very difficult I met soever I live the in. ob. were there, And yet even once,
regularly, I had.
- Gáma^{n'} tá mīnke, ehá-majī-hna^{n'}-ma^{n'}, áagináqčē-hna^{n'}-ma^{n'}, á-biamá.
I do that will I who, I never said it, I concealed mine regularly, said he, they
say.
- Edáda^{n'} wí^{n'} téqī áakipá χī, Nú bčí^{n'} ča^{n'}, ebčéga^{n'}-hna^{n'}-ma^{n'}, á-biamá. Kī 12
What one difficult I meet if, Man I am the I always think, said he, they And
(past ?), say.
- ca^{n'} íe ú'a^{n'}čīngě'-qti đáxa-májī-hna^{n'}-ma^{n'}, á-biamá. Kī wa'ú-hna^{n'} téqīa-
yet words without just cause I never make them, said he, they say. And woman only I prize
- wáčē hā, kī cañ'ge ctī téqīawáčē hā, á-biamá. Ga^{n'} níaci^{n'}ga waqpániqti
them, and horse too I prize them said he, they say. And man very poor
- na^{n'}'ba wéba^{n'}-biamá níaci^{n'}ga wáspe aká. Níaci^{n'}ga waqpáni čaňká cañ'ge 15
two called them, they man sedate the Man poor the ones horse
say (sub.) who
- úda^{n'}qti akíča wa'í-biama, cañ'ge a^{n'}sagí'qti. Kī níaci^{n'}ga mīn'gčā'ji éi^{n'}te
very good both he gave to them, horse very swift. And man unmarried perhaps
they say,
- wa'ú čīnke ctī 'í-biamá níaci^{n'}ga wáspe aká. Wa'ú-hna^{n'} téqī ča^{n'}'ja ca^{n'}
woman the (ob.) too gave to him, man sedate the Woman only precious though yet
they say (sub.)
- ani^{n'}'ja tá mīnke, á-biamá. Nan'de wíwíja íčágíđaha^{n'} ka^{n'}'bča ga^{n'} égima^{n'}, 18
I live will I who, said he, they say. Heart my own I know mine I wish so I do that,
- á-biamá. Níaci^{n'}ga t'é ké' agíma^{n'}čí^{n'}'i-gā, á-biamá.
said he, they Man dead the walk ye for him, said he, they
say. (ob.) say.

TRANSLATION.

Some Dakotas camped. And they killed a Pawnee. Having cut off his hands, they hung them up on a hill which was about two miles away. And at night, when it was dark, there was a very high wind. And the men collected and sat. And they sat telling their own adventures; they sat talking incessantly; in fact, they sat speaking of different kinds of news. And a man who was a boaster sat by the door. And one man, who was said to be very stout-hearted, was coming from the outside—in fact, a man who was said to be very sedate and very brave, was coming from without. The man who came from without said, "I have barely come!" And the boaster said, "How is it that you have barely come?" "Why! as there is a high wind, and it is very dark, I was very much afraid, so I have barely come," said he. "Were it I," said the boaster, "how could I possibly be hindered in getting here? There is nothing at all to fear." "Nevertheless, I was very much afraid when I was coming," said the other. "Nevertheless, as you feared even when you were right among the tents, it was wrong," said the boaster. And the sedate man said as follows: "Let us see! if you tell the truth, and do not fear, go after the hands of the Pawnee. If you bring them back, I will give you a good horse." "If I wish to go for them, I will go for them," said the boaster. "Fie! come, go for them. I will give you a very good horse if you bring them back," said the sedate man. The other one went after the hands. And this man said as follows: "What if he does not tell the truth! Let two of you walk thither." So they went thither. When the two arrived very near, they sat down, not going any further; they sat waiting for him to appear. Behold, after a long while he had not come back. And as he had not come back, the two went back to the tents. And the brave man said, "Have you come home without him?" "Why! when we sat down on this side of the place, waiting for him to appear, he did not come back, so we came back," said they. "Fie! he died. Let me see! I will go thither," said he who was sedate. Without any weapons at all he went thither; having only his pipe, he went alone to the man's hands. Behold, when the first man who went drew very near to the man's hands, he had died. But this man took the hands, and carried them back. As he reached the tents, the sedate man said, "I have brought the hands back." And this sedate man spoke: "I, too, have been accustomed to traveling and going on the war-path since I was small. And no matter what kind of trouble I encountered, I always found a loop-hole by which I managed to get out of it alive. And not even once did I say beforehand, 'I am going to do that;' I always concealed my plans. When I encountered any difficulty, I always thought that I was a man. I am not used to talking at random. I prize women, and I prize horses, too." And the sedate man called two very poor men. He gave very good horses to both of the poor men, a very swift horse to each. And the sedate man gave a woman, too, to a man who, perhaps, had not married. "Though the woman only is precious, I shall live after giving her away. I wish to know my own heart, therefore I have done that. Go ye after the dead man," said the sedate man.

HOW THE CHIEF'S SON WAS TAKEN BACK.

OBTAINED FROM JOSEPH LA FLÈCHE.

Caa^{n'} d'úba í amáma. Égiçe níkagahi çínké ijin'ge ugácaⁿ ícé amá,
 Dakotas some had camped, they At length chief the one his son traveling had gone, they
 say.
 'ábae. Égiçe ha^{n'} xī, níaciⁿga íuça akí-biamá. Níkagahi çínké, ijáje
 to hunt. Behold, night when, man to tell reached there Chief the one his
 news again, they say. who, name
 çadá-bi ega^{n'}, Maja^{n'} gáçuadi çijin'ge t'éçai, á-biamá. Kí níkagahi aká 3
 mentioned, having, Land in that your son they killed, said he, they And chief the
 (unseen place) say. (sub.)
 áciaça ahí-bi ega^{n'}, íekíçē çéça-bi ega^{n'}, gá-biamá: Caa^{n'} jin'ga waçíhehaji'qti
 outside arrived, having, to pro- sent sud- having, said as follows, Dakota young you are very stout-
 they say claim denly, they they say: they say: hearted
 cka^{n'}hna-hna^{n'}i çáⁿ ciñ'gajin'ga wíça ha^{n'} çé'qtcí agíçaⁿbe ka^{n'}bça. In'çin'-
 you desire regularly the child my night this very I see mine I wish. Go after
 (past ?)
 gima^{n'}çin'i-gá. Cañ'ge a^{n'}sagí'qti wi^{n'} niçá-çañga edábe, aoní^{n'} çagçí xī, wí'í 6
 mine for me. Horse very swift one big-ears also, you have you come if, I give
 him back to you
 tá minke, á-biamá. Kí Caa^{n'} bçúgaqti ábagçá-biamá na^{n'}pa-bi ega^{n'}. Kí
 will I who, said he, they And Dakotas all hesitated, they say they feared because. And
 say. (seen danger)
 they say
 Caa^{n'} wi^{n'} wahéhaji'qti éiⁿte, Hínda! wí adíççe té, eçégaⁿ-biamá. Ga^{n'}
 Dakota one very stout-hearted perhaps, Let me see! I I go for him will, he thought, they say. So
 agíçaçá-biamá. Ca^{n'}, Ė'di pí xī, na^{n'}ape taté áhaⁿ, eçégaⁿ-bají-biamá. Égiçe 9
 he went for they say. Yet, There I ar- when, I fear shall ! he did not think, they say. At length
 him rive
 é'di ahí-bi xī, na^{n'}pe héga-bají-biamá. Kí ca^{n'} çit'a^{n'}-biamá. Égiçe 'i^{n'}
 there he arrived, when, he feared very much, they say. And yet he touched him, they At length carry-
 they say say. ing him
 agçá-bi xī, uqpáçē-hna^{n'} amá cañ'ge 'in'kiçai kē. Xagé-hnaⁿ ca^{n'}ca^{n'}-
 he went when, it was constantly falling, they say horse he caused to the He cried regu- without
 back, they say carry (ob.). larly stopping
 biamá, 'i^{n'} agçai té na^{n'}pe. Píça^{n'}çá^{n'} uqpáçē xī, Aa^{n'}bça akí xī, égiçe 12
 they say, carry- he went the he feared it. Again and it fell when, I abandon it I reach if, beware
 ing it back again there again
 a^{n'}çá^{n'}qa taí, eçégaⁿ-bi ega^{n'}, 'i^{n'} akí ga^{n'}çá-biamá. Uqpáçē ctēwa^{n'} ca^{n'}
 they laugh lest, thought, they having, to carry it he wished, they say. It fell notwith- yet
 at me say back
 çizai-de cañ'ge taⁿ 'in'kiçá-biamá. Ga^{n'} 'i^{n'} akí-bi ega^{n'}, cañ'ge wi^{n'} niçá-
 he took it horse the he caused to they say. And carried it back, having, horse one big-
 when (ob.) carry it they say
 1aⁿga edábe 'í-biamá. Ca^{n'} úckaⁿ gē téqi çá^{n'}ja, ca^{n'} úckaⁿ çé téqi áta 15
 ears also he gave to him, Yet deed the diffi- though, yet deed this diffi- exceed-
 they say. (pl.) cult cult ingly
 dáxe, (á-biamá,) 'i^{n'} akí-bi té'di é waká-bi ega^{n'}.
 I did it, (said he, they he carried it when that meant, they having.
 say,) back, they say say

TRANSLATION.

Some Dakotas had camped. At length the chief's son had wandered off to hunt. Behold, when it was night, a man came back to tell the news. Calling the chief by name, he said, "In that land they have killed your son." And the chief, having gone out of doors, sent a crier at once, saying as follows: "Ye young Dakotas who have always desired to be stout-hearted, I desire to see my son this very night. Go after him for me. If you bring him back, I will give you a very swift horse, also a mule." All the Dakotas hesitated, because they feared to see the corpse. And one Dakota, who, perhaps, was stout-hearted, thought, "Let me see! I will go after it." And he went after it. Yet he did not think, "When I arrive there I shall fear to see him!" At length, when he arrived there, he was very much afraid. And still he touched it. At length, when he was carrying it back, the body was constantly falling off the horse which he made carry it. He was crying all the while, as he feared to carry it to the tents. When it fell again and again, he thought, "If I go back without it, I am afraid that they would laugh at me," so he wished to take it back. Notwithstanding it fell, he took it up and made the horse carry it. And when he reached the tents with it, the chief gave him the horse and mule. Referring to his having brought the corpse back, he said, "Though the deeds of others have been difficult to perform, I have done a deed which was exceedingly difficult."

PONKA HISTORICAL TEXTS.

THE WAR PARTY OF NUDAⁿ-AXA'S FATHER.TOLD BY NUDAⁿ-AXA.

- Iⁿdádi aká nudaⁿ ačai tē. Gaⁿ wa'aⁿ-hnaⁿ caⁿcaⁿ. Maⁿciⁿ maⁿciⁿ
 My father the to war went. And he sang regularly always. Walking he walked
 tē wa'aⁿ-hnaⁿ caⁿcaⁿ; haⁿ jaⁿ gē gaⁿ wa'aⁿ-hnaⁿi cēnujīn'gai tē di.
 when he sang regularly always; night he lay the so he sang regularly he was a young when.
 down (pl.) man
- 3 Égiče wadaⁿ'be ahí-biamá. Níkaciⁿga sígče wéča-biamá wadaⁿ'be agčai
 At length to see they arrived, they Man trail they found them, to see they went
 say. they say back
 tē. Nudaⁿhaṅgá, égiče, níaciⁿga d'úba agčai ke hă', á-biamá. Ahaú!
 when. O war-chief, behold, man some have gone home- said they, they Oho!
 ward in a long line say.
- á-biamá. Wackaⁿ'egañ-gă. Qubéxičá-bi ciⁿhé, á-biamá. Égiče níaciⁿga
 said he, they Do persevere. To make one's self be sure; said he, they At length man
 say. say.
- 6 čábciⁿ wéna'úqtcí ihe amáma. Ké, nudaⁿhaṅgá, čéama aⁿwañ'gaqčí taí,
 three very close beside were passing, they Come, O war-chief, these let us kill them,
 them say.
- á-biamá. Éde nudaⁿhaṅga aká uči'agai tē. Égiče haⁿ amá, ugáhanačáze
 said they, they But war-chief the was unwilling. At length night they dark
 say, say,

- égaⁿ. Hu! hu! hu! hu! ^{like.} ^{Hu! hu! hu! hu!} ^{drum} ^{they hit (not they are them seen) the ones} ^{améé} ^{hă.} ^{ǰáǰiⁿ} ^{amá.} ^{Na'aⁿ-bi}
 egaⁿ, iⁿdádi aká ^{naaving,} ^{my father} ^{the} ^{young man} ^{he with} ^{the (ob.)} ^{he aroused them,} ^{ǰáhañ-gă,} ^{á-biamá.} ^{Arise,} ^{said he, they say.}
- Ci uíǰa agǰi tē. ^{And to tell it to him} ^{they came back.} ^{Núdaⁿhañgá,} ^{O war-chief,} ^{ǰéxe-gaxú} ^{drum} ^{they hit} ^{the} ^{they are mani-} ^{ǰáqtcí} ^{ama} ³
 gáǰu agǰi ǰi, á-biamá. ^{at that place} ^{they have come and camped,} ^{said he, they say.} ^{Aⁿba} ^{ugaⁿba} ^{tihá} ^{amá.} ^{ǰéǰe} ^{níkaciⁿga} ^{ní} ^{kē}
 uhaí agí amáma. ^{they followed along} ^{they were coming back, they say.} ^{Gaⁿ} ^{wéǰa-báǰi} ^{ákusande} ^{ǰáǰi} ^{tē} ^{Kí} ^{wiⁿ} ^{agí-}
 biamá. ^{they say.} ^{Hau!} ^{á-biamá.} ^{ǰéǰiⁿ} ^{át'eañ'kíǰe} ^{taí,} ^{á-biamá.} ^{Iⁿdádi} ^{aká} ^{wadaⁿ'be} ⁶
 atí. ^{he came.} ^{Úhe} ^{kē} ^{ǰáqtcí-biamá.} ^{Iⁿdádi} ^{aká} ^{uíǰa} ^{agǰi-biamá} ^{nudaⁿhañga}
 ǰíñkē'ǰa. ^{to the.} ^{Iⁿdádi} ^{béúga} ^{waaⁿ'ǰa} ^{aǰaí} ^{tē,} ^{aⁿ'sagí-biamá.} ^{Uǰǰá-biamá} ^{ǰáǰiⁿ}
 ǰiⁿ. ^{the (ob.)} ^{ǰáǰiⁿ} ^{ǰiⁿ} ^{waiiⁿ} ^{giaⁿ'ǰa-bi} ^{egaⁿ,} ^{gaǰǰaⁿ} ^{wágikibanaⁿ-biamá.} ^{Iⁿdádi} ⁹
 aká uǰǰá-biamá. ^{the (sub.)} ^{he overtook him, they say.} ^{Kíde-hnaⁿi} ^{tē,} ^{maⁿ'} ^{íkide} ^{tē;} ^{'ú} ^{énasíqti} ^{ádaⁿ} ^{kídai} ^{tē.}
 Gañ'ki Wacúce ^{And} ^{Brave} ^{aká} ^{é'di} ^{ahíi} ^{tē,} ^{jaⁿ-wétiⁿ} ^{kē} ^{ígaǰǰi-biamá.} ^{Ucté} ^{amá}
 hacídaⁿ ahíi tē. ^{afterward} ^{they arrived.} ^{Gaⁿ'te-jíñ'ga} ^{ǰi,} ^{úhe} ^{agǰañ'kaⁿhaⁿ} ^{wáñasai} ^{tē} ^{Pañ'ka} ^{amá.} ¹²
 ǰéǰe ǰáǰiⁿ amá ^{At length} ^{Pawnee} ^{the (sub.)} ^{he fleeing} ^{forced a way out,} ^{they had them} ^{it may be} ^{Ponka} ^{the (pl. ob.)} ^{And} ^{my father}
 aká majaⁿ aⁿ'ǰ agǰaí ǰaⁿ'di caⁿ'caⁿ gǰiⁿ-biamá. ^{the (sub.)} ^{land} ^{they left him} ^{they went back} ^{at the} ^{continuing} ^{he sat} ^{they say.} ^{Gaⁿ'} ^{ína'úqtcí} ^{a-í-biamá.}
 Wakíde ^{To shoot at them} ^{gaⁿ'ǰaí} ^{etéctēwaⁿ} ^{wákida-báǰi-hnaⁿ'i} ^{te.} ^{Aníǰa} ^{kaⁿ'bǰa} ^{ǰaⁿ'ctí;} ¹⁵
 éǰiǰe aⁿ'ǰaⁿ'ǰaí ǰi, éǰiǰe t'éaⁿ'ǰe taí, aí tē iⁿdádi aká. ^{behold} ^{they find me} ^{if,} ^{behold} ^{they kill me} ^{will,} ^{said my father} ^{the (sub.)} ^{ǰáǰiⁿ} ^{níaciⁿga} ^{áǰicuga}
 maⁿ'ǰiⁿ é wakaí, níaciⁿga wiⁿ'áqtcí ǰi'ǰi gaⁿ' t'éǰaí etégaⁿ. ^{they walked} ^{that he meant,} ^{person} ^{only one} ^{if} ^{so} ^{they kill him} ^{apt.} ^{This} ^{Roaring-as-he-walks}
 (Cáǰe-skă iǰádi) ǰáǰiⁿ-má ^(Hoof white his father) ^{the Pawnees} ^{very many} ^{he killed them, they say,} ^{brisk} ^{héga-baǰi-} ¹⁸
 biamá. ^{they say.} ^{ǰéǰe} ^{níaciⁿga} ^{dúba} (ǰáǰiⁿ ǰaⁿká) ^{Behold} ^{man} ^{four} (Pawnee the ob.) ^{that they saw them} ^{when} ^{he really killed them.}
 Qu'c-maⁿ'ǰiⁿ ehnaⁿ wat'éǰe aké, iⁿdádi aká ǰaⁿ'ba; wat'éǰa-báǰi Pañ'ka
 Qu'c-maⁿ'ǰiⁿ ^{he alone} ^{slayer} ^{it was he,} ^{my father the (sub.)} ^{he, too;} ^{were not slayers} ^{Ponka}

- ucté amá. Ga^{n'} níaciⁿga (Pañ'ka) déčabčín cañ'ka da^{n'}ctěa^{n'} t'ěwačai
 remainder the. And man (Ponka) eight nine perhaps killed them
- ǰáčín amá. Pañ'ka ucté čaňká cénawačai tě ǰáčín amá. Sátāⁿqti-égaⁿ:
 Pawnee the Ponka remain- the ones exterminated them, Pawnee the About five:
 (sub.). ing who (sub.).
- 3 Nackí-řaň'ga, Qu'ě-maⁿčín', Je-jé-baé ičádi, iⁿdádi, kī Wacúce ni^{n'}řa
 Head big, Qu'ě-maⁿčín', Buffalo-Dung-in- his father, my father, and Wacuce alive
 Heaps
- agčii tě hă. Waň'gičē a^{n'}ha u'ěčai tě, utcije kě iřináččē ga^{n'} u'ěčai tě.
 came home All fleeing they scattered, thicket the hiding them- so they scattered.
 (ob.) selves
- Égasánidaⁿ ca^{n'} učéwiňčai tě, ákikipai tě. Ga^{n'} na^{n'}jiⁿctcěⁿqtcī akī-
 During the next yet they assembled them- they met each other. And barely they
 day selves, reached home
- 6 biamá, naⁿpéhiⁿqtia^{n'}, nuřáčínqtia^{n'}.
 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. qubéřiča-bi čín^hé (Nudaⁿaxa), or qúbekičá-bi čín^hé (Frank La Flèche), "Be sure to make yourselves sacred," *i. e.*, by means of the animals that you saw in your dreams as you fasted. See řaéčě in the Dictionary.

369, 6. at'eaňkičě tai. Sanssouci gave as the corresponding ǰoiwere, "ate'ebiňki tanyi ke." He said that "At'eaňkičē tai" is equal to "T'e juangce tai, Let us die with him." He also gave another ǰoiwere equivalent for the whole phrase: "T'e naháre t'éhiⁿ táho, hiⁿte'ě hiⁿřúctaⁿwi ké, Let us kill this one moving along; we have finished dying:" *i. e.*, "We are bound to die, so let us cause him to die with us."

369, 7. uhe kě ackaqtcī-biama. The path in which the Pawnee was walking was not more than fifteen or twenty yards distant.

369, 7. iⁿdadi - - uičā agci-biama, etc. His father returned to the chief just as they made the remark about the Pawnee. When they ran towards the Pawnee, he (Nudaⁿaxa's father) left them all behind, as he was a swift runner.

369, 9. wagikibanaⁿ-biama. The Pawnee called to his friends to come half-way and meet him.

369, 13. Sanssouci read, "Égičē ǰáčín amá a^{n'}he bacíbe wáčínⁱ tě hă Pañ'ka amá." He gave the corresponding ǰoiwere, 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 "čāňka," as the Ponkas were the cause of the flight. The fullest expression would be: "Égičē Pañ'ka amá éwani égaⁿ, ǰáčín amá a^{n'}he bacíbe wáčínⁱ tě hă Pañ'ka čaň'ká," answering to the ǰoiwere.

369, 14. aⁿč agčai, contraction from aⁿčā agčai.

369, 19. e wadaⁿbai te. The Ponkas saw him kill them.

370, 2. ucte čaňka. These were the eight or nine mentioned in the preceding sentence. So the whole party of the Ponkas numbered but fourteen warriors.

TRANSLATION.

My father went on the war-path. And he sang all the time. He always was singing as he walked. When he was a young man, he was always singing when he lay down at night. At length they went as scouts to a certain place. When the scouts were going back, they discovered the trail of men. "O war-chief, some men have gone homeward in a long line!" said they. "Oho!" said he, "do persevere. Be sure to make yourselves sacred by the aid of your guardian animals." At length three men were passing along very close beside them. "Come, O war-chief, let us kill these!" said they. But the war-chief was unwilling. At length it was night and somewhat dark. "Hu! hu! hu! hu!" They were those who beat the drums. They were Pawnees. When my father heard it, he aroused the young man who was with him. "Arise!" said he. And they came back to tell it to the war-chief: "O war-chief, they who beat the drums are manifest. Those who are in that place near by came this way and camped." At day it became light again. At length the men were coming back, following the course of the stream. And without detecting the presence of the Ponkas, they went far beyond them on their homeward way. And one was coming back. "Ho!" said they, "let us cause this one to die with us." My father went as a scout. The path was very near. My father returned to the war-chief to tell it to him. My father left them all behind, as he was a swift runner. He overtook the Pawnee. The Pawnee having thrown away his robe, ran back towards his people in the camp. My father overtook him. He shot at the Pawnee repeatedly, wounding him with the arrows; he wounded the Pawnee every time, therefore he shot at him. And when Wacuce arrived there, he killed the Pawnee with a blow from his war-club. The rest of the Ponkas arrived afterward. After a little while the Ponkas intercepted their retreat on both sides of the path. At length the Pawnees in fleeing forced a way through the ranks of the Ponkas, carrying the latter along in pursuit. And my father remained sitting at the place where they had left him. And the Pawnees were coming very close beside him. Notwithstanding he wished to shoot at them, he never shot. "Heretofore have I wished to live; and behold, if they detect me, they will kill me," said my father. He referred to the Pawnee men who were walking in a dense body; if they found one man belonging to the foe they would be apt to kill him. This Qu'é-maⁿphiⁿ (White Hoof's father) killed very many of the Pawnees; he was very active. Behold, the Ponkas saw him kill four men of the Pawnees; he really killed them. Qu'é-maⁿphiⁿ 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-qañ'ga (Big-head), Qu'é-maⁿphiⁿ, the father of Je-jé-ba^{jé} (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.

NUDAⁿ-AXA'S ACCOUNT OF HIS FIRST WAR PARTY.

- Aⁿjin'ga tē'di pahan'gaqtci ačé 'íça-biamá. Kì iⁿdádi aká gaⁿ, Dadíha,
 Me small when at the very first going they spoke of, they say. And my father the so, O father, (sub.)
- gáamája bčé kaⁿbčá, ehé (té), Añ'kajì hă, aí. Íçaⁿbaⁿ égičáⁿjì-gă. Aⁿjin'-
 to those (out I go I wish, I said (when), Not so he A second do not say it to Me small
 of sight) time (any one).
- 3 gadi, nisíha, uágacaⁿ-hnaⁿ-maⁿ éde téqi ičápahaⁿ-hnaⁿ-maⁿ, aí. Çijín'g
 when, my child, I used to travel but difficult I used to know, he said. You small
 egaⁿ edádaⁿ téqi áčakipá xì, çaxáge íwiçuhé, aí. Égaⁿja, níaciⁿga amá ánaská
 because what difficult you meet if, you cry I fear it for he Though so, person the how large
 you, said. (pl.)
- ctēwaⁿ nú íxiççigcaⁿi égaⁿ, ugácaⁿ-hnaⁿi, ehé. Ádaⁿ égimaⁿ. Uágacaⁿ
 soever man decide for them- as, they always travel, I said. Therefore, I do so. I travel
 selves
- 6 kaⁿbčá, ehé Hau! aí. Ė'di hné te, aí. Níaciⁿga ákikičai tēdihí xì,
 I wish, I said. Ho! he said. There you go will, he said. People attack one the time when,
 another comes
- bazaⁿaqtì hnéⁿ taté, aí. Níaciⁿga uhnaⁿ-de gaⁿ t'éçiçē ctēctēwaⁿ údaⁿ,
 pushing in you go shall, he said. Man you while so he kills you notwithstand- good
 among them hold him ing
- aí. Gaⁿ níaciⁿga a-igçiⁿ amá ké'di pí. Égiçē níaciⁿga naⁿ-hnaⁿ amá.
 he And man those who came at the I ar- Behold person grown only they say.
 said. and sat place rived.
- 9 (Níaciⁿga ukéçiⁿ é íaⁿqtiégaⁿi xíú amá) Hau! aí. Caⁿ hă, ijin'ge çiⁿ
 (Indian common that he is a great man he is they say.) Ho! he said. It is his son the
 by means of wounded right (n.v. one)
- éde tí hă, á-biamá. Naⁿbaⁿwaⁿčai. Gaⁿ ačai. Miⁿ uçuagçe maⁿçiⁿi.
 but he has said they, they They shook hands with And they went. Moon throughout they walked.
 come say. me.
- Égiçē miⁿ ké t'é, ugáhanadazē'qti. Hau! aí. Nújiⁿjin'ga ti-má-čai wáçiⁿ
 At length moon the dead, very dark. Ho! they Boys of various those who bring ye
 (ob.) said. sizes came
- 12 gíi-gă. Ijáje itaⁿčadi gē giaⁿčai taí. Ijin'ge çin ké açiⁿ gíi-gă, aí. Wí
 them hither. His old the let them throw His son he who is bring him hither, they Me
 name (pl. ob.) away their. said.
- aⁿwankaí, iⁿdádi ijáje čadaí. Gaⁿ aⁿçiⁿ akfi. Ė'di hné te, aí Cúde-
 they meant me, my father his name And having they went There you go will, they Smoke-
 pronounced. me back. said.
- gáxe, Nañ'ge-tíça, Miⁿxá-skă, caⁿ ucté amá bčúga uçuçi çan'di gçiⁿañkičai.
 maker, To-run-he-starts, Goose-white, in fact the rest all center in the made me sit.
- 15 Ahaú! ijáje çagíaⁿhna té, aí Égiçē, ikáge ijáje wiⁿ açiⁿ taté; t'aⁿqtiaⁿ,
 Oho! his name you will abandon they Behold, his friend his name one he shall have it; there is a great
 your, said. abundance,
- aí. Ikáge čé nudaⁿ aňgá-i tē áxa amá hă, aí; ádaⁿ açiⁿ taté, aí. Nudaⁿ-
 they His friend this to war we were when he cried for it they there- he shall have it, they To-war-he-
 said. said; fore said.
- axa, aí. Gaⁿ Cúde-gáxe uča čéčai. Wakan'da-ma uča čéčai. Gaⁿ ijáje
 cried-for, they And Cude-gaxe called aloud to The deities he called aloud to And his
 said. tell it. them to tell it. name
- 18 tē giaⁿčai 'íçē çin ké áça, u+! aí. Nudaⁿ-axa ijáje açiⁿ 'íçē çin ké áça,
 the to abandon his he is speaking of indeed, halloo! he Nudaⁿ-axa his name having he is speaking of indeed,
 said.

- u+! aí. **Jačáge** **jaŋgégaⁿ** **čáčiⁿcé** **ctěwaⁿ**, **čaná'aⁿ** **tégaⁿ** **uwíbča** **cučéačě**
halloo! he Headland somewhat you who move soever, you hear it in order I tell you I send to you
said. large that
- miŋké áča**, u+! **Qáde** **banaⁿnaⁿ** **čáčiⁿcé** **ctěwaⁿ**, **čaná'aⁿ** **tégaⁿ** **uwíbča**
I who indeed, halloo! Grass in clumps you who move soever, you hear it in order that I tell you
- cučéačě miŋké áča**, u+! **Jaⁿ** **jaŋgégaⁿ** **čáčiⁿcé** **ctěwaⁿ**, **čaná'aⁿ** **tégaⁿ** **uwíbča** 3
I send to you I who indeed, halloo! Wood somewhat you who soever, you hear it in order I tell you
large move that
- cučéačě miŋké áča**, u+! **Wajiⁿjiŋga** **bčúgaqti** **janⁿde** **uckaⁿckaⁿ** **maⁿhniⁿ**
I send to you I who indeed, halloo! Birds of various all ground stirring on re- ye who
sizes peatedly
- máce**, **čaná'aⁿ** **tégaⁿ** **uwíbča** **cučéačě** **miŋké áča**, u+! **Waniŋa** **jiⁿjiŋga**,
walk, you hear it in order I tell you I send to you I who indeed, halloo! Animal small ones of
that various sizes,
- janⁿde** **uckaⁿckaⁿ** **maⁿhniⁿ** **máce**, **čaná'aⁿ** **tégaⁿ** **uwíbča** **cučéačě** **miŋké áča**, 6
ground stirring on re- ye who walk, you hear it in order I tell you I send to you I who indeed,
peatedly that
- u+! **Gátegaⁿ** **uwíbča** **cučéačai**, **waniŋa** **máce**. **Watíča** **idaⁿbadiqti** **niaciⁿga**
halloo! Thus and thus I tell you I send to you, ye animals. Rank of in the very middle man
warriors
- waséŋaⁿqti** **wiⁿ** **t'éčai** **ŋi**, **učaⁿ** **gí** **čínké áča**, u+! aí. **Gaⁿ** **ijáje** **itaⁿčai**
very quick one he kills when, holding him he is coming indeed, halloo! he And his old
him back said. name
- cti** **učai**. **Najiⁿ-tičé** **aⁿčé** **'íčé égaⁿ**, **Nudaⁿ-axa** **ačiⁿ** **'íčé** **čínké áča**, u+! 9
too he told. To-rain-begins to aban- he as, Nudaⁿ-axa to have he is speaking of indeed, halloo!
don it speaks of it
- aí. **Gaⁿ** **aⁿjaⁿ-hnaⁿi**. **Jačín** **í** **ahí-báji égaⁿ**, **wačata-bajiⁿqti** **niⁿ**; **naⁿpéhiⁿ**
he And we slept regu- Pawnee tent they had not as, they did not eat at all; hunger
said. larly. reached
- wakanⁿdičeqti** **niⁿ**. **Gaⁿ** **ahí** **Jačín** **í**. **Haⁿ** **ŋi**, **íi** **kě** **égaxé** **ičaiⁿčé** **ačai**.
they were very impatient And they arrived Pawnee tent. Night when, the line to surround it they
from. went:
- Égičé**, **Caŋⁿge** **taⁿ** **čétaⁿ** **ágčiⁿ** **tá** **miŋke**, aí **tě** **winégi** **aká**. **Anⁿkaji**, **ehé**. 12
At length, Horse the this I sit on will I who, he said my mother's the Not so, I said.
(ob.) (ob.) him (sub.). brother
- Caⁿ** **ágčiⁿ** **'íčai** **Caŋⁿge** **ágčiⁿ** **taⁿ** **aⁿsagi** **hégaji**. **Gaⁿ** **í** **čékě** **égaxe**
Yet to sit on it he Horse he sat on the swift very. And tent this they
spoke of. (ob.) (line)
- ičaiⁿčai** **tě** **naⁿpaⁿhiⁿ**. **Wahába** **aⁿmaⁿčaⁿ** **aŋgáče** **taí**, **ehé**. **Nújiŋga** **wiⁿ**
surrounded when me hungry. Ears of corn we steal let us go, I said. Boy one
- ékinaskáqtei** **juágče**; **é** **cti** **ijaⁿckaáčě**. **Gaⁿ** **ujanⁿge** **kě** **aŋgúha** **aŋgáčai**. 15
just as large as he I with him; he too I had as a sister's son. And road the (ob.) we followed we went.
- Watcícka** **wiⁿ** **égaⁿ** **ujága** **najiⁿ** **aká**. **Jamú** **aŋgáčai** **těⁿdi** **ú'e** **wiⁿ** **ědi** **aká**.
Creek one like forked it was standing. Down-hill we went when field one it was there.
- Jačín** **amá** **waŋaⁿ** **gě** **ákast** **itégičě-hnaⁿi**. **Waŋaⁿ** **áhigi** **aⁿčizai**, **wataⁿzi**
Pawnee the (sub.) squash the (pl.) in heaps they used to place their. Squash many we took, corn
- kě** **edábe** **áhigi** **aⁿčizai**. **Gaⁿ** **'iⁿ** **aŋgáki**, **hégabáji**. **Éna-čaⁿčaⁿ** **aⁿwaⁿii**. 18
the also many we took. And carry- we reached a great many. In equal shares we gave to
(ob.) them.
- Neaⁿčai**. **Jéde** **kě** **zí** **ŋi** **jeaⁿji**. **Égičé** **aⁿba** **aká** **maⁿciáha** **tihaí**. **Wáčiⁿ** **ca-í**
We kindled a Fire the yel- when we At length day the on high it passed. Yonder they
fire. low roasted it. (sub.) come with the
pursuers
- há**, aí. **Watcícka** **kigčága** **neaⁿčě** **aŋčiⁿ**. **Gaⁿ** **égičé**, **ubísanděqti** **wáčiⁿ**
they Creek at the bottom we kindled we sat. And behold, pressing into very they came
said. a fire close quarters
- atíi**. **Umáha** **amá** **edábe** **Jačín** **čínkéⁿdi** **ědušhai** **tě**. **Égičé** **gaⁿ** **aⁿhe** **amé**, 21
and had Omaha the (pl.) also Pawnee at the (vil- joined in it. At length so they were fleeing,
lage)

- wábaazaí. Ma^{n'} na^{n'} cudaí. Jamú wáçin^{n'} édiqti wi^{n'} t'éçai tē Pan'ka çañká.
 they were Soil they made a dust Down-hill having just there one they killed him Ponka the
 scared off. by running. them (pl. ob.).
- Átatádi cī wi^{n'} uça^{n'} i tē. Gañ'ki cī wi^{n'} é'di t'éçai tē éduáta^{n'}. Gañ'ki
 Far beyond again one they took hold of. And again one there they killed him the next. And
- 3 wa'ú wi^{n'} çizaí tē, Ja-sába-wi^{n'}, Umáha wa'ú. Égiçe winégi aká cañ'ge
 woman one they took, Deer-black-female, Omaha woman. At length my mother's the
 brother (sub.) horse
- ta^{n'} iñ'çin^{n'} çin^{n'} akí, a^{n'} ça^{n'} wa^{n'} héga^{n'}. Wackañ'-gă hă, aí. Níaci^{n'}ga amá héga-
 the having mine he ar- having followed me. Do your best, he People the a great
 (ob.) for me rived again said. (sub.)
- báji, aí. Ga^{n'} a^{n'} a^{n'} ça agçai. Wináqtei a^{n'} wa^{n'} etc. Cánakágçe éagçai^{n'} çí
 many, he And leaving me he went I alone me remained. Saddle I put it on when
 said. homeward. for (the horse)
- 6 áagçin^{n'}. Jamúqti agçé; wéka^{n'} ta^{n'} uçiqçaqçai bçicta^{n'} gçéaçé. Égiçe wéahide
 I sat on it. Down a very I went lariat holding loosely I let him I sent him At length at a distance
 steep hill homeward; go homeward suddenly.
- akí. Sindéhadí ágçingă, ehé; éde uçí'agaí. Ga^{n'} akí, ujañ'ge ákicuga,
 I reached By the tail sit on it, I said; but he was unwill- And I arrived road standing thick,
 again. ing.
- ukíhañge çingé. Uta^{n'} na jin'ga tē'di íha akí. Ga^{n'} cēna. Wáçicta^{n'} i, masáni
 bounds none. Space small by the follow- I ar- And enough. They let us go, the other
 between two ing it rived again. side
- 9 aṅgákii çí. Égiçe wi^{n'} açin^{n'} akí, çaxe-jin'ga. Çáçin^{n'} wi^{n'} wabásna^{n'} hidé
 we reached when. At length one they came back Crow- young. Pawnee one scapula bottom
 it again with him,
- tē'di úi, cī hídeazádi úi; cī çéxande paháci çan'di úi. uçás'i^{n'}. Ga^{n'}
 at the wounded again at the bottom he was again cheek above on the he was it stuck in. And
 him, wounded;
- máhi^{n'} si gíçionúde. Ga^{n'} aṅgáçin^{n'} aṅgagçai. Ha^{n'} içáugçe a^{n'} ma^{n'} çin^{n'} i. Ha^{n'}
 arrow-head he pulled out for And we had him we went home- Night throughout we walked. Night
 him. ward.
- 12 tē cī éga^{n'} içáugçe a^{n'} ma^{n'} çin^{n'} i. Ca^{n'} qti a^{n'} na^{n'} ha^{n'} i. Égiçe égasáni dúbá ja^{n'}
 the again so throughout we walked. We walked even till night. At length the next day four sleep
 we walked till broad daylight. Day the fifth the we reached Niobrara at the. Behold man
- pahan'ga amá níaci^{n'}ga gçéba. Égiçéga^{n'}, Ca^{n'} hă, aí ega^{n'}, agçai. Égiçe
 before they who man ten. At length, Enough said having, they went At length
 homeward.
- 15 níaci^{n'}ga íiaçátá^{n'} dúbá éça^{n'} be atí. Égiçe pahan'ga agçí çin^{n'}, Çasí-çingé.
 person from the four in sight they Behold before he came the Top-branch-
 lodge came. (mv. one), without.
- Wiji^{n'} çé pahan'ga ma^{n'} çin^{n'} amá éduáta^{n'}. Níaci^{n'}ga bçúgaqti íwagikígçe.
 My elder before he walked the next. People all kissed them, their
 brother own.
- Wináqtei iañ'gikígça-báji. Akí tē'di iñ'dádi aká gçin'çin'gai: Wă! ma^{n'} çin'ga
 Me only they kissed not me, I reached when my father the said as follows Why! walk
 their own, home (sub.) to me:
- 18 hă. Nikaci^{n'}ga çábçin^{n'} wáççin^{n'} má wacta^{n'} b çin'te, é'di çat'é etē çí, aí. Jíadi
 Men three those who were you may have seen there you die ought, he To the
 killed them, said. said. place hungry you die
- ckí tē ubçí'age, aí. É cka^{n'} hna, aí. Uta^{n'} nadi águdi na^{n'} péhi^{n'} çat'é
 you have the I am unwilling, he That you desire, he In some space in what hungry you die
 come back said. said, place
- etéçtewa^{n'} é úda^{n'}, aí. A^{n'} qçáqtei akí. I^{n'} na^{n'} ha aká umi^{n'} je úda^{n'} wi^{n'}
 even if that good, he Me very lean I reached My mother the couch good one
 said. home. (sub.)

iñgáxai hă. Ė'di aja^{n'} hă. I^{n'}dádi aká wačáte a^{n'}fi hă ꝑéçinké Nuda^{n'}-
made for me There I slept My father the food gave to me This one Nuda^{n'}.
axa ugáca^{n'} hí éde íçinge t'é góí. Da^{n'}be í-gă, aí. I^{n'}dádi aká cañ'ge
axa traveling arrived but tired to death he has To see him be com- he My father the horse
there come home. ing, said. (sub.)
wi^{n'} 'fi tē, waii^{n'}, uta^{n'}, hi^{n'}bé, ca^{n'} bçúga i^{n'}c'áge gíba^{n'}i çinké 'fi tē. 3
one he gave, robe, leggings, moccasins, in fact all old man he was the one he gave
called who to him.

NOTES.

372, 9. χ iú—Nuda^{n'}-axa. χ iú, to wound himself; but χ iú, to be wounded; wounded—Frank La Flèche.

372, 11. ugahanadžęqti, pronounced uga+hanadžęqti by the narrator.

373, 10. wačata-bajįqtia^{n'}i, pronounced wača+ta-bajįqtia^{n'}i.

373, 12. winegi aka. This was Wasábe-jañ'ga (Big Black bear) or Tukáča.

373, 19. dede kē, said of much fire, as in a long line.

373, 19. waçi^{n'} ca-í hă. Said by those who peeped over the hill.

374, 1. waçi^{n'} čdiqti wi^{n'} t'ečai tē. This was Waha-jañ'ga (Big Hide).

374, 2. atatadi č wi^{n'} uča^{n'}i tē. This was He-jápa (Forked Horns).

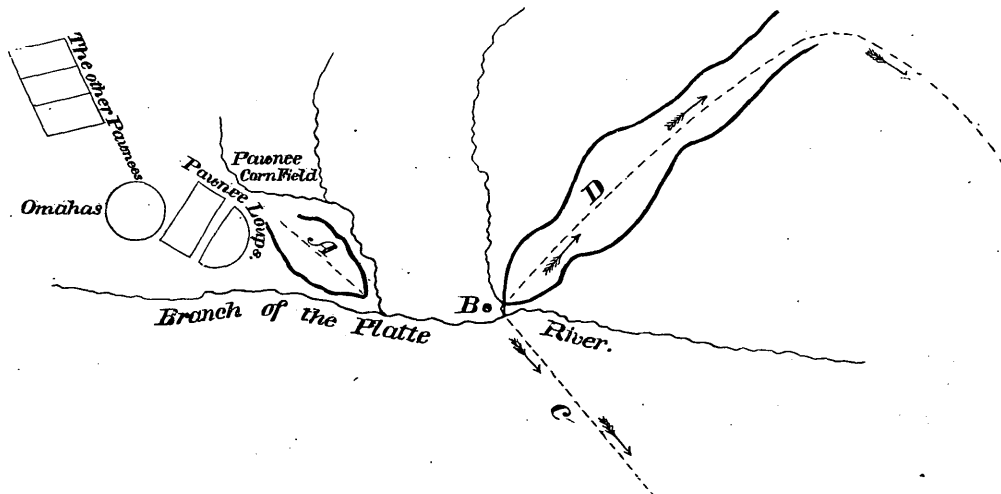
374, 2. gañki . . . eduata^{n'}. This was Ūha^{n'}-na^{n'}ba (Two Boilings or Two Kettles), a name borrowed, perhaps, from the Dakota Oohe-no^{n'}pa (Oohe-nonpa).

374, 13. Niubčáča kēja. It was where Westermann's store now stands in the town of Niobrara, Neb.

374, 15, \mathcal{J} asi-çinge, or Wegasapi (Whip) was the father of White Eagle, the present head-chief of the Ponkas.

374, 16. wi^{n'}çę. This elder brother was Ubí-skă, sometimes called Wacka^{n'}-ma^{n'}-çi^{n'} (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^{n'}-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^{n'}-axa fled.

TRANSLATION.

At the very first, when I was small, they spoke of going on the war-path. And when I said, "Father, I wish to go to those people," he said, "No! Do not say that again to any one. When I was young, my child, I used to travel, but I used to know difficulties. Because you are young, I fear you would cry if you got into trouble." "Nevertheless," said I, "persons of any size at all who decide for themselves invariably travel; therefore I do that. I wish to travel." "Well, you shall go thither. When they attack one another, you shall go among them. Even if they kill you while you take hold of a man, it would be good," said my father. So I went to the persons who had assembled. Behold, they were all grown. (It is customary among Indians for the wounded ones to become great men by means of their suffering.) "Ho! it is right. It is his son, but he has come." They shook hands with me. They departed, traveling throughout the month. At length the moon was dead, and it was very dark. "Ho! bring ye hither the boys of different sizes who have come. Let them abandon their old names. Bring his son hither," said they. They meant me, and they called my father's name. The messengers took me thither. "You shall go thither," said they. Cúde-gáxe (Smoke-maker), Nañ'ge-tiça (He-starts-to-run), Miⁿxá-skă (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 Nudaⁿ-axa (He-cried-for-the-war-path) for his new name." And Cúde-gáxe lifted his voice to tell the deities. "He is indeed speaking of abandoning his name, halloo! He is indeed speaking of having the name Nudaⁿ-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 Nájiⁿ-tiçé (Starts-to-rain), and he has promised to have the name Nudaⁿ-axa, halloo!" said he. We slept regularly each night. As we had not reached the Pawnee village, we had eaten nothing at all, and we became very impatient from hunger. We reached the Pawnee village. When it was night, they went to surround the village. My mother's brother said, "I will ride this horse." "No," said I. Still he spoke of riding it. The horse which he rode was very swift. And when they went to surround these lodges I was hungry. Said I, "Let us go and steal ears of corn." I went with a boy who was just my size. I called him my sister's son. We followed the path. One stream forked. When we went down hill, a field was there. The Pawnees had placed their squashes in heaps. We took many squashes and ears of corn. We returned to camp, carrying a great many on our backs. We distributed them in equal shares. We kindled a fire. The coals were bright, and we roasted the corn. At length it was broad daylight. Those on the hill said, "Yonder they come in hot pursuit." We sat

below the hill, kindling a fire at the stream. At last they came close upon us, getting us into a tight place. The Omahas joined the Pawnees. The Ponkas fled, being scared off. They raised a dust with their feet. Just as the foe went down hill after the Ponkas, one of the latter was killed. Beyond that the Pawnees captured another. Next they killed Uhaⁿ-naⁿba, and an Omaha woman, ʒa-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, ʒáxe-jiñ'ga (Little Crow), whom a Pawnee had wounded in two places on the shoulder and in the upper part of the cheek. The arrow-head stuck in the cheek, so they pulled it out for him. We took him along homeward. We walked throughout the night, and when it was day we walked till night. We walked four nights after that, and until broad daylight. On the fifth day we reached home at Niobrara. The foremost were ten men. Having said, "It is enough," they went to their respective homes. At length four of the people from the lodges came in sight. The first one who came home was ʒasi-phiñge, and my mother's brother was the next in rank. All the people kissed them. Me alone did they not kiss. When I reached home, my father said as follows to me, as if in reproof: "Why! Go! You have seen the three men who were killed, and you ought to die there. I am unwilling for you to come back to this lodge. You desired that. It would be good for you even to die from hunger in some lone place." I came home very lean. My mother made a good couch for me. I slept there. My father gave me food. He said, "This Nuda'-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.

ʒÁʕIⁿ WÁQʕI TĒ.
PAWNEE THEY WERE THE.
KILLED

Dictated by NUDA'-AXA.

ʒÁʕIⁿ amá iʕáugʕé'qti wénudaⁿ caⁿ'caⁿ. Kĭ ʕéʕiⁿ Ágaha-maⁿ'ʕiⁿ iⁿc'áge
Pawnee the throughout made war on always. And this one Over (them) he walks old man
(sub.) us

iñañ'ge éde nágʕe ʕizai ʒÁʕIⁿ amá. Kĭ Ágaha-maⁿ'ʕiⁿ aká gaⁿ' ʒiñañ'be
his sister but a captive took her Pawnee the (sub.) And Ágaha-maⁿ'ʕiⁿ the (an ex-pletive) to see his.
(sub.)

caⁿ' gaⁿ' t'é 'ʕa-biamá. Haⁿ'egaⁿ'tcé'qtei ʒi, ʕiñgá-bitéamá. Kĭ-hnaⁿ' gaⁿ' 3
at any rate to he spoke of, they Early in the morning when, he was missing, they And only (expletive)
die say. say.

- áčutaⁿ maja^{n'} gčĩ^{n'} Ğáčiⁿ amá Ga^{n'} gákě átiáčai tē ca^{n'}caⁿ. Uta^{n'}nadi-
 in-a-straight land sat Pawnee the (sub.). And that he passed on always. In a lone place
 hnaⁿ ja^{n'}i tē. Ēgičē ha^{n'}egaⁿtcēqtcĩ ědi ahí-biamá. Učā^{n'}-biamá Ğáčiⁿ
 regularly he slept. At length early in the morning there he arrived, they Took hold of him, Pawnee
 say. they say
- 3 amá. Eátaⁿ maⁿhni^{n'}, á-biamá. Ga^{n'}, Mi^{n'}jĩnga uákiji éde nágčē hnízai;
 the Why you walk, said they, they And, Girl I am nearly but a captive you took
 (sub.). say. related to her;
 kī águdi t'ēčāčai ěiⁿte ědi t'ēaⁿčāčē ka^{n'}bča. ědi cínudaⁿ a^{n'}čate tai égaⁿ
 and in what place you killed her it may be there you kill me I wish. There dog to eat me in order that
 maⁿbči^{n'}, á-biamá Čaqúbewačā-biamá Ğáčiⁿ amá. Í ábit'á-biamá. Wuhu+!
 I walk, said he, they Spoke in wonder they say Pawnee the Mouth they pressed on, Really!
 say. (sub.) they say.
- 6 t'ē na^{n'}pajĩ, á-biamá. Ğáčiⁿ amá učēwiⁿxičā-biamá, bčúgaqti. Učúciaqa
 to die he fears not, said they, they Pawnee the assembled they say, all. In the center
 (sub.)
 gčĩ^{n'}-biamá. Pí ímaxai tē. Eátaⁿ maⁿhni^{n'}, á-biamá. Čútaⁿqti ugčā-gā,
 he sat they say. Anew they asked him. Why you walk, said they, they Very straight tell your
 say. (story),
- á-biamá. Nā! Mi^{n'}jĩnga uákiji éde nágčē hnízai; čēču i^{n'}čahniⁿ čkĩ. Kĩ
 said they, they Why! Girl I am nearly but a captive you took here you had her you were And
 say. related to her; for me coming home.
- 9 áwačān'di t'ēčāčai tēdi t'ēaⁿčāčai ka^{n'}bča. ědi cínudaⁿ a^{n'}čate tai égaⁿ
 where you killed her at the you kill me I wish. There dog to eat me in order that
 maⁿbči^{n'}, á-biamá. Ga^{n'}, Wi^{n'}ke te, á-biamá. Ga^{n'}, Čiān'ge ři hídeāa
 I walk, said he, they And, He told the truth, said they, they And, Your sister lodge down-
 say. stream
- gáhiakáa ači^{n'}, á-biamá. Aⁿčĩi taité, á-biamá. Gasáni ěřa hné te,
 at yonder (camp) they said they, they We give shall, said they, they To-morrow thither you go will,
 have her say. her to you say.
- 12 á-biamá. Ga^{n'} égasáni ři, ěta ačai tē. ědi ahí-biamá ři, níaciⁿga amá
 said they, they And the next when, thither he went. There he arrived, they when, people the
 say. day say (sub.)
 íča-biamá. Učā^{n'}i tē. Ga^{n'} ři wi^{n'} égiha ači^{n'} áiáčai ři, učēwiⁿčā-biamá.
 found him, they They took hold And lodge one headlong they had taken when, they assembled, they
 say. of him. him say.
 Ga^{n'} t'ēč 'íča-biamá. Ga^{n'} ři pahan'ga ua^{n'}si amádi amá ahí-báji řáci;
 And to kill him they spoke of, they say. And lodge before he alighted by those the they did not for a
 (sub.) arrive long time;
- 15 ádaⁿ a^{n'}čiⁿ t'ēčā-báčiⁿ tē. Íkikináqči^{n'}-biamá, pahan'ga t'ēčē ga^{n'}čai égaⁿ.
 therefore he came very near being put Each one hastened to anticipate the first to kill he desired as.
 to death. the rest, they say, him
- Ēgaⁿqti ači^{n'} akáma. Kĩ Ámaha-učici aká cēčēctēwa^{n'}jĩ gčĩ^{n'}i tē; waii^{n'}
 Just so they were keeping And Unwilling-to-share the not heeding at all sat; robe
 him, they say. his-lodge-with-one (sub.)
- řigčĩpiqti gčĩ^{n'}i tē. Gā^{n'} Ğáčiⁿ eřátaⁿ-ma wi^{n'} ahĩi tē. Hau! ké, ca^{n'}-
 he pulled well he sat. And Pawnee those from (the one he arrived. Ho! come, cease
 around himself other camp)
- 18 gaxai-gā. Wačate čicta^{n'}, ní cti čata^{n'} čicta^{n'}, niní cti i^{n'} čicta^{n'}, aí tē.
 ye. Eating he finished, water too drinking he finished, tobacco too using he finished, he said.
 Ga^{n'} gĩi 'íča-biamá. Čiān'ge ačágčahni^{n'} čagčē taté, á-biamá. Ga^{n'}
 And to give they promised, Your sister you have yours you go shall, said they, they And
 his back they say. homeward say.

aⁿ'ba d^uba gíçadaí tē g^éé taté. Gaⁿ' cénaⁿ tēdíhi xī gaⁿ' agçai tē. ^{Jaçiⁿ}
 day four they pro- when he go shall. And enough arrived when so he went Pawnee
 nounced to him homeward times there homeward.

naⁿ'ba edábe júwagçá-biamá. Gaⁿ' ágiagçai tē. Aⁿ'ba gçéba çábçinⁿ jaⁿ'-
 two also went with them, they say. And they passed (the other Day ten three sleep-
 camp) on their way home.

qti-égaⁿ akíi tē. Gaⁿ' ^{Jaçiⁿ}-ma júwagçé akíi tē, hiⁿ'bé, utaⁿ' gē, waiiⁿ', 3
 about they reached And the Pawnees with them reached when, moccasin, leggings the robe,
 home. home (ob.),

cañ'ge cti ékina wa'íi tē, cī gçéwakiçai tē. Kī gaⁿ' edítaⁿ gaⁿ' íkit'açai tē
 horse too equally they gave to again they sent them home. And then from that (exple- they hated one
 them, time tive) another.

Gaⁿ' Ágaha-maⁿ'çinⁿ cénujūngai tēdí tē. Gaⁿ' wahába çise' çictaⁿ'i tē édi.
 And Ágaha-maⁿ'çinⁿ he was a young it was when. And ears of corn to pull they finished it was
 man off then.

Qé çictaⁿ'i tē, gaqçanⁿ' açai tē. Gaⁿ' çé wánase-hnaⁿ'i Níubçáçá kē'di. 6
 To they finished when, migrating they went. And buffalo they sur- regularly Niobrara at the.
 bury rounded them

Égiçé dázēqçci níaciⁿ'ga d'úba sigçá-bikéama, hégajī. Égiçé íí amá
 At length late in the person some they left a trail in a long a great Behold the tents
 evening line many.

sakíbaⁿ'waⁿ'çai tē. Mactcinⁿ'ge aká ^{Jaçiⁿ} çañká wéçai tē. Miⁿ' çanⁿ híde-
 we had them side by side. Rabbit the (sub.) Pawnee the (pl. ob.) found them. Sun the at the

qçci tē'di, égiçé, Mactcinⁿ'ge íí amáça íkimaⁿ'çinⁿ açai éde agí amáma, aí tē. 9
 very when, behold, Rabbit tent to the as a visitor he went but he is coming back, said
 bottom they say, they.

Wū'h! wū'h! aí tē. Níkaciⁿ'ga amá za'ai égaⁿ cañ'ge amá aⁿ'há-biamá.
 Wū'h! wū'h! he said. People the making as horse the fled they say.
 (sub.) an uproar (sub.)

Pañ'ka amá níkaçiqçé açai tē. Mactcinⁿ'ge éduíhai tē. ^{Jaçiⁿ} çañká gçinⁿ'i
 Ponka the to chase the foe went. Rabbit joined in it. Pawnee the (pl.) sat

çanⁿ'di ahíi tē. Gaⁿ' égaç íçanⁿ'waçai gaⁿ' édíqçti ahí xī; égiçé çinçai tē. 12
 at the they arrived. And around it they placed them so just there they when, behold, there were none.
 arrived

Níaciⁿ'ga íxináqçai tē. Umaⁿ'e 'í, hiⁿ'bé, utaⁿ', cañ'ge wékaⁿ'taⁿ açiⁿ'i
 People had hid themselves. Provisions carried, moccasin, leggings, horse lariat they had
 gē ctēwaⁿ, çionanⁿ'i égaⁿ aⁿ'çai tē hégajī aⁿ'çizai tē. Gaⁿ' Waiiⁿ'-qude amá
 the soever, they dropped as they aban- as a great we took. And Robe-gray the
 (pl. ob.) doned many (sub.)

ecaⁿ' qíi. Gaⁿ' níkaciⁿ'ga amá dahé bçúga unaí sigçé ctēwaⁿ' wéça-báji 15
 near camped. And people the hill all hunted trail in the least they found not.

Gaⁿ' añ'gu añ'gaçinⁿ'dítaⁿ níaciⁿ'ga naⁿ'ba é'di úwagiçá ahíi tē, wijiⁿ'çé éçi
 And we we who moved from man two there to tell them they arrived, my elder his
 brother tent

tē'qa. Níaciⁿ'ga d'úba gáçandi wéça-biamá égaⁿ, wénaxíça atí-bi éde sigçé
 at the. People some in that (place) they found them, as, to attack them they came, but trail
 they say they say

ctēwaⁿ' çinçai; umaⁿ'e bçúgaqçti wáça-biamá. Ádaⁿ' ataⁿ' maⁿ'oniⁿ' tē cétaⁿ 18
 in the least there was provisions all they snatched from Therefore when you walk the to that
 none; them, they say. time

cañ'ge cé-ma wáçakihíde te, aí áça, u+! Haⁿ' gē ctēwaⁿ' wáçakihíde te,
 horse those you watch them will, he indeed, halloo! Night the soever you watch them will,
 says (pl.)

aí áça, u+! á-biamá. Gaⁿ' é úwagiçá ahí-biamá aí aná'aⁿ. Gaⁿ' aⁿ'waⁿ'-
 he indeed, halloo! said they. And that to tell them they arrived, they I heard. And we sur-
 says they say. rounded

nase-hnaⁿ ca^{n'}caⁿ. Égiçe Caa^{n'} d'úba atí amá. Kĩ é'di aṅgáhii. Kĩ
the regu- always. At length Dakota some came the And there we arrived. And
herds larly (sub.).

Pañ'ka amá wanáce wáxai. Wanáce amá níkgahi edábe ukíkiai tē.
Ponka the (sub.) police made them. Police the (sub.) chief also they talked
together.

3 Hau! ca^{n'} hā, aí. Ga^{n'} íé-ma iénaxíçai. Múwahéga-báji. Ga^{n'} Caa^{n'} amá
Ho! enough they said. And the buffa- they attacked. They shot down a great And Dakota the
loes many. (sub.)

edábe wanáse. Wa'í^{n'} akíi égaⁿ, cka^{n'}jí gçi^{n'} tē'di, égiçe, Ca-í caṅgáççiⁿ
also surrounded the herd. Carrying reached having, motionless they when, behold, Yonder riding a horse
he comes

wi^{n'} hau, aí. Égiçe íbahaⁿ-hna^{n'}i. Uçá'i-bi é aká hau, aí. Atí hā.
one ! they said. At length they all knew him. Pours much he it is ! they said. He came
mouth into (something)

6 Ga^{n'} Waii^{n'}-qúde amaṭátaⁿ. Çéxe-gaxú aká é'di ahí; ékiçe aké. Aⁿwa^{n'}-
And Waii^{n'}-qúde from them. Drum the there arrived; the two were related. We sur-
(sub.)

nasai, aí Uçá'i-bi aká. Je-núga gçéba-na^{n'}ba kí é'di na^{n'}ba wañ'ganasai,
rounded said Uçá'i-bi the Buffalo bull ten two and there two we surrounded them,
them, (sub.).

éde cénaaⁿwa^{n'}çeqtia^{n'}i, aí. Éde déçabaqti-égaⁿ íe-núga amá t'éawaçai,
but we utterly destroyed them, he said. But about seven buffalo bull the they killed us,
(pl. sub.)

9 aí. Kĩ Hú-bçaⁿ amá, Ėbé-hnaⁿ iⁿté, eçégaⁿ égaⁿ, wakan'diçégaⁿ waná'aⁿ
he said. And Fish-smeller the Who only it may they as, impatiently they hear it
(sub.), be, thought

taité. Náẏandají t'éçai, aí. Nañ'ge-tíçe t'éçai, aí. Na^{n'}bá-ma^{n'}çi^{n'} t'éçai, aí.
shall. Seeks-no-refuge is killed, he said. To-run-he-starts is killed, he said. Two-walking is killed, he
said.

Múxa-nájiⁿ t'éçai, aí. Cánugáhi t'éçai, aí. Na^{n'}ba uetaí ça^{n'}ja íjáje awá-
Stuck in he is killed, he said. Big-head is killed, he said. Two remained though his name I re-
obliquely stands said.

12 siça-máji hā. Gaí: Jáçiⁿ gçéba-na^{n'}ba kí é'di na^{n'}ba weánaxíçai éde
member I not He said Pawnee tens two and there two they attacked us but
them as follows:

cénawaçeqtia^{n'}i, aí. Ga^{n'} ni^{n'}ja aⁿwa^{n'}da^{n'}bai, zaní gini^{n'}, wi^{n'}ectē t'á-báji.
they were utterly he said. And alive we saw them, all recovered, even one he died not.
destroyed,

Jáçiⁿ amá hégaçi amégaⁿ wéahidēqti wáçiⁿ ahíi, cénawaçá-biamá. Na^{n'}bá-
Pawnee the a great they were, to a very great they went after they exterminated them, By
(sub.) many as distance them, they say.

15 ça^{n'}çan^{n'} cti t'éwaçai tē, úkiáwataⁿta^{n'} wi^{n'}áqtcí-çan^{n'}çan^{n'} wáççi wáçiⁿ açai tē.
twos too they killed them, one after another by ones killing them they went after them.

Ga^{n'} wañ'gakiji. Waii^{n'}-qúde-ma watçigaxe-hnaⁿ ca^{n'}caⁿ. Wiji^{n'}çe aká
And we came together Waii^{n'}-qúde the they danced regularly without My elder the
again. (pl.) stopping. brother (sub.)

pahan'ga wi^{n'} t'éçē aká. Ga^{n'} wa'a^{n'} uhéçai tē:
the first one the one who killed. And song they carried it around:





Cé-na-wá-čě a-he+. Cúde-gáxe ijīn'gè ě'di grí'ī ahí-bi egaⁿ', ǵáfiⁿ
 They were exterminated. Cúde-gáxe his son there carrying she arrived, having, Pawnee
 him they say

wiⁿ' t'ěčai kě gahá átañkičai tě. Cī wiⁿ' gahá átañkičai tě. Naⁿ'ba 3
 one he was the upon he caused him to tread on. Again one upon he caused him to tread on. Two

átañkičai tě. Gaⁿ' Naⁿ'bá-wataⁿ' ijáje ačīn'kičai te.
 he caused him to tread on. And Two-he-trod-on-them his name he caused him to have it.

NOTES.

Sanssouci says that this occurred in the summer, and he thinks that it was earlier than 1855.

378, 6. bęugaqti, pronounced bęu+gaqti by the narrator.

378, 16. egaⁿqti ačīⁿ 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-učīci is another name of Agaha-maⁿčīⁿ, meaning, "He who is unwilling to share his lodge with another." See "amahe" and "wamahe" in the Dictionary.

379, 7-8. ǵi ama sakibaⁿwaⁿčai. The camps of the two parties of Ponkas, the Waiiⁿ-qude and the Hu-bčaⁿ, were placed side by side. The Hu-bčaⁿ chief sent two messengers to Ubiskā, to put him and the Waiiⁿ-qude on their guard. As the two camps were close together, it was very easy for Nudaⁿ-axa, who belonged to the Hu-bčaⁿ, to hear what the criers proclaimed.

379, 8. Mactciñge was a brother of Hidiga (Myth-teller), Aⁿhaji (Flees not), or ǵáfiⁿ-waⁿu (Pawnee woman) of the Wacabe gens.

379, 16. éǵi tě'ǵa—Nudaⁿ-axa; e ǵii tě'ǵa.—Frank La Flèche.

380, 1. Caaⁿ d'uba. These were about forty lodges of Yanktons, with whom the Hu-bčaⁿ camped.

380, 5. Učaiⁿ-bi or Maⁿtcu-kinaⁿpapi was a member of the Wajaje or Reptile gens.

380, 7. By "buffalo bulls" he meant the Pawnees.

380, 16. wañgakiji, from wákiji, refers to the two parties of the same tribe. When two tribes come together again and camp, and then travel together, ákikiji is used.

Sanssouci says that when the Omahas were on the Platte River, in 1855, the Ponkas and Yanktons attacked the Pawnees, some of whom were opposite Fremont, Neb., the others being about five or six miles distant. The former were the ǵáfiⁿ-máhaⁿ and the Pítaháwiratá. Several Omaha messengers were there at the time of the attack. The Omahas had sent word to the Pawnees to come in on a friendly visit. Índé-suede (Long-Face) killed an Omaha Wéjiⁿcte woman who was among the Ponkas; and Black Crow, the head of the Ponka Níka-ǵáona gens, was wounded. Two Omahas,

Mázi-kíde (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-ská's victory.

TRANSLATION.

The Pawnees warred on us incessantly. And this old man, Agaha-ma^učⁱ (He walks over them), had a sister who was captured by the Pawnees. And Agaha-ma^učⁱ wished to see her, and he spoke of dying. Early one morning he was missing. The Pawnees dwelt in a land which was in that direction. He continued passing thitherward. He slept in lonesome places. At length he arrived early one morning. The Pawnees arrested him. "What is your business?" said they. "I have a girl as a near blood-relation, but you have taken her captive. I wish you to tell me where you have killed her. I walk so that the dogs may eat me there," said Agaha-ma^učⁱ. The Pawnees were astonished. They pressed their hands against their mouths. "Really! he does not fear death," said they. All the Pawnees assembled, Agaha-ma^učⁱ sitting in the center. They questioned him again, and he answered as before. Said they, "He told the truth." Then addressing him, they said, "Your sister is held by those who are in the village over yonder, down the stream and out of sight. We will give her to you. You shall go thither to-morrow." On the morrow Agaha-ma^učⁱ 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-učⁱci sat as if unconcerned, with his robe wrapped around him, the ends held by his hands, and with his arms crossed on his breast. One came from the other Pawnees. "Ho! cease that. He has already taken food and drink, and has smoked," said he. They promised to restore his sister to him. "You shall take your sister home," said they. And on the fourth day which they mentioned to him he and his sister were to go home. And when the full time had come, they went home, two Pawnees also going with them. And they passed the other Pawnee camp on their homeward way. In about thirty days they reached home. And when they reached home with the Pawnees, they gave the latter equal numbers of moccasins, leggings, robes, and horses, and sent them home. And from that time the Ponkas and Pawnees hated one another. This was when Agaha-ma^učⁱ was a young man. It was when they finished pulling off the ears of corn. When they finished burying them in *caches*, they departed on the hunt. And they surrounded the buffaloes at the Niobrara. At length, late in the evening, a great many persons left a trail in a long line. Then we placed the tents of the two parties of Ponkas side by side. Macteiŋge (the Rabbit) detected the Pawnees. When the sun was at the very bottom of the sky, behold, they said: "It is said that Macteiŋge went to the tents as a visitor, but he is coming back." "Wū^h! wū^h!" said Macteiŋge. As the people made an uproar the horses fled. The Ponkas went to chase the foe. Macteiŋge took part in it. They reached the place where the Pawnees dwelt. And when they surrounded them and had arrived just there, behold, the Pawnees were missing.

They had hid themselves. We took a great many of the things which they dropped and left: provisions in packs, moccasins, leggings, lariats. And the Waiiⁿ-qude (Gray-robcs) camped very close. The Ponkas searched over all the hills, but they could not find the slightest trail. And two men from our party went to the tent of my elder brother to tell about the affair. He sent out criers who said: "They report that they found some people in that place, and when they went to attack them, there was not even the slightest trail; but they deprived them of all their provisions, etc. So be on your guard and watch your ponies. Watch them even at night." And I heard one say that they had been there to tell it. And we continued surrounding the herds. At length some Dakotas came. And we went thither. And the Ponkas made policemen. The policemen and the chiefs talked together. "Ho! That will do," said they. And they attacked the buffaloes. They shot down a great many. And the Dakotas also surrounded them. When they sat still after carrying the meat to the camp, they said: "Yonder comes one on horseback!" At length they recognized him. "It is U^ça-i-bi!" they said. He came from the Waiiⁿ-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^çaⁿ (Fish-smellers) thought, "Who can they be?" they were impatient to hear about them. Said he, "Seeks-no-refuge is wounded. Starts-to-run is wounded. Two-Walking is wounded. Standing-with-bent-legs is wounded. Big-head is wounded." Though two remained, I do not remember the names. He said as follows: "Twenty-two Pawnees attacked us, but they were utterly destroyed." And we saw them alive; all recovered, not even one died. As the Pawnees were a great many, they chased them to a great distance before they exterminated them. They killed them by twos; they killed them by ones, one after another, as they went along. And we, the Hu-b^çaⁿ and Waiiⁿ-qude, came together again. The Waiiⁿ-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-skă was he!
 The first one was he!
 He did not send him home to you!
 And they fear us!
 They were exterminated!"

Smoke-Maker's new-born son was carried to the battle-field by an old woman, and was caused to put his feet on two dead Pawnees. Therefore they made him have the name, Trod-on-Two.

OMAHA HISTORICAL TEXTS.

HISTORY OF ICIBAJĪ.

OBTAINED FROM JOSEPH LA FLÈCHE.

- Ca^{n'} níaci^{n'}ga wi^{n'} wa'ú wi^{n'} miñ'gčǎ^{n'} xī, ciñ'gajiñ'ga wi^{n'}áqtci ačī^{n'}.
 And man one woman one married her when, child only one he had.
- Kī nújiñga aká 'ábaa-baji'-ctěa^{n'}, ugáca^{n'}-baji'-ctěa^{n'}, ca^{n'} edáda^{n'} gáxa-baji'-
 And boy the (sub.) hunted not at all, he traveled not at all, indeed what he did not
- 3 ctěa^{n'}; wa'ú-hna^{n'}qti úqtawáčě úwakié-hna^{n'} ca^{n'}ca^{n'}. Kī níaci^{n'}ga áji amá
 at all; woman only loving them he talked regu- always. And people differ- the
 to them larly ent (pl.)
- íqaqa čahíde-hna^{n'} ca^{n'}ca^{n'}-biamá; i^{n'}cte nújiñga wéčigčǎ^{n'} čingé'qti éga^{n'}
 laughing always ridiculed him they say; as it were boy mind without any like
 at him
- čahíde-hna^{n'} ca^{n'}ca^{n'}-biamá. Ičádi aká enáqtci ča'égičěqtia^{n'}-biamá. Ca^{n'}
 they always ridiculed him they say. His father the he alone pitied his own very much, they say. And
- 6 nújiñga nú na^{n'}qti éga^{n'}-biamá. Či man'dě ctě čingé-hna^{n'} ca^{n'}ca^{n'}-biamá.
 boy male fully grown like they say. Again bow even he was always without it they say.
- Ca^{n'} wapě čingé-hna^{n'} ca^{n'}ca^{n'}-biamá. Kī nújiñga aká ja^{n'}-wéti^{n'} wi^{n'} gaxá-
 Indeed weapon he was always without it they say. And boy the wood to hit one made
 (sub.) with it
- biamá, baxúxu dúbaha gaxá-biamá. Kī ja^{n'}-wéti^{n'} kě ačī^{n'}-hna^{n'} ca^{n'}ca^{n'}-
 they say, ridges in four places he made it, they say. And war-club the (ob.) he had regularly always
- 9 biamá. Kī níaci^{n'}ga amá da^{n'}bá-bi xī, čahíde-hna^{n'} ca^{n'}ca^{n'}-biamá, ja^{n'}-wéti^{n'}
 they say. And people the saw it, they say when, they always ridiculed him they say, war-club
 he had as. And people nation the rest made war regularly always they say. And this
- Ícibáji nuda^{n'} ačǎ-baji-hna^{n'} ca^{n'}ca^{n'}-biamá; íbaha^{n'}-baji-biamá. Či égičě
 Icibaji to war never went they say; he knew it not they say. Again at length
- 12 máca^{n'} na^{n'}ba i^{n'}bezíga máca^{n'} waqúbe gaxá-biamá; ačī^{n'} tě čěbč ctěwa^{n'}
 feather two yellow-tailed feather sacred thing he made them, they he had the who soever
 hawk say; them
- íbaha^{n'}-baji-biamá; ma^{n'}čǎ^{n'} gaxá-biamá. Égičě níaci^{n'}ga nuda^{n'} ačě 'íčě
 knew it not they say; by stealth he made them, they At length people to war to go spoke
 say. of
- na'a^{n'}i há Ícibáji aká. Ma^{n'}čǎ^{n'} ukíkie aká xī, waná'a^{n'}-biamá Ícibáji aká.
 heard it , Icibaji the By stealth they were talking when, heard them, they say Icibaji the
 (sub.) to each other (sub.)
- 15 Kī Ícibáji aká, Ě'di bčě tá miñké, ečěga^{n'}-biamá. Kī čěbč ctěwa^{n'} ušǎ-
 And Icibaji the (sub.), There I go will I who, thought they say. And who soever he told him
- baji-biamá. Iha^{n'} číñké í tē'di čingé tē xī, máca^{n'} kě gǎízai xī, ačǎ-
 not they say. His mother the one lodge at the was not when, feather the he took when, he
 who (ob.) his went
- biamá. Ha^{n'} xī nuda^{n'} čě ga^{n'}čǎ čǎñká wákihíděqti ma^{n'}čǎ^{n'}-biamá Ícibáji
 they say. Night when to war to go those who wished watching them very walked they say Icibaji
 closely
- 18 aká. Égičě a^{n'}ba xǎñ'ge xī, nuda^{n'} ačǎ-biamá. Ga^{n'} wéahide ahíi xī,
 the At length day near when, to war they went, they And at a distance they when,
 (sub.) say. arrived

- gçi'-biamá. Gañ'ki ucté amá wi'ña'ña' é'di ućéwiñ ahí naji'-biamá;
they sat, they say. And the rest one by one there assembling arriving stood they say;
- ućéwiñxićá-biamá. Égiće nuda'hañga aká Ícibáji ěduhai tē íbaha'-baji-
they collected themselves, It hap- war-chief the Icibaji he joined it the did not know it
they say. pened that (sub.)
- biamá. Nuda' amá wañ'gićęqti ućéwiñ ahí-biamá. Égiće Ícibáji aká 3
they say. The warriors all assembling arrived, they say. Behold Icibaji the
- waćiona-biamá háciaa, ugás'in ga'-biamá. Ga' nuda' amá da'bai tē,
was manifest they say in the rear, peeping thus they say. And the warriors saw him when,
- gá-biamá: Núda'hañgá! wi' atí há, á-biamá. Ga' nuda'hañga aká gá-
they said as fol- O war-chief! one has said they, they And war-chief the said as
lows, they say: lows, they say: (sub.) follows
- biamá: Níkawasa'! ěbé'te íbaha' mañgçi'i-gă, á-biamá. Ga' wagáqqa 6
they say: Warriors! who it may to know begone ye, he said, they And servant
be it say.
- na'ba da'be ahí-bi xi'ji, égiće, Icibáji aké akáma. Ga' nuda'hañga
two to see arrived, when, behold, Icibaji was the one, they say. And war-chief
they say
- çiñkē'di akí-bi xi, Núda'hañgá! Ícibáji aké aká há, á-biamá. Nuda'hañga
by the they when, O war-chief! Icibaji he is the said they, they War-chief
reached again, they say one say.
- aká gićęqti'-biamá. Níkawasa'! açi' gi-gă Wa'ú 'íwaćę ma'çi' xi, 9
the was very glad they say. Warriors! bring him hither. Woman talking he walked when,
(sub.) of them
- íćaqáqa ma'hni' tabáce, á-biamá. Agíahí-bi ega' açi' akí-biamá. Égiće,
you laughed at him you walked necessarily, said he, they Arrived for him, having they reached there again Behold,
with him, they say.
- man'dě ctě čiñgá-bi, ki hi'bé ctě čiñgé akáma Ícibáji aká. Ga', Níka-
bow even had none, and moccasin even had none, they say Icibaji the And, War-
they say, (sub.)
- wasa'! hi'bé 'í-gă, á-biamá nuda'hañga aká. Ga', Cí ma' ctí 'í-gă, 12
riors! moccasin give ye said, they say war-chief the And, Again arrow too give ye
to him (sub.) to him
- á-biamá Níkaci'ga wañ'gićęqti ma' na'báća'ña' 'í-biamá, hi'bé wi'
said he, they Man all arrow two each they gave to moccasin one
say. him, they say
- edábe ća'ña' 'í-biamá. Cí ıaona'ge édega' qéga éde gasá-bi ega',
also (from) each they gave to Again ash-tree but dry but cut down, having,
him, they say. they say
- man'dě giáxa-biamá. Ga' aćá-biamá. Ca' ga' ja'-hna'-biamá. Ga' 15
bow they made for him, So they went, they As usual they slept regularly, they So
they say. say.
- cí aćá-biamá égasáni xi. Égiće ha' áhigi ja'-biamá.
again they went, they the next day when. At length night many they slept, they
say say.
- Égiće níkaci'ga wi' íća-biamá nuda' amá. Níkaci'ga íća-biamá xi,
At length person one found, they say the warriors. Person they found him, when,
they say
- Núda'hañgá, níkaci'ga çi' cé uska'ska'qti í çi' áća! Hau! níkawasa', 18
O war-chief, person the this right in a line with is coming indeed! Ho! warriors,
(mv. ob.)
- é añgúnai áća, añgáqci tai áća, á-biamá. Ga' xiğćíta'-biamá nuda' amá.
that we seek him indeed, let us kill him indeed, said he, they And prepared they say the warriors.
selves they say themselves
- xi'a'-biamá, ma'çiñ'ka zí wasésa' edábe íxi'a'-biamá. Wasésa' ubiqaćai
They painted them- earth yellow white clay also they painted them- White clay fell as they
selves, they say, selves with, they say. rubbed it

- gě bahí-hnaⁿ-biamá Ícibájì aká. Kì nudaⁿ'haṅga aká gá-biamá: Égaⁿqti
 the (ob.) picked up, they say Icibajì the (sub.). And war-chief the said as follows, Just so
 (sub.) they say:
- ádaⁿ, níkawasaⁿ, á-biamá. Aⁿ'haⁿ, núdjaⁿ'haṅgá! égaⁿ égaⁿ, á-biamá. Cì
 warrior, said he, they say. Yes, O war-chief! somewhat like it, said he, they say. Again
- 3 nañ'ka kě zíkíçá-biamá. Nañ'ka kě ziañ'kíçá-gă, á-biamá. Kì nudaⁿ'haṅga
 back the he made it yellow for Back the make it yellow for said he, they say. And war-chief
 (ob.) him, they say. (ob.) me, say.
- aká gá-biamá: Égaⁿqti ádaⁿ, níkawasaⁿ, á-biamá. Aⁿ'haⁿ, núdjaⁿ'haṅgá!
 the said as follows, Just so warrior, said he, they say. Yes, O war-chief!
 (sub.) they say: say.
- égaⁿ égaⁿ, á-biamá. Kì nudaⁿ' amá hiⁿbé gě ctě edábe gǫíonudá-biamá.
 somewhat like it, said he, they say. And the warriors moccasins the even also pulled off their, they say.
- 6 Kì Ícibájì 'in'kíçá-biamá. Ícibájì, waiiⁿ wéagi'iⁿ-gă, á-bi egaⁿ, Ícibájì
 And Icibajì they caused to carry them, they say. Icibajì, robe carry ours for us, said, they having, Icibajì say
 'in'kíçá-biamá. Ícibájì (aká) gá-biamá: Núdaⁿ'haṅgá! níaciⁿ'ga çìⁿ ɣaⁿ'be-
 they caused to carry Icibajì (the sub.) said as follows, O war-chief! man the I see him
 them, they say. they say: (mv.)
- onaⁿ ctécte-maⁿ te hă, uágas'iⁿ te hă, á-biamá. Égiçe waonshi te hă, á-biamá
 only at any rate I do will, I peep will said he, they say. Beware you scare lest said, they say
 say.
- 9 nudaⁿ'haṅga aká. Añ'kajì, núdaⁿ'haṅgá! ɣaⁿ'be-hnaⁿ ctécte-maⁿ te hă,
 war-chief the (sub.). Not so, O war-chief! I see him only at any rate I do will
 á-biamá. Hau! kégaⁿ, daⁿbá-gă hă, á-biamá. Gaⁿ Ícibájì aká ugás'iⁿ-
 said he, they say. Ho! doing so, see him said he, they say. And Icibajì the peeped
 say. (sub.)
- biamá. Égiçe uhíackáqtcì ti çìⁿ níaciⁿ'ga çìⁿ. Kì gañ'ki gá-biamá Ícibájì
 they say. At length very near was coming man the And then said as follows, Icibajì
 ing (mv.) they say
- 12 aká: Núdaⁿ'haṅgá! waⁿ'ecte çétaⁿ atí-majì, á-biamá. Gaⁿ iénaxíçá-biamá
 the O war-chief! even once this far I have not said he, they say. And attacked him they say
 (sub.): (before) come, say.
- Ícibájì aká. Man'dě aⁿ'ça-biamá, jaⁿ-wétiⁿ síaⁿ'çé'qtcì açiⁿ'-biamá. Kì
 Icibajì the (sub.). Bow he threw away, they say, club barely he had it, they say. And
- níaciⁿ'ga çìⁿ uqçá-bi egaⁿ, jaⁿ-wétiⁿ kě ígaqçí-biamá. Waçáhíde ctéctěwaⁿ
 man the he overtook, having, club the with it he killed him, They ridicule even if
 (ob.) they say (ob.) they say.
- 15 waⁿ'ete çactaⁿ' égaⁿ-hnaⁿ'i hă. Éskaⁿ wiⁿ' gawí'aⁿ'i kaⁿ', á-biamá. Níaciⁿ'ga
 at some time they stop talking usually Oh that one I do so to you I wish, said he, they say. Man
- ucté amá bǫúga najíha çizá-biamá, Ícibájì aká añ'kajì hă. Gaⁿ agçá-biamá.
 the rest all hair took it, they say, Icibajì the was not so And they went home-
 (sub.) ward, they say.
- Nudaⁿ' amá ɣí éçaⁿ'be akí-biamá. Éçaⁿ'be akí-biamá xī, gá-biamá: Níaciⁿ'ga
 The warriors village in sight of reached home, In sight of they reached when, they said as fol- Man
 they say. home, they say lows, they say:
- 18 wiⁿ'áqtcì aⁿ'ça'naxíçai éde Ícibájì amá gaqçí, á-biamá. Gaⁿ iⁿ'c'áge wiⁿ'
 only one we attacked him but Icibajì the killed him, said they, they say. And old man one
 (sub.) say.
- íekíçě çéça-biamá. Nudaⁿ' amá níaciⁿ'ga wiⁿ'áqtcì iénaxíçai édegaⁿ Ícibájì
 proclaimed it aloud, they say. The warriors man only one attacked him but Icibajì
- wégaqçí, á-bi áça u+! á-biamá. Gaⁿ ihaⁿ' gíná'aⁿ amá. Gíná'aⁿ-biamá
 killed him for they indeed halloo! said he, they say. And his mother heard it about her own, they say. She heard it about hers, they say

xi, gá-biamá: Gáama wiñ'kai éi^{nte}, iⁿfiⁿ'daⁿb égaⁿ-ă hě, á-biamá, éggañge
when, she said as fol- That one he tells the it may see about mine do said she, they her husband
lows, they say: (mv.) truth be, for me say,

fiñké é waká-bi egaⁿ. Áqtaⁿ wiñ'ke tabádaⁿ. Čahíde amá tě, á-biamá
he who that she meant, having. How pos- he tells the shall? They were ridiculing him, said, they say
sible truth

nú aká. Gañ'ki íí řaⁿ'haqtci akí-bi xi, Nudaⁿ amá níaciⁿga wiⁿáqtci 3
male the And lodge the very border they reached when, The warriors man only one
(sub.). again, they say

iénaxíčai édegaⁿ Ícibáji wégaqci, á-bi áča u+! á-biamá iⁿc'áge aká. Gañ'ki
attacked him but Icibaji killed him for they indeed halloo! said, they say old man the And
them, say (sub.).

ičádi aká najiⁿ-bi egaⁿ, áci ačá-biamá. Áci ačá-bi xi, wiñ'kai tě íbahaⁿ-
his the stood, they having, out he went, they say. Out he went, when, he told the the knew it
father (sub.) say they say truth

biamá ičádi aká. Gañ'ki ičádi aká cañ'ge-má ctě caⁿ íí tě bčúgaqti 6
they say his father the. And his father the the horses even indeed lodge the everything

íkine-wákičá-biamá. Gañ'ki Ícibáji amá gaⁿ maⁿfiⁿ'-biamá. Égiče nudaⁿ
to scram- made them they say. And Icibaji the so walked they say. At length to war
ble for (sub.)

ačá-biamá. Nudaⁿ ačá-bi, égiče cí níaciⁿga dúbá í-ma wéča-biamá. Čí
they went, they To war they went, at length again man four those they found them, Again
say. they say, coming they say.

wénaxičá-bi xi, cí Ícibáji amá wagíaⁿčá-bi egaⁿ, níaciⁿga dúbá čaňká 9
they attacked them, when, again Icibaji the left them, they say having, man four the ones
they say (sub.)

wañ'gičěqti wáqci-biamá. Gaⁿ cí akí-bi xi, gá-biamá: Níaciⁿga dúbá
all he killed them, they And again they reached when, they said as fol- Man four
say. home, they say lows, they say:

weaⁿnaxíčai éde Ícibáji amá gaqčíi hă, á-biamá. Gaⁿ iⁿc'áge wiⁿ íekíčě
we attacked them but Icibaji the killed said they, they And old man one pro-
(sub.) say. claimed it

čéča-biamá. Nudaⁿ amá níaciⁿga dúbá wénaxíčai édegaⁿ Ícibáji wégaqci, 12
aloud they say. The warriors man four they attacked but Icibaji killed them
them, for them,

á-bi áča u+! á-biamá. Gaⁿ égaⁿ-hnaⁿ nudaⁿ ahí-bi xi, níaciⁿga wáqci-
they indeed halloo! said he, they And so usually on the war- they ar- when, man he killed
say say. path rived, they say them

hnaⁿ caⁿcaⁿ'-biamá, cañ'ge ctí wáčiⁿ akí-hnaⁿ-biamá.
regu- always they say, horse too having he reached home regularly,
larly them they say.

Kí ičádi aká miñ'gčăⁿ ágají-biamá. Nisiha, miñ'gčăⁿ égañ-gă. Kí 15
And his father the to take a wife commanded him, My child, do take a wife. And
(sub.) they say.

uči'age-hnaⁿ'-biamá Ícibáji aká. Égiče wa'ú gčăⁿ'-biamá Ícibáji aká.
was unwilling regularly, they Icibaji the (sub.). At length woman married, they say Icibaji the.
say

Gčăⁿ'-bi xi, Ícibáji aká wa'ú fiñké jaⁿ'aⁿha-báji-hnaⁿ caⁿcaⁿ'-biamá.
He married when, Icibaji the woman the (ob.) lay not on her regularly always they say.
her, they say (sub.)

Águdi ctěcte haⁿ xi, jaⁿ'-hnaⁿ-biamá. Kí ičádi aká gá-biamá: Nisiha, 18
In what soever night when, he slept usually, they say. And his father the said as follows, My child,
place (sub.) they say:

wa'ú wagčăⁿ xi, jaⁿ'wa'aⁿhe-hnaⁿ'i hă. Jaⁿ'aⁿhégan-gă. Píaji ckáxe,
woman they marry when, they lie on them usually Do lie on her. Bad you do,
them

á-biamá. Gañ'ki ičádi aká égičăⁿ-hnaⁿ caⁿcaⁿ'qtiaⁿ'-biamá. Égiče Ícibáji
said he, they And his father the said it to him always they say. At length Icibaji
say. (sub.) regularly

- aká ámaka-bají-biamá iⁿc'áge ɕiŋké. Ga^{n'} ha^{n'} ɕí, wa'ú ciŋké ja^{n'}'aⁿhá-
 the got out of patience with, old man the (ob.). And night when, woman the (ob.) he lay on her
 (sub.) they say
- biamá. A^{n'}ba ɕí, ca^{n'} dáhaⁿ-bají-hnaⁿ caⁿca^{n'}'qti kí wa'ú ɕiŋké ja^{n'}'aⁿhe-
 they say. Day when, still he rose not regularly always and woman the (ob.) he lay on her
- 3 hnaⁿ caⁿca^{n'}'qtia^{n'}-biamá. Kí wa'ú ké dáhaⁿ ga^{n'}'ɕa-bi ɕa^{n'}'ja, Ícibájí aká
 regu- always very they say. And woman the to arise wished, they though, Icibají the
 larly (recl.) say (sub.)
- uɕí'agá-biamá. Kí ɣí eɣá amá waha^{n'} aɕá-bi ctěwa^{n'}, ca^{n'} dáhaⁿ-bají-biamá.
 was unwilling, they say. And lodge his the removing they went, notwith- yet he arose not they say.
 (sub.) they say standing,
- Ɔázěqtcí ɕí'ctě, waha^{n'} ahí-hnaⁿ-biamá. Cí égaⁿ ha^{n'} ɕí ja^{n'}-biamá. Égiɕe
 Late in the even removing he arrived usually, they Again so night when he lay, they say. Behold,
 evening when, say.
- 6 ha^{n'}egaⁿtcě'qtcí ukít'ě áji d'úba wénaxiɕá-biamá. Iɕádi aká, Ɔáhaⁿ
 very early in the morning nation different some they attacked them, they say. His father the, Do
 égañ-gá. Weánaxiɕai há. Ca^{n'} Ícibájí aká ía-bají ja^{n'}-biamá. Égiɕe
 arise. We are attacked Yet Icibají the speaking not lay, they say. At length
- uhíackáqtcí atí-biamá ɕí, égiɕe, Ícibájí e+! águdi ɔniŋkéiⁿté! wáɕiⁿ píájí'qti
 very near they had come, when, behold, Icibají Oh! in what you who are may Keeper very bad
 they say place be
- 9 abɕi^{n'} éde égiɕe ɕéama i^{n'}daⁿbe taiⁿ hě, á-biamá wa'ú wi^{n'} aká. Hú tě
 I have but beware these see for me lest said, they say woman one the. Voice the
- na'a^{n'}-bi ɕí, dáhaⁿ-bi ega^{n'}, wétiⁿ ké gɕíza-biamá. Ga^{n'} ɕ'di aɕá-biamá.
 he heard, when, arose, they having, club the he took his, they And there he went, they
 they say say (ob.) say.
- Ga^{n'} ukít'ě-ma uíha-biamá ɕí, wáqɕi-hna^{n'}-biamá Ícibájí aká. Ukít'ě
 And the nations he joined, they say when, killed them regularly, they Icibají the Enemy
 (enemy) say (sub.)
- 12 hégactewa^{n'}'ji wáqɕi-biamá, ca^{n'} wañ'giɕe. Níaciⁿga wacúce naⁿbá-biamá.
 a great many he killed them, they say, in fact all. Man brave two they say.
- Wi^{n'} Unáhe ijáje aɕi^{n'} aká, Hañ'ga-biamá. Ícibájí aká uíkaⁿ-biamá. Wacúce
 One Unáhe his name he had it, a Hanga they say. Icibají the helped him, they say. Bravery
- tě ékigaⁿ'qtia^{n'}-biamá. Ga^{n'} Ícibájí [aká] ta^{n'}wañgɕaⁿ eɣá amá qtágiɕe'-
 the they were just alike, they say. And Icibají [he who] nation his the (sub.) loved him very
- 15 qtia^{n'}-biamá.
 dearly, they say.
- Égiɕe cí nuda^{n'} aɕá-biamá ɕí, níaciⁿga wi^{n'} wacúceqti éiⁿte júgɕa-
 At length again to war they went, they when, man one very brave it may be was with
 say him
- biamá. Ɔexújaⁿ ijáje aɕi^{n'} aká, ɕa^{n'}za-biamá. Kí aɕá-bi ɕí, gěɕega^{n'}-biamá
 they say. Ɔexujaⁿ his name he had it, a ɕa^{n'}ze they say. And they went, when, thought thus, they say
 they say
- 18 akíwa: Wi^{n'}aⁿwa nán'de ɕaⁿ átaqti a^{n'}'ɕiⁿ édaⁿ, eɕégaⁿ-biamá. Égiɕe ta^{n'}-
 both: Which one heart the very much we are ? they thought, they say. At length vil-
 (ob.) more (in thought)
- wañgɕaⁿ hégactewa^{n'}'ji ɕdí-ɕaⁿ amá. Ɔ'di ahí-biamá. Ga^{n'} ɕ'di ahí-bi ɕí,
 lage very populous was there they say. There they arrived, they And there they ar- when,
 say rived, they
 say
- gá-biamá: Níkawasa^{n'}, ɕagɕé tai há, á-biamá; ucté amá é waká-bi ega^{n'}.
 they said as fol- Warriors, you go will said they, they remain- the that meant it, they having.
 lows, they say: homeward say; der (pl.) say
- 21 Wéahide mañgɕi^{n'}-i-gá, á-biamá. Ga^{n'} wagáqɕaⁿ amá agɕá-biamá. Ga^{n'}
 To a distance begone ye, said they, they And servant the went homeward, they And
 say. (pl.) say.

- Lexújaⁿ, Ícibáji eçaⁿba, Ě'di aṅgápe te, á-biamá, nān'de íxidahaⁿ gaⁿčá-bi
Lexújaⁿ, Ícibáji he too, There let us go, said they, they heart to know their they wished,
they say, they say
- egaⁿ. Ě'di ahí-bi xī, égaxe xīi čaⁿ snaⁿsnaⁿqtiaⁿ amá. Jji xān'ge ahí-bi
because. There they ar- when, around village the very level they say. Village near they ar-
rived, they rived, they say (cv. ob.) say
- xī, égiče, níaciⁿga amá banañ'ge-kidá-biamá. Ákiě'qti najiⁿ-biamá. Kī 3
when, behold, men the (sub.) shot at the rolling hoops, they say. In a great they stood, they say. And
crowd
- miⁿčumaⁿčiqtiⁿ-biamá. Gaⁿ, Eátaⁿ aⁿčeiⁿ xī, Ě'di aṅgáhi tédaⁿ, á-biamá
it was just noon they say. And, How we be if, there we reach shall? said, they say
- Lexújaⁿ aká. Kī Ícibáji aka gá-biamá: Kagéha, wahí čéčaⁿ nackí čaⁿ
Lexújaⁿ the And Ícibáji the said as follows, Friend, bone this head the
(sub.) (sub.) they say: (ob.)
- aṅgúgčaⁿ té, á-biamá, ie-sin'de-qčú'a wahí ská'qti ědedi-čaⁿ é waká-bi egaⁿ. 6
let us put in, said he, they buffalo-pelvis bone very white the ones that meant, they having.
say, there say
- Gaⁿ miⁿde Ě'di ačá-biamá. Caⁿ géčegaⁿ-hnaⁿ-biamá: Hīndá! wiⁿaⁿwa
And crawling there they went, they Yet they thought only they say: Let us see! which one
say.
- naⁿaⁿpe tédaⁿ, ečégaⁿ-hnaⁿ-biamá. Gañ'ki níaciⁿga banañ'ge-kíde amá
we fear seen will? they thought only they say. And man shot at rolling hoops the
danger (sub.)
- wahí wiⁿ daⁿbá-bi xī, égiče, uhíackáqtcī tičaⁿ wahí čaⁿ. Gá-biamá: 9
bone one they looked at, when, behold, very close had be- bone the. One said as fol-
they say come lows, they say:
- Kagéha, wahí čéčaⁿ wéahídeaqáqti čaⁿctī, á-biamá. Kī wiⁿ gá-biamá.
Friend, bone this at a very great distance heretofore, said he, they And one said as follows,
say, they say:
- Kagéha, Ě'di caⁿcaⁿ, a-biamá. Égiče gaⁿte-jin'ga xī, égiče, uhíackáqtcī
Friend, there always, said he, they say. At length a while little when, behold, very close
- tičaⁿ wahí čaⁿ. Kagéha, wahí čéčaⁿ wéahide ecé čaⁿctī, uhíackáqtcī tí hā, 12
became bone the. Friend, bone this at a distance you heretofore, very close it has
said said come
- á-biamá. Kī Lexújaⁿ aká gá-biamá: Weábahaⁿi. Wéačai hā, á-biamá.
said he, they And Lexújaⁿ the said as follows, They know us. They have de- said he, they
say. (sub.) they say: tected us say.
- Gaⁿ Ícibáji aká gá-biamá: Caⁿ, á-biamá. Gaⁿ Lexújaⁿ aká, Ahaú! á-bi
And Ícibáji the said as follows, Enough, said he, they And Lexújaⁿ the Oho! said,
(sub.) they say: say. (sub.) they say
- egaⁿ, wahí aⁿča čéča-biamá, wénaxičá-biamá, banañ'ge-kíde čaṅká. Gaⁿ 15
having, bone they threw far they say, they attacked they say, shot at rolling hoops those who. And
away them
- akíčaha wiⁿ gaqčí-biamá, banañ'ge-kíde čaṅká. Gaⁿ agčá-biamá. Gaⁿ
both one they killed him, shot at rolling hoops those who. And they went home- And
they say, ward, they say.
- ukít'ě amá: Naⁿbaqtciaⁿi! aⁿwaⁿčiqe tai hā, á-biamá. Wáčiqe wačín' ačá-
enemy the They are only two! let us chase them said they, they Chasing them they went with
(sub.): say. them
- biamá. Égiče wéahidě'qti wačín' ahí-bi xīji, utčije ubáazá-biamá. Utčije 18
they say. At length at a very great they carried them, when, thicket scared them into, they Thicket
distance they say say.
- cúgaqti égiha áiača-biamá Lexújaⁿ aká Ícibáji eçaⁿba. Gaⁿ wáči'á-biamá
very dense headlong had gone they say Lexújaⁿ the Ícibáji he too. And they failed with them,
(sub.) (sub.) they say
- ukít'ě amá. Gaⁿ égaⁿ-hnaⁿ caⁿcaⁿqtiaⁿ-biamá akiwa.
enemy the And so regu- continually they say both.
(sub.): larly

NOTES.

The exact meaning of Icibajĩ is uncertain: it may mean, "He to whom they do not give any wages." This is still a sacred name in the J̄e-sĩnde gens, being borne by a son of the present head of the gens.

384, 7. jaⁿ-wetĩⁿ. This was about two feet long, and four inches in diameter.

385, 4. gaⁿ-biamā, in this way. The narrator said this when he imitated the action.

386, 3. nañka kě zikiḥa-biamā. He made his back like that of the sparrow-hawk.

386, 7-8. ḡaⁿbe-ḡnaⁿ ctecte maⁿ te ḥă, in J̄oiwere, "atá-ḡna ḡcũⁿ hauⁿ tó," I wish to see him at any rate; but "ḡaⁿbe te-hnaⁿ cte maⁿ te ḥă," in J̄oiwere, "atá ḡi tánḡi hauⁿ tó," I cannot do anything else, I must see him at all events.—Sanssouci.

387, 7. ikinewakiḥa-biamā. The father of Icibajĩ 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 Øegiha. 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 Icibajĩ or J̄exujaⁿ 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 Icibajĩ 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 Icibajĩ heard the men speak of going on the war-path. When they were talking to each other by stealth, Icibajĩ 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 Icibajĩ 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 Icibajĩ had joined the party. All of the warriors arrived. At length Icibajĩ 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 Icibajĩ. And when they returned to the war-chief, they said, "O war-chief! Icibajĩ 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 Icibajĩ 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, Icibajĩ 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 Icibajĩ lay without speaking. At length when they had come very near, behold, a woman said, "Oh! Icibajĩ, 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, Icibajĩ 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 Hañga gens. Icibajĩ helped him. They were equally brave. And his nation loved Icibajĩ very dearly.

At length, when they went again on the war-path, one very brave man went with him. Jexujaⁿ 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 Jexujaⁿ and Icibajĩ said, "Let us go thither," because they wished to know their own hearts. When they arrived there, it was very level around the village. When they were close to the village, behold, the men were playing the game banañge-kide (shooting at rolling hoops). They were standing in a great crowd. And it was just at noon. And Jexujaⁿ said to himself, "How shall we be when we go thither?" And Icibajĩ said as follows: "Friend, let us put our heads in these bones," referring to the very white buffalo pelvis bones that lay there. And having put them on, they went crawling. Yet each one thought thus: "Let me see! which one of us will fear danger when he sees it?" And when the men who played banañge-kide looked at one of the bones, behold, the bone had become very near. And one said as follows: "Friend, this bone was at a very great distance heretofore." And another said as follows: "Friend, it was always there." At length after a little while, behold, it had become very close. "Friend, you said heretofore that this bone was at a distance. It has come very close," said one. And Jexujaⁿ said as follows: "They recognize us. They have detected us." And Icibajĩ said as follows: "It is enough." And when Jexujaⁿ said, "Oho!" they threw away the bones, and attacked those who played banañge-kide. And each of them killed one of the players. And they went homeward. And the enemy said, "They are only two! Let us chase them." They went along in pursuit of them. At length the two carried their pursuers to a very great distance. And the pursuers scared the two into a thicket. Jexujaⁿ and Icibajĩ had gone headlong into a very dense thicket. And the enemy failed to do anything to them. And both were so continually.

THE STORY OF WABASKAHA.

TOLD BY JOSEPH LA FLÈCHE.

Ta^{n'}wa^{n'}-ni ké'di gçi^{n'}-biamá Uma^{n'}ha^{n'} amá. Égiçe Jáci^{n'} nuda^{n'} atí-bi
 Village water by the sat they say Omahas the At length Pawnees to war came, they say
 (sub.).
 ega^{n'}, cañ'ge d'úba wáci^{n'} agçá-biamá. Kí níaci^{n'}ga eja^{n'} aká níaci^{n'}ga çábcí^{n'}
 having, horse some they took homeward, they say. And man their he who man three
 júwagçá-bi ega^{n'}, sigçé ké wiúhe açá-biamá, cañ'ge wáci^{n'} açái ké sigçé ké. 3
 with them; they having, trail the following he went, they horse having they the trail the
 say (ob.) them say, them went
 Níaci^{n'}ga wiúhe açé aká, Wábaskáha ijáje açi^{n'}-biamá. Açá-bi ega^{n'},
 Man following went the Wabaskaha his name had they say. Went, they having, say
 them (sub.),
 watcícka wi^{n'}, *Republican* ijáje-çadaí, kí Jáci^{n'} amá Kíçaçúda ijáje-çadaí
 stream one, Republican his name they call it, and Pawnees the Kíçaçúda his name they call it
 (sub.) (sub.)
 ké, é'di ahí-biamá. Ě'di Jáci^{n'} amá é'di ta^{n'}wa^{n'} gçi^{n'}-biamá. Ě'di wáci^{n'} 6
 the there they arrived, There Pawnees the there village sat they say. There having them
 (ob.), they say. (pl. sub.)
 akí-biamá cañ'ge-ma. Ga^{n'} méda^{n'} amá. Ga^{n'} é'di ahí-bi ega^{n'}, íí udá-
 they reached the horses (ob.). And during the they say. And there arrived, having, lodge they
 home, they say spring say. they say entered
 biamá. Hau. T'éwaçé ga^{n'}çá-biamá Jáci^{n'} amá Uma^{n'}ha^{n'} çañká. Kí Jáci^{n'}
 they say. ¶ To kill them wished they say Pawnees the (sub.) Omahas the (ob.). And Pawnees
 amá ucté amá t'éwaçé ga^{n'}çá-bají-biamá. Kí níkagahi íí uđái aká íe 9
 the the rest to kill them did not wish they say. And chief lodge they the one he
 (sub.) entered it who spoke
 ctéwa^{n'}-bají-biamá. Ga^{n'}, T'éwaçé ga^{n'}çai xí'cté t'éwaçé taité, eçéga^{n'} éga^{n'},
 at all not they say. And, To kill them they wish even if they kill them shall, he thought as,
 ía-bají-biamá. Égiçe níkagahi igáqça^{n'} aká ní agíaçá-biamá. Açí^{n'} agçí-bi
 he not they say. At length chief his wife the water went for they say. She brought it back, they say
 spoke (sub.)
 xí, Uma^{n'}ha^{n'} çañká ní tē wa'í-biamá. Gañ'ki íá hébe çizá-bi ega^{n'}, iúgça^{n'} 12
 when, Omahas the (ob.) water the she gave them, And dried pieces she took, having, to put in
 (ob.) they say. meat they say the mouth
 wákiçá-biamá, ní^{n'}ça wéga^{n'}çá-bi ega^{n'}, wa'ú aká. Hau. Waçáta-bi xí, gá-
 she caused them, they to live she desired for because, woman the ¶ They ate, they say when, said as
 say, them, they say (sub.). follows
 biamá níkagahi aká: Ké! cañ'gaxá-ba áci mañgçi^{n'}i-gă. Ní^{n'}ça wéga^{n'}çéga^{n'}
 they say chief the Come! cease ye and out begone ye. To live she wished for them, as
 (sub.):
 waçátewákiçé, á-biamá. Bçúgaqti áci agçá-biamá. Ga^{n'} wéku-hna^{n'}- 15
 she caused them to eat, said he, they All out went they say. And invited regu- larly
 say. them
 biamá Jáci^{n'} amá Uma^{n'}ha^{n'} çañká. Kí níaci^{n'}ga wi^{n'} wéku-biamá, Jáci^{n'}
 they say Pawnees the (sub.) Omahas the (ob.). And man one invited them, they say, Pawnees.

- wahéha-baji'qti-bi éi'te, Uma^{n'}haⁿ cañká wéku-biamá. Kí uqpe té jin'-
very stout-hearted, they say it may be, Omahas the (ob.) he invited them, And dish the far
they say.
- gactéwa^{n'}ji améde hi^{n'}bfin'ge sía^{n'}ché'qti ugípiqti wéku-biamá. Jáfiⁿ aká
from small they were, but beans alone very full he invited them, Pawnee the
they say. (sub.)
- 3 ja^{n'}-wétiⁿ wi^{n'} ači^{n'} akáma. Onásni^{n'} xi, gákě íwigáqfi taí miñké. Cí
club one was keeping, they say. Ye devour it if, that (ob.) I kill you with will I who. Again
oní'ai xi'ctě, gákě íwigáqfi taí miñké, á-biamá. Égiçe fasni^{n'}-biamá;
ye fail to even if, that (ob.) I kill you with will I who, said he, they At length they swallowed it,
do it say. they say;
- ínanděqtia^{n'}-bi ca^{n'} fasni^{n'}-biamá. Gaqfiⁿ-baji-biamá. Ca^{n'} há. Onásniⁿ,
they were satiated, yet they swallowed it, He did not kill they say. Enough You have
they say. swallowed it,
- 6 á-biamá. Kí égasáni xi, úwakiá-biamá Jáfiⁿ amá Uma^{n'}haⁿ cañká:
he said, they say. And the next day when, talked to them, they say Pawnees the (sub.) Omahas the (ob.):
- Kagéha, cañ'ge cañká wáçagçě fatíi ca^{n'}ja, wáçagçáoniⁿ çagçá-báji taité,
Friends, horse the (ob.) you have come for them, your own though, them you have, your own . you go not shall.
homeward
- á-biamá. T'a^{n'} xi, wáçagçě fatí te, á-biamá. Kí t'a^{n'} xi, fatí xi, maqúde
said they, they Harvest when, you come for them, will, said they, they And harvest when, you when, gunpowder
say. your own say. come
- 9 d'úba wéçáoniⁿ fatí taí, á-biamá. Ga^{n'}, A^{n'}haⁿ, égimaⁿ tá miñke, 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. Agçá-biamá. Agçá-biamá xi, xagé-hnaⁿ ca^{n'}ca^{n'}qtia^{n'}-
Wabaskaha the They went homeward, They went home- when, crying regularly all the time
(sub.). they say. ward, they say
- biamá Wábaskáha aká. Wakan'da çínké gíça xagé-hnaⁿ-biamá. Hau!
they say Wabaskaha the Deity the (ob.) asking a he cried regu- they say. Ho!
(sub.). favor of larly
- 12 Wakan'da, ukít'ě cañká a^{n'}çijuáji ca^{n'}ja, i^{n'}wi^{n'}çakaⁿ ka^{n'} ebçégaⁿ, á-biamá
Wakanda, foreigners they who ill-treated me though, you help me I hope I think, said he, they say
- xagé-ona^{n'}-bi çan'di. Ga^{n'} Jáfiⁿ-ma wákiça ga^{n'}çá-biamá Wábaskáha aká.
crying regu- they when And the Pawnees to take ven- wished they say Wabaskaha the
larly say (past). geance on them (sub.).
- Égiçe ha^{n'} xi íadi akí-biamá. Xagé agçá-biamá, xi çan'di akí-bi xi.
At length night when at the they reached Crying he went homeward, vil- at the hereached when.
lodges home, they say. they say, lage home, they say
- 15 Kí xagé gçé té íbaha^{n'}-biamá, níaciⁿga bçúga na'a^{n'}-biamá. Gáfiⁿ cañ'ge
And crying he went the they knew it, they people all heard it they say. That one horse
homeward say,
- wiúgihe çíⁿ gí éde, xagé gí há, á-biamá. Xagá-bi té'di, Wakan'da çínké
he who was follow- is com- but crying he is said they, they He cried, they when, Deity the (ob.)
ing his ing back, coming say. say
- çaha^{n'} xagá-biamá. Gañ'ki níaciⁿga íbahaⁿ-biamá, nuda^{n'} ga^{n'}ça xagé té.
imploing he cried, they say. And people knew it they say, to war wishing crying the.
him
- 18 Uçáji ca^{n'}ja, ca^{n'} íbaha^{n'}-biamá. Ga^{n'} níaciⁿga bçúgaqti é'di ahí-bi ega^{n'},
He told though, yet they knew it, they And people all there arrived, having,
not say. they say
- eátaⁿ xagé té na'a^{n'} ga^{n'}çá-biamá. Ga^{n'} ugçá-biamá Wábaskáha aká. É'di
why he cried the to hear they wished, they And told his they say Wabaskaha the There
it say. (sub.).
- pí ca^{n'}ja, cañ'ge cañká i^{n'}'i-báji. A^{n'}çina t'éawáça-baçi^{n'}, á-biamá. Kí
far- though, horse the (ob.) they did not give me mine. They came near killing us, said he, they And
rived say.

- t'a^{n'} xī, maqúde i^{n'}nai há. Maqúde i^{n'}çin^{n'} tí-gă há, á-biamá Jáçin^{n'} amá,
harvest when, gunpowder they asked of me Gunpowder having come said, they say Pawnee the (sub.),
- á-biamá. Bfúgaqti níaci^{n'}ga amá Wábaskáha çá'éça-bi ega^{n'}, gíça-bají-
said he, they say. All people the (sub.) Wabaskaha pitied him, they say having, they were sad
- biamá. Égasáni xī, níaci^{n'}ga bfúgaqti uçéwiñçíçá-biamá. Níkagahi amá, 3
they say. The next day when, men all assembled themselves, they say. Chief the,
- wahéhají amá ctí, ca^{n'} bfúgaqti uçéwiñçíçá-biamá. Kí ninbba wi^{n'} ují-
stout-hearted the too, in fact all assembled themselves, they say. And pipe one they filled
- biamá. Ga^{n'}. Wábaskáha aká níaci^{n'}ga bfúgaqti wáçistubá-biamá, íqpi
they say. And Wabaskaha the (sub.) men all spread his hands before them, they say, crown of head
- gě wábit'á-biamá. Gá-biamá: Çá'eañ'gíçái-gă há. Edáda^{n'} i^{n'}çin^{n'}çáoníçca^{n'} 6
the he pressed on them, they say. He said as follows, Pity ye me What you decide for me
- xī, éga^{n'}qti iñgáxai-gă há, á-biamá. Ga^{n'} níkagahi aká ninbba waqúbe
if, just so do ye for me said he, they say. And chief the (sub.) pipe sacred
- gáxai kě ují-biamá. Ga^{n'} gá-biamá: Ninbba gákě, Jáçin^{n'} wañ'gákíça taíte
they made the filled they say. And he said as follows, Pipe that (ob.), Pawnees we take vengeance shall on them
- íçanahi^{n'}i xī, çanáí-gă há. Uónic'agaí xī, çaná-bají-gă há, á-biamá. Ga^{n'} 9
ye are willing if, put ye the pipe to your lips Ye are unwilling if, do not put the pipe to your lips said he, they say. And
- çaná-biamá; níaci^{n'}ga bfúgaqti i^{n'}-biamá. Gá-biamá níkagahi aká: Ké!
they put it to their lips, they say; men all smoked it, they say. Said as follows, chief the (sub.): Come!
- açúha, íçigçá^{n'}i-gă. Ata^{n'} xī wañ'gákíça taíte, íçigçá^{n'}i-gă. Kí wi^{n'} gá-
finally, decide ye. How when we take vengeance shall, decide ye. And one said as follows
- biamá: Núda^{n'}hañgá, nugé çé-çna^{n'} a^{n'}wa^{n'}çate taí. Wakan'da çínkě ctí 12
they say: O war-chief, summer this only we eat will. Deity the (ob.) too
- a^{n'}çáha^{n'} taí, uma^{n'}çínka çé-hna^{n'}. T'a^{n'} xī, wañ'gákíça taí, á-biamá. Ga^{n'}
we pray to will, season this only. Harvest when, we take vengeance will, said he, they say. And
- níaci^{n'}ga dúbba nuda^{n'}hañgá-biamá; xagé-hna^{n'} ca^{n'}ca^{n'}-biamá; a^{n'}ba gě' ctě
man four war-chief they say; they regu-cried larly always they say; day the even (pl.)
- ha^{n'} gě' ctě xagé-hna^{n'} ca^{n'}ca^{n'}-biamá. Wakan'da, çá'eañ'gíçá-gă. Awáji^{n'}ctě 15
night the even they regu-cried larly always they say. Wakanda, pity me. I am in a bad humor
- tě i^{n'}wiñ'kañ-gă, Wakan'da, é-hna^{n'} ca^{n'}ca^{n'}qtia^{n'}-biamá. Gañ'ki nugé xī,
the help me, Wakanda, he said always they say. And summer when, regularly
- gaqçá^{n'} açá-bi xī, xagé-hna^{n'} ca^{n'}ca^{n'}-biamá. Níaci^{n'}ga dúbba a^{n'}ba gě waçáta-
migrating they went, when, they regu-cried larly always they say. Man four day the they ate (pl.)
- bájí, ní ctí çata^{n'}-bájí-hna^{n'}-biamá. Ha^{n'} xī, ní çata^{n'}-bi-dé waçáta-hna^{n'}- 18
not, water too they drank not regularly they say. Night when, water they they while they ate usually drank say
- biamá. Égiçe t'a^{n'} xī, agçí-biamá ta^{n'}wa^{n'} çan'di. Hau! ké, ca^{n'} há. Angá-
they say. At length harvest when, they came back, village to the. Ho! come, enough. Let
- çé taí, á-biamá. Ga^{n'} açá-biamá gacíbe. Ha^{n'}ega^{n'}tcě'qci nuda^{n'} açá-biamá
us go, said they, they say. And they went, they out of it. Very early in the morn-ing to war they went, they say

- nú amá bǝ́úgaqti Aǝ́-bi xǐ, égiǝ, Caa' d'úba ǝ́i ǝan'di ahí-biamá;
males the all. They went, when, behold, Dakotas some village at the arrived, they say;
(sub.) they say
- Uma'ha' ǝ́i ǝa' niní aǝ́' ahí-biamá. Déǝa'ba-biamá. Nuda' bǝ́úgaqti
Omaha village the tobacco they brought to, they say. Seven they say. To war all
- 3 a'baǝ́ é áíǝǝai tǝ ǝatí, á-biamá. Caa' aká qáǝa agǝ́-báǝi, nuda' amádi
to-day have gone when you said they, Dakotas the back did not go home, to those who went
have come, they say. (sub.) again to war
- aǝ́ 'ǝa-biamá. Gá-biamá: Ucté amá atí xǐ, úwaǝ́gioná taí hǎ, á-biamá,
to go they spoke of, They said as fol- The rest they when, you tell them will said they,
they say. lows, they say: come they say,
- Caa' é wáwaká-bi ega'. Ga' Caa' amá déǝa'ba amá Uma'ha'-má
Dakotas that meant them, they say having. And Dakotas the seven the the Omahas
- 6 wiúhe aǝ́-biamá nuda' tǝ. Aǝ́-bi ega' égiǝ Déǝi' ǝ́i ǝan'di ahí-biamá
following went they say on the when. They went, having at length Pawnee village at the arrived, they
them war-path they say say
- Uma'ha' amá nuda' tǝ. ǝ́i ǝa'ha ké'di ahí-biamá a'ba ǝa'ge xǐ.
Omahas the on the when. Village border by the they arrived, day near when.
(sub.) war-path they say
- Wénaxíǝa ga'ǝ́-bi ega', ǝ́i ǝa'ha ké'di naxi'-biamá. Égiǝ wénaxíǝa-
To attack them desired, they having, village border by the they stood, they say. At length they attacked
say them
- 9 biamá a'ba xǐ, Déǝi'-má. Kí Déǝi' amá Uma'ha'-má wada'ba-biamá
they say day when, the Pawnees. And Pawnees the the Omahas saw them they say
- wénaxíǝai tǝ. Déǝi' amá, Wú! weánaxíǝai ǝa'ja, ǝa'zai tǝ hǎ. ǝúuci
they attacked when. Pawnees the Why! they have attacked though, they are Kansas. Frequent
them (sub.), us explosions
- éga'i-dé ga' gǝ́ tá amá, á-biamá. Égiǝ ǝ́i ǝan'di ahí-bi ega', égiǝ
they make at length they will go away, said they, they At length village by the arrived, having, behold,
them while say. they say
- 12 Uma'ha'-má. Wébaha'-biamá Uma'ha'-má. Ga' wákiǝ́-biamá.
they were Omahas moving. They knew them, they say the Omahas. And they contended with
them, they say.
- Wákiǝ́-biamá ǝa'ja, akíǝa t'ékiǝ-hna'-biamá: Déǝi'-má ctí t'éwaǝ́-hna'-
They fought them, though, both they killed one another, regu- the Pawnees too they killed them regu-
they say larly, they say: larly
- biamá, Uma'ha'-má ctí t'éwaǝ́-hna'-biamá. Égiǝ ǝ́i ǝa' ubísandǝ́qtei
they say, the Omahas too they killed them regularly, they At length village the pressing very close
say. upon
- 15 ahí-biamá. Égiǝ ǝ́i ǝan'di ahí-bi ega', égiǝ ma'-ǝi gǝ. Ma'-ǝi gǝ
they arrived, At length village by the arrived, having, behold, lodges of the Lodges of the
they say. they say earth (pl.). earth (pl.)
- ba'ú-bi-dé usé-hna'-biamá. Déǝi' ǝ́i wi' ba'ú-bi-dé Déǝi' amá ma'te
they pushed holes they set afire regularly, Pawnee lodge one they pushed holes Pawnees the inside
in, they say, while they say. in, they say, while (sub.)
- unáǝi' amá áci a'ha aǝ́-bi-dé, cǝ ǝ́i wédajǝa' ahí-hna'-biamá. Déǝi'
stood in the out fleeing they went, they again lodge elsewhere they reached regularly, Pawnees
(sub.) say, while, they say.
- 18 áhigi múwahégabají-biamá. Kí ǝ́i djúbaqtei úgactá-biamá, Déǝi' cé-
many they shot down many of them, And lodges very few remained they say, Pawnees they
they say. were
- nawaǝ́-bi ega'. Ga' ca'ge-má ctí bǝ́úgaqti wénacá-biamá Déǝi'-má.
exterminated, because. And the horses too all they took from them, the Pawnees.
they say they say
- Ga' Caa' déǝa'ba nuda' wiúhe hí ǝa'ká ctí zaní t'éwaǝ́-biamá.
And Dakotas seven to war following arrived the ones too all they killed them, they
who say.
- 21 ǝaxé-ǝa'ba ǝíga' ctí t'éǝa-biamá.
Crow Two his grand- too they killed him, they say.
father they say.

NOTES.

This story refers to events which occurred about a hundred years ago. Two Crows, the grandson of one of the characters, is now over fifty years of age.

393, 1. Ta^awa^a-ni, Village-stream. The Omahas call two streams by this name, because they camped near them. The Ta^awa^a-ni of this story, Omaha Creek, is one of their old camping-grounds, according to Half-a-Day, the tribal historian.

393, 1. ȝa^afi^a. These were the Republican Pawnees whom the Omahas call Zizika-áki^afi^a (Joseph La Flèche), or Zizika-áki^asi (Sanssouci). They may be a Turkey gens.

393, 11. nikagahi igaq^aaka, 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 ϕ atañki^aai, "he was caused to drink urine," which was mixed with the beans.

394, 4. ani^aai. This should be aná^aai, from ϕ a^a, to fail in eating or drinking all.

396, 2. de^a ϕ a^aba-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 Ki^a ϕ a^auda. The Pawnees dwelt there in villages, to which they had taken the stolen horses. It was during the spring. Having arrived there, they entered a lodge. Some of the Pawnees wished to kill the Omahas, but the rest did not wish to kill them. The chief whose lodge they had entered did not speak at all. As he thought, "If they wish to kill them, they will surely kill them," he did not speak at all. At length the chief's wife went for water. When she brought it back, she gave the water to the Omahas. Taking pieces of dried buffalo meat, the woman made them put them in their mouths, as she wished them to live. When they had eaten, the chief said as follows: "Come, cease ye and go outside. As she wished them to live, she caused them to eat." Every one of them went out and homeward. And the Pawnees were continually inviting the Omahas to feasts. One man, a very brave Pawnee, invited the Omahas to a feast. And he invited them to eat from dishes which were very large and filled very full of beans alone. The Pawnee had a club. Said he, "If you swallow the food, I will kill you with that; and if you fail to eat all, I will kill you with that." At length they swallowed it; they were satiated, yet they swallowed it. He did not kill any one. "Enough. You have swallowed it," said he. On the morrow the Pawnees talked with the Omahas: "Friends, though you have come hither for your horses, you shall not take them back with you. You can come for them in the early fall. And in the fall you must bring us some powder when you come." And Wabaskaha said, "Yes, I will do that."

The Omahas went homeward. As they went homeward, Wabaskaha was crying continually. He was crying and asking a favor of the deity. "Ho! Wakanda, though the foreigners have ill-treated me, I hope that you may help me," he said when he cried. And Wabaskaha wished to take vengeance on the Pawnees.

At length, when it was night, he and his comrades reached their own village. When they reached their own village, he went crying to his lodge. And they knew that he went away crying; all the people heard him. "That one who was following his horses is coming back, but he is coming crying," said they. When he cried, he cried in prayer to the deity. And the people knew that it was the crying of one who wished to go on the war-path. He did not tell it, yet they knew it. And all the people went thither, as they wished to know why he was crying. And Wabaskaha told his story. "I went thither; but they did not restore my horses to me. We came very near being killed. And they asked me for gunpowder in the fall. The Pawnees said, 'Bring us gunpowder when you come.'" All of the people pitied Wabaskaha; they were sorrowful. The next day the chiefs, the braves, and, in fact, all the people, assembled. They filled a pipe. And Wabaskaha stretched out his hands in supplication towards the people; he touched their heads, and said as follows: "Pity ye me. Do for me just what you decide as to my case." And the chief took the sacred pipe and filled it. He said as follows: "If ye are willing for us to take vengeance on the Pawnees, put ye that pipe to your lips; and if ye are not willing, do not put that to your lips." And every man put the pipe to his lips, and smoked it. And the chief said, "Come! Make a final decision. Decide when we shall take vengeance on them." And one said as follows: "O war-chief, let us eat only this summer. Let us pray to the deity too, only this season. Let us take vengeance on them in the early fall." And four men were the war-chiefs; they were continually crying: by day and by night they were continually crying. They continued saying, "Wakanda, pity me. Help me in that about which I am in a bad humor." And when they went on the hunt in the summer, they were always crying. The four men did not eat during the days; water, too, they did not drink. When it was night they used to drink water and eat.

At length they came back to their village, here on Omaha Creek. "Ho! Come, it is enough. Let us go," said they. And they went out of the village. Very early in the morning all the men went on the war-path. When they went, behold, some Dakotas came to the village; they came with tobacco to the Omaha village. They were seven. "You have come to-day when every one has gone on the war-path," said those who remained in the village. The Dakotas did not go back to their land. They spoke of going to those who had gone on the war-path. They said as follows: "When the rest come, you will please tell them." They referred to the Dakotas. And the seven Dakotas departed, following the Omahas who had gone on the war-path. The Omaha war party having gone, arrived at length at the Pawnee village. They arrived at the outskirts of the village when day was near. Having desired to attack them, they stood at the outskirts of the village. At length, when it was day, they attacked the Pawnees. The Pawnees said, "Really! though we are attacked, they are Kansas. After firing a number of shots, they will go homeward." At length, having reached the village, behold, they were Omahas. And the Pawnees knew the Omahas. They contended with them. Though they fought them, they killed some on each side: some Pawnees were killed, and some Omahas were killed. At length the Omahas pressed

very close upon the lodges. At length when they arrived at the village, behold, the lodges were of earth. Thrusting holes through the earth-lodges, they were setting them afire. When one Pawnee lodge had holes thrust through it, the Pawnees standing inside went out and fled, going to a lodge elsewhere. A great many Pawnees were shot down. And as the Pawnees were almost exterminated, very few lodges were left after the slaughter. They deprived the Pawnees of every horse. And all the seven Dakotas who followed the war-party were killed. Two Crows' grandfather was also killed.

THE FIRST BATTLE BETWEEN THE OMAHAS AND THE PONKAS AFTER THE DEATH OF BLACK BIRD.

RELATED BY A^{PA}LAŃGA.

Díxe égaⁿ-biamá. Hégaĵi t'á-biamá. Gáqqaⁿ ačai tē hā jé uné.
 Small-pox they were so, they say. Not a few they died, they say. Migrating they went, buffalo to hunt.

Pañ'ka amádi ahí-biamá. Jé wáčatai tē Pañ'ka amá. Kī fé-ma cétaⁿ
 Ponkas at the they arrived, they say. Buffalo ate them Ponkas the (sub.). And these that far

díxe iⁿ'tcaⁿ giniⁿ' tē naⁿpéhii tē Umaⁿ'haⁿ amá; uŋíqci'age égaⁿ maⁿčín'i tē. 3
 small-pox now recovered when were hungry Omahas the (sub.); indisposed somewhat they walked.

Aⁿwaⁿ'čate tai-égaⁿ caŋgáčai, á-biamá Umaⁿ'haⁿ amá. Í-bajíi-gă, á-biamá
 We eat in order that we go to you, said, they say Omahas the (sub.). Do not come, said, they say

Pañ'ka amá. Díxe wáčaaⁿ'hne tai. Nă! caⁿ' aⁿwaⁿ'čatai ŋi, aŋgági tai
 Ponkas the (sub.). Small-pox you will leave with us. Psha! at any rate we eat when, we will be coming back

uqčé, á-biamá Umaⁿ'haⁿ amá. Ědi ačá-biamá. Í-bajíi-gă há, á-biamá 6
 soon, said, they say Omahas the (sub.). There they went, they say. Do not come! said, they say

Pañ'ka amá. Wakíd 'íča-biamá. Kī Umaⁿ'haⁿ aká djúba ahí-biamá.
 Ponkas the (sub.). To shoot at them they threatened, And Omahas the (col. sub.) a few arrived, they say.

Díxe cti wakéga áhigi weát'ai Umaⁿ'haⁿ amá. Pañ'ka-má wakéga-báji
 Small-pox too sick many died to us Omahas the (sub.). The Ponkas sick not

ú-t'aⁿ aⁿt'é tai, á-biamá Pañ'ka amá. Ké, maqúde wapé agčáčiⁿ í tai. 9
 wounds we die will, said, they say Ponkas the (sub.). Come, gunpowder weapons having let them come.

Učá maŋgčiⁿ'i-gă, á-biamá. Ú-t'aⁿ aⁿt'é tabacé, á-biamá Umaⁿ'haⁿ amá.
 To it begone ye, said they, they say. Having wounds we must die, said, they say Omahas the (sub.).

Umaⁿ'haⁿ amá ě'di ačá-biamá Pañ'ka ŋi čaⁿ'di. (Ųáciqti-égaⁿ iⁿc'áge aká
 Omahas the (sub.) there went they say Ponka village to the. (A long time ago old man the

učai.) A-í-bi čaⁿ'ja wákičá-biamá. Jíi ké' ctē ě'di égaⁿ wáca-biamá; 12
 told it.) They approached, they say though they attacked them, Lodges the even directly they deprived them of, they say;

edádaⁿ ačín'i gē giaⁿ'ča-biamá, bčúgaqti. Múwahegabají-biamá. Djúbaqtcí
 what they had the they abandoned theirs, everything. They shot down many of them, Very few

umúcta-biamá Pañ'ka amá Umaⁿ'haⁿ-hébe améde gí amá; niníba ačín'
 remained from shooting, Ponkas the (sub.). Omaha part he was, but he was returning; pipe having

- x̄ibaqa agí amá; maja' úda' gáxe aqí' gí amá. Batcife í amá. Iqa'-
 face to face he was they land good to make having he was they Forcing his he was com- Had
 coming say; it coming say. way in ing, they say.
- ckaqa-biamá Uma'ha' aká. Uma'ha' aká gá-biamá: Ja'ckáha, qagqí tē,
 him for a nephew, Omaha the Omaha the said as follows, Sister's son, you have as,
 they say (sub.). they say: another come back
- 3 ca' hā, á-biamá. Na'bé wábaha qé amá x̄i, Uma'ha' aká niníba aqí'
 enough said he, they Hand motioning he they when, Omaha the pipe having
 say. went say (sub.)
- gi ta' man'dehi íjahá-bi ega', t'éqa biamá. Cí ca' ákikíqa ma'qín'-biamá.
 he who spear thrust at having, he killed him, they Again still fighting one they walked, they say.
 came with, they say say. another
- Égiqe Pañ'ka wi' í amá. Ké, cénawaqáqē onai. Cañ'gaxai-gā, á-biamá.
 At length Ponka one was they Come, you are going to destroy us. Cease ye, said he, they
 coming say. say.
- 6 Ca'ckaxe te, aí aqa+! á-biamá i'c'áge íekíqē aká. Niníba háci ti ta' é
 You are to cease, he says indeed! said, they say old man crier the Pipe later he who that
 (sub.). came,
- ina'cta'-biamá. Cañ'gaxá-biamá. Pañ'ka djúbaqtcí uctá-biamá.
 they stopped for, they say. They ceased they say. Ponkas a very few remained, they say.

(The following is a version of the latter part of the above paper, which was dictated in 1881 by Frank La Flèche, who obtained it from Aⁿba-hebe, the general historian of the Omahas, a man who is over eighty years of age, and older than Aⁿpa'-aŋga:)

- Pañ'ka amádi Uma'ha'-hébe wi' ma'qín'í tē. Kí Uma'ha' amá íi
 Ponkas by the Omaha part one he walked. And Omahas the (pl.) were coming
- 9 tē waná'a'-bi x̄i, Íwakiqa-bajji-gā. Wakidai-gā, á-biamá. Kí Uma'ha'
 the he heard them, when, Cause ye them not to be Shoot at them, he said, they And Omahas
 they say coming. say.
- amá giná'a'í tē. Kí wákiqai tē'di Pañ'ka-má 'ágqawáqai tē. Gañ'ki
 the heard it of him. And they fought when Ponkas the they made them suffer. And
 (sub.) (ob.)
- Pañ'ka amá x̄ibaqa niníba aqí' a-í tē. Kí Uma'ha' amá gáí tē:
 Ponkas the face to face pipe having were coming. And Omahas the said as fol-
 (sub.) lows:
- 12 Uma'ha'-hébe qínké, íjaje qadaí tē, é waqá'ii tēdihí x̄i, múa'qicta' taíte,
 Omaha part he who, his name they called it, that you give to it occurs when, we finish shoot- shall,
 us ing
- aí. Kí uqí'agái tē Pañ'ka amá. Cí píqti Uma'ha' amá wákiqai tē. Kí
 they And refused Ponkas the Again anew Omahas the fought them. And
 say. (sub.) (sub.)
- wasísigē-qti'a'í qé Uma'ha'-hébe Pañ'ka amádi úqiqē ma'qín' amá. Kí
 active very this Omaha part Ponkas by the a refugee he walked the one And
 who.
- 15 iqa'cka eqá-qti amá ágikipai tē. Kí iqa'cka qín nañ'gipá-biamá. Kí
 his sister's his real the he met his. And his sister's the he feared to see his, they And
 son (mv. sub.) son (mv. ob.) say.
- waha'ái tē. Ani'ja ka'bqa. Qá'eañ'gíqá-gā, aí tē Qí-eja, qá'ea'qac-
 he prayed to him. I live I wish. Pity me, your relation, he said. You, on the have you pitied
 other hand, me
- áda', aí tē iqa'cka aká. Gañ'ki-man'dehi íjahá-biamá. Kúsandé'qti iqa'-
 I said his sister's the And spear he pierced him with, Through and through he
 son (sub.) they say.
- 18 qai tē. Cí Pañ'ka niní ují aqín a-í amá Uma'ha'-mádi. Kí cañ'gaxai tē.
 placed him. Again Ponkas tobacco put in having were they Omahas to them. And they ceased.

NOTES.

399, 13. muwahegabaji-biama. There was a strong emphasis on the first syllable when the story was told.

399, 13. djubaqtei, pronounced dju+baqtei by the narrator.

400, 7. ina^acta^a-biama. This refers to moving to and fro of the combatants who were on foot.

TRANSLATION OF A^NPA^N-JA^NGA'S VERSION.

The Omahas had the small-pox, and many died. They migrated, and went on the buffalo hunt. They arrived at the place where the Ponkas were. The Ponkas ate buffalo meat. And these Omahas, who had now recovered from the small-pox, were hungry, and so they were indisposed to make any exertions. "We go to you that you may eat," said they. "Do not come. You will give us the small-pox," said the Ponkas. "Psha! we will eat at any rate, and we shall soon be coming back," said the Omahas. They went thither. "Do not come," said the Ponkas, who threatened to shoot at them. And a few of the Omahas arrived there. Many of our Omahas had died from the small-pox. "Let us Ponkas die from wounds, when we are not sick. Come! Begone and tell them they can come with powder and weapons," said the Ponkas. "We must die from wounds," said the Omahas. The Omahas went to the Ponka village. (The old man told it a very long time ago.) When the Omahas approached, they attacked the Ponkas. Immediately they made the Ponkas abandon even the lodges which were there, and the Ponkas left all of their possessions. The Omahas shot down a great many of them. A very few Ponkas survived. A half-Omaha was coming back to us, forcing his way through the ranks of the combatants, and bringing a pipe. He was coming to make peace. An Omaha had him as a sister's son. The Omaha said as follows: "Sister's son, it is well that you have come home." When the Ponka extended his hand, as if to give it to him, the Omaha thrust a spear at the one who brought the pipe, and killed him. And still they continued fighting one another. At length a Ponka was approaching. "Come! you are going to destroy us. Cease it," said he. "He says, indeed, that you are to cease!" said the old man who was the crier. They stopped, owing to the act of him who came afterwards with the pipe. They ceased. A very few Ponkas remained.

TRANSLATION OF A^NBA-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 AⁿPAⁿ-LANⁿ'GA.

- Umaⁿ'haⁿ amá nudaⁿ' ačá-biamá wañ'giče. Déčaⁿ'ba wadaⁿ'be ačaiⁿ tē.
 Omahas the (sub.) to war went, they say all. Seven to see went.
- Nudaⁿ'hañga aká Cáčewačē ijáje ačaiⁿ tē. Núdaⁿ'hañgá, jí d'úba déčaⁿ'ba
 War-chief the (sub.) Cáčewačē his name he had it. O war-chief, lodge some seven
- 3 édi tē, é učá mañgčaiⁿ'i-gā, á-biamá Cáčewačē aká. Či áhigi-ma-řataⁿ
 there the, that to tell begone ye, said, they say Cáčewačē the (sub.). Again the many from
- atí-biamá. Núdaⁿ'hañgá, wágazuaⁿ'ča aňgáti há, á-biamá. Wadaⁿ'bají-
 they came, they O war-chief, we correct it we have said they, they Not to see
 say. come say.
- wákičá-biamá jí ké. Ké! učá mañgčaiⁿ'i-gā. Jí déčaⁿ'bai. Wanáqčaiⁿ'i-gā,
 he caused them, they lodges the Come! to tell it begone ye. Lodge they are seven. Hasten ye,
 say, (line of.).
- 6 á-biamá. Atí-biamá áhigi amá (Umaⁿ'haⁿ amá). Haⁿ-ímaⁿ'čaiⁿ é'di ačá-
 said he, they Came, they say many the (sub.) (Omahas the). Night walking at there they went
 say.
- biamá. Ě'di řaň'gēqtci ahí gaⁿ'ča-biamá. Cétaⁿ áhigii tē ukígča-bají-
 they say. There very near to arrive, they wished, they So far they were the they had not told
 say. those with them,
- biamá; ákinaqčá-biamá Umaⁿ'haⁿ amá Ědíqtci ahí-biamá. Ěgiče, řihuřaⁿ
 they say; hid it from their party, Omahas the (sub.). Just there they arrived, they Behold, smoke-holes
 they say. say.
- 9 cábe ké amá, hégaji. Núdaⁿ'hañgá, hégaji amá čaⁿ'ja, aňgáti aⁿ'čictaⁿ'i há.
 distant lay they say, not a few. O war-chief, not a few they though, we have we have
 black are come finished
- Caⁿ' wañ'gakíča tai, á-biamá nudaⁿ'hañga áji amá wiⁿ' aká. Jí řaⁿ'ha
 At any let us contend with said, they say war-chief different the one the Lodge border
 rate them, (pl.) (sub.).
- kēdíqtci miⁿ'dé ačá-biamá; gčēba-naⁿ'ba čaⁿ'čaⁿ' naⁿ'bé ukígčaⁿ miⁿ'dé ačá-
 just at the crawling they went, they by twenties hand holding one another crawling they went
 say;
- 12 biamá. Qčaijqtciⁿ' wagčade ačá-biamá, řinaⁿ'daⁿ ačá-biamá. Nudaⁿ'-
 they say. Very quietly creeping up on they went they pushing them- they went, they War-
 them say, selves with their feet say.
- hañga wačixabe ačaiⁿ'-biamá, Giaⁿ'ha-bi ijáje ačaiⁿ'-biamá. Wétiⁿ ačaiⁿ'-
 chief sacred bag he had it, they say, Giaⁿ'ha-bi his name he had it, they say. Striking- he had it
 instrument
- biamá, wéaqčade wétiⁿ gáxe, waqúbe gáxe čizá-biamá. Jí čaⁿ' dubaⁿ'
 they say, war-club with striking- he sacred thing he he took it, they say. Village the four times
 iron point instrument made it. made it. (ob.)
- 15 gaⁿ'-biamá (ágaizá-biamá). Makaⁿ' waqúbe gáxe čická-biamá dubaⁿ'.
 so, they say (he brandished it towards, Medicine. sacred thing he he untied, they say four times.
 they say.) made it
- Jadé té'řa čéčē gaxá-biamá. Jadé eřá gahíč ačé gáxai tē. Makaⁿ' té'řa
 Wind to the to send he made it, they Wind its wafting it to go he made it. Medicine to the
 it off say.
- ahí ři, wajiⁿ' gisíčaji wáxai tē, wapé gisíčaji wáxai řáčiⁿ'-má. Jí
 arrived when, disposition not to remember he made them, weapons not to remember he made the Pawnees. Lodge
 them

ʔaⁿha a-i-jaⁿ-ma maⁿ wiⁿ ʔidaⁿ ʔéʔa-biamá. Cétaⁿ ugáhanaʔáze amá.
 border those who ap- arrow one he sent away by they say. So far darkness they
 proached and lay pulling (the bow) say.
 Maⁿ ké waʔíónajī amá. Wackaⁿ ákigʔaji atí-hnaⁿ-biamá, jiji. Jí ʔaⁿha
 Arrow the not visible they To do his commanding they came, they say, whis- Lodge border
 say. best one another pering.
 ké ecaⁿqteci a-i-jaⁿ-biamá, bispé. Égiʔe aⁿba aká ugaⁿba amá. Maⁿ wiⁿ 3
 the very near to they approached and crouch- At length day the gave light they Arrow one
 lay, they say, ing. (sub.) say.
 ʔidaⁿ ʔéʔa-biamá. Waʔíóna. ʔéké waqúbe ké dubaⁿ ágaíʔai té waⁿbaⁿ-
 he sent away by they say. It was visible. This sacred thing the four times he bran- when he gave the
 pulling (the bow) they say. (ob.) (ob.) towards attacking cry
 biamá. Dubaⁿ té baⁿ-bi ʔi, hau! kída-biamá. Wákiʔa-bi égaⁿ, wapé
 they say. Four times the he called, when, well! they shot at it, They contended with having, weapon
 they say. they say.
 gʔíze-ma ʔáʔiⁿ-má jaⁿt'e-má cti, caⁿcaⁿ wáqʔi-biamá. Wa'ú-ma cti waté 6
 those who took the Pawnees those sound too, without they killed them, The women too clothing
 theirs asleep stopping they say.
 nuʔáʔiⁿ naⁿónúde-hnaⁿ-biamá; haⁿégaⁿtce ʔáhaⁿ waté gʔí'a-hnaⁿi té. Jí
 naked slipped off regularly they say; morning they arose clothing they failed to fasten Lodges
 as they ran they say; regularly.
 ké wáce wáʔiⁿ-biamá; ákusande wáʔiⁿ-biamá ʔáʔiⁿ-má. Íyidehiⁿhiⁿqti
 the making they had them, through and they had them, the Pawnees (ob.). Just like pillows on
 (line of) them they say; beyond they say one another
 abandon
 t'éwaʔa-biamá, wapé gisíʔa-báji egaⁿ. ʔíqʔe égiⁿ iʔa-biamá, úbaaze. 9
 they killed them, weapons they did not because. Canes headlong they went, they they were
 they say, remember say, scared into.
 Átacaⁿ gaⁿ iha-biamá. Jí ʔaⁿ cī úgidaazá-biamá. Édíhi ʔi, wapé
 Beyond that so they passed, they Village to the again they scared them into their, They when, weapons
 say. they say.
 gʔíʔai té ʔáʔiⁿ amá. Édíhi ʔi, t'éwaʔe-hnaⁿi Umaⁿhaⁿ má. Djúba umúcte
 took their Pawnees the At that when, they killed them the Omahas (ob.). A few remained
 (sub.) time regularly from shooting
 ahíi té, wajiⁿ-píbaʔi ʔáʔiⁿ-má. Áhigi t'ékiʔai. Cáʔewaʔé égiʔe t'éʔa- 12
 arrived they when, in a bad humor the Pawnees. Many they killed Cáʔewaʔé at length killed
 one another.
 biamá, ʔáʔiⁿ amá. Cáʔewaʔé t'éʔai, aí, aʔa+. Caⁿckaxe taí, aí, aʔa+,
 they say, Pawnees the (sub.). Cáʔewaʔé is killed, he says, indeed. Enough you do will, he says, indeed,
 á-biamá. Cañ'gaxá-biamá. Caⁿ cañ'ge, ʔíha, waʔáte gʔúbaqti, wenáce
 said he, they They ceased, they say. Yet horse, tent-skin, food all, snatching
 say. from them
 'iⁿ agí-biamá.
 car- they were coming
 rying home, they say.

NOTES.

This fight occurred when the father of Aⁿpaⁿ-ʔaŋga was a boy.

402, 2. nudaⁿhaŋga, etc. Cáʔewaʔé is the leader of the seven scouts.

402, 14. weaʔade, 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. ʔi ʔaⁿ. As the Pawnees do not camp in a circle, this is probably intended for "ʔii ké."

403, 2. akigʔaji. Aʔigʔaji—Frank La Flèche. So he makes uʔigʔaⁿ, instead of ukigʔaⁿ, 402, 14.

403, 8. iyidehiⁿhiⁿqti, a verb from iyidehiⁿ, which is derived from the noun ibehiⁿ, a pillow.

TRANSLATION.

All of the Omahas went on the war-path. Seven went as scouts. The leader of the party was Cačewačë, 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 Cačewačë, "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 Cačewačë. 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 Giaⁿha-bi had a sacred bag. He used a wéaqčade as a weapon; he made it a sacred thing and used it. He did so four times towards the lodges; he brandished it towards them. Four times he untied the medicine which he had made sacred. He caused the wind to send it off to the place; he made the wind waft the odor towards the lodges. When the medicine arrived at the place, it made the Pawnees forget their warlike temper; it made them forget the weapons. One of those who approached the outskirts of the village and lay there, pulled his bow and sent an arrow with all his might. It was still dark, and the arrow was not visible. They continued coming and commanding one another to make every effort, speaking in whispers. They approached very near to the outskirts of the village, and lay there crouching. At length the day gave light. Giaⁿha-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 Cačewačë. "He says, indeed, that Cačewačë 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^{npa}-JAŅGA.

Ākikiĵi-biamá. Umaⁿ/haⁿ amá ctī gaqqaⁿ ačá-biamá, Pañ'ka amá ctī
 Two tribes came together, Omahas the too moving in a went, they say, Ponkas the too
 they say. (sub.) body
 gaqqaⁿ ačá-biamá, Ní-ubčáča ké'ia. Jéga kiĵaⁿ/ba-bi egaⁿ, watčigaxá-
 moving in a went, they say, Niobrara at the. New they saw one because, they danced
 body another, they say
 biamá. Pañ'ka wiⁿ/ wanác utiⁿ-biamá. Pañ'ka wiⁿ/ wanáča-biamá. Útiⁿ 3
 they say. Ponka one as a police- hit him, they say. Ponka one was a policeman, they Hit
 man say.
 amá ákikičá-biamá. Pañ'ka amá éwaⁿ gaⁿ, Umaⁿ/haⁿ amá wénaxičá-biamá.
 they contended they say. The Ponkas being the as, Omahas the attacked them they say.
 who together cause (sub.)
 Jí kě, cañ'ge ctī, edádaⁿ ačīⁿ/i, caⁿ/ bčúgaqti wáča-biamá. Či wačístube
 Lodge the ponies too, what they had, in fact all they made them Again to spread the
 (col.), abandon, they say. hands before them
 ačí-biamá ĵibačča. Kī Wacúce ičádi aká Pañ'ka amáča ahí-bi egaⁿ, náčče 6
 they were com- face to face. And Wacuce his the Ponka at the arrived, having, a captive
 ing, they say father (sub.) they say
 čizai tě. Či wačístube ačīⁿ/ a-í-biamá Umaⁿ/haⁿ čaňkáča. Gaⁿ/ majaⁿ/
 he was taken. Again to spread the having they were com- Omahas to the. And land
 hands before them him ing, they say
 údaⁿ gaxá-biamá.
 good they made it, they
 say.

NOTE.

A^{npa}-jaŅga 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-jiŅga, who was captured by the Ponkas at the beginning of this battle. Gahige-jiŅga was then very young: A^{npa}-jaŅga said that it occurred when the former was a "cenujiŅga-qtcī," a very young man; Sanssouci said that Gahige-jiŅga 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-jiŅga, who was restored to his people.

TRANSLATION.

The Omahas and Ponkas came together, and traveled together when going on the hunt along the Niobrara River. They danced because they saw one another anew after a separation. A Ponka, who acted as a policeman, hit an Omaha. The Ponka was a policeman. They who struck contended together. The Ponkas being the cause, the Omahas attacked them, forcing them to abandon their lodges, ponies, and, in fact, all which they had. And the Ponkas were coming with their faces towards our people, to petition to them. And the father of Wacuce having arrived at the Ponka camp, he was taken captive. And they were bringing him to the Omahas to petition for peace. And they made peace.

BATTLE BETWEEN THE OMAHAS AND THE DAKOTAS.

DICTATED BY AⁿPAⁿ-LAŅGA.

- Aⁿjin'ga tē'di ɣé wanáse újawaqti gɣiⁿ'i tē Umaⁿ'haⁿ amá. Égiɣe
 Me small when buffalo surrounding very pleas- sat Omahas the (sub.). At length
 them antly
- nudaⁿ' aɣá-bi, ai awána'aⁿ', Caaⁿ' taⁿ'waŋɣaⁿ dēɣaⁿbaha, hégabaji. Jáɣiⁿ
 to war went, they I heard them, Dakotas tribe in seven places, not a few. Pawnees
 said
- 3 wákiɣa ahíi tē, ukít'ē íbɣaⁿqti aɣíi tē, u'éɣa aɣíi tē baɣeɣe amá. Kí d'úba
 to contend they arrived, foe very full of they were scatter- they were gentes the And some
 with them coming back, ing coming back (sub.).
- uhé éawaɣai aɣíi amá waɣate gaⁿ'ɣai, waɣate 'íɣa-biamá. Umaⁿ'haⁿ gaɣé
 they passed directly they who re- food they desired, food they spoke of, Omahas turning
 toward us, when on turned to us they say. aside
 their way
- híi tē ɣábɣiⁿqti-égaⁿ. T'éwaɣa-báji gaⁿ'ɣai tē, wanác útiⁿ tē. Wapé wékida-
 arrived about three. Not to kill them they desired, they hit them as soldiers. Weapons they did not
- 6 báji; ɣéɣutaⁿ-ma éwayi'aⁿ'i tē, Umaⁿ'haⁿ wakída-biamá. Wákiɣai tē Umaⁿ'haⁿ
 shoot at those from this they brought it on Omahas shot at them, they say. Contended with Omahas
 them with; place themselves, them
- amá; t'ékiɣai tē. Caaⁿ' wábaaze aɣai, djúba-ma gaⁿ'. Ucté ké'ɣa ukíɣa
 the they killed one Dakotas were scared they those who were as. The rest to the to tell one
 (sub.); another. went, few another
- aɣá-biamá. Atí-biamá gɣúbaqti. ɣé Gahíge-jin'ga Caaⁿ' íe ɣapi. Aⁿ'waⁿ'-
 they went back, They came, they all. This Gahige-jin'ga Dakota speech talked We
 they say. say well.
- 9 ɣate tai-égaⁿ aŋgáɣii, é íɣa-biamá Caaⁿ' amá. Ukít'ē tē weábɣaⁿ aŋgáɣii,
 eat in order to we were to say sent hither, Dakotas the Foreigners tho we are sa- we have come
 coming back, they say (sub.). tiated with back,
- é íɣa-biamá. Caⁿ' ɣigaⁿ'ɣa-báji égaⁿ'i ɣaⁿ'ja, wawáɣakíhna ckaⁿ'hnai,
 to say they sent hither, In fact not desiring you it was so though, you contend with us you wish,
 they say.
- á-biamá. Gahíge-jin'ga aká gá-biamá: Maⁿ'ciatahá maŋɣiⁿ'i-gá, á-biamá.
 said they, they the said as follows, Further off begone ye, said he, they
 say. Gahige-jin'ga (sub.) they say:
- 12 Ákiágɣai há, níkaciⁿga áhigi. Caaⁿ' amá, Umaⁿ'haⁿ djúba égaⁿ, aⁿ'he wáɣiⁿ
 They had gone men many. Dakotas the Omahas few as, fleeing they had
 back again (sub.), them
- aɣai wéahide, wáctaŋkai égaⁿ. Jí tē wéahide giaⁿ'ɣai Umaⁿ'haⁿ amá.
 they went far away, tempting them like. Lodge the far away left theirs Omahas the
 back (sub.).
- Égiɣe áhigi atí-biamá, Caaⁿ' amá taⁿ'waŋɣaⁿ cáɣe amá é'di ahí-biamá.
 At length many came, they say, Dakotas the tribe six the (pl.) there arrived, they say.
- 15 Wénaxiɣá-biamá Umaⁿ'haⁿ-má. Jí ɣaⁿ'ɣa aⁿ'ha-bi ɣaⁿ'ja wékiɣibɣaⁿ'-biamá,
 They attacked them, they the Omahas (ob.). Village to the they fled, though they were mixed with one
 say they say another, they say,
- áhigi átacaⁿ. Gaⁿ' hégaji t'éwaɣá-biamá Umaⁿ'haⁿ-má. Caŋgáxe-ba ckaⁿ'-
 many more than. And not a few they killed them, they say the Omahas (ob.). They ceased and motion.

aji najiⁿ-biamá. Ii ^{less} ^{they stood, they say.} ^{Village} ^{the} ^(when) ^{having} ^{they} ^{when} ^{Omahas} ^{horse} ^{sat on} ^{were coming} ^{gitádě} ^{wáfiⁿ} ^{a-íi} ^{tě'di} Umaⁿ'haⁿ cañ'ge-ágfiⁿ-
 báji-má áhigi cénawaⁿcaí ^{not those many} ^{they destroyed them} ^{around} ^{running.} ^{And} ^{the Omahas} ^{horse} ^{one} ^{tě} ^{úfiⁿ} ^{nañ'ge.} Caⁿ' Umaⁿ'haⁿ-má cañ'ge áki-
 gⁿáha ágfiⁿ-hnaⁿ'-biamá. Gaskí ^{on it with} ^{sat on} ^{regu-} ^{they say.} ^{Nearly dead} ^{the} ^{they took} ^{regu-} ^{they say} ^{rela-} ^{his;} ^{two} ^{another} ^{say.} ^{from shortness} ^(mv. ob.) ^{their} ^{larly} ^{tions} ^{gⁿáze-hnaⁿ'-biamá} ^{éčě} ^{ejai;} ^{naⁿbá} 3
 cañ'ge ágfiⁿ xī, cī wiⁿ' ^{horse} ^{they sat} ^{when, again} ^{one} ^{tail} ^{he held} ^{regu-} ^{they say,} ^{they were} ^{they fled} ^{when.} ^{And} ^{scared off} ^{sin'de} ^{uⁿcaⁿ'-hnaⁿ'-biamá,} ^{wábaaze} ^{aⁿ'hai} ^{tě.} Caⁿ'
 ukíkiji-ma wiⁿ' ^{those nearly} ^{re-} ^{one} ^{he was} ^{killed} ^{if,} ^{He is held} ^{this one} ^{the} ^{heard it,} ^{having,} ^{he stopped} ^{running;} ^{tě;} ^{ukíkiji-} ^{ma} ^{wiⁿ'} ^{těčai} ^{xī'ji,} ^{Uⁿcaⁿ'i} ^{hă,} ^{čéja} ^{taⁿ,} ^{na'aⁿ'-bi} ^{egaⁿ'}, ^{naⁿctaⁿ'i} ^{tě;}
 ẽ'di aⁿá-biamá, waⁿ'daⁿ ^{there} ^{he went, they say,} ^(the two) ^{they were always} ^{killed.} ^{Old man} ^{one,} ^{Your son} ^{is killed} ^{tě.} Iⁿc'áge wiⁿ', ^{čijiñ'ge} ^{těčai} ^{hă,} 6
 é uⁿcaí xī, Hau! anaⁿ'ctaⁿ tá minke, á-biamá. Ẽ'di aⁿá-biamá. Ákicuga
 bazaⁿ' ^{that they} ^{when,} ^{Ho!} ^{I stop} ^{running} ^{will} ^{I who,} ^{said he, they} ^{There} ^{he went, they say.} ^{Standing thick} ^é ^{uⁿcaí} ^{xī,} ^{Hau!} ^{anaⁿ'ctaⁿ} ^{tá} ^{minke,} ^{á-biamá.} Ẽ'di aⁿá-biamá. Ákicuga
 aⁿgáxe ^{pushing} ^{right in} ^{he had} ^{gone, they say.} ^{Also} ^{he was} ^{killed.} ^{At length} ^{they stopped} ^{pursuing,} ^{Let} ^{among} ^{égiñ} ^{áiača-biamá.} ^{Edábe} ^{těčai} ^{tě.} Égiče ^{naⁿctaⁿ'-biamá.} ^{Caⁿ'-}
 aⁿgáxe ^{us cease,} ^{said they, they} ^{say.} ^{The Omahas} ^{were shot down in} ^{great} ^{numbers.} ^{To talk} ^{they spoke of,} ⁹ ^{taí,} ^{á-biamá.} ^{Umaⁿ'haⁿ-má} ^{múwahega-báji.} ^{Ukíe} ^{'íča-biamá,}
 Gahíge-jin'ga. Añgúfikie ^{Gahíge-jin'ga (ob.)} ^{We talk to you} ^{we will.} ^{Dúdiha} ^{í-gă,} ^{á-biamá} ^{Caaⁿ'} ^{amá.} ^{This way} ^{come,} ^{said, they say} ^{Dakotas} ^{the.}
 Gahíge-jin'ga ^{Gahíge-jin'ga} ^{aká} ^{jú-hnaⁿ} ^{ejáha} ^{aⁿcaí} ^{tě,} ^{Caaⁿ'} ^{wiⁿ'} ^{cañ'ge} ^{ágfiⁿ} ^{ukíe} ^{ẽ'di} ^{the body alone} ^{thither} ^{he} ^{when,} ^{Dakota} ^{one} ^{horse} ^{sitting} ^{to talk} ^{there} ^{to him} ^(sub.) ^{went} ^{on} ^{to him}
 ahíi ^{arrived.} ^{tě.} ^{Ukíkiai} ^{tě.} ^{Caaⁿ'} ^{áji} ^{wiⁿ'} ^{názaža} ^{gⁿfiⁿ'}, ^{ágata} ^{gⁿfiⁿ'}. ^{Wágata} 12
 gⁿfiⁿ' ^{he who was} ^{sitting} ^{he saw} ^{as,} ^{the Omahas} ^{one} ^{detecting} ^{he sent it away} ^{That} ^{those who are} ^{beyond} ^(ob.) ^{daⁿ'bai} ^{égaⁿ,} ^{Umaⁿ'haⁿ-má} ^{wiⁿ'} ^{wéčě} ^{čéčai} ^{tě:} ^{Cé} ^{átaja-ma}
 wiⁿ' ^{one} ^{aiming at} ^{he sits.} ^{Stop standing} ^{said he, they} ^{Dakota} ^{the shooting} ^{he sent} ^{when} ^{he killed} ^{you} ^{(there),} ^{say.} ^(sub.) ^{at him} ^{it this way} ^{him} ^{áfiⁿgata} ^{gⁿfiⁿ'}. ^{Naⁿctaⁿ'-gă,} ^{á-biamá.} ^{Caaⁿ'} ^{aká} ^{kíde} ^{íčai} ^{tě} ^{těčai-}
^{biamá.} ^{Gahíge-jin'ga} ^{ána'aⁿji} ^{áhaⁿ,} ^{á-biamá} ^{Umaⁿ'haⁿ} ^{aká,} ^{Čiáctañkaí,} 15
 ehé, ^{I say,} ^{he said.} ^{They ceased.} ^{That they stopped} ^{pursuing by} ^{means of} ^{they ceased.} ^{The Omahas} ^{thir-} ^{ehé,} ^{ái} ^{tě.} ^{Cañ'gaxai} ^{tě.} ^Ẽ ^{ínaⁿctaⁿ'} ^{cañ'gaxai} ^{tě.} ^{Umaⁿ'haⁿ-má} ^{gⁿčéba-}
^{čábčaiⁿ} ^{áta} ^{těwačai} ^{tě} ^{wañ'giče.} ^{Haⁿ'} ^{agíi} ^{tě} ^{cañ'gaxai} ^{tě.} ^{Ucté} ^{amá}
^{ty} ^{beyond} ^{they killed them} ^{all.} ^{Night} ^{it was} ^{when} ^{they ceased.} ^{The rest} ^{čábčaiⁿ} ^{áta} ^{těwačai} ^{tě} ^{wañ'giče.} ^{Haⁿ'} ^{agíi} ^{tě} ^{cañ'gaxai} ^{tě.} ^{Ucté} ^{amá}
^{íi} ^{čáⁿ} ^{giqádě} ^{agíi} ^{tě.} ^{vil-} ^{the} ^(when) ^{near} ^{they were} ^{lage} ^{to their} ^{coming home.}

NOTES.

Mawadaⁿčⁱn (Mandan) was a boy at the time of this battle, which occurred about A. D. 1846. See Aⁿpaⁿ-qañga's account of the death of Mawadaⁿčⁱn's elder brother.

406, 2. deč^abaha, 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. Umaⁿhaⁿ gage hii te, etc. About three of the Dakotas turned aside from their homeward path, and came to the Omahas. They met some of the latter, who were driving their ponies. Wishing to show the Omahas what they had been doing to the Pawnees, the Dakotas hit them with their whips, striking them in soldier fashion. They did not wish to kill the Omahas. When they asked for some food, the Omahas misunderstood them. An Omaha fired and killed a Dakota.

406, 8. Ati-biamá gčubaqtⁱ, *i. e.*, all of that gens.

406, 9. e íč^a-biamá, from "e íč^ě, to send (the voice) hither in saying," referring to the other party. But "e č^ěč^ě," would refer to the party of the narrator: "to send (the voice) away in saying."

406, 14. taⁿwañgč^a cađe ama, the six remaining Dakota gentes, to whom the members of the other gens fled.

406, 16. hegajⁱ, pronounced he+gajⁱ by the narrator.

407, 1. ĭji č^a, the Omaha village. Gⁱqad^ě 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 "qad^ě." Caaⁿ ama (the Dakotas, understood), is the subject of wačⁱn a-ii; and the object is Umaⁿhaⁿ-ma, the Omahas, including "those Omahas who were not on horseback (Umaⁿhaⁿ cañge-agčⁱ-hajⁱ-ma)," and those who were mounted.

407, 2. učⁱcaⁿ nañge, shows that the pursuers were mounted, as nañge refers to the running of the ponies, not of the men. See "qaⁿčⁱn" in the Dictionary.

407, 10. Gahige-jiñga. Sanssouci said that he was killed in this fight; but that this story is about the death of another Omaha, Wasaapa, the father of Wadjepa. He, too, could speak Dakota; and he was of Ponka blood on the mother's side.

TRANSLATION.

When I was a boy the Omahas passed the time very pleasantly in surrounding the buffaloes. At length I heard that a great many belonging to the seven tribes of the Dakotas had gone on the war-path. They went to contend with the Pawnees, and they were returning in scattered detachments or bands, after getting their fill of killing the foe. Some of those who returned by way of our camp wished to get food, and they spoke about food. About three turned aside from the trail, and reached the Omahas. As they did not wish to kill the latter, they hit them as soldiers do. They did not shoot at them with their guns, and those from this place, the Omahas, bringing the trouble on themselves, shot at the Dakotas. The Omahas contended with them; they killed one another. The Dakotas were scared off, as they were few. They went back to tell the rest. They all came. This Gahige-jiñga talked the Dakota language well. The Dakotas called to us to speak of what had occurred: "We were coming back to eat. We had returned, having our fill of the foe. And though we did

not wish to injure you, you desired to contend with us." Gahige-jiūga said as follows: "Begone!" They had gone again, many persons. As the Omahas were few, the Dakotas fled, drawing the former far away in pursuit, tempting them, as it were. The Omahas left their lodges at a distance. At length many Dakotas came, the others having arrived at the camp of the six tribes. They attacked the Omahas, who fled towards their village in great disorder. They killed many of the Omahas. The Dakotas ceased pursuing and stood still. When the Dakotas chased the Omahas close to their village, they ran around the fugitives, and destroyed many of those who were not on horseback. Some of the Omahas who were mounted took men behind them, and each had a third man clinging to the horse's tail. If any one heard that his relation was killed or captured, he stopped his flight, and went to him, both dying together. When they told one old man, "Your son has been killed," he said, "Ho! I will stop running." He went thither. He went headlong, pushing in among the combatants, who were standing very thick. He perished with his son. At length they stopped pursuing. "Let us cease," said the Dakotas. The Omahas were shot down in great numbers. The Dakotas spoke of talking to Gahige-jiūga. "We will talk to you. Come this way," said the Dakotas. When Gahige-jiūga went thither on foot, one Dakota, who was mounted, came there to talk to him. They talked together. Another Dakota, who sat in the rear, was aiming at him. As the Omahas saw him who was sitting and aiming at Gahige-jiūga, one of them called over to their friend to make him aware of the danger. "Yonder sits one of those in the distance, aiming at you. Stop standing there." When the Dakota shot this way at him, he killed him. "Gahige-jiūga 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 MAWADAⁿŦIⁿ'S BROTHER.

RELATED BY AⁿPAⁿ-LAŦGA.

Wáqe-hébe aká Pañ'ka wa'ú wagčāⁿ'i. Pañ'ka amá údaⁿqti ačīⁿ'i.
 White man part the (sub.) Ponka woman married. Ponkas the (pl.) very good had him.
 Cīn'gajīn'ga wīⁿ' t'aⁿ'-biamá, nújīnga amá. T'é amá é cīn'gajīn'ga pahan'ga
 Infant one he had they say, boy they Died they that child before
 t'aⁿ'i tē. Nudaⁿ' ačē 'íčai tē Ŧāčīⁿ'áŦa. Ačai tē. Ŧí Ŧaⁿ'haqtci ecaⁿ' gčīⁿ'i 3
 he had it. To war to go hespoke of to the Pawnees. He went. Lodge very edge of near to he sat
 tē Ŧāčīⁿ' iⁿc'áge 'íčē akí-biamá Níkaciⁿ'ga áwatē ígčīⁿ' čīnké, á-biamá.
 when Pawnee old man to speak reached home, Person what thing is sitting by it, said they, they
 of him they say.
 Gáču atí gčīⁿ' čīnké, níkaciⁿ'ga wīⁿ', á-biamá. Ě'di ahí-bi Ŧí, égičē ēdedí
 In that he has he is sitting, person one, said he, they There they arrived, when, behold, he was
 place come they say. sitting there

- akáma. Najíha māsai égaⁿ, indé ɸaⁿ maⁿɸin'ka áɸahaqti gáxa-biamá. Ė'di
they say. Hair cut off as, face the (ob.) earth sticking tightly on he made it, they say. There
- ahí-bi egaⁿ, uɸaⁿ-biamá. Aɸiⁿ akí-biamá. Íwaⁿxá-biamá. Eátaⁿ maⁿhniⁿ
arrived, having, they held him, they say. They took him home, they say. They questioned him, they say. Why you walk
- 3 ä, á-biamá. Nudaⁿ maⁿbɸiⁿ; á-biamá. Edádaⁿ ukít'ě hniⁿ ä, á-biamá.
? said they, they say. On the war-path I walk, said he, they say. What nation you are ? said they, they say.
- Caaⁿ bɸiⁿ, á-biamá. Pañ'ka ctí hébe bɸiⁿ, á-biamá. ɸé hébai uxígɸa-
Dakota I am, said he, they say. Ponka too part I am, said he, they say. This he was he told not of a part
- bají-biamá; Umaⁿhaⁿ hébai uxígɸa-bají-biamá; wáqe hébai ctí uxígɸa-
himself they say; Omaha he was a part he told not of himself, they say; white man he was a part too he told not of
- 6 bají-biamá. Ė gátě uxígɸai xī, é Umaⁿhaⁿ hébai cī wáqe hébai uxígɸai
himself they say. That afore-said thing he told of himself if, that Omaha he was again white man he was a part he told of himself
- xī, níɸě tá-bi eɸégaⁿ xī, uxígɸa-bájii tě. T'éɸai tě hă; ánaⁿjín'gɸe gráxa-
if, they would let him live he thought when, he did not tell it about himself. They killed him; an upright frame they made for him
- biamá. Wa'ai ukétaⁿ gaⁿɸai égaⁿ wé'e isnaɸě usá-biamá níkaciⁿga taⁿ.
they say. Farming to gain they wished as hoe to grease with they burnt him, man the (std.).
- 9 Wat'éɸě úju aká ɸáɸiⁿ aká Ĩndé-snade ijáje aɸiⁿ-biamá. Caaⁿ uxígca tě
Murderer prin- the Pawnee the Face long his name he had they say. A Dakota he confessed himself
- Caaⁿ na'aⁿ-bi t'éɸai tě, gríɸa-bají-biamá. Taⁿwaŋɸaⁿ uɸéwiŋxiɸá-biamá.
Dakotas they heard it, they say he was killed when, they were sad, they say. Tribe they assembled themselves, they say.
- Ugín 'íɸa-biamá. Taⁿwaŋɸaⁿ d'éɸaⁿbahá-biamá. Uɸéwiŋxiɸá-biamá.
To seek theirs they spoke of, they say. Tribe in seven places, they say. They assembled themselves, they say.
- 12 Ágaɸɸaⁿqti ėdi a-í-biamá. ɣaŋ'ge atíi tě hă. Wa'ú cín'gajín'ga edábe
Just as when mov- there they approached, they say. Near they came Woman children also
- waaⁿɸa a-íi tě hă. Gaⁿ-ke-qtcí ahíi tě. Cí wanáce ákikihíde maⁿɸiⁿi tě,
leaving them they ap- Going for a long time they ar- Again soldiers paying attention they walked, to those with them
- égaxe waɸíhi íxiɸuhaí égaⁿ. Ė'di haⁿ-imaⁿɸiⁿ aɸai tě, níkaciⁿga d'úba
round about to scare them off they feared as. There walking by night they went when, person some
- 15 xímaŋ'gɸaⁿi tě haⁿ tě. ɸáɸiⁿ xāŋ'gěqtcí ahíi tě, ɸé d'úba aká aⁿba éɸaⁿ-
absconded night when. Pawnee very near they arrived when, this some the day just
- běqtcí caŋ'ge wáɸizai tě. Caŋ'ge wáɸin agɸai, á-biamá ɸáɸiⁿ amá. Wáɸiⁿ
in sight horse they took them. Horse having them they have said, they say Pawnees the Having them
- aɸá-biamá. Náɸuháqtcí úqɸe amáma. Wáɸiⁿ atí-biamá. Kí Caaⁿ amá
they went, they say. Very nearly they overtook them, they say. Having them they came, they say. And Dakotas the (pl.)
- 18 gá-biamá: Wuhú! d'úba íxináqɸe áiaɸai éiⁿte, ɸawáɸiⁿ atí. ɸáɸuháqtcí
said as follows, they say: Wuhu! some hiding them-selves they may have gone, there they come chased by the foe. Very nearly
- úɸaⁿ amá. Hau! ké, ɸéɸai-gă, á-biamá Caaⁿ amá. Jan'de ké naⁿhaⁿhaⁿ-
they held them they say. Ho! come, send ye, said, they say Dakotas the (sub.). Ground the they made tremble (ob.) under their feet

- biamá; naⁿídai tē, hégajī amá: Gu+! ^{Óé} ^{ǵáfiⁿ} amá ^{ɣigǵísaⁿǵá-biamá;}
 they say; they made a drum- they were many, Gu+! This Pawnees the turned themselves around,
 ming sound as they ran, they say: (sub.) they say;
- aⁿhe agǵá-biamá. ^{Úǵahaqtí} ^{é'di} ^{aǵaí tē,} ^{cañ'ge} aⁿsagi ^{ágǵiⁿ-bi} ^{egaⁿ.}
 fleeing they went homeward, Sticking very there they went, horse swift they sat on, because.
 they say. close to them they say.
- Gáama ucté amá aⁿhe agǵá-biamá ^{ǵáfiⁿ} amá. ^{Wiⁿáqtcí} ^{ígadizeⁿhnaⁿ} 3
 Those the rest the fleeing went homeward, Pawnees the One riding round and
 (sub.) they say.
- ^{gǵiⁿ-biamá,} ^{cañ'ge} ^{uǵúnajiⁿ-bi} ^{egaⁿ.} ^{Ǵéama} aⁿwaⁿqǵe ^{daⁿcteaⁿ} ^{tá amá}
 sat they say, horse he depended on, because. These they overtake me (dubitative) they will
 they say.
- ^{éiⁿte,} ^{eǵégaⁿ} ^{gǵiⁿ-biamá.} ^{ɣaⁿǵéqtcí} ^{ahí-biamá.} ^{Gǵé} amá. ^{Maⁿcanⁿde}
 it may thinking he sat they say. Very near they arrived, He went they
 be, Den (hole) homeward say.
- ^{unájiⁿ} ^{gíiⁿ-biamá;} ^{éǵíqti} ^{ɣinaⁿsa} amá ^{cañ'ge} ^{taⁿ} ^{Caaⁿ} amá ^{ánañge} 6
 standing he carried him, just there stumbled they say horse the Dakotas the running
 in they say; (sub.) (std.). (sub.) over him
- ^{naⁿt'a-biamá} ^{níkaciⁿga} ^{kě} ^{Caⁿcaⁿ} ^{ɣi} ^{ǵaⁿ} ^{wáǵiⁿ-biamá} ^{ucté} amá. ^{Caⁿcaⁿ}
 trampled him to person the Without vil- the they had them, the rest the Without
 death, they say (reclining). stopping lage they say (sub.). stopping
- ^{ɣi} ^{ǵaⁿ} ^{iéginaxíǵa} ^{wáǵiⁿ} a-í-biamá. ^{Ǵi} ^{ǵaⁿ} ^{úgidáazá-biamá.}
 vil- the rushing on theirs having they approached, Vil- the they scared them into.
 lage they say. lage theirs, they say.
- ^{ǵáfiⁿ} amá ^{ákićugá-biamá.} ^{Ákićíǵa-biamá.} ^{ǵáfiⁿ} ^{wiⁿ} ^{údaⁿ} ^{átacaⁿ;} 9
 Pawnees the were very they say. They con- they say. Pawnee one good exceed-
 (sub.) close together tended together ingly;
- ^{cañ'ge} ^{ctí} ^{údaⁿ} ^{ágǵiⁿ-biamá;} ^{wáǵaha} ^{ctí} ^{údaⁿ.} ^{Ǵiáa} ^{kigǵé-ctaⁿ;} ^{wáǵaha}
 horse too good he sat on, they say; clothing too good. To the he continued clothing
 lodge going back;
- ^{áji} ^{uǵínajiⁿ-bi-dé,} ^{cí} ^{cañ'ge} ^{áji} ^{áginajiⁿ-bi-dé,} ^{ígadize-hnaⁿ-biamá.}
 differ- he stood in his, while, again horse differ- he stood on, while, he rode round and they say.
 ent they say ent they say round
- ^{Égiǵe} ^{t'éǵa-biamá,} ^{cañ'ge} ^{taⁿ} ^{ctí} ^{ǵizá-bi} ^{egaⁿ.} ^{Ǵáda-báji} ^{níkaciⁿga} ^{údaⁿ} 12
 At length they killed him, horse the too they took, because. They did not man good
 they say, (std.) they say cut him up
- ^{ǵiñké.} ^{Ábanaⁿ-hnaⁿ-biamá,} ^{ǵaǵúbe-hnaⁿ-biamá,} ^{Caaⁿ} amá. ^{Iǵiǵaⁿ} ^{aká}
 he who. They were gazing they say, they were express- they say, Dakotas the His wife's the
 at him ing wonder (sub.) father (sub.)
- ^{Cáǵaǵéǵaǵíke.} ^{Cañ'gaxá-biamá} ^{Caaⁿ} amá. ^{Aⁿziǵagiǵé} ^{te,} ^{ai} ^{áǵa,} ^{á-biamá}
 Recaru rekarika. They ceased, they say Dakotas the You are to rest, he indeed, said, they
 (sub.) say says say
- ^{Caaⁿ} amá. ^{Gaⁿ} ^{wá'ú-ma} ^{ctí} ^{atí-biamá.} ^{Caⁿ} ⁿⁱⁿⁱ ^{iⁿ} ^{gǵiⁿ-biamá} ^{Caaⁿ} 15
 Dakotas the (sub.). And the women too came, they say. Yet tobacco using sat, they say Dakotas
- amá. ^{ǵáfiⁿ} amá ^{gá-biamá:} ^{Íi-gă,} ^{á-biamá.} ^{Ukít'ě} ^{ǵatíi} ^{hă.} ^{Íi-gă} ^{hă,}
 the Pawnees the said as follows, Come-ye, said they, they Foes you have Come ye
 (sub.) (sub.) they say: say.
- ^{á-biamá.} ^{Ábagǵa} ^{taí,} ^{eǵégaⁿ} ^{égaⁿ,} ^{íe} ^{gátě} ^{gáxai} ^{ǵáfiⁿ} amá. ^{Nini} ^{iⁿ}
 said they, They will draw they thought as, words that made Pawnees the Tobacco using
 they say. back, (sub.)
- ^{gǵiⁿ-ma} ^{ábagǵa} ^{taí,} ^{eǵégaⁿ} ^{égaⁿ,} ^{wébaⁿ-biamá.} ^{Cañ'ge-ma} ^{gǵúba} ^{cañ'ge-} 18
 those who sat they will draw they thought as, they called to them, The horses all horse
 back, they say.
- ^{unájiⁿ} ^{tě} ^{uǵípiqti} ^{úji-biamá} ^{ǵáfiⁿ} amá, ^{maⁿǵiⁿ-ǵi} ^{ába'ě-qtiⁿ'i} ^{tě.} ^{Ǵéama}
 standing the very full put them in, Pawnees the earth-lodge they were very thick These
 in (col.) they say (sub.), upon.
- ^{cañ'gaxa-bi} ^{éskaⁿ} ^{eǵégaⁿ} ⁱ ^{tě,} ⁿⁱⁿⁱ ^{iⁿ} ^{gǵiⁿ-ma.} ^{Égiǵe} ^{Caaⁿ} amá, ^{Ké!}
 they ceased it might be they thought as, tobacco using those who sat. At length Dakotas the (sub.), Come!

- cañ'ge-ma iča^{n'}a^{n'}wa^{n'}čě taí. Jú-hna^{n'} wañ'gakiča taí, á-biamá. Wákiča-
the horses let us place them. Body only let us contend against them, said they, they They fought them
- biamá. Jí kě úgiđázá-biamá. Múwahaga-bají-biamá. Jí tě cti ugípi
they say. Lodge the they scared them they say. They shot down a great they say. Lodge the too full
(line of) back into theirs many
- 3 éga^{n'}; égihe úse-hna^{n'}-biamá, ma^{n'}táa ná't'e-a^{n'}-biamá. Cañ'ge-ma cti gčúba
as, right they burnt they say, inside they burnt to they say. The horses too all
into it regularly death
- wénacá-biamá, wéha-ča^{n'}ča^{n'}. Égiče wábaci bá-biamá. Jí kě wáca-
they took they say, each one choosing At length they abandoned they say. Lodges the they forced
from them some. their things to them (line of) them to leave
- biamá. Ní kě'ia úbaazá-biamá. Čé Čáčačégačike u čingě'qti, ca^{n'}
they say. Water to the they scared they say. This Recaru-re-karika wound without any, yet
them into
- 6 gaskí t'é amá. Ní kě ú-ma t'ai tě, Caa^{n'} wi^{n'} ca^{n'}qti ga^{n'} úti^{n'}-
he died from they say. Water the those who they when, Dakota one without any reason he hit
exhaustion say. were wounded died them
- hna^{n'}-biamá, wahéhajíqti ga^{n'}čai tě. Céna^{n'} éga^{n'} úča^{n'}-áda^{n'} grí-gă, á-biamá.
regularly they say, very stout-hearted he wished as. Enough about take hold and come said they,
times of them back, they say.
- Čáči^{n'} nuji^{n'}ga ma^{n'}čida^{n'} wakan'dagi-biamá, niučuan'da ědi naji^{n'}-biamá.
Pawnee boy to pull the bow were very forward at, they say, island there they stood, they say.
- 9 Čutiqtia^{n'}, ma^{n'} uka^{n'}skaqti ú-biamá; t'éča-biamá ní kě'di. Wuhú! ána'a^{n'}jí
Coming directly arrow just in a line wounded him, it killed him, they water in the. Strange! he did not
to him, with him they say; say
- áha^{n'}, á-biamá. 'Ágčawáčě, ca^{n'} gčúba wénacá-biamá, há kě, cañ'ge-ma
! said they, They made them yet all they took they say, hide the, the horses
they say, suffer,
- cti, gčúba. Guáčica^{n'}ia Čáči^{n'} áhigi waqa^{n'}be éde, edíta^{n'}da^{n'} Čáči^{n'} amá
too, all. On the otherside of that Pawnees many I saw them but since then Pawnees the (pl.)
- 12 Jcawí djúbaqci umúcta-biamá.
Jcawi a very few remain after they say.
the shooting

NOTES.

409, 1. waqe-hebe. This was Paris Dorion, a half brother of Mawada^{n'}čí, being the son of a former husband of Mawada^{n'}čí's mother.

409, 1. uđaqti, pronounced u+da^{n'}qti by the narrator.

410, 7. ana^{n'}jiŋgč, 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'}wañgča^{n'} učewiŋčiča-biama. Sanssouci said that these were the Jícičít'a^{n'} (Plenty of lodge-poles), the Dakotas from Crow Creek Agency, with the Yanktons, and perhaps the Brulés.

410, 12. Ágaqča^{n'}qti ědi a-i-biama. They moved towards them with the whole camp or tribe, just as when going on the buffalo-hunt. "Ágaqča^{n'}" is equivalent to "áwaha^{n'}."

410, 18. čawačí^{n'} ati, v. from "čačí^{n'} ti," showing that there were pursuers, and that they were coming rapidly. Had there been no pursuers, "čngčí" would have been used.

410, 19. *ɸeɸai-gă*, an uncommon use of "*ɸeɸă*," which is usually preceded by some other verb which it modifies. *ɸeɸai-gă* is here equal to "*ienaxiɸai-gă*" Attack, or "*tiɸai-gă*," Pass ye on. *Gu+*! describes the sound made by the Dakotas as they ran.

411, 6. *maⁿcande unajiⁿ gi^{iⁿ}-biama*. The horse carried him into a hole made by a wolf or by a badger.

411, 7-8. *Caⁿcaⁿpii ɸaⁿ ieginaxiɸa waɸiⁿ 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. "*Ieginaxiɸa*" in this case is equivalent to "*agikibana*," to rush homeward to their own as fast as possible;" and its subject is understood, "*ɸaɸiⁿ ama*," not "*Caaⁿ ama*."

411, 9. *akicuga-biama*, was pronounced by the narrator with a very strong emphasis on the first syllable.

411, 14. *Caɸaɸegaɸike*; in Pawnee, *Re-cá-ru ré-ka-rí-ka*. The Middle Chief.

412, 3. *egihe use-hnaⁿ-biama*. The Dakotas set fire to each lodge on the outside. The fire burnt inward and killed all the occupants.

412, 4. *weha-ɸaⁿɸaⁿ*. *Weha* is from *iha*, to select; and *ɸaⁿɸaⁿ* is a distributive.

412, 4. *wabaciba-biama*. "*ɸaɸiⁿ ama*" is the subject, and "*Caaⁿ-ma*," the indirect object. On the other hand, "*waca-biama*" has "*Caaⁿ ama*" for its subject, and "*ɸaɸiⁿ-ma*" for its indirect object. Sanssouci said that there was one lodge where the Pawnees had plenty of ammunition. There they held their ground, killing many of the Dakotas. Then the latter, having turned their attention towards the fugitives from the other lodges, who were running towards the water, killed many.

412, 5. *ɸe Caɸaɸegaɸike*, etc. Sanssouci said that this was not Middle Chief, but a man named *Tá-ri-ká-wa-hu*, who had been sick for some time. Sanssouci, Joseph La Flèche, James Dick (another Omaha), Peter G. Sarpy, and many others, visited the Pawnees, and came away with the robes in April of that year. The fight was in May. This was before Joseph La Flèche lost his goods, as narrated in the next paper. The Omahas had their village at *Omadi*, near the present town of Homer, Neb., while their agency was near Bellevue. Joseph La Flèche said that the *Tcawí* were not exterminated in this battle. Those who were killed included the old people, women, etc., of the *Tcawí*, *Zizíka-ákiɸisiⁿ*, and *Wítaháwiɸatá*, 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-snade* (Long Face). The Dakotas heard how he had confessed that he was a Dakota, so they were displeased at his murder. The tribes assembled themselves. They spoke of seeking their friend. The tribes were in seven places. They assembled themselves. They approached with all the people, just as when they traveled on the buffalo hunt. When they drew near they left their women and children, and approached the foe. After going for a long time they arrived. The policemen went along paying attention to those with them, as they were apprehensive of being surrounded and stampeded. When the Dakotas were walking thither by night, some men stole off from the main body. When they arrived very near to the Pawnees, these few took the Pawnee horses just at daybreak. "They have gone off with the horses," said the Pawnees. They pursued the Dakotas, and nearly overtook them. They came towards the main body of Dakotas when engaged in the pursuit. And the Dakotas said as follows: "Strange! There are some coming who went off by stealth, and their pursuers are coming rapidly and have nearly caught them. Ho! Come, rush on them." They made the ground tremble under their feet; they made a drumming noise as they ran in great numbers: "Gu+!" The Pawnees turned right about and fled homeward. Those Dakotas who had swift horses caught up with the retreating enemy, and stuck close to them. The other fleeing Pawnees went homeward. One of these sat riding round and round, as he depended on his horse. He sat thinking, "They cannot overtake me in any event; and even if they do, I can escape." They came very near him. He went homeward. The horse carried him into a hole in the ground and there stumbled. The Dakotas killed the fallen man by riding over him. The other Pawnees retained possession of the village. Without stopping they rushed on their own village, the Dakotas coming on after them. The Dakotas scared the Pawnees into their own village.

The Pawnees were standing very close together. They and the Dakotas contended together. One Pawnee was an uncommonly fine-looking man; his clothing was excellent and he rode a good horse. Every time that he retreated to the lodge he put on a different suit and mounted another horse. Then he rode round and round, braving the attacks of the Dakotas. At length they killed him because they took his horse. They did not mutilate the fine-looking man. They continued gazing at him and expressing their admiration. His wife's father was "The Middle Chief." The Dakotas ceased fighting. They said through the criers, "The chief says that you are to rest." And the women, too, came. The Dakotas sat smoking their pipes. The Pawnees said as follows: "Be ye coming hither. You have come as enemies. Come ye hither." The Pawnees made that speech, because they thought that the others would draw back through fear. They thought, "Those who sit smoking will draw back," so they called to them. The Pawnees filled the stables very full, having put all their horses in them; and they stood very thick upon their earth lodges. They thought it probable that these who sat smoking had ceased fighting. At length the Dakotas said, "Come! let us put the horses aside, and attack them on foot." They fought them, scaring them back into

their lodges. They shot down a great many. They set fire to the lodges, and the fire burnt right through, killing those within, the lodges being full. They took all the horses from them, each Dakota selecting ponies for himself. At length the Pawnees abandoned their possessions to the Dakotas, the latter having forced them to leave their lodges. They scared them into the water. This Middle Chief died from sheer exhaustion, not having been wounded at all. When the wounded ones died in the water one Dakota was constantly hitting them, without any reason but that he wished to be very stout-hearted. "You have taken hold of enough. Come back," said his friends. The Pawnee boys were very forward in learning to pull the bow. They stood on an island. An arrow was coming directly toward the Dakota. It went right to the mark, wounding him and killing him in the water. "Strange! he did not listen to any one!" said the Dakotas. They were caused to suffer, yet they took all the skins and horses from the Pawnees. I have seen many Pawnees beyond that place, but since then very few of the Tcawi have survived.

HOW JOSEPH LA FLÈCHE LOST HIS GOODS.

DICTATED BY XAXE-ΦA^{BA}.

Máçe xī t'āngáqçaⁿ a-íi tē. Umaⁿ'haⁿ amá Baçoi taⁿ'waⁿ tē'di gçiⁿ'i.
 Winter when the fall hunt they came. Omahas the (sub.) Sarpy town at the sat.

Wí íé uáne bçe, gáa. Íçápahaⁿ-máji wénaxíçai tē, caⁿ uçai tē uána'aⁿ.
 I buf. I hunted I went, to that I know it I not that they were at- yet they the I heard of it.
 faló place. tacked, told it (ob.)

Çikíma áçutaⁿqtiaⁿ, Nicúde bacaⁿ é'di, atí-biamá gaqçaⁿ. Gan'ki Djó aká 3
 Tekamah in that very direc- Missouri bend at, they came, they hunting And Joe the
 tion, River say party. (sub.)

é'di a-íi tē há. Baçoi amá úçiⁿwiⁿ íi açiñ'kiçai Djó. Umaⁿ'haⁿ-má gazaⁿ'adi
 there he came Sarpy the trading house caused to have Joe. Omahas the among
 (sub.) it

íáqti-ha çiⁿwiⁿ maⁿçiñ'kiçai tē Baçoi aká. Égiçe Çikíma duáçicaⁿ ugáqçi
 deer- skin to buy caused him to walk Sarpy the At length Tekamah this side of point of
 (sub.) timber

ké'qa é'di íi tē há Umaⁿ'haⁿ amá. Égiçe nú amá 'ábae açai tē há. D'úba 6
 at the there camped , Omahas the (sub.). At length man the (sub.) hunting went Some

ctí nudaⁿ açai tē; wa'ú, iⁿc'áge, ciñ'gajiñ'ga edábe, waaⁿ'ça açai tē há. Djó
 too to war they went; woman, old man, child also, leaving them they went Joe

aká, Gçedaⁿ-nájiⁿ, Taⁿ'waⁿ-gáxe, céna uctai tē. Égiçe Umaⁿ'haⁿ nudaⁿ
 the, Hawk- standing, Village- maker, those only remained. At length Omahas to war

açe amá Caaⁿ sigté tē wéçai tē há. Wa'ú, ciñ'gajiñ'ga edábe, wagiñadē 9
 those who Dakotas trail the they found them Woman, child also, near to them
 went (their own)

gçai xī, kí-báji; cénawaçai tē Caaⁿ amá. Cí 'ábae-má íanúça 'iⁿ gçai
 they when, they did not exterminated them Dakotas the Again those who fresh meat carry- they
 went reach again; (sub.) hunted ing went
 back back

- tě, cī cénawačě-má kfi tě hă. Djó wat'a' kě bčúgaqti Caa' amá gína-
when, again those who were ex- they Joe goods the all Dakotas the took
terminated reached home (ob.) (sub.)
- caí tě hă. Cañ'ge-má cti bčúga gínacái tě hă. Ga' cañ'ge-má cti bčúga
from him The horses too all they took from him And the horses too all
- 3 wénacái tě ǰí ča' bčúga. Gčeda'-náǰi' ičádi enáqtcí ni'ǰa júgigče.
they took from village the all Hawk- standing his father he only alive he with his.
them
- Wa'ú-ma, i'c'áge edábe, wi'dénaqti t'éwačai tě, gčéba dúbá-qti-éga' Uma'-
The women, old man also, just one half they were killed, forty about the Omaha
ha'-má. Ucté amá a'he ačai tě utčije kě'ǰa. Ucté amá cín'gajin'ga
has. Those who re- fleeing they went thicket to the. The rest children
mained
- 6 wagí'in a'he-hna'i tě, é ni'ǰa bčúga. Gañ'ki wí ǰizábahe kě'ǰa pí.
carrying they fled as, that alive all. And I ǰizábahe to the I
them went.
- Níkaci'ga ǰí gčéba-qti-éga' a'čín'. ǰé amá hégá-báǰi. Hégají ǰé-ma t'čá'-
Person lodge ten about we were. Buffalo the were a great A great the buffa- we
loes (sub.) many. many loes
- wa'čai. Waii', mé-ha gě' cti hégají, áda' áčkaqtcí a'ǰi-hna' a'ma'čín'.
killed them. Robes, winter-robés the too a great therefore very near we camped
(pl.) many, regularly we walked.
- 9 Čéču uǰǰa čan'di ǰáčín' ta'wa' duáčican'di éqtcí aṅgágčii. Ě'di ha'
Here the fork at the Pawnee town on this side of just that we came back. There night
a'ǰa'i, a'ǰí. Ěgiče, ha'ega'tce aṅgídaha'i ǰi, cañ'ge-ma bčúgaqti wé-
we lay we camped. Behold, morning we arose again when, the horses all were
down.
- čínǰai tě hă. Sígče aṅguginaí, ca' bčúga. Maja' a'wa'waǰa ačai tě
missing to us Trail we followed theirs in fact all. Land to which they the
(our own), went
- 12 weaṅ'gidaha' aṅga'čai tě, má čínǰc tě. Ěgiče wama'čá' agčai kě; Ěgiče
we know of ours we desired, snow none when. Behold, stealing them they had gone behold,
back in a line;
- wáčín' agčai kě. Wiaṅ'gugihé aṅgáčai. Ěgiče ǰáčín' wama'čá' agčai kě.
having they had gone We sought them we went. Behold, Pawnees stealing them had gone home-
them back in a line. (our own) ward.
- Cé Ni-bčáska itáxǰa wanáce ta'wa' čan'di ǰáčín' amá ě'di gčín' amá. Ě'di
That Platte River towards the soldiers town by the Pawnees the there sat. There
head (sub.)
- 15 wáčín' akí amá. Kí ě'di wiaṅ'gugihé aṅgáhii. Kí ha' ǰi, ǰáčín' cañ'ge
having they reached And there we sought our own we arrived. And night when, Pawnees horse
them home.
- eqá-ma éga' a'wa'ma'čá'i. Kí wanáce ǰí ǰaṅ'gěqtcí qáča agí Uma'ha'
their (pl. ob.) like we stole them. And soldier lodge very near back were Omaha
again coming
- nuijín'ga čábčín'. Ěgiče ǰáčín' nuda' gče-má wákipai tě. ǰáčín' amá áhigi
boys three. At length Pawnees on the war- those going they met them. Pawnees the many
path homeward (pl.)
- 18 ča'ǰa Uma'ha' nuijín'ga aká wi' gaqčí. Kí aṅgú aṅ'gačín' cañ'ge éga'
though Omaha boys the one killed him. And we we who moved horse so
a'waṅ'gačín' aṅgágii. ǰí čan'di aṅgágčii ǰi, Djó wat'a' bčúga gínacái-bi,
we had them we were com- Village to the we came home when, Joe goods all they had taken
ing back. from him,
- ai, aná'a'. Caa' amá cénawačá-bi Uma'ha'-má, ai, aná'a'.
they I heard it. Dakota the had destroyed them the Omahas, they I heard it.
said it, (sub.) said it,

NOTES.

415, 1. Baqoi taⁿwaⁿ, "Baqoi's town," situated in Iowa, opposite Bellevue, Neb. "Baqoi" is the Omaha name for the late Peter G. Sarpy, one of the pioneers of Nebraska, and a native of Saint Louis. He married, according to Indian law, Nik'úmi, a woman of Iowa and Oto parentage, and thus became the stepfather of Nik'úmi's daughter, now known as Mrs. Mary La Flèche. Mr. La Flèche ("Djo") was employed by Sarpy, who sent him to trade among the Omahas and other tribes.

415, 3. Çikima aputaⁿqtiaⁿ, refers to Arizona Point, on the Missouri, just beyond the town of Tekamah, Neb.

415, 6-7. d'uba cti nudaⁿ açai tẽ. "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. Gçedaⁿ-najiⁿ içadi enaqtcí niⁿça jugigçe. The rest of this family were killed in the attack.

416, 4-5. wiⁿdenaqti t'ewaçai tẽ - - - Umaⁿhaⁿ-ma. "About seventy-five Omahas were killed. The Mormons helped to bring the wounded Omahas to Bellevue. My wife remembers this occurrence. She was very young, and was with her parents at a place about five miles below the scene of the slaughter."—Sanssouci.

416, 6. Çizabahe, 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-jiñga (Little Chief) was the head of one party, and Xaxe-çaba (Two Crows) followed him. The younger Aⁿpaⁿ-çaiñga (Big Elk) was the head of the other, which Sanssouci joined. Sanssouci was then trading among the Indians.

416, 7. hega-bajĩ and hegajĩ were pronounced he+ga-bajĩ and he+gajĩ by the narrator. Xaxe-çaba is said to speak the language far more correctly than any other man.

416, 9. Çaçiⁿ taⁿwaⁿ duaçicandi. Columbus, Neb., now stands at this place.

416, 14. wanace taⁿwaⁿ çandi. 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 *izabahe*. 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 HAXE-ČAⁿBA.

- Mé xī, čéje éčaⁿbe xī, égičé Caaⁿ cī wénudaⁿ ahíi, cī wákičá ahíi.
 Spring when, grass came in when, behold, Dakotas again to war arrived, again to fight us they
 sight against us arrived.
- Wa'ú waqé gčiqčú'a ahíi. Kī Caaⁿ amá č'di ahíi tč. Wénaxičai tč
 Woman cache to empty their own arrived. And Dakotas the (sub.) there arrived. They attacked them
- 3 wa'ú-má. Wa'ú aká čábčeiⁿ tč naⁿ čaⁿká Maxéwačč aká čduihai tč, jīngá-
 the women. Woman the three the grown the ones Maxéwačč the joined, small
 (sub.) (sub.)
- qčci, ihaⁿ kč t'ékičai tč'di. Kī xīi čaⁿ wéahide waqé gčiqčú'a-má
 very, his mother the they killed when. And village the at a distance cache those who emptied
 (ob.) her for him theirs
- cénawačá-bi, aí. Wa'ú wiⁿ niⁿ'ja agčí aká é učai. Gaⁿ cénujiⁿ'ga amá
 they destroyed them, said Woman one alive who came back that told. And young men the
 it is said, they. (sub.)
- 6 caⁿ'ge-ma wagíkaⁿtaⁿ cī č'di ačai, wáčiqe. Gaⁿ čahé-de níkaciⁿ'ga bčúgaqti
 the horses tied their own again there went, chasing them. And hill when person all
- akíi naⁿctaⁿ'i. Kī wí hácidaⁿ agčé xī, agčá-bajī-má caⁿ č'di akí. Wa'ú-
 they they stopped And I afterward I went when, those who did not after a there I came Old
 came going. came homeward go homeward while again to.

jiŋga kíu agčí amá, é Maxéwačš ečaⁿba niⁿta agčí. Wawéamáxe:
 woman she was she came the that Maxewačš too alive came back. I questioned her:
 wounded back (mv. sub.),

Índádaⁿ ukít'ai á, wa'újiŋga, ehé. Pañ'ka ebčégaⁿ. Umaⁿhaⁿ ié uáwakiaí
 What tribe were I old woman, I said. Ponkas I think. Omaha speech they talked
 they to me

hě, aí wa'újiŋga aká. Ké, aŋgágčte tai; aⁿwaⁿdaⁿbe tai, ehé. Kíctawágu 3
 said old woman the (sub.). Come, let us go homeward; let us see them, I said. Kictawagu

kí nújiŋga áji wiⁿ céná čábčín aŋgáčaj. Kí ucté amá háci agčí. Éčaⁿbe
 and boy another one enough three we went. And the rest after were coming. In sight

aŋgákii xí, čahádi níaciⁿga wiⁿ é'di najiⁿ. É'di aŋgákii xí, wéahusaí
 we got back when, on the hill man one there stood. There we got back when, scolded us

iⁿc'áge aká. E'aⁿ hau, aⁿčaⁿi xí, Haⁿegaⁿtcé'qti wa'ú-ma wáqčí. Índádaⁿ 6
 old man the What is I we said when, Early in the morning the women they killed What
 (sub.). the matter them.

hnítaⁿ čagčínⁿ-bádaⁿ wačísindai éiⁿte. xáciqti ákiágčai tē, aí. Haⁿegaⁿ-
 you you sat and you delayed it may be? Long ago they had come he Some time
 worked at and gone, said.

tégaⁿ wáqčí ícpahaⁿ xí, uhná čakí etéde. Kí wa'újiŋga ckaⁿčí'áqti naŋká-
 in the they killed you knew if, you you should have And old woman totally unable running very
 morn- them it tell it reached home. to move swiftly to get
 ing

piqti kí te, ehnégaⁿ á, ehé. Gaí: Čéčankée há. Wačóna jaⁿi. Gáču 9
 there reach will, you think it I said. He said These are Visible they lie. In that
 soon home as follows: the ones place

t'éwačai, aí. Gaⁿ é'di aŋgágčai xí, é'di aŋgákí wa'ú čaŋká. Maⁿ gě aⁿwaⁿ-
 they killed, he And there we went home- when, there were reached woman the Arrow the we pulled
 them, said. ward again (pl. ob.). (pl. ob.)

čionúdai waiiⁿ ečaj gě aⁿčízai-de aŋgubétaⁿ íheaⁿčaj. Égičte caŋgágčín
 out of them robe their the we took while we wrapped them we laid At length horseman
 (pl. ob.) in (them) down.

bčúgaqti akíi, níaciⁿga gčébahíwiⁿ-qti-égaⁿ akíi. Gaⁿ aŋgáča-báji; é'di 12
 all reached men hundred about reached And we went not; there
 there again.

aⁿwaⁿdaⁿbe aⁿnájiⁿ. Égičte níkagahi wiⁿ akíi. Íckadábi aké. Ké, aⁿwaⁿ-
 we looked at them we stood. At length chief one reached Íckadabi it was Come, let us
 there again. he.

čiqe tai há, aí. Níaciⁿga bčúga, Ahaú! aí. Sigčé ké wian'guhái, aⁿwaⁿčiqai.
 chase them he said. Men all, Oho! they said. Trail the we followed them, we chased them.

Gickaⁿqti-báji, íčapičín wéuhe aⁿmaⁿčíní Júga-hnaⁿ pahan'ga wéuhe 15
 Not going very fast, slowly following them we walked. Body only before following
 them

aⁿmaⁿčíní sigčé ké. Caŋgágčín amá ágahadi wíutaⁿ gčíní. Égičte watíčka
 we walked trail the. Riding horses the (sub.) at the outside next to us they sat. At length creek

aká ŋaŋgáčehai; uqčúqa-báji; qáde há, čiqčte ckúbe bazaⁿ agčaj ké. Gaⁿ
 the extended wide in it was not a hollow; grass canes deep pushing they went And
 (sub.) all directions; among homeward.

agčañ'kaⁿhaⁿ unásude gaⁿ sigčte únai. Čaŋ'ge ágčínⁿ-ma čahé wéahidé'qti 18
 on both sides it had been so foot-prints they Horse those who sat hill at a great distance
 burnt bare sought them. on

sigčte únegaⁿ naŋ'ge xúwiⁿxai. Kí níkaciⁿga qáde ckúbe ké'di wíuhe aká
 trail they sought running they went And man grass deep in the followed the
 them, as around. them (sub.)

xañ'gěqtcí ahíi xí, Caaⁿ amá bispé jaⁿi íčaⁿ. Aⁿčín wéča-bačínⁿ níaciⁿga
 very near arrived when, Dakotas the crouching lay suddenly. He came very near finding man
 (sub.) them

wí'aqtcí aká, čí xigčísá'ča agčí. Čaŋ'ge tan'di agčí égaⁿ ágigčín. Gaⁿ 21
 one the again, turned about he was Horse to the he came as he sat on his. And
 (sub.), coming back. back

- ákihaⁿ bčúgaqti cañ'ge ágčⁿ únai, égaxe ákikipaí Wačútada wiⁿ
 beyond all horse sitting on they sought around in they met one Oto one
 them, a circle another.
- juáwagče. Wačútada aká wahútaⁿčⁿ ačⁿ; wí maⁿ abčⁿ. Gépe há:
 he with us. Oto the gun had; I arrow I had. I said as follows
 (sub.)
- 3 Kagéha, qáde čan'di ě'di bispé jaⁿi, ebčégaⁿ. Učáse te há, ehé. Hau.
 Friend, grass in the there crouching they I think. You will set it I said. ¶
 lie, a fire
- Umaⁿhaⁿ wiⁿ agčⁿ. Gaⁿ aⁿnájiⁿ edítaⁿ usé ačⁿ agčⁿ. Gaⁿ unáhe
 Omaha one came back. And we stood thence setting having they went And conflogra-
 it a fire it homeward. tion
- ámusta čahé gě átaⁿ cañ'ge ágčⁿ-ma bčúga bačéze najiⁿi, unáhe ámusta
 right above hill the how horse those who sat all in groups stood, conflogra- right above
 it (pl. ob.) far on tion it
- 6 daⁿbe najiⁿi, égaxe najiⁿi. Unáhe aká náhega-báji, qáde aká ckúbe
 looking they stood, all around they stood. Conflogra- the burnt with much grass the deep
 tion (sub.) heat, etc., (sub.)
- égaⁿ. Cañ'ge ágčⁿ-ma cáčě-qi-égaⁿ juáwagče anájiⁿ wí čti, utaⁿnadi.
 as. Horse those who sat on six about I with them I stood I too, apart.
- ěgiče unáhe amá náciⁿga čan'kádi ahíi tē. ěgiče baⁿ awána'aⁿ. Čagčⁿ
 At length conflogra- the persons to the arrived. At length calling I heard them. I go home-
 tion (moving) ward to you
- 9 há, huⁿ+! aí. Čaaⁿ-ma náčⁿčⁿbewáčⁿ. ěgiče wakíde ákiágčⁿ.
 halloo! they The Dakotas the fire made come out. At length shooting at they had come
 said. us and gone.
- Wa'ú čagčⁿ čki Pañ'ka hniⁿ ěiⁿte učá ččai-gě, aí ěkadábi aká. Kí
 Woman you killed you were Ponkas you are it may to tell send ye this said ěkadabi the And
 them coming back be it way, (sub.)
- Čaaⁿ amá ía-báji. Kí ěkadábi aká: ěkadábi wíebčⁿ há, aí tē, kikin
 Dakotas the they spoke - And ěkadabi the ěkadabi I am he he said when, fighting
 (sub.) not. (sub.):
- 12 'ičai. Aⁿb íčaugče ákikičai. Wáčⁿ ačⁿ égaⁿ miⁿdaⁿbe ánaqti-égaⁿ ahíi
 they spoke of. Day throughout they contended Having they as hour about how many it ar-
 with one another. them went rived
- te, égiče Čaaⁿ wiⁿ úi. ěgiče Čaaⁿ čⁿ wiⁿ wácai, čkaⁿčⁿai. Učtē amá
 when, at length Dakotas one was At length Dakota the one they made he was unable The rest
 wounded. (mv.) them abandon to move. him,
- agčⁿ. ěgaxe íčⁿčai Umaⁿhaⁿ amá. Cañ'ge taⁿ aaⁿbčⁿ. Júga-hnaⁿ bčⁿ.
 went Around in they placed Omahas the Horse the I left. Body only. I was.
 homeward. a circle (sub.).
- 15 Čkaⁿ-čⁿá aká man'dě ačⁿ. Wábaaze-hnaⁿ amá Umaⁿhaⁿ-má, wajiⁿ-
 Unable to move the bow had. He scared them off regu- they say the Omahas, temper
 (sub.) larly
- píbaji Čaaⁿ aká. Hácidaⁿ ě'di pí. ě'di pí tē caⁿcaⁿ íčánaxíčⁿ bčⁿ Čaaⁿ
 bad Dakota the Afterward there I ar- There I when without I attacked him I went Dakota
 (sub.). rived. arrived stopping
- činké. Čaⁿge pí xī, ańkíde-hnaⁿi čaⁿja, maⁿ gě wédaji-hnaⁿ čéčⁿ-hnaⁿi.
 the one Near at hand I ar- when, he shot at me regu- though, arrow the elsewhere regularly he sent them
 who. rived larly (pl. ob.) away.
- 18 Gaⁿ áqčⁿ Čaaⁿ činké; man'd íčⁿati há. Ázaⁿ iheáčⁿ, kí Wačútada aká
 And I killed Dakota the (ob.); bow I hit him I hit him and knocked and Oto the
 him with him down, (sub.)
- jáhai tē. Gaⁿ níaciⁿga amá íkinai. Čádai. Čáde čictaⁿ xī, aⁿwaⁿčⁿqe;
 speared him. And persons the snatched at They cut him Cutting they fin- when, we chased them;
 (sub.) the pieces. up. up ished
- učtē amá wáčⁿ ačⁿ. Či ě'di ańgáčⁿ. Qčabé cúgaqti ě'di égihaqti áki-
 the rest having they went. Again there we went. Tree very thick there right headlong had
 them went. into

ágçai Caa^{n'} amá. Cí nřkagahi ahí-bi ehé aká, Íckadábi aká, gaí: Hau!
 gone Dakotas the Again chief arrived I said the one Ickadabi the said as Ho!
 (sub.), who, (sub.), follows:

cañ'gaxái-gă. Gaskí gr'a^{n'}ziřłčë grí-gă, aí. Ga^{n'téga} ří, cí wáçakíhna taí,
 cease ye. Panting to rest one's self be ye com- he Some time when, again you contend with will,
 ing back, said. them

aí. Hau! égaⁿ te, aí. Ĵaháa bęúga akígríⁿ. Cañ'ge-má cti gr'a^{n'}ziwagiçai. 3
 he Ho! so let it be, they At the hill all sat together The horses too they caused them, their
 said. said. own, to rest.

Caa^{n'} amá qçabé ukígríⁿ grí^{n'}i, wa'a^{n'} za'ęqti grí^{n'}i. Qçabé uęúnajiⁿ aká
 Dakotas the tree sitting sat, singing making great they sat. Tree were depending on
 (sub.) together in confusion

Caa^{n'} aká. Íi-gă! ań'gakikíça taí, é-hnaⁿ, ań'gabágça tá-bi eęégaⁿ égaⁿ.
 Dakotas the Be ye let us contend together, they said we will draw back they thought as.
 (col. sub.). coming! regularly,

Ĭta^{n'}! na^{n'}hębe grí^{n'}i-gă. Ga^{n'tcéga} ří, ga^{n'} ań'gakikíça taité, aí. Hau. 6
 Hold! waiting sit ye. Some time when, of course we contend to- shall, he
 gether said. ř

Égiçe Waçútada amá ahíi tē. Eca^{n'} i^{n'}win'grí^{n'}i, ádaⁿ úwagiça ahíi. Níka-
 At length Otos the arrived. Near we sat to them, therefore to tell it to they To chase
 (sub.) them arrived.

číçe ahíi Waçútada amá. Qçabé ça^{n'} ań'gubáazai tē, Waçútada amá atíi.
 the foe arrived Otos the Tree the we scared them when, Otos the came.
 (sub.) (cv. col.) into (sub.)

Ga^{n'} nřkagahi aká gaí tē: Ĭta^{n'}! na^{n'}hębai-gă. Ga^{n'tcéga} ří, ga^{n'} ań'gakíça 9
 And chief the said as fol- Hold! wait ye. Some time when, of we contend to-
 (sub.) lows: course gether

taité, aí. Ga^{n'} Waçútada amá na^{n'}çta^{n'}i. Bęúga ańgrí^{n'}i. řáci ańgrí^{n'}i,
 shall, he said. And Otos the stopped going. All we sat. A long time we sat,
 ca^{n'} mi^{n'}da^{n'}be wi^{n'} ákiha^{n'}-qti-égaⁿ ańgrí^{n'}i. Hau. Nířkagahi aká mań'gęe
 in fact hour one beyond about we sat. ř Chief the erect

naji^{n'}i. Íekíçai: Hau! ceta^{n'} hă. Ké! wákiçái-gă, aí. Ga^{n'} wań'giçe, 12
 stood. He proclaimed: Ho! so far Come! contend with them, he said. And every one,

Abaú! aí. Qçabé ça^{n'} búya hă Égaxe iça^{n'}waçái-gă. Masáni hí-ba ga^{n'}
 Oho! said. Tree the round Surround ye them. The other reach so
 (col.) side and

grí-gă, aí. Ga^{n'} wákiçai. T'ékiça-báři řáci. Égiçe Uma^{n'}ha^{n'} wi^{n'} t'éça-bi,
 be coming he And they fought They did not kill a long At length Omaha one was killed,
 back, said. them. one another time.

aí. Uma^{n'}ha^{n'} wi^{n'} t'éçai hă, aí. Ĭ'di pí ří, égiçe ań'ka-báři; háçezahá 15
 they Omaha one has been they There I ar- when, behold, not so; just on the
 said. killed said. rived surface

çinké. Wágata grí^{n'}i ří, Caa^{n'} aká éta^{n'}çiⁿ kídai, á kę úi. Hau. Cí
 the one Aiming he sat when, Dakota the first shot at arm the he Again
 who. (sub.) him, (ob.) wounded. ř

ga^{n'tcé} ří, Waçútada wi^{n'} t'éçai, é t'éçęqti^{n'}i. Égiçe Caa^{n'} aká cí wi^{n'}
 some time when, Oto one was killed, he was killed indeed. At length Dakotas the again one
 (col.)

t'éçai, é Uma^{n'}ha^{n'} amá wa^{n'}t'éçai Cí Caa^{n'} aká Waçútada wi^{n'} t'éçai. 18
 was that Omahas the were the Again Dakotas the Oto one they
 killed, (sub.) slayers. (sub.) killed.

Caa^{n'} aká, a^{n'}wań'gabágça řáci a^{n'}ma^{n'}çiⁿi, t'éawaçę-hna^{n'}i. Qçabé ça^{n'} ca^{n'}
 Dakotas the we drew back from them a long we walked, they were killing us. Tree the at any
 (sub.), time (col.) rate

ua^{n'}sii-gă, aí Íckadábi aká. Wáçpagçai tē, égiçe t'éçłčę-hna^{n'}i te. Ga^{n'}
 leap ye into, said Ickadabi the You draw back when, beware they kill regularly lest. And
 (sub.) from them you

qçabé ça^{n'} ca^{n'} ua^{n'}sii níaci^{n'}ga bęúga. Qçabé ça^{n'} wi^{n'}détan-di hí ří, cí 21
 tree the at any leaped in men all. Tree the to one-half of the ar- when, again
 (col.) rate among (col.) distance rived

- aⁿnaⁿ'ctaⁿi, aⁿwañ'gabágčai. Či gaⁿtcé jīn'ga xī, Ickadabi aká gaí: Caⁿ'
we stopped going, we drew back from them. Again a little while when, Ickadabi the said as At any
(sub.) follows: rate
- uaⁿ'sii-gă. Wácpagčai xī, égičē t'écičē-hraⁿ'i te, aí. Naⁿ'b éčaⁿ'be aⁿwañ'-
leap in. You draw back if, beware they kill regularly lest, he said: Two coming out we had
of it
- 3 gačiⁿ aňgáhii, akiwa niⁿ'ja aⁿwaⁿ'čizai. Umaⁿ'haⁿ-ma wiⁿ' Caaⁿ' t'éčai kē
them we arrived, both alive we took them. The Omahas one Dakotas they killed the
him (ob.)
- aⁿčañ'gidahaⁿ-bajī aňgidadaí. Či Wačútada t'é kē edábe aňgidadaí. Caaⁿ'
we knew not ours we cut up ours. Again Oto who was also we cut up ours. Dakotas
dead
- wiⁿ' ičánaxíčē xī, níahičē. Wahútaⁿ'čīⁿ kē gčíonaⁿ gaⁿ' ní kē égihičē. Ní
one I attacked him when, he fell into the water. Gun the he let drop as water the it fell right Water
(ob.) (ob.) into.
- 6 kē uáaⁿ'si gaⁿ' éčaⁿ'be gčí xī, á tē akičē ubčaⁿ'. Najiⁿ'akičégaⁿ Umaⁿ'haⁿ-ma
the I leaped as he came again when, arm the both I held. As I made him stand the Omahas
(ob.) into up
- ďadeawákičē. Caaⁿ' ucté-ma watčicka kē ákičē aⁿ'he-ma Umaⁿ'haⁿ amá
I made them cut him up. Dakotas the rest creek the crossing those who fled Omahas the
(sub.) together
- wákipai há. Čé Caaⁿ' amá wahútaⁿ'čīⁿ gčē ují čingé ačiⁿ'i égaⁿ t'éwačai.
met them This Dakotas the gun the filled without they as they were
(sub.) (pl. ob.) had killed.
- 9 Caⁿ'qti gaⁿ' múkihaⁿ'i. Miⁿ' ičéqtiaⁿ'i xī, cénawačai Caaⁿ'-ma.
They shot at one another even till night. Sun it had fully when, they destroyed the Dakotas.
set

NOTES.

418, 1. Me xī, *i. e.*, in the spring after La Flèche lost his goods, as told in the preceding paper.

419, 214-20, 1. Gaⁿ akihaⁿ bęugaqti, etc. The Omahas divided into two parties, and went all around the creek till they came together again. Then they went beyond for a short distance, but as the trail was lost they returned to the stream.

420, 4. aⁿnajiⁿ editaⁿ use ačiⁿ agčai. The Omahas set fire to the grass on both sides of the stream.

420, 6. nahega-bajī, pronounced na+hega-bajī by the narrator.

420, 12. Aⁿb ičaugčē akikičai. Two Crows was mounted, and his horse was nearly killed by a bullet.

422, 3-4. Umaⁿ'haⁿ-ma wiⁿ . . . aňgidadaí. His name was xawáha.

422, 7. ďadeawákičē. Frank La Flèche said that "ďade" is often used in the sense of "scalping;" though instead of it, the narrator might have employed the phrase "najiha hébe čizéawákičē (hair, part, I caused them to take it), I made them scalp him."

TRANSLATION.

When the vegetation came up in the spring, the Dakotas came on the war-path to attack us again. The women went to empty the *caches* and the Dakotas arrived there. They attacked the women. Maxewačē, who was very small, joined the three women who were the eldest, when the Dakotas killed his mother. And it was said that the women who emptied the *caches* had been destroyed when far away from the village. One woman who had come home alive told that. Then the young men put

lariats on their ponies, and went thither in pursuit. And when the men reached the hill again, they stopped going. And I, when I went homeward later, came again to the place where they had stopped. The old woman who came back wounded, as well as Maxewaŋe, came home alive. I questioned her: "Of what tribe were they, old woman?" said I. "I think that they were Ponkas. They talked to me in the Omaha language," said the old woman. "Come," said I, "let us go homeward; let us see them." Only three of us went: Kictawagu, another youth, and I. The rest were coming after. When we got in sight, a man stood on the hill. When we reached there again, the old man scolded us. When we said, "What is the matter?" he said: "They killed the women early in the morning. What could you have been doing that you delayed so long? They departed long ago." "If you knew that they killed them at some time in the morning, you should have gone home to tell it. And did you think that an old woman, who was altogether unable to move, could reach home soon by running very swiftly?" said I. He said as follows: "These are the ones. They lie in sight. They killed them in that place, which is out of your sight." And as we went thither on our homeward way, we reached the women. We pulled out the arrows, and wrapping the bodies in their blankets, we laid them down. At length all the horsemen, fully a hundred, reached there on their way home. Then we did not depart; we stood looking at the dead.

At length a chief reached there; it was 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 speared him. Then the men snatched for pieces of the body. They cut it up. When they finished cutting it up, we chased the foe; the rest had gone in pursuit. And we went thither. The Dakotas had gone headlong into a very dense forest. And the chief that I said had arrived, even Ickadabi, said as follows: "Ho! cease ye. Come back and rest yourselves awhile from panting. After some little time you may contend with them again." "Ho! so let it be," said they. All sat together on the hill. They also caused their horses to rest. The Dakotas were sitting together in the forest; they sat singing and making a great uproar. The party of Dakotas were depending upon the forest. They kept on saying, "Come ye! let us contend together," as they thought that we would draw back through fear of them. "Hold! sit and wait. After some little time, of course, we shall contend together," said Ickadabi.

At length the Otos arrived. We dwelt near to them; therefore some went thither to tell them of the fight. The Otos came to chase the foe. They came when we had scared the Dakotas into the forest. And the chief said as follows: "Hold! wait. When some little time shall have elapsed, of course we shall contend with them." And the Otos stopped going. We all sat for a long time, say, for a little more than an hour. The chief stood erect and proclaimed: "Ho! it is ended. Come! contend with them." And all said, "Oho!" The forest was a curvilinear one. "Surround them. Go to the other side and be coming back," said the chief. And they fought them. They did not kill one another for a long time. At length it was said that an Omaha was killed; but when I arrived there, behold, it was not so; he was but slightly wounded. When he sat aiming at the foe, a Dakota was the first to shoot at him, wounding him in the arm. Again, when some time had elapsed, an Oto was wounded and was killed outright. At length one of the Dakotas was killed by the Omahas. And the Dakotas killed an Oto. We drew back from the Dakotas for a long time, and they continued killing our men. "Leap ye into the forest at all hazards," said Ickadabi. "Beware lest they continue killing some of you, if you draw back from them," said he. And all the men jumped into the woods at all hazards. When we had gone half-way through, we faltered and stopped. Again, after a little while, Ickadabi said as follows: "Jump in at all hazards. If you falter before them, beware lest they continue killing you." We brought two of them out of the timber, capturing both of them alive. The foe had killed an Omaha; and not recognizing him in the excitement, we dismembered him as well as the Oto, our ally. When I attacked a Dakota, he fell into the water. As he let his gun drop, it fell right into the stream. I leaped into the water, and as he came again to the surface, I caught hold of him by both arms. Having made him stand, I caused the Omahas to scalp him. The Omahas met the other Dakotas who fled together across the stream. As these Dakotas had no loads in their guns, they were killed. They shot at one another even till night. When the sun had fully set, the Dakotas were destroyed.

HOW THE OMAHAS FOUGHT THE DAKOTAS AFTER THE LATTER HAD KILLED A^NPA^N-JAŅGA'S BROTHER.

RELATED BY A^NPA^N-JAŅGA.

Umaⁿ'haⁿ amá wanáse gçiⁿ'i tē. Wijiⁿ'ŋe amá ŋe-jin'ga kíde aŋai tē, haⁿ'-
Omahas the surrounding sat. My elder the buffalo-calf to shoot went, morn-
(sub.) the herds brother (sub.) at
egaⁿ'tce. Wiⁿ' júŋŋai tē. Uhnúckadi ŋe-jin'ga wiⁿ' t'ŋŋai tē; dáde najiⁿ'i tē.
ing. One went with him. In a valley buffalo-calf one they killed; cutting they stood.
it up
Caaⁿ' amá wagŋade a-ŋi tē, can'ge ágŋiⁿ cádeŋŋi-égaⁿ. Wahútaⁿ'ŋiⁿ ujáŋi 3
Dakotas the creeping up were ap- horse sitting on about six. Gun not loaded
(sub.) on them proaching,
najiⁿ' tē wijiⁿ'ŋe taⁿ, áma aká man'dē aŋiⁿ'i. Wénaxíŋai-de, ŋu'ŋ' a-ŋi-
stood my elder the the other the bow had it. They attacked when, rushing were
brother (std. one), (sub.) they say them forward coming
biamá Caaⁿ' amá. ŋu'ŋ' a-ŋi-bi egaⁿ, t'ewaŋa-biamá, wapé ŋiŋégaⁿ.
they say Dakotas the Rushing were coming, having, they killed they say, weapon they had none,
(sub.) (sub.) they say them as.
Égiŋe uŋa agŋi. Umaⁿ'haⁿ naⁿ'ba t'ewaŋa, é uŋa agŋi. Caaⁿ' amá 6
At length to tell they came Omaha two they killed that to tell they came Dakotas the
it back. them, back. (sub.)
aⁿ'he agŋai tē wat'ŋŋe amá. Ė'di ahí égaⁿ, wa'ŋ' agŋi. Caaⁿ' amá
fleeing went home- murderers the There they arrived as, carrying they came Dakotas the
ward (sub.) (sub.) arrived them home. (sub.)
akí-biamá. Jí ŋaⁿ'á akí-biamá. Ígadizá-biamá; ŋi uŋŋaⁿ-hnaⁿ'-biamá.
reached home, Village to the reached home, They rode round and lodge they went around regularly,
they say. they say. round, they say; they say.
Héga-bají-biamá; Paŋ'ka edába-biamá; ákikíŋi gçiⁿ'i tē edábe. Ihaⁿ' 9
They were a great many, Ponkas were also, they say; the tribes they sat also. His
they say; coming together mother
ugíne d'úba ededí-ŋaⁿ amá. Wanáŋŋiⁿ-gá hă, á-biamá. Ė wat'ŋŋe úju
he seeks some the company is there, Hasten ye said he, they That murderers prin-
his they say. say. say. cipal
aká íŋadi aká wanáŋŋiⁿ wáŋŋe ŋi kē uhá-biamá. Gibázu íŋáŋe aŋiⁿ'-biamá
the (one his the causing them to hasten lodges the went along, they Kipazo his name he had, they say
who) father (sub.) say. (line of) say.
íŋadi aká, níŋagahi úju aká. Paŋ'ka ŋi kē cī uhá-biamá. Ėwaŋaŋai 12
his the chief principal the Ponka lodge the again he went along, You have them
father (sub.), (sub.) (sub.) (line of) they say. for relations
waŋagŋize tai, náŋŋe wáŋizai ŋi, wéŋagíŋpahaⁿ'i ŋi, á-biamá. Paŋ'ka-
you take them will, captive they take them when, you recognize yours if, said he, they say. The Pon-
ma céŋa-bají-biamá. Cī Ė'di égiŋaⁿ aŋa-biamá Uŋéha-báŋi ŋi'ctē, ŋiéŋiⁿ
kas did not heed, they say. Again there to say it to he went, they You do not join even if, you are the
say. ones
taitē hă, á-biamá. ŋi aŋ'gaŋikíŋa taŋ'gataⁿ, á-biamá Aŋé najiⁿ'-biamá 15
shall (be) . said he, they say. You we contend with you we will, said he, they say. Going stood they say
Caaⁿ' amá. Caⁿ' wábaha ké'd ugŋiⁿ'i-de wa'ú amá gaⁿ' aŋé najiⁿ'-biamá.
Dakotas the In fact Indian car- in the sat in while woman the so going stood they say.
(sub.) riage (sub.)

- Ki Pañ'ka úju aká, Wégasápi aká, Pañ'ka ííi ɕaⁿ uhá-biamá. E'aⁿqti
 And Ponka principal the (sub.), Whip the (sub.), Ponka vil. the lage (circle) went along, they say. Just how
- gáxe taí édaⁿ wábananⁿ hné ckaⁿhna ɕáɕiⁿcé ɛ'di ɔné etéde, á-biamá
 they will do ? (in thought) to witness you go you wish you whom move there you should have said, they say
 gone,
- 3 Wégasápi aká. Ẽ'di aɕaí tẽ haⁿi tẽ, Wégasápi Maⁿtcu-wáɕihi júgigɕe,
 Whip the (sub.). There they went it was when, Whip Maⁿtcu-wáɕihi he with his,
 night
- gañ'ki Pañ'ka amá ctĩ. Égiɕe a-í-najiⁿ amáma. ɕiskié uɕéwiñɕiɕaí tẽ,
 and Ponkas the (sub.) too. At length they were approaching and All together they assembled when,
 standing, they say.
- wanáce uɕéwiñɕiɕaí, d'úba ákikihiɕe aɕá-biamá. Wanáce amá égaxe
 police they assembled, some watching over went, they say. Police the all around
 one another (pl. sub.)
- 6 maⁿɕiⁿ-biamá; uɕúciaɕá ctĩ d'úba, ubáhiaɕá ctĩ, háciaɕá ctĩ. Wanáce
 walked they say; at the front too some, at the sides too, behind too. Police
 wénaxiɕa-hnaⁿ-biamá; wasnin'de maⁿɕiⁿi-ma útiⁿ-hnaⁿ-biamá. Wégasápi
 they attacked them regularly, they delaying those who walked they hit them regularly, Whip
 say; they say.
- aká wéhusá-biamá. Ukít'ẽ íwiɕahaⁿ-hnaⁿ-maⁿi. ɕijú-bajĩ-hnaⁿi ɕaⁿctĩ.
 the (sub.) scolded them, they say. Nation I have always known you in particular. You were always unfor- heretofore.
 tunate
- 9 Eátaⁿ únaⁿpe iⁿɕéɕnaⁿi á. Wa'ú égiɕaⁿqti jaⁿ hniⁿ ɕaⁿctĩ, á-biamá
 Why punishment do ye threaten I Woman you did just so you did you heretofore, said, they say
 to me were
- Wégasápi aká. Ki ukít'ẽ aká núi há, á-biamá. Íwiɕahaⁿ taí minke,
 Whip the (sub.). And nation the are men said he, they say. I know you will I who,
 said he, they say. There they when, night walking by they approached, they say.
- 12 Umaⁿhaⁿ aka-ɕáɕicaⁿ bɕé. Umaⁿhaⁿ amá ɕáze tẽ naⁿza gáxai.
 Omahas towards those who are I go. Omahas the evening when embank- made.
 (sub.) ment
- Húɕuga gɕiⁿi ɕaⁿcaⁿcaⁿ naⁿza gáxai. Cin'gajin'ga naⁿza weɕéckaxe te,
 Tribal circle they sat the always embank- they Children embank- you are to make for.
 ment made. ment them,
- aí aɕa+. Atí tá-bité, aí aɕa+, á-biamá. Ki naⁿza gáxai tẽ Umaⁿhaⁿ amá.
 he indeed. It is said that they he indeed, said (one), they And embank- made Omahas the (sub.).
 says will surely come, says say. ment
- 15 Gañ'ki íiha kẽ uɕúkihehébe gáxai iɕáugɕe; íici gẽ ákiɕis'iⁿs'iⁿ gáxai
 And tent the one after another, as they throughout; tent the interwoven they
 skins (line of) faras they would go made poles (ob.) made
- iɕáugɕe Aⁿba ɕaⁿge; waɕáckaⁿ te, aí áɕa. Atí-bi, aí aɕa+, aí. Ẽ'ja
 throughout. Day near at hand; you will do your best, he indeed. It is said he indeed, said Thither
 says they have come, says he.
- haⁿ wadaⁿbe ahí-hnaⁿ amá; waná'aⁿ agɕí, naⁿɕide waná'aⁿ agɕí. Waɕá-
 night scouts were arriving; hearing them they making a hearing them they You will
 came back, drumming with the feet came home.
- 18 ckaⁿ te, aí áɕa. Ẽ'be uɕiⁿkaⁿ te ɕiⁿge áɕa, aí. Wapé kẽ bɕúgaqti háha
 do your best, he indeed. Who he help you will there is indeed, he said. Weapon the all ready
 says none
- aɕágɕahniⁿ ɕajaⁿ te, aí áɕa; maquíde wahútaⁿɕiⁿ uɕágiji te, aí áɕa; atí-bi,
 you have yours you lie will, he indeed; powder gun you put in will, he indeed; it is said
 says they have come,
- aí áɕa, aí.
 he indeed, he
 says said.

- Aⁿ'ba aká éçaⁿbe. Weánaxiça cu-íçai; égxaxé ʔan'de naⁿ'ídai. Cañ'ge .
 Day the came forth. They charged on us in coming all around ground they made a Horse
 (sub.) this way; drumming noise
 (on) by running.
- éççutaⁿ d'úba wékaⁿtaⁿ gçise égaⁿ nañ'gai; uwáçicaⁿ nañ'gai. Caaⁿ' amá
 hence some lariat broke as they ran; around us they ran. Dakotas the
 theirs (sub.)
- cañ'ge-ma wáçin agçai, gacibe nañ'ge ahí-ma. Wáqe wiⁿ' gazaⁿ'adi 3
 the horses having went outside running those who White one among
 them homeward, arrived. man
- gaqçaⁿ'-madi éduihe; cañ'ge taⁿ' cti éçin agçai. Máctu Çídaⁿ ijáje açin'.
 to those who were he joined; horse the too having they went Mr. Reed his name he had.
 hunting (std. ob.) for him homeward.
- Caaⁿ' amá cañ'ge iⁿ'i tá amá, é-hnaⁿ amá. Gí'í etégaⁿ-báji, caⁿ' íe égiçaⁿ-
 Dakotas the horse give will, he said they To give they were not yet words he said to
 (sub.) back to me regularly say. back to him apt, (some one)
- hnaⁿ' amá. Wégaⁿze wiⁿdétaⁿ-qtcí-égaⁿ ʔii égxaxé wákiçai. Caⁿ'-ama ʔii 6
 regularly they Measure about one-half lodges all around they contended By and by lodges
 say. against us.
- kě Umaⁿ'haⁿ amá úgidá-qtiáⁿ'i; naⁿ'zaça égiha agí. ʔii ké'ça kíдай Caaⁿ'
 the Omahas the entered their own; to the rear headlong they Lodges at the shot at Dakotas
 (line of) (sub.) were coming back.
- amá, caⁿ' niáça wakídai. Cañ'ge-ma t'éwaçai áhigi. Caaⁿ' maⁿ' eçai kě
 the, yet at random they shot at them. The horses they killed them many. Dakotas arrow theirs the
- atí-hnaⁿ'i ʔii kě. Umaⁿ'haⁿ amá ʔiha umágude-hnaⁿ'i; kí Caaⁿ'-ma éçaⁿbe 9
 they came lodges the Omahas the tent cut holes in regularly; and the Dakotas in sight
 regularly (sub.) skins
- í ʔi, wakíde éççé-hnaⁿ'i Umaⁿ'haⁿ amá. Umaⁿ'haⁿ wiⁿ', ʔáxe-çaⁿ'ba ijiⁿ'çe,
 came when, shot away at them regularly Omahas the Omaha one, Crow two his elder
 (sub.) brother;
- égaⁿ t'éça-biamá Caaⁿ' amá. ʔiha ʔaŋgá umá'ude ʔi, ugás'in amá. Égiçe
 so they killed him, Dakotas the Tent- large cut a hole in when, he peeped they At length
 they say (sub.) skin
- déçti 'éça'çai. Uçúci-nájiⁿ ijáje açin'. Gacíbaça maⁿ'çin'i tẽ, Umaⁿ'haⁿ 12
 right on they put it. At the he stands his he had. At the outside they walked when, Omaha
 the forehead front name
- wiⁿ' t'éçai, caⁿ'ha iⁿ'i. Héga t'éçai há, aí Cí gacíbaça maⁿ'çin'i tẽ, cí
 one was killed, wolf-skin he wore. Buzzard is killed they said. Again at the outside they walked when, again
- wiⁿ' t'éçai. Úhaⁿ-ʔaŋga t'éçai há, aí. Cí gacíbaça maⁿ'çin'i tẽ, ʔáçin'-
 one was killed. Kettle large is killed they said. Again at the outside they walked when, ʔáçin'-
- naⁿ'páji úi há. É t'éçai égaⁿ, Mawádaⁿ'çin' é'di açai; úi jibe keçaⁿ'. 15
 naⁿ'páji was That was killed as, Mandan there went; he was lower the.
 wounded leg
- Mawádaⁿ'çin' t'éçai, aí. Mawádaⁿ'çin' múbçij içéçai. Caaⁿ'-ma cti, t'éwaçai-
 Mandan is killed, they said. Mandan they made him fall sud- The Dakotas too, those who were
 denly by shooting him.
- ma, wágçisnu agçé-hnaⁿ'i; dá gẽ wakaⁿ'taⁿ cañ'ge-ma çisnúwakiçai.
 killed, they dragged they went home- head the they tied them the horses they made them drag
 them along ward regularly; (pl. ob.) them.
- Égiçe intéde é'di a-í-baji. Cañ'gaxai Uçúciaça Caaⁿ' naⁿ'ba t'éwaçai. 18
 At length now, but there they were They ceased. At the front Dakotas two were killed.
 not approaching.
- É'di wénaxiçai ahíi égaⁿ, waçádai Umaⁿ'haⁿ amá; wáçnuçnúde, gaⁿ'
 There rushing on them arrived having, cut them up Omahas the (sub.); cut them in many pieces, so
- wégitiⁿ éççai. Xagé agçá-biamá. Gaⁿ' akí-biamá Caaⁿ' amá, wagiⁿ'
 they threw back and Crying they went homeward, And reached there the carrying
 hit them with. they say. again, they say Dakotas the (sub.), their own.

1. *Ŭí ɬaŋgáqti tē'di Mawádaⁿɕiⁿ watcígaxá-biamá. Uɕízaⁿ tē waŋ'giɕe gɕiⁿ-*
 Tent very large at the Mandan they danced they say. Middle the all caused
wakiɕá-biamá Caaⁿ t'e-má. ɭacáge á tē uɕaⁿwakiɕá-bi egaⁿ, wa'aⁿ
 them to sit, they say Dakotas the dead ones. Deer-claws arm the made them hold, they say having, singing
 3 *gɕiⁿwakiɕá-biamá. Wa'aⁿ júwagɕe gɕiⁿ-biamá. Ŭí tē waŋ'giɕe caⁿ*
 they made them sit, they say. Singing with them they sat, they say. Tent the all in fact
gɕiⁿwakiɕá-biamá t'é ɕaŋ'ka. Ŭí tē áɕiáza tē caⁿcaⁿ nan'de kē maⁿɕiŋ'k
 made them sit they say dead the ones Tent the they when without sides the earth (sods)
 who. opened and stopping
 put it on the poles
ágaspá-biamá. Ŭí tē ɕietaⁿ-bi ɬí, aⁿhe agɕá-biamá. Umaⁿhaⁿ-má atí te,
 they weighted, they say. Tent the they finished, when, fleeing they went home- The Omahas come will,
 they say ward, they say.
 6 *ai, ádaⁿ aⁿhe agɕá-biamá Caaⁿ amá. Kí Umaⁿhaⁿ-mádi t'éwaɕai-ma*
 they there fleeing went homeward, Dakotas the And among the Omahas the dead ones (ob.)
 said, fore they say (sub.).
wagíqai. Hé-jaŋka-ɬaŋ'ga dāhi-qi t'éɕaⁿɕai, t'éɕai. Wanúkige sí tē 'éɕaⁿ-
 they buried Horn forked large right in the they put it on, they killed Wanukige foot the they put
 their own. (of fawn) neck him.
ɕai. Ágaha-wacúce 'éɕaⁿɕai, é t'éɕeqtiaⁿi. Iⁿc'áge-wahíɕe úi jíbe
 it on. Ágaha-wacuce they put it on, that they killed outright. Iⁿc'áge-wahíɕe they lower
 wounded leg
 9 *keɕaⁿ. ɬáɕiⁿ-gahíge dā ɕaⁿ 'éɕaⁿɕai.*
 the. ɬáɕiⁿ-gahíge head the they put it on.

(The following is an incomplete account of the same occurrence, which
Two Crows gave:)

- Nugé gáqɕaⁿ aŋgáɕai Umaⁿhaⁿ-má. Síaⁿɕai: ɬáɕiⁿ-ma júwagɕa-báji;*
 Summer on the hunt we went the Omahas. They were alone: the Pawnees were not with them;
Umaⁿhaⁿ-ma-hnaⁿ gaqɕaⁿi. Gaⁿ Waɬé kē gákē aŋgúha aŋgáɕai. Djó
 The Omahas only were on the hunt. And Elkhorn the that we followed we went. Joe
 12 *aká é'di níkgahi íɕigɕaⁿ-ma éduíhe maⁿɕiⁿi. Aŋgáɕai égaⁿ ɬé wéaⁿɕai.*
 the there chief those who ruled joining walked. We went as buffalo we found them.
Ŭé-ma hégaɬi t'éaⁿwaⁿɕai, égaⁿ gaⁿ t'éaⁿwaⁿɕe aŋgɕiⁿi; caⁿ áhigiaⁿqti
 The buffaloes not a few we killed them, all around so we killed them we sat; in fact very many times
aⁿwaⁿnas aŋgɕiⁿi. Caⁿ níaciⁿga wiⁿáqtcí ɬé-ma gɕéba ctí, agɕiⁿsatāⁿ-
 we surrounded them we sat. In fact man only one the buffa- loes ten too, by
 15 *ɕaⁿɕaⁿ, gɕéba-naⁿba-ɕaⁿɕaⁿ ctí, t'éwaɕé-hnaⁿi. Gaⁿ wanáse tē aŋgúɕiⁿage*
 fifteens, by twenties too, killed them regularly. And to surround them we were unwilling
égaⁿ aŋgɕiⁿi, weábɕaⁿi. Ŭé-ma weaⁿ'iⁿ gaⁿ égaⁿ aŋgɕiⁿi. Égiɕe haⁿ-
 some- we sat, we had our fill. The buffa- loes we carried them and so we sat. At length early
 what
egaⁿtcé'qtcí miⁿ 'éɕaⁿbají'qtcí, jaⁿ agídahaⁿ ɬí, égiɕe ɬé amá áckaqtci áiáma.
 in the morning sun had not risen at all sleep I rose from when, behold, buf. the very close were coming.
 falo (sub.)
 18 *Wiⁿáqtcí Djó aká t'éɕa-báji caⁿ baɬúwiⁿxe aɕiⁿi, caⁿ wéahide aɕiⁿ aɕai;*
 Only one Joe the (sub.) did not kill it yet turning around he had it, yet far off he took it;
úkiza kē'ɬa aɕiⁿ aɕai. Kí caŋ'ge taⁿ aⁿwaⁿ'i Djó aká. Gaⁿ ɬé ɕiⁿ t'éɕe
 no one to the he took it. And horse the loaned to me Joe the And buf. the to kill it
 there (sub.). falo (mv. ob.)
aⁿci, ádaⁿ t'éaɕé-gaⁿ aⁿdádai. Jú kē wí aⁿiⁿ, gaⁿ ɬahánuɬa síaⁿɕé 'iⁿi
 asked there- I killed it and we cut it up. Body the I I carried, and green hide alone carried
 me, fore it

Djó aká. Aṅgáḡḡai égaⁿ ɣí kě aṅgíḡaḡě aṅgáḡḡai. ɭí ɕaⁿ éɕaⁿbe aṅgáki
 Joe the We went home- as tent the we were near we went home- Tents the in sight of we got
 (sub.) ward to ward. back
 ɣí, égiɕe ɣé d'úba wáɕiqai. Aṅgáḡḡai kě'ɣa ukaⁿ'ska wáɕiⁿ a-íi dúda.
 when, at length buffalo some they chased We went home- to the right in a line having they were this
 falo them. ward with them coming way.
 ɣaṅ'ge aṅgáki ɣí, ɣé-ma wabáɣuwiⁿxe aɕai. Égiɕe níaciⁿga amá ɣaháwagɕe 3
 Near we got when, the buffalo wheeling around went. Behold, men the shield
 home loes (sub.)
 aɕiⁿ'i tě níkaɕíqe aɕai.
 had when chasing the foe went.

(When Two Crows had dictated this, several Omahas entered the room, and he would not tell the rest.)

NOTES.

This event occurred in 1849 or 1850, in Nebraska, south of the Niobrara, and near the Nisni, a branch of the Loup Fork of the Platte.

425, 7. wa'íⁿ aḡi. This refers to the Omahas, who went after the bodies of the two who had been slain.

425, 9. hegabaji-biama, pronounced he+gabaji-biama.

425, 9-10. ihaⁿ uḡine d'úba, etc. This refers to the Omahas, whom the Dakotas regarded as few, and as separated from "their mothers," i. e., the main body of the tribe.

426, 1-2. E'aⁿqti - ɕaɕiⁿce édi ɔne etede: "You who are wishing to go and see what is to be done, should have gone thither." This was said to each head of a household.

426, 3. édi aɕai haⁿi tě. Sanssouci preferred to say, "édi aɕai haⁿi tě ɣí," making "haⁿi tě," it was night; and "ɣí," when.

426, 8-10. ukítě - - Iwidahaⁿ tai miñke. The Ponkas camped so near to the Dakotas that Whip could reprove the latter while pretending to scold the former.

426, 9. Eataⁿ unaⁿpe iⁿɕeɔnaⁿi ă. Aⁿpaⁿ-ɣaṅga said this was equivalent to "Eataⁿ naⁿpeaⁿ'ɕakiɕai ă." Sanssouci said that this should be, "Eátaⁿ úɕaⁿpi iⁿɕeɔnaⁿ éiⁿte." He derived "úɕaⁿpi iⁿɕeɔnaⁿ" from "úɕaⁿpi gíɕaⁿ."

426, 12. naⁿza 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. weanaxiɕa cu-iɕai, from "wenaxiɕa cu-iɕě." "Cu-iɕě" must be distinguished from "cu-ɕeɕě," which denotes sudden motion from the place of the speaker and his party toward the party of those addressed.

427, 4. Mactu ɕidaⁿ. Mr. Reed had come to reside among the Omahas in order to study the language, and to assist the principal missionary, Rev. Mr. McKenny.

427, 5. Caⁿ-ama denotes a reversal of the previous state after moving awhile.

427, 7. Uḡida-qtiⁿi: uḡide is the possessive of ude; "qtiⁿ" is added for emphasis, showing that the Omahas were driven back so forcibly that they went as far into their lodges as they could get.

427, 12. 'eɕaⁿɕai is almost a synonym of u, to wound.

427, 15. jibe keɕaⁿ. The addition of "ɕaⁿ" seems to convey the idea of past action or condition.

427, 19. waɔnuɔnude gaⁿ wegitiⁿ ɕeɕa-biama. The Omahas mangled the bodies of the two Dakotas, one of them being that of Kipazo's son, the murderer of Aⁿpaⁿ-ɣaṅga's

brother. They disemboweled them and threw pieces towards the foe, who cried with rage as they retreated.

427, 20. aki-biama Caa^a ama, wagiⁱa. This was not their home, but some place on their homeward way.

428, 2. Jacage a tẽ uça^awakiça-bi ega^a. Sanssouci said that this should read: Jacage na^{be} tẽ úwagiçisna^u-bi ega^u, uça^u wakiçá-bi ega^u; literally, "Deer-claws—hand—the—they slipped on for them, they say—having—they caused them to hold them, they say—having."

428, 4-5. Ji tẽ açiaza tẽ - - - agaspa-biama. They had the tent spread open over the tent-poles, and they kept the sides down with sods of earth, which they placed all around the tent after they had put their dead inside.

TRANSLATION.

The Omahas continued surrounding the buffaloes. My elder brother went one morning to shoot at a buffalo calf, and some one went with him. They killed a calf in a valley, and stood cutting it up. The Dakotas approached them by crawling, there being about six horsemen. My brother had no load in his gun, and the other Omaha had a bow. The Dakotas attacked them, coming with a rush. They killed the two, as they had no weapons. At length some one came back to tell it. They came back to tell that two Omahas had been killed. The Dakota murderers fled homeward. The Omahas went to the place and brought the bodies back. The Dakotas reached their home at the village. They rode round and round; they went around the lodges repeatedly. The Dakotas were very numerous, and the Ponkas were there too, the tribes having come together. "Some buffalo calves are there, seeking their mothers. Hasten ye." This was said by Kipazo, the father of the principal murderer, as he went along the line of lodges. He was the head-chief of the Dakotas. He also went along the line of Ponka lodges. "When they capture your relations, the Omahas, you can take them, if you recognize them," said he. The Ponkas did not heed him. So he went again to say it to them. "If you do not join the party, you shall certainly be the ones whom we will attack," said he. The Dakotas were departing. The women sat in the Indian carriages, and so they were departing. And the principal Ponka, Whip, went along the line of Ponka lodges. "You who are wishing to go and see what is to be done, should have gone thither," said he. Whip, his son Ma^{teu}-waçihi (Grizzly-bear-scares-off-the-game), and the Ponkas too, departed at night. At length they were approaching the place of meeting, where they stood. When they assembled themselves all together, some of the police who had assembled went watching one another. The police walked all around: some at the front, some at the sides, and some in the rear. The police attacked the company from time to time, hitting those who showed any disposition to walk leisurely. Whip scolded them. "I have always known your nation in particular. Heretofore you were always unfortunate. Why do you threaten to punish me? You are they who have always acted just like women. And that tribe (*i. e.*, the Omahas) is composed of men, not women. I will know how you behave on meeting them," said he. When they went thither, they approached as they walked by night.

Now I will speak about the Omahas. In the evening the Omahas made an embankment or wall, inside of which they placed the tribal circle. The crier proclaimed thus: "He says, indeed, that you are to make an intrenchment for the children. He says,

indeed, that it is said, "They will surely come." The Omahas made the embankment. And they planted the tent-poles all along it, interweaving them. Then they placed outside of these the tent-skins, all along the embankment, one after another, as far as they would go. "He says that day is at hand, and that you will do your best. He says, indeed, that they have come," said the crier. The night scouts were continually arriving there, having heard the noise made by the feet of the coming foe. "He says, indeed, that you will do your best. You have none to help you. You will lie with all your weapons in readiness. You will fill your guns with powder. They have come, indeed," said the crier.

The day came forth. They charged on us in coming this way; they made the ground resound all around as they ran. Some of the horses from this place broke their lariats and ran; they ran around us. The Dakotas carried homeward the horses which arrived outside by running. A white man joined the hunting party and was among the Omahas during the fight. They carried off his horse too. His name was Mr. Reed. He continued saying, "The Dakotas will give me my horse again;" but there was not the slightest prospect of that. In about half an hour they contended with us all around the lodges. By and by the Omahas were driven back into their lodges; they were coming back right along to the rear. The Dakotas shot at random when they shot at the lodges. They killed many horses. The arrows of the Dakotas came regularly to the lodges. The Omahas cut holes in the tent-skins, and when the Dakotas came in sight the Omahas shot away at them. The Dakotas killed an Omaha, Two Crows' elder brother, in that manner. He cut a large hole in a tent-skin and peeped out. At length he was wounded right in the forehead. His name was Učuci-najiⁿ (Stands-at-the-front). When they walked on the outside of the embankment, an Omaha who wore a wolf-skin was bit. "Buzzard is wounded," they said. And another was wounded when they walked outside. "Big Kettle is wounded," they said. A third was ȡaŋiⁿ-naⁿpaji (He-who-fears-not-a-Pawnee). When Mandan heard that he had been wounded, he went thither, and was wounded himself, in the leg, below the knee. "Mandan is wounded," they said. When the Dakotas shot at Mandan, they made him fall suddenly. They dragged off any of the Dakotas who had been killed; having put ropes around their necks, they made the horses drag them away. But now, at length, they were not approaching. They ceased fighting. Two Dakotas had been killed at the front. The Omahas rushed on them, and cut up the bodies on reaching them; they cut them in many pieces, and threw them back at the enemy, who went homeward crying. And the Dakotas reached a place again, carrying the bodies of their fallen comrades. They danced the Mandan dance at the very large tent. They caused all the dead Dakotas to sit in the middle. Having made them hold deer-claw rattles on their arms, they made them sit as if they were singing. They sat singing with them. In fact, they caused all the dead to sit in the tent. When they had opened the tent, and had put it over the poles, without delay they weighted down the sides with sods. When they finished it, they fled homeward. They said, "The Omahas will come," therefore the Dakotas fled homeward. And among the Omahas they buried their own dead. He-jañka-qañga (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. Iⁿc'age-wahiŋe was wounded in the leg, and ȡaŋiⁿ-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 MAWADAⁿČIⁿ WENT ALONE ON THE WAR-PATH.

DICTATED BY FRANK LA FLÈCHE.

- Mawádaⁿčíⁿ nudaⁿ ačá-bi xǐ, enáqtei ačá-biamá. Jǐi čan'di ahí-bi
Mandan to war went, they say when, he alone went he said. Village at the he arrived, he said
- xǐ, jǐi čaⁿ bazaⁿ ačá-bi xǐ, cañ'ge-unájiⁿ wiⁿ čicǐbai tǎ. Kǐ wa'ú wiⁿ áci
when, vil- lage the among he went, when, horse stands in one he pulled open. And woman one out
- 3 atí-bi xǐ, daⁿ'bai tǎ hǎ. Ié-qtí jíača agčá-biamá. Kǐ Mawádaⁿčíⁿ aká
came, he when, she saw him . Speaking to the she went back, he And Mandan the (sub.)
said very (much) lodge said.
- cañ'ge čaňká wáči'a aⁿ'he agčái tǎ, cénujiň'ga hégajǐ čiqá-biamá. Uqčá-
horse the ones failed with fleeing went when, young men a great chased him, he Not over-
that them homeward many said.
- bajǐ ákiágčai tǎ. Aⁿ'ba xǐ'jǐ jaⁿ'i tǎ, wéahide akí-bi xǐ. Haⁿ' xǐ, cǐ ǎ'di
taking he had gone again. Day when he slept, far off he reached when. Night when, again there
him again, he said
- 6 ačá-biamá. Kǐ jǐi čaⁿ učícaⁿ-hnaⁿ maⁿčíⁿ'i tǎ, jaⁿ' wagíčǎ. Bǎúgaqti
he went, he said. And village the going around it, he walked, to wait for them to All
regularly go to sleep.
- jaⁿ'-bi xǐ, cénujiň'ga naⁿ'ba jaⁿ'-bajǐ, wa'aⁿ' xúwiⁿxe maⁿčíⁿ'i tǎ. Haⁿ'skaⁿ-
slept, he when, young man two not sleeping, singing wandering they walked. Mid-
said around
- skaⁿ' ké'ča hǐi xǐ, cénujiň'ga naⁿ'ba amá agčái tǎ hǎ, jaⁿ'. Maⁿčíⁿ'-či ijebe
night to the it at- when, young man two the went homeward , to sleep. Earth-lodge door
rived (sub.)

íba-t'aⁿ gahá akíjaⁿi tē. Kí akíça jaⁿ't'ai xī, áma gaqçí gaⁿ'çai tē (Mawá-
handle it had upon they lay to- And both sound when, the to kill wished (Man-
gether. one him
daⁿçíⁿ aká). Íçapiçíⁿ'qtci ē'ja açai tē. Ē'di ahí-bi xī, áma aká dágahaⁿ'i
dan the). Very carefully thither he went. There he arrived, when, the the raised his head
he said other (sub.)
tē, nackí çaⁿ sábaçiqti maⁿ'zepe-jin'ga ítiⁿ-biamá. Áma aká dáhaⁿ 3
when, head the very suddenly ax little he hit with it, he said. The one the (sub.) to arise
átiaçai tē há. Kí çiqai tē há. Aⁿ'ha-biamá Mawádaⁿçíⁿ aká. Çiqé
started And they chased him Fled he said Mandan the (sub.). Chasing
him
maⁿçíⁿ'-bi xī, baⁿ' maⁿçíⁿ'-biamá Jáçíⁿ-jin'ga amá. Jí amá bçúgaqti
walked, he said when, hallooing walked he said Pawnee young the (sub.). Lodge the (sub.) all
çiqá-biamá, wa'ú amá ctē, cínudaⁿ amá ctē. Cí çí'a-biamá. Cí aⁿ'ba xī, 6
chased him, he said woman the even, dog the even. Again he failed, he said. Again day when,
jaⁿ'-biamá, utçíje maⁿ'te. Cí haⁿ' xī, ē'di açá-biamá. Aⁿ'ba xan'gēqtci
he slept, he said, thicket within. Again night when, there he went, he said. Day very near
xī, cañ'ge í wiⁿ' çicíbai tē há. Cañ'ge wiⁿ' kaⁿ'taⁿ-biamá. Kí áci agçá-bi
when, horse lodge one he pulled open Horse one he tied he said. And out he went home-
ward, he said
egaⁿ', ijebe éçaⁿ'be akí-qtí-bi xī, Jáçíⁿ wiⁿ' ákipá-biamá uhíacka. Kí 9
having, door emerging he had just reached when, Pawnee one he met him, he said close by. And
from again, he said
Jáçíⁿ aká naⁿ'pai tē Mawádaⁿçíⁿ. Kí Mawádaⁿçíⁿ aká cañ'ge taⁿ' çictaⁿ'-
Pawnee the feared to see him Mandan. And Mandan the (sub.) horse the (ob.) not letting
báçí çisnú agçá-biamá, íaⁿ'çíⁿ. Kí Jáçíⁿ aká ē'di égaⁿ'qtí baⁿ' çahégabají-
him go pulling went homeward, running. And Pawnee the just then halloo-
him along he said, (sub.) ing was making a great
hnaⁿ'-biamá. Kí Mawádaⁿçíⁿ aká cañ'ge taⁿ' ágçíⁿ içaⁿ'i tē, xigçit'ut'ús'a 12
noise by calling, he And Mandan the horse the sat on him sud- when, bucking repeatedly
said. (sub.) (ob.) denly
gíⁿ'-biamá, kí aⁿ'ç içéça-biamá. Çábçíⁿaⁿ' aⁿ'ç içéçai xí'jì, za'ai amá;
it carried him, and threw him off, he said. Three times it threw him off when, they made an up-
roar, he said;
náçubáqtci atí-biamá. Cínudaⁿ amá ctí, wa'ú amá ctí, nú amá ctí, bçúga
very nearly they came to him, Dog the too, woman the too, man the too, all
he said. (sub.) (sub.) (sub.)
çiqai tē. Cañ'ge çíⁿ caⁿ'caⁿ ágçíⁿ ákiágça-biamá. 15
chased him. Horse the without sitting on he had gone again, he
(mv.) stopping said.

NOTES.

Mawadaⁿçíⁿ told his story to Frank La Flèche, from whom the collector obtained it, in November, 1881. The event occurred when Mawadaⁿçíⁿ was very young, say about thirty-five years ago.

432, 1-2. çii çandi ahi-bi xī. As the Pawnees camped in a rectilinear inclosure or line, the proper phrase would have been, "çii kēdi," etc. "Jíi çaⁿ" refers to a curvilinear encampment, such as the Omahas and cognate tribes use.

432, 6. jaⁿ wagiçē, synonym, jaⁿ wéadai tē.

432, 8.-433, 1. maⁿçíⁿ-ti ijebe íba-t'aⁿ. The shape of the earth-lodge, including the covered way leading to the inner door, resembles that of a frying-pan. The lodge is the pan, and the covered way represents the handle. The two young Pawnees lay on top of the covered way.

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.

A-ŦI-N-PAJĪ'S WAR PARTY IN 1853.

RELATED BY HIMSELF.

T'añ'gaqč'aⁿ řáqti aⁿč'añ'kide gaqč'aⁿ aňgáč'ai. Caⁿ' edádaⁿ waaⁿ'si-
Fall hunt deer we shot at on the hunt we went. In fact what leaping animal
 jiñ'ga bčúgaqti aň'gunai. A-Ŧi aⁿč'iⁿ', újawaqtiaⁿ'i. Caⁿ' řáqti, miřá, qúga,
little all we hunted them. Approach- we were, in excellent spirits. In fact deer, raccoon, badger,
pitching tents
 3 mañ'ga, zizíka, caⁿ' bčúgaqti, aⁿ'ba gě wa'iⁿ' agč'i-hnaⁿ'i. Jí gčéba aⁿč'iⁿ'.
skunk, turkey, in fact all, day the carrying they came back Tent ten we were.
(pl.) them regularly.

Aṅgáḥ égaⁿ, a-íi. Cí égaⁿi, cí újawaqtiaⁿi. Aṅgáḥai égaⁿ, wáqe d'úba
We went as, they ap- Again it was so, again they were in excel- We went as, white man some
proached and lent spirits.
pitched tents.

wa'é igḥiⁿ amá kē'di aṅgáhi. Wáqe amádi aṅgáhi égaⁿ, waḥáte wa'íi,
farming they who sat at by the we arrived. White , by them we arrived as, food they gave
man us,

údaⁿqtiaⁿi. Égiḥe uḥéwiⁿawáḥai. Níkaciⁿga ukéḥiⁿ hnañkácē, íi-gā. 3
it was very good. At length they collected us. Indian ye who are, be ye
coming.

Aṅgúkikié tabácē. Haⁿ xī aṅgúkikié taí, ai. Aⁿhaⁿ, ai. Haⁿ égaⁿ
We talk to each must. Night when we talk to each will, they Yes, said Night like
other other said.

kē wágiaíi égaⁿ, Aṅgáḥe taí. Jí tē ɬaṅgáqti tē'di júawágḥe atí. Égiḥe,
the for us they as, We go will. House the very large at the with us they Behold,
come came.

wáqe amá bḥúgaqti ahíi há. (É Wáḥe guáḥicaⁿ, Ni-xébe kē'ja, wáqe 6.
white man the all arrived (That Little Sioux beyond, Water-shallow at the, white
(sub.) River man

pahañ'gaqtei hi-má ēdedí-ma há. Gḥadiⁿ ḥéḥutaⁿ gaⁿ ḥé tē.) Uáwakiaí.
the very first those who they were there : Across thence so it went.) They talked
arrived with us.

Ahaú! kagéha, uwíkie miñké-ja, kagéha, edádaⁿ edéhe xī, égaⁿqti ckáxe
Oho! friend, I talk to I who, on the friend, what I say what if, just so you do
you one hand,

taí. Aⁿḥaṅ'gudaⁿ be tañ'gataⁿ. Údaⁿ xī'jī, égaⁿ aṅgáxe tañ'gataⁿ, ai 9
will. We consider it we who will. Good if, so we do it we who will, said

(Umaⁿhaⁿ amá). Majaⁿ kē uḥágacaⁿ hné taí tē ubḥí'age, ai (wáqe aká).
(Omahas the). Land the you traverse you go will the I am unwilling, said (white man the).

Majaⁿ kē ḥé ḥagḥiⁿqtei ḥaⁿ e-hnaⁿ ḥagḥiⁿ; kī edádaⁿ wanágḥe ḥiḥia
Land the this you sit just (on it) the that only you sit (on); and what domestic animal your

gacíbe híwaḥáḥe ḥiḥiⁿge há. Égaⁿja, majaⁿ kē wiwíja, ai wáqe aká. 12
out of it you cause them you have none Though so, land the mine, said white the
to arrive man (sub.).

Majaⁿ kē ḥiḥiajī; Iḥgaⁿḥai ḥiⁿwiⁿájī, uḥáaⁿsi há, ai Je-saⁿ aká. Iḥgaⁿḥai
Land the is not yours; Grandfather he did not buy you leaped , said Buf- distant the Grandfather
it, on it faló white (sub.).

ḥiⁿwiⁿájī tē ícpahaⁿ ádaⁿ íḥápahaⁿ-qti-maⁿ, ai. Iḥgaⁿḥai ḥiñké ḥiⁿwiⁿ tē
he did not the you know it and I know it very well, he said. Grandfather the one he bought the
buy it who it

wajīⁿḥiská-qti ádaⁿ ícpahaⁿ ádaⁿ, ai, ḥajú-bajī Umaⁿhaⁿ ḥiñké. Je-saⁿ aká 15
you are very intelligent there- you know it ? he speaking con- Omaha the (ob.). Je-saⁿ the
fore said, temptuously of (sub.).

wáqe ḥiñké mañ'ge kē utiⁿtiⁿ. Eátaⁿ gḥaⁿḥiⁿ-aⁿḥáḥe á. Majaⁿ uhañ'ge
white the (ob.) breast the he hit re- Why do you make me foolish ? Land end
man (ob.) peatedly.

kē gacíbe jīñ'ga ḥagḥiⁿ. Wieḥiⁿ gaⁿ níkaciⁿgaḥáḥiḥe oníⁿ taté.
the out of it a little you sit. It is I as you make yourself a man you shall be.

Waniⁿja ewájiⁿ jút'aⁿ agḥáte kaⁿbḥa, gaⁿ uágine maⁿbḥiⁿ, ai Je-saⁿ aká. 18
Animal of its own grows I eat mine I wish, so I seek mine I walk, said Je-saⁿ the
accord (sub.).

Égaⁿja, caⁿ ubḥí'age, ai (wáqe aká). Íe tē aⁿḥana'aⁿjī, caⁿ ákihaⁿ hné
Neverthe- still I am unwilling, said (white man the). Speech the me you do not yet beyond you go
less, listen to,

xī'jī, añkíkina taté há, ai wáqe aká. Ákihaⁿ bḥé tá miñke. Aⁿḥákina té.
if, we fight shall , said white the Beyond I go will I who. You may fight me.
man (sub.).

- Maja^{n'} kě wiwíŋa ga^{n'}, bčé tá miŋke, ai. A^{n'}haⁿ, ai, gasáni hné xījī,
Land the mine as, I go will I who, he said. Yes, said he, to-morrow you go if,
wiŋa^{n'}be cubčé tá miŋke hă, ai wáqe aká. Wáqe-jīn'ga ŋa^{n'}haha gáŋaⁿ
I see you I go to will I who said white the (sub.). Young white people neighboring that class ones
- 3 učéwi^{n'}awáčě-de, juáwagčé cubčé tá miŋke, ai wáqe aká. Ha^{n'}ega^{n'}te
I collect them when, I with them I go to you will I who, said white man the. Morning
waha^{n'}i égaⁿ, 'ábae u'éŋa ga^{n'}, aŋgáŋai égaⁿ, čábčīⁿ juáwagčé. Wáqe amá
they removed as, hunting scattered as, we went as, three I with them. White man the
gčéba-dúba-qti égaⁿ ahíi égaⁿ, wánase naji^{n'}i. Ga^{n'}i. Ceta^{n'} na^{n'}cta^{n'}i-gă,
forty about arrived as, heading us off they stood. They did so. That far stop moving.
- 6 ai. Ca^{n'} aŋgáŋai xī, xū'ě a-i égaⁿ, wahúta^{n'}čīⁿ kě wáŋii. Aŋgúŋi'agaí-de
they Yet we went when, with a they as, gun the they tried We were unwilling,
said. said. rush approached (ob.) to get from us. when
wakídai: Ku! ku! ku! Aŋgáŋai égaⁿ, ucté kěŋa wáŋiⁿ ahíi. Čá-bajīi-gă.
they shot at us: Ku! ku! ku! We went home- as, remain- to the having us they Do not go.
said. ward ing reached.
- Hnai xī, wikíde tai miŋke. Učan'da čaⁿ aŋgúnaji^{n'}i; ékipa wénaji^{n'}i wáqe
Ye go if, I shoot at will I who. Island the we stood in it; stood surrounding us white
you man
- 9 amá. Wačákide hnícta^{n'}i, ai. Aŋ'ka-a^{n'}čīⁿ-báji hă, wéjai wáqe amá.
the You shot at us you finished, he said. We are not so doubted white man the
(sub.). their word (sub.).
- A^{n'}čákide hnícta^{n'}i ga^{n'}, ca^{n'} bčé tá miŋke, ai. Maja^{n'} wiwíŋa uágiha
You have finished shooting at me as, at any rate I go will I who, said he. Land my I follow my
own
- ma^{n'}bčī^{n'}, ai. 'Ábae ma^{n'}bčī^{n'}. Eátaⁿ aja^{n'}i ä. I^{n'}čika^{n'}i-gă. Cubčé tá
I walk, said he. Hunting I walk. Why do you ? Make ye room for me. I go to you will
act so
- 12 miŋke, ai. Áčahucíge, wikíde téi^{n'}ke, ai. Hau! égiŋa cka^{n'}hna xī,
I who, said he. You speak saucily, I shoot at you will, he said. Ho! you do that you wish if,
égaŋ-gă, ai Uma^{n'}haⁿ amá. Ačai xī, wáqe amá wéčika^{n'}i. Čahé kě
do it, said Omahas the They when, white the made way for Hill the
(sub.). went men (sub.) them.
- aŋ'gahe aŋgáŋai ga^{n'} damú aŋgáŋai. Watícka kě aŋgáhii. Watícka kě
we went over we went and down-hill we went. Stream the we reached. Stream the
- 15 ugčī^{n'} údaⁿ; édi aŋgúŋi^{n'}i.
to sit in good; there we sat in.
- Égiŋe wáqe amá éŋa^{n'}be atíi, héga-báji, gčébahíwi^{n'}-na^{n'}ba-qti-égaⁿ.
At length white man the (sub.) in sight came, a great many, hundred two about.
- Aŋgú gčéba-čábčī^{n'}-qtcī a^{n'}čīⁿ. Watícka kě uspe aŋgúŋi^{n'}i; ní ŋa^{n'}haqtci
We thirty just we were. Stream the sunken we sat in; water on the very
place bank
- 18 kě aŋgčī^{n'}i. Wanáŋe-jīn'ga ehé čīⁿ éŋa^{n'}be hí. Wada^{n'}be. Ga^{n'} íŋaⁿ
the we sat. Young-soldier I said the one in sight arrived. He looked at He did so sud-
who them. denly
- xījī, á kě 'éŋa^{n'}čai. T'éa^{n'}čai hau, ai. Dádaⁿ baskíŋe! t'éa^{n'}čeqtia^{n'}i, ai.
when, arm the he was hit on. They have ! he said. What angry! they have really he
(ob.) killed me, said,
- Ahaú! ai. Ké! ca^{n'} wía^{n'}naxíŋa tai, ai. Bčúga a^{n'}náji^{n'}i, aŋgúŋa'ái. Éga-
Oho! they Come! at any we dash on them will, they said. All we stood, we gave the scalp- In a
said. rate they yell.
- 21 zéze ga^{n'} wía^{n'}naxíŋa aŋgáŋai. Wáqe-ma a^{n'}wa^{n'}baazaí. Caŋ'ge ágčī^{n'} wáqe
row so we dashed on them we went. The white men we scared them off. Horse sat on white
men

Caa^{n'} amá čingái. Aⁿwa^{n'}daⁿba-báji, aⁿwa^{n'}waáčicaⁿ ugácaⁿ ačai éiⁿte, ai.
Dakotas the there were We did not see them, in what direction traveling they may have said
(sub.) none. gone. they.

- Gasáni cī wacta^{n'}bai xī, i^{n'}taⁿ úwakiéga^{n'}i-gă, ai. A^{n'}ja^{n'}i. Ga^{n'}xī Caa^{n'}
To-morrow again you see them if, now do talk to them, said (one). We slept. And Dakotas
xī dúbai te. Ha^{n'} tē'di gčéwakičai tē, wa'ú amá a^{n'}hai. Ga^{n'}xī nú amá
tent were four. Night when they sent them home- woman the fled. And man the
ward, (pl. sub.) (pl. sub.)
- 3 sía^{n'}čé wagčáde a-lí tē, aŋgú. Ga^{n'} watečicka jín'ga aŋgúxī kē hídeąa
alone creeping up they were us. And stream small we camped the down-stream
to us coming, in
- ca^{n'}ge-ma čéa^{n'}wa^{n'}čai. Úwačica^{n'}i tē Caa^{n'} amá, ca^{n'}ge-ma únai tē Égičé
the horses (ob.) we sent them. Went around us Dakotas the horses (ob.) sought when. At length
(sub.) them
- ca^{n'}ge-ma wéčai tē. Wéčai égaⁿ, ga^{n'}xī wáčiⁿ agčai tē. A^{n'}ča^{n'}gičaha^{n'}-
the horses (ob.) they found them. They found as, after a while having they went We did not know at all
them homeward.
- 6 bajíqti égaⁿ, cī 'ábae aŋgáčai; íáqti-ma a^{n'}wa^{n'}kidaí. Jáze hí égaⁿ,
about our own as, again hunting we went; the deer we shot at them. Evening arrived as,
aŋgáčai xī, égičé, cín'gajín'ga, wa'ú edábe, čahé čégegaⁿ gē'di ánažini, xagé
we went home- when, behold, child, woman also, hill like these on them stood on, crying
ward
- za'ěqti amá. Eátaⁿ ádaⁿ. Ca^{n'}ge bčúgaqti wáčiⁿ ákiágčai ča^{n'}+, ai tē.
they made a they Wherefore ? Horse all having they have gone (past they said.
great uproar say. them again sign ?)
- 9 Qe-í! wáčižu-báži héga-báži, ai. Ga^{n'} wéča-báži ga^{n'} aŋči^{n'} aŋ'gači^{n'}. Ahaú!
Alas! they have injured us not a little, said (they). And we sad so we sat we who moved. Oho!
- ai. Ga^{n'} qáča aŋgáčé taí. A^{n'}wa^{n'}haⁿ taí. A^{n'}wa^{n'}haⁿi égaⁿ, bčúgaqti
said And back again let us go homeward. Let us remove the camp. We removed as, all
(one).
- a^{n'}wa^{n'}i^{n'}i, wa'ú, cín'gajín'ga, na^{n'}-ma ctí, bčúga. Ga^{n'} aŋgáčai égaⁿ,
we carried little woman, child, the grown too, all. And we went home- as,
packs, ward
- 12 watečicka Zandé-búža é akíži a^{n'}čín'. A^{n'}ja^{n'}i égaⁿ a^{n'}ba. Učúda^{n'}da^{n'}bégaⁿ-
stream Zande-buža that we re- we were. We slept as day. Do consider ye it
turned to
and camped
- i-gă, ai. Ahaú! ehé, níkaci^{n'}ga čijúbají xī'jī, éga^{n'}wé'aⁿ ga^{n'}čawáčé ebčégaⁿ.
a little, said Oho! I said, man injures one when, to do so in desirable I think.
(one) return
- Níkaci^{n'}ga ukéčiⁿ cka^{n'} eáwakiga^{n'}i, na^{n'}bé 'a^{n'} wakíde, ca^{n'} wačítaⁿ gē 'a^{n'}
Indian habits they are like us, hand how to shoot, indeed work the how
(pl. ob.)
- 15 cka^{n'} gē' ctewa^{n'}. Ugáhanadžé wagčáde, ca^{n'}ge wénacai tē é ctí égaⁿ
habits the soever. Darkness to crawl up to horse snatching the that too so
(pl. ob.) them, from them (act)
- a^{n'}ča^{n'}baha^{n'}i, ebčégaⁿ. A^{n'}čipii, ebčégaⁿ. A^{n'}čiqe taité, ehé. Sigčé kē
we know, I think. We do it well, I think. We chase shall, I said. Trail the
- a^{n'}ča^{n'}guhe taité, ehé. Waqúbe uáhaⁿ tá minke, ehé, wí.
we follow it shall, I said. Sacred thing I cook will I who, I said, I.
- 18 Hau. Waqúbe uáhaⁿ. Níkaci^{n'}ga učéwi^{n'}awáčé. Ca^{n'} íanúxa íáqti uáhaⁿ;
¶ Sacred thing I cooked. Man I collected them. And fresh meat deer I cooked;
íanúxa tē ma^{n'}zeská na^{n'}ba ígaxe é-hnaⁿ uáhaⁿ. Néxe tē ma^{n'}zeská sátáⁿ.
fresh meat the silver two valued at that only I cooked. Kettle the silver five.
- Wat'a^{n'}, waíⁿ jíde, waíⁿ íú, haqúde sábe, unážiⁿ bčéxa úgaxe na^{n'}ba, bčíze;
Goods, blanket red, blanket green, robe black, shirt thin figured two, I took;
- 21 akíča wí^{n'} bčúga kī é'di masáni čáxe: učúciaxa itéačé. Čé wéku-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,

taí, ai. Wiúhai. Wiúhe ca^{n'} ma^{n'}č^{i'} a^{n'}ba t ičáugče. Égiče mi^{n'} č
will, said. They fol- Following still walked day the throughout. At length sun the
(he). loved them. then

ičéqtcⁱ xⁱ, akⁱii kě. Égiče, ca^{n'}ge-ma wáčiⁿ akⁱii tě. Jⁱi kě d^uba. Ha^{n'}
had gone when, they reached Behold, the horses having they had Lodges the four. Night
very there again and camped. there.

3 xⁱ a^{n'}ja^{n'}i, kⁱ égasáni a^{n'}wa^{n'}čⁱqai. Uja^{n'}ge kě a^{n'}gúha a^{n'}ma^{n'}čⁱi ča^{n'}ja,
when we slept, and the next day we chased them. Road the we followed it we walked though,

a^{n'}guqča-báji; cⁱ hebádi a^{n'}ja^{n'}i. Cⁱ égasáni a^{n'}wa^{n'}čⁱq^e a^{n'}gáčaj. Cⁱ a^{n'}guqča-
we did not overtake again on the way we slept. Again the next day we pursued we went. Again we did not over-
them; them

báji; hebádi a^{n'}ja^{n'}i. A^{n'}ba d^uba a^{n'}wa^{n'}čⁱqai; a^{n'}ba wi^{n'}déta^{n'}hi, mi^{n'}čuma^{n'}ci
take on the way we slept. Day four we pursued them; day half the length noon
them; arrived,

6 tě^{n'}di a^{n'}na^{n'}čⁱta^{n'}i, u^{n'}wáječaqⁱta^{n'}i. A^{n'}wa^{n'}čⁱatai. Cⁱ a^{n'}wa^{n'}čⁱq^e a^{n'}gáčaj. Égiče
at we stopped going, we were very tired. We ate. Again we pursued them we went. At length

watčicka kě u^{n'}ja^{n'} kě^{n'}ja a^{n'}gáhii xⁱ, sigčé kě u^{n'}ja^{n'} baca^{n'}ca^{n'} kě u^{n'}há ačaj
stream the fork at the we arrived when, trail the fork winding the follow- it had
ing it

kě hă. Kⁱ wia^{n'}ganase tai-égaⁿ, u^{n'}ja^{n'} čútaⁿ kě a^{n'}gúha a^{n'}gáčaj. Jamú
gone. And we head them off in order that, fork straight the we followed we went. Down-hill

9 a^{n'}ja^{n'}čⁱ a^{n'}gáče-hna^{n'}i, kⁱ uíča^{n'}be gicka^{n'}qⁱ a^{n'}ma^{n'}čⁱ a^{n'}gáče-hna^{n'}i,
we ran we went always, and up-hill very fast we walked we went always,

mi^{n'}čuma^{n'}ci hⁱaji tě^{n'}di. Égiče mi^{n'} ča^{n'} hidě^{n'}qⁱ tě^{n'}dⁱhi a^{n'}na^{n'}čⁱta^{n'}i. Na^{n'}bá
noon arrived not when. At length sun the bottom very it arrived we stopped
at the going. Two

wada^{n'}be ačaj. Ga^{n'}-ča^{n'}ka-ji^{n'}ga xⁱ, agⁱi. Ugáhanadžaze ě^{n'}dⁱhi xⁱ, cⁱ
to see went. They moved a little while when, they were Darkness it arrived when, again
coming there
back.

12 watčicka u^{n'}ja^{n'} baca^{n'}ca^{n'} kě itáxačáčica^{n'} kě a^{n'}gákii. ě^{n'}di a^{n'}gákii égaⁿ,
stream fork winding the towards the head the we came to There we reached as,
it again. it again

wada^{n'}be na^{n'}ba hídea^{n'} čéa^{n'}wa^{n'}kičaj. Ačaj égaⁿ, égiče sabájiqⁱti Caa^{n'}
scouts two down-stream we sent them. They went as, at length very suddenly Dakota

í cádena^{n'}ba wéčaj. Kⁱ wada^{n'}be amá agⁱi. Cági! cági! cági! ai.
tent twelve they found them. And scouts the were There they there they there they said
(sub.) coming are, coming are, coming are, coming (some).
back! back! back! back!

15 A^{n'}xⁱa^{n'}ča gⁱhe^{n'}čaj. Égiče wada^{n'}be amá agⁱi. N^uda^{n'}ha^{n'}gá! wea^{n'}čaj.
We threw ourselves down to hide. At length scouts the had come. O war-chief! we found them.

Jⁱi cádena^{n'}ba ačaj kě hă, ai. Watčicka kě u^{n'}há a^{n'}wa^{n'}ha a^{n'}gágii. Égiče
Tent twelve have gone said Stream the follow- we followed we were At length
ing it (their trail) coming back.

Caa^{n'} í cádena^{n'}ba kě íi ča^{n'} ě^{n'}di a^{n'}gákii, čⁱúdeqⁱti tě^{n'}di. Éde tě
Dakota tent twelve the had the there we reached altogether when. Fire the
been (past act) on our home- deserted
pitched ward way,

18 ceta^{n'} zⁱqⁱcia^{n'}. Ha^{n'} hébe a^{n'}guqče ta^{n'}gačⁱ.
so far very yellow. Night a part we pursue them we who will move.

Caa^{n'} amá watčicka kě basⁱ u^{n'}hai, kⁱ Caa^{n'} ucté amá ca^{n'}ge wáčiⁿ
Dakotas the stream the upside went and Dakotas the rest horse had them
(sub.) down along,

amá wákipai. Ha^{n'} tě wi^{n'}déta^{n'}qⁱti^{n'} xⁱ, a^{n'}guqčaj. Hau! nⁱkawasa^{n'}, i^{n'}cⁱáge
the met them. Night the just reached half when, we overtook Ho! warrior, old man
ones who the distance them.

maja^{n'} wé'paji^{n'}gai éja^{n'}mi^{n'} hä. Hau! níkawasa^{n'}, ha^{n'} hébe añ'guq^{te} tai.
land they speak slight- I suspect . Ho! warrior, night a part of let us overtake them.
ingly of us

Wacka^{n'} ega^{n'}i-gă. Çiğa^{n'}, çığaⁿ edábe, uçigihita-báji éjaⁿmi^{n'} há. Ata^{n'}hiⁿ
Do your best. Your grand- your also, they are yearning for I suspect . At last
mothers, grandfathers you, your own,

xī, écāⁿbe gēl etédaⁿ, ecīgigaí éjaⁿmi^{n'} hǎ. ǰiádítaⁿ ácā'aⁿ cāciⁿcé iⁿte. 3
when, in sight he has apt? they say that I suspect . From the lodge what luck you are
come about you moving ?

Ujañ'ge kē aⁿčiqe aⁿmaⁿ'čiri. Wadaⁿ'be amá áiačai xī íča-báji agčii. Cétaⁿ
 Road the we pursued we walked. Scouts (the) had gone when not finding (any one) had come So far
 (sub.) back.

añ'guqɕa-báji, ai. Wacícica jiñ'ga gáqa édí tẽ aⁿci'ai xĩ, masáni añgábii
we have not overtaken said them, . Stream small (going) there the we forded when, the other we reached side

xī, nudaⁿhaŋga wiⁿ, Niní aiⁿ tá minke, nīkawasaⁿ, ai. Agáha-maⁿʔiⁿ 6
when, war-chief one, Tobacco I use will I who, warrior, he said. Agaha-maⁿʔiⁿ 6

akéi há. Hiⁿbé aṅgúgiṇaⁿ aṅčiⁿi. Hiⁿbé uṇaⁿ čikúkučái-gă, ai Agáha-
it was he . Moccasin we put on our we sat. Moccasin to put on pull them on hastily, said Agaha-
moccasins moccasins

má^{n'}çi^a aká. Hau! níkawasa^{n'}, níní jì^{n'} hnícta'i xī, cí taí. Wí waɣa^{n'}be
the warrior, tobacco you use you finish when, you will. I I see them
(sub.). there reach there

b'cé, ehé. Ujañ'ge kě uáha maⁿb'čeiⁿ. Ajaⁿ'jaⁿb'čeiⁿ maⁿb'čeiⁿ. Qčabé kě 9
 I go, I said. Road the I followed I walked. I ran a little, now I walked. Tree the
 it and then (line of)

Hájiinga wékaⁿtaⁿ'i égaⁿ, iki wábaqtaí. Hau! níkawasaⁿ, féçu wañ'giçe
 Cord they tied them with as, chin they tied them. Ho! warrior, here all
 çiskíe úçaⁿ gçiⁿ'i-gă, ehé. Níkawasaⁿ, nudaⁿ'hañga edábe, aⁿwaⁿ'besniⁿ-
 together holding them sit ye, I said. Warrior, war-chief also, they found me out

3 ctéwaⁿ-báji. Pi añ'gi'aⁿ taí, ehé. Ucté amá wagáqçaⁿ amá cañ'ge-ma
 in the least not. Anew let us do it to him, I said. The rest servants the (sub.) the horses
 wakaⁿ'taⁿi gaⁿ ckaⁿ'aji úçaⁿ gçiⁿ'i. Hau! núdaⁿ'hañga, é'di añaqçe té, ehé.
 tied them so motionless holding them sat. Ho! O war-chief, there let us two go, I said.

É'di añaqçe, naⁿ'ba fégaⁿ. Ugáhanadáze, caⁿ' bamámaxe añaqçai.
 There we went, two thus. Darkness, yet bowing the head we went.
 repeatedly.

6 Égazéze gaⁿ'qti íí amá. Núdaⁿ'hañga, íí uhañ'ge áma té'ja hné té, ehé.
 In a line just so they camped. O war-chief, tent end the one to the you go will, I said.

Aⁿhaⁿ', é'di bçe tá minke, ai. Çí, áwaté'di oné tă, ai. Lí uhañ'ge áma
 Yes, there I go will I who, said he. You, by which you go will? said the
 he. Tent end the other

té'ja bçe tá minke, núdaⁿ'hañga, ehé. 'Aⁿ'qti ctéctewaⁿ d'úba wábçiⁿ agçi
 to the I go will I who, O war-chief, I said. Just how notwithstanding some I have I have
 it happens them come

9 tá minke, ehé. É'di bçe. Égiçe cañ'ge-ma ijébeqti ugáck içaⁿ'waçai amá.
 will I who, I said. There I went. At length the horses (at) the very fastened they had been placed.
 door

É'di pí. Cañ'ge amá áji aⁿwaⁿ'çibçaⁿ'i égaⁿ, íaⁿ'haí. Máhiⁿ agçiize gaⁿ
 There I arrived. Horse the different they smelt me as, they fled Knife I took my so
 (pl. sub.) for that reason.

wékaⁿtaⁿ gě máawásasa; wádasi agçé. Hau! níkawasaⁿ, féama cì d'úba
 lariat the I cut them repeat- I drove them I went Ho! O warrior, these again some
 (ob.) edly; homeward.

12 cì wábçiⁿ agçi, ehé. Aⁿ'çistúbai. Há! nudaⁿ'hañga! há! nudaⁿ'hañga!
 again I have I have I said. They extended their Thanks! war-chief! thanks! war-chief!
 them come, hands towards me.

há! nudaⁿ'hañga! núdaⁿ'hañga, wéonaⁿ'aⁿçagiçe, ai. Haⁿ' wiⁿ'áqtcí tē,
 thanks! war-chief! O war-chief, you cause us to be thankful, said they. Night just one when,

naⁿ'baⁿ' wábçize. Hau! Wágçiⁿ'i-gă! wágçiⁿ'i-gă! wágçiⁿ'i-gă! ehé. Cañ'ge-ma
 twice I took them. Ho! Sit on them! sit on them! sit on them! I said. The horses (ob.)

15 wágajád içaⁿ'çaⁿ'i. Cañ'ge ágçiⁿ-báji amédegaⁿ uskaⁿ'skaqti áagajáde gaⁿ
 they straddled they did it Horse not ridden it was of that directly (on it) I straddled so
 them suddenly.

áagçiⁿ gaⁿ' xigçijemuxa gaⁿ', aⁿ'aⁿçáqti içéçai. Hau! níkawasaⁿ, sındéhadí
 I sat on it so kicking up his heels so, he threw me very far away. Ho! warrior, at the tail

içaⁿ'çai-gă. Añaqçe tábacé, ehé. Caⁿ' çiskiç'qti añaqçai. Caⁿ' aⁿnaⁿ'aⁿbaí.
 place him. We go homeward must, I said. And all together we went home- We rode till day.
 ward.

18 Gickaⁿ'qti añaqçiⁿ'i. Caⁿ'qti aⁿnaⁿ'minçumaⁿ'cii. Édíhi xí, aⁿnaⁿ'ctaⁿ'i.
 Very rapidly we sat. We rode even till noon. It arrived when, we stopped going.

Ckaⁿ'ajíçaⁿ'i. Égasáni xí, má kě ckúbe há. Sníte wáwakan'diçai.
 They were suddenly The next day when, snow the deep Feeling cold we were impatient from.
 motionless.

Sniáwataí, sniáwataí! Néçé údaⁿ, ai. Cañ'ge-ma weágçae. Çétaⁿ açiñ'-gă,
 We are cold, We are cold! To kindle good, said The horses I divided This one have thou,
 a fire they. among them.

21 ehé déçabçiⁿ'aⁿ. Ké! caⁿ' añaqçe taí. Gickaⁿ'qti añaqçiⁿ'i. Caⁿ'qti cì
 I said eight times. Come! still let us go homeward. Very rapidly we sat. Still, indeed again

aⁿnaⁿ'haⁿi. Cí aⁿjaⁿ'-bají'qti, caⁿ' aⁿnaⁿ'baí. Cí gickaⁿ'qti aⁿgčí'i, cí
we rode till night. Again we slept not at all, we rode till day. Again very rapidly we sat, again
caⁿ'qti aⁿnaⁿ'haⁿi. Égasáni min' hídeqtcí hí xí, aⁿgákii; wéahidé'qtcí
we rode even till night. The next day sun the very it when, we reached a very great distance
aⁿmaⁿ'číi. Nudaⁿ' amá agčí, huⁿ+! Nudaⁿ' amá agčí, huⁿ+! Caⁿ'ge 3
we walked. Warrior the have halloo! Warrior the have halloo! Horse
(pl. sub.) come home, (pl. sub.) come home,
wáčiⁿ agčí, huⁿ+! ai ačáji amá. Aⁿgákii égaⁿ, aⁿjaⁿ'i.
bringing they halloo! said those who had We reached as, we slept.
them have come, they not gone. home
Égiče Caaⁿ' amá caⁿ'ge-ma wágčiqe atíi. Wiⁿ'áqtcí wagčáde a-í.
At length Dakotas the the horses pursuing their had Just one creeping up was
(sub.) own come. to us coming.
Jaⁿ'be. Áci pí xí weáčě; ugáhanadáze caⁿ' wačóna maⁿ'čín'. Wigáqčaⁿ 6
I saw him. Out of I ar-when I found darkness yet visible he walked. My wife
doors rived him;
uébča. Čéama Caaⁿ' wiⁿ' atí, ehé. Wahútaⁿ'čín' ké agčize éde, Caaⁿ' aⁿwaⁿ-
I told her. These Dakotas one has I said. Gun the I took mine but Dakota found
come, (ob.)
besniⁿ égaⁿ bispé-gaⁿ jaⁿ', jan'de ké áčaskábe. Naⁿ'stástapi agčai. Aⁿ'ba
me out as crouching some- lay, ground the he stuck to. Walking rapidly he went
what not softly homeward.
xí aⁿaⁿ'hai, Wačé-ujin'ga kéditaⁿ. Hídeaja aⁿaⁿ'hai. Uhnúcka wiⁿ' aⁿgáhii 9
when we fled, Little Sioux River, from the. Down-stream we fled. Valley one we reached
the smaller
égaⁿ, a-íi aⁿ'čín'. Haⁿ' xí, ugáhanadáze há. Égiče Caaⁿ' amá uwáqčai,
as, we were approach- Haⁿ' when, darkness At length Dakotas the overtook us,
ing it and camping. (sub.)
hégaⁿjí. Aⁿgú djúba aⁿ'čín'. Baxú ké'di Caaⁿ' wiⁿ' ugás'ini tē. Gaⁿ'yi wáqe
not a few. We few we were. Sharp, at the Dakota one he peeped. And white
thin peak man
wiⁿ' édedí-aká. É ímaxai tē. Umaⁿ'haⁿ oniⁿ' ā, aí tē wáqe aká. Aⁿ'ka- 1
one he was (living) He questioned him. Omaha you are ? said white man the I am
there. (sub.)
májí, Caaⁿ' bčín', aí tē. Kí wáqe naⁿ'ba čamú a-íi égaⁿ, wadaⁿ'be atíi tē.
not so, Dakota I am, he said. And white man two down-hill they as, to see us they came.
were coming
Gaí tē wáqe aká: Umaⁿ'haⁿ oniⁿ'i. Caaⁿ' amá édedí-amá čaⁿ'ja, áqtaⁿ údaⁿ
Said as fol- whiteman the Omahas you are. Dakotas the they are there though, how good
lows (sub.): (sub.) possible
čigiáxe tába, aí tē. Umaⁿ'haⁿ ie tē čapí-bájí čaⁿ'ja, caⁿ' uáwagičai tē. 1
they do to should? said they. Omaha speech the they did not though, yet they told it to us.
you speak well
Caaⁿ' iⁿwiⁿ'aⁿhaⁿ'gačín'i. Caaⁿ' účai égaⁿ, caⁿ'ge ugáčk ičaⁿ'wačě údaⁿ,
Dakotas we were fleeing from them. Dakotas they told as, horse fastened to place them good,
they them
ai. Égiče Caaⁿ' amá weánaxíčai. Caⁿ'ge-ma wénace gaⁿ'čai tē. Niáča
said At length Dakotas the attacked us. The horses to take them they desired. At random
(some). (sub.) from us
aⁿ'čícibai. Caaⁿ'-ma aⁿwaⁿ'baazai, kí caⁿ'ge-ma waⁿ'gagčáčiⁿi tē. Ě'di 1
we fired. The Dakotas (ob.) we scared them off, and the horses (ob.) we had our own. Forth-
égaⁿqti Caaⁿ' iⁿwiⁿ'aⁿhaⁿ'gačín'i. Hídeaja aⁿaⁿ'he aⁿgáčai. Caⁿ'qti haⁿ'
with Dakotas we were fleeing from them. Down-stream we fled we went. Right along night
aⁿ'čaⁿ'maⁿ'čín' aⁿgáčai. Má'a-uhan'ge ké'ja aⁿgáhii. Mandé-ha aⁿgáxai égaⁿ,
we walked by we went. End of the cotton-woods at the we arrived. Skin-boat we made as,
Nicúde ké niwan'gačiqe aⁿgáčai. Caaⁿ' wačiqe amá gčéba-čabčín' kí ě'di 2
Missouri the we crossed in boats we went home-ward. Dakotas pursuers the thirty and on it
River (sub.)

- cáde itáxaqa agčai égaⁿ ádačage jaŋ'ga wiⁿ ě'di akfi tẽ. Kĩ Umaⁿhaⁿ
 six to the head went as headland large one there they reached And Omahas
 of the stream homeward it again.
- d'úba, ıáqti úne maⁿčĩⁿ-ma čaⁿ, qėki kė'di gčĩⁿ akáma. Kĩ Umaⁿhaⁿ
 some, deer hunting them those who had walked, foot of the bluff at the were sitting, they say. And Omahas
- 3 amá ucté amá ecaⁿ gčĩⁿi tẽ.wégidahaⁿ-bají-biamá ıáqti úne maⁿčĩⁿ amá
 the the rest near there sat the knew not about their own, they say deer hunting walked the
 (sub.) (sub.) them (sub.)
- čeamá. Caaⁿ amá baxú kė'di ugás'iⁿ-biamá. Ėgičė Umaⁿhaⁿ naⁿba
 these. Dakotas the (sub.) peak at the peeped, they say. At length Omahas two
- watėčka kė'di akí-bi egaⁿ, mandė-ha gaxá-bi egaⁿ, niwáčičė ačai tẽ.
 stream at the reached again, having, skin-boat made, they having, to cross in the they went.
 they say say boat
- 6 Ėgičė Caaⁿ amá wakída-bi egaⁿ, akíčá t'ėwačai. Ucté aká akfi, ciŋ'gajiŋ'ga,
 At length Dakotas the shot at them, having, both they killed them. The rest reached child,
 (sub.) they say
- wa'ú edábe. Aŋgú-aŋ'gataⁿ-ıátaⁿ caŋ'ge ágčĩⁿ wiⁿ a-ı. Masániatáqaⁿ učá
 woman also. Us from us who stood horse sitting on one was From the other side to tell
 coming.
- ıča-biamá. Naⁿba wáqčĩ agčai, huⁿ+! á-biamá. Cé haⁿadi weánaxıčai.
 they sent (the Two they killed they went halloo! said they, he That last night we were attacked.
 voice) this way, they say, them homeward, said.
- 9 Wakıdai. Haⁿ aⁿčaⁿmaⁿčĩⁿ, caⁿqti aⁿnaⁿaⁿba aŋgágčĩi, é čėča-biamá.
 They shot at us. Night we walked by, we walked even till day we have come to they sent (the voice),
 back, say it they say.
- Wáqčĩ kė ěbé-hnaⁿi á, á-biamá (caŋ'ge ágčĩⁿ aká). Maⁿčka-gáxe gaqčĩ
 Killed the who only ? said, they say (horse sitting on he who was). Mačka-gaxe they slew
- agčai, nújiŋga júgčė, ai. Caⁿ aŋgágčė taŋ'gataⁿ hau. Mandė-ha aŋgáxai
 they went boy with him, said Yet we go home- we who will ! Skin-boat we make
 homeward, they.
- 12 éde cėtaⁿ aŋıgčĩ'ái. Itáxaıa-ma gáama bėúga cagčė tá amá, á-biamá.
 but so far we have not Those up the stream those out all they go home- will they, said they, they
 finished for ourselves. of sight ward to you say.
- Agı 'ıčá-biamá, é učá akı. Ėgičė xagé agı átiágčai. Xagé agıi há,
 Coming they spoke of, that to he reached At length crying coming they were Crying they are
 back they say, tell it home. back doing it suddenly. coming back
- ai. Haⁿadi wakıde-ma čaⁿ é daⁿcte uhé ihe akı éde, wiⁿ t'ėawačai tẽ, ai.
 was Last night those who shot at us they perhaps path pass- they but one they killed (of) us, said
 said. ing that reached (some).
 way again
- 15 Haⁿadi weánaxıčai amá čaⁿ ádačage tẽ hidé kė'di gaqčĩ agčá-biamá, ai.
 Last night they attacked us the ones who headland the bottom at the killed him went homeward, said
 did they say, he.
- Čijiŋ'ge, Maⁿčka-gáxe, gaqčĩ agčá-biamá, ai. Ágaha-maⁿčĩⁿ (aká) iⁿwiⁿčai.
 Your son, Mačka-gaxe, killed him went homeward, said Agaha-mačĩⁿ (the sub.) told me.
 they say, he.
- ıı kė bėúgaqti agı-biamá. ıı amá bėúgaqti caŋgáki taŋ'gačĩⁿ. Wėdai-gă,
 Tent the all are coming back, Tent the all we reach you we will, as we Wait for us,
 they say, (sub.) at home move.
- 18 ai tẽ ní masáni najiⁿ amá. ıı amá bėúgaqti cakı tá amá. Wėdai-gă,
 said river on the other side those who stood. Tent the all they will reach you Wait for us,
 (sub.) at home.
- á-biamá učá agčĩ aká. Naⁿbá jaⁿ ıı, égičė ıı kė bėúgaqti agčĩi. Nicúde
 they said, to tell it he who came Two sleep when, at length tent the all came Missouri
 said he back. back.
- hidé kė'ıa uhá agčai. Wanııa bėúgaqti 'iⁿ maⁿčĩⁿ-biamá, újawáqti.
 bottom to the follow- they went Animal all carrying walked, they say, a great
 (mouth) ing it homeward. abundance.

ʒigɕaⁿ xe hégajǝ tsaⁿi ɳi kě. Agɕai égaⁿ akíi Majaⁿ maⁿɕiⁿ-ɳi gáxe
 Bees not a few pos- tents the. They went as they reached Land earth-lodge made
 ɕaⁿɳá akíi. Akíi égaⁿ, újawaqtiaⁿi. Níkaciⁿga bɕúgaqti baɳéɛ wacɕi-
 at the they reached. They reached as, a very pleasant time. People all in bands they
 gaxai, Mawádaⁿɕiⁿ wacígaxai. Canⁿge taⁿ abɕiⁿ akí taⁿ áagɕiⁿ. Aɳiⁿaⁿ; 3
 danced, Mandan they danced. Horse the I had I reached the Isat on him. I painted
 (std.) (std. ob.) myself;
 wáɕaha údaⁿ ábɕaha. Néxe-gaɳú uátiⁿ: Ku+! Wáqa-naɳiⁿ gátaⁿ ɳigɕize te
 clothing good I wore. Drum I hit: Ku+! Waqa-naɳiⁿ that one let him take it
 for himself
 há, ehé. ɕingéaɕɕ. Éwaɕɕ eɳá amá aⁿɕistúbai. ɕi waqpáni naⁿɕapáɳi.
 I said. I gave it to one He had them his extended their You to be poor you do not fear it.
 not my relation. for relations (sub.) hands to me.
 Waɕiuce hégajǝ áhaⁿ. Aⁿqtiɕiégan ɕaɳíckaxe áhaⁿ, ai tě.
 You are brave not a little ! You are an honor- able man you make yourself ! they said.

NOTES.

Ni-xebe is Boyer Creek, in Iowa, opposite Calhoun, Neb. Dixut'ai is on this creek. This is where the Omahas died from the small-pox, whence this name: in full, 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. edadaⁿ wanagge çiçiqa gacibe hiwaçaçe çiçiñge hă: “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 Te-saⁿ’s remarks, though it is not fully expressed in the text.

435, 16. $\text{g}^{\text{a}}\text{c}^{\text{i}}\text{n}^{\text{a}}\text{c}^{\text{a}}\text{c}^{\text{e}}$, equivalent to “ $\text{a}^{\text{n}}\text{o}^{\text{n}}\text{a}^{\text{j}}\text{u}^{\text{a}}\text{j}^{\text{i}}$ ” from “ $\text{c}^{\text{a}}\text{j}^{\text{u}}\text{a}^{\text{j}}\text{i}$.” The former is from $\text{g}^{\text{a}}\text{c}^{\text{a}}\text{c}^{\text{i}}\text{n}^{\text{c}^{\text{e}}}$.

435, 17. wiebciⁿ gaⁿ nikaciⁿgaⁿaxiⁿciⁿ oniⁿ 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."—*Jaⁿciⁿ-naⁿpaiⁿ*.

436, 5. gaⁿⁱ, so; *i. e.*, they waved their hands at the Omahas.

436, 7. ucte keqa waŋiⁿ ahii. The main body of the whites went in advance of the main body of the Omahas, endeavoring to head them off. The four Omahas were driven towards the main body of their people.

436, 18. Wanace-jūnga ehe ɕiⁿ. I do not know why ɕaɕiⁿ-naⁿpaji spoke of him in this manner.

436, 17-18. ni xa^hhaqtei kě aŋgeiⁿⁱ, close to the stream, on the very bank.

438. S. akiageai caⁿ⁺. The latter word is *crescendo*, and with the rising inflection.

438, 11. a^wwaⁿiⁿiⁿi, from waⁿiⁿ, a frequentative which has a diminutive force. Compare "aⁿaⁿaⁿ" (I have heard a little now and then, but I am not sure that it is exactly correct), from "naⁿaⁿaⁿ," frequentative of "naⁿaⁿ."

439, 14. ɕaʃa²tiɕiɕiŋge ɣi² gi²-gǎ hǎ. 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. *dahaⁿ atiaçai wañgice*. 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: *Min' éčanba-báji tēdi nanbá wadanbe ačai, uhé ačé tai égan ukan'ska*).

439, 19. *saⁿ itata-qtcí agčai kě*; "saⁿ" refers to the light soil bare of grass; the horses feet had trodden down the stubble (or, burnt grass), leaving the lighter soil, which was seen in the distance. "Itata" shows that there were several horses, and that the ground was trodden thus in many places; and "kě" denotes the long line of such tracks on the homeward way.

440, 1. *aⁿba t ičaugče, in full, aⁿba tē ičaugče*. So, *miⁿ č ičeqtci, in full, miⁿ čaⁿ ičeqtci*.

440, 20—441, 1. *iⁿc'age majaⁿ wečajiŋga, etc.* The old men who remain at home act as criers day and night. They go among the tents and to the bluffs where they exhort the distant warriors, after this style: "Wackaⁿ' egañ'-gā. Nū hniⁿ égaⁿ, učágacaⁿ maⁿhniⁿ'. Majaⁿ' áhe gaⁿ'čaqti áčáhe maⁿhniⁿ'. Águdi čajaⁿ' ckaⁿ'hna xī, č'di jañ'-gā hā. Gúdugá-qčejan' čihé." The following is a translation of this address: "Do your best. You have gone traveling because you are a man. You are walking over a land over which it is very desirable for one to walk. Lie in whatever place you wish to lie (*i. e.*, when you are dead). Be sure to lie with your face the other way (*i. e.*, toward the enemy)."

441, 3. *čiaditaⁿ ačá'aⁿ čáčiⁿce iⁿte*. This is probably a quotation from the usual song of the women. When Hebadi-jaⁿ of the *xaⁿze* gens was addressed, they sang thus:

Wanáččiⁿ-ā! Áčá'aⁿ čáčiⁿce iⁿte.

Hasten! What are you doing that you remain away so long?

Čínuhá, čaaⁿ'čá caⁿ' čáčiⁿce.

Elder brother, now at length, you have left him behind.

Hebádi-jaⁿ! Caaⁿ' jiñ'ga kúče ačín' grí-ā.

O Hebadi-jaⁿ! come back quickly with a young Dakota.

441, 7. *hiⁿbe aŋgugiqaⁿ aŋččiⁿi*. They had removed their moccasins before crossing the stream.

441, 19. *siđahi aⁿnia-maji agči tate ačá*. This refers to going home on the horses, and thus avoiding traveling on foot, which would have pained their feet (*nan'nie*). When *čáčiⁿ-nan'paji* caught the horses, he did not recognize them, as it was dark. After the rest had gone to fasten them, Agaha-maⁿččiⁿ returned and thanked him, saying: "They are our horses. We thank you."

442, 4. *čēdi aŋgače te*. *čáčiⁿ-nan'paji* meant Agaha-maⁿččiⁿ and himself.

442, 17. *caⁿ čiskieqti aŋgagčai*. They drove most of the horses. The warriors being mounted kept around the sides and rear of the herd.

443, 16. *Caaⁿ iⁿwiⁿaⁿhaŋgaččiⁿ, in full, Caaⁿ iⁿwiⁿaⁿhe aŋgaččiⁿ*.

444, 8. *nan'ba wačči agčai*. Sanssouci said that only one Omaha was killed at the big headland, and that there were more than two in the party which attempted to cross the river at that time.

444, 10. *Maⁿčka-gaxe* belonged to the Quⁿ or Raccoon section of the Wasabe-hitaji. Hence his name may contain an allusion to the myth of the Raccoons and the Crabs (or, Craw-fish).

444, 13. *agi 'iča-biama, e uča aki*. This was told by Agaha-maⁿččiⁿ.

444, 14. *haⁿadi wakide-ma, etc.* This was said by some of *čáčiⁿ-nan'paji*'s party.

445, 1-2. *majaⁿ maⁿččiⁿ-či gaxe čaⁿča aki*. At Sarpy, Neb., near mouth of the Platte.

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. *Ue-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 *Ue-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. *Ue-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 *Ue-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 *Ue-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 *Ue-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-jiŋga, 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-maⁿfiⁿ, 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-maⁿfiⁿ. We returned to the women. Then we departed. We reached a place where we pitched the tents. There were a great many deer; they were exceedingly abundant. Throughout the day we walked shooting at the long line of deer, and they were moving back and forth among themselves. At evening, when the sun set, the hunters reached the camp. Some men had killed five, some four, others three, and so on. They were in a good humor. "To-morrow we will camp at that land," said they. And we fared as well the next day, killing many deer. Those who were on the hunt reached another place, where they camped. We pitched the tents by a stream. And all who went to hunt brought back game on their backs. Then, behold, it was proposed to go in different directions. We divided into three parties; one went to the right, one to the left, and the third kept straight ahead. I joined the last. When we camped, there were plenty of deer, and we killed them. Going on towards home, we camped again. At night the hunters returned, saying, "Two men were there who were Dakotas. We did not talk to them, and they did not talk to us." "Surprising! you should have talked to them. If you see them to-morrow, shake hands with them and talk to them," said one of us. At length they reached the camp the next night. The Dakotas were missing. "They went traveling in some direction or other, so we did not see them." "If you see them to-morrow, do talk to them," said one of us. We slept. There were four lodges of Dakotas. At night they sent the tents homeward, and the women fled. The men alone were coming, creeping up towards us. We sent the horses towards the mouth of the small stream by which we camped. The Dakotas surrounded us, seeking the horses. At length they found them and took them off. As we knew nothing at all about our loss, we went hunting again, and we shot deer. When we went towards the camp, as evening arrived, behold, the children and women stood on bluffs resembling these, and they made a great uproar by crying. "Wherefore?" said we. "They have taken away every horse!" said they. "Alas! they have done us a very great injury." And we sat very sad. "Oho! let us go back again. Let us remove the camp." When we removed, all carried little packs, the women, the children, and all who were grown. As we went homeward, we reached the stream called Zande-buŋa, where we camped. We slept, and it was day. "Do consider the matter a little," said they. "Ho!" said I, "I think that when one man injures another, it is desirable to repay him. The Dakotas are like us in their Indian habits. We know just as well as they how to use

the hands for shooting at foes or game, for working in any way. We know how to creep up to them in the darkness, and snatch their horses from them. I think that we can do it well. Let us pursue. We shall follow the trail. I, even I, will do the sacred cooking."

I did the sacred cooking. I collected the men. I cooked fresh venison, which I valued at two dollars. The kettle was worth five dollars. I put some goods in the middle of the tent; a red blanket, a green one, a black robe, and two figured calico shirts, the last of which I valued at a dollar and a half each. To those who had been invited, I said, "Ho! I leave this pile of things to you. I will seek that man who did the injury. I shall make every effort in walking to find him. Please give me your temper. I buy it of you." "Ho!" said they, "though we will give it to you, please do your best." They took a pillow, which they put in the middle with two gourd rattles. "We will sing for you to dance. As you have bought it, we will give it to you. You shall return after doing to them as they did to you." They sat singing, making the gourds rattle by striking them against the pillow. As the night was long, they beat the rattles even till day. And all those who desired to go on the war-path with me danced. "I will kill him," said one. Another said, "I will take hold of him." "I will take hold of one when he is not wounded at all," said a third. "I will snatch horses from them," exclaimed a fourth.

It was day. And as they had given something to me, I, too, gave presents all around. "You may take a sacred bag, and what is bound up with it (what is always fastened securely to it)," said my guests to me. When it was dark, we stole off one by one, secretly, without being detected by any one at all. The next day it was said, "They went on the war-path last night." We reached a place outside of the village, and there we slept. "Ho! warriors, go ye as scouts," I said. Those who go as scouts at night, usually go about a mile from the camp before they lie down. "Ho! warriors, when you become sleepy, come back," said I. * * * When it was time for roosters to crow, I said, "Arise! arise!" All arose hurriedly. * * * The next day the scouts came back very suddenly. As they were returning, two war-chiefs went out to meet them. "O war-chiefs, they have just taken them homeward on this side of the stream. The feet of the horses have recently made a series of bare spots along the ground where the grass has been burnt." They also referred to the fresh manure dropped by the horses as they went. "They have gone back, making a line of clusters of whitish spots on the burnt grass," said they. "Ho! warriors, come, let us see it," said the war-chiefs. They went thither. "This is it," said the scouts. "Ho! warriors, it is that. Let us follow them," said the war-chiefs. They followed them, walking the whole day. At length, when the sun had just set, they reached again a place where they had been, and there they camped. Behold, the foe had reached home with the horses. The tents were four. We slept at night, and we pursued them the next day. Though we passed along the road, we did not overtake them, and we slept on the way. The next day we continued the pursuit; but we did not overtake them, so we slept on the way. We pursued them four days. When half of the day had gone, and it was noon, we stopped, as we were very tired. We ate, and then continued the pursuit. At length, when we reached the forks of a stream, the trail had gone up a crooked branch to the right hand. We went straight on to head them off. We ran down-hill, and walked fast up-hill till noon. When the sun was very low, we stopped. Two went as scouts. When they

had been absent but a short time, they returned. At dark we reached another place, having arrived again at the crooked branch, up towards its head. When we reached it again, we sent two scouts down-stream. As they went, they came very suddenly upon twelve Dakota tents. Then the scouts were returning to us. "There they come! there they come! there they come!" We threw ourselves down to hide. At length the scouts came back. "O war-chief! we discovered them. Twelve lodges departed," said they. We were coming back (*i. e.*, down the crooked branch), following the trail of the foe. At length we reached the place where the twelve Dakota tents had been pitched, when it was altogether deserted. They had gone, but the coals of the camp-fires were still very bright. "We will pursue them for a part of the night," said we.

These Dakotas had gone down-stream till they met the rest of their people who had our horses. We overtook them just at midnight. "Ho! warriors, I suspect that the old men at home are exhorting us. Ho! warriors, let us overtake them before this night ends. Do make a desperate effort. I suspect that your grandparents are yearning for you. I think that they are saying about you, 'When shall he come in sight after so long an absence? What are you doing that you are continuing so long away from the lodge?'" We kept in pursuit along the road. The scouts went and returned without finding any one. When we forded the small stream which went aside from the creek, and had reached the other side, one of the war-chiefs said, "Warriors, I will smoke." It was Agaha-maⁿphiⁿ. We sat, putting on our moccasins after wading. Agaha-maⁿphiⁿ said, "Put on the moccasins hastily." "Ho! warriors, when you finish smoking, you may come. I, for my part, will go as a scout," said I. I followed the road. I ran a little, now and then. The long line of trees made a dark shadow in the distance. When I drew very near, the horses followed the road, and came directly to me, and I drove them before me, and was bringing them back to our men. I myself recovered the Omaha horses. I brought them very near to those who were sitting, and made them stand there motionless. Then I went to the men. I ran a little, now and then. I went back to these who were sitting, having been very close to them. They had not yet stirred at all; they were still smoking. "Ho! warriors and war-chiefs, you are sitting still. Some persons are coming back along the road," said I. "Why! warrior, what can be the matter? In what direction can we go after sitting here so long?" said they. I said as follows: "O warriors and war-chiefs, I brought some of them back a great while ago." "Thanks! O war-chief! thanks! O war-chief! thanks! O war-chief!" they said, as they extended the palms of their hands toward me. "We shall indeed come home without having our toes ache us from too much walking." "Tie them! tie them!" said I. They threw lariats over the horses' heads, and tied their lower jaws. "Ho! warriors, let all of you sit here and keep them together. Warriors and war-chiefs, they did not detect me at all. Let us do it again to them," said I. The rest of them, who were the servants of the war-chiefs, tied the horses, and sat motionless as they held them.

"Ho! war-chief, let us two go thither," said I. Then we two went thither. It was dark, yet we bowed our heads repeatedly as we went. They had camped just so, in a line. "O war-chief, you will go to the tent at the other end of the row," said I. "Yes, I will go thither; but how about you, to what one will you go?" said he. "O war-chief, I will go to the tent at the other end," said I. "No matter what happens, I shall reach home with some of them." I went thither. Behold, the horses were fastened just by the door. I arrived there. As the horses perceived that I had a different odor, they fled,

drawing back to the end of their lariats. Taking my knife, I cut one lariat after another, and went back, driving the ponies. "Ho! warriors," said I, "I have brought these, too." They extended the palms of their hands toward me. "Thanks! O war-chief! thanks! O war-chief! thanks! O war-chief! O war-chief, you cause us to be thankful," said they. In one night I had taken horses twice. "Ho! mount them! mount them! mount them!" said I. They mounted the horses at once. I mounted a horse which had never been ridden, and when I sat on him, he kicked up his hind legs, and threw me very far away. "Ho! warriors, place him in the rear. We must go homeward," said I. And we went homeward, having most of the horses all together. We rode till day. We went faster and faster, not stopping till noon. Then we stopped. The horses were suddenly motionless. The next day there was a deep snow. We were very impatient on account of the cold. "We are cold, we are cold. It is good to kindle a fire," said we. I divided my horses among eight of the party, saying to each one, "Keep that one. Come! still let us go homeward." We rode very rapidly. We rode even till night. And without sleeping at all, we rode even till day. Again we rode very fast, keeping on until night. We reached our camp the next day when the sun was very low, having traveled a great distance. The people said, "The warriors have come home, halloo! The warriors have come home, halloo! They have brought back horses, halloo!" We slept, as we had reached the camp.

At length the Dakotas came in pursuit of their horses. I saw just one when he was creeping up to us. I detected him when I went out of doors; it was dark, yet he was visible as he walked. I told my wife. "One of these Dakotas has come," said I. I seized my gun, but the Dakota, suspecting me, fell flat, sticking to the ground. He soon hastened away, walking softly. At day we fled, starting from the stream, Waq-e-jiñga, a branch of the Little Sioux River. We fled southward to a ravine, where we camped for the night. At night it was dark. At length the Dakotas overtook us; they were many, but we were few. One of them peeped over the bluff at us. Now a white man resided there. He questioned him, saying, "Are you an Omaha?" "No," said the other, "I am a Dakota." Then two white men came down-hill, and came to see us. The white men said as follows: "You are Omahas. The Sioux are there, but they cannot be there for any good purpose." The white men did not speak the Omaha language, yet they managed to tell us. We were fleeing from the Dakotas. "As they told about the Dakotas, the horses should be secured," said our people. At length the Dakotas attacked us. They wished to snatch the horses from us. We fired at random, scaring off the Dakotas, and retaining possession of the horses. Without delay we were fleeing from the Dakotas. We fled southward, and traveled all night. We reached Ma'a-uhañge, 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 Maⁿcka-gaxe and the youth with him. Still, we will go homeward. We have made skin-boats, but we have not yet finished them. All those who are up the stream will go homeward to you," said they. The horseman reached home, telling that they spoke of coming home. At length they were coming crying. "They are coming crying. Those who shot at us last night probably killed one of our people when they were on their way back to Dakota," said some of our party. Agaha-maⁿčⁱ 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, Maⁿcka-gaxe, and then went homeward." All of the lodges were coming. "We shall come home to you with all the lodges. Wait for us," said those who stood on the other side of the river. He who came back to tell it said, "They say, 'All of the lodges will come home to you. Wait for us.'" All returned to us in two days. They went homeward, following the course of the Missouri towards its mouth. All were carrying an abundance of game, and they had plenty of wild honey. At length they reached home at the place where the earth-lodges had been made. As they had reached home, they were in excellent humor. All the people danced in groups, dancing the Mandan dance. I rode the horse which I had brought home. I painted my face, and wore good clothing. I hit the drum, "Ku!" I said, "Let Waqa-naⁱ 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.

Umaⁿhaⁿ taⁿwaŋč^a guáčicaⁿ ʔa Nibčáska kěčáčicaⁿ aŋčⁱi. Caaⁿ
 Omaha nation in the region beyond Platte River towards the we sat. Dakotas
 amá weánaxíč^a ahí; caŋ'ge wágčⁱ-báji, júga-hnaⁿ, wénudaⁿ ahí. Gaⁿ
 the to attack us arrived; horse they did not sit on body only, to war against they And
 (sub.) us arrived.
 3 Bəp^oi taⁿwaⁿ é ugáqčⁱ ké'di aŋčⁱi, Umaⁿhaⁿ amá bəúgaqti aŋčⁱi.
 Sorpy village that point of by the we sat, Omahas the ones all we sat.
 timber who
 Wa'ú d'úba wataⁿzi ʔan'de maⁿte qai, taⁿwaⁿ čan'di. Naⁿpéhiⁿ égaⁿ, gčáte
 Woman some corn ground in buried, village at the. Hungry as, to eat
 their own
 tégaⁿ gčíze agčai. Kⁱ Caaⁿ amá égič^e nudaⁿ amá atíi tē hā, édi. Éde
 in order to take they went And Dakotas the at length those on the war- came , there. But
 that their own back. (sub.) path

wa'ú amá akli xi, wénaxícai tē, naⁿbá t'éwaçai wa'ú çañká. Wa'ú çinⁿ wiⁿ
 woman the reached when, they were at- when, two were killed woman the ones Woman the one
 (sub.) there again tacked who. (mv. ob.)

çinⁿ wahútaⁿçinⁿ itinⁿ-biamá, gabçábçaze, níja gçé, t'éça-báji. Najíha má-
 the gun they hit her with, gashing her repeat- alive she came they did not Hair they
 (mv. ob.) they say, edly, back, kill her.

wasíhiqti égaⁿ máwaqaⁿi, wáçinⁿ ákiágçai Aⁿwaⁿçiqai égaⁿ, añ'guqça-báji. 3
 cut entirely off as they cut up, having it they had gone We pursued them as, we did not overtake
 again. them.

Ugáhanadáze sigçé wéaⁿça-báji. Akí xi, égiçe haⁿ xi, égiçe níkaciⁿga
 Darkness trail we did not find it. I reached when, at length night when, behold, man

añ'giati. Ė'di pí há. Kí égiçe níaciⁿga dúbá uçéwiⁿxiçé há, kí wí wé-
 came for me. There I arrived. And behold, man four assembled them- , and I the
 selves

satáⁿ bçinⁿ. Ė'di pí. Égiçe gáí há: Hau! níkaciⁿga d'úba uçéwiⁿwaçá-gá, 6
 fifth I was. There I arrived. At length they said as follows: Ho! man some assemble them,

ai. Çé níkaciⁿga aká Caaⁿ amá wáçijubáji tē, égiⁿwiⁿ'aⁿ taí há, ai
 they said. This people the Dakotas the have injured us as, let us do so to them said

níkaciⁿga dúbá amá. Níkaciⁿga dúbá amá, Nújiŋga-ma uçéwiⁿwaçá-gá, ai.
 man four the Man four the The boys collect thou them, said
 (sub.) (sub.) they.

Ė cti níkaciⁿga uçéwiⁿwaçai wañgiçe. Wí cti nújiŋga uçéwiⁿawáçé. 9
 They too man assembled them all. I too boy I assembled them.

Níkaciⁿga gçéba-satáⁿ tē uçéwiⁿaⁿwaⁿçai. Gépe: Hau! níkaciⁿga añ'ga-
 Man fifty the we assembled them. I said as follows: Ho! man we who

çinⁿ añ'gú awákigaⁿqtiaⁿi, níkaciⁿga íqta wáçinⁿ-má eaⁿwañkigaⁿi; indádaⁿ
 are us they are just like us. man wantonly those who we are like them; what
 treat them

wapé açiⁿi, wahútaⁿçinⁿ açiⁿi, égaⁿ aŋgáçinⁿ. Ėgiⁿwiⁿ'aⁿ taí há. Ké! édi 12
 weapons they have, gun they have, like it we have. Let us do so to them Come! there

aŋgáçe taí há, ehé. Gaⁿ bçúgaqti ínahiⁿ. Aŋgáça-báji caⁿaŋgataⁿ, égiçe
 let us go I said. And all were willing. We did not go when we stood awhile, behold,

níkagáhi amá uáwagiçí'agai. Wat'aⁿ uçéwiⁿçai níkagáhi amá. Çé níaciⁿga
 chief the they were unwilling Goods they collected chiefs the This man
 (sub.) (sub.) for us, (sub.).

sátáⁿ pahanⁿga uçéwiⁿaⁿwaⁿç an'gataⁿ wágiatíi. Ė'di aŋgáhii xi, égiçe 15
 five before we collected them we who stood they came for us. There we arrived when, behold,

wat'aⁿ uçéwiⁿçai gçé égiçe weágikú aká níkagáhi aká. Égiçe çáji wágaji
 goods they collected the behold, had invited us on chiefs the Behold, not to they com-
 (ob.) account of them (sub.) go manded us

nudaⁿ tē. Hná-báji taí nudaⁿ tē. Çé açiⁿi-gá, aí. Çé Iqígaⁿçai çinké'ja
 on the war-path. You will not go on the war-path. This have ye it, said This Grandfather to him
 they.

açaí, majaⁿ wéçinⁿwiⁿ açaí; agçíi tēdihí xi, nudaⁿ hné ckaⁿhnai xi, íçigina- 18
 they land to sell they they come at the when, to war you go you wish if, they are
 went, went; home time willing for

hiⁿi xi, hné taí, aí níkagáhi çáji amá. Ubçí'age há. In'ça-máji há
 you if, you go will, said chiefs those who did I was unwilling I was displeased
 not go.

Wat'aⁿ bçíza-máji agçé. Gaⁿ aŋgáça-báji: Iqígaⁿçai çé-má weañ'gapai
 Goods I took I not I went And we did not go: Grandfather those who we waited for
 homeward. went (to) them

- égaⁿ, aṅgáḥa-báji. Agḥi há Iṛgaⁿḥai ḥaⁿ-ṛátaⁿ-má. Agḥi xi, Djó
as, we did not go. They came home Grandfather those from (his city). They came when, Joe home
- ḥiṅkě'ṛa pí. Nudaⁿ bḥé kaⁿbḥéde níkagáhi amá aⁿḥaⁿ'nité gaⁿ, bḥá-máji há.
to him I arrived. To war I go I wished, but chiefs the they prohibited so, I did not go (sub.) me
- 3 Iⁿḥiⁿ'waⁿdaⁿ'ba-gǎ há, ehé. Ahaú! ai. Gaⁿ' hné ckaⁿ'hna xi, gaⁿ' ḥá-gǎ,
Consider it for me I said. Oho! said he. Of you go you wish if, by all means go,
- ai. Hau. Akí xi níkaciⁿga uḥéwiⁿawáḥé. Ḑáḥiⁿ-naⁿpáji agíhiawákiḥé,
said he. ¶ I reached when man I collected them. Ḑáḥiⁿ-naⁿpáji I sent them for him, home
- Wanáce-jin'ga ci agíhiawákiḥé, ci atí. Sín'de-xaⁿ'xaⁿ agíhiawákiḥé.
Wanaco-jinga again I sent them for him, and they came. Sín-de-xaⁿ-xaⁿ I sent them for him.
- 6 Nújinga áhigi uḥéwiⁿaⁿwaⁿ'ḥai. Ké! nudaⁿ' aṅgáḥai kaⁿ'bḥa, ehé. Caaⁿ'
Boy many we collected them. Come! to war we go I wish, I said. Dakotas
- amá wiⁿ' aṅgáḥi kaⁿ'bḥa, ehé. Gaⁿ' haⁿ' xi uḥéwiⁿaṅxiḥai. Haⁿ' wiⁿ-
the one we slay him I wish, I said. And night when we assembled ourselves. Night just ones who
- détaⁿqti xi aṅgá-i. Umaⁿ'haⁿ taⁿ'waⁿ ḥaⁿ' aṅgátii xi, aⁿ'ba. Gaⁿ'xi ákihaⁿ
half the when we were Omaha city the we came to when, day. And beyond length approaching.
- 9 aṅgáhii, dúda. Ė'di wáḥe ctewaⁿ' ḥiṅgaí. Ėgiḥe ṛéska naⁿ'ba édedí-amá
we arrived, this way. There white man at all there were none. At length ox two were moving there
- utaⁿ'nadi. Kí nújinga amá wagáḥaⁿ' amá waḥáte gaⁿ'ḥai, t'éwaḥé 'ḥai.
in a place between. And boy the (sub.) servant the to eat wished, killing them spoke of. (pl. sub.)
- Núdaⁿ'haṅgá, aⁿwaⁿ'ḥate taṅ'gataⁿ, ai. Hau! wagáḥaⁿ', áma ḥiⁿ' t'éḥa-
O war-chief, we eat them we who will, said they. Ho! servant, the one the kill (mv. ob.)
- 12 bádaⁿ ḥatái-gǎ. Áma ḥiⁿ' caⁿ'ḥiⁿ'éḥai-gǎ, ehé. Edítaⁿ gaⁿ' aṅgáhii gaⁿ'
and (pl.) eat it. The the let it alone, I said. Thence so we reached so other (mv. ob.)
- aⁿjaⁿ'i há. Cí editaⁿ aṅgáhii égaⁿ, Haⁿ'ḥi xi uspe ké édi a-í aⁿjaⁿ'i. Edít
we slept Again thence we reached as, Henry house hollow the there we approached Thence and slept.
- aṅgáḥai xi, Hútaṅga majaⁿ' uhaṅ'ge ké cí é'di a-í aⁿjaⁿ'i Cí aṅgáḥai
we went when, Winnebago land end the again there we approached Again we went and slept.
- 15 égaⁿ, Ni-báse ḥaⁿ', Máqude-wa'ái duáḥicaⁿ, é'di a-í aⁿjaⁿ'i. Haⁿ'egaⁿ'tce
as, Ni-base the, Iowas farmed this side of, there we approached Morning and slept.
- aṅgíḥaⁿ'i xi, ékitaⁿ níkaciⁿga wéaⁿ'ḥai. Hau! weaṅ'gapai tá-bi, aⁿḥaⁿ'i
we arose when, just then person we detected them. Well! let us wait for them to appear, we said
- xi, Ḑáḥiⁿ-naⁿpáji ágiáḥai xi uḥi'agai. Géḥicaⁿ aⁿwaṅ'ganáse tá-bi, ehé
when, Ḑáḥiⁿ-naⁿpáji they pass by when he was unwill- On that side let us head them off, I said ing.
- 18 (ṛaⁿ'deáḥicaⁿ iḥáhe, ehé) xi, Ḑáḥiⁿ-naⁿpáji Nicúdeáḥicaⁿ iḥe 'ḥai. Kí
(on the side of the ground I pass I said) when, Ḑáḥiⁿ-naⁿpáji towards the Missouri passing spoke And along of.
- gaṅ'xi uḥe píaji aṅgúḥaⁿ'ḥai. Uwáḥeḥai égaⁿ níaciⁿga aṅ'guḥaⁿ-báji.
then path bad we got ourselves into. We were tired as man we did not overtake them.
- Nin'dugḥáde aṅgákii égaⁿ aṅ'gugíḥaⁿ-báji. Caⁿ'qti aṅ'guḥaⁿ-báji. Haⁿ' há.
Creeping backward we reached as we did not overtake our own. In spite of we did not overtake them. Night

Naⁿpeawahiⁿi égaⁿ uwájeçai, aⁿguqça-báji. Haⁿegaⁿtce aⁿçan'xiçai xi,
 We were hungry as we were tired, we did not overtake them. Morning we awoke when,
 waçáte waçin'ge, wagáqçaⁿ-ma naⁿpéhiⁿ. Hau! Jáçiⁿ-naⁿpáji-há, 'ábae
 food we had none, the servants were hungry. Ho! Jáçiⁿ-naⁿpáji, O! hunting
 maⁿçin'-gä. Wagáqçaⁿ naⁿpéhiⁿ, ehé. Açaí 'ábae Jáçiⁿ-naⁿpáji. Égiçe 3
 walk thou. Servant hungry, I said. Went to hunt Jáçiⁿ-naⁿpáji. At length
 jáqti wiⁿ 'iⁿ agçi. Égaⁿ aⁿçatai.
 deer one carry- he came So we ate.
 ing back.

Aⁿba tē gaⁿ Nicúde gçadiⁿ aⁿgáçai. Nicúde qaⁿha kē'qa á-i-aⁿjaⁿi.
 Day the so Missouri across to we went. Missouri bank at the we arrived and
 River slept.
 Haⁿegaⁿtce xi, ní aká jin'ga-báji, nidaⁿ. Jáqti-ha t'éwaçai-ma mandé-ha 6
 Morning when, river the was not small, a flood. Deer-skin those which had skin-boat
 (sub.) been killed

aⁿgáçai. Mandé-jin'ga gaⁿ, man'dē gē, waiiⁿ gē, wahútaⁿçiⁿ edábe,
 we made. Boat small so, bow the blanket the gun also,
 (pl. ob.), (pl. ob.),
 aⁿgúji Ní aká cēhiaká xi dahádi énaçáçehai, ní aká jin'ga-báji. Mandé
 we put River the yonder one house on the hill extended that far, river the not small. Boat
 them in. (sub.) (sub.)

kē aⁿgúji xi, níaⁿwaⁿ aⁿgáçiⁿ. Naⁿjiⁿskē'qtcí ní kē masáni aⁿgáhii; 9
 the we filled when, we swam we had them. Hardly river the the other side we reached;
 (ob.)

uwájeçaqtiⁿi masáni aⁿgáhii. Masáni áiaⁿgçiⁿ xi, hiⁿbé aⁿgúgiⁿaⁿ
 we were very tired the other side we reached. The other side we sat down when, moccasin we put on our
 there moccasins

aⁿçictaⁿi xi, naⁿbáha usaí. Caaⁿ amá ugácaⁿ ctewaⁿ sigçé daⁿbe aⁿgçiⁿi.
 we finished when, in two places they set Dakotas the traveled notwith- trail seeing it we sat.
 the grass afire. (sub.) standing

Aⁿçan'xináqçe aⁿgçiⁿi. Hau. Ké! wágaqçaⁿ, uçúdaⁿbái-gä. Cúde çé 12
 We hid ourselves we sat. ¶ Come! O servant, consider ye it. Smoke this

naⁿbáha tē; wiⁿaⁿwa ēⁿdi aⁿgáçe tai ā, ehé, Hau. Jáçiⁿ-naⁿpáji aká,
 in two places the; which one there. we go will I said, ¶ Jáçiⁿ-naⁿpáji the,

Núdaⁿhaⁿgá, çéja tējáçicaⁿ aⁿgáçe tai, ai Jáçiⁿ-naⁿpáji aká. Hau, gaⁿ
 O war-chief, this one towards the let us go, said Jáçiⁿ-naⁿpáji the Well, so
 behind (sub.)

aⁿgáçai; Nicúde aⁿaⁿçai, gaⁿ aⁿgáçai, áçiⁿa. Itáçata usaí, aⁿwaⁿçade 15
 we went; Missouri we left it, so we went, across by Up-stream it was we, being near it
 River a near way. set afire,

aⁿgáçai. Aⁿjaⁿi há haⁿ tē. Haⁿ içaugçe aⁿmaⁿçiⁿi; ki çáçuháqtcí aⁿba
 we went. We lay down, night when. Night throughout we walked; and almost day

xi, aⁿjaⁿi. Níkaciⁿga, haⁿegaⁿtce tē aⁿguçixídai xi, wéaⁿça-báji. Kí
 when, we slept. Man, morning when we looked around when, we did not find And
 for them them.

Caaⁿ taⁿwaⁿgçaⁿ ejaçicaⁿ aⁿgágii, aⁿbiçaugçe. Aⁿguçixídēqti aⁿmaⁿçiⁿi, 18
 Sioux city towards we were re- throughout the We looked around very we walked,
 turning, day. carefully for them

wéaⁿça-báji. Jáçēqtcí miⁿ çáⁿ dahé kē qaⁿgēqtcí hí. Ké! aⁿgáçe tai,
 we did not find them. Late in the sun the hill the very near to ar- Come! let us go,
 afternoon rived.

wágaqçaⁿ. Gaⁿ aⁿgáçai. Maⁿá síaⁿçé, qçabé çinçé há. Uqçé íkisaⁿçiⁿ
 O servants. So we went. Cliff alone, tree there was none. Quickly out of sight

aⁿgáíáçe tai Sagígi égaⁿi-gä, ehé. Kí aⁿgáhi-báji tēⁿdi, Jáçiⁿ-naⁿpáji aká, 21
 let us go. Do walk faster, I said. And we did not reach it when, Jáçiⁿ-naⁿpáji the
 (sub.),

- Wakide-jin'ga ečaⁿ'ba bispé ihai, étaⁿ'čiⁿ wéčai níkaciⁿ'ga-má. Kí aṅgú cti
 Wakide-jin'ga he too crouched suddenly, they first found them the people (ob.). And we too
- bísp aⁿ'jaⁿ'i. Čáčiⁿ-naⁿ'páji amá učá agčí. Núdaⁿ'haṅgá, qčabé čě'qtcí čan'di
 crouch- ing we lay. Čáčiⁿ-naⁿ'páji the to tell it came O war-chief, tree this very at the
 (sub.) back.
- 3 jaⁿ' gásai, gałáqi, aí. Hau! wágaqčáⁿ, níkaciⁿ'gai tē edádaⁿ-báji. Aṅgáča-
 wood they cut, they make said he. Ho! O warriors, they are people the it is nothing. We did
 it sound, he.
- báji caⁿ'-aṅgataⁿ' níaciⁿ'ga áma aká agčí. Hau! núdaⁿ'haṅgá, níkaciⁿ'ga amá
 not go after we stood man the the came Ho! O war-chief, they are persons who
 awhile other (sub.) back. are moving
- há, aí. Wa'úi éde Mawádaⁿ'čiⁿ wa'aⁿ'i há, aí. Hau! níkawasaⁿ, caⁿ' ha,
 said he. They are women but Mandan they sing said he. Ho! O warrior, enough
- 6 ehé. Hau. Gaⁿ' aṅgáčaj. Jiṅgá-qtcí maⁿ' onáde aṅgčiⁿ'i, qáde búja unácte
 I said. ¶ So we went. Very small ground bare of we sat, grass round left after a
 vegetation fire
- aṅgúgčiⁿ'i. Miⁿ' aká čáčuⁿháqtcí áiačaj. Hau! wágaqčáⁿ, haⁿ' ta aká. Miⁿ'
 we sat in. Sun the (sub.) almost had gone. Ho! O servants, night will be. Sun
- aká áiačaj há Hau! Ké, wágaqčáⁿ Čáčiⁿ-naⁿ'páji-há! wadaⁿ'be maⁿ'čiⁿ'-gá.
 the has set Ho! Come, O servant Čáčiⁿ-naⁿ'páji O! as a scout walk thou.
- 9 Níaciⁿ'ga čaṅká ří čaṅká ánai édaⁿ wačáwa-gá, ehé. Ěgiče Čáčiⁿ-naⁿ'páji
 Person the ones camped the ones how many ? count them, I said. At length Čáčiⁿ-naⁿ'páji
 who are they
- amá agčí. Núdaⁿ'haṅgá, ří aká naⁿ'bá aká há. Čaⁿ'ge wiⁿ'áqtcí ačiⁿ' aká há,
 the came O war-chief, tent the two are the Horse just one they have
 (sub.) back. (sub.) ones
- núdaⁿ'haṅgá, é iⁿ'wiⁿ'ča agčí. Hau! caⁿ' há, ehé. Hau! wágaqčáⁿ, waⁿ'-
 O war-chief, that he told me he came back. Ho! enough, I said. Ho! O servant, let us
- 12 gakiča taí há. Wačackaⁿ taí há, ehé. Hau! pígi'aⁿ cí če-hnaⁿ', Sín'de-
 contend with them You will do your best I said. Ho! to do it again again only this Sín'de-
 to him time,
- xaⁿ'xaⁿ, wégaskaⁿ'čě maⁿ'čiⁿ'-gá, ří čaṅká jaⁿ'taí ří, ehé. Uhná čagčí te,
 xaⁿ'xaⁿ, to try them walk thou, tent the ones they are if, I said. You tell you come will,
 who sound asleep it back
- ehé. Ěgiče Sín'de-xaⁿ'xaⁿ amá agčí. Núdaⁿ'haṅgá, jaⁿ'taí há, aí Sín'de-
 I said. At length Sín'de-xaⁿ'xaⁿ the came back. O war-chief, they are said Sín'de-
 (sub.) sound asleep
- 15 xaⁿ'xaⁿ. Hau! Ké, weaⁿ'naxíča taí há, wágaqčáⁿ. Wapé gě pa-í gaxái-gá,
 xaⁿ'xaⁿ. Ho! Come, let us attack them O servants. Weapon the sharp make ye,
 (pl. ob.)
- ehé. Máhiⁿ gě' cti pa-í řiřáxai; máhiⁿ'sí cti pa-í řiřáxai; wahútaⁿ'čiⁿ pí
 I said. Knife the also sharp they made arrow-heads also sharp they made gun anew
 (pl. ob.) for themselves; for themselves;
- ugíjii, maⁿ'zemaⁿ dúbá-čaⁿ'čaⁿ, čábčiⁿ-čaⁿ'čaⁿ cti ujii. Hau! núdaⁿ'haṅgá,
 they loaded ball four apiece, three apiece too they Ho! O war-chief,
 theirs, put in.
- 18 caⁿ' há, aí. Hau! wágaqčáⁿ, caⁿ' gčiⁿ'i-gá. Sín'de-xaⁿ'xaⁿ édi juágče
 enough said they. Ho! servants, still sit ye. Sín'de-xaⁿ'xaⁿ there I with him
- běé tá miṅke. Wégaskaⁿ'aⁿ'waⁿ'čě aṅgáče taṅgataⁿ, ehé. Waqiⁿ'ha ří tē
 I go will I who. We look upon things we go we who will, I said. Canvas tent the
- ugčiⁿ'. Nan'de ké eđi'qtcí jaⁿ'qčúde aⁿ'waṅ'ganá'aⁿ. ří-tē uákihaⁿ jaⁿ'qčúde
 they sat in. Side of the the just there snoring we heard them. Tent the next to it snoring
 tent

aⁿwañ'ganá'aⁿ aⁿnájiⁿ, názaa aⁿnájiⁿi. Sin'de-xaⁿ'xaⁿ ébaⁿ. Gáaka wiⁿ'
 we heard them we stood, at the rear we stood. Snde-xaⁿ'xaⁿ I called to him. That one out of sight one
 jaⁿqúⁿdai, ehé. Áputaⁿ't'épaččē te hă, ehé. Gañ'xi aṅgágčai. Wagáqčaiⁿ
 snores, I said. Directly you kill him will, I said. And we went back. Servant
 pañkáa aṅgúča aṅgágčē te, ehé. Égičē wagáqčaiⁿ pañkáa a-íi xi, aṅgákii. 3
 to them we tell it we go back will, I said. At length servant to them they ap- when, we reached
 proaching again:
 Núdaⁿhaṅgá, e'aⁿ' hă, ai. Jaⁿt'é'qtiaⁿ'i hă, ehé. Hau. Gaⁿ' é'di aṅgáčai.
 O war-chief, how is it ? said they. They are sound asleep, I said. ¶ So there we went.
 Názaa aṅgáhii. Jí égaxe najiⁿ'i. Ahaú! gaⁿ' wakíⁿdai. Jí tē wénaxíčai
 At the rear we arrived. Tent all around they stood. Oho! so they shot at them. Tent the they attacked them
 gaⁿ', égaxe wakíⁿdai égaⁿ, xi tē múčingě'qtiaⁿ'i; dēčaiⁿba t'eaⁿ'waⁿčai. Haⁿ' 6
 as, all around they shot at them as, tent the they exterminated them seven we killed them. Night
 by shooting;
 wiⁿ'détaⁿ'qti tē'di wañ'gakíčai, hañ'kaska xi wañ'gakíčai. T'eaⁿ'waⁿ'čē aⁿ'čí-
 just half gone when we contended with midnight when we contended with them. We killed them we
 ctaⁿ'i xi, aṅgágii Hau! níkawasaⁿ', caⁿ'aṅgáxe taí. Ké, caⁿ' hă, ehé.
 finished when, we were coming this way. Ho! warriors, let us cease. Come, enough, I said.
 Gaⁿ' aṅgágii. Haⁿ' ičaugčē caⁿ' aⁿ'maⁿ'čiiⁿ. Aⁿ'ba ékitaⁿ'háqti Nicúde kē 9
 So we were re- Night throughout still we walked. Day just that far Missouri the
 turning. River
 aṅgágčii. Miⁿ' čaⁿ' éčaiⁿ'báji Nicúde kē aⁿ'čē aṅgágii. Aṅgágii tē, čí aⁿ'b
 we came back Sun the had not arisen Missouri the we crossed we were We were when, again day
 to. returning. returning
 ičaugčē aⁿ'maⁿ'čiiⁿ. Kí miⁿ'čumaⁿ'ci hí tē, naⁿ'péawahiⁿ'i égaⁿ, íáqti naⁿ'ba
 throughout we walked. And sun on high ar. when, we were hungry as, deer two
 rived
 t'éwačai. Aⁿ'waⁿ'čate aṅčiiⁿ'i. Gaⁿ' aṅgágii égaⁿ, gaⁿ' aⁿ'jaⁿ'i. Čí égasáni 12
 they killed. We ate them we sat. So we were as, so we slept. Again the next day
 returning
 aṅgágii égaⁿ, caⁿ' aⁿ'b ičaugčē aⁿ'maⁿ'čiiⁿ. Haⁿ' tē, čí íáqti wiⁿ' čí t'éčai;
 we were as, still day throughout we walked. Night when, again deer one again they
 coming killed it;
 aⁿ'čatai. Čí égasáni tē, aⁿ'b ičaugčē caⁿ'qti gaⁿ' aⁿ'naⁿ'haⁿ'i. Čí haⁿ' tē, gaⁿ'
 we ate it. Again the next day when, day throughout still, indeed so we walked till Again night when, so
 night.
 aⁿ'maⁿ'čiiⁿ; aⁿ'jaⁿ'-báji aⁿ'maⁿ'čiiⁿ. Haⁿ' tē, miⁿ'daⁿ'be dēčabčiiⁿ-qti-égaⁿ, wáqe 15
 we walked; we slept not we walked. Night when, clock about eight, white
 man
 jí wiⁿ' éditē íhe aṅgágčii. Wáqe aká égičē naⁿ'awape tá aká. Wačate
 house one which passing we came back. White the behold he will fear us. Food
 was there it (sub.)
 iⁿ'na taí hă. Pahañ'ga ijébe bčícibe tá miñke. Aⁿ'čaiⁿ'waⁿ'he íi-gă, xu'é,
 let us ask of him Before door I pull it open will I who. Following me be ye with a
 coming, rush,
 ehé. Wíugaⁿ'ba uágas'iⁿ' xi, xi gčísiaⁿ'čē'qti najiⁿ' aká wáqe aká. Wéonaⁿ- 18
 I said. Window I peeped in when, he stripped himself was standing white the Caused us
 entirely bare man (sub.).
 áwačē wáqe aká, wačate wa'íi tē haⁿ' tē, níawačē'qti égaⁿ. Haⁿ' tē, caⁿ'
 to be thank- white the food he gave to us night at, he really saved our like. Night at, yet
 ful man (sub.), lives

a^{n'}bajì, ca^{n'}mi^{n'} éça^{n'}báji, ɣíi ça^{n'}ɣá angákii. Ga^{n'} níkaci^{n'}ga bɕúga cka^{n'}i.
 not day, yet sun had not arisen, village to the we got home. And people all were stirring.

Níkaci^{n'}ga Caa^{n'} wáqɕi amá agɕíi hă, ai Níkaci^{n'}ga dɛça^{n'}ba t'ea^{n'}wa^{n'}ɕai
 Man Dakotas those who killed have said
 them come home they.

3 a^{n'}ɕa^{n'}i ga^{n'}, gíɕɛqtia^{n'}i níkaci^{n'}ga bɕúga.
 we said as, were very glad people all.

NOTES.

452, 1. Nibɕaska kɛɕaɕica^{n'}, at or near the present town of Bellevue, Neb.

452, 4. wa'u d'uba. There were only three women.

453, 2-3. mawasihi-qtí. Compare "usihi," clean.

453, 7. egi^{n'}wi^{n'}a^{n'} tai, *in full*, éga^{n'} i^{n'}wi^{n'}a^{n'} tai.

453, 17-18. ɕe Iɕiga^{n'}ɕai ɕi^{n'}kɛɕa ɕai. 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^{n'}tcu^{n'}-na^{n'}ba, Wanúkige, Gɕeda^{n'}-náji^{n'}, Íckadabi (Louis Sanssouci), and Logan Fontenelle. Logan and Louis, however, went as interpreters rather than as chiefs.

454, 6. Nujiŋga.ahigi, "many boys." These were only eight. The four war-chiefs were ɣaxe-ɕa^{n'}ba (Two Crows), ɕaɕi^{n'}-na^{n'}pajì, Wanace-jiŋga, and Sinda-xa^{n'}xa^{n'}.

454, 9. ɕeska na^{n'}ba. These were two stray oxen.

454, 13. Ha^{n'}ɕi ɕi uspe kɛ, Wood Creek, by Henry Fontenelle's farm, near Decatur, Neb.

454, 15. Ni-base ɕa^{n'} is a point of timber on the Missouri River, between the towns of Jackson and Ponca, Neb. It is east of Ionia Creek, in Dixon County, Neb., which is called Máqude-wa'ái by the Omahas. This latter is also the Omaha name for the adjacent land.

454, 18. ɕandeaaɕica^{n'}, *i. e.*, "back from the river, towards the interior of the country;" while Nicudeataɕica^{n'}, its opposite, means "towards the Missouri, along the bank of the river."

454, 20. Nindugɕade aŋgakii ega^{n'} aŋgugiqɕa-bajì; 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. ɕi ɕahadi enaskaɕehai, 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^{n'}baha means, in this case, "on two sides," and hence is almost equivalent to agɕaŋka^{n'}ha^{n'}, "on both sides."

455, 15. itaxaɕa usai. This refers to Qe watcicka, the Big Sioux, along which the party proceeded for a little while.

455, 21. aŋgaiaɕe tai, the specific of "aŋgaɕe tai," denoting motion to a particular place. See "iɕé" in the Dictionary.

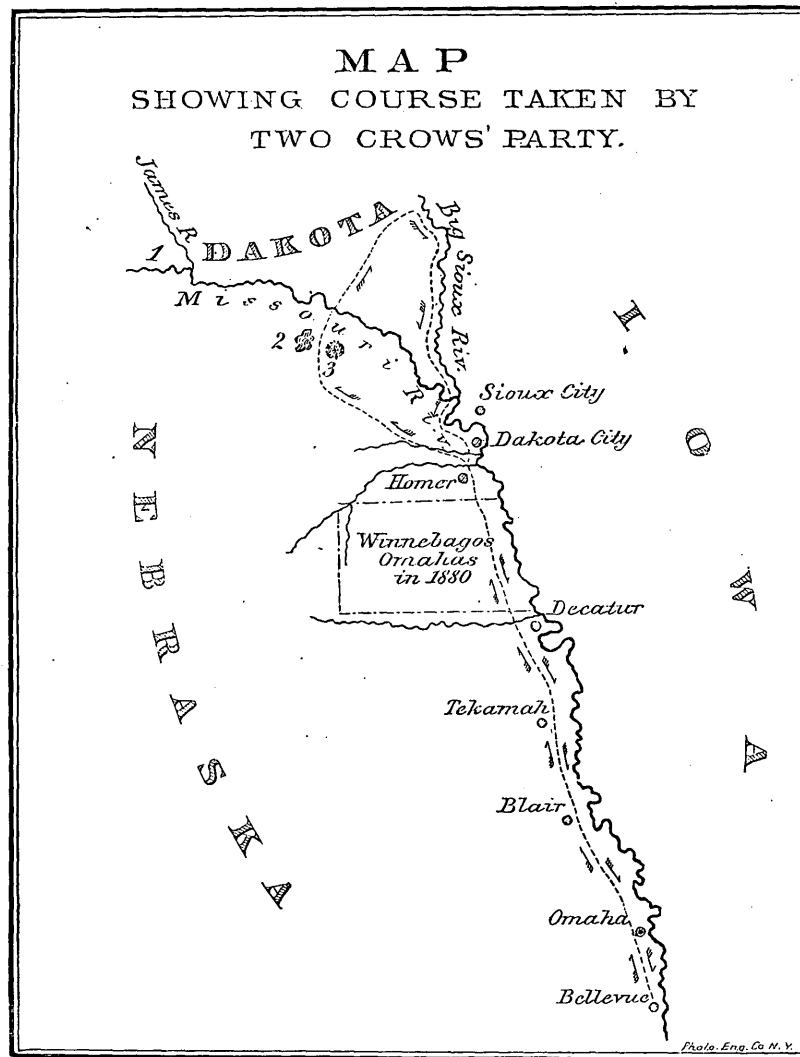
457, 3. egiɕe wagaɕa^{n'} ɕaŋkaɕa a-ii ɕi aŋgakii. Frank La Flèche and the collector have been puzzled by the use of "a-ii ɕi" in this sentence. It would have been omitted,

were not Two Crows one who speaks the purest Omaha. The collector can offer but one explanation. The warriors were probably anxious to learn the result, so they were approaching Two Crows and Sinda-xa^{na} (a-ii); then, after they met, all reached their camp (aṅgakii).

457, 4. e'aⁿ hă used instead of "e'aⁿ ă."

457, 6. deɕaⁿba t'eaⁿwaⁿɕai. They killed seven Yanktons.

457, 9. iɕaugɕe, pronounced iɕa+ugɕe.



1. Where the Yanktons farmed. 2. The Lake. 3. The Forest.

TRANSLATION.

We dwelt beyond Omaha City, and towards the Platte. The Dakotas came on foot to attack us. All of us Omahas dwelt on the Nebraska side of the river, at the point of timber near Sarpy's village. Some of the women had buried corn in the ground at the village. Being hungry, they went back to eat it. Behold, the Dakotas who had come on the war-path reached there. And when the women reached there, they were attacked by the Dakotas, who killed two of the women. The remaining woman was struck with a gun, and gashed in many places, but she came back to us alive. The Dakotas cut off all the hair of the two women, and after cutting the scalps in pieces, they carried them homeward. We pursued them, but we did not overtake them. We could not find their trail in the dark. When I reached home, behold, men came for me at night. I arrived there. And behold, four men had assembled; and I was the fifth. At length they said, "Collect some men; these people, the Dakotas, have injured us; let us repay them. Assemble the young men." All of them, too, assembled the men. And I collected the young men. We collected fifty persons. I said as follows: "Ho! they are just like us, and we resemble those who have treated us cruelly; we have guns and other weapons as they have. Let us repay them for what they have done to us. Come! let us go thither." And all were willing.

But before we could leave, the chiefs manifested their unwillingness for us to depart. They collected goods, and sent for us five leaders. When we arrived there, behold, the chiefs had invited us on account of the goods which they had collected. Behold, they commanded us not to go on the war-path. "You will not go on the war-path. Take these things. These chiefs went to the President to sell land. If they come back and consent to your going, you may then go," said the chiefs who had not gone to Washington. I was unwilling. I was displeased. I went home without taking any of the goods. So we did not go on the war-path, as we waited for the return of those who went to the President. They came home from the city of the President. When they had come back, I went to Joe. "I wished to go on the war-path, but the chiefs forbade me; so I did not go. Consider the matter for me," said I. "Oho!" said he, "go, of course, if you desire it."

When I reached home, I collected the men. I sent the messengers after *Jaḡi*ⁿ. *na*ⁿ*pajī*, *Wanace-jīṅga*, and *Sinde-xa*ⁿ*xa*ⁿ. We collected many young men. "Come!" said I, "it is my desire for us to go on the war-path, and to kill one of the Dakotas." And we assembled at night. When that night was half gone, we were coming towards our present reservation. It was day when we reached Omaha City. And we continued our march in this direction. At that time there were no white people in that region above Omaha. At length two oxen were wandering about there. The young men, who were the servants, wished to eat them, so they spoke of killing them. "O war-chief, we will eat them," said they. "Ho! servants, kill one and eat it; but do not disturb the other one," said I. Passing on, we stopped again for the night. The next day we went on till we reached the hollow by Henry's house, where we spent the night. Going thence the next day, we reached the present Winnebago reservation, sleeping when we arrived at the northern boundary. The following day, we went as far as *Ni-base*, which is on this side of the ancient farming-place of the Iowas. When we arose

in the morning, we discovered the proximity of persons. When we said, "Ho! let us wait for them to appear," ȡaɸiⁿ-naⁿpajī 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 ȡaɸiⁿ-naⁿpajī spoke of going towards the Missouri. And then we got ourselves into a difficulty. We did not overtake the men, because we were tired. We dropped back, and so they got away in spite of us. When we awoke in the morning, we had no food. The servants were hungry. "Ho! O ȡaɸiⁿ-naⁿpajī, go hunting. The servants are hungry," said I. ȡaɸiⁿ-naⁿpajī 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 mocasins, 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. ȡaɸiⁿ-naⁿpajī 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, ȡaɸiⁿ-naⁿpajī and Wakide-jiñga crouched suddenly, they being the first to find the people. We, too, lay crouching. ȡaɸiⁿ-naⁿpajī came back to us to report. "O war-chief, at this very place they cut wood, for they make the sound "ȡaɸi," said he. "Ho! servant, as they are people, it is nothing." After we stopped and stood awhile, the other man came back to report. "O war-chief, they are people. They are women, but they sing Mandan songs," said he. "Ho! warriors, it is enough," said I.

So we went. We sat on a very small piece of the ground that was bare of vegetation; that is, we sat on a round tract of grass which had not been burnt by the prairie fire. The sun had nearly gone. "Ho! servants, it will be night. The sun has set. Ho! come, O servant ȡaɸiⁿ-naⁿpajī, go as a scout. Count the persons that have camped, and see how many they are," said I. At length ȡaɸiⁿ-naⁿpajī 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, Sīnde-xaⁿxaⁿ, go to try them whether they are sound asleep. You will come back and report," said I. At length Sīnde-xaⁿxaⁿ came back. "O war-chief, they are sound asleep." "Ho! come let us attack them, O servants. Make your weapons sharp," said I. They sharpened their knives and arrow-heads, and they put extra loads in their guns, some three bullets, others four. Then I made them sit

awhile, and I took Sінде-xaⁿxaⁿ 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 Sінде-xaⁿxaⁿ. "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 mid-night. When we finished killing them, we were coming this way. "Ho! warriors, let us cease. Come, it is enough," said I.

So we were coming back. We walked all night, and just at day we reached the Missouri. We crossed the river before sunrise. We walked all day; and at noon we killed two deer, as we were hungry. We sat eating them. Then we continued our homeward march till we stopped for the night. The next day we walked throughout the day, and at night we killed a deer. The next day we walked till night, and so at night till about eight o'clock. Then we reached the house of a white man. Said I, "The white man will fear us, thinking that we are Dakotas. So let us ask him for food. I will open the door. Do you rush in after me." When I peeped in at the window, the white man was standing without any clothing at all. (He asked us if we were Dakotas, and was glad to find that we were Omahas.) The white man made us thankful, saving our lives, as it were, by giving us food at night. At night, when it was not day, that is, before the sun rose, we reached our village. Then all the people were stirring. "The men who killed the Dakotas have come home," said they. As we said that we had killed seven, all the people were delighted.

BATTLE BETWEEN THE OMAHAS AND DAKOTAS IN 1855.

RELATED BY AⁿPAⁿ-LAⁿGA.

Gaqⁿčaiⁿ aṅgáčaiⁿ pahaṅgadi. Kī Waⁿé ké aṅgúhai. Wadaⁿ'be wáčadai
 On the hunt we went at the first. And Elkhorn the we followed it. Scouts they who are
 River called
 1 í waqúbe naⁿbá té'di gčéba-čábčaiⁿ-qti-égaⁿ. Aṅgáčaiⁿ xī, huhú t'eaⁿ'waⁿčaiⁿ
 tent sacred two at the about thirty. We went when, fish we killed them
 3 d'úba, ánaqti-égaⁿ. Jaṅgá čaṅká wanáce (amá) xigčízai égaⁿ, úhaⁿi. Gaⁿ'
 some, about how many. Large the ones policeman (the pl. took for them- as, they So
 that sub.) selves cooked them.
 časniⁿ'i té, aṅgáčai. Haⁿ' aⁿčaⁿ'maⁿčaiⁿ'i. Waticka cugá wiⁿ' aṅgúha aⁿmaⁿ'-
 they swam when, we went. Night we walked during. Creek thick one we followed we
 lowed
 čaiⁿ'i. Waticka ké aⁿjaⁿ'-baji; gacibaa aⁿjaⁿ'i, snaⁿsnaⁿ'aa. Aⁿ'ba ké ugaⁿ'ba
 walked. Creek the we slept not; out from it we slept, on the level ground. Day the light

- xī, égiçe aⁿpaⁿ núga ecaⁿ maⁿçiⁿ amá. Wakíde-pi áxiğçájii. Wakídai xī,
 when, behold, elk male near to were walking. Good marksman exhorted one another. They shot at when, them
- nugá wiⁿ jibe múqaⁿi. Landátaⁿ iénaxíçai xī, wí ubçaⁿ. Anaⁿhiçeáçē.
 male one lower broke it by shooting. Treading on the ground they attacked when, I I held him. I kicked him and knocked him down.
- Háci atí amá dá çaⁿ 'éçaⁿçai. Haⁿ çataí xī, bçáta-májí. Huhú jin'ga 3
 After those who came head the (ob.) hit him on. Night they ate when, I did not eat it. Fish small
- nújiŋga wiⁿ iŋgási wabçáte agçiⁿ. Égiçe aⁿpaⁿ naⁿba cī çutí watícka
 boy one caught for me I ate I sat. At length elk two again there creek they came
- kē uhá. Áma t'eaⁿçai, miⁿga kē. Wágai égaⁿ ugáçí. Aŋgáçai (xī), wiⁿ
 the following. The other we killed, female the (ob.). Cut in slices as it was held over a fire. We went (when), one
- wadaⁿbe ahí. Égiçe íe-ma wéçai. Jaⁿçiⁿ gçéçai; íí çaⁿíá ugçá agçai. 6
 as a scout arrived there. At length the buffa- he found them. He ran back suddenly; tents to the to tell of he went his back.
- Wégaⁿze gçéba-naⁿba-qti-égaⁿ íaⁿçiⁿ waŋ'giçe akíi. Égasáni tē, wahaⁿ
 Measure about twenty running all reached home. The next day when, removing
- açai. A-í-çi égaⁿ, íe-ma wánasai. Miⁿ çaⁿ céhiqtcí hí tē, égiçe níaciⁿga
 they went. They came as, the buffa- they sur- rounded them. Sun the just that far arrived when, behold, man and camped
- wiⁿ açai. Égiçe níkaciⁿga d'úba wagçáde amáma, Caaⁿ. Níkaçíçai. Wáçiⁿ 9
 one went. At length person some creeping up were, they say, Dakota. They chased the foe. Having them
- açai. Ėduçhe. Caⁿ égiçe ugáhanadáze. Caⁿ wakíde-hnaⁿ gçiⁿi. Caaⁿ
 they went. I joined it. Still at length darkness. Still shooting regularly they sat. Dakotas at them
- amá djúba 'ágçagtiaⁿi. Égiçe Caaⁿ amá ugáhanadáze uçúnajiⁿi; wajiⁿ-
 the (sub.) a few they suffered very much. At length Dakotas the (sub.) darkness depended on; they were
- pibájí. Weánaxíçai (xī) wiⁿ t'éçai, Umaⁿhaⁿ. Cí Umaⁿhaⁿ amá wénaxíç 12
 savage. They attacked us (when) one they killed, Omaha. Again Omahas the (sub.) attacking them
- 'íçai. Ákipai. Weaⁿnaxíçai táí, ai. Umaⁿhaⁿ wiⁿ caŋ'ge aⁿsagi taⁿ ágçiⁿ,
 spoke of. They met. Let us us attack them, said they. Omaha one horse swift the sat on,
- maⁿzepe-niníba síaⁿçé açiⁿ. Wiⁿ ú çin'ge utiⁿ gaⁿçai. Ėdí'qti ahí xī,
 hatchet pipe alone he had. One wound without to hit he wished. Just there he ar- when, rived
- maⁿzepe gisíçai-bájí égaⁿi. Çipáz uçíqpaçē gaⁿçai. Caŋ'ge amá dáhi 15
 hatchet he forgot it like. Pulling by the hair to make him fall he wished. Horse the (sub.) neck
- wackaⁿŋaŋgai éwaⁿ gaⁿ, ákusan'de gí'iⁿ açai. Gaŋ'xī Umaⁿhaⁿ çin'ké
 he was strong being the cause, to him and be- carrying he went. And Omaha the (st. one)
- Caaⁿ taⁿ uçaⁿ eçégaⁿ, wáçionaⁿ içé. Caaⁿ aká názaça t'éçai Caŋ'ge
 Dakota the to hold he thought, missing his he had Dakota the at the rear killed him. Horse (std. one) him hold gone. (sub.)
- amá gí'iⁿ qáçai agíi T'éaⁿçéqtiaⁿi! ai. Caⁿcaⁿ weánaxíçai. Cí wiⁿ 18
 the carrying back was com- I have been killed said he. Not stopping they attacked us. Again one (sub.) him again ing. outright!
- man'dehi íjahai, Umaⁿhaⁿ-ma wiⁿ ugáqpaçai. Cí wiⁿ caŋ'ge taⁿ naŋ'ge
 spear was pierced the Omahas one struck him down. Again one horse the to run by,

- uŋi'agai (ŋizabahe kě'ŋa maⁿ-bájujú é naⁿ'pai cañ'ge). Či Caaⁿ' wiⁿ' atí,
 refused (ŋizabahe at the clods of earth, that feared horse). Again Dakota one came,
 here and there
- či t'éŋai Umaⁿ'haⁿ čin'ké. Hañ'kaska ŋi, cañ'gaxai. Ėgasani ŋi, wahaⁿ'
 again he killed Omaha the (ob.). Midnight when, they ceased. The next day when, removing
- 3 aŋai. Já wa'iⁿ' agŋi níkaciⁿ'ga čábŋiⁿ. Watcigaxe uŋéwiñŋiŋčě. Wa'aⁿ'
 they Dried buf. carrying came the man three. To dance they assembled. Singing
 went. falo meat back
- júwagŋe gŋiⁿ'wakiŋai t'é čaňká Háci aⁿ'wá'aⁿ tai, ai T'é čaňká wa'aⁿ'
 with them they caused them to dead the (pl. ob.). After let us sing, said they. Dead the singing
 sit (pl. ob.) they.
- júwagŋe 'iŋai. Waŋé čictaⁿ'i ŋi, níaciⁿ'ga wiⁿ' wégaⁿ'ze wiⁿ'-qti-égaⁿ aŋai.
 with them they Burying they fin- when, man one measure about one went.
 spoke of. them. ished
- 6 Čáji-gă, é inite-hnaⁿ'i níkagahi amá. Ki caⁿ' aŋai, dahé kě ŋadé. Nújŋga
 Do not go, say- forbade him chief the (sub.). And yet he went, hill the being Boy
 ing, (ob.) near it.
- čtewaⁿ' wáŋiŋe í ŋi, uŋi'age, ki caⁿ' aŋai. Ėŋá aká gíbaⁿ' égaⁿ'qti gŋiⁿ'i.
 notwith- pursuing were when, he refused, and still he went. There the calling to just so sat.
 standing him coming (col. sub.) him
- Čé inite-má uhéwakiŋa-báji. Ĥahé čaⁿ' iⁿ'taⁿ' é'di hí-qti eŋátaⁿ aŋiⁿ' a-íi.
 This those who pro- he did not let them Ĥill the now there he had just thence having they
 hibited him have their way. arrived him were coming.
- 9 T'éŋai. Uŋŋé atí Cañ'ge amá nañ'ge agŋi. Cañ'gaxai-gă. Agŋi.
 They killed him. Quickly they came. Horse the (sub.) running was coming back. Cease y. They were coming.
- Wahaⁿ'. Či weánaxiŋai. Gaŋŋaⁿ' aŋai Weánaxiŋa a-íi, héga-báji.
 They re- Again they attacked us. On the hunt they went. To attack us they were not a few.
 moved. coming,
- Wákiŋai. Áckaŋtci ákikiŋai Múkionaⁿ'-hnaⁿ'i. Cañ'ge wiⁿ' t'éŋai Umaⁿ'-
 They contended Very close they contended They usually missed one Horse one killed it Oma-
 with us. together. another in shooting.
- 12 haⁿ amá. Wáŋe iéska juañ'gŋai kě t'éŋai. Cañ'ge aká aⁿ'sagíqti, maⁿ'-
 has the White man interpre- we with him the they killed. Horse the very swift, wet
 (sub.). ter (ob.) (sub.)
- snúsnu éŋih iŋé. Caaⁿ' amá uŋŋé ahi égaⁿ, é čti wiⁿ' t'éŋé tě, wahútaⁿ'ŋiⁿ-
 quicksand right he had Dakotas the soon arrived as, he too one he killed, gun
 into it gone. (sub.)
- jáŋa aŋiⁿ'. Umaⁿ'haⁿ amá gaŋŋaⁿ' maⁿ'ŋiⁿ' t'é'di ugáe maⁿ'ŋiⁿ'i; wiⁿ'čaⁿ'ŋaⁿ'
 forked he had. Omahas the on the hunt walk when scattering they walk; by ones,
- 15 naⁿ'bá-čaⁿ'ŋaⁿ' maⁿ'ŋiⁿ'i. Umaⁿ'ŋiⁿ'ka wiⁿ'áŋtci čábŋiⁿ'aⁿ' weánaxiŋai Caaⁿ' amá.
 by twos they walk. Season just one three times attacked us Dakotas the.

NOTES.

462, 5. gacibaŋa aⁿ'jaⁿi. They feared an attack from the enemy, if they remained close to the creek.

463, 3. bčata-maji. Aⁿ'paⁿ-ŋaŋga 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. ŋaⁿ'ŋiⁿ' waŋgiŋe. There were several scouts, but only one is mentioned as having discovered the herd. The others peeped over the bluff, and then all ran back to the camp to tell the news.

463, 8. miⁿ' čaⁿ' cehiqti hi tě, i. e., about 4 p. m., at which time the story was dictated.

463, 8-9. *niaci^{na}ga wi^{na}*. This was Louis Sanssouci.

464, 7. *Ēqa aka*, etc. The Dakotas, who were over the hill, called a little, without hallooing, inviting him to approach them.

464, 10; 464, 11. *hegabaji and ackaqtcī*, pronounced *he+gabaji and a+ckaqtcī* by the narrator.

464, 11. *ackaqtcī akikiçai*. The narrator clapped his hands three times, to represent the firing.

464, 12. *Waqe ieskă*, Logan Fontenelle, after whom Logan Creek, Neb., was named.

464, 14. *Uma^{na}ha^{na} ama gaqça^{na}*, etc. An explanatory sentence. It shows how the Dakotas were able to surprise Logan.

TRANSLATION.

In former days we went on the hunt with all the tribe, following the course of the Elkhorn River. About thirty of those called scouts were at the two sacred tents. As we went along, we killed some fish, a considerable number. The policemen took the large ones for themselves, and then cooked them. After eating, we departed, walking by night. We followed the course of a stream, whose banks were covered with trees. We did not sleep by the creek; we slept out from it, on the open prairie. At day, when it was light, behold, male elk were walking near us. The good marksmen exhorted one another. When the men shot at them they broke the leg of a male. When he made a dash, I caught hold of him and kicked him over. Those who came afterward hit him on the head. When they ate him at night, I did not eat any of the meat. I ate a small fish which a boy caught for me. At length two elk came directly toward us, following the stream. We killed one of them, the female, and having cut the meat into slices, we scorched them a little over a fire. As we went, one of those who had departed as scouts discovered the buffaloes. The scouts were about twenty miles from the camp, but all ran back suddenly to tell what they had observed. The next morning the camp was removed, and the tents were pitched near the herd, which we surrounded. When the sun was just about yonder, a man departed. Behold, some men were creeping towards the camp. They were Dakotas. The Omahas pursued the foe. I joined. At length it was dark; but still they continued shooting at them. A few of the Dakotas suffered very much. The Dakotas depended on the darkness, and they were in a desperate mood. They attacked us, and killed an Omaha. Then the Omahas spoke of attacking them. They met. One Omaha rode a very swift horse, having no weapon but his hatchet-pipe. He wished to hit one of the foe who had not been wounded. When he arrived just there, he seemed to forget about the hatchet. He wished to pull him from his horse, by catching him by the hair. But his own horse was so strong in the neck that he could not be managed; so he carried his rider not only to the Dakota, but a considerable distance beyond him. And when the Omaha thought of taking hold of the Dakota, he had missed catching hold and had gone by. The Dakota, who was then behind him, wounded him. The horse was coming back carrying his master. "I have been killed outright!" said he. He died soon after. And one Omaha was speared and struck down. Another one was on a horse that refused to run, as it feared the hillocks which were in that neighborhood. A Dakota came and killed the Omaha. They ceased fighting at midnight. The next day they struck the tents and departed. Three men came back bringing dried buffalo

meat. They assembled for the dance. They caused the dead to sit with them as they sang. "Let us sing afterwards," said they. They spoke of singing with the dead. When they had finished burying them, one man, ĵaháwagçe-jíde (Red Shield), went out about a mile, though the chiefs forbade him. He still went on, being near to the bluff. If any young men pursued him, he refused to come. He still went on. Those who were there sat calling to him to go to them. He would not let the Omahas have their way, when they forbade his going. Just as he arrived at the hill the Dakotas came thence in pursuit of him. They soon came to him and killed him. His horse was coming back running to the camp. "Cease fighting," said they. Our warriors were returning to the camp. We removed. The Dakotas attacked us again. Then we removed the camp and went on the hunt. Many Dakotas were coming to attack us. They contended with us. The two parties contended together, being very close. They usually missed in shooting at one another. The Omahas killed a horse belonging to the enemy. The Dakotas killed the white interpreter who was with us. His horse was very swift, but he had gone right into a quicksand in the stream. The Dakotas soon reached him; but they did not kill him, until he had shot one of them, as he had a double-barreled gun. When the Omahas were on the hunt with all the tribe, they usually scattered, and went in small parties, by twos, and sometimes singly. In one season the Dakotas attacked us three times.

MY FIRST BUFFALO HUNT.

BY FRANK LA FLÈCHE.

- Čábčĕi^a pĭ há. Pahan'ga pĭ tĕ' aⁿjin'ga, ádaⁿ ĵé awákida-máji
 Three times I was there .. Before I was when me small, therefore buf- I did not shoot at
 falo them
- čaⁿ'ja, can'ge wa'in'kičé wébčĕiⁿ-hnaⁿ-maⁿ' wanáse amá. Pahan'gaqtcĭ
 though, horse to cause him to I used to keep them for them the ones who sur- At the very first
 carry loads rounded the herd.
- 3 wanásai tĕ'di, ĵé awákide 'iáčĕ. Can'ge daⁿ'ctĕ čiaⁿ'ča čéčai xĭ, ĵé daⁿ'ctĕ
 they sur- when, buf- I shoot at I spoke of. Horse perhaps it throws you sud- when, buf- perhaps
 rounded them falo them denly falo
- jáčĕhe taí, aí. Kĭ awájiⁿcte. Iⁿdádi aká čáheáča ĵuan'gče ačai. Jé-ma
 gore you may, said he. And I was in a bad humor. My father the (sub.) to the hill with me went. The buffa-
 loes
- wénaxíčai tĕ aⁿwaⁿ'daⁿbe aⁿgčĕiⁿ'i. Kĭ iⁿdádi aká aⁿwaⁿ'kie ctĕwaⁿ', uákia-
 they attacked the we saw them we sat. And my father the (sub.) talked to me notwithstand- I did not
 them ing.
- 6 máji-hnaⁿ-maⁿ'. Égičĕ ĵe-núga wiⁿ' ĵáačĕicaⁿ'qti ačĕiⁿ' agí níkaciⁿ'ga aká
 talk to him at any time. At length buffalo bull one right towards the having was man the (sub.)
 tents, him coming back
- wiⁿ'áqtcĭ aka. Kĭ ĵe-núga amá wajiⁿ'-pibáji. Níkaciⁿ'ga čĭnké iénaxíčai-
 only one the (sub.) And buffalo bull the (sub.) was savage. Man the (ob.) he attacked
- hnaⁿ'i. Ké! ě'di maⁿčĭn'-gă, aí iⁿdádi aká. Can'ge miⁿ'gá ĵaⁿgá jíde,
 regularly. Come! there walk, said my father the. Horse female large red,

maⁿ'ciadiqti éde, akaⁿ'taⁿ. Kĩ iⁿdádi aká wahútaⁿ'çiⁿ hálhadaⁿ'qti édegaⁿ
 very tall but, I tied her. And my father the (sub.) gun very light but, so
 açiⁿ'i. Běize gaⁿ' é'di bǝé. Ě'di pí xĩ'jĩ ɬe-núga aká ckaⁿ'aji najiⁿ' aká.
 had it. I took it and there I went. There I ar. when, buffalo bull the motionless was standing.
 Kĩ níkaciⁿga aká é'di pí xĩ, gĩǝǝqtiⁿ-bi aí. Wajiⁿ'-pibáji ɬe-núga aká. 3
 And man the there I ar. when, that he was very said. Was savage buffalo bull the
 (sub.) rived glad (sub.)
 Nú aká maⁿ' íkide ǝéǝai, kĩ nan'ka ké'di úi. Gañ'xĩ weánaxíǝai.
 Man the arrow shot at him suddenly and back on the wounded And he attacked us.
 (sub.) with, him.
 Can'ge wáagçiⁿ aká dúbáⁿ uaⁿ'siqti áiaǝai, gañ'xĩ aⁿ'aⁿǝ íǝéǝai. ɬe-núga
 Horse I sat on the one four times leaping far had gone, and had thrown me sud- Buffalo bull
 which deny.
 aká uhíackáqtei atfii xĩ, xigǝídacaⁿ aǝai. Wákide bǝi'a áiaǝai. Akí 6
 the very close to had when, turning himself he went. To shoot at I failed he had I reached
 (sub.) come around him gone. home
 xĩ, iⁿ'naⁿha aká iⁿdádi íhusa aká xĩ akí. Can'ge taⁿ' maⁿ'ze-ǝáhe uǝáha
 when, my mother the my father was scolding him when I reached Horse the bridle sticking
 (sub.) home. to him
 kí tǝ'di, íbahaⁿi tǝ aⁿ'aⁿǝ íǝéǝai tǝ. Iⁿdádi aká ía-baji'qti íqa gǝiⁿ'i.
 reached when, she knew it sent me off suddenly the. My father the not speaking at laughing sat.
 home (sub.) all
 ɬe-núga ǝiⁿ t'ǝǝǝǝ ǝ, aí. Gañ'xĩ íǝáa-máji.
 Buffalo bull the you killed ! said And I did not speak.
 (ob.) him he.

NOTE.

This occurred when Frank was about twelve years old, say, in 1856.

TRANSLATION.

I went three times on the buffalo hunt. When I was there the first time, I was small; therefore I did not shoot at the buffaloes. But I used to take care of the pack-horses for those who surrounded the herd. When they surrounded the herd at the very first, I spoke of shooting at the buffaloes. But my father said, "Perhaps the horse might throw you suddenly, and then the buffalo might gore you." And I was in a bad humor. My father went with me to the hill. We sat and looked on them when they attacked the buffaloes. And notwithstanding my father talked to me, I continued there without talking to him. At length one man was coming directly towards the tents in pursuit of a buffalo bull. And the buffalo bull was savage. He attacked the man now and then. "Come! go thither," said my father. I tied a lariat on a large red mare that was very tall. And taking a very light gun which my father had, I went thither. When I arrived there the buffalo bull was standing motionless. The man said that he was very glad that I had come. The buffalo bull was savage. The man shot suddenly at him with a bow and wounded him on the back. And then he attacked us. The horse on which I was seated leaped very far four times, and had gone off, throwing me suddenly. When the buffalo bull had come very close he wheeled around and departed. So I failed to shoot at him before he went. I reached home just as my mother was scolding my father about me. When the horse reached home with the bridle sticking to it, she knew that I had been thrown. My father said nothing at all, but sat laughing. Addressing me, he said, "Did you kill the buffalo bull?" And I did not speak.

SACRED TRADITIONS AND CUSTOMS.

TOLD BY AⁿPAⁿ-LAŃGA

- I.—Iⁿc'áge aŋgúŋai amá íwaspe gáx 'íǵá-biamá, íwagázu. Jí naⁿ'ba
 Old man our the what makes making spoke of, they what makes Tent two
 (sub.) one behave it say, one upright.
- waqúbe gáx 'íǵá-biamá, cǐ jí wíⁿáqtcí waqúbe gáx 'íǵá-biamá. Uǵéwíñ-
 sacred making they spoke of, again tent only one sacred making they spoke of, Assembled
 they say, they say.
- 3 xǐǵá-bi egaⁿ', ihuxǐǵá-biamá níkagáhi amá. Caⁿ' mázi jaⁿ' má'a ǵiⁿ edábe
 themselves, having, consulted one another chief the In fact cedar wood cotton- the also
 they say (sub.). wood (ob.)
- waqúbe gáx 'íǵá-biamá. Cǐ níñíba bǵáska naⁿ'ba waqúbe gáx 'íǵá-biamá.
 sacred making they spoke of, Again pipe flat two sacred making they spoke of,
 they say. they say.
- Níníba ǵictaⁿ'-bi xǐ, níkagáhi xǐdáhi-biamá. Caⁿ' taⁿ'waŋǵaⁿ uxǐdaje
 Pipe they finished, when, chief they chose for them- In fact tribe each gens for
 they say selves, they say. itself (?)
- 6 wíⁿ'ǵaⁿǵaⁿ' naⁿbá ctě caⁿ' xǐǵǵíza-biamá. Caⁿ' waqúbe jǐñ'ga uéǵaxǐǵíǵě
 by ones two even in fact took for itself, they say. In fact sacred thing small they caused them-
 selves to own
- ǵaⁿ' taⁿ'waŋǵaⁿ baǵéǵe-ma xǐ'í-biamá. Jí naⁿ'ba tě ǵéǵa waqúbe gaxá-
 the tribe the gentes gave to one an- Tent two the to the sacred they
 (ob.) other. (ob.) buffalo made it
- biamá. Jí wíⁿáqtcí tě níkaciⁿ'ga-aǵáǵicaⁿ, t'éwaǵaí-aǵáǵicaⁿ, waqúbe gaxá-
 they say. Tent only one the referring to men, referring to killing them, sacred they
 (ob.) made it
- 9 biamá. Gaⁿ' ǵictaⁿ'-biamá qúbe gǵúba. Kǐ ǵé níkagáhi xǐǵáxe aká
 they say. At length they finished, they say sacred all. And this chief made them- the
 selves (sub.)
- úwakiá-biamá, pahan'ga ǵǵigǵaⁿ aká. Jí ǵé naⁿ'ba waqúbe ckáxai tě,
 talked to them, they the first ruler the Tent this two sacred you made the
 say, (sub.), (ob.),
- ákiǵiⁿ'-i-gǵá hǵá. Húǵuga gáxai tě uǵúciaǵa najiⁿ' taté hǵá. Caⁿ' edádaⁿ údaⁿqti
 respect ye them Circle of tents made the in the middle stand shall In fact what very good
- 12 ahniⁿ' ctéctewaⁿ' 'í-hnaⁿ'-i-gǵá. Kǐ níkagáhi aŋ'ǵaǵiⁿ' ctécte wégaⁿǵaí-gǵá,
 you have soever always give to (them). And chief we who are even desire from us,
 á-biamá. Cénujǐnga-má é waká-biamá. Ėdí xǐ waǵíheha-bájǐ taí, á-biamá.
 said they, they The young men (ob.) that they meant, they In that case you will be stout-hearted, said they, they
 say. say.
- Edádaⁿ áhigi ǵíŋǵéǵaǵě ǵnǐnkě'cě, cǐñ'gajǐñ'ga dé ǵan'di uǵágiga taí hǵá.
 What much you give to those thou who, child forehead on the you paint will
 not relations yours
- 15 Áwaqpanǐ'qti égaⁿ úckaⁿ uǵáketaⁿ'i xǐ, aⁿ'qtiǵiégáⁿ taí, caⁿ' uákihaⁿ ataⁿ'
 Very poor, as a great like deed you acquire if, you will be great men, still additional how far
 man (generations)
- aǵaí tě cetaⁿ' aǵiⁿ' taí, á-biamá.
 they go the so far they will have it, said they,
 they say.

II.—Waha^{n'} ačé 'íčá-biamá, íé uné. Jé-ma učá gčí-hnaⁱ čan'di íí
 Removing they spoke of going, buffalo hunting. The buffa- to toll of they used to when tent
 they say, loes (ob.) come back (in the past)

waqúbe ja^{n'} ké waii^{n'} údaⁿ 'í-hnaⁿ-biamá. Wanáse-hna^{n'}-bi xí, íí té'di
 sacred wood the robe good they used to give, They used to surround the when, tent at the
 (=pole) (recl. ob.) they say, herd, they say

íééze gíbahí-hna^{n'}-biamá. Cénuijín'ga na^{n'}ba níkagahí čańká íí waqúbe 3
 buffalo- they used to gather for it, Young man two chief the ones tent sacred
 tongue they say, who

té'di íééze čécpahí te áčá, á-biamá níkagáhi amá, íé-ma t'éwačaf hnan'di.
 at the buffalo- you gather will indeed, said, they chief the the buf- were killed whenever.
 tongue for (them) say (sub.), faloes

Jééze časí čaⁿ man'dě ké .ubáxaⁿ xí, man'dě-čá^{n'} 'ííⁿ-hna^{n'}. Jí té'di
 Buffalo- tip the bow the pushed into when, bow-string they used to carry Tent at the
 tongue (ob.) by means of.

étaⁿčí^{n'}qti akí-hna^{n'}. Jaze akí xí, uha^{n'}-hna^{n'}. Níkagáhi amá učéwi^{n'} 6
 they, the very they used to Evening they when, they used to cook. Chief the assembled
 first reach again. reached home (sub.)

xí, wáhiⁿ-ci^{n'}čé t'a^{n'}í xí, é'di íí té učaf, waii^{n'}haháge ča^{n'} é uji čatě'. É
 when, robe with the they had if, there tent the they lower corners of a the that filling they That
 hair out (ob.) entered, buffalo robe (ob.) ate.

waqúbe ečá aká Hań'ga gáxai aká wa'a^{n'} gčí^{n'}-hna^{n'}, čataí té'di.
 sacred thing his the onewho Hańga he who made it singing he used to sit, they ate when.

III.—Níaciⁿga wi^{n'} úxuhe maⁿčí^{n'}í xí, wada^{n'}be ačé taí. Níkagáhi 9
 Man one fearing walks when, as scouts they will go. Chief
 unseen danger

amá učéwińxíčě-hna^{n'}. Iⁿc'áge wi^{n'} ba^{n'}-hna^{n'}. Gé-hna^{n'}: Maja^{n'} iⁿčéga-
 the (sub.) usually assemble. Old man one calls. He says as follows: Land you know it

sań'ga te wí áčí^{n'}he+, ai. É'di égaⁿqti cénuijín'ga gčéba-sátáⁿ, gčéba-čade
 for me will I I who move, he says. Forthwith young man fifty, sixty

da^{n'}ctě, íí waqúbe té'di ahí-hna^{n'}. Cénuijín'ga wada^{n'}be áíáčé-hna^{n'}. Ačaf 12
 perhaps, tent sacred at the they arrive. Young man as scouts usually go. They go

xí, húčuga čaⁿ učícaⁿ ía^{n'}čí^{n'}. Égičé níkaciⁿga wéčě da^{n'}ctě, učá agčí-
 when, circle of the going they run. At length people they perhaps, to tell it they
 tents (ob.) around it discover come

hna^{n'}. Ca^{n'} é nuda^{n'} ékigaⁿqtia^{n'}. Wébetaⁿ agčí^{n'}-hna^{n'}, a^{n'}he da^{n'}ctěa^{n'}.
 back. In fact that going to is just like it. Making a they come back, they flee perhaps (pl).
 war detour

IV.—Jé-ma hégabáji t'éwačaf xí, gačča^{n'} agí-hna^{n'}. Égičé níkagáhi 15
 The buffaloes a great many they killed when, the hunting usually returned At length chief
 them party homeward.

amá učéwińxíčě-hna^{n'}í té. Égičé waqúbe gáxe 'íčaf té čí. Jí waqúbe
 the (sub.) assembled themselves. At length sacred (thing) making they spoke of again. Tent sacred

na^{n'}ba té'di íá wi^{n'} úha^{n'}í té, učéwińxíčě tai-égaⁿ. Cénuijín'ga gčébahíwi^{n'}-
 two at the dried one they cooked, to assemble them- in order that. Young man a hundred
 buffalo- selves
 meat

qti-égaⁿ učéwi^{n'}wáčě-hna^{n'}. Cénuijín'ga nučáčiⁿ é'di ačaf té, íí té égage 18
 about they assembled them. Young man stripped there went, tent the around it
 the waist in a circle

gčí^{n'}í té. Ca^{n'} águdí ctě wahéhaji-ma waii^{n'} i^{n'}-hna^{n'}, unájiⁿ údaⁿ ctí.
 they sat. Yet in what soever the stout-hearted ones robe they wore robes, shirt good too
 place

uđínajiⁿ-hna^{n'}. Časni^{n'}í xí, cań'gaxe-hna^{n'}. Jí ké uha^{n'} ačaf xí, íčí.
 they wore their own They swal- when, they ceased. Tent the follow- went when, tent-
 shirts. lowed (the food) (line of) ing it poles

- 1 *çigúje* *ıi-úçipu* *gçi^{n'}* *wénace* *ma^{n'}çi^{n'}i*, *wahéhajı* *amá* *çize* *ma^{n'}çi^{n'}i*. *Ca^{n'}*
 bent a small lodge sat snatching walked, stout-hearted the taking walked. Yet
 little (see note) from them one (sub.)
- eátaⁿ* *wágıxı* *uçı'aga-bájı*. *Ja^{n'}-jiŋga* *çizai* *gě* *ıı* *waqúbe* *kě'ıa* *açı^{n'}* *akı-*
 why they tried to they were not un- Stick those that tent sacred at the having they
 get them from willing. they took
- 3 *hna^{n'}i*. *Li* *snéde* *uçu^{n'}kihehébe* *gáxai*. *Waqúbe* *úju* *kě* *ıı* *tě* *ıda^{n'}be*
 reached Tent long one after another, as they made Sacred thing principal the tent the in the
 again. far as (the poles) reached it. (ob.) middle
- gáxai*. *Cin'gajın'ga* *pahan'ga* *çinké* *ıá* *gınai*. *In'äge* *wı^{n'}* *cin'gajın'ga*
 they made. Child first-born the one dried asked of Old man one children
 who meat him.
- gçébahıwı^{n'}-na^{n'}ba-qtı-égaⁿ* *ıjájé* *waçáde-hna^{n'}i*. *Lucpá*, *wı^{n'}áqtci* *ctécte*
 hundred two about his name he called them. O grandchild, only one even
 though
- 6 *xıjı* *a^{n'}çágıgça^{n'}* *te* *a-no+*! *agúdi* *çáta^{n'}cé-da^{n'}*, *ai* *in'äge* *aká*. *Uçéwi^{n'}çai*
 yonder, you will put it on (the indeed, in what you are standing! said old man the They collected
 ata short ground) for me halloo! place (sub.).
- xı*, *ıá* *kě* *bçu^{n'}ga* *da^{n'}bai*. *Li* *snéde* *étaⁿ* *çibçá-hna^{n'}i*. *Waka^{n'}-ma^{n'}çi^{n'}*
 when, dried the all they looked at. Tent long so far they spread it out. Waka^{n'}-ma^{n'}çi^{n'}
 meat (line of)
- aká* *ıá* *cin'qtci* *dúba* *uçu^{n'}ciaıa* *ihéçé-hna^{n'}i*. *Máqa^{n'}i*. *Kı* *cin'qtci* *kě* *na^{n'}bé*
 the dried very fat four in the middle placed them. He cut the hand
 (sub.) meat (ob.)
- 9 *tě* *éçá^{n'}ska* *wága* *gáxe-hna^{n'}i*. *Waséjide* *ıgahıı* *xı*, *ja^{n'}* *waqúbe* *tě* *ıbiıa-*
 the that size slices he made them. Red clay they were when, sacred pole the he rubbed
 mixed with (ob.)
- hna^{n'}i*, *onı^{n'}oninde* *átacaⁿ* *gáxe-hna^{n'}i*. *Ga^{n'}* *çicta^{n'}-hna^{n'}i*. *Ukıt'ě-cta^{n'}-ma*
 on, greasy exceedingly he made it. And he completed it. The habitual fighters
- uçu^{n'}wı^{n'}wáçé-hna^{n'}i*. *Ukıt'ě* *ákiçá* *gáxe* *'ıçé-hna^{n'}i*. *İgadıze-hna^{n'}i*, *cañ-*
 they assembled them. Enemy to contend making they spoke of. They rode round and sitting
 with (feigning) round,
- 12 *gagçi^{n'}*. *Qáde* *dúbaha* *nıkaci^{n'}ga* *égaⁿ* *gáxe-hna^{n'}i*, *ıı* *snéde* *uçu^{n'}ciaıaçica^{n'}*.
 on horses. Grass in four places man like they made, tent long in front of.
- Dúbaⁿ* *kıkıde-hna^{n'}i*, *çı* *dúbaⁿ* *nıkaci^{n'}ga* *çañká* *t'éwaçé* *wáxe-hna^{n'}i*.
 Four times they shot at one again four times person the (ob.) they pretended to kill them.
 another,
- Waçáde* *ctı* *dúbaⁿ* *wáxe-hna^{n'}i*. *Ada^{n'}bé'qtı* *kıde-hna^{n'}i*. *Qáde* *múbçij*
 To cut them too four times they pretended. Taking very close they shot at (them). Grass they
 up aim knocked
- 15 *ihéçé-hna^{n'}i*. *Maqúde* *sıa^{n'}çé* *uıı* *ıkide-hna^{n'}i*. *Ukıt'ě* *amá* *nıkagáhi* *çañká*
 down by shooting. Powder alone put in they shot at (them) The hostiles chief the (ob.)
 with.
- wénaxıçá-hna^{n'}i*. *Dúbaⁿ* *ákikıçá-hna^{n'}i*. *Na^{n'}cta^{n'}i*. *Ukıt'ě* *amá* *cañ'gaxai*.
 attacked them. Four times they fought one They stopped The hostiles ceased.
 another. running.
- Ninıba* *waqúbe* *ıı* *açı^{n'}* *çinké'ıa* *dúbaⁿ* *ahı-hna^{n'}i*, *waiı^{n'}* *wı^{n'}* *ubétaⁿ* *taı*
 Pipe sacred tent to him who had it four times they arrived, robe one to wrap around it
- 18 *éçı^{n'}* *ahıı*. *Çické* *tě*. *Ninıba* *çickai* *xı*, *ubétaⁿ* *açı^{n'}* *ahıı*. *Li* *waqúbe*
 they took it There for him. They untied its Pipe they untied when, wrapping they took it Tent sacred
 there for him. covering. it in (the robe) there.
- kě'ıa* *açı^{n'}* *akıı*; *é* *ninıgahi* *waqúbe* *gáxe* *uıı*. *Nıkagáhi* *amá* *eonáqtci*
 at the having it they that killikinnick sacred made they put Chief the they alone
 reached again; in. (sub.)
- çacúde* *gçi^{n'}-hna^{n'}i*.
 puffing out sat.
 smoke

- V.—Niníba waqúbe kě́á́fícaⁿ cǐ́ úckaⁿ wiⁿ uwí́bca tá mińke. Níkagáhi
 Pipe sacred pertaining to the again custom one I tell you will I who. Chief
- amá ućéwiⁿi xǐ́, Wacǐ́gaxe údaⁿ hǎ, ai. Ińké-sabě aké, niníba eǎ́ aká,
 the assembled when, To dance good said Ińke-sabě it was pipe his the
 (sub.) they. he who, (sub.),
- é wacǐ́gaxe gáxe 'ícaí, ućúkie. Ićákigće ihuxícaí. Má'a jaⁿ wiⁿ agíacaí 3
 that a dance making prom- talked to (them) To join one they consulted Cotton- wood one went for it
 ised, about it. thing to the other one another. wood
- Ińké-sabě amá wań'gíce. Jasi ǐaⁿta jaⁿ gasúda-báǐ. Wa'ú naⁿba júwagće
 Ińke-sabě the all. Top of at the wood was not cleared of Woman two with them
 (pl. sub.) a tree branches.
- aǐaí, mácaka aǐiⁿi. Ućúciaǐa uǐeǐi gáxai; ǎ́di múza-hnaⁿi, jaⁿ tǎ. Ińc'áge
 went, woman's strap they In the middle hole for they there they planted it, pole the Old man
 for carrying wood had. the pole made; (ob.).
- íekíćewákícaí. Waćatcǐ́gaxe te, aǐ aǐa+. Jaⁿ ǐaxínaⁿqi te aǐa+, aǐ. Ińké- 6
 they made them act as You will dance, they indeed. Sleep you will arouse indeed, said Ińke-
 criers. say yourselves by dancing they.
- sabě akádi jaⁿjínga d'úba gasaí. Húćuga ǐaⁿ ućícaⁿ aǐaí égaⁿ, taⁿwańgǐaⁿ
 sabě at the stick some they cut. Circle of tents the around it went as, tribe
 (ob.)
- ubánaⁿ-ma jaⁿjínga wiⁿǐaⁿǐaⁿ wa'í-hnaⁿi. Ubánaⁿ úju aká gé-hnaⁿi:
 the gentes stick one by one they gave them. Gens head-man the said as follows:
- Wacǐ́gaxe tǎ ǎ́di-ańgúíⁿhe wégaⁿǐaí égaⁿ, jaⁿjínga kě́ wa'í tai-égaⁿ atí hǎ, 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.
- Cénuijń'ga bǐ́uga háćuxáǐi. Wasésaⁿ xǐ́aⁿi. Wa'ú miⁿjínga edábe waté
 Young man all naked. White clay they rubbed Woman girl also dress
 on themselves.
- té-hnaⁿi, cǐ́ xǐ́aⁿi. Águdí ctě cénuijń'ga wiⁿ wáćaha údaⁿ áćahai. Ińké-
 wore dresses, again they painted In what soever young man one clothing good he wore Ińke-
 themselves. place
- sabě nú naⁿ amá wań'gíce jaⁿ tǎ ecaⁿqtci gǐiⁿ-hnaⁿi. Wáhiⁿ-ciⁿće iⁿ- 12
 sabě man grown the every one pole the very near it sat. Robe with the hair they
 (sub.) out
- hnaⁿi. Nė́xe-gaxú dúbá, dǎ́xe dúbá ctǐ́ (aǐiⁿ) a-í-gǐiⁿi. Ińké-sabě cénuijń'-
 wore. Drum four, gourd rattle four top (having) they sat there. Ińke-sabě the young
 them)
- ga-ma niníba waqúbe naⁿba kě́, é akíwa wépańań'ga aǐiⁿ tá aká. Cė́nu-
 men pipe sacred two the, that both the first will have them. Young
- jíń'ga naⁿbá aká niníba uǐí-de áigáća maⁿǐiⁿ-hnaⁿi. Wáćíńéćě gaⁿǐa-ma 15
 man two the pipe (they) filled, carrying walked. To make those who wished
 (sub.) when on the arm presents
- ígadíze-hnaⁿi, cań'gagǐiⁿi. Naⁿtaí ućícaⁿ. Maⁿ'te gǐiⁿi Qúxa aká. Nú
 rode round and round, sitting on horses. They going around Within sat Singers the Man
 danced (the pole). (sub.).
- amá caⁿ baǐúwiⁿxai; wa'ú amá ágaha naⁿtaí.
 the in fact turned around; woman the outside on the danced.
 (sub.)

NOTES.

- 468, 1. ǐi naⁿba, the two sacred tents of the Hańga gens.
 468, 2. ǐi wiⁿaqtcí, the sacred tent of the Weǐiⁿcte gens.
 468, 3. mazi jaⁿ ma'a ǐiⁿ edabe, the sacred pole, which is kept in one of the Hańga tents.
 468, 4. niníba bǐ́aska naⁿba, the two sacred pipes kept by the Ińke-sabě gens.

472 THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

468, 6. waqube jiŋga, the sacred customs of each gens and sub-gens.

468, 11. hučuga gaxai tš. As the hučuga was curvilinear, "tš" cannot refer to its shape. It admits of two renderings: "the *one act*," and "when" or "as," implying the *occasion, time, or reason*.

469, 2. jaⁿ kē. The sacred pole is not kept erect, except on special occasions.

469, 3. nikagahi čaŋka. Frank La Flèche read "aka" instead of "čaŋka."

469, 7. waiiⁿhahage čaⁿ, the lower corners of a buffalo-hide, *i. e.*, the part towards the feet of the buffalo.

469, 18. cenujiŋga nučafiⁿ, etc., refers to those who had not yet distinguished themselves in battle.

470, 1. qi-učipu, a small lodge, such as the Winnebagos use. See "qi-učipu" and "učipu" in the Dictionary.

470, 3. qi-snade učukihebebe gaxai. The length of the long tent depended upon the number of small tent-sticks obtained by the warriors.

470, 5-6. qucpa . . . agudi čataⁿce-daⁿ. This is equivalent to "wawenai," asking or begging them to give something. After the old man said this, the fathers used to bring their children, each with four presents. These gifts, in modern times, have consisted of a piece of dried buffalo meat, a gun, a fine robe, and a kettle. When a gun could not be had, "nikide," which were precious, and were used for necklaces, were offered instead. Sometimes a horse was the fourth gift.

470, 15. nkit'ē ama, etc. The front flaps of the long tent were raised a little. Then the attacking party passed between the dried meat and the grass-figures, and assaulted the chiefs. Both parties fired four times. Then the fight ended.

470, 18-19. Before the sacred pipe was taken back to its tent, the chiefs smoked it, and then it was taken over to the side of the young men, who represented the enemy. Here and there one would smoke it. Four times did they carry the pipe around for some of them to smoke it; and then it was returned to its sacred tent.

471, 3. ičakigče ihučičai. On the evening of the day of the sham fight.

471, 5. macaka. Frank La Flèche read, "mácaⁿka."

471, 15-16. Those on horseback used to watch for the pipe-bearers to come around, and when the women were on the other side of the circle. Then a horseman would take one of the pipes, which he "held for" a man ("uíčaⁿ"), to whom he gave his horse, etc. See *čafiⁿ-naⁿpaji's War Story*, the final paragraph. The men danced in a peculiar course, going from west to south, thence east and north; but the women followed the course of the sun, dancing in the reverse order, from the east to the south, thence by the west to the north.

TRANSLATION.

I.—Our ancestors spoke of making something to keep the people upright, something to make them behave. They spoke of making two sacred tents, and also of making another. When the chiefs had assembled, they consulted one another. They spoke of making sacred the cedar and cottonwood pole and two flat pipes. When they finished the pipes, they elected their own chiefs; and each gens of the tribe constituted itself according to its sub-gentes. And the gentes of the tribe gave to one another the minor sacred things which they now possess. They made the two tents sacred to the buffalo; and they made the one tent sacred to human beings; that is, to killing them

in war. At length they completed all that was sacred. And these who had made themselves chiefs, they who were the first rulers, talked to the people. "Respect ye these two tents which ye have made sacred. When the tribal circle is formed, they shall stand in the middle. Indeed, make it a rule to give to them whatsoever very good things you have. And desire even the chieftainship from us," said they, addressing the young men. "In that event you will be stout-hearted. If any of you give many presents to strangers, you may paint your children's foreheads. If you acquire this privilege by becoming very poor, you will be great men, and future generations will keep up the customs as long as the tribe shall last."

II.—They spoke of removing the camp to go on the buffalo hunt. When they came back and told about the buffaloes, they used to give good robes to the pole of the sacred tent. When they surrounded a herd, they used to gather together the buffalo tongues for the tent. When the buffaloes were killed, the chiefs said, "Ye two young men, you will gather buffalo tongues and place them at the sacred tent." The young men used to thrust one end of their bows through the tips of the buffalo tongues, and carry them along by means of the bow-strings, which they put in front of them, next to their chests, the bows being on their backs. They were the very first ones to reach the lodges again. When they reached home in the evening, they used to cook. The chiefs assembled, wearing robes with the hair outside, and entered the sacred tent, where they ate after putting the food in the lower corners of their robes. He whose sacred thing it was, Hañga, he who had made the feast, sat-singing as the others ate.

III.—When a man continues to fear unseen danger, they go out as scouts. The chiefs assemble. An old man calls: "I who move wish you to learn about the land for me!" Forthwith fifty or sixty young men go to the sacred tent of the Wejĩñete. 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^açi^a placed four of the fattest pieces of the meat in the middle. He cut them with a knife. He cut the fattest in slices as large as one's hand. These he mixed with red clay, and then rubbed the sacred pole with the compound, making it exceedingly greasy. At length he completed it. They assembled the warriors, having spoken of feigning to contend with the enemy. The horsemen rode round and round. The chiefs had made four grass figures, in the shape of men, which they had put in as many places in front of the long tent. The mounted men and the chiefs shot four times at one another; and four times did the former pretend to kill the grass figures. And four times they pretended to cut them up. They took very close aim at them when they shot at them, and they knocked them down every time that they shot. They shot at the figures with guns loaded only with powder. The hostiles attacked the chiefs. Four times they fought one another. They stopped running. The enemy ceased fighting. Four times they went to the keeper of the tent of the sacred pipe, taking to him a robe to wrap around the pipe. They untied the pipe covering. Then they wrapped the pipe in the robe, and carried it to the long tent. After the ceremony they took it back to the sacred tents. It was that pipe which they used during the ceremony, after filling it with killikinnick which had been made sacred. The chiefs alone sat puffing out the smoke, when they put the pipe to their lips.

V.—Now I will tell you a custom pertaining to the sacred pipes. When the chiefs assembled they said: "It is good to dance." It was Iñke-sabě, the keeper of the pipes, who promised to make a dance, and talked about it. The chiefs consulted with one another about having the dance directly after the other ceremonies. All the men of the Iñke-sabě gens went after a cottonwood tree, from which they cut off all the branches but those at the top. Two women accompanied the men, having their "macaka." When they brought the tree back they planted it in a hole in the ground, which had been made in the midst of the tribal circle. They caused old men to act as criers. "You are to dance! You are to keep yourselves wide awake by using your feet!" said they. The men of the Iñke-sabě cut ten sticks in the neighborhood of their tents. Having gone around the tribal circle, the bearers of the sticks gave them out, one by one, to the several gentes. The head of each gens said as follows: "They have come to give us the stick because they wish us to take part in the dance." Nearly all the young men were naked. They rubbed white clay on themselves. The women and girls wore dresses and painted themselves. Here and there a young man was seen who wore good clothing. All the elder men of the Iñke-sabě gens sat close around the pole. They wore robes with the hair outside. They had four drums and four gourd rattles. Both of the sacred pipes of the young men of the Iñke-sabě were to occupy a prominent place in the dance. The two young men who kept them filled them and carried them on their arms as they proceeded in the dance. Those who desired to make presents were mounted and rode round and round the circle of the dancers. Those on foot danced around the pole. The members of the Quqa section, who were the professional singers, sat within the circle of the dancers. The men turned around, and the women danced in an outer circle.

LETTERS DICTATED BY OMAHAS AND PONKAS.

PAHÉ-ĪPĀĤ TO CÚDE-GÁXE AND MA^NTCÚ-WÁČIHI.

July 29, 1878.

Negíha, aⁿwaⁿqpani tcábe. Wiḡaⁿ'be kaⁿ'bčá, akiwa, Maⁿtcú-wáčihi
 O mother's me poor very. I see you I wish, both, Maⁿtcu-wačihi
 brother,
 éčáⁿba. Máčē usní tēdihi xī, wiḡaⁿ'be táí miñke. Umaⁿ'haⁿ-ma cañ'ge
 he too. Winter cold it arrives when, I see you will I who. The Omahas horse
 čīngé tcábe; waqpáni amá. Caaⁿ' amáča pí éde, cañ'ge čīngé agčí. 3
 without very; they are poor. Dakotas to the ones I was but horse without I came
 home.
 Sīndé-gčécka waḡaⁿ'be pí éde, cañ'ge aⁿ'í-báji. Čiñ'gajīn'ga čičíča, negíha,
 Spotted Tail I saw him I was but, horse he did not Child your, O mother's
 there give me. brother,
 wakéga-báji éiⁿté, iⁿwiⁿ'ča-gă. Umaⁿ'haⁿ-ma mé té'di, macté té'di, áhigi
 sick not it may be, tell to me. The Omahas spring in the, warm in the, many
 čidaⁿ'be tá amá. Xaxé-čáⁿ'ba juágčē agčíⁿ'; aⁿ'čáⁿ'bahaⁿ. Waqíⁿ'ha hníze 6
 see you will. Two Crows I with him I sit; he knows me. Letter you
 receive
 xī, wiⁿ'utañgáqti tiañ'kičá-gă.
 when, just as soon as make one come to me.

TRANSLATION.

Mother's brother, I am very poor. I wish to see you both. I will see you this year, in the winter. The Omahas have no horses at all; they are poor. I went to the land of the Dakotas, but I came home without a horse. I went to see Spotted Tail, but he did not give me a horse. Tell me, mother's brother, if your children are not sick. Many of the Omahas will see you in the spring, when it is warm. I sit with Two Crows, who knows me. When you get the letter, send me one immediately.

XAXÉ-ČA^N'BA TO MA^NTCÚ-WÁČIHI.

July 29, 1878.

Nisíha, hnáji té'di, aⁿwaⁿqpani-mají'-qti-maⁿ' čaⁿ'cti. Hné xī, aⁿwaⁿ'-
 My child, you did when, I was not poor at all heretofore. You when, me
 not go went
 qpani hégamáji. Wigísičē-hnaⁿ caⁿ'caⁿ'-qti-maⁿ'. Caⁿ' wigíčaⁿ'be kaⁿ'bčá- 9
 poor me not a little. I am used to thinking always very I do. In fact I see you, my I wish
 of you relation
 qti-maⁿ'. Eátaⁿ xī wigíčaⁿ'be etégaⁿ-máji. Wéahidě'qti hné tě, iⁿ'ča-máji
 very much. How if I see you, my apt I not. Very far away you as, I am sad
 relation went
 há. Īe údaⁿqti winá'aⁿ kaⁿ'bčégaⁿ. Niaⁿ'ba čīngé té'di cučéačē. Caⁿ'.
 Word very good I hear of you I hope. Moon (-light) none when I send it to Enough.
 you.

TRANSLATION.

My child, before you went, I was not poor at all. When you departed, I was very poor. I always remember you, and I greatly desire to see you. It is not probable that there will be any way for me to get to see you. I am sad because you went so far away. I hope to hear good words from you. I send you this when there is no moonlight. Enough.

JÁBE-SKA TO WAHE'Aⁿ.

August, 1878.

- Čijiⁿ'če t'é. Pahaⁿ'ga iⁿc'áge ijiⁿ'ge giⁿaⁿ'be, gít'e hă. Gaⁿ'xī Wajiⁿ'a-
 Your elder dead. Before old man his son saw his, died to And Bird-
 brother him
- gahíga, wabáxu gaⁿ' hníze te hă. Gaⁿ'xī waqiⁿ'ha hníze tš'di, údaⁿ maⁿ-
 Chief, letter at any you take will And letter you re- when, good you
 rate it ceive it
- 3 cniⁿ' xī iⁿwiⁿ'ča gíča-gă. Aná'aⁿ te hă. Čijaⁿ'ge wédačě naⁿbídawáčě
 walk if to tell me send it back. I hear will Your daughter gave birth twins
 she had. Both died. Very soon to come you I desire you. Enough. Your elder dead so
 back promised brother
- učiⁿwibčá hă. He-xápa, čiádi, čáčuⁿháqtcī t'é. Čagíctaⁿbáji t'é te amá.
 I tell you of He-xapa, your father, very nearly dead. You not seeing him, die he will
 yours your own
- 6 Wajiⁿ'a-gahíga daⁿ'be júgča-gă. Jábe-skă tíčikičé.
 Bird-Chief seeing it be with him. White-Beaver causes this to
 come to you.

NOTES.

This is a curious letter. The first sentence was intended for Wahe'aⁿ; then six were addressed to Wajiⁿa-gahiga; and the rest, to Wahe'aⁿ.

476, 2. Pahaⁿga iⁿc'áge, etc. This should be "Iⁿc'áge číⁿké ijiⁿ'ge giⁿaⁿ'bajī tš'di, gít'e hă:" literally, "Old man—the one who—his son—he saw not his—when—he died to him—."

476, 6. Jábe-skă, Wačápe, or Maⁿčīⁿ-tcaⁿxī, 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 Wajiⁿa-gahiga, please receive the letter. Send word back to me if you are doing well when you get the letter. I will hear it. Your daughter had twins. Both died. I wish you to promise to come home very soon. Enough. Your elder brother is dead, so I tell you about your own. Scabby Horn, your father, is almost dead. He will die before you see him. Look at this with Wajiⁿa-gahiga. White Beaver sends it to you.

JÁBE-SKĀ TO WÁQA-NÁJĪ.

August, 1878.

Čiádi čáčuáqtci t'é. Čagictaⁿbáji t'é etégaⁿ. Jábe-skā waqiⁿ'ha
 Your father very nearly dead. You do not see yours to die apt. Beaver White letter
 tíčikičé. Wačagictaⁿbáji t'é ta čańká. Čakí 'ičáčě; wiⁿ'čakájĭ. Čiān'ge
 causes to come to you. You do not see your (relations) they will die. You reach home you promised; you did not speak truly. Your elder sister
 wédačéde t'é. Čiān'cka čiān'ge idačě kě t'é. Miⁿ' čaⁿ' t'é égasáni tcě 3
 bore children, dead. Your sister's child your elder sister the one that she bore dead. Moon the dead the next day (=when)
 cučéačě.
 I send it to you.

TRANSLATION.

Your father is almost dead. He will be apt to die before you see him. Jábe-skā (White Beaver) causes the letter to come to you. Your relations will die before you see them. You promised to reach home, but you did not tell the truth. Your sister gave birth to a child, but it is dead. Your sister's son, to whom she gave birth, is dead. I send this to you on the day after the moon died (*i. e.*, August 1).

NAMÁMANA TO MAⁿTCÚ-WÁČIHI.

August 22, 1878.

Jahaⁿ'ha, wabágčeze čaⁿ' cuhí wiⁿ'uwatań'ga ičáčě te hă. Usníājĭ
 Brother-in-law, letter the reaches as soon as you cause will Not cold
 (ob.) you it to be coming
 caⁿ'té cupí tá mińke hă. Ujań'ge kě ičápahaⁿ-maji'-qti-maⁿ'. Majaⁿ' águdi 6
 yet, when I reach will I who Road the I have not the least knowledge of it. Land in what place
 čagčiⁿ' čaⁿ' ičápahaⁿ kaⁿ'bča tá mińke. Čiń'gajiń'ga wiān'ge wáčiⁿ' čańká
 you sit the (ob.) I know I wish will I who. Child my elder sister she had the ones who
 (ob.)
 údaⁿ'i xĭ, uána'aⁿ kaⁿ'bča. Wamúske ctĭ uáji hă, wégaⁿ'ze agčiⁿ'-sátāⁿ.
 they are good if I hear of it I wish. Wheat too I sowed measure fifteen.
 Čiń'gajiń'ga wiwĭa wakégede piāji. T'é tē'di, cubčé téiⁿ'te. Aⁿwaⁿ'qpani 9
 Child my sick, but bad. He dies when, I go to you may. Me poor
 hégamájĭ hă. Éskana wiān'bai kaⁿ'bčégaⁿ-hnaⁿ caⁿ'caⁿ. Majaⁿ' (čaⁿ) údaⁿ
 I am very Would that I see you I am hoping always. Land (the) good
 (if), wágazu aná'aⁿ kaⁿ'bča. Céna.
 (if), correctly I hear I wish. Enough.

TRANSLATION.

O brother-in-law, please send me a letter as soon as this one reaches you. I will reach you before the cold weather. I do not know the road at all. It will be my desire to know the land in which you dwell. If the children that my sister has are well, I wish to hear about it. I sowed fifteen acres of wheat. My child is very ill. When he dies, I may go to you. I am very poor. I am constantly hoping to see you. If the land in which you dwell be good, I wish to hear correctly about it. Enough.

ÚHAⁿ-JIN'GA TO GACÚDIČAⁿ.

August 22, 1878.

- Nisíha, hné tě, nán'de iⁿ'pimaji'qti-maⁿ'. Ataⁿ' wisíčě tě nán'de
 My child, you went when, heart I had it very bad for me. When I think of you the heart
- iⁿ'pimáji-hnaⁿ-maⁿ'. Gaⁿ'adi aⁿ'waⁿ'qpani-máji téiⁿte, caⁿ' éskana wiⁿaⁿ'be
 I always have it sad. Now I may not become poor, yet would that I see you
- 3 kaⁿ'bčégaⁿ. Caⁿ' éskana, nisíha, umaⁿ'čínka (čé) wiⁿaⁿ'be kaⁿ'bčégaⁿ, usní
 I hope. Still would that, my child, season (this) I see you I hope, cold
- tě'di čéčuádi. Níkaciⁿga aⁿ'waⁿ'čitaⁿ'qti égaⁿ, ádaⁿ añⁿigčícúpa-baji'-qtiaⁿ'i.
 in the during this. Indians we have worked hard some- there- we have not packed our things at all.
 what, fore
- Wačítaⁿ tě hégaⁿji. E'aⁿ' maⁿ'hniⁿ' tě winá'aⁿ kaⁿ'bča. Égiče waqiⁿ'ha
 Work the not a little. How you walk the I hear from you I wish. Behold, letter
- 6 uqčě'qtei tiaⁿ'čakíčě kaⁿ'bča hă.
 very soon you send to me I wish.

TRANSLATION.

My child, when you departed, my heart was very sad. I am usually sad when I think of you. At this time, though I may not be poor, I hope to see you. Still I hope, my child, to see you this year, during this present winter. We Indians have been working very much, therefore we have not made any preparations for the journey. There is so much work. I wish to hear how you are. Behold, I desire you to send a letter back to me very soon.

KICKÉ TO MAⁿTCÚ-JAÑ'GA.

August 22, 1878.

- Aⁿ'bačégaⁿ waqiⁿ'ha wawídaxú. Caⁿ' wisíčěqti-hnaⁿ-maⁿ', kagé.
 This day, as letter I write to you. Still I am always remembering you O younger
 very well, brother.
- Wigísičě'qti aⁿ'ba gě. Caⁿ' hníze xí, ie d'úba aⁿ'í ičá-gă. Úckaⁿ e'aⁿ'
 I remember you, my day the Yet you re- when, word some to give cause to Deed how
 own, very well (pl. ob.). ceive it to me be coming.
- 9 maⁿ'hniⁿ' tě winá'aⁿ kaⁿ'bča. Caⁿ' umaⁿ'čínka čéčuádi wiⁿaⁿ'be kaⁿ'bčégaⁿ.
 you walk the I hear from I wish. In fact season during the I see you I hope.
 you present

TRANSLATION.

As it is to-day, I write you a letter. I am usually thinking of you, O younger brother. I think of you day by day. Now, when you get my letter, send some words to me. I wish to hear from you what you are doing and how you are. I hope to see you this year.

3

Grandchild, I send you two words. I have shaken hands with the Dakota, Spotted Tail. It was for no special reason that I shook hands, yet it was good. It was very good for me to shake hands with him. Now I wish to hear with which of the nations you are on good terms. Though I always remember you, no matter what happens, yet I am sad when anything unpleasant occurs. I say that Wakanda shall decide for me about my affairs. I send enough to you. I am doing well.

ᐃᐢ-ZI-ᐅIN'GE TO MI^NXÁ-SKÁ, QÚGAHUNÁJI^N, AND QIᐅÁ-SKÁ.

- Níaciⁿga amá ᐅéamá ᐅidaⁿ'be taí ebᐅégaⁿ, ádaⁿ cubᐅé tá miñke.
 People the (sub.) these see you will I think, therefore I go to you will I who.
- Hné tē cetaⁿ, negíha, cañ'ge cēna aⁿᐅá'i ᐅañká t'ai, ádaⁿ cubᐅé tá miñke.
 You when so far, mother's horse so many you gave the ones have there- I go to will I who.
 went brother, to me that died, fore, you
- 3 Wiᐅaⁿ'be tē ékigaⁿ, taⁿ'wañgᐅaⁿ zaniqti ᐅidaⁿ'be gaⁿ'ᐅai. Negíha, wijiⁿ'ᐅe
 I see you the like it, nation all see you they wish. O mother's my elder
 brother, brother
- mégaⁿ, aⁿwaⁿ'qpani héga-máji. Cubᐅé tá miñke hă. Edécai ᐅi, waqiⁿ'ha
 likewise, me poor I not a little. I go to you will I who What you if, letter
 say
- uᐅᐅé'qtci tiaⁿ'ᐅakíᐅe kaⁿ'ᐅᐅa hă.
 very soon you send here to I wish
 me

NOTE.

Miⁿxa-skă or White Swan is Frank La Flèche, sr.; Qugahunajiⁿ, Badger-skin-shirt; and Qiᐅa-skă, the head-chief, White Eagle.

TRANSLATION.

I think that these Indians will visit you, therefore I will go to you. Mother's brother, the horses which you gave me have died since you departed, therefore I will go to you. All of the tribe wish to see you, just as I do. Mother's brother and elder brothers, I am very poor. I will go to you. If you have anything to say, I wish you to send me a letter very soon.

ᐃAHÉ-LÁᐅE TO QIᐅÁ-SKÁ.

- 6 Waqiⁿ'ha hníze tē, iañ'kiᐅá-gă. Negíha, majaⁿ' ᐅaⁿ' e'aⁿ' maⁿ'hniⁿ'
 Letter you re- when, cause one to be O mother's land the how you walk
 ceive coming to me. brother,
- tē ᐅútaⁿ aná'aⁿ kaⁿ' ebᐅégaⁿ. Júaji ᐅi'ctē, ᐅútaⁿ iⁿ'wiⁿ'ᐅa gíᐅa-gă. Negíha,
 the correctly I hear it I hope. Unsuit- even if, correctly to tell me cause to come O mother's
 able back. brother,
- aⁿwaⁿ'qpani tcábe hă. Axáge-hnaⁿ caⁿ'caⁿ'-qti-maⁿ', wiᐅaⁿ'ba-máji. Dádaⁿ
 me poor very I am crying always indeed I am, I do not see you. What
- 9 iⁿ'ᐅīngé, negíha, aⁿᐅaⁿ'wañgᐅá hă. Aⁿwaⁿ'qpani tcábe, negíha. ᐅéamá,
 I am without, mother's I suffer on account of it Me poor very, mother's These,
 brother, brother.
- negíha,—wiᐅaⁿ'be tá miñke ᐅaⁿ'ja, negíha, wamúske uáji uᐅéwiⁿ'ágiᐅe
 mother's I see you will I who though, mother's wheat I sowed I collect mine
 brother,— brother,
- béictaⁿ ᐅi wiᐅaⁿ'be kaⁿ'ᐅᐅa.—Umaⁿ'haⁿ amá usníqti wiⁿ'détaⁿ tēdihi ᐅi
 I finish when I see you I wish.—Omahas the (sub.) very cold half the length it arrives when
 there
- 12 ᐅidaⁿ'be tá amá, negíha. Níkaciⁿga-má ᐅéamá, Umaⁿ'haⁿ-má, negíha, eᐅáha-
 see you will, mother's The people these, the Omahas, mother's are ec-
 brother, brother,

báji, negíha. Údaⁿ najiⁿ'-báji; iⁿ'teqi tcábe hă. Iⁿ'naⁿha, winégi edábe,
 centric, mother's Good they do not stand; hard for very My mother, my mother's also,
 brother. me brothers
 wakéga-báji xī, iⁿ'wiⁿ'ča gíča-gă. E'aⁿ' ctécte awána'aⁿ kaⁿ'bča. Negíha,
 they are not sick if, to tell me cause to be What is soever I hear of them I wish. Mother's
 coming back. the matter brother,
 waqiⁿ'ha Pañ'ka amá gíčai tē aná'aⁿ, năn'de iⁿ'udaⁿ. Ēgaⁿ, negíha, 3
 letter Ponkas the (sub.) caused to when I heard it, heart good for me. So, mother's
 come home brother,
 waqiⁿ'ha aⁿ'í ičá-gă hă. Īe d'úba aⁿ'í-gă hă, negíha. Năn'de iⁿ'udaⁿ
 letter to give cause to Word some give me mother's Heart good for me
 me be coming brother.
 té, negíha.
 will, mother's
 brother.

NOTES.

480, 9. aⁿčaⁿwañgča is from učugča; but Sanssouci read, "aⁿčaⁿwañgigča," from the possessive, učugigča.

480, 9-10. Čeama, negíha,—wičaⁿbe, 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, negíha, Umaⁿhaⁿ ama usniqti wiⁿdetaⁿ tēdihi xī čidaⁿbe ta ama. Wičaⁿbe ta miñke čaⁿja, negíha, wamuske uaji učewiⁿagiče bēictaⁿ xī, wičaⁿbe kaⁿbča."

TRANSLATION.

When you receive the letter, send me one. O mother's brother, I hope to hear just how you are getting along in the new land. Even if it be unsuitable, send back and tell me just how it is. Mother's brother, I am very poor. I am crying all the time, because I do not see you. I suffer on account of what I have lost, O mother's brother. I am very poor, mother's brother. Though I wish to see you, mother's brother, it cannot be till I have finished harvesting my wheat that I sowed. These Omahas will visit you when the very cold weather shall have gone half of its course. These Omahas, mother's brother, are eccentric. They do not prosper, and that is very hard for me. Send me back word whether my mother and mother's brothers are not sick. Whatever may be their condition, I wish to hear about them. Mother's brother, when I heard the letter which the Ponkas sent back, my heart was glad. In like manner, mother's brother, give me some words. My heart will be glad.

HEBÁHA TO WĚ'S'Ā-JAÑ'GA.

Wawémaxe eučéačě. Níkaciⁿ'ga máce, aⁿčísíčai wéča-báji tcábe. Ū'aⁿ- 6
 I ask questions I send to you. O ye people, we remember you we are sad very. To no
 čin'ge wisíčě-hnaⁿ-maⁿ', aⁿ'bataⁿ'etě. Caⁿ'majaⁿ' e'aⁿ'maⁿhniⁿ' xī, é wágazu
 purpose I am generally thinking of you, some days. Yet land how you walk if, that correctly
 aná'aⁿ kaⁿ'bča. Čéamá níkaciⁿ'ga amá usní tēdihi xī, čidaⁿ'be gaⁿ'čai.
 I hear I wish. These people the (sub.) cold it arrives when, to see you wish.
 at it

- Ca^{n'} e^{a'} ma^{hni'} ɣi waqi^{n'} ha gĩa^{n'} kičá-gă. Winá^{a'} ka^{n'} bča. Uqčé['] qtcí
 Yet how you walk if letter send back to me. I hear from you I wish. Very soon
- waqi^{n'} ha gĩa^{n'} kičá-gă: Čé cuhí tēdīhi ɣi, waqi^{n'} ha uhna^{n'} tēdīhi ɣi, uqčé[']-
 letter send back to me: This reaches it arrives when, letter you hold it arrives when, very
 you at it at it
- 3 qtcí gĩa^{n'} kičá-gă, waqi^{n'} ha.
 soon send back to me, letter.

TRANSLATION.

I send to you to question you. O ye people, we are very sad when we think of you. On some days I am thinking of you in vain. Still, I desire to hear just how you fare in the land. These Indians wish to visit you in the winter. Send a letter back to me, as I wish to hear how you are. Send a letter back to me very soon. When this reaches you, when you take hold of the letter, send me one back very soon.

SI-ɣA^{n'}-QEGA TO ĚDUÁNA (ANTOINE ROY).

- Kagé, ga^{n'} Uma^{n'} ha^{n'} amá cačé tá amá. [Čé amá] cubčé bčicta^{n'} anáji^{n'}.
 Younger after a Omahas the go to you will. (They are going) I go to you I have I stand.
 brother, while (sub.)
- Úkie cačé tá amá. Níkaci^{n'} ga gčéba-na^{n'} ba čida^{n'} be ga^{n'} čai. Ca^{n'}, edáda^{n'}
 To talk they will go to you. Person twenty to see you wish. Now, what-
 with them
- 6 ctécte abči^{n'}-máji, a^{n'} wa^{n'} qpani tcábe. Cé níaci^{n'} ga núji^{n'} ga čábči^{n'} wi^{n'} a^{n'} bai
 soever I have I not, me poor very. That person boy three I see you
- ka^{n'} bča: Maja^{n'}-ibáha^{n'}, Cábě-náji^{n'}, cėna. Wisíčě-hnan^{n'} di i^{n'} ča-máji-hna^{n'}-
 I wish: Land he knows, Dark (afar) he stands, enough. I remember always
 you when I am always
- ma^{n'}. Ca^{n'} wi^{n'} a^{n'} be ka^{n'} bčáqti-ma^{n'}, čábči^{n'} gáhnankáce. Ta^{n'} wa^{n'} gča^{n'} téqi
 sad. Yet I see you I wish indeed, three you who are those Tribe difficult
 (unseen).
- 9 ícpaha^{n'}; i^{n'} ta^{n'} téqi, wéteqi['] qti^{n'} i. A^{n'} wa^{n'} qpani tē áwake. Čéčanká, núji^{n'} ga
 you knew; now difficult, very difficult for us. I am poor the I mean it. These, boy
- čanká, na^{n'} bá čanká, waqi^{n'} ha da^{n'} be júwačágčě ka^{n'} bča. Ca^{n'} ci^{n'} gaji^{n'} ga
 the (pl. ob.), two the (pl. ob.), letter to see it you with them I wish. And children
- čí^{n'} a wakéga tē éska^{n'} t'é i^{n'} te ca^{n'} aná^{a'} ka^{n'} bča. Maja^{n'}-ibáha^{n'} cti čie
 your sick the it may be dead it may be yet I hear it I wish. Maja^{n'}-ibaha^{n'} too you
- 12 wáwike. Cábě-náji^{n'} čí cti čie wáwike.
 I mean you. Cábě-náji^{n'} you too you I mean you.

NOTE.

Nine letters were written for the Omahas on the same day, August 22, 1878. Several alluded to the contemplated visit of the Ponkas; but Siɣa^{n'}-qega alone gave the number who intended going. Siɣa^{n'}-qega addressed three Ponkas in his letter: Antoine, Maja^{n'}-ibaha^{n'} (Knows-the-Land), and Cábě-náji^{n'} (Stands-Dark-in-the-distance).

TRANSLATION.

Younger brother, the Omahas will go to you. As they are going, I stand ready to go to you. They will go to pay you a friendly visit. Twenty persons wish to see you. Now, I have nothing whatever; I am very poor. I wish to see three young men among you: yourself, Majaⁿ-ibahaⁿ (Knows-the-Land), and Cabě-najiⁿ (Stands-Dark-in-the-distance). When I think of you, I am always sad. Yet I have a strong desire to see you three who are out of my sight. You know the trouble of the tribe. It is now in trouble; we are in great trouble. I mean that I am poor. I wish these two young men to see the letter with you, Antoine. I desire to hear if your children have been sick, or even if they are dead. I mean you, too, Majaⁿ-ibahaⁿ. I mean you, too, Cabě-najiⁿ.

WAJĪⁿ-SKĀ TO MAⁿTCŪ-WÁČIHI AND AⁿPAⁿ-JAŇ'GA.

Waqiⁿ'ha gáčaⁿ wawídxú cučéačē. Cuhí té, hníze xī, éskana
 Letter that I write to you I send it to you It reaches when, you take it when, oh that

uqčē'qtcī gēíčačē kaⁿbčégaⁿ. Kī níkaciⁿ'ga-ma, čéama, Umaⁿ'haⁿ amá,
 very soon you send (one) back I hope. And the people, these, Omahas the (sub.),

edádaⁿ íe ké aⁿ'cte caⁿ' wabčítaⁿ maⁿbčēⁿ, égičē, úckaⁿ wisíčē hā. Wisíčē 3
 what (they) the as if still I work I walk, behold, deed I remember you I remember you

tē caⁿ' waqiⁿ'ha gáčaⁿ cuhí tē'di, íe ké aⁿ'čá'í tíčačē xī, íčáxigíčgaⁿ kaⁿ'bča.
 the yet letter that it reaches when, words the you give you send if, I decide for myself I wish.

Caⁿ' níaciⁿ'ga ukéčīⁿ ecaⁿ' wečénajiⁿ edádaⁿ wiⁿ' čí'í gē' čtī wágazúqti
 And Indians near to you stand to them what one they the too very straight give you (pl. ob.)

íⁿwiⁿ'ča íča-gā. Aná'aⁿ kaⁿ'bča. Caⁿ' Aⁿ'paⁿ-jaň'ga, čí čtī wisíčē caⁿ'caⁿ'- 6
 to tell me send it here. I hear it I wish. And Big Elk, you too I remember always you

qti-maⁿ'. Kī caⁿ' íe ké cučé ké bčúga, Aⁿ'paⁿ-jaň'ga, čí čtī čaná'aⁿ tégaⁿ
 indeed I do. And in fact, words the sent to the all, Aⁿ'paⁿ-jaňga, you too you hear in order them that

wawídxú. Íe číja ké iaň'kičá-gā, d'úba, čí čtī. Níaciⁿ'ga-má edádaⁿ údaⁿ
 I write to you. Words your the send here to me, some, you too. The people what things good

gáxe tē'di, síčēwáčē. Údaⁿ aⁿ'ckáxe-hnaⁿ' égaⁿ, wisíčē. Caⁿ' uwíkie ké 9
 do when, memorable. Good you usually made me as, I remember you. And I talk to you the

íe ké áhigíqti čéamá učúwikié cučéačē. Aⁿ'waⁿ'qpani égaⁿ ádaⁿ íe áhigíqti
 words the very many these I talk to you I send to you I am poor some- there- words very many about you what fore

učúwikié cúčéačē. Wíbcáhaⁿ cučéačē.
 I talk to you I send to you. I pray to you I send to you.
 about

NOTES.

483, 3. a^{cte} is used in comparisons, figures of speech. See "i^{cte}," in the Dictionary.

483, 3. The third sentence of this letter is puzzling, not only to the collector, but also to Sanssouci and Frank La Flèche. Still it is given as dictated. There may be a comparison between the *bare words* of the Omahas, and the *deeds* of the Ponkas.

483, 10. u^{pu}wikie, 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^{pa}na^{ga} (Big Elk), I always remember. And, in fact, I have written to you all the words that I send to your land, that you, too, A^{pa}na^{ga}, may hear them. Do you, too, send me some of your words. When men do what is good, they should be remembered. As you invariably did me good, I remember you. And as I talk to you, I send you a great many words when I talk with you about these. As I am somewhat poor, I send to you, talking with you in a great many words. I send to you to ask a favor of you.

CAⁿTAⁿJINⁿGA TO MAⁿTCU-WÁČIHI.

- Gaⁿ wi^aba-máji tē, aⁿwaⁿqpani; wi^abe tē, aⁿwaⁿqpani-máji.
 At any I do not see you when, I am poor; I see you when, I am not poor.
 rate
- Oné tē cetaⁿ nānⁿde iⁿpi-máji; aⁿwaⁿkega égaⁿ-caⁿcaⁿ. Níkagáhi amá
 You the so far heart not good for me; I am sick always. Chiefs the ones
 went who
- 3 wíu^učakié údaⁿ-hnaⁿi, cī cénuijīnⁿga úwa^učakié ctī údaⁿ-hnaⁿi. Taⁿwaⁿg^učaⁿ
 you talk to them is always good, again young man you talk to them too is always good. Tribe
 about it
- čéama Umaⁿhaⁿ-má dádaⁿ wa^učá*i* tē údaⁿ tcábe-hnaⁿ. Čisíčē-hnaⁿ caⁿcaⁿ.
 these the Omahas what you have given good very usually. They are always thinking of
 them you.
- Wéčig^učaⁿ číi^a tē údaⁿ caⁿcaⁿqti. Éskana umaⁿčínka áji xī wi^abe
 Plans your the good continually. Oh that season another if I see you
- 6 kaⁿbčégaⁿ. Éskana uhé kē iⁿwiⁿčaⁿona íča^učē kaⁿbča. Iéskā aⁿniⁿ čínké
 I hope. Oh that path the you tell me you send here I wish. Interpreter you have the one
 (ob.) (ob.) him who
- uhé ké íbahaⁿ xī, iⁿwiⁿč íča-gā hā Badíze íjáje a^učíⁿ. Wa^učútada íí čaⁿ
 path the knows it if, to tell me send here Battiste his name he has. Oto village the
 (ob.) (ob.) (ob.)
- écetaⁿ aⁿba úmaⁿčín ána tē aná*a kaⁿbča. Pañka íí čaⁿ écetaⁿ, é
 as far as day to walk in how the I hear it I wish. Ponka village the as far as that
 that (ob.) that,*

áwake Pañ'ka níkagáhi ijiñ'ge wacúce wañ'gičěqti wiḡa^{n'}bai ka^{n'}bčéga^{n'}.
 I mean it. Ponka chief his son brave all I see you I hope.
 Égipi-ma^{n'}-qti-ma^{n'} éga^{n'}, wiḡa^{n'}bai ka^{n'}bčéga^{n'}-hna^{n'} ca^{n'}ca^{n'}. Wačáte číḡa
 I am so used to you as, I see you I am hoping always. Food your
 bčáte ca^{n'}ca^{n'}. In'uda^{n'}, áda^{n'} wiḡa^{n'}be ka^{n'}bčá-qti-ma^{n'}. Badíze aká é čizaí 3
 I ate always. Good to me, therefore I see you I desire very I do. Battiste the that he
 (sub.) takes it
 ḡi, da^{n'}be učíča tá aká.
 when, seeing it he will tell you.

TRANSLATION.

When I do not see you I am poor; but when I see you I am not poor. Since you departed my heart has been sad; I have continued sick. It is always good for you to consult the chiefs and the young men about your affairs. What things you gave to these gentes of Omahas were always good. They ever remember you. Your plans were good at all times. I hope to see you in another season. I desire you to send and tell me the way to your land. If the interpreter whom you have, knows the way, send and tell me. His name is Battiste. I wish to hear how many days' walk it is from the Oto village to the Ponka village. I hope to see all of you brave sons of Ponka chiefs. As I am so used to you, I am ever hoping to see you. I always ate your food. It was pleasant to me, therefore I have a strong desire to see you. When Battiste receives the letter and sees its contents, he will tell you.

MAQPIYA-QÁGA TO MA^{n'}TCÚ-NÁJI^{n'}.

Ḷaha^{n'}ha, nújiḡga číčḡa t'é tē, nān'de i^{n'}pi-máji ca^{n'}ca^{n'}. Kī čéču ča-
 Brother-in-law, boy your dead as, heart bad for me always. And here you
 náji^{n'} tē'di, úda^{n'} héga-hni^{n'}-āji^{n'} éde ihné tē ceta^{n'}, cin'gajiñ'ga číčḡa éča^{n'}ba, 6
 stood when, good a little you were not but you have so far, child your he too,
 gone there
 maja^{n'} ča^{n'} abčei^{n'} čan'di i^{n'}čéwacka^{n'}qti ḡi, t'é tē aná'a^{n'} tē'di, i^{n'}ča-máji hā.
 land the I have in the you made great efforts when, dead the I heard it when, I was sad
 (ob.) for me
 Čéaká iḡimi aká xagé-hna^{n'} ca^{n'}ca^{n'}i. Ca^{n'} ga^{n'} aná'a^{n'} tē, ceta^{n'} nān'de
 This one his mother's the is always crying. Just so I heard it when, so far heart
 brother's wife (sub.)
 i^{n'}pi-máji ma^{n'}bčei^{n'} hā. Cañ'ge ja^{n'}-ma^{n'}čei^{n'} i^{n'} ča^{n'}ka enáqtcī i^{n'}wi^{n'}cte. 9
 bad for me I walk Horse wagon carry the ones that they alone remain to me.
 Maja^{n'} abčei^{n'} ča^{n'} úmaxečē dāxe éga^{n'}, wamúske maja^{n'} bčúga uáji Či
 Land I have the I did not like to give it up as, wheat land the whole I sowed. Again
 because I had worked it
 dáda^{n'} waqtá jin'ga bčúga abčei^{n'}; nú ctī abčei^{n'}, ca^{n'} wata^{n'}zi ctī áhigíqti
 what vegetable small all I have; potato too I have, and corn too very much
 abčei^{n'}. Níkaci^{n'}ga-má čéču ma^{n'}čei^{n'}i gē'di a^{n'}ba uáwaḡa-hna^{n'}i. Uma^{n'}ha^{n'} 12
 I have. The people here they walked during day we are generally lonesome. Omahas
 the (pl.)
 amá bčúga čigísičē-hna^{n'}i. Kī Caa^{n'} amajá ctī aḡáhii. Aḡáḡčii, cañ'ge
 the all remember you. And Dakotas to them too we arrived. We came home. horse
 wa'íi hā Caa^{n'} amá. Ca^{n'} wiḡa^{n'}be ka^{n'}bčéde téqi hā. Ḷí tē i^{n'}čei^{n'}da^{n'}be
 gave to us. Dakotas the. Yet I see you I wish, but difficult House the to look after for me

- čingé tē é áwake, téqi há. Ca^{n'} áhigíqti níkaci^{n'}ga amá a^{n'}čida^{n'}be taité
 there is the that I mean it, difficult . Yet a great many people the we see you shall
 none (sub.)
- ebčéga^{n'} há. Níkaci^{n'}ga wi^{n'} cénuji^{n'}ga čičíqa ča^{n'}ká wi^{n'} a^{n'}čá'i ka^{n'}bča.
 I think Person one young man your the ones one you give I wish.
 who me
- 3 Uma^{n'}ha^{n'}-má i^{n'}ta^{n'} waji^{n'}-qidaáawáčē; níkaci^{n'}ga-báji ga^{n'}čai tē, áda^{n'} waji^{n'}-
 The Omahas now I am out of patience with them; Indians they not they desire, therefore I am out
- qidaáawáčē. Níkaci^{n'}ga amá níkagáhi jua^{n'}wa^{n'}gígčai, é úda^{n'} há. Wáqe
 of patience with them. People the ones chief we go with them, our own, that good . Acting the
 who
- gáxe éde a^{n'}ča^{n'}t'áčai é weát'abčé há. Ki níkaci^{n'}ga ukéčín níkagáhi a^{n'}ča
 white but they hate me that I hate them . And Indian ordinary chief to throw
 man away
- 6 ga^{n'}čai há; áda^{n'} céču maja^{n'} čan^{n'}di ɣa^{n'}be ka^{n'}bčá-qti há. Čáčín-na^{n'}páji
 they wish ; therefore yonder land in the I see it I wish very Čáčín-na^{n'}páji
 are
- amá é wáqe gáxe júwagče ga^{n'}čai há; níkaci^{n'}ga ukéčín tē a^{n'}ča ga^{n'}čai há.
 the he acting the white he with them wishes ; Indian ordinary the to throw wishes
 (sub.) man it away
- Waqi^{n'}ha gčíčačai ɣi, ie píáji sabáji cuhí a^{n'}ča^{n'}ɣuhaí há.
 Letter you sent 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'}tcu-naji^{n'} is the famous Ponka chief, Standing Grizzly Bear.

485, 7. maja^{n'} ča^{n'} abčín čandi i^{n'}čewacka^{n'}qti. Ma^{n'}tcu-naji^{n'} and his son, Wačahuta^{n'}, aided Maqpiya-qaga, when they staid with the Omahas. They lent him their cattle to work his land.

485, 8. iqimi aka, Maqpiya-qaga's wife.

486, 3. níkaci^{n'}ga-báji ga^{n'}čai; literally, "Not Indians they wish (to be)."

TRANSLATION.

My sister's husband, as your son is dead, my heart is always sad. As you and your child made great efforts in helping me with my farm while you were here, and till you went to that land, I was grieved when I heard of his death. This one, my wife, is always crying. Indeed, I have been walking with a heavy heart ever since I heard it. I have nothing left me but the horses which carry the wagon. As I did not like to give up the land which I have, because I had expended so much labor on it, I sowed the whole of it in wheat. I have all the kinds of small vegetables; I have potatoes, and a great deal of corn. We Indians who walk here are generally lonesome every day. All the Omahas remember you. We have been to visit the Dakotas. When we came home, they gave us horses. Now, I wish to see you, but it is difficult. I mean that I have no one to see to my house in my absence. Still, I think that very many of us shall see you. I desire you to give me one of your young men. Now am I disgusted with the Omahas, because they do not wish to be Indians. If we men go with our chiefs, it is good. The Omahas act the white man, but at the same time

they hate me. That is what I hate. And they desire to throw away the Indian chiefs; therefore I have a strong desire to see you in yonder land. Those with *ḡaḡiⁿ-naⁿpajī* wish to live as white men, and to throw away the Indian life. If you send back a letter, we fear that bad words will reach you suddenly.

JOSEPH LA FLÈCHE TO HIS BROTHER FRANK.

September, 1878.

Caⁿ 'ie dḡubaqtcī uwībḡa tá mīnke hă. Pahan'ga ɔnaí tē'di, wabágḡeze
 Now words very few I tell you will I who Before you went when, letter
 ɕaⁿ 'ḡḡiaⁿ 'ḡakiḡḡe-ɔnaⁿ hă. Kī mé ḡé wabágḡeze wiⁿécte ḡḡiaⁿ 'ḡakiḡa-báji hă.
 the you used to send back to me And spring this letter even one you have not sent back to
 (ob.) me
 Caⁿ 'wabágḡeze ɕábḡiⁿ-qti-égaⁿ cuḡéaḡe hă. Kī aⁿ 'ḡakiwajīⁿ cte ebḡégaⁿ hă, 3
 Yet letter three about I have sent And you were angry with I thought
 to you me
 wabágḡeze wiⁿécte ḡḡiaⁿ 'ḡakiḡáji. Caⁿ 'ḡikáge wiⁿ 'wabágḡeze wiⁿ 'tíḡakiḡḡe
 letter even one you did not send back Yet your friend one letter one you caused
 to me some one to send it to him
 xī, iⁿ wiⁿ 'ḡa hă; ádaⁿ wiⁿ 'cuḡéwikíḡe hă. Kī e'aⁿ aⁿ nájiⁿ tē weácpahaⁿ
 when, he told me ; therefore one I cause him to send And how we stood you knew us
 it to you
 hnaí tē, caⁿ 'caⁿ aⁿ ɕiⁿ 'i hă. Caⁿ 'nié ɕiḡiⁿ 'ḡḡeḡti í-uji tē winá'aⁿ tē, iⁿ 'ḡḡeḡti- 6
 you when, always we are Yet pain you had none house- the I heard of when, I was de-
 went at all hold you
 maⁿ 'hă. Majaⁿ 'ḡaⁿ 'iepahaⁿ hnaí hă. Majaⁿ 'cé'ḡa ɕaⁿ, úxuhḡeḡti ɔné-
 lighted Land the you knew it you went Land yonder the very fearful you go
 (ob.) by you (ob.), about it
 égaⁿ hă; ádaⁿ xúhewikíḡe-hnaⁿ-maⁿ 'i hă Micéḡa ihaⁿ wakéga hēga-báji
 somewhat ; there- I have always been apprehensive on Michel his sick not a little
 fore your (pl.) account mother
 ɕaⁿ 'ja, caⁿ 'tē taté iḡápahaⁿ-máji hă, caⁿ 'niⁿ 'ḡa tē daⁿ 'cté iḡápahaⁿ-máji hă. 9
 though, yet die shall I do not know yet live will perhaps I do not know
 Nugé ḡé macté hēgaji hă; caⁿ 'macté wiⁿécte iḡápahaⁿ-máji hă. Aⁿ 'ska,
 Summer this warm not a little ; in fact, warm even one I do not know By the by,
 Frank wa'ú mīn'ḡḡā éde t'éē hă, núgeä'di. Caⁿ 'majaⁿ 'ḡaⁿ 'di aⁿ 'ḡaⁿ-
 Frank woman he married her but she is dead , last summer. Still land in the we live
 niⁿ 'ḡai te cetaⁿ 'aⁿ 'ḡaⁿ 'bahaⁿ-báji hă. Wágazu aⁿ 'ḡiⁿ-báji hă. Caⁿ 'majaⁿ 12
 by it will so far we do not know Straight we are not Still land
 kē cé'ḡa uágacaⁿ kaⁿ 'bḡégaⁿ. Iḡádiḡai aká iⁿ 'ḡiⁿ 'ḡinahiⁿ 'i xī, uágacaⁿ etégaⁿ hă.
 the yonder I travel I hope. Agent the he is willing for if, I travel apt
 (sub.) me, his own
 Iḡádiḡai aká úwagiḡi'age-hnaⁿ 'i Umaⁿ 'haⁿ-má. Caⁿ 'ḡáḡiⁿ 'ḡi ɕaⁿ wégaⁿ ze
 Agent the is generally unwilling for them the Omahas. And Pawnees village the measure
 ána ɕagḡiⁿ 'tē iⁿ wiⁿ 'ḡagă hă. Kī cī majaⁿ 'ḡagḡiⁿ 'i ɕaⁿ 'ḡé cetaⁿ wégaⁿ ze 15
 how you sit the. tell to me And again land you sit the this so far measure
 many
 ána ɕagḡiⁿ 'i xī, iⁿ wiⁿ 'ḡa-gă hă. Kī cī 'ie áji wiⁿ 'égipe tá mīnke hă.
 how you sit if, tell to me And again word differ- one I say to will I who
 many ent him
 Caⁿ 'ie ḡéḡu maⁿ 'ɔniⁿ tē'di, 'ie tē égaⁿ uwībḡa-hnaⁿ-maⁿ. Níkaciⁿ ga ukéḡiⁿ
 Yet word here you walked when, words the like I usually tell you. Indian ordinary

- tě gia'ŋa-gă, ehá-máji hă; cī, Wáqe gáxa-gă, ehá-máji hă; cī, Níkaci'ga
 the throw away yours, I did not say ; again, Act the white man, I did not say ; again, Indian
- ukéŋi' ma'ŋiñ'-gă, ehá-máji hă. Kī cī, Wakan'da ŋiñké uŋúnajiñ'-gă hă.
 ordinary walk thou, I did not say . And again, Deity the (ob.) depend on him
- 3 Wakan'da ŋiñké síŋa-gă hă. Kī Wakan'da ŋiñké ɕasíŋaŋáji ŋi, maja'ŋ'
 Deity the (ob.) remember him And Deity the (ob.) you do not re- member if, land
- ŋéŋu-ŋnáqtci qtaŋaŋé ŋi, ɕiŋaji taté—ɕiŋaji taté indúaŋáŋaha. Wakan'da
 here only you love it if, you sad shall you sad shall in the future. Deity
- aká ita'ŋi'ŋáŋá gŋi'ŋi hă. Ė'di aŋgáhi taŋ'gata'. Ė'di aŋgáhii ŋi, a'ŋaŋ'-
 the (sub.) in front sits There we reach we who will. There we reach when, we know
- 6 ŋidaha' taŋ'gata', ehé. Wakan'da aká maja'ŋ' ŋéŋu a'ŋa'ŋi'ŋi ŋi, wada'ŋ'be
 for ourselves we who will, I said. Deity the (sub.) land here we walk when, seeing us
- gŋi'ŋi hă. Kī Wakan'da aká a'ŋa'ŋi'ŋi-ŋia'ŋi hă. Cī íe tě cína
 sits . And Deity. the one who we have not remembered them at all . Again words the enough
- đáxu hă. Kī đáŋi' wédaha' amá ána t'ái i'ŋ'baŋu íŋa-gă. Cī indáda'
 I write . And Pawnees I know them the ones how have write to me send it. Again what who many died
- 9 i'ŋécpaxu ɕka'ŋna i'ŋ'baŋú-gă. Can'ge ctí ána wáŋni' éi'te i'ŋ'baŋú-gă.
 you write to me you wish write to me. Horse too how you have it may be write to me. many them

TRANSLATION.

I will tell you a very few words. Before you went to the Indian Territory, you used to send me letters. But you have not sent me even one letter this spring. Yet I have sent you about three. And I thought that you were offended with me, because you had not sent me a single letter. But one of your friends, to whom you have sent a letter, has told me; so I cause him to send one to you. You knew what our condition was when you departed. We have continued so. I was delighted to hear from you, and to learn that you had no sickness in your household. You knew the land when you departed. You went somewhat as if you were very fearful about yonder land; therefore I have always been apprehensive on your account. Michel's mother is very sick. I do not know whether she will live or die. It was very warm this summer. Indeed, I do not know even one summer in the past, which was as warm. By the by, Frank took a wife last summer, but she is dead. We do not know yet whether we shall improve in the land. We are unsettled. Still, I hope to go traveling to yonder land where you are. If my agent be willing for me to go, I shall be apt to travel. But he is generally unwilling for the Omahas to travel. Still, tell me how many miles you are from the Pawnee village, and how many miles, too, you are from this land. I will speak on another subject. It is the subject about which I told you from time to time, when you lived here. I did not say, "Abandon your Indian life." I did not say, "Live as a white man." Nor did I say, "Live as an Indian." But I say again: Depend upon God. Remember Him. For if, instead of remembering God, you love this world alone, you shall be sad—you shall surely be sad in the future. God is ahead of us. We will go to Him. When we arrive there, we shall know for ourselves. When we walk here on this earth, God sits looking at us. And we have altogether forgotten God. Now I have written enough on this subject. When you write, send me word how many have died of the Pawnees whom I know. And write whatever you wish to write to me. Write to me how many horses you have.

GAHÍGE TO QIČÁ-SKĀ AND LENÚGA-NÁJĪ.

Céamá níkaci^{n'}ga-ma íí ma^{n'}hni^{n'} tē, é úda^{n'} wáhni^{n'} ebčéga^{n'}. Céamá
 Those the people you you walk when, that good you have them I think. These

úda^{n'} wábčī^{n'} ka^{n'}bčéde téqi há. Ca^{n'} edáda^{n'} wépi báji-báji a^{n'}ma^{n'}čī^{n'} tē,
 good I have them I wish, but difficult Still what bad for us not we walk when,

ca^{n'} aṅgú-qtcī aṅgáxigčáči^{n'}. Edáda^{n'} čé maja^{n'} ča^{n'} a^{n'}číta^{n'} tē, áta aṅgú- 3
 still we ourselves have ourselves. What this land the we work it when, beyond we ac-

keta^{n'}i. Čé'ia wacka^{n'}i-gă. Wiia^{n'}bai-máji i^{n'}teqi; ca^{n'} wisíčai éga^{n'}, égipe.
 quire. Yonder make an effort. I do not see you (pl.) hard for yet I remember as, I have
 me; you said it.

Ca^{n'} maja^{n'} učágčī^{n'} ča^{n'} wačáte e'a^{n'} učáji gě e'a^{n'} čúta^{n'} aná'a^{n'} ka^{n'}bča.
 Still land you sit in the food how you have the how straight I hear I wish.
 planted (pl. ob.)

Pañ'ka-má e'a^{n'} níkaci^{n'}ga wakéga amá awána'a^{n'} ka^{n'}bča há. Čéču amá 6
 The Ponkas how people sick the ones I hear from I wish the ones
 who them who

wakéga héga-báji. Ca^{n'} čīimi aká e'a^{n'} ma^{n'}hni^{n'} tē bčúga činá'a^{n'} ga^{n'}čai,
 sick not a little. Now your the how you walk the all to hear of wishes,
 father's sister (sub.) you

áda^{n'} waqī^{n'}ha cučéaččé. Ié čé, Ma^{n'}tcú-wačihi, Wána^{n'}páji íučá-gă. Iíimi
 there- letter I send to you. Word this, Ma^{n'}tcu-wačihi, Wana^{n'}paji tell him the His father's
 fore news. sister

aká gáxai. Čéču anáji^{n'} tē i^{n'}uda^{n'}-qti-ma^{n'}. Ca^{n'} wisíčai tē, i^{n'}ča-máji- 9
 the has made it. Here I stand the it is very good for me. Yet I remember when, I am always
 (sub.) you

hna^{n'}-ma^{n'}. Caa^{n'} amá níaci^{n'}ga waa^{n'}be pí éde Síndé-gčéčka ú'a^{n'}čín'ge
 sad. Dakotas the ones people I see them I was but Spotted Tail without cause
 who there

na^{n'}bé a^{n'}wa^{n'}čai. Níaci^{n'}ga-má cī ca^{n'}ge wa'í-báji, wí-hna^{n'} gčéba a^{n'}čí há;
 hand he held me. The people too horse he did not give me alone ten he gave
 them, me;

wíe awáxike. Čé wahába jút'a^{n'}i tē'di, wéba^{n'}i, Ihañk'ta^{n'}wi^{n'} amá, uma^{n'}čínka 12
 me I mean myself. This ear of corn mature when, they have Yanktons the season
 called us, (sub.)

íča^{n'}ba^{n'} tē'ia. Ca^{n'} ukít'ě qa^{n'}haha júwačágčai e'a^{n'} čanáji^{n'} xī, čúta^{n'} aná'a^{n'}
 a second at the. Now nations neighboring you with them how you stand if, straight I hear it
 time (ones)

ka^{n'}bča.
 I wish.

NOTES.

Jenúga-naji^{n'}, Standing Buffalo-bull, is one of the Ponka head-chiefs. He is commonly called by his Pawnee name, Acáwage, Spotted Horse.

489, S. Ma^{n'}tcu-wačihi, Grizzly-bear-who-Scares-the-game-from-a-thicket, another name of Qiča-skā, White Eagle.

489, S. iíimi. Iíimi may mean, "his or her father's sister," or "his or her mother's brother's wife."

TRANSLATION.

I think that you treat those Indians, the Ponkas, well, as you go on. I wish to treat these Indians, the Omahas, well; but it is difficult. Though we continue without any serious troubles, we chiefs keep to ourselves. When we cultivate anything in this land, we always gain more than we planted. Try it yonder. As I cannot see you, it is hard for me; yet I have said it because I remember you. I wish to know all about the kinds of food which you have planted in the land in which you dwell. I desire to hear how those Ponkas are, who were sick. Those who are here have much sickness. Your aunt wishes to know all about your condition, therefore I send you a letter. Maⁿtcu-waŋihi, tell this news to Wanaⁿpaji. 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.

CAÑGE-SKĀ TO QIČĀ-SKĀ.

- Caⁿ' e'aⁿ' maⁿhniⁿ' é awána'aⁿ kaⁿ'bča. Caⁿ' gaⁿ' wakéga-báji caⁿ'
 Now how you walk that I hear of them I wish. Still so they are not sick yet
- e'aⁿ' údaⁿ maⁿhniⁿ' é awána'aⁿ kaⁿ'bča. Caⁿ'-hnaⁿ gaⁿ' majaⁿ' čaⁿ' wačáaⁿhna
 how good you walk that I hear of them I wish. Still, in partic- so land the you abandoned it
 ular (?) (ob.)
- 3 hnaí tē caⁿ' aⁿčisičē-hnaⁿ'i, aⁿ'ba ičaugče. Majaⁿ' cíi tē, e'aⁿ' majaⁿ'
 you the yet we always remember day throughout. Land you as, how land
 went reached
- údaⁿqti maⁿhniⁿ' xī, winá'aⁿ kaⁿ'bča. E'aⁿ' te aⁿčañ'xidahaⁿ-báji. Wáqe
 very good you walk if, I hear from I wish. How will we do not know about ourselves. White
 you man
- amá íe cetaⁿ wiⁿécte wegáxa-báji. Ádaⁿ éč há: aⁿčidaⁿbe éteaⁿ'i tē
 the words so far even one they have not done Therefore that : we see you may, at the
 (sub.) for us. is it least
- 6 aⁿčaⁿ'bahaⁿ-báji. Caⁿ' júga wíqtci wípaⁿ'be kaⁿ'bčai, kī waqiⁿ'ha čaⁿ' cuhí
 we do not know. Still body I, verily I see you I wish (pl. ob.), and letter the reaches
 you
- tē, uqčē'qtci qáča gíčačē kaⁿ'bčégaⁿ. Íuča aná'aⁿ kaⁿ'bča. Kī čisan'ga
 when, very soon back you cause to I hope. News I hear I wish. And your younger
 again be coming brother
- t'é há, Heqága-jin'ga aí tē; níkaciⁿga wahéhaji'qti éde t'é há. Kī níkaciⁿga
 dead, Heqaga-jinga i. e.; person very stout-hearted but dead. And people
- 9 amá níkagáhi amá gíča-baji'qtiaⁿ'i há. Caⁿ' wa'ú amá cīnujiⁿ'ga amá
 the chief the are very sad Indeed woman the too young man the
 (sub.) (sub.) (sub.) (sub.)
- cī gíča-bájii há. Caⁿ'-hnaⁿ gaⁿ' dádaⁿ waqtčá aṅgújii gē údaⁿ'i há. Caⁿ'
 too are sorrowful (Expletive) what vegetables we planted the are good. And
 (pl. ob.)
- wamúske cī aⁿt'aⁿ'i, cī wataⁿ'zi cī údaⁿqti jút'aⁿ-aⁿčai.
 wheat too we have again corn too very good we have made it
 plenty, mature.

NOTE.

490, 1. e'aⁿ maⁿhniⁿ e awana'aⁿ kaⁿbça. This use of "awana'aⁿ" is unusual. The regular form is "wina'aⁿ," I hear from you, as in the text, three lines below.

TRANSLATION.

I wish to hear how you are. I wish to hear whether you and your people are in good health and are prospering. Since you left the land, we ever think of you throughout the day. I desire to hear from you whether you are doing very well in the land to which you went. We do not know about our own affairs, how they will be. For up to this time the white people have not done for us even one of the things which they promised. Therefore that is it; that is why we do not know when we may, at least, see you, without hope of anything else. Still, I for my part wish to see you, and I hope that, when the letter reaches you, you will send one back very soon. I desire to hear the news. Your younger brother, Heqaga-jĩnga, is dead. He was a very stout-hearted man, but he is dead. The men and chiefs are very sad. Even the women and the young men are sorrowful. What vegetables we planted are good. We have plenty of wheat, and we have done very well in raising corn.

WANÁCEKIÇÁBI TO WAJIN'A-GAHÍGA.

Cĩ waqin'ha çaⁿ gçiaⁿ'çakíçě tě, waçitaⁿ kě áhigi. Aⁿwañ'keg éde,
 Again letter the you made it come when, work the much. I was sick, but
 (ob.) back to me
 iⁿ'teaⁿ wágazúqti bçiⁿ' hă. Kĩ waçitaⁿ kě agçictaⁿ xĩ, cĩn'gajĩn'ga çagi-
 at present very straight I am . And work the I finish mine when, child you
 (ob.)
 ctaⁿbe taté. Wawáqpani hă. Cañ'ge cti waçĩn'gai hă. Cañgáçe taité. 3
 see your shall. We are poor Horse too we have none We go to you shall (pl.).
 Usní tẽ'di, cañgáçe tañ'gataⁿ. Wa'ú çĩnké uqpáçěáça-máji kaⁿ'bça, çijañ'ge;
 Cold when, we go to you we who will. Woman the (ob.) I lose her I not I wish, your daughter;
 ádaⁿ çagíçtaⁿbe taté. Wiñⁿ'be tẽ'di, iⁿc'ága, nãn'de iⁿ'udaⁿ kaⁿ'bça.
 therefore you see your shall. I see you when, O old man, heart good to me I wish.
 Máçadi cañ'ge uwíbça cetaⁿ aňgáçiⁿ hă; ctaⁿ'be etégaⁿ. Waqin'ha cuhí 6
 Last winter horse I told you so far we have it ; you see it apt. Letter reaches
 about you
 tẽ'di, e'aⁿ maⁿhniⁿ' tẽ uqçě'qci íçaçě kaⁿ'bça, waqin'ha. Winá'aⁿ kaⁿ'bça.
 when, how you walk the very soon you send here I wish, letter. I hear from you I wish.
 Cĩn'gajĩn'ga çábçiⁿ çijañ'ge ejaⁿ çañká wagína'aⁿ gaⁿ'çai.
 Child three your daughter her the ones to hear about she wishes.
 who them, hers,

NOTES.

See the letter of Maⁿten-naⁿba to Agitcita, August 22, 1878.

491, 5. iⁿc'aga, contracted from iⁿc'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^{n'}ČI^{n'} TO LANĐÉ-NAŇ^{n'}ÚGE (MACDONALD).

- Ca^{n'} a^{n'}bačé, a^{n'}ba-wačúbe čicta^{n'} tē, wisíčē hā. Kī edáda^{n'} íuča čīngé
Now to-day, sacred day finished when, I remem- And what news there is
ber you none
- ctē, ca^{n'} wabágčeze wídaxe. Ca^{n'} maja^{n'} kē ícpaha^{n'} hné xī a^{n'}číta^{n'} tē,
even, yet letter I make for you. Now land the you knew it you when we work when,
went it
- 3 dāda^{n'} a^{n'}čān'gaxai tē a^{n'}síč a^{n'}gačī^{n'}. Edāda^{n'} a^{n'}gúji kē úda^{n'}qti hā. Ca^{n'}
what we have made from the we are remembering as What we planted the very good . In fact,
it (ob.) we move. (ob.)
- waqtá dāda^{n'} a^{n'}gúji gē bčúga t'a^{n'} hā. Éskana maja^{n'} dāda^{n'} čagčī^{n'} éi^{n'}te
vegetable what we planted the all abound . Oh that land what you sit it may be
- ca^{n'} úda^{n'}qti čagčī^{n'} i^{n'}te ebčéga^{n'}. Ca^{n'} waqtá dāda^{n'} učágiji ctē t'a^{n'}qti
the very good you may sit I think. In fact, vegetable what you planted even having a
(ob.) yours great abun-
dance
- 6 čagčī^{n'} i^{n'} ka^{n'}bčéga^{n'}. Ca^{n'} wabágčeze ča^{n'} hníze xī, uqčē'qtcī gčia^{n'}čakíčē
you sit I hope. Now, letter the you when, very soon you send back to
(ob.) take it me
- ka^{n'}bčéga^{n'} hā. Ca^{n'} maja^{n'} ča^{n'} e'a^{n'} ma^{n'}hni^{n'} tē i^{n'}wi^{n'}čahna ka^{n'}bča. Xáci
I hope Now, land the how you walk the you tell me I wish. Long
(ob.) ago
- wabágčeze gčia^{n'}čakíčē-hna^{n'} éde, čiháqi tē ceta^{n'} wabágčeze gčia^{n'}čakíča-
letter you used to send back to me, but they re- when so far letter you have not sent back
moved
- 9 báji ca^{n'}ca^{n'}. Lí-ují čičíja tē, éskana, úda^{n'}qti ma^{n'}čī^{n'} ka^{n'}bčéga^{n'}. Či^{n'}ga-
to me always. Household your the, oh that, very good walks I hope. Chil-
dren the ones who very good, oh that, walking I hope: this very day I am thinking
much about them.
- Éskana ca^{n'} Pa^{n'}ka-ma, ca^{n'} bčúgaqti áwásičē. Pa^{n'}ka-ma ikágeawáčē-ctī-
Oh that still the Ponkas, in fact all I remember The Ponkas I have many of them for
them.
- 12 ma^{n'}, kī cī éawáčē ctī, kī isan'gaawáčē-ctī-ma^{n'}. Ca^{n'} čin'gajin'ga wiwíja
my and again I have them too, and I have some, too, for my younger Now, child my own
friends. for relations brothers.
- čínké e'a^{n'} ma^{n'}čī^{n'} éskana ca^{n'} úda^{n'}qti ma^{n'}čī^{n'} ka^{n'}bčéga^{n'}. Wagían'-ma^{n'}ze
the one how he walks oh that at any rate very good he walks I hope. Wagían'-ma^{n'}ze
who
- é áwake Ca^{n'} a^{n'}ba-wačúbe áma tē'di níkcān'ga wi^{n'} t'é hā, cénujin'ga.
him I mean. Now, sacred day the other on the person one died . a young man.

- Heqága-jĩn'ga ijáje ačĩn'. Ca'n' ɥi-ujĩ wiwĩɥa tẽ údaⁿqti agčĩn'; wakéga-báji,
Heqaga-jinga his name he had. Now, household my own the very good I sit; they are not sick,
- ca'n' údaⁿqti agčĩn'. Ca'n' Pañ'ka-ma níkaciⁿga-má údaⁿ ínahiⁿi ctẽ íčai tẽ
in fact, very good I sit. Still the Ponkas the people good truly even they as
went
- téqi ínahiⁿi ă, ebčégaⁿ agčĩn'. Kĩ níkaciⁿga d'úba čéčañká, juaⁿwañgčẽ 3
hard truly ! I think I sit. And people some these, we with them
- añgáčiⁿ čañká, píbaži tcábai. Cañ'ge-ma cénawačai. Ca'n' e'aⁿ aⁿwañ'gaxe
we have the ones bad are very. The horses they have destroyed Yet how we treat them
them who, them.
- taité téqi; 'aⁿčĩngé wábaskíčai. Wawáqpani héga-báji. Ca'n' sídadi cañ'ge
shall diffi- in vain we are angry. We are poor not a little. In fact yesterday horses
cult;
- wačítaⁿqti dúbá wáčiⁿ ačai Húñañga amá Ca'n' éskana wabágčẽze čaⁿ 6
working well four having went Winnebagoes the (sub.). Now oh that letter the (ob.)
- uqčẽⁿqtcĩ tiaⁿčakíčẽ kaⁿbčégaⁿ. Ca'n' níkaciⁿga wágazuqti éde awáci égaⁿ,
very soon you send me I hope. Now person very straight but I have em- as,
ployed him
- wabágčẽze iñgáxẽ. Méadi ca'n' déži ekúbe tẽ'di, Caaⁿ amáɥa pí. Ihañk'-
letter he has made Last spring in fact grass deep when, Dakotas to them I was Yank-
for me. there
- taⁿwiⁿ amádi pí Cañ'ge gčéba-déčaⁿba wa'íi. Čiñ'gajiñ'ga nújiñga čĩnké, 9
tons among I was Horse tens seven they gave Child boy the one
the there us, who,
- éskana majaⁿ čéčuádi abčĩn' ɥĩ, iⁿúdaⁿqti-maⁿ téiⁿte. Ca'n' wačítaⁿ iⁿwiñ'kaⁿ
oh that, land in this I had him if, very good for me it would be. Indeed working he helped me
- ɥĩ, iⁿúdaⁿqti-maⁿ téiⁿte. Cupĩ tečañ'di abčĩn' dí ctẽ ebčégaⁿ. Majaⁿ čaⁿ
if, very good for me it would be. I reached when, in the I had I was even I think. Land the
you past him coming home (ob.)
- čagčĩⁿ čaⁿ ɥaⁿ'be ɥĩ, gíčajiⁿwáčẽ há. Ca'n' majaⁿ gáčaⁿ čagčĩⁿ tẽ'di, wiɥaⁿ'be- 12
you sat the I saw it when, it tended to make Indeed land that you sat when, I used to
(ob.) one sad
- hnaⁿ-maⁿ čaⁿ'cti, ebčégaⁿ (ɥĩ), iⁿča-máji. Ca'n' uqčẽ wiɥaⁿ'be etégaⁿ-máji
see you formerly, I think (when), I am sad. Now soon I see you I am not apt
- ebčégaⁿ, ádaⁿ iⁿča-máji. Ca'n' ujañ'ge učáhai gẽ ɥaⁿ'be ɥĩ, iⁿča-máji.
I think, there- I am sad. Indeed road you passed the I saw when, I was sad.
fore along (pl. ob.) (them)
- Gataⁿ tẽ'di ca'n' majaⁿ čaⁿ čagísiča-báji tẽ. Caaⁿ amá májaⁿ čagčĩⁿi 15
At last indeed land the you have forgotten yours. Dakotas the ones land who you sat
(ob.)
- kẽ bčúgaqti ugčĩⁿ amá waɥaⁿ'be; kĩ éde bčúgaqti ákiágčai, iⁿtáxaɥa.
the all they who sat in it I saw them; and but all have gone up the river.
again,

NOTES.

492, 11. Eskana caⁿ Pañka-ma, caⁿ bčugaqti awasičẽ. The collector agrees with Frank La Flèche in regarding "Eskana," "caⁿ," and "caⁿ," as superfluous.

493, 6. wačĩⁿ ačai. Read, "wáčiⁿ áiáčai, they have gone away with them."—Frank La Flèche.

493, 10. eskana majaⁿ čéčuadi abčĩⁿ ɥĩ. Omit "eskana."—Frank La Flèche.

493, 11. abčĩⁿ dí ctẽ ebčégaⁿ. Read, "abčĩⁿ dí etéde, ebčégaⁿ, I think that I should have brought him back."—Frank La Flèche.

TRANSLATION.

I think of you to-day, when Sunday is over (*i. e.*, on Monday). There is no news, yet I make a letter to you. We are thinking of what we have made from the land which we work, and which you knew when you departed. What we planted is very good. All the vegetables which we planted are abundant. I hope that you may do well in the land in which you dwell, whatever kind of land it may be. I hope that you may have a great abundance of the vegetables which you plant. I hope that when you receive this letter, you will send one back to me very soon. I desire you to tell me how you are getting along in the land. A long time ago you used to send me letters; but since your removal, you have not sent me any. I hope that your family is doing very well. I hope that the children are doing very well. I am thinking much about them this very day. I think of all the Ponkas. I have many of them for friends, some I have for relations, and some, too, for younger brothers. And I hope that my child, Wagiaⁿ-maⁿze, is doing very well. A person died here the other week. The young man was named, Heqaga-jīŋga. My household is doing very well; no one is sick. I sit thinking, "The Ponka people were truly good, and their departure was hard!" Some of these people with whom we dwell are very bad. They do not leave us any horses. It is difficult for us to do anything to them; in vain are we angry. We are very poor. The Winnebagos took four of our best working-horses yesterday. I hope that you will send me a letter soon. I have employed a very honest man, so he makes a letter for me. Last spring when the grass was tall I was among the Dakotas. I reached the Yanktons. They gave us seventy horses. If I had a child, a boy, in this land it would be very good for me. If he helped me in working it would be very good for me. I think that I should have brought one back when I went to see you. When I saw the land in which you used to dwell, it was such as causes sorrow. I was sad, thinking how I used to see you when you dwelt in that land. I thought that I would not be apt to see you soon, therefore I was sad. When I saw the paths which you used to go along, I was sad. At last you have forgotten your land. I saw all the Dakotas who were in the land where you used to dwell. But they have gone back to the up-river country.

MACTI^{n'}-AⁿŠÁ TO NA'A^{n'}BI.

September 30, 1878.

Údaⁿqti maⁿbčei^{n'}. Ca^{n'} edádaⁿ wačáte kě aŋgújii bčúga údaⁿ.
 Very good I walk. Now what food the we planted all good:
 (col. ob.) them

wamúske ctī údaⁿ, ákiastá dúbá abčei^{n'}. Kī i^{n'}tcaⁿ wajút'aⁿ tēdi wawákegai.
 wheat too good, stack four I have. And now when corn is at the we are sick.
 maturing

3 Kī Wacúce t'é, Heqága-jīŋga t'é. Kī maja^{n'} kě e'a^{n'} údaⁿ maⁿhni^{n'} xī,
 And Wacuce dead, Heqaga-jīŋga dead. And land the how good you walk if,
 aná'aⁿ ka^{n'}bčá. Ca^{n'} e'a^{n'} údaⁿ kě údaⁿ maⁿhni^{n'} xī'ctě aná'aⁿ ka^{n'}bčá.
 I hear it I wish. In fact how good the (ob.) good you walk even if I hear it I wish.

Aⁿwa^{n'}čitaⁿi, údaⁿqti naji^{n'}i hă. Kī wišičě tē, éceta^{n'} waqi^{n'}ha gáčaⁿ đáxe.
 We work, very good it stands . . . And I remem- when, from then letter that I make.
 ber you till now

TRANSLATION.

I am prospering. All the food that we planted is good; the wheat, too, is good. I have four stacks of it. And now, at harvest, we are sick. Wacuce and Heqaga-jĩnga are dead. I wish to hear if you are doing well in the land. And I desire to hear in what respects you are prospering. We work, and it stands well. And as I have remembered you until now, I make that letter.

MAÑGČÍQTA TO JAHE-ÁGČI^N.

September 30, 1878.

Wamúske sí gčébahíwiⁿ čábčín abčínⁿ umaⁿ čínka čéⁿ qtcí. Caⁿ wabčítaⁿ
 Wheat seed hundred three I have season this very. Now I work
 tě iⁿ udaⁿ qti anájiⁿ. Caⁿ nié aⁿ čínⁿ gěqti anájiⁿ. Caⁿ wabčítaⁿ tě iⁿ udaⁿ qti
 the very good for I stand. Now, pain I have none at all I stand. Now, I work the very good for
 me
 anájiⁿ, égaⁿ wahnítaⁿ xī, údaⁿ té hă. Caⁿ wisíčě tě, é cučéačě hă, 3
 I stand, so you work if, good will Now I remember as, that I send to you
 ber you
 wabágčeze čaⁿ. Kī eⁿ aⁿ čí cti maⁿ hniⁿ tě iⁿ wiⁿ č íča-gă, wabágčeze
 letter the (ob.). And how you too you walk the to tell me send here, letter
 hníze ékitaⁿ íča-gă.
 you take at the send here.
 it same time

TRANSLATION.

I have three hundred bushels of wheat this very season. I have been very prosperous with my work. I am without any bad health at all. As I am so successful in working, it will be good if you work. As I remember you, I send you the letter. Send and tell me how you are. Send at the very time that you receive this letter.

ICTÁČABI TO ACÁWAGE.

October 14, 1878.

Jiⁿ čéha, aⁿ bačé nănⁿ de maⁿ tádi wiⁿ aⁿ be kaⁿ bčáqti hă. Taⁿ wañčaⁿ 6
 Elder brother, to-day heart on the inside I see you I wish very Tribe
 čičíha čanⁿ di ɣaⁿ be kaⁿ bča. Maⁿ tčú-wáčihi éčaⁿ ba, gaⁿ číⁿ aⁿ cka mégaⁿ,
 your at the I see it I wish. Maⁿ tčú-wáčihi he too, and your sister's son likewise,
 taⁿ wañčaⁿ čičíhai čaⁿ ɣaⁿ be kaⁿ bča, umaⁿ čínka čé. Níkaciⁿ ga amá iⁿ t'ai
 tribe your the I see it I wish, season this. People the have died
 (pl.) (sub.) to me
 hă: Wacúce t'é, Cúɣa-maⁿ číⁿ t'é, Heqaga-jĩnga t'é, JAhe-ɣádě t'é. Caⁿ 9
 Wacuce dead, Cúɣa-maⁿ číⁿ dead, Heqaga-jĩnga dead, JAhe-ɣádě dead. Now
 níkaciⁿ ga amá ečégaⁿ i caⁿ ja, caⁿ wí ebčégaⁿ cubčé tá miñke. Caⁿ cuhí
 people the think though, yet I I think I go to you will I who. Now it reaches
 (sub.) you

tě'di uqčě'qtei iⁿwiⁿ'cpaxu, jiⁿčěha. Gíčačě kaⁿ'bča. Wačútada ři čan'di
 when very soon (see note), elder You cause I wish. Oto village by the
 to be coming back

íhe pí tá minke. Caⁿ' majaⁿ' čagč'iⁿ' čaⁿ' čútaⁿ'qti iⁿ'baxu gíča-gă, jiⁿčěha.
 passing I will I who. Now land you sit the very straight writing send it back, elder
 that arrive way there (ob.) to me brother.

3 Čikúčaqti gíča-gă.
 Do it very quickly send it back.

NOTES.

495, 7. Maⁿtcu-wačihí ečaⁿba. Three persons are addressed: Acawage, Maⁿtcu-wačihí, and Acawage's (?) sister's son.

495, 9-10. Caⁿ níkaciⁿga ama ečégaⁿi čaⁿ'ja, etc. Ictačabi also gave another reading:

Caⁿ' níkaciⁿga amá ečégaⁿ-báji awána'aⁿ-máji caⁿ' wi ebčégaⁿ hă.
 Now people the they do not I have not heard yet I I think it
 (sub.) think it about them

"Now, I have not heard that the people do not think of visiting you, yet I, for my part, think of doing so."

496, 1. iⁿwiⁿ'cpaxu, a case of *hapax legomenon*. The regular form is, iⁿčěcpaxu, "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, Maⁿtcu-wačihí, and your sister's son, I wish to see your tribe this season. Among my people the following have died: Wacuce, Čuřa-maⁿč'iⁿ, Heqaga-jiňga, and Čahe-řadě. Though the people think of visiting you, I, for my part, without regard to them, am thinking of going to you. When the letter reaches you, elder brother, write to me very quickly. I desire you to send a letter back. I will pass by the Oto village in going to you. Send me in writing, O elder brother, a very accurate account of the land in which you dwell. Send it back very hastily.

GAHÍGE TO ACÁWAGE.

October 14, 1878.

Caⁿ' edádaⁿ řuča čingé há. Gaⁿ' níkaciⁿga t'ai tě uwíbča gaⁿ' cučéačě
 Now what news there is none And people die the I tell you so I send to you

teíⁿke. Číadi Wacúce t'é; Čuřa-maⁿč'iⁿ t'é; Čahe-řadě cti t'é; Heqaga-jiňga,
 will. Your father Wacuce dead; Čuřa-maⁿč'iⁿ dead; Čahe-řadě too dead; Heqaga-jiňga,
 6 Čač'iⁿ-gahíge ijiň'ge, Čadá taⁿ'waňgčaⁿ ubánaⁿ, t'é hă. Čiň'gajiň'ga t'é-hnaⁿi,
 Čač'iⁿ-gahíge his son, Čadá gens, dead Children die usually,

wa'ú cti t'é-hnaⁿi, čěču cti áhigi-báji, djúbai. Aⁿčina'aⁿi nán'de wéudaⁿ'i
 woman too die usually, here even not many, they are few. We heard from you hearts good for us,

éde, aⁿčídaⁿbe tai eátaⁿ aⁿč'iⁿ' taité téqi hă. Caⁿ' edádaⁿ wáqe amá wa'í
 but we see you will how we shall difficult In fact what white the give us
 people (sub.)

etégaⁿ-báji, áda^{n'} wawáqpani héga-báji. Cě'ja íuça t'a^{n'}. Níkaçiⁿga ukéçiⁿ
 they are not apt, therefore we are poor not a little. Yonder news abounds. Indians
 where you are
 áhigi ikágewaçaçě áhigi úckaⁿ ejaí awána'aⁿ ka^{n'}bça. Waçáte çiçin'gai
 many you have them for many deeds their I hear about I desire. Food you have none
 your friends them
 téqi hégaⁿji. Wacka^{n'} ega^{n'}i-gă. Húpaŋga amá cañ'ge-ma cénawaçaí. 3
 hard not a little. Do exert yourselves. Winnebagos the the horses have made an end
 (sub.) of them.

TRANSLATION.

There is nothing to tell as news. I send to tell you that the people have died. Your father, Wacuce, is dead; Cuşa-maⁿçiⁿ is dead; Jahe-jaðě, too, is dead; Heqaga-jĩnga, son of Jaçiⁿ-gahige, of the Jaða gens, is dead. Children and women, too, are dying. Here they are not many; they are few. It was good for our hearts to hear from you; but it is difficult for us to get our affairs in a condition which will permit our going to visit you. The white people are not apt to give us anything; therefore we are very poor. There is plenty of news yonder where you are. I wish to hear of the ways of the many Indians who are your friends. It is very hard for you to be without food. Do make an effort. The Winnebagos have deprived us of all our horses.

MAQPIYA-QÁGA TO MAⁿTCÚ-NÁJIⁿ.

October 14, 1878.

Waqi^{n'}ha gčí tě, áakipáqtei-ma^{n'} bčíze. Wiáhaⁿ t'é ga^{n'}, čaná'aⁿ
 Letter has when, I met it just then I took it. My brother- died as, you hear it
 come back in-law
 tebčégaⁿ. Cúşa-ma^{n'}çiⁿ éě há. Níkaciⁿga wawákega héga-báji há, nán'de
 will, that I think. Cuşa-ma^{n'}çiⁿ is he People we are sick not a little heart
 i^{n'}udaⁿqti-máji há. Cénuji^{n'}ga áhigi t'ai i^{n'}taⁿ; cénuji^{n'}ga údaⁿqti juáwagče 6
 not very good for me Young man many have now; young man very good I with them
 died
 áhigi t'ai há. Kí úckaⁿ čaná'aⁿ cka^{n'}hna tě é čéama, níkağáhi amá,
 many have died And deed you hear you wished the that these (sub.), chiefs the,
 údaⁿqti ma^{n'}çiⁿi há. Kí úsaŋga cubčéde, cubčá-máji. Iⁿdádi, Céki, učéhna
 very good walk And no prospect I was going to I am not going to My father, Ceci, you tell him
 of anything you, but, you.
 else
 te há, wiáhaⁿ t'é tě. Nuciáha-gí-hnaⁿ cti, na'añ'kičá-gă. Činégi t'é amá, 9
 will, my brother- died the fact. Nuciaha-gi-hnaⁿ too, cause him to hear it. Your dead they
 in-law mother's brother say,
 á-gă. Awaxigčítaⁿ gě i^{n'}udaⁿqti-ma^{n'}, júga wíqtei. Čéama, níkağáhi amá,
 say it. I work for myself the is very good for me, body I myself. These chiefs the
 (pl. ob.) (the sub.), (sub.),
 čisíčě-hnaⁿi. Waqi^{n'}ha gčí tě di, uáwagibčéde nán'de gíudaⁿi níkağáhi
 remember you. Letter came back when, I told them, when heart good for them chiefs
 amá. Činá'aⁿi, Pañ'ka-máčě, čida^{n'}bai tě ékigaⁿ há. Níkaciⁿga amá satăⁿ 12
 the They heard ye Ponkas, they saw you the like it People the five
 (sub.) from you, (sub.)
 ja^{n'} xí t'é-hnaⁿi; wakéga tě piáji. Wiáhaⁿ t'é tě ceta^{n'} dčéčaⁿba ja^{n'} xí,
 sleep when die, usually; sickness the bad. My brother- died the so far seven sleep when,
 in-law
 cučéačě. Wa'ú agčă^{n'} čin ké a^{n'}čina t'áciⁿ.
 I send to you. Woman I married the one who came near dying.

NOTES.

497, 4-5. čana'aⁿ tebčégaⁿ, in full, čaná'aⁿ te ebčégaⁿ, "I think that you will hear it."

497, 8. Ki usaŋga cubčede, cubča-maji. Maqpiya-qaga gave another reading: Ki cubčé úsaŋgáqti-ma' éde cubča-máji, "And I was very sure, indeed, of going to you, but I am not going." The disappointment was very great, as every probability was favorable to the trip.

TRANSLATION.

When the letter came back, I met it just then and took it. As my brother-in-law, Cuŋa-ma'čičiⁿ, 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-hnaⁿ, 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 MAⁿTCÚ-NÁJIⁿ.

October 15, 1878.

Maqpiya-qága wamúske bčúga gínačič'ge; waqpáni hégajī. Qáde
Maqpiya-qaga wheat all burnt to nothing poor not a little. Hay
for him;

jaⁿ-ma'čičiⁿ-ujī gčéba čī gínačič'ge. Či nān'de iⁿ'taⁿ iⁿ'udaⁿqti maⁿbčičiⁿ-máji
wood-walking put-in ten too burnt to nothing Again heart now very good for I do not walk
for him. me

3 tē, čaná'aⁿ tai ebčégaⁿ waqīⁿ'ha cučé. Ē naⁿjú gčéba-naⁿ'ba waⁿ'daⁿ
the, you hear it will I think letter goes to you. That threshed twenty together

wénačič'gai. Či nújiŋga, isaŋ'gaačéde, é waŋ'gičē wénačič'gai. Wamúske
it was burnt to Again boy, I have him for a he all it was burnt to noth- Wheat
nothing for us. younger brother, and ing for us.

waŋ'gičē wiⁿáqčiaⁿ itéčē; aⁿwaⁿ'čitaⁿ aŋgáiačai xī wénačič'gai. Haⁿ' xī
all once was piled; we worked we had gone when it was burnt to Night when
nothing for us.

6 ahíi tē 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-skā's letters to Waqa-najiⁿ, etc.

498, 2. jaⁿ-ma'čičiⁿ-ujī was contracted to jaⁿ-múji.

498, 3. čanaaⁿ tai ebčégaⁿ waqīⁿ'ha cučé: equivalent to "čaná'aⁿ tai égaⁿ waqīⁿ'ha cučé."

498, 3. E naⁿju, etc., is not plain, according to Frank La Flèche. It should read:

Naⁿjú ^{Threshed} ^{finished} ^{twenty} ^{together} ^{were destroyed for} ^{us by fire.} ^{gáéba-naⁿba waⁿdaⁿ wénaⁿgáigai.}

498, 4. Cí nujiⁿga isaⁿgaaⁿéde, etc. Frank La Flèche gives the following reading:

Cénujiⁿga isaⁿgaaⁿé-de ^{Young man} ^{I had him for a} ^{and} ^{too} ^{his was destroyed} ^{younger brother} ^{by fire.} ^{ctí gínaⁿgáigai.}

498, 5. wiⁿaqtciaⁿ iteⁿé. Read, "wiⁿáha iteⁿé," it was put in one place.—Frank La Flèche.

TRANSLATION.

All of Maqpiya-qaga's wheat has been destroyed by fire. He is very poor. Besides that, ten wagon-loads of his hay were destroyed by the fire. And now I send you a letter, because I think that you will hear that I am not walking with a very good heart. We had in all twenty bushels of wheat burnt by the fire. And the boy whom I have for a younger brother had all of his wheat burnt. All the wheat had been put in one place. It was burnt when we had gone away to work. The fire reached it at night.

WÁTA-NÁJIⁿ TO CÁGE-SKĀ.

October 19, 1878.

Aⁿ'baⁿé, kagé, wigíⁿaⁿbe kaⁿ'bⁿai édegaⁿ, aⁿwaⁿ'qpani héga-máji. Ídaxe
 To-day, younger brother, I see you, my own I wish, but I am poor I am very. I make by means of
 eté gě ^{may the} ^{there are} ^(pl.) ^{none.} ^{eté} ^{gě} ^{fiⁿgě.} Bⁿúgaqti ^{All} ^{your brother-} ^{in-law} ^{his was destroyed} ^{by fire.} ^{Caⁿ} ^{aⁿ'baⁿé} ^{fiⁿsaⁿ'ga} ^{mégaⁿ,}
 wigíⁿaⁿbe kaⁿ'bⁿéde, Ídaxe eté gě ^{I see you, my} ^{I wish, but} ^{I make by} ^{may the} ^{all} ^{destroyed for me} ^{as,} ^{you hear it} ^{will} ^{I think} ³
 waqíⁿ'ha ^{letter} ^{fé} ^{cúⁿéaⁿé.} Gaⁿ' ^{And} ^{fiⁿsaⁿ'ge} ^{mégaⁿ,} ^{fiⁿjiⁿ'é} ^{mégaⁿ,} ^{waⁿ'giⁿé}
 winá'aⁿi kaⁿ'bⁿa. ^{I hear from} ^{I wish.} ^{Letter} ^{send back to me,} ^{how} ^{you are} ^{the,} ^{i. e.} ^{af.}

NOTES.

Cage-skā, White Hoof, son of Ji-giⁿadě.

499, 1-2. Ídaxe eté gě, should be "Ídaxe étě gě," according to Frank La Flèche.

TRANSLATION.

To-day, younger brother, I wish to see you; but I am very poor. There is nothing with which I can do anything. Your brother-in-law lost all his property by a prairie fire. Now I wish to see you and your younger brother to-day; but as all the things with which I could do anything have been destroyed by fire, I send you this letter that you may hear it. I wish to hear from you all, including your sisters and your elder brothers. Send a letter back to me, saying how you are.

WATA-NÁJIN TO JIŇGÁ-NÚDAN.

October 19, 1878.

- Wáback ijin'ge, JiŇgá-núdan, čiji'če mégaⁿ, waqin'ha ia'čakičě
 Wabacki his son, JiŇga-nudaⁿ, your elder brother likewise, letter you send to me
- kaⁿ'bča. Aⁿ'bačé wiqaⁿ'be kaⁿ'bča, waqin'ha cučéwikíčě. Caⁿ' majaⁿ' čé
 I wish. To-day I see you I wish, letter I cause (one) to send to you. Yet land this
- 3 čaaⁿ'hna hnaí čan'di údaⁿqti anájin éde, aⁿ'bačé wéju-báji, caⁿ' wamúske
 you left it you went in the very good I stand, but to-day we are unfortunate, in fact wheat
- aⁿ'bačé iⁿ'načingé-de wačáte ačídaxe áhigi náčinge há. Nújinga wiⁿ'
 to-day it was destroyed by fire for me, and food I made for myself much was destroyed by fire Boy one
- ičámaxe cučéačě, Činudaⁿ-sk ijin'ge. Caⁿ' gaⁿ', Činudaⁿ-sk ijin'ge, caⁿ'
 I inquire of I send to you, Činudaⁿ-ská his son. Yet so, Činudaⁿ-ská his son, yet
- 6 gaⁿ' wágazúqti aná'aⁿ kaⁿ'bča. E'aⁿ' éinte iⁿ'wiⁿ'čahna gíčačě te.
 so very straight I hear it I wish. How (he) may be you tell me you send will. back to me
- Cetaⁿ' aⁿ'bačé níkaciⁿga-má taⁿ'waŋčáⁿ-ma iⁿ'udaⁿ-máji égaⁿ édegaⁿ,
 So far to-day the people the gentes good for me I not somewhat, but
- aⁿ'bačé uhaí. Čéna 'iáčě. Uqčě'qtei waqin'ha gíčačai kaⁿ'bča, JiŇgá-
 to-day they have their way. Enough I have spoken of. Very soon letter ye send back I wish, JiŇga-
 to me
- 9 núdan, čiji'če mégaⁿ. Majaⁿ' e'aⁿ' čagčín' čaⁿ' čútaⁿ aná'aⁿ kaⁿ'bča. Majaⁿ'
 nudaⁿ, your elder brother likewise. Land how you sit the straight I hear I wish. Land
 (ob.)
- čě'ja cí tě, wackaⁿ' wačigčitaⁿ'i-gá. Ědíhi xī údaⁿ čanájin taí. Čěču
 at you as, making efforts work for yourselves. In that event good you stand will. Here
 yonder have arrived
- wačáaⁿ'hna hnaí tě, aⁿ'waŋ'xigčitaⁿ aⁿ'nájin'i, égaⁿ údaⁿqti anájin éde, aⁿ'bačé
 you left us you when, we worked for our- selves we stood, so very good I stood, but to-day
 went
- 12 wamúske iⁿ'načín'ge há.
 wheat has been destroyed .
 for me by fire

TRANSLATION.

O JiŇga-nudaⁿ, 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 Činudaⁿ-ská (White Dog). I wish to hear just how he is. Please send back and tell me how he is. Until to-day I did not like the gentes of the people, but to-day they have their way. I have spoken about enough. O JiŇga-nudaⁿ, I wish you and your elder brother to send back a letter very soon. I desire to hear just how you dwell in the land. Make some efforts and work for yourselves in yonder land which you have reached. In that event you will prosper. When you left us and went away we were working for ourselves, and so I did very well. But to-day my wheat was destroyed by fire.

MAQPIYA-QÁGA TO CÉKI.

October 19, 1878.

Iⁿc'ága, wamúske abçiⁿ bčúgaqti iⁿnaçin'gegaⁿ, çaná'aⁿ taí ebčégaⁿ
 O old man, wheat I had all destroyed for me by you hear it will I think
 fire, as,

caⁿ waqiⁿha cučé. Jaⁿ-maⁿçiⁿ ké sídjuáqtei iⁿwiⁿcte; éna ucté agčábçiⁿ.
 yet letter goes to you. Wagon the alone remains to me; that remain- I have mine.
 alone ing

Caⁿ éawačé édí-ma awána'aⁿ kaⁿbča há: Nudjaⁿhaŋga, Hidíga cti, Jadé-gi 3
 Now I have them those who I hear from I wish : Nudjaⁿhaŋga, Hidíga too, Jade-gi
 for kindred are there them

cti, aná'aⁿ kaⁿbča, niⁿta méiⁿte. Gahíge-gega cti, Wajin'ga-da, Agáha-
 too, I hear I wish, alive if they are. Gahige-gega too, Wajin'ga-da, Agaha-
 maⁿçiⁿ iⁿc'áge, Ickadabi jin'ga, Maⁿtcu-ská. cti há, wa'újinga ihaⁿawáčé
 maⁿçiⁿ old man, Ickadabi young, Maⁿtcu-ská too, old woman I had them for
 mothers

cti naⁿba édí-ma awána'aⁿ kaⁿbča há. Caⁿ ucté íwidahaⁿi-máji. ǰaçiⁿ 6
 too two those who I hear from I wish . Now the rest I know you not. ǰaçiⁿ
 are there them

naⁿpáji aká áwaⁱ čínké igáqčaⁿ čínké éačé, iúcpa wiwílaqti, aⁿčaⁿbahaⁿ-
 naⁿpáji the the one for whom his wife the (ob.) I have her grandchild my very own, she does not know
 (sub.) he danced the as a rela-
 pipe dance tion,

jiⁿqti éde, iⁿtcaⁿ ičápahaⁿ cučé. Caⁿ ataⁿ íwidahaⁿ-máji-máce, ána čat'ai
 me at all, but now I know her it goes to you. Now how far I have known you not ye who, how you have
 many died

édaⁿ ebčégaⁿ, aná'aⁿ kaⁿbča há. Caⁿ nán'de čaⁿ daⁿqti iⁿpi-máji. Īⁿtaⁿ 9
 I I think, I hear I wish . And heart the beyond I am sad. Now
 measure

nújinga juáwagče údaⁿqti éde, hégaji t'ai, ádaⁿ nán'de iⁿpi-máji-hnaⁿ
 boy I with them very good, but not a few died, therefore heart sad to me regularly

caⁿcaⁿ. Īⁿtaⁿ wamúske iⁿnaçin'gegaⁿ, iⁿtaⁿ daⁿqti iⁿpi-máji. Wa'újinga
 always. Now wheat has been destroyed for me by fire, as, now beyond I am sad. Old woman
 measure

ihaⁿačé čínké wakége-de gigčazu-báji. Čiúcpa cti waŋ'gičéqti wakégai. 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

Ičadi ké pahaŋga té'di t'é há. Wa'újinga čaŋká gaⁿ úwagičá-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: Nudjaⁿhaŋga, Hidíga, and Jade-gi. I wish to hear if they are alive. I also wish to hear about Gahige-gega, Wajin'ga-da, the venerable Agaha-maⁿçiⁿ, the younger Ickadabi, Maⁿtcu-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 ǰaçiⁿ-naⁿpáji danced the calumet dance is my relation. She is my own grandchild, though she does not know me at all; but now I know her, and so the letter goes to you. Now I wish to hear how many of you have died among those I did not know.

My heart is far more sad than tongue can tell. I was with very good young men, but now many have died; therefore my heart is always sorrowful. Now is my heart sad beyond measure, because my wheat has been burnt. The old woman whom I call my mother is sick, and she has not yet regained her strength. All your grandchildren are sick. Their father died formerly. Tell this to the old women.

CAN'GE-SKĀ TO MAⁿTCŪ-WAČIHI.

October 21, 1878.

- Caⁿ waqiⁿ ha gǝíɕaǝ ɕaⁿ bǝíze. Kǝ waǝíkega uǝáɕigɕa tǝ aŋgú cǝí
 Now letter you sent back the I took it. And you are sick you told of the we too
 (ob.) yourself
- eáwagaⁿ i. Gaⁿ níkaciⁿ ga cénujiⁿ ga wahéhajiⁿ qti bahíqti aⁿ t'ái há. Wacúce
 we are so. And person young man very stout-hearted picked, or we have Wacuce
 gathered died
- 3 t'é, Cúɕa-maⁿ ɕiⁿ cǝí, ǰahé-ǰádǝ cǝí, Heqága-jinⁿ ga, He-snáta, ǰéde-gáhi
 dead, Cúɕa-maⁿ ɕiⁿ too, ǰahé-ǰádǝ too, Heqaga-jinga, He-snata, ǰede-gahi
- ijaⁿ ge (ɕaⁿ ze haⁿ ga igáqɕaⁿ), Mácaⁿ-skā ijinⁿ ge, Cyú-jinga ijinⁿ ge cǝí,
 his daughter (ɕaⁿ ze haⁿ ga his wife), Macaⁿ-skā his son, Cyu-jinga his son too,
- Wauqtawáǝ igáqɕaⁿ t'é, Gahige-wadáǝinge igáqɕaⁿ, Íckadábi iǝúpa,
 Wauqtawaǝ his wife dead, Gahige-wadaǝinge his wife, Ickadabi his grandchild,
- 6 cinⁿ gajinⁿ ga-ma jinⁿ gáqtcǝi-ma áhigi t'ái. Kǝ cetaⁿ hnaⁿ edádaⁿ íuɕa e'aⁿ
 the children the very small ones many died. And so far what news how
- maⁿ hniⁿ ɕǝí, winá'aⁿ kaⁿ bǝai há. Kǝ áji uwíbɕa cuǝéaǝ taté cinⁿ ge, Umaⁿ -
 you walk if. I hear from you I wish. And dif. I tell you I send to you shall. there is as to the
 ferent none
- haⁿ qti. Kǝ Paⁿ ka ɕaⁿ ká, níkagáhi ɕaⁿ ká, t'é ɕaⁿ ká, iǝáje wahnáde etéde.
 Omahas And. Ponka the ones chief the ones dead the ones his name you should have called
 themselves. who, who, who, them.
- 9 U'ágɕa aⁿ ɕiⁿ há. Wawáqpani. Iǝígaⁿ ɕai maⁿ zeská' cǝí wa'í-báji. Caⁿ
 Suffering we are We are poor. The grandfather silver even has not given us. Yet
- waǝítaⁿ ké'ɕa caⁿ qtaŋgáxai éde, caⁿ hnaⁿ wajú-báji, áhigiä'ji égaⁿ, áhigiqti
 work at the we have done our best, but still we are below the much not as, very much
 standard,
- aŋgáxa-báji-hnaⁿ i. Waǝítaⁿ tǝ enáqtcǝi wíuwagipí etái, wéudaⁿ éte eáwa-
 we have not done usually. Work the that alone pleasant to us may good for us may
 (be), (be), we
- 12 gaⁿ i, aⁿ waⁿ ɕigǝítaⁿ tǝ é áwake. Taⁿ waŋɕaⁿ aŋgúta-ma íe wáspa-báji,
 are so, we work for ourselves the that I mean. Gentes our own (pl.) words do not behave,
- enáqtcǝi téqi jinⁿ ga; níkagáhi íe wána'aⁿ-báji. Iǝígaⁿ ɕai eáwawaⁿ i gaⁿ
 that alone difficult a little; chief words they do not listen to us. Grandfather he caused it for us so
- taⁿ waŋɕaⁿ amá íe wána'aⁿ-báji. Íⁿ taⁿ iéska aká waaⁿ ɕai, ɕigǝízai
 gentes the words do not listen to us, Now interpreter the abandoned them, he took him-
 (sub.) (sub.) self back
- 15 gacǝbe. Taⁿ waŋɕaⁿ má íe wámaka-báji. Gaⁿ adi iéska cé'ɕa Paⁿ kaɕa
 out of. The gentes words he was out of pa- Already interpreter yonder at the Ponka
 tience with them. (land)
- gáxai ɕiⁿ iⁿ tcaⁿ iǝádiɕai aká gáxe, aŋgú aŋgáxa-báji. Níkagáhi aŋgataⁿ
 was made he now agent the made him, we we did not make him. Chief we who stand
 who (sub.)

aⁿna'aⁿ-báji-cteaⁿi, cetaⁿ iⁿádiⁿai aká uáwagiⁿai-báji. Uáwagiⁿai tēdihi
 we have heard nothing about it, so far agent the (sub.) has not told us. He tells us it arrives at
 xī, e'aⁿ tatéiⁿte aⁿcaⁿ/bahaⁿ-báji: wécaⁿ eté xī'jī, wécaⁿ-báji xī, aⁿwaⁿ/watē
 when, how it may be we do not know: we agree ought if, we do not agree if, which one of the
 (two)
 tatéiⁿte. Cī wiⁿ gíca-gá, cé hníze xī.
 it may be. Again one send back, this you take it when.

3

NOTES.

This letter was dictated partly by Sanssouci, the ex-interpreter, and partly by Cañge-ska. The interpreter appointed by the agent was Charles P. Morgan, who had been Ponka interpreter before the removal of the latter tribe in 1877.

503, 1. aⁿna'aⁿ-báji-cteaⁿi. The ending "cteaⁿi" shows that what was done, or left undone, was against the wishes of the speaker and his friends; but "aⁿna'aⁿ-báji-qtiⁿi," we have heard *nothing at all*, would convey a different idea.

503, 2. tatéiⁿte, *i. e.*, taté éiⁿte, 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 Cuⁿxa-maⁿciⁿ, and Jahe-ⁿadē, and Heqaga-jīnga, He-snata, Jēde-gahi's daughter (the wife of Yaⁿze-haūga), White-feather's son, Cyu-jīnga's son, Wauqtawaⁿce's wife, Gahige-wadaⁿciūge's wife, and the grandchild of Ickadabi (*i. e.*, of Louis Sanssouci); and in addition to these, many very small children have died. And up to this time have I been wishing to hear the news from you, how you were. There is nothing else for me to tell you about the Omahas. You should have mentioned the names of the deceased Ponka chiefs. We are poor and suffering. The President does not give us even money annuities. And as to work, we have done our best, but we are still below the mark, as it was not much. We have not done very much. Work alone should be pleasant for us, as it is apt to benefit us. I refer to working for ourselves. Our gentes do not behave when they speak; they do not listen to the words of us chiefs. That is the only thing which is a little difficult for us to bear. The President having caused it for us, the gentes do not listen to our words. The interpreter has just abandoned them, by resigning and taking himself out of their company. He got out of patience with the gentes on account of their words. And the agent has just appointed as interpreter the man who was made Ponka interpreter yonder at the old reservation in Dakota. We did not appoint him; in fact, we chiefs have heard nothing about it officially. The agent has not yet told us. We do not know how it will be when he tells us. It will probably be one thing or the other in that case; we may consent or we may not consent. Send back a letter when you receive this.

WAJIN'A-GAHÍGA TO MAⁿTCÚ-LAŇGA.

October 19, 1878.

- Nikagáhi úju hnañkáce, Acáwage, Maⁿtcú-wáñihi éçaⁿba, cénujiñga
 Chief principal ye who are, Acawage, Maⁿtcu-wañihi he too, young man
 čičiŋa waŋaⁿ'ba-máji, aⁿwaⁿ'qpani ħă. Wigíŋaⁿbe kaⁿ'bča. Čé usní čé
 your own I have not seen them, I am poor I see you, my own, I wish. This cold this
- 3 tēdihi xī, cupí taté ebčégaⁿ ħă. Ėskana uqčé'qtcí waqíⁿ'ha gčiaⁿ'čakíčē
 it arrives when, I reach shall I think Oh that very soon letter you cause (one) to
 at you send it back to me
- kaⁿbčégaⁿ, nisíha, wisañ'ga, wiúcpa mégaⁿ, níkagáhi úju hnañkáce.
 I hope, my child, my younger brother, my grandchild likewise, chief principal ye who are.
- Aⁿwaⁿ'qpani égaⁿ, awágíŋaⁿ'be kaⁿ'bča, taⁿ'wañgčaⁿ. Cénujiñ'ga gčúbaqti
 I am poor as, I see them, my own, I wish, nation. Young man all
- 6 aⁿčáⁿ'waⁿhe gaⁿ'čai ħă. Juáwagče cupí taté, ebčégaⁿ. Caⁿ' níkagáhi
 to follow me desire I with them I reach you shall, I think. In fact chief
- bčúga aⁿčáⁿ'waⁿhe gaⁿ'čai, ebčégaⁿ, nisíha, wisañ'ga, wiúcpa mégaⁿ,
 all to follow me desire, I think, my child, my younger brother, my grandchild likewise,
- níkagáhi úju hnañkáce. Cénujiñ'ga wiwíŋa juágčēqti iⁿ't'e égaⁿ, năn'de
 chief principal ye who are. Young man my own I really was dead to as, heart
 with him me
- 9 iⁿ'pi-máji égaⁿ, waqíⁿ'ha cučéwikíčē. Níkaciⁿ'ga bčúgaqti gípi-báji, waqpáni;
 is bad for me as, letter I cause (one) to send it to you. People all are sad, poor;
- iⁿ'taⁿ čigísičai ħă. Nisíha, wiŋaⁿ'be kaⁿ'bča ħă. Wanágče cañ'ge aⁿčá'i-ma
 at they remem- My child, I see you I wish Domestic horse those which
 present ber you animal you gave me
- cénawačégaⁿ, aⁿwaⁿ'qpani, nisíha. Aⁿwaⁿ'qpani égaⁿ, čáčuha ičát'e. Ukít'ē
 they have been de- I am poor, my child. I am poor as, nearly I have died Nation
 stroyed, as, from it.
- 12 čé Caaⁿ' amá atti ħă. Cañ'ge wábčín éde wañ'giče awá'i. Kí ē'di pí
 this Dakotas the came Horse I had them but all I gave them. And there I ar-
 (sub.) here rived
- xī, wiⁿ'ecte aⁿ'i-báji ħă, nisíha. Umaⁿ'haⁿ amá, nisíha, čidaⁿ'be gaⁿ'čai,
 when, even one they did not give me my child. Omahas the my child, to see you wish,
 (sub.),
- kí égaⁿ wiŋaⁿ'be kaⁿ'bča. Cupí taté ebčégaⁿ, nisíha, usní čé. E'aⁿ' xī,
 and so I see you I wish. I reach shall I think, my child, cold this. How if,
 you
- 15 nisíha, čútaⁿ'qti gčiaⁿ'čakíčē te ebčégaⁿ. Uqčé'qtcí éskana aná'aⁿ te
 my child, very straight you cause (one) to will I think. Very soon oh that I hear it win
 send it back to me
- ebčégaⁿ. Cénujiñ'ga čičiŋa, níkagáhi čičiŋa edábe, íe čičiŋa uqčé'qti
 that I think. Young man your own, chief your own also, words your own very soon
- winá'aⁿi kaⁿ'bča.
 I hear from I wish.
 you

NOTE.

This Waji^{na}-gahiga is the head of a part of the Omaha Waji^{nga}-zatajī, while the other one is the head of the Ponka Wasabe-it'ajī gens. The Omaha bearing this name is an old man, and his letter is a good specimen of the oratorical style, especially the first part, in which Acawage is addressed as "my child," Ma^{ntcu}-waḥihi, as "my younger brother," and Ma^{ntcu}-ḡaṅga, as "my grandchild."

TRANSLATION.

O ye head-chiefs, Acawage and Ma^{ntcu}-waḥihi, as I do not see your young men, I am poor. I wish to see you, who are my own kindred. I think that I shall reach you by the time that the cold weather arrives. I hope that you will send back a letter very soon, O my child, O my younger brother, O my grandchild, ye who are head-chiefs. As I am poor, I desire to see the tribe who are my kindred. I think that all the young men wish to follow me. I think that I shall bring them to you. Indeed, I think that all the chiefs wish to follow me, O my child, O my younger brother, O my grandchild, ye who are head-chiefs. I send you a letter because I am sad at heart on account of the death of my young man who dwelt with me. All the people are sad; they are poor. Now they think of you. My child, I wish to see you. As all of the stock, the horses that you gave me, are gone, I am poor, my child. As I am poor, I have almost died from that cause. These Dakotas came here. I gave them all the horses which I had. But, my child, when I was there they did not give me even one horse. These Omahas, my child, wish to see you, and so do I wish to see you. I think that I shall reach you, my child, during this cold weather. My child, I hope that you will send back to me and tell me just how it is with you. I hope that I may hear it very soon. I wish to hear very soon the words of your young men, and also those of your chiefs.

JÁBE-SKĀ TO GAHÍGE-JIŊ'GA, WÁQA-NÁJĪ, AND ACÁWAGE.

Gahíge-jīŋ'ga t'éskaⁿⁱ eḑégaⁿ Jábe-skā íwa^{xe} tíḑai. Wáqa-nájiⁿ, Acá-
Gahíge-jīŋ'ga dead, he thinking Jábe-skā to question begins. Wáqa-nájiⁿ, Acá-
 might be that
wage, cé-ḑabḑiⁿ, wi^{na}'wa ctécte t'éskaⁿⁱ eḑégaⁿ wégḑa^{xe} tí há. Giná'aⁿ
wage, those three and which one soever dead, he thinking to ask about has To hear about
 no more, might be that them, his kindred come his own
gaⁿ'ḑai Jábe-skā. Uḑḑé'ḑtci kíḑḑ tá-bi waqiⁿ'ha, giná'aⁿ gaⁿ'ḑai; uḑḑé 3
wishes Jábe-skā. Very soon he says that some letter, to hear about he wishes; soon
 one will cause it to reach home his own
waqiⁿ'ha ḑaⁿ kí te.—Acáwage, waqiⁿ'ha cuḑéaḑḑé ḑíze ádaⁿ daⁿ'be júwagḑa-gă.
letter the will reach O Acawage, letter I send to you take it and seeing it be with them.
 home.—
Gahíge-jīŋ'ga, Wáqa-nájiⁿ, Wahé'aⁿ, céna, daⁿ'bai-gă. Waqiⁿ'ha hnízai ḡi,
Gahíge-jīŋ'ga, Wáqa-nájiⁿ, Wahé'aⁿ, enough, look ye at it. Letter you take it when,
wiⁿ' éskaⁿ ḑat'a-báji ḡi, uḑḑé'ḑtci waqiⁿ'ha ḑaⁿ kíḑaḑḑé tai. Wahé'aⁿ, Waḑi- 6
one it might you have not if, very soon letter the you will cause to Wahé'aⁿ, Waḑi-
 be died (ob.) reach home.

daze cé-naⁿba, aⁿwaⁿ'wa ctécte t'eskaⁿi giná'aⁿ gaⁿ'çai. Wíuwaçághná
 daze those two, and which one soever dead, he to hear of he wishes. You tell us about our own
 no more,

kíçaçé tá-bi. Çi niⁿ'qa xí, wáçutaⁿ giná'aⁿ gaⁿ'çai.
 you will cause it to reach home, he said. Again alive if, straight to hear of he wishes.
 his own

NOTES.

This letter was written before October 25, 1878.

505, 1. t'eskaⁿi, i. e., t'e eskaⁿi, "Dead, they might be."

505, 3. uqçéqtcí kíçé tá-bi. Frank La Flèche does not understand how "kíçé tá-bi" can be used here, and it is a puzzle to the collector, who suggests the substitution of "tiçaçé te, you will please send it here," or "gçíçaçé té, you will please send one back."

506, 1-2. wíuwaçághná kíçaçé tá-bi. Frank La Flèche and the collector have agreed in substituting for this, "wíuwaçághná xí, íçaçé táí, when you tell us of our own, you will send one here."

TRANSLATION.

Jabe-skā begins to inquire, as he thinks that Gahige-jīnga may be dead. As he thinks that Waqa-najiⁿ, Acawage, or Gahige-jīnga may be dead, he has come to inquire about the deceased one. Jabe-skā 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-jīnga, Waqa-najiⁿ, and Wahe'aⁿ, look ye at it. When you receive the letter, if one of you has not died, please cause the letter to reach home very soon (*sic*). He wishes to hear if either of his relations, Wahe'aⁿ or Waçidaze, has died. You will tell us by sending a letter here. And if they be alive, Jabe-skā wishes to hear correctly about them.

JÍDE-TAⁿ TO ACÁWAGE.

October 25, 1878.

3 Wijiⁿ'çe iⁿ't'e, nān'de iⁿ'pi-máji-hnaⁿ caⁿ'caⁿ. Íçuhábi t'é çaná'aⁿ te,
 My elder died to heart bad for me regularly always. Íçuhabi dead you hear it will,
 brother me,

Acáwage. Wa'ú wiwíça ké cǐ t'é ké xāngě'qtcí-hnaⁿ hí. Umaⁿ'çínka çé
 O Acawage. Woman my own the again dead when very near to usually ar- Season this
 (recl. one) lying rived.

wíçaⁿ'be kaⁿbçéde bçí'a há; wijiⁿ'çe t'é, wa'ú wiwíça t'é ta tǎ'di hí.
 I see you I wished, but I have ; my elder dead, woman my own die will at it has ar-
 failed brother rived.

6 Umaⁿ'çínka áji xí, wíçaⁿ'be kaⁿbça xí, wíçaⁿ'be taté ebçégaⁿ. Céki,
 Season another if, I see you I wish if, I see you shall I think. O Ceki,

çíçāng'e t'é há, aⁿ'baçé, Gakíe-maⁿ'çí iğáqçaⁿ.
 your elder dead , to-day, Gakíe-maⁿ'çí his wife.
 sister

NOTE.

506, 5. t'e ta tēdi hi. T'e xāngēqtci-hnaⁿ hi, which Jide-taⁿ gave as an equivalent, is hardly applicable here, as it refers to several occasions of sickness unto death.

TRANSLATION.

My elder brother is dead, and my heart is constantly sad. O Acawage, you will hear that Ikuhabi is dead. My wife has nearly reached death on several occasions. I wish to see you this year, but I have failed, as my brother died, and my wife is approaching death. If I wish to see you another year, I think that I shall see you. O Ceki, your younger sister, Gakie-maⁿφi's wife, died to-day.

LE-ŪXAⁿHA TO MAⁿTCŪ-SI-TAⁿGA.

Caⁿ', nisiha, wisíφē-hnaⁿ-maⁿ'. Caⁿ' éskana e'aⁿ' maⁿhniⁿ' xī, winá'aⁿ-
Now, my child, I am always thinking of you. Now oh that how you walk if, I have not
maji'-qti-maⁿ'; caⁿ' e'aⁿ' maⁿhniⁿ' xī, iⁿwiⁿ'φahna gíφaφē kaⁿbφēgaⁿ. Wiⁿaⁿ'-
heard from you at all; yet how you walk if, you tell me you send back I hope. I see you
ba-máji aⁿwaⁿ'qpani héga-máji. Kī éskana wiⁿaⁿ'be kaⁿbφēgaⁿ éde, bφi'a- 3
I not I am poor I am very. And oh that I see you I hoped, but I have
hnaⁿ-maⁿ'. Kī φikáge-ma, éskana waⁿgíφe úwaφagihná kaⁿbφēgaⁿ. Kī
failed each time. And those who are oh that all you tell them I hope. And
aⁿwaⁿ'kega-máji, 'aⁿ'φiⁿgē'qti maⁿbφiⁿ'; égaⁿqti maⁿhniⁿ' kaⁿbφēgaⁿ. Wa-
I am not sick, nothing at all is the matter I walk; just so you walk I hope. Let-
báxu wiⁿ' cuφéwikíφē. Caⁿ' uqφé'qtci gíφaφē kaⁿbφēgaⁿ. Wáqe amá 6
ter one I cause him to send it to you. And very soon you send one back I hope. White the
majaⁿ' φiⁿké 'iáwaφaí xī, naⁿbé t'aⁿ' majaⁿ' waφítaⁿ wagáji agφaí. Majaⁿ'
land the spoke about when, hand pos- sessing land to work it commanded us homeward. Land
φan'di xáci aⁿ'φiⁿ taí, ebφēgaⁿ. Cé'xa caⁿgáhi-báji taí, ebφēgaⁿ. Gátegaⁿ'
in the a long we will be, I think. Yonder we will not reach you, I think. In that man-
ner
uwíbφa cuφéaφē.
I tell you I send to you.

9

NOTES.

507, 5. égaⁿqti maⁿhniⁿ' kaⁿbφēgaⁿ. Le-ūxaⁿha explained this by another sentence:

φi cti égaⁿqti waφikegaji'qti winá'aⁿ kaⁿbφēgaⁿ.
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 wabagφeze.

507, 6. Waqe ama; i. e., Inspector J. H. Hammond.

507, 7. majaⁿ' φiⁿke, intended for "majaⁿ' φaⁿ."—Frank La Flèche.

TRANSLATION.

My child, I always think of you. I have not heard at all how you are, though it has been my desire; yet I hope that you will send a letter back, and tell me how you are. As I do not see you, I am very poor. I have hoped to see you, but I have failed each time. I hope that you will tell all your friends. I am not sick; I walk without any trouble at all. I hope that you are just so. I cause some one to send you a letter. I hope that you will send one back very soon. A white man talked with us about the land. He went home after telling us to work the land with our hands. I think that we will be in the land for some time. I think that we will not reach yonder where you are. I send to you to tell you such things.

DÚBA-MA^{N'}ČI^N TO LANDÉ-NAŇ^NÚGE.

October 25, 1878.

- Ca^{n'} wabágčeze tíčačě a^{n'}bačé ja^{n'}be. Níaci^{n'}ga i^{n'}čadai čéaka. Ca^{n'}
Now letter you sent to-day I have seen it. Person read it to me this (sub.). Now
- éskana íí-ují číja úda^{n'}qti aná'aⁿ xí i^{n'}udaⁿ. Ca^{n'} éskana Wakan'da aká
oh that household your very good I heard when good for me. Now oh that Deity the
- 3 učíka^{n'}i ka^{n'}bčégaⁿ. Kí A^{n'}pa^{n'}-ja^{n'}ga t'é tě aná'aⁿ há, kí níka^{n'}gáhi sátáⁿ
help you I hope. And Big Elk he died the I heard it , and chief five
- t'ai tě awána'aⁿ há. Kí níka^{n'}ci^{n'}ga-máče, áhigiqti čat'ai tě ca^{n'} gíčaji^{n'}wáčě.
died the I heard of them . And ye people, very many you died the yet grievous.
- A^{n'}bačé aŋgú čtí wawákegaí. Níka^{n'}ci^{n'}ga úda^{n'}qti sátáⁿ t'ai. Čí i^{n'}tcaⁿ t'é
To-day we too we are sick. Person very good five died. Again now to die
- 6 etéga^{n'}qti édi-ma-hna^{n'}i, kí wa'ú čtí t'é-hna^{n'}i. Ca^{n'} maja^{n'} kě ca^{n'} čé čtí
very apt those are usually here, and woman too usually die. Yet land the yet this too
- égaⁿ, út'e t'a^{n'} égaⁿ a^{n'}t'é-hna^{n'}i. Kí maja^{n'} céjačicaⁿ kě'ja caŋgáhi taité
like, death abounds like we are dying. And land towards yonder at the we reach you shall
place
- na^{n'}a^{n'}pe héga-báji. Kí níka^{n'}ci^{n'}ga amá edádaⁿ íbahaⁿ amá, 'íawačě-hna^{n'}i
we fear it not a little. And people the what they know they usually talk about us
(sub.) who,
- 9 ča^{n'}ja, aŋxiwackaⁿ héga-báji. Ca^{n'} wáči^{n'}wagázu ga^{n'}čai. Čéčuádi wáčiwa-
though, we have made not a little. And to make us straight they wish. In this place make us
efforts in our own behalf
- gázu tá amá tě. Ádaⁿ maja^{n'} kě'ja, céja kě'ja, caŋgáhi tai aŋga^{n'}ča-báji
straight they will, doubt- Therefore land at the, at yonder at the, we reach you will we do not wish it
less. place
- éga^{n'}i há. Kí e'a^{n'} weágičigčáⁿ čtě eáwagaⁿ taŋgataⁿ, ca^{n'} céču tě'di
somewhat . And how they decide for us even we are so we who will, yet there in the
- 12 caŋgáča-báji taŋgataⁿ éskaⁿ-a^{n'}čá^{n'}čai. Maja^{n'} čaⁿ ičádičai íí tě ceta^{n'}
we go not to you we who will we think it may be so. Land the agent houses the so far
- itaxaáčicaⁿ wakéga-báji. Ca^{n'} a^{n'}bačé wišičai égaⁿ, wabágčeze cučéwikíčě.
towards up stream they are not sick. Now to-day I remember as, letter I cause him to send
(north) you (pl.) it to you (sing.).

Ca' ɰ-ují wiwíŋa tē úwakega ɸiŋgé. Ca' edádaⁿ majaⁿ ɸéɸuádi wiⁿáqtcí
 And household my own the sickness has none. And what land in this only one
 wéteqi égaⁿ uwíɸɸai-hnaⁿ-maⁿ. Húŋaŋga-má téqi há. Ca' wabágɸeze
 hard for somewhat I have told you (pl.) regularly. The Winnebagos hard Now letter
 us
 uqɸé'qtcí ɸé, wabáxu ɸéɸu ɸiŋké, éskana ɸa'í gɸíɸaɸé kaⁿbégaⁿ.
 very soon goes, writer here he who, oh that you you send I hope.
 give him back

3

NOTES.

508, 1. niaciⁿga iⁿɸadaí ɸeaka, another way of expressing, "Niaciⁿga ɸeaka iⁿɸadaí há."

508, 6. Caⁿ majaⁿ ké caⁿ ɸe cti égaⁿ. Duba-maⁿɸiⁿ gave "ɸéɸu cti, here too," as equivalent to "ɸe cti." Frank La Flèche reads: Majaⁿ ɸé cti égaⁿ, omitting "Caⁿ" and "ké caⁿ."

508, 8. nikaciⁿga ama, edadaⁿ ibahaⁿ ama, *i. e.*, the white people.

508, 9-10. wáɸiwagázu tá amá tē. Frank La Flèche and Duba-maⁿɸiⁿ say, "wáɸiwagázu," while Sanssouci says, "wáɸiwagazu." Sanssouci renders "ta ama tē" by "they will doubtless," distinguishing it from "taite, they shall." Frank La Flèche says that "wáɸiwagazu taité" is seldom used.

509, 3. wabaxu ɸéɸu ɸiŋke, the one who sits here writing.

TRANSLATION.

To-day I saw the letter that you sent. This man read it to me. I am glad to hear that your household is in good health. I hope that Wakanda may help you. I heard that Big Elk and five chiefs had died. And as so many of you have died, it is grievous, O ye people. We, too, are sick to-day. Five very excellent men have died, and now there are those who are very apt to die. The women, too, are dying. As this land, too, as well as yours, is full of death, we have been dying. We are very much afraid of arriving yonder at a land in your neighborhood. Though the people who know something have been talking about us and to us, we have been making great efforts on our own account. They wish to settle our business in a satisfactory manner. They will doubtless make a satisfactory settlement of our business in this place. Therefore we do not wish to reach the land near you, if we can avoid it. Whatever they decide upon for us we shall abide by, yet we hope that we shall not depart from this place. They are not sick in the agent's country (*i. e.*, Indiana) as far south as his city (*i. e.*, Richmond). As I remember you to-day, I send you a letter. My household is without sickness. I have told you again and again of one thing in this land which is somewhat hard for us. The Winnebagos are hard for us to bear. I hope that, as this letter goes very soon, you will give one and send it to the writer who is here.

ᐃᐱᐱᐢᑦ-ᑕᐱᐢᑦ ᑕᐱᐢᑦ ᑕᐱᐢᑦ ᑕᐱᐢᑦ.

- Nisíha, aⁿwaⁿ'qpani héga-májì xǐ'jì, wigtsiçě-hnaⁿ-maⁿ'. Éskana, nisíha,
 My child, I am poor I am very if, I usually remember you, my Oh that, my child
 relation.
- wigíhaⁿbe kaⁿbçégaⁿ-hnaⁿ-maⁿ' átaⁿhé.—Kagéha, majaⁿ' çéçu caⁿ'caⁿ hniⁿ'
 I see you, my own I usually hope I who stand.— My friend, land here always you were
3. xǐ'jì, aⁿwaⁿ'qpani-májì taté ebçégaⁿ çaⁿ'ja, ihné há. Hnégaⁿ aⁿwaⁿ'qpani
 if, I (am) not poor shall I think though, you have As you went I am poor
 gone
- héga-májì. Caⁿ' edádaⁿ úckaⁿ maⁿhniⁿ' xǐ, caⁿ' e'aⁿ' maⁿhniⁿ' xǐ, bçúga
 I am very. Yet what deeds you walk if, in fact how you walk if, all
- aná'aⁿ kaⁿbça há. Caⁿ' íe údaⁿqti wigína'aⁿ kaⁿ'bça há. Nisíha, majaⁿ'
 I hear it I wish In fact words very good I hear of you, I wish My child, land
 my own
- 6 anájiⁿ çan'di wabçítaⁿ aⁿçan'cpahaⁿ hnaí tē, iⁿ'tcaⁿ átacaⁿ bçé. Wáqe amá
 I stood in the I worked you knew me you (pl.) when, now beyond it I go. White the
 went people (sub.)
- edádaⁿ caⁿ' waçáte bçúga gáxai gě eáwakigaⁿ'qtiaⁿ'i. Cetaⁿ' aⁿçítaⁿ tē
 what in fact food all they make the we are just alike. So far we work the
 (pl. ob.)
- aṅçí'aqti, gçísai tē aṅçí'aqti, máçe há. Majaⁿ' ctaⁿ'be çaⁿ' bçúga wamúske
 we have failed plucking the we have failed winter Land you saw the all wheat
 indeed, their own indeed,
- 9 ugípi. Majaⁿ' çan'di úxuhe çĩṅgě'qti aⁿnájiⁿ'i; sagíqti aⁿçin'. Níkaciⁿga-má
 is full of. Land in the cause of fear having none we stand; very firm we are. The people
 at all
- ána çat'ai gě íjaje zaníqti aⁿwaⁿ'na'aⁿ aṅgaⁿ'çai. Wacúce ijin'ge çañká
 how you have the his name every one we hear them we wish. Wacuce his son the ones
 many died
- wiⁿ' t'é. Ė'di-á-i-najiⁿ' íjaje açin'.
 one died. Ėdi-a-i-najiⁿ his name he had.

NOTES.

This ᐃᐱᐱᐢᑦ-ᑕᐱᐢᑦ is sometimes called ᐃᐱᐱᐢᑦ-ᑕᐱᐢᑦ ᐃᐱᐢᑦ (*i. e.*, the younger), to distinguish him from Acawage. He is the brother-in-law of Miⁿxa-skă, the elder Frank La Flèche.

510, 2. Kageha, *i. e.*, Maⁿtcu-waçihí.

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 Ĕdi-a-i-najiⁿ.

ICTÁΦABI TO MAⁿTCÚ-WÁΦIHI AND ACÁWAGE.

Waqiⁿ'ha gíçaçě čaⁿ' bčíze. Majaⁿ' čagčĩⁿ' čaⁿ' čútaⁿqti iⁿwĩⁿ'ča
 Letter you sent back the I took it. Land you sit the very straight to tell me
 (ob.) (ob.)

gíça-gă. Čé cučéačě. Céama níkaciⁿga d'úba cačaiⁿ hă. Itízě cubčě
 be sending This I send to you. Those people some went to At the I go to you
 back. you same time

kaⁿbčéde waqiⁿ'ha gčĩäji égaⁿ, aⁿ'aⁿča cačaiⁿ hă. Caⁿ' uwíkĩe tě ékigaⁿ'- 3
 I wished, but letter had not as, leaving me they went Now I talk to you the it was just
 come back to you

qtiaⁿ', waqiⁿ'ha čaⁿ' bčíze tě'di. Caⁿ', jĩčéha, aⁿwaⁿ'qpani héga-máji. Majaⁿ'
 like it, letter the I took it when. Yet, elder brother, I am poor I am very. Land

uhíacka čagčĩⁿ' ebčégaⁿ-máji čaⁿ'cti; wéahidě'qti čagčĩⁿ' ebčégaⁿ. Caⁿ'
 close by you sit I did not think heretofore; at a great distance you sit I thought. Yet

majaⁿ' mactéaqa čagčĩⁿ' čaⁿ' aⁿ'ba úmaⁿčĩⁿ ána jaⁿ' qĩ-hnaⁿ'i aná'aⁿ kaⁿ'bča. 6
 land in the warm you sit the day to walk in how sleeps if only I hear it I wish.
 region many

Wawákegai caⁿ'aĩgáxai, aĩgĩnii.
 We were sick we have quit, we have recovered.

NOTE.

511, 6. aⁿba umaⁿčĩⁿ, etc. Frank La Flèche says that this is not exactly correct. It should be "aⁿ'ba ána jaⁿ' qĩ'jĩ híwačě éiⁿte aná'aⁿ kaⁿ'bča."

TRANSLATION.

I have received the letter which you sent home. Send me a letter, and tell me just how you dwell in the land. I send you this in order to make that request. Some of those men (*i. e.*, Omahas) went to you. I desired to go to you when they did, but they went to you without me, as a letter had not come from you. When I received the letter, it was just as if I talked with you. O elder brothers, I am very poor. I did not think, heretofore, that you dwelt in a land near by; I thought that you dwelt at a very great distance. And I wish to hear how many days it takes to walk to the land in the warm region where you dwell. We have brought our sickness to an end; we have recovered.

WAQPÉ-CA TO CÁHIÉČA.

Negtha, maja^{n'} águdi ma^{n'}hni^{n'} wisíčě-hna^{n'} ca^{n'}ca^{n'}. Ána ca^{n'} čat'ái
 Mother's land in what you walk I am remembering always. How in fact you have
 brother, place died
 éi^{n'}te winá'a^{n'}i ka^{n'}bča. Maja^{n'} águdi čanáji^{n'} xī, maja^{n'} wágazuájī, cubčá-
 it may I hear from I wish. Land in what you stand if, land not straight, I have not
 be you (pl.) place
 3 máji. Čat'é tē ékiga^{n'} i^{n'}ča-máji héga-máji. Nújiŋga, kagé, t'éě hă, He-
 gone to you. You die the it is like it I am sad I am very. Boy, third son, is dead, He-
 qága-jīŋga. Ixuhábi cti t'éě hă, čia^{n'}cka. Ca^{n'} wabágčeze gia^{n'}čakíčě
 qaga-jīŋga. Ixuhabi too is dead, your sister's son. Now letter you cause him to be
 sending it back to me
 ka^{n'}bčéga^{n'}. Ca^{n'} águdi úda^{n'}qti čanáji^{n'} tē aná'a^{n'} ka^{n'}bčéga^{n'}.
 I hope. Now in what very good you stand the I hear it I hope.
 place

NOTES.

Cahieča, or Cheyenne, a Yankton Dakota, was adopted by the Ponkas, who have made him the head of one of their sub-gentes. He was enrolled in 1880 as Múxa-náji^{n'}, which is a sacred name of his gens.

512, 13. kagé refers to Heqaga-jīŋga, 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: "Nújiŋga isañ'gaačéde t'éě hă, Heqaga-jīŋga: I had a boy for my younger brother, Heqaga-jīŋga, 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-jīŋga, the third son in our household, is dead. Ixuhabi, 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.

WANÍŁA-WÁQE TO GAHÍGE.

6 Ca^{n'} éwičě'qti wisíčě a^{n'}bačé. Éskana wiŋa^{n'}be ka^{n'}bčéga^{n'} éde, a^{n'}jú-
 Now I have you for I remem- to-day. Oh that I see you I hoped, but I am
 a very near ber you
 relation
 máji; ceta^{n'} a^{n'}wa^{n'}cte agči^{n'}, aŋgíni-máji. Čěču maja^{n'} hnáji tē'di, a^{n'}wa^{n'}-
 well; so far I remain I sit, I have not recovered. Here land you did when, I was
 not go
 qpani cta^{n'}be tē ca^{n'}ca^{n'} bči^{n'}. Kī čí-hna^{n'} wisíča-máji; Paŋ'ka níkagáhi
 poor you saw it the always I am. And you only I do not remember Ponka chief
 you;
 9 zaníqti awásičě; cénujiŋga-ma cti awásičě, zaní. Ca^{n'} wisíčai tē, méádi
 all I remember the young men too I remember all. Now I remem- when, last spring
 bered you

úckaⁿ wi^{n'} Caa^{n'} amáa pi tē éwa^{n'} égaⁿ, dí xī, úckaⁿ júajī gáxai.
 deed one Dakotas to them I ar- when, it being as, I was when, deed wrong they did.
 rived the cause coming back
 Gañ'xī éegaⁿ wisíçai. Hau. Edádaⁿ íuça níkaciⁿga-ma t'e-má zaníqti
 And that I remember ¶ What news the people the dead ones all
 being so you
 ijáje wái^{n'}çécpaxú gíçaçē kaⁿbçégaⁿ, zaníqti awána'aⁿ ka^{n'}bça. Ca^{n'} i^{n'}ça- 3
 his you write them for I hope, all I hear them I wish. Now I am
 name me send back
 maji'qti-hnaⁿ-ma^{n'} wisíçai tē'di. Ácka çagçi^{n'} tē'di, wiça^{n'}be ka^{n'}bça égaⁿ,
 always very sad I remem- when. Near you sat when, I see you I wished as,
 ber you
 cupí-hnaⁿ-ma^{n'}; éde i^{n'}taⁿ eañ'gaⁿ-máji i^{n'}ça-máji. Hau. Gañ'xī Uma^{n'}haⁿ-
 I used to reach you; but now I am not so I am sad. ¶ And Omahas
 má céma cuhíwaçē-hna^{n'}i wacta^{n'}bai xī, cuhíi xī, wabágçeze íçaçē té; 6
 the those they have been sent to you you see them when, reach when, letter you send will;
 (pl.) (you see) you
 awána'aⁿ ka^{n'}bça. Ca^{n'} éskana údaⁿqti ma^{n'}çi^{n'}i ka^{n'}bça, íe údaⁿqti awána'aⁿ
 I hear about I wish. Now oh that very good they walk I wish, words very good I hear about
 them them
 ka^{n'}bça. Hau. Gañ'xī eáwaçē'qti Uma^{n'}haⁿ céma cuhíi xī, éskana
 I wish. ¶ And I have them for Omahas those reach when, oh that
 near kindred (you see) you
 cañ'ge-ma wi^{n'} a^{n'}çá'i kaⁿbçégaⁿ, i^{n'}çiⁿ gí waçákiçē kaⁿbçégaⁿ. Ca^{n'} 9
 the horses one you give I hope, having coming you cause them I hope. Still
 me back
 çijín'ge, Úhaⁿ-jin'ga, é i^{n'}çiⁿ gí kaⁿbçégaⁿ. Cañ'ge jaⁿ-ma^{n'}çiⁿ i^{n'} çañká
 your son, Úhaⁿ-jin'ga, he having coming I hope. Horse wagon carry it the ones
 for me back that
 wi^{n'} i^{n'}t'e, wi^{n'}áqtei i^{n'}wi^{n'}cte. Cañ'ge a^{n'}çá'i xī, pahañ'ga wabágçeze í
 one is dead only one remains to me. Horse you give if, before letter is
 to me, coming
 kaⁿbçégaⁿ. Iañ'kiçá-gă. Ceta^{n'} taté ebçégaⁿ. Maja^{n'} çéçu cañ'ge çin'gai 12
 I hope. Cause it to be com- So far shall I think. Land here horse there are
 ing for me. none
 égaⁿ, cañ'ge t'a^{n'}aa çanájin', ádaⁿ wína cuçéaçē. Kí Úhaⁿ-jin'ga gíajī xī,
 as, horse where they you stand, therefore I beg I send to you. And Úhaⁿ-jin'ga is not if,
 abound from you coming back
 Uma^{n'}haⁿ jin'ga wi^{n'} i^{n'}çiⁿ gí wáçací ka^{n'}bça.
 Omaha small one having is you ask I wish.
 for me coming him back

NOTE.

513, 3. wai^{n'}çécpaxu, 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.

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, Uhaⁿjiŋga, 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 Uhaⁿjiŋga does not come back, please ask one of the young Omahas to bring the horse home to me.

HE-WAⁿJÍČA TO GAHÍGE-WADÁČIŊGE.

- Niaⁿčingě'qti agčí. Umáha akádi agčí. Ūckaⁿ ájaⁿ kě wágazu
 I have no pain at all I have come back Omahas to them I have Deed you do the straight
 that
- aná'aⁿ kaⁿbča. Umáha akádi údaⁿqti agčí, niaⁿčingě'qti. Ěde Umáha
 I hear I wish. Omahas to them very good I have I have no pain at all. But Omahas
 come back,
- 3 akádi agčí-máji tatéskaⁿbčegaⁿ, ehé. Ěskana čagčí kaⁿbčegaⁿ, ehé. Čéama
 to them I go not home-ward shall, I think, I said. Oh that you have I hope, I said. These
 come back
- Umáha aná údaⁿqti najiⁿ amá: níaciⁿga dádaⁿ gčí ctéctewaⁿ čizé gaⁿča
 Omahas the very good are standing: person what has come soever to take wishing
 (sub.) back him
- gčíⁿ amá. Caⁿ wakéga nié čičin'ge éiⁿte winá'aⁿ kaⁿbčai hă. Caⁿ eáwačč
 they are sitting. Now sick pain you have it may be I hear of I wish Indeed I have them
 none you (pl. ob.) as kindred
- 6 jiŋga e'aⁿ xī éctewaⁿ, aná'aⁿ kaⁿbča. U'agčaqti agčí, nučáčiⁿ agčí,
 small how if, even that I hear it I wish. Suffering greatly I have bare of outer I have
 come back, garments come back,
- Umáha akádi. Kī čéaka, winégi aká, waiⁿiⁿčiwⁿ Ěskana wabáxu čaⁿ
 Omahas to them. And this one, my mother's the blanket bought for Oh that letter the
 brother (sub.), me.
- cuhi xī, uqčé'qtcí wiⁿ aⁿčá'i gíčačai kaⁿbčegaⁿ. Čéaka wičan'ge aká
 reaches you when, very soon one you give you (pl.) send I hope. This one my elder sister the
 me it back (sub.)
- 9 éna agčé taité ebčegaⁿ, Caaⁿ amáya. Umáha akádi čábčiⁿ jaⁿ cučé
 she go home-ward shall I think, Dakotas to them. Omahas at them three sleep it goes
 alone to you
- wabáxu čaⁿ.
 letter the.

NOTES.

He-waⁿjiča is a Ponka of the Nikadaona gens. His name is given as pronounced by the Ponkas, but it is intended for the Dakota, He-waⁿjina (One Horn), which would be Hé-wiⁿáqtcí in Čegiha. Gahige-wadačingé is a Ponka of the Hisada gens.

- 514, 1. Nia^aɕiŋgəqti, contracted from nié a^aɕiŋ'gəqti, "Pain—I have not at all."

514. 3. tatéskaⁿbčégaⁿ, iu full, taté éskaⁿbčégaⁿ.

514. 3. Omit "eh" in both sentences.—Frank La Flèche.

- 514, 7. winegi aka, *i. e.*, the Omaha ᑭᑭᑭᑭᑭᑭ, of the Ictasanda gens.

- 514. 9.** Frank La Flèche says that the last sentence should read:

Umáha akádi agčí tẽ fábcɛⁿ ja^{n'} xĩ, cučé wabáxu čaⁿ.
Omahas at them I came when three sleep when, goes to letter the.
back

"Umáha" is the Ponka form of "Umaⁿhaⁿ;" and "wabáxu," letter, book, is equivalent to the Omaha "wabággeze."

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.

ᑭᐱᑕᑦᓂ-ᑎᐱᑦᐅᐱᑭᑦ ᑲᑲᐱᐱᑦᑕᐱ-ᑎᐱᑭᑦᓂ ᑭᑎᑦᑕᐱ.

December 16, 1878.

Waqiⁿha ꞑécaⁿ atí bēizegaⁿ, nisíha, wíqaⁿ'be égaⁿ, in'udaⁿqti-maⁿ,
Letter this I came I took it, as, my child, I see you like, it is very good for me,

iⁿ 'çə-qti-ma^{n'} hə. Ca^{n'}, nɪsɪha, ata^{n'} çtə waqi^{n'} ha cuhɪaçə-hnaⁿ-ma^{n'} taté. Kɪ
I am very glad And, my child, whenever letter I send to you regularly shall. And

ɕisaŋ'ga céɕu cuhí tẽ, aⁿwa^{n'}qpani égaⁿ cúɕeákiɕẽ há. ɕéɕu, nisíba, 3
 your younger yonder reached as I am poor as I caused him to . Here, my child,
 brother to it, go to you

anájìⁿ tē, mājāⁿ čéču anájìⁿ, wabčítaⁿ údaⁿqti bčúga anájìⁿ. Caⁿ, nisíha,
I stand when, land here I stand, I work very good all I stand. Yet, mv child.

[illegible]

hă. Nisîha, ata^{n'}ctě ca^{n'} wigîaⁿbe tatéskaⁿbčégaⁿ-hnaⁿ-ma^{n'} hă.
My child, whenever still I see you, my own shall I am used to thinking .

NOTE.

515, 3. Cisaṅga, *i. e.*, Nidahaⁿ, the real son of Jaciⁿ-naⁿpajī.

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.

JAČIⁿ-NAPÁJĪ TO HIS SON NÍDAHAN.

Waqiⁿ/ha čaⁿ/ gčíčáčě čaⁿ/ bčíze. Hau. Waqiⁿ/ha cučéačě, Jaañ'ga-
 Letter the you sent it the I took it. ¶ Letter I send to you, Jaañga-
 (ob.) back (ob.)
 nájiⁿ. Hníze xī, gáčaⁿ Nídahāⁿ ča'í te Wanáččiqti grí-gǎ hǎ. Wačítaⁿ
 najiⁿ. You take it when, that (ob.) Nidahaⁿ you give will. Hurrying very be ye com- Work
 it to him much ing home
 3 tě bčí'aqti-maⁿ hǎ. Čaⁿ/ údaⁿqtiä'ji égaⁿ anájiⁿ; účkaⁿ t'aⁿ anájiⁿ. Waná-
 the I have failed, in- Indeed not very good like I stand; business plenty I stand. Hurry-
 (ob.) deed, at it
 qčíⁿ grí-gǎ. Čaⁿ/ wiqaⁿ/ba-máji nǎn'de iⁿ/pi-máji-hnaⁿ-maⁿ hǎ.
 ing be coming home. Still I do not see you heart I always have it bad for me

NOTES.

Nidahaⁿ 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 jačiⁿ-napáji referred in the phrase, "účkaⁿ t'aⁿ anájiⁿ."

The second and third sentences were addressed to Jaañga-najiⁿ, but all the rest was intended for Nidahaⁿ.

TRANSLATION.

I have received the letter which you sent home to me. I send a letter to you, O Jaañga-najiⁿ. When you get it, please give it to Nidahaⁿ. O Nidahaⁿ, come home in a very great hurry. I can make no progress at all with my work. I am not prospering very well; I have plenty of trouble. Come home in a hurry. Now, when I do not see you, my heart is continually sad.

HÉ-WAⁿJÍÇA TO HEQÁGA-NÁJIⁿ.

January 22, 1879.

Caⁿ ^{Now} ^{here} ^{we stand} aⁿnájiⁿi ^{when} ^{very good} ^{we stand} ^{though, yet} ^{to the Dakotas} ^{we go} ^{shall,}
 ebčégaⁿ. ^{I think.} Wiáhaⁿ ^{My sister's} aká ^{the} ^{husband} ^(sub.) ^{this one} ^{horse} ^{three} ^{has them,} ^{robe} ^{also} ^{two} ^{they have} ^{given him,}
 máⁿzepe-jíⁿga náⁿba 'íi, ^{sharp iron} ^{small} ^{two} ^{they gave} ^{him,} ^{calumet} ^{also they gave} ^{him,} ^{wheat} ^{the much they gave} ^{him,} ³
 ádaⁿ u'ágčá ctéwaⁿ ^{therefore} ^{suffering} ^{in the least} ^{without any} ^{we stand.} ^{Yonder} ^{very good} ^{you stand} ^{just alike} ^{so}
 aⁿnájiⁿi. ^{we stand.} Wamúske ^{Wheat} ^{the} ^{we collect} ^{ours} ^{we finish} ^{when, to the Dakotas} ^{we go} ^{shall,}
 ebčégaⁿ. ^{I think.} ^{This one,} ^{my elder} ^{sister} ^{(sub.),} ^{the} ^{girl} ^{one} ^{bore.} ^{Jade-gaⁿuwiⁿxe} ^{the} ^(sub.) ⁶
 Wajínⁿga ^{Wajínⁿga} ^{remembers him} ^{always.} ^{Caⁿ} ^{e'aⁿ} ^{tě} ^{zaníqti} ^{winá'aⁿi} ^{kaⁿ'bča,} ^{píqti.} ^{anew.}
 Wa'újíngáqteci ^{Very old woman} ^{the one who also} ^(ob.) ^{straight} ^{I hear} ^{I wish.} ^{Jé-wa'ú} ^{ctí} ^{ijaⁿ'ge} ^{éčaⁿ'ba}
^{straight} ^{I hear from} ^{them} ^{I wish.} ^{And} ^{straight} ^{I hear from} ^{them} ^{even if,} ^{how} ^{I do not} ^{will if,} ⁹
 caⁿ ^{yet} ^{I always} ^{remember you} ^{(pl. ob.).} ^{Kí} ^{čí,} ^{číúdaⁿ} ^{čanájiⁿ} ^{xí'ctě} ^{wiⁿaⁿ'be} ^{taí;} ^{číteqi} ^{you}
^{xí'ctě} ^{aⁿctaⁿ'be} ^{taí,} ^{čí.} ^{Wíeqti} ^{e'aⁿ} ^{maⁿbčéⁿ'} ^{xí,} ^{iⁿ'če-hnaⁿ} ^{caⁿ'caⁿ.} ^{Ataⁿ'ctě} ^{even if} ^{you see me} ^{will,} ^{you.} ^{I my very} ^{how} ^{I walk} ^{when,} ^{I am glad} ^{always.} ^{Whensoever} ^{usually}
^{wisíčě-hnaⁿ-maⁿ'i.} ^{Ce-má} ^{nújiⁿga} ^{čábčéⁿ} ^{juáwagče-hnaⁿ-maⁿ'-de} ^{e'aⁿ'i} ^{xí,} ¹²
^{I usually} ^{remember you} ^{(pl. ob.).} ^{Those with} ^{you} ^{boy} ^{three} ^{I was with them regularly, and} ^{how they} ^{if,} ^{are}
 iⁿwin'čahna ^{you tell me} ^{gíčačě} ^{kaⁿbčégaⁿ.} ^{Maⁿ-akíbanaⁿ,} ^{kí} ^{Jahúčicaⁿ,} ^{Wajínⁿ'ga-đa}
^{ijín'ge,} ^{kí} ^{Haⁿ'ga-ckáde,} ^{céna,} ^{wisíčě-hnaⁿ-maⁿ'i.} ^{Kí} ^{agčí} ^{tě'di} ^{aⁿctaⁿ'b}
^{his son,} ^{and} ^{Haⁿga-ckade,} ^{enough,} ^{I always} ^{remember you.} ^{And} ^{I reached} ^{when} ^{you see me} ^{home}
 'íčačai ^{you prom-} ^{ised} ^{heretofore.} ^{Very good} ^{you walk} ^{even if,} ^{hard for} ^{if,} ^{to tell me} ^{send back.} ¹⁵
 Kí ^{And} ^{hard for you} ^{even if,} ^{what} ^{very pleasant} ^{you have it} ^{if,} ^{to tell me} ^{send back.} ^{These}
 Umáha ^{Omahas} ^{those who play regularly} ^{I usually} ^{join} ^{but yet} ^{I always} ^{remember you} ^{(pl. ob.).} ^{Iⁿ'čéqti} ^{I am very} ^{glad}
 ctéwaⁿ, ^{even if,} ^{yet} ^{I always} ^{remember you} ^{when,} ^{I am always} ^{sad.} ¹⁸

NOTES.

517, 2. Wiqahaⁿ aka, *i. e.*, Unajiⁿ-skă, son of Čahieča, who had married ǰé-iče, the sister of He-waⁿjiča.

517, 6. ǰadé-gaubčiⁿ, the Ponka pronunciation of Taté-kahómní, a Dakota name, of which the Čegiha equivalent would be "ǰadé-gaxúwíⁿxe." ǰadé-gaubčiⁿ is probably the son of Unajiⁿ-skă, as Wajiŋga is the child of Heqaga-najiⁿ.

517, 13. ǰahučicaⁿ, *i. e.*, ǰahe-učicaⁿ, is a son of Bird-head (Wajiŋga-da). Haŋga-ckade is the son of Maⁿtcu-sinde-čiŋge, who was a member of the Omaha Maⁿčiŋka-gaxe gens. Maⁿtcu-sinde-čiŋge has resided with the Ponkas for many years, and his son has a name peculiar to the Ponka Wacabe gens.

517, 14-15. aⁿctaⁿb 'ičačai, in full, aⁿctaⁿbe 'ičačai.

TRANSLATION.

Though we are doing very well while we are here, I think that we shall go to the Dakotas. My sister's husband has three horses, two blankets, two hatchets, a calumet pipe, and plenty of wheat; so we have not suffered at all by staying here. You fare very well yonder where you are, and in like manner are we doing well. When we finish collecting our wheat from those who have given it to us, I think that we shall go to the Dakotas. My sister has given birth to a girl. Tate-kahomni always thinks of Wajiŋga. I wish to hear from you again about everything that has occurred. I desire to hear just how the very aged woman is. I wish to hear, too, about ǰe-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: Maⁿ-akibanaⁿ, ǰahučicaⁿ, and Haŋga-ckade. I always remember you three. You promised me heretofore to visit me when I reached home. Send me word whether you are doing well or are in trouble. And even if you have a hard time, send me word if you have anything which is very pleasant. I always join these Omahas in their games, but still, I always remember you. Even when I am very glad, I always feel sad when I think of you.

CÚDE-GÁXE TO WĚ'S'A-ǰĀŇ'GA.

February 6, 1879.

Níkaciⁿga amá čéama iⁿwiŋ'kaⁿi bčúgaqti. Wačáte tě jí ugípiqti
 People the (sub.) these have helped me all. Food the tent very full
 iŋgáxai. Čaŋ'ge ctī wiⁿ' ēdiŋ'gčaⁿi. Ičádičai aká iⁿwiŋ'kaⁿqtiaⁿ'i. Majaⁿ'
 they have Horse too one they have be- Agent the has helped me very much. Land
 made for me. stowed on me. (sub.)
 3 ctī ičádičai aká aⁿ'í ha; edádaⁿ uáji takě' ctī waŋ'giče aⁿ'í: čaná'aⁿ tai-
 too agent the has given ; what I plant will, the too all he has you hear it in or
 (sub.) to me (col. ob.) given to me:

égaⁿ waqiⁿ'ha cučéwikičé. Aⁿ'bačé čiiijaⁿ Čaaⁿ'áa bčé, cañ'ge naⁿ'ba
 der that letter I cause him to send it to you. To-day your sister's daughter at the Dako- I go, pony two
 tas' land

iⁿ'čiiⁿ'baⁿ tičai égaⁿ. Wabáxu wiⁿ' ičačé itizé gáa. Bčé tē wabáxu wiⁱ.
 to call me on have as. Letter one you send at the to that I go when letter I give
 account of sent here mine here same time place. you.

Awánaqčiiⁿ'qti bčé hă. Gañ'xi agčii xi, uáji tá miñke. Wahaⁿ'-čiiñgé ixaⁿ' 3
 I am in a great hurry I go And I come when, I plant will I who. Wahaⁿ-čiiñge his
 back grandmother

éčaⁿ'ba wáčiⁿ gčí gaⁿ'ča-gă. Čkaⁿ'hna xi, wáčiⁿ gčí gaⁿ'ča-gă.
 her too having to come desire thou. You wish if, having to come desire thou.
 them back them back

NOTES.

Cúde-gáxe, commonly called "Smoke-maker," was a member of the Ponka Čixida or Soldier gens, of which Maⁿtcu-wačihi is the head. In the fall of 1878 he escaped from Ponka Agency, Ind. T., with his immediate family, He-waⁿjiča and Unajiⁿ-ská, and arrived at the Omaha Agency in December, 1878.

518, 2. čiiñgčai, i. e., č'di iñ'gčai, from č'di gígčai; synonym, i, to give.

519, 1. čiiijaⁿ, i. e., Louis Roy's wife, who was a Yankton woman. Cude-gaxe had married Louis Roy's mother; and Wěs'ă-čaiñga's wife was Cude-gaxe's daughter by a former wife.

519, 3. Wahaⁿ-čiiñge sometimes means "an orphan," but here it is, perhaps, a proper name.

TRANSLATION.

All of these Indians have aided me. They have given me a horse, and have filled my tent with food. The agent has given me great assistance. He has given me land, and all the things for me to sow or plant. As I wish you to know this, I cause this letter to be sent to you. I am going to-day to your sister's daughter, who is among the Dakotas at Yankton Agency. They have sent me an invitation, and have promised to give me two horses. I give you a letter as I go. I go in very great haste. When I return, I will plant. Desire to come back with Wahaⁿ-čiiñge and his grandmother. If you wish it, desire to bring them back.

CAN'GE-HIⁿ-ZÍ TO HIS BROTHER, WĚS'Ă-ČAIŇGA.

March, 1879.

Jiⁿ'čéha, Monday tē'di ie djúba uwíbča cučéačé. Edádaⁿ wiⁿ', jiⁿ'čéha,
 Elder brother, Monday on the words a few I tell you I send to you. What one, elder brother,
 iⁿ'teqí'qti-maⁿ' ctē aⁿ'čiiñ'ge. Níaciⁿ'ga ukéčiⁿ wéčigčaiⁿ tē itéča-gă; wáqe 6
 I have it very hard for me even I have none. Indian mind the put it down; white man
 wéčigčaiⁿ gáxa-gă. Níaciⁿ'ga wéčigčaiⁿ júaji čiiⁿ uíkaⁿ'ji-gă. Úckaⁿ číudaⁿ
 mind do. Person mind not up to the do not aid him. Deed good for
 the mark one who you
 eté tē xiřáxa-gă; háhadaⁿ xiřáxa-gă. Iřigaⁿ'čai aká úju aká wáčitaⁿ-
 apt the (ob.) do for yourself; ready make yourself. Grandfather the principal the did not work

baji'qti caṅgáhi tē, kī qáḥa aṅgági tai tē, úwawéci gáxe tai tē gíteqi;
 at all in our we reached when, and back we are com- will when, pay make will the difficult
 case yonder, where you are, again ing back for him;

ádaⁿ ewájiⁿ aṅgú aṅgáxiḡḡáḡiⁿ aṅgáḡi tē uíe ḡiṅgé tē údaⁿqtiaⁿ te, aí tē.
 there- of his own we we having ourselves we have come the words none the very good in- will, he said
 fore accord back about it deed it.

3 Níaciⁿga ukéḡiⁿ kē bḡúgaqti gíḡa-báji; wáqe kē' cti bḡúga gíḡa-báji.
 Indians the all are sad; white people the too all are sad.

Wéḡigḡaⁿ wiⁿ ckáxe xi, Heqága-najiⁿ éḡaⁿba, gáxe-hnaⁿi-gá. Wiaⁿbḡa
 Decision one you make if, Heqaga-najiⁿ he too, do ye it alone. I left you

agḡi tē, iⁿḡa-maji'qti Wéḡigḡaⁿ ḡáxe tē égaⁿqti ckáxai kaⁿbḡégaⁿ. Waqiⁿha
 I came when, I was very sad. Decision I made the just so you make I hope. Letter
 back it

6 hníze xi, uqḡé'qtcí waqiⁿha ḡaⁿ aⁿi íḡa-gá. Hau. Kagéha Badíze, iká-
 you take when, very soon letter the give send here. ¶ Friend Battiste, I have
 (ob.) me

gewiḡé. Níaciⁿga céḡaṅká úckaⁿ caⁿ úwakaṅ-gá. Wáqe amá t'aṅ'gaqḡaⁿ
 you for a Person those by you deed at any help them. White the full hunt
 friend. rate people (sub.)

tēdihi xi, wáḡitaⁿ 'íḡai.
 it arrives when, to work have
 at about us promised.

NOTE.

519, 8—520, 2. Iḡigaⁿḡai uju . . . ai tē. Caṅge-hiⁿ-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 Caṅge-hiⁿ-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-najiⁿ act upon it. I was very sorry to leave you when I came back. I hope that you will make the very decision that I made. When you receive the letter, give me one very soon.

Friend Battiste, I consider you my friend. Aid those men with their undertaking. The white people promise to take up our case at the time of the fall hunt.

DÚBA-MA'ŪTIN TO TENŪGA-NÍKAGAHÍ (MACDONALD.)

March, 1879.

Kagé, waqin'ha gǫífaǫǫ ǫaⁿ iⁿ'tcaⁿ agǫí bǫíze hǎ. Kí waqin'ha ǫaná
 Younger letter you sent back the now I have I have And letter you beg
 brother, (ob.) come home taken it

tě, aⁿ'baǫé dǎxe hǎ. Kí edádaⁿ íuǫa údaⁿqti wiⁿ' majaⁿ' ǫéǫuadi ǫíngé
 as, to-day I make it And what news very good one land at this place there is
 none

égaⁿ. Majaⁿ' ǫan'di wackaⁿ' tǫ enáqtcí iníawáǫǫ tǫ éǫ hǎ. ǫúwiⁿ'xe 3
 some- Land in the making an the that only life-sustaining the that
 what. effort is it Going around

maⁿ'ǫiⁿ' níajǫi etégaⁿ. Caⁿ'-hnaⁿ gaⁿ' waǫíkega uǫágǫa, kí, Cín'gajín'ga ǫańká
 walking not living apt. Yet only so you were sick you told of and, Child the ones
 your own, who

wiⁿ'ecte iⁿ'tǫǫi, eǫé tǫ, nǎn'de iⁿ'udaⁿ. Kí enáqtcí-bǫǫi tá aká hǎ; cǫ
 even one not dead to you when, heart good to me. And that alone not about to be ; again
 me, said (1)

aⁿ'b áǫi tǫdǫhi ǫǫi, iⁿ'cte ǫaǫáǫǫ hnégaⁿ. ǫéama níkaciⁿ'ga d'úba gǫǫi; 6
 day another it arrives when, for in- you are you go, These people some have
 at stance near it somewhat. come back;

iⁿ'taⁿ gǫí; aⁿ'ba-waǫúbe ǫábǫiⁿ agǫǫi. Kí majaⁿ' ǫéǫuadi gǫǫi tǫ, waǫíe
 now has sacred day three they have And land in this place they have as, to farm for
 come back; come back. themselves

wégaⁿǫai. Kí ǫ'be níkaciⁿ'ga utaⁿ'nadi daⁿ'be tǫ'di, t'é gígaⁿǫǫiǫáǫǫ, ǫaⁿ'
 they wish it for And who person in a place be- sees him when, to die not to be desired for in fact
 them. tween him,

nǎn'de-gíǫǫiǫáǫǫ hégajǫi. Caⁿ' éskana níe ǫíǫín'gǫqti maⁿ'ǫniⁿ' kaⁿ'bǫégaⁿ, 9
 apt to make the heart sad not a little. Now oh that pain you have none you walk I hope,
 for him at all

Wakan'da ǫíńké ǫígaǫe ǫǫi. Hau. Caⁿ' níkaciⁿ'ga ikágeawáǫǫ cǫi at'aⁿ,
 Deity the one he makes if. ¶ Now people I have them as too I have
 who for you friends plenty,

cín'gajín'ga waǫáǫe, aⁿ'baǫé wiśíǫai. ǫí-ǫǫi wiwíǫa tǫ níe cǫtǫ waǫín'gai.
 child I make them, to-day I remember Household my own the pain even we have none.
 you (pl.).

Cetaⁿ' wabǫítaⁿ-mǫǫi; aⁿ'baǫé wamúske uǫǫi tá mińke hǎ. Níkaciⁿ'ga amá 12
 So far I have not worked; to-day wheat I sow will I who People the

ǫéama bǫúgaqti ckaⁿ'i, aⁿ'baǫé. Kí e-hnaⁿ' gátǫ uwíbǫa etégaⁿ, níkaciⁿ'ga
 these all stirring, to-day. And that only that I tell you apt, people

amá ckaⁿ' maⁿ'ǫiⁿ'i tǫ e-hnaⁿ' uwíbǫa etégaⁿ, e-hnaⁿ' iníawáǫǫ.
 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.

ᑭᐱᑕᐢ^N-Nᐱᐱᑭᐢ^N Tᐐ JᐱJᐱᑭᐢ^N'Gᐱ-NᐱJᐢ^N Jᐢᑭᐢ^N'Gᐱ.

March, 1879.

Waqiⁿ'ha gčičačē caⁿ' bčize hā. Ciŋ'gajin'ga wiwīša ūdaⁿ'qti uhnāⁿ
 Letter you have the I have Child my own very good you told
 sent home (ob.) taken it it

tīčačē tē, nān'de iⁿ'čīⁿ'udaⁿ. Cūde-gāxe amé Caaⁿ'aia ačai; cetaⁿ' agčī-báji.
 you have as, heart mine is good for Cude-gaxe it is he to the Dakotas went; so far he has not
 sent here me. who come back.

3 Maⁿ'tčū-nájiⁿ gčī tē, aⁿ'ba-waqúbe čábčēⁿ; caⁿ' ūdaⁿ'qti áhaⁿ waxígčitaⁿ
 Maⁿ'tčū-najiⁿ came when, sacred day three; yet very good ! they will work
 back

tá amá. Caⁿ' ū-ují čičīša tē wiⁿ'ecte cetaⁿ'-čat'áji tē nān'de iⁿ'čīⁿ'udaⁿ'qti-
 for themselves. Now house- your own the even one so far you have as heart I have mine very
 hold not died good

maⁿ'. Kī wí čtī égimaⁿ; ū-ují wiwīša ūdaⁿ'qti anájiⁿ. Čéama níkaciⁿ'ga
 indeed. And I too I do that; household my own very good I stand. These people

6 amá ūdaⁿ'qti waxígčitaⁿ; ūdaⁿ'qtiaⁿ' tá amá. Gáčaⁿ' waqiⁿ'ha cuhí tē'di,
 the very good work for themselves; very good they will be. That one letter it reaches when,
 (sub.) you

wačitaⁿ uíkaⁿ aⁿ'čīn'gēqti-maⁿ'; ciŋ'gajin'ga wiwīša wanáqčēⁿ'qti gí agáji-gā.
 work to help I have none at all; child my own hurrying very to be command
 him much coming back him.

TRANSLATION.

I have received the letter which you have sent home. I was glad at heart because you sent hither to tell me that my child was very well. Cude-gaxe went to the Dakotas, and he has not yet returned. It has been three weeks since Standing Bear came back. The men of his party will work very well for themselves. I was very glad to learn that not even one of your household had died. And I, too, am so; I and my household continue very well. These people work very well; they will be sure to prosper. When that letter reaches you, I shall still be without any one to assist me with my work. Command my son to be coming home in a very great hurry.

HÚPEÇAⁿ TO CÉKI:*March, 1879.*

Aⁿbačé wabčítaⁿ-qti-maⁿ tá miñke. Kĩ wisíčégaⁿ wawídxu cučéačé.
 To-day I work very hard will I who. And as I remember you I write to you about several things I send to you.

Čéama Umaⁿhaⁿ amá čisíčé-hnaⁿi; učikiai égipiaⁿi. Caⁿ Pañka amá
 These Omahas the (sub.) always remember you; they talk with you it is pleasant to them. Now Ponkas the (sub.)

agčfi gě učíča-hnaⁿi winá'aⁿ. Aⁿbačé wiqaⁿbe kaⁿbčégaⁿ. Kĩ caⁿ 3
 have the they have told of you I have heard of you. To-day I see you I hope. And in fact

wisíčé xĩ, wiqaⁿbe kaⁿbčégaⁿ. Cañge wačát'aⁿ, ádaⁿ wiqaⁿbe kaⁿbčégaⁿ.
 I remem- when, I see you I hope. Horse you have therefore I see you I hope.
 ber you plenty of them,

Umaⁿhaⁿ amá majaⁿ ejaí čaⁿ wačítaⁿ-má wactaⁿbe čaⁿ iⁿtcaⁿ átačaⁿ
 Omahas the (sub.) land their the those who worked it you saw them in the now beyond it past

wačítaⁿ, gíčéqtiaⁿ; ádaⁿ uwíbča cučéačé Waxíqčítaⁿ wégaⁿčai égaⁿ, 6
 work, are very glad; therefore I tell you I send to you. To work for them- they wish for us as, selves

waqtáhi, céhi, xan'de, naⁿpa-jĩn'ga, házi, caⁿ bčúga wa'í 'íčai É céná
 fruit tree, apple plum tree, cherry, grape, in fact all to give they That enough
 tree, us promise.

uwíbča. Čaná'aⁿ tégaⁿ cučéačé. Či umaⁿčinka čé majaⁿ ačĩⁿ níkačĩnga
 I tell you. You hear it in order I send to you. Again season this land having people

bčúgaqti řeska-miⁿga ékina úwagĩji tá amá.
 all cow in equal shares they will put them in.

9

TRANSLATION.

I shall work very hard to-day. And as I think of you, I write about some things and send the letter to you. These Omahas always think of you; it is pleasant for them to talk with you. I have heard about you, as the Ponkas who have come back have been telling about you. I would like to see you to-day. And when I think of you I hope to see you. You have plenty of horses; therefore I hope to see you. The Omahas are now working much more of their land than when you saw them at work. They are very glad; therefore I send to tell you. As the President wishes them to work for themselves, he has promised to give them fruit trees, apple trees, plum trees, cherry trees, grape vines, in fact, all kinds. That is enough for me to tell you. I send to you that you may hear it. And during this year they will make an equal distribution of cows among the men who have farms.

APPENDIX.

Mr. Frank La Flèche, an Omaha who was referred to in the Introduction, came to Washington in August, 1881, having been appointed to a clerkship in the office of the Commissioner of Indian Affairs. The collector wished to obtain Mr. La Flèche's assistance in revising the proof-sheets of this volume; but he did not meet with much success till over two hundred of the preceding pages were in type. As Mr. La Flèche's corrections and alternative readings are of considerable value, it has been thought best to publish them in this Appendix. The parts of the Appendix for which the collector is responsible are followed by "D."

ERRATA.

The following words occur so frequently in the first two hundred pages of the texts that a general reference to them will suffice:—

25, 3; 80, 17; *et passim*. For "áçita," read "áçiq̃a."

10, 18; *et passim*. "Aⁿha", yes." When it means simple *assent*, read "Aⁿhaⁿ;" but when it implies *consent*, the Omahas say, "Aⁿhaⁿ."

107, 13; *et passim*. For "aⁿiç̣a-gă," read "aⁿi iç̣á-gă, hand it to me;" from the verb, "í iç̣ě."

9, 7; *et passim*. For "ábae," read "ábae."

52, 4; *et passim*. Translate "çéç̣a-biamá," by "sent off, they say."

13, 10; 229, 7; *et passim*. For "çé te amá," read "ç̣e té amá."

143, 2; 211, 16; *et passim*. For "éç̣ě," *indeed*, read "éç̣e."—D.

111, 16; *et passim*. For "éç̣ii tẽ'di," read "e ç̣íi tẽ'di."

10, 3; *et passim*. For "gañ'ki," read "gañ'ç̣í," from "gaⁿ" and "ç̣í."

9, 2; 10, 8; *et passim*. Hă, the masculine oral period, is supplied by Mr. La Flèche after many imperatives and other clauses. While the collector is familiar with this usage, he has good reasons for believing that such a usage is optional with the speaker. In like manner, the Dakota oral period "do" is obsolescent.

35, 9; 36, 1; *et passim*. For "Haú," read "Hau." When "Hau" is not addressed to a person, it marks the beginning of a paragraph, in which case the following words in the text and interlinear should begin with capitals. See 71, 15.—D.

16, 1; 16, 4; *et passim*. For "hégajíqti," read "hégají'qti."—D.

46, 8; *et passim*. For "í'u," read "íu."

57, 9; 210, 16; *et passim*. For "iⁿiç̣a-gă" or "iⁿ'iç̣a-gă," read "iⁿ'i iç̣á-gă," from "gí'i iç̣ě."

80, 4; *et passim*. For "Īn'daké," read "Hĩn'daké."

24, 1; *et passim*. For "kañ'ge," read "ç̣añ'ge;" so for "kañ'gẽqteç̣i," read "ç̣añ'gẽqteç̣i."

15, 3. "Wasábe níkághí fiñké" would be followed by "qí hě"; but as the phrase is "qí hě," we must read, "Wasábe níkághí aká."

15, 6. For "Ṭijébe ǽ'di," etc., read "Ṭijébe tǽ'di a-ínaji^{n'}-bi qí, xagé gáxa-biamá Mactciñ'ge aká." "Gáxa-biamá, he made it, they say," should be distinguished from "gaxá-biamá," referring to turning grass by hitting it, or by blowing on it, and from "gaqá-biamá," referring to one who outruns another.

15, 10. Read "Égiçe Mactciñ'ge fiñké ǽ'di gǽi^{n'} fiñké amá."

15, 11. Supply the classifier "tǽ" after "qijebe."

16, 4. "Éde níaci^{n'}ga," etc. Read: "Éde níaci^{n'}ga bǽúgaqti ugǽá'a'á-biamá."

16, 8-9. "Áqtaⁿ tǽwaǽǽǽ tǽ. Tǽǽ tǽ píbaǽi hě."—Or, "Áqtaⁿ tǽwaǽǽǽ tada^{n'}. Tǽǽ uǽciⁱ hě: How is it possible for you to kill them? They are hard to kill."

16, 10. Supply "aká" after "Wa'újiñga."

16, 15; 18, 4. Supply "amá," *the pl. sub.*, after "Wasábe."

17, 4. Supply "ǽi^{n'}," *the mv. ob.*, after "Mactciñ'ge."

17, 6. Omit "tǽ'di."

17, 9. Change the end of the line to "tǽǽǽǽ, á-biamá."

17, 14. Supply "aká," *the sub.*, after "Wasábe"; and for "Átaⁿ jaⁿ," read "Eátaⁿ aja^{n'}ǽ."

17, 18. Supply "aká," *the sub.*, after "Mactciñ'ge."

18, 1. For "Wasábe," read "Wasábe-ma, the Black bears."

20, 1. Read: "Mactciñ'ge aká."

20, 2. Or, "wakan'daǽǽǽi égaⁿ, as he makes himself a god."

20, 6. Capitalize the first words in the text and interlinear. For "pai," read "pa-í."

21, 1. Supply "aká," *the sub.*, after "wa'újiñga," and capitalize "ke" and "come."

21, 8. Supply "qí," *when*, after "ga^{n'}teqti."

21, 9. For "ikágewaǽǽǽ amá," read "ikágewaǽǽǽ ama ǽa^{n'}," referring to a single Pawnee. Corresponding changes should be made in the translation, page 22: "O grandchild! a young Pawnee, your friend, met me and took me to his home. As he made me eat, I did not come home."

21, 11. For "wakéga, á-biamá," read "wakéga amá, she was sick, they say."

23, 2. For "kíde," read "kéde," *the recl. ob.*, *when*.

23, 4. For "égaⁿi édegaⁿ," read "égaⁿ édegaⁿ."

23, 12. For "éǽni^{n'}" read "ǽni^{n'}," *you are*.

23, 19. For "naji^{n'}i-gǽ," read "najiñ'-gǽ," *stand thou*.

24, 4. Omit "aká" after "Ṭáqti-gíkidabi."

24, lines 4-6 of translation. Read thus: "And when Ṭáqti-gíkidabi 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. "Unáí" should be rendered, "Were sought."

25, 5. For "íbisande atá-qti," read "íbisandeaǽá-qti, pressing close against."

26, 3. For "áma amá," read "a^{n'}ma amá."—Frank La Flèche. I have suspected that there was another form of this word, judging from the Dakota equivalent "u^{n'}ma (uñma);" but I never heard it among the Ponkas. Compare níqa and ni^{n'}qa; búqa and búqaⁿ; béni and béniⁿ; mácaⁿka and máca^{n'}ka, etc.—D. For "paháciaqa," read "paháciaqátaⁿ."

26, 9. Omit "é," and read "áwatǽqátaⁿ," *whence?*

26, 10. For "číadi ga^{n'} a^{n'}čizai," read "číadi a^{n'}čize há"; as "a^{n'}čizai" requires the classifier "aká" or "amá" after the subject.

26, 19. For "učíqpačě," read "učíqpačě, 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 "ixa^{n'} aká," read "ixa^{n'} čin^{ké}."

32, 5-6. For "Mactciñ'ge č'di ahí-bi xī," read "Mactciñ'ge č'di hí xī."

32, 9. For "íba-ha^{n'}.bi," read "íbaha^{n'}.bi."

33, 4. Translate "etai éde" by "should have."

33, 8. For "ǵahé ké bčazáča-biamá," read "ǵahé ké bčazáčě amá." For "učéwi^{n'}-wačai," read "učéwi^{n'}čá-biamá, he collected it, they say."

33, 16. For "cehé," read "céhe," and for "da^{n'}bá-gǵ," read "da^{n'}ba-gǵ."

35, 2. For "wéčixuxú," read "wéčixuxú-hi." (Other Omahas, however, say, "wé-čixuxu-hi."—D.)

36, 1. For "naji^{n'}-gǵ," read "naji^{n'}i-gǵ, stand ye."

36, 5. Translate each "tě" by "when."

36, 10. As the subject of this sentence is "wamí" instead of "Mactciñ'ge," the sentence should read thus: "Mactciñ'ge wamí má ké jíde ké amá, čiqai tě." "Jíde ké amáma" would refer to a line of red objects in motion.

38, 2. Omit "á-biamá" after "Uhu+!"

38, 3. Supply "čá^{n'}ctī," *heretofore*, after "ka^{n'}bčéga^{n'}."

38, 5. Omit "á-biamá" after "Kagé."

38, 6. Omit "Kagé, á-biamá." (But we have such a use in English: "My friend," said he, "my friend, I have something to say to you."—D.)

38, 7. Omit "á-biamá" after "Añ'kajī."

38, 8. For "witeí tce" read "witeí te," the regular pronunciation.

38, 9. Supply "xī," *when*, after "ičai"; and omit "á-biamá" after "ji^{n'}čéha."

38, 10. Omit "ji^{n'}čéha."

38, 11. Omit "aká" after "Ictínike."

38, 14. Omit "amá" after "Mactciñ'ge."

39, 2. Omit "aká."

39, 14; 39, 20. For "Ma^{n'}čín'-bagí ačín' máma," read "Ma^{n'}čín'-bagí a^{n'} máma."

39, 18; 40, 3; 40, 7. Omit "amá" after "Ictínike."

40, 20. Supply "ǵ," before "á-biamá. It is equivalent to "áha^{n'}."

43, 3. Read, "Ūhe a^{n'}wa^{n'}čá mañgčín'-gǵ."

44, 16. For "Ga^{n'}.hniñké," read "Gá-niñké, You who are that one out of sight."

44, 16. For "ěbéctě," read "ěbé ctěwa^{n'}."

44, 18. For "gčín' miñké," read "agčín' miñké."

45, 6. For "učáqa^{n'}ji ōniñké," read "učáqa^{n'} ōniñké."

45, 8. For "éga^{n'}qti" read "éga^{n'}qti-na^{n'}." (Or, "éga^{n'}qti-hna^{n'}."—D.)

46, 2. Omit "á-biamá" after "dúačá^{n'}."

46, 10. Supply "aká," *the sub.*, after "ijiñ'ge."

50, 3. For "gčé čin^{ké}," read "čéčín^{ké}," *this st. ob.*

50, 3-4. Read: "Ga^{n'} kida-bi ega^{n'}, kúsandě'qti ičá^{n'}čá-biamá. Uqpačě í amá xī, uqá amá." (The sentences in the text are correct, but Nuda^{n'}-axa gave short ones because he was dictating.—D.)

50, 4; 50, 10; *et passim*. For “Ꞥucpáɸa” and “Ꞥucpaɸa,” read “Ꞥucpáha” and “Ꞥucpáha,” as the speaker was a male.

50, 7-8. Read: “Wuhu-‘a! iɸc‘áge úhe ga’ɸa ínahi‘ áha‘, á-bi ega‘, wáɸaha tē gɸíɸnuda-biamá bɸúga.”

50, 9. Supply “Gañ’ɸí,” the introductory “And,” before “qɸabé.”

51, 5. Supply “ɸí,” *when*, after “ɸé amá.”

52, 7. Supply “ɸiñké,” after “wa‘ú.”

52, 9; 52, 19. Read: “Hi‘+! á-bi ega‘, ɸaɸúba-biamá.”

53, 8-9. Read: “Da‘ba-bi ɸí, Hi‘+! á-bi ega‘, ɸaɸúba-biamá.”

52, 17; 53, 7; 53, 17. Translate “uɸíɸpaɸá-bikéama” by “had been caused to fall and lie there, they say.”

53, 11. Omit “á-biamá.”

54, 1. For “i‘ɸi‘ agí te,” read “i‘ɸi‘ íwakiɸé te hă, let him cause them to bring it to me.” This should be the reading of 55, 1.

57, 1; 57, 10. Supply “aká” after “Siɸémaka.”

57, 5. Omit the first “ja‘-biamá.”

57, 7. Supply the feminine oral period, “hé,” after “t‘é kē.”

58, 3-4. Read: “Hi‘bɸiñ’ge itégiɸai gē ují-biamá újiha kē.”
Beans they piled the he put in, sack the.
 theirs (scattered) they say

58, 7. Supply “amá” after “ɸábɸi.”

58, 8. For “agí tē,” read “gí tē.”

58, 14. Supply “kē‘di,” *in the*, after “Qáde.”

59, 2. For “úɸaza-biamá,” read “úɸaze amá.”

59, 35-36. For “collecting the beans he put them in a sack,” read “he put in the sack their beans which they had piled up here and there.”

60, 2. Read: “Ictínike é‘di ɸé amá,” or “Ictínike amá é‘di aɸá-biamá.”

60, 3. Supply “ɸí,” *if*, after “Eáta‘ áma.”

61, 6. “Jañgáqti ɸáɸi‘cé,” or “Jañgáqti-máce, Ye who are very large.”

62, 1. For “Wabɸátē te‘ja,” read “Wabɸáte táda,” on account of my eating them.”

62, 9. For “ɸaqtá-biamá, they bit it, they say,” read “ɸatá-biamá, they ate it, they say.”

62, 18. Omit “aká” after “Ictínike.”

63, 3. Supply “amá” after “Níkaci‘ga,” and “aká” after “Ictínike.”

63, 13. For “ɸiñgē‘qteí,” read “ɸíɸiñgē‘qteí, you have none at all.”

63, 15. For “tabáda,” read “táda.”

63, 20. Supply “aká” after “Ictínike.”

71, 15. For “hau, é ga‘-amá,” read “Hau. E ga‘ amá, ¶ While moving, some time after that occurrence.”

72, 5. Omit the first “á-biamá.”

72, 7. Supply “amá,” *the sub.*, after “A‘pa.” Read “níaci‘ga-ma,” *the men*; so also in line 8.

72, 13. For “ɸizá-bi,” read “ɸizá-biamá.”

72, 14. For “jiñ‘ga,” read “jiñ‘ga-ma,” *the small ones (pl. ob.)*.

75, 4. Omit “égihe ɸéɸé.”

75, 5. For “ma‘ɸi‘-biamá,” read “gɸi‘ amá, he sat, they say;” as he could not walk when confined in the tree.

75, 6. Omit “úqçú’a wéçç xǐ,” and supply, after “wa’ú amá,” “wéçç ahí-bi xǐ,” joining this to the next sentence.

75, 7; 75, 10. For “cǐ,” *again*, read “xǐ,” *when*.

75, 7. For “tí-biamá,” read “tí amá.”

75, 8. For waiⁿ-biamá,” read “wáinⁿ-biamá.”

75, 10. Supply “kě” after “sǐn’de.”

75, 13. Supply “aká” after “Ictínike.”

75, 17. Supply “amá” after “Ictínike.”

76, 14. Supply “tě” after “đaqçúge.”

79, 16. Supply “egaⁿ,” *having*, after “açiⁿ-bi.”

79, 17. Supply “ctǐ,” *too*, after “kě;” and read “açiⁿ-biamá” for “açiⁿ-bi.”

80, 14. After “jiñ’gajǐqtǐ,” supply “hé tě gaqáqatǐ-bi.”

horn the branching very
(pair) much, they say

80, 17. For “çiñké,” read “aká.”

80, 18. Read: “č’đi ahí-bi xǐ, č’đi gçiⁿ-biamá, when he arrived,” etc.

81, 8. For “aňgáxai adaⁿ,” read “aňgáxai-daⁿ,” *we do it, when*.

83, 1. For “taⁿwaňgçaⁿ e,” read “taⁿwaňgçaⁿ-ma,” *the villages or nations*.

84, 8. For “eçégaⁿ égaⁿ,” read “eçégaⁿ-bi egaⁿ.”

84, 10. For “úkizá-biamá,” read “úkiza amá.”

84, 12. For “wáxu çionaⁿi kě ikiçç-hnaⁿ-biamá,” read “wáxu çionaⁿi kéde ikiçç-biamá, they found by accident the awls which had been dropped.”

84, 14. “sátǎhai,” *in five places*.

84, 15–16. Read: “Égiçe máçe amá xǐ, nújiňga naⁿba naⁿ-biamá.”

At length writer . they when, boy two grown, they say.
say

85, 1. For “áčaskabe áça-biamá,” read “áčaskabeçá-biamá, they made it stick;” and for “áma,” *the other*, read “áman” or “aⁿma.”

85, 15. For “wahútaⁿçi,” read “man’dě.”

87, 14. Supply “gaⁿ,” *as*, before “pi.”

88, 4. “ú’aⁿt’aⁿ, there is a cause, blame.”

96, 1. For “kě” read “xǐ,” *when*.

96, 8. For “gaxá-bi egaⁿ,” read “giáxa-bi egaⁿ, having made it for him, they say.”

96, 11. Omit “aká” after “Ictínike.”

97, 5; 97, 7; 97, 10. For “gaⁿtégaⁿ,” read “gaⁿtegaⁿ.”

97, 7. For “waonize te,” read “onize te, you may take it.”

97, 14; 97, 17. For “jiňgá-bajǐ,” read “jiñ’ga-bájǐ.”

97, 18. For “waⁿibagiqtǐ,” read “waⁿibagiⁿqtǐ.”

99, 1. Read: “Iňgçaⁿ-sǐn-snéde Míxasi cénaⁿba ákikipá-biamá.”

99, 7. For “ágçiⁿ te hǎ,” read “ágçiⁿ-biamá, he sat on him, they say.”

99, 8. “pamákode” or “pamaⁿkide.”

99, 13. Translate “aká” by “the ones who.”

100, 4. For “é wawagiká-biamá,” read “é wawagiká-bi egaⁿ.”

100, 7. For “ágigçiⁿ-daⁿ,” read “ágigçiⁿ-bi egaⁿ.”

100, 15. Omit “çiñké.”

101, 1. For “na’aⁿi,” read “na’aⁿ-bi.”—D.

102, 13. of translation. Supply “cum ea” after “mane.”

103, 6. After "ákiagčá-biamá" insert the following: "Kí Míqasi aká ubáhaqa
And Coyote the to the side
(sub.) (of the path)

uaⁿsi áíáča-biamá. Ádaⁿ bionaⁿ akusanⁿde áíáča-biamá Jenúga amá.
leaping had gone, they There- missing far beyond had gone, they Buffalo- the
say. fore him in passing say bull (sub.).

For "éskaⁿbčégaⁿ," read "éskaⁿ ebčégaⁿ, it might be, I think."

103, 13. Supply "amá" after "Jenúga."

104, 7; 104, 12. Supply "amá" after "Jenúga jiñ'ga."

104, 10. Supply "ǎ," the interrogative sign after "ekaⁿona."

104, 13. For "jáha-bi," read "jáha-bi-dé, when he thrust at it, they say."

107, 1. Read:—

"Wahaⁿčicige aká ixaⁿ júgigče akáma. xaⁿhá, qíi čaⁿqá bčé te, á-biamá."
Orphan the his was with his, they Grand- vil- to the I go will, said he, they
(sub.) grand- mother, lage say.

107, 2. Supply "á-biamá ixaⁿ aká," after "Čáji-ǎ hé;" and "á-biamá Wahaⁿčicige aká" after "bčé ta miñke." Join the next sentences, thus: "Ė'qa ačá-bi egaⁿ, qíi čanⁿdi ahí-biamá."

107, 4. After "ačínⁿ tičái-gǎ" supply "á-biamá," referring to the men. "Mactciñ'ge čidaⁿbe tí há" was said to the head-chief by his attendants. Then the head-chief gave his orders to the people: "Ké, ačínⁿ gíi-gǎ," etc., ending with "Ėgaxe ičaⁿčai-gǎ;" after which supply "á-biamá níkačáhi aká."

107, 5. The next words were said to the Rabbit by the chief: "Ké, wačátcičigaxe taté há, egá-biamá Mactciñ'ge, Come, you shall dance, said he to the Rabbit."

107, 6. Read: "Ké, iⁿquxái-gǎ, á-biamá Mactciñ'ge aká."

107, 7. After "čniⁿ há" supply "á-biamá níkačigá amá," as the men said that to the Rabbit.

107, 9. "Ėgaxe ičaⁿčai-gǎ. Gañ'qí anasái-gǎ há" is not as good as "Ėgaxe ičaⁿčai-bádaⁿ anasái-gǎ há." See "bádaⁿ" in the Dictionary.

107, 14. For "čéčč qí," read "ičéča-bi egaⁿ."

107, 15. For "Ūaⁿčín'ge čanájín," read "Ūaⁿčín'ge čanájíni."

108, 1. Frank La Flèche has returned to the regular pronunciation "wajiñ'ga."

108, 4. For "áigáča-biamamá," read "áigáča amáma, carrying on his arm—was, as he moved, they say."

109, 3. Read: "Kí Wahaⁿčicige aká kída-biamá qí, t'éča-biamá."

110, 6. For "wéucii," read "wíucii;" and for "wabčín'wi," read "wábčín'wi."

110, 7. Supply "aká" after "Wa'újiñga."

110, 20. Change the first word, "taⁿ," to "čínké," to agree with "bičínké-ama" that follows, implying that she was placed in a sitting attitude.

111, 10. For "niúčicaⁿ," read "néučicaⁿ."

111, 18. For "čbái tč," read "čbái iⁿte."

112, 15. Supply "aká" after "Cínudaⁿ," which he gives as "Cínuda." See note on 26, 3.

116, 3-4. For "čé amá qí," read "ačá-biamá qí," to agree with the following "iča-biamá." For "čizé amá," read "čizá-biamá," having for its subject "nújiñga" understood.

117, 1. Supply "čaⁿ" after "wabágčeze jiñ'ga."

117, 5. Supply "amá" after "Níaciⁿga," as it refers to all the Indians.

117, 18. Supply "aká" after "nújiñga."

118, 1-2. Change “kagá” and “kagé” to “kagéha,” *my friend*. (But I have heard two or three say “kagá.”—D.)

118, 9. Supply the interrogative “ä” after “wédaxe taté.”

118, 11. Read: “ijáje ʘadá-bi egaⁿ, Ni-úba-maⁿʘiⁿ-á!” etc.

118, 13; 118, 14; *et passim*. “Akí-biamá” may be translated by “reached there again, they say.” This is a secondary meaning.

119, 8. Supply “aká” after “Nújiinga.”

120, 1. Supply “ʘiñké” after each “ijañ’ge,” and “ʘaⁿ” after “taⁿwañgʘaⁿ.”

120, 16. Supply “ʘaⁿ” after “taⁿwañgʘaⁿ.”

121, 10. Supply “xi,” *when*, after “akí-bi.”

122, 15. Joseph La Flèche gave me, “ʘéze ʘaⁿ, the tongues;” but his son Frank says that “ʘéze ʘaⁿ” means “the one tongue,” and that we must say “ʘéze gě” for “the tongues.” According to analogy, Frank is correct.—D.

124, 15. Change “agʘi” to “agʘii há.”

125, 11. As several soldiers or policemen were addressed, read: “ahniⁿ ekí tai há,” instead of the singular, “ahniⁿ ekí te.”

126, 1. Change “gʘiⁿ tě” to “gʘiⁿ-biamá.”

126, 9. Supply “amá” after “wanáce.”

131, 1. Read:—

Wahaⁿʘicige aká ihaⁿ iʘádi eʘaⁿba gít’a-biamá xi, ijañ’ge ʘiñké júgigʘá-biamá.
 Orphan the his his he too died for him, when, his the one he was with her,
 (sub.) mother father they say sister who they say.

131, 3. Supply “aká” after “Wahaⁿʘicige.”

132, 14. Supply “aká” after “nújiinga.”

132, 16. Change the first part of the line to “máqaⁿ-biamá. Kí jégʘaⁿ-biamá.”

133, 16. Supply “aká” after “Je-miⁿ’ga.”

133, 17. For “iʘiáⁿhe,” read “iʘiⁿ’aⁿhe.”

133, 18. Supply “aká” after “wa’ú.”

134, 2. Supply “ʘiñké” after “Je-jiñ’ga.”

134, 5. Supply “taⁿ” after “Ictínike.”

134, 11. For “aʘá-biama,” read “agʘá-biamá.”

134, 12. For “amá aʘai,” read “ʘiⁿ ʘé.”

134, 16; 134, 21; 135, 5. For “amá” read “ʘiⁿ.”

135, 17. Supply “taⁿ” after “Je-saⁿ’jiñga.”

135, 20. Supply “kě,” *the recl. ob.*, after “Je-miⁿ’ga.”

136, 1. “Je-miⁿ’ga kě ʘiepácpa ʘiñgě’qti gáxa-biamá,” or “Je-miⁿ’ga kě ʘiʘiñ’gě-qtiⁿ-biamá,” the latter meaning, “They reduced to nothing at all the body of the female buffalo.”

136, 13. Supply “wiⁿ,” *one*, after “ékigaⁿqti.”

136, 17. Change “ʘizai tě” to “ʘizá-biamá.”

140, 4. Supply “kě,” *the long object*, after “Majaⁿ,” as “áhe” conveys the idea of length.

141, 6. Change “A-igʘiⁿ-biamáma” to “A-igʘiⁿ amáma.”

144, 19. Change “naⁿpehiⁿqti-t’é etégaⁿ ʘañká amá” to “naⁿpehiⁿ t’é tégaⁿqtiⁿ ʘañká amá.”
 “hungry to die very apt
 the ones they say.”

147, 1. Change “ědedí-amáma” to “ědedi-ʘaⁿ amá.”

147, 4. Change “Nu aké” to “Nu aká.”

- 149, 5. Supply "ḥi" after "ḥiḥḥa." 149, 12. Supply "amá" after "ḥiḥḥa." 149, 16. Change "djúb inahí' hă" to "djúb inahí' áha'." 150, 10. Supply "kě" after "ḥéde."—D. 151, 2. Supply "ḥi," when, after "áka'-bi." 151, 5. Change "qḥáje-hna'-bi" to "qḥáje-hna'-biamá." 151, 9. Change "ḥéḥai" to "ḥéḥa-biamá." 152, 18. Read: "Cí ga'ḥte amá ḥi, ḥandé." 152, 19. Change "eḥéga' éga'" to "eḥéga'-bi ega'." 153, 3. Supply "aká" after "ḥé-wa'ḥiḥḥa." 154, 2; 154, 7. Supply "ḥi," when, after "égasáni." 154, 13. Supply "ḥi" after "níaci'ga." 154, 15. Supply "amá" after the second "Wa'ḥiḥḥa." 156, 1. Change "atí tē" to "atí-bi ḥi: he came, they say—when." 156, 5. Supply "ḥé" after "hi'qpé." 162, 6. Change "snédeqti" to "snédeáqti." 162, 8. Insert "ta'," the classifier, after "nújiḥḥa." 162, 9. Insert "wi'," one, after "ciḥ'gajiḥḥa." 163, 5; *et passim*. Change "hájiḥḥa" to "hájiḥḥa." 163, 6. Read: "sásaqti' amá" and "úda'qti' amá." Omit "e." 163, 8. Omit the second "égiḥe." 163, 9. Insert the classifier "kě" between "hájiḥḥa" in the preceding line and "gaséga'." 163, 10. Omit the "cí" before "na'"; and "Na' amá" in the next line; making the text read thus: "Cí nújiḥḥa ídaḥai ḥiḥké na' amá ḥi, cí agíahí-biamá." 163, 13. Omit "cí" at the end of the line. 163, 14. Insert the classifier "ta'" after "nújiḥḥa" at the beginning of the line. Omit "cí nújiḥḥa" at the end of the line. 163, 15. Omit the classifier "ḥi" at the beginning of the line. 163, 16. Insert "wi'," one, after "Hi'qpé-ágḥe." 163, 18. Insert the classifier "ḥi" after "nújiḥḥa." 163, 19. Insert the classifier "ḥi" after "nújiḥḥa," and omit the following "égiḥe." 164, 3. Change "wágiatí ede," to "wágiatí-dé, they came for them, when." 164, 4. Change "éde," but, to "ḥi," when; and omit the "h" in "t'éwaḥé-hna'i." 164, 6. "Ke," Now! 164, 7-8. Insert the classifier "kě" after the first "hi'qpé," and omit the second "hi'qpé." 164, 11. Insert the classifier "ḥaḥká," the ones who, after "dúba;" and change "ḥiḥké'di" at the end of the line to "ḥiḥké." 164, 20. Read: "nújiḥḥa ta' é waká-bi ega'." "boy the that meant, they having." (std. ob.) say 165, 2. Read: "Aḥ'kaji hă, piáji éde ecéce hă, No, it is bad, but you say it often"—said by the bad men. The text and translation give these as the words of Hi'qpé-ágḥe. 165, 14. Change the first clause, so as to read, "cí nújiḥḥa Hi'qpé-ágḥe aká pa-haḥ'ga akí-biamá." 165, 20. Change "Ahi-baji-bi ḥi" to "Áda'," Therefore.

166, 3. Insert the interrogative sign “ǎ,” between “φaaⁿ’he” and the following comma.

166, 14. Change “φiⁿ” to “amá.”

166, 20. For “éskana,” read “é eskaⁿ,” that—it might be.”

167, 6. Read:—

“wanān’deφagφājī aōniⁿ hě, you keep it because you do not loathe it.”
 “you do not loathe it you have it (fem.)

167, 13. Omit “aká” after “wiwíqa.”

167, 16. Insert the classifier “φiñké” after “ijaⁿ’φe.”

167, 18; *et passim*. He writes “naⁿ” instead of “hnaⁿ,” which latter form is used by Joseph La Flèche and others. The three forms are all used: “onaⁿ” being the ancient one; “hnaⁿ,” a modern equivalent, used by old men of the present day; and “naⁿ,” the latest, used by the young men.—D.

168, 1. Omit the second “Akí-biamá.”

168, 3. Omit “ě’di.”

168, 5. Omit “aká” before “t’éφě.”

168, 10. Omit “Níaciⁿga” at the beginning of the line.

168, 15. Change “Níaciⁿga” to “Níaciⁿga amá,” *The men (pl. sub.)*.

168, 16. Insert “aká” after “miⁿ’jiñga.”

168, 17. Supply “amá” after “cínudaⁿ.”

168, 18. dázęqtei, “very late in the evening.”

168, 19. For “maⁿhniⁿ,” read “maⁿōniⁿ,” the ancient form. See note on 167, 18.

169, 3. Omit “ě’di,” as superfluous after “céhięetě’di.”

169, 4. Omit “á-biamá.”

169, 6. Supply “tě” after “iⁿ’ě;” so also in the next line, before “ęetěě hě.”

169, 20. For “añgáęe tai,” read “añgáęe te hă’.”

170, 3. Supply “wiⁿ,” *one*, after the first “níaciⁿga;” and “φiⁿ” after the second “níaciⁿga,” which is the object of the following verb.

170, 6. Omit “hiⁿqpé” at the end of the line.

176, 10. For “waęáta-bájictěaⁿ’-biamá,” read “waęáta-bájictěaⁿ’-bi egaⁿ,” when he ate nothing at all, they say.”

176, 11. After “Ataⁿ’ctęqtei” supply “-naⁿ.” (Or “-hnaⁿ.”—D.)

176, 13. Read: “Edádaⁿ ckaⁿ’na tě égijaⁿ taté hă, á-biamá. Níkanaⁿ.jíha wáiⁿ’jiⁿ taté hă, á-biamá.”

177, 1. For “Uęagacaⁿ’jī,” read “Uęágacaⁿ’ajī.”

177, 12. Read: “Gaⁿ qíi ęan’di ahí-biamá.” Omit “ě’di ahí-biamá xī.”

177, 16. He reads “Níkawaęá” for “Níkawasaⁿ’;” but the latter is in common use.—D.

177, 17. Omit “égięe” at the beginning, and supply “hă” before “á-biamá.”

177, 20; 178, 12; 179, 5. For “t’éaⁿęa-bájī é,” read “t’éaⁿęa-bájī tá-bi, ai.”

178, 2; 179, 8. For “t’éęa-bi,” read “t’éęě.”

178, 18. For “egaⁿ’,” read “xī,” *when*.

178, 19. For “ihéęa-gă,” read “ihéęai-gă,” *place ye*.

179, 2. Omit the first “égięe,” and change “ędedíęiⁿ” to “ě’diedí-φiⁿ.”

179, 3. Read thus: “Égięe wadaⁿ’be aęá-biamá xī, maⁿ’teú wiⁿ’ íęa-biamá.”

179, 19. For “nújiñga aká,” read “nújiñga φiⁿ.”

- 179, 20. Supply "ga^{n'}," *as*, after "aⁿga^{n'}Ɔai."
- 180, 5. Supply "tě" after "cúde."
- 180, 12. Supply "wiⁿ," *one*, after "iⁿc'ágěqtcí."
- 180, 13. "Naⁿckí" or "nackí," See note on 26, 3. Read "jiⁿ'ga-ctěwaⁿ-báji, by no means small"; and supply "Ɔaⁿ" after "najíha."
- 180, 14. Read:—
 "Kí nudaⁿhaⁿga Ɔiⁿ qí tě úde Ɔé tě'di, iⁿc'áge Ɔiⁿké wébahaⁿ'aji amá."
 And war-chief the lodge the enter- went when, old man the (st. knew him not they say.
 (mv.) (ob.) ing one)
- 180, 15. Supply "ǵí," *when*, after "gaⁿƆiⁿkě'qti."
- 181, 11. For "eƆégaⁿ," read "eƆégaⁿ-bi."
- 181, 17. For "hniⁿ," read "oniⁿ."
- 182, 14. For "Ɔaⁿké," read "Ɔaⁿká."
- 182, 16. Omit "áhaⁿ" after "ináhiⁿ"; and supply it after "miⁿké."
- 182, 17-18. Read: "Wiⁿ Ɔiⁿké najíha skǵ'qti egaⁿ, gaⁿ wiⁿ Ɔiⁿké jíďěqti, kí wiⁿ Ɔiⁿké zíqti, kí wiⁿ Ɔiⁿké júqti am áƆa."
- 183, 5. Supply "Ɔaⁿká" after "dúba."
- 183, 20. Supply "gě," *the scattered inanimate objects*, after "najíha."
- 189, 1. Read: "IƆádi aká níkagahí-biamá ǵí, gá-biamá," etc.
- 189, 2. For "Nikaⁿ'hi," read "Nikaⁿ'ahi"; and for "nikaⁿ'hi-máji," read "nikaⁿ'ahi-máji."
- 189, 3-4. Read "áďae há. Ú'aⁿƆiⁿ'ge aⁿ'qtiaⁿ'gaⁿ-máji há, áďaⁿ égaⁿ wíkaⁿbƆa há." For "aⁿ'qtiƆiégaⁿ," read "aⁿ'qtiƆiégaⁿ te há, you will be a great man."
- 189, 5. For "Nújiⁿga," read "Kí nújiⁿga aká."
- 189, 6. For "aká naⁿ'qa," read "taⁿ naⁿ'qa-hi."
- 189, 6-7. Read: "ÉgiƆe aⁿ'paⁿ d'úba wéƆa-biamá ǵí, caⁿ'ge," etc.
- 189, 8-9. Read: "miⁿ'de aⁿ'paⁿ-ma wagǆáde aƆá-biamá. Aⁿ'paⁿ-mádi ahiⁿ-biamá
 crawling the elk creeping up he went, they say. At the elk (pl. ob.) he arrived, they say
- ǵí, áckaqtci wakída-biamá. Kí wiⁿ ú-bi Ɔaⁿ'ja," etc.
 when, very close he shot at them, And one he wounded, though, they say they say
- 189, 11. For "najiⁿ-biamá. Kí ewéahidě'qti," read "najiⁿ amá há. Kí wéahidě'qti."
- 189, 12. For "wakan'diƆegaⁿ," read "wakan'diƆá-bi egaⁿ."
- 189, 14. For "ědedí-te amá," read "ě'diedí-te amá." (The former is generally used.—D.)
- 189, 16. Read: "Ɔiéwaⁿ'jaⁿ egaⁿ, níqa te," etc.
- 189, 17-18. Read "Báazá-bi gaⁿ aⁿ'ha-biamá."
- 190, 2. For "eǵáwadaⁿ'be tě'di," read "eǵáwadaⁿ'ba-bi ǵí."
- 190, 3. Read: "cí ní tě Ɔataⁿ Ɔé ǵí, cí Wě's'ǵ aká éƆaⁿ'be atí-biamá. Cí aⁿ'he amá." Omit the final "Cí."
- 190, 4. Omit "wédubaⁿ tě." For "áďaⁿ'be tě'di," read "daⁿ'ba-bi ǵí."
- 190, 12. Read "aⁿwaⁿ'Ɔate te há, ećé te hě."
- 190, 17-18. Read: "Naⁿbúqíqǆá Ɔaⁿ Ɔionúda-bi egaⁿ, ecaⁿ'adi iƆaⁿ'Ɔa-biamá. Ké, aⁿwaⁿ'Ɔate taté há, á-bi ǵí, égiƆe wa'ú," etc.
- 190, 19. Omit "ǵí Ɔasniⁿ-biamá."
- 190, 20. Supply "aká" after "Wě's'ǵ-wa'ú."
- 190, 21. Supply "aká" after "nújiⁿga."
- 191, 5. Read "iⁿc'áge amá," and "wa'ú watǆigaxe-má."

- 191, 6. For "Ca'ckaxe tai á-biamá afa+!" read "Ca'ckaxe tai há."
- 191, 10. For "fiñnúda-biamá," read "fa," *the curvilinear inanimate object*.
- 191, 11. Omit "fiñnúd."
- 191, 12. For "á-bi ega'," read "á-bi xĩ."
- 191, 21. For "taí," read "tá-bi."
- 192, 1. Change "wa'ú amá" to "wa'ú-ma," *the women*.
- 192, 2. Change the plural, "Ca'ckaxe taí," etc., to "Ca'ckaxe te, aí afa+," omitting "á-biamá."
- 192, 6; 192, 9; 192, 17; 193, 13. Supply "fa" after "na'búfiqfa."
- 192, 7. Change "ega'" to "xĩ," *when*.
- 192, 9. Change "fiñké" to "aká."
- 192, 10. Change "na' fi' watcígaxe te" to "na'-ma watcígaxe taí há."
the grown ones let them dance
- 192, 10-11. Change "Cémi'jiñ'ga fanan' fáfi'cé wa'fatcígaxe taí afa+" to "Cémi'-jiñ'ga-máce, wa'fatcígaxe te, aí áfa."
- 192, 12. Change "amá" to "fi'."
- 192, 14. Change "úha' ágají-biamá" to "úha' wágají-biamá." The former takes a singular object, the latter, a plural.
- 192, 15. Read "na'pa'hi" instead of the alternative form, "na'pa'hi'." See note on 26, 3.
- 192, 17. Translate "a'úha" by *again*. (But the meaning is rather, "in addition to," with an idea of finality.—D.)
- 192, 19-20. Read "Ukíkie-na'-biamá xĩ, i'fádi aká na'a'-biamá." Also, "da'bai-gá há."
- 193, 2. Read "júgçe gfi' aká hě, she is sitting with him."
- 193, 4. Supply "aká" after "wa'ú."
- 193, 4-5. Read "Égiçe nú aká afa'-biamá xĩ, wa'ú úda'qti wi' ífa-biamá xĩ, gá-biamá," etc.
- 193, 6. Read: "tá miñke há. Fiadi fiha' efa'ba úwagi'fa-gá há, á-biamá. Gañ'xĩ wa'ú aká ugfa," etc. "Efa'ba," *she too*; "ugfa," *to tell about her own*.
- 193, 12. "Éfi' ahí-bi ega'." Or, "Éfi' ahí-bi xĩ."
- 193, 16. Change "b'fé tá miñke, á-biamá," to "b'fé tá miñke há."
- 193, 16-17. "Cañ'ge ta' na'qa cánakagçe iñ'gfa'i-gá." This should be changed, either to "Cañ'ge ta' cánakagçe iñ'gfa'i-gá," or to "Cañ'ge ta' na'qa-hi iñ'gfa'i-gá." The former means "Put the saddle on the horse for me"; the latter, "Put it on the horse's backbone for me."
- 193, 17-18. "Wá'faha . . . Afa'-biamá" (the first one). Read: "Wá'faha úda'qti á'fahá-bi ega', cañ'ge ta' ctí úda'qti, cánakagçe ctí úda'qtia' afa'-biamá."
- 193, 19. Change "Nihañ'ga tě" to "Nihañ'ga tě'qa"; and omit "Sígçu'fúgihá-biamá."
- 193, 21. Change "í tě piäji'qti" to "í piäji'qti wi'", a very bad lodge." "Sígçu'fúgihe afa'-bi" may be changed to "U'fúgihe afa'-bi: following his own—he went, they say."
- 194, 2. The first "akáma" may be omitted, if desired. Then read: "wá'faha tě í'pícpa'páqtcia' akáma: clothing—the—torn in shreds as to it—he was, they say."
- 194, 3. Omit "ahí xĩ." Change "e'á tě" to "e'ái tě."
- 194, 4. Change "ehnéga'" to the ancient form, "e'ónéga'."
- 194, 7. "áhnaha hné." Or, "áonaha oné."
- 194, 8. Insert "wi'", *one*, after "ctí"; and "ctí" after "wahí'fage."

- 194, 9. Change "hné te" to "né te hă"; and "ēdediḥa" to "ē'diediḥa."
 194, 11. Change "gḥi" to the plural, "gḥi' i hă."
 194, 13. "Ga" may be omitted.
 194, 14. Supply "kě" after "Ni-ṭaṅga." For "gáxai," read "gáxa-bi."
 194, 15. Omit "i'c'áge aká."
 194, 16. Supply "wi," *one*, after "ḡi."
 194, 17. For "cúde ga," read "cúde tě," *the smoke*.
 194, 20; 195, 6; 196, 2. For "ugídada-bi," read "ugídida-bi," from "ubída."
 195, 4; 195, 6; 195, 18; 197, 10. Supply "ḥa" after "waḥáge."
 195, 5. Supply "ḥa" after "niníba." (This must refer to the pipe bowl, without the stem, as the *whole pipe* is "niníba kě."—D. See line 16.)
 195, 8. Supply "aká" after "Áma"; and change "éwidacibe, ehé te" to "éwidacibe hă." After "cénaji" supply either "ă," the interrogative, or "éi'te," as in the preceding line.
 195, 11. Instead of "Hau! ha+!" the Omahas now use "Wáhu'á!"
 195, 12. Read "aja' i" at end of line.
 195, 14. Change "gḥéwaḥaḥai" to the objective singular, "gḥéḥaḥai, you sent him homeward"; and supply "hă" after "Íwit'abḥai."
 195, 16. "ḥaná-bi ega'." Or, "ḥaná-bi ḡi."
 195, 17. Supply "aká" after "Áma."
 195, 20. Read: "Íḥae-na' i hă."
 196, 4. Omit "íhusá-biamá cī"; and supply "ḥi" after "níkaci'ga."
 196, 5. Change "gḥéwaḥákíḥé" to "gḥéḥákíḥé."
 196, 9. Change "atí" to "atíi."
 196, 10. Change "júbají" to "júbajíi."
 196, 11. "tí tě." Or, "tí ḡi."
 196, 18. Read: "t'ḥéḥají" and "kigḥéḥaḥé."
 196, 19. Change "atí-hna" to "tí-na."
 197, 1-2. Change "tai" to "taité hă"; and omit "á-biamá."
 197, 2. Change "atí" to "tí." And in lines 3 and 4 change "t'ḥéwaḥaḥa-bájí" to "t'ḥéḥaḥa-bájíi."
 197, 5. Omit the second "á-biamá."
 197, 9. Change "wénaca-biamá, íbistá-biamá," to "wénaca-biamá ḡi, íbistá-biamá, when he snatched it from them," etc.
 198, 6. Change "Ca'ckaxe taité" to "Ca'ckaxe taité ă, Will you really stop it?"
 198, 15. Insert "amá" after "Wě's'ă-wa'ú."
 199, 1. Read: "Éḡiḥe Wě's'ă-wa'ú íḡiḥa-biamá; nú wi' áḥixe akáma."
 199, 2. Change "ít'aḥa-biamá" to "ít'aḥa-bi ega'": he hated him, they say—having."
 199, 3; 199, 18. Supply "ḥa" after "ta'waṅḥa."
 199, 4. At the end of the line read: "gaḥí-biamá ḡi, agḥa-biamá: he killed her, they say—when—went homeward, they say."
 199, 7. Read: "ehé ḥa'cti," and "Ḡné taité hă."
 199, 8. Read: "ma'ni'" and "wáni'."
 199, 9. Change "ga - - á-biamá" to "éga ma'ci né taité hă, á-biamá," and "ma'ci hné ḡi" to "ma'ci nai ḡi."—Frank La Flèche. But "nai" is the plural of "na," to *beg*, and means "they beg"; hence I prefer writing "ma'ci hnaí ḡi," *when ye go on*

high, to avoid confusion; though, perhaps, the context would determine which verb was intended.—D.

199, 12; 199, 14. "ahí-biamá" should be "akí-biamá," as in line 15, "he reached there again, they say."

199, 13. Supply "kě" after "ni."

199, 14. For "čékiča-biamá," read "gčékiča-biamá, he sent him back, they say."

200, 2. For "Cañ'ge wahičageqtiaⁿ," read "Cañ'ge čin wahičageqtiaⁿ."

200, 3. For "bčabčázēqti," read "bčabčázāčē'qti, torn very much accidentally or of its own accord."

200, 5. Read: "Níaciⁿga wiⁿ waqpáni tcábe tí hă, á-biamá."

200, 6. "E'di" is superfluous.

200, 8. Read: "caⁿ hă, čagči tē, it is enough, since you have come home."

200, 12. Omit the first "á-biamá"; and read: "wa'ú gátēdi čin qtaáčē hă, I love the woman who is in that place (out of sight)."

200, 13. For "čéwakičá-gă," read "čéwakičá-gă-hă, á-biamá."

207, 1-2. If we retain "čīnké," we must change the verb to "watézugčāⁿ amá"; but if we retain "watézugčāⁿ-biamá," we must change the classifier "čīnké" to "aká."

207, 3. Change the line so as to read thus:

"nú aká xúha-bi egaⁿ, gá-biamá: Égiče, etc."

man the feared, they having, said as follows, Beware.
(sub.) say they say:

Supply "wiⁿ," *one*, after "níkaciⁿga."

207, 4. "Názugáčē: Facing the back of the lodge".—D.

207, 4-5. Read: "Égiče nú čīnké é čé amá xī, níkaciⁿga wiⁿ a-í-biamá."

207, 6. Change "ubáha ijaⁿ" to "ubáhaⁿ a-ijaⁿ."

207, 7-8. Read: "Égiče nú čin ábae tē gí amá xī, agčá-biamá iⁿc'áge ahí aká."

207, 8; 207, 13. "Aⁿ á." Or, "E'aⁿ á."

207, 9. "Ecé te čégaⁿ." Change to "Ecé te čāⁿ égaⁿ hē: iⁿc'áge," etc.

What you said so it : old man.
in the past was

207, 12-13. Read:—

"Cí nú čin ábae tē gí amá xī, cí agčá-biamá iⁿc'áge aká."

Again man the hunting the was coming when, again went homeward, old man the.
(mv.) back, they say they say

Change "atí hē" to "atí hē."

207, 15. Change "Daⁿbá-bi egaⁿ" to "Daⁿba-bi xī."

207, 17. Supply "kě" after "wa'ú."

208, 2. Read: "égihe ičéča-biamá" at the end of the line.

208, 3-4. Read: "Nú činⁿ kí amá xī, égiče wa'ú kē t'éčē ákiágčā-bitéama, níxa kē mábčāza-bikéama." Change "jan'de kē" to "jan'de kē'di." Or else, omit the phrase.

208, 5. Read either "akí-biamá nú aká" or "kí amá nú čīnké." Supply "wiⁿ," *one*, after "ciñ'gajiñ'ga."

208, 8-9. Read: "Maⁿčidaⁿ wakan'dagiqtiaⁿ-biamá xī, Dadíha, man'dě jiñ'ga iñgáxa-gă hă, á-biamá."

208, 9-10. Read: "Wajiñ'ga gaⁿ wakíde-hnaⁿ-biamá xī, ičádi aká ábae ačē
Bird so shooting at them regularly, when, his the hunting to go
they say they say (sub.)

tá-bi égaⁿ giaⁿ/ze-hnaⁿ-biamá."
in order that, taught him regularly, they
they say say.

208, 10. Read: "jégčāⁿ-bi xī," or else, "jégčāⁿ-bi egaⁿ."

208, 12-13. Frank La Flèche changes "Wa'aⁿ gáxe a-í-biamá" to "Wa'aⁿ a-í-biamá: singing—he was coming, they say."

208, 18. He translates "kagéha" by "friend"; though in this case it means, "younger brother," in my opinion.—D.

208, 19. Change the plural, "aⁿčáte tai," to the dual, "aⁿčáte té há."

209, 4. Change "onásniⁿ áhaⁿ" to "onásniⁿ-naⁿ áhaⁿ."

209, 5. Read: "dadiha, é amá xī, gisičaji amá ie tē." Change the last part of the next line so as to read: "Ē fé amá xī, cī nūjiṅga amá."

He went they when, again boy the
say (mv. sub.).

209, 8; 209, 15. Omit "nūjiṅga fiṅké."

209, 9. Read: "Kagé, fiadi eugi, á-biamá gaⁿ, agčá-biamá cī."

209, 11. Read: "é amá xī, gisičaji amá." For "giáxa-biamá," read thus:—
he made for him,
they say.

"giáxa-bi egaⁿ, cī aⁿčá ačá-biamá."
he made for having, again leaving he went, they
him, they say him say.

209, 13. Read: "Cī nūjiṅga amá a-i-bi egaⁿ, fiadi ičé á, á-biamá."

210, 6. Supply "kē" after "ásku."

210, 7. Read: "Ųijiⁿčé čictaⁿáji-gá, á-biamá gaⁿ, dáhaⁿ átiáčá-biamá ičádi aká."
Your elder do not let him go, said, they as, arising he started, they his the
brother say say father (sub.).

210, 7-8. Read: "Nūjiṅga fiṅké gčé gaⁿčagtiaⁿ xī, égičé ckaⁿáji ičaⁿ-biamá."
Boy the one to go wished very when, at length motionless became suddenly,
who back much they say.

210, 9. Read: "Ųijiⁿčé mégaⁿ učákikijii há, á-biamá."

210, 10. For "učíhi," read "učíhii há."

210, 11. Put a period after "wegáxai-gá"; and omit "á-biamá."

210, 13. Omit "égičé édi."

210, 15; 211, 7. Supply "čaⁿčtī," heretofore, after "wágaji."

210, 15; 211, 7; 212, 10; 214, 8. For "Égičé," read "Égaⁿ," If so.

210, 16; 211, 8. After "Hīn'degaⁿ" supply "aṅgáčé te há, let us two go."

210, 19. At the end of the line read thus: "ubétaⁿ ačīⁿ."

211, 1; 221, 20; 231, 10. Supply "tē" after "qijébe."

211, 2. Supply "kē" after "qáqti."

211, 3; 212, 2. Change "čkaxe" to the plural, "čkaxai." (The dual, čkaxe, would answer just as well. See the above note on 210, 16.—D.)

211, 4-5. Read:—

"Cī ičádi aká ábae ačé tá-bi tē'di, Égičé qiqinde gátēdi hne tai há, á-biamá."
Again his the hunting was about when, Beware gorge to that you go lest said he, they
father (sub.) to go say.

211, 6. Supply "te há" after "aṅgáčé," instead of "tai."

211, 9. Supply "wiⁿ," one, after "wa'újiṅgaqtcī."

211, 10. Read: "čéfiṅké é fiṅké: this one who is sitting—she—is the one who."

211, 16. Change "á-bi egaⁿ" to "á-biamá." Change "čpačaⁿ" to "čpačaⁿhē," and "Aⁿ" to "Eⁿaⁿ."

211, 17. Change "wábčaskábe éčé" to "wábčaskábe-naⁿ-maⁿ éčé."

211, 18. Change "čī'íča ctéctewaⁿ" to "čī'íča-bi caⁿ gaⁿ."

211, 19. Supply "čaⁿ" after "sīndéhi" and "sīndé-qču'a." So in 212, 5.

212, 1. Change "aṅgáčé" to "aṅgáčéii há."

212, 4. Read: "xaⁿhá, tičá-gá, á-biamá. Añ'kajī éčé, čpačaⁿ hē."

212, 5. Change "wábčaskábe éčé" to "wábčaskábe-naⁿ-maⁿ éčé."

212, 6. Read: "ugáqpačé ičéčá-biamá."

- 212, 7. Change "kě'di" to "čan'di."
- 212, 18. Supply the interrogative sign, "ǎ," after "ahni'."
- 213, 16. Supply "čan'ká," *they who*, after "Iñgč'a' jñ'ga."
- 214, 2. Omit "ča"; and change "ekáxe" to "ekáxai hă."
- 214, 5. Omit "ě'di" after "kečan'di."
- 214, 6. Change "aňgáče tai" to the dual, "aňgáče te hă."
- 214, 14. Supply "amá" after "nújiñga"; also in line 15 after "iǵádi." Omit "sí tǵ."
- 219, 1. Read: "Ukíkiji dubá-biamá ǵǵ, enáqtcǵ ǵǵč'a-biamá. Iha' ǵǵaň'ge ctěwa'—*"ǵǵ," when; "ctěwa'" or "ctǵwa'" even, instead of "ctǵ wi'."*
- 219, 2-3. Read: "ábae aǵá-biamá ǵǵ, isaň'ga aká ǵǵaǵa ǵǵi'biámá." Supply "kě" after "ja'jiñga."
- 219, 4. Supply "ǵǵ," *when*, after "iheč'a-biama."
- 219, 5. Change "iji'ǵe" to "iji'ǵe-má," *his elder brothers (the ob.)*.
- 219, 9. Change "Akí-bi" to "Kí-bi." (The former is generally used.—D.)
- 220, 4. Supply "ǵiňké," *she who*, after "wa'u"; and "amá," *the plural sub.*, after "dúba."
- 220, 8. Read: "waň'ǵiǵe akí-biamá ǵǵ, éǵiǵe," etc., "when all her brothers reached home, behold," etc.
- 221, 6. Supply "ǵiňké," *she who*, after "Min'jiñga."
- 221, 7. Supply "ǵiňké" after "wa'ú"; and change "edáda" to "dáda."
- 221, 11. After "á-biamá" supply "wa'ú aká."
- 221, 12; 221, 19. Supply "amá," *the mv. sub.*, after "nújiñga."
- 221, 13. Read: "ahí-biamá ǵǵ, Níaci'ga dúba," etc.
- 221, 17. Read: "amá," *the mv. sub.*, instead of "ni," which is superfluous.
- 222, 1. Read: "waqǵáni-ctěwa'-báǵǵ akáma hă, wa'ú aká éǵč'aňge eč'a'ba."
- 222, 2. Change "ǵǵa'be ǵǵ," to "ǵǵa'ba-bi ǵǵ, when he saw his, they say."
- 222, 3. Supply "aká" after "ǵǵaň'ge."
- 222, 8. Change "jiňǵáqtcǵ-hna'ǵ" to "jiňǵáqtcǵ-na'." Read: "ǵǵaha'ha, O wife's brother," instead of "ǵǵaha'." Omit the second "ǵǵaha'."
- 222, 9. Change "áha" to "hă."
- 222, 11. Supply the classifier "tǵ" after "mandé jiñ'ga," as there were several small boats.
- 222, 15. Omit "ǵaň'ki."
- 222, 17. Change "ǵiňké" to "aká"; and supply "kě" after "mandé."
- 223, 3. Supply "aká" after "nu."
- 226, 1. Supply "aká" after "Háxige." Read: "Kí iji'ǵe aká," etc.
- 226, 2. Read: "aǵé-na'-biamá ǵǵ, ǵáqti wakíde-na'-biamá."
- 226, 4. Read: "Kí iji'ǵe aká," etc.
- 227, 2. Supply "kě" after "ǵáqti;" "ǵiňké" after "Isaň'ga"; and "amá hă" after "céčectěwa'ǵǵ."
- 227, 3. Supply "ča" after "ǵǵébe."
- 227, 4. Change "ega'" to "ǵǵ," *when*.
- 227, 6. Change "ahí ǵǵǵǵ" to "ahí-bi ǵǵǵǵ"; supply "ǵi'" after "isaň'ga;" and read: "sigǵé ǵe té amá hă," instead of "sigǵé ǵe te amá."
- 227, 15. Prefix, "Kí a'ma," *And the one*, to "ǵá-biamá."
- 227, 17. Supply "tǵ na'-qtcǵ: the ob.—alone," after "na'béhiujiñ'ga."

- 227, 19. Read: "Háxige aká ja^{n'}abe gáxa-bi ega^{n'}, ní kě'di uqpáça-bi ega^{n'}," etc.
 227, 20. Frank La Flèche reads, "utána^{n'}" instead of "uta^{n'}na."
 228, 1. Read: "Mi^{n'}xa-jiñ'ga ma," *the Ducks (pl. ob.)*; and change "edéce fáçin'cé" to "edéce-máce, what say you?"
 228, 3. Period at the end of line; and omit the following "á-biamá."
 228, 5. Change "açi^{n'} akí" to "açi^{n'} akii há."
 228, 6. Read: "biamá xĩ, ímaxá-biamá: E'a^{n'} xĩ-na^{n'} éça^{n'}baí ă, á-biamá xĩ, Mi^{n'}-çuma^{n'}ci cúdemaha^{n'}."
 228, 7. After "á-biamá" supply the following: "Gañ'xĩ Háxige aká Mi^{n'}xa-jiñ'ga

And Háxige the Duck
(sub.)

çiñké i^{n'}cta-çéde tẽ sañ'kiçá-bi ega^{n'}, áhi^{n'} hidé tẽ' etĩ júkiçá-bi ega^{n'}, çicta^{n'} çéça-
 the (ob.) corner of eye the made white for having, wing base the too made blue for having, let him go sud-
 (ob.) him, they say him, they say denly

biamá há. Ke! ma^{n'}çiñ'-gă ha. Mi^{n'}xa-wagça^{n'}xe eçiçe tabáce, á-biamá há Háxige
 they say Come! walk Duck conjurer they call must, said, they say Háxige

áka." Then read: "A^{n'}ba tẽ éga^{n'} amá xĩ, qíça gáxe éde açá-biamá,"—
 the Day the so they when, eagle made but he went, they say.

in place of the text in lines 8 and 9.

- 228, 9. Read: "Éçiçe çehúççabe ma^{n'}aça nádĩndĩngĩçẽ ja^{n'} akáma há."
 228, 10. Supply "Ki," *And*, before "Eqáta^{n'}" and "Háxige."
 228, 15; 228, 19. Omit "amá" after "Háxige." If "amá" be retained, we must change the preceding "gçé amá" to "agçá-biamá."
 228, 19. Change "ědĩhi" to "tẽdĩhi."
 229, 6; 229, 8; 229, 9. Supply "wi^{n'}," *one*, after "níaci^{n'}ga."
 229, 16. For "tẽwaçai. Zéawaçẽ pí áta^{n'}hé, á-biamá," read "waúí ega^{n'}, zéawaçẽ-na^{n'} pí áta^{n'}hé há, á-biamá."
 230, 10. Change "níaçẽ" to "níawáçẽ," *I heal them*.
 230, 11. Read: "Wéduba kě."
 230, 12. Change "a^{n'}çi^{n'} çé-hna^{n'}i" to "a^{n'}çi^{n'} açé-hna^{n'}i."
 230, 18. Read: "nájiñgai áha^{n'}, á-bi ega^{n'}, gaqĩqixá-biamá, t'éça-biamá." Supply "gẽ" after "wáçaha."
 230, 19. Supply "ça^{n'}" after "çéxe."
 231, 8. After "Ljébe ágaha," supply "ça^{n'}."
 231, 11. Supply "ta^{n'}," *the standing inanimate object*, after "Isañ'ga."
 231, 14. For "Kagé, i^{n'}c'áge-hna^{n'}," read "Kagéha, i^{n'}c'áge amá."
 231, 15. For "kagé" read "kagéha."
 231, 16. For "çé" read "çéẽ," *This is it*.
 232, 2. Read: "atĩ-hna^{n'}-ma^{n'} kě xihá guáçica^{n'}aqa;" "kě" referring to line of bluffs.
 232, 2-3. "Lj-ujĩ çañká wañ'giçẽqti çéwakiçá-biamá, He sent away all of the families."
 232, 4. For "uçúwidáva^{n'}" read "uçúwidáxa^{n'}i."
 232, 5. For "taté" read "taité"; and for "te" read "tai."
 232, 19-20. Read: "Háxige aká é akédega^{n'}, xáçiqti Wakan'dagi çañká náçube-
 Háxige the that was he, but, very long ago Water-monster the ones he has
 (sub.) who
- wáçẽ aká há, ecé cí te ha, uçá mañgçiñ'-gă."
 cooked them to , you you will to tell begone.
 pieces say reach it there

- 232, 20. Omit "aká" after "Wě's-ă-nídeka."
- 233, 11. Or, "Ní égihe ákiágčá-biamá."
- 233, 12. Read: "Ga^{n'} wawénaxíčá-ma wáči'a gčá-biamá."
- 233, 15; 247, 1; 247, 12; 247, 15. Omit "gañ'ki." (Intended for "ga^{n'} xǐ."—D.)
- 233, 16; 235, 1. Supply "čĩnké" after "isañ'ga."
- 234, 9. Frank La Flèche reads "bčé ta" for "bčé te;" and in 234, 10, "dáxe ta" for "dáxe te."
- 234, 17. Supply "aká" after "I^{n'}č."
- 235, 6. Supply "wi^{n'}," one, after "Jábe-wá'ujĩn'ga."
- 235, 16. Change "čizai-de" to "wáčizai-de, when he takes them."
- 236, 16. Change "ágimakaji-biamá" to "ágimáka-baji-biamá." The former is incorrect, as we must say, "ágimakáji amá" when the subject is used without the classifier "aká" or "amá;" and "ágimáka-baji-biamá" when such classifiers are expressed.
- 236, 19. Change "snéděqti" to "snédeáqti."
- 244, 8. Omit commas at end of line.
- 244, 10. Supply "amá" after the second "Háxige."
- 244, 11. Supply "kě" after "Ictábčĩ."
- 244, 13. Supply the interrogative sign, "ǎ," after "oné."
- 245, 4. Change "wé'ui" to "wéui"; and "zéwačě" to "zéwačě-na^{n'}."
- 245, 11. For "áwategija^{n'} te," read "áwategija^{n'} taté ǎ."
- 245, 16. For "wa'úi," read "waúi."
- 246, 2. Omit "e."
- 246, 3-4. Read: "Huhú! čéja amá Héga wazéčě amá áiáma hǎ, á-biamá, Háxige éčá^{n'}be hí xǐ."
- 246, 6. Read: "Kǐ Héga é ečéga^{n'}-bi ega^{n'}, agíčai tě." (The last clause may be changed to "agíčá-biamá."—D.) Omit "čĩnké'di" in the next line.
- 246, 13. For "xǐ'u," read "xǐu." So also in Note on page 250.
- 246, 15. Read "aká qijébegčá^{n'} čikiáha^{n'}i tě'di isañ'ga čĩnké igidaha^{n'}-biamá, há ča^{n'}."
- 246, 16. Omit "gá-biamá," and read: "Gañ'xǐ čikiáha^{n'}i xǐ, He!" etc.
- 246, 17. For "égičá^{n'}i," read "égičá^{n'}-biamá."
- 246, 18. Or, "qijébegčá^{n'} ča^{n'} čikiáha^{n'}i xǐ, He! wisa^{n'}jin'qtcífé! ai hǎ."
- 246, 19. For "Ěgičá^{n'}-baji-gǎ," read "Ěgičá^{n'}-baji-gǎ."
- 247, 1. For "oné te," read "oné tai."
- 247, 3. Read: "Čéčáñká zéawáčě bčicta^{n'} xǐ, ihíčáawákičě tá miñke hǎ."
- 247, 7. Read "Ma^{n'}ze kě nájidě'qti gáxa-bi xǐ, ú tě uibaxa^{n'}-biamá." "Uibaxa^{n'}-biamá" means "he thrust it into the wound for him, they say."
- 247, 8. Omit all as far as "xǐ," inclusive, the rest of the line being changed to "Ha^{n'}! ha^{n'}! é amá xǐ, Ca^{n'} qčíäjl."
- 247, 10-11. Omit "Gañki amá," and join the two lines, thus: "ja^{n'}t'éqti ičé hǎ, á-biamá xǐ, čĩ éga^{n'} gi'a^{n'}-biamá." For "Gañ'ki jin'ga kě," read "Ga^{n'}-ke jin'ga xǐ: a little while he lay—when."
- 247, 13. For "na^{n'}ba," read "na^{n'}bá čañká." For "akiwa" (the Ponka form), read "akičá."
- 247, 14. For "wáxai xǐ," read "wáxa-bi xǐ."
- 247, 16. Omit "gigčá-ba," "á-biamá," and "Kǐ."
- 247, 18. For "ctǐ," read "čá^{n'}ctǐ," heretofore. Omit "e."

- 248, 4. Read "Gfé ga'pha xī, na'wape amá hă Wě's'ă-nídeka."
- 248, 7. Supply "fañká" after "Wakan'dagi."
- 248, 9. For "s'ú-biamá," read "sú-biamá."
- 248, 12. For "agfaí Haxige," read "agfa-biamá Haxige amá."
- 248, 14. For "hna'-biamá," read "-na' amá." (Or, "hua' amá."—D.)
- 248, 17. For "ukířataqtia' fi," read "ukířataqtia' fi hă, it is sticking very tight in his throat as he moves."
- 248, 19. Supply "wi," one, after "Jábe-wá'ujĩga."
- 249, 1. For "aká," read "fañká."
- 249, 3. For "mand úgfi," read "mandé ugfi'."
- 249, 7-8. Omit "ugfi' tá aká hă, Uqřúqa"; and for "ugfi'-de," read "ugfi'-i-de."
- 249, 10. Read "Haxige aká řéha ŋa' i-de wě's'a-má dá," etc.
- 249, 11. Omit "gě" and "gañ'ki."
- 249, 18. Supply "fiñké" after the first "isañga"; change "Ni'qa" to "Ni'qa-biamá"; and "giáxa-biamá" to "giřáxa-biamá," *he made his*.
- 254, 5. For "ugácke tēdi hidé tē," read "ugácke hidé tē'di."
- 254, 7. Read "wé'a'-na' i hă, níkawasa'."
- 256, 3. For "ahí," read "ahí-biamá."
- 256, 9. For "úha' i," read "úha'-biamá." (Then we should read: "Nuda'hañgá-biamá; ucté amá wagáqřa'-biamá."—D.)
- 256, 11. Supply "aká" after "řéřañga;" so in line 14, after "In'řapa."
- 257, 7-8. Read: "řakúřa-gă. E'a' ma'hni' éi'te, á-biamá." Make a similar change on page 258, lines 6 and 7.
- 257, 15; 258, 12-13; 259, 6; 260, 10. "Edáda' náa'xířa ířai xī, if any difficulties are found," or "if anything is found that gives me trouble."
- 258, 9. For "taté," read "te hă."
- 258, 16. Omit "á-biamá" after "ba-gă."
- 258, 18; 259, 18. For "cī atí wi," read "cī wi tí hă."
- 259, 8-9. Read "wada'ba-gă." Omit "á-biamá."
- 259, 12. For "Qe-í!" read "He-í!"
- 259, 15. Omit "aká" before "ágajade."
- 260, 5. Supply "ctī," too, after "Sí tē."
- 260, 9. Read "wawénaxířa ařa-bi ega', řáqti wi," etc.
- 260, 15. Supply "amá" after "řéřañga."
- 260, 16. Read: "Éga'qti xī i'wi'řa-gă hă."
- 260, 18. Supply "aká" after the second "řéřañga."
- 261, 7. Supply "tē" after "na'bé."
- 261, 12. Read: "Kī wa'ú wi' áci ařa-biamá xī, Miřáhe kē řa-biamá."
- 261, 19. Supply "aká" after "řéřañga."
- 262, 6. Supply "úda'," good, after the second "wářu." The following word, *inahi*, shows that the adjective was omitted from the text.
- 262, 8-9. Read: "Hi'bé iřágidáte té, á-bi ega', íbatá-biamá xī, na'béhi tē
Moccasin I sew mine will, said, having, she sewed with when hand-stock the
with it they say it, they say
- íbaqapí-biamá, bařna' řéřa-bi ega'."
she thrust it through, missing in she sent it having.
they say, punching suddenly, they say

- 262, 12. Supply "kě" after "Man'dehi."
- 262, 13. Read: "agčáčiⁿ-bi egaⁿ, Xéjaŋga činkě'di akí-biamá."—D.
- 263, 2. Supply "čaⁿ" after "Cinan'děqti"; and after "cínande" in the next line.
- 263, 19–20. Read: "Xáci agči-majl xī, égiče čagčé tai hă, á-biamá Xéjaŋga aká."
- 264, 1–2. Read: "Maqude d'úba áhigi gaqtaⁿ-bitéama xī, náji té amá."
- 264, 11. Omit "Gá-biamá."
- 264, 14. Supply "xī," if, after "anaⁿbixaⁿ."
- 264, 15. Omit the second "á-biamá."
- 265, 1. Change the last sentence, thus: "Cī Xéjaŋga aká, Hiⁿ!" etc. "And the Big turtle said, 'Hiⁿ!' again." This makes the Big turtle cry out twice. (But I prefer the text as dictated, which refers this sentence to one of the men as speaker.—D.)
- 265, 3. Omit "aká" after "Xéjaŋga."
- 265, 13. Change "weáqaqá" to "weáqaqái hă."
- 265, 15. Change "Čéčandi" to "Čéčandii hă."
- 265, 18. Change "enáqtei éčaⁿbe amá" to "enáqtei éčaⁿbe gčiⁿ-biamá: alone—in sight—he sat, they say."
- 266, 3. For "čané?" read "čané ă."
- 266, 7. Supply the interrogative, "ă," after "taté."
- 266, 8. Insert "íče," *he promises*, between "aⁿčactaⁿ" and "áča."
- 266, 9. Read: "Čaqtá-bi é hă, á-biamá. Hí-utaⁿna čaqtá-bi é hă, á-biamá."
- 267, 7; 267, 14. Change "akí-biamá" to "kí amá, it reached there again, they say."
- 267, 9. The Swans sewed up the pouches of the Pelicans.
- 267, 13. Insert "gě" between "núde" and the verb.
- 267, 17. Supply "aká" after "Xéjaŋga."
- 268, 1–2. Read: "Účicaⁿ maⁿčičiⁿ-biamá, déxe čaⁿ gigčásaču maⁿčičiⁿ-biamá."
- 268, 13. Supply "amá" after "Níkaciⁿga."
- 268, 15. Supply "tě'cti" after "ictá čingái."
- 268, 17. Change "wáqči" to "awáqči, I killed them"; and "číáqči-hnaⁿi" to "číáqči-naⁿi-ma, those who killed you regularly."
- 277, 1. Change the first sentence, thus:—
 "Taⁿwaŋčaⁿ wiⁿ čdi-čaⁿ amá; hěga-bají-biamá."
 Nation one it was there, they say; not a few, they say.
- 279, 7. Change "baxú č'di" to "baxú kě'di," *at the peak*.
- 279, 17. Omit "Hiⁿbé čaⁿ;" and read: "Níaciⁿga pahaŋ'ga taⁿ hiⁿbé wa'í čaⁿ čionúda-bi egaⁿ," etc.
- 280, 1. Supply "čaⁿ" after "Hiⁿbé."
- 287, 1. Change the first sentence to "Níkaciⁿga d'úba jí amáma."
 People some camped, they say.
- 287, 4. Supply "aká" after "miⁿ'jiŋga." So in 288, 5.
- 288, 6. Change "wékináqčiⁿ tě" to "wékinaqčiⁿ-bi egaⁿ, having hurried to get ahead of her."
- 288, 8. "Eča!" The women say this when their husbands die.
- 289, 17. "Égiče" is of doubtful use here. Omit it.
- 290, 3. Supply "amá" after "miⁿ'jiŋga."
- 298, 10. Omit "Wa'ú" and "miⁿ'jiŋga."
- 298, 16–17. Read: "Usá-biamá xī, cúde tě sábě amá." So in 299, 1–2: "Cī usá-biamá xī, cúde tě qúqti amá."

- 310, Title. For "Crabs" read "Crawfish." So on 313, *et passim*.
- 318, 3; *et passim*. For "wahutaⁿçiⁿ" read "wahutaⁿčĕ."
- 370, first line of notes. Insert "snede" after "Wacuce" and in the seventh line change "juangce" to "juañgçe."
- 372, 14. For "Nañge-tiça" read "Nañge-tiçe." This battle is that which is referred to by Sanssouci in the notes on the next text, at the bottom of p. 381.
- 375, note on 374, 2. Change "Ūhaⁿ-naⁿba" to "Ūhaⁿ-naⁿba."
- 378 and 381. For "Ámaha" read "Ámaⁿhe."
- 381, note on 378. For "amahe" read "amaⁿhe," and for "wamahe" read "waⁿmaⁿhe."
- 381, note at bottom of page. This is the battle described by Nudaⁿ-axa, 372-5. Four Omaha messengers were with the Pawnees at the time of the battle, *fide* J. La Flèche and Two Crows (1882).
- 381, notes, *et passim*. For "waiⁿ" read "waiⁿ."
- 382, first line. For "Miça qega" read "Nañka hega."
- 402, 13. "Jii çaⁿ" should be "jii kĕ," 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 "ukigçiⁿ" in this connection, substituting "ugçiⁿ", *sitting in*.
- 433, 2-3. áma aká dagahaⁿi, etc. J. La Flèche and Two Crows never heard of this. They doubt it.
- 435, 15. Je-saⁿ was not there, *fide* J. La Flèche and Two Crows.
- 438, 12. Omit "buja," *fide* same authorities.
- 439, 18. For "Unaⁿsude" read "Unásude," *bare spots were made on burnt ground*.
- 442, 13. weuaⁿaⁿçagiçe, you cause *me* to be thankful.
- 444, 20. For "hide keja" (though good Omaha) read "hídeája," *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 jiñga, the two lieutenants being ɽaçiⁿ naⁿpaji and Sінде xaⁿxaⁿ."
- 463, 1. Insert "amá," between "Wakidepi" and "aɽigçajii."
- 466, 7. Read "aká."
- 468, 3. For "nikagahi" read "nikaciⁿga," and for "mazi" read "taçuañge;" omit "edabe."
- ^{the pl.}
^{sub.}
 chief people cedar ash

546 THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

469, 1-2. Ľe-ma uḑagḑi-hnaⁱ, etc. Denied by J. La Flèche and Two Crows.

470, 17-20. Not exactly correct, *fide* same authorities.

471, 11. Supply "údaⁿ" before "te-hnaⁱ."
good

471, 15. For "ujii-de" read "ujii^{ji}."
not filled.

471, 16. Quḑa aka, *i. e.*, Iñke-sabě men.

472, note on 471, 15-16. Omit first sentence, *fide* J. La Flèche and Two Crows.

472, translation, I. For "chiefs" read "people," and for "cedar" read "ash,"
to conform to changes in the text.

474, translation, V, near the end. Read: "They had one or two drums." Omit
"the young men of" before "the Iñke-sabě." Change the "members of the Quḑa sec-
tion, who were the professional singers," to "The Iñke-sabě singers."

481, translation, line 8. After "eccentric" insert "(or, are not progressive)."

487, 16. For "ḑagḑiⁿ" read "ḑagḑiⁿⁱ" (2d pl.), and change "iⁿwiⁿḑagă" to
"iⁿwiⁿḑa-gă."

488, 8. For "wedahaⁿ amá" read "wédahaⁿ-ma," as they did not die *willingly*.
those (pl. ob.)
whom I know

488, 9. For "ḑkaⁿhna" read "ckaⁿhna."

490, 1 and 2. Change "maⁿhniⁿ" to "maⁿḑiⁿⁱ."
you walk they walk

499 and 500, titles. For "Wata-najiⁿ", read "Wataⁿ-najiⁿ."

510, first note. For "brother-in-law" read "son-in-law."

515, note, *et passim*. Read "Niⁿdahaⁿ."

523, title, *et passim*; *Dele* "n."

523, 1. "gě" used for "gědi." Compare the use of "tě" for "tědi" *when*, referring
to a single occasion. But "gě" and "gědi" refer to different occasions, as the Pon-
kas returned in separate parties.

THE CEGIHA LANGUAGE.

PART II.

ADDITIONAL MYTHS, STORIES, AND LETTERS.

MYTHS AND STORIES.

ICTINIKE AND THE CHIPMUNK.

TOLD BY FRANK LA FLÈCHE.

Ictínike amá aḥá-bi xī, a-íjaⁿ-biamá, miḥáha waiⁿ giiⁿ jaⁿbi egaⁿ.
 Ictinike the (mv. sub.) went, they say when came and slept, they say, raccoon robe wearing he reclined, having.
 Haⁿegaⁿtce íxiḥa-báji tēdi, jediⁿi tē hā. Kī jé aká dīn'dīⁿ aḥái tē'di
 Morning he woke not when, membrum virile riguit And mem- the rigid was when going
 waiⁿ ḥaⁿ uḥáha aḥái tē hā maⁿci. Kī maⁿciáqti gahíhiḥa gēiⁿ tē hā. 3
 robe the (garment) with it went high in the air. And far up on high waving to and fro
 Gaⁿxī Ictínike aká íxiḥa-biamá. Kī waiⁿ ḥaⁿ daⁿba-bi xī, úciki-
 And then Ictinike the awoke, they say. And robe the saw, they say when it gave him need.
 ḥa-biamá. Kī, "Ci+cte! Héga ḥétaⁿ. Áqtaⁿ égaⁿ iⁿḥé'aⁿ tádaⁿ? Iḥáxiḥe
 less trouble, they say. And Fie! buzzard this (std. ob.) How possible. you do so to me should? I awoke
 ajaⁿ hā," é amá xī, waiⁿ aká íḥapiḥiⁿqteci xihá agí-biamá. Kī ígidahaⁿ 6
 I recline he was say-when, robe the very slowly down-ward was returning, And he knew his, they
 biamá. "Qé!" á-biamá. "Waiⁿ wiḥá é ḥaⁿ édaⁿ úciáxiḥe áhaⁿ." Gaⁿ jé
 say. Bother! said he, they say. Robe my that the (expresses I deceived myself ! And mem- brum virile
 kē gidétaⁿ-bi egaⁿ, aḥá-biamá. Aḥá-biamá xī, Jaoniⁿge wiⁿ uhé éḥa-biamá.
 the wrapped up his, having went, they say. Went, they say when Streaked chip- one traveling the path he came to him suddenly, they say.
 Jaoniⁿgeaká, "Tsi-tsi-tsi!" á-biamá. "Qa-í! ḥé-naⁿ égiḥaⁿ-gā." Cī égiḥaⁿ 9
 Streaked chip- the (sub.) Tsi-tsi-tsi! said, they say. Whew! only this say it! Again said it (to him),
 biamá Jaoniⁿge aká. "Qa! aⁿḥajiⁿga ínahiⁿ áhaⁿ," á-bi egaⁿ, é'di
 they say Striped chip- the (sub.) Whew! he underrates me truly ! said, having there
 aḥá-biamá. Jaoniⁿge aká maⁿtáha áiáḥa-biamá, maⁿcan'de ugíde. Kī
 went, they say. Striped chip- the (sub.) within had gone, they say, den entered his. And
 Ictínike aká jé kē góigḥa-biamá. Kī maⁿcan'de tē uḥúbahiⁿ-biamá. Kī 12
 Ictinike the mem- the (sub.) unwrapped his, they say. And den the thrust it into, they say. And
 Jaoniⁿge ít'a-biamá. Kī Jaoniⁿge aká jé kē hébe ḥasá-biamá. "Aⁿḥa-
 Striped chip- touched, they say. And Striped chip- the mem- the part bit off. they say. Pierce my
 munk (sub.) brum (lg. virile ob.) (sub.) brum (lg. virile ob.)

- qçaqçadja-gă! I^uçéni taté. Çiúdaⁿ taté hă," á-biamá Ictínike aká. Çi
 flesh often with your teeth! You escape shall. It shall be good for you said, they say Ictinike the Again
 (sub.)
- eřáha çéça-biamá jé kě. Çi hébe çasá-biamá. Caⁿ égaⁿ-hnaⁿ çasé açiⁿ
 further sent, they say mem- the Again part bit off, they say. Still so only biting having
 brum (lg. virile ob.)
- 3 aça-biamá. Kĩ, "Tsi-tsi-tsi!" á-biamá Jaoniñ'ge aká. "Aⁿ'haⁿ, Tei-tei-tei,
 he went, they say. And Tsi-tsi-tsi! said, they say Streaked chip- the Yes, Tei-tei-tei,
 munk. (sub.)
- á-gă ha. Çiúdaⁿ taté há," á-biamá Ictínike aká. "Eátaⁿ édaⁿ" eçégaⁿ-bi
 say ! It shall be good for you said, they say Ictinike the What can be ? he thought,
 (sub.) the matter they say
- egaⁿ, Ictínike aká jé kě gęza-biamá. Kĩ égiçe tećkaqtcı uçácta-
 having Ictinike the mem- the took his back, they And behold very short it remained
 (sub.) brum (lg. virile ob.) say. of a (lg. ob.)
- 6 bikéamá. "He+-i-ci! aⁿçijuájĩ inahiⁿ áhaⁿ," á-bi egaⁿ, gęí'uda-biamá.
 after biting, they say. Alas! he has made truly ! said, they having took his out of the hole,
 me suffer they say they say
- Caⁿ hébe gęza-bi tẽ uátaⁿ aⁿçá çéça-bi-dé, "Gániñke házi çíçade tai,"
 Then part took his, when next threw it away, they say, You who are grapes they call shall
 they say when (as) that (unseen) you
- á-biamá. Kĩ edítaⁿ majaⁿ çáⁿ házihi éçaⁿbá-biamá. Kĩⁿ cı hébe gęza-bi
 said, they say. And from that land the grape-vines came out of, they say. And again part took his,
 they say
- 9 egaⁿ, cı aⁿçá çéça-biamá. "Gániñke çan'de çíçade tai," á-biamá. Kĩ
 having, again threw it away, they say. You who are plums they call shall, said, they say. And
 that (unseen) you
- edítaⁿ çan'dehi éçaⁿbá-biamá. Caⁿ égaⁿ waqtá kě bęúga ugácibá-biamá.
 from that plum-trees came in sight, they say. Then so fruit the all he accomplished (the
 making of) all, they say.

NOTES.

This myth should follow that of Ictinike and the Buzzard. (See pp. 74-77.) It should precede that of Ictinike and the Four Creators.

552, 3. Tei-tei-tei! Could this have been intended as the explanation of the origin of the verb, *tei*, *coi*?

Je da uçiqaga told part of this myth, as follows: Çetědedi-biamá Jaoniñ'ge.
 There was they say Striped
 here chipmunk.

"I-cti-ni-ké çá-çiⁿ-cé! Caⁿ.te-çá çá-gi-ⁿ çá-çiⁿ-cé, çá-çiⁿ-cé! Hé-cka-çá-çá!
 Ictinike you who move Letting it alone you carry yours on your back you who move you who move

Tc!tc!tc!tc!tc!" á-biama. "Wũ! níkaciⁿga ictá çañ'ga pę'jĩ," á-biama Ictínike aká.
 Ah! person eye big bad said they Ictinike the
 say (sub.)

[It is said that there was a striped chipmunk. And they sang thus: "O Ictinike, you who move! You who move, you who move carrying your own on your back though you do not disturb it! He-cka-çá-çá! Tc!tc!tc!tc!tc!" "Ah! the bad person with big eyes!" said Ictinike.] Then Ictinike took four sticks (*sic*), one being part of a *daⁿqě* (artichoke?), one part of a potato plant, the third a turnip or a part of that plant, and the fourth part of a plum tree. He threw them among the "ja" (vegetation resembling and including sunflowers), saying to the first, Haú, gá-niñke *daⁿqě*
 Ho! you who are arti-
 that unseen choke
 one

eŋige tai. Níkaci^{ga} ukéŋiⁿ í íŋicka^uŋě tai, ŋíŋate 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 'ŋaⁿqě!' Indians shall move their mouths on account of you! they shall eat you!"

ŋaŋiⁿ naⁿpajī's version follows: The striped chipmunk ridiculed Ictinike and ran into his den. Ictinike took sticks, which he thrust into the den in order to reach the striped chipmunk. But the latter bit off the ends again and again (ŋadaⁿda^upa) till each stick was not more than four inches long. Ictinike threw the ŋaⁿqě stick among the ja (sunflowers, etc.). Uspás^{pa}, níha^{nga} áŋa[']ábe égaⁿ (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 "ŋande^{hi} cugaqti" (very dense plum trees).

It is evident that the last informant modified his language, not caring to tell the myth exactly as he had heard it.

TRANSLATION.

After punishing the Buzzard, Ictinike resumed his wanderings. He stopped somewhere for the night, wrapped himself in his robe of raccoon skins, and lay down. Before he woke in the morning, *membrum virile rigit*, carrying the robe up into the air. And the robe continued waving to and fro far above the head of Ictinike. At length Ictinike awoke, and when he beheld the robe it gave him needless trouble. Just as he said, "Fie! this is the Buzzard! How can you possibly take your revenge on me? I am awake," the robe was coming down again very slowly. Then he recognized it. "Bother! how could I have been deceived by my own robe!" So he wrapped up the *membrum virile* and journeyed on till he came suddenly upon a striped chipmunk. The latter said, "Tsi-tsi-tsi!" "Do not say that again," said Ictinike, but the chipmunk repeated the cry. "Whew! he really underrates me," said Ictinike, enraged at the chipmunk, whom he chased into his retreat in the side of a bank. *Tum Ictinike membrum virile explicuit, et in foramen id trusit donec Tamias vario colore distinctum tetegit. Hic partem membri quod longissimum erat, praemordit. Itaque membrum ulterius intrusit. Iterum Tamias vario colore distinctus partem praemordit, et sic facere non intermisit. Tum dixit, "Tsi-tsi-tsi." "Sane," inquit Ictinike "dic, 'Tci, tci, tci!'" Tum membrum ex foramine extraxit. Miratus est id tam saepe praemorsum esse ut modo curtissima pars remaneret. Itaque in foramen manum trusit et membri partem extraxit.* As he threw it far to one side he exclaimed, "You shall be called, Hazi (? ha, skin; zi, yellow)." And grape-vines came out of the place where it had fallen. Again he thrust his hand in and took out another piece, which he hurled aside, saying, "You shall be called, ŋande." And plum bushes (ŋande hi) sprang up from the ground where the piece had fallen. In like manner he accomplished the creation of all kinds of fruits and vegetables.

ICTINIKE AND THE FOUR CREATORS.

TOLD BY FRANK LA FLÈCHE.

- Açá-biamá xī, ígçá-biamá, mi^{n'}gçáⁿ-bi ega^{n'}. "Níniújiha céçáⁿ i^{n'}i
He went, they say when he dwelt they say, he took a they as. Tobacco-pouch that visi- give
in a lodge wife say say ble (cv. ob.) back
to me
- íçá-gă. Çiígaⁿ Jábe çinkéⁿdi bçé táce," á-biamá. Gaⁿ éⁿdi açá-biamá.
send it Your grand- Beaver to the (st. ob.) I go must, said he, they And there he went they
hither. father say say.
- 3 Ubáhaⁿ hí amá xī, "Hau, géçicaⁿ tiçá-gă," á-biamá Jábe aká. I^{n'}behiⁿ
Part of the he was when Ho, in that pass along, said he, they Beaver the Pillow
lodge oppo- reaching there, they direction say (sub.).
site the entrance say
- kéⁿdi ágçinkíçá-biamá. "Waçáte ctéwa^{n'} çinçé çá^{n'}cti. Çiígaⁿ indádaⁿqti
by the he caused him to sit on it, Food soever there was heretofore. Your grand- what indeed
they say. nous father
- çaté tedaⁿ," á-biamá Jábe igáçáⁿ aká. Gaⁿxī Jábe aká jábe jinⁿga dúbá
he eat shall? said, they say Beaver his wife the And Beaver the beaver young four
(sub.) (sub.)
- 6 wat'a^{n'}-biamá Jinⁿgaqtei aká, gá-biamá, "Dadíha, wíebçiⁿ tá minke, waçáte
he had them, they say. Very small the said as follows, O father, I am that I who will, food
(sub.), they say
- tě," á-biamá. Içádi aká gígçáçei-biamá. Ugíhaⁿ-bi ega^{n'}, Ictínike çin-
the, said he, they His the he killed his own by hit- He boiled they as, Ictínike the st.
say. father (sub.) ting, they say. his own say
- ké çatékiçá-biamá. Ictínike aká çatá-bajī tēⁿdi, Jábe aká gá-biamá:
one they caused him to eat Ictínike the he ate it not when, Beaver the said as follows,
it, they say. (sub.) (sub.) they say:
9. "Égiçé wahí wi^{n'}éctéwaⁿ náqaⁿ te há'! Çáqa^{n'}jī-gă ha!" á-biamá. Çá^{n'}ja
Beware bone even one you break lest ! Do not break it by ! said he, they Yet
by biting biting say.
- Ictínike aká siđáhi wi^{n'} çáqa^{n'}-biamá. Wénandá-bi-dé, wahí gě giđáhi-
Ictínike the toes one he broke it by biting, Felt full after they when, bone the he gathered
(sub.) they say. eating say (pl. ob.) his own.
- biamá. Há uíji-bi-dé, niáha céçá-biamá. Gaⁿégaⁿtéctéwa^{n'}jī jábe
they say. Skin he filled they when, into the he plunged it, they Not even a little while beaver
for him say water say. (had elapsed)
- 12 jinⁿgaqtei aká éçáⁿbe akí-biamá, giní. Içádi aká, "E'a^{n'} ä," egá-biamá xī,
very small the emerging came thither again, he His the How is it ? he said the pre- when,
(sub.) they say, revived. father (sub.), ceding, they say
- ijjinⁿge aká, "Dadíha, siđáhi wiⁿ a^{n'}çáqa^{n'}i há," á-biamá. Ádaⁿ edítaⁿ jábe
his son the O father, toes one he broke mine said he, they There- since beaver
(sub.), by biting say. fore then
- amá bçúga siđáhi wi^{n'}, siđáhi ujjinⁿga íbiski tē, uçásna-bitéama. Níni-
the (pl. all toe one, little toe next to the, has been split by biting, Tobac-
sub.) they say.
- 15 újiha çáⁿ gisiçá-bájī gáxe agçá-biamá (Ictínike amá). Kí cinⁿgajinⁿga é
co-pouch the he did not re- pretend- he started home- Ictínike the (mv. And child that
(cv. ob.) member it ing ward, they say sub.) (aforesaid)

- wawágiká-bi ega^{n'}, "Céçaⁿ ícéçiⁿ maⁿfiñ'-gä. Qaⁿxáa ígiaⁿça céça-gä.
 he meant them, they as, That visible having for walk thou. At a great throw it back to him,
 his own say (cv. ob.) him, the owner distance the owner.
- Décteáa-na^{n'}, á-biamá. Kí cín'gajín'ga amá ícéçiⁿ açá-biamá. Qaⁿxáa
 he talks in- usually, said he, they And child the (mv. having it went, they At a great
 cessantly say. say. sub.) for the say. distance
- ígiaⁿça céçe tábi xī, "Dúdiha! dúdiha!" á-biamá Ictínike aká. Ejáha 3
 to throw it back to about, when This way! this way! said, they say Ictínike the Further
 him, the owner they say (sub.).
- wéagáçiⁿ hí amá xī'jī, "Çiadi aⁿdaⁿbe hí te, uíça-gä," 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, father reach there
- wactaⁿ'be cí te, aí," á-biamá nújiñga aká. "Gé wiañ'yuhái égaⁿ, Qaⁿxáa
 you see them you shall, he said, they say boy the That we apprehended it as, At a great
 reach said, (sub.). distance
- wégiaⁿça céça-gä, aⁿçaⁿ'i çaⁿ'cti," á-biamá Jábe aká. Ictínike iúde 6
 throw it back to them, the we said heretofore, said, they say Beaver the Ictínike to enter the lodge
 owners, (sub.). (=visit)
- açá-biamá Jábe amá. Kí é'ja ahí-bī xī, Ictínike aká cín'gajín'ga-ma wiⁿ
 went, they say Beaver the (mv. And there ar- they when, Ictínike the the children one
 sub.). rived say there (sub.).
- t'égikíçe gaⁿça-biamá, gaçáçe açiⁿ'-biamá. Éde Jábe aká uíçi'agá-
 to kill him, wished, they say, making him he had him, they But Beaver the was unwilling
 his own cry out by hitting him say. (sub.) for him,
- biamá. "Caⁿçinkéça-gä! 'Agçáçéçé hä," á-biamá. Gañ'xī Jábe amá niáa 9
 they say. Let the (st. ob.) alone! You make him said he, they And then Beaver the to the
 suffer say. (mv. sub.) water
- açá-bi ega^{n'}, jábe jiñ'ga wiⁿ açiⁿ' aki'-bi-dé, wañ'giçe çatá-biamá.
 went they as, beaver young one he brought they when, all they ate, they say.
 say back thither say
- Kí cí aⁿb áji xī, "Níniújiha céçaⁿ iⁿ'i íça-gä. Çiñgaⁿ Siⁿ'hnedewá-
 And again day an- when Tobacco-pouch that vis- give send it Your grand- Musk-
 other (cv. ob.) to me hither father
- giçe çinké'di bçe táce," á-biamá. Gaⁿ' é'di açá-biamá. Ubáhaⁿ hí amá 12
 rat to the (st. ob.) I go must said he, they say. And there he went, they say. Part of the he was
 lodge oppo- reaching
 site the en- there, they
 trance say
- xī, "Haú, géçicaⁿ tiçá-gä," á-biamá Siⁿ'hnedewágiçe aká. Iⁿ'behíⁿ ké'di
 when Ho! in that di- pass along said he, they say Muskrat the (sub.). Pillow by the
 rection
- ágçínkiçá-biamá. "Waçáte ctéwaⁿ çíñgé çaⁿ'cti. Çiñgaⁿ indádaⁿqti
 he caused him to sit on it, Food soever there heretofore. Your grand- what indeed
 they say. was none father
- çaté tedaⁿ+, á-biamá Siⁿ'hnedewágiçe igáççaⁿ aká. Kí Siⁿ'hnedewá- 15
 he eat shall ? said, they say Muskrat his wife the Ald Musk-
 (sub.). (sub.).
- giçe aká, "Ní agímaⁿfiñ'-gä," á-biamá. Wa'ú amá agíçá-bi ega^{n'}, açiⁿ'
 rat the Water fetch thou said he, they say. Woman the (mv. she went they as, she
 (sub.). (sub.) after it say
- akí-biamá ní tē. Ugácke ágají-biamá. Kí wa'ú aká ugácka-biamá, ní
 took it home, wa- the To hang the he told her, they And woman the hung up the kettle over wa-
 they say. ter (ob.) kettle over say. (sub.) the fire, they say, ter
 the fire

- tě. Ábixěqtia' amá xī, baca'čá-biamá nú aká. Baca'čá-bi xī, si'
 the (ob.) It was boiling they say when pushed over kettle, they man the (sub.). He pushed they when wild
 very fast say rice
- baca'čá-biamá. Ga' Ictínike aká čatá-biamá si' tě. Níniújiha ča'
 he pushed over the ket- And Ictínike the (sub.) he eats, they say wild the
 tle and poured out, they say. rice (ob.). Tobacco-pouch the
 they say. (ev. ob.)
- 3 gisi'čá-báji gáxe agčá-biamá (Ictínike amá). Kī cín'gajín'ga čańká é
 not remember- he pre- he started they Ictínike the (mv. And child the (pl. that
 ing it tended homeward, say. sub.). ob.)
- wawágiká-bi ega', "Čéča' ičéči' ma'čín'-gǎ! Qa'xáa ígia'čá čéča-gǎ
 he meant them they as, That seen- naving it walk thou. At a great throw it back to him, the
 say (ev. ob.) for the owner distance owner.
- Déctéaa- na', "á-biamá. Kī cín'gajín'ga amá ičéči' ačá-biamá. Qa'xáa
 He talks in- usu ally said he, they And child the (mv. having it ačá-biamá. Qa'xáa
 cessantly ally say. sub.) for the went they say. At a great
 owner distance
- 6 ígia'čá čéčě tábi xī, "Dúdiha! dúdiha!" á-biamá Ictínike aká. Eǵáha
 he was about to throw it back when This way! this way! said, they say Ictínike the Further
 to him, the owner, they say (sub.).
- wéagáči' hí amá xījī, "Čiadi a' da'be hí te, uíča-gǎ," á-biamá. "Dadiha,
 having them he was when Your to see me he shall tell him said, they say O father,
 for the reaching there, they say father reach there
- wacta'be cí te, aí," á-biamá nújińga aká. "Gé wiań'xuhai éga', Qa'xáa
 you see them you shall he said, they say boy the That we apprehended it as At a great
 reach there said (sub.) distance
- 9 wégia'čá čéča-gǎ, a'čá'ni' ča'cti," á-biamá Si'hnedewágiče aká. Ictínike
 throw it back to them, the we said heretofore said, they say Muskrat the Ictínike
 owners, (sub.).
- niúde ačá-biamá Si'hnedewágiče amá. Kī eǵáha ahí-bi xī, Ictínike
 to enter went, they say Muskrat the (mv. And further ar- they when Ictínike
 the lodge (= visit) sub.) rived say there
- aká, igáqčá' číńké é wagiká-bi ega', "Ni agíma'čín'-gǎ," á-biamá.
 the (sub.) his wife the (st. ob.) he meant his (afre- own, they say, as, Water fetch thou said he, they
 said) say.
- 12 Igáqčá' amá ní agíča-biamá. Ugácka-bi ega', ábixě'qti xī, baca'čá-bi
 His wife the (mv. wa- she went they say. She hung the as, it boiled very when, he pushed it
 (sub.) ter after it fire, they say kettle over the fast over, they say,
- xī, ní sía'čě'qti baca'čá amá. Si'hnedewágiče gáxe tě ésa' gáxe ga'čá
 when, wa- alone he was pushing it over, Muskrat he did the so to do he
 ter they say, (act) wished
- tě čí'á amá Ictínike aká. Si'hnedewágiče aká cí éga' gáxa-bi ega'
 the he was failing Ictínike the (sub.). Muskrat the again so he did, as
 to do it, they say (sub.) they say
- 15 si' áhigi gíča'ča agčá-biamá. Kī' cí gá-biamá a'ńb áji xī, "Čiǵa'
 wild a great he left for he started home, they And again said as follows, day an- when Your
 rice quantity him say. they say other grandfather
- Naxíde-cka'ni číńké'di bčé tá minke," a-biamá. Kī é'di ačá-biamá. É'di
 Blue Kingfisher (?) to the (st. ob.) I go I who will said he, they say. And there he went, they say. There
- hí amá xī, Naxídecka'ni aká číxucpa' ágačamúqti kédega' áta'-bi ega',
 he was ar- when Blue Kingfisher (?) the large white as it lay bent down so far that he stopped as,
 riving, they say (sub.) willow it was horizontal (?) on it, they
 say say

edítaⁿ ní kě gčan'ge afa-biamá. Huhú wiⁿ éfaⁿbe aphiⁿ akí-biamá. Kí
thence wa- the diving he went, they say. Fish one emerging he brought it back, they say. And
ter (lg. ob.)

Ictínike phiⁿké çatékiⁿfa-biamá. Kí Ictínike gché amá phiⁿji, naⁿbúphiⁿ
Ictínike the (st. ob.) he caused to eat it, they say. And Ictínike was starting when glove
home, they say,

masániha gisiⁿphiⁿ gáxe gché amá. Kí nújīnga taⁿ é wagiká-bi egaⁿ, 3
on one side not remem- pretend- he was starting And boy the that he meant his as
bering it ing home, they say. (std. ob.) own, they say

“Céfaⁿ iⁿphiⁿ maⁿphiⁿ-gá! Qaⁿxáqa ígiaⁿfaⁿ céfa-gá! Décteáa- naⁿ,”
That seen having it walk thou! At a great throw it back to him, the He talks in- usu-
(cv. ob.) owner. distance owner! cessantly. ally

á-biamá. Kí ciⁿgajiⁿga amá iⁿphiⁿ afa-biamá. Qaⁿxáqa ígiaⁿfaⁿ céphiⁿ tábi
said he, they And child the having it went, they say. At a great he was about to throw it
say. (mv. sub.) for the owner distance back to the owner, they say.

phiⁿji, “Dúdiha! dúdiha!” á-biamá Ictínike aká. Ejaⁿha wéagaⁿphiⁿ hí amá 6
when, This way! this way! said, they say Ictínike the Further having them he was reach-
(sub.). (sub.). for the owners ing there, they say

phiⁿji, “Phiⁿadi aⁿdaⁿbe hí te, uífa-gá,” á-biamá, “Dadiⁿha, wactaⁿbe cí te,
when Your to see me he shall tell him said, they say, O father. you see them you shall
father reach there reach there

af,” á-biamá nújīnga aká. “Gé wiaⁿphiⁿhai égaⁿ, Qaⁿxáqa wégiaⁿfaⁿ céfa-gá,
he said they boy the That we apprehended it as, At a great throw it back to them, the
said, say (sub.) distance owners,

aⁿfaⁿiⁿ faⁿcti,” á-biamá Naxídeckaⁿni aká. Gaⁿ éⁿdi afa-biamá 9
we said heretofore said, they say Blue Kingfisher (?) the (sub.). And there went, they say

Naxídeckaⁿni amá, Ictínike phiⁿúde. Éⁿdi hí amá phiⁿji, Ictínike aká phiⁿucpaⁿ
Blue Kingfisher (?) the (mv. sub.), Ictínike to enter his There he was ar- when Ictínike the large white
lodge (= riving, they say (sub.) willow
to visit)

ágaⁿdamúqti kédegaⁿ áne afa-biamá. Kí edítaⁿ ní kě uⁿaⁿsi égihe
as it lay bent down so far that it climb- went, they say. And from it stream the leaping beneath
was horizontal (?) ing it (lg. ob.) in the sur-
face

áíafa-biamá. Kí naⁿjiⁿckéⁿqteci Naxídeckaⁿni aká phiⁿzá-biamá. Ní 12
had gone, they say. And scarcely Blue Kingfisher (?) the (sub.) seized him, they Water
say.

ínandéⁿqti Ictínike phiⁿzá-biamá. Gaⁿ huhú wiⁿ phiⁿzá-bi egaⁿ, Ictínike gíafaⁿ
having his fill Ictínike he seized him, And fish one he took, as Ictínike he left
of it they say.

agfa-biamá.
he started home,
they say.

Kí cí aⁿb áji phiⁿji, “Phiⁿigaⁿ Siⁿga phiⁿkéⁿdi bché tá minke,” á-biamá. Kí 15
And again day an- when, Your grand Flying- to the (st. ob.) I go I who will said he, they And
other father squirrel say.

éⁿdi afa-biamá. Éⁿdi hí amá phiⁿji, Siⁿga aká, igáqfaⁿ phiⁿké é wagiká-bi
there he went, they say. There he was arriv- when, Flying- the his wife the (st. that he meant his
ing, they say squirrel (sub.), (ob.) own, they say

egaⁿ, “Wáphiⁿ céké ífa-gá,” á-biamá. Wáphiⁿ phiⁿzá-bi egaⁿ, phiⁿ té ágine afa-
as Awi that seen hand said he, they Awi he took, they as, lodge the climbing went,
(lg. ob.) hither say. say (std. ob.) his own (ob.)

biamá. Paháciaⁿqti ahí-bi phiⁿji, candé faⁿ jáphiⁿhá-biamá. Jáge uqpaⁿché 18
they say. At the very top he reached, when scrotum the he stabbed they say. Black to fall from
they say. height

- gáxa-biamá, hégaǵǵi. Jáge çatékiçá-biamá Ictínike. Kí agçá-bi xǵi,
 he made, they say, not a few. Black he caused to eat, they say Ictínike. And he started when,
 home, they say
- naⁿbúçiciⁿ masániha gisíçajǵi gáxe gçé amá. Kí núǵiŋga taⁿ é wagiká-bi
 glove on one side not to re- pretend- he was starting And boy the that he meant his
 member ing home, they say. (std. afore- own, they say
 an. ob.) said)
- 3 egaⁿ, “Çéçaⁿ içéçiⁿ maⁿçinⁿ-gǵa! Qaⁿxáça ígiaⁿça çéça-gǵa! Déçtea-naⁿ,”
 as, That seen having it walk thou! At a great distance throw it back to him, the owner! He talks in- usu-
 (cv. ob.) for the owner cessantly ally,
- á-biamá (Siñⁿga aká). Kí cinⁿgajǵinⁿga amá içéçiⁿ açá-biamá. Qaⁿxáça
 said, they say (Flying- the (sub.)). And child the having it went, they say. At a great
 squirrel (mv. for the sub.) owner distance
- ígiaⁿça çéçé tábi xǵi, “Dúdiha! dúdiha!” a-biamá Ictínike aká. Eçáha
 he was about to throw it back when, This way! this way! said, they say Ictínike the Further
 to the owner, they say (sub.).
- 6 wégaçǵiⁿ hí amá xǵǵi, “Çiadi aⁿdaⁿbe hí te, uíça-gǵa,” á-biamá. “Dadíha,
 having them he was reach- when, Your father to see me he shall, tell him, said he, they O father
 for the owners ing there, they say reach there say.
- wactaⁿbe cí te, aí,” á-biamá núǵiŋga aká. “Gé wiañⁿxuhai égaⁿ, Qaⁿxáça
 you see them you shall, he said, they say boy the That we apprehended as, At a great
 reach there said, (sub.) distance
- wégiaⁿça çéça-gǵa, aⁿçaⁿi çáⁿcti,” á-biamá Siñⁿga aká. Gaⁿ éⁿdi daⁿbe
 throw it back to them, the we said heretofore, said, they say Flying- the And there to see
 owners, squirrel (sub.) him
- 9 açá-biamá Siñⁿga amá, Ictínike. Éⁿdi hí amá xǵi, Ictínike aká wáçu çizá-bi
 went, they say Flying- the (mv. Ictínike. There he was when, Ictínike the awl took it, they
 squirrel sub.), say reaching there, they say (sub.) say
- egaⁿ, ǵí tē áçine açá-biamá. Paháciaça éçtiamáçaⁿqti ahí-bi xǵǵi, candé çáⁿ
 as, lodge the climbing went, they say. At the top he barely he reached when scrotum the
 (std. his own ob.) there, they say part
- jáçihá-biamá. Kí wamí sábéçqti badúja-biamá. “Qé! niéǵiçqci xǵiçaxe áhaⁿ,”
 stabbed himself, they And blood very black he forced out by stab- Why! not paining he made
 say, say, bing, they say at all for himself,
- 12 á-biamá Siñⁿga aká. Siñⁿga aká wáçu çizá-bi egaⁿ, ǵí tē áne açá-biamá.
 said, they say Flying- the Flying- the awl he took, they as lodge the climb- he went, they say.
 squirrel (sub.) squirrel (sub.) say say (std. ing ob.)
- Kí jáge hégaǵǵiⁿqti giáxa-biamá Siñⁿga aká Ictínike.
 And Black an exceedingly made they say Flying- the Ictínike.
 walnuts great number for him, squirrel (sub.)

NOTES.

Ictínike married after his adventure with the Jañniŋge, 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 Jañniŋge. 3. With the Beaver. 4. With the Muskrat. 5. With the Kingfisher. 6. With the Flying-squirrel.

The four Creators were the Beaver, whose deeds are told in the myth; the Muskrat, who made rice out of water, roots of trees, and men; the Flying-squirrel, who made nuts of his “candé”; and the Kingfisher, who made all the fishes.

554, 16. Naxideckaⁿni (O.), eq. to Nidaⁿ-bçeqa (P.), the blue kingfisher. - F. La Flèche.

Samuel Fremont (Wadjepa) said in 1889 that the *nida*ⁿ *bçexa* and the *naxide ckúni* were different birds, resembling in plumage, beak, and fondness for fish, the *naxide ckúni* being slightly larger than the other fisher. Frank La Flèche insists that they are two names for the same bird.

TRANSLATION.

Ictinike married and dwelt in a lodge. One day he said to his wife, "Hand me that tobacco-pouch. I must go to visit your grandfather, the Beaver." So he departed. As he was entering the Beaver's lodge the latter person exclaimed, "Ho, pass around to one side." And they seated Ictinike on a pillow. The wife of the Beaver said, "We have been without food. How can we give your grandfather anything to eat?" Now, the Beaver had four young beavers. The youngest one said, "Father, let me be the one who shall serve as food." So the father killed him. After boiling her son, the Beaver's wife gave the meat to Ictinike, who ate it. But before Ictinike ate it the Beaver said to him, "Beware lest you break even a single bone by biting! Do not break a bone!" Yet Ictinike broke the bone of one of the toes. When Ictinike felt full, after eating, the Beaver gathered the bones and put them in a skin, which he plunged beneath the water. In a moment the youngest beaver came up alive out of the water. When the father said, "Is all right?" the son said, "Father, he broke one of my toes by biting." Therefore from that time every beaver has had one toe, that next to the little one, which has seemingly been split by biting. When Ictinike was about to go home, he pretended that he had forgotten about his tobacco-pouch, which he left behind. So the Beaver said to one of his children, "Take that to him! Do not go near him, but throw it to him when you are at a great distance from him, as he is always very talkative." Then the child took the tobacco-pouch and started after Ictinike. After getting in sight of the latter, the young beaver was about to throw the pouch to Ictinike when standing at a great distance from him; but Ictinike called to him, "Come closer! come closer!" And when the young beaver took the pouch closer Ictinike said, "Tell your father that he is to visit me." When the young beaver reached home he said, "O father, he said that you were to visit him." The Beaver replied, "As I apprehended that very thing, I said to you, 'Throw it to him while standing at a great distance from him.'" Then the Beaver went to see Ictinike. When he arrived there Ictinike wished to kill one of his own children (in imitation of what he had seen the Beaver do), and was making him cry by hitting him often. But the Beaver was unwilling for him to act thus, so he said, "Let him alone! You are making him suffer." And then the Beaver went to the stream where he found a young beaver that he took back to the lodge, and they ate it.

On another day Ictinike said to his wife, "Hand me that tobacco-pouch. I must go to call on your grandfather, the Muskrat." So he departed. As he was entering the Muskrat's lodge the latter exclaimed, "Ho, pass around to one side." And Ictinike was seated on a pillow. The Muskrat's wife said, "We have been without food. How can we give your grandfather anything to eat?" Then, said the Muskrat, "Fetch some water." And the woman brought the water. He told her to put it in the kettle and hang the kettle over the fire. When the water was boiling very fast the husband upset the kettle, and instead of water out came wild rice! So Ictinike ate the wild rice. When Ictinike departed he left his tobacco-pouch, as before. Then the Muskrat called

one of his children, to whom he said, "Take that to him! Do not go near him, but throw it to him when you are at a great distance from him, as he is always very talkative." So his child took the tobacco-pouch to return it to Ictinike. But when he was about to throw it to Ictinike the latter said, "Come closer! come closer." And when he took the pouch closer Ictinike said, "Tell your father that he is to visit me." When the young muskrat reached home he said, "O father, he said that you were to visit him." The Muskrat replied, "As I apprehended that very thing, I said to you, 'Throw it to him while standing at a great distance from him.'" Then the Muskrat went to see Ictinike. And Ictinike said to his wife, "Fetch water." Ictinike's wife went after water. She filled the kettle and hung it over the fire till it boiled. When Ictinike upset the kettle, only water came out. Ictinike wished to do just as the Muskrat had done, but he was unable. Then the Muskrat had the kettle refilled, and when the water boiled he upset it, and an abundance of wild rice was there, which he gave to Ictinike. And thereupon the Muskrat departed, leaving plenty of wild rice.

On another day Ictinike said to his wife, "I am going to see your grandfather, the Kingfisher." When he arrived there the Kingfisher stepped on a bough of the large white willow, bending it down so far that it was horizontal; and he dived from it into the water. He came up with a fish, which he gave Ictinike to eat. And as Ictinike was starting home, he left one of his gloves, pretending that he had forgotten it. So the Kingfisher directed one of his boys to take the glove and restore it to the owner; but he charged him not to go near him, as Ictinike was very talkative and might detain him too long. Just as the boy was about to throw the glove to Ictinike the latter said, "Come closer! come closer!" So the boy carried the glove closer. And Ictinike said, "Tell your father that he is to visit me." And the boy said to his father, "O father, he said that you were to visit him." The Kingfisher replied, "As I apprehended that very thing, I said, 'Throw it to him while you stand at a great distance from him.'" Then the Kingfisher went to see Ictinike. When he arrived there Ictinike climbed upon a bough of a large white willow, bending it till it was horizontal; he leaped from it and plunged beneath the water. And it was with difficulty that the Kingfisher seized him and brought him to land. Ictinike had swallowed more of the water than he liked. Then the Kingfisher plunged into the stream, brought up a fish, which he gave to Ictinike. But the Kingfisher departed without eating any portion of it.

On another day Ictinike said to his wife, "I am going to see your grandfather, the Flying-squirrel." So he departed. When Ictinike arrived the Flying-squirrel said to his wife, "Hand me that awl." He took the awl and climbed up on his lodge. When he reached the very top *per testes subulam impulit*, causing a great many black walnuts to fall to the ground. Thus he provided black walnuts, which Ictinike ate. And when Ictinike departed he left one of his gloves, as before, pretending that he had forgotten it. In like manner did the Flying squirrel send the glove to Ictinike by one of his sons. And Ictinike sent by the son an invitation to the Flying-squirrel to visit him. When the Flying squirrel reached the lodge of Ictinike, the latter took an awl and climbed to the top of his lodge. He had barely reached the top of the lodge when *per testes subulam impulit*. And he forced out very dark blood. "Why," said the Flying-squirrel, "he has surely hurt himself severely!" So the Flying-squirrel took the awl and climbed up on the lodge. And the Flying-squirrel made a large quantity of black walnuts for Ictinike.

ICTINIKE, THE WOMEN, AND CHILD—AN OMAHA MYTH.

TOLD BY GEORGE MILLER.

- Égiçe Ictínike amá aḥé amáma. Égiçe ɣí wiⁿ gaⁿ te amá. Ni-ɣaⁿha
At length Ictiniko the was going, they At length lodge one of some sort was Bank of stream
(mv. sub.) say. std., they say.
- kě'ɣa aḥá-bi aⁿ, ní kě uhá-biamá. Ní kě maⁿtaɣa ɣan'de ɛdedí ke amá,
to the having gone, stream the followed, they say. Stream the beneath plum were there in abund-
(lg. ob.) they say, (lg. ob.) (lg. ob.) ance, they say
- jíde ké amá. "Wuhu+!" eḥégaⁿ-biamá. ɣigḥónudá-bi egaⁿ, miɣáha 3
red lay (or they Oh! he thought, they say. Having stripped off his clothing, raccoon skin
in abund. say. they say,
- pě'jì gě itéḥa-bi aⁿ, ɣan'de tē áḡḥaṅge áíáḥa-biamá. Maⁿḥiñ'ka kě ḥiḡḥaⁿ-
bad the having put them plum the diving on had gone, they say. Soil the seizing a
(in. ob.) many down, they say, (col. account of (lg. ob.) large hand-
- qti ḥizá-biamá. Agḥí-bi ɣí, daⁿba-bi ɣí, maⁿḥiñ'ka té amá. "Wuhu+!"
ful took it, they say. Had come when, looked at it, when, soil a they say. Oh!
back (to they say
land), they say
- á-biamá. Cí ní kě'ɣa daⁿba-bi ɣí cí ɣan'de tē égaⁿqti daⁿba-biamá. Cí 6
said, they say. Again stream at the looked at it, when again plum the just so saw, they say. Again
(lg. ob.) they say (col. ob.)
- égaⁿqti áíáḥa-biamá. Cí égaⁿ-biamá, maⁿḥiñ'ka-naⁿ aḥiñ' agḥí-biamá. Cí
just so had gone, they say. Again was so, they say, soil only having it he returned (to Again
land), they say.
- daⁿba-bi ɣí, ní kě'ɣa, "Wáhua+!" á-biamá. Cí ɣan'de kě jíde ké amá,
looked at it, when, stream at the Really! said they say. Again plum the red in they
they say (lg. ob.), he, line abund. say
ance
- ní kě'ɣa. Cí égaⁿqti áíáḥa-biamá. Cí égaⁿqti maⁿḥiñ'ka ḥizá-biamá. 9
stream at the. Again just so had gone, they say. Again just so soil took, they say.
- "Qa-í!" á-biamá. Cí égaⁿqti áíáḥa-bi aⁿ, agḥí-bi ɣí, maⁿá kě'ɣa úḥixidá-
Whew! said, they say. Again just so having gone thither, had come when, cliff to the gazed,
they say back (to
land), they say
- bi ɣí, égiçe ɣan'dehi aká maⁿá kě'ɣa áḡaḍámuqti íḥistáqti najiⁿ akáma.
they when, behold plum trees the cliff at the having very heavy adhering to were std., they say.
say (sub.) weight (of fruit) in bunches
that bore down or clusters
their branches
- Kí é ní kě'ɣa níuwaḥíkihaⁿ ke-naⁿ áḡḥaṅgá-biamá. Wáḥaha pě'jì tē 12
And that stream at the reflection in the water the only dived on account of that, Clothing bad the
(lg. ob.) they say. (col. ob.)
- áḡḥahá-bi aⁿ, ɛ'di aḥá-bi aⁿ, ɣan'de gě ḥisé amá, áḥiciⁿ-bi aⁿ. Aḥé amá
having put on his own, there having gone, plum the was pulling off, having put them into Was they
they say they say (pl. ob.) they say, a blanket "pocket" made by curving the going, say
left arm, they say.

560 THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- 11 tē'di. ʃan'de tē jeqʃi^{n'} ibiʃá-bi a^{n'}, ʃihuʃaⁿ tē égiha-naⁿ a^{n'} ʃé ʃé ʃé-biamá.
 tent to the (std. ob.). Plum the (col. ob.) semen having rubbed on smoke-hole the (std. ob.) through in each case threw it forcibly thither, they say.
- Ki wa'ú naⁿ bá akáma. "Hi^{n'}, ciʃa^{n'}, ʃan'de wiⁿ ʃé ʃé ʃé daⁿ," á-biamá.
 And woman two sat, they say. Oh! sister-in-law, plum one I have found for myself (fem.) said, they say.
- 3 Íʃine-na^{n'} amá. Ě'di ahí-bi a^{n'}, "Qa-í! ʃé ʃé ʃé mégaⁿ ʃé ʃé ʃé i^{n'} gʃi ʃaⁿká-ná,"
 They were scrambling now and then for (the plums), they say. There having arrived. Whew! her sister-in-law likewise just here my relations have come here and sit!
- á-biamá. "Těná! gáke ʃan'de kē a^{n'} ta ctěwa^{n'} ʃi ʃi, nisa-bají qtiⁿ, ʃé ʃé ʃé"
 said he, they say. Why! that line plum the (lg.) line very abundant when, you have not picked your sister-them at all, in-law
- mégaⁿ," á-biamá (Ictínike aká). "Hi^{n'}, ʃigaⁿhá, aṅúgacaⁿ-bají qtiⁿ edaⁿ!"
 likewise, said, they say (Ictínike) the (sub.). Oh! grandfather (f. sp.), we have not traveled at all alas (fem. intj.)!
- 6 Uháck égaⁿ eté, ʃigaⁿhá, aṅúgacise tai eiⁿ té. "Hau, ʃise maⁿ ʃi^{n'} i-gá,"
 Near some-what if, grandfather (fem. sp.), we may pick them for ourselves. Ho, to pick them walk ye,
- á-biamá. Cín'gajiⁿ ga áma aká u^a he aʃi^{n'} akáma, ki uʃúhe uʃáha ákaⁿ
 said he, they say. Child other one (sub.) the put into the cradle and wrapped the coverings around it was keeping it, they say, and Indian with it leaning cradle-board
- ité ʃa-bi ta^{n'} amá. Ki ja^{n'} t'e ta^{n'} amá cín'gajiⁿ ga. Ki gá-biamá Ictínike
 was set up std., they say. And sound asleep was std., they say child. And said as follows, Ictínike they say
- 9 aká, "Cétaⁿ iⁿ ʃi^{n'} aⁿ ʃa maⁿ ʃi^{n'} i-gá u^a he taⁿ. Égi ʃe ʃan'dehi daⁿ ctě
 the (sub.), That (std. an. ob.) leave for me, its relation walk ye the std. one put into the cradle Beware plum tree perhaps
- iⁿ ʃi^{n'} ní ʃé te!" "Hi^{n'}, ʃigaⁿhá, égaⁿ te daⁿ," á-biamá. Gaⁿ "Áagikída
 hurt it, my relation lest! Oh! grandfather (f. sp.), so will (fem.) said, they say. And I attend to my own
- agʃi^{n'} tá miⁿke," á-biamá. Gaⁿ ʃi ʃa-biamá wa'ú-ma. Gaⁿ ʃi Ictínike
 I sit will I who, said he, they say. And then went, they say the women And then Ictínike
- 12 aká hi^{n'} ʃé ʃé ʃé qti naji^{n'}-bi a^{n'}, néxe ní uʃi ité ʃa-bi té améde ʃizá-bi a^{n'},
 the (sub.) bestirring himself at once having arisen to his feet, they say. kettle water filled the std. in. ob. had been put down, they say having taken it, they say,
- ugácka-biamá. Cín'gajiⁿ ga kē t'é ʃa-bi a^{n'}, úsu gáxa-biamá. Uha^{n'}-biamá
 hung it over the fire, they say. Child the (recl. ob.) having killed it, strips of meat made it, they say. Boiled it, they say
- cín'gajiⁿ ga kē. ʃá ʃaⁿ ʃizá-bi ega^{n'}, u^a he kē di ʃa qúqaha ʃan'di
 child the (recl. ob.). Head the (cv. ob.) taken, they say having, entire In-dian cradle in the head covering in the part (lg. ob.)
- 15 ugí ʃa-biamá, ní ʃa naji^{n'} tē di égaⁿ qti gáxa-biamá Hi^{n'} ʃé ʃé ʃé qti ʃé de
 put his own relation, they say, alive stood when just so did, they say. Bestirring himself at once fire
- áhiⁿ ʃi ʃa-bi a^{n'}, áci ctí wada^{n'} be ahí-naⁿ-biamá. Égi ʃe nin'de ʃa-biamá.
 having put wood on it, they say, out of too to look went often, they say. At length was cooked, they say.
- ʃizá-bi ega^{n'}, ʃaté aʃaⁿká-ma. Gʃi-bají ʃasni^{n'}-bi ega^{n'}, aʃa-biamá.
 Having taken it, they say, he sat eating it, they say. Not having returned he having swallowed it, they say, went, they say.
- 18 Wa'ú-ma kí-bi ʃi, ʃiⁿgá-bi té amá Ictínike amá. "Ciʃa^{n'}, iⁿ c'áge
 The woman reached when, he was missing, they say Ictínike the (mv. sub.). Sister-in-law, old man

- amá ϕ ĩngai tē hé," á-biamá. "Nā! iⁿjaⁿ tē caⁿcaⁿ'qtcī jaⁿ' ehaⁿ+"!"
 the is missing (?) (fem.), said. Why! he lay the without inter- liēs ! (fem. in
 (mv. sub.) (fem.), said. Why! he lay the past mission soliloquy)
- á-bi egaⁿ, g ϕ ĩze agí-bi xī, đá ϕ aⁿ uq ϕ á ϕ ē amá. "Hiⁿ', sījīⁿqtcī ϕ aⁿ+"!"
 having said, they seized her was re- when, head the was falling from a Oh! dear little child!
 say, own turning, they say part height, they say.
- é amá. Xagá-biamá wa'ú akí ϕ a. Gaⁿ' xagé g ϕ iⁿ' ϕ aⁿ'ka tē, Ictínike amá 3
 was saying, Cried, they say woman both. And crying were st. when, Ictínike the
 they say. (mv. sub.)
- xī'aⁿ-bi aⁿ, maⁿ ϕ iⁿ'ka íxī'aⁿ-bi aⁿ, ájīqti xīxáxa-bi aⁿ, é'di ahí-biamá.
 having painted his earth having painted his very dif- having made himself, there arrived, they say.
 face, they say, face with it, they say, ferent they say.
- "Tēnā! eátaⁿqti ϕ axágai ā, ϕ icí ϕ aⁿ mégaⁿ," á-biamá. "Hiⁿ', ϕ ígaⁿ'há,
 Why! for what pos- you (pl.) cry ? your sister- likewise, said he, they Oh, grandfather
 sible reason in-law say. (f. sp.)
- Ictínike amá ϕ é ϕ u atíi édegaⁿ, xan'de u ϕ á egaⁿ aⁿ ϕ isē aⁿgáhi. ϕ é ϕ kē u'aⁿ'he 6
 Ictínike the (mv. sub.) here came having plum having told we pick we two This (lg. (entire) In-
 (past), about (them) reached there. ob.) dian cradle
- kē aⁿaⁿ' ϕ a aⁿgáhi éde, ϕ asniⁿ' áia ϕ ai tē. Đá ϕ aⁿ u'aⁿ'he kē đaq ϕ úqaha
 the we left it we two but, swallowing he had gone. Head the. entire In- the head covering
 (lg. ob.) reached there (the child) part dian cradle (lg. ob.)
- ϕ aⁿ'di ugí ϕ aⁿ áia ϕ ai tedaⁿ+" "Wáhuá!" á-biamá. "Hindá, maⁿ'zepe
 in the part put his own had gone (fem.) Really! said he, they Let me see, ax
 relation say.
- í ϕ ai-gā. B ϕ í ϕ e táce," á-biamá. Maⁿ'zepé-de 'í-bi egaⁿ, a ϕ á-biamá ϕ aⁿ' ϕ iⁿqti 9
 send ye I chase must, said he, they Ax when they having he went, they running fast
 hither. him say. (?) given it to him, say
- maⁿ' ϕ iⁿ' amá. Jaⁿ' ϕ iⁿqti a ϕ á-bi egaⁿ, q ϕ abé cugáqti édegaⁿ ahí-bi egaⁿ,
 he was walking, they Running fast having gone, they say, tree very thick being, in having reached
 say. there, they say.
- iⁿ'tcaⁿ'ga-naⁿ úne maⁿ' ϕ iⁿ' amá. Jaⁿ' ϕ i'a kē' uhá, maⁿ'zepe đahíde ϕ aⁿ
 mice (or some only seeking was walking, they Wood de- the passed ax butt-end the
 other rodents them say. cayed (lg. ob.) along, of the ax-head part
- iⁿ'tcaⁿ'ga-naⁿ wégaq ϕ i ϕ é ϕ i-bi egaⁿ wamí á ϕ ahaháqti gáxa-bi aⁿ, ag ϕ é amá. 12
 mice only having killed them one by one blood streaming from having made it, was returning,
 with it, they say various parts of it they say, they say.
- Hau. Akí-bi aⁿ, ϕ i tē'di, "Áq ϕ i ag ϕ i há, ϕ icí ϕ aⁿ mégaⁿ," á-biamá.
 Having reached lodge at the I killed I have your sister- likewise, said he, they
 there again, him come back in-law say.
- "Hiⁿ!+! ϕ ígaⁿ'há, uhí ackégaⁿ éiⁿte." "Aⁿ'kajīqtiⁿ há, wa ϕ úde ctēwaⁿ'jī.
 Oh! grandfather place somewhat perhaps Not at all by no means near.
 (f. sp.), of reach- near (indirect question).
- Hiⁿ ϕ ié-de uáq ϕ e há," á-bi aⁿ, maⁿ'zepe wamí á ϕ ahaháqti a ϕ iⁿ' akí-biamá. 15
 Hurrying, I overtook him having said, ax blood streaming from having he reached there,
 when him they say various parts of it it again, they say.
- Kī é amá há, xan'de nin'de xī ágaha qúde á ϕ aha ϕ iⁿ éwaⁿ amá Ictínike
 And that was it, plum ripe when on it. gray adheres the he caused it, Ictínike
 they say (class) they say
- amá gáxa-biamá.
 the did it, they say.
 (mv. sub.)

NOTES.

560, 1. jeqčⁿ ibiqa-bi aⁿ. This is referred to in the last sentence of the myth containing the Omaha explanation of the gray down (?) on ripe plums. All fruits and vegetables were thought to be of phallic origin.

560, 6. Uhiack egaⁿ ete, ŋigaⁿha, or ŋigaⁿha, uhiack egaⁿ ete. Both used.

560, 11. ča-biama wa'u-ma, instead of ača-biama wa'u ama, as the women were *requested* to go.

560, 12. iteča-bi te amede, the women were *absent* then; perhaps this explains the use of such a form.

561, 2. gčize agi-bi xī, implies that the mother went to the cradle, took it up, and was returning to the other woman when the severed head fell to the ground (?).

TRANSLATION.

Once upon a time Ictinike was going somewhere. Near the place was a lodge in which dwelt two women. Ictinike traveled till he reached the bank of a stream, and then he went along the bank. Beneath the water there appeared to be a great many plums, and they were red. "Oh!" said he, as he undressed; and, putting aside his miserable attire of raccoon skins, he dived down after the plums. But he seized a large handful of dirt. On returning to land and viewing what he had behold it was a lot of dirt! Again he looked at the water and there were the plums. So he dived again and with a similar result. Having returned the fourth time with nothing but dirt, he chanced to raise his eyes to a cliff above the stream, and there were many plum trees filled with fruit, which caused the branches to hang down over the stream. It was the reflection of these in the water that had deceived him. Then he put on his clothing, ascended the cliff, and gathered the plums, with which he filled one corner of his robe.

Then he went to the lodge. He rubbed semen over the plums, and threw them one by one down through the smoke-hole of the lodge. On seeing the first plum one of the women said, "Oh, sister-in-law! I have found a plum!" They scrambled for the plums. On entering the lodge, Ictinike observed, "Whew! my relations, my grandchild, and her sister-in-law have returned here! Why! those plums are very abundant, and yet you two have not picked any of them?" "Oh! grandfather, we have not gone anywhere. If they are near here, we may pick them for ourselves," exclaimed one of the women. "Ho, go and pick them," said he. The child of one of the women was still in the cradle, and the mother had set it up in the cradle against the side of the lodge. So Ictinike said, "When you go leave the child in the cradle with me, as it might get hurt if you took it among the plum trees." "Oh, grandfather! it shall be as you say," said the mother. Ictinike promised to watch over it as over a relation. So the women departed.

Presently Ictinike started to his feet in great haste, seized the kettle that had been placed there full of water, and hung it over the fire. Then he killed the child, and cut the flesh in narrow strips, which he boiled. But he put the head back in the cradle, wrapping it in the head covering, and arranged it just as if it was alive. He put

wood on the fire without delay, and went out of the lodge from time to time to see whether the women were coming. At last the meat was cooked, and he sat eating it. Having devoured all of it before the women returned, he departed. When the women got home Ictinike was missing. "O sister-in-law," said one, "the old man is not here. Why! my child is still sleeping just as he was when I left him!" As she took up the cradle and was returning with it to the other woman the head of the child fell to the ground. "Oh! dear little child!" said she. Both the women wept.

And while they sat crying Ictinike, who had painted his face with clay, disguising himself, entered the lodge. "Strange! what cause have you for crying?" "Oh, grandfather! Ictinike came and told us about plums, and when we went to pick them we left the child here in the cradle; but he ate it and departed, after putting the head back in the cradle and wrapping the head-covering around it." "Really!" said he, "let me see; hand me the ax, I must pursue him." They gave him the ax and he departed, running very rapidly. He ran till he reached a very dense forest, where he sought for some wood mice. Passing the butt-end of the ax along a decayed log in which were some wood mice, he killed the mice and covered the ax with blood. He took the ax streaming with blood back to the lodge, and when he entered he said, "I killed him and I have now returned." "Oh! grandfather," said the women, "was not the place where you found him near here?" "Not at all! it is very far, but I overtook him by going very rapidly." This myth explains the cause of the gray down (?) on ripe plums: Ictinike was the cause of it.

ICTINIKE AND THE TURTLE—AN OMAHA MYTH.

TOLD BY GEORGE MILLER.

Ictinike amá ačé amána. Égičé waticka baca^{n'}i tē éčá^{n'}be ahí-bi xī,
 Ictinike the was going, they At creek it bends the in sight arrived, when
 (mv. sub.) say. length
 égičé xé ɬaŋga ga^{n'} činké amá, ičánaqideadi atígč^{n'} éga^{n'}. yigč^{n'}za-bi
 at Big turtle was (st.) there awhile, At a sheltered place having come there Having drawn
 length they say, warmed by the sun and sat. (himself) back,
 ega^{n'}, bispáspa agí-bi ega^{n'}, ɬa^{n'}č^{n'}i qti ačá-bi a^{n'}, damú tē ědi ahí-bi 3
 they say crouching at having been coming running fast having gone, they downhill the there arrived,
 intervals back, they say, say, they say
 a^{n'}, gá-biamá: "Těná! eáta^{n'} cénaj^{n'} qti čagč^{n'} ě. Ní gákě bíze te aí
 hav- said as follows, Why! where- paying no at- you sit ? Water that dry will said
 ing they say: fore tention whatever (lg. ob.)
 ega^{n'}, waníta ní ugč^{n'} amá bčúgaqti ní učúhai hă. Kí á-biamá xé
 having, quadruped those dwelling in the all water follow im- And said, they say Tur-
 water water mediately after it tle
 ɬaŋga aká, "Nă! čé átiágč^{n'}-na^{n'}-ma^{n'} ča^{n'}ja, edáda^{n'} ctěwa^{n'} aná'a^{n'}-májⁱ. 6
 big the Why! this I often come and sit though, what soever I have not heard,
 (sub.),

- Ga^{n'} miⁿ çétaⁿ hí xī, çé átiágçiⁿ-naⁿ-ma^{n'} hă." "Wana^{n'}qçiñ-gă há,"
 And sun this far reaches when, this I usually come and sit Hurry !
 á-biamá Ictínike aká, "xáciqti cénujĩn'ga d'úba t'á-biamá íbizě, nuona^{n'}
 said, they Ictínike the very long young men some have died, they from otter
 say (sub.), ago (see note) say thirst,
- 3 jĩn'ga cti t'é amá, sĩn'de jĩn'ga cti t'é amá, sĩn'de bçáska cti t'é ama, mişá
 young too is dead, they tail small too is dead, they tail flat too is dead, they raccoon
 say, say, say,
- jĩn'ga cti t'é amá."
 small too is dead, they
 say.
- Hau. "Ké, aňgáçe te hă," á-biamá xé ıaňga aká. Júgçe aça-
 ¶ Come, let us two go said, they say Big turtle the With him went,
 (sub.).
- 6 biamá Ictínike amá. Wáhi qéga-naⁿ uné júgçe amá. Wáhi wétiⁿ
 they say Ictínike the (mv. Bone dried only seek- was with him, they Bone striking
 sub.). ing say. weapon
- údaⁿqti íça-bi a^{n'}, "Kagéha, maⁿçiñ-gă há. Anéje tá miňke," á-biamá
 very good having found it, Friend, walk ! Mingo will I who, said, they say
 they say [m i n g a m]
- Ictínike aká. Çékě wahí kě çizá-bi a^{n'}, açe améde sakıbaqti júgçe
 Ictínike the This bone the having taken it, when he (the Big right beside with him
 (sub.). (lg. ob.) they say, turtle) was going him
- 9 maⁿçiñ'-bi a^{n'}, "Kagéha, níkaci^{n'}ga maⁿçiñ'i xī, đáhi gazizi égaⁿ maⁿçiñ'-
 having walked, they Friend, person walks when, neck stretching so he usu-
 say, say, often
- naⁿi." xé ıaňga đáhi kě gázié'qti-naⁿ maⁿçiñ' çin, jíbe kě' cti naⁿjágěqti
 ally Big turtle neck the stretching it far, was walking, leg the too sticking them
 walks. (lg. ob.) usually (lg. ob.) out much bent
- maⁿçiñ' çin, égaⁿ-na^{n'} çin xījī, đáhiqti kě ehéça-bi a^{n'}, gazaⁿqti
 was walking, was doing so regularly when, right on the the having put the horizon-
 neck (lg. ob.) tal ob. on it (another knocked him
 horizontal ob.), down
- 12 ihéça-bi a^{n'}, gacta^{n'}-bají-bi aⁿ xī, ga^{n'} gaqçi-bi a^{n'}, "Haha+ ! a^{n'}ba
 and stunned him, not having stopped hitting when, so having killed him, Ha ! ha ! day
 they say, him, they say they say,
- wi^{n'} cti gáaxi'a^{n'}-onaⁿ, "á-biamá, açe amá açi^{n'}-bi aⁿ. Néçe aká, xé
 some (pl.) I do that for usually, said he they was going having kept it, He was kiudling a Turtle
 myself say, they say. fire,
- ıaňga çin kě jégçaⁿ aká. Caⁿqti jaⁿtiçiňgá-bi a^{n'}, "Hau, aja^{n'} tá miňke
 big the (st. he was roasting In spite (of having become sleepy, they Ho, I will sleep
 ob.) the animal as his hunger ?) say,
- 15 çaⁿ'ja, ıjaⁿxe çaja^{n'}đi te hă. Hau, çinin'de xī, xé ıaňga, 'P!' ecé te hă."
 though, O ıjaⁿxe you sleep shall Ho, you cooked when, O Big turtle, 'Puff! you shall
 not say
- Ga^{n'} jaⁿ ké. Mışasi amá naⁿstápiqteci áiáma. xé çin kě çizá-bi a^{n'},
 And he lay sleep- Coyote the walking vorv softly was com- Turtle the (st. having taken it,
 ing. (mv. sub.) over the leaves, etc. ing. ob.) they say,
- jegá gě wi^{n'} çionúda-bi a^{n'}, çajú açaňká. Je-ánita tē waňgiçe çasni^{n'}-
 leg the (pl. one having pulled out (or sat biting off the Animal limb the all having
 ob.) off), they say, meat. (ob.) devoured,
- 18 bi a^{n'}, wahí gě é'di ugídada^{n'}-bi a^{n'}, cĩ déde tē'di ıça^{n'}ça-bi a^{n'}, Ictínike
 they say, bone the there having pushed them back again fire in the have placed it (the Ictínike
 (pl. ob.) into their places (?), (ob.) turtle), they say,
- e'a^{n'} gáxe tē égaⁿqti gáxe ıça^{n'}ça-bi a^{n'}, aça-biamá. Égiçe Ictínike
 how he made the just so made it having placed the ani- went, they say. At length Ictínike
 it mal, they say,

aká íxíḫá-biamá. ^{the} ^{awoke, they say.} ^{Turtle} ^{the (st. ob.)} ^{having pushed into the ashes to find the} ^{having taken it,} ^{animal} ^{the one} ^{grasped} ^{it} ^{turtle, they say;} ^{they say,} ^{limbs.} ^{the} ^{one} ^{grasped} ^{it}

egaⁿ, ^{having,} ^{pulled} ^{when} ^{only that and} ^{he took} ^{was} ^{Pshaw!} ^{(said, they say} ^{Ictinike} ^{the} ^{Again one} ^(sub.) ^{it} ^{coming} ^{back}

tě égaⁿ ^{the} ^{so} ^{when} ^{again} ^{just so} ^{only that} ^{he was taking.} ^{Bshaw!} ^{said} ^{as,} ^{again} ^{one} ^{the} ^{took} ^{it} ^{they say.} ³

xi cī ^{when} ^{again} ^{only that} ^{so} ^{he was taking,} ^{Pshaw!} ^{said} ^{as} ^{again} ^{one} ^{the} ^{took} ^{xi,} ^{they say.}

cī égaⁿ ^{again} ^{so} ^{only that} ^{was taking it,} ^{Surprising!} ^{O Ijaⁿxe,} ^{you sleep} ^{not} ^{shall} ^{I said} ^{formerly.}

Ijaⁿxe ^{Ijaⁿxe} ^{having} ^{scratched his own,} ^{fled often, they} ^{when,} ^{Do not flee,} ^{said often, they say.} ^{Sur-} ⁶

i-na+! ^{prising!} ^{Yes,} ^{I devoured it,} ^{formerly,} ^{said he, they} ^{say.} ^{my own}

NOTES.

Another version is given on pp. 60-69. George Miller did not know any more of the version just given, so it ends rather abruptly. See White Eagle's Pouka version on p. 66. 563,3, *et passim*. aⁿ, *having* (not *they say*), same as egaⁿ.

564, 18. ugíḫadaⁿ used instead of ubadaⁿ or uibadaⁿ 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, ugigḫaⁿ is used instead of ugḫaⁿ or uigḫaⁿ, 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 'Ijaⁿxe,' 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 'Ijaⁿxe,' I said to you, 'do not sleep,' but you have disobeyed me." Thereupon he scratched "Ijaⁿxe," but the latter fled often. "Do not flee," said Ictinike. All at once he exclaimed, "Surprising! I had eaten the Turtle, but I had forgotten it!"

THE COYOTE AND THE SNAKE—AN OMAHA MYTH.

TOLD BY FRANK LA FLÈCHE.

- Míxasi amá ɬan'de áçiqáqti aça-biamá. Dádaⁿ unégaⁿ maⁿçiⁿ-bi
 Coyote the (mv. ground crossing by the went, they say. Something as he sought it walked, they say, sub.) nearest way
- ɬí, sabájiqti níkaciⁿga wiⁿ, "Naⁿctaⁿgǎ há," á-biamá. "Wiⁿaⁿwa
 when very suddenly person one O stop walking ! said, they say. Which one
- 3 etédaⁿ, eçe-gaⁿ-bi egaⁿ, uçixidá-bi ɬí, íça-bají-biamá Cí eçáha aça-
 can it be? he thought, they as (= hav- he looked around, when, he did not find him, Again further went, say ing) they say they say.
- biamá. Kí "Aⁿçaⁿbetaⁿgǎ há," á-biamá. Kí Míxasi aká íça-biamá
 they say. And Pass to one side of me ! said, they say. And Coyote the found him, they (sub.) say.
- Wé'sǎ. "Ci+cte! çe maⁿbçiⁿ ɬaⁿja, ẽbé-ctěwaⁿ íçetaⁿ kaⁿbça-máji. Çí
 Snake. Fie! this I walk though, who at all I pass to one I wish I not. You side of him
- 6 gaqé tiça-gǎ! Uhé kě iⁿçiqañ-gǎ! "Çe maⁿbçiⁿ ɬaⁿja, ẽ'be wiⁿ
 to one the (lg. give me room! This I walk though who one side ob.)
- ẽbçiqaⁿ té áhaⁿ, ebçe-gaⁿ-ctěwaⁿ-máji há," á-biamá Wé'sǎ aká. "Égaⁿ
 I give him will ! (in so- I think at all I not said, they say Snake the (sub.). So room liloquy)
- ɬí'ctě áwinaⁿge tá miñke há," á-biamá Míxasi aká. "Égaⁿ ɬí'ji, ɬat'é
 even if I run on you I who will said, they say Coyote the (sub.). So if you die

- taté," á-biamá Wě's'ă aká. "Áqtaⁿ at'é tádaⁿ. Út'e aⁿčín'ge," á-biamá
 shall said, they say Snake the How possible I die shall? Cause of me—none said, they say
 surely (sub.) death
- Míxasi aká. "Ké, aň'gajáda-gă! Jáčīⁿaňkíča-gă," á-biamá Wě's'ă aká.
 Coyote the Come step over me! Do it in spite of me! said, they say Snake the (sub.)
- Kī Míxasi aká ágajáda-biamá. Kī Wě's'ă aká čaqtá-biama. Kī Míxasi 3
 And Coyote the stepped over him, they say. And Snake the bit him, they say. And Coyote
- aká nié-ctěwaⁿ-báji-biamá. "Áwatée ă. Áwigajáde xī at'é taté, ecé
 the pained at all not, they say. Where is it? I stepped over you if I die shall you
 (sub.) said
- čaⁿ'cti. Áwatě at'é," á-biamá Míxasi aká. Gaⁿ' íčaⁿ'baⁿ' ía-báji-bi egaⁿ',
 heretofore. Where is it I die said, they say. Coyote the And a second he spoken not, as (=hav-
 (sub.) time they say, ing)
- ačá-biamá Míxasi amá, ɬan'de áčīáqti. Gaⁿ'té-gaⁿ' xī, watečicka wiⁿ' ahí- 6
 went, they say Coyote the (mv. ground across by the After some- when stream one he
 (sub.) nearest way. time
- biamá. Kī ničátaⁿ tá-bi egaⁿ', ní kě daⁿ'ba-bi xī, niúwačexíe xīaⁿ'ba-
 reached. And to take a was about, as wa- the he looked at when reflection in the he saw him-
 they say. drink they say, (=hav- ter (lg. they say water self,
 ing), ob).
- biamá. Kī cīⁿ'qti xīaⁿ'ba-biamá. "Qa-é! égimaⁿ-máji-naⁿ-maⁿ' čaⁿ'cti.
 they say. And very fat he saw himself, they say. Whew! I never was so heretofore.
- Aⁿ'cīⁿ' íčánahiⁿ' ă" á-bi-egaⁿ', xīgčít'aⁿ-ctěaⁿ-naⁿ-biamá. Kī čataⁿ'-bi egaⁿ', 9
 Me fat I truly! said, as, he felt him- even (?) often, they say. And he drank, as
 they say self all over they say, (=hav-
 ing)
- caⁿ' ačá-biamá. Gaⁿ'te xījī, "Ajaⁿ'taⁿčaⁿ'čínge íčánahiⁿ' áhaⁿ," á-bi
 still he want, they say. A while when I am sleepy I truly! (in so- he said
 liloquy) they say
- egaⁿ', qáde bazaⁿ' jaⁿ'-biamá. Kī caⁿ'caⁿ' t'é amá, íbaqti. Kī cetaⁿ' há.
 as (=hav- grass pushing in he lay, they say. And always he died, they much And so far
 ing) among say, swollen.

NOTES.

567, 7 niuwačexíe. It is very probable, judging from the context, that this should be translated "reflection in the water." See niuwačikibá, 559, 12.

TRANSLATION.

The Coyote was going in a straight line across the prairie. While he was seeking something a person said very suddenly, "Stop!" The Coyote thought, "Who can it be?" He looked all around, but found no one. Then he went a few steps, when some one said, "Walk around me!" Then the Coyote saw that it was the Snake. "Fie!" said the Coyote, "when I walk here I do not wish to walk around any one at all. Do you go to one side. Get out of my way!" The Snake replied, "Though I am here, I have never thought for a moment of giving place to any one!" "Even if you think so," said the Coyote, "I will run over you." "If you do so, you shall die," said the Snake. "Why should I die? There is nothing that can kill me," said the Coyote. "Come! Step over me! Do it in spite of me," said the Snake. Then the Coyote stepped over him. And the Snake bit him. But the Coyote did not feel the slightest pain. "Where is it? You said that if I stepped over you I should die.

Where have I received my death-blow?" said the Coyote. As the Snake made no reply, the Coyote departed. After sometime he came to a creek. As he was about to take a drink he looked at the water, and he saw his reflection in the water. He appeared very fat. "Whew! I was never so before. I am very fat!" Saying this, he felt himself all over again and again; but that was all which he did. He departed after drinking the water. By and by he said, "I feel very sleepy." So he pushed his way into the thick grass and lay there. He died while sleeping, never awaking, and he was much swollen.

THE COYOTE AND THE SNAKE.

TOLD BY GEORGE MILLER.

- Égiče Wě's'ă wi^{n'} ě'di ja^{n'} akáma. Gčadi^{n'} uska^{n'} ska^{n'} qti uhé če ké'.
At length Snake one there was recl., they Across in a very straight line path was going.
say.
- "Wă! ma^{n'}ciáqaha jañ'-gă, Wě's'ă! Áwigajáde xī, čat'é taté," á-biamá
Why! further off lie, O Snake! I step over you if, you die shall, said, they say
- 3 Míxasi aká. "Uhé čéča^{n'}skáqti kédega^{n'} čí-eda^{n'} a^{n'}ča^{n'}cpeta^{n'} eté xī,"
Coyote the (sub.). Path just this size lies, but you rather you go to one side ought,
(than I) of me
- á-biamá Wě's'ă aká. "Qa-í! ma^{n'}ciáqaha jañ'-gă, ehé," á-biamá. "Čí-eda^{n'}
said, they say Snake the Whew! further off lie, I say, said, they say. You rather
(sub.) (than I)
- ma^{n'}ciáqaha íha-gă," á-biamá Wě's'ă aká. "Ahaú! áwigajáde tá miñke
further off pass (or go) said, they say Snake the (sub.). Oho! I will step over you
that way.
- 6 ča^{n'}ja, čat'é taté hă," á-biamá Míxasi aká. "Nă! wí níkaci^{n'}ga-ma wi^{n'}
though, you die shall said, they say Coyote the (sub.). Why! I the people (pl. ob.) one
aň'gajáde tē'di t'é-na^{n'} hă," á-biamá Wě's'ă aká. "A^{n'}ha^{n'}," á-biamá Míxasi
steps over me when usually said, they say Snake the Yes, said, they say Coyote
dies (sub.)
- aká. Ga^{n'}, "At'é tá miñke," á-biamá. "Hindá! wi^{n'}a^{n'}wa wi^{n'}añke téska^{n'},"
the And, I will die, said, they say. Let us see! which one of we two tell may, in
(sub.) the two the truth future,
- 9 á-biamá Míxasi aká. Ga^{n'} ačá-biamá Míxasi amá. Wágajáde čéčeqti xī,
said, they say Coyote the And went, they say Coyote the (mv. Stepped over very suddenly when,
(sub.) sub.)
- jíbe síhí gědí da^{n'}ctě čaqtai tē. "Haú, čat'é taté hă, áwigajádje édega^{n'}."
lower foot on the one or the he was bitten. Ho, you die shall I stepped over but.
leg (pl.) other you
- "Čí čat'é taté hă," á-biamá Wě's'ă aká. Ga^{n'} ačá-biamá Míxasi amá.
You you die shall said, they say Snake the And went, they say Coyote the (mv.
(sub.) sub.)
- 12 Ga^{n'} ma^{n'}čí^{n'} čí^{n'} tē, "Qa-í! júga gáma^{n'}-máji-na^{n'}-ma^{n'} ča^{n'}cti. A^{n'}ci^{n'}
And he was walking when, Whew! body I never acted in that manner formerly. Me-fat

ičáñahi^{n'}-ă," á-bi a^{n'}, xigčázi-bi a^{n'}, nañ'ka ké' cti xīa^{n'}ba-bi a^{n'}, učú-
 I truly ! having said, having stretched him- back the too having looked at him- he was
 they say, self by an effort, they say, (lg. ob.) self, they say, exam-
 kiñ^{n'}be-na^{n'}-biamá. Ca^{n'}qti cti' ugčá'a tičéčē-na^{n'} amá. Iáča-qti-ctēa^{n'}-na^{n'}
 ining himself often, they say. In spite (or too hitting the he took up the cry often, Gaped very even often
 notwithstanding) mouth and they say. hard (?)
 scalp yell
 éga^{n'}, "Qa+! Wě's'ă ie tē wiñ'ke tē éga^{n'} ă," é-na^{n'} amá. Égičē júga čī^{n'} 3
 having, Whew! Snake spoke the told the the so ! was saying often, At length body the
 truth they say.
 bčúgaqti íba amá, badñ'di^{n'}, čacíje gě ctēwa^{n'} bapúci^{n'}-qtia^{n'} amá. "Wě's'ă
 entire was swollen, distended, tip of the the even was exceedingly puffed up, Snake
 they say, nose (pl. ob.) they say.
 ie tē wiñ'ke tē éga^{n'} ă," cī é amá. Ičánaqidadjī gčī^{n'} čīnké, gagíxixé'qtci
 spoke the told the the so ! again was saying, At a sheltered place, he was st., coiled many times
 truth they say. warmed by the sun
 ja^{n'}t'e ga^{n'} ca^{n'}ca^{n'} é'di t'é amá. É amá, áda^{n'} Wě's'ă amá edáda^{n'} waníta 6
 slept as continually there dead they say. That was it, therefore Snake the what quadruped
 soundly they say, (pl. sub.)
 wáčaqtaí tē bčúga íba t'é-na^{n'}i tē.
 they bit them when all swell- died usually.
 ing

NOTE.

568, 12. Qai, pronounced Qa+i!

TRANSLATION.

Once upon a time a Snake lay across a road, at right angles to it. The Coyote came, and said to him, "Why! Snake, lie further off! If I step over you, you shall die." To this the Snake replied, "Though the path is just this size (*i. e.*, not large enough for both of us), you are the one, not I, to pass the other to one side!" "Whew!" said the Coyote, "do as I said, lie further off!" "It is you, not I, who must pass further from the path," said the Snake. "Well," said the Coyote, "I will step over you, and you shall die." "No," said the Snake, "when a person steps over me, he usually dies." "Yes, I will die. Let us see which one of us has told the truth," said the Coyote. When he stepped suddenly over the Snake, the latter bit him on the leg or foot. "Ho," said the Coyote to the Snake, "you shall die, as I have stepped over you." "You shall die," said the Snake. Then the Coyote departed. And as he went he said, "Whew! my body never was in this condition heretofore. I am very fat!" He stretched his neck as far as he could, looked at his back, and examined himself all over. Notwithstanding his condition, he gave the scalp-yell often. When he found himself gaping incessantly, with his mouth wide open, he said, "Whew! the Snake told the truth!" At length his entire body was swollen so much so that the skin was tight on him, and the tip of his nose was puffed up. "The Snake told the truth!" said he again. He seated himself at a sheltered place warmed by the sun, coiled himself as far as possible as a snake does, fell into a sound sleep, from which he never awoke. Thus he died. And on account of this event, when the snakes bite any quadrupeds, the entire bodies of the latter swell, and the animals die.

THE COYOTE AND THE GRAY FOX—A PONKA STORY.

TOLD BY ONE HORN.

- Lířaqúde wiⁿ ciⁿqtiaⁿ-biamá. "Kagé, edádaⁿ íćiciⁿi ă," á-biamá
 Gray fox one was very fat they say. Younger what you are fat ? said, they say,
 brother, by means of
- Mířasi aká. "Aⁿhaⁿ, jiⁿćéha, wamúske naságe 'iⁿ a-í ři, ućúciařa t'é
 Coyote the Yes, O elder wheat baked hard car- they when in front dead
 (sub.) brother, rying come
- 3 daxe ajaⁿ-naⁿ-maⁿ," á-biamá. "Gaⁿři jaⁿćinaⁿge kēdi aⁿwaⁿ'aⁿhai
 I pretend I usually recline said, they say. And then wagon in the they put me when
 reclining
- tēdi uánaⁿqpáćě ajaⁿ-naⁿ-maⁿ. Ki uá'aⁿsi agćé-naⁿ-maⁿ. Gaⁿři bćáte
 when I make them fall I usually recline. And I leap I usually start home. And then I eat
 from a height by kicking
- agćé-naⁿmaⁿ. Wamúske naságe é aⁿćaⁿ'ciⁿ hă," á-biamá. Gaⁿři,
 I usually start home. Wheat baked hard that I am fat by said, they say. And then,
 by means of
- 6 "Jiⁿćéha, égaⁿ, ckáxe wíkaⁿbća," á-biamá Lířaqúde aká. "Ćięqtci, jiⁿćé,
 Elder brother, so you do I desire you, said, they say Gray fox the Especially elder
 (sub.) you, brother,
- sí ćiāāg' égaⁿ, áhigi ućánaⁿqpáćě taté ebćégaⁿ. Gaⁿři Mířasi aká
 foot you large as, many you make them fall shall I think. And then Coyote the
 from a height by kicking (sub.)
- ućúciařa jaⁿ-biamá. Gaⁿři wáqě aká jaⁿćinaⁿge kě u'aⁿ'hai tē. Gaⁿři
 in front re- they say. And then white the wagon in the put the past And then
 clined, man (sub.) (lg. ob.) (recl. ob. in) sign.
- 9 gěćegaⁿ-biamá wáqě aká: "Ćěkě wawiⁿ'aji áhaⁿ." Sihí tē baqtá-biamá.
 he thought as follows. white the This (recl. it is not the ! (in so. Feet tē he tied, they say.
 they say man (sub.): ob.) first time liloqu.) (ob.)
- Jaⁿćinaⁿge kē'di u'aⁿ'hai tē wáqě aká ři eřai tē'di akí-biamá. Wáqě
 Wagon in the put the when white the house his at the reached home White
 (recl. ob.) in (sub.) again, they say. man
- ři pěji'-qti wiⁿ tē aⁿća ćéća-biamá Mířasi kě. Égiće wáqě aká máhiⁿ
 house bad very one the threw him suddenly, Coyote the At length white the knife
 (ob.) they say (recl. ob.) man (sub.)
- 12 aćiⁿ ahí tē Mířasi kē'di mása-biamá sihi gě baqtégaⁿ gaⁿ t'e gáxai
 he brought there the Coyote at the cut cords with a feet the as they were and dead pre-
 (=when) (recl. ob.) knife, they say, (pl.) tied tended
- daⁿ'cte ři, 'iⁿ agćá-biamá. (Sihí mása-báři, hájīnga íkaⁿtaⁿ enáqtci
 perhaps when carry- he went back to his (Feet not cut, cord used for that only
 ing on the back house. tying
- masai.) Kí naⁿge agćá-biamá Mířasi aká. Lířaqúde iénaxíće agćá-
 he cut with And running went homeward, Coyote the Gray fox to attack him went
 a knife.) they say (sub.) homeward
- 15 biamá. "Kagéha," á-biamá, "ágćaaⁿćáćě," á-biamá. "Ćiéwaćáři'aⁿ!
 they say. O younger brother, said, they say you have made me suffer said, they say. You brought it on
 yourself!

Qqäjäi gr-gä," á-biamá Lixaqude aká. Wáqě aká wá'ín atí amá kě'di
 Silently come back, said, they say Gray fox the White man the trans- he came, they at the
 (sub.) (sub.) porting goods say, place
 čaja^{n'} éga^{n'} číewačáxi^{a'}," á-biamá. "Kagéha, wi^{n'}čakě'qtia^{n'}," á-biamá.
 you lay as you brought it on your- said, they say. O younger brother, you speak the very said, they say.
 down self, truth
 Míyasi aká. Lixaqude aká gactañ'ka-biamá.
 Coyote the Gray fox the tempted him, they say.
 (sub.) (sub.)

3

NOTES.

570, 9. Čekě wawi^{n'}aji áha^{n'}, said because the man suspected some trick and had lost patience.

TRANSLATION.

A Gray Fox was very fat. The Coyote said, "Younger brother, what has made you fat?" "Elder brother," said the Gray Fox, "I lie down in the way of those who transport crackers, and I pretend to be dead. And when they throw me into the wagon I lie there, kicking the crackers out. Then I leap out and start home eating. It is the crackers which have made me fat. And, elder brother, I wish you to do likewise. You, elder brother, have large feet, so I think that you will knock out a great many crackers." And then the Coyote went to the place and lay down in the road. And when the white man came along he threw the Coyote into the wagon. The white man thought thus: "It is not the first time that he has acted thus!" So he tied the feet of the Coyote. Having put the Coyote in the wagon, the white man went to his home. He threw out the Coyote by a miserable outhouse. Then the white man brought a knife and cut the cords which bound the feet of the Coyote (he did not cut off the feet, he severed only the cords with which they were tied). He thought that (or acted as if) the Coyote was dead, so he put the Coyote on his back and started off to the house. (But the Coyote managed to get loose, and) he ran homeward. He went back to attack the Gray Fox. "O, younger brother," said the Coyote, "you have made me suffer." "You yourself are to blame! Be silent and come to me!" said the Gray Fox. "You brought the trouble on yourself as you lay down in the place where the white man came with the load of goods." "O younger brother, you tell the truth", said the Coyote. The Gray Fox had tempted him.

HOW THE RABBIT WAS DEPRIVED OF HIS FAT.

TOLD BY FRANK LA FLÈCHE.

Waníta amá ci^{n'} wáxa-biamá pahañ'gadi. Wi^{n'}a^{n'}wa ci^{n'} učúka^{n'}pi
 Quadruped the fat were made, they at the first. Which fat made him
 (pl. sub.) say handsome
 íbaha^{n'} ga^{n'}ča-biamá. Kí waníta-ma bčúgaqti wéba^{n'}-biamá Kí učéwi^{n'}
 to know he wished, they say. And the quadrupeds all he called to them, And assem-
 they say. bling

ě'di ahí-biamá. Kĩ ci' ućúkaⁿonin'de-ma đá ɸaⁿ úɸaⁿ-bi-dé đahi kěđítaⁿ
 there they arrived And fat those who did not look head the he held while neck from the
 there, they say. handsome with it part them, (lg. ob.)
 they say

wáɸiskebá-bi-dé waciⁿ gě wénacaf-de, wáɸictaⁿ ɸéɸě-naⁿ-biamá. Ėgiɸe
 he scraped them while fat the he took when, letting them he was sending them reg- At
 with his hand, they say scattered (in. ob.) from them go ularly, they say. length

3 Mactcin'ge ě'di aɸiⁿ ahí-biamá. "Wíebɸiⁿ tá miŋke hă. Wí ci' aⁿɸaⁿwaŋkaⁿpi
 Rabbit there having he reached I am the one I who will I fat it makes me handsome
 him there, they say.

tá miŋke hă," á-biamá Mactcin'ge aká. "Hĩndaké! gí-gă ha," á-biamá.
 I who will said, they Rabbit the (sub.). Let us see! come ! said, they
 say.

Gaⁿ ci' gáxa-biamá. "ɸí đaⁿqti ućúɸikaⁿonin'de ci' tě," (á-biamá). Gaⁿ
 And fat he made him, they You beyond it makes you ugly fat the, (said, they say). And
 say.

6 đá ɸaⁿ uɸaⁿ-bi egaⁿ, đahi hidé ɸandítaⁿ ɸiskéba-biamá xĩ, ábaɸú ɸaⁿ
 head the he seized, as (=hav- neck base from the scraped off with the when, space be- the
 part they say ing), part hands, they say tween the shoulders

ućisp iɸéɸa-biamá níaciⁿga aká. Ádaⁿ ci'-naⁿ ɸan'di ábaɸú unúcka ɸaⁿ
 he pulled it suddenly, they person the (sub.). There- fat only on the space be- depression the
 say. (sub.). fore part tween the shoulders

enáqtei wáciⁿ hébe áɸaha-naⁿ amá, edítaⁿ. Ėgiɸe Miɸá aká enáqtei
 that only fat meat part adheres to, usu- they since then. At length Raccoon the he only
 ally say (sub.)

9 ci' ućúkaⁿpi-biamá, ádaⁿ júga bɸúga wáciⁿ áɸaha gíaxa-biamá.
 fat made him handsome, there- body whole fat meat adhering made for him, they say.
 they say, fore to

NOTE.

571, 5. bɸugaqti, pronounced bɸu+gaqti by the narrator.

TRANSLATION.

At the first the quadrupeds were made fat. And he who made them wished to know to which one the fat was becoming. So he called all the quadrupeds. And they collected there. He seized by the head each quadruped to whom the fat was not becoming, scraping off the fat from the neck downward, thus depriving the quadruped of it before releasing him. At length some one took the Rabbit to him. "I will be the one! Fat will become me," said the Rabbit. "Let us see! Come!" said he who made the quadrupeds. And he made the Rabbit fat. "Fat is more unbecoming to you than to any other quadruped," said the being. So the being seized the Rabbit by the head and scraped off the fat from the base of the neck. But he pulled suddenly at the flesh in the space between the shoulders. Therefore, since then there has been a depression in the space between the shoulders of a rabbit, and only in that place is there a piece of fat adhering to that quadruped. At length the person saw that the Raccoon was the only quadruped to whom fat was becoming, so he made the whole body of the Raccoon fat.

HOW THE RABBIT KILLED A GIANT.

TOLD BY GEORGE MILLER.

- Mactciñ'ge-i^{n'} amá ačé'-amáma égiče. Égiče ta^{n'}wa^{n'}gčá^{n'} wi^{n'} é'di
 Rabbit the was going, they say at length. At length nation one there
 (mv. sub.)
- ahí-biamá. "Mactciñ'ge-i^{n'} íkima^{n'}čí^{n'} atí hu^{n'}+" e-na^{n'}-biamá níaci^{n'}ga
 arrived, they say. Rabbit as a visitor has halloo! said often, they say people
- amá. "Ėbédi né ā," á-biamá níaci^{n'}ga amá, ákipá-bi ega^{n'}. "Nā! ga^{n'} 3
 the (pl. To whom you ? said, they say people the (pl. having met him, they Why! just
 sub.). go sub.) say.
- ėbédi ctécte pí tá miñke," á-biamá (Mactciñ'ge-i^{n'} aká). "Nā! í amá
 to whom soever I will I who said, they say Rabbit the Why! lodge the
 reach (sub.). (pl. sub.)
- wačata-bájii hā. Lāqtigikidábi aká-na^{n'} wačáte t'a^{n'}i hā. Ė'di né
 do not eat He for whom they shoot the only food he has There you
 at the deer (sub.) go
- eté xī" (á-biamá níaci^{n'}ga amá). Ca^{n'} í uhañ'ge naji^{n'} tédega^{n'}, é'di 6
 ought said, they say people the (pl. Yet lodge end stood the, but (in there
 sub.). sub.) the past)
- ahí-biamá. "Kagéha, wačáte ctéwa^{n'} wačíñ'gai hā," á-biamá í uđai
 arrived, they say. Friend, food soever we have none said, they say lodge entered
- aká. "Nā! kagéha, edáda^{n'} ctécte caté amá-na^{n'}, číñgé xī," á-biamá
 the Why! friend, what soever they are eat- us- there is when said, they say
 (sub.). ing ally none
- Mactciñ'ge-i^{n'} aká. Égiče Mactciñ'ge-i^{n'} gíku-biamá Lāqtigikidábi aká. 9
 Rabbit the At length Rabbit (ob) - invited him to a Lāqtigikidábi the
 (sub.) (sub.) - feast, they say (sub.)
- "Wuhu+! kagéha, číkui hā. Wana^{n'}qčíñ-gā há," á-biamá čé í uđai
 Oho! friend, you are Hasten ! said, they say this lodge entered
 invited to a feast
- aká. Kí ta^{n'}wa^{n'}gčá^{n'} amá na^{n'}pě-qi-na^{n'} amáma. Edáda^{n'} waníta t'éčai
 the And nation the (pl. usually were fearing him greatly, What quadruped they
 (sub.). sub.) they say. killed
- ctéctewa^{n'} é bčúga ačí^{n'}-na^{n'} akáma. Kí é'di ahí-biamá Mactciñ'ge-i^{n'} 12
 soever that whole he was usually keeping it, And there ar- they say Rabbit
 they say. rived.
- amá gíkui té'di. Éčá^{n'}be hí xí'jī, "Ahaú! géčica^{n'} tičá-gā há," á-biamá.
 the he was at the. In sight ar- when, Oho! on that side pass along ! said, they say
 (mv. invited sub.) to a feast rived
- Mactciñ'ge-i^{n'} amá u'a^{n'}si-qčei átiáča-biamá. Gčei^{n'}-biamá. Égiče
 Rabbit the (mv. leaping high passed along, they say. Sat they say. At length
 sub.)
- ú'í-biamá. Wačáta-bi ega^{n'}, xigčákéga^{n'} gčei^{n'}-biamá. Hébe učácta-bi ega^{n'}, 15
 they gave food Having eaten different ate very rapidly sat, they say. Part having reserved it instead of
 to him, they say, things, they say, eating it, they say,

- uqpe tē basnú ǾéǾa-biamá “Kagéha, uqpe tē dúatē,” á-biamá
 bowl the pushed off suddenly, they say. Friend, bowl the the one on said, they say
 this side
- (Mactciñ'ge-i' aká). Ga^{n'}, “Kagéha, ca^{n'} dāxe te,” á-biamá (Mactciñ'ge-i'
 Rabbit the (sub.). And, Friend, enough I do will said, they say Rabbit
- 3 aká). Ga^{n'}, “Aⁿha^{n'},” á-biamá (Ǿáqtigikidábi aká). AgǾá-bi ega^{n'},
 the And, Yes, said, they say Ǿáqtigikidábi the Having gone back, they
 (sub.). (sub.). say
- unéǾe Ǿa^{n'}ha ké wiⁿáqtiaⁿ u^asi-bi ega^{n'}, wénaⁿba^{n'} tēdihí wagaqǾaⁿ
 fire-place border the oucu having leaped, they say, the second time the, ar. servant
 (lg. ob.) rived there
- Ǿáqtigikidábi eǾá Ǿiñké mañ'ge áǾiáqti átaⁿ-bi ega^{n'}, u^asiqti ákiáǾa-
 Ǿáqtigikidábi his the (st. chest straight having stepped on, with a great had gone
 ob.) across they say, leap homeward,
- 6 biamá UǾácta-bi Ǿa^{n'} ikáge Ǿiñké agǾáǾiⁿ akí-biamá. Ikáge igáqǾaⁿ
 they say. What was not the his the (st. having his he reached there His friend his wife
 eaten part (ob.) own again, they say.
- ǾǾaⁿba gíǾǾeqti Ǿatá-biamá, waǾátají amégaⁿ. ÉgiǾe ha^{n'}ega^{n'}tce Ǿí,
 she too very glad ate it, they say, as they had not been eating, At length morning when
 they say.
- íekiǾá-bi ega^{n'}, cka^{n'}ǾǾe wágají-biamá. Cí ga^{n'} “Ǿáqtigikidábi aká
 erier pro- having dislodged the game commanded them, Again so Ǿáqtigikidábi the
 claimed, they sav. they say. (sub.)
- 9 t'ékiǾe tai aká,” e-na^{n'}-biamá níaciⁿga amá. Ábae amá aǾá-biamá.
 he is the one for whom they were saying often, people the (pl. Hunter the (pl.
 are about to kill (the game), they say sub.) sub.) went, they say.
- QǾabé cúgaqti éiⁿte cka^{n'}Ǿa-bi a^{n'} gatégaⁿqti wakída biamá. Mactciñ'ge-i'
 Tree very thick perhaps dislodged the hav- just in that they shot at them, they Rabbit
 game, they say ing manner say.
- amá é'di ahí ǾéǾa-biamá gicka^{n'}qti. ÉgiǾe Ǿáqtigikidábi aká Ǿáciqti é'di
 the there started off in order to very hastily. Behold Ǿáqtigikidábi the very long ther,
 (mv. sub.) say reach there soon, they (sub.) ago
- 12 ahí-bi ega^{n'}, aǾé amáma. Cí wédají wakída-bi ega^{n'}, é'di égaⁿqti
 having arrived there, was going (else- Again elsewhere having shot at something, immediately
 they say, where), they say. they say, they say,
- cí hí ǾéǾe gaⁿ Ǿí égiǾe Ǿáciqti é'di ahí-bi ega^{n'}, aǾé amáma cí,
 again started off in and (?) when behold very long there having arrived, they was going (else- again
 order to reach there soon ago say, where) they say
- Ǿáqtigikidábi amá. “ÁmakájiwáǾe áhaⁿ,” eǾégaⁿ-biamá Mactciñ'ge-i' aká.
 Ǿáqtigikidábi the (mv. Enough to make one ! (in so- thought, they say Rabbit the
 sub.). lose patience jillogy), (sub.). (sub.).
- 15 Cí wédají wakída-bi ega^{n'}, cí é'di égaⁿqti ahí ǾéǾa-biamá. ÉtaⁿǾiⁿ
 Again elsewhere having shot at something, again immediately started off in order to reach He first
 they say, there soon, they say.
- ahí-biamá Mactciñ'ge-i' aká. “Kagéha, aⁿdáde tai ha,” á-biamá
 arrived there, Rabbit the Friend, let us cut it up said, they say
 they say (sub.). (sub.).
- Mactciñ'ge-i' aká. Kí níkaciⁿga Ǿéaká Ǿáqti t'éǾe aká uǾí'agá-biamá.
 Rabbit the And person this one deer he who killed was unwilling, they
 (sub.). (sub.) say.
- 18 “Ná! kagéha, Ǿáqtigikidábi aká atí te eteaⁿi há,” á-biamá. “Ná!
 Why! friend, Ǿáqtigikidábi the come will by and by said, they say. Why!
 (sub.)
- kagéha, waníta t'éwáǾai Ǿí, waǾádai-de énaǾaǾaⁿǾaⁿ wa'í-naⁿi,” á-biamá
 friend, quadruped they kill when they cut when in equal piles they usually give said, they say
 them them up or shares to them,

- (Mactciñ'ge-i' aká). Ca"-na" uči'agá-biamá níaci"ga aká, Jáqtigikidábi
 Rabbit the Still (despite he was unwilling, they person the Jáqtigikidábi
 (sub.). what was said) say (sub.).
- na"pa-bi ega". Mactciñ'ge-i' amá xu'ě ačá-bi ega", sihi tē uča" iča"-
 he feared to see as. Rabbit the (mv. with a having gone, they foot of the he seized sud-
 him, they say slit the skin with a (sub.) rush say, the an- (ob.) denly, as he
 knife, they say. At length in sight came, they say Jáqtigikidábi the (mv. stood,
 (sub.).
- biamá. Umásna-biamá. Ėgiče éča"be atí-biamá Jáqtigikidábi amá.
 they say. He slit the skin with a At length in sight came, they say Jáqtigikidábi the (mv. (sub.).
 knife, they say.
- "Píäji ckáxe! Cañkéča-gă," á-biamá (Jáqtigikidábi aká). "Edáda" 3
 Bad! you do Let the (recl. ob.) alone, said, they say Jáqtigikidábi the (sub.). What
- píäji đáxe ä," á-biamá (Mactciñ'ge-i' aká). "Waníta t'ěwačai-de
 bad I do ? said, they say Rabbit the (sub.). Quadruped when they kill
 them
- wađádai-de énaħača"ča" níkaci"ga-ma wa'í-na"i" (á-biamá Mactciñ'ge-i'
 when they cut them in equal piles or the people (pl. ob.) they usually said, they say Rabbit
 up shares give to them
- aká). "Cañkéča-gă, ehé," á-biamá Jáqtigikidábi aká. Ca"-na" 6
 the Let the (recl. ob.) I say, said, they say Jáqtigikidábi the Still (despite
 (sub.). alone, what was said) (sub.).
- Mactciñ'ge-i' aká ubásna"-biamá "Dáda" čin đíxa" čin áha," á-biamá
 Rabbit the pushed (the knife) into What the I blow it (a the ! said, they say
 (sub.). the meat, they say (mv. light ob.) (mv. ob.).
- (Jáqtigikidábi aka). "A"bixan'-gă! a"bixan'-gă!" á-bi ega", ejaħača"ča"
 Jáqtigikidábi the Blow me (as a light ob.) blow me (as a light ob.) having said, thither by degrees
 (sub.) they say,
- ačá-biamá. Bixa"-bi ega", Mactciñ'ge-i' čé amá gaqáda"qtcí. Gañ'xi 9
 went, they say. Having blown him, they say, was going, with his fur stand- And then
 say, they say ing out all over from his being blown at.
- čé amá Jáqtigikidábi aká qáqti kē čizá-bi ega", iji'anhe čéča-bi ega",
 was going, Jáqtigikidábi the deer the having taken it, they put the lg. suddenly, having
 they say (sub.) (recl. ob.) say, ob. in his belt, they say,
- ačá-biamá. Jáqti ána t'ěwačai-ma bčúga ijiwaji- na" akí-na"-biamá.
 went, they say. Deer how those which were all putting them usn- he usually reached
 many killed (pl. ob.) in his belt the lg. objects ally home, they say.
- Níkaci"ga snédeáqti-biamá. Ca" gáxe akí-bi ega", qáqti ána t'ěwačai-ma 12
 Person very tall, they say. Having quit having reached, deer how those which were
 again, they say, again, they say, many killed (pl. ob.).
- bčúgaqti Jáqtigikidábi aká ijiwaji akí-biamá. Ha" xi, Mactciñ'ge-i'
 all Jáqtigikidábi the putting reached home, Night when Rabbit
 (sub.). them, the lg. objects in his belt they say.
- amá ugáca" amá ca" Jáqtigikidábi qí tē učica" ga" ha" tē naji"
 the was traveling, they until Jáqtigikidábi lodge the going awhile night when he was
 (mv. sub.) say (std. around it ob.).
- áčaňká. Wagčicka wi" čizá-bi ega", égiča"-biamá: "Wagčicka, né te 15
 std. Insect one having taken it, they said to it, they say: O insect, you will
 say, go
- ča"ja, tactáděqti tēdi náqta te hă," á-biamá. Ėgiče ha"ega"tce xi
 though the flank itself in the you bite will said, they say. At length morning when
 (= just on the flank)

576 THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- Łaqtigikidabi wakéga, á-biamá. Tactáde čan'di ča'i'í'čá amá. Kí čí'ú
 Łaqtigikidabi sick, said, they say. Flank in the itched him, they say. And scratched with his fingers
- tě ca^n $\text{čicta}^n\text{'ají'qti}$ $\text{ca}^n\text{'ca}^n$ ga^n jú ča^n uči'ude amá ga^n t'é amá. Kí
 when still not ceasing at all continually at flesh the scratched a hole in, and died they And
 last (?) they say
- 3 $\text{níkaci}^n\text{'ga}$ amá $\text{égičá}^n\text{'-biamá}$: "Mactciñ'ge-i'" $\text{ta}^n\text{'wa}^n$ $\text{gígčá}^n\text{'i-gă}$,
 people the (pl. sub.) said to (each other), they say: Rabbit village make ye for him
 "erect a village for him.
- á-biamá. Kí Mactciñ'ge-i'" aká $\text{égičá}^n\text{'-biamá}$: "Wí $\text{ta}^n\text{'wa}^n$ $\text{gígčá}^n\text{'i}$
 said, they say. And Rabbit the said to (one?), they I village they place for one
- $\text{ma}^n\text{bčí}^n\text{'-}$ máji, á-biamá. "Wa'újiŋga waqpáčiⁿqti $\text{agía}^n\text{bčá}$ $\text{uta}^n\text{'nadi}$, ádaⁿ
 I walk I not said, they say. Old woman very poor I left her, my own in a lonely place there-fore
- 6 agčé tá miñke , "á-bi ega^n , agčá-biamá . Cetaⁿ.
 I start will I who having said, they started home, they So far.
 back say, say.

NOTES.

The use of *égičé* 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 aⁿ, used by the narrator instead of -bi *ega*ⁿ.

575, 10. *čé ama Łaqtigikidabi*, rather "*čé ama* *łí*, *Łaqtigikidabi*," etc. *łí*, *when*.

TRANSLATION.

When the Rabbit was journeying, he reached a certain village. The people said, "The Rabbit has come as a visitor, halloo!" On meeting him they said, "Whom did you come to see?" "Why, I will go to the lodge of any person," said the Rabbit. "Why! the people have nothing to eat. *Łaqtigikidabi* 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 *Łaqtigikidabi* invited the Rabbit to a feast. "Oho! friend, you are invited! Hasten!" said the man whose lodge the Rabbit had entered. All the people were afraid of the Giant. No matter what animal any one killed, the Giant kept all of the meat. The Rabbit arrived at the lodge of the Giant. As he entered the host said, "Oho! pass around to that side." But the Rabbit leaped over and took a seat. At length food was given him. He ate at it very rapidly, but he left some (which he hid in his robe). Then he pushed the bowl aside. "Friend," said he to the Giant, "here is the bowl." Then he said, "Friend, I must go." He leaped past the fire-place at one leap, at the second leap his feet touched the servant of the Giant on the chest, and with another leap he had gone.

When he had reached the lodge, he gave to his host the food which he had not eaten. The man and his wife were very glad to eat it, as they had been without food.

The next morning the crier passed through the village, commanding the people to be stirring. And they said, "Jaqtigikidabi is the one for whom they are to kill the game." So they went hunting. They scared some animals out of a dense forest, and thus they shot at them. The Rabbit went thither very quickly. But he found that the Giant had anticipated him, having taken all the game as he departed. When the Rabbit heard the shooting in another place, he went thither immediately, but again he found that the Giant had anticipated him. "This is provoking!" thought the Rabbit. When some persons shot at the game in another place, the Rabbit noticed it and went thither immediately, arriving there in advance of the Giant. "Friend," said he to the man who had killed the deer, "let us cut it up!" But the man was unwilling, saying, "No, friend, Jaqtigikidabi will come by and by." "Fie! friend, when one kills animals he cuts them up and then makes an equal distribution of the pieces," said the Rabbit. Still the man refused, as he feared the Giant. So the Rabbit rushed forward and grasped the deer by the feet.

When he had slit the skin the Giant arrived. "You have done wrong! Let it alone!" said he. "What have I done wrong?" said the Rabbit. "When one kills game, he cuts it up and makes an equal distribution of the pieces." "Let it alone, I say," said the Giant. But the Rabbit continued to insert the knife in the meat. "I will blow that *thing* into the air," said the Giant. "Blow me into the air! Blow me into the air!" said the Rabbit. So the Giant went closer to him, and when he blew at him the Rabbit went up into the air with his fur blown apart. Striding on, the Giant seized the deer, put it through his belt, and departed. That was his custom: he used to suspend all the deer that were slain by his belt and take them to his lodge. He was a very tall person. At night the Rabbit wandered about, and finally went all round the Giant's lodge. He seized an insect (louse) and said to it, "O, insect, you shall go and bite him right in the side." At length, when it was morning, it was said that the Giant was ill. His side itched him. And as he continued to scratch there, he made a hole in his flesh, and died. And the people said, "Make a village for the Rabbit!" But the Rabbit said, "I do not wish to be chief. I left my poor old woman by herself, so I will return to her."

THE RABBIT AND THE TURKEYS.

TOLD BY GEORGE MILLER.

Mactciñ'ge-iñ' amá ačé amáma. Égičé Zizíka d'úba ědedí amáma.
 Rabbit the (mv. sub.) was going, they say. At length Turkey some were there, they say.

Ě'di ahí-bi añ', "Gfi-gă há, wíquxa taí miñke," á-biamá. Gañ' Zizíka amá
 There having arrived, they say, Come ye ! I will sing for you (pl.), said he, they say. And Turkey the (pl. sub.)

atí-bi añ', "Ahaú! wéquxa taí hă, Mactciñ'ge-iñ'," á-biamá. "Wíquxa taí 3
 having come, they say, Oho! sing for us will Rabbit, said they, they say. I sing for

mĩnke ɕaⁿ'ja, ʔaŋgəgaⁿ-máce ágaɦái-gǎ. Égiɕe ictá ɕábɕa taí. Wiⁿ' ictá
you (pl.) though, ye who are somewhat be ye outside. Beware eye you open lest (pl.). One eye

ǎbǎai yǎ, ictá ǎijide taíte hǎ, ǎ-biamá. Ga^{n'} waa^{n'}-biamá. “ Hé!
you (pl.) if, eye you red shall (pl.) said he, they And sang, they say. Alas!

3 wadaⁿ'be çĩnké! Ictá jidé! Ictá jidé! In'be-naⁿ çi'an'dje! In'be-naⁿ
looker the one who! eye red! eye red! Tail(of regu- he opens out! Tail(of regu- larly) larly)

ci'an'dje." Laŋgá-ma áputaⁿ wáčizá-bi a'ⁿ, újiha ují gçi'n'-bi a'ⁿ, wi'ⁿ
he opens out. The large ones straight having taken them, sack filling having sat, they one
 (pl. ob.) way they say,
[He took them wherever they were]

ictáxaⁿxaⁿ gáxa-bi xǐ, “Těná! nácuháqti jaŋgégaⁿ añ’gaciⁿ cénawácčē
eyes opened a made, they when, Why! almost us who are somewhat large exterminating
little say (pl. ob.) us

6 ačé aká hă, "á-bi a^{n'}, "Ku+!" é gaⁿ, gia^{n'} ačá-biamá Čéaka Mactci^{n'}ge-i^{n'}
 he is going having said, Sound of said as flying went, they say. This one Rabbit
 they say, whirr of the (sub.)

wa'i'n'	agčá-bi a ^{n'} ,	akí-bi a ^{n'} , ·	“Σa ⁿ há,	gákě	égiçe	cta ^{n'} be te.	Awá'ín
carrying a bundle or pack on his back	having gone homeward, they say,	having reached home, they say,	Grandmother, (lg. ob.)	that	beware	you look at it lest.	I carried it on my back

agfí ɸaⁿ'ja, ákida gɸiñ'-gǎ," á-biamá. Égíɸe náqpe gasé ɸé amá. "Edádaⁿ
I came though, guarding sit, said he, they At length a spit to cut was going, What
home it has, they sav. they sav.

9 'iⁿ gɛi eda^{n'}'' eɛ́gaⁿ-bi a^{n'} iɣa^{n'} aká újiha kě ɕická-bi a^{n'}; wada^{n'} be ɣi,
 did he ? (fem. having thought, his grand- the sack the having untied, looked when,
 bring soliloquy) they say mother (sub.) (lg. ob.) they say

bə́ŋga ɡia^{n'}-bi a^{n'}, qáde ʔi tẽ sápiq̣tia^{n'} ʔíhuʔaⁿ tẽ ʔhe aɡá-bi a^{n'},
all having flown, they grass lodge the hitting hard smoke-hole the passing having started
say, say, (std. against it (std. (std. that home, they say,
ob.) ob.) ob.) ob.) ob.) way

[illegible]

12 Macteiŋ'ge-i' amá. "Hiⁿ! cpaçaⁿ 'agçaágiçē ičanahiⁿ ehaⁿ," á-biamá.
Rabbit the Oh! grandchild I have made my I truly ! (fem.) said she, they
(mv. sub.). own suffer

“Wáhuá! ɣaⁿhá, ctaⁿ’bajì te, ehé ɕaⁿ’cti.” Gaⁿ Zizíka ɕĩnké ɕioná aká
Really! grand- you are not to look I said formerly. And Turkey the one who (ob.) was stripping
mother. at it. off its feathers

Mactciñ'ge-i^{n'} aká. Çioná-bi a^{n'}, çicta^{n'}-bi x^{i'}, cĩ đáda-bi a^{n'}, cíbe tẽ
Rabbit the having stripped off its finished, when, again having dissected entrail, the
(sub.). feathers, they say, they say it, they say, (col.
ob.)

15 ɕizá-bi aⁿ, iɣaⁿ ɕiŋké gi'í ɕéɕa-bi aⁿ, “ɣaⁿhá, gátě cíbe tě ɕizá-gá
 having taken, his grand- the giving to having sent sud- Grand- that entrail the ɕizá-gá
 they say, mother (st.ob.) his own denly, they say, mother, (col.ob.) (col.ob.) take it

há. ɪʃa^{n'} ʃiŋké waʃitaⁿ maŋ'gʃe naji^{n'} ʃi, wami gaʒé hébe gíaⁿ ʃa ʃéʃa-bi a^{n'},
! His the one working erect stood when, blood lump part having thrown away at her,
grand- who (ob.) mother they say,

híutaⁿ na té di, "Wuhu+! ɣaⁿhá, t'eaⁿɕagiɕé'qti jaⁿ," á-biamá. Gañ'ɣĩ
puḍendum at the, Oho! grand- you have indeed killed me, said he, they And then
muliebri (in this case) mother, your relation, say.
 wa'újiŋga aká, "Hiⁿ, cpaɕaⁿ, t'eágiɕé'-qti maⁿ ehaⁿ," á-biamá. Gaⁿ
 old woman the (sub.), Oh! grandchild, I have indeed killed him, ! (fem. in said she, they And
 (sub.), my own soliloquy), say.
 wa'újiŋga aká áciaɣa néɕa-biamá. Gaⁿ Zizika ɕínké ɣáɕiⁿ wéku 'íɕaⁿ-biamá 3
 old woman the outside of kindled a fire, And Turkey the one Pawnee to invite he spoke of,
 (sub.) the lodge they say. who (ob.) feast on it they say
 Macteiñ'ge-iⁿ aká. Gaⁿ wáɣɕa aɕá-biamá. Gaⁿ akí-bi egaⁿ, é'qti ɣijébe-
 Rabbit the (sub.), And messenger went, they And having reached he him- door-
 (sub.) to invite say. home again, they say self
 ɣɕaⁿ ɕaⁿ bahe íɕé ɣɕiⁿ-biamá, ɣaɣáqi kiɕaⁿ tē, "Náwa, Siɕe-makaⁿ
 flap the knocked it out sat, they say, it fell back and made when, Ho! Siɕe makaⁿ
 part from the lodge by pushing a sudden tapping sound
 ɕeɕáɕu," é ɣɕiⁿ-biamá. Iɣaⁿ aká gaⁿ ɣĩ áciaɣátaⁿ, "ɣúɕpaɕaⁿ! ɣáɕiⁿ iⁿ- 6
 chief, say- sat, they say. His grand- the and when from the out- My grandchild! Pawnee they
 ing it mother (sub.) (?) side of the lodge, side of the lodge, Pawnee they
 ɕiⁿbahaⁿ-baji'-qtcí ehaⁿ+" é ɣɕiⁿ-biamá. ɣáɕiⁿ wéku-bi aí wiñ'ka-
 do not know him, my kins- ! (fem. in say- sat, they say. Pawnee that he had said he did not
 man, at all (soliloquy)! ing invited them to a feast speak
 baji'-qti gaⁿ é'qtcí íe hébe ugíkie ɣɕiⁿ-biamá.
 a single as he words part speaking sat, they say.
 word that was true himself to his own (words?)

NOTES.

See Susanne La Flèche's version, pp. 65-66.

578, 10 and 11, sapiqtiaⁿ and naⁿjiⁿctéqtcí, pronounced, sa+piqtiaⁿ and naⁿ+jiⁿctéqtcí.

579, 1 and 2, t'eaⁿɕagiɕé'-qtcí jaⁿ and t'eágiɕé'-qti-maⁿ, references uncertain; the Rabbit and his grandmother probably spoke of the catamenia, which they say originated when the Rabbit threw the blood. Otherwise the references are to the injury done to the Rabbit by the old woman's disobedience.

579, 5, bahe íɕé is used instead of bahe ɕeɕé, because the door-flap was knocked out from the Rabbit, toward the spectator, his grandmother. Náwa! is a Pawnee intj., Ho! The Rabbit was known to the Pawnees as Siɕe makaⁿ. It is uncertain whether this was a Pawnee name, or the Pawnee pronunciation of an Omaha name. The next word, ɕeɕáɕu, is the Omaha notation of the Pawnee, recaru (re-sha-ru), chief. All this paragraph about the Pawnees appears to be a modern addition to the myth.

TRANSLATION.

The Rabbit was going somewhere. At length he reached a place where there were some (wild) Turkeys. "Come," said he, "I will sing dancing songs for you." Then the (wild) Turkeys went to him, saying, "Oho! The Rabbit will sing dancing songs for us!" "When I sing for you, you larger ones must go around the circle next

to me. Beware lest you open your eyes! Should one of you open his eyes, your eyes shall be red," said the Rabbit. Then he sang,

"Alas for the gazer!
Eyes red! Eyes red!
Spread out your tails!
Spread out your tails!"

Wherever he found a large one, he seized it and put it in his bag. While he was acting thus one of the Turkeys opened his eyes a little, and exclaimed, "Why! he has nearly exterminated us large ones!" Off they flew with a whirring sound. The Rabbit took home those he had in the bag, saying to his grandmother, "Do not look at what is in that bag! I have brought it home on my back, and I wish you to guard it." Then he went to 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 muliebri*. "For shame! Grandmother, you have scared me nearly to death!" said he. And the old woman replied, "Oh! I have scared my grandchild nearly to death!" And she went outside the lodge and kindled a fire. Then the Rabbit said that he would invite the Pawnees to feast on the Turkey. So he went as a messenger to invite them to the feast. On his return he himself knocked the door-flap out from the lodge (towards his grandmother?), and when it fell back in place with a sudden tapping sound he called out, as if a Pawnee were speaking, "Nawa! Siçe-maka" the chief!" Then the grandmother, who was outside, heard this, and she said, "Oh! how well acquainted the Pawnees are with my grandchild!"

The Rabbit lied when he said that he had invited the Pawnees, for he himself sat there in the lodge making the replies to his own words.

THE BIRD CHIEF.

TOLD BY FRANK LA FLÈCHE.

Wajiñ'ga-má		bçúgaqti		wéba ⁿ -biamá.		Wajiñ'ga		wi ⁿ a ⁿ 'wa		máxe		ké'ja	
The birds (pl. ob.)		all		they called them, they say.		Bird		which one		upper world		at the	
áta	gia ⁿ '	cí	çáçí ⁿ cé	nuda ⁿ 'hañga	oni ⁿ '	taté	hă,	á-biamá.	Ki	bçúgaqti			
fur- thest	flying	you reach	you who move	leader	you be	shall	said, they say.	And	all				

ékitaⁿháqti maⁿ'ci aḥá-biamá. Kĩ Σ íqaaqádjáⁿ aká Qíḥá áhiⁿ kigḥé hiⁿ
 at equal heights high in the air went, they say. And Wren the (sub.) Eagle wing beneath feathers
 ckúbe ḥaⁿ ugḥiⁿ'-biamá. Gaⁿ' wajiñ'ga amá bḥúgaqti áhiⁿ ujéḥa-bi egaⁿ', hidé
 thick the part sat in, they say. And bird the (pl. sub.) all wing tired, they say as, below
 gí-bi ḥí, é-naⁿ aḥá-biamá Qíḥá amá. Kĩ Qíḥá ḥiⁿ cetaⁿ' amá ḥí, Σ íqaaqádjáⁿ 3
 were- when, he only went, they say Eagle the (mv. sub.). And Eagle the (mv. one) was so far, when, Wren
 turning, they say
 amá ákihaⁿ aḥá-biamá. Kĩ wajiñ'ga amá bḥúgaqti hidé gḥí-bi ḥí, Qíḥá
 the beyond went, they say. And bird the (pl. sub.) all below had re- when, Eagle
 (mv. sub.) turned, they say
 amá-naⁿ gaⁿ'tḗqti ḥí agḥí-biamá. Kĩ cénaⁿ-bi éskaⁿ eḥégaⁿ-bi egaⁿ',
 the only a long time when returned, they say. And enough, they say perhaps they thought, as
 (mv. sub.) (=hav- ing),
 wáḥawá-biamá wajiñ'ga amá. Égiḥe Σ íqaaqádjáⁿ é-naⁿ gḥíäji amá. Kĩ 9
 they counted them, they say bird the (pl. sub.). Behold Wren only lie had not returned, And
 they say.
 iḥápa-biamá. Égiḥe agḥí-biamá gaⁿ'tḗqti ḥí. Qíḥá aⁿ'qtixiḥégaⁿ amá ḥí,
 they waited for him, At length he returned, they say a long time when. Eagle was thinking too highly of himself, they when,
 they say.
 égiḥe Σ íqaaqádjáⁿ aká é áta gáxaií-biamá.
 behold Wren the that chief was made, they say.
 (sub.) one

NOTE.

580, 1. bḥugaqti, pronounced bḥu+gaqti. So in line 2.

TRANSLATION.

All the birds were called together. To them was said, "Whichever one of you can fly furthest in the sky shall be chief." And all the birds flew to a great height. But the Wren got under the thick feathers of the Eagle and sat there as the Eagle flew. When all the birds had become weary in their wings, they flew down again; but the Eagle soared aloft. And when the Eagle had gone as far as he could, the Wren went still higher. And when all the birds had reached the ground, the Eagle returned alone after a great while. As they thought that all were there, they began to make a reckoning. Behold, the Wren was the only absentee! So they awaited his return. After a long time he returned. The Eagle had been thinking too highly of himself, being sure of the appointment; but the Wren was made the chief one.

THE BUFFALO AND THE GRIZZLY BEAR—AN OMAHA MYTH.

DICTATED BY GEORGE MILLER.

- Ėgiċe Maⁿtcú amá aċé amáma, waticka éⁿte uhá-bi aⁿ. Jaċáge wiⁿ
 At length Grizzly the was going, they say, stream perhaps having followed Headland one
 bear (mv. sub.) its course, they say.
- najiⁿ té amá xī, uskaⁿ'skaⁿqti aċá-biamá. Jaċáge tē éċaⁿ'be ahí-bi xī,
 it was standing, they when, in a straight line went, they say. Headland the in sight arrived, when,
 say (directly towards it) (std. ob.) they say
- 3 égiċe Jenúga wiⁿ kíċċe tē najiⁿ akáma. Maⁿtcú aká híde nístustu
 behold Buffalo bull one under the was std., they say. Grizzly bear the base backing step
 (std. ob.) (sub.) by step
- agí-bi egaⁿ, ní kē'ia aċá-bi aⁿ, ní kē uhá aċá-bi aⁿ, ugásⁿ'i ahí-bi
 having come, they stream to the having gone, stream the following having gone, peeping arrived,
 say, (lg. ob.) they say, (lg. ob.) they say, they say
- xī, ie-díxe taⁿ amá qċáqtiaⁿ pamañ'gċċqti najiⁿ amá Jenúga taⁿ uxíċċi'age
 when, scabby std. they very lean with bowed head was std., they Buffalo bull the indisposed to
 buffalo say (std.) move
- 6 gaⁿ. Maⁿtcú amá gċáda-bi aⁿ, xu'é aċá-bi aⁿ, Jenúga najíha ċaⁿ uċaⁿ
 as. Grizzly bear the crept up on hav. with a went, they hav. Buffalo bull hair of the grasped
 (mv. sub.) him, they say ing, rush say ing, head part
- iċaⁿ'-bi aⁿ, ċiċáza-biamá. ċixúwiⁿxe aċiⁿ'-bi aⁿ, ċijaⁿ'jaⁿ, "Ía-gā há!
 suddenly, hav. pulled him by the Pulling him had him, they hav. shook him Speak !
 they say ing, hair, they say. around say ing, often,
- Ía-gā há! Gáċuqti maⁿbċiⁿ aċiⁿ'hé xī aⁿċaⁿ'ċakijáje amá. Ké, na, ía-gā!
 Speak ! That unseen I walk I who when you threatened to they say. Come, now, speak!
 place move attack me
- 9 (á-biamá). Naⁿbé bċáska cti ítiⁿ-naⁿ'-bi aⁿ, ċacíje tē. "Tēñá! eátaⁿ
 (said, they say). Paw flat too hit him with it hav. tip of nose the Fie! why
 (ob.) ing, (ob.)
- íwikijáje tā, gaⁿ'qti maⁿniⁿ ċáċiⁿ'cé," á-biamá Jenúga aká. "Añ'kajī hā!
 I threaten to should, just in the you walk you who said, they say Buffalo bull the Not so
 attack you manner (you move, mention?) (sub.).
- aⁿċaⁿ'ċakijáje amá," á-biamá Maⁿtcú aká. Najiⁿ'ha ċaⁿ ċictaⁿ'-bi aⁿ, uċícaⁿ
 you threatened to at- they say, said, they say Grizzly the Hair of the the let it go, they hav. around
 tack me bear (sub.). head part say, ing, him
- 12 aċá-bi aⁿ, sīn'de kē' uċaⁿ'-bi aⁿ, cī ċiúubċiⁿ aċiⁿ'-bi aⁿ, ċictaⁿ' tá-bi xī,
 having gone, tail the having grasped, again pulled him having had him, about to let him when,
 they say, (lg. ob.) they say, round and they say, go, they say
- candé ċaⁿ naⁿbé bċáska ítiⁿ-biamá. Jenúga ċiⁿ gabċábċaje maⁿċiⁿ' amá.
 scrotum the paw flat hit him there Buffalo bull the legs wide apart was walking they
 part with it, they say. (mv. ob.) say.
- "Ūⁿ'huⁿ'huⁿ'huⁿ'huⁿ! niáċiqtiaⁿ ckáxe áhaⁿ," á-biamá Jenúga aká. Maⁿtcú
 Oh! Oh! Oh! Oh! Oh! not paining at all you ! (in sol- said, they Buffalo bull the Grizzly bear
 make illoquy), say (sub.).

- amá ačá-biamá, nin'de kúcti égaⁿ. Jenúga aká gečégaⁿ-biamá, "Ákičá-gă
 the went, they say, hams (see note) some- Buffalo bull the thought as follows, they Return the
 (mv. sub.) what. (sub.) say, blows
- haú! Čí ctí égaⁿqti égaⁿ-naⁿ niⁿ čaⁿ'ctí waiⁿ' tē," ečégaⁿ amá xī, Maⁿtcú
 ! You too just so often like you in the disposition the was think- they when, Grizzly
 were past ing say bear
- aká íbahaⁿ'-biamá. "Wă! edécegaⁿ' ă," á-biamá Maⁿtcú aká. "Edéha-máji 3
 the knew it, they say. Why! what do you ? said, they say Grizzly the I said nothing
 (sub.) say bear (sub.).
- hă," é amá Jenúga. Čí qáča agí-bi aⁿ', cī Jenúga čixúwiⁿxé'qti ačíⁿ'-
 was saying, Buffalo bull. Again back to having come, again Buffalo bull turned him around had him,
 they say starting- they say, very fast
 point
- biamá. Čí hé tē učaⁿ'-bi aⁿ', đá čaⁿ' ctí číuubčíⁿ'-naⁿ ačíⁿ'-biamá cī.
 they say. Again horn the having grasped, head the too pulled it round and had him, they again.
 (ob.) they say, part round often say
- "Nă! gájaⁿ ehé xī'ctí wéčaja čaⁿ'ctí," á-biamá Maⁿtcú aká. Čí sín'de kē 6
 Fie! you do I said when you denied formerly, said, they say Grizzly the Again tail the
 that it said it said, they say bear (sub.). (lg. ob.)
- učaⁿ'-bi aⁿ', cī pahan'ga gí'aⁿ tē' égaⁿ gí'aⁿ-biamá. Naⁿbé bčáska
 having grasped it, again before did to the so did to him, they say. Paw flat
 they say, him
- ítiⁿ-biamá. Čí gabčábčaje maⁿčíⁿ' amá Jenúga. "Ūⁿ'huⁿhuⁿ'huⁿhuⁿ+
 hit him with, Again legs wide apart was walking, they say Buffalo bull. Oh! Oh! Oh! Oh! Oh!
 they say.
- niájiqtciaⁿ' ckáxe áhaⁿ," á-biamá Jenúga aká. Čí ačá-biamá Maⁿtcú amá. 9
 not paining at all you make ! (in sol- said, they say Buffalo bull the Again went, they say Grizzly the
 (lg. ob.) iloquy), (sub.). bear (sub.).
- Čí Jenúga aká égičé égaⁿ gečégaⁿ-biamá cī: "Wáhuá! Ákičá-gă haú!
 Again Buffalo bull the at length so thought as follows, again: Really! Return the
 (sub.) they say blows !
- Čí ctí waiⁿ' tē égaⁿ-qti égaⁿ-naⁿ niⁿ čaⁿ'ctí," ečégaⁿ amá. Čí Maⁿtcú amá
 You too disposi- the just so often like you formerly, was thinking, they Again Grizzly the
 tion (ob.) were say. bear (mv. sub.)
- cī íbahaⁿ'-biamá. "Wă! edécegaⁿ' ă," á-biamá. "Edéha-máji hă," é amá 12
 again knew it, they say. Why! what do you ? said, they say. I said nothing was saying,
 say they say
- Jenúga. "Gájaⁿ ehé xī'ctí wéčaja čaⁿ'ctí," á-biamá, qáča agí-bi égaⁿ.
 Buffalo bull. You do I said when you doubted formerly, said, they say, back to having come, they
 that it said the start- ing point say.
- Čidáze učaⁿ' ičaⁿ'-bi aⁿ', cī čixúwiⁿxé'qti ačíⁿ'-bi aⁿ' cī naⁿbé bčáska ctí
 Pulled his seized suddenly, hav- again turned him around having had him, again paw flat too
 hair (on him they say ing, they say very fast they say
- ítiⁿ-naⁿ'-biamá. Čí sín'de kē učaⁿ'-bi aⁿ', cī naⁿbé bčáska ctí ítiⁿ-biamá, 15
 hit him with it often, Again tail the having grasped it, again paw flat too hit him with it,
 they say. (lg. ob.) they say, they say,
- pahan'ga gí'aⁿ tē' égaⁿ gí'aⁿ-biamá. "Ūⁿ'huⁿhuⁿ'huⁿhuⁿ+! niájiqtciaⁿ'
 before did to the so did to him, they say. Oh! Oh! Oh! Oh! Oh! not paining at all
 him
- ckáxe áhaⁿ," á-biamá Jenúga aká. Čí ačá-biamá Maⁿtcú amá. Čí Jenúga
 you make ! (in sol- said, they say Buffalo bull the Again went, they say Grizzly the (mv. Again Buffalo bull
 iloquy), (sub.). bear sub.).
- ečégaⁿ amá, "Wáhuá! Ákičá-gă haú! Čí ctí waiⁿ' tē égaⁿqti égaⁿ-naⁿ niⁿ 18
 was thinking, they Really! Return the blows ! You too disposi- the just so often like you
 say, were

- җа^{n'}cti," eҗeгаⁿ amá. Cí Maⁿtcú amá cí íbaha^{n'}-biamá. "Wă! edeҗegaⁿ
 formerly, was thinking, they Again Grizzly the (mv. again knew it, they say. Why! what do you say
 say. bear (sub.)
- ă," á-biamá (Maⁿtcú aká). "Edéha-májī hă," é amá Jenúga. "Ákiҗá-gă
 ? said, they say Grizzly the I said nothing was saying, Buffalo bull. Return the blows
 bear (sub.) they say
- 3 haú! җi cti waji^{n'} tē eгаⁿqti eгаⁿ-na^{n'} niⁿ җа^{n'}cti, ehé hă," á-biamá. "Aⁿha^{n'},"
 ! You too disposi- the just so often like you formerly. I said . said, they say. Yes,
 tion were
- á-biamá Maⁿtcú aká. Jenúga amá nístustú aҗá-biamá. Sín'de kē җihaⁿ
 said, they say Grizzly the Buffalo bull the (mv. backing step went, they say. Tail the raised
 bear (sub.) (sub.) by step (lg. ob.)
- җeҗa-biamá. "Nă! a^{n'}haji-gă hă, á-biamá Maⁿtcú aká. Jenúga amá
 suddenly in the air, Why! do not flee ! said, they say Grizzly bear the Buffalo bull the (mv. sub.)
 they say. (sub.)
- 6 җia^{n'}җa gҗihéҗa-bi a^{n'}, uxíҗaҗaⁿ-biamá Jenúga amá nístustú maⁿҗi^{n'}-
 having thrown himself down sud- turned himself back and forth, Buffalo bull the backing step walked,
 denly, they say. they say (not rolling over and over in one direction). (mv. sub.) by step
- biamá, maⁿ-na^{n'}u. "Nă! a^{n'}haji-gă, ehé," á-biamá Maⁿtcú aká. Kí
 they say, pawing the ground. Fie! do not flee, I say, said, they say Grizzly bear the (sub.) And
 (sub.)
- Jenúga aká iénaxíҗa tai eгаⁿ nístustú maⁿҗi^{n'}i tē. Kí Maⁿtcú aká
 Buffalo bull the to attack him in order to backed step walked the (mv. And Grizzly bear the (sub.)
 (sub.) by step (com-
 pleted act).
- 9 báazá-bi eҗeгаⁿi tē. Jenúga aká Maⁿtcú eca^{n'}qtcí hí җi, judé җahéga-
 that he was he thought the Buffalo bull the Grizzly bear near to him arrived when, having puffed
 scared (com-
 pleted act).
- bají-bi a^{n'}, җu'é aҗá-biamá. Maⁿtcú maⁿciáhaqti a^{n'}җ iҗeҗa-biamá. Gí
 exceedingly (in with a went, they say. Grizzly bear very high in the air threw suddenly, they say. Re-
 breathing), they rush say. him turn-
 ing
- җi, cí iҗáa^{n'}җe jáha-bi a^{n'}, cí maⁿciáha a^{n'}җ iҗeҗa-biamá. Kíhadi kihé җi,
 when, again "on the having gored again high in the threw suddenly, they say. Downward laid when,
 fly" him, they say, air him again
- 12 җán'de ábasan'da-bi җi', baona^{n'}-bi a^{n'}, Maⁿtcú amá aҗá-biamá mindáda,
 ground pushing against the when, having failed to gore Grizzly the (mv. went, they say crawling by
 animal on the him, they say, bear (sub.) degrees,
 ground, they say
- baona^{n'}onaⁿ aҗi^{n'}-biamá. Maⁿá kē utcíje kē egiha áiáҗa-bi a^{n'}, Maⁿtcú amá
 thrusting at him had him, they say. Cliff the thicket the into it having gone, they Grizzly the
 often and missing him each time (lg. ob.) (lg. ob.) say, bear (mv. sub.)
- iⁿtéde Jenúga amá uxíҗispe җi'á-bi a^{n'}, ákusan'de maⁿá җa^{n'}ha kē áiáҗa-
 but now Buffalo bull the (mv. to hold him- having failed, beyond cliff bank the had gone,
 self back they say, (lg. ob.) (lg. ob.) (lg. ob.)
- 15 biamá. Gáҗuqti ahí-bi a^{n'}, sín'de kē җiqa^{n'} tégaⁿ naji^{n'}-biamá Jenúga aká.
 they say. At that very having reached, tail the raised and bent stood, they say Buffalo bull the
 unseen place there, they say, (lg. ob.) (sub.)
- Maⁿtcú aká maⁿá kē ugásⁿ agҗi-bi a^{n'}, "Jenúga haú! ikágeañkiҗe taté
 Grizzly the cliff the peeping having come Buffalo bull ho! we shall be friends
 bear (sub.) (lg. ob.) back, they say,
- hau+! waji^{n'} tē eáwakigaⁿ eгаⁿ," á-biamá.
 (called to disposi- the we are alike some- said, they say.
 one at a distance) tion what,

NOTES.

The narrator did not remember more of the myth.

582, 5. q̄aqtiaⁿ, pronounced q̄a+qtiaⁿ.

582, 14. niajĩq̄ci ckaxe ahaⁿ, though in the negative, must be rendered by an affirmative, nie aⁿckaxe ahaⁿ, *you cause me great pain!*

583, 1. ninde kucti egaⁿ, *i. e., bob-tailed*. Kucti refers to the shape of the hams of the Grizzly bear.

584, 13. baənaⁿənaⁿ āiⁿ-biama, pronounced ba+ənaⁿənaⁿ āiⁿ-biama.

TRANSLATION.

The Grizzly bear was going somewhere, following the course of a stream. At last he went straight toward a headland. When he got in sight a Buffalo bull was standing beneath it. The Grizzly bear retraced his steps, going again to the stream, following its course till he got beyond the headland. Then he drew near and peeped, and saw that the Buffalo bull was a scabby one, very lean, and standing with his head bowed, as if very sluggish. So the Grizzly bear crawled up close to him, made a rush, seized the Buffalo bull by the hair of his head and pulled down his head. He turned the Buffalo bull round and round, shaking him now and then, saying, "Speak! Speak! I have been frequenting this place a long time, and they say that you have threatened to fight me. Speak!" Then he hit the Buffalo bull on the nose with his open paw. "Why!" said the Buffalo bull, "I have never threatened to fight you, who have been frequenting this country so long." "Not so! you have threatened to fight me," said the Grizzly bear. Letting go the hair he went around and seized the Buffalo bull by the tail, turning him round and round. Just as he was quitting him he gave him a hard blow with his open paw on the scrotum. This made the Buffalo bull walk with his legs far apart. "Oh! Oh! Oh! Oh! Oh! you have caused me great pain," said the Buffalo bull. The bob-tailed Grizzly bear departed. The Buffalo bull thought thus: "Attack him! You too have been just that sort of a person." But the Grizzly bear knew what he thought, so he said, "Why! what are you saying?" "I said nothing," said the Buffalo bull. Then the Grizzly bear came back. He seized the Buffalo bull by the tail, pulling him round and round. Then he seized him by the horns, pulling his head round and round. "Now, when I said that you thought of doing that, you denied it," said the Grizzly bear (referring to his previous charge of threatening to attack him). Then he seized the Buffalo bull by the tail, treating him as he had done previously. He hit him with his open paw. And the Buffalo bull walked with his legs wide apart, exclaiming, "Oh! Oh! Oh! Oh! Oh! you have caused me great pain." Again the Grizzly bear departed. And the Buffalo bull soliloquized as before. But the Grizzly bear knew it, and attacked him as he had previously done. A third time did the Grizzly bear depart. But when he asked the Buffalo bull what he had been saying, the latter replied, "I said nothing of importance. I said to myself, 'Attack him! You too have been just that sort of a person.'" "Yes," said the Grizzly bear. Then the Buffalo bull stepped backward, throwing his tail into the air. "Why! do not flee," said the Grizzly bear. The Buffalo bull threw himself down, and rolled over and over. Then he continued backing, pawing the ground. "Why! I

say, do not flee," said the Grizzly bear. When the Buffalo bull backed prior to attacking the Grizzly bear, the latter thought that he was scared. But the Buffalo bull approached the Grizzly bear, puffing a great deal, till he drew very near, when he rushed on him. He sent the Grizzly bear flying through the air. When the Grizzly bear was returning to the ground, the Buffalo bull caught him on his horns and threw him into the air. When the Grizzly bear fell and lay on the ground, the Buffalo bull thrust at him with his horns, just missing him, but piercing the ground. The Grizzly bear crawled off by degrees, the Buffalo bull following him step by step and thrusting at him now and then, though without piercing him. This time, instead of attacking the Buffalo bull, the Grizzly bear plunged headlong over the cliff, landing in a thicket at the foot of the headland. The Buffalo bull rushed so fast that he could not stop himself at the place where the Grizzly bear plunged over the cliff, but he continued along the edge of the cliff for some distance. And when he had thus gone, he stood with his tail partly raised (and bent downward). Then the Grizzly bear returned to the bank and peeped. "O, Buffalo bull! Let us be friends. We resemble in disposition," said the Grizzly bear.

ADVENTURES OF THE ORPHAN

TOLD BY GEORGE MILLER.

- Taⁿwaⁿg^čaⁿ d'úba g^čiⁿ'-biamá. Kⁱ wa'újiŋga wiⁿ Wahaⁿ'čicige
 Nation some sat, they say. And old woman one Orphan
- júgig^če taⁿwaⁿg^čaⁿ gaqáŋa g^čiⁿ'-biamá. Gaⁿ waqpá^čiⁿqtiaⁿ'i t^če, ŋi účipu,
 she with her nation apart from sat, they say. And they were very poor low tent (of poor people)
 own.
- qáde ŋi t^če, g^čiⁿ'-biamá. Kⁱ iúcpa aká ŋi-gaxe-naⁿ'-biamá "ŋaⁿhá, man'd^če
 grass lodge the sat, they say. And her grand- the used to play games, they say. O grand- bow
 (std. ob.) child (sub.) mother
- 3 jⁱn'ga wiⁿ iŋáxa-gă, á-biamá. I^čaⁿ' aká giáxa-biamá. Maⁿ' ctⁱ giáxa-
 small one make for me, said, they say. His the made it for him, Arrow too made for
 mother (sub.) they say. him,
- biamá. Gaⁿ wajiŋ'ga wakíde-naⁿ'-biamá iúcpa aká. Caⁿ' wajiŋ'ga-ma
 they say. And bird used to shoot at them, they her grand- the And the birds
 say child (sub.)
- iđi^čahe k^če égax^č'qti mⁱwaji akí-naⁿ'-biamá. Kⁱ wakíde-pi-qti-biamá
 belt the all around in a putting he used to reach home, And he was a very good marksman,
 (lg. ob.) circle them in his belt they say. they say
- 6 n^ujiŋga aká, edádaⁿ čⁱn' ct^čewaⁿ' t'éč^č-naⁿ'-biamá. Lⁱ čaⁿá za'č'-qti-naⁿ'-
 boy the what the soever he usually killed it, they Tents at the they used to make
 (sub.) (mv. ob.) say. (cv. ob.) a great noise,
- biamá, mⁱ' caⁿ maⁿ'ci tičaⁿ' t^č'di. I^čaⁿ' čⁱn^čké ímaxá-biamá: "ŋaⁿhá,
 they say. sun the high in the the (cv. ob.) when. His the (st. ob.) he questioned her, they O grand-
 (cv. ob.) air (ob.) be- grand- mother,
 came mother say:

gáama za'ě amá eátaⁿi ă," á-biamá. Ixaⁿ' aká égiɕaⁿ'-biamá, "Gáama
those un- they are mak- why are ? said, they say. His the said to him, they Those
seen ones ing a noise they they grand- (sub.) say, unseen ones
(sub. of an action)

taⁿ'waⁿgɕaⁿ amádi wajiñ'ga wiⁿ hí-naⁿ amá jíděqti Lji ɕan'di má'a
nation near those bird one reaches there reg- very red. Tents by the cotton
(sub. of an action) ularly, they say (cb. ob.) wood

qɕabé snédeáqti teɕaⁿ' átaⁿ-naⁿ'-biamá wajiñ'ga aká. Lji ɕaⁿ bɕúgaqti 3
tree very tall the (std. ho stands on regularly, bird the Tents the all
(ob.) in they say (sub.) (cv. ob.)

wajiñ'ga aká ugájide-naⁿ'-biamá majaⁿ' ɕaⁿ. Édegaⁿ níkagahí aká
bird the sheds a red light over them, land the But chief the
(sub.) they say (cv. ob.) (sub.)

kídewákiɕá-biamá. Ē'be t'éɕe ɕínké ijañ'ge ɕínké gɕǎⁿ' te," á-biamá
causes them to shoot at it, they Who kills it the one his daughter the one marry may, said she, they
say. who who who her say.

"Xaⁿhá, ɛ'di bɕé tá mĩnke," á-biamá. "Awádiqti né te ehaⁿ+! 6
O grand- there I go will I who, said, they say. To what place you can ! (fem)
mother, indeed go

Wawéqtaqtaí hě. Íɕiqta taí hě," á-biamá ixaⁿ' aká. "Uɕádě-qti ɕiɕiñ'ge
They are those who abuse people (fem) Abuse you will (pl.) (fem) said, they say his the Real cause for you have
abuse people (fem) (pl.) (fem) said, they say his the grand- (sub.) (going?) none
mother

ehaⁿ+! "Caⁿ' iɕɕpa aká man'dě gɛíza-bi egaⁿ', aɕaí tě, áci. "Égiɕe ɔné
! (few) Yet her the bow took his, they as went out of Beware you
grand- child (sub.) say (=hav- ing.) doors. go

te, ehé," á-biamá ixaⁿ' aká. "Gaⁿ' gágědi ɣi-gaxe maⁿbɕiⁿ' tá mĩnke," 9
lest, I say, said, they say his the At any to those to play I walk will I who,
grand- mother (sub.) rate unseen places games.

á-biamá iɕɕpa aká. Égiɕe iɕɕpa amá aɕá-biamá caⁿ'caⁿ tě taⁿ'waⁿgɕaⁿ.
said, they say her the At length her grand- the went, they say without the nation.
grand- child (sub.) child (mv. sub.) stopping

Lji ɕaⁿ ɕañ'ge aɕá-bi ɣi, ugájide amá taⁿ'waⁿgɕaⁿ' ɕaⁿ. Níaciⁿga amá
Tents the near at hand went, they when, it shone with a red nation the People the
(cv. ob.) say light (cv. ob.) (pl. sub.)

ákiě'qti amáma kide amáma wajiñ'ga ɕínké. Ē'di ahí-biamá Wahaⁿ'ɕiɕige 12
were (mv.) in a great were shooting at it bird the (st. ob.). There arrived, they Orphan
crowd, they say as they moved, they say say

amá. Níaciⁿga wiⁿ' ahí-bi egaⁿ', "Gí-gǎ há, Wahaⁿ'ɕiñge! ɕakide te,"
the (mv. sub.). Person one reached as O come Orphan! you shoot may
sub.) they say there, (=hav- ing), at it

á-biamá. Naⁿ'wapábi egaⁿ', wábagɕa najiⁿ'-biamá Wahaⁿ'ɕiɕige aká.
said, they say. Feared them, they as drawing back stood, they say Orphan the
say (=hav- ing) thro' shame or diffidence (sub.)

Níaciⁿga amá a-í-bi egaⁿ', "Gúdiha! gúdiha égaⁿ! Wahaⁿ'ɕiɕige kide 15
Person the coming, as, That way! that way some- Orphan shoot
(mv. sub.) they say what! at it

taté," á-biamá. Wahaⁿ'ɕiɕige aká wajiñ'ga kida-biamá. Naⁿ'jiⁿctcě'qtei
shall, said, they say. Orphan the bird shot at it, they say. Barely
(sub.)

588 THE ČEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- múɔnaⁿ ičéča-biamá. Ictínike aká kide xǐ, sakib' ihé číqčē wiⁿ
he suddenly missed hitting it, they Ictínike the shot at when beside lying reed one
say.
- čidaⁿ čéča-biamá. Níaciⁿga amá á-biamá, "Wuhu+! Wahaⁿčingē aká
pulling he sent it, they People the (pl. said, they say, Oh! Orphan the
(the string) say. (sub.) (sub.) (sub.) (sub.)
- 3 aⁿčīⁿ t'éčab ačīⁿ!" "Wíe bčīⁿ," á-biamá Ictínike aká. Wajin'ga amá
came very near killing it! I I am, said, they say Ictínike the Bird the
(sub.) (sub.) (mv. sub.)
- giaⁿ ačá-biamá xǐ, níaciⁿga amá gaⁿ uéča agčá-biamá. Gaⁿ Wahaⁿčicige
flying went, they say when, people the at any scat- went homeward, And Orphan
(pl. rate- tering they say. (sub.)
- ctí agčá-biamá. Kí akíi tē, ixaⁿ čínkēⁿdi. "Xaⁿha', wajin'ga čínkē
too went homeward, And he reached his at the st. one. O grand- bird the one
they say. home, grand- mother, who
- 6 aⁿčīⁿ t'éčē áčīⁿ hǎ," á-biamá. "Íčāⁿbaⁿ čáji-ǎ he+! Íčiqta taiⁿ hē.
I came very near killing it said, they say. A second go not ! (fem) Abuse will
time (pl.) (fem).
- Čnájī te aⁿčāⁿi čāctí," á-biamá ixaⁿ aká. Čī aⁿba áji tē čī
You go shall we said heretofore, said, they say his the Again day an- the again
not (sub.) (sub.) other
- haⁿegaⁿtce tē ēⁿdi ačá-biamá. Čī za'ēqtiaⁿ-biamá. Čī ahí-biamá xǐ,
morning the there went, they say. Again there was a great noise, Again arrived there, when
they say. they say
- 9 égaⁿ-biamá. Čī níaciⁿga kide ágaji aká čī égaⁿ kide ágaji-biamá. Čī kídai
so, they say. Again person to shoot com- the again so to shoot com- commanded him, Again he
at it manded (sub.) at it they say. shot at
him
- tē égaⁿ-biamá. Čī naⁿjīⁿctcēⁿqtcī múɔnaⁿ-biamá. Čī Ictínike aká kide
the so, they say. Again barely missed hitting it, they Again Ictínike the shot at
(past act) say. (sub.) it
- xǐ sakib' ihé číqčē wiⁿ čidaⁿ čéča-biamá. (And so on, as on the first day.
when beside lying reed one pulling he sent it, they
(the string) say.
- 12 Similar adventures on the third day.) Aⁿba wéduba tē ahíi tē wajin'ga
Day fourth the ar- the bird
rived (=when) there
- čínkē kida-biamá. Kúsandēⁿqti ičāⁿčā-biamá. "Wuhu+! Wahaⁿčingē
the one shot at it, they. Through and he placed it, they Oh! Orphan
who say. through say.
- aká t'éčē," á-bi xǐjī, Ictínike aká, "Sa! sa! Wí t'éáčē! Wí t'éáčē!
(sub.) has the said, when, Ictínike the (See note) I I killed it! I I killed it
(sub.) killed it, they say (sub.)
- 15 Učáde čičin'ge! Učáde čičin'ge!" á-biamá. Gaⁿ uhéwakičā-bají-biamá
Cause for you have Cause for you have said, they say. And he would not let them have their
(com- none! (com- none! way, they say
plaint?)
- Ictínike aká, gaⁿ Wahaⁿčicige wajin'ga t'éčai tē gínacá-biamá. Gaⁿ
Ictínike the and Orphan bird killed it the snatched from him, And
(sub.) they say.
- níaciⁿga amá ákie ábanaⁿ wajin'ga čínkē najiⁿ-biamá. Kí Wahaⁿčicige
people the (pl. in a viewing bird the (st. stood, they say. And Orphan
sub.) crowd the spec- ob.) tacle

- amá ẽ'di afa-bi ega^{n'}, hi^{n'} wiⁿ ɕionúda-bi xĩ, waji^{n'}ga bɕúgaqti gɕíza-
 the there went, they as feather one pulled out, they when, bird whole took his
 (mv. say (=hav- ing), (sub.)) own
- biamá, jídɛqti amá. Agfa-biamá. Ga^{n'}xĩ níkagahí aká gá-biamá,
 they say, very red they say. Went homeward, And then chief the said as follows,
 they say. (sub.) they say,
- “Wiⁿan'de ɕiⁿ aɕi^{n'} gfi-gă,” á-biamá. Ga^{n'} waji^{n'}ga ɕiⁿké aɕi^{n'} agfa-bi 3
 My daughter's the be bringing him said, they say. And bird the one took it homeward,
 husband (mv. one) hither, they say who they say
- ega^{n'} níkagahí aká éɕiⁿ akí-i-biamá, Ictínike aká cti aɕi^{n'} akí-i-biamá.
 as chief the had it taken there to him, Ictínike the too was taken there to him,
 (=hav- (sub.) they say, (sub.) they say.
- Ija^{n'}ge ɕaⁿká naⁿbá éiⁿte na^{n'} ɕiⁿké Ictínike aká gɕă^{n'}-biamá Ga^{n'}
 His the ones two perhaps grown the one Ictínike the took her to wife, And
 daughter who who (sub.) they say.
- mi^{n'}gɕaⁿi éga^{n'}, ga^{n'} gɕi^{n'}-biamá Ictínike aká. Waha^{n'}ɕicige aká akí-biamá. 6
 took a wife as, so sat, they say Ictínike the Orphan the reached there
 (sub.) (sub.) his home, they say.
- “ɕaⁿhá, waji^{n'}ga ɕiⁿké t'eaⁿɕe agɕi,” á-biamá. “Hé! ɕpaɕa^{n'}! hé, ɕpaɕa^{n'}!”
 O grand- bird the (st. I killed I have said, they Oh! grandchild! oh! grandchild!
 mother, (ob.) it come home, say.
- á-biamá. “ɕaⁿhá, wéɕitaⁿ-téⁿgɕe iⁿgáxa-gă há, uɕízaⁿ tẽ'di,” á-biamá.
 said, they O grand- [See notes.] make for me ! middle at the, said, they
 say. mother, say.
- Ga^{n'} ɕiⁿ tẽ ugájidẽqti gɕi^{n'}-biamá Waha^{n'}ɕicige aká iɕa^{n'} éɕaⁿba. Kĩ, 9
 And tent the filled with a very sat, they say Orphan the his she too. And,
 (ob.) (std. red light (sub.) grand-mother
- “ɕaⁿhá, waɕígije wiⁿ iⁿgáxa-gă,” á-biamá Ga^{n'} iɕa^{n'} aká waɕígije gi-
 O grand- hoop (of one make for me, said, they say. And his the hoop made
 mother, hide?) (sub.) mother
- áxa-biamá. Waɕígije biz' iɕa^{n'}ɕa-bi tẽ'di, uhíta-bají-biamá Waha^{n'}ɕicige
 for him, they Hoop to dry was placed, when, was anxiously waiting for Orphan
 say. they say it, they say
- aká. Ègige bíze amá. “Haú, ɕaⁿhá, uɕízaⁿ tẽ gɕi^{n'}-gă há,” á-biamá. 12
 the At length dry they say. Ho, grand- middle the sit ! said, they
 (sub.) mother, say.
- Ga^{n'} Waha^{n'}ɕicige aká áciaⁿá a-í-naji^{n'}-biamá, ɕijébe iⁿugaaɕicaⁿ tẽ'di
 And Orphan the outside came and stood, they door towards the right at the
 (sub.) say, hand
- naji^{n'}-biamá. Kĩ gá-biamá iɕa^{n'} ɕiⁿké, “ɕaⁿhá, ecé te há, ɕé níkaci^{n'}ga
 stood, they say. And said as fol- his the (st. O grand- you shall Buf- person
 lows,~ grand- (ob.), mother, say it falo
- wádaⁿb égaⁿ naⁿ ga^{n'}-qti éde cuɕé hẽ, ɕpaɕa^{n'} hẽ, ecé te há, ɕaⁿhá,” 15
 they are usually so of that very but goes to you (fem.) grand- (fem.), you shall O grand-
 seen (?) sort (?) to you child (fem.), say it mother,
- á-biamá. Ga^{n'} iɕa^{n'} aká égiɕa^{n'}-biamá. ɕiaⁿátaⁿ waɕígije ɕaⁿ bana^{n'}ge
 said he, they And his the said to him, they say. From the tent hoop the making it roll
 say. (sub.) mother (cv. ob.) by pushing
- íɕa-biamá. ɕijébe tẽ áci éɕaⁿbe atí-bi xĩ, ɕé ɕe uɕaí aká wi^{n'} ga^{n'}
 she sent it Doorway the out- emerging it came, when, buf- this told of the one so
 hither, they say. side they say falo (sub.)

- tíça^{n'}-biamá. Waha^{n'}çicige aká kúsandē'qti iça^{n'}ça-biamá, ñjébe té'di
became suddenly (a cv. ob.), they say. Orphan the (sub.) through and through placed it, they say, doorway at the
- t'éça-biamá. Ga^{n'} iça^{n'} éça^{n'}ba dáda-bi ega^{n'}, iça^{n'} aká bçúgaqti ága-
killed it, they say. And his grand mother she too they cut up the animal, they say. as (=hav- ing), his grand- mother (sub.) whole cut into slices, they say
- 3 biamá. Ta^{n'}wa^{n'}gça^{n'} waçáta-bají-biamá. Iça^{n'} aká íçiqçi hébe gáxa-
they say. Nation did not eat anything, they say. His grand- mother the (sub.) [See note.] piece made,
- biamá. Çicta^{n'}-bi xí, “xa^{n'}há, íçiqçi cété ani^{n'} né te,” á-biamá, “níkagahí
they say. Finished, they say when, O grand- mother, [See note.] pile hav- ing it you will, said, they say, chief
- çinké'di. Géce te há, Jiní, gátē çíadi çatē teda^{n'},” á-biamá. “A^{n'},
to the (st. ob.) You say as follows will O son's wife, that your father eat he may (fem.) said, they say. Yes, [See note.]
- 6 ga^{n'}, éga^{n'} tatē, cpaça^{n'},” á-biamá iça^{n'} aká. Ga^{n'} é'di aça-biamá iça^{n'} amá.
and, so shall, grandchild, said, they say his the (sub.). And there went, they say his the (mv. sub.).
- Ga^{n'} ñjébe té'di ubáha^{n'} çéça-bi ega^{n'}, xigçisa^{n'}ça çéça-bi ega^{n'}, agí-biamá
And doorway at the part of tent sent it off, they say having, turned herself around sud- denly, they say having, she was return- ing home, they say
- wa'újinga aká. Kí gá-biamá íaia aká, “Da^{n'}bai-gă, da^{n'}bai-gă, da^{n'}bai-gă,”
old woman the (sub.). And said as fol- in the tent the one who (sub.), Look ye! Look ye! Look ye!
- 9 á-biamá. Da^{n'}be éça^{n'}be ahí-bi xí, níaci^{n'}ga ctewa^{n'} çingá-biamá.
said, they say. To look emerging arrived when, person soever there was none, they say.
- (Waha^{n'}çicige aká iça^{n'} çinké waçíonají giçáxa-biamá, áda^{n'} háci té'di,
Orphan the (sub.) his grand- mother the one who (ob.) invisible made his, they say, there- fore after when,
- a^{n'}ba wéduba^{n'} tēdihí xí, “xa^{n'}há, waçíona ckí tatē há, i^{n'}ta^{n'},” á-biamá.)
day fourth time the, it arrived there O grand- mother, visible you shall now, said he, they say.
- 12 Kí Ictínike aká gá-biamá, “Wa'újinga wi^{n'}áqtci ucté dega^{n'} é te há,”
And Ictínike the (sub.) said as follows, they say, Old woman just one remains but that is the one (?)
- á-biamá. Cí duba^{n'} éga^{n'}i tē Wéduba^{n'} tēdihí xí, úçikíha^{n'} wi^{n'}
said, they say. Again four times it was so. Fourth time the, it ar- rived there when, sack of buffalo one meat
- i^{n'}-biamá iça^{n'} aká, wajin'ga çinké áagça^{n'}-biamá. “xa^{n'}há, i^{n'}ta^{n'} waçíona
carried on her back, they say his the (sub.), bird the (st. ob.) she carried the (cv. ob.) O grand- mother, now visible ou top of a pile, they say.
- 15 ckí tatē há,” á-biamá. Ga^{n'} iça^{n'} amá aça-biamá, wajin'ga çinké
you shall said, they say. And his the (mv. sub.) went, they say, bird the (st. ob.)
- áagça^{n'}-biamá. Kí í tē xan'ge ahí-bi xí, í tē ugájide aça-biamá.
she carried the (cv. ob.) on top of a pile, they say. And tent the (std. ob.) near arrived when, tent the (std. ob.) began to shine with a red light, they say.

- ǰfi ɣaⁿ'ha kě aɸá-biamá. Níkaciⁿ'ga amá égiɸaⁿ'-biamá, "Wuhu+!
 Tents border the (lg. ob.) went, they say. People the (pl. sub.) said to (some one), they say, Oho!
- Wahaⁿ'ɸiŋgé aká wajiⁿ'ga t'éɸa-bi aⁿ'ɸaⁿ'i ɣi'ctě, Ictínike t'éɸě ecaí
 Orphan the (sub.) bird that he killed it we thought it when, Ictinike killed it you said
- ɸaⁿ. Wahaⁿ'ɸiŋgé iɣaⁿ' amá ɸé 'iⁿ' atí. Ėbédi 'iⁿ' ɸé daⁿ," é-naⁿ- 3
 in the past. Orphan his the (mv. sub.) this carry- has To whose carry- she ? said reg- ularly,
 grand- mother (mv. sub.) her back come. lodge ing on goes her back
- biamá. Gaⁿ' daⁿ'be najiⁿ'-biamá níkaciⁿ'ga amá. "Wuhu+! níkagahí ɣi
 they say. And seeing stood, they say people the (pl. sub.). Oho! chief tent
- tě'di 'iⁿ' aɸaí," á-biamá. ǰijébe tě'di ahí-bi egaⁿ', wa'iⁿ' tě gapuk'ité
 to the carry- she said, they Doorway at the reached, as (=hav- load on the making the
 ing on went, say. her back they say ing), her back (ob.) sound "pu- ki" by falling
- gáxa-biamá. "Hiⁿ', ɣini+, ɸiádi ɸisaⁿ'ga mégaⁿ cété ɸaté tai-edaⁿ+", 6
 she made it, they say. Oh! son's wife, your father your brother likewise. this pile they may (pl.) eat it (fem.) [See note.]
- á-biamá. "Daⁿ'bai-gă, daⁿ'bai-gă, daⁿ'bai-gă! Gátě ctí gaⁿ'-naⁿ áhaⁿ,"
 said, they say. See (ye)! see (ye)! see (ye)! That too she has done ! it regularly
- á-biamá níkagahí aká. Gaⁿ Ictínike aká gá-biamá, "Wa'újīnga wi'áqtcí
 said, they say chief the (sub.) And Ictinike the (sub.) said as follows, Old woman only one
- ucté degaⁿ' é ɸiⁿ' tě, gaⁿ'ɣi ěbé tádaⁿ," á-biamá. Kí daⁿ'be a-i-biamá. 9
 re- mains but she is the one and then who could? said, they say. And to see her they came, they say.
- Kí égiɸe Wahaⁿ'ɸicige iɣaⁿ' aká é akáma. "Wahaⁿ'ɸiŋgé iɣaⁿ' é aká hé,"
 And behold Orphan his the she was the one, Orphan his she is the one (fem.),
 grand- mother (sub.) they say. grand- mother
- á-biamá. "Haú, wiɣan'de aɸiⁿ' gŋi-gă," á-biamá. Gaⁿ ɸéte wa'iⁿ' té ɸizai
 said, they say. Ho, my daughter's husband bring (ye) him hither, said, they say. And this bundle or the they
 pile pack pile took
- tě, iɣaⁿ' ɸiⁿ' wa'iⁿ' hi tě ɸizai tě, wajiⁿ'ga ɸiŋké ctí ɸizá-bi egaⁿ', 12
 when, his the (mv. ob.) pack that she took they when, bird the (st. ob.) too took, they say as (=hav- ing,)
- ubáɸiɸaⁿ'ɸa-biamá. Ictínike t'éɸě ɸiⁿ'ké iɸaⁿ'ɸě ɸiŋké edábe iɸaⁿ'ɸa-
 hung it up, they say. Ictinike killed it the one who he put it down the one who also they put it down,
- biamá. ǰi tě ugájidě'qti gɸiⁿ'-biamá. Gaⁿ Wahaⁿ'ɸicige aká aɸiⁿ' akíi-bi
 they say. Tent the (std. ob.) shining with a very red light sat, they say. And Orphan the (sub.) taken him back thither, they say
- egaⁿ', jīŋgá ɸiŋké gɸăⁿ'-biamá. Gaⁿ gɸiⁿ'-biamá, miⁿ'gɸaⁿ'-bi egaⁿ'. 15
 having, small the one who he took to wife, they say. So sat, they say, taken a wife, they say, having.
- Najiha ɸaⁿ' íɸiskíski-qtiⁿ'-biamá, gahá-bají caⁿ'caⁿ'-bi egaⁿ', qɸaⁿ'jě-qtiⁿ'-
 Hair the part exceedingly tangled, they say, uncombed remained, they say having, exceedingly tangled,
- biamá. Ictínike igáqɸaⁿ aká, "Wihe, umiⁿ'je he iⁿ'biqpáɸě te hě!
 they say. Ictinike his wife the (sub.), Younger sister couch (or rug) lice he made fall by pressure on me accidentally (fem)
- Maⁿ'cíaqaha égaⁿ gɸiⁿ'kiɸaí-ă hě! Wanăⁿ'deɸagɸájí ehaⁿ+"! á-biamá. 18
 At a greater distance cause ye him to sit ! (fem.) You do not loathe him ! (fem.) said, they say.

592 THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- Waha^{n'}čicige igáqčáⁿ éčáⁿba gí'čá-bají'qti gčí^{n'}-biamá. Wa'ú aká giáhe
Orphan his wife she too very sad sat, they say. Woman the to comb
(sub.) for him
- í'čá-bi xī, učí'age-na^{n'}-biamá Waha^{n'}čicige aká. Ga^{n'} gčí^{n'}i tē, mi^{n'}gčá^{n'}i
promised, but, always unwilling, they say Orphan the sign of taken a wife
they say (sub.) complete action.
- 3 égaⁿ. A^{n'}ba mi^{n'} ma^{n'}ci tičá^{n'} amá xī, wa'ú čínké júgigče ačá-biamá
having. Day sun was becoming high in the air, when, woman the one with her he went, they
they say they say who his own say
- maja^{n'} gacibaja. Ahí tē hā. Neúčicaⁿ wi^{n'} eca^{n'} gčí^{n'} éi^{n'}te ě'ja ahí-
land beyond (the vil- They ar- Lake one near to sat per- there ar-
lage.) rived there rived,
- biamá wa'ú júgigče. Gčí^{n'}-biamá, ni-čá^{n'}ha kēdi. "Ni čéčáⁿ ma^{n'}te
they say woman with her, his Sat, they say, shore by the. Water this (cv. beneath
own.) ob.)
- 6 bčé tá minke čá^{n'}ja, égiče čagčé te hā. Agčí-máji ctéctewaⁿ, ga^{n'}
I go will I who though, beware you go lest I come back I notwithstand- still
not ing,
- gčín'-gā. Agčí tá minke hā," á-biamá Waha^{n'}čicige aká "Dé gáčáⁿ édaⁿ
sit. I come will I who said, they say Orphan the Fore- that in par-
back (sub.) head part ticu-
(?)
- wégaskaⁿa^{n'}čá-gā," á-biamá. Dé čáⁿ idaⁿbě'qti unúcka-biamá. Ga^{n'}
examine me as to it, said, they say. Fore- the in the very mid- was a depression, they And
head part dle say.
- 9 waha^{n'}čicigai égaⁿ waqpáči^{n'}i égaⁿ uhíi égaⁿ niéčē da^{n'}ctē-a^{n'}i tē, snai
orphan as was poor as was brought as was perhaps sign of scarred
up hurt action,
- tē, dé čan'di. Gaⁿ ní kē júhe ačá-biamá. Ga^{n'} đáqti čáⁿ éčáⁿbe
sign fore- on the And stream the ford- went, they say. And only the the emerg-
of com- head part. (lg. ing head part ing
pleted ob.) action,
- naji^{n'}-bi ega^{n'}, xigčisa^{n'}čá-bi ega^{n'}, wa'ú čínké ugíkie íčá-biama. "Edádaⁿ
stood, they having, turned himself around, having, woman the one speaking sent (his voice) What
say they say they own hither, they say.
- 12 uwíčá tē síčá-gā," á-biamá. "Ca^{n'} hā," á-bi ega^{n'}, ní kē égiha áiáčá-
I told you sign remember said, they say. Enough said. having stream the beneath had gone
of it, they say say (lg. ob.) the sur- face
- biamá. Ga^{n'} wa'ú čínké xagé čínké tē ga^{n'} gčíjī tē étaⁿ ni-čá^{n'}ha
they say. And woman the st. was weeping (as as still he did not as so far bank, or shore
one she sat) come back
- kē uhá gaⁿ xagé ma^{n'}čín'-biamá. Ictáha kē ujéčá-bi ega^{n'}, ja^{n'}-biamá
the follow- still weeping walked, they say. Eyelid the weary, they being, 'slept, they say
(lg. ing the ob.) course (lg. ob.) say
- 15 wa'ú aká. Maja^{n'} čáⁿ ni-čá^{n'}ha kēdi pahan'ga ahíi čá^{n'}akí-bi ega^{n'},
woman the Land the bank, (or shore) by the first they to the she reached having,
(sub.) (place) reached there there again, they say
- ědi ja^{n'}-biamá. Ja^{n'}tě'qti jaⁿ ké xī, ědi akí-biamá nú aká. Čiqí-biamá.
there she lay down, Sound asleep she was when, there he reached there man the He woke her by
they say. lying again, they say (sub.) taking hold of
her, they say.

- "Agci hã. **Ǿahañ gã há,**" á-biamá. **Ǿahaⁿ tiǾégaⁿ wadaⁿ'be xi'ji, égiǾe**
 I have Arise ! said, they say. Arose suddenly, she locked when. behold
 re-
 turned
- níaciⁿga aká údaⁿqti akáma, najiha kě' cti údaⁿqti-bi gaⁿ wábagǾa gaⁿ
 person the was very good, they say, hair the too very good, they as hesitated thro' as
 (sub.) say (lg. ob.) shame or diffi-
 dence
- xiǾǾisaⁿǾa-biamá wa'ú aká. "Hiⁿ+ ! na ! wawéǾaǾa ehaⁿ+ ! Níaciⁿga 3
 she turned herself around, woman the Oh ! fie ! you are one given to ! (fem.) Man
 they say (sub.). abusing people
- wiⁿ waqpaǾiⁿqti ábǾixé degaⁿ ní ǾéǾandi égihiǾé degaⁿ gǾiǾiǾi égaⁿ
 one very poor I took him but water at this he went be- but he has as
 as my hus- neath the not re-
 band surface turned
- axáge iǾáapé miñké. WawéǾaǾa ehaⁿ+ ! "ǾéǾaⁿ ! wíe bǾiⁿ,"
 I weep I wait for I who sit. You are one given to ! (fem.) said, they say. Why ! I. I am,
 him abusing people
- á-biamá nú aká Caⁿ naⁿ ána'aⁿ-baji-biamá wa'ú aká. "TéǾaⁿ ! gáǾaⁿ 6
 said, they say man the Yet still she paid no attention to him, woman the Why ! that
 (sub.). they say (sub.). (place)
- wégaskaⁿaⁿǾáǾe te ehé Ǿaⁿcti daⁿ'ba-gã há." Wa'ú aká xiǾǾisaⁿǾa-bi
 you examine me as to it will I said heretofore see it ! Woman the the
 (sub.) turned herself
 around, they say
- egaⁿ, daⁿ'ba-bi xi, iⁿtéde ágin iǾaⁿ-bi egaⁿ, iáigikigǾa-biamá. Ki ni-
 as saw him, they when now (a embraced him, her as kissed him, her own, they And shore
 (= hav- say of previous act, etc.) own, suddenly, (= hav- say.
 ing), they say
- Ǿaⁿ'ha kě'di aǾa-bi egaⁿ, Ǿat'iⁿ'xe ni-Ǿaⁿ'ha ígabéqiⁿ gǾe uǾéwiⁿǾa-bi 9
 (of the to the went, they as as green scum ni-Ǿaⁿ'ha ígabéqiⁿ gǾe uǾéwiⁿǾa-bi 9
 lake) say (= hav- that arises on water in the water) scattered
 ing), say
- egaⁿ, waiⁿ giǾáxa-biamá wa'ú Ǿiñké, waté cti giǾáxa-biamá Wahaⁿ-
 as robe made for her, his own, woman the st. skirt too made for her, his own, Or-
 (= hav- they say ob.), they say
- ǾiǾige aká wajiñ'ga aⁿ'cte wapúgahaháda-égaⁿ-má hiⁿbé Ǿaⁿ cti wáji
 phan the bird as if those resembling short-eared owls moccasin the too laid in
 (sub.) part great
 numbers
- utaⁿ-biamá, waiⁿ Ǿaⁿ cti wáji waiⁿ-biamá, jaⁿ- wétiⁿ cti wiⁿ aǾiⁿ-bi xi, 12
 wore as moccasins, robe the too laid on wore as a robe, wood for hit- too one he had, when
 they say, part in great they say, ting they say
- íkaⁿ'taⁿ cti wáxa-biamá. Jaⁿ- wétiⁿ kě ihéǾe-naⁿ-bi Ǿan'di wajiñ'ga aká
 tied to it too he made them, they Wood for hit- the laid down the (lg. when bird the
 say. ting (lg. ob.) usually, they say (sub.)
- gahut' (aⁿ) ihé- naⁿ- biamá. Gaⁿ igáǾaⁿ éǾaⁿba agǾa-biamá dázé-qteci
 crying out from was usually they say. And his wife she too they started home, late in the
 being hit placed horizontally suddenly they say afternoon
- xi. ÉǾaⁿbe akí-biamá xi kě. Ji kě bazaⁿ agǾa-biamá xi- égiǾe níaciⁿga 15
 when. Emerging they reached tent the Tent the pushing went back, they when at length people
 (= in there again, (lg. (lg. among say
 sight) they say line) line) them
- amá égiǾaⁿ-naⁿ-biamá, "NǾa ! Wahaⁿ Ǿiñgé igáǾaⁿ níkaciⁿga ájiqti
 the (pl. said to (one) regularly, they Why ! Orphan his wife person very dif-
 sub.) say, ferent

- akédegaⁿ júgçe agçfi há. Wahaⁿçinğé t'éçai ebçégaⁿ. Haⁿ'egaⁿtceádi
 he is but with him she has Orphan he has I think. In the morning now past
 come back killed
- égaⁿ aça-biamá. "Nă! níkaciⁿ'ga aká údaⁿ hégabáji," énaⁿ-biamá níaciⁿ'ga
 so went, they say. Why! person the good not a little, said, usually, they people
 (sub.) say
- 3 amá. Akí-biamá í tē'di Çéama wajiñ'ga amá hutaⁿ za'ēqtiaⁿ
 the (pl. Reached there, tent to the. These birds the (pl. crying made a great
 sub.) his home, they say out noise
- biamá í tē akí-bi egaⁿ. Ictínike igáqçaⁿ aká, "Iⁿtéde, wihé wíci'e
 they say tent the reached having. Ictínike his wife the But now, younger my sis-
 (std. there, having. (sub.), sister ter's hus-
 ob.) his home, they say band
- umiⁿ'je çaⁿ hébe ágçiⁿ te, ehé," á-biamá. "Nă', jaⁿ'çehá, çici'e hé égiçe
 rug the part sit on may, I say, said, they say. No, elder sister, your louse beware
 sister's husband
- 6 éçibiçpáçē te hē', "á-bi egaⁿ, umiⁿ'je ígiçibéçiⁿ çéça-biamá. Ictínike
 he let it fall on lest said, having, rug turned it up for sent it off, they Ictínike
 you by pressure accidentally (fem.), they say the owner say.
- igáqçaⁿ aká xagé-naⁿ caⁿcaⁿ'-biamá. Kí' égiçe içádi aká égiçaⁿ'-biamá,
 his wife the weep- regn- always, they say. And at length her the said to (him), they say,
 (sub.) ing larly father (sub.)
- Ictínike é waká-bi egaⁿ, "Majaⁿ çéçaⁿ çéçaⁿsk édegaⁿ wéçigçaⁿ gaqáqa
 Ictínike that he meant, having, Land this this size but plan with many
 they say branches
- 9 uçíçai çaⁿ'cti. Çin'gajiñ'ga xagé iⁿ'çactaⁿ'ji há," á-biamá iⁿ'c'áge aká.
 they told in the Child weeping does not stop said, they say old man the
 of you past. for me (sub.)
- Ictínike igáqçaⁿ é waká-biamá, Wahaⁿ'çiciçe qtaçai tē. Kí Ictínike
 Ictínike his wife that meant, they say, Orphan she loved the. And Ictínike
- aká égiçe égiçaⁿ'-biamá, Wahaⁿ'çiciçe ukía-bi egaⁿ, "Kagé, maⁿ'sa máqaⁿ
 the at length said to (him), they Orphan spoke to having, Younger arrow- to cut
 (sub.) say, him, brother, shaft with a
 they say knife
- 12 aṅgáçe te há. Çiçáhaⁿ maⁿ iⁿ'wiñ'gaxe te há," á-biamá Ictínike aká.
 let us two go Your wife's arrow let us make for them said, they say Ictínike the
 brother (sub.)
- Kí Wahaⁿ'çiciçe aká ía-bají-biamá. Kí' cī égiçaⁿ'-biamá Ictínike aká,
 And Orphan the did not speak, they And again said to him, they say Ictínike the
 (sub.) say (sub.)
- "Kagé, çiçáhaⁿ maⁿ iⁿ'wiñ'gaxe te há. Maⁿ'sa máqaⁿ aṅgáçe te há,"
 Younger your wife's arrow let us make for them Arrow- shaft to cut let us two go
 brother, brother
- 15 á-biamá. "Ké, jiⁿ'çéha, égaⁿ te há," á-biamá Wahaⁿ'çiciçe aká. Gaⁿ
 said, they say. Come, elder so let said, they say Orphan the And
 brother, (sub.)
- Ictínike aká gī'+çēqtiaⁿ'-biamá, júgçe açe ta aké-gaⁿ. Wáçaha tē itéçē
 Ictínike the was exceedingly delighted, with him he was about to go, as. Clothing the to put
 (sub.) they say away
- íçē çī, uíçí'agá-biamá Ictínike aká. "Gaⁿ áçahá-gă! Eátaⁿ itéçaçē tā,"
 spoke when, was unwilling for him, Ictínike the Still (at wear the cloth- Why you put should?
 of they say (sub.) any rate ing! it away
- 18 á-biamá Ictínike aká Gaⁿ júgçe aça-biamá. Qçabé cúgaqti éiⁿte çanⁿ'ha
 said, they say Ictínike the And with him went, they say. Tree very thick it may be border
 (sub.)

kě' ahí-biamá xī, égiçe zizíka gia' ačá biamá. Kí qčabé á-íča'-biamá.
 the reached there, when, behold wild turkey flying went, they say. And tree alighted on, they say.
 (lg. ob.) they say

“Wă! kagé, wakída-gă há. Wíⁿ bčáte ajaⁿ te hă, basnaⁿ,” á-biamá
 Oh! younger brother shoot at them ! One I eat I re- may pushed on a said, they
 cline stick to be say
 roasted (?)

Ictínike aká. “Nă, jīⁿ čéha, wanaⁿ qčīⁿ qti aŋgáče,” á-biamá Wahaⁿ čicige 3
 Ictinike the No, elder in great haste we go, said, they say Orphan
 (sub.) brother,

aká. “Wă! kagé, wíⁿ t'eañ'kičá-gă há,” á-biamá Ictínike aká. “Dádaⁿ,
 the Why! younger one kill for me ! said, they Ictinike the What,
 (sub.) brother say (sub.)

wijiⁿ čě dádaⁿ ‘íčē-nan’di, čactaⁿ jī ā inahiⁿ áhaⁿ,” á-bi egaⁿ, Wahaⁿ čicige
 my elder what speaks about does not stop ! truly ! (in said, having, Orphan
 brother whenever, speaking soliloquy), they say

amá ēⁿ di ačá-bi egaⁿ, wakíde tégaⁿ man’dě ké gčízě amá. Ūsaŋga maⁿ 6
 the there went, they having, to shoot in order bow the was taking his Barely, or arrow
 (mv. sub.) say (lg. ob.) own, they just about to say.

ké čidaⁿ qti ta taⁿ xī, “Učá hă!” á-biamá Ictínike aká, jiji íá-bi egaⁿ. Kí
 the pulled hard fu- the when, Lodge ! said, they say Ictinike the whis- spoke, having. And
 (lg. ob.) on the bow- ture (std. ob.) on a limb (sub.), per- they say
 string sign ob.) ing

Wahaⁿ čicige aká wakída-bi egaⁿ, wíⁿ kúsanděⁿ qti íčaⁿ ča-biamá. “Učá
 Orphan the shot at, they - having, one through and placed (the bird), they Lodge
 (sub.) say through say. on a limb

hă, učá hă!” á-biamá Ictínike aká. Uqpáče í xī, hebádi učá amá. 9
 ! lodge ! said, they say Ictinike the Falling from it when, on the way it lodged in a
 limb (sub.) a height was coming limb, they say.

“Wuhú! káge-saŋ’ga, iⁿ ne hí čéča-gă há,” á-biamá Ictínike aká. “Nă,
 Oho! friend younger climb reach send off ! said, they say Ictinike the No,
 brother, for me (sub.)

jīⁿ čéha, gaⁿ aŋgáče te hă, á-biamá Wahaⁿ čicige aká. “Wă! eátaⁿ maⁿ
 elder still let us two go said, they say Orphan the Why! where- fore arrow
 brother, (sub.)

ké’ cti čaaⁿ na tă, á-biamá Ictínike aká. “Agíhi čéča-gă há” “Nă! dádaⁿ 12
 the too you aban- should? said, they Ictinike the Reach there send off ! Fie! what
 don say (sub.) for it
 [=Go quickly after it].

wijiⁿ čě dádaⁿ ‘íčē-nan’di čactaⁿ jī inahiⁿ naⁿ áhaⁿ,” á-biamá Wahaⁿ čicige
 my elder what speaks when- does not stop truly usu ! (in so- said, they say Orphan
 brother about ever speaking ally liloquy),

aká. Áne čé gaⁿ ča amá. Qčabé tēⁿ di ačá-biamá Wahaⁿ čicige amá, hidé
 the Clim- to was wishing, they Tree to the went, they say Orphan the base
 (sub.) ing go say. (std. ob.) (mv. sub.),

tēⁿ di. “Wă! céma itéwačě maⁿ čīn’-gă há. Utcíje učúčīaⁿ čě xī čísé tai 15
 to the. Why! those to place walk ! Thicket impedes your when tear it lest
 them away progress

égiçe,” á-biamá Ictínike aká. Wajin’ga čé wéxi’aⁿ nackí wáji-ma é
 beware, said, they say Ictinike the Bird this ornament head those put that
 (sub.) on thick

wáwaká-bi egaⁿ, caⁿ waiⁿ gě’ ctěwaⁿ wáji waiⁿ te hă wajin’ga čaŋká.
 meant them, they having, in fact robe the even put on wore as (com- bird those who.
 say scattered thick a robe plete action)

- Ga^{n'} Waha^{n'}çicige wáçaha tē' gçionud égaⁿ itégiçē çé ama há', qçabé hidé
 And Orphan clothing the pulled off his having to put his was going, tree base
 own down they say
- tē'di. Ictínike aká égiçá^{n'}-biamá há, "Qçabé çétē snedé tígçe," á-biamá
 to the. Ictínike the said to (it), they say Tree this tall (std. ob.), said, they
 (sub.) becomes so, say
- 3 Ictínike aká, jiji íá-bi ega^{n'}. Waha^{n'}çicige waná'aⁿ égaⁿ égaⁿ íe tē
 Ictínikē the whis- spoke, having. Orphan heard a little as word the
 (sub.), pering they say
- wémaxe amá. "Nă! jîⁿçéha, edéce égaⁿ ă," é amá, đá qáçha wada^{n'}be égaⁿ.
 was asking him about Why! elder what did you say ? was say'ing, head back- looked having.
 it, they say. brother, they say, ward
- "Edéhe tă. Ga^{n'} i^{n'}gi çeçî^{n'} gaⁿ açi^{n'} gçî-de bçatē tá miñke, ehé miñké,
 What I should? Still return- this (mv. so he brings it back, I eat it will I who, I was saying as I
 say ing for one) when sat,
- 6 káge-sa^{n'}ga," á-biamá Ictínike aká. Ga^{n'} cî çé ama há', áne qçabé tē. Kî
 friend younger said, they say Ictínike the And again was going, climb- tree the And
 brother, (sub.). they say ing (std. ob.).
- cî' égiçá^{n'}-biamá Ictínike aká, "Qçabé çétē snedé tígçe," á-biamá Ictínike
 again said to (it), they say Ictínike the Tree this tall (std. ob.) said, they say Ictínike
 (sub.), it becomes,
- aká, jiji íá-bi ega^{n'}. Kî cî' Waha^{n'}çicige waná'aⁿ égaⁿ égaⁿ cî wémaxe
 the whis- spoke, having. And again Orphan heard a little as again was saying as I
 (sub.), per- ing him about it,
- 9 amá. "Nă! jîⁿçéha, edéce égaⁿ-na^{n'} ă," cî é amá. "Nă! edádaⁿ edéhe tă,
 they say. Why! elder what have you been ? again was saying, Why! what I say should?
 brother, saying occasionally they say. something
- káge-sa^{n'}ga," á-biamá Ictínike aká. "Gaⁿ edábēqtcî i^{n'}hi çîⁿ, ehé miñke,"
 friend younger said, they say Ictínike the And very nearly he has the I was saying as I
 brother, (sub.). it for me ob.), reached (mv. sat,
- á-biamá Ictínike aká. Ga^{n'} cî eçáha çé amá áne. Kî cî' égiçá^{n'}-biamá
 said, they say Ictínike the And again further was going, climb- And again said to (it), they say
 (sub.). they say ing.
- 12 Ictínike aká, cî jiji íá-bi ega^{n'}, "Qçabé çétē snedé tígçe," á-biamá. Kî
 Ictínike the again whis- spoke, having, Tree this tall (std. ob.) said, they say. And
 (sub.), pering they say (std. ob.) it becomes,
- Waha^{n'}çicige waná'aⁿ égaⁿ égaⁿ cî wémaxe amá. "Nă! jîⁿçéha, edéce
 Orphan heard a little as again was asking him about Why! elder what have
 it, they say. brother, you been
- égaⁿ-na^{n'} ă," cî é amá. "Nă! edádaⁿ edéhe tă, káge-sa^{n'}ga," á-biamá
 saying occa- ? again was saying, Why! what I say should? friend younger said, they say
 sionally they say. something brother,
- 15 Ictínike aká. "Gaⁿ edábēqtcî i^{n'}hi çîⁿ, ehé miñke," á-biamá Ictínike aká.
 Ictínike the And very nearly he has the I was saying, as I said, they say Ictínike the
 (sub.) it for me one), sat,
- Cî' çé ama há', cî áne. Ga^{n'} wéçuhéqti ma^{n'}çi^{n'} ama há', íe tē waná'aⁿ
 Again was going, again climb- And very apprehensive was walking, they word the he heard
 they say ing. say something
- ctēwa^{n'} wéja-na^{n'}-bi ega^{n'}. Kî égiçē cî égiçá^{n'}-biamá, "Qçabé çétē snedé
 notwith- always denied it, as. And at length again said to it, they say, Tree this tall
 standing they say (std. ob.)
- 18 tígçe," cî á-biamá. Cî édihi waná'aⁿ égaⁿ, pí wémaxe amá. "Nă! jîⁿçéha,
 (std. ob.) again said, they And at that understood as, again he was questioning Why! elder
 it becomes, say. time it him. brother,

edéce égaⁿ-naⁿ ă," cī é amá. "Edéha-máji, á-biamá. Q̄abé c̄etē máxe
 what have you been say- ? again was saying, I said some- I not, said he, they Tree this upper
 ing occasionally they say. thing say. (std. ob.) world

ic̄abat'u te, ehée hă," á-biamá Ictínike aká. Gaⁿ q̄abé tē utiⁿ ihéçafá
 let it extend to, I said said, they say Ictinike the (sub.). And tree the hitting he brought
 it ob. against it here and there

uçicaⁿ najiⁿ-biamá. "Q̄abé c̄etē snedé tigçé te, ehée hă," á-biamá. Gaⁿ 3
 going he stood, they say. Tree this tall let it (the lg. ob.) become I said said, they say. And
 around it (std. ob.) suddenly,

q̄abé aká máxe ic̄abat'ú amá. Wahaⁿçicige máxe ic̄abisandé'qti k̄é'ja
 tree the upper extended to, they say. Orphan upper in a very narrow space at the
 (sub.) world between (the tree and the upper world)

najiⁿ amá. "Hé-!!" é ama hă, Wahaⁿçicige. Gaⁿ xagé-naⁿ caⁿcaⁿ amá.
 was std., they say. Alas! was saying, Orphan. And was crying always they
 they say regularly say.

Najíha çaⁿ ctī naqçaⁿjē-qtiⁿ amá. Égiçe sabájiqti Qicá Wéganibe 6
 Hair the part too was exceedingly tangled, they say. At length very suddenly Eagle Young White
 Eagle

wáçadaí-ma wiⁿ ahí-biamá, xagé najiⁿ taⁿ. "Níaciⁿga edéce çátaⁿcé ă,"
 those called that one arrived there, weeping stood the Person what are you saying ?
 they say, (std. ob.) as you stand

á-biamá. "Há, ñigaⁿ! há, ñigaⁿ! há, ñigaⁿ!" á-biamá Wahaⁿçicige aká.
 said, they say. Oh! grand- oh! grand- oh! grand- said, they say Orphan the
 father father father (sub.).

"Haú, kégañgă! ugçá-gă há," á-biamá Qicá aká. "Aⁿhaⁿ, ñigaⁿha," á-biamá 9
 Ho, come, do so! confess ! said, they say Eagle the Yes, O grand- said, they say
 (sub.) father,

Wahaⁿçicige aká. "Ligaⁿha, q̄abé cúgaqti ihéçé qéxi gaⁿqti-naⁿ çan'di,
 Orphan the O Grand- tree- dense very laid down foot of just that sort (?) at the
 (sub.) father, the bluff place,

ñigaⁿha, waníta aⁿpaⁿ núga jin'ga édegaⁿ áçagíaⁿ nañkáce-naⁿ wiⁿ b̄çiⁿ hă,
 O grand- quadruped elk male small but (in the you were flying over it regularly one I am
 father, animal past) ?

ñigaⁿha," á-biamá Wahaⁿçicige aká. "Haú, caⁿ hă," á-biamá Qicá aká.
 O grand- said, they say Orphan the Ho, enough said, they say Eagle the
 father, (sub.).

"Çiñigaⁿ wiⁿ tí taté," á-biamá. Gaⁿ açá-biamá Qicá ama. Cī gī'çaji'qti cī 12
 Your one come shall, said, they say. And went, they say Eagle the (mv. Again very sad again
 grandfather sub.).

Wahaⁿçicige xagé najiⁿ amá. Cī égiçe Héga amá ahí-biamá. Cī íe égiçaⁿi
 Orphan crying was std., they Again at Buzzard the arrived, they Again word said to him
 say. length (mv. sub.) say.

tē égiçaⁿ-biamá. Cī Wahaⁿçicige íe tē égiçaⁿ amá. Cī waníta wiⁿ
 the said to him, they say. Again Orphan word the was saying, they Again quadruped one
 say (?)

úwagiçá amá. Cī égaⁿ, "Hau, caⁿ hă. Çiñigaⁿ wiⁿ tí taté," á-biamá. 15
 he was telling about to And so, Ho, enough Your one come shall, said, they say.
 them, they say. grandfather

Gaⁿ açá-biamá Héga amá. Cī gī'çaji'qti cī Wahaⁿçicige xagé najiⁿ amá.
 And went, they say Buzzard the (mv. Again very sad again Orphan crying was std., they
 sub.) say.

Cī égiçe xáxe amá ahí-biamá. Cī égiçaⁿ-biamá íe tē. Gañ'xi cī
 Again at Crow the (mv. arrived there, Again said to him, they say word the. And then again
 length sub.) they say.

- Waha^{n'}çicige cı égiça^{n'} amá, cı waníta wiⁿ úwagiça^{n'} amá. “Hau, ca^{n'} hă.
Orphan again was saying, they again quadruped one he was telling about Ho, enough
say, to them, they say.
- Çiğigaⁿ wiⁿ tí taté,” á-biamá. Ga^{n'} açá-biamá yaxe ama. Cı gı'çajıqtı
Your one come shall, said, they say. And went, they say Crow the (mv. Again very sad
grandfather sub.).
- 3 cı Waha^{n'}çicige xagé najı^{n'} amá. Cı égiçe Wajibesnéde amá ahı-biama.
again Orphan crying was std., they say. Again at length Magpie the (sub.) arrived there,
they say.
- Cı égiça^{n'}-biamá íe tē. Gañ'xı cı Waha^{n'}çicige cı égiça^{n'} amá, cı
again said to him, they say word the. And then again Orphan again was saying to him, again
they say.
- waníta wi^{n'} úwagiça^{n'} amá. “Hau, ca^{n'} najıñ'-gă. Çiğigaⁿ tí taté,”
quadruped one was telling about to Ho, still stand. Your come shall,
them, they say. (yet) grand-father
- 6 á-biamá. Ga^{n'} açá-biamá Wajibesnéde amá. Égiçe Qiça^{n'} amá ahı-
said, they say. And went, they say Magpie the (mv. At Eagle the ar-
sub.). length (mv. sub.) rived
there,
- biamá. “Hau, atı hă,” á-biamá Qiça^{n'} aká. “Há, ıiga^{n'}! há, ıiga^{n'}!
they say. Ho, I have said, they say Eagle the (sub.). Oh! grand-father! oh! grand-father!
- há, ıiga^{n'}!” é amá Waha^{n'}çicige waha^{n'}'e ga^{n'}. “Hau! áhi baca^{n'} ça^{n'}
oh! grand-father! was saying, Orphan making a spe- as. Ho! wing bent part the
they say cial petition (part)
- 9 a^{n'}wa^{n'}ç'-ada^{n'} nañ'ka kē ga^{n'} na^{n'}sa^{n'} çéça-gă. Égiçe ictá nıbça te. Ictá-
grasp me and back the at lie with legs stretched Beware eye you open lest. Eye
(lg. any ob.) rate out.
- çipi^{n'}ze jañ'-gă,” (á-biamá Qiça^{n'} aká). Gı'ı agçá-biamá, qçabé uçıca^{n'}
closed recline, said, they say Eagle the (sub.). Carrying started home, they tree around
him on his back say,
- gawı^{n'}xe ga^{n'}. Ujéça-qti-na^{n'}-bi çan'di qçabé gaqá gē áta^{n'} iça^{n'}-na^{n'}-
flying around as. He was generally very when tree branch the trod stood suddenly,
tired (or every time that he was tired) (scattered) on each time,
- 12 biamá. ‘A^{n'}zigiça-bi xı- na^{n'} cı agçé-na^{n'}-biamá. Ki cı égiçe Héga
they say. He rested, they when often again started home often, they And again at Buz-
say length zard
- amá ahı-biamá. “Hau, atı hă,” á-biamá Héga aká. “Há, ıiga^{n'}! há,
the reached there, Ho, I have said, they say Buzzard the (sub.). Oh! grand-father! oh!
(mv. sub.) they say. come
- ıiga^{n'}! há, ıiga^{n'}!” é amá Waha^{n'}çicige, waha^{n'}'e ga^{n'}. “Hau! Áhi baca^{n'}
grand-father! oh! grand-father! was saying, Orphan, making a spe- as. Ho! Wing bent part
they say cial petition
- 15 ça^{n'} a^{n'}wa^{n'}ç'-ada^{n'} nañ'ka kē ga^{n'} na^{n'}sa^{n'} çéça-gă. Égiçe ictá nıbça te
the (part) grasp me and back the at any rate lie with legs stretched Beware eye you open lest
(lg. ob.) out.
- há. Ictá-çipi^{n'}ze jañ'-gă há. Ma^{n'}çi^{n'} wáspa-máji,” á-biamá Héga aká. Ga^{n'}
Eye closed recline ! Walking I do not behave, said, they say Buz- the And
zard (sub.).
- cı gı'ı agçá-biamá, qçabé uçıca^{n'} gawı^{n'}xe ga^{n'}. Ujéçaqti-na^{n'}-bi çan'di
again carry- started home, they tree around flying around as. Every time that he was when
ing him say, tired, they say
on his back

qɕabé gaqá gě átaⁿ iɕaⁿ-naⁿ-biamá. 'Aⁿzigiɕá-bi ɣĩ- naⁿ cĩ agɕé-naⁿ-
tree branch the trod stood suddenly, each time, He rested, they say when often again started home,
(scattered) on they say: often,

biamá Kĩ cĩ ɣáxe amá ahí-biamá. "Hau, atí hă," á-biamá ɣáxe
they say. And again Crow the 'mv. arrived, they say. Ho, I have said, they say Crow
(sub.) come

aká. "Há! ɣigaⁿ! há, ɣigaⁿ! há, ɣigaⁿ!" á-biamá Wahaⁿɕicige wahaⁿ'e 3
the Oh! grand- oh! grand- oh! grand- said, they say Orphan making a special petition
(sub.) father! father! father!

gaⁿ. "Hau! Áhi bacaⁿ ɕaⁿ aⁿwaⁿɕ'- adaⁿ nañ'ka kě gaⁿ naⁿsaⁿ ɕéɕa-gă.
as Ho! Wing bent part the grasp me and back the at any lie with legs stretched
(part) (lg. ob.) rate out.

Égiɕe ictá níɕa te hă. Ictá-ɕipiⁿ'ze jañ'-gă há," á-biamá ɣáxe aká.
Beware eye you open lest Eye closed recline ! said, they say Crow the
(sub.)

Gí'ĩ agɕá-biamá, qɕabé uɕicaⁿ gawiⁿ'xe gaⁿ. Ujéɕaqtĩ-naⁿ-bi ɕan'di 6
Carrying started home, they qɕabé uɕicaⁿ gawiⁿ'xe gaⁿ. Ujéɕaqtĩ-naⁿ-bi ɕan'di 6
ing him on his back say, tree around flying around as. Every time that he was. when
tired, they say

qɕabé gaqá gě átaⁿ iɕaⁿ-naⁿ-biamá. 'Aⁿzigiɕá-bi ɣĩ-naⁿ cĩ agɕé-naⁿ-
tree branch the trod on stood suddenly, each time, He rested, they say when, often again started home
(pl.) they say: often,

biamá. ɣáxe ɕiⁿ ɛdíhi ɣĩ'jĩ, maⁿɕaⁿ ictáxaⁿxaⁿ gáxa-bi egaⁿ, égiɕe
they say. Crow the reached when secretly eyes slightly made, they having, behold
mv. one there open say

jañ'de kě ugázi daⁿ'ba-biamá. Píqti wahaⁿ'e jañ'-biamá: "Há, ɣigaⁿ! 9
ground the made a saw, they say. A new making a special he lay, they say: Oh! grand-
(lg. ob.) yellow glare petition father!

há, ɣigaⁿ! há, ɣigaⁿ!" é amá Wahaⁿɕicige. Égiɕe Wajibesnéde amá
oh! grand- oh! grand- was saying, Orphan. At length Magpie the mv.
father! father! they say one

áíátiagɕá-biamá, hútaⁿ. "Atí hă," á-biamá Wajibesnéde aká. "Há, ɣigaⁿ!
was coming very suddenly, crying I have said, they say Magpie the Oh! grand-
they say, out. come (sub.) father!

há, ɣigaⁿ! há, ɣigaⁿ!" é amá Wahaⁿɕicige, wahaⁿ'e gaⁿ. "Hau! Áhi 12
oh! grand- oh! grand- was saying, Orphan, making a special as. Ho! Wing
father! father! they say petition

bacaⁿ ɕaⁿ aⁿwaⁿɕ'- adaⁿ nañ'ka kě gaⁿ naⁿsaⁿ ɕéɕa-gă. Égiɕe ictá
bent part the grasp me and back the at any lie with legs stretched Beware eye
(part) (lg. ob.) rate out.

níɕa te hă. Ictá-ɕipiⁿ'ze jañ'-gă há," á-biamá Wajibesnéde aká. Kĩ
you open lest Eye closed recline ! said, they say. Magpie the And
(sub.)

Wajibesnéde amá gí'ĩ akí-biamá. Wajibesnéde aká t'ě'qtcĩ akíjaⁿ-biamá. 15
Magpie the (mv. carrying reached there Magpie the very dead reached there again
(sub.) him on again, they say. (sub.) and lay down, they say.

Wahaⁿɕicige aká wahaⁿ'a-bi egaⁿ, "Há, ɣigaⁿ! há, ɣigaⁿ! há, ɣigaⁿ!"
Orphan the made a special pe- having, Oh! grand- oh! grand- oh! grand-
(sub.) tion, they say father! father! father!

á-biamá. Qɕabé tě uɕicaⁿ aɕá-bi ɣĩ égiɕe Ictínike aká wáɕaha eɕaí
said, they say. Tree the around it went, they when behold Ictínike the clothing his
(std. ob.) say (sub.)

tě ɛ'di aⁿɕa agɕá-bi té amá, wáɕaha Wahaⁿɕicige eɕá tě áɕaha 18
the there abandon- he had gone back, they say, clothing Orphan his tho wearing
(col. ob.) ing it (col. ob.)

- agça-bi té amá. Ictínike aká wáçaha të áçaha akí-bi ega^{n'}, wajiñ'ga
had gone back, they say. Ictínike the (sub.) clothing the wearing having reached there bird
(cl. ob.) it again, they say,
- çañká huta^{n'}-bají'-qti-bí ctěwa^{n'} ẽ'qtcí huta^{n'} gáxe-na^{n'}-biamá. "Qçäjäi
the ones not crying out at all, they say notwithstanding he himself crying out pretended often, they say. Silent
who
- 3 éga^{n'} gçi^{n'}-i-gä. Naxíde wánazá'e," é-na^{n'}-biamá Ictínike aká. Égiçe
do sit ye. Inner ear you make a great said often, they say Ictínike the At length
uproar by crying out, (sub.)
- Waha^{n'}çicige hidé gçi^{n'} të wajiñ'ga aká wáçaha aká igidaha^{n'}-bi ega^{n'},
Orphan bottom had when bird the (sub.) wore them the having known him, their own
returned (col. sub.) (master), they say,
- huta^{n'} za'ẽ'qti gçi^{n'}-biamá, Ictínike aká wáçahá-bi ega^{n'}. Ictínike aká
crying making a sat, they say, Ictínike the having worn them. they say. Ictínike the
out great noise (sub.) (sub.)
- 6 égiça^{n'}-na^{n'}-biamá, "Qçäjäi éga^{n'} gçi^{n'}-i-gä. Naxíde wánazá'e," á-biamá.
was saying often to (the Silent do sit ye. Inner ear you make a great said, they say.
birds), they say, uproar by crying out,
- Waha^{n'}çicige aká ma^{n'}jiha kě ugína-bi xı', égiçe Ictínike amá ẽctı
Orphan the quiver the sought his own, when, behold Ictínike the it too
(sub.) (lg. ob.) they say (mv. sub.)
- açi^{n'} agı-bi té amá. Ma^{n'}jiha ẽrı-bi kě fıççe ma^{n'}jiha kě ẽ'di a^{n'}ça
he had returned home with it, they say. Quiver his, they the (lg. rushes quiver the (lg. there leaving
say. ob.) ob.) it
- 9 agı-bi ké amá. Ma^{n'} të da^{n'}ba-bi xı, égiçe hidé gapái d'úba fıççe tẽ'di
he had returned home, Arrow the saw, they when behold base cut sharp some rushes in the
they say. (col. ob.) say
- açi^{n'}-bi ké amá. Mişáha wai^{n'} ça^{n'} ctı ẽ'di a^{n'}ça agı-bi ça^{n'} amá. Gı'ça-
he had the col., they say. Raccoon skin robe the too there it had been left when he had come Very
say. (gar-ment) back, they say.
- bajı'-qti ma^{n'} të fıızá-bi ega^{n'}, hidé gapái të fıçfıçuta^{n'}-bi ega^{n'}, cẽ wanıta
sad arrow the having taken, they say, base cut sharp the having pulled straight that quadruped
say, often, they say,
- 12 úwagiçai-ma ça^{n'} bçúgaqti éga^{n'} t'ėwakiçá-bi ega^{n'}, agça-biamá. Ictínike
those about which in the past about all he killed them pur- having, he started home, Ictínike
he had told posely, they say they say.
- mişáha wai^{n'} ça^{n'} içéçi^{n'} agça-biamá, ma^{n'}jiha kě' ctı. Wajiñ'ga aká
raccoon robe the having he went homeward, quiver the too. Bird the
skin (gar-ment) owner they say (lg. ob.)
- xañ'ge gı të igidaha^{n'}-bi ega^{n'}, huta^{n'} tẽ' ctı-bi ega^{n'} gia^{n'} átiçafaçá-biamá.
near com- the having known him, their cried out the too, they so fl ying they began, now and
ing own (master), they say, com say then, they say.
pleted act
- 15 Ictínike aká ẽ'di da^{n'}qti ıxijú-bi ega^{n'}, wajiñ'ga çañká qçäjäi-na^{n'} gçi^{n'}
Ictínike the there beyond was proud, as, bird the (pl. ob.) silent often to sit
(sub.) measure they say
- wágajı-biamá. Égiçe Waha^{n'}çicige amá cětẽ agı-biamá, ıjébe té ubáha^{n'}
commanded them, At length Orphan the that seen coming back, doorway the was com-
they say. (mv. (std. ob.) they say, ing in
sub.)
- agı-biamá. Égiçe ga^{n'} akáma, Ictínike aká wáçaha të áçahá-bi ega^{n'}.
at the entrance, At length some sat, they Ictínike the clothing the having put on the
they say. time say, (sub.) (col. ob.) clothing, they say.
- 18 Kı égiça^{n'}-biamá Waha^{n'}çicige aká, "Nä! fı gátẽ ánaha të ga^{n'} ánaha
And said to him, they say Orphan the Why! you that you wore as still you wear
(sub.), (col.) it

hă," á-bi ega^{n'}, ígia^{n'} ɸa ɸéɸa-biamá. Ga^{n'} wáɸaha tē gígɸizá-biamá.
 having said, they say, he threw it back to him suddenly, they say. So clothing the took back his own, they say.

Waha^{n'} ɸicige najiha gē' ctēwa^{n'} naqɸa^{n'} jēqti kí amá. Akí-bi ega^{n'},
 Orphan hair the (pl.) even exceedingly re- they Having returned there, they say, tangled turned there

ga^{n'} amái tē. Néxe gaɸú wiⁿ gáxe-wakiɸa-biamá. Igáɸaⁿ ɸiⁿké 3
 they were so for some time. Drum one he caused them to make it, they say. His wife the (st. ob.)

uíɸa-bi ega^{n'}, "Aⁿwa^{n'} jihá-qti áɸiⁿhé ɸaⁿ agɸí há. Iⁿc'áge uíɸa-gă há.
 having told her, they say, Me very lonely I who in the I have come back Old man tell it to him !

Níkaci^{n'} ga-ma bɸúgaqti wacigaxe ewékaⁿ bɸa há," á-biamá. Kí igáɸaⁿ
 The people (pl. ob.) all to dance I wish for them said, they say. And his wife

aká iɸádi ɸiⁿké uíɸa-biamá. Kí iɸádi aká iⁿc'áge wiⁿ agíɸe-wakiɸa-bi ega^{n'}, 6
 the her the (st. ob.) told it to him, they say. And her the old man one having caused them to fetch him, they say, (sub.) father (sub.)

iⁿc'áge ɸiⁿ hí ɸi, ɸé Waha^{n'} ɸicige íe edádaⁿ edé ké bɸúgaqti uíɸa-bi ega^{n'},
 old man the ar. when, this Orphan word what he the all having told to him, they say, (mv. rived ob.) there said something

íekiɸe uɸá ɸékiɸa-biamá. Kí iⁿc'áge amá égiɸaⁿ aɸá-biamá, í ké uhá.
 as a crier to tell it sent him, they say. And old man the to say it the lodge the fol- (mv. sub.) to (some- one) went, they say, the (lg. lowing. line)

"Waɸátciɸaxe te, aí aɸa+! Jíi ɸaⁿ bɸúgaqti ciⁿ gajin' ga áɸaⁿ ska ké ctēwaⁿ 9
 You are to dance, he indeed! Lodges the all children of what size the soever (cv. ob.) line

bɸúgaqti waɸátciɸaxe te, aí aɸa+!" á-biamá. Waha^{n'} ɸicige aká igáɸaⁿ
 all you are to dance he indeed! said, they say. Orphan the his wife (sub.)

ɸiⁿké gaⁿ iɸa^{n'} ɸiⁿké cti júwagigɸa-bi ega^{n'}, uɸúciaɸa aɸá-biamá, néxe-gaɸú
 the one and his the one too having gone with them, his to the middle went, they say, drum (ob.) mother (ob.) own, they say, of the tribal circle

tē aɸiⁿ-bi ega^{n'}. Igáɸaⁿ ɸiⁿké ugíkiá-bi ega^{n'}, égiɸa^{n'}-biamá. (Ídiɸage 12
 the having had it, they say. His wife the (st. ob.) having spoken to her, said to her, they say Belt

sagíqti gáxa-biamá.), Ídiɸage gákē aⁿwa^{n'} ɸaⁿ-gă há, ɸidin'din-gă há.
 very tight made it, they say, Belt that (lg. ob.) grasp me ! pull hard !

Égiɸe níctaⁿ te há," á-biamá. Cí iɸa^{n'} ɸiⁿké cí ámaɸáɸicaⁿ uɸa^{n'} ágigɸáji-
 Beware you let lest said he, they say. Again his the (st. again on the other to grasp commanded her, his own, grand- mother (ob.) side

biamá. "ɸaⁿhá, ɸicta^{n'} ji-gă há. Égiɸe níctaⁿ te há," á-biamá. Ga^{n'} 15
 they say. O grand- do not let go ! Beware you let go lest said he, they say. And mother,

níkaci^{n'} ga amá bɸúgaqti ē'di uɸúciaɸa ahí-bi ega^{n'}, gɸi^{n'}-biamá Waha^{n'} ɸicige
 people the all there at the middle having arrived there, they say, sat, they say Orphan (pl. sub.) circle

aká uɸan'da ɸan'di. Néxe-gaɸú tē uti^{n'} ihéɸa-bi ɸi, bɸúgaqti níkaci^{n'} ga-ma
 the middle in the Drum the to hit he laid the when, all the people (pl. ob.) (sub.) (place.) (ob.) it stick hori- zontally, they say

- gahá ihé wáxa-biamá. Giújawaqtia^{n'}-biamá níkaci^{n'}ga amá néxe-gaxú tē
 he made the crowd rise (about a foot) and come down again, they say. They were much pleased, they say people the (pl. sub.) drum the
- uti^{n'} tē'di. Íça^{n'}ba^{n'} uti^{n'}-bi xī, ma^{n'}ciáha jīn'ga gahá ihá-biamá. Çéaká
 he hit when. A second time he hit it, when, up in the air little the crowd arose and came down again, they say. This (sub.)
- 3 ixa^{n'} aká, "I^{n'}, júcpaça^{n'}+! ana^{n'}piqti-ma^{n'} hē," á-biamá. Júga kē bçúga
 his the (sub.), Oh! grandchild! I usually (?) dance very well (fem.) said she, they say. Body the (lg. ob.) every grand-mother
- gahá iça^{n'}-biamá xī, gateg' iça^{n'}-bianá. Kī íça^{n'}ba^{n'} uti^{n'}-bi xī,
 arose and came down again, they say when, in that manner she became suddenly, And a second time hit, they say when,
- ma^{n'}ciáhaqti ihé wáxa-biamá. Gí-bi xī, jan'de kē kī-báji cī uti^{n'}-
 mv. very high up placed in the air he made them, they say. They were when, ground the not reach- again he hit it, coming back, (lg. ob.) ing there again
- 6 biamá. Cī pí paháci çewaça^{n'}-biamá. Gakúkuça^{n'}-biamá. Níkaci^{n'}ga-ma
 they say. Again anew up above he sent them, they say. He beat rapidly, they say. The people (pl. ob.)
- bçúgaqti ma^{n'}ciáhaqti içewaça^{n'}-biamá. Kī gakúkuça^{n'}-bi ega^{n'}, níkaci^{n'}ga-ma
 all mv. very high up in the air he sent them thither. And having beat rapidly, they say, the people (pl. ob.)
- uxíde ctēwa^{n'} waçíona-bají-biamá. Níkaci^{n'}ga-ma ga^{n'}tēqti xī t'ē'qti-
 glimpse even they were not visible, they say. The people (pl. ob.) a long time when fully dead
- 9 na^{n'} gçiháha wáxa-biamá. Níkaci^{n'}ga-ma bçúgaqti ga^{n'} t'ēwaça^{n'}-biamá,
 usu- returning and he made them, they say. The people (pl. ob.) all so he killed them, they say. ally lying one by one
- gat'ēwaça^{n'}-biamá. Çéaká wa'újīnga aká, igáqça^{n'} aká cēna^{n'}ba éctī
 he killed them by beating (the drum), they say. This (sub.) old woman the (sub.), his wife the (sub.) only those two they too
- ma^{n'}ci gada^{n'}i ça^{n'}ja, ídīçage kē uça^{n'}wakiçaí ga^{n'} çicta^{n'}jī wágajī: sihí
 high in the air were blown (up) to through, belt the he made them grasp as not to let go he com- feet (lg. ob.) it
- 12 tē ma^{n'}ci gada^{n'}-biamá, júga aká bas'ín' ja^{n'}-biamá. Ictínike iığa^{n'}
 the high in the air were blown (up) to, they say, body the (sub.) upside down lay, they say. Ictínike his fath- er-in-law
- éça^{n'}ba ixa^{n'} kē' ctī cēna^{n'}báqti ugácta-bi ega^{n'}, iığa^{n'} çin' waha^{n'}ē-çti
 he too his moth- er-in-law the too only those two having been left (not killed by hitting the ground), they say, his fath- er-in-law (mv. ob.) the making a special petition (with fervor)
- gí-na^{n'} amá: "Há, nisíha! wījan'de méga^{n'}, cagçé. Çá'eañ'giçái-gā!" é
 was coming back, often, they say: Oh! my child! my son-in-law likewise, I return to you. Pity ye me, your relation! said
- 15 ctēwa^{n'} Waha^{n'}çicige aká, "A^{n'}ha^{n'}! Gí-gā há," á-bi ctēwa^{n'}, cī pí uti^{n'}-na^{n'}-
 notwithstanding Orphan the (sub.), Yes! Come! said, nevertheless, again anew beat often they say
- bi çan'di, cī pí gud' içéçē-na^{n'}-biamá. Waha^{n'}e íbça^{n'}-qtí-bi xī,
 they say when, again anew beyond sent him thither often, they say. Making a special petition fully sated (or satiated) they say when
- gat'ēça-biamá. Cī igáqça^{n'} kē' cī éga^{n'}qtia^{n'} amá, cī waha^{n'}e tē. Cī
 he killed him by letting him fall, they say. Again his wife the again was just so, they say, again made a special petition, Again (lg. ob.)
- 18 Waha^{n'}çicige aká, "A^{n'}ha^{n'}! Gí-gā há, wá'ujīn'ga," á-bi ctēwa^{n'}, cī pí
 Orphan the (sub.), Yes! Come! old woman, said, nevertheless, again anew they say less,
- gud' içéçē-na^{n'}-biamá, cī gat'ēça biamá. Ictínike enáqtei ucté amá.
 beyond sent her thither often, they say, again he killed her by letting her fall, they say. Ictínike he alone was left they say.

“Há, káge-sań'ga! Há, káge-sań'ga! cagčé hă. Wihań'ga mégaⁿ,
 Oh! friend younger Oh! friend younger I go to you My potential wife likewise,
 brother! brother!
 čá'eań'gičái-gă,” (á-biamá Ictínike aká). Ictínike gaⁿ gat'éča-biamá.
 pity ye me, your rela- said, they say Ictínike the (sub.). Ictínike at ke killed him by letting
 tion him fall, they say.

NOTES.

This myth is a variant of “The Young Rabbit and Ictínike,” on pp. 50-57. It agrees in many particulars with a myth told by another Omaha, Richard Rush, or Mac'awakude, of the Xa^{ze} gens.

588, 1. *et passim*, sakib' ihé, a common but faulty rendering of sakíba íhe (F.).

588, 7. Onaji te, aⁿčaⁿi čaⁿctí, used by old women instead of Onaji te, ehe čaⁿctí. With this use of the plural for the singular, compare the use of the singular for the plural in the letters and speeches of chiefs, in the first and second parts of this volume.

588, 14. sa! sa! archaic interjection of reproof, objection, or disputation.

588, 15. učade čičińge (*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. wajińga bęugaqti gęiza-biama, he took the *entire* bird (in a magical way), as it was his because he killed it. But there still appeared to be a dead bird there, as is seen from the next line but one.

589, 3 and 4. Gaⁿ wajińga čińke ačíⁿ agča-bi egaⁿ, nikagahi aka ečíⁿ akii-biama, Ictínike aka ctí ačíⁿ akii-biama. This to F. is full of mistakes, being poor Omaha. 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 ačá-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: Gaⁿ wajiń'ga čińké níkagahí čińké éčíⁿ ahí-biamá, Ictínike ctí č'di ačíⁿ abí-biamá.
 And bird the one chief the one hav. reached there, Ictínike too there hav. reached there,
 who who ing it they say, ing they say.
 for him

589, 8. wečitaⁿ-tegčé, 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. Je nikaciⁿga, etc., not plain to F.

590, 5. čate te-daⁿ+, archaism for čate te hě, as is čate tai-edaⁿ+ (591, 6.) for čate tai hě.

590, 8. tiaqa aka, the chief.

591, 13. Ictínike t'ečč čińke ičaⁿčč čińke, etc. Ičaⁿčč čińke is superfluous (*fide*, F.).

591, 17. Ictínike igaqčáⁿ aka, Wihe, umiⁿje he iⁿbiqpačč te hě, etc. See a similar speech in the story of Hiⁿqpe-agčč, pp. 167, 174.

594, 8. Majaⁿ čęčáⁿ čęčáⁿsk edegaⁿ, etc. Said by the chief to Ictínike: “This world is very large, but they have reported that you have various kinds of knowledge.”

604 THE ÇEGİHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Use one of these to make my daughter stop weeping (*i. e.*, get rid of the Orphan)."

594, 16. *jugçe açe ta akega*ⁿ, the final word is contracted *from aka and ega*ⁿ.

597, 4 and 5. *Wahaⁿçicige maxe içabisandëqti këja*, etc. *Maxe* is prolonged, thus, *ma+xe*. *He-i*, pronounced, *Hé+î*.

602, 1. *gaha ihe* refers to the crowd (*long line*) of people; *gateg içaⁿ* (602, 4.) to *one person*, the grandmother, who came down *on her feet*; *gçihaha* (602, 9.) shows that they came down one by one and *lay* as they fell.

TRANSLATION.

Once upon a time there was a village of Indians. And an old woman and her grandson, called the Orphan, dwelt in a lodge at a short distance from the village. The two were very poor, dwelling in a low tent made of grass. The grandson used to play games. One day he said, "Grandmother, make a small bow for me!" The grandmother made the bow and some arrows. The boy went to shoot birds. And after that he used to bring back many birds, putting them all around his belt. The boy became an excellent marksman, usually killing whatever game came in sight of him. About ten o'clock each morning all the people in the village used to make a great noise. At last the Orphan said, "Grandmother, why do they make such a noise?" The grandmother said, "There is a very red bird that goes there regularly, and when he alights on a very tall cottonwood tree he makes a very red glare over the whole village. So the chief has ordered the people to shoot at the bird, and whoever kills the bird can marry the chief's daughter." "Grandmother," said the Orphan, "I will go thither." "Of all places in the world that is the worst place for you to visit. They like to abuse strangers. They will abuse you. There is no reason why you should go." The boy paid no attention to her, but took his bow and went out of the lodge. "Beware lest you go," said his grandmother. "I am going away to play games," said the Orphan. But he went straight to the village. When he drew near the village, he noticed the red light all around. He also saw a great crowd of people, who were moving to and fro, shooting at the bird. The Orphan reached them. One man said, "Come, Orphan, you may shoot at it." But the Orphan continued to hesitate, as he feared the people. But the people continued to approach him, saying to the rest, "Stand off! Stand off! Let the Orphan shoot!" So the Orphan shot at the bird. And he barely missed it. Just then Ictinike shot, and sent a reed arrow beside that of the Orphan. The people said, "Oh! the Orphan came very near killing it!" But Ictinike said, "I am the one who came near killing it." When the bird flew away the people scattered, returning to their lodges. And the Orphan went home. Said he to his grandmother, "I came very near killing the bird." "Do not go again! They will abuse you. Did I not say, do not go?" said the old woman. On the morning of another day he went thither. And the people were making a great noise. And it happened as on the previous day; he was told to shoot at the bird, and he barely missed it. On the third day he met with similar bad luck. But on the fourth day he hit the bird, wounding it through and through. "Oho! the Orphan has killed it," said the people. "Nonsense!" said Ictinike, "I killed it! I killed it! You must not grumble! You must not grumble!" And as Ictinike would not let the people do as they wished, he snatched the honor of the occasion from the Orphan.

And the people came in crowds to view the spectacle, the body of the famous bird. And when the Orphan approached the spot, he pulled out a feather, so the people thought, but he really took the entire bird, and carried it home. And the chief said, "Bring my son-in-law hither!" So the people took the bird, as they imagined, that had been killed by Ictinike, and brought it and Ictinike to the chief. And Ictinike married the elder daughter of the chief, making his abode in the chief's lodge.

In the meantime the Orphan had reached home. "Grandmother," said he, "I have killed the bird." "Oh! my grandchild! Oh! my grandchild!" said she. "Grandmother, make me a 'weçita-tegçe' between the fire-place and the seat at the back of the lodge," said the Orphan. And after she made it (the Orphan hung the red bird upon it?). And the Orphan and his grandmother had their lodge filled with a very red light. By and by the young man said, "Grandmother, make me a hide hoop." And his grandmother made the hoop for him, placing it aside to dry. But the Orphan could hardly wait for it to dry. At last it was dry. "Ho, grandmother, sit in the middle (between the fire-place and the seat at the back of the lodge?),", said he. Then the Orphan went out of the lodge and stood on the right side of the entrance. Said he, "Grandmother, you must say, O grandchild, one of the Buffalo people goes to you." And the old woman obeyed. She rolled the hoop from the lodge to the Orphan. When the hoop rolled out of the lodge, it changed suddenly into a buffalo, and the Orphan wounded it through and through, killing it near the entrance. He and his grandmother cut up the body, and his grandmother cut the entire carcass into slices for drying. At this time the people in the village had nothing to eat. The grandmother prepared a quantity of dried buffalo meat mixed with fat, and the Orphan told her to take it to the lodge of the chief, and to say, to the chief's (unmarried?) daughter, "O, daughter-in-law! your father may eat that." The old woman threw the bundle into the lodge, turned around suddenly, and went home. When the bundle was thrown into the lodge, the chief said, "Look! Look! Look!" And when one of the daughters went to look she could not see any one. (The Orphan, by his magic power, had rendered his grandmother invisible; therefore on the fourth day he said, "Grandmother, you shall be visible when you return.") And 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

speaking. So Ictinike addressed him again, "Younger brother, let us make arrows for your wife's brother. Let us go to cut arrow-shafts." Then the Orphan replied, "Come, elder brother, it shall be so." And Ictinike was highly delighted because the Orphan was about to go with him. When the Orphan spoke of laying aside his magic garments Ictinike objected. "Wear them at any rate! Why should you put them away?" So they departed together. When they reached the edge of a very dense forest, some wild turkeys flew off and alighted in a tree. "Oh! younger brother, shoot at them! I will eat a roasted one as I recline," said Ictinike. "No, elder brother," said the Orphan, "we are going in great haste." "Oh! younger brother, kill one for me," said Ictinike. "When my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan, who then went towards the tree, taking his bow, in order to shoot at the turkeys. Just as he stood pulling the bow, Ictinike said in a whisper, "Let it lodge on a limb!" And when the Orphan shot he sent the arrow through the bird. "Let it lodge on a limb! Let it lodge on a limb," said Ictinike. And it fell and lodged on a limb. "Oho! younger brother! climb for me, get it and throw it down," said Ictinike. "No, elder brother, let us go on," said the Orphan. "Why! you ought not to leave your arrow as well as the bird," said Ictinike. "Go up for it and throw it down!" "Why! when my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan. He decided to go and climb the tree. So he went to the base of the tree. "Ho! lay your garments there! If you get caught in the branches the garments will be torn," said Ictinike, referring to the magic clothing. So the Orphan stripped off his garments, placing them at the foot of the tree. As he climbed, Ictinike said in a whisper, "Let this tree shoot up high very suddenly!" As the Orphan heard him whisper, he turned his head and questioned him: "Why! elder brother, what did you say?" "I said nothing of any consequence, younger brother. I was merely saying, 'When he brings that bird back I will eat it.'" So the Orphan continued climbing. When Ictinike whispered again, the Orphan repeated his question. "I said nothing of importance," said Ictinike. "I was merely saying, 'He has nearly reached it for me.'" Then the Orphan climbed higher. Ictinike whispered again, and made a similar reply to the query of the Orphan, who began to apprehend mischief. When Ictinike whispered the fourth time the Orphan said, "Fie! elder brother, but you have been saying something!" "I said nothing of importance," said Ictinike. "I said, 'Let this tree extend to the upper world.'" And as Ictinike went around the tree he hit it at short intervals, saying, "I say, 'Let this tree shoot up high very suddenly.'" And the tree extended to the upper world. And the Orphan stood in a very narrow place between the limb of the tree and the upper world. "Alas!" said he. And he wept incessantly. His hair, too, became exceedingly tangled. At length a young Eagle went to the weeping man. "O man, what are you saying," said he. "O grandfather! O grandfather! O grandfather!" said the Orphan to the young Eagle. "Come! do say it. Tell your story," said the Eagle. "Yes, grandfather, I am one of those who left at the timber at the foot of the bluff some parts of a young male elk for you all to fly over and eat." "That is right. One of your grandfathers shall come (to rescue you)," said the Eagle. So the Eagle departed. And the Orphan stood weeping, being very sorrowful. Presently the Buzzard went to him. And when the Orphan told him of another

animal, which he had left for the buzzards, he was told, "That is right. One of your grandfathers shall come (to rescue you)." Then the Buzzard departed, leaving the Orphan weeping. By and by the Crow approached. And when the Orphan told him of an animal which he had left for the crows to eat he was told that another grandfather (a crow) should come to aid him. After the departure of the Crow the Magpie came. He made a like promise and departed. Then came the promised Eagle. "O grandfather! O grandfather! O grandfather!" said the Orphan, praying to him. "Ho! Catch hold of my wings at the shoulders, and lie on my back with your legs stretched out. Beware lest you open your eyes! Lie with closed eyes," said the Eagle. So he departed, flying with the Orphan on his back, flying round and round the tree till he became very tired. Then he alighted from time to time to rest himself, and when rested he resumed his flight. Finally he left the Orphan standing on a lower limb. Then came the Buzzard, who took the Orphan on his back, after giving him directions similar to those given by the Eagle. The Buzzard flew round and round the tree, going lower and lower, alighting from time to time to rest himself, and resuming his downward flight when rested. Finally he left the Orphan standing on a lower limb. Then came the Crow, who took the Orphan still lower. But while he was on the Crow's back he opened his eyes slightly and he saw the ground emitting a yellow light. So he lay down again on the Crow's back and begged him to continue to help him. But about this time came the Magpie very suddenly. And the Magpie carried the Orphan lower and lower till they reached the ground. When they reached there the Magpie lay insensible, as he was exhausted. When the Orphan went to get his garments he found that Ictinike had departed with them, leaving his own garments at the foot of the tree.

Now, when Ictinike returned home wearing the magic garments the birds on them did not cry out at all, so Ictinike pretended that they wanted to cry out, saying, "Keep quiet! You make a great noise in people's ears!" But when the Orphan returned on the Magpie's back to the foot of the tree the birds on the garments knew about it, and they cried out with a great noise for some time, as Ictinike had on the garments. Then Ictinike exclaimed, "Do keep quiet! You make a great noise in people's ears!"

When the Orphan hunted for his quiver he found that Ictinike had taken it, leaving instead his quiver with the reed arrows. When he looked at the arrows he found among them some wooden arrows having the points cut sharp with a knife. He also found that Ictinike had left there his robe of raccoon skins. The Orphan was highly displeased, but he seized the arrows, straightened the wooden ones, and with them he killed all the animals about which he had told his deliverers. Then he started back to the village wearing the robe of raccoon skins and taking the quiver. When he drew near the village the birds knew it, and they cried out and flew a little now and then. This made Ictinike feel very proud, and he commanded the birds to keep silent.

At length the Orphan returned and entered the lodge. He sat there a while, Ictinike still wearing the magic garments. At last the Orphan said to him, "Fie! you used to wear that thing, so wear it again!" throwing to him the raccoon skin robe. And the Orphan took back his own garments. But his hair was still in great disorder. After his return nothing special happened for some time. The Orphan caused a drum to be made. Said he to his wife, "I have returned after being in a very lonely situation! Tell the venerable man (your father) that I wish all the people to dance."

And his wife told her father. And her father commanded an old man to go around among the people and proclaim all the words that the Orphan had told. So the old man went through the village as a crier or herald, saying, "He says indeed that you shall dance! He says indeed that all of you in the village, even the small children, are to dance!" The Orphan, his wife, and his grandmother, having the drum, went inside the circle (of lodges). The Orphan fastened his belt very tightly around his waist and then said to his wife, "Grasp my belt very hard. Beware lest you let it go!" Then he told his grandmother to grasp the other side (of the belt), saying, "Do not let go!"

When all the people assembled inside the circle of lodges the Orphan sat in the very middle (surrounded by the people). And when he beat the drum he made the people rise about a foot and then come to the ground again. The people were enjoying themselves when he beat the drum. When he beat it a second time he made them jump a little higher. Then said his grandmother, "Oh! grandchild! I usually dance very well." He made her jump and come down suddenly as he beat the drum, just as he had done to each of the others. When he gave the third beat he made the people jump still higher, and as they came down he beat the drum before they could touch the ground, making them leap up again. He beat the drum rapidly, sending all the people so high into the air that one could not get even a glimpse of them. And as they came down after a long time, he caused them to die one after another as they lay on the ground. He thus killed all the people by concussion, which resulted from his beating the drum.

Though the Orphan's wife and grandmother were taken up into the air at each beat of the drum, it happened that only their feet went up into the air and their heads and bodies were turned downward, because the women held him by the waist, as he had ordered them. Of all the people only three survived, Ictinike, the chief, and the chief's wife. As the chief was coming down he implored the Orphan to spare him. But the latter was inexorable, sending him up repeatedly until he grew tired of hearing the chief's entreaties. Then he let him fall to the earth and die. In like manner he caused the death of the chief's wife. Only Ictinike remained. "O younger brother! I go to you and my wife's sister! Pity ye me!" said Ictinike. But the Orphan beat the drum again and when Ictinike fell to the ground the concussion killed him.

LEGEND OF UKIABI.

TOLD BY YELLOW BUFFALO.

Ga^{n'} níkaci^{n'}ga aká qubai^{n'} tē, wačípi-na^{n'} átai tē, Ukiabi aká. Gañ'xí
 And person the was mysteri- doing things ex- the Ukiabi the And then
 (sub.) ous, skillfully ceeded (past
 act),
 ijiñ'ge aká dúbai tē, wi^{n'} aká na^{n'}i tē, fábcí^{n'} jīngai tē. Hau. Gañ'xí na^{n'}
 his son the were four, one the was grown, three were small. ¶ And then grown
 (sub.) (sub.)
 aká qubé égiga^{n'}qtia^{n'}i tē. Hau. Gañ'xí ca^{n'}qti ícádi fiñké t'égičē ga^{n'}čai tē. 3
 the mysteri- was just like his (father). ¶ And then strange to his the one to kill him, wished.
 (sub.) ous say, father who his own,

- Hau. Ga^{n'} ma^{n'} ciaqa i^{n'} be-zíga-ma wi^{n'} ma^{n'} xe ibísandě'qti gawi^{n'} xe
 ¶ And up in the air yellow-tailed hawks one upper world pressing close against flying in a circle
- ma^{n'} fi^{n'} gáxai tē hā, ijin'ge aká. Wajin'ga júxičě amá. Gañ'xi ičádi aká
 walking made his son the (sub.). Bird he changed himself And then his father (sub.)
 into, they say.
- 3 a^{n'} b' ija^{n'} i tē hā. Ičádi aká ja^{n'} -bi xi, égičě učíxide čéčai tē. Égičě ígičai tē,
 day lay down by His the lay down, when, at he looked all around At he found him,
 father (sub.) they say length suddenly length his own,
- ígídaha^{n'} qti čéčai tē, t'éwačě ga^{n'} čai tē ígidaha^{n'} ja^{n'} i tē ičádi aká. Wa'újinga
 he recognized his own (son) suddenly, to kill wished the knowing it reclined his the Old woman
 about himself father (sub.).
- čínké ugíkaí tē. "Wá'ujin'ga, Ji - gičacíje aká píäji tcábe gáxai,"
 the st. he spoke to her, Old woman, Lodge shivers for the bad very did,
 one his own. biting (sub.)
- 6 égičai^{n'} -biamá. Hau. "Ačúha hě," á-biamá. "Edáda^{n'} píäji gáxe téi^{n'} te,"
 said to her, they say. ¶ Again (fem.) said, they say. What bad he do should ?
- á-biamá iha^{n'} aká. "An'kaji, wá'ujin'ga, t'ea^{n'} čě ga^{n'} čai," á-biamá.
 said, they say his the Not so, old woman, to kill me wishes, said, they say.
 mother (sub.).
- Hau. Ga^{n'} řihuřa^{n'} ihe ačai tē, gčeda^{n'} gáxe, ičádi aká. Iénaxíčai
 ¶ And smoke-hole pass- ing that he went, hawk made, his the He dashed on
 way father (sub.). him
- 9 ijin'ge čin. Maja^{n'} a^{n'} ba řúwi^{n'} xe čiqé ačai^{n'} tē. Ji čan'di čiqé agí tē. Ji
 his son the Land day turning in pursu- had him. Tent to the pursu- was re- Tent
 (mv. ob.). his course ing place ing turning.
- čan'di égiha kigčě amá. Hi^{n'} qpé gáxe ja^{n'} ké amá. Či ígidaha^{n'} qti ičádi
 to the down had gone thither, Plume made was lying, they say. Again he fully recognized his
 from above they say. father
- amá. Ačai^{n'} ačá-bi ega^{n'}, ačai^{n'} ačá-bi ega^{n'}, ni ma^{n'} te ičé amá. Či
 the (mv. Having taken him along, they having taken him along, they water beneath was going Again
 sub.). say, say, say, thither, they say.
- 12 huhú gáxe amá. Či íbaha^{n'} -biamá ičádi aká.
 fish made they say. Again recognized him, they his the
 say father (sub.).
- Hau. Či ačai^{n'} ačá-bi ega^{n'}, ačai^{n'} ačá-bi ega^{n'}, ačai^{n'} ačá-bi ega^{n'},
 ¶ Again having taken him along, they say, having taken him along, they say, having taken him along, they say,
- wakan'dagi wi^{n'} ni úja^{n'} ké amá. Wakan'dagi kě uđé čé-ga^{n'} číeqču'a
 water monster one water was lying in it, they say. Water monster the enter- ing went, and inside the
 (lg. ob.) animal
- 15 kě ma^{n'} te ja^{n'} amá. Či ičádi aká čí éga^{n'} ma^{n'} tářa áiačai tē. Či ákusan'de
 the within was lying, Again his the again so within had gone. Again out at the other
 (lg. ob.) they say. father (sub.) end
- éča^{n'} be ahí-biamá.
 emerging had reached there, they say.
- Hau. Či ačai^{n'} agčá-bi ega^{n'}, čí ří tē, égiha kigčě amá. Hé gáxe
 ¶ Again having taken him along on the again tent the down had gone, they Louse made
 way back, they say, (std. from above say.)
- 18 amá ři, čí ičádi amá ígidaha^{n'} -biamá. Ca^{n'} edáda^{n'} waníta cú gáxe
 they when, again his the (mv. recognized him, their own. In fact what quadruped prairie made
 say father sub.) they say. chicken
- ctěwa^{n'}, ičádi aká éga^{n'} gáxe amá. Hau. Ma^{n'} tčú gáxe ři, čí ičádi aká éga^{n'}
 even, his the so made they say. ¶ Grizzly made when, again his the so
 father (sub.) bear father (sub.)

- gáxe amá. Ingčan'ga gáxe xī, cī ičádi aká égaⁿ gáxe amá. Miⁿ'xa saⁿ
made they say. Wild cat made when, again his the so made they say. Swan
- īan'ga skā'-qti-ma wiⁿ égaⁿ gáxe xī, cī ičádi aká égaⁿ gáxe amá. Cī
those very white one so made when, again his the so made they say. Again
ones
- gčedaⁿ gáxe xī'ctě, égičē iwackaⁿ tē zani cēnačē tē, ujéča tē Ukiabi ijin'ge. 3
hawk made when, at strength (or the all he had ex- he became Ukiabi his son.
length power) pended, weary
- Hau. Maⁿ'xe fēkē baqápi ičē gaⁿ'ča tē, četaⁿ aijaⁿ tē (maⁿ'xe kē
Upper this to force his way wished when, this far he came when upper the
world (lg. ob.) through by pushing and re- world (lg. ob.)
clined
- baqápi aijaⁿ tē, nin'de gataⁿ čáji amá), sindéhi čaⁿ átaⁿi tē ičádi aká.
he pierced came when, hams that far did they os sacrum the trod on it his the
it and re- not go say, part father (sub.).
clined
- Gaⁿ é t'éčai tē. Haⁿ ičuágčē ačīⁿ égaⁿ aⁿ'ba kē ékitaⁿ'háqti t'éčai tē. 6
And that killed him. Night throughout having had him day the just half in sight killed him.
- Haⁿ'egaⁿtoč'qtoi xagaí tē jii tē'di. "Ukiabi ijin'ge caⁿ'qti gaⁿ t'é amá,"
Early in the morning they cried tents at the. Ukiabi his son strange to say is dead, they
say,
- aí tē. Gaⁿ'xī daⁿ'be ē'di ahí-biamá. Égičē t'e kē amá. Égičē maⁿ'ačáqti
they And then to see him there arrived, they Behold dead lay they Behold very flat on his
said. say. say. back
- jaⁿ kē amá, Ukiabi ijin'ge kē, t'e kē amá. Waséjide níka ičádi aká 9
was lying, they say. Ukiabi his son the dead lay they Indian red paint his the
(lg. ob.), say. father (sub.)
- čizá-bi. egaⁿ, júga jjiidekičá-biamá, xagá-baji'qti gčīⁿ akáma. Jéxe wiⁿ
having taken, they body he reddened f.r him in not crying at all was st., they say. Gourd one
say, spots, they say,
- gasáču gaⁿ waaⁿ gčīⁿ akáma. Égičē waaⁿ tē čactaⁿ'-bi egaⁿ, xagá-biamá.
rattled by so singing was st., they say. At song the having stopped singing. he cried, they say.
shaking length they say,
- Níkaciⁿ'ga xagé tičéčē amá xī, bčúga xagá-biamá taⁿ'waⁿ čan'di, xagé 12
People were taking up the crying when, all cried, they say village at the, crying
in succession, they say
- uikaⁿ-biamá. Níkaciⁿ'ga amá Paⁿ'ka amá Ukiabi iⁿ'c'áge ijin'ge t'égičai
they helped him, they People the (pl. Ponka the (pl. Ukiabi old man his son killed his
say. sub.) sub.) own
- tē nān'de piáji e-naⁿ áta éskaⁿi.
the heart bad only that ex- they as-
(act) tremé sumed 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 Jenuga zi or Yellow Buffalo, was as follows:

"Tá-ku-čá ha maⁿ. bčīⁿ čé á-čīⁿ-hé ča ha+a+
Nān'-de í-sa aⁿ-čīⁿ'-ge á-čīⁿ-hé ča ha+a+
Tá-ku-čá ha maⁿ. bčīⁿ čé á-čīⁿ-hé-gaⁿ čá ha+a+
Nāu'-de í-sa-aⁿ-čīⁿ'-ge hiⁿ. si-čá ha+a+!"

It may be translated freely thus:

"I am walking to and fro!
I find nothing which can heal my sorrow."

612 THE ØEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Ukiabi was buried in the side of a high bluff back of Fort Randall. This bluff is known to the Ponkas as "Ukiabi qai ꞑa", 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-founded 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, ʒi-giꞑacije does very wrong." "Do say something else," said she. "He has no bad intention, I am sure." "You mistake, old woman, he wishes to kill me."

Then the father changed himself into a hawk, and darted through the smoke-hole of the lodge. He dashed toward his son. All day long he traversed the earth in close pursuit of his son, turning to the right or left whenever the latter did so. He chased him back to the lodge and down through the smoke-hole. The son took the shape of a plume and was lying there when the father entered. The father recognized him immediately. Then the chase was resumed; he chased him and chased him until the son went beneath the water and became a fish. Again the father detected him.

He chased him, and chased him, and chased him, till the son reached a water monster that was lying in the stream. The son rushed into the mouth of the water monster and lay concealed within his body. The father too entered the monster, driving the son out at the other end.

Again Ukiabi chased his son till he dashed down through the smoke-hole. He assumed the form of a louse, but his father recognized him. No matter what form he took his father assumed the same form. Among the forms taken were those of a prairie chicken, a grizzly bear, a wild cat, and a very white swan. Finally the son became a hawk. Then he had expended all his mysterious power, and he became weary.

He tried to force his way up through the foundation of the upper world. When his body from the hips upward was through the hole in the upper world, and only that part from the hips downward remained on this side, the father trod on the *os sacrum* of the son, thus killing him. The pursuit had lasted throughout the night, and until half of the sun was visible above the horizon; just at that moment did he kill him. Early in the morning the people cried in the lodges. "Strange to say, Ukiabi's son is dead!" said they. And then every one went to see him.

There he lay dead! He lay flat on his back. The father took some Indian red paint and reddened the body in spots. He did not cry for some time, but sat there

singing and shaking a gourd rattle. At last he concluded his song, and then he cried. First one household and then another took up the wail, until all the villagers condoled with Ukiabi. The Ponkas have thought that there never was such an exhibition of grief as that shown when the venerable Ukiabi killed his son.

UKIABI, THE SUITOR—A. PONKA LEGEND.

TOLD BY YELLOW BUFFALO.

- Ukiabi iⁿc'áge aká níkaciⁿ'ga naⁿ'ba wagáqçaⁿ wáçiⁿ tē hǎ', nú.
 Ukiabi old man (sub.) person two servant he had them man.
- Miⁿ' ičé xǐ, júwagçe gçiⁿ'-biamá. Gá-biamá, "Kagéha, wa'ú gátēdi
 Sun went when, he with them sat, they say. He said as follows, O friend, woman in that
 (down) tent (?)
- (wáçixáji) çínké agçǎⁿ kaⁿ'bça," wagáqçaⁿ çǎnká. úwagiçai tē. Kǐ, 3
 has not taken a the one I take her I wish, servant the ones he told it to when. And,
 husband who for a wife them
- "Ėⁿ'di iⁿwiⁿ'çakié né tai, akiwaqti, kagéha," á-biamá Ukiabi aká.
 There you speak to her you will, both, O friend, said, they say Ukiabi the
 for me go (sub.).
- Igáqçaⁿ, wa'újiŋga aká, gá-biamá, "I, açuhaqtiaⁿ," á-biamá. "Miⁿ'jiŋga
 His wife, old woman (sub.), said as follows, How absurd! do speak about something else! said, they say. Girl
- údaⁿ'qti t'aⁿ akádi áqtaⁿ çí'íi tába," á-biamá. 6
 very good have among those who how possible they give one should? said, they say.
 to you (pl.)
- Hau. "Ké, ěⁿ'di maⁿ'çiⁿ'i-gǎ," aí tē. Gaⁿ ěⁿ'di aça-biamá. Jíaa
 Come, there walk ye, he said (past act). And there went, they say. To the tent
- aí-biamá akiwa. Nú aká (miⁿ'jiŋga içádi aká) gá-biamá: "Haú,"
 were coming both. Man the girl her father the said as follows, Ho!
 in this direction (sic), they say (sub.) they say:
- á-biamá. Nú çínké- gaⁿ, wa'ú çínké- gaⁿ, wáçahaⁿ'i tē akiwa. "Çiⁿ'gajin'ga 9
 said, they say. Man the (st. ob.) both, woman the (st. ob.) and, they prayed to them both. Child
- çéçínke údaⁿ'qti çat'aⁿ'i. Aⁿ'baçé níkaciⁿ'ga wiⁿ' gçǎⁿ' gaⁿ'çai égaⁿ,
 this st. one very good you have a child. This day person one to marry wishes as,
- çigáqçaⁿ éçaⁿ'ba aŋgúçikié aŋgáti," á-biamá. Nú çínké íají amá. Wa'ú
 your wife her too we speak to you we have come, said, they say. Man the st. one did not they speak say. Woman
- aká ía-biamá, uqçěⁿ'qti, "Ėbé ǎ níaciⁿ'ga gçǎⁿ' gaⁿ'ça çínké," á-biamá. 12
 the spoke, they very soon, Who? person to marry wishes the one said, they say.
 (sub.) say, her who

"Wikáge aká Ukiabi aké," á-biamá. "Nă, gúdiha gigčai-ă! A'čis'ka
 My friend the Ukiabi the one said, they say. Fie! further off enter ye your
 (sub.) referred to, own lodge
 (fem. imper.)!

níaci'ga égaⁿ bádaⁿ. Čin'gajin'ga čéčinké údaⁿqti at'aⁿ hě. Níaci'ga
 person so ? Child this (st. ob.) very good I have her (fem.) Human being

3 wáčixe agíxaⁿbča, Wakan'da wáčixé ctěwaⁿ agíxaⁿbča-máji hě." Gaⁿ
 to take as I wish her, my Mysterious to take as soever I do not wish her, my And
 her husband own, Power her husband own (fem.)

agčá-biamá. Akí-biamá. Ěgiče Ukiabi i'c'áge aká čizú ja' akáma.
 started back, they Reached home, Meanwhile Ukiabi old man the stretched was recl., they
 say. they say. (sub.) out say.

Čáhaⁿ amá. Maň'gče gčín'-biamá. Ukíkie agčá-biamá wagáčqaⁿ amá.
 Arose from recl. Erect sat, they say. Talking to- started back, they servant the (pl.
 they say. together say sub.).

6 "Kagéha, ie tě piäji ă. Wikáge aňgúčaji té," á-biamá. Áma aká
 O friend, speech the bad ! My friend let us not tell him said, they say. Other the
 about it, (sub.).

gá-biamá: "Těňă! ígidahaⁿ gčín'i. Eátaⁿ aňgúčaji tádaⁿ."
 said as follows, Why! knowing his he sits. Why we two not tell should ?
 they say: own about it

Gaⁿ akí-biamá. "Hau, čikáge amégaⁿ čagčí," á-biamá Ukiabi i'c'áge
 And they reached Ho, your friend he like- you two said, they say Ukiabi old man
 home, they say. wise have come back.

9 aká. Íqaqa gčín'-biamá. "Aňgáčči, kagé-i," á-biamá. "Ahaú! edádaⁿ edai
 the Laughing he sat, they say. We have come younger said, they say. Oho! what they
 (sub.). often back, brother (masc.), said something

éiⁿte, čikáge mégaⁿ, wágazúqti i'wín'čai-gă," á-biamá. Gaⁿ, "Kagéha,
 per- your friend likewise, very correctly tell ye me, said, they say. And, O friend,
 haps,

učí'agai," á-biamá. "Čin'gajin'ga čéčinké a't'aⁿi čaⁿ'ja, níaci'ga wáčixe
 they were un- said, they say. Child this st. one we have though, human being to take as
 willing, her husband

12 agíxaⁿbča, Wakan'da wáčixé ctěwaⁿ agíxaⁿbča-máji hě. Gúdiha
 I wish her, my Mysterious Power to take as soever I do not wish her, my Further
 own, her husband own (fem.) off

gigčai-ă hě, kagéha, ewéagai," á-biamá. Úwakiá-biamá Ukiabi i'c'áge
 enter ye your ! O friend, she did speak said (they say). He spoke to them Ukiabi old man
 own lodge (fem. imper.) to us what precedes,

aká. "Čéčaⁿ hiⁿqpé čaⁿ, wá'ujin'ga, in'i íča-gă" (á-biamá). Ikáge áma
 the That (cv. plume the O old woman, hand mine to me said, they say. His other
 (sub.) ob.) (cv. ob.),

15 čínké indé čaⁿ sábekičai tě. Hiⁿqpé čaⁿ ıaqpi čaⁿ éji tě, mácaⁿ
 the (st. face the he blackened the Plume the crown the put the feather
 ob.) (part) for him (past act.) (cv. ob.) of the (part) many (past
 small ob. on for him

áčahaháqti giáxai tě. Či áma čínké čí égaⁿ gáxai tě. Úwakiái tě.
 sticking to it here made for the Again other the (st. again so did the He spoke to the
 and there him (past act). one ob.) (past act). them (past act).

Jéha waiⁿi tě, wáhiⁿ čin'čě. Majaⁿ wiⁿ áčadai té. "Majaⁿ gáčandi
 Buffalo wore as robe with the hair Land one he men- the Land to that (place)
 hide robes (past act), outside.

né tai." (Wé'e akíça ačín'i tē.) "Ujéji ckáxe tai. Maⁿčín'ka čipíqti
 you will Hoe both had the (past act) Hole for you make will Earth made very
 go (pl.) it (pl.).

ičaⁿ:čáče égaⁿ hiⁿqpé áčají tai. Níkaciⁿ'ga wiⁿ níxu tai. Gí-bajii-gă.
 you place it so plume you put will (pl.). Person one you will (pl.). Do not be (ye)
 small ob- coming back.
 jects on it

Níctaⁿ xī, ě'di gčín'i-gă. Cupí tá minke," á-biamá.
 You finish when there sit ye. I will reach there where said, they say.
 you will be,

3

Ukiabi amá ačái tē majaⁿ' čan'di. Qčabádi iŋčan'ga égaⁿqti júxičá-
 Ukiabi the went the land to the (place). Among the wild cat just so he changed
 (mv. (past himself into,
 sub.) act)

biamá Ukiabi aká. Sičize ɬan'de naⁿp'an'de, dēde ctē naⁿnáqčín' áiátiagčá-
 they say Ukiabi the He raised ground shook slowly fire even made blaze up became sud-
 (sub.) his feet from walking, by walking denly as he
 was approach-
 ing,

biamá. Wagáqčáⁿ amá igidahaⁿ' gčín'-biamá. "Čikáge ɬan'ge a-í," á-biamá. 6
 they say. Servants the (pl. knowing him, sat, they say. Your friend near is com- said, they
 sub.) their own say. ing, say.

Atíi tē hă. Tí amá (xī,) gá-biamá ikáge éčáⁿba, "Kagéha, ɬáci aⁿčíctaⁿi
 He came He came, when said as follows, his friend he too, O friend, long ago we finished
 they say they say they say it

čáⁿ'ja, čatíäji," á-biamá. "Ahaú," á-biamá Ukiabi iⁿc'áge aká. "Ké, čagčé
 though, you did not said, they say. Oho! said, they say Ukiabi old man the Come, you start
 come, back
 (sub.).

tai. Wé'e čáⁿ ičaⁿ'čai-gă. ɬaⁿ'si sātāⁿ tē gátē aniⁿ'-daⁿ čagčé tai," ai 9
 will Hoe the put down (pl.) Plum-stone five the that you have it, you start will said
 (pl.) (cv. ob.) the (cv. ob.) (col. ob.) and back (pl.),

tē. "Lijébe tē'di čanájiⁿ tai. Jíci hidé tē čataɬáčicaⁿ čanaⁿ'tata tai.
 the Door-way at the you stand will Tent. base the on the left of you patter on the will
 (past (pl.) pole (pl.) ground with the (pl.).
 act). sole of the foot

ɬaⁿ'si sātāⁿ čécpaha tai," (á-biamá Ukiabi iⁿc'áge aká. Wagáqčáⁿ amá
 Plum-stone five you show to will said, they say Ukiabi old man the Servant the (pl.
 her (pl.), (sub.). sub.)

ačá-biamá.)
 went, they say.

12

Égiče miⁿ'jiŋga wáčixáji aká áci éčáⁿbe atíi tē hă. Nístu
 At length girl unmarried the out of emerging came Stepping
 (sub.) doors (from the backward
 tent)

agčái tē hă. Égiče wa'ú amá wíuhe amá. Égiče ɬigčísan'čá- daⁿ ɬaⁿ'čín'
 they went At length woman the was following close At length turned themselves and running
 back (mv. after them, they say. around
 sub.)

agčá-biamá. Kí wíuhe amá wa'ú amá. Gaⁿ ačín' agčá-biamá wa'ú čín' 15
 went homeward, And was following close woman the And having they went home- woman the
 they say. say behind them, they (mv. sub.) her ward, they say (mv. ob.)

nú amá. Wa'ú amá waté gčíłčazē maⁿčín'-biamá, najíha čáⁿ' ctí
 men the (pl. Woman the (mv. skirt tearing her own walked, they say, hair the too
 sub.) sub.) by pulling

ɬigčídazá-biamá, waté čáⁿ ɬigčíčíŋgē'-qtiaⁿ'-biamá. Majaⁿ' čan'di ačín'
 she pulled her own hair the she utterly destroyed it for herself by Land at the (place) hav-
 down over her forehead, (gar- tearing, they say. ing her
 they say, ment)

616 THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- akí-biamá. Ukiabi gčín' akádi júgče ačín' akí-biamá. Ukiabi iⁿc'áge aká
they reached Ukiabi sat to the one who with her having they reached Ukiabi old man the
there again, they (sub.) her there again, they say. (sub.)
say.
- ikáge mégaⁿ jaⁿ'aⁿhá-biamá (or jaⁿ'aⁿhe-daⁿ'etěaⁿ-biamá). Wagáqqaⁿ-ma
his friends likewise cum ea concubuisse aiunt, cum ea forte concubuisse aiunt. The servants
say.
- 3 wiⁿ' ní uíjikičá-biamá, indé čaⁿ bčúga núřakičá-biamá, wa'ú taⁿ. Ědíhi
one water he caused to fill for her, face the whole made wet (for her), they woman the At that
they say, say, part say, (std. ob.). time
- gíwajiⁿská'-biamá. Ukiái tē, "Ųaⁿ'si tē wařaⁿ' aniⁿ' te. Učíhi-báji taité.
she regained her senses, they He spoke the Plum-stone the gambling you will They shall not win from
say. to her (past act). (col. appliances have you.
- Čat'áji řáci taté Wa'újīngáqtei cí taté. T'é wíkaⁿbča ři, čat'é te,
You do not a long shall Very old woman you shall To I wish for you if you die will,
die time (s.). there (s.). die
- 6 éde t'é wíkaⁿbča-máji. Čihaⁿ' íe piájí iŋáxe. Ěe há, úckaⁿ tē
but to die I do not wish for you. Your word bad made for me. That deed the
is it (ob).
- wíđaxe," aí tē.
I did to you, he the
said (past act).
- Hau. "Ké, čagčé te. Ugáhanađaze caⁿ té, řáařa čagčé táčě.
Come, you start will. Dark still when, to the you start must.
home tent home
- 9 Aⁿ'ba řaŋ'ge čé ři caⁿ," á-biamá. Wa'ú amá agčá-biamá. Kí
Day near goes when all right said he, they say Woman the (mv. started home, they And
sub.) say.
- Ukiabi iⁿc'áge aká cú gáxa-biamá. Jí étaⁿčín' agčá-biamá.
Ukiabi old man the prairie made, they say. Tent he first started home, they
(sub) hen say.

NOTES.

613, 6. čití, perhaps the fem. of čí'í.

613, 8. a-i-biama, prob. intended for ahi-biama, judging from the preceding v., ača-biama.

613, 8. akiwa, i. e., both old men.

613, 11. Nu čínke 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, is the person." "Fie! Go to your own lodge in the distance! He can hardly be considered a human being! I have a very pretty child, and I wish her to marry a human being. I do not wish her to marry a mysterious power." So the men departed. Meanwhile Ukiabi lay stretched out. But he arose and sat erect.—Let us return to the messengers. As they went homeward they talked together. One said, "My friend, the woman's words were bad! Let us not tell our friend about them!" But his comrade replied, "Why! He knows all. Why should we not tell about them?"

When they returned Ukiabi said, "Ho, you and your friend have come back. Tell me just what they said." So they told him. After hearing their report Ukiabi told his wife to hand him a plume. Then he blackened the face of one of his friends, put plumes all over his crown, and attached quill feathers to it here and there. He decorated the other man in like manner and made each man wear a buffalo robe with the hair outside. Then he instructed them how to act. He named a place whither they were to go. "Go to that place and make a hole for a pole." (Both servants had hoes.) "When you shall have prepared the ground sufficiently strew plumes on it and draw the figure of a man. Do not return. Remain there when you shall have completed the task. I will join you."

At the appointed time Ukiabi went to the place in question. When he was in a forest he changed himself into a wild cat. When he raised his feet the ground shook, and his steps made fire blaze up at sudden intervals. His servants were aware of his coming. "Your friend draws near," said one. He arrived. When he got there his servants said, "O friend, we completed our task long ago but you did not come." Ukiabi replied, "Well, you can go again. Leave the hoes. Take these five plum-stones to the lodge of the young woman. Stand at the entrance. Patter with the soles of your feet on the ground at the left side, by the tent-pole. Show her the plum-stones."

The servants departed. At length they reached the lodge where the girl dwelt. She came out from the lodge. They did as Ukiabi had ordered, and then they stepped backward, moving towards their home. The woman followed close after them. After walking backward for some time the two men turned around and ran homeward, closely followed by the woman. Thus the men drew the woman after them. As she went she acted as a deranged person does, tearing her skirt and pulling her hair down over her forehead. She continued acting thus till she had torn off every shred of her skirt, and she was entirely nude. At last they reached the place where they had left Ukiabi. The two men and the woman reached him. *Ukiabi amicosque cum ea concubuisse, aiunt.* By and by Ukiabi made one of the servants fill a kettle with water for the woman and he washed her face for her. Whereupon she regained her right mind.

Then Ukiabi addressed her thus: "Keep the plum-stones for gambling. You shall always win. You shall live many years. You shall be a very aged woman before you die. Had I wished you to die you would have died ere this; but I did not wish you to die. Your mother spoke bad words about me, and for that reason have I done this thing to you. Well, you can go home. You must start for home while it is yet dark. By the time that day is at hand all shall be well with you."

Then the woman departed. But Ukiabi took the form of a prairie hen and was the first one to start home.

A DAKOTA STORY.

TOLD BY FRANK LA FLÈCHE.

- Pahan'gadi Caa^{n'} wiⁿ t'é amá xǐ', ičádi aká iha^{n'} éča^{n'}ba čahéaqa ǐ
 Formerly Dakota one died they say when, his the his she too on the lodge
 father (sub.) mother hill
- gičaxa-biamá. Kǐ ǐ tē ma^{n'}te sadégčē gičaxa-bi ega^{n'}, gahá ihégičá-
 made for their own, And lodge the within scaffold made for him, as (=hav- on it they laid
 they say. they say. (std. ing), him, their
 ob.) own,
- 3 biamá. Kǐ cénuijǐn'ga wi^{n'} ǐgča-bi ega^{n'}, ičádi čǐnké agčáčǐ^{n'}-biamá.
 they say. And young man one dwelt in a as (=hav- his the had his own, they say.
 lodge, they ing), father (st. ob.)
- Kǐ égičē i^{n'}c'áge na^{n'}ba é'di ahí-biamá, kǐ niní i^{n'} júgčē gčǐ^{n'}-biamá
 And at length old man two there arrived there, and tobacco to with him sat, they say
 they say, use
 (=smoke)
- wi^{n'} čǐnké. Caⁿ décte ičáča. Égičē čé cénuijǐn'ga ičádi aká gá-biamá:
 one the (st. ob.). Yet they talked first At length this young man his the said as follows,
 then about another. father (sub.) they say
- 6 "Kagéha, čikáge mégaⁿ, wat'é ké'di macté wai^{n'} máaǎxǐqaⁿ aǎgáče tai
 O friend, your friend likewise, the at the warm robe we cut it apart we go shall
 corpse (?) (recl. ob.) for ourselves
- há, ǐha tē," á-biamá. Kǐ cénuijǐn'ga aká učǐ'agá-bi ega^{n'}, "Aǎ'kajǐ há.
 tent the said he, they And young man the was unwilling, as, Not so
 skin (ob.), say. (sub.) they say
- Égaⁿ gáxa-bajǐ-gǎ há. Cénuijǐn'ga ča'égaⁿ-qti t'é há, e-na^{n'} ctéctěwaⁿ,
 So do not ye ! Young man [in a] very pitia- died alone even if,
 ble [manner]
- 9 uǐ'a gičaxa^{n'}čai égaⁿ, ǐ gičaxe ihégičai há. Čaǎkéčai-gǎ há," á-biamá.
 to mel- desired for as, lodge making for they laid their Let the recl. ob. ! said he, they
 low or their own their own own. alone say.
 decay in (the tent)
- Kǐ ca^{n'} ičádi aká, "T'é ctǐ čicta^{n'} ke xǐ', é'di ígiúdaⁿ déctea^{n'} tádaⁿ.
 And yet his the Dead too he lies finished if, there for his good perhaps will ?
 father (sub.), (sign of surprise or doubt).
- Wai^{n'} wačǐn'gai égaⁿ, ǐha tē hébe máaǎxǐqaⁿ aǎga^{n'}čai há," á-biamá.
 Robe we none as, tent the part we cut off for we wish said, they
 ourselves say.
- 12 Kǐ cénuijǐn'ga aka, "Wáhu'ǎ ! učǐhěqti cka^{n'}onai áhaⁿ. Hǐn'daké ! čé cte-
 And young man the Really ! to have your you wish ! Let us see ! go ye at
 (sub.), wish fully gratified

- cte-aⁿ'i-gă há," é wéhusá-biamá. Kĩ iⁿ'c'áge aká wañ'giçe ía-bají'qti
any rate ! that he scolded them. And old man the (sub.) all not speaking at all
- najiⁿ'-bi egaⁿ', aḫá-biamá wat'é ké'ṭa. Kĩ cénujiñ'ga aká iⁿ'c'áge-ma
stood up, they say as (=hav- ing), went, they say corpse to the (recl. ob.). And young man the (sub.) the old men
- iḫai xī, . wa'ú ḫinké ugíkiá-bi egaⁿ' gá-biamá: "Ḷánaⁿhá, wasésaⁿ ḫaⁿ 3
they when, woman the st. spoke to her, as (=hav- ing) said as follows, O wife white clay the piece gone
- iⁿ'ḫiⁿ'ḫizá-gă há. Cé-ma wiⁿ' t'éaḫe-qti-maⁿ' táce," á-biamá. Kĩ wa'ú aká
take mine for me ! Those in sight one I kill him indeed (or must, said, they say. And woman the (sub.)
- uḫi'agá-bi egaⁿ', "Caⁿméwaḫá-ă hé'. Waiⁿ' ḫiñgai hé. Waiⁿ' máḫiqaⁿ tai
was unwilling, they say as, Let them alone ! Robe they have none (fem.). Robe let them cut off for themselves
- hé," á-biamá ḫaⁿ'ja caⁿ' nú aká ḫactaⁿ'-bají-bi egaⁿ', wa'ú ḫinké wégiçiže 6
(fem.), said she, they say though yet man the (=hus- (sub.) not stopping speak- ing, they say as, woman the st. was taking it for them (sic),
- amá há wasésaⁿ ḫaⁿ'. Gañ'xī nú aká ḫizá-bi egaⁿ', ísañḫiḫá-biamá há
they say white clay the piece. And then man the (sub.) took it, they say as (=hav- ing), he whitened himself with it, they say
- wasésaⁿ ḫaⁿ', caⁿ' bḫúga, índé, naⁿ'ckí ḫaⁿ' ctewaⁿ'. Ḷictaⁿ'-bi xī iⁿ'c'áge-ma
white clay the piece, in fact all (his body). face, head the part even. He finished, when they say the old men
- aḫai tē sakíba ihe aḫá-bi egaⁿ', étaⁿ'ḫi ē'di ahí-biamá há, wat'é ké'di. 9
they the passing along- went, they say as (=hav- ing), he first there arrived, they say corpse at the (recl. ob.).
- Sadégḫe tē ána-bi egaⁿ' gahá jaⁿ'-biamá, dá ḫaⁿ' ḫímaⁿ'ḫúhe tē éḫaⁿ'be
Scaffold the he climbed, as (=hav- ing) on it he lay, they say, head the part "breast of the tent" (where the skins are joined, above the entrance) the emerging from
- iḫaⁿ'ḫe. Kĩ égiçe iⁿ'c'áge amá áíamamá uíḫaⁿ'be tē íḫapiḫiⁿ'qtcí ukíkie.
he placed the part. And at length old men the (pl. sub.) were coming, they say up-hill the very slowly talking together.
- Cénujiñ'ga aká waná'aⁿ jaⁿ'-biamá. Kĩ égiçe ḫi tē'di ahí-bi xī, iⁿ'c'áge 12
Young man the (sub.) to listen to them he lay, they say. And at length lodge at the arrived, when, old men they say
- amá gḫiⁿ'-biamá wañ'giçe. Kĩ pahañ'ga aká gá-biamá: "Kagéha, ḫikáge
the they sat, they say (pl. sub.) all And first one the (sub.) said as follows, O friend, your friend
- mégaⁿ, niní ují-gă há. Ḷénaⁿ háci ḫikáge niní iⁿ' juan'gigḫe tabáce,"
likewise, tobacco fill ye ! This time after your friend tobacco to use we with him, must (pl.), [This last time] our own
- á-biamá. Kĩ wiⁿ', "Aⁿ'haⁿ, ḫikáge wiñ'kéqtiaⁿ' há. Égaⁿ údaⁿ há," á-bi 15
said, they say. And one, Yes, your friend does indeed speak truly So good said, they say
- egaⁿ', niní ují-biamá. Ují ḫictaⁿ'-bi egaⁿ', ḫaná-biamá. Zí ama xī niníba
as tobacco filled, they say. Filled finished, they say as (=hav- ing), drew a whiff, they say. It was yel- low they pipe (=hav- ing),
- kē ḫímaⁿ'ḫúhe tēḫáḫicaⁿ ḫisaⁿ'ḫa. Maⁿ'ci uḫíxidá-bi egaⁿ', "Hau ! kagéha,
the (lg. ob.) "breast of the tent" (where the skins are joined, above the entrance) towards the he turned. Up in the air he gazed, they say as (=hav- ing), Ho, friend

- niní gake'. Ga^{n'} çénaⁿ háci niní iⁿ jua^{n'} çigígçai. Kí akíçaha a^{n'}çi^{n'} taí
 to- that (lg. And this time after tobacco to we are with you, And apart we be shall
 bacco ob.). [This last time] use our own.
- há, niní gake', á-bi ega^{n'}, ejaçicaⁿ uçixidá-biamá xí dá çan ga^{n'} çan
 tobacco that said, as (=hav- in that direc- he gazed, they say when head the in the the
 (lg. ob.) they say ing), tion tion he gazed, they say when head the in the the
 part manner part
 described
- 3 íça-biama. Kí, "Wă! kageha, çikáge mégaⁿ, çéça-çan da^{n'}bai-gă há,"
 found it, they And, Oh! O friend, your friend likewise, this place look ye
 say. say. behind you !
- á-biamá. Kí na^{n'}bá aká da^{n'}ba-bi xí, "Wuhú! kageha, ée aká há," á-bi
 said, they say. And two the looked, they when, Really! O friend, it is heabout said,
 (sub.) say whom we have heard they say
- ega^{n'}, a^{n'}he agçá-biamá wañ'giçe. Kí cénuijĩn'ga aká xihá u'a^{n'}si-bi ega^{n'},
 as fleeing went back, they all. And young man the down leaped, they as
 (=hav- say say (sub.) ward say (=hav- ing), ing),
- 6 wéna^{n'}xíçá-biamá. Kí na^{n'}bá-ma waqçí qíáça-bi çan'ja, céwaça-bajĩ-bi
 attacked them, they say. And the two being fell to the though, paid no attention to
 scared ground, they say them, they say
- ega^{n'}, íçádi çin' ákihaⁿ gçíqá-biamá. Kí i^{n'}c'áge amá úqçai-bi xí, waqçí
 as his the beyond he pursued him, his And old man the was over- when, being
 (=hav- father (mv. own, they say. (inv. taken, taken, scared
 ing), ob.) they say sub.) they say
- qíáça-biamá. Kí ijin'ge aká ágigçajádçeqti gçin'-bi ega^{n'}, "Na^{n'}xíde çičin'ge
 he fell to the ground, And his son the sitting astride his sat, they as Hearing you have
 they say. (sub.) own say say (=hav- ing), none
- 9 íçanahi^{n'}i aha^{n'}. Niní i^{n'}wi^{n'}ji-gă há," á-biamá. Kí i^{n'}c'áge aká, "Há!
 you truly ! Tobacco fill for me ! said, they say. And old man the Ho!
 (sub.)
- uçepá! há! uçepá!" á-bi ega^{n'}, çizúe ja^{n'} niní uji ja^{n'}-biamá. Kí cénuijĩn'ga
 O grand- Ho! O grand- said, as stretched ly- to- filling he lay, they And young man
 child! child! they say (=hav- out ing bacco for say. say.
- çin'ké niní kě i^{n'} çicta^{n'} amá xí, gá-biamá i^{n'}c'áge aká: "Há! uçepá! há!
 the (st. tobacco the used was finishing, when, said as fol- old man the Ho! O grand- Ho!
 one) (lg. ob.) they say lows, they say (sub.): child!
- 12 uçepá! uçepá, çá'ean'giç-ádaⁿ a^{n'}çictañ-gă. Çénaⁿ háci niní iⁿ jua^{n'} çigígçai
 O grand- O grand- pity me and let me go. This time after to- to we be with
 child! child! [This last time] bacco use you, our own
- tá-bi, a^{n'}çan'çai égaⁿ cañgáhii há. Uuçepá, çá'ean'giçá-gă," á-biamá. "Égaⁿ
 about, we thought as we went there O grand- pity me, your own said, they say. So
 that, child,
- na^{n'}jĩn' ada^{n'} a^{n'}çistúba-gă há," á-biamá cénuijĩn'ga aká. Gañ'xí i^{n'}c'áge
 stand up and extend your hand ! said, they say young man the And then old man
 toward me in entreaty (sub.)
- 15 aká na^{n'}jĩn'-bi ega^{n'}, çistúba-biamá. "Há! uçepá! há! uçepá!" é ca^{n'}caⁿ
 the stood up, they as extended his hands Ho! O grand- Ho! O grand- say- con-
 (sub.) say (=hav- toward him, they child! child! ing- stantly
 ing), say.
- naji^{n'}-biamá. Cénuijĩn'ga aká íqa tégaⁿ-qtĩ-bi ctěwa^{n'}, a^{n'}kabáji-na^{n'}-biamá.
 he stood, they say. Young man the to just about to, even though, was not so regularly, they say.
 (sub.) laugh they say
- "Ke! mañgçin'-gă há. Égiçe íçan'ba^{n'} aja^{n'} min'kě'di a^{n'}wa^{n'}onica^{n'}ca^{n'} taí
 Come! begone ! Beware a second I lie by me who lie you go around me often lest
 time

hă. Hí-bajji-gă há," á-bi-ega^{n'}, gǫ́kíčá-biamá hă cénuijĩ'ga aká. Gañ'xĩ
 Do not ye arrive ! said as made him go homeward, young man the And then
 there they say say ing, they say they say (sub.).

cénuijĩ'ga amá qáča ačá-biamá. Kĩ égičé i^{n'}c'áge na^{n'}bá aká ceta^{n'}-na^{n'} qíáčai
 young man the back to went, they say. And at length old man two the still they fell
 (mv. the start- ing place sub.) down
 (=scaffold)

čan'di akíča ja^{n'} akáma. Kĩ xañ'ge čé amá xĩ' akíča baxú áiača-biamá, 3
 at the both were lying, they And near at hand (in was young, when both with they had gone some-
 place say. time) they say they say robes over where, they
 their heads say,

waqčĩ-bi ega^{n'}, ca^{n'} ca^{n'}čañkéwaččé agčá-biamá. Agčá-bi xĩ' cĩ éta^{n'}čĩⁿ
 they were as, yet he let them alone he went homeward, He went when again he first
 cowards, they say they say homeward, they say

akí-biamá xĩ' tē'di cénuijĩ'ga amá Gañ'xĩ xigčĩja-bi ega^{n'} čizúe ja^{n'}-
 reached home, lodge at the young man the (mv. And then washed himself, as stretched lay,
 they say (std. ob.) sub.) they say (=hav- ing) out

biamá. Kĩ igáqčáⁿ čĩnké ugíkiá-bi ega^{n'}, "Égičé gčĩi xĩ' íčaqa te hă. 6
 they say. And his wife the st. spoke to her, as Beware they when you lest
 one his own, they say (=hav- ing), returned have laugh

Íqajĩ ga^{n'}čá wackañ'-gă há. A^{n'}ciⁿ waqčĩ gaskí t'éawáčáčĩ^{n'} hă," á-biamá.
 Not to desire make an effort ! Nearly being panting I killed them (ac- said, they
 laugh say say scared say cidentally) say.
 [I made them die from exhaustion.]

Kĩ i^{n'}c'áge-ma gčĩ-bi xĩ' ja^{n'} gáxe ja^{n'}-biamá akíča. Kĩ i^{n'}c'áge aká
 And the old men returned when to feigning they lay, they both (i. e., And old men the
 home, they sleep say say the man coll. sub.).
 and wife).

wañ'gičé ja^{n'}-bajji'-qti niní iⁿ júkigčé gčĩ^{n'}-biamá, íabajji'-qti ctĩ. Ca^{n'}qti 9
 all not sleeping at all to- us- with one they sat, they say, not speaking too. Still, in-
 bacco ing another at all deed

ja^{n'}-bajji, a^{n'}ba amá, wañ'gičé. Kĩ ha^{n'}ega^{n'}tce xĩ' cénuijĩ'ga aká
 not sleeping, it was day, they all. And morning when young man the
 say, say, (sub.)

đáha^{n'}-bi xĩ' i^{n'}c'áge aká wañ'gičé gĩ'čá-bajji'-qti gčĩ^{n'}akáma. Kĩ cénuijĩ'ga
 arose from when old men the all very sorrowful were sitting, they And young man
 sleep, they say (coll. sub.) say.

aká gá-biama: "Čikáge mégaⁿ wai^{n'} máčáqaⁿ čagčĩi gě wi^{n'} a^{n'}í-gă há. Wí 12
 the said as follows, Your likewise robe you cut off you have the one give to me ! I
 (sub.) they say: friends (in. ob- jects)

ctĩ wai^{n'} a^{n'}čĩn'gě-qti-ma^{n'} hă," á-biamá. Kĩ íčádi aká, "Těná'! é'di aňgábii
 too robe I have none at all said he, they And his the Why! there we arrived
 say. father (sub.) there

ča^{n'}ja a^{n'}čĩ'a aňgágčĩi hă, weána^{n'}xíčai éga^{n'}. A^{n'}čĩ^{n'}-na^{n'} t'éawačá-bačĩ^{n'}i hă,"
 though we failed we have come back we were attacked as. Nearly we were killed (acci-
 dentally?)

á-biamá. "Těná'! égaⁿ taté ubčĩ'age ga^{n'}, Čá-bajji-gă hă, ehé xĩ' ca^{n'} 15
 said he, Why! so shall I was unwill- as, Go ye not ! I when yet-
 they say. ing said

a^{n'}čaná'a^{n'}-bajji onai hă. I^{n'}taⁿ éde čaxágai tē hă," á-biamá cénuijĩ'ga
 you did not hear me you went Now but you weep the said, they say young man
 past act (?)

622 THE ČEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

aká. Či ha^{n'} ɣi cénuji^{n'}ga aká, "Či ačúha ígaska^{n'}čě ma^{n'}čín^{'i}-gă há. Wí
the (sub.), Again night when young man the (sub.), Again in addition to try it walk ye ! I
 ctĩ hébe i^{n'}čín['] gíi-gă há, čikáge méga^{n'}, wai^{n'} a^{n'}čín[']gě-qtí-ma^{n'} áčá,"
too piece having it be ye com- ing back ! your friend likewise, robe I have none at all in- deed,
 3 á-biamá. Kí i^{n'}c'áge aká wań'gičě wámańká-ctěwa^{n'}-bají-biamá, učí'agá-bi
said, they say. And old men the (coll. sub.) all became altogether out of patience with him, they were un- willing, they say
 ega^{n'}. Sasú
as. François (Frank).

NOTES.

619, 10. ɣima^{n'}čuhe tě ča^{n'}be íčá^{n'}čě, he pulled out some of the skewers, and thrust his head out between the skins.

620, 1. nini gakě', *tobacco* is named, but gákě shows that the *pipe* (niniba) is meant. While this was said the pipe was held out to the corpse.

620, 6. wačĩ qiačá-bi, the two old men fainted.

TRANSLATION.

Long ago a Dakota died and his parents made a lodge for him on the bluff. In the lodge they erected a scaffold on which they laid the body. Now, there was in that village a young married man, whose father dwelt with him. And two old men visited the father, and smoked with him, talking about various things. At length the father of the young man said, "My friends, let us go to the corpse and cut off summer robes for ourselves from the tent skins." But the young man opposed this, saying, "No! Do not do so! The death of the young man was a very pitiable occurrence, and, as they had nothing else to give up for him, they erected the tent there and placed him in it that he might decay in it. Let him rest undisturbed!" In spite of his son's words the father remarked, "As he is already dead, what possible benefit can he get from the tent? We have no robes, so we wish to cut off parts of the tent skins for ourselves." Then the young man said, "Really! You have determined to have your own way! Well then! Go as you have said and we shall see what will happen!" He spoke thus by way of reproof. And the old men arose without saying a word, and went to the place where the corpse lay. When they had gone the young man said to his wife, "O wife, get my piece of white clay. I must scare one of those old men nearly to death." But the woman was unwilling, saying, "Let them alone! They have no robes. Let them cut off robes for themselves." But as the husband would not stop talking about it, the wife got the piece of white clay for him. The husband took it, and with it he whitened his whole body and even his head and face. When he had finished he went in a course parallel to that taken by the old men, and reached the corpse before they arrived. He climbed the scaffold and lay on it, thrusting his head out through the tent skins just above the door-way. At length the old men were approaching, ascending the hill and talking together in a low tone. The young man lay listening to them. At length when they had reached the lodge, the old men sat down. And the leader said, "Friends, fill your pipe. We must smoke this last time with our

friend up there." And one of them said, "Yes, your friend has spoken well. That should be done." So he filled the pipe. He drew a whiff, and when the fire glowed he turned the pipe stem towards the seam of the skins above the door-way. He looked up towards the sky, saying, "Ho, friend, here is the pipe! We must smoke with you this last time. And then we will separate. Here is the pipe." As he said this he gazed above the door-way and saw the head extending from the tent in the manner that has been described. "Oh! my friends," said he, "look at this place behind you!" And when the two looked they said, "Really! friend, it is he!" And all fled. Then the young man leaped down and attacked them. Two of them fell to the ground in terror, but he did not disturb them, going on in pursuit of his father. When the old man was overtaken he fell to the ground, as he was terrified. The young man sat astride upon him, and said, "You have been very disobedient! Fill the pipe for me!" And the old man said, "Oh! my grandchild! Oh! my grandchild!" hoping that the supposed ghost would pity him. Then he filled the pipe as he lay stretched out and gave it to his son. And when the young man stopped smoking the father said, "Oh! my grandchild! Oh! my grandchild! Grandchild, pity me and let me go. We thought that we must smoke with you this last time, so we went to the place where you were. Grandchild, pity me." "If that be so, arise and extend your hands to me in entreaty," said the young man. So the old man arose and did so, saying continually, "Oh! my grandchild! Oh! my grandchild!"

It was as much as the young man could do to keep from laughing. At length he said, "Well! begone! Beware lest you come again and go around my resting-place very often! Do not visit it again." Then he let the old man go. On returning to the burial lodge he found that the two old men were still lying where they had fallen. When he approached them they slipped off with their heads covered, as they were terrified, and he let them go undisturbed. When they had departed the young man hastened home. He was the first to reach there, and after washing himself he reclined at full length. He said to his wife, "When they return, be sure not to laugh. Make an effort to restrain yourself. I came very near making them die from exhaustion." And when the old men returned the husband and wife lay as if they were asleep. But the old men did not lie down; all sat in silence, smoking together till daylight. When the young man arose in the morning the old men appeared very sorrowful. Then said he, "Give me one of the robes that you and your friends cut off and brought back. I too have no robe at all." But his father said, "Why! We went there but we did not get anything, as we were attacked. We came very near being killed." To this the son replied, "Why! I was unwilling for this to happen, so I said, 'Do not go,' but you paid no attention to me and went. But now you think differently and you weep." And when it was night the young man said, "Go again and make an attempt. Bring back a piece for me, as I have no robe at all." The old men were unwilling to go again, and they lost their patience, as he teased them so often.

YANKTON STORY.

TOLD BY GEORGE MILLER.

- Gaⁿ Ihañ'ktaⁿ wiⁿ taⁿ waⁿ gçaⁿ méiⁿ te, cénujiñⁿ ga wiⁿ miⁿ ičápe-naⁿ iⁿ
And Yankton village those per- young man one human waited for regu-
haps (?) un- larly-
seen one
- tě. Nikagáhi ijañ'ge naⁿ ba ukíkiji tět, wáçixa-báji tět, nújiñgá cti wiⁿ tět,
the Chief his two near kin- the they did not take the boy too one the
(com- daughter dred (past husbands (past sign), (past act),
pleted act).
- 3 jingá. Ki níaciⁿ ga čé miⁿ ičápa-bi ehé aká, é wa'ú čaňká úwakie gaⁿ čai
small. And man this that he waited for I said the he woman the (pl. to talk to desired
a woman (sub.), ob.) them
- tět, é wéapaí tět. Haⁿ xī, í tět di ahíi tět, íi-saⁿ ččē. Ji náza tět di jaⁿ iⁿ
the he waited for the Night when, tent at the arrived the tent whitened. Tent rear at the lay
(past past (past past
act), act), act), act),
- tět. Gaⁿ íe wána'aⁿ jaⁿ iⁿ tět. Ėgičē cémiⁿ jiñⁿ ga aká akičā ukíkije
the And speak- listening to lay the At length young woman the both talked
(past act), ing them (past act), (sub.) together
- 6 átiágčā-biamá. Gé átiágčā-biamá: "Wihe, ě'be níkaciⁿ ga wiⁿ Kagé
began suddenly, they To say began suddenly, they Younger who person one Younger
say. as fol- say: sister, brother
lows (fem.)
- ú'aⁿ t'aⁿ-wéakičai xī, aňgačixe taté," á-biamá. "Wuhu+!" ečēgaⁿ jaⁿ iⁿ tět.
causes him (for us, his sis- if, we take him for shall, said, they say. Oh! thinking he lay the
ters) to enrage the enemy, a husband said, they say. (past
etc. act),
- Gaⁿ wéčigčāⁿ gáxe jaⁿ iⁿ tět. Agčá-bi egaⁿ, éwačē-mádi akí-bi egaⁿ, hiⁿ bé
And plan making he lay the Having gone back, to his kindred having returned, moca-
(past past act), they say, (pl. ob., etc.) they say, sins
- 9 baté wacii tět. Gaⁿ griaxai tět. Ėže ičaⁿ baⁿ xī, nújiñga uné ačai tět,
to saw employed the So they did it the Evening a second when, boy to seek went the
them (past act), for him (past act), time him (past
act),
- indé čaⁿ ixičahaⁿ ji wáčē tět di. Gaⁿ nújiñga čin' é dēdi čin' amá, íi-gaxe.
face the can not be recognized by when. And boy the was mv. there they say, playing.
(part) one another (mv. ob.)
- Gaň xī ičai tět. Gaň xī, "Gí-gă haú, Kagé-i," á-bi egaⁿ gaⁿ ačin' ačai tět.
And then found him (past And then, Come ! Younger having said, so having he the
act), brother, they say (masc.) him went (past
act), act),
- 12 Gaⁿ haⁿ tět ičaugčē qti gaⁿ gíiⁿ ačai tět, řan'de áčiqáqti. Gaⁿ nudaⁿ
And night the throughout so carrying the went the ground across by the
him on his back (past act), nearest way. And to war

gí'iⁿ ačaiⁿ tē. Jenúga wiⁿ t'éča-bi egaⁿ, Janúxa umaⁿe nin'de gáxai tē.
 carry- went the Buffalo bull one having killed, they say, fresh meat provisions cooked made the
 ing him (past
 on his (act).
 back

Gaⁿ umaⁿe tē 'iⁿ-bi egaⁿ, nújīngá cti ágahádi gí'iⁿ tē. Waticka édegaⁿ
 And provisions the having carried on boy too in addition carried the
 (col. his back, they say, to it him on (past
 ob.) his back, (act).
 they say

ahí-bi egaⁿ, nújīnga utcijeadi gčīn'kičá-bi egaⁿ, umaⁿe hébe 'íi tē, ǵá. 3
 having reached it, boy in the bushes having seated him, they say, provisions part gave the dried
 they say, to him (past
 act),

“Égičē né te. Caⁿcaⁿ gčīn'-gá. Égičē učágas'iⁿ te, gacibara!
 Beware you lest. Always sit. Beware you peep lest, outside (the
 go undergrowth)

Agčí tá miŋke há.” Gaⁿ ačaiⁿ tē, wadaⁿbe. Níaciⁿga ctē wéča-báji akfi
 I will return hither And went the as a scout. Person at found them not he
 (past
 act), reached
 there
 again

té'di, ukíá-bi egaⁿ, nú naⁿqti ukíe gáxai tē, “Núdaⁿhaŋgá, níaciⁿga ctē 6
 when, having spoken to him, man fully speaking made the O war captain, person atall
 they say, they say, grown to him (past
 act),

čīŋgai. Edádaⁿ ctēwaⁿ čīŋgai.” Ci gí'iⁿ egaⁿ ci ačaiⁿ tē. Ci
 is wanting. Whatsoever is wanting. Again having carried again went the Again
 him on his back (past
 act).

gaⁿ amá égaⁿ gčīn'kičai tē, utcijeadi dázēqtcī hí ǵí. Ci wadaⁿbe ačaiⁿ
 having gone thus for he seated him the amid the late in the he when. Again as a scout went
 some time (past
 act), reached
 there

tē. Égičē wakída-biamá. Égičē níaciⁿga wiⁿ aⁿpaⁿ wiⁿ t'éčē akáma. 9
 the At length he shot at something, At length person one elk one was killing it, they
 (past say.
 act).

Ki nújīnga čīŋké agíagčē gaⁿčá-bi ǵíctē, gíteqi tē caⁿ gaⁿ učúdaⁿbe gčī'i
 And boy the (st. to fetch him wished, they even difficult the yet still considering he sat
 ob.) say when, for him (=as)

tē. Gaⁿ níaciⁿga taⁿ gčádai tē. Gaⁿ wéčē ctēwaⁿji t'éčai tē níaciⁿga
 the And person the he crept up the And not having seen him he killed the person
 (past (std. towards (past
 act). ob.) him act).

ké. Gaŋ'ǵí nújīnga čīŋké agíagčai tē. “Núdaⁿhaŋgá, níaciⁿga wiⁿ t'éáčē 12
 the And then boy the (st. he fetched the O war captain, person one I have
 (recl. ob.) (past
 act).

há. Wanaⁿqčīn'-gá há,” aí tē. Gaⁿ gí'iⁿ egaⁿ é'di ačaiⁿ tē, ǵaⁿciⁿ. É'di
 Hasten ! said the And having carried there went the running. There
 (past
 act).

ahí-bi egaⁿ, nújīnga čīŋké níaciⁿga ké' gahá átaŋkičai tē. Gaŋ'ǵí agčai
 having reached, boy the (st. person the on it caused him to the And then started
 they say, ob.) dead body tread (past
 act). home

tē. Níaciⁿga najiⁿha čáⁿ cti hébe čizá-bi egaⁿ, gaⁿ nújīnga čīŋké gí'iⁿ 15
 the Person hair the (part) too part having taken, they so boy the one carry-
 (past say, ing him
 act). on his
 back

- agčai tē. Gaⁿ wa'ú čaŋká wasičēqti gčē tē gaⁿ, "Miⁿágčaⁿ tá miŋke,"
 started the And woman the (pl. thinking in- started the as, I take for a will I who,
 home (past ob.) tently of them back (past act) wife
- ečēgaⁿ égaⁿ, gī'čēqti gčē tē'. Ki pahan'ga majaⁿ aii čan'di aki tē,
 having thought; very glad started the And before land he was at the he ar- the
 (past home (past approach- (land) rived (past
 act).
- 3 ĩi-účiqčige čan'di. Égičē ĩi wiⁿ ē'dedí te amá. Ľii bčúgaqti wahaⁿ-bi
 deserted village at the At length tent one was std. there, they say. Tents all removed, they
 site (land). say
- ĥí, ĩi wiⁿáqtcí ē'dedí te amá. Ĕ'di ahí-bi ĥí, égičē ĩjébe tē' ctēwaⁿ
 when, tent just one was std. there, they say. There arrived, when, behold door-way the en
 they say ev
- maⁿčín'ka áji-bi egaⁿ, iⁿ'tcaⁿqtcí wahaⁿ ačá-bi ké amá, ĩi amá ucté amá.
 earth having been put on just now migrating they had gone off in a those in the the others
 it in small pieces, lg. line, they say, tents (sub.) (sub.).
 they say,
- 6 Či ujan'ge kē uhá ačai tē, ugáqčaⁿ jaŋ'ge wíuhe ačai tē. Égičē níaciⁿ'ga
 Again road the follow- went the road of the migrating following went the At length person
 (lg. ing it (past party closely (past
 ob.) act), after them act).
- naⁿ'ba čahádi gčín' akáma. Ĕ'di ahí-bi ĥí, égičē čé nújiŋga čínké ičádi
 two on a hill were sitting, they There arrived, when, behold this boy the one his
 say. they say who father
- aká ihaⁿ aká cēnaⁿ'ba akáma. Aí-bi egaⁿ, nújiŋga íagikigčá-bi egaⁿ,
 the his the those two were st., Having come, they boy having kissed their own, they
 (sub.) mother (sub.) they say, say, say,
- 9 níaciⁿ'ga čínké íagikigčá-biamá, ičádi aká ctí, ihaⁿ aká ctí. "Údaⁿ hégaĵi
 man the one they kissed him, they his the too, his the too. Good very
 who say, father (sub.) mother (sub.)
- ckáxe édegaⁿ čaĥígčijuáĵi," á-biamá. Níaciⁿ'ga aká nújiŋga čínké ačíⁿ ačai
 you did but you injured yourself, said, they say. Man the boy the one who took away
 (sub.) (sub.)
- tē ēbé ctēwaⁿ uíča-báĵi tē'. Ki ĩaŋ'ge amá nújiŋga čínké čínge tē'di
 when who soever he did not tell the And his sister the (pl. boy the one was miss- when
 it to (past sub.) who ing
 act),
- 12 ígiča-báĵi tē'di, t'éčičá-biamá. Nújiŋga ičádi aká gá-biamá: "Aniⁿ né
 they did not when, they killed themselves, Boy his the said as follows, You took him
 find him, their own. they say. father (sub.) they say: away
- tē'di uná eté ĥí údaⁿqti ckáxe čaⁿ'ja, ĩaŋ'ge aká enáqtcí nú ukíĵi égaⁿ
 when you tell it ought very good you do though, his sister the him only man near
 (sub.) (sub.) relation
 (brother)
- téqigičai, caⁿ uqpáčē tē gaⁿ t'é daⁿ'ctē ečēgaⁿi égaⁿ gaⁿ t'éčičai ĩaŋ'ge
 prized him, so lost the and dead perhaps they as so killed them- his sister
 their own, thought selves
- 15 akíča." Gaŋ'ĥí čé níaciⁿ'ga aká gaⁿ ičádi čínké uíčai tē čé íe kē
 both. And then this man the at any his the (st. told it the this spoken the
 (sub.) rate father ob.) to him (past act)
- bčúga, e'aⁿ níaciⁿ'ga t'éčai tē'. "Ké, aŋgáče tai. Caⁿ hă. Wanáte te
 all, how man he killed the Come, let us go. Enough You eat shall
 (past act).
- hă," aí tē. "Maⁿčín'i-gă. Čubčē tá miŋke," aí tē níaciⁿ'ga aká. Gaⁿ
 said the Walk ye. I will go to you, said the man the
 he (past act) (past act) (sub.). So

gḡi'i tē. Īkisa'ḡi'ḡai ḡi, qáḡa agḡai tē. Wa'ú ḡé t'éḡiḡḡ ḡaḡkáḡa akíi
 he sat the Out of sight they when, back he start- the Woman this killed to the ones he
 (past (past act). went again ed back (past act). themselves reached again

tē. Lijébe ma'ḡi'ka ma'-básē áḡii tē uḡiḡḡaḡá-bi eḡa', ḡi ma'te ahíi
 the Door-way earth cubes of sod piled up the having made fall from a height tent within ar-
 (past (past act). (col. ob.) by pulling, they say, arrived

tē. Éḡiḡe wa'ú akíḡa ja'ḡi'a'he ihéwaḡá-bi ḡaḡkáma. Ē'di ahí-bi eḡa', 3
 the Behold woman both reclining they had been laid, they say. There having arrived, they say,
 (past act). together (?)

uḡiḡa' tē uta'na úbasne ja' akáma. Gaḡ'ḡi t'éḡiḡḡ akáma.
 middle the space making a he was lying, they And then he was killing himself,
 split by say. they say.
 pushing (?)

TRANSLATION.

There was once a Yankton village in which was a young man who was waiting for a chance to marry. The chief had two daughters, full sisters, who were unmarried, and one son who was the youngest child. And this man who, as I have said, was waiting for a chance to marry, wished to court the sisters, and he was waiting on their account.

One night he went to their tent, which was a whitened one, and he lay down outside at the rear of the tent in order to listen to what the sisters might say. At length the sisters began a conversation. One said, "Younger sister, we shall marry the person who takes our little brother and enables him to insult our enemies." "Oho!" thought the listener. As he lay there he matured a plan. Returning home he asked his female kindred to sew moccasins. And they did it for him. The next evening, when it was too dark for persons to distinguish one another's faces, he started to seek the boy. The boy was playing, and the young man found him. When he said, "Come, younger brother," the boy went with him. The young man carried him on his back all night long, going across the prairie in a straight line. When he carried him thus he was going on the war path. He killed a buffalo bull, cut up the carcass, and cooked the fresh meat that it might serve as rations for the journey. He carried the provisions on his back, and besides them he carried the boy. When he reached a stream he seated the boy among the undergrowth and gave him some dried meat to eat. Then said he, "Do not depart! Remain here! Beware lest you peep outside of the undergrowth! I will return." Then he went as a scout. Not discovering any one at all, he returned to the boy, and spoke to him as if he were a full-grown man, "O war captain, there is no one at all. I did not find anything whatever." Then he took him on his back again, resuming his march. Late in the evening he seated the boy amidst the undergrowth and went off as a scout. At length there was some one shooting. It was a man who killed an elk. The young man wished to fetch the boy, but it was difficult, so he sat considering what to do. He crept up carefully towards the man and killed him before his presence could be detected.

Then he fetched the boy. "O war captain, I have killed a man. Hasten!" He carried the boy on his back, running to the place. On arriving there he caused the boy to tread on the dead man. Then the two started home, taking part of the scalp of the slain man. As the man started back, he thought intently of the women, "I will

take a wife," and he was very glad. On returning to the place where he had first met the boy and had overheard the sisters, behold, nothing remained but a single tent and the deserted village site. All the inhabitants had removed, leaving only the one tent standing. On reaching it he noticed that small pieces of sod had been piled up against the door-way, and that but a short time had elapsed since the departure of the other inhabitants. He followed close behind the villagers, and at length saw two persons sitting on a hill. Nearing them, he saw that they were the parents of the boy whom he was carrying.

They came towards him and kissed their son and also the young man. "You have done very well, but you have injured yourself," said they. When the young man carried off the boy he did not tell any one at all what he intended doing. And when the sisters did not find the boy, their brother, they killed themselves. The boy's father said to the young man, "You should have told about it when you carried him off. You have done well, but since his sisters had only him as their real brother they loved him, and, thinking that he was either lost or dead, they killed themselves." Then the young man related every occurrence to the boy's father, telling how he had killed the man.

The father said, "Come! Let us go. It is enough. You must eat." The young man said, "Depart ye! I will join you later." So he sat there and they departed. When they had gone out of sight he retraced his steps till he reached the place where the sisters had killed themselves. He pulled down the cubes of sod that had been piled up against the entrance, and then went into the tent. There were the two women, side by side, just as they had been laid there. He went to them, forced his way in between them, and lay down. Then he killed himself.

ADDRESS TO THE YOUNG MEN.

- Níaciⁿga-máce, waçaxigçítaⁿi núde taxux' uçiji-qti xī-naⁿ, edádaⁿ wiⁿ
 O ye people, you work for your- throat you are very when reg- what one
 selves [you pant very hard after working] ularly,
- çaxíckaxe taí hă. Wackaⁿ'i-gă Ē'be uçúnajiⁿ-bajji-gă. Níkaciⁿ'ga ukéçiⁿ
 you make for will Try (pl.). Who do not depend (ye) on him. Indian
 yourself pl.
- 3 añ'gaçiⁿ bçúgaqti Wakan'da aké-gaⁿ wáxai tē hă, majaⁿ' çan'di, çan'ja
 we who move all Wakanda the sub., so made us the (past land on the, though
 act).
- edádaⁿ weágiúdaⁿ aⁿmaⁿ'çiⁿ wegáxai gě bçúgaqti çĩngé hă. Majaⁿ' çéçaⁿ
 what for our advantage we walk made for us the (pl. all wanting Land this
 ob.) (place)
- bçúgaqti wáqe-ma ugípi égaⁿ waníta weágiúdaⁿ Wakan'da çĩnké wegáxai
 all the white peo- full as quadruped good for us Wakanda the st. made for us
 ple one
- 6 çan'ja, bçúgaqti múçĩngai. Pahan'ga té'di waníta çin' eçá çĩngé'qti gaⁿ
 though, all exterminated Before when quadruped the his without any so
 by shooting (class) at all

t'ea^{n'}čě aⁿma^{n'}čĩⁿi, aⁿčañ^{n'}χīgčīgčāⁿqti aⁿma^{n'}čĩⁿi, nú égaⁿqti aⁿma^{n'}čĩⁿi Kĩ
 we killed we walked, we deciding altogether for ourselves we walked, man just like we walked. And
 iⁿ'tcaⁿ tē'di úckaⁿ gě e-na^{n'} aⁿgĩsičěⁿqti aⁿma^{n'}čĩⁿ taité čĩngé. Wáqe-ma
 now when deed the only we remember well we walk shall wanting. The white people
 (pl. ob.) those (pl.)
 úckaⁿ ejaí kě aⁿčā^{n'}bahaⁿ-báji ctéctěwaⁿ, ca^{n'} eⁿáčicaⁿ wia^{n'}čiqe taí. Ědí 3
 deed their the we do not know notwithstanding, yet towards them let us shape our course. In that
 case good for us we shall walk.

NOTE.

According to George Miller, an Omaha, the old men of his tribe often make such an address to the young men.

TRANSLATION.

O ye people, if you ever accomplish anything for yourselves it will be only when you work so hard for yourselves that you pant incessantly thereafter. Do your best! Do not depend on any one else. The Mysterious Power made us all Indians in this country, but all those things which he made for our constant good have disappeared. The entire country is full of white people, so the quadrupeds which had been made by the Mysterious Power for our advantage have been exterminated, they have been shot. In the former days we went about killing the quadrupeds who had no owners, we governed ourselves, going wherever we pleased, we went about just as men should do. But now it is impossible for us to think any longer about those deeds of the past. Although we are ignorant of the customs of the white people, let us shape our course in that direction. In that case we shall prosper.

LETTERS.

LENUGA NAJIN TO HIS FRIEND GRAY HAT.

Čěču Wáče qúde gčí qĩ, uákie. Iígaⁿčai kě'ia pí, Wájiⁿdáčiⁿ
 Here Hat gray had when, I talked to Grandfather at the I was Washington
 (place) there.
 é áwake, maja^{n'} čéčaⁿ wiwíⁿ Iígaⁿčai čĩnké wébčiⁿwiⁿ pí. Níkaci^{n'}ga 6
 that I mean, land this (cv.) my He whom they the (st. ob.) I sell it I was there. People
 have for a grand-father
 kědí amá hídeaⁿá amá Máhiⁿ-taⁿ'ga-ma ékiga^{n'}qti waja^{n'}be. Kĩ égiče
 those who were there those lower down the Missouri R. the Americans just like I saw them. And at length

- maja^{n'} wégčⁱwiⁿ tē'di waqpániä'jī amá. Iqiga^{n'}čai aká ujañ'ge údaⁿ wi^{n'} a^{n'}i
land sold their when they were not poor. Grandfather the (sub.) road good one gave me
- há. Ičagiča-máji, ádaⁿ waqpáni. A^{n'}wa^{n'}qpani ádaⁿ kī éskana Wakan'da
I have not found there- mine, fore poor. I am poor there- fore and oh that! God
- 3 činké ijin'ge činké, a^{n'}ba eřa kě'řa éča^{n'}be pí ka^{n'} ebčégaⁿ. Éde
the one his son the one who, day their to the in sight I reach I hope. But
- ugáhanadaze kēdi-naⁿ ca^{n'}caⁿ bčⁱn. Éskana čéceta^{n'}, Máhiⁿ-řaň'ga-máce,
darkness in it usually always I am. Oh that! henceforth, O ye Americans,
- uga^{n'}ba kě'řa éskana pí ka^{n'} ebčégaⁿ. I^{n'}wi^{n'}čaxa^{n'}i ři, éskaⁿ ebčégaⁿ,
light to the oh that I reach I hope. You help me if it may be I think that,
- 6 cin'gajin'ga wiwiřa ni^{n'}řa ačai ka^{n'} ebčégaⁿ. Ukít'ě čéamá Caa^{n'} amá pí-
child my alive go I hope. Nation or these Dakota the bad (pl. sub.)
Foreigners
- baji hégabáji ři, ca^{n'}, Máhiⁿ-řaň'ga-máce, edádaⁿ gě áhigíqti wačá'í
not a little when, still, O ye Americans, what the a great many you give to them
(= thing) pl. in. ob.
- waqpáni-báji. Wí na^{n'}xíde a^{n'}ská'qti, íe čičřai aná'aⁿ miñké. Nicúde
they are not poor. I I have a very good hearing, word your (pl.) I am hearing as I sit. Missouri R.
- 9 čé-kēdi wáqe áhigíqti, waqpániqti at'é tá miñke. Níaciⁿga-ma úckaⁿ.
this by the white a great many, very poor I die will I who. People the (pl. ob.) deed
man
- píäji amá wačákihídai ři, íe čičřai aná'aⁿ miñké. Ugáhanadaze kē'di
bad the ones who you attend to them if word your (pl.) I am hearing as I sit. Darkness in the
- ca^{n'}caⁿ bčⁱn'. Čéceta^{n'} éskana a^{n'}cta^{n'}be eg étea^{n'}i éde. Waga^{n'}ze wi^{n'}
always I am. By this time oh that you see me so (?) should at but. Teacher one
least
- 12 Paň'ka ři čan'di naji^{n'} hă, čěču naji^{n'}. Waqpáni t'a^{n'} a^{n'}ča^{n'}bahaⁿ waga^{n'}ze
Ponka vil- at the stands here stands. Poor there he knows about teacher
lage me
- taⁿ. Edádaⁿ i^{n'}teqi gě waga^{n'}ze ta^{n'} na'a^{n'} taté. Úckaⁿ i^{n'}teqi gě
the. What hard for the teacher the he hears shall. Deed hard for the
std. me pl. in ob. one std. it pl. in ob.
- baxúakičé-naⁿ ma^{n'} tá miñke. Kī íe kě waga^{n'}ze ta^{n'} čéna'aⁿi ři,
I cause him to write usually I use will I who. And word the teacher the you hear when,
std. from him
- 15 wiñ'ke éskaⁿ enégaⁿi, gebčégaⁿ, Mábiⁿ-řaň'ga-máce. Ičadiaⁿwa^{n'}čai-ma
He speaks perhaps you think, I think that, O ye Americans! Those whom we have had
truly for agents
- wágazu-báji. Úckaⁿ gě i^{n'}udaⁿi gě ičáča-máji hă. Níaciⁿga-ma
not straight (pl.). Deed the good for the I have not found The persons (pl. ob.).
pl. in ob. pl. in ob.
- wágazúqti-ma wi^{n'} ka^{n'}bča. Wágazú-ma wiⁿ tíčakičé ři, i^{n'}wiñ'kaⁿi ři,
the very honest ones one I desire. The honest ones one you send him if, he helps me if,
(pl. ob.) to me
- 18 ičániⁿřa té hă. Kī Wačáge qúde čí, íe taté aná'aⁿ té éceta^{n'}-qti égičé
I may live by And Hat gray you he shall I heard when from that really it hap-
means of him speak it time on- ward pened
- wágazu jīngáqtcí. Wágazu tē égaⁿ-naⁿ ka^{n'}bča. Údaⁿ hă, ebčégaⁿ.
straight very small. Straight the so only I desire. • Good I think that.
- Gúdiha ani^{n'}řa (é)te áhaⁿ, ádaⁿ wéčihíde sagígi- naⁿ ka^{n'}bča. Ja^{n'}činaň'ge
In future I live may ! there- tool hard ones of only I desire. Wagon
fore. different kinds

- kaⁿ'bça. I desire. Jéskā kaⁿ'bça. I desire. Jéskā jaⁿ 'iⁿ-ma kaⁿ'bça. I desire. Wé'e kaⁿ'bça. I desire.
Cattle I desire. Cattle wood those who carry on their backs I desire. Plow I desire.
- Qádigaóna kaⁿ'bça. I desire. Jan'dinaⁿcpé kaⁿ'bça. I desire. Wémagixe kaⁿ'bça. I desire.
Seythe I desire. Spade I desire. Saw I desire.
- Maⁿ'zě wíugádaⁿ kaⁿ'bça. I desire. Can'ge wáçaha kaⁿ'bça. I desire. Wamúsk-inaⁿúbě 3
Iron used for nailing I desire. Horse clothing I desire. "Wheat-grinder" (=grist-mill)
- kaⁿ'bça. Kí é abçiⁿ' xī, ičániⁿja té áhaⁿ, ebčégaⁿ. Majaⁿ' gě 1aĩ'ga
I desire. And that I have when. I live by means of it will ! I think that. Land the pl. in large ob.
- ctěwaⁿ' abçiⁿ'- májī hǎ ; ádaⁿ wéčihíde sagígi- naⁿ kaⁿ'bça hǎ. Usní
by any means I have I not there-fore tool hard ones only I desire Winter
- gčéba kí ě'di čábçiⁿ Iugaⁿ'čai činkě'ja pí tě agčí tě, kí cetaⁿ' wéčihíde 6
ten and on it three the one had as a grand-father to the I was there I have the, and that far tool
- sagí- ctěwaⁿ' abçiⁿ'- májī. Ádaⁿ wéčihíde sagí gě kaⁿ'bça. Wagaⁿ'ze taⁿ
hard by any means I have I not. There-fore tool hard the pl. in ob. I desire. Teacher the (std.)
- kaⁿ'bça tě aⁿ'čaⁿ'bahaⁿ. Kí ékigaⁿ'qti iⁿ'čéckaxai kaⁿ' ebčégaⁿ. Edádaⁿ
I desire the he knows about me. And just like it for me you make it I hope that. What
- wiⁿ' ičániⁿja té ctěwaⁿ' čingěé hǎ. Enáqtcí ičániⁿja té hǎ. 9
one I live by means of it may soever there is none That only I live by means of him may

NOTES.

This was the first text of any sort dictated to the writer (in 1872). "Gray Hat" was the name given by the Ponkas to the late William Welsh, of Philadelphia. A translation of this letter appeared in the "Spirit of Missions" (of the Protestant Episcopal Church) for 1872.

629, 5. Waçage qude gči xī, rather, Waçage qude ihe gči xī, *When Gray Hat came back by this route.* Wajiⁿdaçiⁿ, *Washington*, in Ponka notation; but the native phrase, wajiⁿ daçiⁿ, means, *foolish disposition*.

630, 4 and 5. One "eskana" is enough; omit the other (*i. e.*, either one).

630, 8. Wi naⁿxide aⁿskāqti, 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. Čecetaⁿ eskana aⁿctaⁿbe eg eteaⁿi 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: Čecetaⁿ eskana aⁿctaⁿbe égaⁿ etaiⁿ éde, *I think that you should have visited me ere this.*

630, 15. For gebčégaⁿ, L. reads, kaⁿbčégaⁿ, *I hope.* But the other, too, makes sense.

631, 1. qeskā jaⁿ 'iⁿ-ma, *those cattle which carry yokes, i. e., oxen.*

631, 4. ičániⁿja té áhaⁿ, ebčégaⁿ. L. reads, ičániⁿja éte áhaⁿ, ebčégaⁿ, *I think, "I ought to live by means of it!"*

Wagaⁿze in this letter refers to the missionary, *i. e.*, the author.

TRANSLATION.

O Gray Hat, when you came hither after your visit to the tribes up the Missouri River I talked with you. (And now I talk about the same business.) I have been to the place of the President, I mean Washington. I went thither to sell my land to the President. I saw some people down the Missouri River who were just like Americans, and I noticed that when they sold their land they were rich.

The President gave me a good road. I have not found it, therefore I am poor. I am poor, I say, for that reason. I am always in darkness. I hope that I may soon come out into the day of God and his Son. O ye Americans, I hope that henceforth I may reach the light. I think that if you will help me my children will improve, thus realizing my hopes. O ye Americans, though these Dakota tribes are very bad you give them many things and they are wealthy. But my people have behaved well, they have obeyed your words (though you have not given us many things). (If there are a great many white people along this Missouri River, I shall die poor. When you are attending to the Indians who will not behave I am obeying your words. I am ever in darkness. I think that you should at least have visited me before this time.

A missionary is here at the Ponka village. He knows about my poverty. He shall hear of the things which are difficult for me to endure. From time to time I will get him to write about those things. And when you hear his words, O ye Americans, I imagine that you will think "He tells the truth."

Those whom we have had as our agents have not been upright. I have not found any of their acts advantageous to me. I desire to have one of the truly honest persons. If you send me one of that kind and he aids me, I may improve by means of his assistance.

O Gray Hat, when I heard that you were to speak (in our behalf?) our affairs really improved a little from that time onward. I desire only what is right. I think that it is good. In future I ought to improve. Therefore I desire substantial appliances of different kinds. I desire wagons, cows, oxen, plows, scythes, spades, cross-cut saws, nails, harness, and a grist-mill. If I obtain the things which I have named, I think that I ought to improve by means of them.

The lands which I have are by no means large, therefore I desire substantial appliances of different kinds. It has been thirty-three winters since I returned home after my first visit to the President, and I have not yet had even one substantial implement. Therefore I desire them. The missionary knows what I wish to obtain. And I hope that you may do for me just as I desire. There has not been even one thing here of advantage to me. My only present dependence is the missionary.

HEGAGA SABE AND JAŁAŃGA NAJIN TO BETSY DICK.

Nújiŋga aká čida^{n'}be ga^{n'}čai. Wáčaha úwačagioná tē giŋa^{n'}be
 Boy the (sub.) to see you desires. Clothing you told us about the to see his own
 ga^{n'}čai. Uqčéqtcí ča'í tē ga^{n'}čai. T'a^{n'}adi čatí tē'di caŋ'geajin'ga wi'í
 he desires. Very soon you the he desires. Last fall you when colt I gave
 give it to him came you
 ani^{n'}čagčé, gčí. Nújiŋga čí'í činké é áji hă, gčízají hă caŋ'geajin'ga. 3
 you took it home. it has returned. Boy he gave the one he dif. he did not colt.
 ward, take it back
 Paŋ'ka áji caŋ'ge ta^{n'}iha^{n'} ta^{n'}ačín' aká, é gčízai caŋ'geajin'ga. Uŋa^{n'}be
 Ponka an- other (std.) moth- (std.) her (sub.) he took it colt. Do not look
 er back for
 gičáji-gă! A^{n'}wa^{n'}waŋa ugáca^{n'}-báji. Čka^{n'}ají gčí^{n'}. Wawáqpani hégabáji.
 it, as your own! Whither they have not gone Motionless sits. We are poor not a little.
 traveling.
 Gaŋíde-ma^{n'}čín, níkagahi wací ejaí t'é. Cúde-gáxe ijin'ge, Qegačiqá, 6
 Gaŋíde ma^{n'}čín, chief adherent their dead. Smoke-maker his son, Qegačiqá,
 t'é čicta^{n'} gčí^{n'}. Pahaŋ'gadi wabáxu wi^{n'} cučéačé, gčíáji. I^{n'}tca^{n'} čí gáča^{n'}
 dead finished sits. Formerly letter one I sent to you, it has not returned. Now again that one
 cučéačé. Mi^{n'} čé hébe čigíŋa^{n'}be ga^{n'}čai nújiŋga. T'a^{n'}da^{n'} čatí tē'di
 I send to you. Moon this part to see you, desires boy. In the fall you when
 his own came
 ča'éčičé nújiŋga. Caŋ'ge wi^{n'} čí'í. Edáda^{n'} úwačaginá čagčí bčúga gíná'a^{n'}, 9
 had pity on boy. Horse one he gave What you told us about you all have heard of
 you came back
 čína-báji. Nėxigaŋú enáqtcí čínai. Mi^{n'} čé hébe giŋa^{n'}be ga^{n'}čai. Čačé
 they did not beg of you. Drum alone they asked Moon this part to see their own they wish. To go
 of you. own
 'íčai nújiŋga wíŋa. Wabáxu wi^{n'} tia^{n'}čakičé 'íčačé éde tíaji. Edáda^{n'} tē
 speaks boy my. Letter one you cause to you prom- but it has What the
 of it come hither ised not come. (ob.)
 učáket'a^{n'} xí'ji, aná'a^{n'} ka^{n'}bča. Wabáxu ča^{n'} cuhí tē égasáni tē íčačé tē 12
 you acquire if, I hear I desire. Letter the reaches the on the fol- the you the
 lowing day find it
 wabáxu tia^{n'}čakičé ka^{n'}bča. E'a^{n'} čakí éi^{n'}te aná'a^{n'} ka^{n'}bča.
 letter you cause to I desire. How you reach it may I hear it I desire.
 come to me be home

NOTES.

Written in 1872. Dictated by Black Elk (Heqaga sabe), afterwards John Nichols, or Pahaŋga-ma^{n'}čín, son of the chief by that name, of the (Ponka) Wacabe gens. JAŁAŃGA najin was a leader of a dancing society. He should not be confounded with the head chief, JENUGA najin, or Acawage (sometimes called JAŁAŃGA najin). A letter of (the younger) JAŁAŃGA najin, written after he became a Christian and a farmer, will be found on a subsequent page in this volume. JAŁAŃGA najin jiŋga, the younger

634 THE ČEGIHĀ LANGUAGE—MYTHS, STORIES, AND LETTERS.

Ḷaqaŋga najiⁿ, now called Ḷenuga zi, *Yellow Buffalo Bull*, came to Washington in April, 1889, and furnished the author with an account of his dancing society, two legends of Ukiabi (pp. 609, 613), and other information. Betsy Dick was an Omaha doctor, mystery woman, leader of a dancing society, interpreter, etc. She spoke several Indian languages besides having a knowledge of English. From her the writer obtained several Oto myths.

633, 3. Nujiŋga čī'ī čīŋke e aḷi hă. Note the use of čīŋke, when the sentence affirms no voluntary action, but the mere fact of his being a different person. Had a voluntary action been predicated of him, the sentence would have begun thus: Nujiŋga čī'ī aka.

633, 6. nikagahi waci epai t'e. L. inserts ede before t'e: *He was the chief's servant, but he is dead.*

633, 7. t'e čictaⁿ gčīⁿ, He is at the point of death, *or*, He is about to die.

633, 11. Nujiŋga used *without* aka, probably incorrectly.

TRANSLATION.

Standing Buffalo wishes to see you. He desires to see his clothing about which you told us. He wishes you to give it to him very soon. The colt which I gave you when you were here last fall, and which you took home with you, has returned. The youth who gave it to you is not the one who now has it; he did not take back the colt. He who has taken it is the Ponka, who has the colt's mother. Do not look for it as your own. The people have been nowhere. They are staying at home. We are very poor. Gaḷide-maⁿčīⁿ, the chief's adherent, is dead. Smoke-maker's son, Qega-čīqaⁿ, is about to die. I sent you a letter formerly, but no reply has come. Now I send this one to you. Standing Buffalo wishes to see you before the end of this month. When you came here in the autumn he had pity on you and gave you a horse.

All have heard about the things concerning themselves, about which you told us (*i. e.*, promised us) when you returned to us. They did not beg these things of you. They asked you for nothing but a drum. They desire to see what belongs to them before the end of this month. My young man (Standing Buffalo) speaks of going to you. You promised to send me a letter, but it has not come. I wish to hear whether you have acquired anything. When this letter reaches you, I wish you to send me one on the day after you receive it. I desire to hear how you reached home.

HEQAGA SABE TO KUCACA, AT THE OMAHA AGENCY,
NEBR. *March 11, 1872.*

Cupí taté ebčégaⁿ. Maⁿ'zepě niníba iⁿwiⁿ'čane ecé, aⁿčá'i čictaⁿ.
 I reach you shall I think that. Hatchet pipe you seek for me you said, you gave to me finished.
 Céki gí xī, ačīⁿ' gíkičá-gǎ! Léjiⁿ'hiⁿ'de wačáge aⁿčá'i 'íčačě agíxaⁿbčá.
 Ceci is re- when, cause him to bring it Woven yarn head-dress you gave you I wish my own.
 turn- ing back!
 Céna.
 Enough.

3

TRANSLATION.

I think that I shall be with you. You said that you would seek a hatchet-pipe for me: you have already given it to me. Get Ceci to bring it when he returns. I desire my head-dress of woven yarn, which you promised to give me. Enough.

HEQAGA SABE TO CEKI, A PONKA STAYING AT THE
OMAHA AGENCY. 1872.

Céki, maⁿ'zěškǎ číxa abčīⁿ', bčízě. Níaciⁿ'ga čábčīⁿ' aⁿ'xīi éde
 Ceci, money your I have, I took it. Person three contended with me but for it
 awá'i-máji: Ičádičai čínké, iěškǎ, Maⁿ'tcú-níxa. Aⁿ'waⁿ'ckaⁿ'taⁿ'ga, ádaⁿ
 I did not give it to them: Agent the, interpreter, Maⁿ'tcu-níxa. I am strong, there-fore
 awá'i-máji. Maⁿ'zěškǎ wíxa gčéba itéwikičé, éde wíxáhaⁿ t'é ádaⁿ awá'i. 6
 I did not give it to them. Money (?) my ten I put away for you, but my wife's dead there-fore I gave to them.
 Caⁿ'ge naⁿ'ba, iěškǎ miⁿ'ga edábe, edádaⁿ gaⁿ'čá aⁿ'čagáji uáket'aⁿ, éde
 Horses two, ox female also, what to desire you com-manded me I acquired, but
 wíxáhaⁿ t'e, ádaⁿ zaní čínge, bčúgaqti čínge. Maⁿ'zěškǎ čagíčiaⁿ'be
 my wife's brother dead, there-fore all there is none, every one there is none. Money you see your own
 kaⁿ'bčá, ádaⁿ itéačě. Umáha ié uné amá kí xī, aná'aⁿ kaⁿ'bčá. 9
 I desire, there-fore I put it away. Omaha buffalo hunters reach home when, I hear I desire.
 Waqīⁿ'ha ctaⁿ'be xī, égasáni tiaⁿ'čakičé te aná'aⁿ xī. Céna.
 Paper you behold when, the follow- ing day you send to me please I hear when. Enough.

NOTES.

635, 5. iěškǎ, the U. S. interpreter, David Le Clerc.

The reading of the last line (635,10) is conjectural. If we transpose *te* and *xī*, the sentence will read, *egasani tiaⁿ'čakičé xī, aná'aⁿ te*, if you will send me (one) on the next day, I may hear it.

TRANSLATION.

Ceki, I have your money; I took it. Three persons contended with me for it, trying to get it from me, but I did not give it to them. (I refer to) the agent, the interpreter, and Grizzly-bear's Ear. I am strong, therefore I have not given it to them. I had put away ten dollars of my money for you, but my wife's brother died, therefore I gave it away to the people. I had acquired two horses, and also domestic cows, which you told me to desire, but my wife's brother died, therefore all is gone; everything is gone! I wished you to see your own money, so I put it away. I wish to hear when the Omahas who went on the buffalo hunt reach home. When you see the letter, please send one to me on the following day, and I may hear of it (?). Enough.

HEQAGA SABLE TO DR. POTTER, YANKTON, DAK. 1873.

- Wáqe đáxe i^{n'}taⁿ miⁿ cáďě. Pahañ'gadi iⁿwi^{n'}čaka^{n'}ǎǵi éde, waga^{n'}ze
 White I act now moon six Formerly you did not help me but, teacher
 man
- wáqe údaⁿ hégaǵi tě, wékionaⁿčákičě ǵi, edádaⁿctécte tia^{n'}čakičé ka^{n'}bča,
 white good not a little as you make me thankful if, whatsoever you send to me I desire,
 man (?) suddenly
- 3 kagéha Wigisičě-naⁿ ca^{n'}caⁿ. Ičádi údaⁿ wéďahaⁿ-máǵi. Naⁿpa^{n'}hiⁿ
 O friend. I remember only always. Agent (or good I do not know them. I am hungry
 you Father)
- agisičě-naⁿ-ma^{n'}. I^{n'}tcaⁿ wáqe ičádi Pañ'ka-ma ǵeskă wiⁿ a^{n'}í. Údaⁿ
 I remember it usually. Now white agent (or the Ponkas (pl. ox one has given
 man father) ob.) Good
 to me.
- ni^{n'} éde číaqai. Ičádičai áǵi wiⁿ údaⁿqti atí, é áwake. Wáqtaⁿaⁿčakičé
 you but he has ex- Agent an- one very good has that I mean. You are pleased with
 are celled you. other come what I am doing
- 6 ǵi, edádaⁿ wéčihide aⁿčá'í ka^{n'}bča, dadíha.
 if, what tool! you give I desire, O father!
 to me

NOTES.

Dr. J. A. Potter, of Yankton, South Dak., was agent among the Ponka before 1869.

636, 1. Pahañgadi . . . kageha. F. said that the words were used incorrectly, and that it was impossible to discover the meaning. G. said it was a *badly constructed sentence* (ukigče piǎǵi), and that the words were “učudaⁿbe piǎǵi,” *bad for one to consider*. But W., an older Omaha, found the sentence a plain one. His explanation is given in the translation. For kaⁿbča, I wish, F. substituted, kaⁿbčegaⁿ, I hope.

TRANSLATION.

I have been living as a white man for six months. Formerly, when I was a wild Indian, you did not help me. At that time I had no one to teach me. But now I have the missionary, and I wish to improve. So if you are willing to make me thankful suddenly (*or unexpectedly*), I hope, my friend, that you will send me something or other.

I am always thinking about you. I have not known good agents. I have been always thinking about my hunger. Just now the white agent has given me one of the Ponka oxen. You are good, but he has excelled you. I refer to another agent, a very good man, who has come recently. O father, if you are pleased with what I am doing, I wish you to give me some tool or other useful appliance.

HEQAGA SABĚ TO KUCACA. 1872.

Wabáxu ^{Letter} ^{you} ^{asked} ^{for} ^{this} ^{I send to you.} ^{Céaka} ^{This one} ^(sub.) ^{icádiçai} ^{agent} ^{aká} ^{the} ^{údaⁿqti} ^{very good} ^{aká} ^{the} ^{égaⁿ} ^{so}

edádaⁿ ^{what} ^{úju} ^{impor-} ^{tant} ^{taité} ^{shall} ^{weágibáha} ^{showing to us,} ^{gçiⁿ} ^{sits,} ^{uná'aⁿ} ^{to hear} ^{aⁿçagáji} ^{you com-} ^{tě} ^{as} ^{uána'aⁿ} ^{I have heard} ^{Mácaⁿ} ^{Feather} ^{skā} ^{White}

cúçéakiçe ^{I sent it to you} ^{waqiⁿha.} ^{paper.} ^{Ceki} ^{money} ^{maⁿzěskā} ^{the} ^{tě} ^{abçiⁿ} ^{I have.} ^{Agçi} ^{te,} ^{ecé.} ^{Wébaxú-gā!} ^{Write to us!} 3

Wí ^I ^{ubçāⁿ} ^{I take} ^{te,} ^{ecé.} ^{Waqiⁿha} ^{Paper} ^{uqçé'qtcí} ^{very soon} ^{kaⁿbçā,} ^{I desire,} ^{wabáxu} ^{letter} ^é ^{áwake.} ^{In'ja-} ^{We usually}

naⁿi ^{doubt} ^{Umáha} ^{Omaha} ^{icádiçai} ^{agent} ^{çiñké.} ^{the one} ^{Wí} ^I ^{wabáxu} ^{letter} ^{gian'kiçe} ^{is caused to} ^{tě,} ^{when,} ^{aná'aⁿ} ^{I hear it} ^{kaⁿbçā.} ^{I wish.}

Égaⁿ ^{so} ^{añgaⁿçai.} ^{we desire.} 6

NOTES.

Kucaca, prob. the Omaha notation of the Pawnee name for Rousseau Pepin or Pappan, an Omaha.

637, 1. icádiçai, *i. e.*, C. P. Birkett, of Nebraska.

637, 2. Macaⁿ skā, *White Quill-feather*, a Ponka, who died afterwards at the Omaha Reservation in Nebraska.

637, 5. Umáha icádiçai çiñké, the Omaha agent, Edward Painter, M. D., of Maryland.

TRANSLATION.

I send you this letter for which you asked. This agent whom we now have is very good; so he continues showing to us ("to whom he belongs as agent") the things which shall be important for us. As you commanded me to hear about it, I have done so. I sent a letter to you for White Quill-feather. O Ceki, I have the money. You said, "I will return." Write to us. You said, "I will take hold of it." I desire a paper very soon, I mean a letter. We usually doubt the Omaha agent. When a letter is sent to me, I wish to hear what you intend doing. All of us have a similar desire.

UHAŇGE-JA^N, A PONKA, TO HIRAM CHASE (WASABE LAŇGA),
AT OMAHA AGENCY.

Iⁿna^ha gí te ágaji-gă. Waqpáni čingé. Wačáte k(ě) újawa. Gí-gă
My mother be may command Poor there is none. Food the abundance. Return
com- her!
ing
há. Ihañ'ktaⁿwiⁿ cañ'ge áhigi wá'i, ádaⁿ aňgú wawáqpani-báji. Kí
! Yankton horse many gave to there- we are not poor. And
us, fore
3 wíctí údaⁿqti anájiⁿ. Naⁿbúwibčəⁿ minké. Céna.
I too very good I stand. I am shaking hands with you. Enough.

NOTES.

UhaŇge-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 kě is contracted before ujawa, in this sentence, although this is not always done.

TRANSLATION.

Tell my mother to be coming back. There is no one poor (here). Food is abundant. O come! The Yanktons gave us many horses, so we are not poor. And I, too, am doing very well. I am shaking hands with you. Enough.

PART OF A LETTER FROM UHAŇGE-JA^N TO HIS BROTHER,
MA^NTCU-NAJI^N.

Wabáhi-jin'ga uqpáčě; Caaⁿ utiⁿ-baji, niⁿ'ta agčí. Či weánaxíčai
Wabahi-jinga fell; Dakotas did not hit alive he came Again they attacked us
him, back.
Céhi t'aⁿ tě' wacícika kě itáxi čaⁿ wañ'gačⁱ aňgáhi. Caňgágčⁱ dēnaⁿba
Apple- about the creek the head the we having them we reached Riding on horses seven
tree there.
6 aň'guqčai, kí weánaxíčai. Aňxíⁿčě tíčeaⁿ'čai. Majaⁿ-ibáhaⁿ wacúce,
we overtook and they attacked We threw our- we passed along Knows-the-Land brave,
them, us. selves down suddenly (?)
[We threw ourselves down suddenly
in quick succession]
Maⁿtcú-zañ'ga wacúce, naⁿpewáčě, niⁿ'ta. Lañ'ga-nañjiⁿ wacúce: Caaⁿ
Big Grizzly-bear brave, dangerous, alive. Standing Buffalo brave: Dakota
wiⁿ uhíackáqtcⁱ maⁿ íu, Lañ'ga-nañjiⁿ. Jiňgá-nudaⁿ wacúce.
one very close to him ar- wounded Standing Buffalo. Boy Warrior brave.
row with,

NOTES.

All the Ponkas, except Jiñga-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-SABĚ AND OTHERS TO AN OMAHA.

T'a ⁿ adi	Umáha	qí	cupí.	Kí	nújiñga	wiwíŋa	wéxi'a ⁿ	úwačáginá,	
Last fall	Omaha	house	I went thither to you.	And	boy	my	ornament	you told them about it,	
nučna ⁿ ha,	qíčá	maca ⁿ	wi ⁿ ,	céna,	i ⁿ wi ⁿ čaná'a ⁿ .	T'a ⁿ da ⁿ	čatí há.	Ma ⁿ zépě-	
otter skin,	eagle	quill- feather	one,	enough,	you heard about for me.	In the fall	you came hither	Hatchet	
niníba	uwáčaginá,	giná'a ⁿ i	há,	zaní	nújiñga.	Ma ⁿ zě-unáji ⁿ	máca ⁿ -čágča ⁿ		3
pipe	you told them about it,	they have heard of it, their own		all	boy.	Iron shirt	head-dress of eagle tail feathers		
wačáge,	rehá-nacábe,	hi ⁿ bé,	wačá'i	'íčačě,	ma ⁿ zě-áka ⁿ ta,	céna,	úwačaginá,		
head cover- ing,	buffalo robe smoked dark,	moc- casins,	you give	you prom- ised,	metal	armlets,	enough,	you told them about it,	
i ⁿ čina-ctěwa ⁿ -báji.	Waji ⁿ	čičíŋa	wačá'i	'íčačě.	Gata ⁿ adi	ukét'a ⁿ	éska ⁿ a ⁿ -		
we did not beg of you in the least.	Disposition	your own	you give	you prom- ised.	At last	to acquire	perhaps we it		
ča ⁿ čai,	éde	edáda ⁿ	úwačaginá	añ'kaji'qtia ⁿ .					6
thought,	but	what	you told them about	is not so at all.					

NOTES.

The letter was dictated by Heqaga-sabě in the presence of Țaȥaŋga-najiⁿ, Ni-ane, and Miȥasi-nikagahi.

639, 1. qí cupí seems elliptical; perhaps it should be qíi čaⁿqa cupí (*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. wačáge appears superfluous here. Maⁿzě unájiⁿ refers to some present rather than to the Ponka man, *Iron Shirt*.

TRANSLATION.

Last autumn I went to your house(s) on the Omaha land. And you told my young men about trinkets; you heard about only an otter skin and an eagle quill-feather for me. You came to this place in the early fall. All the young men have heard of their hatchet-pipe of which you told them. You promised to give us an iron shirt (*sic*), a head-dress of eagle tail feathers, a buffalo robe smoked dark, moccasins, and metal 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.

UHAŇGE-JA^N TO CAŇGE-SKA, AN OMAHA CHIEF.

- T'aⁿ'adi cupí íe údaⁿ iⁿčéckaxe, wéčigčaⁿ áwatégaⁿ wágazúqti
 Last I reached word good you made for thought in what way very straight
 fall there where you are
- iañ'kičá-gă, dadíha. Aⁿ'bačé cubčé kaⁿ'bča, éde aⁿ'wañ'kega. Kí čéamá
 send to me, O father. To-day I go to I desire, but I am sick. And these
 you
- 3 Caaⁿ' amá cti 'ágča wáčiⁿ, ádaⁿ xúahégaⁿ cubčá-mají. T'aⁿ' xí, cubčé
 Dakota the (pl. too suffering they have there- fearing unseen I do not go to you. Fall when, I go to
 sub.) us, fore danger some- what
- kaⁿ'bča. Cañ'gečajiñ'ga wiⁿ agíaⁿ'bča pí. Pañ'ka céču iⁿčiⁿ'čiⁿ
 I desire. Colt one I abandoned I reached Ponka there where having it
 my own there.
- giwačákičé kaⁿ'bča. Wahaⁿ'čiŋge niníba wiⁿ aⁿ'í 'íčé kaⁿ'bča: uíča-gă.
 cause them to be I desire. Orphan pipe one to give prom- I desire: tell it to him.
 returning me ise
- 6 Edádaⁿ iⁿwiⁿ'čana te wiⁿ'aqtcícté uná'aⁿ'čákičáji. Edádaⁿ wiⁿ'áqtei
 What you told to me the even one you did not cause me to hear about it. What just one
- čínai níaciⁿ'ga naⁿ'ba: néxigaqú čínai. Aⁿ'ba čéčuádi gaⁿ'čai, éde ní'a,
 asked of person two: drum asked of you. Day on this they desire but you
 you have failed,
- ádaⁿ céna ckaⁿ'na te, zaníqti gičaⁿ'ča-bají'qtiaⁿ'i. Íe čičíča wiⁿ'čakáji.
 there- enough you desire may, all they do not wish at all for their Word your you do not speak
 fore it truly.
- 9 Kúge wiⁿ' aňgáčiⁿ ádaⁿ céna gaⁿ'čai kúge. Wa'ú niⁿ éde íe čičíča
 Box one we have there- enough they de- box. Woman you are but word your own
 sire
- qaňgáqti íčae. Ugíhita-báji Wéxi'aⁿ úwačáginá tē ádaⁿ cačé 'íčai éde,
 very large you They are waiting very Trinkets you told them the there- to go to they but,
 speak. anxiously for what about them (past fore you spoke of it
 was promised. act)
- ní'a ádaⁿ cačá-báji 'íčai hă. Céna.
 you there not going to you they Enough.
 have fore speak of it
 failed

NOTES..

640, 9. *çiçiq̃a*, superfluous according to F.

640, 11 and 11. *Ugihita-bajĩ* . . *caça-bajĩ* 'íçai hã. F. gives another reading: *Wéxi'aⁿ úwaçagiauá tẽ ugihita-bajii hã, ádaⁿ caçé 'íçai éde, ouí'a hã, ádaⁿ caçá-bajĩ 'íçai hã, You told them about the trinkets, so they were waiting very anxiously for what was promised. Therefore they talked of going to (visit) you (not waiting on you any longer), but now that you have failed (to send them), they speak of not going to (visit) you.*

TRANSLATION.

When I was with you last autumn you made very good words for me. O father, send me a decision in whatever way it may be very honest. I wish to go to you to-day, but I am sick. And these Dakotas also are abusing us, therefore I do not go to you on account of my fear of some unseen danger. I wish to go to see you next autumn. I left one of my colts there (with the Omahas). I desire you to induce the Ponkas who are with you to bring it back for me. I wish the Orphan to promise to give me a pipe. Tell him about it. You have not caused me to hear about even one of the things about which you told me (*i. e.*, you have not sent word about their coming). Two men asked just one thing of you; they begged a drum of you.

They desire it on this very day, but you have failed, so you need not think of it any longer. They do not wish you to give them anything. You have not spoken true words. We have a box, therefore they have no further desire for one (from you). You are (as) a woman, but you speak very great words! They are waiting very anxiously for what was promised. You told them about the trinkets, so they promised to go to see you; but now that you have failed (to send them) they speak of not going to you. Enough.

 UHÁÑGE-JA^N TO AGENT C. P. BIRKETT. 1873.

Edáda ⁿ	i ⁿ 'teqi	uwíbça.	Pañ'ka	níkagáhi	úju;	Ma ⁿ tcú-wáçihí,
What	hard for me	I tell you.	Ponka	chief	principal,	Ma ⁿ tcu-waçihí,
Acáwage,	ᖅáxe-sábě,	Wajĩ ⁿ 'agahíga,	Gahíge,	ja ⁿ 'inañge	a ⁿ 'iájĩ,	çé i ⁿ 'teqi
Acawage,	Black Crow,	Wajĩ ⁿ agahiga,	chief,	wagon	has not	this hard for
					given me,	me
héga-májĩ.	Ga ⁿ 'adi'qti	ja ⁿ 'inañge	çíqti,	nã ⁿ 'de	çiçíq̃a,	Major, ja ⁿ 'inañge
not a little for	Just now	wagon	you your-	heart	your own,	Major, wagon
me.			self,			
wi ⁿ	a ⁿ 'çá'i	ka ⁿ 'bça.	Íçigça ⁿ	tẽ	Pañ'ka	níkagáhi
one	you give	I desire.	Decision	the	Ponka	chief
to me						the ones
						who
						you do not desire for
						them,
çíqtcí	ínigça ⁿ	waçá'i	ka ⁿ 'bça.	Níkagáhi	bçúga	çéçu eçéga ⁿ -
just you	you deciding	give to	I desire.	Chief	all	here
		them				thinking
						that
						usually
						and
						when
ja ⁿ 'inañge	kẽ	a ⁿ 'i-bájĩ	xĩ,	ta ⁿ 'wa ⁿ gça ⁿ	píājĩ	taté,
wagon	the	do not give to	if,	village	bad	shall be,
		me				I think that,
						Major.
						And

642 THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

edádaⁿ plāji dāxa-māji. Jaⁿinaŋge nūjiŋga wa'í 'íča- biamá, éde ubčí'age.
 what bad I do not. Wagon boy to give they it is said, but I was unwilling.
 to them promised

Maⁿtcú-nājiⁿ taⁿ'waⁿgčaⁿ ejaⁿ čan'di jaⁿinaŋge naⁿbá etégaⁿ; wénaⁿba tē
 Standing Bear gens his in the wagon two probable; the second the
 3 wíjai, éskaⁿ ebčégaⁿ. Iⁿwiñ'kaⁿ wackañ'-gǎ!
 it is mine, per- I thought. To help me try!
 haps

NOTE.

641, 2. aⁿiäji (the 3d sing.) should be aⁿi-baji, in the plural, to agree with the pl. subj. *the chiefs*.

TRANSLATION.

I tell you what is difficult for me to bear. The principal Ponka chiefs, Grizzly-bear that-starts-the-game-from-the-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.

Majaⁿ čaⁿ aŋxíxaⁿčai tē' aⁿčí'a taŋgataⁿ ebčégaⁿ. Umáha ŋí čaⁿ.
 Land the we desire for our- the we shall fail to obtain I think that. Omaha vil- the
 selves lage
 iⁿ'taⁿ aⁿná taŋgataⁿ. Čécetaⁿ'-naⁿ úwawéci kě cetaⁿ'-naⁿ 'iaⁿ'ča-baji'-qtiaⁿ'i.
 now we shall ask for. Up to this time pay the so far only we have not at all men-
 tioned it.
 6 Īndádaⁿ nié ctē wačín'gai. Gaⁿ čí'áqti ŋí, gaⁿ úwawéci 'iaⁿ'ča taŋgataⁿ.
 What pain so- we have none. And failing al- if, then pay we shall mention it.
 together
 Cé majaⁿ níaciⁿga ukéčiⁿ majaⁿ ejaí ě'di učáxine taí hǎ, ewéagaí hǎ.
 That land Indian common land their there you can seek for they said the
 yourselves foregoing to us
 Águdi edé cétaⁿ aŋgaⁿ'ča-báji. Gaⁿ caŋ'ge čaŋká čiegčaŋge éčaⁿba
 Where what so far we have not desired it. And horse the (pl. ob.) your husband he too
 they said
 9 wákihídai-gǎ. Gaⁿ céna gaⁿ'te uwíbča cučéačě. Īeskǎ aⁿwaŋ'gačiⁿ
 attend ye to them. And enough for a while I tell you I send to you. Interpreter we have them
 aŋgáti wíutaŋ'ga dedéni čataⁿ'i, píbaji.
 we had as soon as whisky he drank, be (was)
 come hither bad.

NOTES.

This Frank La Flèche is the younger brother of Joseph La Flèche of the Omaha tribe. Frank is a chief of the Ponka half-breed "band." His daughter Susanne is the wife of Makata. She and her husband were at the Quapaw Reservation, Indian Territory, when this letter was written.

The author was present at the interviews with the President and other officials, as a check on the interpreters, whom he corrected once or twice.

642, 9. ieskă. This interpreter was Baptiste Barnaby, who was not a Ponka. He was fond of liquor; so the agent brought the chief of police, Big Snake or Uhañge jaⁿ, to watch him and keep him sober. Big Snake did his work well.

TRANSLATION.

I think that we shall fail to obtain the land which we desire for ourselves (*i. e.*, the old reservation in Todd County, Dakota). We shall now ask for the Omaha Reservation (as our home). Up to this time we have not mentioned the damages at all (but we shall do so hereafter).

We have no sickness whatever. If there is a total failure (to get either our old land or the Omaha Reservation), we will speak of the damages (*or* pay). They have said to us, "You can seek a land for yourselves in the Indian Territory." We have not yet expressed a wish to go where they have said. Now, you and your husband must attend to the horses. I send you all that I have to tell you for some time. The interpreter is bad; he drank whisky as soon as we brought him here.

WAQPECA, AN OMAHA TO MR. PROVOST.

August 24, 1878.

Wamúske d'úba aⁿwaⁿ'i-gă há, kagéha.

Wheat some lend me ! O friend.

Naⁿjú éna wí'i téinke, aⁿčá'i

Thresh- that I give will, you give
ing quanti- back
ty to you

tě. Wégaⁿze dúba kaⁿ'bča.

when Measure four I desire.
(or if)

TRANSLATION.

My friend, lend me some wheat. If you give it to me I will give you back that much of threshed (wheat). I desire four bushels.

MAQPIYA-QAGA TO ČÁKUČŮ-ČAKITÁWE.

- Waqi^{n'}ha gáčaⁿ cučé. Ca^{n'} ga^{n'} wisíčai tē waqi^{n'}ha cuhí-naⁿ taté.
 Paper that (ob.) goes to you. At any rate I remember the paper reach usu- shall.
 you (pl.) so- acted liloquy, I hear from you I wish. The Omahas money
- Gata^{n'}adi ája^{n'}i édaⁿ, ebčégaⁿ, cí winá^{n'}aⁿi ka^{n'}bča. Uma^{n'}haⁿ-ma ma^{n'}zěškā
 By this time have ? (in a I think that, again I hear I wish. The Omahas money
 you (pl.) so- acted liloquy), from you
- 3 čizá-báji ca^{n'}caⁿ i^{n'}taⁿ. Pahan^{n'}ga gě^{n'}di ma^{n'}zěškā čizé ca^{n'}ca^{n'}i, éde i^{n'}taⁿ
 do not receive always now. Before at differ- money received always, but now
 ent times
- čizá-báji, wa^{n'}i-baji^{n'}qtia^{n'}i. Ádaⁿ ma^{n'}zěškā čaná tē uči^{n'}haji tē, wa^{n'}i-báji
 they do not get they do not give it to us There- money you the you have will, they do not
 it, at all. fore begged not your way about it give it to us
- ca^{n'}caⁿ égaⁿ uči^{n'}haji há. Wamúske kě ga^{n'} hégaji abči^{n'} ehé čandi, ca^{n'}caⁿ.
 always so you do not wheat the and not a little I have I said in the it continues.
 desire have your (?) past,
- 6 Maja^{n'} čaⁿ wamúske jaŋgá uáji, wéga^{n'}ze gčébahíwiⁿ na^{n'}ba abči^{n'}. Ěskana
 Land the wheat large I sowed, measure hundred two I have. I hope
 čéču ni^{n'} ebčégaⁿ wamúske t'a^{n'} xī, wačáte t'a^{n'} xī. Wata^{n'}zi kě' cti hégaji
 here you I think that wheat abounds if, food abounds if. Corn the too not a
 are little
- abči^{n'}. Wáqe nú ejaⁿ kě hégaji abči^{n'}. Wáqe waqtá ejaⁿ kě bču^{n'}ga abči^{n'}.
 I have. White potato his the not a few I have. White fruit his the all I have.
 man
- 9 Abči^{n'} gě^{n'}cte hégaji abči^{n'}. Níkagahiⁿ-ma pahan^{n'}gadi weát'abčé Uma^{n'}haⁿ-má;
 I have the things not a I have. The chiefs (pl. ob.) formerly I hated them The Omahas (pl. ob.);
 (what) soever few
- kī i^{n'}taⁿ níkaci^{n'}ga amá údaⁿqti ma^{n'}či^{n'}i, i^{n'}taⁿ níkagahiⁿ-ma weát'abča-máji
 and now people the (pl. very good they walk, now the chiefs (pl. ob.) I do not hate them
 sub.)
- há. Ca^{n'} kíkui gaza^{n'} gaⁿ údaⁿqti ga^{n'} ě^{n'}di ma^{n'}bči^{n'} há. Níkagahiⁿ tē é údaⁿ
 At any calling among so (?) very good so (?) there I walk Chief the it good
 rate to feasts
- 12 égiče weát'abčé kě égiče piáji daxe te há. Níkaci^{n'}ga či^{n'} wi^{n'} waqpáni xī,
 behold I hate them the behold bad I may do Person the one poor if,
 (mv.)
- nítaⁿ etégaⁿ há, níkagahiⁿ amá i^{n'}či^{n'}gai há. Níkaci^{n'}ga wi^{n'} dádaⁿ ga^{n'}čai,
 you ought chief the (pl. said the fore- Person one what he desires,
 work sub.) going to me
- waqpáni xī, uikaⁿ-gă, ai há níkagahiⁿ amá. Ádaⁿ níkaci^{n'}ga waqpáni či^{n'}
 poor when, help him, said chief the (pl. There- person poor the
 they sub.) fore (mv. ob.)
- 15 ča'ěačé i^{n'}taⁿ. Ca^{n'}ge wábčiⁿ ča^{n'}ká caⁿ cénawáčé, níkaci^{n'}ga waqpáni
 I pity him now. Horse I have the ones at are expended, person poor
 them that (ob.) length (?)
- ctěwa^{n'} awá'i-naⁿ-ma^{n'}. Kī jaⁿma^{n'}či^{n'} i^{n'} ča^{n'}ká enáqtei uctai há. Wi^{n'}be
 soever I used to give to them. And wagon carried the ones only they re- I see you
 that main

- tat éskaⁿ ebčégaⁿ. Iⁿ'tcaⁿ can'ge ubáhadi áji aⁿ'čín'ge há. Umaⁿ'haⁿ amá
shall - perhaps that I think. Now horse on their flank an- I am with- Omaha the (pl.
(=beside other out sub.)
- wáqe gáxe gaⁿ'čai há. Susi júwagčai níkaciⁿga gčéba-dúba wáqe gáxe
white act desire La Flèche he with them person forty white act
man
- júwagče gaⁿ'čai. Umaⁿ'haⁿ amá bčúga učí'agai; níkagáhi tē téqigičai 3
he with them desire. Omaha the (pl. all are unwilling; chief the prize their
sub.) own
- cénujiⁿ'ga bčúga. Wáqe gáxe-má é wiaⁿ't'čai há. Kí wáqe gáxaji amá
young man all. White those who act that we hate them And white do not act the (pl.
man (pl. ob.) sub.)
- umaⁿ'činka čé cahí-naⁿ tá amá, níkagáhi amá. Wiⁿ'čidaⁿ'bai xí wáqe gáxe
season this will be reaching you, chief the (pl. One sees you when white act
sub.) man
- amá dádaⁿ ča'í-báji etégaⁿ há: níkaciⁿga ukéčiⁿ tē é aⁿ'ča gaⁿ'čai há, 6
the (pl. what you do not should Indian common the that abandon they wish
sub.) give to him (thing)
- wáqe gáxe amá Kí wí níaciⁿga ukéčiⁿ tē aⁿ'čiaⁿbča kaⁿ'bča-máji há.
white act the (pl. And I Indian common the I throw away I do not wish
man sub.) (thing) for myself
- Wiqaⁿ'ge aⁿ'čina t'á-bačiⁿ, wakégai. Éde iⁿ'taⁿ gigčázu. Cetaⁿ' édiqti
My sister came very near dying, she was sick. But now she has re- So far just there
covered.
- iaⁿ'ba-máji há, wačítaⁿ kē áakihíde maⁿ'bčiⁿ há. Ijin'ge amá é iⁿ'wiⁿ'ča 9
I have not seen her work the I attend to it I walk Her son the that to tell me
(ob.) (mv. sub.)
- atí-naⁿi. Waqtčá jin'ga hégaji é'ia bčé, kí maⁿ'čaⁿ weáčuhe, ádaⁿ é'ia
has come regularly. Vegetable small not a few unto I go, and stealing I fear for them, there- thither
fore
- pí-máji-naⁿ-maⁿ' cetaⁿ'-naⁿ. Iíqti tē'di wabčítaⁿ maⁿ'bčiⁿ. Majaⁿ' čaⁿ
I have not been going so far. The very at the I work I walk. Land the
house (ob.)
- wéahide anájiⁿ há, ádaⁿ é'ia pí-máji-naⁿ-maⁿ'. Éskana majaⁿ' čaⁿ iaⁿgá 12
distant (from) I stand there- there I have not reached there Oh, that! land the large
fore regularly (ob.)
- níbči kaⁿ'bčégaⁿ há. É cupí xí, majaⁿ' čaⁿ iaⁿgá níbči xí, učútaⁿbe
you pul- I hope That I reach when, land the large you pul- when, I examine it
verize it you (ob.) verize it
- etégaⁿ há. Wa'ú wiⁿ agčáⁿ' kaⁿ'bča, Iáčiⁿ wa'ú wiⁿ.
apt Woman one I marry I wish, Pawnee woman one.
her

NOTES.

The sender of this letter was a member of the "chiefs' party" in the Omaha tribe. Cakučú-čakitáwe, or "Sun" was a Pawnee.

645, 2. Susi, said to mean the late Joseph La Flèche; but its derivation was not explained. Juwagčai (instead of Jugčai, *they are with him*) shows that the speaker regarded La Flèche as inferior to the forty men.

645, 13. E., said by F. to be unnecessary here. G. gave, as an equivalent to the last sentence but one, Éskana cupí égaⁿ xí, iaⁿ'be xí, učútaⁿbe etégaⁿ há, *Oh! if I could only go to you and see it, I might examine it.*

TRANSLATION.

That letter goes to you. At any rate, as I think of you (pl.), letters shall be reaching you regularly. Just about this time I am thinking how you are getting along. And I wish to hear from you again. The Omahas do not receive any more money annuities. They used to receive money at different periods in the past; but now they do not receive it, as (the white people) do not give it to us at all. Therefore you will not have your way about the money for which you asked; as they continue to give us none, you can not have your way. I said that I had plenty of wheat, and so it continues. I sowed a large piece of land in wheat, and I have two hundred bushels. I long for you to be here when wheat and other kinds of food abound. I also have plenty of corn. I have plenty of Irish potatoes. I have all the (fruits or) vegetables of the white men. I have an abundance of whatever I have. Formerly I hated the Omaha chiefs. But now the people are prospering, and I do not hate the chiefs. I adhere to the chiefs' side, going in and out among them, and attending the feasts, so I am prospering. The chieftainship is good, and if I should hate them I might do wrong. The chiefs have said to me, "You ought to do something for a poor man if you see one in that condition. When a man desires something, and is poor, do you aid him." Therefore I pity the poor man now. All the horses which I had have been expended, as I have been making presents regularly to various poor men. And only those horses remain which draw my wagon. I hope that I shall see you. Now I am without any horse beside them (the wagon horses).

The Omahas wish to live as white men. La Flèche and forty men (who side) with him desire to live as white men. All the Omahas are unwilling. All the young men prize their chiefs. We hate those who live as white men. The chiefs and those who do not live as white men will be coming to you this year. If you see one of those who live as white men, you should not give him anything, for those who live as white men desire to abandon the life as Indians. But I do not wish to throw away from myself the Indian way. My sister came very near dying from illness. But now she is convalescent. I have not yet been there to see her, as I have been very busy attending to my work. Her son has been coming regularly to tell me how she is. I am progressing with the raising of many small vegetables, and I fear lest they should be stolen; therefore I have not been going thither. I keep at my work very close to the house. I am far from the land (where you are now), therefore I have not been there. I hope that you may cultivate a large tract of the land (in which you now dwell). When I go to see you, I will be apt to examine it to see whether you cultivate it extensively.

I desire to marry a Pawnee woman.

TWO CROWS TO THE WINNEBAGO AGENT. 1878.

Húñaŋga ičádičai niŋké, níkaciⁿga čičíŋa wiⁿ aⁿwaŋⁿkie cugčé.
 Winnebago agent you who person your one having spoken has gone
 are, to me back to
 you.

Caŋⁿge iⁿwiⁿqpačé- de naⁿbá wébahaⁿ, ubésniⁿ éě há, aⁿčáⁿwaŋⁿkie há.
 Horse I lost when two he knew them, he found it that he spoke to me about
 out is it it

Ki gaŋⁿŋi iⁿbaⁿ há; cupiⁿ ŋi učúkie juanⁿgč 'íčě há Níkaciⁿga 3
 And at length he called me I reach you if to speak about it he with me prom-
 ised Person

Húñaŋga waniaⁿčáⁿ čaŋká wébahaⁿ éě há, éde iéská aⁿčínⁿgegaⁿ cubčá-máji
 Winnebago thief the ones he knows that but interpre- as I have none I do not go to you
 who them is it ter

égaⁿ, wabágčeze wíčaxe há. Éde éskana čébaⁿ ádaⁿ wágazúqti ičámaxe
 as, letter I make to you But oh that you call and very straight you ask him
 him

kaⁿbčégaⁿ, Siⁿwaninde éě há. Wágazúqti učíča ŋi, aná'aⁿ kaⁿbčégaⁿ há 6
 I hope, (Henry) Rice it is Very straight he tells if, I hear it I hope
 he you

Égaⁿqti ŋiⁿji, Umaⁿhaⁿ ičádičai číŋké wabágčeze íkičá-gă.
 Just so if, Omaha agent the one letter send hither
 who to him.

NOTES.

The Winnebago agent was Howard White. Two Crows, or χ axe čaⁿba, is a leading man of the Omaha Haŋga gens.

647, 1. níkaciⁿga čičíŋa, Henry Rice, a half-breed Winnebago, who had learned where two of the stolen horses were secreted.

TRANSLATION.

You who are the Winnebago agent, one of your Indians has gone back to you after talking with me. He is one who knew two of my horses which I have lost, and as he found out about them; he spoke to me on the subject. And at length he called to me (to go to the Winnebago Agency) and promised to join me in speaking about the matter if I went to (see) you. It is he who knows the Winnebago Indians that are the thieves; but since I have no interpreter I am not going to see you, so I send you a letter. But I hope that you will summon him and question him very particularly. He is (Henry) Rice. I hope that I may hear (what he says), if he tells you a straight story. If it be just so, send a letter to the Omaha agent.

CAÑGE-SKĀ (WHITE HORSE) TO WIRU_YRA^N NIÑE, AN OTO.

Caⁿ čijĩn'ge t'é, Heqága-jĩn'ga, aⁿ'ba waqúbe t'é'di t'é hă Aⁿ'ska
 Now your son dead, Little Elk, day mysterious on the died . By the by
 wakég éde djúba jaⁿ' t'é'di t'é hă. Níkaciⁿga uckúd éde t'é hă. Umaⁿ'haⁿ
 sick but a few sleep after died . Person kind but died . Omaha
 3 amá gĩ'ča-bajĩ'qtiaⁿ'i hă. Níkagáhi wañ'giče gĩ'ča-bájĩ, cĩ níkaciⁿga
 the (pl. are very sad . Chief all are sad, again people
 sub.)
 cénuijĩn'ga cti gĩ'ča-bajĩ. E-hnaⁿ' cénuijĩn'ga áta gáxai, taⁿ'waⁿgčaⁿ gčúba,
 young man too are sad. He only young man excel- made, tribe whole,
 lent
 éde gĩ'tai hă. Ádaⁿ níkaciⁿga gčúba gĩ'ča-bájĩ hă Čijĩn'gegaⁿ, čagína'aⁿ
 but died to it . There- people all are sad . As (he was) your you hear of
 fore son, your own
 6 tégaⁿ, ádaⁿ waqĩⁿ'ha cučéačě hă. Níkaciⁿ'ga-ma Umaⁿ'haⁿ-ma wawákegaĩ
 in order there- paper I send to you . The people the Omahas we are sick
 that, fore
 hă. Wáwakegé- de Maⁿ-gá'ajĩ écti t'é tai égaⁿ. Haⁿ'adi jaⁿ'be; wakéga
 . We are sick dur- Maⁿ'ga'ajĩ he too is apt to die. Last night I saw him; sick
 ing
 pľajĩ.
 bad.

NOTES.

648, 2. wakeg ede, *contr. fr.* wakega ede.648, 2. uckud ede, *in full* uckud aⁿ ede.Cañge-skā was the chief of the Maⁿčĩũka-gaxe geus of the Omahas.

TRANSLATION.

Your son, Heqaga jĩn'ga, 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 Maⁿ-ga'ajĩ, too, is apt to die. I saw him last night. His sickness is bad.

MAQPIYA-QAGA AND OTHERS, TO WIRUKRA^N NIÑE. 1878.

- Çijĩn'ge aⁿ'ba waqúbe té'di t'é hă. Çaná'aⁿ tégaⁿ waqĩⁿ'ha ádaⁿ
 Your son day mysterious on the dead . You hear it in order that paper there-
 fore
 cuçéaçe. Wikáge wét'ai taⁿ'waⁿgçaⁿ bçúgaqti wéça-bajĩ hă. Níkagáhi
 I send it to you. My friend dead to us nation all we are sad Chief
 amá ctĩ bçúga gĩ'ça-bajĩ. Çijĩn'ge ikáge amá wañ'giçe wakéga-bajĩ hă. 3
 the (pl. too all are sad. Your son his friend the (pl. all are not sick
 sub.) sub.)
 Wawákega-bajĩ hă. Çijĩn'ge enáqtcĩ wakégai, t'é. Níaciⁿ'ga uckúdaⁿ, kĩ
 We have not been sick Your son he only was sick, dead. Person kind, and
 t'é hă. Kĩ aⁿ'niⁿ' tañ'gataⁿ. Eátaⁿ. aⁿ'çigaxe taité aⁿ'çaⁿ'bahaⁿ-bajĩ.
 dead . And we live will. How we do for you shall we do not know.
 Wikáge aká Kické aká cañ'ge wiⁿ gi'í hă, t'e ké'. Kĩ Úhaⁿ-jĩñga, 6
 My friend the Kicke the horse one gave his dead the (fig. ob.).
 (sub.) (sub.)
 Gahíge-wadaçĩñge, Xebáha, caⁿ çaná'aⁿ tégaⁿ gáçaⁿ cuçéankiçai.
 Gahige-wadaçĩñge, Xebaha, now you hear it in order that ob. we send it to you.
 (or well)
 Gahíge-wadaçĩñge igáqçaⁿ çagçai té'di t'é hă. Caⁿ' wabágçeze çéçaⁿ
 Gahige-wadaçĩñge his wife you went when dead . And letter this ob.
 homeward
 cuhí wútañgáqti cĩ wiⁿ íça-gă há. Aⁿ'çina'aⁿ añaⁿ'çai. 9
 reaches just as soon as again one send hither ! We hear about you we desire.
 you

NOTE.

649, 5. aⁿ'niⁿ tañgataⁿ, so understood by the author; but it may be intended for aⁿ'niⁿça (or aⁿ'niça) tañgataⁿ.

TRANSLATION.

Your son died on Sunday. I send you a letter that you may hear it. As we have lost my friend by death, all of us in the nation are sad. All the chiefs, too, are sad. None of your son's friends are sick. We have not been sick. Your son alone was sick and is dead. He was a kind man and he is dead. And we will live. We do not know how we shall do (any thing) for you. My friend, Kicke, gave a horse on account of the dead (man). Uhaⁿ-jĩñga, Gahige-wadaçĩñge, Xe-baha, Kicke, and I send the letter to you. Gahige wadaçĩñge's wife died after you started back. As soon as this letter reaches you send one hither. We desire to hear from you.

MA^NTCU-NA^NBA TO WIYAKOI^N.

September 14, 1878.

- Činégi aká Sінде-гґеcká úkie aká wabágґeze čéčáⁿ cučéčičě hă.
 Your the Spotted Tail paid a the one letter this (ob.) sends it to
 mother's (sub.) brother visit to who you
- Sінде-гґеje gaqčáⁿ aⁿwaⁿ'waja majaⁿ čáⁿ iⁿwiⁿ'č íčá-gă há. Naⁿbé
 Spotted Tail migrating whither land the to tell me send hither ! Hand
 (ob.)
- 3 ubčáⁿ tē agísičě-naⁿ-maⁿ'; iⁿ'baⁿi éde, agísičě-naⁿ-maⁿ'. Majaⁿ dádaⁿ
 I took the I remember from time he called but, I remember from time Land what
 hold (act) to time; me to time. to time. (sort)
- gčíⁿ taté wágazu aná'aⁿ kaⁿ'bčá. Caⁿ gaⁿ aⁿwañ'kega héga-máji,
 he sit shall straight I hear I wish. At any rate I am sick I not a little,
- Umaⁿ'haⁿ aň'gataⁿ wawákega héga-báji Cénujiñ'ga wahéhaji'qti dăxe
 Omaha we who stand we are sick not a little. Young man very stout-hearted I made
 him
- 6 kě iⁿ't'e hă, ádaⁿ iⁿ'čá-máji hă, iⁿ'čá-máji héga-máji. Heqága-jin'ga
 the dead there- I am sad I am sad I not a little. Little Elk
 (recl. to me fore)
- ijáje ačíⁿ. Hau. Céna 'íwikičě. Íe djúbaqtci cučéačě.
 his he had. ¶ Enough I have spoken Word very few I send to you.
 name with you.

NOTES.

Maⁿtcu-naⁿba, Two Grizzly bears, or Cude-nazi, "Yellow Smoke" (of the white people) was the leading chief of the Omaha Hañga gens up to 1880. Wiyakoiⁿ, or Feather ear-ring, is a Yankton, Dakota, chief.

650, 1. Sінде-гґеcká, the Omaha notation of the Teton Dakota Siⁿte glecka (Sinte gleska); the regular Omaha and Ponka equivalent is Sінде gґeje (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-jin̄ga.

I have spoken enough with you. I send you a very few words.

MACTI^N-A^NSA TO JENUGA-WAJI^N.

Gí-gǎ há. ^{Return} [!] ^{Your elder} ^{the} ^{Blackbird,} ^{wheat} ^{stack} ^{eight} ^{has.}
 thou brother (sub.),
 Kĩ wí ákastá dúba abçiⁿ. Kĩ ^{faná'aⁿ} xĩ, ^{nǎn'de} ^{číudaⁿ} eté xĩ. Níka-
 And I stack four I have. And you hear it when, heart you good ought to be. Per-
 ciⁿga utaⁿnaháqti maⁿniⁿ nǎn'de iⁿçiⁿpi-máji, né tē iⁿpi-máji. Kĩ 3
 son very solitary you walk heart I am bad by means of, you the bad for me. And
 Wáçutáda amá e'aⁿ maⁿçiⁿ xĩ, uqçé'qtcí iⁿwiⁿç íça-gǎ, usníäji caⁿté.
 Oto the (pl. sub.) how they walk if, very soon to tell me send hither, not cold yet
 awhile.
 Usníäji caⁿté, çagçí wíkaⁿbça. Kĩ Umaⁿ'haⁿ Heqága-jĩn'ga t'é hǎ, é ça-
 Not cold yet awhile, you have I desire for you. And Omaha Little Elk dead that you
 ná'aⁿ te hǎ. Kĩ wa'ú wiwíça wakéga hǎ. Kĩ Pañ'kaça né íwixuhé. 6
 hear will And woman my sick And to the Ponkas you I fear for
 go you.
 Éskana náji kaⁿbçégaⁿ. Kĩ wánaⁿju amá aⁿ'ba-waquíbe çéçuádi agçí tá amá.
 Oh that you go not I hope. And thresher the (pl. sub.) Sunday at this place they will have
 returned.
 Çijiⁿ'çě aká qáde jaⁿmaⁿ'çiⁿ-ují gçéba-naⁿ'ba gáxai, wamúskě-í tē. Jí
 Your elder the hay wagon full twenty made, wheat house the. House
 brother (sub.)
 tē údaⁿqti gáxai. Waqíⁿ'ha çaⁿ wi'í çaⁿ nízě xĩ, ctaⁿ'be xĩ, waqíⁿ'ha 9
 the very good made. Paper the I give the you re- when, you see when, paper
 (ob.) to you (ob.) ceive
 égaⁿ aⁿ'í-gǎ. E'aⁿ maⁿniⁿ úckaⁿ iⁿwiⁿ'ça-gǎ. Aná'aⁿ kaⁿ'bça.
 so give to me. How you walk deed tell to me. I hear it I wish.

NOTES.

Mactiⁿ-aⁿsa, Swift Rabbit, an Omaha of the Iñke-sabě gens. Jenuga-wajiⁿ, or Philip Sheridan, was the younger brother of Mañgçiqta, Blackbird, and a member of the Wajiñga-çataji sub gens of the Çatada gens. Philip was at the Oto Agency when this letter was written.

651, 2. akasta. akiasta is preferred by F.

TRANSLATION.

Return! Your elder brother, Blackbird, has eight stacks of wheat. And I have four stacks. When you hear it you ought to be glad. My heart is made sad by your leading such a solitary life. Your going was bad for me. I wish you to send me word very soon, some time before the cold weather, how the Otos are progressing. I wish you to come back before the winter comes. An Omaha, Little Elk, has died. You

will hear that. And my wife is sick. I am apprehensive about your going to the Ponkas. I hope that you may not go. By Sunday the threshers will have returned to this place. Your elder brother made twenty wagon-loads of hay, which he has in his barn. He has done very well with the barn. When you receive the letter which I send you, and look at it, give me one in return. Tell me how you are getting along. I wish to hear it.

MA^NTCU-NA^NBA TO PAWNEE JOE. 1878.

- Caⁿ waqⁿiⁿ'ha pahan'gadí ctě cučéwikičé-naⁿ-maⁿ' tiaⁿ'čakičájí caⁿ'caⁿ.
 Now paper formerly at various times I used to send to you by some one you have not sent hither to me always.
- Níkaciⁿ'ga majaⁿ' čaaⁿ'na naí tě ɣaⁿ'be ɣí, iⁿ'ča-májí-naⁿ-maⁿ'. Níkaciⁿ'ga
 Indian land you abandoned you the I see when, I am sad from time to time. People
- 3 wiwíɣa naⁿ'ba Umaⁿ'ha-jín'ga wániⁿ maⁿ'niⁿ'- bádaⁿ éskaⁿ ča'éwačáčě
 my two young Omaha you keep them you walk and (pl.) oh that you have pity on them
- kaⁿ'bčégaⁿ. Údaⁿqti awáginá'aⁿ kaⁿ'bča. Kí ukít'ě ɣaⁿ'ha caⁿ' Ačábahu,
 I hope. Very good I hear of them, my own I wish. And foreigner border for ex- ample. Arapaho,
- Maqpiyaɣu, Pádañka, Čáhičča, ɣaⁿ'ze, Wajáje, Ugáqpa, Pañ'ka, gána
 Arapaho, Comanche, Cheyenne, Kansas, Osage, Quapaw, Ponka, that number
- 6 wactaⁿ'be ɣí, údaⁿ maⁿ'niⁿ' ádaⁿ aⁿ'časičájí. Kí wí, wisíčě-naⁿ-maⁿ'.
 you see them if, good you walk there- fore me you forget. And I, I remember you from time to time
- Wíctí, ukít'ě d'úba iⁿ'teaⁿ waɣaⁿ'be hă. Síndé-gčęcka taⁿ'waⁿgčaⁿ eɣá
 I too, foreigner some now I have seen them Spotted Tail nation his
- amá, taⁿ'waⁿgčaⁿ dčębaⁿ, waɣaⁿ'be hă.
 the (pl. sub.), nation (or gens) seven, I have seen them
- 9 Hau. Waɣaⁿ'be níkaciⁿ'ga wiwíɣa cañ'ge gčęba-dčębačíⁿ kí e'dí
 I saw them Indian (or people) my own horse eighty and on it
- dčębaⁿ wa'íi Čaaⁿ' amá. Wí úju miñké Síndé-gčęcka cañgáçíⁿ pí
 seven gave to us Dakota the (pl. sub.). I prin- cipal I who Spotted Tail riding a horse I reached there
- a'í. Mikóoji níkagáhi úju číñké waiⁿ' wiⁿ údaⁿ-qti wiⁿ pí éde cí
 I gave Minnecon- chief prin- cipal the one robe one very good one I reached but again there
- 12 a'í hă. Dádaⁿ wi'ěctě iñgáxa-bájí pí. Majaⁿ' águdi wágazu agčíⁿ ɣí,
 I gave to him What even one they did not do for me I was there. Land where straight I sit when,
- aⁿ'čagictaⁿ'be te hă, a'í hă, Síndé-gčęcka iⁿ'čín'gai. Wáčaha, unájiⁿ
 you may see me, your own said he Spotted Tail said the fore- going to me. Clothing, shirt
- ábčaha gě, zani'qti awá'í. Utaⁿ' gě' ctí, caⁿ hiⁿ'bé gě' ctí, awá'í. Bčúga
 I wore the pl. in ob. every one I gave to them. Leg- gins the too, even mocca- sin the too, I gave to them. The whole
- 15 awá'í hă.
 I gave to them

- Hau. Gañ'xī fí maⁿni^{n'}, e'a^{n'} maⁿni^{n'}, údaⁿ maⁿni^{n'} égaⁿ iⁿwi^{n'}φ
 ¶ And now you you walk, how you walk, good you walk so to tell me
 íφa-gă. Winá'aⁿi ka^{n'}bφa. Ca^{n'} gañ'xī ǵáφiⁿ níkaǵáhi ána t'ai tē aná'aⁿ
 send to me. I hear about I wish. Well and now Pawnee chief how have the I hear it
 you (pl.) many died
 ka^{n'}bφa. Cí cénuijīn'ga wahéhaijī kí wanáce wahéhaijī ána t'ai tē 3
 I wish. Again young man stout-hearted and police stout-hearted how have the
 many died
 aná'aⁿ ka^{n'}bφa.
 I hear it I wish.
 Ahau. Cí waφáte ckáxe kē, wata^{n'}zi φaxíckaxe kē uφáket'aⁿ éiⁿte,
 ¶ Again food you make the corn you make for the you have ac- perhaps,
 (ob.), yourself quired
 ca^{n'} aná'aⁿ kan'bφa. Cí wamúskē uφáji kē' ctī uφáket'aⁿ éiⁿte aná'aⁿ 6
 still I hear it I wish. Again wheat you the too you acquire it perhaps I hear it
 planted (ob.)
 ka^{n'}bφa. Cí ǵé wanáte, ǵé amá úhiácka wanáte aná'aⁿ ka^{n'}bφa.
 I wish. Again buf- you eat them, buf- the close by you eat them I hear it I wish.
 falo (sub.)
 Hau. Cí úckaⁿ wi^{n'} wiwíŋa uwíŋa téiŋke. Waφáte aǵídxæ
 ¶ Again dead one my I tell to you will. Food I make for
 myself
 héga: wamúskē wégaⁿze. kúge φábφiⁿ uáket'aⁿ, φawá uφíci égaⁿ uáket'aⁿ. 9
 a little: wheat measure box three I have ac- difficult to be counted I have ac-
 [= 3,000] quired,
 Cí wata^{n'}zi kē cī ékigaⁿ. Wáqe waqtá eǵai, cé, núǵŋe, maja^{n'}qē,
 Again corn the again like it. White vegeta- their, apple, turnip, onion,
 (ob.) man ble
 ǵa^{n'}xi ctī, nú ctī, házi ǵaŋ'ga ctī, na^{n'}pa ctī, ca^{n'} wáqe waqtá-jīŋga
 parenip too, potato too, grape large too, cherry too, in fact white small vegetable.
 man
 ujī gē bφúga bφíjut'aⁿ, uhíáŋe. Kí wáqe amá φéama píqti wacka^{n'} 12
 planted the whole I have brought I have And white the (pl. these anew to make an
 pl. in ob. to maturity, raised. man sub.) effort
 a^{n'}agájii, "Uǵíŋŋi'agájí-gă," aí hă. Níkaci^{n'}ga wahéhaijī'qti na^{n'}ba iⁿt'ai
 they have Do not be lazy, they Person very stout-hearted two have died
 commanded me. say to me
 hă. ǵáφiⁿ-ǵahíge ijin'ge, Heqága-jin'ga, t'é hă.
 Pawnee Chief his son, Little Elk, dead
 Hau. Wacúce cénuijīn'ga cénabā áta aŋǵaxai, kí akíŋa t'ai hă. 15
 ¶ Brave young man those two excel- made, and both died
 lent
 Ta^{n'}waⁿgφaⁿ wéŋa-báji. Ca^{n'} Uma^{n'}haⁿ-jin'ga-ma akíŋa wagína'aⁿ wakiŋá-gă!
 Nation we are sad. Now the young Omahas (pl. ob.) both cause them to hear about them,
 their own.
 Akíŋa wagína'aⁿ tábase. Úwagiŋá-gă Uma^{n'}haⁿ-jin'ga.
 Both they must hear about them, Tell to them young Omaha.
 their own.
 Ahau. Maja^{n'} ícpahaⁿ Uma^{n'}haⁿ maja^{n'} eǵai bφúga bφíubē. 18
 ¶ Land you know it Omaha land their the whole I have pul-
 verized.
 Wi^{n'}áqtcí iⁿteqí: wanáŋŋe, ǵeskă, kúkusi, wajiŋ'ga-jíde, ceta^{n'} áhigi
 Just one hard for domestic ani- cow, hog, chicken, so far many
 me: mal,
 wábφiⁿ-májí. Uqŋé'qtcí waqí^{n'}ha níze ǵí, ǵiaŋ'kiŋá-gă, waqí^{n'}ha égaⁿ
 I do not have them. Very soon paper you when, cause to be return- paper such (or
 take it ing hither, like)

wi ^{n'} .	Īe	áhigi	gĩa ^{n'} kičá-gă.	Cubčé	ka ^{n'} bča	ctěwa ^{n'}	bčí'a-na ^{n'} -ma ^{n'} .				
one.	Word	many	cause to be return- ing hither.	I go to you	I wish	even though	I have failed from time to time.				
I ^{n'} teqi	hă	Ca ⁿ	maja ^{n'}	áakihíde,	áda ⁿ	cubčé	ka ^{n'} bča	bčí'a-na ^{n'} -ma ^{n'} .	Kĩ		
Hard for me		Well,	I and	I attend to it, there- fore	I go to you	I wish	I have failed from time to time.		And		
3	a ^{n'} bačé	máčé	učúgacíbe	wiqa ^{n'} be	ka ^{n'} bčé	éde	bčí'a	xĩ,	cĩ	čaná'a ⁿ	taté,
	to-day	winter	throughout	I see you	I wished	but	I fail	when	again	you hear it	shall,
	cubčá-máji	xĩ.	Uma ^{n'} ha ^{n'} -má	čéamá	a ^{n'} bačé	wakéga	héga-búji,	áda ⁿ			
	I do not go to you	if.	The Omahas	these	to-day	sick	not a little,	there- fore			
	níkaci ^{n'} ga	wahéhaji	na ^{n'} ba	t'ai	hă.	Ci ^{n'} gaji ^{n'} ga	wa'ú	edábe	t'ai	hă.	Áda ⁿ
	Indian	stout-hearted	two	died		Child	woman	also	died		There- fore
6	wakéga	čaná'a ⁿ	te	waqi ^{n'} ha	cučéačé.	Céna	ie	cučéwikičé.	A ^{n'} ba		
	sick	you hear it	may	paper	I send to you.	Enough	word	I send to you by (some one).	Day		
	wéduba	tě'di	Wacúce	t'é.	(Ma ^{n'} tcú-na ^{n'} ba)	isa ^{n'} ga	júgigčé	baxúi,			
	the fourth	on the	Wacuce	dead.	Two Grizzly bears	his younger brother	he with his own	writes,			
	Mitčáqpe-jin'ga	ijáje	ačĩ ^{n'} .								
	Little Star	his name	he has.								

NOTES.

652, 4. Ačabahu, evidently Ma^{n'}tcu-na^{n'}ba's notation of Arapaho, the real name of the latter being Maqpiyato, given in the text as Maqpiyaqu. This last is the Omaha and Ponka notation of the tribal name.

652, 8. ta^{n'}wa^{n'}gčá^{n'} dečá^{n'}ba, the seven villages or peoples of the Teton Dakota may be intended, rather than the Otceti cakowi^{n'} or *Seven Council-fires*, i. e., the whole Dakota nation. Mikooji, the Omaha notation of Mikooju or Minneconjou, is one of the seven Teton divisions.

652, 9. For "Waqa^{n'}be" read "Waqa^{n'}be tēdi," when I saw them.

654, 7. The name Ma^{n'}tcu-na^{n'}ba is supplied by the author in order to complete the sense. It was understood by the senders of the letter.

TRANSLATION.

Though I sent you letters at various times, you have never sent me any. I am sad when I behold the Indian land which you abandoned when you went away. I hope that you have pitied my two Omaha young men whom you have kept. I wish to hear a very good account of them. You are on good terms with the neighboring tribes, the Arapahos, Comanches, Cheyennes, Kansas, Osages, Quapaws, and Ponkas; therefore you forget me. And I, for my part, am thinking about you very often. I, too, have just seen some nations. I have seen the tribe of Spotted Tail, the Seven Nations.

When I saw them the Dakotas gave to my Indians eighty-seven horses. I, the principal one, for my part, gave to Spotted Tail the horse on which I had ridden to him. I gave to the principal Minneconjou chief a very good robe which I took there. I was there without their doing anything at all for me in return. Spotted Tail said to me, "When the question of my land is fully settled you may see me." I gave to them all the clothing, the shirts which I wore. I gave them the leggins and moccasins too. I gave them everything.

And now with reference to your own condition, send me word how you are getting along, whether you are doing well. I desire to hear from you. And I wish to hear how many of the Pawnee chiefs have died. I also wish to hear how many of the stout-hearted young men and policemen have died.

And I wish to hear how you are succeeding with your food, what you have done towards raising a crop of corn. And with reference to the buffalo which you eat, I wish to hear whether the buffalo which you eat are close by (your land).

I will tell you one of my deeds. I have made a little food for myself. I have acquired 3,000 bushels of wheat; what I have acquired is difficult to be counted. And so it is with the corn. And as to the vegetables of the white people, apples, turnips, onions, parsnips, potatoes, large grapes, cherries, in fact, all the small vegetables (and fruits) of the white people have I brought to perfection. I have raised them. And these white people have told me to make another attempt. They say, "Do not be lazy."

I have lost two very stout-hearted men. Pawnee Chief's son, Little Elk, is dead.

We prized Brave and the young man just named, above all others, yet both died. We people are sad. Cause both of the Omaha young men who are with you to hear about (the deaths of) these two. Both must hear about (the deaths of) their kinsmen. Tell the young Omahas!

I have pulverized (made fallow) the whole Omaha land which you know. Just one thing is hard for me. I have few domestic animals, cows, hogs, chickens. When you get the letter, return a similar one very quickly. Send back many words to me. Even though I have been wishing to go to you, I have been always failing to accomplish my desire. It is hard for me. Yet I attend to the land, therefore I am ever unable to go to see you. Throughout the winter have I wished to see you, but if I can not visit you, you shall hear from me again.

These Omahas are very sick to-day; two stout-hearted men have died. Children and women also have died. Therefore I send a letter to you that you may hear of the sickness. I have written enough to you. Brave died on Thursday. (Maⁿteu-naⁿba's) younger brother, Little Star, writes with him.

SPAFFORD WOODHULL, AN OMAHA, TO JOHN HERON, PLUM CREEK, NEBR.

September 24, 1878.

Kagéha, íe djúbaqtei wíđaxu cuéačě. Čéamá nújiŋga juáwagče cupí
 Friend, word very few I write to I send to you. These boy I with them I went
 to you
 aná maⁿzěškă wagáxe éčičiⁿ gisíčě-naⁿi édegaⁿ maⁿzěškă čí'á héga-báji
 the (pl. money debt they have remember it from but money they not a little
 sub.) have for you time to time have failed
 cetaⁿ. Caⁿ čí'i-báji xáci tě iⁿča-máji há. Caⁿ miⁿ naⁿbá tědihí xí, cupí 3
 so far. And they do not a long the I am sad And moon two it reaches when, I reach
 give it back time to you there you
 etégaⁿ, cetaⁿ majaⁿ čagčiⁿ ké'ja. Čéču wataⁿčě wačáci tečaⁿ jehá-naságe
 apt, that far land you sit at the. There to tan hides you hired in the hardened buffalo
 them past hide

- dúba teça^{n'} nújĩnga amá giná'aⁿ ga^{n'}çai çéamá. E'a^{n'} ckáxe tẽ wagáxe tẽ
 four in the boy the (pl. to hear of they wish these How you make the debt the
 past sub.) their own (the sub.). it
- é d'úba iepacéça^{n'}i tẽ i^{n'}wi^{n'}ç íça-gă. Gañ'xĩ ta^{n'}çẽ çicta^{n'} teça^{n'} dúba çanⁿ
 that some you have rubbed the to tell me send hither. And then tanning finished in the four the
 it out past
- 3 wata^{n'}çẽ waçáci teça^{n'} e'a^{n'} ckáxe tẽ aná'aⁿ ka^{n'}bça, wictĩ. Wágazúqti
 to tan hides you hired in the how you make the I hear it I wish, I too. Very straight
 them past it
- i^{n'}wi^{n'}ç íça-gă. Cupí etégaⁿ ca^{n'} íçádíçai i^{n'}çin'ginahi^{n'} tẽdíhi xĩ, cupí
 to tell to send hither. I reach apt now agent willing for me, his in case that, I reach
 me you you own you
- tá minke. Céna wawídaxu cuçéaçẽ hă. Ca^{n'} uqçẽ'qtcı gçia^{n'}çakiçẽ
 I will. Enough I write them to I send it to . And very soon you cause to have
 you you returned to me
- 6 waqi^{n'}ha.
 paper.

NOTES.

The writer, Pidaiga, belongs to the Omaha Jeda-it'ajĩ sub-gens of the Çatada 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. çeha-nasage, to be distinguished from çaha-nuxa, 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 TATAÑKA-MANI, A YANKTON.

September 25, 1878.

- Wabágçeze wiⁿ cuçéwikiçẽ. I^{n'}çá-májĩ héga-májĩ. Isañ'ga wíça t'é
 Letter one I send for you. I am very sorrowful. His younger my dead
 brother
- hă, ádaⁿ waqi^{n'}ha cuçéaçẽ. Wagíaⁿ-ma^{n'}zẽ, wikáge, uíça-gă. Pahan'gadi
 there- paper I send to you. Wagiaⁿ-ma^{n'}zẽ, my friend, tell it to him. Formerly
 fore
- 9 wacta^{n'}be tẽ údaⁿqti éga^{n'}jĩ hă. Cañ'ge cáde waçá'i-má ctẽ çĩngái, é wa'íi.
 you saw us the very good not so Horse six the ones which even are want- that are
 you gave us ing ing given
 away

Cě'ja pí agčĭ tē'di, wátigáxe atí: cañ'ge wačĭn'gěqtia^{n'}i. Čaná'aⁿ
 There I I came when. to dance they horse we had none at all. You hear it
 where reached back came:

wíkaⁿbča. Čisañ'ga cañ'ge čĭngé héga-báji. Ůckaⁿ wi^{n'} píaji héga-báji
 I desire for you. Your younger horse he is very destitute of. Dead one bad very
 brother

uwibča cučéačē. Wawákega dúbá ja^{n'} xĭ, t'é-na^{n'}i, níkaci^{n'}ga áhigi t'ai. 3
 I tell you I send to you. We are sick four sleep when, they usually person many have
 die, died

Ciñ'gajiñ'ga číja awána'aⁿ ka^{n'}bča. Čiji^{n'}čē ctĭ e'a^{n'}i éi^{n'}te awána'aⁿ ka^{n'}bča.
 Child your I hear of them I wish. Your elder too how they I hear of them I desire.
 brother may be

NOTES.

657, 1. Čěta pi agčĭ tēdi wátigaxe atí. Waqpeca gave another reading, as an equivalent: Čěja cañgáhi cañgáčĭ tē'di čĭhniñkě'ja wátigaxe atí. When we returned
 There we reached we had when at you (=at to dance they
 you come back your place) came.

from our visit to you, those who dwell at your place came hither to dance.

657, 2. Čisañga, i. e. Waqpeca.

TRANSLATION.

I send a letter for you. I am very sorrowful. My younger brother is dead; therefore I send you a letter. Tell it to my friend Wagiaⁿ-ma^{n'}žē. When you saw me formerly I was doing very well, but it is not so (now). The six horses which you gave us are wanting; they have been given away. On my return from visiting you they came to dance; (but) we had no horses at all! I wish you to hear it. Your younger brother is very destitute of horses! I send to tell you a very bad thing: when any of us are sick for four days the sick ones usually die. Thus many persons have died. I wish to hear about your children. I wish to hear about your elder brothers also, how they are.

GAHIGE. AN OMAHA, TO WIYAKOIN, A YANKTON.

September 28, 1878.

Dadiha, i^{n'}taⁿ a^{n'}bačē téqi ičápahaⁿ. Ca^{n'} edádaⁿ, dadiha, wéčigča^{n'}
 Father, now to-day trouble I know it. And what, O father, plan
 ctěwa^{n'} čĭngé. I^{n'}tcaⁿ a^{n'}ba waqúbe čékē Kağé t'é hă, Wacúce ijáje ačĭ^{n'}. 6
 soever there is none. Now day mysterious this Fourth dead. Wacuce his he had.
 name son

Mawáda^{n'}čĭⁿ uíča-gă. Či, dadiha, cénuijñ'ga átaqtĭ, Heqága-jñ'ga, cĭ t'é
 Mandan tell him. Again, father, young man very ex- Little Elk, again dead
 cellent,

hă. Ta^{n'}wa^{n'}gčaⁿ i^{n'}taⁿ wawákega héga-báji égaⁿ wéčigča^{n'} ctěwa^{n'} čĭngé.
 Nation now we are very sick as plan soever there is
 none.

Waqi^{n'}ha wiⁿ, dadiha, Heqága-ma^{n'}čĭⁿ tíčē ča^{n'} a^{n'}ča^{n'}bahaⁿ-báji, níaci^{n'}ga 9
 Paper one, O father, Hehaka-mani cause it the we do not know it, Indian
 to come (ob.)

- ukéčⁱ baxúⁱ čaⁿ égaⁿ. Íe tē wiⁿdéna na'aⁿi éde íe číta na'aⁿ gaⁿčai.
 common it was the as. Word the one-half they heard but word your to hear wish
 written
- Íe áhigi íbahaⁿjī égaⁿ, ádaⁿ waqⁱha íwimáxe cučéačē. Dádaⁿ é wakaí
 Word many he did not as, there- paper I ask you I send to you. What that he means
 know fore
- 3 tē aⁿná'aⁿ aŋgaⁿčai hă. Níkaciⁿga-ma, dadíha, Umaⁿhaⁿ-má, pí
 the we hear it we wish The people, O father, the Omahas, anew
 pity them! Plan good make for them! My father there is none though, O father,
- čaniⁿča tē iⁿudaⁿqti anájiⁿ. Umaⁿhaⁿ-má ča'éwačáčē égaⁿ céhe hă,
 you live the very good for I stand. The Omahas you pity them so I say
 me that
- 6 taⁿwaⁿgčaⁿ čaⁿ.
 nation the.

NOTE.

657, 9. Waqⁱha wiⁿ, dadíha, etc. This order has been corrected by three Omahas, who gave two readings: 1. If "wiⁿ" be dropped, read, Dadíha, waqⁱha Heqága maⁿčⁱ tíčē čaⁿ aⁿčaⁿbahaⁿ-báji, *O father, we do not understand the letter which Walking Elk has sent hither.* 2. If the "wiⁿ" be retained, read, Dadíha, Heqága maⁿčⁱ waqⁱha wiⁿ tíčē édegaⁿ aⁿčaⁿbahaⁿ-báji hă, *O father, Walking Elk has sent a letter hither, but we do not understand it.* Walking Elk had sent a letter, written in Omaha, asking about a certain herb.

TRANSLATION.

My father, on this very day I experience trouble. O father, I can come to no decision whatever. During this present week he whom we called "Fourth son" has died; his name was Wacuce. Tell Mawataⁿna. Furthermore, father, a most excellent young man, Little Elk, is dead. We have much sickness in the nation at present, and so there is nothing to be done. Father, we do not understand the letter which Hełiaka 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^NBA TO HEQAKA-MANI AND TATAŅKA-I^NYAŅKE,
YANKTONS.

October 3, 1878.

- Heqága maⁿ'çiⁿ Jaañ'ga nañ'ge éçaⁿ'ba, waqiⁿ'ha tíçaçaiⁿ çaⁿ bçízě
Elk walks Buffalo runs he too, paper which you have I have
sent hither taken it
- égaⁿ ɪaⁿ'be hə. Ci waqiⁿ'ha čéçaⁿ cučéačě. Wačigçaⁿ ctěwaⁿ' čingě hə.
as I have Again paper this I send to you. Plan soever there is
seen it none
- Níkaciⁿ'ga áhigi t'é, ciñ'gajiñ'ga wa'ú cti edábe t'é. Níkaciⁿ'ga naⁿ'ba 3
Persons many dead, child woman too also dead. Person two
- wahéhañi égaⁿ iⁿ'tai hə, ádaⁿ axáge-naⁿ'-maⁿ' caⁿ'caⁿ. Wacúce Mawádana
stout-hearted so have died there I am usually crying always. Wacuce Mandan
to me
- inégi činké t'é hə, é niníba ačín' činké éde t'é hə. Ci áma kě, Heqága-
his the one dead he pipe had the one but dead Again other the, Little
mother's who brother (sat) who (sat) one
- jin'ga ijáje ačín'. Níaciⁿ'ga wahéhañi qti wačáxai éde t'ai hə. Ícpahaⁿ 6
Elk his name he had. Person very stout-hearted I made them but they are dead You know him
- etaí, dúdañgággčiⁿ cañ'ge wiⁿ éçaoniⁿ çatí, cañ'ge aⁿ'paⁿ-hiⁿ-égaⁿ tě, é
ought, we sat on this side horse one you brought here horse the color of elk hair the, that
for him,
- Heqága-jin'ga ijáje ačín' kě. Čéyataⁿ cañ'ge wáčiⁿ agčí, wačá'i-ma bčúga
Little Elk his he had the From yon- horse they brought those you gave all
name (lg. ob.) der place them back hither
- iⁿ'maⁿ'çaⁿ'i Húñağa amá. Wakéga tě cetaⁿ'ha aⁿ'čictaⁿ' ctěwaⁿ'ji, ádaⁿ 9
have stolen Winnebago the (pl. Sick the so far stopped on not at all, there
from me (sub.). me
- daⁿ'qti iⁿ'pi-máji héga-máji. Ičáe agčíⁿ tě'di níkaciⁿ'ga áhigi iⁿ'tai, ádaⁿ
beyond I am sad not a little. I talk I sit when person many have died there-
measure to me, fore
- nán'de iⁿ'pi-máji hə. Ki éčě wiwípa amá, Pañ'ka amá, wébaⁿ tíçai hə,
heart I am sad And kin- my the (pl. Pouka the (pl. to invite have sent
dred sub.), sub.), us hither
- éde bčé taté ičápahaⁿ-máji hə, aⁿwañ'kega anájiⁿ égaⁿ. Céamá Caaⁿ'qti amá 12
but I go shall I do not know I am sick I stand as. Those Real Dakota the (pl.
sub.)
- Síndé-gčeecka dádaⁿ wéčigçaⁿ gáxai aná'aⁿ kaⁿ'bča. Maⁿ'zěská' cti bčíza-máji,
Spotted Tail what plan they I hear it I wish. Money too I have not
make received,
- wáqe amá aⁿ'i-báji. Cañ'ge cénawáčě égaⁿ aⁿ'waⁿ'qpani héga-máji, caⁿ'
white the (pl. they have not Horse made an end of as I am very poor, and
man sub.) given to me. them
- waqiⁿ'ha cučéwikičě, ie djúbaqtcí cučéwikičě. 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. *čĩńke*, superfluous (*vide* 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, *vide* F. In the next line F. reads "wadəaxe," referring it to *one man*, Little Elk; but Maⁿtcu naⁿba said, "wadəaxai," and seemingly referred to *both men*.

659, 7. *dudańgačĩ*ⁿ, contr. of *duda ańgačĩ*ⁿ.

659, 8. *Cečataⁿ*, etc. F. at first accepted this reading, having inserted the commas after "agčĩ" and "wačá*ʼ*i-ma." Subsequently he gave the following reading: *Cečataⁿ cań'ge wáčĩⁿ agčĩi-ma, wačá*ʼ*ii-ma, bęúga wémaⁿčá*ʼ*i hă Húqańga 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 Maⁿtcu naⁿba used "iⁿmaⁿ-čá*ʼ*i," as he spoke as a chief, regarding his people's horses as his own.

659, 9. *Wakega tě*, etc. F. and G. read, *Wakéga tě' aⁿčictaⁿ ctěwaⁿ nájĩ hă, ádaⁿ daⁿ'qti iⁿ'pimájĩ hă, The sickness has not stopped on me at all, therefore I am much sadder than I have ever been.*

659, 12. *bęe tate*, etc. As Maⁿtcu naⁿba spoke for his tribe, this sentence would be, if expressed in ordinary language, *Éde ańgáče taité aⁿčáⁿbahaⁿ-bájĩ hă, wawákega aⁿnájĩ*ʼ*i 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 Mawataⁿna, 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 Ponkas, have sent here to invite us to visit them, but we do not know whether we shall go or not, because we still have sickness among us. I wish to hear what plans have been made by those real Dakotas, who are under Spotted Tail. I have received no money, as the white people have given me none. I am very poor because the horses have been expended, so I send you a letter by some one, I send you a very few words by some one.

WAQPECA TO TATAŇKA-MANI.

October 9, 1878.

Wágazúqti winá'aⁿ tē nān'de i'n'udaⁿ hă. Cīn'gajīn'ga wiwīaⁿ čisíčē-
 Very straight I have heard the heart good for me Child my usually-remembers
 naⁿ'i. Wa'ú wiwīaⁿ čisíčē-naⁿ'i. Waqīⁿ'ha cučai tē'di nú sātāⁿ wahéhajī'qti
 you. Woman my usually remem- Paper went to when man five very stout-hearted
 bers you.
 t'ai hă. Caⁿ' edádaⁿ caŋgaxai bčúgaqti aŋúket'aⁿ'i. Wamúskē cti 3
 have And what they have done the whole we have acquired. Wheat too
 died enough
 aŋgújii ké' aŋúket'aⁿ'i. Iⁿ'taⁿ čéčutaⁿčéčē éčē čičīaⁿ-ma bčúgaqti awási-
 we sowed the we have acquired. Now from this time kin- those who are the whole I re-
 forward dred your
 čē-naⁿ-maⁿ' taté, ebčégaⁿ. Gebčé taté, ebčégaⁿ. Wáčutáda é'ia bčé taté,
 member them from shall, I think that. I go that shall, I think that. Oto to I go shall,
 time to time way (pointed
 out)
 ebčégaⁿ. Aⁿ'ba waqúbe naⁿbá tēdīhi xī, Umaⁿ'haⁿ amá d'úba ačé taité, 6
 I think that. Day mysterious two by that time, Omaha the (pl. some they go shall,
 sub.)
 ebčégaⁿ. Wakéga čábčīⁿ'ha eáwagaⁿ'i. Aⁿ'ba waqúbe wiⁿáqtcī xī'ctē
 I think that. Sick in three so we are (?). Week just one even
 ways (?) when
 t'é-naⁿ'i. Níaciⁿ'ga amá ní-masániajáⁿ-ma e'aⁿ'i ā. Awána'aⁿ kaⁿ'bča,
 they usually Person the (pl. those on the other side of how are ? I hear about I wish,
 die. sub.) the river they them
 Sīndé-gčēcka xīiⁿ-ma.
 Spotted Tail those in his
 village.

NOTES.

661, 3. caŋgaxai, in full, caⁿ aŋgaxai.

661, 5. gebčé tate, I shall go that way (pointed out, and understood by both parties, though the way is not described fully).

661, 8. Niaciⁿ'ga ama, Spotted Tail's people, who were at this time dwelling on the old Ponka Reservation, in Todd County, Dakota Territory, nearly opposite the Yankton Village at Choteau Creek.

TRANSLATION.

I am glad to hear such a full account of you. My child and my wife generally think of you. Just as this letter starts to you five of the most stout-hearted men among us have died. We have succeeded in all that we have undertaken. We have done well, too, with the wheat which we sowed. Now from this time forward I think that I shall remember all of your kindred from time to time. I think that I shall go that way. I think that I shall go to the Otos. I think that in two weeks some of the Omahas shall depart. We have three kinds of sickness among us (?). The sick ones usually die when they have been ill not more than a week. How are those people on the other side of the Missouri River? I wish to hear about them, that is, the people in Spotted Tail's village.

ICTAΦABI, AN OMAHA, TO HEQAGA-SABĚ, A PONKA, AT
YANKTON AGENCY, DAK.

October 14, 1878.

Wawákegaí. Wacúce t'é, Heqága-jĩn'ga t'é, Jahé-tap'ě t'é, Cúḡa-
We have been sick. Wacuce dead, Little Elk dead, ḡahé-tap'ě dead, Cúḡa-
 ma^{n'}ḡi^{n'} t'é, níkaci^{n'}ga úda^{n'}qti t'ai há. Wa'ú wiwíḡa wí cén^{n'}ba, wawákegaí,
ma^{n'}ḡi^{n'} dead, person very good died Woman my I those two, we have been sick,
 3 na^{n'}jĩ^{n'}cké'qtcí a^{n'}nĩ^{n'}ḡai. A^{n'}nĩ^{n'}ḡa ḡĩ, wisíḡě há, áda^{n'} wawíḡaxú. Cé-ma
barely we are alive. We are alive when, I remem- there- I write things to Those
ber you fore you.
 ciñ'gajiñ'ga-ma Ihañ'kta^{n'}wi^{n'} d'úba wiwíḡa-má waḡáxe-má úwagiḡá-gă,
children Yankton some those who are my those whom I made tell it to them,
 ta^{n'}wa^{n'} ḡa^{n'}. Maja^{n'} ḡa^{n'} a^{n'}baḡé píḡĩ héga-báḡi há: a^{n'}ba wi^{n'} ḡĩ,
village the. Land the to-day is very bad day one when,
 6 níkaci^{n'}ga na^{n'}bá ctě t'ai, kí ḡábḡi^{n'} ctě t'ai, kí dúb^{n'}a ctě t'ai, a^{n'}ba wi^{n'}áqtcí
person two for in- died, and three for in- died, and four for in- died, day just one
stance stance stance
 ḡĩ. Kĩ céḡa^{n'} ḡé cuhí tě cta^{n'}be tě ékita^{n'}há wai^{n'}baxú-gă. Ca^{n'} e'a^{n'}
when. And that this reaches the you see it the at the same time write things to me. Now how
(ev. ob.) you
 ḡanáḡi^{n'} ḡĩ, wái^{n'}ḡécpaxú ka^{n'}bḡa. I^{n'}wi^{n'}ḡ íḡa-gă
you stand if, you write things I wish. To tell me send to me.
to me

NOTES.

662, 3 and 4. Ce-ma . . . uwagiḡa-gă. This sentence may be expressed differently,
 thus: Ihañ'kta^{n'}wi^{n'} d'úba cé-ma ciñ'gajiñ'ga waḡáxe-ma úwagiḡá-gă.
Yankton some those children those whom I tell it to them.
made (or adopted)

662, 7. ḡe is superfluous (F.).

TRANSLATION.

We have been sick. Wacuce, Little Elk, ḡahé-tap'ě and Cúḡa-ma^{n'}ḡi^{n'}, who
 were very good men, have died. My wife and I have been sick, and we barely es-
 caped dying. As we live, I remember you, therefore I write several things to you.
 Tell some of those Yanktons in the tribe, those whom I regard as my children. This
 country is very bad to day; in one day two, three, or even four persons die. And
 when this letter reaches you, and you see it, write to me in return one of equal length
 and about several topics. I wish you to write to me how you are progressing. Send
 hither to tell me.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 9, 1878.

Kagéha, uwíkie cuéačē Kagéha, wiḡa^{n'}be ka^{n'}bēde a^{n'}wañ'kega hă.
 My friend, I speak to you I send to you. My friend, I see you I wish, but I am sick

Aṅgíni ḡi, cupí tá miñke, wiḡa^{n'}be tá miñke. Kĩ i^{n'}tca^{n'} Uma^{n'}ha^{n'} amá
 I recover when, I reach you will I who, I see you will I who. And now Omaha the (pl. sub.)

cupí-maji ca^{n'}té cačé 'íčé-na^{n'}i. Cačé 'íčé tē ubčí'age: wawákega 3
 I do not reach yet going to they usually Going to speak the I am unwilling! we are
 you awhile you speak of it. you ing of

héga-báji, kī čicti wačikega. Ata^{n'} aṅgíni ḡi, ékita^{n'}há caṅgáhi tañ'gata^{n'}
 very sick, and you too you are sick. When I recover when, at the same time we shall reach you

čískié. Wawásninde tañ'gata^{n'} wamúskē kē na^{n'}jú čí'af; čicta^{n'}i ḡi,
 all together. We shall delay wheat the thresh they have failed; they fin- ish when,

caṅgáhi tañ'gata^{n'}. Wačikega tē čat'af tē aṅgúcti a^{n'}t'af tē i^{n'}ča-máji hă. 6
 we shall reach you. You are sick the you die the we too we die the I am sad

Ca^{n'} waqi^{n'}ha čéča^{n'} níze ḡi, uqčé'qtcí čí éga^{n'} waqi^{n'}ha wi^{n'} gčiañ'kičá-gă.
 Now paper this ob. you re- when, very soon again like it paper one send back to me.
 ceive it

ḡibaona^{n'} cuhí ewéka^{n'}bča-máji. Waqi^{n'}ha na^{n'}hébai-gă, ecé íčačē taí.
 Missing one another in I do not wish for them. Paper wait ye for it, you you send please.
 going to you say hither

Uma^{n'}ha^{n'} má bčúga é áwawaké: wí pahañ'ga cuhí ka^{n'}bča-máji, čískié 9
 The Omahas all that I mean: me before to go to you I wish not. all to- gether

caṅgáhi aṅgáčai ata^{n'}ctē.
 we reach you we go at some fu- ture time.

NOTES.

Lion was the keeper of the sacred pipe in the ḡaḡa gens. He was the friend of Battiste Deroin and Čkape-yiñe. Battiste is the Oto half-breed interpreter.

663, 4. ekita^{n'}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.

ČKAŁŁE-YIŇE, A MISSOURI, TO BATTISTE DEROIN.

- Čeja níaci^{n'}ga a^{n'}ča^{n'}t'ače čĩnké wágazu aná'a^{n'} ka^{n'}bča: i^{n'}wi^{n'}č íča-gă.
 There person he who is jealous of me straight I hear I wish: to tell me send
 where you are hither.
- Kĩ cagčé ka^{n'}bčéde wágazuáji, i^{n'}teqi hă. Gañ'xĩ i^{n'}wi^{n'}čaná tíčačě, wágazu
 And I go back I wish, but it is not straight, it is hard for me . And then you tell to me you send straight
 to you hither,
- 3 aná'a^{n'} ka^{n'}bča. Čé wabágčeze ča^{n'} níze xĩ, uqčě'qtci wi^{n'} iañ'kičá-gă.
 I hear I wish. This letter the (ob.) you re- when, very soon one send hither.
 ceive it
- Ciñ'gajiñ'ga čičiŋa, Badíze, wakéga tē i^{n'}wi^{n'}ča-gă: awána'a^{n'} ka^{n'}bča. Ca^{n'}
 Child your, Battiste, sick the tell to me: I hear of them I wish. And
 Uma^{n'}ha^{n'}-mádi i^{n'}uda^{n'}qti anáji^{n'}. Kíku ěduéhe-na^{n'}-ma^{n'}. A^{n'}ba wi^{n'}déta^{n'}
 among the Omahas very good I stand. Calling I usually am a member. Day part
 to feasts
- 6 tē hičai tēdi Uma^{n'}ha^{n'} amá wátciğaxe ěduéhe-na^{n'}-ma^{n'}. Wáhiúčaqá
 the Saturday on the Omaha the (pl. dance I usually join. Pottawatomí
 sub.)
- Wáčutada amá ačai é^{n'}te aná'a^{n'} ka^{n'}bča. Ačá-báji da^{n'}ctěa^{n'}i, ahí
 Oto the (pl. went whether I hear it I wish. They did not for example, they
 sub.) or not go reached there
- da^{n'}ctěa^{n'}i, aná'a^{n'} ka^{n'}bča. Edáda^{n'} edéce tíčačě xĩ, cagčé tá miñke. Ca^{n'}
 for example, I hear it I wish. What what you you send when, I go back I will. And
 say hither to you
- 9 cagčé ka^{n'}bčéde i^{n'}teqi hă Těqi xĩ'ctě, cagčá-máji téiñke. Wágazu
 I go back I wish, but difficult for me Difficult if, I will not return to you. Straight
 to you
- i^{n'}wi^{n'}čaná tíčačě úda^{n'} xĩ, cagčé tá miñke. Lĩ guáčica^{n'} čaňká čai xĩ,
 you tell it to me you send good if, I go back I will. Lodge beyond the ones went if,
 it hither to you who
- awána'a^{n'} ka^{n'}bča, wágazu. Čaň'ge-skă (Wáčutada níkağahi) Paň'kaŋa čé
 I hear about I wish, straight. White Horse Oto chief to the Ponkas to
 them go
- 12 'čé aná'a^{n'} ka^{n'}bča, wágazu. Paň'kaŋa čé ga^{n'}čai xĩ, wabágčeze iañ'kičá-gă.
 spoke I hear it I wish, straight. To the Ponkas to he wishes if, letter send to me.
 of it go

NOTE.

This letter was dictated in Omaha by Lion, acting as interpreter for Čkaŋe-yiñe, who spoke in Oto. Battiste Deroin married the sister of Čkaŋe-yiñe.

TRANSLATION.

I wish to hear the truth about the man yonder, who is jealous of me. Send hither and tell me. I wish to return to you, but affairs are not right, so it is hard for me (to act). Please send and tell me how it is; I wish to hear the exact state of affairs. When you get this letter send me one very soon. Tell me about the sickness of your children, Battiste; I wish to hear about them. I am still dwelling very pleasantly among the Omahas, and I am attending feasts from time to time. I wish to hear whether the Otos went to the Pottawatomis. I wish to hear whether they went or stayed at home. If you send hither and say anything, I will return to you. I still wish to return to you, but it is difficult. If it is (still) difficult, I will not return to you (now). If you send and tell me the truth, and all is well, I will go back to you. I wish to hear about those lodges beyond (your village?), whether they went or not. I wish to hear whether White Horse (the Oto chief) spoke of going to the Ponkas. If he wishes to go to the Ponkas, send me a letter.

MAQPIYA-QAGA TO CÁ-KU-ČŮ ČA-KI-TÁ-WE.

October 12, 1878.

Waqiⁿ'ha cučéwikičé čaⁿ gčfäji éde wiáhaⁿ t'é há čaná'aⁿ t(e) ebčégaⁿ
 Paper I sent by some the has not but my brother- dead you hear it may that I think
 one to you (ob.) returned in-law

waqiⁿ'ha cučéačé. Níkaciⁿ'ga ékigaⁿ'qti wičáxe éde wičān'ge egčān'ge t'é
 paper I send to you. Indian just alike I make you but my sister her husband dead
 há. Čiⁿ'gajiⁿ'ga ečá čānká ádaⁿ'be čingai ádaⁿ e'aⁿ cubčá-máji. Jíuⁿji tē 3
 Child his the ones to look they have there- how I do not go to you. House- the
 who after none fore hold

wakéga-báji uwíbča tečaⁿ' iⁿ'taⁿ wakégai, wān'gičé'qti. Čétaⁿ ucté čānká
 they were not sick I told to you in the now are sick, every one. So far the rest
 past

gigčazu-baji'qtiaⁿ'i. Sātāⁿ jaⁿ' xī-naⁿ' t'ai há. Wakéga tē piāji. Pahan'gadi
 have not recovered at all. Five sleep when usu- they Sick the bad. Formerly
 ally die

nān'de iⁿ'udaⁿ'qti-maⁿ' éde, iⁿ'taⁿ iⁿ'ča-máji há. Cubčé ehé tečaⁿ' cubčá-máji 6
 heart very good for me but, now I am sad I go to I said in the I go not to you
 you past

tá minke há. Waqiⁿ'ha čaⁿ cuhí xī, uqčé'qtcī gčiaⁿ'kičá-gā, winá'aⁿ
 I will Paper the reaches when, very soon send it back to me, I hear from
 you you

kaⁿ'bča-qti. Níkaciⁿ'ga-ma údaⁿ'qti-naⁿ' t'ai há. Níaciⁿ'ga uckúdaⁿ'qti
 I wish very. The people very good some die Person very kind

juáwagče áhigi t'ai há. Nān'de iⁿ'ča-maji'-qti-naⁿ caⁿ'caⁿ. Maⁿ'zěškā' cti 9
 I with them many have Heart very sad for me con- always. Money too
 died tinues

wa'í-baji caⁿ'caⁿ'i. Caⁿ ádaⁿ maⁿ'zěškā wiⁿ'éctē ctaⁿ'baji-naⁿ. Wékaⁿ'taⁿ
 they have not always (pl.). And there- money even one you (sing.) usu- Lariat
 given to us fore do not see ally

- ténajíha gazan' de wi' gíañ'kičá-gă. Wáčaha abčín' éde, witáhaⁿ t'é, číngé—
 hair on a buf- to plait one send back to me. Clothing I had but, my brother- dead, there is
 falo's head in-law none
- bčúgaqti číngé. Caⁿ edádaⁿ wéxi'aⁿ ctěwaⁿ aⁿčín'ge. Umaⁿčínka čé
 all is gone. Now what ornament soever I have none. Season this
- 3 ičáugče caⁿ máčě áma tějá ctěwaⁿ wáčaha aⁿkaⁿbča téinke. Egaⁿ gě'di
 throughout in fact winter the at the soever clothing I will desire for myself. So at dif-
 other erent times
- wiⁿaⁿbe te. Pañ'ka amádi wiⁿ itíze wabágčeze cúčeákičě. Pañ'ka aké
 I see you may. Ponka with them one together letter I send it to you Ponka it is
 (with you) (or at the same time) (by a messenger). he
- wiⁿ tian'kičai. Pañ'ka aké waqíⁿ'ha wiⁿ tian'kičai, Pañ'ka níkagahi wiⁿ,
 one he has sent to Ponka it is - paper one he has sent it Ponka chief one,
 me. he to me,
- 6 Maⁿtcú-najíⁿ aí aká, wí ikágeáčě.
 Standing Grizzly they the I I have him for
 bear say one who, a friend.

NOTES.

Cákučú čakitáwe was a Pawnee.

665, 1. te ebčegaⁿ, pronounced rapidly by the speaker, tebčegaⁿ.

666, 2 and 3. F. inserts "če" and omits "caⁿ," though the latter is thus used by many Omahas.

666, 3. Egaⁿ gědi, meaning conjectural: perhaps he expected to get the clothing for himself *at different times*. F. renders it "then."

TRANSLATION.

The letter which I sent you by some one has not been answered, but my brother-in-law has died, and I send this letter to you because I think that you will (thus) hear it. I regard you as a person just like him, but my sister's husband has died. His children have no one to look after them, therefore it is impossible for me to go to you. I told you heretofore that those in the household were not sick; but now every one is sick. The rest of the people have not yet recovered at all: they usually die in five days. The sickness is bad. Formerly I was very glad, but now I am sorrowful. Though I said in the past that I would go to you, I will not go (now).

When the letter reaches you, send me back one very soon, as I am very anxious to hear from you. Some of the very best men have died. Many very kind men with whom I went have died. I continue very sad all the time. They continue to give us no money. And therefore you have not been seeing even one dollar (of our money?). I had clothing, but my sister's husband died, and there is none (left)—all is gone. Indeed, I have not even any trinkets. Throughout this year and even throughout next winter I will desire clothing for myself. When I shall have acquired (these garments) at different times in the future (?), I may see you. I send the letter to a Ponka as well as to you. He is the Ponka who has sent me one. He is the Ponka who has sent me a letter. He is a Ponka chief, Standing Bear, whom I regard as my friend.

MA^NTCU-NA^NBA TO BATTISTE DEROIN.

October 10, 1878.

- Íckadábi, níkághí nañkáce wañ'giçe, níkaciⁿ'ga wíŋa cuŋai. Cín'ga-
 Ickadabi, chief ye who are all, people my have gone Child
 to you.
- jiñ'ga wíŋa ctí cuŋai. Ūidaⁿ'be cuŋai. Umaⁿ'haⁿ údaⁿ wábŋiⁿ-má zaní
 my too has gone To see you have gone Omaha good those whom I all
 to you.
- cuŋai. Ūdaⁿqti wiⁿ' kě t'é hă, Heqága-jiñ'ga, Ūáŋiⁿ-gahíge ijiñ'ge; ucté 3
 have Very good one the dead Little Elk, Pawnee Chief his son; the
 gone to (recl. ob.) you.
- amá cuŋai hă. Waŋikegá-bi aí tē, aná'aⁿ caⁿ' ŋidaⁿ'be gaⁿ'ŋai égaⁿ cuŋai.
 the have gone That you had been they I heard it yet to see you they wish as they
 (pl. to you sick said, have gone to you.
 sub.)
- Kagéha, níkághí nañkáce, ŋá'eañ'giŋai-gă. Cé-ma níkaciⁿ'ga údaⁿqti
 Friend, chief ye who are, have pity on me. Those person very good
- giwakiŋai - gă, ŋá'éŋaŋ giwakiŋai - gă, năn'de - giúdaⁿqti giwakiŋai - gă. 6
 send ye them back you pity him send ye them back being very glad send ye them back
 to me, to me, to me.
- Cénuijñ'ga wasísige ŋiŋŋa-ma wágŋahaⁿ'i-gă! Níkághí ijiñ'ge ŋiñké
 Young man active those who are pray ye to them, your Chief his son the (st. an. ob.)
 your own!
- gŋáhaⁿ'i-gă! Kí iéskă nañká, ŋictí, Badíze isañ'ga éŋaⁿba, Wáŋutáda
 pray ye to him, And inter- ye who are, you, too, Battiste his younger he too, Oto
 your own! preter brother
- níkághí íe úwagikaⁿ'i-gă, iéskă nañkáce. Umaⁿ'haⁿ taⁿ'waⁿgŋaⁿ najiⁿ' 9
 chief word help ye them, inter- ye who are. Omaha nation stand
 preter
- níkaciⁿ'ga amá wasísige átacaⁿ cuŋai. Éskaⁿ ŋá'eañ'giŋa-bádaⁿ 'íŋai
 people the (pl. active exceed- have gone Oh that you have pity and (pl.) they
 (sub.) ingly to you. on me promise
 isie
- etégaⁿqti iñgáxa-gă. Umaⁿ'haⁿ níkághí wañ'giçe cénuijñ'ga ŋé ti-má
 very apt make for me. Omaha chief all young man this those
 who have
 come
- téŋiwagiŋe'qtiaⁿi. Íe edádaⁿ edai ŋí, Umaⁿ'haⁿ níkághí égaⁿqti wagiŋaxe- 12
 they prize them very Word what what when, Omaha chief just so they usually do
 highly. they say for them
- naⁿ'i, ŋé ti-má nújñga. Hau. Céna Wáŋutáda níkághí nañkáce, wíŋŋa-
 their these who boy. Enough Oto chief ye who are, I have
 own, have come prayed to
- haⁿ'i, kagéha. Hau. Íe tē céna wíŋŋaⁿ cuŋéaŋŋe.
 you my friends. Word the enough I pray to you I send it to
 (pl.), you.

TRANSLATION.

O Ickadabi, and all ye chiefs! my people have gone to you. My child, too, has gone to you. They have gone to see you. All those good Omahas whom I govern have gone to you. The best one of them, Little Elk, son of Pawnee Chief, has died; but the rest have gone to you. I heard it said that you had been sick, yet they have gone to you, as they wished to see you. O my friends, ye chiefs, have pity on me! Send back to me those very good men; pity them and send them back to me; send them back to me after making them very glad! Pray to those who are your active young men! Pray to your chief's son! And O you interpreters, you, Battiste, and your younger brother, help the Oto chiefs. The most active of the men who dwell in the Omaha territory have gone to you. Oh that you would pity me and for my sake so act that the Oios shall be sure to promise (them good things). All the Omaha chiefs prize highly those young men who have gone to you. Whatever those young men say, the Omaha chiefs usually do just so for them. My friends, you Oto chiefs, I have petitioned to you enough. I have sent enough words to you to petition to you.

KI-WÍ-GU-TI-DJA-ČÍ-CI TO ČÍ-ČE-ČÍ-TA-WE.

October 21.

Wí minké, Acáwage čáči húče, waqin'ha cučéwikičai há, čiji'čě mégaⁿ.
 I I who sit, (Pawnee words), paper I cause some one to take it to you (pl.) your elder brother likewise.

Caⁿ majaⁿ čéčaⁿ čaaⁿ na náí čaⁿ aⁿwaⁿ qpaníqti anájiⁿ há. Caⁿ aⁿbačé
 And land this (ev. ob.) (or place) you abandoned went place me very poor I stand And to-day

3 wižaⁿ be kaⁿ bča, u'aⁿ čingě'qti waqin'ha cučéwikičai. Gaⁿ-naⁿ júga
 I see you I wish, for no reason what-ever paper I cause some one to take it to you (pl.) And usually (?) body

wíqtcí čí údaⁿ maⁿbčiⁿ éte-maⁿ, caⁿ gaⁿ edádaⁿ ačídaxe tě údaⁿqti
 I my again good I walk I do this at least, at any rate what I have made the very good for myself

anájiⁿ éde, aⁿbačé wamúskě itéačě níkaciⁿ ga cáďě ačiⁿ éna-bčúga itéčě
 I stood but, to-day wheat I piled it up person six had it all together put in a heap

6 náčingě há.
 was burnt to nothing

NOTES.

Kiwigutidjačici, a Pawnee name of *Jenuga wajin piäji*, *Mad Buffalo*, an Omaha. Acawage čáči húče, *Big Spotted Horse*, the name of a Pawnee, in the Omaha notation of Pawnee words. Číčéčitawe, the Omaha notation of a Pawnee name.

668, 3 and 4. júga wíqtcí čí údaⁿ maⁿbčiⁿ éte-maⁿ. L. gave as the corresponding *čiwere*, *iró mionáqtcí pí hamányi ihákixráyiⁿ ke*. But *ihákixráyiⁿ ke* is the Omaha *ačibčě há*.

TRANSLATION.

I, for my part, O Big Spotted Horse, have sent a letter to you and your elder brother (Ciŋeŋitawe?). I dwell a very poor man in this country in which you left me. I wish to see you to-day, (but) I send you a letter at any rate (though I can not say when I may come). And while I myself am at least doing well and I am prospering in what I have been doing for myself, to-day all of the wheat which belonged to six persons, including myself, and all which I had put into a heap, was consumed by fire.

MA^NTCU-NA^NBA TO HEQAKA-MANI AND TATAŅKA-I^NYAŅKE.

October 16.

Čutaⁿqti uwíbŋa cuŋeŋaŋe hă iⁿ'teaⁿ čí wikáge mégaⁿ. Taⁿ'waⁿgŋaⁿ
 Very straight I tell you I send it to you now you my friend likewise. Nation

piäji čaⁿ hégaŋi hă: miⁿ' čábŋiⁿ wawákegaí, cétaⁿ wagíni-báji; ádaⁿ čat'é
 bad the not a little moon three we have been sick, so far we have not recovered; there-fore you die

taité uwíbŋi'agaí, íwit'ábŋai-máji. Égiŋe waŋkega čat'ai xī, aⁿ'čagŋaⁿ tai. 3.
 shall I am unwilling for I do not hate you (pl.). Beware you sick you die if you blame me

Céna. Í-bajji-gă. Wakéga tē piäji caⁿcaⁿ'qtiaⁿ'i. Maⁿ'zěškă' ctī
 Enough. Do not be coming! Sick the bad remains indeed! Money too

aⁿ'čiza-báji, wawáqpani héga-báji. Caⁿ'ge-ma Húŋaŋga amá cénawaŋaí,
 we have not received, we are very poor. The horses Winnebago the (pl. sub.) have made an end of them,

wamaⁿ'čani; ádaⁿ axína kaⁿ'bŋa agŋiⁿ, iⁿ'ča-máji iⁿ'taⁿ. Taⁿ'waⁿgŋaⁿ-má 6
 they have stolen them; there-fore I fight I wish I sit, I am displeased now. The nations

Pan'kama gŋebahíwiⁿ kī ē'di áta t'ai; Máqude-má ctī, Záge, Wáŋutáda,
 the Ponkas a hundred and over have died; the Iowas too, Sacs, Otos,

Čáŋiⁿ, taⁿ'waⁿgŋaⁿ-má ctī bŋúga wakéga héga-báji. Níkaŋáhi úju
 Pawnees, the nations too all have been very ill. Chief principal

čanká wécpahaⁿ hă. Gŋedaⁿ'- nájiⁿ ijáje aŋiⁿ' aká íŋigŋaⁿ tá aka hă', é 9
 the ones who you know Hawk stands his name he who has it, he will decide that one (the afore-said)

wágazu ígaxe tá aka hă'. Caⁿ'ge cáđě ča'í hă, Gŋedaⁿ'- nájiⁿ. Ícpahaⁿ'
 straight he will do for you. Horse six you gave to him Hawk stands. You know him

taté. Céna cuŋeŋiŋe.
 shall. Enough I have sent to you by some one.

NOTES.

669, 1. Čutaⁿqti uwibča, etc. Given just as dictated. The author is sure of this. But the sentence is reconstructed thus by F.: Iⁿtcaⁿ wikage megaⁿ, čutaⁿqti uwibča cučeačai hă. This accords with the general usage, as observed in the epistles collected by the author.

The two Yanktons, Heqaka-mani and Tatañka-iⁿyañke, 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.

- Waⁿqⁿ'ha aⁿ'bačé bčízě, uqčě'qtei uwíkie cučeačě, kagéha. Níkaciⁿ'ga
 Paper to-day I have re- very soon I speak to I send it to my friend. Persons
 ceived it, you, you,
- d'úba aⁿwañ'kie atíi, ikágeawačé-de atíi. Aⁿwañ'kie aná'aⁿ xī, năn'de
 some to speak to me have I made them my friends, they to speak to me I heard it when, heart
 come, and have come.
- 3 iⁿ'udaⁿ'qti-maⁿ. Céna. Gañ'xī níkaciⁿ'ga t'é hă, Íxuhábi sídadi áma
 was very good for me. Enough. And now person dead Íkuhabi yesterday the
 other
- tě'di t'é hă, é níkaciⁿ'ga wiwíŋa, nújīŋa wiwíŋa. Ě'be taⁿ'waⁿgčáⁿ t'é
 on the dead he person my, boy my. Who nation die
 ctéctěwaⁿ, zaní wiwíŋa, iⁿ'čá-májī hă. Cī níkaciⁿ'ga wiwíŋa amá cuhí
 soever, all mine, I am sad Again person my the (pl. have
 sub.) reached
 you
- 6 cañ'ge wačá'í tě awána'aⁿ iⁿ'čě-qti-maⁿ', năn'de iⁿ'udaⁿ.
 horse you have the I heard it of I was very well heart good for
 given to them pleased, me.

Hau. Gañ'xī ta'wa'gçaⁿ çiçiqai çaⁿ pahañ'ga tē'di t'é i'wi'çanā
 ¶ And then nation your (pl.) the (ob.) before when dead you told to me

tīçaçē awāna'aⁿ tē i'ça-májī hă. Kī i'tcaⁿ wi'écetē t'é i'wi'çana-bájī
 you sent I heard of them the I was sad And now even one dead you have not told to
 hither me

ádaⁿ nān'de i'udaⁿqti-maⁿ. Kī haú, níkagáhi nañkáce, cénujīn'ga 3
 there- heart mine feels very good. And ho! chief ye who are, young man
 fore

edábe, t'é winá'a'i-májī i'çē-qti-maⁿ. Çécetaⁿ edádaⁿ wiⁿ íuça
 also, dead I have not heard of I am very glad. From this time what one news
 you

i'wi'çana- naⁿi kaⁿbçégaⁿ. Añgini etégaⁿ. Çé wabágçeze bçízē tē'di
 you tell to me only I hope. We recover apt. This letter I receive when
 it

wáqe xi tē'di atí. Caⁿ wiçaⁿ'bai-májī xáci taité hă Wamúskē 6
 white house into it I have And I do not see you (pl.) a long shall Wheat
 man come. time

i'çiⁿ'na'ju-bájī xáci taité, ádaⁿ wiçaⁿ'bai- májī xáci taité. Máçē uskaⁿ'skaⁿ
 they not thresh my a long shall, there- I see you (pl.) not a long shall. Winter in a straight
 time fore time line with

usní ídaⁿbē'qti tēdíhi xi, i'çiⁿ'na'jú taité.
 cold in the very mid- by that time, they thresh it shall.
 dle for me

TRANSLATION.

My friends, I received the letter to-day, and I send you a reply very soon. Some Indians have come to talk with me; I made them my friends and they have come. When I heard them speak to me I was very glad. Enough (about this). And now a man is dead: Ixuhabi died day before yesterday. He was my Indian, my young man. No matter who dies in the nation, I am grieved, for all are mine. And when I heard that my people had reached you, and you had given them horses, I was well pleased, my heart felt good.

I was sad when I heard formerly what you sent to tell me of the deaths in your nation. But now you have not told me of the death of even one person, therefore I feel very glad. And ho! ye chiefs, and ye young men, too, I am delighted because I have not heard of your deaths! I hope that henceforth you will make it a rule to tell me (at least) one piece of news (when you write). We are apt to recover. I have come to a white man's house when I have received this letter. I shall not see you for a long time. My wheat can not be threshed for a long time, therefore I shall not see you for a long time. They will not thresh it for me before midwinter.

MAN^NTCU-NA^NBA TO BATTISTE DEROIN AND THE OTO CHIEFS.

- Lucpáha, wibčahaⁿ. Wéčigčáⁿ dáxe tē égaⁿqti iⁿčéckaxe Wácutáda
 Grandchild, I pray to you. Decision I make the just so you make it Oto
 it for me
- nikagáhi nañkáce édabe wibčahaⁿi. Nān'de iⁿčá-máji. Aⁿ'ba ičáugče
 chief ye who are also I pray to you (pl.). Heart I am sad. Day throughout
- 3 axáge caⁿcaⁿ'i éde, naⁿbá jaⁿ winá'aⁿi tē iⁿčéqti-maⁿ'. Wanágče aⁿčá'i-ma
 I weep always but, two sleep I have heard the I am very glad. Domestic ani- the ones which
 from you mal you gave to me
- wéčihíde wédaxe ádaⁿ wakaⁿ'bča-naⁿ-maⁿ', égaⁿ wína égaⁿ aⁿčá'i tē nān'de
 tool I treat them there- I desire them only, as I have as you have the heart
 as (or I use fore begged of you given to me
- iⁿ'udaⁿ, cī wakéga tē aŋgini-máji-naⁿ-maⁿ', ádaⁿ cénujiñ'ga waléhaji'qti
 good for again sick the I have not yet recovered, there- young man very stout-hearted
 me, fore
- 6 wiⁿ iⁿ't'e, Waníta-wáqe ijiñ'ge, Ixuhábi ijaqe ač'iⁿ'.
 one of mine Lion his son, Ixuhabi his he had.
 is dead, name
- Hau. Čihaⁿ' mégaⁿ nié čičiñ'ge čanájiⁿ nān'de iⁿ'udaⁿ. Kī čičaŋ'ge
 I Your likewise pain you have you stand heart good for And your sister
 mother none me.
- Umaⁿ'haⁿ amá ča'éčai, wanágče dūba 'i hă, ádaⁿ čičáhaⁿ wačigčitaⁿ'qti,
 Omaha the (pl. have pitied domestic ani- four have there- your sister's works very hard for
 sub.) her, mal given to her fore husband himself,
- 9 ádaⁿ nān'de iⁿ'udaⁿ'qti anájiⁿ. Ijuji wiwíqa údaⁿqti anájiⁿ. Cēna cučéwikičé.
 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. aŋgini-majī-naⁿ-maⁿ, used by a chief, really, wagīni-báji hă, *we have not (yet) recovered*.

672, 8. čičahaⁿ, Čkačpe-yiñe, or Sam Allis, the brother of Deroín's wife.

TRANSLATION.

My grandchild, I petition to you. I ask you and the Oto chiefs to do for me just according to the plan which I have made. I am sad at heart. Throughout the day I am ever crying, but I am delighted to hear from you after an interval of (only) two days. From time to time have I regarded the domestic animals which you have given me as helpful appliances in connection with my work, and so I have desired them. I have been glad on account of your giving me these things when I begged them of you. I (*i. e.*, my people) have not yet recovered from the sickness, therefore I have lost one of my most stout-hearted young men, Ixuhabi by name, the son of Lion.

I am glad because you and your mother continue well. The Omahas have pitied your sister, and have given her four domestic animals; therefore your wife's brother works very hard for himself, and so I continue well pleased. The members of my household are doing very well. I have sent you enough.

JABE-SKĀ TO GACTAGABI, A PONKA, AT YANKTON AGENCY,
DAKOTA TERRITORY. 1878.

Paŋ'ka níkaci^{n'}ga gǵébahíwiⁿ t'á-bi ai éde ǵaná'aⁿ tégaⁿ waqí^{n'}ha
 Ponka Indians a hundred have died, they but you hear it in order paper
 it is said say that

cuhíwikiǵé. Níaci^{n'}ga wi^{n'}áqtci t'é ké uǵai, ucté tē uǵá-báji, ijáje a^{n'}wa^{n'}-
 I cause it to reach Person just one dead the they remain- the they did not his we did not
 you. (recl. ob.) told, der tell, name

na'aⁿ-báji. Jenuga-cáge-ǵaŋ'ga enáqtci a^{n'}ná'aⁿi há. ǵaná'aⁿ tégaⁿ cuhíǵé 3
 hear them. Buffalo bull hoof large he only we have heard You hear it in order I cause it
 to reach you

waqí^{n'}ha. Jenuga-cáge-ǵaŋ'ga t'é ké ta^{n'}wa^{n'}ǵǵaⁿ bǵúga wéǵabaji'-qtia^{n'}i,
 paper. Jenuga cage ǵaŋga dead the nation whole they are very sad,
 (recl. ob.)

á-bi ǵa^{n'} amá.
 it is said in the letter.

NOTE.

Jabe-skā or Waǵacpe, an aged Ponka, who was a refugee among the Omahas from 1877 to 1880. Gactaga-bi was also called Wahuta^{n'}ǵǵé (Gun) and Macaⁿ (Feather).

TRANSLATION.

They say that a hundred Ponkas have died (in the Indian Territory), and I send you a letter that you may hear it. They tell of just one man who has died, they have not told (the names) of the rest, (so) we have not heard their names. We have heard the name of Jenuga cage ǵaŋga 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 Jenuga cage ǵaŋga.

JĀŊGA-GAXE TO ICTA-MAN'ǵE, AN OTO.

October 25, 1878.

Wamúskě ké i^{n'}naǵiŋ'ge. Ícpahaⁿ ǵagǵé náǵiŋge. Wamúskě ké 6
 Wheat the is burnt to noth- You knew you went it is consumed. Wheat the
 (lg. ob.) ing for me. it back (lg. ob.)

náǵiŋge. Ícpahaⁿ ǵagǵéde náǵiŋge, wamúskě ké. Éde wagáxe tē' ctē
 is consumed. You knew it you went it is consumed, wheat the But debt the even
 back, but (lg. ob.)

ewéǵi'a tá miŋke. Īndádaⁿ ctē ídaxa-máji, wamúskě ké náǵiŋge
 I fail for them will I who. What soever I do not make by wheat the is consumed
 means of, (lg. ob.)

a^{n'}ǵa^{n'}sabe tcábe. Éde ta^{n'}wa^{n'}ǵǵaⁿ wakéga tcábai égaⁿ, wiǵáhaⁿ i^{n'}tcaⁿ 9
 I suffer greatly. But nation sick very much as, your brother- now
 in-law

- t'é hă, Cúxa-ma^{n'}čìⁿ ijáje ačì^{n'}. Nié aⁿčì^{n'}gě-qti-ma^{n'}. Cupí 'iáčě teča^{n'}
 dead Cuka-ma^{n'}čìⁿ his he had. Pain I have none at all. I reach you what I said in the past
- wagáxe ewébčì'a tē aⁿča^{n'}waⁿčispégaⁿ, cupí-májì té. Gátega^{n'} cupí
 debt I fail for them the as I am kept back (or re- strained) on account of it. I may not reach you. In that man- ner I reach you
- 3 'iáčě teča^{n'}, nié aⁿčì^{n'}ge xī, cupí tá miŋke; kī wagáxe tē nié aⁿčì^{n'}ge
 what I promised in pain I have none if. I will reach you; and debt the pain I have none the past,
- xī, učúhiágič etégaⁿ. Čékě čìha^{n'} wakégede i^{n'}tcaⁿqtci gini. Nújiŋga
 if, I cause it to be apt (or enough for me (to pay or can- cel it) This (recl. ob.) your mother was sick, but just now she has recovered. Boy
- iqúpaawáčě ciŋ'gajiŋ'ga čía čìha^{n'} wasíčě- na^{n'}i. Úckaⁿ e'a^{n'} ni^{n'} tē
 I have them for infant your your mother remembers usually. Deed how you the are
- 6 wágazúqti aná'aⁿ ka^{n'}bča, ádaⁿ edábe wabáxu cučéačě. - Kī ciŋ'gajiŋ'ga
 very straight I hear it I wish, there- also letter I send to you. And child fore
- čaŋkáčti nié čìŋgai xī, awána'aⁿ ka^{n'}bča. Kī čigáqqaⁿ čìŋké čtī nié čìŋgai
 the pl. ob. too pain have none if, I hear of them I wish. And your wife the one too pain she has none who
- xī, aná'aⁿ ka^{n'}bča. Kī wabágčeze tia^{n'}čakičě (ka^{n'}bča). Ičáwipe éde,
 if, I hear it I wish. And letter you send hither to me I wish. I have waited but, for you
- 9 wabágčeze tia^{n'}čakičaji. Cubčě te, ecé xī, wabágčeze iaŋ'kičá-gă.
 letter you have not sent hither to me. I go to you will, you say if, letter send to me.
- Gaŋ'xī Wáčutáda- má ičá- bi aí, e'a^{n'} úckaⁿ tē awána'aⁿ ka^{n'}bča. Kī
 And then Oto the have it is they how deed the I hear of them I wish. And (pl. gone said say, sub.) (by re- quest)
- ná-bajì cka^{n'}na xī, íe wágazu aná'aⁿ ka^{n'}bča. Kī né te xī, wágazu
 you do not you wish if, word straight I hear it I wish. And you will if, straight go
- 12 aná'aⁿ ka^{n'}bča. Caŋ'ge wiⁿ ani^{n'} améde aⁿčá'í ka^{n'}bča. Edéce xī,
 I hear it I wish. Horse one you have they say, you give I wish. You say if, something but (or as) to me
- cupí tá miŋke. Wédajì wačá'í wikaⁿbča-májì. Níze xī, uqčě'qtci
 I will reach you. Elsewhere you give them I do not wish for you. You re- ceive it if, very soon
- wabágčeze ičačě ka^{n'}bča. Ca^{n'} ta^{n'}waⁿgčaⁿ čičía níkagáhi amá íe dádaⁿ
 letter you send hither I wish. And nation your chief the (pl. word what sub.)
- 15 ctě awána'aⁿ ka^{n'}bča. Kī a^{n'}bačě indádaⁿ iⁿwi^{n'}čaka^{n'}i tē učúwinájiⁿ.
 ever I hear of them I wish. And to-day what you have aided me the I depend on you for it.
- Ga^{n'} edéce tē wágazúqti aná'aⁿ ka^{n'}bča.
 And what you the very straight I hear it I wish. say
- Hau. Paŋ'ka-ma ejačtī íe xē wágazu aná'aⁿ ka^{n'}bča. Paŋ'ka-ma
 The Ponkas there too word the straight I hear it I wish. The Ponkas
- 18 níkagáhi dēčabčìⁿ gčí amača^{n'} juáwagče pí amača^{n'}, íe dádaⁿ
 chief eight those who came back I with them those whom I reached, word what
- aⁿča^{n'}waŋkiaí asíčě-naⁿ ca^{n'}caⁿ. Dádaⁿ učúwikié čatí tē'di Paŋ'ka íe
 they spoke to me about I have always remembered. What I spoke to you you when Ponka word about came hither

uᅑúwikié asíᅑᅑ-naⁿ-maⁿ'. Iⁿ'baⁿi égaⁿ asíᅑᅑ-naⁿ-maⁿ'. É waᅓaⁿ'be kaⁿ'bᅑa.
 I spoke to you I am thinking of from They called as I am thinking of it That I see them I wish.
 about time to time. me from time to time.

Íe uᅑúwikié asíᅑᅑ-naⁿ-maⁿ', wáᅓazu iⁿ'na'añ'-gǎ. Kí Maⁿtcú-waᅑihi,
 Word I spoke to you I am thinking of from straight hear for me. And Maⁿtcu-waᅑihi,
 about time to time,

Acáwage, Wé's'ǎ-ᅓañ'ga, íe eᅓaí asíᅑᅑ-naⁿ-maⁿ'. Iⁿ'baⁿi Maⁿtcú-waᅑihi; 3
 Acawage, Big Snake, word their I am thinking of from He called Maⁿtcu-waᅑihi;
 time to time. me

íe kᅑ gisíᅑᅑaí. ᅒaᅓsíᅑᅑ ᅓí, hí-gǎ. Pañ'kaᅓa ᅓí ᅑán'di waᅓiⁿ'ha
 word the he has caused You remem- when, reach At the Ponkas village at the paper
 him to remem- ber it there. At the Ponkas village at the paper
 ber.

iᅑéwaᅑákiᅑᅑ taí. Waᅓiⁿ'ha íwiᅓiᅓá.
 cause it to go please. Paper I ask as a fa-
 thither for them vor of you (?)
 see note.).

NOTES.

673, 6 and 7. Observe how Jaᅓga-gaxe says one thing four times. He could have expressed himself in one sentence, thus: Wamúskᅑ kᅑ íᅑpahaⁿ ᅑaᅓᅑᅑᅑᅑ (or, ᅑaᅓᅑᅑᅑᅑgaⁿ) - iⁿ'naᅑiñ'ge hǎ, *My wheat which you knew about when you went home has been consumed by fire.* Jaᅓga-gaxe was an Omaha.

674, 4. uᅑuhiagiᅑᅑ etegaⁿ, in full, uᅑuhiagiᅑᅑ etegaⁿ.

674, 10. Gañ'ᅓí Waᅑutáda-ma íᅑa-bi ai, etc. This should be changed, in order to conform to the standard Omaha, to read thus: Gañ'ᅓí Wáᅑutáda-ma íᅑa-bi aí, aná'aⁿ hǎ. Éᅓaí tᅑ aná'aⁿ kaⁿ'bᅑa, *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 Wáᅑutáda amá á-íáᅑa-bi should have been used; Wáᅑutáda-ma íᅑa-bi shows that they went because they were forced or requested.

674, 12. amede. F. prefers the fuller form, amédegaⁿ, as it is said that (you have a horse).

675, 4. Pañ'kaᅓa ᅓí, etc. Explained by the third sentence preceding it. Jaᅓga-gaxe wished his Oto friend to send a letter to the three Ponka chiefs, Maⁿtcu-waᅑihi, Acawage, and Wé's'ǎ-ᅓañ'ga.

675, 5. Waᅓiⁿ'ha íwiᅓiᅓa (sic). Not plain to any of the author's Omaha informants, who have aided him since 1882. L. suggested Waᅓiⁿ'ha wíᅓiᅓa, *I ask a letter to him (or, them), as a favor from you.* F. rendered this, *I ask a letter for you (sic!).* He gave another reading, Waᅓiⁿ'ha tiañ'kiᅑá-gǎ, *Send a letter to me.* W. said that either wíᅓiᅓa or tiañ'kiᅑá-gǎ should be used. But G. substituted, Waᅓiⁿ'ha ᅑíᅓiᅓaí, *They (the Ponkas) beg you to send a letter to them.* The context seems to require this last.

TRANSLATION.

My wheat has been consumed by fire. What you knew (about) when you started home has been burnt. The wheat has been burnt. The wheat that you knew (about) when you started back has been burnt. And I shall not be able even to cancel my debt. There is nothing at all by means of which I can do anything; I suffer greatly from the burning of the wheat. But (that is not all)—there has been much sickness in the nation, and your brother-in-law, Cuᅓa-maⁿᅑiⁿ, has died. I am very well. I

spoke of going to you, but as I am kept back by my inability to cancel the debt, I may not get to you. That is the way; I promised to come to you, and if I keep well, I will come to you; for I may make enough to cancel the debt if I keep in good health. This one whom you call your mother has been sick, but she has just now recovered. Your mother generally thinks of your children, whom I call my grandchildren. I wish to hear just what you are doing, therefore I send a letter to you and them. And I wish to hear whether the children, too, are well. I also wish to hear whether your wife is well. I desire you to send me a letter. I have waited for you (to send me one), but you have not sent me a letter. If you say, "I will come to you," send a letter to me. I have heard that the Otos have gone (to the Indian Territory). I wish to hear whether this is so. I wish to hear correct words, if you do not desire to go. And if you wish to go, I wish to hear the truth. They say that you have a horse, so I wish you to give it to me. If you say something, I will come to you. I do not wish you to give it to any other person. When you receive the letter, I wish you to send one hither very soon. I wish to hear any words whatsoever that the chiefs of your nation (may send). And I depend on you to-day for anything with which you have helped me. And when you say anything, I wish to hear it correctly.

I wish to hear an exact account of the Ponkas, who also are there. I have always remembered the things about which the eight Ponka chiefs, who came back and with whom I was, spoke to me. I am thinking from time to time of the Ponka matters about which I spoke to you when you came to this place. I am thinking from time to time of their invitation to visit them. I wish to see them. I am usually thinking of the words about which I spoke to you. Hear correctly for me. I think from time to time of the words of White Eagle, Standing Buffalo, and Big Snake. White Eagle invited me to visit him; he has caused him (*sic*) to remember the words. Remember them and go thither! Please send a letter to the Ponka village. They ask you to favor them by sending them a letter.

DUBA-MA^NČI^N TO HEQAGA-SABĚ.

October 25, 1878.

Ca^{n'} Pañ'ka-máŋa wabágŋeze híačĕ. Kĭ íuča wi^{n'} awána'aⁿ: Pañ'ka-ma
 And to the Ponkas letter I have caused it to arrive there. And news one I have heard about them: The Ponkas (pl. ob.)

áhigi t'á-bi aí, gŋéba-hí-wiⁿ áta t'á-biamá; níkaŋáhi sáťáⁿ t'á-biamá.
 many that they they hundred over have died, they say; chief five have died, they say.

3 Níkagáhi ŋaŋáŋti wiⁿáŋtei t'é amá hă, A^{n'}paⁿ ŋaŋ'ga. Ca^{n'} caŋ'ge wáŋiⁿ-
 Chief very great only one is dead, they say Elk big. And horse they usually have

na^{n'}-bi ča^{n'}ja, naⁿpéhiⁿ t'ai égaⁿ wégŋiⁿwiⁿ-na^{n'}-biamá. Ca^{n'} bŋúga wakéga-
 them, they say though, hungry die as they are selling them, they say. In fact all are sick,

biamá. Ca^{n'} gíteŋi hégabají-bi, aí. Ca^{n'} a^{n'}bačĕ céna aná'aⁿ. Kĭ Uma^{n'}haⁿ
 they say. And it is very difficult for them, they say. And to-day enough I have heard. And Omaha

añ'gaçi^{n'} cti wawákega héga-bájii há. Níaci^{n'}ga sátāⁿ t'ai. Čaná'aⁿ ča^{n'}ja,
 we who move too we are very sick Men five dead (pl.). You have though,
 heard it
 ca^{n'} uwíbča. Heqága-jin'ga t'é, Wacúce cī ícpahaⁿ t'é, Čuxa-ma^{n'}čín t'é,
 still I tell it to you. Elk little dead, Brave again you know him dead, Čuxa-ma^{n'}čín dead,
 ícpahaⁿ. Ğahé-ıáp'ě ícpahaⁿ. Íxuhábi t'é. Céna t'ai há. Kī ceta^{n'} 3
 you know him. Ğahé-ıáp'ě you know him. Íxuhabi dead. Enough they are dead
 And so far
 wakéga aká wáçictaⁿ-báji-a^{n'}i. Kī i^{n'}cte uíçaⁿbe añgáçe égaⁿ.
 sickness the (sub.) he has not stopped on us. And as if up-hill we go so.

NOTES.

676, 3, 4, 5. Caⁿ, superfluous, *fide* F.

677, 4. wakega aka, etc. The sickness is here spoken of as a person, or as the voluntary cause of distress to the people. L. read, Kī ceta^{n'} wakéga aká wáçictaⁿ-báji ča^{n'}ja, ca^{n'} uíçaⁿbe añgáçe égaⁿ, *The sickness has not yet ceased among us, but it is still on the increase.* This is the meaning of the figure of speech, "we are, as it were, going up-hill." It does not refer to improvement. W. said that L.'s reading was equivalent to the other one.

Heqaga-sabě was a Ponka and a refugee at Yankton Agency, Dakota.

TRANSLATION.

I sent a letter to the Ponkas (in the Indian Territory). And I have heard one item of news about them: they say that "many Ponkas have died," it is said that there have been over a hundred deaths, and that five chiefs have died. Only one principal chief, Big Elk, has died. And although they usually have horses, it is said that as they are dying from hunger they are selling them. In fact, it is reported that all are sick, and they have many troubles. I have heard no more to-day. We Omahas, too, have many sick among us; five men have died. Though you have heard it, still I tell you. Little Elk, Brave, Čuxa-ma^{n'}čín, and Ğahé-ıáp'ě, whom you knew, are dead. Íxuhabi, too, is dead. These are all who have died. The sickness has not yet ceased among us; it is rather on the increase.

JOSEPH LA FLÈCHE TO A. B. MEACHAM, OF "THE COUNCIL FIRE."

December 20, 1878.

Kagéha, a^{n'}bačé wisíčě-ga^{n'}, wabágçeze wíđaxu, íe djúba. Kagéha,
 My friend, to-day as I remember you, letter I make to you, word a few. My friend,
 íčáe tē éskaⁿ. čaná'aⁿ ka^{n'} ebčégaⁿ há. Edádaⁿ wíⁿ máçadi uwíbča há. 6
 I speak the perhaps you hear it I hope What one last winter I told you
 Wíđaxu bçictaⁿ máçadi, íe kě ca^{n'}caⁿ cī uwíbča há. Maja^{n'} čéçu aⁿma^{n'}čín
 I wrote to you I finished last winter, word the always again I tell you Land here we walk
 tē Wakan'da aká čéçu jút'aⁿ wáxai égaⁿ, čéçu aⁿma^{n'}čín há. Wáqe amá
 the God the (sub.) here made us have bodies as, here we walk White the (pl. sub.)
 man sub.)

čéču atí-bají tē'di maja^{n'} aŋgú'ai tē éskaⁿ aⁿčai^{n'}čai hă. Kí Iígaⁿčai aká
 here had not when land our the perhaps we thought . And Grandfather the
 come (sub.)

maja^{n'} ča^{n'} wéčiwí^{n'}-bi aí égaⁿ, wéčiwíⁿ hă; kí maja^{n'} jīⁿáqtcí aŋgúgigčáctai
 land the that it was sold he as, it was sold . and land very small we have reserved of
 said our own

3 hă, aŋgágčai^{n'}i hă. Čí wáqe amá wéčizai ga^{n'}čai hă, maja^{n'} wédají čéáwakíčē
 we have our own . Again white the (pl. they take they wish . land elsewhere to send us
 man sub.) from us

ga^{n'}čai hă: wéteqi héga-bájí. A^{n'}cte maja^{n'} čaⁿ wéčizai t'éawačai tē
 they wish . hard for . not a little. As if land the they take they kill us the
 us (ob.) from us

ékigaⁿqtia^{n'}i hă. Kí aⁿní^{n'}ja aŋga^{n'}čai ádaⁿ wabágčeze čé wíđaxu hă. Kí
 it is just like it . And we live we wish there-fore letter this I write to . And
 you

6 níkaci^{n'}ga ukéčíⁿ amá piáji áhaⁿ eonégaⁿi hă, ádaⁿ wáqe aŋgáxe tá-bi aⁿčai^{n'}
 Indian common the (pl. bad ! (in you think there-fore white that we will act we say
 sub.) thought) man

aŋ'guíčai hă. Íe tē wiŋ'kēqti aŋ'guíčai hă. Kí wáqe aŋgáxe tē'di
 we tell to you . Word the speaking the we tell it to you . And white we act when
 very truth man

maja^{n'} čaⁿ aŋgágčai^{n'} aŋga^{n'}čai hă. Ádaⁿ wáqe aŋgáxe aŋga^{n'}čai hă.
 land the we keep our own we wish . There-fore white man we act we wish .

9 (Ča^{n'} edádaⁿ wéteqi kē zani^{n'}qti uwíbča ka^{n'}bča ča^{n'}ja, beí'a égaⁿ a^{n'}ba áji
 And what hard for the all I tell to you I wish though, I fail some-what day other
 us)

xi^{n'}ji, čí d'uba uwíbča té.) Kagéha, wáqe amá Máhiⁿ-čai^{n'}ga
 if, again some I tell to you will. My friend, white the (pl. American
 man sub.)

amá níkaci^{n'}ga ukéčíⁿ wada^{n'}be amá edádaⁿ učičai xi^{n'}, údaⁿ (wágazu)
 the (pl. Indian common those who have seen what they tell when, good straight
 sub.) them you

12 učičai-na^{n'}i hă. Kí wada^{n'}ba-bajíqti amá, "Níkaci^{n'}ga ukéčíⁿ-ma píbají amá,"
 they usually tell . And those who have not seen them at Indian those who are are bad it is
 you all common said

é-na^{n'}i hă; ukíkiai tē'di, "Níkaci^{n'}ga ukéčíⁿ-ma píbajíqti," é ukíkíe-na^{n'}i hă.
 they usu-ally say they talk when, Indian common, those are very bad, that they usually talk . it is
 together who are together

Kí, kagéha, éskana nán'de čičiža čaⁿ čagčácibe ádaⁿ Wakan'da čin ké
 And, my friend, oh that heart your the you open your and God the one
 (cv. ob.) own (in speech?) who

15 časičáčē ádaⁿ níkaci^{n'}ga ukéčíⁿ-ma ča'éawačáčai ka^{n'}aⁿčai^{n'}čai hă. Ča^{n'} ha^{n'}
 you remem-ber him and those who are common Indians you have pity on us we hope . In fact night

gē a^{n'}ba gē'ctí, xiáⁿhe-na^{n'} caⁿca^{n'}qti aⁿčai^{n'}i hă. Kagéha, čí íe áji wi^{n'}
 the day the too, usually we fear always we are . My friend, again word an- other one
 unseen danger

djúbaqtcí đáxe ka^{n'}bča. Kagé, íe čí djúba áji uwíbča tá minke hă.
 a very few I make I wish. Friend, word again few different I tell to I will
 it you

18 Wáqe wanáce-má ičádiaⁿwa^{n'}čē tá-bi, ecai hă. Éde wanáce-ma wia^{n'}baha^{n'}i
 White the soldiers (pl. that we are to have them for you . But the soldiers (pl. we know them
 man ob.) agents (pl.) say ob.)

hă. Wia^{n'}baha^{n'}i égaⁿ, na^{n'}aⁿwaⁿpaí hă. Aⁿwaŋ'gaⁿčai-bájí hă. Ča^{n'}
 We know them as, we fear to see them We do not want them In fact

níkaci^{n'}ga ukéčíⁿ amá waŋ'gičēqti waga^{n'}čai-bájí wanáce-ma. Kí níkaci^{n'}ga
 Indians the (pl. all of them do not want them the soldiers (pl. And person
 sub.) ob.)

- pahan'gamadítaⁿ-má ífádiaⁿwaⁿfaí égaⁿ, weaⁿbahaⁿ'i há. Iⁿcte eonáqtcí
 from the first ones the we had them for as, we know them As if they only
 (pl. ob.) agents
- níkaciⁿ'ga égaⁿqti-naⁿ'i há. Kí níkaciⁿ'ga, wa'ú daⁿ'ctě, wiⁿ' íqta gaⁿ'faí
 human beings usually just so And Indian, man woman or, one to desired
 abuse
- xi áfiza-bají'qti íqta-naⁿ'i há. Kí cí t'éwačě gaⁿ'faí xi'ctě, t'éwačě-naⁿ'i há. 3
 if without taking her abused her And again to kill them they even if, they usually killed
 at all usually wished them
- Caⁿ' kúkusi cínuda edábe ékigaⁿ'qti wáxe-naⁿ'i, t'éwačě tě. Ádaⁿ
 In fact hog dog also just like usually treated killed them the. There-
 them, fore
- aⁿwaⁿ'gaⁿfa-bají. Níkaciⁿ'ga ukéfiⁿ amá edádaⁿ píají gáxai tě é pahan'ga
 we do not want them. Indians the (pl. what bad they did the they before
 sub.)
- gáxa-bají-naⁿ'i há. Wanáce amá é pahan'ga gáxai ctěwaⁿ, úckaⁿ píají tě 6
 they usually did not Soldier the (pl. they before did it even when, deed bad the
 sub.)
- ágigčaqáde-naⁿ'i. Ágigčaqádai égaⁿ, níkaciⁿ'ga ukéfiⁿ úckaⁿ píají eá
 usually covered their own. They covered their as, Indian deed bad his
 own
- Iígaⁿ'faí čínké gíbaha-naⁿ'i. . . . (Kí, kagéha, cí íe d'úba uhéačě
 Grandfather the (st. usually showed it And, my friend, again word some I add
 ob.) to him.)
- há. Caⁿ' íe ańgúqai tě níaciⁿ'ga ukéfiⁿ íe eai, ucté wágazúqti, wiń'kéqti 9
 And word our the Indian word their, the rest very straight, very true
- edíge há, čaⁿ'ja íe wiń'ke ctěwaⁿ Iígaⁿ'faí čínké wéčiza-bají égaⁿ, íeádíčai
 there are though word they speak even when the President does not, as it were, take agent
 here and truly them from us, there
- čínké íe eá enáqtcí gíčizai tě, é wéteqi héga-aⁿ'čín-bají, é weágitéqi úju
 the word his only takes from the, it is very hard for us, it our own chief
 him troubles (?)
- tée.) Kí íe wiⁿ' cí égipe tá mińke čaⁿ'ja, égaⁿqti égipe tá mińke. 12
 the, it And word one again I will say that though, just so I will say that.
 is.
- Níkaciⁿ'ga ukéfiⁿ-ma majaⁿ' Iígaⁿ'faí aká wéčínwiⁿ-má wa'é gčín'-ma iⁿ'cte
 The Indians land President the those who have sold plowing those who as if
 (sub.) continue
- níkaciⁿ'ga ukéfiⁿ-ma Caaⁿ' wáčadaí-ma weát'ačai há. Kí cí níkaciⁿ'ga
 the Indians Dakota those who are they hate us And again the In-
 called
- ukéfiⁿ-ma bčúgaqti eáwakigaⁿ'qti skaⁿ' eonégaⁿ há, édegaⁿ' eáwakigaⁿ'-bají 15
 dians all we are just alike you think that but we are unlike
- há. D'úba wáge amačáčicaⁿ gaⁿ'faí há, kí d'úba ań'kabají há. É Caaⁿ'
 Some towards the white men desire and some are not so They Dakota
- wáčadaí-ma. Kí ékigaⁿ'qti aⁿ'čín'-bi eonégaⁿ'i xi ań'ka-aⁿ'čín-bají há,
 are the ones called. And just alike that we are you think when we are not so
- ékigaⁿ-aⁿ'čín-bají há. Ukít'ě ájičaⁿ'faⁿ aⁿ'čín'i há. Kí, wáge-máce, čícti 18
 we are not alike Nation of different we are And, O ye white people, you too
 sorts
- ájičaⁿ'faⁿ oniⁿ'i há, kí ańgúcti áwagaⁿ'i há. Caaⁿ' amá ctí weát'ačai xi, cí
 of various you are and we too we are so Dakota the (pl. too they hate us if, again
 kinds sub.)
- čícti weát'ačai ańnai xi, eátaⁿ aⁿ'čín' aⁿ'niⁿ'ja tába. Égaⁿ xi, aⁿ'niⁿ'ja ańgaⁿ'faí
 you too you (pl.) hate us if, how we are we live shall So if, we live we wish
 possibly (?) (That being the case)

- égaⁿ, ^{as,} ^{towards you (pl.)} ^{we go} ^{we wish.} Aⁿ ^{we fail} ^{notwithstanding,} ^{yet} ^{we acquire} ^{ai} ctéctéwaⁿ, caⁿ aⁿgúket'aⁿ
aⁿgaⁿ'^{we will wish,} ^{acting the white} ^{man} ^{the} ^{And in it only} ^{it will be good} ^{it is apt.} ^{Again} ^{word} ^{that}
3 céna uwíb^{ča} hă. Cí íe ájī uwíb^{ča} tá miñke. Kī aⁿniⁿ'ta aⁿgaⁿ'^{ča} égaⁿ,
enough I tell you . Again word differ- I will tell to you. And we live we wish as,
ent
aⁿwañ'xig^{číta}i hă. Kī aⁿwañ'xig^{číta}i tē weágiudaⁿi tē aⁿčaⁿ'bahaⁿ'^{qti}
we work for ourselves And we work for ourselves the it is good for us the we know it very well
égaⁿ, aⁿwañ'xig^{číta}i hă. Degaⁿ' umaⁿ'^{činka} ^{čé} wéteqí^{qti} ^{ég(aⁿ)} aⁿčíⁿ' hă :
as, we work for ourselves . But season this we are in great so (?) we are
trouble
6 macté héga^{jī} égaⁿ wamúskē sí gě wénat'éga hă, ádaⁿ cúga-jin'ga ^{čábčī}ⁿ
warm very as wheat seed the withered by there- ten-cent piece three
fore
dúba cetaⁿ' weágigáxai. Ádaⁿ edádaⁿ ctéwaⁿ' aⁿxíxaxa-bají'-^{qti} eáwagaⁿ'i.
four so far we have made of There- what soever we have not made at all for we are like that.
our own. fore ourselves
Kī caⁿ' waqtá ájīčáⁿ'^{ča} aⁿgáčiⁿ'i hă, aⁿxíxaxai, nú, wataⁿ'zi daⁿ'^{ctē}. Kī
And in fact vegetable of different we have we have made potato, corn for instance. And
kinds for ourselves,
9 níkaciⁿ'ga čemá, qíⁿ'ha-skă'-ma aⁿwaⁿ'daⁿbaí tē, "Údaⁿ maⁿ'čín'i áhaⁿ," aⁿčaⁿ'^{čai}
person these (pl. those who have white we see them when, Good they walk ! (in we think
ob.), skins (pl. ob.) thought),
hă. Ádaⁿ aⁿgaⁿ'^{čai} hă. Kī wéčihíde edádaⁿ ^{čičíqai} gě bčúgaqti ^{íniqawáčē}
There- we desire it . And tool what your own the all life sustaining
fore (pl. ob.)
aⁿčaⁿ'bahaⁿ'i-de umaⁿ'^{činka} ^{čábčī}^{qti} editaⁿ wéčihíde aⁿgáčiⁿ' hă. Kī
we have known, as, season just three from tool we have . And
12 aⁿwaⁿ'^{čita} aⁿčan'gaskaⁿ'^{čai} údaⁿ tē aⁿčaⁿ'bahaⁿ'^{qti}aⁿ'i, ádaⁿ aⁿgaⁿ'^{čai}
we work we try it good the we know it very well, there- we wish it
fore
hă. Kī wabágčeze ^{čéčaⁿ} iⁿčibaxúi tē Wakan'da aká juáwagčē^{qti} ^{gčīⁿ}
And letter this we write it for the God the really with us he sits
(cv. ob.) you (sub.)
égaⁿi, ádaⁿ ^{čskana} majaⁿ' ^{čaⁿ} 'iáwačáča-bají'^{qti} kaⁿ'aⁿčaⁿ'^{čai}. Aⁿgáč^{čai}ⁿ'
so, there- oh that land the you do not talk about us we hope. We keep our own
fore (ob.) at all
15 aⁿgaⁿ'^{čai} éde aⁿčíčahaⁿ'i. Kī níkaciⁿ'ga uáwačagikaⁿ'i-macē' ^{ctī}, aⁿčíčahaⁿ'i,
we wish but we pray to you. And person ye who help us too (or we pray to you,
on the one hand),
kī ámačáčicaⁿ'-macē' ^{ctī} aⁿčíčahaⁿ'i hă. Umaⁿ'haⁿ-ma níkaciⁿ'ga-má
and ye who are on the other side too we pray to you . The Omahas (pl. ob.) the Indians (the pl.
(or on the other hand) ob.)
čá'éawačái-gă. Ukít'ě-ma zani^{qti} é aⁿ'waⁿwáka-báji, aⁿgúona é
have pity on us. The nations all that we do not mean them, we only that
18 aⁿwañ'xikaí.
we mean ourselves.

NOTES.

678, 8. Parenthetical remark. Mr. La Flèche ended the first day's dictation here. On another day he resumed at line 10.

678, 11. wagazu, parenthetical and explanatory of his use of udaⁿ.

679, 8. Another parenthetical remark, at the beginning of the third day's dictation.

680, 5. egaⁿ aⁿçiⁿ, contracted by the speaker, in dictation, to eg aⁿçiⁿ.

TRANSLATION.

My friend, as I think of you to-day, I write you a letter of a few words. My friend, I hope that you may hear what I speak. Last winter I told you about one thing. I continue to tell you the words which I succeeded in writing to you last winter. As God made us here in the land in which we dwell, here we dwell. Before the white people came we thought that the land was ours. But the President said that the land was sold, and so it was sold. We reserved for ourselves a very small part of the land, and that we have for ourselves. But the white people wish to take that from us and send us to another land; that is very hard for us! To deprive us of our land would be just like killing us. But we wish to live, therefore I write a letter to you. And you think "Indians are bad!" Therefore we tell you that we will live as white people. This is the very truth which we tell you. And when we live as white people, we wish to keep our own land. Therefore we wish to live as white people. (Although I wish to tell you all the things which are difficult for us, I can not do it; so perhaps on another day I will tell you some again.) My friend, when white people, Americans, who have seen Indians tell you anything, they usually tell you what is true about them. And those who have not seen them at all generally say, "It is said that Indians are bad." When they talk together they say, "The Indians are very bad." Now, my friend, we hope that you may speak what is in your heart, and, having God in mind, have pity on us who are Indians! Whether it is night or day, we are ever apprehending some trouble. My friend, I wish to make a very few remarks upon another matter. You white people say that we are to have the white soldiers for agents. But we know about the soldiers. And as we know about them, we fear to see them (among us). We do not want them. We know about them because the first agents that we had were soldiers. They usually act just as if they were the only human beings! And when they wished to abuse a man or a woman, they usually abused the person in utter defiance of all our ideas and customs. Even if they wished to kill them, they usually killed them. In fact, they usually treated them just as so many hogs and dogs. Therefore we do not want them (among us again). When the Indians did wrong, they were not usually the first offenders. Even when the soldiers did wrong first, they usually concealed their bad deeds, and showed to the President the bad deeds of the Indians. (And, my friend, I add some words again. Though there are here and there among us Indians those who speak very true and honest words, the President does not, as it were, accept them from us as true. He accepts only the words of the agent. That is very hard for us to bear. That is the chief thing which gives us trouble.) And though I will repeat one subject, still I will say it just as I have done. The President (?) hates us Indians who have sold our land to him, and who continue the cultivation of the soil, treating us as if we were those Indians called the Sioux. You think that we are just like all Indians; but we are unlike them. Some Indians desire (to act) on the side of the white people, and others are not so. The latter are those called Sioux. And when you think that we are just alike, we are not so, we are unlike. We Indians are of different nations. You,

for your part, O white people, are of various kinds, and we are so too. If on the one hand the Dakotas hate us, and on the other hand you dislike us, how can we hope to live? That being the case, we wish to live, and so we wish to proceed towards you. Even though it is possible for us to fail, still we wish to acquire the privilege of living as white people. For only in that way can we prosper. Now, I have told you enough about that subject. I will tell you about another matter. We work for ourselves because we wish to live. We work for ourselves because we know full well that it is good for us. But this season we are in great trouble. Our wheat has been withered by the heat; therefore we have not realized from our wheat crop more than thirty or forty cents a bushel. Consequently it seems as if we had not accomplished anything at all for ourselves. Yet we have different kinds of vegetables; we have cultivated them for ourselves; potatoes and corn, for instance. And when we see these white persons (who are near us) we think, "They surely prosper!" Therefore we desire (to imitate them). It has been just three years since we began to have tools, as we have learned that all tools that are your own are life-sustaining. And we know very well that we ought to try to work at various occupations, therefore we desire to do this. And when we write this letter to you God is, as it were, sitting with us; therefore we hope that you will not talk at all about (depriving us of) our land. We wish to keep our own, therefore we petition to you. We petition on the one hand to you who have aided us Indians, and we petition on the other hand to you who are on the other side. Pity us Omaha Indians. We do not refer to all tribes, we refer to ourselves alone.

LE-U^NHA TO A. B. MEACHAM. (Same date.)

- Kagéha, wíbčahaⁿ cučéačě tá minke. Ěbé číⁿ ctéctěwaⁿ majaⁿ
 My friend, I pray to you I send to you I will. Who he is soever land
- čan'di níja maⁿčín' gaⁿčai, ebčégaⁿ. Níkaciⁿ'ga íe awána'aⁿ xǐ, iⁿ'cte
 in the alive to walk he wishes, I think that. Person word I hear them when, as if
- 3 sniaⁿ'těqti égaⁿ. Kǐ majaⁿ čaⁿ pahan'ga aⁿwaⁿxigčitaⁿi tě wačáte
 I am very chilly so. And land the before we worked for ourselves the food
- aⁿčaⁿ'niⁿáqtiaⁿ aⁿxigčitaⁿi hǎ. Gand' é údaⁿ éskaⁿbčégaⁿ. Níkaciⁿ'ga
 we lived by means of we worked for ourselves And then that good I think that. Person
- qíⁿ'ha-jíde číⁿ ctéctě majaⁿ čan'di níja maⁿčín' gaⁿčai hǎ. Gátě majaⁿ
 red-skin he is soever land in the alive to walk he wishes That land
- 6 iníawáčě tégaⁿ Wakan'da iⁿwiⁿ'čai égaⁿ, íe uwíbča cučéačě. Ěskana
 life-sustaining in order that God told me as, word I tell you I send it to you. Oh that
- wíbčahaⁿ cučéačě íe tě níze kaⁿbčégaⁿ. Ké, kagéha, céna wíbčahaⁿ
 I pray to you I send it to you word the you receive it I hope. Come. friend, enough I pray to you
- cučéačě.
 I send it to you.

NOTES.

682, 2 and 3. Níkaciⁿ'ga . . . sniaⁿ'těqti égaⁿ. Refers to what the white people were talking about. Such talk chilled him, made him shudder.

682, 4. Gand e udaⁿ, etc. Gand (e) has a good meaning, being prob.=gaⁿxǐ (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.

HUPEÇA TO A. B. MEACHAM. (Same date.)

Kagéha, íe wi^{n'} uwíbça tá miñke há. Ca^{n'} wágazúqti uwíbça
 My friend, word one I will tell you And very straight I tell you
 a^{xí}daxe. Níkaci^{n'}ga ukéçi^{n'} a^{n'}gaçi^{n'} úcka^{n'} çiçíça qtáa^{n'}çë a^{n'}gaçi^{n'}, áhigí^{n'}qti
 I make it for myself Indian common we who are deed your we who are loving it, very many
 a^{n'}çi^{n'}-báji. Iíga^{n'}çai maja^{n'} wéçi^{n'}wi^{n'}-má wa^{n'}giçe a^{n'}çi^{n'}. Níkaci^{n'}ga ukéçi^{n'} 3
 we are not. President land those who sold it all we are. Indian common
 a^{n'}gaçi^{n'} a^{n'}wa^{n'}çigçíta^{n'} a^{n'}gaçi^{n'}. A^{n'}wa^{n'}çigçíta^{n'} a^{n'}gaçi^{n'} waçána^{n'}oni^{n'} ä.
 we who are mv. we are working for ourselves. We who are working for ourselves (as we mv.) do you forget us ?
 Níkaci^{n'}ga ukéçi^{n'} úda^{n'} a^{n'}gaçi^{n'} íe a^{n'}çí'i-na^{n'}i. Níkaci^{n'}ga ukéçi^{n'} pñäji-má
 Indian common good we who are word we have given Indian common those who
 mv. you from time to time.
 edáda^{n'} gáxe ga^{n'}çaji-má ékiga^{n'}qti wackáxe-na^{n'}i. Kí níkaci^{n'}ga úda^{n'}-ma 6
 what to do they who do not wish just alike you usually make us. And Indian those who
 are good
 wéça^{n'}i^{n'} a^{n'}ma^{n'}çi^{n'} a^{n'}ga^{n'}çai. Céna uwíbça.
 distinguished (from others) 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^NČI^N TO A. B. MEACHAM. (Same date.)

- Kagéha, íe djúbaqtei íčáe wíbčahaⁿ cučéačě tá minke. Íe číja
 My friend, word very few I speak I pray to you I will send to you. Word your
- jíⁿá-qtei aná^a qí^{tě}, gickaⁿ qti ubčáⁿ-naⁿ-maⁿ hă. Aⁿbačé, kagéha,
 very small I hear even if, very quickly I usually take hold of it To-day, my friend,
- 3 ča^aéawačáčaj kaⁿbčégaⁿ. Ča^aéawagičái-gă. Píqti, kagé, uáwagikaⁿi-gă.
 you take pity on us I hope. Pity ye us! Anew, friend, help ye us!
- Kí majaⁿ júat^a čan^{di}, kagé, éskana ě^{di} caⁿcaⁿ aníja wabčítaⁿ
 And land I have grown in the, friend, oh that there always I live I work
- maⁿbčiⁿ kaⁿbčégaⁿ. Ataⁿ at^é ctéctěwaⁿ cin^{ga}jijn^{ga} wiwíja-ma éskana
 I walk I hope. When I die soever child those who are my oh that
- 6 ujan^{ge} číjai uhai kaⁿbčégaⁿ. Kí úckaⁿ číčíjai ědíhi qí, "Cin^{ga}jijn^{ga}
 road your they fol- I hope. And deed your in that case, child
 low
- aŋgújai-ma íbahaⁿ ačiⁿ etégaⁿi áhaⁿ," aⁿčáⁿčaj. Úckaⁿ číčíjai uhai
 those who are our knowing to have will be apt ! we think. Deed your they follow
- qí-onaⁿ, "Údaⁿ etai áhaⁿ," aⁿčáⁿčaj, qtaáⁿčaj. Aⁿwaⁿhaⁿe aŋgaⁿčaj hă.
 when, only, Good will (be) ! we think, we love it. We pray for some- we wish
 thing
- 9 Ké, kagéha, céna uwíbča cučéačě hă.
 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 aⁿčáⁿčaj, in line 7. The former, eweañ'gičaj, means, "we think about them." The latter, aⁿwañ'giqaⁿčaj, from wagiqaⁿča, means, "we desire (it for) them, our own (kindred)."

TRANSLATION.

My friend, I will send you a very few words which I speak as I pray you (to do something). Even if I hear but a very small part of your words, I am always very quick to take hold of it. To day, my friend, I hope that you will pity us. Pity ye us! Friend, help us again! Friend, I hope that I may ever continue to live and work in the land where I was made. Whensoever I may die, I hope that my children may follow your road. And in that event we think "Our children will be apt to have a knowledge of your deeds!" We think that only when they follow your customs can there be happiness. We love (that course). We wish to pray for something (for our children?). Well, my friend, I have told you enough.

ᄁAᄂI^N-NA^NPAJĪ TO THE PAWNEE AGENT.

- (ᄁáᄂiⁿ máⁿ haⁿ ḡí tēⁿ di najiⁿ.) T'é aí anáⁿ aⁿ hă. Égaⁿ ḡí fútaⁿ qti
 Skidi lodge at the he stood. Dead they I have So if very straight
 I hear it I wish. You who stand as agent, I ask a fa- I pray to you Pawnee chief
 anáⁿ aⁿ kaⁿ bᄂa. Iᄂáᄂiᄂai fátáⁿ cé, wíḡa hă, wíbᄂahaⁿ hă. ᄁáᄂiⁿ níkaḡáhi
 I hear it I wish. You who stand as agent, I ask a fa- I pray to you Pawnee chief
 nañkáce, wíḡai, níkaᄂiⁿ ga t'é kē edádaⁿ aᄂiⁿ tē wáḡazu iⁿ ᄂiñkiᄂá-gă. 3
 ye who are (st.), I ask a fa- person he who what he had the straight cause it to be for me.
 vor of you, lies dead (whole)
 Wáḡazu iⁿ ᄂiⁿ ᄂackáxe ḡí, iⁿ ᄂiⁿ waⁿ ᄂiᄂá-gă. Wáḡazu iⁿ ᄂiⁿ waⁿ ᄂiᄂá ᄂiᄂá ḡí,
 Straight you do it for me if, to tell me about send hither. Straight to tell me of you send if,
 mine mine. hither
 wíḡaⁿ be tē ékigaⁿ qti wíbᄂahaⁿ cuᄂéaᄂé. Majaⁿ ᄂéᄂaⁿ aⁿ ᄂa ᄂé ᄂaⁿ ctī.
 I see you the just like it I pray to you I send to you. Land this aban- he formerly.
 doned went
 Majaⁿ eᄂá ᄂaⁿ caⁿ ckaⁿ aḡiⁿ qti gaⁿ ḡiⁿ gañḡí cē ḡa najiⁿ tē edádaⁿ aᄂiⁿ, 6
 Land his the yet not moving at all so he sat and then yonder he stood the what he had,
 caⁿ ḡí tēdi, cañḡe, ḡéskă ctī, caⁿ jaⁿ maⁿ ᄂiⁿ ctī, caⁿ edádaⁿ wáᄂiⁿ ḡē
 for lodge in the, horse, ox too, and wagon too, and what he had the
 in- stance them (pl. in ob.)
 wáḡazúqti iⁿ ᄂiⁿ waⁿ ᄂiᄂá-gă. Caⁿ cínḡaḡiñḡa daⁿ ctē wiⁿ éskaⁿ t'aⁿ iⁿ tē
 very straight to tell me about send hither. And child for example one perhaps he had the
 mine
 anáⁿ aⁿ kaⁿ bᄂa. ᄂécaᄂu kíᄂiᄂáski níkaḡáhi é pahanḡa uᄂúkiá-gă Kagé, 9
 I hear I wish. Recaru kiribaski chief he before speak to him about it. My friend,
 edádaⁿ aᄂiⁿ tē ímaxá-gă. Kagéha, iéskă niñkéⁿ ce, wíbᄂahaⁿ. Edádaⁿ
 what he had the ask him. My friend, you who are interpreter, I pray to you. What
 aᄂiⁿ tē íᄂahaⁿ etégaⁿ. Kagéha, níaciⁿ ga ukéᄂiⁿ maⁿ ᄂiⁿ tē caⁿ caⁿ máḡi,
 he had the you know it apt. My friend, Indian common I walked the always I am not,
 wáḡe úckaⁿ ᄂáxe gaⁿ edádaⁿ aⁿ ᄂa ᄂé tē wáḡazúqti iᄂáḡiᄂáxe kaⁿ bᄂa. 12
 white deed I do as what he aban- he the very straight I make by means I wish.
 man doned went of my own
 Wáḡazúqti iⁿ ᄂiⁿ ᄂakiᄂé ḡí, uᄂéᄂ'qtei iⁿ ᄂiⁿ waⁿ ᄂiᄂá-gă. Agínaⁿ aⁿ ḡí,
 Very straight you cause it to be if, very soon to tell me about send hither. I hear of my own
 for me my own own
 wéᄂiḡᄂaⁿ aḡiᄂáxe téiñke.
 plan I make for will.
 myself

NOTES.

Though the letter does not name the Omaha referred to, the author learned that he was Sida maⁿ ᄂiⁿ, a member of ᄁaᄂiⁿ naⁿ pajĪ'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. ᄂécaᄂu kíᄂiᄂáski, 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 kiribaski* about it. My friend, ask him what he (the deceased) had. My friend, the interpreter, I petition to you. You are apt to know what he (the dead man) owned. My friend, I have not continued to act as a common Indian. As I act like the white people, I wish to improve my own property very honestly by means of what he (the deceased) owned at the time of his death. If you can settle the affair for me, send to tell me about mine very quickly. When I hear about my own I will come to a decision.

HUPEČA TO ČI-QKÍ-DA-WI ČE-CÁ-ČU.

- Ca^{n'}, Jáč^{n'}-máce, wisíč^{n'}-na^{n'}-ma^{n'}i. Wiŋa^{n'}bai ka^{n'}bčéga^{n'} ča^{n'}ja, wabč^{n'}i.
Well, O ye Pawnees, I think of you occasion-ally. I see you I hope though, I have
- ta^{n'} édega^{n'} i^{n'}ta^{n'} bč^{n'}icta^{n'} xⁱ, wisíč^{n'}ai. Níkaci^{n'}ga wiŋa^{n'}bai-máce, ána čat'ái
been working, and now I have finished if, I remember Person ye whom I have seen, how you have
many died
- 3 winá'a^{n'}i ka^{n'}bč^{n'}a: íwimáxe cuč^{n'}éač^{n'}ě. Níkaci^{n'}ga aŋ'gač^{n'}i^{n'} wacta^{n'}bai teč^{n'}ai^{n'}
I hear about you I wish: I ask you a question I send to you. Person we who move you saw us in the
past
- i^{n'}ta^{n'} úda^{n'} a^{n'}č^{n'}i^{n'}. Maja^{n'} čan'di čat'íi tē'di wacta^{n'}be, maja^{n'} aŋ'č^{n'}i^{n'}i ča^{n'}
now good we are. Land in the you came when you saw us, land we sit in the
hither
- wacta^{n'}bai wáqe amá cka^{n'}i bč^{n'}úgaqti éga^{n'} aŋ'gáxai. Maja^{n'} sagi^{n'}qti Iŋiga^{n'}č^{n'}ai
you saw us white the (pl. sub.) they all so we do. Laud very firm President
people
- 6 aká wegáxai wéč^{n'}éqti a^{n'}ma^{n'}č^{n'}i^{n'} áda^{n'} wisíč^{n'}ai i^{n'}ča-máji íwimáxe cuč^{n'}éač^{n'}ě há.
the has made for we are very we walk there- I remember I am sad I ask you a I send to
(sub.) us glad fore you question you

NOTES.

Čiqkidawi čecaču, the Omaha notation of the Pawnee, *Riqkidawi recaru*, according to L. Sanssouci.

686, 2 and 3. ana čat'ái winá'a^{n'}i ka^{n'}bč^{n'}a, others express it more fully: ána čat'ái éda^{n'} ebčéga^{n'} aná'a^{n'} ka^{n'}bč^{n'}a (501, 9), and ána ca^{n'} čat'ái é^{n'}te winá'a^{n'}i ka^{n'}bč^{n'}a (512, 1). See, also, 482, 11 (t'é^{n'}te ca^{n'} aná'a^{n'} ka^{n'}bč^{n'}a), and 506, 1 (t'éska^{n'}i giná'a^{n'} ga^{n'}č^{n'}ai).

TRANSLATION.

O ye Pawnees, I think of you from time to time. I hoped to see you, but I have been working, and now that I have finished I remember you. O ye Indians whom I have seen! I wish to know how many of you have died, and so I send to you to ask you (about it). We Indians whom you saw in the past are now doing well. When you came here you saw us on the land, on the land in which we dwell, and there are we imitating all the acts of the white people. The President has given us very good titles to our lands, so we are rejoicing and going forward; but when I think of you I am sad, and so I send to ask you a question (about yourselves?).

TA^NWA^N-GAXE-JIŅGA TO HEQAKA-MANI AND ICTA-JA^NJA^N,
YANKTONS.

Pahaŋgadi umaⁿϕiŋka áma tē'di níkaciⁿga wactaⁿbe ϕatí. Kí ē'di
Formerly season other in the person you saw them you came And then
hither.

níkaciⁿga dúbá íe údaⁿqti waϕá'i tē gisiϕē-naⁿ caⁿ'caⁿ. Kí iⁿ'taⁿ waϕítaⁿ
person four word very good you gave the they re- contin- always. And now to work
to them membered ued

ϕictaⁿ'i xī, ϕidaⁿ'be taité ebϕégaⁿ. Wawákega héga-báji. Níaciⁿ'ga aⁿ't'ai 3
they finish when, they shall see you I think that. We have been very sick. People we have
died

há. Wéϕa-bajiⁿqtiaⁿ'i, ádaⁿ ϕi égaⁿ aⁿϕisiϕai caŋgáhi taŋ'gataⁿ. Níkagáhi
We are very sad, there- you so we remem- we shall reach you. Chief
fore you ber you

amá cahí tē'di céna-ctēwaⁿ'-báji, ádaⁿ aŋgú waϕásiϕaϕá-bi eskaⁿ é agϕí
the (pl. they when you (pl.) showed not even there- we that you remembered perhaps that they
sub.) reached you the slightest attention, fore us (introductory that) returned

níkagáhi amá, ádaⁿ caŋgáϕai. Djo aká caŋ'ge ϕi'í tē ϕatí tē'di éde 6
chief the (pl. there- we go to you. Joe the horse he gave the you when but
sub.), fore to you (act) came hither

caϕá-báji; iⁿ'taⁿ ikáge ϕiŋké gisiϕai. Xaxé-ϕaⁿ'ba aká caŋ'ge ϕi'í teϕaⁿ
he does not go now his friend the (st. he remem- Two Crows the horse that he gave to
to you; bers him. (sub.) you in the past

ϕatí tē'di, iⁿ'taⁿ ikáge ϕiŋké gisiϕai. Aⁿ'paⁿ-taŋ'ga aká ϕatí tē'di caŋ'ge
you when, now his friend the (st. he remem- Big Elk the you when horse
came hither (sub.) came hither

ϕi'í; iⁿ'taⁿ ikáge ϕiŋké gisiϕai. ϕatí tē'di Húpeϕa caŋ'ge wiⁿ wi'f; iⁿ'taⁿ 9
he gave you; now his friend the (st. he remem- You when Hupeϕa horse one I gave now-
bers him. came hither you

agisiϕē, wikáge. Céna ijáje aŋgídaxu cuϕéaⁿϕai. Ucté amá waŋ'giϕe
I remember my friend. Enough his name we write our we send to you. The rest all
it, own

caŋ'ge ci'í-ma ϕikáge amá bϕúga wagiŋaⁿbe caϕé ta amá. Ciŋ'gajiŋ'ga
horse those to your the (pl. all to see them, they will go to you. Child
whom you gave friend sub.) their own

wíŋa úwagiϕá-gă. Aⁿwaŋ'kega édegaⁿ aⁿ'ϕiⁿ-naⁿ at'áϕiⁿ. Aníŋa xī, 12
my tell it to them. Me sick but so nearly I died. I live if,

awágisiϕē, awágiŋaⁿ'be kaⁿ'bϕa.
I remember I see them, my own I wish,
them, my own,

NOTES.

687, 2. *nikaciⁿga duba*, *four persons*, Joseph La Flèche, Two Crows, Big Elk, and Taⁿwaⁿ-gaxe jiŋga. Hupeča, the fifth man, dictated the sentence in which his name occurs.

687, 4. *çi egaⁿ*, emphatic, *čieninⁿgaⁿ*, etc. (F.), *you truly are the one*. W. makes *çi égaⁿ*, etc., = *Uwíkie ɔuañkáce, aⁿčisičai égaⁿ cañgáhi tañ'gataⁿ, O ye whom I have addressed, since we remember you, we will go to you*.

687, 5. *cena-ctěwaⁿ-baji*, etc. *They did not receive even the slightest attention* (F.); *You (pl.) showed not even the slightest attention* (*ceñactěwaⁿ-baji?*); *They did not get anything at all* (W.). The Omaha chiefs went to the Yankton without taking the "young men." The Yankton paid them no attention, so the chiefs thought that it was because the Yankton wished the "young men" to come.

TRANSLATION.

Last year you came to visit our tribe. Then you made very fair promises to four men, who have not forgotten them. Now they have done their work, and I think that they will visit you. We have had considerable sickness, and our people have died. This has made us very sad. Therefore we remember you especially, and we shall visit you. When the chiefs went to see you you did not pay them much attention, so they concluded that it was because you thought of us, the members of the progressive party, and they said so on their return to us; therefore we are going to visit you. Joe gave you a horse when you came, but he did not go to you (with the chiefs); and now he remembers his friend. Two Crows gave you a horse when you came (to see us), and now he remembers his friend. Big Elk gave you a horse when you came, and now he remembers his friend. When you came, I Hupeča gave you a horse, and now, my friend, I remember it. Only we write our names and send to you. All your other friends to whom you gave (*i. e.*, promised) horses will go to you in order to see their own (horses). I, Taⁿwaⁿ-gaxe jiŋga, 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^NWA^NGAXE-JIŊGA TO MI^NGABU, A YANKTON.

- Céqaaátaⁿ, nisiha, cañ'ge aⁿčá'i-ma wañ'gičě'qti činǵaí. Gaⁿ' wigíñaⁿbe
From your place, my child, horse those which you gave me all are gone. And (so) I see you, my own
- kaⁿ'bča. Ádaⁿ edádaⁿ ctéctěwaⁿ, nisiha, íe údaⁿqti aⁿčá'i tíčačě kaⁿbčégaⁿ.
I wish. There-fore what soever, my child, word very good you give to me you send hither I hope.
- 3 Waqiⁿ'ha uqčě'qtei gĩañ'kičá-gă.
Paper very soon send back to me.

TRANSLATION.

My child, all those horses which you gave me at your place, and which I brought away, are gone! So I wish to see you. Therefore, my child, I hope that you will send and give me very good words of any kind whatsoever. Send back a letter very quickly.

MA^NTCU-NA^NBA TO PANYI-NAQPAOL.

Jaⁿckáha, wiúcpa mégaⁿ, waqiⁿ'ha gaⁿ' cuéewikié. Caⁿ' níkaciⁿ'ga
 My sister's son, my grand- likewise, paper any- I cause to be taken And person
 child how to you.
 d'úba taⁿ'waⁿgpaⁿ ciéíai gaqpaⁿ' fé gaⁿ'cai aí, aná'aⁿ, éde íwimáxe
 some nation your migrating to go wish they I have but I ask you
 say, heard,
 cuééaé. Kí ána ná-báji éiⁿte cí aná'aⁿ kaⁿ'bca, wágazúqti 'aná'aⁿ 3
 I send to you. And how you do not perhaps again I hear it I wish, very straight I hear it
 many go
 kaⁿ'bca. Kí gañ'xi níkagáhi nankácé, cí ána ná-báji éiⁿte cí wágazu
 I wish. And and then chief ye who are, again how you do not perhaps again straight
 many go
 winá'aⁿi kaⁿ'bca. Gañ'xi ańgú féputaⁿ tē wakéga tē wagíni ańgápai
 I hear from I wish. And then we from this the sick the we recover we go
 you (time)
 há. Usní tē ékitaⁿ cińgé taté. Né tai tē iⁿ'ca-máji. Majaⁿ' caⁿ úmaka 6
 Cold the as far as none shall You will go the I am sad. Land the cheap
 (be).
 ckáxe caaⁿ'nai tē iⁿ'ca-máji. Gañ'xi majaⁿ' caⁿ údaⁿ pahañ'ga iⁿ'taⁿ
 you make you abandon it the I am sad. And then land the good first now
 iéapahaⁿ. Inⁿ'taⁿ majaⁿ' caⁿ údaⁿ pahañ'ga tē iéapahaⁿ, ádaⁿ majaⁿ' caⁿ
 I know it. Now land the good first the I know it, there- land the
 fore
 téqiagié. Iⁿ'c'áge ut'ai caⁿ winá'aⁿi kaⁿ'bca. Ádaⁿ uqéé'qtcí d'áze hébe 9
 I prize mine. Old man they the I hear of you I wish. There- very soon evening part
 fore
 níze xi, ícaéé té.
 you when, you will please
 receive send it hither.
 it

NOTES.

This letter was sent to Panyi-naqpaol and his son, who were Otos.

689, 9. Iⁿ'c'age ut'ai caⁿ, etc. An appeal to the patriotism of the Otos. "I wish to hear from you concerning the place where your old men (ancestors) have died (and where their bones lie)." Do you prize it? Or have you lost all love for the land and its associations?

TRANSLATION.

My sister's son and my grandchild, I have sent you a letter at any rate. I have heard that some persons of your nation wish to migrate to another country, and I send to you to ask you about it. I wish to hear how many of you are not going; I wish to hear the facts. And I wish to hear from you, O ye chiefs, how many of you are not going. And we, from this time forward, are progressing towards recovery from the sickness. By the time that the cold weather is over there will be none of it. I am sad on account of your contemplated departure. I am displeased because you set little value on the land which you are abandoning. But I, for my part, now know that the land is the chief good thing (for us). I know now that the land is the best thing

for us, therefore I prize my country. I wish to hear from you what you think about the place in which your ancestors died. Therefore please send a letter very quickly, on the very evening of the day when you receive this letter.

ICTAČABI TO HEQAGA SABĚ, MACA^N, AND MAWATA^{NNA},
YANKTON AGENCY, DAKOTA TERRITORY. 1879.

Caⁿ zaní wíbčaha^{n'i} hă, níkaci^{n'}ga nañkácě. Kí ca^{n'} a^{n'}bačé[']qtci
Now all I petition you (pl.) , person ye who are. And at any rate this very day

uágacaⁿ ka^{n'}bčégaⁿ gaⁿ wiřa^{n'}bai ka^{n'}bča. Čé-ma ciñ'gajiñ'ga-ma
I travel I hope as I see you (pl.) I wish. These the children

3 waďáxe-ma awágiřa^{n'}be ka^{n'}bča hă. Năn'de řsa^{n'}čín'ge. Ce Síndé gčecká
those whom I made I see them, my I wish . Heart cause of gladness I That Tail Spotted
owh have none.

ata^{n'} gčín' éi^{n'}te é i^{n'}wi^{n'}č íčai-gă. Gáčaⁿ cta^{n'}be ři uqčé[']qtci ékitaⁿ
how far sits perhaps that to tell me send ye! That (cv. ob.) you see it when very soon simulta-
neously

i^{n'}baxúi-gă.
write ye to me.

NOTE.

Ictačabi was an Omaha; Heqaga sabě and Macaⁿ were Ponkas, refugees among the Yanktons; and Mawata^{nna} was a Yankton.

TRANSLATION.

Now I petition to you all, O ye Indians! And as I hope to start on a journey this very day, I wish to see you. I wish to see those persons (Yanktons) whom I have regarded as my children. I have nothing to make me glad. I wish you to send and tell me how far distant Spotted Tail and his people are dwelling (from you?). When you see this letter, do not let any time pass before you write to me.

LE-MI^N-WA'U, A PONKA WOMAN, TO HER DAUGHTER, MARY
NAPECA, AT SANTEE AGENCY, NEBRASKA.

6 Čiádi čida^{n'}be ga^{n'}čéde t'ée hě. Wáqa-nájiⁿ čida^{n'}be ga^{n'}čai. I^{n'}c'áge
Your to see you wished, but he is dead . Wáqa-nájin to see you wished. Old man
father dead

t'ée hě. Čiřaň'ge čida^{n'}be ga^{n'}čéde, čici'e wačítaⁿ égaⁿ, aňgáča-báji
is dead . Your younger to see you wished, but, your sister's works as, we do not go
sister husband

taň'gataⁿ. Máčadi čiřaň'ge nújiňga wi^{n'} ídačéde, gít'ee hě'. Céřa tě
we shall. Last winter your younger boy one gave birth to, he is dead . Yonder the
sister but, to her

9 e'a^{n'} číňgé čanájiⁿ, ciñ'gajiñ'ga čaňká e'a^{n'} číňgé naji^{n'} ři, awána'aⁿ
nothing being the you stand, child the ones nothing the matter they if, I hear of them
matter who stand

ka^{n'}bča. Čisaň'ga aká na^{n'}ba^{n'} indé-wagáxe gčíčai hě. I^{n'}c'áge aká
I wish. Your younger the (sub.) twice "face-picture" has sent . Old man the
brother (sub.) it back (sub.)

gářiřátaⁿ wakéga a-í tě ca^{n'}caⁿ řt'e hě. U'a^{n'}číňgé čiřaň'ge aká čida^{n'}be
from that un- sick he was the continuing died . For no reason your younger the to see you
seen place coming from it sister (sub.)

12 ga^{n'}čai.
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 skä* in his letter, p. 477.

690, 7. *Čiqaŋge*, see 477, 3.

TRANSLATION.

Your father wished to see you (again), but he died (without seeing you). *Waqanajiⁿ* wished to see you. The venerable man is dead. Your younger sister wishes to see you, but her husband is working, and so we will not go away. Last winter your younger sister gave birth to a boy, but he died. I wish to hear whether you and the children, in yonder land, are well and happy. Your younger brother has sent his picture back twice. The old man was ill as he came from that land (Indian Territory?), and, as the illness continued, it killed him. In vain does your younger sister wish to see you.

LOUIS SANSSOUCI TO HAŅGA-CENU.

Waqiⁿ'ha *giaⁿ'čakičé* *čaⁿ* *gčí.* *Winá'aⁿ* *tě* *údaⁿ* *hă.* *Čaníŋa* *maⁿ'niⁿ*
 Paper you have sent the has re- You live you walk
 back to me turned.
 you
tě *taⁿ'waⁿgčaⁿ'*-*ma* *gí'čai,* *číná'aⁿ'i* *xí,* *năn'de* *gíudaⁿ'i.* *Iuča* *aⁿ'čái* *kě*
 the the gentes are glad, they hear when, heart good for them. News you give the
 from you. me
učágacaⁿ *maⁿ'niⁿ* *kě'ia* *údaⁿ'qti* *maⁿ'niⁿ* *tě* *ctí* *xí,* *cí* *píäji* *tě.* *ctí* *iⁿ'wiⁿ'ča-* 3
 you travel you walk to the very good you walk the too when again bad the too you have not
náji. *Ki* *údaⁿ* *maⁿ'niⁿ* *xí,* *iⁿ'wiⁿ'čaná* *xí,* *cí* *píäji* *xíctě* *iⁿ'wiⁿ'čaná* *xí,*
 told And good you walk if, you tell me if, again bad even if you tell me if,
 me.
iⁿ'udaⁿ *teíⁿ'te.* *Ědí* *xí,* *taⁿ'waⁿgčaⁿ'*-*ma* *čéma* *uáwagíčə* *té.* *Ůckaⁿ* *aⁿ*-
 good for it may be. In that case, the gentes these I will tell it to them. Deed you
 me
čaⁿ'čawaⁿ'xe *tě* *uwíčə* *tá* *miŋke.* *Níkaciⁿ'ga* *umaⁿ'čínka* *čénaqtcí* *t'e-má* 6
 asked me about the I will tell to you. People season only this those who
 died
wačána'aⁿ *ckaⁿ'na* *tě* *uwíčə* *tá* *miŋke.* *Wacúce,* *Gahíge* *isaŋ'ga;* *Maⁿ*-
 you hear about you wish the I will tell it to you. Wacuce, Gahige his younger Two
 them brother;
tcú-naⁿ'ba *isaŋ'ga,* *Cúŋa-maⁿ'čín;* *Đáciⁿ'-gahíge* *ijiŋ'ge,* *Heqága-jiŋ'ga;*
 Grizzly bears his younger Cuŋa-maⁿ'čín; Pawnee-Chief his son, Little-Elk;
 brother,
Wáqa-nájiⁿ *isaŋ'ga,* *Íquhábi;* *Đahé-ŋáp'ě,* *Maⁿ'tcú-naⁿ'ba* *íŋaⁿ'cka;* *Wéjiⁿ'cte* 9
 Waqa-naji^s his younger Iquhabi; Đahé-ŋáp'ě, Maⁿ'tcu-naⁿ'ba his sister's Wejiⁿ'cte
 brother, son;
akádi *Nímaⁿ'haⁿ* *ijiŋ'ge,* *He-snáŋa;* *Iⁿ'tcaŋ'gačə,* *Maⁿ'tcú-naⁿ'ba* *isaŋ'ga;*
 in the Nemaha his son, He snaŋa; Intcaŋgačə, Maⁿ'tcu-naⁿ'ba his younger
 brother;
Gčedaⁿ'-nájiⁿ *íŋáhaⁿ,* *Wác'aji,* *Ictásanda* *akádi,* *Kídahánu* *ijiŋ'ge;* *Cyú-*
 Standing Hawk his brother- Wac'aji, Ictasanda in the, Kidahanu his son; Prairie-
 in-law.

- jiŋga ijiŋ'ge, Maŋgé-jiŋ'ga; Lé-ŋiŋⁿ ijiŋ'ge; Jéde-gáhi ijaŋ'ge, Ȝaⁿ'ze-
 chicken his son, Small-Breast; Buffalo Rib his son; Fire Chief his daughter, Ȝaⁿ'ze-
 haŋ'ga igáqqaⁿ; Sí-ŋaŋga igáqqaⁿ; Maŋ'gŋiŋaⁿ igáqqaⁿ, Maⁿ'tcú-xi ijaŋ'ge;
 haŋga his wife; Big Foot his wife; Maŋ'gŋiŋaⁿ his wife, Maⁿ'tcuxi his daughter;
 3 Wacúce ijaŋ'ge naⁿ' kě; Waúqtawáŋŋe igáqqaⁿ; Íckadábi iúcpa; Ȝa-saⁿ'-
 Wacuce his grown the Lover his wife; Ickadabi his grand- Pasaⁿ-
 daughter (recl. ob.); child;
 nájiⁿ iúcpa; Cáge-dúba ijaŋ'ge; He-saⁿ'nida ijaŋ'ge; Kawáha ijaŋ'ge;
 najiⁿ his grand- Cage-duba his daughter; Horn-on-one-side his daughter; Kawaha his daughter;
 child;
 Taⁿ'waⁿgaxe iⁿ'c'áge iúcpa; Wacúce ijiŋ'ge, Ė'di-á-i-najiⁿ'; kĭ Paŋ'ka
 Village-maker old man his grand- Wacuce his son, Ėdi-a-i-najiⁿ; and Ponka
 child;
 6 iⁿ'c'áge, He-xápa t'e. Íuŋa áji t'aⁿ' ɸaⁿ'ja, uwíbɸa-máji tá miŋke
 old man, Scabby-Horn dead. News other exists though, I will not tell you.
 Waɸána'aⁿ ckaⁿ'na ȝĭ, pí waqiⁿ'ha íɸa-gă. Maⁿ'tcú-naⁿ'ba aká wabájiⁿ
 you hear about you wish it, anew paper send hither. Two Grizzly bears the message
 them (sub.)
 ȝéte cuɸéɸai: Waqiⁿ'ha naⁿ'baⁿ' cuɸéwikiɸé ɸaⁿ gɸiaⁿ'ɸakiɸáji-naⁿ, ádaⁿ
 this sends to you: Paper twice I have sent it to (see) you have not sent it usu- there-
 you by some one note) back to me by ally, fore
 some one
 9 íɸaⁿ'baⁿ' aɸána'aⁿ'ji taté. Údaⁿqti maⁿ'bɸiⁿ'.
 a second you shall not listen to it. Very good I walk.
 time(=ever)

NOTES.

Louis Sanssouci is the son of an Omaha mother.

Haŋga-cenu was an Omaha staying at the Pawnee Agency.

691, 3. tĕ etĭ . . . tĕ etĭ (F.'s reading); but W. gave, údaⁿqti maⁿ'niⁿ' tĕ'etĭ cĭ
 piáji tĕ'etĭ iⁿwiⁿ'ɸanáji.

692, 7. ɸaⁿ, intended for ɸaⁿ'ja, *though*, which makes sense.

TRANSLATION.

The letter which you sent me has come. It is good for me to hear from you. The gentes rejoice because you continue alive; they are happy to hear from you. When you gave me the news concerning your travels, you did not tell me whether you had been very prosperous or unfortunate. You ought to tell me if you are doing well, and even if you are not prospering. In that case, I will tell it to these gentes. I will tell you the thing about which you asked me. You wish to hear about those (Omahas) who have died only during this year. I will tell you. (Their names are as follows:) Wacuce, Gahige's younger brother; Cuɸa-maⁿ'ɸiⁿ, Yellow Smoke's younger brother; Little Elk, Pawnee Chief's son; Iɸuhabi, Waqa-najiⁿ's younger brother; Ȝahe-ɸap'ĕ, Yellow Smoke's sister's son; He-snata, Nemaha's son, of the Elk gens; Iⁿ'tcaŋgaɸa, Yellow Smoke's younger brother; Standing Hawk's brother-in-law, Wac'áji, of the Ictasanda gens, and son of Kidahanu; Prairie Chicken's son, Small Breast; Buffalo Rib's son; Fire Chief's daughter, the wife of Ȝaⁿ'ze haŋga (*or* Henry Blackbird); Big Foot's wife; Maŋgŋiŋaⁿ's wife, the daughter of Maⁿ'tcu-xi; Wacuce's grown daughter; Lover's wife; Ickadabi's grandchild; Ȝa-saⁿ-najiⁿ'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, Ēdi-ai-najiⁿ; 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.

CAN'TA^N-JINGA TO T. L. GILLINGHAM.

- Caⁿ'taⁿ-jiⁿ'ga wa^{ci}taⁿ ꝑéckaⁿna tē wa^{ci}taⁿqti. Naⁿ'za ú'e ꝑaⁿ' cti
 Little Wolf to work you wished for the he has worked Fence field the too
 him very hard.
- ánasē. Kī égaⁿ údaⁿ ꝑéckaⁿna tégaⁿ gáxe. Kī égaⁿ gáxe éde ꝑéama
 he has And so good you wished like the he has And so he has these
 fenced in. for him done. done but (sub.)
- Umaⁿ'haⁿ amá pǎjiⁿ-naⁿ giáxai-naⁿ caⁿ'caⁿ. Ú'e-iⁿꝑanasē ꝑícéⁿꝑaⁿ'i; caⁿ'- 3
 Omahas the (pl. bad only have done usu- always. Fence of a field they have the
 sub.) ally pulled to pieces;
- ge-ma ꝑatéwakíⁿꝑe-naⁿ'i ú'e eíá ꝑanⁿ'di. Gaⁿ'xi wawéci 'i-bajiⁿ-naⁿ'i, gí ꝑajiⁿ'qti-
 horses they have caused usu- field his in the. And then pay they have contin- very sad he
 them to eat ally not given nally, (has been)
- naⁿ'i. Ēskana íe ꝑíⁿꝑa iⁿwiⁿ'ꝑakaⁿ íⁿꝑaⁿ'ꝑe kaⁿ'bꝑa. Íⁿꝑadi ꝑíⁿké uíⁿꝑe íⁿꝑa-gǎ.
 usu- Oh that word your you help me you send I wish. His the one to tell send
 ally. hither father who to him hither.
- Gaⁿ'xi áahucíge ꝑaⁿ'ja íⁿꝑadiⁿꝑaí aká wá^{ci}taⁿ-bájiⁿ-naⁿ'i, ádaⁿ iⁿ'ꝑa-májiⁿ-naⁿ 6
 And then I insist on it though agent the does not deal with usu- there- I am sad usu-
 (sub.) them (as offenders) ally, fore ally
- maⁿ'. Ádaⁿ íe ꝑíⁿꝑa iⁿwiⁿ'ꝑakaⁿ íⁿꝑaⁿ'ꝑe kaⁿ'bꝑa. Gaⁿ'xi, kagéha, "Wanáⁿꝑe
 I am. There- word your you help me you send I wish. And then, my friend, Domestic ani-
 fore mal
- wá^{ci}n-gǎ," ecé gaⁿ égaⁿ dǎxe éde, gǎⁿꝑe-ba-cádē wábⁿꝑiⁿ éde, ꝑéama iⁿ'maⁿ-
 keep them, you as so I have but, sixty I had them but, these they stole
 said it done (sub.)
- ꝑaⁿ'i, cénawakíⁿꝑaí. Cí' hacídaⁿ gǎⁿꝑe-ba-cádē cí' iⁿ'maⁿꝑaⁿ'i. Naⁿ'baⁿ'kigⁿꝑe 9
 from have made an end Again afterwards sixty again they stole from On two occasions
 me, of them.
- wanáⁿꝑe bǎⁿꝑa t'eaⁿ'kíⁿꝑe-naⁿ'i. Kagéha, jaⁿ' caⁿ'ge-xí dǎxe xí'ctē,
 domestic ani- all they have killed usu- My friend, wood horse-house I made even
 mal for me ally. when,
- iⁿ'maⁿꝑaⁿ-naⁿ'i.
 they have usu-
 stolen from me ally.
- Hau. Gaⁿ'xi, kagéha, dǎⁿꝑiⁿ-naⁿ'páji iⁿjiⁿ'ge caⁿ'ge taⁿ iⁿ'maⁿꝑaⁿ'i há. 12
 And then, my friend, Paⁿꝑiⁿ-naⁿ'páji his son horse the he has stolen
 (std. ob.) from me
- Iⁿ'baxu gǎⁿ'i aká, íⁿꝑadiⁿꝑaí cti, wáⁿꝑe ucté amá cti, caⁿ'ge taⁿ íbahaⁿ'i.
 To write for he sits the one agent too, white the others (pl. too, horse the they know
 me who, people sub.) (std. ob.) him.
- Ēskana, kagéha, iⁿwiⁿ'ꝑakaⁿ kaⁿ'bǎⁿꝑe. Caⁿ' égaⁿ giáxai wáⁿꝑagáji etéde.
 Oh that, my friend, you help me I hope. And so to do to you should have com-
 him mandated them.
- Gaⁿ'xi xínai, t'eaⁿ'ꝑe gaⁿ'ꝑaí. Aⁿ'hucígai. Dádaⁿ wiwíⁿá tē waⁿꝑáⁿꝑe iⁿ'gaⁿ'ꝑaí. 15
 And then they to kill me they They spoke sau- What mine the to lose (?) they wished
 fought, cily to me. for me.

- Adaⁿ iⁿ'maⁿ'çaⁿ enáqti najiⁿ. Wáqe bə́uga aⁿ'çaⁿ'bahaⁿ'i, çe iⁿ'maⁿ'çaⁿ'i
 There- to steal from alone they stand. White man all they know about me, this they stole from
 fore me me
- tě. Ádaⁿ éskana, kagéha, waçitaⁿ áçagáji kaⁿbçégaⁿ çétaⁿ. Aⁿwaⁿ'tiⁿ
 the. There- oh that, my friend, to deal with you com- I hope this (std. He hit me
 fore ob.). offenders mand him
- 3 t'eaⁿ'çe gaⁿ'çai xī'ctě, iⁿ'çitaⁿ-báji. "Gíçit égañ-gă," ecé kaⁿbçégaⁿ. Téqiqti
 to kill me he wished even he did not deal with Do deal with the of- you I hope. Very hard
 when, the offender for me. fender for him, say it
- iñgáxai u'ágça uwíbça cuçéaçe. Tíçaçáji xī, waiⁿ'maⁿ'çaⁿ caⁿ'caⁿ iñgáxe
 they have the suf- I tell you I send to you. You do not if, to steal them from always he will
 done for me fering me do it a-
- tá-aká Cañ'ge taⁿ' enáqtcí iⁿ'çin'çin' gçí; ucté tě iⁿ'çitaⁿ-báji. Úckaⁿ wiⁿ'
 gainst Horse the that alone he has brought rest the he has done Deed one
 me. (std. ob.) mine back; nothing for me.
- 6 çe xína akádi, wa'ú ní agí içe-ma wábisan'de watcí-naⁿi; éde wáçitaⁿ-báji
 this he about the woman water those who go holding them he vio- neu- but he does not deal
 fights one who (?), after it down by press- lates them ally; with them as
 ure offenders
- içádiçai aká. Isañ'ga mégaⁿ gáxai, çe wábisan'de watcí, çitaⁿ' ékaⁿbça
 agent the His younger likewise does it, this holding them coitio, to treat I wish it
 (sub.). brother down by press- ure him as an offender for him
- çaⁿ'ja, caⁿ' çitaⁿ'-báji.
 though, yet he does not deal
 with him.

NOTES.

Mr. Gillingham was one of the two teachers in the agency day school when Dr. Painter was agent. He succeeded Dr. Painter as agent for the Omahas. When this letter was written he was living at St. James, Nebr.

693, 2. tegaⁿ gaxe, *contr. fr.* tě egaⁿ gaxe.

692, 13. Inbaxu gçin' aka, the author. Jaçin' naⁿpaji ijiñge, *i. e.*, Nindahan.

693 and 694, 15. t'eaⁿ'çe gaⁿ'çai. Caⁿ'taⁿ-jiñga was assaulted by Taⁿ'waⁿ-gaxe jiñga, while the author was at the Omaha Agency. These two men belong to the same Omaha gens.

TRANSLATION.

As you desired Little Wolf to work, he has worked. He has also inclosed his field with a fence. You wished him to work well in this manner, and so has he worked. So has he done, but these Omahas have been constantly doing evil to him. They have pulled the fence to pieces, and have turned horses into his field to devour the crops (against his wishes). And then, as they have never allowed him any damages, he has been always displeased. I earnestly wish that you would send here and aid me with your words. Send to tell the agent! Though I have insisted on it, the agent has never dealt with them as offenders; therefore I am always sad. Therefore I wish you to send here and help me with your words. And as you said, "My friend, keep domestic animals," so have I done; but these men have stolen from me sixty which I had, making an end of them. And subsequently they stole sixty more from me. On two occasions have they killed all my domestic animals (poultry?). My friend, even when I had made a wooden stable they stole my animals from me.

My friend, JAΦI^N-uaⁿpajĭ'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.*, Taⁿwaⁿ-gaxe jiūga). 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.

JAΦI^N-NA^NPAJĪ TO HIS SON, NI^NDAHA^N.

JAΦIⁿ akádi cí xī'jī, uqčē'qti gí-gǎ. Né xī'jī, úckaⁿ piāji'qti uá'aⁿsi
 To the Pawnees you if, very soon return. You if, deed very bad I have
 reach went leaped into
 hǎ, ádaⁿ uqčē'qti wiḡaⁿbe kaⁿbča hǎ. Φī', uqčē'qti, Tcáza-čīn'ge, čisan'ga
 there- very soon I see you I wish You, very soon, Tcaza-čīnge your younger
 fore brother
 júwagčē gí-gǎ. Tcáza-čīn'ge, né tē'di úckaⁿ piāji'qti aniⁿ né hǎ. Níkaciⁿga 3
 with them return. Tcaza-čīnge. you when deed very bad you took away People
 amá bčúgaqti íai hǎ. Wamúskē ují kē'di. čagčīi kaⁿbča. Ákihíde
 the (pl. all have Wheat planted in the you return I wish. Attend to it
 sub.) spoken (pl.)
 wackaⁿ gí-gǎ. Waqiⁿha cuhí xī'jī, waqiⁿha uqčē'qti gian'kičá-gǎ,
 try return ye! Paper reaches you when, paper very soon cause to be return-
 ing to me,
 čijiⁿčē mégaⁿ. Čéaka ičádičai aká haⁿ gčéba-čábčīⁿ jaⁿ úckaⁿ t'aⁿ 6.
 your elder likewise. This one agent the night thirty sleep deed to ex-
 ist (?)
 iṅgáxai, ádaⁿ iⁿča-máji- naⁿ caⁿcaⁿ. Ádaⁿ uqčē'qti čagčīi kaⁿbča. JAΦIⁿ
 has made there- I am sad usu- always. There- very soon you return I wish. Pawnee
 for me, fore ally fore (pl.)
 amá ča'éčičai xī'ctē, uqčē'qti učá gíčai-gǎ. Iⁿwiⁿča gíčai-gǎ.
 the (pl. they have pitied even if, very soon to tell be sending To tell me be ye sending
 sub.) you it back (pl.). back.

NOTES.

695, 1. $\text{a}\phi^{\text{n}}$ akadi, refers to the Pawnees being settled in a village, "sitting." Had they been traveling, amadi would have been used.

695, 1 and 3. uckaⁿ piäjiqti, etc. See the charge made against Niⁿdahaⁿ in the preceding letter. The father says that he was punished (for his son's offense).

Niⁿdahaⁿ is addressed in lines 1 and 2; Tcaza ϕ iñge, in lines 2, 3, and 4; and Niⁿdahaⁿ from line 5 to the end.

TRANSLATION.

If you have reached the Pawnee settlement, return very soon. After your departure I got into great trouble; therefore I wish to see you very soon. You, Tcaza- ϕ iñge, return very soon with your younger brothers! Tcaza- ϕ iñge, when you went, you took away a very bad deed (*sic*). All the people have spoken of it. I wish you to return in time for the sowing of the wheat. Make an effort to return and attend to it! When the letter reaches you, send one to me very quickly. (I speak to you, Niⁿdahaⁿ) as well as your elder brother. This agent has made trouble for me for thirty days; therefore I am sad all the time. So I wish you to return very soon. Even if the Pawnees have pitied you, send back very soon to tell (about your return). Send back to tell me!

MAⁿTCU-NAⁿBA TO WIYAKOIⁿ.

- $\text{Ja}^{\text{n}}\text{ckáha}$, $\text{íu}\phi\text{a}$ $\text{dáda}^{\text{n}}\text{ctě}$ $\text{a}^{\text{n}}\phi\text{iñ'ge}$. $\text{Ca}^{\text{n'}}$ $\text{a}^{\text{n}}\text{wa}^{\text{n'}}$ qpani, $\text{ja}^{\text{n}}\text{ckáha}$.
 Sister's son, news whatever I have none. Still I am poor, sister's son.
- $\text{A}^{\text{n}}\text{cta}^{\text{n'}}$ be tě $\text{ca}^{\text{n}}\text{ca}^{\text{n'}}$ qtia^{n'i}. $\text{Ta}^{\text{n'}}$ waⁿg ϕa^{n} cti nān' de $\text{í}\phi\text{ágisa-máji}$ ań'ga^{n} .
 You saw me the it has always continued so. Nation too heart I am uneasy about. I am so.
- 3 Waqpáni $\text{b}\phi\text{iñ'}$. Áda^{n} nugéädi $\text{wi}\phi\text{a}^{\text{n'}}$ bai ñi , újawa ckáxai $\text{agísí}\phi\text{e}$, nān' de
 Poor I am. Therefore last summer I saw you when, abundance you made I remember, heart
 (or pleasure)
- $\text{i}^{\text{n'}}$ udaⁿ-naⁿ-ma^{n'}.
 it is very good for me.
- Hau . $\text{A}^{\text{n'}}$ paⁿ-wada^{n'}be $\phi\text{iñké}$ $\text{Ihañ'kta}^{\text{n'}}$ wi^{n'} amádi ědí $\phi\text{iñkéi}^{\text{n'té}}$
 ¶ He who sits looking at the Elk (pl.) Yankton at the (pl.) there he sits whether
- 6 $\text{i}^{\text{n'}}$ wi^{n'} ϕ $\text{í}\phi\text{a-gă}$. $\text{Ma}^{\text{n'}}$ ze-na^{n'}p^{i'n} isañ'ga , $\text{má}\phi\text{adi}$ $\text{Uma}^{\text{n'}}$ handi tí hă , é
 send hither to tell me. Iron Necklace his younger brother, last winter to the Omahas came that
- áwake . Pañ'ka d'úba gí-bi aí , éde $\text{ceta}^{\text{n'}}$ agí-bajji . Cúde-gáxe ijáje
 I mean him. Ponka some that they they but so far they are not returning. Smoke Maker his
 are return- say, ing
- $\text{a}\phi\text{iñ'}$, jañgáqti $\text{ícpaha}^{\text{n'}}$ i. $\text{Uma}^{\text{n'}}$ haⁿ d'úba $\text{Pañ'ka}\phi\text{a}$ $\text{a}\phi\text{aí}$, $\text{i}^{\text{n'}}$ taⁿ $\text{a}^{\text{n'}}$ ba-waqúbe
 he has, very great you know him. Omaha some to the Ponkas went, now mysterious day
 (=week)
- 9 sátā^{n} $\text{a}\phi\text{aí}$. $\text{Ceta}^{\text{n'}}$ ańgú $\text{a}^{\text{n}}\text{ná'a}^{\text{n'}}$ -báji $\text{Uma}^{\text{n'}}$ haⁿ amá $\phi\text{éama}$ $\text{ca}^{\text{n'}}$
 five have gone. So far we we have not heard. Omaha the (pl. sub.) these in fact

LAŃGA-GAXE TO ICTA-MA^NŃE.

- Waqiⁿ'ha waćiqti égaⁿ cućéwikiće' híaĵi xi'ctě, wágazu gáxa-gă.
 Paper a very long time ago I caused to be taken to you it has not even if, straight reached there make it.
- Cin'gajin'ga číĵa nié činǵé xi, awána'aⁿ kaⁿ'bča. E'aⁿ' maⁿ'niⁿ' tě údaⁿqti
 Child your have no pain if, I hear about them I wish. How you walk the very good
- 3 maⁿ'niⁿ' winá'aⁿ kaⁿ'bča. Pañ'kaĵa waqiⁿ'ha činǵé é čéčacě ă. Pañ'kaĵa
 you walk I hear it I wish. To the Ponkas paper the (cv. that have you ? To the Ponkas
 about you ob.) sent it
- waqiⁿ'ha čaⁿ é čeaⁿ'čakićé tě, íe edai tě wágazu iⁿwiⁿ'ča gíča-gă.
 paper the that you have sent it the, words what the straight you tell me send back.
 (cv. ob.) away they said
- Awána'aⁿ kaⁿ'bča, Pañ'ka, wícti. Taⁿ'waⁿgčaⁿ nañkácě, úckaⁿ e'aⁿ' wágazu
 I hear about I wish, Ponkas, I, too. Nation ye who are, deed how straight
 them
- 6 winá'aⁿ kaⁿ'bča. Čáaⁿ čéama iⁿ'tcaⁿ gčébahíwiⁿ naⁿ'ba atí-biamá. Atí
 I hear about I wish. Dakota these now two hundred have come it is They
 you said. come
- éteaⁿ' tá ama. Aⁿbáče atí taité. Ě'ĵa wa'úĵinǵa činǵé agína'aⁿ kaⁿ'bča,
 will, at some future To-day they shall There old woman the one I hear about I wish.
 time. surely come. her, my own
- écti nié činǵé xi. Miⁿ'-aⁿbá-číⁿ áwake. Ěcti núĵinǵa (Iⁿbčítu) cin'gajin'ga
 she, has no pain if. Moon Moving by I mean her. She, boy Blackbird child
 too Day
- 9 eĵa čaňká awána'aⁿ kaⁿ'bča, nié činǵé xi. Wa'ú gčăⁿ' činǵé aná'aⁿ kaⁿ'bča,
 her the ones I hear about I wish, has no pain if. Woman the one whom he I hear I wish,
 (?) who them
- écti nié činǵé xi. Ěndádaⁿ wakéga ctě aⁿčín'ge, nié aⁿčín'gěqti há'. Čéama
 she, has no pain if. What sick soever I have pain I have none at all. These
 too none,
- taⁿ'waⁿgčaⁿ' amá u'ágča tcábai. Gaqčaⁿ' u'éčai bčúga, taⁿ'waⁿgčaⁿ'.
 nation the (pl. suffer exceedingly. Migrating have scat- all, nation.
 sub.) tered
- 12 Ičádičai aká maⁿ'zěškă wa'í-báĵi. Waqiⁿ'ha cuhí tě níze xi, uqčě'tqci
 Agent the money has not given Paper reaches the you re- when, very soon
 (sub.) to them. you ceive it
- iaⁿ'čakićé te. Čiĵaⁿ' ctí číĵigaⁿ edábe nié činǵé xi, awána'aⁿ kaⁿ'bča.
 you will send it to Your too your also (more have no pain if, I hear about I wish.
 me. grand- grand- than two) them
- Hau. Ěndádaⁿ wanágče wajin'ga, kúkusi ctí uhiwačai gíck uhiwačă-gă.
 What domestic bird, hog too they raise quickly raise them!
 animal them
- 15 Majaⁿ' čaⁿ méádi níube ákihíde číúba-gă. Waqtá daⁿ'ctě gíck uĵi xi,
 Land the last you attending plow it! Fruit (or whatever is quickly if,
 spring plowed to it vegetable) planted
- wačítaⁿ údaⁿ há. Wačítaⁿ údaⁿqtiaⁿ'. Cañ'ge daⁿ'ctě wániⁿ xi, gaⁿ' gickaⁿ'qti
 to work good Work (is) very good. Horse soever you have if, so very quickly
 them

wačítaⁿwákičá-gă, majaⁿ čanⁿ'di. Cañ'ge-ma čiháta čéwačáji-gă, gaqé
cause them to work, land on the. The horses do not give them to any one that comes along, aside
 čéwačáji-gă. Iⁿ'taⁿ wačítaⁿ tē e-naⁿ' údaⁿ, gátēgaⁿ' uwíbčá cučéačē. Caⁿ'
do not send them. Now work the that only good, in that manner I tell you I send to you. And
 wabágčeze níze xī, íe údaⁿqtiaⁿ' uqčē'qtci iaⁿ'čakičé te.
letter you re- when, word very good very soon you send hither will. by some one

3

NOTES.

698, 3. waqin^{ha} čin^{ke}, *i. e.*, waqin^{ha} čaⁿ. Naña, in Ipiwere, stands for both čin^{ke} and čaⁿ, in Čegiha, as the *sitting* and the *curvilinear* are undifferentiated in the former language.

698, 6 and 7. Ati eteaⁿ taama, a parenthetical expression.

698, 8. Iⁿbčitu, parenthetical, the Omaha notation of the Oto Iđriⁿqtu.

698, 9. Waⁿ gčăⁿ čin^{ke}, etc. Amended thus: Waⁿ gčăⁿ čin^{ke} níe čin^{ge} xī, aná'aⁿ kaⁿ'bčá, *I wish to hear whether the woman whom he has married is well* (W.)

698, 11. taⁿwaⁿgčáⁿ ama and taⁿwaⁿgčáⁿ, the Omaha people.

TRANSLATION.

Even if the letter which I sent you a very long time ago has not reached there, act fairly! I wish to hear whether your child is well. I wish to hear how you are, whether you are doing well. Have you sent the letter to the Ponkas? Send back and tell me just what words they say in reply to the letter which you sent them. I, too, wish to hear about the Ponkas. O ye gentes, I wish to hear just how you are getting along. It is said that two hundred of these Dakotas have now come. (If they have not arrived, they will come at some future time.) They shall come to-day. I wish to hear about the old woman, my relation, who is there, whether she is well. I mean Miⁿ-aⁿba-číⁿ. 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.

LENUGA-WAJĬ^N TO WAJĬ^NSKĀ, AN. OTO.

- Īe djúbaqtci wabágčeze wídxaxe cučéačě. Caⁿ úckaⁿ e'aⁿ xī, winá'aⁿ
 Word very few letter I make to I send to you. And deed how if, I hear from
 you you
- kaⁿ'bčea. Wícti údaⁿqti anájiⁿ čéču. Čě'ja nugeädi cupí tě'di ĩe wiⁿ' wi'f
 I wish. I too very good I stand here. Yonder last summer I reached when word one I gave
 you you
- 3 pí éskaⁿ bčégaⁿ. Eátaⁿ čatíäji. Čě'ja Gahíge-wadáčinge cuhí tečan'di ĩe
 I was I thought that. Why you have not come. Yonder Saucy Chief reached in the past word
 there
- wiⁿ' iⁿ'čín' gčí. Edádaⁿ tě wiwíja gaⁿ wíbaⁿ gaⁿ aⁿ'ba áakihíděqti agčín'.
 one he brought back What the my as I called as day I watched it very I sat.
 to me. closely
- Kī Gahíge-wadáčinge ĩe wiⁿ' ačín' gčí: ihučaji'qti čatí xī, iⁿ'udaⁿqti-maⁿ tě.
 And Saucy Chief word one brought it you did not con- you if, it would have been good
 back: sult me at all had had for me.
 come
- 6 Kī aⁿ'ba wíbčade tě ákihaⁿ. hí égaⁿ, čatíäji tě hă. Caⁿ číhaⁿ číadi cěna
 And day I mentioned the beyond reached as, you did not your And your your those
 to you come come mother father only
- awásičě-naⁿ-maⁿ, iⁿ'udaⁿqti-maⁿ. Caⁿ edádaⁿ wi'í tě čatíäji tě (ičácpagčea
 I remember usu- I do, it (is) very good for me. Now what I gave the you did not you hesitated on
 them ally account of it
- číäji tě), iⁿ'ča-máji tčábe. Aⁿ'cte čí iⁿ'čín'čá'ín'ge gaⁿ. Kī edádaⁿ aⁿ'čá'ia'ji
 you were not I am sad very. As if you you despised mine so. And what you did not
 coming, give me
- 9 tě ičácpagčea číäji tě. Kī čě'ja cupí tě'di edádaⁿctě axídxaxa-máji,
 the you hesitated on account of it you were not And yonder I reached when whatsoever I did not make for
 coming myself,
- wabčítaⁿ-máji. Kī agčí xī, wabčítaⁿ-qti-maⁿ. Caⁿ wamúskě, nú ctí,
 I did not work. And I have when, I have worked very hard. And wheat, potato too,
 returned
- wahába ctí, aŋgúji, égaⁿ čaxíckaxe kaⁿ'bčégaⁿ. Majaⁿ' čan'di waxíggitaⁿ
 corn too, we have so you do for your- I hope. Land in the to work for him-
 planted, self self
- 12 údaⁿqtiaⁿ'i. Majaⁿ' čan'di wéčigčeaⁿ gáxa-gă. Níkaciⁿ'ga waxíggitaⁿ ctaⁿ'be
 is very good. Land in the mind make it. Person works for himself you see
 him
- xī, "Čě čégimaⁿ tá minke," ečégaŋ-gă. Kī é údaⁿ ebčégaⁿ, majaⁿ' čan'di
 when, This I do this I will, think that! And that good I think that, land in the
- waxíggitaⁿ tě. Cěna uwíbčea cučéačě. Wabágčeze iⁿ'čénai égaⁿ, cučéačě.
 to work for him- the. Enough I tell you I send to you. Letter you (pl.?) as, I send it to
 self have begged of me you.
- 15 Éskana enégaⁿ xī, ĩe dádaⁿctě winá'aⁿ kaⁿ'bčégaⁿ, ĩe údaⁿqti. Nugeädi
 Oh that you think if, word whatsoever I hear from I hope, word very good. Last summer
 that you
- pí tě'di dúba jaⁿ' xī agčí.
 I when four sleep when I came
 was back.
 there

NOTES.

ḡenuga-wajĩⁿ—see 651.

700, 5. ihuḡajĩqti ḡati xĩ iⁿudaⁿ-qti-maⁿ 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. iḡacpagḡa ciäji tẽ, parenthetical and explanatory: we can read either “edadaⁿ wiⁱ tẽ iḡacpagḡa ciäji tẽ iⁿḡa-maji tcabe,” or “edadaⁿ wiⁱ tẽ ḡatiäji tẽ iⁿḡa-maji tcabe.” 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^NTCU-NA^NBA TO WIYAKOI^N.

ḡaⁿckáha, íe ḡíḡa tẽ ana'aⁿ hã. Aⁿwaⁿḡakié tíḡaḡẽ tẽ iⁿḡẽqti-maⁿ
 Sister's son, word your the I have . You speak to me you have the I am very glad
 heard it sent hither
 hã. “Negíha, winégi mégaⁿ,” ecé tẽ aⁿḡagḡahaⁿqti hã, éde níḡaciⁿga-ma
 Mother's my moth- likewise, you the you prayed to me most but the people
 brother, er's brother said that earnestly
 ḡi'úde léga-báji ä, iⁿc'áge- naⁿ uctai. Kĩ Pañ'kaḡá cti áiaḡai hã, ḡáḡiⁿáḡa 3
 have aban- very ! old man only they re- And to the Ponkas too they have to the Pawnees
 doned the place main. gone
 cti áiaḡai hã, Waḡútadaḡá cti áiaḡai hã, méha cti ga'ú aḡai. Ádaⁿ
 too they have to the Otos too they have spring too to they There-
 gone hides scrape went. fore

- iⁿc'áge-naⁿ uctai. Íçae teçan' bėí'a taté ebçégaⁿ. Údaⁿ daxe bėí'a taté
old man only are left. What you men- I shall surely I think that. Good I do it I shall surely
tioned formerly fail
- ebçégaⁿ. • Aşiqibça níaciⁿ'ga çí'údai égaⁿ úkizáqti atfi, ádaⁿ, ıaⁿckáha,
I think that. I hesitate on account of proba- person scarce as not at home they there- sister's son,
ble failure come, fore
- 3 çináqtcı çikáge mégaⁿ, iⁿ'udaⁿ ckáxe- naⁿ'i ádaⁿ awáckaⁿqti taté.
you only your friend likewise, good for you make usually there- I make a great ef- shall.
me it fore fort
- Bėí'a taté çanⁿ'ja caⁿ' aⁿçanⁿ'çacigájı-gă. Çikáge mégaⁿ, caⁿ' bėí'aqti çaná'aⁿ
I shall fail though still do not speak against me on Your friend likewise, still I fail alto- you (pl.)
account of it! hear it
- ctéctéwaⁿ' çá'ean'giçái-gă. Taⁿ'waⁿgçaⁿ' waqpáçıⁿ tē áhigi uwíbça éé hă
even if pity (ye) me! Nation poor the much I have told that
you is it
- 6 bėí'a tē. Ci waiⁿ' tē iⁿ't'aⁿi çanⁿ' áwá'i etéde aⁿçin'ge hă Maⁿ'zěskă' cti
I fail the. And robe the I had it the I should have I have none Money too
given to them, but
- bėíza-májı. Kı níkaciⁿ'ga-ma, qtáwiçái héga-májı. Dádaⁿ wi'ı-májı taté
I have not re- And the people, I love you (pl.) very much. What I shall not give to you
ceived.
- iⁿ'ça-májı hă. Íwit'ábçai-májı. Ataⁿ' aⁿnıai tē cetaⁿ' eaⁿ'kiçai caⁿ'caⁿ'
I am sad I do not hate you (pl.). How long we live the so long we have each always
other as kin-
dred
- 9 taté. Çí can'ge t'aⁿ' amá gazaⁿ' çanájiⁿ, ádaⁿ waçıqpaçıⁿ ctéctéwaⁿ'jı
shall. You those who have many among you stand, there- you are poor not by any means
horses fore
- hă. Éde wı, can'ge çin'geädiⁿqti anájiⁿ. Bçúga çútaⁿqti uwíbça.
But I just where there are no horses I stand. All very straight I tell you.
- Nıkagáhi naⁿkácě, wanáce çıçıa çanⁿká, níkagáhi ijin'ge naⁿkácě, ci
Ye who are chiefs, soldier your they who chief his son ye who are, aga n
are,
- 12 níkagáhi ijan'ge-macě cti, aⁿwaⁿ'qpaçıⁿ égaⁿ caⁿ' çá'eaⁿ'çaçě te wíbçahaⁿ'
chief ye who are their too, I am poor as still you pity me the I pray to you
daughters
- cuçéaçě. Aⁿwaⁿ'qpaçıⁿ tē caⁿ'caⁿ'-qti-maⁿ', ádaⁿ çe-má níkaciⁿ'ga-ma
I send to you. I am poor the I am continually, there- these the people
fore
- ti-má içágaskaⁿ'bçe ctéctéwaⁿ' caⁿ' wábçı'a taté ebçégaⁿ. Wíbçahaⁿ' tē
those who I make the exper- notwithstand- still I shall fail in regard I think that. I pray to you the
have come iment ing to them
- 15 cėna hă. Sindé-gçecká édedı géiⁿté uçıkıe te iⁿ'wiⁿ'ç iça-gă. Waqıⁿ'ha
enough Spotted Tail whether they (in pl.) has spo- the to tell me send
are there ken to you hither. Paper
- çanⁿ bçızě hă, tiçaçě. Miⁿ'çumaⁿ'ci waçátě hí tēⁿdi bçızě hă.
the I have you have Noon meal arrived when I re-
ob. received it sent it hither. ceived it

NOTES.

701, 2. The idea is, "You have appealed to me so strongly that I can not refuse you, when you address me as your mother's brother. Yet I do not see how I can do anything for you."

702, 4. aⁿçanⁿ'çacigájı-gă, *fr.* içacige. Changed by W. to aⁿçanⁿ'çaciäji-gă (*fr.* içaci), Do not talk against me because I give you no food! Amended by G. thus: Aⁿçanⁿ'çaciäji

kaⁿbɕegaⁿ, *I hope that you will not talk against me*, etc. Uɕacige still has a *personal* reference, and it is very probable that such a use of ɕacige and iɕacige may yet be found.

702, 6. waiⁿ tẽ int'aⁿi ɕaⁿ awaⁱ etede aⁿɕiŋge hã. The use of "tẽ" is puzzling. W. suggests this: Waiⁿ int'aⁿi ɕaⁿ ena ctectẽwaⁿ awaⁱ etede, aⁿɕiŋge gaⁿ ectẽwaⁿ (or ectẽwaⁿ aⁿɕiŋge gaⁿ) bɕi'a tate ebɕegaⁿ, *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, Cɨ waiⁿ int'aⁿi ɕaⁿ awaⁱ etedegaⁿ, aⁿɕiŋge hã, adaⁿ bɕi'a tate ebɕegaⁿ, *I should have given them my robe, but I have none, therefore I think that I shall fail*.

702, 8 and 9. eaŋkiɕai caⁿcaⁿ tate, archaic, *fide* G., for eaŋkiɕẽ caⁿcaⁿ taite, which is the modern expression, the change to the pl. being made now in the future sign, rather than in the verb itself.

TRANSLATION.

Sister's son, I have heard your words. I am delighted at your sending to speak to me. As you have said, "Mother's brother, and you, O mother's brother," you have petitioned to me most earnestly; but the people have left the place almost destitute of inhabitants; only the old men remain. Some have gone to the Ponkas, others to the Pawnees, and others to the Otos. Some have gone to dress spring hides. Therefore only the old men are left here. I think that I shall be unable to do what you have mentioned. I think that I shall fail to do what is good. (If) they come when no one is at home, when the people are scarce, I hesitate on account of probable failure; therefore, O sister's son, I shall make a great effort, because you and your friend alone have generally treated me kindly. Though I shall fail, still do not speak against me on account of it! I appeal to you and your friend; even if you hear that I have failed altogether, pity me! I have told you often that the nation is poor; that is the cause of my failure. I should have given them my robe, but I have none. Besides, I have not received any money. I love your people much. I am sad because I shall not give you anything. I do not hate you. As long as we both shall live shall we regard each other as kindred! You are among those who have plenty of horses; therefore you are far from being poor. But I dwell just where there are no horses. I have told you all very particularly. O ye chiefs—(I include) your policemen (too), ye sons and daughters of chiefs—as I am poor I send and petition to you to pity me! My poverty continues, therefore I am sure that I shall fail to do anything for these Indians who have come, even if I make the experiment. I have petitioned to you enough. Send and tell me whether Spotted Tail's people have spoken to you about the place where they are. I have received the letter which you sent. I received it at dinner time.

CANGE-SKÁ TO BATTISTE, THE PAWNEE INTERPRETER.

- Ca^{n'} cé níkaci^{n'}ga éčě wířaqtí cučai^{n'} há. Kí iěskā nínké níkagáhi
 Now that person kins- my real have gone And inter- you who chief
 man to you preter are
- céna^{n'}ba ča'éwačáčě ka^{n'}bčéga^{n'}. Ca^{n'}·maja^{n'} ča^{n'} wéahíde ča^{n'}ja, waqpáni
 those two you pity them I hope. And land the distant though, poor
 only ob.
- 3 éga^{n'} čida^{n'}be cučai^{n'}. Nān'de giuda^{n'}qti wackáxe ka^{n'}bča. Uáwačaxa^{n'}i
 as to see you have gone Heart very good you make I wish. You aid us
 to you.
- ka^{n'}bča. Kí gátě áji wi^{n'} uwíbča. Uma^{n'}ha^{n'} iřaň'ge aká edáda^{n'} a^{n'}ča
 I wish. And that an- one I tell you. Omaha his sister the what he aban-
 other (sub.) doned
- čé gě wi^{n'} giřa^{n'}čai, áda^{n'} čířaha^{n'} cučéčai há. Wi^{n'} ča'í ři, Uma^{n'}ha^{n'}-má
 he the one wishes her there- to pray to she sends to One you if, the Omahas
 went (pl. in ob.) you you
- 6 ači^{n'} wáčací tai. Kí Kucaca iha^{n'} éča^{n'}ba úwagičá-gā há. Kí e'a^{n'}
 to keep you will employ And Kucaca his she too tell it to them ! And how
 it them. mother
- ří'ctě, Kucaca waqi^{n'}ha wi^{n'} gĩaň'kičě té há. Wágazu i^{n'}wi^{n'}ča éi^{n'}te.
 even if, Kucaca paper one he will send back Straight to tell me whether.
 to me
- Kí cé níkaci^{n'}ga éčě wiwířa cuhí ři, e'a^{n'} cuhí éi^{n'}te awáginá'a^{n'}
 And that person kins- man my reach if, how reach whether I hear about them,
 man you you my own
- 9 ka^{n'}bča. Waqi^{n'}ha ia^{n'}čakičě ka^{n'}bča.
 I wish. Paper you send hither I wish.
 to me

NOTES.

704, 3. uawačaxa^{n'}i, from úwařa^{n'}. See uřa^{n'} and uwagiřa^{n'} in the Dictionary.

704, 4. Uma^{n'}ha^{n'}, i. e., Sida ma^{n'}čín, 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-SABĚ TO BATTISTE DEROIN AND KE-ᖃREᖅE.

Ca^{n'} Wácutáda amá maja^{n'} macté ké'ja gaqqa^{n'} cé ga^{n'}cai xí'ctě,
 And Oto the (pl. land warm to the migrate to go they wish even if,
 sub.) (ob.)
 i^{n'}wi^{n'}č íča-gă. Či čáji ga^{n'}ča-báji xí'ctě, čútaⁿ i^{n'}wi^{n'}č íča-gă.
 to tell me send hither. Again not they do not wish even if, straight to tell me send hither.

NOTES.

Wajinga-sabě, Black Bird, is an Omaha, grandson of the celebrated chief of that name. Ke-ᖃreᖅe, Spotted Turtle, is an Oto chief.

705, 2. čáji ga^{n'}ča-báji is a mistake. It should be either cé ga^{n'}ča-báji, literally, *they-do-not-wish to-go*, or čá-báji ga^{n'}cai, literally, *they-wish not-to-go*.

TRANSLATION.

Send me word whether the Otos wish to migrate to the Indian Territory, or whether they do not wish to go.

UNAJI^N-SKĀ TO GAHIGE.

Ga^{n'} agčíi hă. Umáhamádi agčí égaⁿ čá'ea^{n'}cai égaⁿ iñ'kaⁿ-na^{n'}i. 3
 Just I have returned To the Omahas I have as they pity me as they have as a
 returned with me
 Djó činkě'di agčí égaⁿ, č'di anájiⁿ hă. Wačátě údaⁿqti bčáte a^{n'}čeqtci
 Joe to him who I have as there I stand Food very good I eat it very gently
 returned
 a^{n'}číⁿ. Céama Caa^{n'} amá atí-biamá. Húpaŋga amádi atí-biamá. Ceta^{n'}
 he keeps Those Dakota the (pl. have come, it Winnebago to the (pl.) have come, it So far
 me. sub.) is said. is said.
 waŋa^{n'}ba-máji. Gasáni ctéctě waŋa^{n'}be tá minke. U'ágčaqti-égaⁿ agčí hă. 6
 I have not seen them. To-morrow or (some I see them will I who. I suffered greatly I have
 after dav) there- come
 Kí cañ'ge-má ctí uječai égaⁿ, ceta^{n'} gacibe agčá-máji hă. Uáwakié tě
 And the horses too are tired as, so far outside I have not gone back I talk to them the
 (act)
 ctí ceta^{n'}-naⁿ a^{n'}ča^{n'}bča^{n'}-ctěwaⁿ-máji. Ca^{n'} čéču agčí tě ícpahaⁿ tai-égaⁿ,
 too so far only I am far from having enough of it. And here I have the you (pl., in order
 returned know it that (pl.),
 uwíbča cučéačai hă. Caⁿ maja^{n'} čéču agčí tě i^{n'}ctě nyú i^{n'}uda^{n'}qti égaⁿ 9
 I tell you I send to you (pl.) And land here I have the merely to is very good for me
 returned breathe
 hă. Caⁿ pahañ'ga aⁿwa^{n'}daⁿbaí gě égaⁿ caⁿca^{n'}qti gčí^{n'} amá hă. Kí
 And before we saw them the (pl. so continually are sitting And
 in. ob.)

- wamúskě ctī bčúga ugíji amégaⁿ, údaⁿqti gčīⁿ amá hă. Caⁿ e'aⁿ čé
wheat too all as they have planted very good they are sitting And how this
their own,
- maⁿbčīⁿ tē gaⁿ wisíčai maⁿbčīⁿ. Caⁿ čéču agčī tē čéama wáqe amá
I walk the at any rate I remember I walk. And here I re- turned the these white the (pl.
you (pl.) people sub.)
- 3 údaⁿqti waqaⁿ'be hă. Caⁿ úckaⁿ wabčípi-máji dí a'ckáxe tečaⁿ'ja, aníja
very good I see them And deed I did them (?) wrong I was you made although, in I live
return- (=reck- oned) me the past,
- kaⁿbčégaⁿ, égimaⁿ hă. Caⁿ umaⁿ'čínka ánactéctē aníja kaⁿbčégaⁿ, aaⁿ'he:
I hoped, I did that And season how many so- I live I hoped, I fled:
ever
- wakéga tē naⁿ'ape hă. Céama wáoniⁿ čanájiⁿ-ma ča'éwačafčé'qti kaⁿ'
sick the I feared the Those you keep you stand the ones you have great pity on Oh
seen danger them who that
- 6 ebčégaⁿ hă, ičádíčai čie wáwiké hă. Caⁿ éskana ičáe tē čútaⁿqti úwa-
I think that agent you I mean you And oh that I speak the very straight you
- čágioná ebčégaⁿ hă. . . . Céma uáwakíji-ma, iⁿ'naⁿha, ídawáče-ma
tell them I think that Those are those who my mothers, the ones who gave
are my near kindred, me birth
- wákihída-gă; watízaqti awágijaⁿ'be kaⁿ'bčégaⁿ hă Nańká-t'aⁿi éctī égaⁿ
attend thou to them; all together I see them, my I hope Has-a-Back he too so
own
- 9 wákihíde kaⁿbčégaⁿ, uáwakíji-má. Čahieča iⁿdádi éctī égaⁿ céma uáwa-
he attends to I hope, those who are my Cheyenne my father he too so those those who
them near kindred.
- kíji-ma wákihíde kaⁿbčégaⁿ. Maⁿtcú-nájiⁿ ečaⁿ'ba gáčaⁿ wi'í. Wáčutáda
are my near he attends to I hope. Standing Grizzly he too that I give to Oto
kindred them bear (ob.) you (pl.).
- čańkádi ańgágčī tēdi cań'ge dúbá wáoniⁿ čakí-bi, é tíčai hă, é tē Ba-
to the (pl.) we came when horse four you had reached there that they said Bat-
back again with them, it was said, sent hither
- 12 díze aká. Kí wiⁿaⁿ'waqátaⁿ cań'ge-ma wáčiⁿ kí éiⁿte iⁿwiⁿ'ča íča-gă hă,
tiste the And whence the horses they reached if to tell me send
(sub.) there again with them hither

Gahíge.
Gahige.

NOTES.

The writer refused to send this letter to the Indian Territory, so Unajiⁿ-skă applied to some one else to act as his amanuensis.

Unajiⁿ-skă was a son of Cahieča, a Yankton who was adopted by the Ponkas. This letter was sent to the Ponka Gahige.

706, 3. Caⁿ úckaⁿ wabčípi-máji, etc. Addressed to the Ponka agent, Mr. White-man. At first Unajiⁿ-skă dictated the following: Caⁿ úckaⁿ wabčípi-máji'-qti-maⁿ dí čaⁿ'ja, *And although I did the tribe (?) a great wrong by (or, before) returning (to the Omahas).* But on reflection, as this had "a bad meaning" (*sic*), he changed it.

706, 7. Cema uawakíji-ma. The idea of *suckling* is implied here in this phrase (from uji, to fill with a liquid or many small objects), in other cases it refers to *those who suck the breast together*. The messages to Gahige were resumed in this line.

706, 8. Nańka-t'aⁿi, a name of Gacudičaⁿ, Wačidazě, "Fire-shaker," a shaman in 1871, but now a leader of the civilization party in the tribe. 706, 9. Cahieča, the real father of Unajiⁿ-skă. 706, 11. Badize, Battiste Barnaby, the Ponka interpreter.

TRANSLATION.

I have returned. As I have come back to the Omahas, they have condoled with me because they pity me. I have returned to Joe's (lodge), and there I stay. He treats me very kindly, and I eat excellent food. Those Dakotas have come, it is said, to the Winnebago Reservation. I have not yet seen them. I will see them to-morrow or at some future day. I suffered exceedingly before I returned here (*or*, as I returned to this place). I have not yet returned to the Yankton Reservation because the horses are weary. And, moreover, I have not yet begun to have enough of intercourse with the people here. I send to tell you, in order that you (pl.) may know that I have returned here. It has been very good for me merely to breathe the air (with a sense of freedom) since I have come here. The Omahas continue just as they were when we saw them formerly. They are prospering, as they have sown their wheat. And no matter how I get along here, I continue to think of you all. And when I returned here I beheld the white people who are neighbors to the Omahas, and these white people are doing very well. Although you reckoned that I was returning hither on account of bad deeds which I had done, it was not so. I did that because I wished to live. As I hoped to live for a number of years to come, I fled (from Indian Territory). I feared to encounter the sickness. I hope that you will have great pity on those (Indians) whom you continue to keep. I refer to you, O agent! I hope that you will tell them exactly what I speak. . . . Attend to those who are my near kindred, my mothers, the ones who gave me birth. I hope to see them all together. I hope that Has-a-back will likewise attend to those who are my near kindred. I make a similar request of Cheyenne, my father. I give this message to you (whom I have named?) and also to Standing Bear. Battiste has said that word has been sent hither that when we came back hither from the Otos, you returned there (the Ponka Agency?) with four horses. O Gahige, send and tell me where they obtained those horses which they took home (to the Ponkas).

UNAJIN-SKĀ TO WĒS'Ā-LĀNGA.

Aⁿ'ba ꝑéꝑu Caaⁿ' amá waꝑaⁿ'be hă, Umáha ꝑí ꝑan'di. Aⁿ'daⁿ'bai
 Day here Dakota the (pl. subj.) I saw them Omaha village in the. They saw me

égaⁿ ꝑá'eaⁿ'ꝑéꝑti iñ'kaⁿ'i. hă. Iⁿ'ꝑa-máji tcábe. "Awádi né- gaⁿ
 as they pitied me ex- they con- I am sad very. Where you went as
 ceedingly doled with me

nān'de waꝑpāni- waꝑáꝑai, xeáwaꝑáꝑai," iñ'ꝑiñ'gai ꝑéama. ꝑaⁿ'ja, "Wanáce,
 anxious you (pl.) have you (pl.) have made they said the these. Though, Policemen,
 made us us weep, foregoing to me

ꝑíe aⁿ'waⁿ'jaⁿ'i," ehé. "Jingáqtci ꝑe-má gí'ꝑaíwaꝑáꝑai, wanáce-máçé." Caⁿ'
 you are they who caused I said. Very small these ones you have made them O ye policemen! Yet
 me the trouble, (pl. ob.) sad,

úckaⁿ u'ágꝑa kě nān'de wíꝑa iꝑaⁿ'aꝑé ꝑaⁿ ean'kigaⁿ'i hă, gí'ꝑa-baíi'qtiaⁿ'i.
 deed I suffer the heart my I put it in the they were like they were very sad.
 (coll.) me

Umáha amá edábe nān'de ékigaⁿqtiaⁿi čaⁿ'ja, e'aⁿ taté aⁿčaⁿbahaⁿ'ji.
 Omaha the (pl. sub.) also heart they are very similar though, what shall we two do not know it.
 the mat-ter (be)

É uwíbča cučéčai. E'aⁿ ckáxai gě waⁿ'ete wiⁿáqtcí égaⁿ uxíhai-gă.
 That I tell you I send to you. How you do the at least this just one as follow it for yourselves.
 scattered one time (in an. obj.)

3 Égaⁿ né ctí ukít'ě gíčajiwačáčě-naⁿi. Bégičě'qti éde caⁿ ča'ěčičě tcábe-
 So only too nation you have usually made them A total stranger but yet they pitied very
 [See note.] sad. you

naⁿi. Ké, iⁿ'teqi égaⁿ céhe. Cí gátě uxáⁿ'ha. Cí gaⁿ uwíbča cučéčai.
 usually. Come! hard for as I say that. Again that apart. Again so I tell you I send to you.
 me

Cetaⁿ uágacaⁿ taté híäji, itáxačáčicaⁿ kě. Ejaⁿ kě ctěwaⁿ caⁿ nān'de
 That far I travel shall it has not reached, towards the head the There the notwith- yet heart
 reached, of the river (lg. ob.). (lg. ob.) standing

6 kě égaⁿ taít ebčégaⁿ. Ejaⁿ amá íe ejaí gě aná'aⁿ čaⁿ'ja, éctí íe
 the so shall I think. There the (pl. sub.) word their the I hear it though, they word
 (coll. ?) (pl. ob.) too

uxáⁿ'adíqtiaⁿ wí áciⁿhečáčicaⁿ čaⁿ'ja, "Win'kěqtiaⁿi áhaⁿ" ebčégaⁿ. Ataⁿ
 are altogether at one I towards me as I though, They have spoken ! (in so- I think. When
 side move the full truth liloquy)

é ičápahaⁿ xí', waqiⁿ'ha wiⁿ cuhí ete há cí. Haú-ha! Waqiⁿ'ha wiⁿ iŋgáxai
 tiI know about if (in paper one it may again. Well! Paper one they make
 it future). reaches you it for me

9 kaⁿ'bča, ičádičai-ă! Ičádičai ča'eaⁿčáčě'qti kaⁿbčégaⁿ té-naⁿ caⁿ'caⁿqti bciⁿ.
 I wish, O agent! Agent you pity me greatly I hoped usually I really continue.

Cé pí tě edádaⁿ miⁿ'-maji há. Waqiⁿ'ha bčěxáqtcí miⁿ agčí há. Kí
 That I the what I did not wear Paper (or calico) very thin I wore I came And
 reached as a robe as a robe back

níaciⁿ'ga-ma éě há, ča'eaⁿčai tě ičádičai údaⁿqti aŋgáčičíⁿ éskaⁿ bčégaⁿ
 the people said it they pitied me the agent very good we had you I thought that

12 čaⁿ'ctí. Éě há, ičáct-aⁿčáč égaⁿ há, čaⁿ'ja edádaⁿ tě ní'a égaⁿ égaⁿ áhaⁿ
 formerly That is it you, my friend, some- though what the you some- so ! (in so-
 (not now). is it have made me what failed at what liloquy)

ebčégaⁿ há. Wačáck učáket'aⁿ xí', údaⁿ ičápahaⁿ téiⁿte ebčégaⁿ.
 I think that You try you acquire it if, good I know it might (in I think that.
 past)

Wačáckaⁿ tečaⁿ'ja, ní'a téha, ebčégaⁿ. Kí céama caⁿ'-naⁿ wečéwackaⁿ'-naⁿ
 You tried though, in the past, you perhaps, I think. And those at any rate (?) you make efforts for them

15 caⁿ'caⁿ kaⁿbčégaⁿ. Ičádičai 'aⁿqtiaⁿ'čigičégaⁿi čaⁿ'ctí. Īndád údaⁿ
 always I hope. Agent we regarded you, our own, in the past. What good
 too highly

wečéckaxe tě wíectě ičápahaⁿ-máji há Čaⁿ'ja edádaⁿ wiⁿ éwaⁿ téctě
 you made for us the I for my I do not know about Though what one is causing the
 part it trouble

égaⁿ áhaⁿ ebčégaⁿ. Caⁿ íe áhigí'qti wí'í taté ctě cí iⁿ'teqi égaⁿ há.
 so ! (in I think. Yet word very many I give shall even again hard for some-
 thought) me what

18 Céna gaⁿ' caⁿ' ičáe tě, gaⁿ' čaná'aⁿ t ebčégaⁿ, égaⁿ gaⁿ' uwíbča
 Enough so at any the, so you hear it will I think, so thus I tell you
 rate spoken

ičádičai-ă! Gátégaⁿ céna, ičádičai-ă! Gañ'xi níaciⁿ'ga wiⁿ t'e gíčā-
 O agent! Thus enough, O agent! And then person one died you have
 sent

ɕaí- de iɕápahaⁿ-máji há. Wanáce ɕaŋ'ga t'éě há ecaí- de iɕápahaⁿ-máji há.
 back when I do not know him Policeman large is dead you when I do not know him said
 É ɕútaⁿ aná'aⁿ kaⁿ'bɕa há. Caⁿ' níaciⁿ'ga ɕat'aí tē é wágazu tí ā. É
 That straight I hear it I wish Now person you have the that correct has ? That come
 Wanáce ɕaŋ'ga enáqtcí áɕiqúde há. Níaciⁿ'ga gɕébahíwiⁿ kí ē'di gɕéba-sátāⁿ 3
 Policeman large that only not plain Person one hundred and be- sides fifty
 kí ē'di naⁿ'ba ɕat'aí tē wágazu iɕápahaⁿ agɕí. Ágahádi cī ána ɕat'aí
 and besides two you died the straight I knew it I came back. Besides again how many you have died
 tē cé wáɕawa baxú aⁿ'í iɕái-gā. Gaⁿ' gátcegaⁿ há, Wēs'ā-ɕaŋ'ga iɕádiɕaí
 the that counting them writing give send to me. And thus it is Big Snake agent
 eɕaⁿ'ba.
 he too.

NOTES.

Wēs'ā-ɕaŋga or Uhaŋge-jaⁿ (see 638) was then on the Ponka reservation in the Indian Territory.

708, 3. Égaⁿ né cti. F. said that it should be, "Égaⁿ-naⁿ cti." The author inferred from analogy that the full form was "Égaⁿ-naⁿ écti," *only in that manner those too* (obj. of some action), confirmed by W. The idea is that the Ponkas, by continuing divided, not only brought trouble on themselves, but in that very course of action they made the neighboring tribes of Indian sad.

708, 6. tait ebɕegaⁿ, *in full*, taite ebɕegaⁿ.

708, 11. níaciⁿ'ga-ma eě há (=egiɕaⁿi há, *fide* W., but prob. needs modification), where we would expect to find, "níaciⁿ'ga ama ai há."

708, 12. Eě há, may be intended for "That is it." Otherwise its connection with the rest of the text is not clear.

708, 13. Waɕack, *in full*, waɕackaⁿ, as in line 14.

708, 15. Īndad, *in full*, Īndadaⁿ.

708, 18. ɕana'aⁿ t ebɕegaⁿ, *i. e.* ɕaŋa'aⁿ te ebɕegaⁿ.

709, 1 Wanace-ɕaŋga, his Indian names were Wajiⁿagahiga (Bird Chief) and Agitcita (a Ponka modification of the Dakota, Akićita, *Soldier or Policeman*. On the agency roll he was recorded as "Big Soldier," of which Wanace ɕaŋga is the translation.

TRANSLATION.

On this day I have seen the Yanktons at the Omaha village. When they saw me they pitied me exceedingly, and condoled with me, as I was very sad. These said to me, "Your departure to another place has made us very anxious and has caused us to weep, just as if we were children." But I said, "O policemen, you are to blame for this trouble which I have. O ye policemen, you have caused these youngest ones (or, children) to be sorrowful." Yet they, being like me, were very sad when they heard the things which I had suffered and had treasured up in my heart. The Omahas have hearts just like those of the Yanktons, but we do not yet know how it shall result (*i. e.*, what the Omahas and their agent shall decide with reference to us). I send to tell you that. Let all of you make up your minds for this once, at least, to do but one thing. You have been making the nations sad by the course which you

have been pursuing. You have been total strangers, but they have shown great kindness to you. Well, I say that, though it is somewhat hard for me (to speak thus). And that is a different subject about which I send to tell you. The time for me to travel towards the north (*or*, up the Missouri R. to the Yanktons) has not yet come. I think that even over there their hearts will resemble those of the Omahas and the visiting Dakotas. Though I understand their language, their words, too, are not exactly in harmony with mine, yet I think that they speak the very truth! When I know about it I will be apt to send you a letter again.

Well, O agent, I wish them to send me a letter! I have been continually hoping that you would pity me exceedingly. When I left the place where you are I wore no comfortable robe; I came here with only a very thin piece of cotton cloth on me. And the people said that they pitied me, so I thought at one time (but I do not think so now) that we had in you a very good agent! That is it. Though you have made me somewhat ashamed, I think that you have failed in some endeavor. Had you tried till you acquired it I think that I might have known what was good. You did make the effort, but I think that perhaps you failed. Now, I hope that you will exert yourself in behalf of those still under your care. We did think heretofore that we were very fortunate in having you for our agent. But what good thing have you done for us I, for my part, do not know. Although I think that one thing has been causing the trouble. Now, it is hard for me to give you very many words. I have spoken enough, and I think that you will understand it, so I tell you, O agent! This is sufficient, O agent!

You have sent us words that one man has died, but I do not know him. You say that Big Soldier has died, but I do not know him (by that name). I wish to understand it thoroughly. Has the account of the deaths of your people come in a correct form? Only the name of Big Soldier is not plain. When I returned here I knew about the deaths of one hundred and fifty-two of your people. I wish you to count those who have died in addition (to the first) and write me an account. Thus it is, O Big Snake, and you, O agent!

LION TO BATTISTE DEROIN.

December 12, 1878.

Wabágčeze tia^{n'}čakičé čaⁿ bčízě a^{n'}bačé. Wabágčeze bčízě tē'di
 Letter you have sent the I have to-day. Letter I have when
 hither to me (ob.) received it received it
 nān'de i^{n'}čī^{n'}uda^{n'}-qti-ma^{n'}. Níkaci^{n'}ga wana^{n'}ju-mádi éde níkaci^{n'}ga wi^{n'}
 heart I had it very good for me. People among the threshers but people one
 3 na^{n'}t'ai ča^{n'}ja, ceta^{n'} níja ja^{n'}. Ičápaha^{n'}-máji níja téctě, t'é téctě
 killed by though, so far alive lies. I do not know it whether he will whether he will
 the machine live, die
 ičápaha^{n'}-máji. Ijáje tē Kické isan'ga, Ma^{n'}tcu-đa é. Píäji tē hégaji gáxai
 I do not know. His the Kicke his younger Ma^{n'}tcu-pa that. Bad the not a was made
 name brother, machine (sub.) little
 júga bčúga. Wéna^{n'}ju ak éwa^{n'}i.
 body whole. Threshing- the caused it.
 machine (sub.)

- Hau. Níkagáhi nañkácě, iěskă niñkě'cě, wařáckaⁿ kaⁿbčěgaⁿ ádaⁿ
 ¶ Ye who are chiefs, inter- you who are, you make an I hope there-
 preter effort fore
 uckúdaⁿ wařářickaⁿ kaⁿbčă. Wařáckaⁿ tá-bi ehé tě, ciñ'gajiñ'ga
 to do good you exert your- I wish. That you are to persevere I said the, child
 deeds selves
 wabágčeze ářadewařákiře ehé tě, é áwake. Níkaciⁿ'ga ána niⁿ' éiⁿte 3
 book you cause them to read I said the, that I mean it. People how you it may
 it many are be
 řan'de wařáckaⁿ řitaⁿ'i-gă. Wařáckaⁿ tá-bi ehé tě, é áwake. Ěskana
 ground you persevere work ye! That you are to persevere I said the, that I mean. Oh that
 cĭ iřádiřai řiñké cé daⁿ'beřakiřai kaⁿbčěgaⁿ. Wabágčeze řaⁿ uřikaⁿi
 again agent the one that you cause him to I hope. Letter the it helps you
 who see it (ob.)
 kaⁿbčěgaⁿ, wackaⁿ' kaⁿbčă. 6
 I hope, he makes I wish.
 an effort
 Hau. Níkaciⁿ'ga céma áma-má edádaⁿ edai ctéctěwaⁿ ía-bajií-gă,
 ¶ Person those the others what they soever do not speak,
 say what
 wadaⁿ'ba-bajií-ga. Níkaciⁿ'ga céřu íhe gčĭ řiⁿ Pañ'ka níkagáhi řiñké řéřu
 do not look at them. Person yonder passed he who Ponka chief the one here
 was re- who
 turning
 gčĭ hă. Gčĭ tě'di řaⁿ'be tě'di iⁿ'řa-máji éde cetaⁿ' uákia-máji wágazu. 9
 has He re- when I saw him when I was sad but so far I have not spoken straight.
 returned turned to him
 Umaⁿ'haⁿ iřádiřai aká níkagáhi edábe wágazu giářai tědihi řĭ, řaná'aⁿ taité,
 Omaha agent the chief also straight they make when it shall you shall hear it,
 (sub.) for him reach,
 níkagáhi nañkácě, Wářutáda nañkácě, iěskă niñkě'cě edábe.
 ye who are chiefs, ye who are Otos, you who are the in- also.
 terpreter
 Hau. Ůckaⁿ wiwĭřa tě řaná'aⁿ tai, wěřigčăⁿ wiwĭřa tě. Níkaciⁿ'ga 12
 ¶ Deed my the ye will hear it, decision my the. Indian
 ukéřĭⁿ ikágeawářa-máji hă; řináqtci ikágewiřai. Caaⁿ amá atĭi éde
 common I do not have them for my you only I have you for Dakota the (pl. have but
 friends friends. friends. (sub.) come
 uáwakia-máji. Uáwakia-máji agčai. Ikágeawářa-máji ehé tě. Níkagáhi
 I did not speak to them. I did not speak to they went I did not have them for I said the. Chief
 them back. friends
 amá iⁿ'c'áge amá é éwaⁿ'i; ádaⁿ ikágeawářa-máji, uáwakia-máji. Enáqtci 15
 the (pl. old man the (pl. that caused it; there- I did not have them for I did not speak to They only
 sub.) sub.) fore friends, them.
 ikágewářě gaⁿ'řai tě iⁿ'c'áge amá, e-naⁿ'i níkagáhi amá. Caⁿ' níkaciⁿ'ga
 to have them for wished the old man the (pl. they only chief the (pl. And person
 friends sub.), sub.),
 řemá wáqe-ma, majaⁿ' řéřu najiⁿ'-ma zaniⁿ' ikágeawářě hă. Caⁿ' uckúdaⁿqti
 these the white land here those who all I have them for And doing very good
 (pl. ob.) people, stand friends deeds
 kě edádaⁿ iřářidáxe pahan'gadítaⁿ kě égiřaⁿ kaⁿbčaqti. Píři té řĭ, řĭ 18
 the what I did for myself from the first the you do I strongly desire. Bad will if, you
 that
 ckářa-bajiⁿ wĭkaⁿbčai. Ciñ'gajiñ'ga řa'ěwařagiřa-ba wařitaⁿ wackaⁿ'i-gă.
 you do it not I wish for you Child do pity them your and to work persevere ye!
 (pl.) own (pl.)

Ėđí xī, Wakan'da aká ča'ėpiće taí, kí edádaⁿ ctéctě údaⁿ čígaxe taí. Caⁿ
 In that case, God the (sub.) will pity you, and what soever good will do for you. And
 aⁿwaⁿ'čakié wabágčeze tíčačě tě nán'de iⁿ'ud égaⁿ, éskana údaⁿqti maⁿniⁿ'
 you spoke to me letter you sent the heart good as, oh that very good you walk
 3 kaⁿbčégaⁿ. Níkaciⁿ'ga céčanka gčádiⁿáa ačé gaⁿ'ča čanka égičaⁿ-bajíi-gă.
 I hope. Person those across to go the ones who wish it do not say anything
 to (them)
 Ėgičégaⁿ égiće taí. Ėgičaⁿ-bajíi-gă. Caⁿ' wícti aⁿwaⁿ'qpani čaⁿ'ja, caⁿ'
 Beware you say to lest. Say it not to (them). And I too I am poor though, yet
 wačítaⁿ tě é údaⁿ há. Ké, céna uwíčča cučéačai.
 to work the that good Come, enough I tell you I send to you.

NOTE.

710, 5. Wenaⁿju ak ewaⁿi: ak a contraction of aka.

TRANSLATION.

I have received to-day the letter that you sent me. It made me very glad. Among the men who have been threshing there is one who has been severely injured by the machine, but he is still alive. I do not know whether he must die, or whether he can live. He is the younger brother of Kicke, and his name is Maⁿtcu-da. His whole body is in a shocking condition. It was caused by the threshing-machine.

O ye chiefs, and you interpreter! I hope that you may make an effort, therefore I wish you to exert yourselves in doing good actions.

When I say that you should persevere I refer to what I said about your causing your children to be educated. As many men as there are among you I exhort: Persevere in working the ground! I mean that when I say, "Persevere." I hope that you will let your agent see this letter. I hope that the letter may aid you, and I wish him (the agent) to persevere.

No matter what those other Indians say, do not speak, do not look at them. The man who passed yonder where you are on his way back hither (I mean), the Ponka chief, has returned here. I was sad when I saw him after his return, but I have not yet had a chance to talk to him. When the Omaha agent and the chiefs shall have made a decision in his favor you shall hear it, O ye chiefs, ye Otos, and you also, O interpreter!

You shall hear of my acts and of my plans. I do not regard the majority of Indians as my friends; I have none but you for my friends.

The Yanktons came here, but I did not speak to them. They went back without my speaking to them. I have said that I did not regard them as my friends. The old men, the chiefs, are to blame for this; therefore I did not regard them as friends I did not speak to them. The old men wished to be the only ones to have them for friends; they alone are chiefs. I regard as my friends all these white people who occupy the land. And what very good deeds I have done for myself from the first, I strongly wish you to imitate. If anything should be bad I would not wish you to do it. Pity (*i. e.*, be kind to, or do what is for the good of) your children, and persevere in working. In that case God will be kind to you and will do for you something or

My friends, we did nothing prior to your departure, because we wished you to find out the ways (*or, minds, etc.*) of the (Omaha) chiefs. Now we are sad. And we are sad now on account of your having gone home. Though I send this letter to you, I hope that I may hear very good words from you. Please send me a letter very soon. I hope that I may hear very good words from you. You know about us that we are some Indians who walk apart from the rest; we continue apart from them. All we who stand apart from them do not follow them. We are sad because we did not pay any attention to you before you left, allowing you to depart without giving you any food at all!

MA^NTCU-NA^NBA TO MATO-MAZA, A YANKTON.

- Caⁿ čiiǵaⁿ mégaⁿ wibčahaⁿ cučéačě taí mińké. Níkaciⁿ ga amá čéama
 And your grand- like- I pray to you I will send to you (pl.). Person the (pl. sub.) these
 father wise
- Heqáka-máni d'úba júwagče ti-má ǵi wíqti tí hă. Wačátě dádaⁿ bčátě
 Walking Elk some those with whom he house my own came . Food what I ate
 came hither
- 3 waⁿ'daⁿ juáwagčégaⁿ, wačátě čactaⁿ cugčai. Caⁿ uágčacíge tá mińke.
 together I having been with food finished eat- they went And I will complain of my own (tribe).
 them, ing it back to you.
- Iⁿ'ča-máǵi uágča tá mińke. Umaⁿ'haⁿ amá čéama níkaǵahi amá cénuiǵa
 I am displeased I will tell of my own. Omahas the (pl. sub.) these chief the (pl. sub.) young men
- ama edábe, "Ké, úwa'í-gă," ehé ǵi, wactá-báǵi aⁿ'čín-naⁿ maⁿ'čín'í, ádaⁿ
 the (pl. sub.) also, Come, give ye food to I said when, not sparing them having me they walked, there-
 them, (articles of food) fore
- 6 umaⁿ'čínka wiⁿ' iⁿ'ča-máǵi taté ebčégaⁿ. Caⁿ ádaⁿ čéama Umaⁿ'haⁿ amá
 season one I shall be displeased I think it. And there- these Omaha the (pl. sub.)
 fore
- iń'ku najiⁿ'í. Bčá-máǵi-naⁿ-maⁿ'. "Aⁿwań'kega," ehé. Íe aⁿwaⁿ'ha-máǵi
 inviting they stand. I make it a rule not to go. I am sick, I say. Word I am not followed
 me
- aⁿ'čaⁿ'wańkéǵai. Heqáka-máni, "Máčě dúbá waǵaⁿ'ba-máǵi taí," é cagčai.
 I am sick on account of Walking Elk, Winter four I shall not see them, said went back
 to you.
- 9 Céna gaⁿ' íuča cučéačě. Gaⁿ' čiiǵaⁿ ǵčí daⁿ'ctěaⁿ'í ǵi, waqíⁿ'ha itízě
 Enough at any rate news I send to you. And your grand- has even if (?) when, paper together
 father returned
- ctaⁿ'be taí.
 you will see it.

NOTES.

Mato-maza, called Maⁿtcu-maⁿžě by the Omahas, was the son-in-law of Wiyakoiⁿ.

714, 5. wactá-báǵi aⁿ'čín-naⁿ maⁿ'čín'í, 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.

- Waqiⁿha wídxaxe te ehé tē íe égaⁿqti agídxaxe kaⁿbça. Taⁿwaⁿgçaⁿ
 Paper I make to will I the word just so I make my I wish. Nation
 you said own
- zaniⁿqti níe waçinⁿgai. Kí níe waçinⁿgai caⁿ eté eçéwaçé. Íuça aⁿçinⁿge
 all we have no pain. And we have no pain as it may reasonable. News I have none
 should be
- çaⁿja, caⁿ íe ewígehé tē égaⁿ agídxaxe kaⁿbça. Açuⁿhage çéçu çatí tē, 3
 though, yet word I said that the so I make my I wish. Last here you the,
 to you own came hither
- “Íeskā tē anaⁿctaⁿ tá minke,” ehé, ebçégaⁿ. Kí égaⁿ dxaxe çaⁿja, níkagáhi
 Inter- the I will stop walking, I said, I think it. And so I have though, chief
 preter done
- amá gícaⁿ-qti-báji ebçégaⁿ çaⁿja, wí eátaⁿ ámaⁿ taté aⁿçinⁿge ebçégaⁿ,
 the (pl. were not fully satis- I thought though, I how I shall do I have none I thought,
 sub.) fied
- anaⁿctaⁿ há. Ėⁿdi uwédi-máji. Añgíxaⁿçai xi, içádiçai çinké uçuⁿkie tai, 6
 I stopped walking There I am not in it. They wish me, if, agent the (ob.) let them talk
 their own their own with him about it,
- añgíxaⁿça-báji xiⁿcté, cí égiçaⁿ tai. Wíminkéⁿdi eⁿaⁿ çinⁿge. Gahíe
 they do not want me, even if, again let them say it to With reference to there is no cause Council
 their own him. me for complaint
 (against them)
- tañⁿga wiⁿ añaⁿxai. Içádiçai çinké aⁿwaⁿci égaⁿ, égaⁿ édxaxe, éde gahí
 great one we have made. Agent the st. asked (or em- as, so I did for but council
 one ployed) me him,
- íe úckaⁿ gaⁿçai tē égaⁿqti añaⁿxai. Cēⁿya cubçé kaⁿbçéde eⁿaⁿ taté iⁿte. 9
 word deed they the just so we made it. Yonder I go to I wish, but how it shall be is
 wished you uncertain.
- Ictá çéçaⁿ zeaⁿçai égaⁿ cubçé kaⁿbça. Wáqe añaⁿçai amá iⁿwiñⁿkaⁿ gaⁿçai
 Eye this they prac- so I go to I wish. White peo- our the (pl. to help me wish
 tice on me you ple sub.)
- há. Níkaciⁿga çičiça amá wáqe amá iⁿwiñⁿkaⁿ tē égaⁿ tá-bité eonégaⁿ
 Person your the (pl. white the (pl. they helped the so that they shall you think
 sub.) people sub.) me (past act) be it
- ă. Ikágewiçai éskaⁿbçégaⁿ ádaⁿ íe tē égiçe há. Uqçéⁿqci íe tē qáça 12
 ? I have you (pl.) I think so there- word the I have Very soon word the back
 for friends fore said it (what pre- again
 cedees)
- tíiⁿçinⁿçakiçé kaⁿbçégaⁿ, kagéha. Çikáge-ma úwagiçá-gă, Miⁿçáⁿē cti.
 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.

TRANSLATION.

I promised to write to you, and I want to fulfill my promises. We are all well and doing as well as might be expected. I have not much news to write, but still I wish to fulfill my promise this time. When you were here last I told you that I was going to resign my office. I have done so, and the chiefs were not very well satisfied about it. But I can not help it. I am out of it now. If they want me, they can say so to their agent; and if they do not want me, they can say so. It will be all right with me. We have had a great council here. The agent asked me to interpret for him, so I did so, and got the thing worked out very nicely. I wish to go east to visit you if I can and to have my eyes attended to. The people here are trying to raise the money to send me. Do you think that your people will help me as well as my people (*i. e.*, the white people) here? I consider you my friends, so I have said what I have. My friend, I hope that you will send me word back very soon. Tell your friends, William Starr and others.

ICTAÇABI TO CŨÑŲIQOWE.

January 14, 1879.

- Jahaⁿ'ha, níkaciⁿ'ga çiçíŲa çañká wiŲaⁿ'be kaⁿ'bça. Níkaciⁿ'ga júwaçá-
 Brother-in-law, people your the ones I see you I wish. People you with
 who (sing.)
- gçe çañká wiŲaⁿ'be kaⁿ'bça. Iⁿc'ágęqti cí Ųí, edádaⁿ íwiçáxe kaⁿ'bça hă.
 them the ones I see you I wish. Very old man you when, what I make for you I wish
 who (sing.) reach by means of
- 3 Níkagáhi Maⁿ'tcú-naⁿ'ba aká iñgáxai hă, ádaⁿ cubçé kaⁿ'bça, níkaciⁿ'ga
 Chief Maⁿ'tcu-naⁿ'ba the has done for there- I go to I wish, people
 (sub.) me fore you
- çiçíŲa çañká wiŲaⁿ'be kaⁿ'bça çé uqçé'qtcí. Wacákaçúde ée hă, Ųaⁿ'be
 your the ones I see you I wish this very soon. Waçakarntee it is he I see him
 who
- kaⁿ'bça çiñké: e Ųaⁿ'be taí hă, níkagáhi aká. Gañ'Ųí uqçé'qtcí gáçáⁿ
 I wish the one him I see will chief the And then very soon that (ev.
 who: (sub.) ob.)
- 6 ctaⁿ'be Ųí, Ųahaⁿ'ha, waqíⁿ'ha wiⁿ tiañ'kiçá-gă. AŲígçictaⁿ'-qti-maⁿ' hă.
 you see when, O brother-in-law, paper one send hither to me. I have fully prepared myself
 for it
- Níkaciⁿ'ga 'aⁿ' aká wabáxukiçáçíⁿ'i aká é baxúi tç, wiⁿ bçízç-naⁿ-maⁿ'.
 Indian how the he whom they have as their he write when, one I usually receive it.
 (sub.) amanuens

NOTES.

CũñŲiqowé (Çegiha, Cañge íçá'éçç), *He who has mysterious interviews with a Horse* (or, *Wolf*), the name of the Oto head chief.

716, 1, 2, and 4. wiŲaⁿ'be kaⁿ'bça, used for the pl., wiŲaⁿ'bai kaⁿ'bça.

716, 7. Níkaciⁿ'ga 'aⁿ' aka, etc. A better reading suggested by G.: Níkaciⁿ'ga
 Indian

e'aⁿ' wabáxukiçáí tíçai çtçwaⁿ' wiⁿ bçízç-naⁿ-maⁿ'.
 how they cause him he sends soever one I usually receive it.
 to write it hither

TRANSLATION.

Brother-in-law, I wish to visit your people. I desire to see those with whom you dwell. When you become a very aged man I wish to do some work for you at your request. The chief, Two Grizzly Bears, has done (something) for me, therefore I wish to go to see you. I wish to see your people very soon hereafter. 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^NWA^N-GAXE-JIŅGA TO A. B. MEACHAM.

January 16, 1879.

- Hújaŋga caŋ'ge wémaⁿçaⁿ wawéci kaⁿbça, ŋigaⁿha. Caŋ'ge gčéba-
 Winnebago horse they stole from us pay I wish, O Grand-father. Horse a hun-
 dred and they snatched over from us Formerly Santee horse a hundred and be-
 sides
 gčéba-déçabpiⁿ iⁿnacai égaⁿ, wawéci kaⁿbça, ŋigaⁿha. 3
 eighty took from me as pay I wish, O Grand-father.
 Wágazúqti aⁿná'aⁿ aŋgaⁿçai, ŋigaⁿha. Majaⁿ çan agčitaⁿ hă: waqiⁿha sagi
 Very straight we hear it we wish, O grandfather. Land the I work my own paper hard
 kaⁿbça. Céçiⁿ ičadiçai bçuğa uçuakié bčictaⁿ ie. tč açiⁿ cugčéakiçč, ci
 I wish. That (mv. agent all I have talked I have fin- word the I cause him to take it again
 ob.) to him about it ished back to you,
 gáçan waqiⁿha cuçéačč. Caⁿ awá'e tčdihi ŋi, iⁿteqi tat éskaⁿbčégaⁿ, 6
 that (ob.) paper I send to you. And I plow when the time hard for shall I think that,
 comes, me
 caⁿ é'di éskana maⁿzěškă d'úba iⁿčécpaha kaⁿbčégaⁿ. Caⁿ, ŋigaⁿha,
 yet there oh that money some you show to me I hope. And, O Grand-father,
 céna uwíbça. Uwíbça tč éskana égaⁿqti iⁿčéckaxe kaⁿbčégaⁿ. Iŋigaⁿçai
 enough I have told you. I have told the oh that just so you do for me I hope. Grandfather
 onĩnké, wíbçahaⁿ hă. Níkaciⁿga ukéçiⁿ wégiçigçaⁿ onĩnké, wíbçahaⁿ. 9
 you who are, I pray to you Indian common the one who plans for them you who are, I pray to you.
 Gaⁿ gátč céna wíbçahaⁿ hă. Ki úckaⁿ áji ci wiⁿ uwíbça tá minke.
 And that enough I pray to you. And deed an- again one I will tell you.
 other
 Éskana edádaⁿ iⁿteqi kč waçionaqti wiçanⁿbe uçuwikié kaⁿbčégaⁿ. Éskana
 Oh that what difficult the very plainly I see you I talk to you I hope. Oh that
 for me (coll.)? about it
 enégaⁿqti iⁿčéckaxe kaⁿbčégaⁿ. Edé tédaⁿ ebčégaⁿ áwiná'aⁿ tá minke. 12
 just so you think you do for me I hope. What will he say? I think I will hear from you.
 (a soliloquy)
 Éskana ie tč nízč kaⁿbčégaⁿ. Caⁿ edéce ŋi, uqččqci gčíçaçč tat éskaⁿ
 Oh that word the you I hope. And what you if, very soon you cause to shall so
 (ob.) take it say return hither
 aⁿçaⁿçai.
 we think,

MI^NXA-SKĀ TO MAZA-NAP^TN, A YANKTON.

January 25, 1879.

Negíha, cubčé tá miñke. Kì wiñan'ge cti iⁿ'naⁿhá cti wañan'be kaⁿ'bča.
 Mother's I will go to you. And my sister too my mother too I see them I wish.
 brother,

Aⁿ'ba gaⁿ' aⁿwaⁿ'qpani gaⁿ' wiñan'be kaⁿ'bča gaⁿ' cubčé tá miñke. Iⁿ'naⁿhá
 Day as I am poor as I see you I wish as I will go to you. My mother

t'é tē cetaⁿ' iⁿdádi waqpáni hádaⁿ wiñan'be kaⁿ'bčá-qtí-maⁿ' hă. Hĩndá, gaⁿ' 3
 died so far my father poor , there- I see you I have a strong desire Let me see, as
 fore

miⁿ'ágčaⁿ gaⁿ' aⁿwaⁿ'qpani gaⁿ' wiñan'be kaⁿ'bčá-qtí-maⁿ' hă. Kì Wihé cti
 I have taken a as I am poor as I see you I have a strong desire And Fourth too
 wife sister

iⁿ'tcaⁿ wáčixe gaⁿ' égaⁿ čaná'aⁿ táí ebčégaⁿ cučéačě. Kì čatí tēctí edádaⁿ
 now has taken as so you will hear it I think it I send to you. And you in the what
 a husband came past, too

abčeiⁿ'-máji hádaⁿ čičiñ'ge-naⁿ čagčai. Kì Umaⁿ'haⁿ Badize cučé tá-činké, 6
 I had not I , there- you without usu- you went And Omaha Battiste he is the one who will
 fore any ally back. go to you,

wáwaⁿ. Kì ě'di cubčé tá miñke. Pañ'ka naⁿ'ba éctí cačé tá aká. (Céna
 to dance the And there I will go to you. Ponka two they will go of their (Enough
 pipe dance. too own accord to you.)

etégaⁿ hă. Céna tá aka.)
 it may be . Enough it will be.)

NOTES.

MIⁿxa-skā was formerly called, Waqwataⁿ-čičiñge, the Omaha notation of the Oto Waqwataⁿ-yiñ'e, *Poor Boy*. He was the son of Wasabě-qañga, an Omaha.

719, 3 and 6. hadaⁿ, a peculiar contr. of hă, the oral period, and ádaⁿ.

719, 6. Badize, a man who had a negro father and an Omaha mother.

719, 7 and 8. (Cena etegaⁿ hă, 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.")

CANĖ-SKĀ TO WIYAKOI^N.

January 27, 1879.

- Negíha, ca^{n'} winégi ctī i^{n'}t'e ga^{n'} wiáahaⁿ ctī i^{n'}t'e ga^{n'} a^{n'}wa^{n'}qpani
 Mother's at any my too is dead as my brother- too is dead as I am poor
 brother, rate mother's brother to me in-law to me
- héga-máji. Cé ciñ'gajiñ'ga daxe fiñké agíhaⁿbe ka^{n'}bča. A^{n'}wa^{n'}qpani
 I am very. That child I made the one I see my own I wish. I am poor
 him who
- 3 héga-máji ga^{n'} ada^{n'} ta^{n'}wa^{n'}gča^{n'} fičíha, negíha, awáhaⁿbe ka^{n'}bča. Kī
 I am very as there- nation your, mother's I see them I wish. And
 fore brother,
- waqí^{n'}ha ča^{n'} cuhí tēdihi xī', ciñ'gajiñ'ga wiwíha učákie ka^{n'}'. Ja^{n'}be
 paper the reaches when the time child my you talk please. I see him
 (ob.) you arrives,
- ka^{n'}bča tē ínahiⁿ xī, waqí^{n'}ha ia^{n'}čakičé ka^{n'}bčégaⁿ. Ca^{n'} wagázua^{n'}čákičē
 I wish the he is if, paper you cause to be I hope. And you straighten it for me
 willing coming hither to me
- 6 xī, i^{n'}wi^{n'}čana íčafē te. Kī fēču níkaci^{n'}ga fičíha amá atíi há. Kī
 if, you tell me you will send And here people your the (pl. came
 hither. sub.) hither And
- a^{n'}wa^{n'}qpani égaⁿ edádaⁿ wi^{n'}aqtēi ctē i^{n'}wi^{n'}gaxa-báji cagčai. Kī' íe kē
 I was poor so what even one we did not do for them they went And word the
 back to you.
- júaji wégaxe cagčá-biama. Kī ē'di ca^{n'} júga wináqtei cubčé ka^{n'}bča. Kī
 inferior made for they went back to And then at any body I alone I go to I wish. And
 us you, it is said. rate
- 9 e^{a'} ma^{n'}ni^{n'} ca^{n'} nié fičíñ'ge xī, ca^{n'} úda^{n'}qti ma^{n'}ni^{n'} xī, winá'aⁿ ka^{n'}bča.
 how you walk at any you have no pain if, at any very good you walk if, I hear from I wish.
 rate
- Ca^{n'} ukít'ē i^{n'}táxaxá amá e^{a'}i gē' ctēwa^{n'} ca^{n'} íe wágazu aná'aⁿ ka^{n'}bča.
 And foreigners those who are up how (pl.) soever their af- still word straight I hear it I wish.
 towards the head. fairs may be
- Ca^{n'} ta^{n'}wa^{n'}gča^{n'} fičíha-má ctī účkaⁿ e^{a'}i ma^{n'}fi^{n'} xī, ca^{n'} e^{a'}i gē' ctēwa^{n'}
 And nation those who are too deed how they walk if, at any how (pl.) soever their
 yours rate
- 12 ca^{n'} wágazúqti aná'aⁿ ka^{n'}bča.
 still very straight I hear it I wish.

NOTE.

720, 11. e^{a'}i gē' ctēwaⁿ *however their different affairs may be*: gē' shows that the affairs, etc., belong to *different* times or places.

TRANSLATION.

Mother's brother, I am very poor on account of the deaths of my mother's brother and my brother-in-law. I wish to see that one whom I made my child. I am very poor, therefore I wish to see your nation, O mother's brother! And when the letter shall have reached you please talk to my child. Should he be willing for me to see him, as I desire, I hope that you will send me a letter. When you get the matter

settled for me in a satisfactory manner, please send to tell me. Your people came hither. But they went back again to you without our doing even one thing for them on account of my poverty.

And it is said that they started back to you after making some uncomplimentary remarks about us. Consequently I wish to go to you by myself. I wish to hear from you, how you are, whether you are well and prospering. I desire to hear a correct account of the various affairs of the Dakota tribes up the Missouri River. I also desire to hear a very correct account of the various affairs of your own nation, and what they are doing.

MA^NTCU-NA^NBA TO WIYAKOI^N.

Ké, ɬaⁿckáha, wawína cučéačē tá-miñke. Maⁿtcú-cáge, naⁿbé eɬai gě
Come, sister's son, I beg from you I will send to you. Grizzly bear claw, hand their the (pl. in. ob.)

d'úba aniⁿ ɬi, wabágčeze 'iⁿ-amádi ují-adaⁿ ē'di iāñ'kičá-gǎ. Tíi ɬi,
some you have if, letter where they carry put it in and there send it hither to me. It if, comes

ɬaⁿckáha, iⁿčē-qtí-maⁿ tá miñke. Wáčiⁿaⁿčáčē aɬídaxe tá miñke. Níkaciⁿga 3
sister's son I will be greatly pleased. You treat me as your kinsman (i. e., very kindly) I will make for myself. People

cé agčiⁿ miñké guáčicaⁿ taⁿwaⁿgčáⁿ dúbahai ēdítaⁿ iⁿ'nai tíčai édegaⁿ
that I am sitting beyond nation in four places thence to beg have sent but (near the speaker) from me hither

aⁿčá'i ɬi, ē'ɬa awá'i tá miñke, ádaⁿ iⁿwiⁿčaxaⁿqti kaⁿbčá hǎ. Awáčkaⁿ
you give if, there I will give to them, there-fore you give me all pos-sible help I wish I try
it to me

tégaⁿ céhe hǎ. Gañ'ɬi íuča áji čingě'qtiaⁿ ádaⁿ uwíbčá-máji. Céna gaⁿ 6
in order to I say that And then news differ-ent there is none at there-fore I do not tell you. Enough as

wídaxu cučéačē. Čicti e'aⁿ čanájiⁿ ɬi, údaⁿ čanájiⁿ ɬi, winá'aⁿ kaⁿbčá.
I write to you I send to you. You too how you stand if, good you stand if, I hear from you I wish.

NOTE.

721, 4. taⁿwaⁿgčáⁿ dúbahai, probably refers to the four Pawnee divisions of Skidi, Trawi, Pitahawirat, and Kitkehaqki.

TRANSLATION.

Well, sister's son, I send to beg something from you. If you have some claws of grizzly bears, send them to me in the mail-bag from your post-office. When they come, sister's son, I will be well pleased. I will consider that you are treating me, your kinsman, with the greatest kindness. I have received a letter from that nation dwelling beyond me in four villages begging (a necklace of bears' claws?) from me. If you will give it to me, I will give it to them in that place, therefore I wish you to afford me all possible help. I promise to do my best and get something in return from them, which I can send to you.

Now, there is no other news at all, therefore I do not tell you anything. I have written enough to you. I wish to hear how you are and whether you are prospering.

CUDE-GAXE, TO LOUIS ROY AND MA^NTCU-IN^CAGE.

February 6, 1879.

Cubčé hă. Awánaⁿqciⁿ'qti cubčé hă. Wiqaⁿ'be tá minke, dadíha.
 I am going . I am in a great hurry I am going . I will see you, O father.
 to you to you to you

Aⁿ'bačé, dadíha, iⁿwiⁿ'čaxaⁿ'te hă'. Aⁿwaⁿ'qpaniⁿ'qti agčiⁿ'. Níkaciⁿ'ga
 To-day, O father, you will please help me I am very poor I sit. People
 3 čičíha čaⁿ' bčúga wajaⁿ'be kaⁿ'bča. Níkagáhi đéčaⁿba nańkácě, wíbčahaⁿ
 your the all I see them I wish. Chief seven ye who are, I pray to you
 (ev. ob.)

cučéačai. Wanáce nudaⁿhańga dúbba nańkácě, wíbčahaⁿ cučéačai.
 I send to you. Captain of police four ye who are, I pray to you I send to you
 (pl.). (pl.).

NOTES.

Maⁿtcu-in^cage, *Venerable-man Grizzly-bear*, a name of Padani-apapi, *Struck-by-the-Ree*, the head chief of the Yanktons. Louis Roy, a half-breed Ponka, son of the former interpreter, Frank Roy. Louis married a Yankton woman before 1871; so he had a right to dwell on the Yankton reservation. Louis's mother was the wife of Cude-gaxe when this letter was written. Cude-gaxe was a Ponka.

Only the first and second sentences in line 1 are addressed to Louis Roy. The rest is intended for Padani-apapi, whom Cude-gaxe calls Grandfather.

722, 3. čaⁿ refers to the Yankton tribal circle. We may, however, substitute čańka, *the ones who*.

722, 3. Níkagahi đéčaⁿba, the chiefs of the seven Yankton gentes (excluding the half-breed gens).

722, 4. Wanáce nudaⁿhańga duba, the four captains of police. See Omaha Sociology, § 195, in 3d Ann. Rept. Bur. Ethnology.

TRANSLATION.

I am going to you. I am going to you in a great hurry. O father, I will see you. O father, you will please aid me to-day. I dwell in great poverty. I wish to see all of your people. O ye seven chiefs, I send to you to petition to you. O ye four captains of policemen, I send to you to petition to you.

EDWARD ESAU TO JOSEPH ESAU, AT PAWNEE AGENCY.

February 17, 1879.

- Pahan'gadi wawídxu cuéačě čaⁿ'ja, wabágčeze qáča gčíčačáji.
Formerly I wrote several I sent to you though, letter back you have not
things to you again sent it back.
- Iⁿ'tcaⁿ Pañ'ka amá agčíi xī, učíčai, čidaⁿ'ba-bi ai égaⁿ, ie djúbaqtci
Now Ponka the (pl. they when, they told that he had seen he as, word very few
sub.) have come about you, you said
- uwíčča tá miñke. Céču júwigčce tečan'di ctaⁿ'be tečaⁿ' caⁿ'caⁿ'qti maⁿ'bčeiⁿ' 3
I will tell to you. Yonder when I was with you in you saw me in the always I walk
the past
- há. Caⁿ' nie ctě aⁿ'čín'gě-qti-maⁿ', wa'ú wiwíča cín'gajín'ga wiwíča-má
And pain even I am really destitute of, woman my child those who are
mine
- cti. Caⁿ' iⁿ'čě-qti gaⁿ' maⁿ'bčeiⁿ' há. Kī edádaⁿ áhigi abčeiⁿ'-máji.
too. And I am very so I walk And what many I have not.
glad
- Aⁿ'waⁿ'qpani tcábe maⁿ'bčeiⁿ'. Aⁿ'ba gé caⁿ' wičaⁿ'be kaⁿ'bčá-qti-maⁿ' há. 6
I am poor very I walk. Day the at any I see you I have a strong desire
(pl. in. ob.) rate
- Caⁿ' ú'aⁿ'čingěqti ebčégaⁿ-naⁿ-maⁿ' há. Kī majaⁿ' wéahiděqti čanájiⁿ
Yet all in vain I usually think it And land at a great distance you stand
- ádaⁿ, é-áwake, wičaⁿ'be tě bčí'a há. Caⁿ' Umaⁿ'haⁿ-má wactaⁿ'be
because, it I mean, I see you the I am un- And the Omahas you saw them
able
- caⁿ'caⁿ'qtiaⁿ' iⁿ'taⁿ údaⁿ'qti ačai. Caⁿ' waqiⁿ'ha pahan'gadi cuéačě čaⁿ' 9
continued all the now very good they go. And paper formerly I sent to you the
time ob.
- gčíči égaⁿ, ičáxuhégaⁿ ie tě djúbaqtci wídxax há. Cé wabágčeze qáča
has not as, as I apprehend word the very few I make for That letter back
returned unseen trouble you again
- gčíčiⁿ'čakičé xī, cí ie d'úba uwíčča tá miñke. Caⁿ' uqčěqtcí iⁿ'baxu
you cause it to have if, again word some I will give to you. And very soon write to me
returned
- íča-gá. Winá'aⁿ té kaⁿ'bčá-qti-maⁿ' há. 12
send it I hear from the I have a strong desire
hither. you

NOTES.

Edward Esau, or Hutaⁿ'taⁿ, an Omaha, is the maternal uncle of the younger Frank La Flèche. His cousin, Joseph, became interpreter for the Ponkas in 1880.

723, 2. xī, used here in a past sense; but tēdi is the common term.

723, 4. Supply nie wačín'gěqtiaⁿ'i, *they are really without it*, after wiwíča-ma cti.

TRANSLATION.

I wrote about several matters to you formerly, but you have not sent a letter back again. Now that the Ponkas have returned they have told about you, saying that they saw you, so I will tell you a very few words. I have always continued as you saw me when you and I were together. I am well, and my wife and children are also

in good health. I live very happily. I have not many things. I am very poor. Day after day I have had a strong desire to see you. But I reflect each time that it is all in vain. I am unable to see you. I refer to the great distance of the land in which you dwell. As no reply has been received since I sent you letters, I send you now a very few words, as I apprehend unseen trouble. If you send a letter in reply, I will tell you of some other matters. Write and send a letter to me very soon. I have a strong desire to hear from you.

JAČI^N-NA^NPAJĪ TO NI^NDAHAN, AT THE PONKA AGENCY.

February 22, 1879.

- Wabčítaⁿ tē bēi'a-qtī-maⁿ tá miñke, ebčégaⁿ. Wičaⁿ'ba-máji xī'ji,
 I work at dif- the I shall utterly fail to complete it, I think it. I do not see you if,
 ferent thing
- wačítaⁿ tē nān'de aⁿčaⁿ'sa-máji-naⁿ-maⁿ'. Wanaⁿ'qčēⁿ-qtī gí-gă. Caⁿ'
 work the heart I am usually uneasy on account of it. In great haste be return- And
 ing.
- 3 údaⁿqtī anájiⁿ. Caⁿ' edádaⁿ íuča čīngé égaⁿ. Wačítaⁿ tē enáqtī uhíta-
 very good I stand. And what news there is so. Work the it only causing im-
 none patient or
 anxious
- jīwáčē, ádaⁿ wanaⁿ'qčēⁿqtī čagčī kaⁿbčégaⁿ. Čéaka čīáhaⁿ akáctī
 looking for there- making great haste you come I hope. This one your brother- the sub.,
 results, fore back hope. (sub.) in-law too
- wačísndai ádaⁿ nān'de gípi-bájii hă. Gáčaⁿ waqíⁿ'ha cuhí tē'di,
 you (pl.) are tardy there- heart is bad for him That ob. paper reaches when,
 fore you
- 6 ckí ckaⁿ'na xī'ji, waqíⁿ'ha wanaⁿ'qčēⁿqtī gīān'kičá-gă. Caⁿ' údaⁿqtī
 you are you desire if, paper making great haste you send it back to me. And very good
 return-
 ing
- nié čīngé gaⁿ anájiⁿ, nújiñgá ctī wañ'giče údaⁿqtī iⁿ'najiⁿ'i.
 without pain so I stand, boy too all very good they stand
 for me.

NOTE.

724, 5. wačísndai refers to JAČI^N-NA^NPAJĪ's son, NI^NDAHAN, and his comrade, Tcaza-čīñge (see p. 695) who were at the Ponka Agency, Indian Territory. The sentence should read thus: Wačísndai égaⁿ, čéaka čīáhaⁿ akáctī nāu'de gípi-bájii hă, *As you delay your coming, this one, too, your brother-in-law (i. e., Mactiⁿ-aⁿsa) is sorrowful.*

TRANSLATION.

I think that I shall utterly fail to complete my different kinds of work. As I do not see you, the work usually makes me uneasy. Return in great haste. I am very well. There is hardly any news. The work is the only urgent matter, therefore I hope that you will return very speedily. This one, too, your brother-in-law, is sorrowful because you delay your return. When this letter reaches you, send me a letter immediately if you wish to come home. I am very well, and all my young men (*i. e., men of my party?*) are well too.

MA^NTCU-NA^NBA TO ICTAČABI.

Īe djúbaqtci cučéwikičé tá miñke hă. -Uáwa'í tá amá éde ícpahaⁿjí.
 Word very few I will cause some one to take to They will give things to but you do not know
 you us it.

Īéskă d'úba wa'í 'íčai, íéskă níŋa wa'í 'íčai, wanágče aⁿwañ'gačiⁿ tá-bi
 Oxen some they have prom- oxen alive they have prom- domestic an- that we may keep them
 ised to give to us, imals

kaⁿbčégaⁿ. Céhi ctí d'úba wa'í 'íčai, é ícpahaⁿ wíkaⁿbča hă. Caaⁿ 3
 I hope. Apple too some they have prom- that you know I desire for
 tree ised to give to us, it you Dakota

amá čéama taⁿ'waⁿgčaⁿ sátăⁿ wadaⁿ'be gaⁿ'čai. Pañ'ka účiqě abčiⁿ
 the (pl. these nation five to see them they wish. Ponka refugee I have
 sub.)

iⁿc'áge iⁿ't'e. Gataⁿ'adi edádaⁿ íniččaⁿ tē níctaⁿ téiⁿ'te, gii-gă. Čagčáji
 old man is dead for me. Now, at last what you planned the you have shall, if, return ye. You do not
 finished come back

xi úwa'í tē učúčiin'ge taté ebčégaⁿ. Pañ'ka ctí d'úba agí amá. 6
 if they issue the shall not be sufficient to I think it. Ponka too some are re- it is
 them give you a share turning, said.

Maⁿtcú-nájiⁿ agíi hă. Agči tēdihi xi, wačítaⁿ tá amá hă.
 Standing Grizzly is re- He has by the time they will act in his case
 bear turning returned that

NOTE.

Ictačabi was the son-in-law of Maⁿtcu-naⁿba. He had gone to visit the Otos.

TRANSLATION.

I will send you a very few words. They are going to issue things to us, but you do not know about it! They have promised to give us some cattle as live stock, and I hope that we may keep them as domestic animals. They have also promised to give us some apple trees; I wish you to know that. These Dakotas wish to go to see five nations. The aged Ponka man whom I had as a refugee is dead. If by this time you have accomplished what you planned, return! If you do not return, I think that you will miss your share of the issue. It is said that some Ponkas have returned from the Indian Territory. Standing Bear is returning. When he shall have returned, the Omahas will act in his case.

RICHARD RUSH TO UNAJI^N-SKĀ.

Īigaⁿ'ha, íe djúbaqtci wíčaxu hă. Ki iⁿ'udaⁿ'-qti-maⁿ' hă.
 Grandfather, word very few I write to you . And I am doing very well

xiⁿjí Pañ'ka xi d'úba agči. Čéama Umaⁿ'haⁿ amá e'aⁿ' wégaxe tašte 9
 xi Ponka lodge some have re- These Omaha the (pl. how they shall do to them
 turned. sub.)

cetaⁿ' wágazú-ctěwaⁿ'jí. Maⁿtcú-nájiⁿ aká júwagče agči. Wáqe čéču
 so far is by no means certain. Standing Grizzly bear the he with them they have
 (sub.) returned. White here
 man

ti čí^{n'} tí tēdīhi xī'jī, wágazu taté hă. Kī wabágčeze wína čaⁿ
 he who has he it reaches when, it shall be straight And letter I have the
 come and has there (ob.)
 is mv. come from you

ka^{n'}bča-qti-ma^{n'} hă. Wágazu i^{n'}čéckaxe ka^{n'}bčégaⁿ. Ma^{n'}zěškă' cti ceta^{n'}
 I desire it greatly Straight you do for me I hope. Money too so far

3 bčíza-májī, ádaⁿ wawéci aⁿčín'ge hă. Kī ca^{n'}jīnga čaa^{n'}na čagčé taⁿ
 I have not re- there- pay I have none And colt you abandoned when the
 ceived, fore (std. ob.)

e'a^{n'} ckáxe xī, aná'aⁿ ka^{n'}bča. Uqčé wai^{n'}baxú-gă.
 how you do if, I hear it I wish. Soon write to me about
 the things.

NOTES.

Richard Rush is an Omaha. Unajīⁿskă was at the Yankton Agency.

725, 10, and 726, 1. Waqe čəču ti číⁿ 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.

JAČIⁿ-NAⁿPAJĬ TO MŮⁿŁE-QAⁿŁE, AN OTO.

Čatí 'íčačě tē, í-ājī-gă. Aⁿwa^{n'}qpani héga-májī. Égičé čatí xī, u'a^{n'}-
 You have the, do not come. I am very poor. Beware you if, all in
 spoken of com-
 ing

6 čín'gě'qti čatí te. Năn'de čípějī'qti čagčé xī wictī égaⁿ năn'de iⁿčín'udaⁿ-
 vain you test. Heart very sad for you go if I too so heart not good for me
 come on account

májī ičánahiⁿ-májī. Ca^{n'} wáqe, "Waxígčita^{n'}i-gă," ai égaⁿ, áakihide; wačítaⁿ
 of it I am not willing. And white peo- Work for yourselves! said hav- I pay attention work
 ple, ing, to it;

ténáqti asíčě hă.
 only the I think
 of it

NOTE.

MŭⁿŁe-qaⁿŁe, *Large Black bear*, in Omaha, Wasabe-jaŋga.

TRANSLATION.

You have spoken of coming hither; but do not come! I am very poor. Beware lest you come altogether in vain! I am unwilling for you to start for your home with a very sad heart, in which case I too would be very sad. The white people have said, "Work for yourselves!" I have followed their advice. I think of nothing but work.

HUPEÇA TO INSPECTOR J. H. HAMMOND.

Kagéha, aⁿná tai égaⁿ níja weféckaⁿ ná uáwaçáginaí. Añgísiçai
 My friend, we live in order that to live you wished for us you told us. We have re-
 membered it

aⁿb içaugçe. Wakanⁿda çinké hídadí tí égaⁿ, úawaçákiaí. Wajíⁿwaská'-qti
 through the day. God the one down to had as, you talked to us. We are very sensible
 who the bot- come hither

égaⁿ wackáxe. Níkaciⁿga aká wawéçigçaⁿ aká xáci héga-báji; máçë 3
 so you made us. Person the ruler the a long not a little; winter
 (coll. sub.)
 [=those who (coll.) give directions]

gçéba-çabçiⁿ kí é'di déçabçiⁿ wawéçigçaⁿi; éde uhé añgáçë taí íbahaⁿ-báji,
 thirty and besides eight they have ruled but the we will go along they have not
 over us; path known,

uáwagiça-báji. 'Ágça-qti aⁿçiⁿ çatí. Çatí égaⁿ, uáwaçáginaí tē aⁿá'aⁿi.
 they have not told us. Suffering we were you came You as, you have told us the we have
 greatly hither. hither heard it.

Uáwaçáginaí tē wañ'giçé'qti çizá-báji ctéctēwaⁿ aⁿçañ'gaskaⁿçë tañ'gataⁿ. 6
 You have told us the all have not re- even though we will try it.
 ceived it

Níkaciⁿga aká çéaka wawéçigçaⁿ aká naⁿctaⁿi tē é'be úwagiçá xí, na'aⁿ
 Person the this those (coll.) who give they stop the who to tell them if, hear
 (sub.) directions walking

tai édaⁿ, aⁿçañ'çai. Kí çí úwaçáginaí tēdihi xí'ji, na'aⁿ iⁿwiñ'gaⁿçai. Kí
 apt? (in solil- we think. And you you tell us on its ar- when, to hear it we desire for them. And
 quoy), rival

níkaciⁿga amá wáqe-macé' ctí taⁿwaⁿgçaⁿ çañájiⁿ gē' wawéçigçaⁿ çinğé 9
 person the (pl. ye white people too nation (or city) you stand the ruler none
 sub.) (pl. in. ob.)

xí, wágazu-báji te há. Kí taⁿwaⁿgçaⁿ añ'gataⁿ wawéçigçaⁿ waçin'gai xí,
 if, they will not be straight And nation we who stand ruler we have none if,

wágazu-aⁿçiⁿ-báji taité éskaⁿ aⁿçañ'çai Ádaⁿ níkaciⁿga d'úba wajiⁿskäqtci
 we shall not be straight we think that probably. There- person some very sensible
 fore

wackaⁿtañgáqti majaⁿ çañ'di íe éna'aⁿ etai xí'ji, weáçagickáxai kaⁿ 12
 very strong land in the word they listen ought if, you make it for us we
 to it

aⁿçañ'çai.
 hope.

NOTE.

Though the speaker and his associates were opposed to the old chiefs, they were not prepared to do without leaders.

TRANSLATION.

My friend, you told us that you wished us to improve our condition that we might live. We have remembered your speech throughout the day. When you spoke to us, it was just as if God had come down from above. You have made us very sensible.

Those men who are chiefs have held their positions for a very long time; they have ruled us for thirty-eight years. But they do not know the path which we ought to follow in order to improve ourselves, so they have not told us about it. Hence we were suffering much when you came. When you came we heard what you told us. Even though all have not received what you told us, we will try it. We think that if these men who are chiefs should resign and there should be none to succeed them, who would obey if any one should tell the people anything? We desire them to hear what you have to tell us when your reply shall have come. Now it is the case with you white people, if you have no persons in authority in your cities there will be a bad state of affairs. And in like manner we think that if we should have no rulers in our nation our affairs would be in disorder. Therefore we hope that you will arrange for us to have some very sensible and very strong men in our land whom the people will be apt to obey.

IAÇI^N-NAN^NPAJĬ TO INSPECTOR HAMMOND.

Níkaciⁿ'ga dúbā, sátāⁿ, cáċē daⁿ'ctēaⁿ'i, áhigi ukíkíe, ě'di wackaⁿ'aŋga
 Person four, five, six it may be (?), much they talk then strong
 together,
 edádaⁿ gáxai, égaⁿ aŋgaⁿ'çai. Wañ'gaçiⁿ xĩ, íe aⁿwañ'gaginá'aⁿ tai, ádaⁿ
 what they do, so we wish. We have them if, word we obey them, our will there-
 own, (pl.), fore
 3 gé te aŋgaⁿ'çai.
 what has we wish it.
 been
 specified (?)

TRANSLATION.

When four, five, six, or many persons talk together, what they do is enduring; and this is what we desire. If we can have them, we will obey them. Therefore we desire what has been specified.

MAZI-KIDE TO INSPECTOR HAMMOND.

Çati tē'di íwiċahaⁿ-máji, jiⁿçéha. Ūwaçakié-médegaⁿ íe çíŋa tē aná'aⁿ;
 You when I did not know you, O elder Since you have spoken to us word your the I have
 came brother. heard;
 nān'de iⁿçiⁿ'udaⁿ. Kĩ çé-ma níkaciⁿ'ga d'úba waçítaⁿ weçéckaⁿ ná-médegaⁿ
 heart mine is good And these (pl. person some to work as you have wished (for) them
 by means of it. ob.) (pl. ob.)
 6 wiŋígaⁿ mégaⁿ, ě'duéhe. Kĩ níkaciⁿ'ga çéama, níkagáhi-ma maⁿnaⁿ'çiⁿ,
 my grand- likewise, I belong to. And person these, the chiefs have made mis-
 father takes,
 waçítaⁿ-ma çéama níkaciⁿ'ga d'úba waçítaⁿ gaⁿ'çai-ma ě'duéhe. Ēde
 the ones who these person some those who wish to work I belong to. But
 work
 umaⁿ'çiŋka naⁿ'ba iⁿ'tcaⁿ iniŋawáçē íbahaⁿ'i; sí masáni çizé açaí.
 season two now (what is) favora- they know; foot on one taking they
 ble to life side it go.

NOTES.

728, 4. Uwačakie-medegaⁿ, etc. W. gave another reading, though he said that the text (-medegaⁿ) was correct: Kagéha, níkaciⁿ'ga úwačakié ma íe čípa tē iⁿ'wiⁿ'čai égaⁿ, aná'aⁿ tē nān'de iⁿ'čiⁿ'udaⁿ, *Friend, those persons to whom you spoke told me your words, and when I heard them they made me glad.*

728, 8. si masani čize ačai. 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^N-SKA.

March 24, 1879.

Negíha, wabágčeze bčízě xī, nān'de iⁿ'čiⁿ'udaⁿ-qti-maⁿ. Negíha,
 Mother's letter I re- when, heart mine was very good by means Mother's
 brother, ceived of it. brother,
 wijiⁿ'čě nípa, wakéga tē giniⁿ'. Éskana íčae tē bčúga égaⁿ ckáxe
 my elder lives, sick the he has re- Oh that you the all so you do
 brother covered from.
 kaⁿbčégaⁿ. Hné tečan'di nān'de iⁿ'pi-máji. Kī iⁿ'taⁿ aⁿ'ka-máji. Caⁿ 3
 I hope. You went in the past heart bad for me. And now I am not so And
 Paⁿ'ka amá edádaⁿ gíteqí'qti wiⁿ' ákipai, wáqe wanáce aⁿ'bačé'qtcí
 Ponka the (pl. what very difficult one have met it, white soldiers this very day
 sub.) for
 wáčiⁿ ačai: Maⁿtcú-nájiⁿ, xáxe-ní-čataⁿ, Lé-sigčé, Cyu-í-hnaⁿ, Wačiqe-xáci,
 have taken them Master-najiⁿ, xaxe-ni-čataⁿ, Buffalo Tracks, Prairie chicken Runs a long time,
 away: is coming,
 Maⁿtcú-dáčiⁿ, Caŋgé-hiⁿ-zí. Bučíte ijiⁿ'ge čáji, ihaⁿ' aká Čuzáči gčízai égaⁿ. 6
 Foolish Grizzly bear, Horse with yellow Charles his son did not his the Rosalie having taken him
 hair. Pepin go, mother (sub.) from her own.
 Wamúskě uáji bčíctaⁿ xī, Wačútada wáaⁿ'be bčé téinke, negíha. Caⁿ
 Wheat I sow I finish when, Oto I see them I may go, O mother's And
 brother.
 aⁿ'ba íčaugče ěta čanájiⁿ kaⁿbčégaⁿ. Wackaⁿ'-gā. Wanáce číčize tai,
 day through there you stand I hope. Make an effort. Soldier they will take
 you,
 ebčégaⁿ. Cúde-gáxe, winégi, wíími mégaⁿ, wakéga-báji xī, awána'aⁿ 9
 I think it. Smoke-maker, my mother's my father's likewise, not sick if I hear about
 brother, sister them
 kaⁿ'bča. Ictáčabi aká Wáčutádaⁿ wáwaⁿ'i ahíi, caŋ'ge cáčě-naⁿ'ba
 I wish. Ictáčabi the (sub.) to the Otos to dance the reached, horse twelve
 pipe-dance there,
 wáčiⁿ ačai.
 he has brought
 them back.

NOTES.

729, 5. *ᖃaxe-ni-ᓕataⁿ*, a name of *ᖃeje-baᓕe*, or *Buffalo Chips*, one of the Ponkas arrested at Omaha Agency in March, 1879, by order of Commissioner Hayt.

729, 6. *Buᓕite*, 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 (*ᓕuzaᓕi*) 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. *Ictaᓕabi* went to the Otos to dance the pipe-dance. He has come home with twelve horses.

MA^NTCU-NA^NBA TO WIYAKOI^N.

April 3, 1879.

- Ca^{n'}, ᖃa^{n'}ckáha, uágᓕacige cuᓕéaᓕé tá minke. Kĩ a^{n'}wa^{n'}qpani ehé
 And, sister's son, I complain of my own I will send to you. And I am poor I said
- uwíbᓕa-na^{n'}-ma^{n'}. Kĩ Heqága-ma^{n'}ᓕiⁿ máᓕadi ca^{n'} wada^{n'}be atfi, kĩ
 I usually told you. And Walking Elk last winter at any rate to see us came, and
- 3 a^{n'}wa^{n'}qpani ehé égaⁿ, ca^{n'}caⁿ waqpáni tē cugᓕé. Gañ'ᖃi Heqága-ma^{n'}ᓕiⁿ
 I am poor I said as, always poor the he went back to you. And Walking Elk
- amá aᓕka^{n'}taⁿi cagᓕai, ᖃa^{n'}ckáha. Kĩ wiᓕᓕpa a^{n'}ba ataᓕ'ᖃi a^{n'}ᓕicke tédaⁿ,
 the (mv. sub.) tied me they went back to you, O sister's son. And my grand-child day when (fut.) he loose me will? (in soliloquy),
- ebᓕégaⁿ anájiⁿ ca^{n'}caⁿ tá minke. Céna, ᖃa^{n'}ckáha, íe uágᓕacige cuᓕéaᓕé.
 I think it I stand always will I who. Enough, O sister's son, word I complain of my own I send to you.
- 6 Ahaú. Caa^{n'}-qti-máᓕa cí tēdi edádaⁿ íe uᓕᓕᓕikiai éiⁿte aná'aⁿ
 ¶ To the real Dakotas you went when what word they spoke to you about if I hear it

- kaⁿ'bça. Caⁿ' edádaⁿ uwíbça tẽ çĩngé égaⁿ hã. Caⁿ' íuça çĩngé cti
I wish. And what I tell you the there is none so And news none too
- anájiⁿ. Pañ'ka çé Maⁿtcú-nájiⁿ gçí éde wanáçe amá agiatí égaⁿ,
I stand. Ponka this Standing Grizzly came but soldier the (pl. came for as,
sub.) him
- Umaⁿ'haⁿ taⁿ'waⁿgçaⁿ çan'di wáçiⁿ agçai. Kĩ e'aⁿ' giáxai taité cetaⁿ' 3
Omaha city to the they took them back. And how they shall do to them so far
- íçápahaⁿ-máji: agí taité cti íçápahaⁿ-máji, cĩ Pañ'ka majaⁿ' çan'á
I do not know: they shall be re- too I do not know, again Ponka land to the
turning
- wáçiⁿ hí taité cti íçápahaⁿ-máji. Kĩ, "Iⁿwiñ'qañ-gã," áji égaⁿ, uéqaⁿ-máji:
they shall take them too I do not know. And, Help me! as he did not I did not help
thither say, him:
- é iⁿ'ça-máji tẽ. Íuça uwíbça cuçéaçẽ Umaⁿ'haⁿ ñi dẽçaⁿba gaqçaⁿ' 6
that I am sad for the. News I tell you I send to you. Omaha lodge seven migrating
- açai éde, agçí-báji caⁿ'caⁿ. Jãçĩ'áa d'úba gaqçaⁿ' açai éde cetaⁿ'
went but, they have not always. To the Paw- some migrating went but so far
returned nees
- agçí-báji. Íuça pñaji'qti iⁿ'tcaⁿ aná'aⁿ. Hídeáa Wáçutáda ñi çan'
they have not News very bad now I have heard. Down the Oto the village
returned. stream
- guáçicaⁿ'qa díxe wakéga égaⁿ-bi; júga qçíqçĩ, áhigi t'á-biamá. Çiádi 9
beyond it is said that they have the small-pox; body broken out many have died, it is Your
sores, in running said. father
- makaⁿ' iwaⁿ'xekiçá-gã, wáqe anádi. Zéçíçai ñi, díxe éçigaⁿ-báji tai.
medicine cause him to ask about it, among the white They pre- if, you will not have the small-pox.
people. scribe for you
- Añgúcti Umaⁿ'haⁿ amá eáwagaⁿ tañ'gataⁿ, makaⁿ' aⁿçañ'ñiwaⁿ'xe tañ'gataⁿ.
We too Omaha the (pl. we will be so, medicine we will ask about it for ourselves.
sub.)
- Pañ'ka iⁿ'c'áge wiⁿ' abçiⁿ' éde t'ée hã. Wasábe-qçá ijáje açiⁿ'. Cúde- 12
Ponka old man one I had but he is dead Black bear lean his he had. Smoke-
name
- gáxe uíça-gã. Cĩ íe edádaⁿ uwíbça kẽ çútaⁿqti uwíbça cuçéaçẽ.
maker tell it to him! Again word what I tell to you the very correctly I tell it to I send to you.
you
- Waqiⁿ'ha gáçaⁿ nízẽ kĩ, uqçé gian'kiçá-gã.
Paper that you re- when, soon send it back.
ceive it

NOTES.

730, 4. wiçupa, Walking Elk. Maⁿtcu-naⁿba expected a great many good words from Walking Elk whenever (in future) the latter should "untie" him. (L.)

731, 8 and 9. Wáçutáda ñi çan' guáçicaⁿ'qa, i. e., near Vinita, Indian Territory.

TRANSLATION.

Sister's son, I will send to you to complain of my own (people?). I have told you often that I was poor. Yet Walking Elk came at any rate last winter to visit us; and, as I had said that I was poor, he returned to you without any presents. And then, O sister's son, as he returned to you, Walking Elk placed restrictions on me. So I will continue to think, "On what day will my grandchild untie me?" I have sent you enough words of complaint about my own (people), O sister's son!

When you visit the real Dakotas (*i. e.*, the Tetons), I wish to hear about what matters they talk to you. There is hardly anything for me to tell you. There is no news where I am. This Ponka, Standing Bear, came back, but the soldiers came after him and carried him and his party to Omaha City. I do not know yet how they will treat them; whether they will return hither, or whether they will take them to the 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.

JAČI^N-NA^NPAJĪ TO MŪ^NTCE-QA^NŁE.

A ⁿ wa ⁿ 'wačá-ctě		uágaca ⁿ -májĭ,	áda ⁿ	cañ'ge	a ⁿ čĩñ'ge,	a ⁿ wa ⁿ 'qpani	há.
In any direction what- ever		I have not traveled,	there- fore	horse	I have none,	I am poor	
Í-äji-gă	há.	Ēgičē	'a ⁿ čĩñgě'qti	učágaca ⁿ	čatí	te.	Číčaji'qti
Do not be coming	!	Beware	altogether in vain	you travel	you come	lest.	You are very sad
							you go back
3 nahi ⁿ -májĭ.	Níkaci ⁿ 'ga	d'úba	ikágeawáčē	ča ⁿ 'ja,	wačíta ⁿ	ákihídai	éga ⁿ ,
not willing.	Person	some	I have them for friends	though,	work	they attend to	as,
níaci ⁿ 'ga	ukéčĩ ⁿ	úcka ⁿ	ečai	tě	gáxe	aŋga ⁿ 'ča-bájĭ.	Áda ⁿ
Indian	common	deed	their	the	to do	we do not wish.	There- fore
							do not be coming
							!
							Enough.

NOTE.

See 726. After JAČIⁿ-naⁿpajĭ had sent that letter, MŪⁿŁe-qaⁿŁe wrote again, insisting on coming to visit the Omahas. This elicited the above letter.

TRANSLATION.

I have not traveled in any direction whatever, so I have no horses; I am poor. Do not come! Beware lest you travel and come altogether in vain! I am not willing for you to start home much displeased. Though I have some persons as friends, they attend to work, and so we do not wish to do the deeds of wild Indians. Therefore do not come! Enough!

TA^NWA^N-GAXE-JIŅGA TO MAWATA^NNA.

- Caⁿ ga^{n'} maja^{n'} ɕa^{n'} bɕítaⁿ éde edádaⁿ bɕúga uáji bɕíctaⁿ ɣĩ, Ihañk'-
 At any rate land the I have but what all I plant I finish when, Yank-
 (ob.) worked them
- taⁿwi^{n'} ɣĩ ɣa^{n'}be té, ebɕégaⁿ. Ca^{n'} Ihañk'taⁿwi^{n'} ɣĩ guáɕica^{n'} Caa^{n'} áji-
 ton vil. I will see it, I think it. And Yankton vil. beyond Dakota dif-
 lage
- ɕaⁿɕa^{n'} waɣa^{n'}be ka^{n'}bɕa. Ca^{n'} ɕisañ'ga, Úqɕ etégaⁿ, cañ'ge ɣíuji ca^{n'} 3
 ferent ones I see them I wish. And your younger To over- apt, horse houseful in fact
 brothier, take (a foe)
- ha^{n'}daⁿ cañ'ge sátaⁿ gínaɕiñ'ge, wé'iⁿ, kúkusi cti, bɕúga gínaɕiñ'ge.
 at night horse five he lost by fire, plow, hog too, all he lost by fire.
- ɕaná'aⁿ tégaⁿ uwíbɕa cuɕéaɕɕ. Ca^{n'} ga^{n'}-naⁿ cupí te ebɕégaⁿ uwíbɕa
 You hear it in order I tell it to I send to you. And at any rate I will reach I think it I tell you
 that you (i)
- cuɕéaɕɕ. Ca^{n'} níaci^{n'}ga d'úba nújiŋga wágazúqti Ihañk'taⁿwi^{n'} ikágeaⁿ 6
 I send to you. And person some boy very straight Yankton we have them
- wa^{n'}ɕai wagiɣap'ɕ'qti juáwagɕe. A^{n'}cte-na^{n'} ɣĩ wiwíɣa uágidé cugɕé.
 for friends being very near to I was with them. Usually, as it house my own I enter my I return
 them, my kindred were own own to you.
- Uqɕé'qti waqin'ha gě wi^{n'} iañ'kiɕá-gă. Níaci^{n'}ga-mă e'a^{n'}i ɣĩ, iⁿwi^{n'}ɕa-gă
 Very soon paper the (pl. one send hither to The people how they if, tell me.
 in. ob.) me! are
- Wágazúqti iⁿwi^{n'}ɕa ɕa-gă. 9
 Very straight to tell me send hither!

NOTES.

733, 3. Uqɕ etégaⁿ (Uqɕe etegaⁿ), a war or bravery name, "Apt to overtake the foe," a name of Mandan (Mawadaⁿɕiⁿ), the Omaha, half-brother of the Yankton Mandan (Mawataⁿna).

733, 5. Caⁿ gaⁿ-naⁿ, etc., said by W. to be bad Omaha. He gave other readings: Caⁿ ga^{n'} cubɕé etégaⁿ, *I will be apt to go to you at any rate*; or, Caⁿ ga^{n'}qti cubɕé etégaⁿ, *I will be apt to go to you, no matter what happens!* Or, Edádaⁿ áakipá ctéctéwa^{n'}; cupí te ebɕégaⁿ, etc., *I think that I shall reach your land in spite of anything that I may encounter*, etc. Or, Iⁿbaⁿ-báji ctéctéwaⁿ, ca^{n'} (wiewájiⁿ) cupí te ebɕégaⁿ, *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^{n'}cte-naⁿ, etc. A^{n'}cte ɣĩ wiwíɣa uágidé égaⁿqti cubɕé, *I go to you just as if I was entering my own house*. (G.) W. and Taⁿwaⁿ-gaxe-jiŋga agree in the use of cugɕe. A^{n'}cte-naⁿ ɣĩ wiwíɣa-qti uágidé cugɕé égaⁿ há (W.) differs from the text only in the use of the emphatic ending, -qti, *very*, and egaⁿ, *so, like*.

TRANSLATION.

I work my land, but I think that when I finish planting everything I will visit the Yankton villages. I also wish to see the various Dakota tribes that dwell beyond the Yanktons. Your younger brother, Mandan, had his stable, five horses, his hogs, and plows consumed one night by a fire. I send to tell you. I also send to inform you that I think of visiting you. There are some men among the Yanktons, young men whom we regard as warm friends, with whom I associated when very near their lodges. And if I now go to see you it will be as if I entered my own house. Send me a letter very soon. Tell me how the people are. Send and tell me the truth.

HUPEČA TO A. B. MEACHAM.

- Kagéha, úckaⁿ uáwačagioná tíčačai tē aṅgáxai. Wačítaⁿ e'aⁿ ckáxai
 My friend, deed you told to us you have the we have done Work how you (pl.)
 sent hither it. do it.
- gě aⁿčaiⁿgaskaⁿčai, aⁿčítaⁿi. Níkaciⁿ'ga aṅ'gačín' pahaṅ'ga Wakan'da
 the we have attempted, we have fin- Person we who are before God
 (pl. ished.
 in. ob.)
- 3 aká jút'aⁿ wáxai tē edádaⁿ ctěwaⁿ aⁿčaⁿ'bahaⁿ-báji. Kagéha, wačítaⁿ tē
 the made us have the what soever we did not know. My friend, work the
 (sub.) bodies
- aⁿ'bačě'qtcí aⁿčítaⁿi tē uwíča cučéačě. Níkaciⁿ'ga ukéčín' aṅ'gačín' úckaⁿ
 this very day we have fin- the I tell it to I send to you. Indian common we who are deed
 ished you
- čičíha údaⁿ ctěwaⁿ íbahaⁿ-báji, aṅgú-onaⁿ aⁿčaⁿ'bahaⁿ, Umaⁿ'haⁿ aṅ'gataⁿ.
 your good soever they know not, only we we know it. we who are Omahas.
- 6 Kagéha, níkaciⁿ'ga ukéčín' ucté-ma gí'ča-bají'-qti-naⁿ caⁿ' aⁿ'ba ičáugče,
 My friend, Indian common the others are usually very sad yet day throughout,
 kagéha, gí'čaji-méde aṅguíhaji aṅgaⁿ'čai: Éskana uáwačaⁿ kaⁿ' aⁿčaⁿ'čai.
 my friend, those who have we do not fol- we wish. Oh that they help us we hope.
 been sad low
- Níkaciⁿ'ga ukéčín' aṅ'gačín' wáčaha aṅgúčai gě áčaha ctěwaⁿ gaⁿ'ča-báji
 Indian common we who are clothing our the to wear at all they do not wish
 (pl. clothing
 in. ob.)
- 9 wáče amá. Kí, wáče-máčě, edádaⁿ aonín' gě bčúga aṅgaⁿ'čai. Pahaṅ'ga
 white the (pl. And, O ye white people! what you have the all we desire. Form-
 people sub.) in. ob.)
- tě'di ugáhanačazě'qti aṅgumaⁿčín'-naⁿ caⁿ'caⁿ, níkaciⁿ'ga ukéčín' aⁿmaⁿ'čín'
 erly in great darkness we were always walking, Indian common we walked
- tě'di. Kí aⁿ'bačě'qtcí aⁿčídaⁿ'baí tē'di, aⁿ'ba údaⁿqti wéahidě'qti
 when. And this very day we have seen you when, day very good to a very great
 distance
- 12 aṅgúčixíde eáwagaⁿ'i. Wáče-máčě, majaⁿ' níučuan'da čé níkaciⁿ'ga
 we look to a dis- we are so. O ye white people! land island this Indian
 tance

- ukéçiⁿ-ma Wakan'da aká uéawákiçai. Wíugáce ctěwaⁿ aⁿçígaxa-báji.
 the common ones God the (sub.) caused them to own In the way in the least we did not regard
 (pl. ob.) it. you.
- Ni-iañ'ga masáni kě majaⁿ ućúçixiçin'gai çaⁿ majaⁿ wiwíña çaⁿ çatí.
 Big Water other side the land it did not hold out for the land my the you
 you (all) come
 hither.
- Ki çaníña tai égaⁿ majaⁿ wiwíña çaⁿ çatí égaⁿ, çaníñai. Majaⁿ wiwíña 3
 And you live in order that land my the you having come you live. Land my
 hither,
- çáⁿ çatí tē'di, cañ'ge-ma ciⁿ'qti wañaⁿ'be-naⁿ-maⁿ, řeskā cti ciⁿ'qti
 the you have when, the horses very fat I have usually seen them, oxen too very fat
 come
- wañaⁿ'be-naⁿ-maⁿ, wamúskě ují gě' cti, wégaⁿze gčéba-dúba, gčéba-sátāⁿ,
 I have usually seen them, wheat sown the too, measure forty, fifty,
 (pl. in. ob.)
- ují-naⁱ gě' wañaⁿ'be, majaⁿ wiwíña çan'di. Wataⁿ'zi gě' cti gčéba-dúba 6
 they usually the I have seen land my in the. Corn the too forty
 sowed (pl. in. ob.) them, (pl. in. ob.)
- ují-naⁱ wañaⁿ'be; naⁿ'za gě' cti údaⁿqti gčeiⁿ; cañ'ge í gě' cti údaⁿqti,
 they usually I have seen; fence the too very good sit; horse house the too very good,
 planted (pl. in. ob.) sit; (pl. in. ob.)
- í-ugçiⁿ gě' cti, údaⁿ gčeiⁿ; kúkusi wiⁿáqtcí gčéba-sátāⁿ ctěaⁿi: majaⁿ
 dwelling- the too, good sit; hog one fifty perhaps: land
 house (pl. in. ob.)
- wiwíña çaⁿ íçixáçai wáqe amá. Gí'čěqti-naⁿ caⁿ'caⁿi. Wí iⁿ'çá-máji-naⁿ 9
 my the have made white the (pl. sub.) They are usually always. I I am sad usually
 by means of it people
- caⁿ'caⁿ bçiⁿ. In'tcaⁿqtcí in'čě hā, ádaⁿ wawíđaxu cučéačě. In'wiⁿ'çaxaⁿ
 always I am. Just now I am glad there- I write several I send to You help me
 fore things to you. you.
- kaⁿ'bčégaⁿ. In'wiⁿ'çaxaⁿ xí'jī, in'čě-naⁿ caⁿ'caⁿ etégaⁿ. Níkaciⁿ'ga ukéçiⁿ-ma
 I hope. You help me if, I am usually always apt. Indian the common
 glad ones
- waníta piāji'qti te çin' ékigaⁿ'qti wackáçai, wáqe-máčě. Těñā! wamí 12
 quadruped very bad will the (mv. an. ob.) just like it you make us, O ye white people. Fie! blood
- eaⁿ'çikigaⁿ'i: qin'ha-skā' çíáçai, qin'ha-jíde wáçai. Pahan'ga tē'di edádaⁿ
 we are like you: white skin he made you, red skin he made us. Formerly what
- ctěwaⁿ aⁿçan'bahaⁿ-báji, in'taⁿ úckaⁿ çičíñai gě aⁿçan'çibahaⁿ'i. Úckaⁿ
 soever we did not know, now deed your the (pl. in. ob.) we know you by means of them. Deed
- çičíñai gě aⁿçan'çibahaⁿ'i tē'di, úckaⁿ çičíñai gě' aⁿçan'guçihé añaⁿ'çai 15
 your the (pl. in. ob.) we know you by means of them when, deed your the (pl. in. ob.) we follow you in them we wish.
- Aⁿçan'guçihé tañ'gataⁿ hā. Aⁿçan'niⁿ etai tē wiⁿ uáwagiçai-gā,
 We will follow you in them We may improve by the one tell it to us,
 means of (things)
- wáqe-máčě. E'aⁿ íçigiúdaⁿi gě' wiⁿ uáwagiçai-gā, kagéha. Qtaⁿ'çičě
 O ye white people. How they are for the (pl. in. ob.) one tell to us, my friend. We love you
 your good
- héga-báji, kagéha. Níkaciⁿ'ga ukéçiⁿ d'úba macté majaⁿ kě'ça hí éde 18
 not a little, my friend. Indian common some warm land to the reached but

736 THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

gčí. Gí'ča-báji tcábe, níkaciⁿga ukéčíⁿ. Waqaⁿ'be, Pañ'ka čaňká. Těná!
 have They are sad very, Indian common. I have seen Ponka the ones Fie!
 come back. them, who.

účkaⁿ čičíqa íbahaⁿ daⁿ'be gaⁿ'čai čaňká eátaⁿ t'é wečéčkaⁿnaí ä.
 deed your to know to see they wish the ones why to die do you wish for them ?
 who

3 Wakan'da čin ké wí éskana íe čaná'aⁿi ědí-macě, Wakan'da čin ké íe
 God the one I oh that word you hear it O you who are God the one word
 who there, who

éčaná'aⁿ-baji'qtiaⁿi. Wačá'ečé ctě ícpahaⁿ-báji éskaⁿbčégaⁿ, wáqe-mácě.
 you do not obey him at all. Pity even you do not know it it may be, I think it, O ye white people.

Níkaciⁿga ukéčíⁿ čaňká wařigčitaⁿ'qti gaⁿ'čai éde wáničúwiⁿxe wániⁿ
 Indian common the ones to work hard for them- they but you have led them you have
 who selves wished around kept them

6 Pañ'ka čaňká. Waqiⁿ'ha cuhí tě'di, waqiⁿ'ha-gáwa baxú-de caⁿ' majaⁿ'
 Ponka the ones who Paper reaches when, paper spread open written when and land

bčúga učí'ai tě, gañ'xi wiⁿ' iañ'kičá-gä.
 whole scattered the, and then one send hither to me!
 in

NOTES.

The translation of this letter appeared in The Council Fire of 1879.

734, 4. Níkaciⁿga ukečíⁿ aňgačín, does not include the Omahas; so the phrase may be rendered by "The Indians who are *like us*," etc. But in 734, 5, aňgonaⁿ . . Umaⁿhaⁿ aňgataⁿ, refers to the Omahas alone.

TRANSLATION.

My friend, we have done the deeds of which you told us when you sent hither. We have attempted the various kinds of work that you have done, and we have succeeded. When God first made us, we Indians did not know anything whatever. My friend, I send to you to tell you that we have finished the work on this very day. The wild Indians of our race do not know anything about your ways; but we Omahas alone know about them. My friend, the other Indians are very sad throughout the day; but we do not wish to follow them. We hope that you will aid us. The white people do not wish us Indians to wear any part of our own clothing. O ye white people! we desire all the things which you have. Formerly, when we lived as wild Indians, we continued in great darkness. But to-day as we have seen you, we can perceive by steady gazing a very good day at a great distance. O ye white people! God caused the Indians to own the land on this island. We did not regard you as being in our way at all! You came to my land because the land on the other side of the water was insufficient for you all. You came to my land in order to live, and so you have improved. Since you have come to my land, I have seen in my land very fat horses and cattle, as well as from forty to fifty bushels of wheat sown (by one man). I have seen forty bushels of corn planted; excellent fences, stables, and dwellings. One hog has, perhaps, increased (in a few years) to fifty. The white people have acquired these things for themselves from my land; and they are always very glad. But I was ever sorrowful. Now I am glad, therefore I write to you about

several matters. I hope that you will help me. If you help me, I shall be apt to rejoice continually. O ye white people! you have regarded us Indians just as so many very bad quadrupeds! Fie! we resemble you in having blood, though you were made with white skins and we with red ones.

In former days we knew nothing at all; but now we have learned your deeds from you. As we have learned your methods, we wish to imitate you in practicing them. We will follow you in this respect. O ye white people, tell us one of the things by means of which we may improve! My friend, tell us one of the many things which have been advantageous to you. My friend, we have great love for you.

Some Indians went to the Indian Territory, but they have returned. The Indians are very sad. I have seen them. They are the Ponkas. Shame on you! why do you wish those to die who desire to see and know your ways? O ye whom I regard as hearers of God's words (among those who are otherwise), you have not obeyed God's words at all! I think, O ye white people, that you do not even know what pity is. The Ponkas desired to work very hard for themselves, but you have kept them in an unsettled condition. When this letter reaches you, and it is put in a newspaper and scattered over the whole country, send me a paper.

JOHN SPRINGER TO JOHN PRIMEAU.

April 26, 1879.

Kagéha, cañ'ge taⁿ cetaⁿ íkikáwiⁿáça-máji. . Cañ'ge taⁿ qçá éde iⁿ'tcaⁿ
 My friend, horse the so far I have not bartered. Horse the lean but now
 (std. an.ob.) (std. an.ob.)

ciⁿ çé hä. Kí iⁿ'tcaⁿ wabçítaⁿ héga-máji, wébçiⁿwiⁿ-máji téinke. Bçictaⁿ
 fat goes . And now I have plenty of work, I may not sell. I finish it

çi, cañ'ge íkikáwiⁿáçé tá minke. Iⁿ'tcaⁿ ííují aṅgúçai níé çíṅgé, údaⁿçti 3
 when, horse I will trade. Now house- our pain has none, very good hold

aⁿnájiⁿ. Kí Ihañk'taⁿwiⁿ íí çáⁿá óné wíkaⁿbça. Çiñ'gajiñ'ga wiwíça é'ça
 we stand. And Yankton vil- to the you I wish for you. Child my there
 lage go

ctaⁿ'be né wíkaⁿbça. Kí Maⁿtcú-nájiⁿ íçámaxe te úckaⁿ e'aⁿ íçápahaⁿ-máji
 you see you I wish for you. And Standing Grizzly I ask him a may deed how I do not know
 him go bear question

há. Wabágçeze çí uqçé tiaⁿçakiçé kaⁿbçégaⁿ, waqiⁿ'ha çé níçé çi. 6
 Letter again soon you send hither I hope, paper this you when.
 to me receive it

NOTES.

John Springer was a half-blood Omaha. John Primeau was a half-blood Ponka, who resided on the Santee reservation, Knox County, Nebr.

737, 5. Kí Maⁿtcu-nájiⁿ, etc. If *tě*, *the*, be substituted for *te*, *may*, we may translate thus: "I do not know about the matter concerning which I questioned Standing Bear."

TRANSLATION.

My friend, I have not yet exchanged the horse for one of equal value. The horse has been lean, but now he is getting fat. At present I have plenty of work, and I may not sell it. When I finish the work I will trade the horse (for another?). All in our household are in good health, we are doing very well. I wish you to go to the Yankton village. I desire you to go to see my child that is there. I do not know how I can ask Standing Bear a question (?). I hope that when you receive this letter you will send me one soon.

A^NPA^N-JAŅGA, AND OTHERS, TO INSPECTOR J. H. HAMMOND.

May 8, 1879.

Níkaci^{n'}ga amá čéama ikágewačáčě Uma^{n'}haⁿ úwačakié amačá^{n'} ca^{n'}
 Indian the (pl. sub.) these you have them for friends Omaha those whom you talked to in the past at any rate

iⁿtáxača wagácaⁿ oné tě ca^{n'} čagčí ičáčipai éde, čagčíaji égaⁿ, maja^{n'} uki^{n'}
 towards the head of the river traveling you went the still you have returned they have waited for you but, you have not returned as, land home

3 čičíča čan^{n'}di čakí éskaⁿ ečégaⁿ égaⁿ, učúčikié ga^{n'}čai, učina^{n'}aⁿ ga^{n'}čai.
 your in the you have reached home perhaps they think as, to talk to you about something they wish, to hear about you they wish.

Kagéha, ie wi^{n'} učúčikié ga^{n'}čai hă, úckaⁿ wi^{n'} učúčikié ga^{n'}čai. Uqčě'qtei
 My friend, word one to talk to you about it they wish deed one to talk to you about it they wish. Very soon

wabágčeze wi^{n'} iwakičá-gă hă. Čatiaji taté xi, ie tě čičí cuhíčě 'ičai hă.
 letter one send to us You shall not come hither if, word the to give to you to send thither they promise to you

TRANSLATION.

These Indians whom you regard as your friends, the Omahas to whom you spoke, have waited for you to return from your journey up the Missouri River. But since you have not returned they think that you may have gone on to the land where your home is, and so they wish to speak to you about something. Then they desire to hear from you.

My friend, they wish to speak to you about one matter, one deed. Send us a letter very soon. If you do not intend coming hither, they promise to give you the words and send them thither to you.

MA^NE-GAHI TO LOUIS ROY.

May 24, 1879.

- Umáha-mádi agčí. Umáha céama wiji^{n'}ce amá, winégi amá edábe,
 To the Omahas I have returned. Omaha these my elder the (pl. sub.), my mother's brother also,
- a^{n'}čeqti a^{n'}čiⁿ égaⁿ, i^{n'}uda^{n'}qtí ma^{n'}bči^{n'}. Maja^{n'} píäji hégaji, út'e ké
 very gently have me as, very good for me I walk. Land very bad, cause the
 (or carefully) of (coll. death ?)
- héga-ctěwa^{n'}jí, macté hégaji-na^{n'} ca^{n'}caⁿ. Wiža^{n'}be ka^{n'}bča-qtí ca^{n'}caⁿ 3
 far from being few, warm very usu- ally always. I see you I have a strong desire always
- ma^{n'}bči^{n'}. Wisíčě-na^{n'} ca^{n'}caⁿ. Wa'ú čičiža uckúdaⁿ ga^{n'}-ada^{n'} awásičě-na^{n'}
 I walk. I remember usu- ally always. Woman your kind as, there- fore I remember usu- ally
- ca^{n'}caⁿ. Hi^{n'}bé údaⁿ iŋgáxe- na^{n'}, ádaⁿ awásičě-na^{n'}-ma^{n'}. Čiádi wačátě
 always. Moccasin good made for usu- ally, there- fore I am usually thinking about Your father food
- ukét'aⁿ ča^{n'} učíde uhí juwígčě, wa^{n'}daⁿ uáhi há, ga^{n'}-ada^{n'} wisíčě-na^{n'}-ma^{n'}. 6
 he acquired the together I was with you in together I grew up as, there- fore I am usually thinking of you.
- Éde wiža^{n'}ba-máji i^{n'}teqi ičánahiⁿ ma^{n'}bči^{n'}. Ěduána ea^{n'}ča-báji tě
 But I do not see you hard for me I accept it I walk. Antoine not related to the me
- ékiga^{n'}qtia^{n'}, ádaⁿ qí tě ctěwa^{n'}, ʒa^{n'}ba-máji, ca^{n'} dí há. Čižáhaⁿ aká ca^{n'}ŋge
 is just like it, there- lodge the even, I did not see it, I was com- ing back hither just so Your the horse brother-in- (sub.) law
- ta^{n'} čí'í taⁿ abči^{n'} dí te aí éde, agísičě'-ctěwaⁿ-máji. Ca^{n'} ha^{n'}-ima^{n'}čiⁿ 9
 the he the I am bringing will he but, I did not think of it at all. Just walking by night
 (std. gave (std. it back hither said an. it to an. ob.) you ob.) was)
- dí há. Uqčě'qtci wiža^{n'}be tá minke etégaⁿ. Dega^{n'} wabáxu čaⁿ níze xí,
 I was coming back Very soon I will see you it is probable. But (?) letter the you when, (ob.) receive it
- uqčě'qtci waqi^{n'}ha gia^{n'}čakičě te. Edéce xí, cupí tá minke. Nú wata^{n'}zi
 very soon paper please be sending it back to me. What you if, I will reach you. Potato corn
- edábe uáji édegaⁿ ceta^{n'} agčí'a. Agčícta xí, cupí etégaⁿ há. Hi^{n'}bé éskana 12
 also I have but so far I have not finished mine. I finish when, I reach it is you probable Moccasin oh that
- čigáqčaⁿ iča^{n'}aŋkičai ka^{n'}bčégaⁿ.
 your wife she puts them by in order to save for me I hope,

NOTES.

Maⁿ'e-gahi was a Ponka. Louis Roy, a half-blood Ponka, was then staying on the Yankton reservation, Dakota.

739, 10. Degaⁿ. W. substitutes, "Gaⁿ," And. G. agrees with the author in giving a reading of equal value (both sentences being connected): Uqčęqtcı wıqⁿbe ta miñke etegaⁿ čaⁿ'ja, wabaxu čaⁿ, 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 ukíkíe wécpahaⁿ xı wackañ'-gă. Caⁿ' íáwačę-naⁿ'i gě éskana
Those talking you know when make an effort! And they are usually the oh that
whom you together them seeing about us (pl. in ob.)
 pí íe údaⁿqti, éskana ckáxe kaⁿ' aⁿčaⁿ'čai. Wačáckaⁿ kaⁿ' aⁿčaⁿ'čai.
anew word very good, oh that you we hope. You make an attempt we hope.
make it

NOTES.

Joseph La Flèche went with his daughter Susette to the Indian Territory, to visit his younger brother, Frank, a Ponka chief.

Two Crows said that when the letter was received La Flèche would think "Wackaⁿ' ičai tená," i. e. "*they talk of nothing but perseverance!*" G. (1889) gave what is plainer to the author: Wackaⁿ' tě - ná - qti íčai ă.

Persevere the only very they
 speak
 of

TRANSLATION.

Do your best when those whom you see and know are talking together! We hope that when they talk about us alone, you will make very good speeches (in our behalf). We hope that you will persevere.

FRED. MERRICK TO G. W. CLOTHER.

- Aⁿ'bačé wawíḏaxu cučéačé hă. Céču pí tē níkaciⁿ'ga juáwagčé aká
 To-day I write to you I send to you Yonder I the Indian I with them the
 about several things reached there (coll. sub.)
- gíudaⁿ'qtiaⁿ'i, údaⁿ'qti juáwagčé. Majaⁿ' bčé 'íáčé čaⁿ'íá juáwagčé bčá-máji.
 it was very good for very good I was with Land I go I to the I with them I did not go.
 them, them. promised
- Kí májaⁿ' čéčuádi agčí tēdihi xī, wabčítaⁿ'qti-maⁿ'. Kí úckaⁿ' égičé tečaⁿ' 3
 And land in this place I have by the time I have worked. And deed you said in the
 come back that, (some one) past
- aná'aⁿ' kaⁿ'bča-qti-maⁿ'. Wahá ckaⁿ'na 'íčačé tečaⁿ' égaⁿ'qti gáxa-gă. Caⁿ'
 I hear it I have a strong desire. Animal you wish you in the just so act! And
 skins for spoke of past
- aná'aⁿ' kaⁿ'bča-qti-maⁿ' hă, učáket'aⁿ' tēdihi xī'ji. Waqíⁿ'ha čé cuhí tē
 I hear it I have a strong desire you acquire it by the if. Paper this reaches the
 time that you
- éskana íe aⁿ'čá'í 'íčačé kaⁿ'bčégaⁿ, uqčé'qtcí. Níkaciⁿ'ga wagáxe éčičiⁿ' aká 6
 oh that word you give you I hope, very soon. Indian debt he has the
 to me promise for you (sub.)
- gisíčai aⁿ'ba ičaugčé. Kí aⁿ'ba wižaⁿ'be tē étandaⁿ' wactaⁿ'be taté ebčégaⁿ.
 remembers day through. And day I see you the by that you shall see it (ob. not I think it.
 it time named)
- Caⁿ' iⁿ'udaⁿ'qti-maⁿ', éskana uqčé'qtcí waqíⁿ'ha iaⁿ'čakičé kaⁿ'bčégaⁿ. Kí
 And I am doing very well, oh that very soon paper you send hither I hope. And
 to me
- účítaⁿ' t'aⁿ' hégaji hă, wamúskě kě' cti hégaji, ádaⁿ' aⁿ'waⁿ'snindě'-qti-maⁿ' 9
 work abounds very wheat the too very there- I am delayed a long time
 much, fore
- hă. Čí wahá učáket'aⁿ' ckaⁿ'na tē hă'. Kí níkaciⁿ'ga čé cahí aká
 Again animal you acquire you wished And person this he the
 skin reached (coll. sub.)
- wañ'gičé učáket'aⁿ' čígaⁿ'čai. Níkaciⁿ'ga aká čigísičé-naⁿ'i hă. Ikágečičé'qti
 all you acquire they wish it Person the they are usually Having you for a
 for you. (coll. sub.) remembering you real friend
- xíxaxai.
 they make
 for them-
 selves.

12

NOTE.

Fred. Merrick, or Siqaⁿ-qega, was an Omaha. He wrote this letter to a white man residing at Columbus, Nebr.

TRANSLATION.

I write to you to-day about several matters and send to you. When I was there with you the Indians whom I accompanied were well pleased; and it was very good for me to be with them. I did not accompany them to the land to which I promised to go. By the time that I returned to this land I had plenty of work (?). I have a strong desire to hear respecting the matter about which you spoke to me. You spoke of your desire for skins of animals; act accordingly! I am very anxious to hear about them against the time that you acquire them. When this letter reaches you I hope that you will promise to give me information on the subject very soon.

The Indian who owes you a debt thinks of it throughout the day. I think that you shall see it by the day that I see you.

I am very well. I hope that you will send me a letter very soon.

There is a great amount of work here, and the wheat crop is bountiful, therefore I am delayed a long time. You wished to acquire skins of animals. All these Indians who came to you wish that you would acquire them. The men are usually thinking of you. They consider you as their true friend.

HOMNA TO HEQAKA-MANI, ICTA JAN^NJAN^N, AND MANATCEBA
(sic), YANKTONS.

- Níkaci^{n'}ga čábč^{i'} cén^a wawídxúí há. Ca^{n'}, níkaci^{n'}ga-mácě, éwičai,
Indian three enough I write to you (pl.) . And, O ye Indians, I have you
on different sub- for kindred,
jects
- kí ikágewičě'-cti-ma^{n'}i. Kí maja^{n'} ké wéahidě'qti pí édegaⁿ, i^{n'}teqi égaⁿ
and I also have you for my friends. And land the at a great distance I had arrived, it was hard as
for me
- 3 agčⁱ. Níkaci^{n'}ga čéama eáwačě amádi agčⁱ, kí i^{n'}uda^{n'}-qti-ma^{n'}, i^{n'}čě-qti
I returned Persons these I have them to the ones I re- and I was doing very well, I was very
hither. for kinsmen who turned, well pleased
- ma^{n'}bč^{i'} xⁱ, wáqe amá a^{n'}čizai. Kí maja^{n'} gáhič^{a'} a^{n'}ač^{i'} akí tě'di,
I walked when, white the (pl. they took And land to that (land) out they took me when,
people sub.) me. of sight back thither
- wáqe amá a^{n'}wa^{n'}'iaí. A^{n'}čicta^{n'}-bi aⁱ édega^{n'}, ceta^{n'} a^{n'}wa^{n'}č^{a'}i, a^{n'}wa^{n'}cte
white the (pl. were talking That they had let they said but, so far they hold me, I am left
people sub.) about me. me go
- 6 jín'ga há', a^{n'}čicta^{n'}-báji. Níkaci^{n'}ga čéama, Umáha amá cti uáwagič^{a'}qti.
a little they have not re- Person these, Omaha the (pl. too have given me much
leased me. help.
- Ceta^{n'} Umáha maja^{n'} eč^a čan'di baza^{n'} akí-máji, x^{a'}ha ké'di agčⁱ. Kí
So far Omaha land their to the among I have not border to the I have And
the crowd reached there again, returned.
- a^{n'}čicta^{n'}i tě'di, ca^{n'} níkaci^{n'}ga ukéč^{i'} úckaⁿ jújuáji ké' ctěwa^{n'} éskaⁿ
they let me go when, at any rate Indian common deed bad ones of the soever oh that
various kinds
- 9 ana^{n'}cibe ka^{n'}bčégaⁿ. Ca^{n'} a^{n'}bač^e wisíčě-qti, wabágč^eze wawídxúí.
I take my feet I hope. And to-day I think much letter I have written to
out of (?) about you, you on different
subjects.

Ki úckaⁿ e'a^{n'} maⁿni^{n'} xī, caⁿ wágazu éskana iⁿwi^{n'}čanaí kaⁿbčégaⁿ (ca^{n'}
 And deed how you walk if, yet straight oh that you (pl.) tell it to I hope yet
 me
 úckaⁿ ájaⁿ e'a^{n'} maⁿni^{n'} xī). Ki níkaci^{n'}ga d'úba čéama úckaⁿ gě gíteqi
 deed you do it how you walk if. And person some these deed the hard for
 (pl. in. ob.) (pl. them)
 amá. Ikágečičé'qti xījī, úckaⁿ gě' gíteqi amá hă' ča^{n'}ja, níkaci^{n'}ga d'úba 3
 the (pl. They have you for when, deed the (pl. hard the (pl. though, person some
 cl.). cl.). real friends, in. ob.) for (them) cl.)
 éwaⁿi, níkagahí- ma wágčai, čida^{n'}ba-báji é wakaí. Ca^{n'} níkaci^{n'}ga
 they caused it, chief the (pl. they accuse they did not see you it they mean. And person
 in ob.) them
 čechinke ijáje tē cpáxu etégaⁿ. Ki' wabágčeze iⁿčičizai xī, iⁿwi^{n'}ča tíče
 this st. one his the you write it is proba- And letter he receives when, to tell me to send
 ble. for me at my request to me
 etégaⁿ. Dúba-ma^{n'}čīⁿ é wágazúqti níkaci^{n'}ga iⁿčičize tá čínké. 6
 he is apt. Dúba-ma^{n'}čīⁿ he very straight person the one who will receive it
 for me.

NOTES.

Homna, *Smelling of fish*, the Yankton equivalent of the Ponka Hubčáⁿ. This Ponka was also known as xaxe-ni-čataⁿ (see 729, 5), je-je-bač, *Buffalo Chips*, and Nudaⁿhañga, *War captain*.

Heqaka-mani was Walking Elk.

743, 1 and 2. (caⁿ uckaⁿ ajaⁿ e'aⁿ maⁿni^{n'} xī) a parenthetical expression, which can be omitted, as it is redundant, being a mere equivalent of what precedes: "that is, how you progress with the things which you have undertaken."

TRANSLATION.

I write to you three men on various matters. O ye men, I regard you as my kindred and friends. I arrived at the very distant land, and as it was difficult for me to remain, I returned hither. I returned to these Indians, my kindred, and when I was doing very well and continued very happy the white people arrested me. And when they took me back to Omaha City the white people talked about me (*i. e.*, entered suit). They subsequently said that they had let me go, but they still hold me a little under restraint; they have not released me. These Omahas have given me much aid. I have not yet returned to the Omaha reservation, where I could associate freely with the people. I have returned to the border of the reservation. When they release me, I hope that I may get my feet out from the various kinds of bad deeds of wild Indians. As I am thinking much about you to-day, I write to you a letter on different subjects. I hope that you will tell me fully what things you have been doing (that is to say, how you progress with the things which you have undertaken). Some of these people have had trouble. When they had you for true friends they got into trouble, and this was caused by some persons, that is, the chiefs, whom they accuse of keeping them from visiting you. You may write the name of this Indian sitting here. When he receives a letter for me at my request, he will be apt to send and tell me. Dúba-ma^{n'}čīⁿ is the one who will receive my letters for me, as he is a very upright man.

NANZANDAJĬ TO JAMES O'KANE.

June 24, 1879.

Ca^{n'}, kagéha, a^{n'}bačé wisíčě wawídxu cučéačě, ie djúbaqtci éga^{n'}.
 And, my friend, to-day I remember you I write to you about several things I send to you, word very few.

- Ikágekíčě úda^{n'}qti a^{n'}čín ča^{n'}ctī, a^{n'}číq^{n'}ba-bájī xáci a^{n'}čín'. Ca^{n'}
 Regarding one very good we were formerly, we have not seen one a long time we are. And
 another as friends
- 3 wačásičáča-bajī'-qti-ja^{n'} éi^{n'}te, ca^{n'} a^{n'}čisičé-na^{n'} a^{n'}čín'. Ca^{n'} čikáge
 you have not been thinking of us at all if, per- yet we think of usu- we are. And your friend
 haps, you ally
- nán'de ča^{n'} gí'čajī'-qti-na^{n'} ca^{n'}ca^{n'}, xagé-na^{n'} ca^{n'}ca^{n'}. Čikáge wa'ú
 heart the very sad for him usu- always, he weeps usu- always. Your friend woman
 (ob.) ally
- gíwakéga gí'te téga^{n'}. Ca^{n'} éskana wabágčeze nížě xī, e'a^{n'} ma^{n'}ni^{n'} éi^{n'}te
 sick for him his dies is apt. And oh that letter you re- when, how you walk if
 ceive it
- 6 ca^{n'} winá'a^{n'} ka^{n'}bča. Ca^{n'} účita^{n'} ačágčani^{n'} éi^{n'}te a^{n'}čina'a^{n'} a^{n'}nga^{n'}čai.
 at any I hear from I wish. And work you have your if we hear from we wish.
 rate you own you
- Ca^{n'} Mejik a^{n'}pa^{n'}ha, íqtiha da^{n'}ctě, ačín' éi^{n'}te, ícamáxe xī, i^{n'}wi^{n'}čaná
 And Messick elk hide, deer hide or, he has if, you ask him when, you tell it to
 me
- ka^{n'}bčéga^{n'}. Ca^{n'} íqtiha na^{n'}ba úda^{n'}qti ka^{n'}bča, i^{n'}čéni^{n'}wi^{n'} xī, ia^{n'}čakičé
 I hope. And deer hide two very good I desire, you buy them if, you send them
 for me hither to me
- 9 ka^{n'}bčéga^{n'}, uqčě'qtci. Či a^{n'}pa^{n'}ha wi^{n'}áqtci ctéctěwa^{n'} ka^{n'}bčáqtī. Ca^{n'}
 I hope, very soon. Again elk hide just one even if I desire greatly. And
 e'a^{n'} ma^{n'}čín' tě a^{n'}čá^{n'}cpaha^{n'}. Níé a^{n'}čín'gě-qtī-ma^{n'}.
 how I walk the you know me. Pain I have not at all.

NOTES.

Nanzandajĭ was an Omaha. O'Kane's residence was at Kearney Junction, Nebr.

744, 3. Čikage, *i. e.*, Pidaiga or Spafford Woodhull: see 656, note.

744, 7. Mejik, *i. e.*, T. M. Messick, a white trader.

TRANSLATION.

My friend, I remember you to-day, and I write to you about various matters, sending you a very few words. We have been very good friends, though we have not seen each other for a long time. Even if you have not been thinking of us at all, we are usually thinking of you. Your friend is now very sad at all times; he is weeping continually. Your friend's wife is ill, and will probably die. I hope that when you receive the letter I may hear from you how you are getting along. If you have any work of your own, we wish to hear from you. When you ask Mr. Messick whether he has any elk or deer skins, I hope that you will tell me what he says. I desire two very good deer skins. If you buy them for me, I hope that you will send them to me very soon. I also desire at least one elk skin. You know how I am doing. I am very well.

WAQPECA TO UNAĴI^N-SKĀ.

June 3, 1879.

Caⁿ winá'aⁿ kaⁿbça, kĭ aⁿba áhigi winá'aⁿ-máĵi há. Winégi
 And I hear from you I wish, and day many I have not heard from you My mother's brother

gí améde, gŋíäĵi, Cáhíeça. Cé'ŋa çanáĵiⁿ, negíha, iⁿçęqti-maⁿ. Wisíçę-naⁿ
 is returning he has not Cheyenne. Yonder you stand, mother's I am very glad. I think of usu-
 they say, but, returned, brother, you ally

caⁿ/caⁿ. Wabágęeze níže ŋĭ, uqçę'qti tíçaçę kaⁿbçęgaⁿ. Djó aká Pañ'ka 3
 always. Letter you re- when, very soon you send I hope. Joe the Ponka
 ceive it it hither (sub.)

ahí éde, agŋí uqçę'qti. Winégi cukí éiⁿte ctaⁿbe ŋĭ, iⁿwiⁿçaná íçaçę
 reached but, he re- very soon. My mother's re- if you see when, you tell it to me you send
 there turned hither brother turned there to you hither

te há', uná'aⁿçakiçe té, ctaⁿbe tě'di. Pañ'ka céçu gŋí tě cetaⁿ'
 will you cause me to hear will, you see when. Ponka yonder has the so far
 about it him come back

wágazu-báĵi, ěbéctę íbahaⁿ'ĵi.
 is not straight, whoever does not know it.

6

NOTES.

745, 1. Winegi, *i. e.*, Cheyenne. In line 2, Negiha refers to Unaĵiⁿ-skā, son of Cheyenne. Note that Waqpeca calls *both father and son* his "mother's brothers." See Omaha Sociology, § 75, in 3d An. Rept. Bureau of Ethnology, 1885.

745, 2. gi amede, *in full*, gi ama ede.

745, 5. una'aⁿçakiçe te ctaⁿbe tědi, equivalent to the two preceding phrases.

TRANSLATION.

I have wished to hear from you, but for many days I have not heard from you. It is said that my mother's brother, Cheyenne, is coming back, but he has not yet returned. I am delighted, mother's brother, that you are staying there where you are. I am always thinking of you. I hope that when you receive this letter you will send one hither very soon. Joseph La Flèche went down to see the Ponkas in the Indian Territory, but he will return very soon. If my mother's brother (your father) has reached the Yankton reservation, please send and tell me when you see him. Please let me hear about him when you see him. It is still uncertain whether the Ponkas will return to their old reservation (in Dakota). No one knows about it.

JOHN PRIMEAU TO REV. A. L. RIGGS.

June 5, 1879.

- Aⁿba^{fé} níaciⁿga wa^{ja}n[']be, ukíkiáí aⁿba^{fé} Umáha amá. Kí Omaha
 To-day people I have seen them, they have talked together to-day Omaha the (pl. sub.). And Omaha
 City e^{ja}táⁿ níaciⁿ'ga wíuki wiⁿ' atí, Pañ'ka wíuki aké. Íe údaⁿqti níaciⁿ'ga
 City from it person or Indian advocate one has come, Ponka advocate the one who is he. Spoke very good man
 3 aká wíuki aká. Maⁿtcú-nájiⁿ níaciⁿ'ga uí^{ja}n['] tcábai, wáwiu'é aké, údaⁿ-
 the advocate the (sub.). Standing Bear person has aided greatly, lawyer the one very
 (sub.) (sub.)
 qti gígaⁿfaí. Iⁿ'tcaⁿba^{fé} íai tē uwí^bfa tá minke. Íígaⁿfaí ^{fi}nké'ja Pañ'ka
 good desires for him This day, now what they spoke I will tell you. Grandfather to the Ponka
 fañká 'íwa^{fé} a^{fé} 'ífaí, Isaⁿ'yati fañká ctí, Umáha fañká ctí, Hújaⁿga
 the ones to talk to go he has Santee the ones too, Omaha the ones too, Winnebago
 who about them promised, who who
 6 fañká ctí, ádaⁿ úckaⁿ gē b^éúga wágaⁿzu gáxe gaⁿ'faí. Caⁿ' íe kē áhigi
 the ones too, there- deed the (pl. all straight to make he wishes. And word the many
 who fore in. ob.)
 faⁿ'ja, djúba ^{da}xē, awánaⁿq^{fi}iⁿ égaⁿ. Monday tē'di dí há. Kí Wednesday
 though, few I made, I was in haste as. Monday on I was coming hither And Wednesday
 tē'di atí há, Umáha jí fañ'di. Kí aⁿ'ba-wa^qúbe ^{fi}ctaⁿ', Monday tē'di
 on I came hither Omaha vil- lage to the. And Sunday finished, Monday on
 9 cag^{fé} tá minke. ^{fa}wíni Cáni e^{fa}n[']ba Pañ'ka wíuki uwá^{fa}gíná tē. ^{fa}si,
 I will start back to you. David Charles he too Ponka they aid them you tell it to them will. Dorsey,
 Mr. Hamilton' ctí jaⁿ'be. Céna.
 Mr. Hamilton too I saw. Enough.

NOTES.

John Primeau had acted as Ponka interpreter for Rev. A. L. Riggs at the Santee Agency, Nebr., since 1871, and perhaps for a longer period.

John Primeau came to the Omaha Agency and visited the Presbyterian Mission while Mr. T. H. Tibbles was consulting with the Omaha about the Ponka case.

TRANSLATION.

I have seen the Indians to-day; the Omahas have been talking together to-day. A lawyer has come from Omaha City, and he is the one who has been helping the Ponkas. This 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, Winnebagoes, and, in fact, he wishes to rectify the affairs of all of them. And though there were many words, I record but a few, as I am in haste. I started hither on Monday, and on Wednesday I reached here at the Omaha Agency. On Monday next I will start back to you. Please tell Charles and David Le Clerc about the man who has been aiding the Ponkas. I have seen Messrs. Dorsey and Hamilton. Enough.

MA^NTCU-NA^NBA TO UNAJI^N-SKĀ.

- Waqiⁿ'ha ꝑéꝑaⁿ iⁿ'tcaⁿqtcī bēízē. Caaⁿ' amá cagꝑaí tē'di iⁿ'tcaⁿqtcī
 Paper this just now I have re- Dakota the (pl. started when just now
 ceived it. sub.) back to you
- bēízē. Wawéaⁿmáxe tíꝑai tē uwíꝑꝑa cuꝑéaꝑē tá mĩnke. Edádaⁿ nújĩnga
 I have re- To ask me some ques- they the I tell it to I will send it to you. What boy
 ceived it. tions sent hither you
- amá ꝑi'í amá íꝑapahaⁿ-májì, caⁿ' wéamáxe tá mĩnke, ꝑaⁿ'ja aꝑĩqibꝑa, ꝑáci 3
 the (pl. they gave to I do not know it, yet I will ask them a question though I hesitate from a long
 sub.) you fear of failure, time
- hégajì. Cī ꝑatí ꝑĩ, wéꝑanáxai ꝑĩ, údaⁿ téiⁿte. Gaⁿ' Pañ'ka amá ꝑéama
 very. Again you when, you question if, good it would And Ponka the (pl. these
 have come be. sub.) (pl.)
 hither several things
- Djó aká ě'ꝑa ahí, íuꝑa eꝑá tē ubꝑá tá mĩnke. ꝑiádi Pañ'ka íhusá-biamá,
 Joe the there reached news his the I will tell it. Your Ponka They scolded him,
 (sub.) there, (pl. in ob.) father it is said,
- gí ágajì-biamá, caⁿ' ecaⁿ'adi gꝑiⁿ' ꝑĩnké amá. Céki amá ꝑí sátāⁿ 6
 to be they ordered him, yet near to them he was sitting, it is said. Ceci the (mv. lodge five
 re- it is said, sub.) turn- ing
- júwagꝑe agí-bi améde aⁿ'ba-waqúbe naⁿ'ba gí tē cetaⁿ' Djo Zuzēt'te
 he with them was returning hither, mysterious day two re- the so far Joe Susette
 they say, but turning
- eꝑaⁿ'ba Pañ'ka ꝑí ꝑan'di ahí-bi egaⁿ', Pañ'ka uꝑá-biamá. Iⁿ'tcaⁿ
 she too Ponka village at the having arrived there, Ponka told it, they say. Now
 they say,
- ꝑaṅ'gēqtcī agꝑi tē, Umaⁿ'haⁿ ꝑí ꝑan'di. Iⁿ'taⁿ aⁿ'ba-waqúbe dúba gí 9
 very near the they the, Omaha village to the. Now mysterious day four re-
 time have re- turned ing
- tē cetaⁿ', Céki. Pañ'ka naⁿ'ba wakaⁿ'taⁿ-biamá, Wēs'ā-ꝑaṅ'ga, Gahíge
 the so far, Ceci. Ponka two were tied, they say, Big Snake, The Chief
- eꝑaⁿ'ba. Úkie aꝑé 'íꝑá-bi egaⁿ', Pañ'ka íꝑádiꝑaí aká íhuwaꝑá-biamá:
 he too. To pay a to go they spoke having, Ponka agent the he consulted them:
 friendly of it, they say (sub.)
- "Iⁿ'taⁿ, naⁿ'hébai-gā. ꝑiígaⁿ íhuwaꝑē ꝑéaꝑē tá mĩnke. Ínahiⁿ ꝑĩ, ǝné 12
 Hold on! wait ye! Your grand- to consult I will send thither. He is will-
 father them ing if, you
- taité. Ínahiⁿ ꝑĩ, umaⁿ'e ctĩ wi'í égaⁿ, né taité," á-biamá. Kĩ caⁿ'
 shall go. He is will- if, provisions too I give having, you shall go, he said, they And yet
 ing you say.
- na'aⁿ'-báji Wēs'ā-ꝑaṅ'ga Gahíge eꝑaⁿ'ba. Gaⁿ' Pañ'ka júwagꝑe aꝑá-bi
 they did not Big Snake The Chief he too. So Ponka with them went, they
 listen to him say
- Cáhiéꝑa ꝑí ꝑan'di. ě'di ahí-bi ꝑĩ, Cáhiéꝑa íꝑádi aká úꝑaⁿ-biamá, Wēs'ā- 15
 Cheyenne vil to the. There arrived when, Cheyenne father the held them, they Snake
 lage there, they say (sub.) say,
- ꝑaṅ'ga Gahíge eꝑaⁿ'ba. Gañ'ꝑĩ ucté amá wanáce amá wágiahí-biamá
 Big The Chief he too. And then those who re- police the (pl. they came there for
 mained (=the sub.) them, they say
 rest)

ga^{n'}, wáçinⁿ akí-biamá. Waka^{n'}taⁿ çá^{n'}ja, uqçé wáçicke tá-bitéamá. In[']taⁿ
as, they took them back home, They tied them though, soon they shall be untied, they say. Now
they say.

Pañ'ka ucté amá ximúgçaⁿ gí ga^{n'}çai éde, Djó aká cka^{n'}ajì gçi^{n'} wágaji.
Ponka the remainder to steal away re- wished but, Joe the not moving to sit commanded
turn- ing them.

3 Ma^{n'}tcú-nájiⁿ çéçinke añ'guin[']ça^{n'}i. Uma^{n'}haⁿ maja^{n'} uhañ'ge wáçe eçá
Standing Bear this st. one we aided him. Omaha land end white their
people own

hébe ugçi^{n'} gçi^{n'}. Kí a^{n'}baçé añ'guin[']ça^{n'}i, mácaⁿ híde uça^{n'} juáwagçe.
part sitting in it he sits. And to-day we have aided him, quill base to take I was with them.
hold of it

Ceta^{n'} Wakan[']da çaha^{n'}-ma waúie edábe Uma^{n'}haⁿ aká cti céna uíça^{n'}i
So far. God those who pray lawyer also Omaha the (coll. too enough have
sub.) aided him

6 Ma^{n'}tcú-nájiⁿ. A^{n'}baçé waúie wiⁿ juañ'gçe gçi^{n'}, a^{n'}çañ'gukié añ'gçi^{n'}i.
Standing Bear. To-day lawyer one he with me he sat, we talked together we sat.

Iíga^{n'}çai çínké açé 'íçai, waúie aká. Ê agçi^{n'} tédíhi xí, wágazu téi^{n'}te.
Grandfather the one to go he spoke lawyer the He he has by that when, straight it may be.
who of it. (sub.). returned time hither

Juañ'gçe añ'gçi^{n'} taité, kí maja^{n'} cě'ja, a^{n'}wa^{n'}wa gçi^{n'} téi^{n'}te a^{n'}çañ'baha^{n'}-báji.
We with him we shall sit, and land yonder, which (of the he site it may be we do not know it.
two?)

9 Wakan[']da çaha^{n'}-ma, waúie amá edábe Pañ'ka çin['] enáqtci uçúki-báji;
God those who pray lawyer the (pl. also Ponka the they only they do not side
to Him, sub.) with;
ob.)

níkaci^{n'}ga ukéçiⁿ bçúga uáwagikí íai, ádaⁿ wéççé héga-báji.
Indian common all to side with us he there- we are very glad.
speaks, fore

Ahaú. Uma^{n'}haⁿ añ'gataⁿ nie waçin[']ge héga-báji; waçátě añ'xíçaxe
¶ Omaha we who stand pain we have none very (pl.); food we have made
for ourselves

12 bçúga a^{n'}çjút'a^{n'}i; úda^{n'}qti a^{n'}nájiⁿi. Ceta^{n'}. Ma^{n'}tcú-nájiⁿ çañ'ba-máji há.
all we have raised it; very good we stand. So far Standing Bear I have not seen
him

In[']taⁿ, gasáni da^{n'}ctě, çañ'be tá miñke.
Now, to-morrow perhaps I will see him.

Hau. Céama, Máca^{n'}-úin['], Ictá-ja^{n'}ja^{n'}, Miçáha-çáge, céna, Sínché-
¶ Those, Wiyakoin, Ictaja^{n'}ja^{n'}, Raccoon skin head- enough, Spotted
dress,

15 gçecká da^{n'}be tai égaⁿ cagçai. Cupí tá miñke.
Tail to see him in order they have I will reach there.
that (pl.) started back to you.

NOTES.

747, 2. waweaⁿmaxe tiçai tě. W. gives as an alternate reading, Wawéawamáxe tiçai tě, with reference to what was sent hither to ask us questions. G. substituted Wawéaⁿçamáxe tiçaçě tě, with reference to what you sent hither to question me about.

747, 8. Pañka uça-biama. Either supply aka, the sign of a voluntary action, after Pañka, or change uçá-biamá to uçá amá.

748, 15. cagçai. After this Ma^{n'}tcu:na^{n'}ba added the following, recorded at the time in English: "If you hear of their going, send me word the same day." This must refer to the contemplated visit of the three Yanktons to Spotted Tail.

TRANSLATION.

I have just received this letter. I received it just now as the Dakotas started back to you. I will send to you to tell you that they sent here to ask us some questions. I do not know what the young men have given you, still I will ask them the questions, though I hesitate a very long time from fear of failure. You ought to come and question them yourself! Joseph La Flèche reached the Ponkas in the Indian Territory. I will tell the news which he brought about them. He said that the Ponkas had scolded your father and had ordered him to return hither, but he was staying near them. When Joe and Susette reached the Ponka village, the Ponkas told him, so he says, that Ceki had started this way with five lodges about two weeks previous to their arrival. It is now very near the time for them to have come to the Omaha village. Up to this time it has been four weeks since Ceki and his companions started. He also said that two Ponkas, Big Snake and The Chief, had been arrested and confined. When they had spoken of going to make a friendly visit to another tribe, the Ponka agent consulted them. "Hold on! Wait! I will send and consult the President. Should he be willing, you shall go, and I will give you provisions for the journey," said the agent. But Big Snake and The Chief would not obey him. They and the Ponkas went away and traveled to the Cheyenne village. When they got to the Cheyenne village, the Cheyenne agent arrested Big Snake and The Chief. Then the policemen took them and the rest of the Ponkas and brought them back to the Ponka reservation.

It is said that the two, who have been confined, will be released soon. At this time the rest of the Ponkas wished to steal off and come back to us, but Joe told them to remain where they were.

We have aided Standing Bear. He is dwelling on a piece of land belonging to the white people, near the boundary of the Omaha reservation. We have aided him to-day; I was with those who "touched the pen-handle." Up to this time only those who pray to God (among the white people), the lawyers, and the Omahas have aided Standing Bear.

A lawyer sat with me to-day; we sat together talking with one another. The lawyer promised to go to see the President. By the time that he gets there the matter will be settled. We shall dwell together, but we do not know in which of two lands yonder he will dwell. The lawyers and those who pray to God take sides not only with the Ponkas, but they speak of befriending all of us Indians. Therefore we are very glad.

We Omahas are in excellent health; we have made food for ourselves; we have raised all that we planted; we are very prosperous. I have not yet seen Standing Bear. I will see him to-day or to-morrow.

These men, Wiyakoiⁿ, Icta-jaⁿjaⁿ, and Raccoon-skin Head-dress, have started back to you in order to go on a visit to Spotted Tail. (Send me word the very day that you hear of their departure.) And I will go to see you.

TO INSPECTOR J. H. HAMMOND, FROM SEVERAL OMAHAS.

June, 1879.

- Two Crows said:*—Ga^{n'}, ji^{n'}čéha, čatí té'di íwiđaha^{n'}-máji há. Kí
 And elder brother, you came when I did not know you And
 níkaci^{n'}ga čéama úwačakié-ma wiwíja-ma íčae čagčé tě i^{n'}wi^{n'}čai. Kí wisíčč-
 person these those to whom you talked those who are mine you spoke you went back the they have told me about it. And I think of you
- 3 naⁿ ca^{n'}caⁿ há. Kí maja^{n'} čéčaⁿ a^{n'}ča^{n'}ničé etéga^{n'}i tě bčúgaqti uáwačaginá
 usu- always And land this we live by means of it ought (pl.) the all you told it to us
 ally
 čagčai. Kí čí pí'qti éskana a^{n'}ča^{n'}wacka^{n'} etéga^{n'}i xi, wiⁿ wečéčkaxai
 you started And again anew oh that we get strong by means of it ought (pl.) if, one you make for us
 back.
 ka^{n'} a^{n'}ča^{n'}čai. Éskana, ca^{n'}ge, kagéha, waka^{n'}bča há. Wačítaⁿ-ma júbaji,
 we hope. Oh that, horse, my friend, I desire them The working ones are inferior,
- 6 núciáha, égaⁿ, wacka^{n'}-či'a-na^{n'}i. Níkaci^{n'}ga ukéčiⁿ ca^{n'}ge é áwaka-máji
 low in as, they are weak usu- Indian common horse it I do not mean it
 stature,
 há: wáqe ca^{n'}ge, uma^{n'}čínka čábčiⁿ, dúba-ma ceta^{n'} a^{n'}wa^{n'}ga^{n'}čai. Éskana
 white horse, year three, those who are so far we desire them. Oh that
 man
 uáwačagika^{n'} étea^{n'}i xi'ji, é weágiúdaⁿ etai. Uqčé'qtcí éskana Iyíga^{n'}čai
 you help us may, at if, that good for us may. Very soon oh that. Grandfather
 least (pl.)
- 9 čínké íe a^{n'}gújai na'a^{n'}čakičé ka^{n'} a^{n'}ča^{n'}čai.
 the one word our you cause him to we hope.
 who hear
- Duba-ma^{n'}čín said:*—Ji^{n'}čéha, a^{n'}bačé edádaⁿ wíja tá minke, ádaⁿ
 O elder brother, to-day what I will ask a favor of you, there-
 fore
- wabágčeze wíđaxu cučéačé. Máčadi čatí há. Kí uwíkie-máji éte-ma^{n'}
 letter I have writ- I send it to Last winter you And I did not talk to I may, in
 ten to you you came the least
 hither
- 12 ča^{n'}ja, níkaci^{n'}ga čéama ikágeawáčč-ma učíkiaí tě, íe tě učíčai tě
 although, person these those whom I have for talked to the, word the told about the
 you friends you
 aná'aⁿ tě i^{n'}uda^{n'}qti-ma^{n'}, ji^{n'}čéha. Ičániža té. I^{n'}wi^{n'}čana tě, ébčizé
 I heard when I was very glad, O elder I live by will. You tell it to the, I take it
 brother. means of it me from him
- tědihi xi, čdí-naⁿ ani^{n'}ža etégaⁿ. Kí wíja te, ehé tě. Ca^{n'}ge-ma
 by the when, then only I live apt. And I ask a will, I said it. The horses
 time favor of you (pl. ob.)
- 15 wiwíja-ma wébčihíde-ma háhada^{n'}i, kí edádaⁿ skíge ačai tě čúta^{n'}qti
 those that are those by means of which are light, and what heavy goes the very
 mine I continue at work
 ačá-báji ča^{n'}ja, ca^{n'}awáčkaⁿ te, ehé čaⁿ, ga^{n'}awáčkaⁿ tá minke. Ji^{n'}čéha,
 they do not though, yet I make an will, I said in the so I will make an effort. O elder
 go effort past, brother,
 ca^{n'}ge wáqe etai, ca^{n'}uma^{n'}čínka čábčiⁿ dúba, sátáⁿ-ma, éskana a^{n'}wa^{n'}-
 horse white their, i. e. year three four, those that are oh that we de-
 people five,
- 18 ga^{n'}čai. Kí Iyíga^{n'}čai čínké uqčé'qtcí éskana čécpaha ka^{n'}bčégaⁿ.
 sire them, And their grand- the very soon oh that you show it I hope.
 father (st. ob.) to him

Iaŋi'-na'paji said:— Jiⁿŋéha, aⁿ'baŋé edádaⁿ wiⁿ' wíŋa cuŋéaŋé. Cañ'ge
 O elder to-day what one I ask a I send it to Horse
 brother, you favor of you.

waŋitaⁿ wábŋiⁿ tē aⁿjú-maji hēga-máji, cañ'ge wiwíŋa tē. Cañ'ge wáŋe
 to work I have the I am very unfortunate, horse my the. Horse white
 them people

eŋaiⁿ wackaⁿ'ŋaŋga wakaⁿ'bŋa. Cañ'ge-ma máŋŋe ɕábŋiⁿ, dúba, sátaⁿ 3
 their strong I desire them. The horses winter three, four, five

cetaⁿ'-ma é wakaⁿ'bŋa. Ēdí ŋi, majaⁿ' ɕaⁿ' bŋitaⁿ tē uíŋaⁿ'be bŋé etégaⁿ.
 those who are so far that I desire them. In that case, land the I work it the up the hill I go apt.

Iŋigaⁿ'ŋai, éskana uŋŋé'qtci uŋŋŋakié kaⁿ'bŋégaⁿ.
 Grandfather, oh that very soon you speak to I hope.
 him about it

Mawada'ŋi said:— Kagéha, aⁿ'baŋé'qtci edádaⁿ ɕina édegaⁿ' ēduéhe 6
 My friend, this very day what they have begged I have
 from you joined it

há. Majaⁿ' ɕan'di ená edádaⁿ aŋŋiŋaxai aⁿ'ɕiŋahaⁿ'-naⁿ'i é-naⁿ éē há.
 Land in the that alone what we have done for we pray to usu- it alone that
 ourselves you ally ally is it

Édegaⁿ' edádaⁿ ɕáxe tē bŋi'a-naⁿ-maⁿ' há, kagé. Kí ádaⁿ aⁿ'baŋé
 But what I do the I usually fail to com- O friend. And there- to-day
 plete fore

uáwaŋaŋaⁿ'i tē aⁿ'ɕaⁿ'ŋé-qtci há. Gaⁿ' ɕéŋaŋka wanágŋe aⁿ'ɕaⁿ'wackaⁿ taíte 9
 you have aided us the we really think it And these domestic ani- we shall be strong by means
 mal of them

éē há, ádaⁿ uwíŋa cuŋéaŋé.
 that there- I tell it to I send it to
 is it fore you you.

Ie-wŋa'ha said:— Kagéha, aⁿ'baŋé níŋaciⁿ'ga ɕéama waŋibaxu tá ama ha;
 My friend, to-day person these they write to will (pl.)
 you on dif-ferent subjects

kí wijiⁿ'ŋé íe wiⁿ' aⁿ'í gŋé eŋégaⁿ égaⁿ ɕisiŋé égaⁿ waiⁿ'ɕibaxu taŋ'gataⁿ. 12
 and my elder word one he gave he thought hav- remem- hav- we write to you we will.
 brother it to started that ing bered you ing

Caⁿ' máŋadi ɕati tē'di aⁿ'waⁿ'ŋakié tē, íe tē áŋisiŋé-naⁿ caⁿ'caⁿ. Íe tē
 And last winter you when you spoke to me when, word the I think usu- always. Word the
 came of it ally

abŋiⁿ' te cé abŋiⁿ' há. Caⁿ' edádaⁿ aŋgúji ŋi'ji, bŋúgaŋti hí ké údaⁿ,
 I have the that I have And what we plant if all stock the (coll. good,
 ob.)

céhi ké' ctí, jaⁿ'abe bŋúgaŋti údaⁿ. Kí áma aⁿ'ɕá'í 'iŋáŋé tē ubŋaⁿ'-ctéwaⁿ- 15
 apple the too, leaf all good. And the you give you the I have in the least
 tree (coll. ob.) other me promised taken hold degree
 of it

máji, ɕaⁿ'be-ctéwaⁿ'-máji, iŋádiŋai wa'í-báji, aⁿ'baŋé naⁿ'ctaⁿ'i, áji ugŋiⁿ,
 I—not, I have not even seen it, agent did not give it to-day he has ceased an- sits in (his
 to us, to walk, other place),

níŋaciⁿ'ga iŋádiŋai aká. Kí ɕéskā-ma é áwake há Kí ɕéskā-ma é Iŋigaⁿ'ŋai
 Indian agent the (st. And the cattle that I mean And the cattle that Grand-
 sub.) father

uŋŋŋakié ŋi, éskana majaⁿ' gē'di agŋábŋiⁿ abŋiⁿ' kaⁿ'bŋégaⁿ. Gaⁿ' cañ'ge 18
 you speak to if, oh that land in the I have my- I have it I hope. And horse
 him about it (pl. in. ob.) own

752 THE ČEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

wína, cañ'ge uma^{n'}fiñka fábfíⁿ mégaⁿ, dúba mégaⁿ, sátāⁿ mégaⁿ, cēna.
I beg horse year three those of that four those of that five those of that enough.
from you, age, age, age,

Cañ'ge i'č'ágēqti ka^{n'}bča-máji, cañ'ge ukéfiⁿ ctī ka^{n'}bča-máji; Máhiⁿiañ'ga
Horse very old man I do not want it, horse common too I do not want it; American

3 cañ'ge-ma eonáqti waka^{n'}bča, macté cañ'ge aⁿwañ'gaⁿča-báji. Hécpaiúna
the horses those alone I want them, warm (i. e. horse we do not want them. Spanish
(pl. ob.) Kansas)

cañ'ge éctī pí-baji.
horse those are bad.
too

Aⁿpaⁿ-iañga said:—Jiⁿčéha, čatí hā, Uma^{n'}haⁿ maja^{n'} čan[']di. Kī e'a^{n'}
O Elder you Omaha land to the. And how
brother, came hither

6 aňgfi^{n'} čaⁿ cka^{n'} aňgfi^{n'} wacta^{n'}be čatí. Kī "Ie wiwíja tē síčai-gā," ecé, ádaⁿ
we sat the action we sat you saw us you came. And Word my the remember you there-
said, fore

síčē-na^{n'}i. Ca^{n'} edádaⁿ weféckaxe, maja^{n'} áwa^{n'}jī, weféckaxe iⁿčínai keča^{n'}
they usually. And what you have done for land strong to you make it for we begged in the
remem-ber it us, bear them us of you past

aⁿsíčē-na^{n'} caⁿca^{n'}i ča^{n'}ja, účitaⁿ héga^{n'}jī ani^{n'} égaⁿ, wečéni'aí tē, ecé. Ca^{n'}
we usu- always though, work very you as, you had failed the, you And
think of ally it much have to accomplish it for us said.

9 wáqe úckaⁿ aňga^{n'}čai tē uqčé aňga^{n'}čai hā. Ca^{n'} e'a^{n'} ma^{n'}ni^{n'} tē égaⁿqti
white deed we desire the soon we desire . And how you walk the just so
people

uqčé aňga^{n'}čai hā. Ičápaji, čičíja gčítañ-gā. Maja^{n'} agčítaⁿ xī, agčábčīⁿ
soon we desire it . Not waiting your own do your own Land I work my if, I have my
appear, work. own own own

kaⁿbčégaⁿ, waqi^{n'}ha sagí. Iqígaⁿčai číñké gátē na'añ'kičá-gā. Ca^{n'} edádaⁿ
I hope, paper hard. Grandfather the (st. that let him hear it. And what
ob.) thing

12 wéteqi gē bčúgaqti, éskana aňga^{n'}ča-báji. Ca^{n'} níkaci^{n'}ga maja^{n'} čaⁿ
are hard the all, oh that we do not want it. And person land the
for us (pl. in. ob.)

wákihíde-má ctī wéčísíhi-gā, gacíbe čéawakičái-gā. Kī maja^{n'} axígčítaⁿ
those who attend to too cleanse it of them out of it cause them to go from And land I work for
them for us, us. myself

tē'di, wéčihíde áxičaza^{n'} iňgáxai-gā. É tí xī, i^{n'}ctē edádaⁿ ctē
when, tool each with its make for me. That it when, as if what ever
own kind comes hither

15 a'ágča-máji, xúaha-maji'qti, wabčítaⁿ maⁿbčī^{n'}. Ičádičai amá ená ma^{n'}zěškā
I do not suffer, I do not fear unseen I work at I walk. Agent the (pl. only money
danger at all, various tasks sub.) they

kéditaⁿ ačī^{n'} gčī^{n'}i égaⁿ, ená wéčihíde ačī^{n'} gčī^{n'}i. Čískié itéčē gčī^{n'}
from the having they sit as, only implements having they sit. All in a to place sitting
pile in a heap

aⁿwañ'gaⁿča-báji.
we do not want them.

NOTES.

750, 8. L. gave another reading, Éskana náwaḡagiḡaⁿi ḡi, é weágiudaⁿ etaí. It is impossible to distinguish between the two readings, either in English or in ḡegiha.

750, 11. uwikie-mají etemaⁿ ḡaⁿja, etc. The insertion of "etemaⁿ" shows that *only in one respect* did the speaker differ from his friends; he had not conversed with Gen. Hammond. But he and they were of one mind, and when he heard their report of the council with the inspector; he agreed with them in trying to act by his advice.

752, 10. Iḡapají, etc. Reference uncertain. It may be intended for Iḡapají-daⁿ ḡiḡiḡa ḡḡitañ-ḡá, *Do the work for your own wards (the Omahas) without waiting for some one to appear!*

752, 14. weḡihide aḡidazaⁿ iñgaxai-ḡá, *give me tools as my personal property.* Aḡidazaⁿ 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-maⁿḡiⁿ said:—Elder brother, I ask something of you as a favor to-day, therefore I write you a letter. You came here last winter. Though I did not talk to you, these Indians, my friends, did talk to you, and I have heard what they have told about you. So I am very glad, elder brother. I will improve by means of it. By the time that I take from the President (?) what you have told me only then can I improve. I said that I would ask you a favor. My horses, by means of which I continue working, are light, and when the work becomes heavy they can not go very straight. But since I said, "I will persevere," I will do so. O elder brother, we desire American horses that are three, four, or five years old. I hope that you will show this to the President very soon.

ḡaḡiⁿ-naⁿḡají said:—Elder brother, I send to you to-day to ask a favor of you. I am very unfortunate with my working horses. I desire strong American horses. I wish the horses to be three, four, or five years old. In that case, when I work the land, I will be apt to ascend the hill (*i. e.*, improve). I hope that you will speak to the President about this very soon.

Mandan said:—My friend, I am one of those who have begged something from you this very day. We have petitioned to you about only one thing; that is, with reference to our making something for ourselves by working the soil. That is the only thing about which we ask you. But, my friend, I have usually failed to complete what I have undertaken. And so to-day we really think that you have aided us. Domestic animals are the means by which we shall put forth strength, therefore I send to tell you.

Je-uqa^{na}ha said:—My friend, these Indians write to you to-day. We write to you because we remember how you, our elder brother, gave us some advice before you started home. I have always remembered the words which you spoke to me when you came here last winter. I have kept the words which I received. All things which we have planted have grown up and the plants and trees are in good condition. So are the apple trees; the leaves are all good. I have not taken hold of the other thing which you promised to give us; I have not even seen it; the agent has not given it to us. He has resigned to-day, and another Indian agent is in his place. I refer to the cattle. And when you speak to the President about the cattle, I hope that I may have my own (cattle) in my land. And I beg horses of you. I want horses that are three, four, or five years of age. I do not want very aged horses, nor do I desire Indian ponies. I desire none but American horses. We do not want Kansas horses. And Mexican horses, too, are bad.

Big Elk said:—Elder brother, you came here to the Omaha country. You came to see how we were and what we were doing. You said, "Remember my words," therefore the people have remembered them. And though we have always remembered how we begged you to make our land strong enough to bear us up, you said that you had failed to accomplish it for us because you had so much work. And the ways of the white people which we desire, we wish to have them soon. We desire to imitate your ways before long. Work for us, your wards, without awaiting the appearance of any Omaha (?). If we cultivate our land, we hope that we can have good titles to it. Let the President hear that. We do not desire the many difficult things which we have encountered. Send from our land all those (white employés at the agency) who attend to us. Make them leave our reservation. When we cultivate our land, let us have the personal ownership of the tools which we use.

As the agents stay (among the Indians) solely on account of money, they continue in possession of the annuity money, the agricultural implements, etc. But we do not desire them to keep these implements in one place. (We need one hundred and fifty span of horses.)

WAQPECA TO UNAĴI^N-SKĀ.

August 19, 1879.

Ca^{n'} eátaⁿ waqⁱ^{n'}ha gŋŋŋakiŋáji ca^{n'} gŋŋŋakiŋáji ca^{n'}caⁿ hă. Cubŋé.
 And why paper you have not sent yet you have not sent always I will
 back hither back hither

tá minke hă. Ca^{n'} a^{n'}ba-waqúbe naⁿbá tē ceta^{n'} waqⁱ^{n'}ha gŋŋŋaŋŋé xī,
 go to you And mysterious day two the so far paper you send if,
 (=week) back

cubŋé téinke, cē'ia. Wabágŋeze uŋŋŋ'qtcī gīa^{n'}kiŋá-gă, ŋé nízē xī. Ca^{n'}ge 3
 I will go to you, yonder. Letter very soon send back hither to this you re- when. Horse
 me, ceive it

ŋagína ta^{n'} đási i^{n'}teqī iŋáŋuhé hă. Aa^{n'}bŋa cubŋé tá minke. Níaci^{n'}ga
 you asked the I drive difficult I fear the un- I abandon if I will go to you. Person
 for your (std. it for me seen danger

ikágeáŋŋé agína'aⁿ ka^{n'}bŋa. ŋúta^{n'}qti i^{n'}ŋi^{n'}wa^{n'}ŋ iŋa-gă: Tata^{n'}ka-máni é
 I have him for I hear about I wish. Very accu- send hither to tell me about Walking Buffalo-bull that
 a friend my own rately my own: is he

áwake. Ca^{n'} ŋéŋu ŋagŋiáji tē i^{n'}ca^{n'}-qti-ma^{n'} hă. Pa^{n'}ka-ma ceta^{n'} 6
 I mean him. And here you have not the I am well satisfied with it The Ponkas so far
 returned hither

wágazu-báji, ŋéŋu ŋanájiⁿ tē téqī ā, ehé: gíteqīwáŋŋé, gíteqī'qti naji^{n'}i.
 are not straight, here you stand the diffi- ! I say: troublesome to very difficult they stand.
 cult them, for them

TRANSLATION.

For some reason you have not sent a letter hither; you have never sent a reply I will go to you. If you send a reply in two weeks, I will go yonder to your land. When you receive this, send a letter back very quickly. You have begged for your horse; it is difficult for me to drive it along, and I am apprehensive on this account. I will leave it here when I go to see you. I wish to hear about the man whom I regard as my friend. Send and tell me all about him. I refer to Walking Buffalo-bull. I am very well satisfied for you not to return here. The Ponka matter is not yet settled, and it would be difficult for you to stay here. They continue in great trouble.

TO THE CINCINNATI COMMERCIAL, FROM SEVERAL OMAHAS.

Duba-ma^{n'}ŋiⁿ said:—Kagéha, níkaci^{n'}ga ŋé a^{n'}gaŋin'di, Uma^{n'}haⁿ
 My friend, Indian this to us who are mv., Omaha

a^{n'}gaŋin'di, wabágŋeze wi^{n'} tíŋaŋŋé tē aná'aⁿ. Wéŋigŋaⁿ tē a^{n'}ŋa^{n'}ŋamáxe 9
 to us who are mv., letter one you sent the I heard it. Mind the you asked me about
 it hither

tē uwíŋa tá minke. Maja^{n'} ŋaⁿ ŋéŋaⁿ agŋábŋiⁿ. Maja^{n'} wiwíŋa.
 the I will tell it to you. Land the this I have my own, Land my own,

Ki níkaci^{n'}ga-ma čé-ma cka^{n'} ma^{n'}fi^{n'}-ma wa^{n'}be hă, ictá wé^{n'}be.
And the people (pl. ob.) these (pl. ob.) those who walk actively (busily) (pl. ob.) I have seen them eye I have seen them with.

Níkaci^{n'}ga cka^{n'} wiwí^{n'} kě agí^{n'}ba^{n'} ka^{n'}bča hácia^{n'}á^{n'}čica^{n'}; agí^{n'}ba-máji.
Person act my own the I abandon my I wish towards the rear; I do not look at mine.

3 Agí^{n'}dasnu čé^{n'}čě. Ki wá^{n'}čé čé^{n'}ama wa^{n'}be tě cka^{n'} e^{n'}a^{n'}i tě úda^{n'} í^{n'}ahi^{n'}
I push my own off. And white people these I see them the act how the good really they are

ebčéga^{n'}, éska^{n'} égima^{n'} ka^{n'} ebčéga^{n'} hă. Níkaci^{n'}ga uké^{n'}fi^{n'} cka^{n'} tě
I think, oh that I do that I hope Indian common act the

náxixí^{n'}čá tě ka^{n'}bča-máji hă, hácia^{n'}á^{n'}čica^{n'} agí^{n'}dasnu čé^{n'}čě, é áwake. A^{n'}ba
what made the I do not desire towards the rear I push my own, that I meant it. Day
people fear to leave camp

6 íčáugčé edáda^{n'} a^{n'}čā^{n'}giúda^{n'} tě uá^{n'}xigčixíde hă. Égi^{n'}čé cka^{n'} fi^{n'}čá tě
throughout what by means of which the I gaze around, in search of it for myself At length deeds (move-ments) your the

e- na^{n'} ígiúda^{n'}wá^{n'}čě tě í^{n'}a^{n'}be hă. Níkaci^{n'}ga-ma wa^{n'}be tě wícti á^{n'}xi-
that only may be good for the I have seen it The people I have seen the I too I have looked at

í^{n'}a^{n'}be: ca^{n'} edáda^{n'} úgaxečá íwacka^{n'} e^{n'}a^{n'}i tě wícti égima^{n'} á^{n'}ahé- de,
myself: and what limbs strong by means of how it is I too I am standing doing that during,

9 ebčéga^{n'} hă. Wamúskě uáji, nú uáji, maja^{n'}qě, waqčá, wata^{n'}zi,
I think it Wheat I have sown, potato I have planted, onion, cabbage, corn.

hi^{n'}bčín'ge, wa^{n'}pa, ce, na^{n'}pa, núgčé, ča^{n'}qě-jíde, tomato, lettuce, sákačide.
beans, pumpkin, apple, cherry, turnip, beet, tomato, lettuce, watermelon.

Lěskā wábčín, ca^{n'}ge, ja^{n'}čina^{n'}ge, ca^{n'}ge-wé^{n'}i, waji^{n'}ga-jíde. Kagéha,
Cow I have them, horse, wagon, harness, chicken. My friend.

12 níkaci^{n'}ga čikáge čé-ma í tě ugípi^{n'}qtia^{n'} gčín' a^{n'}ná'a^{n'}i. Ki wéčigčā^{n'}
person your friend these house the very full sitting we hear it. And mind (or plan)

ebčéga^{n'} wa^{n'}gíčě'qti ečéga^{n'}i. Ki wagáca^{n'} i^{n'}ctě tēgaqti bčé éga^{n'} hă.
I think it all they think it. And traveling as it were very new I go so

Ma^{n'}bčín' a^{n'}čā^{n'}bča^{n'}-maji^{n'}-qti-ma^{n'}. Ki edáda^{n'} a^{n'}bačé bčijut'a^{n'} uwí^{n'}bča tě,
I walk I have by no means had enough. And what to-day I have raised I tell to you the,

15 éskana uma^{n'}čínka áji xí, áta bčijut'a^{n'} ka^{n'}bčéga^{n'}. Kagéha, čikáge amá
oh that year an- when, be- yond I raise I hope. My friend, your friend the (pl. sub.)

čéama ukíqčaqčā-báji hă. I^{n'}ctě kigčíqé amá éga^{n'}i hă. Pahan'ga čín'
these they run unequal distances As if they were chasing they are Before the one (mv.)

gčíqé amá éga^{n'}i hă.
they are chasing they are him, their own so

18 Two Crows said:—Kagéha, níkaci^{n'}ga číega^{n'}-mácě, íe a^{n'}čina'a^{n'}i -de
My friend, people the ones like you, word we heard from when you

wéčēqtia^{n'}i. Wačíta^{n'} gě a^{n'}čā^{n'}nahi^{n'}qti. Wéčēqti a^{n'}wa^{n'}xigčíta^{n'} a^{n'}ma^{n'}čín'
we were very glad. Work the we are very willing for it. We are very glad we work for ourselves we walk (pl. in. ob.)

- ctěwa^{n'}, Iḡga^{n'}čai činké wagáqqa^{n'} eḡá amá sabájiqti a^{n'}sičě-na^{n'}i čan^{n'}di,
even when, Grandfather the st. one servant his the (pl. sub.) very suddenly we think of him usually when,
- a^{n'}čan^{n'}xuhe-na^{n'}i. A^{n'}ctě uáwagiḡa^{n'}-baji^{n'}qti čaṅká. * * * * Ěskana
we fear the un- usually. As if they were not helping us at all. Oh that
seen danger
- ie čaná tíčafě níkaci^{n'}ga áhigí^{n'}qti uná^{n'}a^{n'}wačákičě ka^{n'}a^{n'}ča^{n'}čai. Ěskana 3
word you you sent people very many you cause them to hear we hope. Oh that
begged hither
- wawíue aṅ^{n'}guin^{n'}hai ka^{n'}a^{n'}ča^{n'}čai. Ěskana maja^{n'}ča^{n'} waqin^{n'}ha sagí^{n'}qti
lawyer we join them we hope. Oh that land the paper very firm
- wačá^{n'}i ka^{n'}a^{n'}ča^{n'}čai. Ědíhi xī, wáqe wáspa-báji^{n'}-ma a^{n'}čan^{n'}xuha-báji
you give we hope. In that event, white people the ones who are not we do not fear unseen
to us keeping motionless danger
- etěga^{n'}. Kagéha, ie a^{n'}ča^{n'}čamaxáji ca^{n'}uwíbča. Edáda^{n'} waqtá 6
apt. My friend, word you did not ask me yet I tell it to you. What vegetable (or fruit)
- a^{n'}čijut^{n'}a^{n'}i gě wea^{n'}čiwí^{n'}i tě^{n'}di, háhada^{n'}qti éga^{n'}-na^{n'}i, cī edáda^{n'} eḡai
we raise the (pl. in. ob.) we sell when, very light so usually, again what their own
- gě skígěqti wegáxe-na^{n'}i, účiwí^{n'}ti ačín^{n'} amá.
the very heavy they make usually, store those who keep
(pl. in. ob.) for us (sub.).
- Big Elk said:—*Ca^{n'} nán^{n'}de čan^{n'}di indáda^{n'} i^{n'}teqi gě uwíbča cučéačě. 9
And heart in the what hard for the I tell to you I send to
me (pl. in. ob.) you.
- Níkaci^{n'}ga ukéčín^{n'}-ma edáda^{n'} úda^{n'} xixáxe ga^{n'}ča améde, ičádičai amá
Indian the common what good to do for they were wishing, but, agent the (pl. sub.)
(pl.) themselves
- uwágiḡa^{n'}ji amá-na. Kagéha, níkaci^{n'}ga čiega^{n'}-macé-na, účka^{n'} wéteqi
they are the only ones who do My friend, person only to you and those deed hard for
aid us. like yourself, us
- a^{n'}čan^{n'}gučikie étai. Iḡga^{n'}čai činké edáda^{n'} wéteqi gě wéteqi-báji ečéga^{n'}qti- 12
we talk to you about can. Grandfather the st. what hard for the not hard for us he thinks just
them us (pl. in. ob.) so
- na^{n'}, wákihíde^{n'}wakičai^{n'}-ma, ičádičai^{n'}-ma, i^{n'}ctě wáčiuda^{n'}-bi ečéga^{n'}-na^{n'} gčín^{n'}
usually, the ones whom he causes to the agents, as it that they benefit he thinks usu- he sits
watch over us, were us ally
- té. Áda^{n'} níkaci^{n'}ga-ma edáda^{n'} xixáxai gě égima^{n'} ka^{n'}bčéga^{n'}. Ca^{n'} maja^{n'}
the. There- the people what they do for the I do that I hope. And land
fore themselves (pl. in. ob.)
- čan^{n'}di níkaci^{n'}ga úda^{n'}qti ka^{n'}bča hă; níkaci^{n'}ga ukéčín^{n'} agíḡa^{n'}be ctěwa^{n'} 15
in the person very good I desire him Indian common I look at my own even
- ka^{n'}bča-máji. Maja^{n'} čan^{n'}di áwa^{n'}ji^{n'}qti níkaci^{n'}ga-mácě bčúga i^{n'}wi^{n'}čaxa^{n'}i
I do not wish it. Land in the fully strong O ye people all you aid me
bear one up
- ka^{n'}bča. Níkaci^{n'}ga-mácě, nán^{n'}de úda^{n'} iča^{n'}čafě-mácě, waṅ^{n'}gičě, učákigčai
I wish. O ye people, heart good ye who place it, every one, you tell your
affairs to one another
- xī, uáwačaxa^{n'}i xī, maja^{n'} čan^{n'}di a^{n'}ma^{n'}čín^{n'} aṅga^{n'}čai. 18
when, you aid us if, land in the we walk we wish.

Maxewačë said:—Kagéha, waqin'ha tia'čakičë niñké čë, wibčahaⁿ
My friend, paper you have sent it you who sit, I pray to you
hither to me (sing.)

čëačë, céhe hă. Éskana i'čëwacka' cka'na, kagéha, waqin'ha tia'čakičë,
I send it I think Oh that you make an effort you wish it, my friend, paper you send it hither
off, and say that for me to me,

3 i'čë-qi-ma'. Cka' číŋa a'čá' baha'-ctëwa'-báji ca' qtaa'čëqtia'i. Éskana
I am very glad indeed. Acts your we do not know anything about them yet we love them very Oh that
well.

wéudaⁿ etégaⁿ uáwačaginixíde ka' a'čá' čai. Ca' níkaci'ga waqin'ha
good for us apt you look around in search we hope. And person paper
of something for us

wéčëckaxe ti-má wéčëqtia'i, năn'de giúda'qtia'i čikáge-ma. Úckaⁿ
you made for those who are very glad, heart very good for them your friends. Deed
them have come hither

6 aŋgúŋai kě iníawáčë gáča'ská ctë édičá'ä'ji, wačín'gëqtia'i. Iníawáčë
our the life sustaining of that size even it is not there, we are destitute of all. Life sustaining
(thing)

aŋgúčixíde ctëwa' a'čá' ča-báji-na'i. Cka' číŋa enáqtcí iníawáčë hă.
we gaze at a dis- even when we do not find it usually. Act your it alone life sustaining
tance from (an. ob.) (move-ment)

Kagéha, ča'éawagičái-gă. A'níŋa aŋga'čai égaⁿ aŋxíwaha' 'e-na' ca'caⁿ
My friend, pity us. We live we wish as we make a special usu- always
prayer for ourselves ally

9 a'čín' a'ba ičáugčë.
we are day throughout.

Jačín-na'paži said:—Maja' čëčandi účín'wiⁿ ŋi ačín' aká t'éawáčë
Land in this store he who keeps to slaughter
it us

ga'čaqtia'i. Aŋgí'čá aŋga'čá ctëctëwa' Iŋga'čai aká-na' uíŋa' tē wéteqi
has a strong desire. We throw him, we wish notwithstanding Grandfather the usu- he aids the hard for
our own, away, ing (sub.) ally him (=as) us

12 hă. Edádaⁿ aŋgčijút'a' tē íqtaqti a'čín' átacaⁿ i'nace-na' ca'caⁿ, ádaⁿ
What I raise for myself the most he has more than he snatches usu- always, there-
wantonly me (enough) from me ally fore

éskana uma' čínka čë macté áma tēŋáhi xí, čëču naji' in'ga'čá-báji. Éskana
oh that year this warm the it shall arrive, here to stand we do not wish for Oh that
one when, him.

Iŋga'čai čínké uná'a'čakičë ka'nbčëgaⁿ.
Grandfather the one you cause him to I hope.
who hear about it

15 *Two Crows said:*—Gaⁿ edádaⁿ, kagéha, e'a' a'ma'čín' gě wačána'aⁿ
And what, O friend, how we walk the (pl. you hear about
in. ob.) us

cka'na, ádaⁿ aŋ'gui'číča cúčëa'čë taŋ'gataⁿ hă. Kí maja' čëčuádi úckaⁿ
you wish, there- we tell it to you we will send it to you And land in this place deed
fore

wéteqi héga-báji éde, uáwaŋa' wačín'gai. Iŋga'čai aká níkaci'ga ukéčín'
hard for very but, to help us we have none. Grandfather the Indian common
us (sub.)

18 Húŋaŋga d'úba maja' aŋgčín'i čan'di eca' ičá'wačai. Kí ukít'ě wéteqi
Winnebago some land we sit in the near to he placed them. And foreigner hard for us
héga-báji níkaci'ga eca' wégčín' tē. Can'ge Húŋaŋga aká gčëbahiwiⁿ
very people they sat near to us the. Horse Winnebago the hundred
(sub.)

- ɕábɕiⁿ wémaⁿɕaⁿ'i, Umaⁿ'haⁿ ejaí. Kí iɕádiɕai aká wébaⁿhaⁿ'qtiaⁿ'i éde,
 three stole from us, Omaha their own. And agent the (sub.) they knew very well but,
 (or fully) about us
- wéɕitaⁿ ctě gaⁿ'ɕa-báji-naⁿ'i. Iɕigaⁿ'ɕai ɕińké iɕádiɕai aká una'ańkiɕě
 to work for us even they did not wish usually. Grandfather the one who agent the (sub.) to cause him to hear about it
- wań'gagáji ctěwaⁿ' wabágɕeze ctěwaⁿ' giáxa-báji-naⁿ'i, ebɕégaⁿ. Ádaⁿ 3
 we commanded them notwithstanding letter soever they did not usually, I think it. Therefore
 make to him
- Iɕigaⁿ'ɕai ɕińké na'aⁿ'ji-naⁿ té hă. Kí wáqe amá edádaⁿ ji'áqtci ctěwaⁿ
 Grandfather the st. one has not usually heard it. And white the (pl. sub.) what very small even
- uíqpaɕai ɕi, gíteqi héga-báji-naⁿ'i, kí edádaⁿ ɕańgá héga-báji uáwagiqpaɕai
 they lose it if, hard for them very usually, and what large very we lose
- Iɕigaⁿ'ɕai ɕińké wéɕitaⁿ-báji wéɕa-báji. Kí égaⁿ wamaⁿ'ɕaⁿ áakíɕa ɕi, 6
 Grandfather the st. one does not work for us we are sad. And so the thief I attack him if,
 in turn,
- Iɕigaⁿ'ɕai aká údaⁿ eɕégaⁿ te éskaⁿ enégaⁿ ă. Kí áakíɕa-máji té'di, é
 Grandfather the (sub.) good he thinks will you think it probable ? And I did not attack him when, it
 in turn
- údaⁿ éskaⁿ'bɕégaⁿ égaⁿ áakíɕa-máji ɕaⁿ'ctí. Kí Iɕigaⁿ'ɕai aká in'ɕitaⁿ'ji
 good I thought it proba- ble as I did not attack him heretofore (not now). And Grandfather the (sub.) did not work for me
- égaⁿ, in'ɕa-máji hă. Kí edádaⁿ wawéci Húnańga amá aⁿ'í taté ebɕégaⁿ 9.
 as, I am sad And what pay Winnebago the (pl. sub.) he shall give it to me I thought it
- ɕaⁿ'ctí. Edítaⁿ aⁿ'í taté ebɕégaⁿ ɕaⁿ'ja, aⁿ'íaji Iɕigaⁿ'ɕai ɕińké. Kí píaji
 heretofore (but not now). From it he shall give it to me I think it though, he has not given it to me Grandfather the st. one. And bad
- tégaⁿ áakíɕa in'gaⁿ'ɕégaⁿ Iɕigaⁿ'ɕai aká, ádaⁿ wawéci té aⁿ'íaji té hă.
 in order that (?) I assault him in turn as he wishes for Grandfather the (sub.), there-fore pay the he has not given it to me
- Caⁿ' wabágɕeze ɕan'di Iɕigaⁿ'ɕai ɕińké é'di híɕakiɕé kaⁿ'bɕégaⁿ íe gátě. 12
 And letter in the (ob.) Grandfather the st. one there you cause it to reach there I hope word those.

NOTES.

756, 1. nikaciⁿga-ma ɕe-ma, the white people. So, in line 12, nikaciⁿga ɕikage ɕe-ma.

756, 11. Four nouns, given without their verbs; a permissible use, but we may also use the full expression: ɕi cańge ctí wabɕiⁿ, ɕi jaⁿɕinańge ctí abɕiⁿ, ɕi cańge-weⁿ ctí abɕiⁿ, ɕi wajińga-jide ctí wabɕiⁿ.

756, 15. Kageha, ɕikage ama ɕeama, 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. uawagiɕaⁿ-baji-qi ɕańka. A sentence was omitted after this, as it contained several contradictory readings which the author could not rectify.

757, 17. uɕakigɕai, reciprocal of ugɕa, possessive of uɕa, to tell.

759, 2. Iɕigaⁿ'ɕai ɕińké iɕádiɕai aká, etc. Iɕigaⁿ'ɕai is the object of una'ańkiɕě, and iɕádiɕai is the subject of giáxa-baji-naⁿ'i. Iɕádiɕai-ma, understood, is the object

of wañgagaji. Iqigaⁿčai takes činⁿke, in the next line, because his *not hearing* was the fault of others; had he been at fault, Two Crows would have said, Iqigaⁿčai aká na'aⁿ.báji-naⁿ té hă.

759, 5 and 6. uawagiqpačai Iqigaⁿčai činⁿke, etc. Rather, uáwagíqpačai tẽ,
we lose as,
 Iqigaⁿčai aká wéčitaⁿ.báji égaⁿ, wéča-báji (hă).
 Grandfather the does not work for as, we are sad
 (sub.) us

759, 10. aⁿiäji Iqigaⁿčai činⁿke, etc. Suggested reading: aⁿi-báji Iqigaⁿčai aká. Ki piäji tégaⁿ áakibča in'gaⁿčai égaⁿ, wawéci tẽ aⁿi-báji tẽ hă', Iqigaⁿčai aká, as "adaⁿ" after "egaⁿ" is superfluous. If adaⁿ be retained, read, "áakibča in'gaⁿčai hă Iqigaⁿčai aká, ádaⁿ wawéci tẽ aⁿi-báji tẽ hă'.

TRANSLATION.

Duba-maⁿčinⁿ said:—My friend, I have heard that you sent a letter to us Omahas. I will tell you the decision about which you asked me. I regard this land as my own. It is my land. I have seen these (white) people who are very industrious, I have seen them with my own eyes. I wish to abandon my Indian habits. I do not look at them. I push them aside! When I see these white people, I think that what they do is really good, and I hope to do likewise. I do not wish to retain the ways of the wild Indian that made one feel insecure if he did not keep close to the camp. I referred to that when I spoke of pushing my-own customs towards the rear. Throughout the day I gaze around in search of something by means of which I may prosper. At length have I observed that your ways alone are apt to prove beneficial for one. I have seen the white people, and I have also looked at myself. I think, "I am doing as they do, and I have limbs for action just as they have." I have sown wheat, I have planted potatoes, onions, cabbage, beans, pumpkins, apple (trees), cherry (trees), turnips, beets, tomatoes, lettuce, and watermelons. I have cattle, horses, a wagon, harness, and chickens.

My friend, we have heard that these people, your friends, have their dwellings very full (of property). And all of them think as I do. It is as if I was going traveling anew. I have by no means had enough of walking. And with reference to the things which I tell you to-day that I have raised, I hope that in another year I may raise still more of them. My friend, these persons, your friends, do not all meet with the same degree of success: it is as if they were chasing one another. It is as if they were chasing one of their own party who moves ahead of them.

Two Crows said:—My friends, as we have heard the words from you and the people who resemble you, we are very glad. We are very willing to do various kinds of work. Even though we continue to work for ourselves with great pleasure, we are filled with apprehension when we suddenly remember the President and his servants. It seems as if they had not been aiding us at all. * * * * We hope that you will cause a great many (white) people to hear the words which you sent hither to beg from us. We hope that we may join the lawyers. We hope that you will give us very good titles to our lands. In that event, we will not be apt to apprehend any trouble from the white people who are restless. My friend, you did not question me

about anything, still I will tell you. When we sell any vegetables, fruits, etc., which we have raised, the store-keepers invariably reckon those things as very light; but their things are always reckoned as very heavy (when we wish to buy them).

Big Elk said:—I send to tell you the things which I (in my heart) think are difficult for me. The Indians have been wishing to accomplish what is good for themselves, but the agents have been the only ones who have not aided us. My friend, we can talk to you and only to those persons like yourself about the matters which give us trouble. The President usually thinks that the things which give us trouble are not troublesome to us; he continues to think that the agents whom he employs to watch over us are benefiting us. Therefore I hope to imitate the white people who do various things for themselves. I desire to live as a good man in the land. I do not desire even to look again at my old life as a wild Indian. I wish all of you people to aid me by making the land fully strong enough to bear my weight. O ye people, O ye who have good thoughts in your hearts, we wish to retain our own land, and we beg you to aid us when you confer together about your own affairs (in Congress).

Maxewačë 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.

ȡačĩ-na'paji said:—He who keeps the store on this reservation has a strong desire to injure us. Notwithstanding we have wished to dismiss him, the President has helped him, and that is hard for us to bear. He is always treating me most wantonly, snatching from me more than enough of what I have raised for myself to pay what I owe him; therefore we do not wish him to remain here after next summer. I hope that you will let the President hear of this.

Two Crows said:—My friend, you wish to hear from us what we are doing and how we are progressing, therefore we will send to you to tell it to you. We have much trouble in this land, but we have no one to help us. The President placed some Winnebago Indians near the land where we dwell. The proximity of these foreigners has been a source of great trouble to our people. The Winnebagos have stolen three hundred horses from us. The agents have known all about our trouble, but they have not shown any desire to act in our behalf. Notwithstanding we have told the agents to inform the President of the matter, I think that they have not even sent him any letters on the subject. For this reason the President has not heard it. But when white men lose even a very small thing, it is always regarded as a great wrong, and as the President does not take any steps to correct our troubles when we lose what is of very great importance, we are displeased. Do you think that the President would consider it good if I returned the injury by stealing from them? Heretofore I did not repay them for their crimes against me, as I thought that it was right not to

give blow for blow. (But that is all a thing of the past.) I am displeased because the President does nothing to right my wrongs. I did think heretofore that he would give me damages out of the Winnebago funds. But he has not done so. The President has not given me the damages because he wishes me to repay the Winnebagos with injury for injury. (I am forced to this conclusion.) I hope that you will send those words in a letter to the President.

JE-JE-BAJE TO REV. A. L. RIGGS.

October 13, 1879.

- Níkaci^{n'}ga aṅ'gač^{i'}n a^{n'}čigčaha^{n'}i, níkaci^{n'}ga-máčě. Ata^{n'}geda^{n'}, kagéha,
 People we who move we thank you O ye people. At different times, O friend,
- a^{n'}čigisíčě - na^{n'} ca^{n'}ca^{n'}. Éskana níkaci^{n'}ga ča'ětewačě'qti d'úba č^{i'}n
 we remember usu- always. Oh that Indian most pitiful some the
 you, our own ally coll. ?
- 3 ča'eáwač^{i'}čě'qti aṅga^{n'}čai, a^{n'}ba čěčuádi. Či wikáge čé baxúañkičé,
 you pity us indeed we wish, day on this. Again my friend this we have caused
 him to write it,
- kagéha. A^{n'}čigčaha^{n'}i. Kí éskana, Kága, a^{n'}ba íčaxíčě xī, a^{n'}číčaha^{n'}i tě
 O friend. We thank you. And Oh that, Third day you awake when, we pray to you the
 son,
- čagísíčě ka^{n'} a^{n'}č^{i'}čai. Aṅgú, Kága, níkaci^{n'}ga aṅ'gač^{i'}n, níkaci^{n'}ga wi^{n'}
 you remem- we hope. We, Third Indian we who move, person one
 ber it son,
- 6 aṅgúkiai xī, aṅgáqa aṅga^{n'}č^{i'}ba-báji. Kí, Kága, gata^{n'}hi tě'di a^{n'}té taité
 we talk to him we, we go beyond him we do not wish. And, Third that far when we shall die
 son, (unseen)
- a^{n'}čañ'xidaha^{n'}-báji. Ikáge-ma-žáčica^{n'}-ma wi^{n'} níqa wagíxa^{n'}č^{i'}qti^{n'}i há,
 we do not know about our- Those on the side of his friends one to live he really wishes for them,
 selves. his own
- kagéha. Kí ikáge wi^{n'} čěč^{i'}ñke waq^{i'}ha čaná'a^{n'} téga^{n'} gáxeañ'gikičai.
 O friend. And his one this st. one paper you hear it in order that we have caused him,
 friend our own, to make it.
- 9 Ma^{n'}č^{i'}n'-tcaxí wét'ai tě' éčeta^{n'} a^{n'}ba-waqúbe wi^{n'}áqtc^{i'}. Čéama Unáji^{n'}-qúde
 Ma^{n'}č^{i'}n'-tcaxí die for us the so far mysterious day just one. This (mv. Gray coat
 (=until
 act now)
- amá agčai tě wáčagičě'qti^{n'}i, ča'eáwač^{i'}čě'qti íai. Kí e'a^{n'} a^{n'}té téga^{n'}-báji
 the he went the he made us very glad by having great pity he And how we die can not
 (mv. (=when) talking, for us spoke. sub.)
- i^{n'}ta^{n'}; wéagiúda^{n'} etéga^{n'} uáwagičai.
 now; we do well (or, apt he has told it to
 it is for our good) us.

NOTES.

Je-je-baje, a Ponka, same as Homna of p. 743, note.

762, 8. ikage wi^{n'} čěč^{i'}ñke, 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 Maⁿphiⁿ-tcaⁿi by death. When Gray Coat (Mr. Tibbles) went homeward, he spoke words of pity, and made us very glad by what he said. And now there is no danger of our perishing (as a tribe); he has told us that we ought to prosper.

NUDA^N-AXA TO REV. A. L. RIGGS.

October 14, 1879.

Kagéha, ikágewiçai, Wakan'da wáçahaⁿ - mácě, wawíuie-mácě,
 O friends, I have you for my friends, God ye who pray to him, ye who are under the protection of the laws,
 ikágewiçě'qti. Kĩ níkaciⁿ'ga wiⁿ' Wakan'da çĩnké íe eçá tě gaçai. Kĩ é
 I have you for true friends. And person one God the st. word his the has gone And it
 one (ob.) beyond.
 kaⁿ'bça-máji. Wakan'da íe eçá zani'qti bçízě. Wakan'da aká aⁿçañ'giúdaⁿ 3
 I do not wish it. God word his every one I have taken. God the I do well by means of
 éte tě zani'qti iⁿwiⁿ'çai hă, ádaⁿ iⁿ'çě-qti-maⁿ'. Áqa-máji kaⁿ'bça. Úckaⁿ
 ought the every one he has told to me there-fore I am very glad. I do not go beyond him I wish. Deed
 wiⁿ', Maⁿtcú-nájiⁿ çiaⁿ'ça gçé tě bçíze hă, ubçaiⁿ' hă. Çaná'aⁿ te hă.
 one, Standing Bear he aban- he the I have I have taken hold of it You hear it will
 doned you wept back
 Níkaciⁿ'ga wiⁿ' céçu cakí. Isañ'ga aká úckaⁿ wañ'giçě'qti ijiⁿ'çě çin' 6
 Person one yonder has reached there again, where you are. His younger brother (sub.) the deed all his elder brother (mv. ob.)
 giáxai. Çaná'aⁿ eté. Ctaⁿ'be xĩ, "Níkaciⁿ'ga naxíde-çin'ge áhaⁿ," enégaⁿ
 made for him. You hear it ought. You see him if, Person disobedient ! you think it
 eté xĩ. Égaⁿ weçéckaⁿnaí etégaⁿ égaⁿ hă, Cañ'ge-hiⁿ-zí-ă. Umáha-má
 ought. So you wish for us apt so O Yellow Horse. The Omahas
 çéama wiⁿ' wáççi, Ğénicka. Tcáza-çin'ge t'éaⁿç 'içá-bi, ecé tě. T'eáçě 9
 these one stunned them, Ğénicka. Tcaza-çin'ge to kill me that he spoke of it, you said it. I kill him

764 THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

‘iáčě, wíučaginá. Gañ’xí Naⁿpewačě cti t’eačě ‘iáčě uná tě. Gañ’xí
I threat- you told them And Dangerous too I kill I threat- you the. And
ened, about their own. him ened told it
 Sihí-duba cti t’eačě ‘iáčě, uná tě. Cěna níkaciⁿga čábčeiⁿ uná tě. Gátegaⁿ
Four Legs too I kill I threat- you the. Enough person three you the. In that man-
ner
 3 wečěckaxaí. Maqpi íčábat’u wačičiona.
you have acted Cloud pressing you are visible.
against us. against

NOTES.

763, 3. aⁿčañgiudaⁿ ete tě, etc. W. (an Omaha) read, aⁿčañ’giúdaⁿ té gě
fut. the
sign (scat-
tered
in.
objects)

iⁿwiⁿ’čai égaⁿ zani’qti bčízě hă, as he has told me about the things which will be advantageous to me at various future times, I have accepted all.

From line 8 to the end is addressed to Yellow Horse.

763, 9. Tcaza-čĩnge t’eaⁿč ‘iča-bi, ece tě, etc. G. (an Omaha) reads, Tcáza-čĩñ’ge t’eaⁿčě ‘iaⁿ’ča-bi wíučaginá tě hă, You told them (the Omahas) that we had threatened to kill Tcaza-čĩnge.

764, 3. Maqpi, etc. That is, “You can not hide your plots. It is just as if you stood in bold relief against the clouds in the sight of all men.”

TRANSLATION.

O friends, I have you (all) for my friends. O ye who pray to God, and O ye lawyers, I have you as real friends. One Indian had transgressed God’s words. I do not desire that. I have accepted all of God’s words. God has told me all that can be advantageous to me, so I am very glad. I do not wish to disobey (him). I received and took hold of one custom (or mode of action) when Standing Bear abandoned you and started back (to Niobrara). You can hear it. One Indian has reached yonder land where you are. It was the younger brother who caused all the trouble for his elder brother (*i. e.*, Yellow Horse induced Standing Bear to act thus). You should hear it. You ought to think, when you see him, “He is a very disobedient man!”

O Yellow Horse, it is probable that you wished him to think thus about us! (?) One of these Omahas hit *čenicka*. You said that Tcaza-čĩnge 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 Naⁿpewačě and Sihí-duba. You told about just three men. In that manner you have acted against us. (But) you are in sight (just as if), you touched the clouds.

LE-JE-BALE TO WAJİŅGA-DA.

September, 1879.

Ceta^{n'} wáfi'áqtia^{n'}i. Waḡitaⁿ aⁿwa^{n'}cka^{n'}i tcábe éde ceta^{n'} a^{n'}fi'ai.
 So far they have altogether failed in the work on our account. Work we have exerted very but so far we have not finished it.

Cáni-ă, Ḡawína mégaⁿ, ḡiḡigaⁿ ḡa'éḡai-gă. Gíwacka^{n'}i-gă. Waḡátě
 O Charles, David likewise, your grandfather pity ye him! Do ye make an effort for him! Food

ciñ'gajiñ'ga ḡaṅká ḡa'eikiḡai-gă. Níkaci^{n'}ga céḡiñke, kagéha, wibḡahaⁿ, 3
 child the ones who pity ye him through. Person that seen st. one, my friend, I pray to you.

Wajiñ'ga-údaⁿ. Ḡa'éḡaḡe kaⁿbḡégaⁿ hă, níkaci^{n'}ga ḡiñké. Ca^{n'}edádaⁿwi^{n'}
 Good Bird. You pity him I hope person the (st. ob.). And what one

gákěja waḡáckaⁿ tē ḡiñgé. Usní é'di hí. Kí enáḡtci waḡáckaⁿ kaⁿbḡégaⁿ
 at that you make an will there is. Cold it has And it only you make an I hope
 (place?) effort none. reached there.

céḡuadi'qti tē. Kí áwakě'ja waḡáckaⁿ te ḡiñgé. . . . Ceta^{n'} waqi^{n'}ha 6
 just yonder by the. And at what place you make an will there is. So far paper
 you effort none.

tia^{n'}ḡakiḡáji. . . . Ma^{n'}a-tcéba igáḡḡaⁿ wahiḡage ḡiḡa^{n'}be ga^{n'}ḡai égaⁿ,
 you have not sent hither to me. Mawaḡeḡa his wife lame to see his he wishes as,
 own

añ'giti kaⁿbḡégaⁿ. Ma^{n'}ḡi^{n'}-tcaxi i^{n'}c'áge t'é také.
 he comes I hope. Ma^{n'}ḡi^{n'} tcaxi old man will surely die as he
 for me reclines.

NOTES.

Wajiñga-da is addressed in line 1; Charles and David Le Clerc, in 2 and 3; Rev. A. L. Riggs in 4 and 5; Charles Le Clerc, from 6 to the end. Two sentences (Kí enáḡtci, etc.,) in 5 and 6 are intended for Wajiñga-da.

765, 8. Ma^{n'}ḡi^{n'}-tcaxi, i. e., Jabe-skă or Waḡacpe. 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., Wajiñga-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 Wajiñga-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 Mawaḡeḡa's lame wife, I hope that he may come for me. The aged man, Ma^{n'}ḡi^{n'}-tcaxi, will surely die.

MA^NTCU-DAČI^N TO WAČIQE-ŲACI.

- Wa'ú čin ké céčinke agíxaⁿbčá-qti-maⁿ. Čéču najiⁿ tē'di u'ágčaji eté.
 Woman the (st. one) that (st. one) near you I strongly desire (to have) Here she stands when she does ought.
 Usní híaži tē'di, uqčé agíxaⁿbčá wa'ú čin ké. Kí e'aⁿ enégaⁿ xi, uqčé'-
 Cold has not arrived when, soon I desire my own woman the (st. one). And how you think if, very
 3 qtcí waqinⁿha čaⁿ iañ'kičá-gă. Uní'age xi'ctě, éskana égaⁿqti ckáxe
 soon paper the (ob.) send it hither to me. You are unwilling even if, oh that just so you act
 kaⁿbčégaⁿ. Wa'ú čin ké iⁿčiniⁿ čaniⁿ cí kaⁿbčégaⁿ. Čikáge amá čéama
 I hope. Woman the (st. one) you bring mine for me I hope. Your friend the (pl. sub.) these
 wagaⁿze amá máčě tē učuagčě ča'éawačai. Uáwa'i tá amá wáqe amá.
 teacher the (pl. sub.) winter the throughout pitied us. They will give rations white the people (pl. sub.)
 6 Čéama íe awáqa kaⁿbčá-máji, ádaⁿ cagčé kaⁿbčá-máji.
 These word I go beyond them I do not wish, there-fore I go back to you I do not wish.

NOTES.

Maⁿtcu-dačiⁿ and Wačiqe-ųaci were Ponkas who had fled from the Indian Territory with the famous Standing Bear.

Maⁿtcu-dačiⁿ remained with the Omahas, but Wačiqe-ųaci continued his journey till he reached his old home near Niobrara, Nebr.

TRANSLATION.

I have a strong desire to recover my wife, who is now with you. There is no prospect of her suffering from being here. I wish my wife to return soon, before the winter sets in. Send a letter to me very soon, and let me know what you think about it. Even if you are unwilling, I hope that you will do just as (I have said). I hope that you will bring my wife back to me. Your friends, these missionaries, have treated us kindly throughout the winter. The white people will give rations to us. I do not wish to transgress the commands of these (persons), therefore I do not wish to go back to you.

GAHIGE TO CUDE-GAXE.

- Cúde-gáxe-ă' wamúskě tē wagáxe aⁿi-báji-naⁿi. Čaaⁿna čigáxai.
 O Smoke-maker! wheat the debt they have not us- You have abandoned it they have thought about you.
 Caⁿ čéču čagči taté axíqibča, ádaⁿ ičáa-máji, aⁿi-báji čaⁿ'ja Caⁿ céja
 And here you shall have I hesitated from there- I have not spoken, they have not given it to me though. And yonder where you are
 9 čagčiⁿ tē, Pañ'ka-máčě, năñ'de iⁿ'pi-máji hă. Pahan'ga cupí tē'di
 you sit the, O ye Ponkas, heart not good for me Before I reached when you

uwíbça keça^{n'} uska^{n'} skaⁿ taté ebçégaⁿ. Ca^{n'} Pañ'ka amá năn'de wiwíça
 I told it to you the, in the past shall be straight on I think it. And Ponka the heart my own
 (pl. sub.)
 ehébe aqídaxe, nič'qti aⁿckáxai. Čagçai tē é áwake. Čéçu gçi^{n'} çanká
 a part of them I make it for myself, you cause me great pain. You have gone back it I mean it. Here the ones who sit
 'a^{n'} wegáxai tēdili xi, çaná'aⁿ taité. Úckaⁿ weçéckaⁿna tē níctaⁿ. 3
 how they do for them by the time when, you shall hear it. Deed you have wished for them the you have
 [or, if they should] dropped it.
 Năn'de çaⁿ çiaqai hă.
 Heart the you have
 been excelled
 (=left behind
 or ignored)

NOTES.

Gahige was an Omaha chief. Cude-gaxe was a Ponka, then near Niobrara, Nebr.

767. 3. Uckaⁿ weçéckaⁿna tē níctaⁿ, 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 UNAJIⁿ-SKĀ.

October 14, 1879.

Céça cubçé ka^{n'}bça, bçi'a. Waçítaⁿ waqtá uáji gě čita^{n'} čingé
 Yonder I go to you I wished, I have not been able. Work vegetables I have planted the to work there is
 (to you) you (pl. in. ob.) none
 cubçá-máji hă. Bčičtaⁿ xi, cubçé téinke hă. Pañ'ka amá maja^{n'} čéçu 6
 I do not go to you I finish it when, I go to you may (?) Ponka the land here
 (pl. sub.)
 naji^{n'} tá amá. Céça cka^{n'}aji naji^{n'}-gă há, Cúde-gáxe-ă'. Čka^{n'}aji naji^{n'}-i-gă
 will be standing. Yonder motionless stand thou ! O Smoke-maker. Motionless stand ye

há akiča. Pañ'ka amá wačitaⁿ čáčuhaqtci wáčictaⁿ ačaí. Wijiⁿčě t'é.
 ! both. Ponka the (pl. sub.) to work almost to let them they have My elder dead
 go gone. brother
 Xáxe-sábě. Aⁿ'ba-wačube áma tē'di t'é. Eátaⁿ wabágčeze gčiaⁿ'čakičaji
 Black Crow. Mysterious day the on the dead. Why letter you have not sent
 other one back to me
 3 caⁿ'caⁿ čútaⁿqti iⁿwiⁿ'ča gíča-gă há, negíha. Maⁿ'tcú-naⁿ'ba cetaⁿ' giniāji,
 always very correctly to tell it to me send back hither ! O mother's brother. Two Grizzly bears so far has not re-
 covered.
 T'é taté, ebčégaⁿ.
 He shall die, I think it.

NOTES.

767, 5. kaⁿbča, bčí'a, used; but kaⁿbčéde (*i. e.*, kaⁿ'bča éde) bčí'a is better.
 I wish but I have failed

767, 5. Wačitaⁿ, etc. Read, Wačitaⁿ gě, waqtá uáji gě, čitaⁿ' činǵégaⁿ, cubčá-
 Work the vege- I sow the to work as there I go to
 differ- table (pl. in. ob.), is none you
 ent kinds, ob.),
 máji há; *or*, Wačitaⁿ gě', waqtá uáji gě', čitaⁿ' činǵé há, ádaⁿ cubčá-máji há.
 I not Work the vege- I sow the to work there there- I do not go to
 differ- table (pl. in. ob.), is none fore you
 ent kinds, ob.),

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.

NAⁿZANAJĚ TO T. M. MESSICK.

November 6, 1879.

Caⁿ wagáxe éwibčíⁿ' tē ičáugčě'qti asíčě. Cučéačě taté ebčégaⁿ,
 And debt I have for the continually I remem- I shall send it to you I have
 you (ob.) ber it. thought it,
 6 éde majaⁿ' wačáwa gě unaⁿ'ctaⁿ tē ičápahaⁿ-máji. Utaⁿ'nadi uqpáčě
 but land counting the stopping place the I do not know it. At some lone place it be lost
 (pl. in. ob.) (ob.)
 ínihé ebčégaⁿ égaⁿ cučéača-máji. . . . Caⁿ' maⁿ'zěškă' tē čagít'aⁿ etégaⁿ.
 lest I think it as I have not sent it to you. And money the you have plenty of apt.
 your own
 Cěna. . . . Aⁿ'paⁿ'ha ckaⁿ'na xī iⁿwiⁿ'čana íčačě té há.
 Enough. Elk skip you desire if you tell it to me you please
 send hither

NOTE.

Parts of this letter, shown in the translation by parentheses, were recorded only in English.

TRANSLATION.

I have ever kept in mind the debt that I owe you. I have thought that I would send it to you, but I do not know how many miles distant the stopping-place (R. R. station?) is. I have not sent it to you through a fear lest it might be lost through miscarriage. (I have told you that you should not lose your money, and that Big Elk would pay you, as he is honest.) You will be apt to have your money again. Enough. (As soon as you get this, send your correct address back to Big Elk, and then he will send the money to you.) Send and tell me whether you desire elk skins.

LE-JE-BALE TO UNAJI^N-SKĀ.

Unájiⁿ-skā, ^{O White Shirt,} ^{your} ^{horse} ^{the} ^{Dakota} ^{they} ^{if,} ^{you bring mine} ^{I hope.}
^{mother's} ^{(std.} ^{are} ^{coming}
 Ceta^{n'} ^{So far} wačítaⁿ ^{work} tē ^{the} ucté. ^{And} Ga^{n'} ^{he remembers you,} ^{usually} ^{always (em-} ^{phatic),} ^{he} ^{says} ^{hă.} Ceta^{n'} ^{So far}
 níkaci^{n'}ga ^{people} wačítaⁿ-mája ^{to the workers} ^{they have not fin-} ^{ished at all.} ^{Mysterious day} ^{large} ^{the} ^{reaches when it} ^{there} ³
^{there is a hope.} ^{And} ^{O Walking Elk,} ^{I remember you,} ^{usually} ^{always.} ^{Kindred} ^{you who are mine,}
 wañ'gičē'qti ^{all} ^{I am really thinking of you continually.} ^{And} ^{person} ^{four} ^{too}
^{I remember} ^{you (pl.).} ^{O Little Policeman,} ^{you too} ^{I remember} ^{you.} ^{Wikuwa (a Da-} ^{kota name),} ^{you too,} ^{Fourth} ^{son,} ^{I remember you} ^{usually} ⁶
^{always.} ^{This one,} ^{O Little Policeman,} ^{your} ^{father's} ^{sister} ^(sub.) ^{she cries usu-} ^{ally} ^{always,} ^{to see you}
^{she has a strong} ^{desire} ^{as.} ^{And} ^{Smoke-maker} ^{lodge,} ^{the} ^{(std.} ^{ob.)} ^{I have} ^{the} ^{spoken} ^{ob.)} ^{just one} ^{like it} ^{lodge}
^{just one} ^{we sit} ^{so,} ^{I remember you,} ^{usually} ^{always.} ^{Iyuwazi (Da-} ^{kota name)} ^{I have her} ^{for my sister's} ^{daughter} ^{I see her, my} ^{own} ⁹
^{I have a strong desire.} ^{And} ^{this one,} ^{Dakota} ^{woman} ^{the (sub.),} ^{her} ^{daughter} ^{lame} ^{to see her} ^{own}
^{she strongly de-} ^{sires} ^{Mawačepa} ^{his wife.} ^{And} ^{O friend,} ^{person} ^{four} ^{I remember} ^{usu-} ^{ally}

- ca^{n'}ca^{n'}. Ki wi^{n'} čatí, Tcexapa, Tatañ'ka-i^{n'}yañ'ke. Ta^{n'}wa^{n'}gča^{n'} wiwiča
 always. And one you came hither, Beats the Drum (?), Running Buffalo. Nation my own
- nañkácě, Ihañk'ta^{n'}wi^{n'} nañkácě wazáni, wigísičě-na^{n'}ma^{n'}i ca^{n'}ca^{n'}-qti-ma^{n'}i.
 ye who are, Yankton ye who are all, I remember you (pl.) usually I do it always.
- 3 Ca^{n'} éskana edáda^{n'} ctécte jì^{n'}jì^{n'}ga čaná'a^{n'} éi^{n'}te ca^{n'} íuča dáda^{n'} čaná'a^{n'}
 And oh that what soever small ones of you hear it whether and news what you hear it
 different sorts (or if)
- éi^{n'}te i^{n'}wi^{n'}čana tíčačai ka^{n'}bčéga^{n'}.
 whether you tell it to you (pl.) I hope.
 (or if) me send hither

TRANSLATION.

O White Shirt, I hope that when the Dakotas come you will bring the horse to me, your mother's brother. The work is still unfinished. [The Omahas are?] constantly thinking of you, so he says. Those who are working for the Indians are still unsuccessful for want of time. There is a hope that the case may be settled by Christmas. O Walking Elk, I always think of you. O ye, my kindred, I am ever thinking about you. I remember you, too, ye four men. I also think of you, O Little Policeman, and you, too, O Wikuwa. Little Policeman this one, your father's sister (my Yankton wife), is continually weeping, as she has a strong desire to see you. And as to the lodge of the Yankton Smoke-maker (I have spoken as of one lodge)—as we used to sit in one lodge, I think of you. I have a strong desire to see my sister's daughter, Iyuwazi. And this Dakota woman, my wife, has a great longing to see her lame daughter, the wife of Mawačepa. O friends, I am continually thinking of you four men. One of you, Beats the Drum (?) or Running Buffalo, came to this place. O ye who are my own nation, O all ye Yanktons, I am always remembering you! I hope that you will send to tell me, if you hear news of any kind whatever.

BETSY DICK TO WAČIČE-ŲACI.

November 15, 1879.

- Íe čé a^{n'}bačé cučéačě. Zani úda^{n'}qti ni^{n'} étea^{n'}i tē aná'a^{n'} ka^{n'}bča.
 Word this to-day I send it to you. All very good you are at least the I hear it I wish.
 (pl. ?)
- 6 Négihá, igáqča^{n'} ctí ca^{n'} čihan'ga ctěwa^{n'} winá'a^{n'} ka^{n'}bča, ciñ'gajiñgá
 O mother's his wife too and your potential even I hear from I wish, child
 brother,
- ctí zani čúta^{n'}qti, éskana, úwačaginá ka^{n'}bčéga^{n'}. Gañ'xí, wísa^{n'}ča^{n'},
 too all very correctly, oh that, you tell it to us I hope. And, my younger
 brother (f. sp.),
- 9 cučéwikičě. Cañ'ge waa^{n'}čé i^{n'}čéckaxe té čúta^{n'} aná'a^{n'} ka^{n'}bča, wísa^{n'}ča^{n'}.
 I have sent it to you by some one. Horse you promised to pay it to me the cor- rectly I hear it I wish, my younger
 for my services as a doctor brother (f. sp.).
- Ma^{n'}tcú-náji^{n'} agí cačai tē wawíue aká uáwagíča éde íeskā učíča-bajíi
 Standing Bear he went to you the lawyer the sub. I have told it to him but interpre- ter he did not tell it
 after him (=when (see note) to you

- té hě, wisaⁿčáⁿ. Gaⁿ-aⁿāⁿ gaⁿ'adi wabágčeze cučéačě gaⁿ' éskana íe
 the (fem.), my younger So, therefore now letter I send to you as oh that word
- tě údaⁿqti iⁿčéckaxe tíčačě kaⁿbčégaⁿ. Aⁿ'ba hičai tē'di cučéačě.
 the very good you make for you send it I hope. Day they bathe on the I send it to
 me hither you.
- Čijiⁿ'ge t'é tē aná'aⁿ tē, čijiⁿ'čě ctī t'éčai tē, íuča pějī'qti aná'aⁿ hě. 3
 Your son died the I have the, your elder too they the, news very bad I have
 heard it brother killed him heard it (fem.)
- Nān'de iⁿ'pi-máji, wisaⁿčáⁿ, čaⁿ'ja wéahide čanájiⁿ gíteqiwáčě éče.
 Heart bad for me, my younger though at a distance you stand a source of trouble indeed
 brother (f. sp.), brother (f. sp.), (fem.).
- Aⁿ'bačě'qtcī Maⁿtcú-nájiⁿ íe eja ké aná'aⁿ, wabágčeze gáwa jaⁿ'be xī.
 This very day Standing Bear word. his the I have heard, newspaper I saw when.
- Wáge bčúga ča'éčičai íai tē, nān'de iⁿ'čī'udaⁿ. Caⁿ', wisaⁿčáⁿ, nān'de 6
 White bčúga ča'éčičai íai tē, nān'de iⁿ'čī'udaⁿ. Caⁿ', wisaⁿčáⁿ, nān'de 6
 people all have pitied have the, heart it is good for Yet my younger heart
 you (pl.) spoken mine. brother (f. sp.),
- iⁿ'pi-máji axáge agčī' éče. Čijiⁿ'čě daⁿ'ctěaⁿ, čīaⁿ'cka daⁿ'ctěaⁿ, iⁿ'čahaⁿ'-ā,
 is bad for me I weep I sit indeed, Your elder either, your sister's or, pray to him for
 (fem.), brother son me (fem.),
- caⁿ'ge taⁿ'ja. Íe tē edé te xī, éskana tiaⁿ'čakičé kaⁿbčégaⁿ. Spafford
 horse concerning Word the he will say if, oh that you send it hither I hope. Spafford
 the (std. ob.). something to me
- Woodhull ijaⁿ'ge abčī' fiⁿ'kečáⁿ iⁿ't'e, číewaⁿ'jaⁿ. Maⁿčīⁿ'-tcaxī t'éé hě. 9
 Woodhull his daughter I have the one, in the dead you have caused Maⁿčīⁿ'-tcaxī is
 her past to me, it. dead (fem.).
- Umaⁿ'haⁿ ctě t'á-bajī, enáqtcī t'éé hě aⁿ'bačě'qtcī.
 Omaha even have not only he is this very day.
 died, dead (fem.)

NOTES.

For an account of Betsy Dick, see p. 634.

WaŦiqe-Ŧaci, who was a Ponka, married a Yankton woman.

770, 5. eteaⁿi (used by an Omaha woman) . . W. (an Omaha man) gave the following as a correct form of the sentence: Zaní údaⁿqti niⁿ'i éiⁿte aná'aⁿ kaⁿbčá.
 All very good you whether I hear I wish.
 (pl.)
 are

Perhaps eteaⁿ is sometimes used by females as an equivalent of éiⁿte.

770, 6. Negiha, i. e., Silas Wood, who was the elder son of Gahige, the chief of the Iñke-sabě (an Omaha) gens.

770, 10. Wawiue aka should be wawiue fiⁿke, as it refers to the object of an action.

771, 9. Spafford's daughter was named, Ahiⁿ-snede, *Long Wings*. Číewaⁿ'jaⁿ, you have caused it, i. e., indirectly. Betsy had to neglect Spafford's daughter while she was attending, as doctor, to some member of the family of WaŦiqe Ŧaci. See 770, 9.

TRANSLATION.

I send this word to you to-day. I wish to hear about you at least this: that you are all prospering. O mother's brother, I wish to hear from you, his wife, and your potential wife; I hope that you will tell us exactly how all the children are also. O younger brother (i. e., WaŦiqe-Ŧaci), I have sent a message to you by some one. O younger brother, I wish to hear correctly about the horse with which you promised to pay my bill for services as your doctor. I told the lawyer (i. e., Mr. T. H. Tibbles) about it,

when he went after Standing Bear, but the interpreter did not tell you. So therefore I now send a letter to you, and I hope that you will send me a very good message. I send this to you on Saturday. I have heard that your son was dead, and that they had killed your elder brother. It is very bad news that I have heard. My heart is sad, younger brother, but your being at a distance is a greater cause of sorrow. On this very day I have heard the words of Standing Bear; I have seen them in a newspaper. All the white people pity you; they have spoken words which have made me glad. Still, younger brother, with a sad heart, I sit weeping. Petition either to your elder brother or to your sister's son with reference to the horse. I hope that you will send me word what he (or she) says. I have lost Spafford Woodhull's daughter, whom I used to have with me, and you are the cause of her death. Maⁿčⁱn-tca^{xi} is dead. Not even one adult Omaha has died, only that aged Ponka man has died this very day.

NUDAⁿ-AXA TO CUDE-GAXE.

November 15, 1879.

- Caⁿ čijiⁿge t'éc^{ai} tē wáqe amá éde, čéama Umáha amá bčúgaqti
 And your son they the white the (pl. but, these Omaha the (pl. all
 have killed him
- nān'de gípi-báji, ádaⁿ aⁿbačé hičai tē'di uwíbča cučéačé. Kí Umáha amá
 heart are sad, there- to-day they when I tell it to I send to you. And Omaha the (pl.
 fore fore bathe you you sub.)
- 3 učúgigče-naⁿi, cañ'ge wa'íi tē gčí tēdihi, cí égaⁿ tat éskaⁿ ečégaⁿ éde
 they are sor- usually, horse they the has by the again so shall be they thought but
 rowful for give to come time, their relation us back
- hebádi úckaⁿ juájí giáxai. Čéama Umáha amá učúgigčai tē nān'de
 before deed inferior made for These Omaha the (pl. they are sor- the heart
 reaching the end him. sub.) rowful for their relation
- iⁿčⁱn'udaⁿ-qti-maⁿ. Úckaⁿ bčúgaqti wágazúqti na'aⁿ-báji, t'éc^{ai} tē-onaⁿ
 mine is very good for me. Deed all very straight they have not they the only
 heard, killed him
- 6 gaⁿ na'aⁿi. Kí ádaⁿ čéaka ikáge aká nān'de gípi-báji-qtiⁿi, ékigaⁿ qti
 so they heard. And there- this one his the heart is very sad for him, just like him
 fore friend (sub.)
- nān'de iⁿpi-májí. Nān'de iⁿpi-májí tē gaⁿ égijaⁿ eté. E'aⁿ daxe taté
 heart I am sad. Heart I am sad the so you do ought. How I do shall
 that
- čingé, gaⁿ nān'de čaⁿ ég ičaⁿ čačé eté. Waqiⁿha aⁿčá'i ckaⁿna xí'ctě,
 there is so heart the so you place it ought. Paper you give you wish even if,
 none, (cv. ob.) (cv. ob.) to me
- 9 égaⁿ qti iča-gă.
 just so send hither.

NOTES.

772, 1. čijiñge, *your son*, intended for čijande, *your daughter's husband*, i. e., Big Snake, who was murdered by a soldier in the office of the Ponka agent, in Indian Territory.

772, 6. ikage aka, i. e., the author.

TRANSLATION.

The white people have killed your son-in-law, so all the Omahas are sad.

Therefore to-day, Saturday, I send to you to tell you how they feel. The Omahas are usually sorrowful when they hear of the death of a relation. And as the time of the year when Big Snake was accustomed to give away horses came around again they thought that it would surely be so; but before it had arrived the white men had done a bad thing to him (*i. e.*, Big Snake).

As these Omahas are sorrowful on account of their kinsman, it does my heart good (to observe their sympathy). They have not heard a full account of the whole affair, they have heard merely the report of his murder. Therefore this person, his friend, is sorely grieved, and I am just as sad as he. As I am sad, so ought you to be. There is nothing that I can do (to avenge his death), and you ought to consider the matter as I do. Should you wish to send me a letter (which I do not ask for, but which I will be glad to receive), just send it.

JEDE-GAHI TO SILAS WOOD.

December 1, 1879.

Čé waqin'ha tíčəčə čaⁿ bčíze hă. Waqin'ha čaⁿ ɬaⁿ'be tē năn'de čaⁿ
 This paper you have the I have Paper the I saw it when heart the
 sent (ob.) received (ob.)
 hither it
 in'udaⁿ'qti ɬaⁿ'be hă. Kí aⁿ'bačé níkaciⁿ'ga amá bčúgaqti účkaⁿ wiⁿ' íčai
 very good for I saw it And to-day people the (pl. all deed one they
 me sub.) talk
 about
 it
 édegaⁿ' caⁿ' čéču anájiⁿ tē'di 'íčai xí, in'udaⁿ-qti-maⁿ' čaⁿ'ja, čičiⁿ'ge tē'di, 3
 but yet here I stand when they if, I am doing very well though, you are
 talk
 about
 it
 'íčai tē u'aⁿ'čingé čaná'aⁿ tégaⁿ waqin'ha cučəčə, năn'de in'čiⁿ'pi-májí hă.
 they the in vain you hear it in order that paper I send to you, heart mine is very sad
 talk about it by means of it
 Wáqe amá Iɬigaⁿ'čai íčadičai ečaⁿ'ba, níkaciⁿ'ga čičiⁿ'ga-qti-ma wiⁿ' iéska.
 White the Grandfather agent he too, people those who are really one inter-
 people your own preter
 giɬáxa-gă, aí. . . . É gátegaⁿ' uwíčə. Gaⁿ' maⁿ'niⁿ' tē číudaⁿ'-qti-jaⁿ' 6
 make him, your said. That that is the I have told And you walk the you are doing very
 own, substance you. well
 of it
 ecé, íčaⁿ'baⁿ' aⁿ'ctaⁿ'bají égaⁿ íčae tē in'pi-májí.
 you a second you do not see so you the it is bad for
 say time (=once me me speak me.
 it, more)

NOTE.

ġede-gahi wished Silas, who was a full Omaha, to return from the Ponkas in Dakota, and become the Omaha interpreter. ġede-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.

MI^NXA'Ĕ-JINGA TO KE-XREĖE (CHARLES MOORE).

December, 1879

- Gaⁿ čéčaⁿ waqiⁿ/ha čaⁿ čéama Umaⁿ/haⁿ amá íe čičíŋa ubč édegaⁿ,
 And this paper the these Omaha the word your I have told them,
 (cv. ob.) (cv. ob.) (pl. sub.) but,
- caⁿ/ d'úba iⁿ/jakičégaⁿ cačé tá amá, ána'aⁿ-báji. Ádaⁿ gáčaⁿ waqiⁿ/ha
 yet some as they have doubted me they will go to you, they have not obeyed. There- that fore (cv. ob.) paper
- 3 cučéačé. Kí íe edádaⁿ edéce tě cí pí čútaⁿ aná'aⁿ kaⁿ/bča. Íe wiⁿ/
 I send it to And word what what you the again anew straight I hear it I wish. Word one
 you.
- čé iⁿwiⁿ/čana tě pí wágazuankičé'qti íča-gă. "Naxíde tě ačín'-gă,"
 this you told it to the anew making it very straight send it Inner ear the keep thou,
 me for me hither.
- ecé tečaⁿ/ é áwake. Íe tě anaⁿ/bčiⁿ. Ĕ čútaⁿ aná'aⁿ kaⁿ/bča. Edádaⁿ
 what you said, that I mean it. Word the I forget (I do not understand). That correct I hear it I wish. What
 in the past
- 6 íuča číngé, caⁿ/ íe učúwikié-naⁿ-maⁿ/ gě éskana čútaⁿqti iⁿčéckaxe
 news none, yet word I have been speaking to you the (pl. oh that very correctly you do for me
 regularly in. ob.)
- kaⁿ/bčégaⁿ. Íe čičíŋa asíčé-naⁿ caⁿ/caⁿ, iⁿ/udaⁿ gě. Gaⁿ/ níkaciⁿ/ga-ma
 I hope. Word your I think usu- always, good for the (pl. And the people (pl. ob.)
 of them ally me in. ob.)
- wactaⁿ/be čagčé gaⁿ/ e'aⁿ/ číngé, údaⁿqti najiⁿ. Íe čičíŋa áakihíde anájiⁿ,
 you saw them you went still what is there is very good stand. Word your I attend to it I stand,
 back the matter none,
- 9 é bčíqe. Caⁿ/ íe wéčigčaⁿ údaⁿqti winá'aⁿ kaⁿ/bčégaⁿ. Uqčé'qti cí ačúha
 it I pursue And word decision very good I hear from I hope. Very soon again finally
 it.
- wačaⁿ/be kaⁿ/bča waqiⁿ/ha.
 I see them I wish paper.

NOTE.

Minha'Ē-jiŅga was an Omaha, and Ke-ᖅreᖅe, 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-UHA^NHA TO UNA^NJIN-SKĀ AND HE-WA^NJICĀ.

December 12, 1879.

Cin'gajin'ga iⁿ't'e taté ebčégaⁿ. Caⁿ' edádaⁿ téqi áakipá. Wawína
Child shall die to me I think it. And what difficult I have I beg some-
met it. thing from you
cučéačai. Hé-waⁿjíča čiañ'ge ečaⁿ'ba, aⁿwaⁿ'qpani héga-máji. Caⁿ' cañ'ge
I send to you One Horn your sister she too, I am poor I am very. And horse
(pl.).
wiⁿ aniⁿ' éiⁿte éskana aⁿčá'i 'ičáčē kaⁿbčégaⁿ. Caⁿ' ie wiwíča égaⁿqti 3
one you have it if oh that you give you I hope. And word my just so
it to me promise
iⁿčéckaxe kaⁿbčégaⁿ. Wañ'gičē'qti wíččahaⁿ'i, čiahaⁿ mégaⁿ, čiañ'ge čti.
you do for me I hope. Every one I pray to you (pl.), your broth- likewise, your sisters too.
ers-in-law
Cubčé kaⁿ'bča tē bčí'a. Sidádi t'é-de gisiⁿ' hă, miⁿ'jiŅga naⁿ' taⁿ é áwake.
I go to you I wish the I am Yesterday when she re- girl grown the her I mean
unable. she died vived (std. ob.) her.
Axáge-naⁿ caⁿ'caⁿ năñ'de čaⁿ'já. Čídaⁿbe gaⁿ'čaqtí éde á'aⁿjí t'é také. 6
I am usu- always heart in the. To see you she had a but she, being she will surely
weeping ally (or unlucky) reclines.
Caⁿ' e'aⁿ' xī, uqčē'qtei iⁿ'wiⁿ'ča tíča-gă. Aⁿ'bačé wawíčaxu cučéačē.
And how if, very soon to tell it to send hither. To-day I write some- I send to you.
me thing to you

NOTE.

Unaji^{n'}-skă and He-wa^{n'}jiča, Ponkas, were at Yankton Agency.

TRANSLATION.

I think that my child shall die. I am in trouble. I send to you (all) to beg something from you. One Horn, I address you and your sister. I am very poor. If you have a horse, I hope that you will promise to give it to me. I hope that you will do for me just according to my words. I petition to every one of you, including your sisters and your brothers-in-law. I am unable to go to you as I have desired. My largest daughter fainted yesterday, but she has revived. I am weeping constantly in my heart. She has a strong desire to see you, but she will surely die (as she reclines) without having her wish gratified. Send very soon to tell me whether my request can be granted. I write something to you and send it to you to day.

NUDA^N-AXA TO MISS JOCELYN.

December 3, 1879.

- A^{n'}bačé usn^{i'}qti tēdi indádaⁿ tia^{n'}čačai uánaji^{n'} égaⁿ, a^{n'}ctídēqti-ma^{n'}
 To-day very cold when what you have sent I stand in it as, I am living very com-
 here to me fortably
- ádaⁿ wíbčahaⁿ cučéačai, wa'ú-macē. Pi'qti, kagéha, údaⁿ iṅáxai-gă.
 there-fore I thank you I send it to you (pl.), O ye women. Anew, O friends, good do ye for me.
- 3 Kagéha, Wakan'da čínké indádaⁿ údaⁿ kējáčicaⁿ kě a^{n'}čísančai, ádaⁿ
 O friends, God the st. one what good towards the (ob.) the (ob.) we turned, there-fore
- wíbčaha^{n'}-naⁿ-ma^{n'}. Wáqe amá čéama wačítaⁿ kě wačan[']be. Wakan'da
 I have been praying to you regularly. White the (pl. sub.) these do various the I have seen them. God
- aká na^{n'}bé čicka^{n'}wakičai bčúgaqti wačan[']be, ádaⁿ égimaⁿ ka^{n'}bčégaⁿ,
 the (sub.) hand has caused them to move (rapidly) all I have seen them, there-fore I do that I hope,
- 6 agína-naⁿ-ma^{n'}. Čiṅ'gajiṅ'ga wiwíja wačít íbahaⁿ ádaⁿ cī é gáčínke
 I beg for my own usually. Child my to work knows it there-fore again it that (st. ob.)
- uqa^{n'}adi uwíbča cučéačē. Wénandean'gičē-na^{n'}, ádaⁿ é údaⁿ éskaⁿbčégaⁿ.
 apart I tell it to you I send it to you. He causes me to feel full, usually, there-fore that good I think it may be.
- Gata^{n'}adi égimaⁿ téi^{n'}t ebčégaⁿ, ádaⁿ axídaxe égaⁿ téi^{n'}te. A^{n'}ba águdi
 Just about this time I do that may I think it, there-fore I do it a little for my-self may. Day where
- 9 ctéctē waqi^{n'}ha tia^{n'}čakičē wíkaⁿbča. Īndádaⁿ ckáxe ma^{n'}ni^{n'}-macē,
 soever paper you send hither to me I desire for you. What you do O ye who walk,
- gaza^{n'}adi uéhe ma^{n'}bči^{n'}.
 among them I follow it I walk.

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^N-SKĀ.

December 26, 1879.

Negíha, fe tíçaçě tē iⁿ'çěqti-maⁿ'. Cañ'ge áhigi wániⁿ iⁿ'çěqti-maⁿ'.
 O uncle, word you have the I am very glad. Horse many you have I am very glad.
 sent here them

Haⁿ' gě içáugçě aⁿ'çísíçáí. Cín'gajín'ga wiwíça çá'éwaçaçě'qti eté xí,
 Night the (pl. throughout we think of Child my you have great pity on ought,
 in. ob.) you. them

çá'éwaçaçají'qtiaⁿ', çísíçě-naⁿ çáⁿ'caⁿ. Cubçé tá mĩnke, negíha. Caⁿ 3
 you have not pitied them at he thinks us- always. I will go to you, O uncle. Well
 all, of you ally

ataⁿ' iⁿ'udaⁿ tē étaⁿ uqçě'qtcí égaⁿ. Nínígahi, gçéba jaⁿ' dāxe anájiⁿ
 how long good for the so long very soon so. Killickinnick ten night I make I stand
 me it

téĩnke. Caⁿ' çíañ'ge ctěwaⁿ' wajaⁿ'be kaⁿ'bça. Úwaçáginá kaⁿ'bçégaⁿ.
 will. Well, your sister even I see them I wish. You tell it to them I hope.

Cañ'geajín'ga wébçíⁿ'wiⁿ égaⁿ çĩngé. Wířigaⁿ aká, Maⁿ'tcú-naⁿ'ba eçaⁿ'ba 6
 Colt I sell them as there are none. My grand- the Two Grizzly bears he too
 father (sub.),

cahí tá aka. Ē'di cupí téĩnke. Cetaⁿ' gíní'qtiaⁿ'jĩ. Çíná'aⁿ xĩ, gĩ'çěqtiaⁿ.
 will arrive there Then I will reach there So far he has not fully He hears if, he is very glad.
 where you are. where you are. recovered. from you

Cañ'ge, negíha, aⁿ'çĩn'ge. Cañ'ge wáqe eçáqti naⁿ'bá wábçíⁿ enáqtcí.
 Horse, O uncle, I have none. Horse white their very two I have them them only.
 people own

Cín'gajín'ga enáqtcí wáçíⁿ, waçítaⁿ'wákiçě-naⁿ'i.
 Child they only they have they cause them to usually.
 them, work

TRANSLATION.

O mother's brother, I am delighted at the words which you sent me. I am very glad that you have many horses. We think of you throughout the nights. You ought to pity my children. You have not pitied them at all. They are constantly thinking of you. O mother's brother, I will go to you. When it shall be best for me to go, I shall go very quickly. I shall be here ten days making the killickinnick. I wish to see even your sisters. I hope that you will tell them. As I have sold the colts, there are none (here). My wife's father (Wackaⁿ-maⁿčⁱ) and two Grizzly bears will come to your land. And then I will come, too. My wife's father has not yet fully recovered. He is delighted to hear from you. O mother's brother, I have no horses. I have only two American horses, which are in the possession of my children, who generally use them when they work.

PAHAŅGA-MAⁿČⁱ TO SILAS WOOD.

January 12, 1880.

- Caⁿ' níaciⁿ'ga amá čéama waŋíggitaⁿ amá čaná'aⁿ éiⁿte, ějá tē'ja
Well people the (pl. sub.) these they are working the you hear it perhaps, there per-
for themselves (pl. sub.) taining
to
- údaⁿqti ičápahaⁿ pí čaⁿ'ja, iⁿ'ju-májĭ. Čéčuädi tē' xixaxai xĭ', gaⁿ'čawáčĕ.
very good I knew it I though, I was unfor- In this place the they do for if, desirable.
tunate. themselves
- 3 Caⁿ' edádaⁿ ačⁱ'u' gě ípahaⁿ pí xĭ, uqpáčĕčĕčĕ ékaⁿ'bča-májĭ. Wañ'gičĕ
Well what they the (pl. I knew it I ar- when, to lose I did not wish for All
have in. ob.) rived there him.
- iⁿ'čⁱ'n gčⁱ ékaⁿ'bča. Čé níaciⁿ'ga amá e'aⁿ' maⁿ'čⁱ'i xĭ, niⁿ'ja gaⁿ'čai
to bring back I wish for This people the how they walk if, to live they wish
here to me him (pl. sub.)
- čaⁿ'ja, níaciⁿ'ga naⁿ'báha ačai. Ě'be učúahē kaⁿ'bča-májĭ. Údaⁿqti
though, people in two ways they go. Whom I follow him I do not wish. Very good
- 6 éskana wéčigčāⁿ ckáxe kaⁿ'bčĕgaⁿ čaⁿ'ja, čagčⁱ tatē'ja časíčāčĕ kaⁿ'bčĕgaⁿ.
oh that decision you make it I hoped though, with reference to you think of it I hope.
your future re-
turn here
- Caⁿ' e'aⁿ' čⁱngé hă.
Well what is there is
the matter none

NOTES.

Pahaŋga-maⁿčⁱ is the brother of Silas Wood. He dictated this letter after returning from a visit to his brother, who was staying with the Ponkas near Niobrara, Nebr.

778, 3. Caⁿ edadaⁿ ačⁱ'n gě . . . Wañ'gičĕ iⁿ'čⁱ'n gčⁱ ekaⁿ'bča. The author mistook a direct address to himself for an address to Silas. In speaking to the latter the sentences should have been changed thus:

- Caⁿ edádaⁿ aniⁿ gě' íwidahaⁿ pí gě' uqpáčĕčĕčĕ wíkaⁿ'bča-májĭ. Wañ'gičĕ
Well what you the I knew about I the you lose I do not wish for All
have (pl. in. you reached (pl. there in. ob.) you.
- wániⁿ (or, iⁿ'čaniⁿ) čagčⁱ wíkaⁿ'bča.
you have you have you I wish for
them for me come back you.

TRANSLATION.

Perhaps you have heard that these Indians are working for themselves. Though I had a full knowledge of things pertaining to the Ponka on the old reservation (near Niobrara), I was unfortunate. It is desirable for people to accomplish things for themselves in this place (*i. e.*, on the Omaha Reservation, instead of going off to the Ponkas). I do not wish you to lose any of the things which I found in your possession when I visited the Ponka. I wish you to bring all of them home to us. These Indians always wish to improve, no matter how they act, but they are divided into opposing parties. I do not wish to follow any one (*i. e.*, I will not become a partisan). I hope that you will make an excellent decision, and that you will consider about your future return to this land. Well, there is nothing more to be told.

PAHAÑGA-MA^NCI^N TO CUDE-GAXE.

January 12, 1880.

Cúde-gáxe, ie égice tē ubčá agčī édega^{n'}, ie čična síča-báji. Ubčá
Smoke-maker, word what the I told I came but, word your they had for- gotten. I told it
you say (ob.) it back here

tě'di gisíčē ča^{n'}ja, čī'á. Ca^{n'} ubčá agčī tě'di, nán'de gíuda^{n'}qtia^{n'} ča^{n'}ja,
when they re- though, they Still I told it I came when, heart very good for them though,
membered it have failed. back here

edádaⁿ ígaxe tatě'ja čī'á. Čī'á uwíbča teča^{n'} ca^{n'}caⁿ čī'á. Kī ga^{n'} čī'á tě 3
what with reference to they They I told it to in the always they And so they the
the means of have have in the past they have have have
doing it failed. fail you past failed. failed failed

ca^{n'}caⁿ; íča^{n'}ba^{n'} íajiwáčē. Ga^{n'} čaná'aⁿ tégaⁿ uwíbča. . . Íča^{n'}ba^{n'}
always; again it should not So you hear in order I tell it to Again
be spoken. it that you.

fäji-gä.
do not
speak it.

TRANSLATION.

O Smoke-maker, when I came back I told the words which you said, but they had forgotten your advice. Though they recalled it when I told them, they are unable (to act accordingly). Though they were very glad when I told them, they can find no means of doing it in future. They have failed, just as I always told you that they would. And they have always failed; it should not be mentioned again. I tell you that you may hear it. Do not speak of it again.

APPENDIX.

Of the notes and errata found in this Appendix all up to page 512 refer to Part I of this volume; the others pertain to Part II.

- 9, 4. For "aciⁿhe" read "aⁿciⁿhe."
- 9, 14. For "ciⁿ" read "fiⁿ."
- 10, 8. The ϕ in "eb ϕ egaⁿ" was inverted by mistake.
- 10, 11. For "íca-biamá" read "í ϕ a-biamá."
- 10, 16. For "ciñgé" read "fiñgé."
- 10, 18. For "naⁿaⁿxí ϕ a" read "náaⁿxí ϕ a."
- 11, 4. For "Giaⁿ ϕ a," a possessive, read "Gíaⁿ ϕ a," a dative of aⁿ ϕ a.
- 11, notes, 1st sentence. Add "The Winter dwelt at a mountain in the far north."
- 20, 4. For "fié," a form of ϕ i, *you*, read "fiⁿé," *side*.
- 21, 14. For "Júcpacaⁿ+" read "Júcpa ϕ aⁿ+".
- 23, 8. Jackahi should be rendered "white oak tree."
- 23, 19. For "wídi ϕ a" read "uⁿwídi ϕ a," from ubijaⁿ.
- 25, 2. For "when ye see me" read "on account of what you have done."
- 27, 11, *et passim*. For "Wanáq ϕ iⁿ" read "Wanaⁿq ϕ iⁿ," and make a like change in every derivative. "Na" refers to fire, etc.; but "naⁿ" to action of the feet, etc.
- 27, 13. For "iⁿ ϕ iⁿwaⁿji" read "iⁿ ϕ iⁿwaⁿ ϕ ají."
- 28, 8. Render wase ϕ aⁿ by "quick" instead of "alive."
- 28, 14. For "Mañgciⁿi-gă" read "Mañg ϕ iⁿi-gă."
- 31, 19. For "made" read "kept."
- 32, 12. Render "Egihe" by "downward beneath the surface."
- 33, 15. In "aka-cnaⁿ" the "c" should be inverted.
- 36, 5. For "gactaũka" read "gactaũkai."
- 38, title. The Omahas have a similar myth about the Raccoon (Mi ϕ a) and the Coyote (Mi ϕ asi).
- 40, 9. "G ϕ iza-bi" read "g ϕ íza-bi."
- 40, 14. The following may be substituted for the translation in the text: wáctaũka
deceiving
them
- akégaⁿ.
as he was.
- 43, 11. Change "Ē'di" to "Ēⁿdi."
- 47, note on 43, 4. Change the second sentence so as to make it read thus: "The Kansa (Yegáha) uses -be or -bi, and the Osage (ϕ e ϕ áha), -de or -di, as a plural ending, where the Omaha and Ponka (ϕ egiha) employ -i."
- 54, 6. For "exexe-ga ϕ u" read " ϕ exiga ϕ u."

782 THE ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

54, notes, second paragraph, first and second lines. In giving the Čoiwere equivalent of Ictinike read "Ictciñ'ke."

63, 14; 493, 8, *et passim*. For "đéji" read "đeje."

66, between the myth of "Sičemakaⁿ and the Turkeys," and the note on 60, 3, insert the following: "See George Miller's version, p. 577."

73, note on 72, 4. Insert comma before "Come."

73, note on 72, 8. Change so as to read thus: "wena'uqteci (Čoiwere, winaq'axe), to go near, etc."

75, 8. For "miřá-ha wa-i^{n'}-biamá" read "miřá-ha wáiⁿ i^{n'}-biamá."

raccoon skin robe wore a robe,
they say.

75, 10. Though "Či" was dictated, "Kí" is better, as the women had not seen the tails "again" (čí).

89, 16 and 20. For "nan'de" (wall of a tent, etc.) read "nǎn'de," heart.

98, 33. For "freezing over" read "forming."

118, 10. Read "Hin'degaⁿ" and "wágajji-gǎ."

118, 13 and 14. Render "aki-biama" by "reached there again, they say."

The verb admits of two renderings.

133, 16. For "iřiaⁿhe" read "iří'aⁿhe."

154, 6. For "atǎ'" read "atě'."

156, 8. For "t'éřa-biamá" read "t'éřa-biamá."

157, 18. For "wagigřa-biama" read "wagi-agřa-biama."

170, 14. For "Jaⁿřéha" read "Jaⁿřehá."

176, 17. For "Tíadi" read "Tíadi."

177, 8. For "second" read "third."

181, 8, *et passim*. For "wat'aⁿ" read "wařaⁿ," squash, pumpkin.

194, 20; 195, 6; 196, 2. For "ugídadaⁿ" read "ugídidaⁿ," as the act was performed by pressure, not by thrusting.

227, 1. "řixábajji-qti" should be "without flaying at all" (from "řixabe") instead of "without chasing at all" (which would be "řiqá-bajji-qti," from "řiqě").

228, 14 and 15. "Wahutaⁿřiⁿ . . . řeřaŋga aka" should be placed in brackets, as it is a modern interpolation.

313, 6. For "aⁿwasá" read "aⁿwasá." See "iŋř-usa" in the Čegiha-English Dictionary.

338, 7. For "gířa-bajji-biamá" read "gířa-bajji-biamá."

351, line next the bottom. For "Part II" read "the Čegiha-English Dictionary."

370, note on 369, 13. For "Pañ'ka řaň'ká" read "Pañ'ka řaňká."

380, 10. For "Názandajji" read "Naⁿ'zandáji," from naⁿzande.

402, 2. Cařewařě. His other name was Čahe-jŋga. He was the rival of the famous chief Black Bird.

402, 13. Giaⁿ'habi is better known as Níkuřibřaⁿ. He was a famous wakaⁿ man or shaman.

402, 15-17. "Makaⁿ . . . řařiⁿ-ma." Denied by Two Crows and Joseph La Flèche.

404, 2-7. This should be credited to Wabaskaha, instead of Cařewařě, according to Two Crows and Joseph La Flèche.

410, 8. Read "Wa'aí."

- 410, 16. For "wáφin" read "wáφin."
- 440, 2. For "iφēqtci" read "iφē'qtci." Similar changes in 446, 9 and 10.
- 448, 43. For "Zande-buḡa" as dictated, read "Zande" according to Two Crows and Joseph La Flèche.
- 470, 6. ano+. Used when kinship is asserted or understood. See ānā and au in the Œgiha-English Dictionary.
- 512, 3. Kagé here is a proper name.
- 541, 2. For "Wajin/agahíga" read "Wajiⁿ/a-gahíga."
- 554, 9. *et passim*. For "φaⁿ/cti" read "φaⁿ/ctī," when spoken by males.
- 570, 1. For "φaⁱ/i'φá" read "φaⁱ/i'φá."
- 570, 8. Read thus: "kě u'aⁿ/hai."
 the put the (recl.
 (1g. ob. in.)
 ob.)
- 588, 10. For "kide" read "kíde."
- 593, 12. For "utaⁿ/biamá" (said of leggings) read "uḡaⁿ/biamá."
- 601, 15, and 602, 1. For "néxe-gaḡú" read "néxigaḡú."
- 603, 8. For "φaⁿ/ctī" (last word in the line) read "φaⁿ/ctī."
- 616, 5. Change "(s.)" in two places to "(sing.)."
- 621, 3. Under "φé amá" read "was going, they say."
- 633, 4. There should be a hyphen after "Uḡaⁿ/be."
- 644, 16. For "jaⁿmaⁿ/φin' iⁿ" read "jaⁿmaⁿ/φin' iⁿ."
- 653, 11. For "ḡaⁿ/xi" read "ḡaⁿ/qě."
- 685, 3. For "iⁿ/φiñkiφá-gă" read "iⁿ/φiñ'kiφá-gă."
- 690, 6. For "Wáqa-nájin" read "Wáqa-nájin."
- 719, 5. For "tě'ctī" read "tě' ctī."
 in too.
 the
 past
- 739, 12. For "Agφicta" read "Agφictaⁿ."

INDEX.

NOTE.—Om.—Omaha. P.= Ponka.

	Page.		Page.
Abbreviations		Beaver-woman	243, 253
Acawage addressed	505	Big Elk killed a male elk, but could not eat meat ...	465
Gabige to	496	the younger chief, led hunting party of	
Ictaqabi to	495	Omahas	417
Jide-ta ^a to	506	to the Cincinnati Commercial	757
or Lenuga-naji ^a . See Gabige-jinga, Ma-		See A ^a pa ^a -jaŋga (Om.).	
tcu-jaŋga, and Ma ^a tcu-waŋihi.		Big Snake arrested	749
Address to the young men	628	See Wēs'ā-jaŋga.	
Agaba-ma ^a ŋi ^a (Om.), good advice of	448	Big Turtle, dress of	256
war chief	450	his treatment of larger animals	271-273
(P.), known as Ama ^a he-uŋi ^a	381	his treatment of the Otter	275
went to demand his sister	382	how he talked to the Snake-man	287
the aged, a Ponka	501	how he went on the war-path	254
Agitcita, Ma ^a tcu-na ^a ba to	479	killed by Ictinike	62, 566
See Waji ^a -gahiga (P.).		pretended to fear water	275
Agricultural implements desired by Ponkas	632	song of	257
Alphabet	4	Big Wolf, Big Turtle's treatment of	273
Ama ^a he-uŋi ^a . See Agaha-ma ^a ŋi ^a .		Bird Chief	780
Animals, how they received names	82	Birds requested to devour corn	138
Antithetics	34, 72, 585	Birkett, C. P., Uhaŋge-ja ^a to	641
Archaisms	47, 48, 184, 603, 703	Black bear, Big Turtle's treatment of	272
Awl, exploit of	274	Black bears, how the Rabbit killed the	15, 20
invited to war feast	256	Black Crow, Ponka chief, wounded	381
A ^a ba-hebe's account of fight with Ponkas	400	Black man, claimed chief's daughter	115, 130
A ^a pa ^a -jaŋga (Om.), account of	3	punished	116, 131
and others to Inspector J. H.		Bones of old woman covered with a robe	285
Hammond	738	Boy raised by ground-mice, song of	208
texts obtained from	334, 345, 399,	Brave Dakota and the coward	363
402, 405, 406, 409, 425, 462, 468		Buffalo and Grizzly bear	582
to Inspector J. H. Hammond	752	Coyote changed into a	106
See Big Elk.		created by magic	605
(P.), addressed	484	Buffalo-bladder, fate of	272
news of his death	509	Buffalo-bull, Big Turtle's treatment of	271-272
Waji ^a -skā to Ma ^a tcu-waŋihi and	483	Buffalo-calf, restored to his parents	140
A ^a pa ^a -jaŋga's brother killed by Dakotas	425	Buffalo-calf, son of Waha ^a ŋi ^a ŋe	138
Badger's son, adventures of	294	stolen by Ictinike	139
eloped with chief's daughter	301	Buffalo-calves, sons of Waha ^a ŋi ^a ŋe	142
killed four women	302	Buffalo hearts and tongues, feast on	473
married woman warrior	301	Buffalo neck, man changed into a	216
Bad men, overcome in contests with Hi ^a qpe-agŋe	172, 173	Buffalo-woman and calf pursued	158
slew brothers of Hi ^a qpe-agŋe	172	and Corn-woman	147
survivor of, changed into a dog	175	deceived by Ictinike	139
disguised as a woman	173	gave birth to twins	142
married chief's daughter	173	her son by Waha ^a ŋi ^a ŋe	138
Battiste Barnaby, Ponka interpreter	485, 520 642	magic power of	138
Battiste Deroin. See Deroin, Battiste.		See Waha ^a ŋi ^a ŋe.	
Battiste, the Pawnee interpreter, Caŋge-skā to	704	Buffalo-woman, Aged, killed by her son-in-law	162
Baqoi, Omaha name for Peter G. Sarpy	417	tried to kill her son-in-law	161
Bear-girl	287	went into sweat lodge	160
killed	293	Buffaloes and Coyote	102
killed her people	292	caused to kill one another	142
pursued her brothers	293	killed a young chief	355
Beaver killed his son	557	went across the great water	142
one of the Four Creators	556	went to the upper world	142, 144
restored his son to life	557	Buzzard aided the Orphan	608

	Page.		Page.
Buzzard, an Omaha, wounded.....	431	Corn-crusher, adventure of.....	273
and Ictinike.....	74	Corn-woman, Buffalo-woman and.....	147
Ictinike disguised as the.....	237	Coyote and Buffaloes.....	102
killed by Haxige.....	240, 251	and Gray fox.....	570
song of the.....	230, 245	and Puma.....	99
Caŕewaŕe killed by Pawnee Loups.....	404	and Snake.....	566, 568
leader of Omaha scouts.....	404	cheated Ictinike.....	566
Cage-skā, Wata ^a -naji ^a to.....	499	how he lost his tail.....	98
Ca-ku-ŕu ɕa-ki-ta-we, Maŕpiya-gaga to.....	644, 665	married chief's daughter.....	102
Catamenia, origin of.....	21, 580	Crabs (<i>sic</i>) Raccoons and.....	310, 313
Ca ^a ta ^a -jiŕga to Ma ^a tcu-waŕihi.....	484	Crawfish (rather than Crabs).....	312
to T. L. Gillingham.....	693	Crow aided Ictinike.....	78
See Kictawagu.....		aided the Orphan.....	608
Caŕge-hi ^a -zi exposed.....	764	Cude-gaxe, Gabige to.....	766
to Wēs ^a -ŕaŕga.....	519	Nuda ^a -axa to.....	772
Caŕge-skā, account of.....	3	Pahaŕga-ma ^a ŕi ^a to.....	779
myths obtained from.....	189, 294	to Louis Roy and Ma ^a tcu-i ^a c'age.....	722
to Battiste, the Pawnee interpreter.....	704	to Wēs ^a -ŕaŕga.....	519
Ma ^a tcu-waŕihi.....	502	Cude-gaxe and Ma ^a tcu-waŕihi, ɕahe-ŕap'ē to.....	475
Qiŕa-skā.....	490	Cuŕa-ma ^a ŕi ^a died.....	496
Wiruŕa ^a -niŕe.....	648	Cūŕŕiqowe, Ictaqabi to.....	716
Wiyakoi ^a	720	Customs, Sacred traditions and.....	468
Uhaŕge-ja ^a to.....	640	Dakota scared to death by ghost.....	362
Caŕon made by magic.....	143	by hands of dead Pawnee.....	366
Ceki, Heqaga-sabē to.....	635	story.....	618
Huŕeŕa to.....	523	Dakotas attacked Omahas in 1855.....	462
Maŕpiya-gaga to.....	501	battle between Omahas and, in 1846.....	406
message to.....	498	defeated by Omahas and Otos.....	421
Chase, Hiram, Uhaŕge-ja ^a to.....	638	fought by Omahas in 1847.....	418
Chiefs, Omaha.....	458	fought the Pawnees.....	409
desire to abandon.....	487	killed A ^a pa ^a -ŕaŕga's brother.....	425
hindered war party from starting.....	460	four Omahas.....	465
Chief's daughter claimed by the black man.....	115, 130	many Omahas.....	416
delivered from the water-monster.....	115, 128, 129, 130	Red Shield.....	466
married a man.....	354	three Omahas.....	431
married the Coyote.....	102	two Omaha women.....	460
married the Orphan.....	116, 131, 343	two Omahas.....	451
Chief's elder daughter married Ictinike.....	55, 605	repulsed by Omahas.....	425
married the bad man.....	173	stole all the Omaha horses.....	448
wished to marry Hi ^a qpe-agŕe.....	175	visited by Omahas.....	475, 479, 490, 494, 513
son and Snake-woman.....	189	Ponkas.....	518, 519, 522
and Thunders.....	176	Omahas.....	505
how taken back.....	367	wounded several Omahas.....	431
younger daughter kind to Hi ^a qpe-agŕe.....	174	Dance regulated by the Inke-sabē.....	474
married Hi ^a qpe-agŕe.....	175	Dead Pawnee, hands of.....	363
Chipmunk, Ictinike and.....	549	Death of Cuŕa-ma ^a ŕi ^a mentioned.....	496
song of.....	550	Ēdi a-i-naji ^a	511
Ci-ŕe-ŕi-ta-we, Ki-wi-gu-ti-dja-ŕi-ci to.....	668	Heqaga-jiŕga.....	491
Cincinnati Commercial, from several Omahas.....	755	He-snata.....	503
Big Elk.....	757	Iŕuhabi.....	507
Duba-ma ^a ŕi ^a	755	Logan Fontenelle.....	464
Maxewaŕe.....	758	ɕahe-ŕap'ē.....	496
ɕaŕi ^a -na ^a paŕi.....	758	Wacuce.....	495
Two Crows.....	756, 758	Deaths of several Omahas in 1878.....	503, 691, 692
Civilization desired by Ponkas.....	632	several Ponkas in 1878.....	509
Ckaŕe-yiŕe to Battiste Deroiŕ.....	664	Debts.....	656, 742
Clother, G. W., Fred. Merrick to.....	741	Deities above and below ground, invoked.....	234
Colt, Ictinike's hands tied to a.....	98	Deroiŕ, Battiste, Ckaŕe-yiŕe to.....	664
Comb, adventures of.....	273	Lion to.....	710
Communal lodges.....	91	Ma ^a tcu-na ^a ba to.....	667
See Tents.....		and Ke-ŕeŕe, Wajiŕga-sabē to.....	705
Conservative spirit among the Omahas.....	486	and the Oto chiefs, Lion to.....	663, 670
Contractions.....	11, 24, 34, 54, 66, 73, 77, 101, 105, 114, 127, 184, 201, 224, 250, 269, 270, 284, 307, 315, 321, 328, 332, 370, 446, 458, 491, 498, 503, 506, 515, 518, 519, 603, 604, 648, 660, 661, 666, 675, 681, 694, 697, 709, 712, 713, 718, 719, 745.	Ma ^a tcu-na ^a ba to.....	672
Corn raised by Omahas.....	486, 490, 491, 646, 655, 701, 760	Dick, Betsy, asked for her pay as doctor.....	771
raised by Ponkas.....	740	Heqaga-sabē and ɕaŕaŕga-naji ^a to.....	633
		to Waŕiŕe-ŕaci.....	770
		Dog, Hi ^a qpe-agŕe changed into a.....	173
		stole meat from wedding feast.....	116, 130
		Dogs, wonderful.....	114, 127
		Dorion, Paris, killed by Pawnees.....	414

	Page.		Page.
Drum, magic	217, 609	Four days' preparation for marriage	158
Duba-ma ^q i ⁿ , account of	3	days' preparation for war	185
to Heqaga-sabē	676	days' trial of sweat-lodge	253
Inspector J. H. Hammond	750	deer carried by giant	25
the Cincinnati Commercial	755	disasters threatened	243
Jande-nañxge	492, 508	eagles killed on different days	56
Jenuga-nikagahi	521	experiments of Crawfish	316
Ducks met by Haxige	239, 250, 251	fattest pieces of buffalo meat	474
See Wood-duck.		friends of the suitor	333
Ġi-qki-da-wi qeçañ, Hupeña to	686	gourd rattles used	474
Eagle aided the Orphan	608	grass figures	474
excelled by the Wren	581	grizzly bear cubs	48
shot by the Rabbit's son	56	invitations in song	310, 316
Eagles	25, 26	large animals rejected	272, 273
Ednana, Sika ^a -qega to	482	men sent as scouts	186
or Antoine Roy. See Roy, Antoine.		for Haxige	252
Eight buffalo bulls held down sweat-lodge	160	modes of killing the Big Turtle	275
Elk, carried a woman to subterranean abode	82	noises before release of Otter	276
Ictinike changed into an	69, 73	obstacles overcome	146, 293
Elliptical expressions	34, 54,	pairs of magic moccasins	285
61, (line 15), 77, 114, 137, 224, 307, 639		peaks	240, 242, 293
Esau, Edward, to Joseph Esau	723	places forbidden to twin brothers	218
Eyes closed during the magic crossing of cañon	146	prayers to stones	242
Eyes closed during the magic crossing of large body		pursuers of the Badger's son	301
of thorns	146	requests made by the Rabbit	22
Eyes closed during the magic crossing of stream	142, 145, 203	sacred bags to select from	183
while going through air to upper world	146	scouts	445
Fawn, lament of	358	sisters of Buffalo-woman	160
song of	358	sick man	157
Feast on buffalo hearts and tongues	473	sons born to Hi ^q pe-agte's parents	172
Fetish, bag used as a	404	sticks (sic) thrown by Ictinike	550
quill-feathers of a sparrow-hawk used as a	390	stones chosen by sweat-lodge	242
war-club used as a	404	thunder-birds seized by the Twin Brothers	218
Figures of speech	21, 14, 41,	thunder-men	187
61 (line 15), 262 (lines 1 and 15)		times Bear-girl chased children	292
See Antithetecs.		buffalo-calf ran around Ictinike	139
Fire-brand, adventure of	272	buffaloes were attacked	354, 355
Fish. See Large fish and Red-tail fish.		Buzzard danced	240
Five communal lodges	92	hostiles attacked chiefs	474
plumstones	617	magic drum beaten	55, 609
stages in growth of young Rabbit	47	man ate with Snake-woman	202, 203
Thunder-men	205	man went to spring	202
war-chiefs	460	Orphan attacked Dakotas	344
Flying-squirrel, one of the Four Creators	558	sacred bag waved	404
Fontenelle, Logan, death of	464	shot at grass figures	474
went to Washington	458	stones of sweat-lodge were pushed	160
Forbidden places visited by Twin Brothers	217, 218	sweat-bath taken	242, 243
Forest made by magic	293	tree addressed	55, 607
Frog questioned by Snake-man	286	tree hit	218
Four adventures of warriors	186, 187	Two-faces came	215
attacks on water-monster	111, 128	Waha ^q icige overtook Buffalo-woman	138
attempts to surprise water-monsters	239	went to the field	138
bad women	302	went to Iñke-sabē keeper	474
birds came to rescue the Orphan	607, 608	wild brother came to tame one	216
birds killed by the Orphan	605	trials of running against the Coyote	106
brothers	82, 224, 292	transformations of young man	286, 287
buffalo bulls	105	villages, people of, killed	188
buffaloes killed by each chief	93	visited	225
met by the Buffalo-calf	189	war chiefs	271, 398
sent to rescue the Buffalo-calf	139, 140	white buffalo cows in a row	142, 146
See White buffalo cows.		men came to Pawnees	312
calls by war-chief	404	wild animals killed by the Puma	308, 309
to animals	82	wives	225
to each guest	271	women sent by the Grizzly bear	95
canoes (magic)	225	wounded	273, 274
captains of police	722	Fourth day, old woman became visible	605
colors of smoke	302, 303	son the successful one	172
Creators	556	time fatal	55, 215, 292, 344, 355, 609
days elapse	186	snake became a woman	202
days in reaching the cave	187	successful	55, 106, 239, 562, 604, 607

	Page.		Page.
Gactagabi, Jabe-skā to	673	Haxige, wounded the Water-monsters	239
See Maca ^a .		Haxige's brother restored to life	242, 243, 253
Gacudiça ^a , Uha ^a -jiŋga to	478	Haxuqa	250
Gahige (Om.) to Acawage	496	See Haxige.	
Cude-gaxe	766	Hay made	652
Qiça-skā and ŋenuga-naji ^a	489	Hayt, Indian Commissioner, referred to	520
Wiyakoi ^a	657	Hebadi-ja ^a appealed to in song though absent	446
Gahige (P.) arrested	749	Heqaga-jiŋga died	491
Unaji ^a -skā to	705	Heqaga-naji ^a , He-wa ^a jiça to	517
Wanita-waqe to	512	Heqaga-sabē, Duba-ma ^a çi ^a to	676
Gahige-jiŋga killed by a Dakota	409	Ictaçabi to	662
led a hunting-party of Omahas	417	to Ceki	635
Waqe-naji ^a , and Acawage, Jabe-skā to	505	Kucaca	635, 637
Gahige-wadaçinge, He-wa ^a jiça to	514	Dr. Potter	636
Games	101, 157	and others to an Omaha	639
Gçeda ^a -naji ^a , a chief	458	and ŋaçaŋga-naji ^a to Betsy Dick	633
See Standing Hawk.		Maca ^a , and Mawata ^a na, Ictaçabi to	690
Ghost, Dakota scared to death by a	363	Heqaka-mani and Icta-ja ^a ja ^a , Ta ^a wa ^a -gaxe-jiŋga to	687
how a young man acted the	622	and Tataŋka-i ^a yaŋke, Ma ^a tcu-na ^a ba to	659, 669
See Dead Pawnee, and Chief's son.		Icta-ja ^a ja ^a , and Ma ^a atceba, Homna to	742
song of a wolf	360	and Pte-waka ^a -inaji ^a , çaçi ^a	
stories	359, 360, 362	na ^a pajl to	713
Giant killed by a louse	577	Heron, John, Spafford Woodhull to	655
the Rabbit	25	He-wa ^a jiça to Gahige-wadaçinge	514
Gia ^a habi, a war-chief of the Omahas	404	to Heqaga-naji ^a	517
used his sacred bag and war club	404	See ŋe-uqa ^a ha.	
or Nikuçibça ^a .		He-who-drank-much-water	333, 334
Girl abducted by red bird	223, 224	He-who-tied-stones-to-his-ankles	333, 334
splinter changed into a	223, 224	He-xapa, a Ponka refugee	476
God, trust in, advised	488	or Scabby Horn.	
Grass-snake and Otter, searched for Big Turtle	275	Hill that devoured men	28, 32
detained by Haxige	241, 253	Hi ^a qpe-agçe, adventures of	162
Haxige became a	239	See 151 and 155.	
Grass wisps used at a war feast	269	Homna to Heqaka-mani, Icta-ja ^a ja ^a , and Ma ^a atceba	742
Gray Fox, Coyote and	570	See ŋe-je-baçe.	
Gray Hat, or William Welsh. See ŋenuga-naji ^a .		Horses	475, 480, 486, 488, 490, 494, 497, 505, 514, 518, 519, 657, 660, 670, 688, 699, 703, 718, 730, 738, 740, 754, 771, 778
Gray Squirrel, adventures of	273, 274, 276	Hubça ^a camp of Ponkas	381
Green-haired Thunder-man	187	See Wai ^a -qude.	
woman	302	Hunting customs	473
Grizzly bear, Buffalo and	582	Hupeça, account of	2
girl changed into a	288	myth obtained from	70
killed by Ictiniko	91	to A. B. Meacham	683, 734
the Rabbit's son	46	to Ceki	523
Rabbit and	43	to Çl-qki-da-wi çecaçu	686
Ground cleft by magic	293	to Inspector J. H. Hammond	727
Ground-mice, song of boy raised by the	208	Icibajl, history of	384
Gun, magic. See Magic gun.		killed a foe	391
Hair of four colors	187, 302	Icibajl's fetish	390
Half-Omaha sided with Ponkas	401	Ickadabi, a chief, joined Omaha war party	423
slain by his kinsman	401	a name of Louis Sanssouci	458
Hammond, Inspector J. H., A ^a pa ^a -çaŋga and others to	738	the younger, a Ponka	501
Hupeça to	727	Ictaçabi, Ma ^a tcu-na ^a ba to	725
Mazi-kide to	728	to Acawage	495
çaçi ^a -na ^a pajl to	728, 751	Cūñxiqowe	716
referred to	507	Heqaga-sabē	662
several Omahas to	750	Heqaga-sabē, Maca ^a , and Mawata ^a na	690
See A ^a pa ^a -çaŋga, Duba-ma ^a çi ^a , Mawada ^a çi ^a , çaçi ^a -na ^a pajl, Two Crows, and ŋe-uqa ^a ha.		Ma ^a tcu-waçihi and Acawage	511
Hands of dead Pawnee	363	Icta-ja ^a ja ^a . See Heqaka-mani.	
Dakota scared to death by the	366	Ictama ^a çe, ŋaŋga-gaxe to	673, 698
Hāŋga gens had the two sacred tents	468	Ictiniko and the Buzzard	74
sacred pole	471, 472	Chipmunk	549
Hāŋgacenu, Louis Sanssouci to	691	Deserted Children	83
Hapax legomena	14, 41, 238, 496, 675	Elk	70
Haxige, adventures of	227, 244	Four Creators	552
killed the Beaver-woman	243, 253	Rabbit	38
Buzzard	240, 251	Turtle	66, 563
made rivers	239	caused the fur on plums	562
rewarded the Wood-duck	251	cheated by the Coyote	566
transformations of	239, 242, 253	claimed the red bird	604

	Page.		Page.
Ictinike created fruits and vegetables	551	La Flèche, Joseph, how he lost his goods	415
deceived by a tree	68	myths and stories obtained from	15, 32, 116,
two women	563	176, 219, 329, 358, 361, 362, 363, 367, 394, 393	
identical with Ictinike of the Iowere	54	spoken against	646
killed a child	562	to A. B. Meacham	677
by the Orphan	609	to his brother Frank	487
the Rabbit's son	54	Two Crows and others to	740
the Big Turtle	67, 566	Mary, account of	2
magic transformation of, into an elk	69	myths obtained from	107, 131
married the chief's elder daughter	55, 605	Susanne (Om.), account of	2
plotted against the Orphan	606	myth obtained from	65
Raccoons called	315, 316	Susanne (P.), Frank La Flèche to his	
song of	61	daughter	642
stole the Buffalo calf	133	Lake drained by pelicans	276
the Brothers and Sister	79	Orphan plunged into	606
Coyote and Colt	96	red bird dwelt beneath a	225
first who taught war customs	88	Large fish, man changed into a	286
Turkeys, Turtle, and Elk	60	Legends	317, 324, 334, 345, 355, 609, 613
Woman and Child	559	Letters. See Dakotas, Missouri, Omahas, Otos, Paw-	
took the form of the Buzzard	54, 237	nees, Ponkas, White people, and Yanktons.	
used magic against the Orphan	607	Lion, account of	4
Rabbit's son	55	to Battiste Deroin	710
Igacude (same as the male Winter)	11	and the Oto chiefs	663, 670
Iqubabi died	507	See Wanita-wage.	
Indian Commissioner Hayt cited	520	Listener	333, 334
Industry of Omahas	477, 478, 479, 481, 486, 490, 491,	Long tent constructed for sham fight	473
494, 495, 498, 510, 522, 646, 655, 694, 701, 707, 760		Louse, giant killed by a	577
See Corn, Hay, Potatoes, Vegetables, Wheat.		objected to	157, 174, 606
Inheritance among Omahas	686	Maca, or Gactagabi. See Ictagabi.	
Invitations asked for	688	Mactciŋge, a Ponka, detected the Pawnees	382
to war feast	254, 256	Macti ^a . 'a'sa to Na'a'bi	494
Iñke-sabē gens kept sacred pipes	471	Jenuga-waji ^a	651
regulated the Hede-watci	(V) 474	Magic arrow	223
Jabe-skā to Gactagabi	673	bow	114
Gahige-jīŋga, Waqa-naji ^a , and Aca-		bowl	138, 158, 159
wage	505	calling of the animals	82
Wahe'a ^a	476	canoes	225
Waqa-naji ^a	477	cañon made by	146
Jide-ta ^a to Acawage	506	cap and sword	203
Jīŋga-nuda ^a , Wata ^a -naji ^a to	500	clothing	47, 606
Jocelyn, Miss, Nuda ^a -axa to	776	club which cleft a hill	83
Ke-xreše, Mi ^a -qa'ē-jīŋga to	774	could make thunder	183, 186
and Battiste Deroin, Wajīŋga-sabē to	705	creation of the Rabbit's son	44
Kicke to Ma ^a -tcu-qaŋga	478	cup	202
Kictawagu	423	dogs	114, 127
See Ca ^a -ta ^a -jīŋga.		drum	57, 609
Kingfisher, one of the Four Creators	558	forest made by	293
Kipazo, a Dakota chief	430	formula used by Waha ^a -ciŋge	145, 146
ordered Ponkas to join Dakotas in fighting		ground cleft by	83, 293
Omahas	430	gun	114, 127
Kipazo's son killed Big Elk's brother	430	iron (rod ?)	353
and mutilated	429	moccasins	255, 606
Ki-wi-gu-ti-dja-ŋi-ci to Ci-ŋe-ŋi-ta-we	668	plume, which changed into its owner	159, 161
Kucaca. Heqaga-sabē to	635, 637	worn by Hi ^a -qpe-agŋe	172
Xaxe-ŋa ^a -ba, a war chief	460	power of Buffalo-woman	138
to Ma ^a -tcu-waŋi	475	Ictinike	607
See Two Crows.		Orphan	605, 606, 609
Xe-baha to Wēs'ā-qaŋga	481	Rabbit	19, 20, 56, 108
La Flèche, Frank (Om.), account of	2	Siŋemaka ^a	59
death of first wife of	488	Waha ^a -ciŋge	116, 130
first buffalo hunt of	466	ring	202
myths and stories obtained		song	213
from	9, 13, 22, 79, 96,	stones in sweat-lodge	157
102, 108, 310, 359, 360, 432, 466		sword	114, 128
(P.), Joseph La Flèche to	487	thorns made by	146, 293
mentioned as Mi ^a -xa-skā	376	tree	218, 607
to his daughter Susanne	642	used against Orphan	607
Joseph, account of	1	Rabbit's son	55
a chief	458	See Transformation.	
consulted about war party	460	Magicians. See Bad men.	

	Page.		Page.
Magpie aided Ictinike	78	Meacham, A. B., Mawada ^a çi ^a to	684
Man and Snake-man	277	Ta ^a wa ^a -gaxe-jiiŋga to	717
killed Snake-man	287	Je-uŋa ^a ha to	682
married chief's daughter	354	Merrick, Fred., to G. W. Clothier	741
Manlan dance, horse given away in the	452	Messick, T. M., Na ^a zandajī to	768
over slain Dakotas	431	Middle Chief, a Pawnee chief	414
performed by Omahas	452	Missouri, letter sent by a	664
Maqpiya-qaga to Cakuŋu čakitawe	644, 665	Misgabu, Ta ^a wa ^a -gaxe-jiiŋga to	688
Ceki	501	Mi ^a qa ^a č-jiiŋga to Ke-ŋreše	774
Ma ^a tcu-najī ^a	485, 497, 498	Mi ^a xa-skā (Om.) to Maza-nap ⁱ	719
and others to Wiruŋra ^a -niŋe	649	Mi ^a xa-skā (P.), ġizi-čiiŋge and others to	480
Martin, Waba ^a čicige changed into a	142	or Frank La Flèche	
Mato-maza, Ma ^a tcu-na ^a ba to	714	Modern interpolations	21, 126, 172, 579
Mawada ^a çi ^a , account of	2	Morgan, Charles P., Omaha interpreter	503
how he went alone on the war path	432	Mormons aided Omahas	417
myth obtained from	99	attacked Omahas (<i>ŋide</i> Big Elk; denied)	436
to A. B. Meacham	684	See White people	
to Inspector J. H. Hammond	751	Muskrat one of the Four Creators	557
wounded by Dakotas	431	questioned by Snake-man	286
Mawda ^a çi ^a 's half-brother killed	414	Mū ^a ŋce-qa ^a ŋe, ġačī ^a -na ^a pajī to	726, 732
losses by fire	733	Myths	9, 13, 15, 20, 22, 25, 32, 35, 38, 43, 50, 57, 60, 70, 74, 79,
Mawata ^a na, half-brother to Mawada ^a çi ^a	733	96, 99, 102, 107, 108, 116, 131, 140, 142, 147, 162, 176, 189, 207,	
Ta ^a wa ^a -gaxe-jiiŋga to	733	219, 226, 244, 254, 277, 287, 294, 303, 310, 313, 328, 329, 358,	
See Ictačabi		549, 552, 559, 563, 566, 568, 570, 571, 573, 577, 580, 82, 586	
Maxewačū to the Cincinnati Commercial (in a joint letter)	758	Na ^a 'bi, Mactī ^a -a ^a sa to	494
Maxewačū's mother killed by Dakotas	422	Namamana to Ma ^a tcu-wačīhi	477
Maza-nap ⁱ , Mi ^a xa-skā (Om.) to	719	Name of Nuda ^a -axa changed	372, 373
Mazi-kide (Om.) rushed into Ponka ranks	382	Names, personal	1-4, 369, 370, 371, 372, 374, 375, 377, 378,
to Inspector J. H. Hammond	728	379, 380, 381, 382, 388, 393, 400, 402, 405, 408, 415,	
Ma ^a atceba. See Heqa ^a -mani		417, 418, 422, 426, 427, 428, 431, 435, 436, 444, 445,	
Ma ^a 'e-gahi to Louis Roy	739	446, 452, 454, 456, 476, 479, 482, 486, 489, 493, 496,	
Ma ^a tcu-dačī ^a to Wačīge-ŋaci	766	497, 500, 501, 502, 505, 507, 512, 514, 518, 519, 633,	
Ma ^a tcu-i ^a c'agē, Cude-gaxe to Louis Roy and	722	635, 637, 638, 641, 648, 649, 668, 671, 673, 691, 692,	
or Padani-apapi, the Yankton chief	722	696, 700, 706, 718, 719, 723, 729, 743, 764, 771	
Ma ^a tcu-najī ^a , Maqpiya-qaga to	485, 497, 498	See titles to texts, 368, <i>et passim</i>	
Ponkas arrested with	729	Napeca, Mary, Je-mi ^a -wa ^a n to	690
Uhaŋge-ja ^a to	638	Na ^a ba-wata ^a , origin of name	381
See Standing Bear		Na ^a zandajī to James O'Kane	744
Ma ^a tcu-na ^a ba, account of	2	T. M. Messick	768
a chief	458	Naŋka-hega, Omaha, rushed into Ponka ranks	382
myth obtained from	74	Nikučibēa ^a . See ġia ^a habī	
to Agitcita	479	Ni ^a daha ^a , ġačī ^a -na ^a pajī to	516, 695, 724
Battiste Deroin	667	Nuda ^a -axa, account of	3
and the Oto chiefs	672	myths and stories obtained from	25, 35, 38, 43,
Heqa ^a -mani and Tataŋka-i ^a yaŋke	659, 669	50, 83, 147, 277, 287, 317, 324, 368, 372, 377	
Ictačabi	725	to Cude-gaxe	772
Mato-maza	714	Miss Jocelyn	776
Panyī-naqpaōi	689	Rev. A. L. Riggs	763
Pawnee Joe	652	Nuda ^a -axa's father's war party	368
Unajī ^a -skā	747	first war party	372
Wēs ^a -jaŋga	479	name changed	372-373
Wiyakoi ^a	650, 696, 701, 721, 730	Offerings to sacred pole	473
Ma ^a tcu-si-jaŋga, Je-uŋa ^a ha to	507	O'Kane, James, Na ^a zandajī to	744
Ma ^a tcu-jaŋga, Kieke to	478	Old woman gave magic moccasins	285
Wajī ^a -gahiga (Om.) to	504	ordered man to kill her	285
See Acawage and Ma ^a tcu-wačīhi		Omaha, adventure of	361
Ma ^a tcu-wačīhi, Ca ^a ta ^a -jiiŋga to	484	captured by Pawnees	375
Caŋge-skā to	502	chiefs named	458
ġaxe-ča ^a ba to	475	custos of inheritance	686
Namamana to	477	dismembered by mistake	424
ġahe-jap ⁱ to Cude-gaxe and	475	historical texts	384-467
went with his father against Omahas	430	horses recovered from Dakotas	450
and Acawage addressed	505	stolen by Dakotas	448
or Qiča skā		killed an Omaha woman (ġa-saba-wi ^a ?)	381
and Acawage, Ictačabi to	511	by Pawnees	375
and A ^a pa ^a -jaŋga, Wajī ^a -skā to	483	women killed by Dakotas	460
Maŋgčiqta to ġahe-agčī ^a	495	Omahas aided by Dakotas	398
Meacham, A. B., Hupeča to	682, 734	Mormons	417
Joseph La Flèche to	677	Otos	421
		and Dakotas, battle between in 1846	406

INDEX.

791

	Page.		Page.
Omahas and Dakotas, battle between in 1847	418	Pawnees mentioned (modern interpolation)	579
1849-'50	425	repulsed Ponkas	371, 377
1855	462	torture of a captive	412
and Ponkas, first battle between	399	See Pawnee Loups, Pitahawirata, Witahawirata, Republican Pawnees, Teawi, Zizika akiçisi ^a .	
second battle between	405	Peace pipe sent by Ponkas to Omahas	401, 405
attacked by white people (not Mormons)	436	Peaks, four. See Four peaks.	
complained of	481	Pelicans ordered to drain a lake	276
conservative spirit among	486, 646	Pelicans' pouches sewed by Swans	276
defeated Pawnee Loups	402	Pestle, adventure of	274
Pawnees	396	Phallic origin of fur on plums	562
insulted by Pawnees	397	vegetation	551
killed by Dakotas	408, 430, 431, 451, 465	walnuts	558
seven Yanktons	457	Pitahawirata, or Witahawirata. See ȡaçi ^a -maha ^a .	
letters dictated by	475, 477-485, 487, 489-492, 494-502, 504, 506-508, 510-512, 515, 516, 521-523, 643, 644, 647-652, 655-657, 659, 661-663, 665, 667- 670, 672, 673, 676, 677, 682-691, 693, 695, 696, 698, 700, 701, 704, 705, 710, 713-717, 719-721, 723-730, 732-734, 737, 738, 740, 741, 744, 745, 747, 750, 755, 766-768, 770, 773-775, 777-779	Plume, man changed into his	159, 161
letters sent to	516, 633, 635, 637, 639, 640, 651, 691, 695, 724, 725, 740, 773, 778, 779	used by Hi ^a qpe-agçe	172, 173, 175
opposed to transfer to War Department	681	Plumstone game instituted by Ukiabi	617
progressive spirit among	487, 682, 699, 712, 753, 754	Plural used instead of singular	603
several, to Inspector J. H. Hammond	750	Ponka historical texts	368, 372, 377
the Cincinnati Commercial	755	Ponkas asked for stock, etc	632
sickness and deaths among	503, 509, 648, 650, 657, 660, 661, 662, 663, 666, 670, 677	deaths among, in 1878	509
visited Pawnees	704	defeated Pawnees	377
Ponkas	511	desired civilization	632
warned by friendly white men	451	first battle between Omahas and	399
wish to have no more chiefs	487	letters dictated by	476, 477, 505, 506, 514, 517, 518, 519, 629, 633, 635, 636, 637, 638, 639, 640, 641, 642, 673, 690, 705, 707, 722, 739, 742, 746, 762, 763, 765, 766, 769, 772, 776
wounded by Dakotas	431	sent to	475-523, 635, 638, 642, 662, 673, 676, 690, 705, 707, 722, 725, 729, 737, 745, 747, 755, 765, 766, 767, 769, 770, 772, 775, 777, 779
Ordeal: Waha ^a çigçe to identify his wife and son	140, 142	potatoes raised by	740
Order of march of war party	269	repulsed by Pawnees	373
Orphan, adventures of	586	second battle between Omahas and	405
See 50, and Waha ^a çigçe.		who were arrested in 1879	730
aided by Buzzard, Crow, Eagle, and Magpie	608	and Yanktons attacked ȡaçi ^a -maha ^a and Pitahawirata	381
a Pawnee legend	334	Potatoes raised by Omahas	486, 646, 655, 701, 760
despised by Pawnees	341	Ponkas	740
killed Ictinike	609	Potter, Dr., Heqaga-sabê to	636
made head chief of Pawnees	343	Primeau, John, John Springer to	737
married chief's daughter	342	to Rev. A. L. Riggs	746
magic power of the	605, 606	Property given away at death of kindred	636
used against the	607	Pte-waka ^a -inaji ^a . See Heqaka-mani.	
shot the red bird	604	Pull-the-bow, a great archer	333, 334
Oto dismembered by mistake	424	Puma adopted as a son	303
Otos aided Omahas	424	and Coyote	99
letters sent to	648, 649, 663, 664, 667, 670, 672, 673, 689, 698, 700, 705, 710, 716, 726, 732, 774	Big Turtle's treatment of	272
Otter and Grass-snake searched for Big Turtle	275	ȡaçi ^a -maha ^a and Pitahawirata attacked	381
Otters enticed Haxige's brother	238	or Pawnee Loups.	
Oxen desired	632	ȡaçi ^a -na ^a paji, account of	2
Pahaŋga-ma ^a çi ^a to Cude-gaxe	779	a lieutenant of a war party	458
Silas Wood	778	in the Mandan dance, gave a horse	452
Panyi-naqpaai, Ma ^a teu-na ^a ba to	689	led a war party	449
Parry, William, Louis Sanssouci to	715	made presents to his guests	449
Pawnee agent, ȡaçi ^a -na ^a paji to the	685	myths and stories obtained from	57, 60, 142, 207, 227, 303, 313, 328, 434
hands of the dead	363	prepared a war feast	449
Joe, Ma ^a teu-na ^a ba to	662	recovered stolen horses	450, 451
killed by Wacuce-sne ^a	371	to Heqaka-mani, Ictaja ^a ja ^a , and Pte- waka ^a -inaji ^a	713
legend	334	Inspector J. H. Hammond	728, 751
Loups defeated by Omahas	402	Mū ^a tce-qa ^a çoe	726, 732
or ȡaçi ^a -maha ^a .		Ni ^a daha ^a	516, 695, 724
Pawnees defeated by Omahas	396	the Cincinnati Commercial	758
Ponkas	377	the Pawnee agent	685
fought by Dakotas	409	ȡaŋga-na ^a ji ^a	510, 515, 522
killed by Qu ^a e-ma ^a çi ^a	371	wounded by Dakotas	431
letters sent to	644, 652, 665, 668, 686, 704, 723	ȡahe-agçi ^a , Maŋçiqta to	495

	Page.		Page.
Jahe-pap'ë died	496	Rush, Richard, to Unaji ^a -skä	726
to Cude-gaxe and Ma ^a tcu-wa ^a hi	475	Sacred bag lent to Ja ^a ci ^a -na ^a paji	449
Qiça-skä	480	used against the Pawnee Loups	404
Jaede-gahi to Silas Wood	773	pipes	474
Jizi-çinge to Mi ^a xa-skä, Qugahunaji ^a , and Qiça-skä ..	480	kept by Iñke-sabë gens.	471
Qiça-skä, Cañge-skä to	490	pole anointed	474
Jahe-pap'ë to	480	kept by Hañga gens	471
Jizi-çinge to Mi ^a xa-skä, Qugahunaji ^a and ..	480	offerings to the	473
or Ma ^a tcu-wa ^a hi		tent of Weji ^a cte gens	468
and Jenuga-naji ^a , Gahige to	489	tents of Hañga gens	471, 472
Qu'e-ma ^a çi ^a killed many Pawnees	371	traditions and customs	468
Qugahunaji ^a . See Qiça-skä		Sanssouci, Louis, called Ickadabi, interpreter	458
Rabbit and Black bears	15, 20	to Hañgacenu	691
Giant	22, 573	William Parry	715
Grizzly bear	43	traded among the Indians	417
Ictinike	38	Sarpy, Peter G., a French trader among the Oma-	
Sun	13	has	417, 452, 460
Turkeys	577	See Baqoi	
Winter	9	Scabby Horn dying	476
blown into the air by a giant	23	or He-xapa	
how he cured his wound	35	Scouts sent out from Weji ^a cte sacred tent	473
killed the hill	31, 33	Seven, as a mystic number	397, 408, 414
lost his fat	571	Seven gentes	654, 722
went to the sun	25	grass lodges	93
known as Siçemaka ^a	579	heads, deities with	250
made warriors out of his own faeces	15, 17	water-monster with	115, 128
magic power of the	19, 20, 56	scouts	404
restored to life	19	Sham fight	474
slain by the Black bears	19	long tent constructed for the	473
Waha ^a çicige's adventure as a	107	Siçemaka ^a and the Turkeys	65
See Orphan and Siçemaka ^a		song of	66
Rabbit's son and Ictinike	50	Siçemaka ^a 's adventures as a deer	57
birth of	44	See Orphan and Rabbit	
clothing of	47	Siçemaka ^a -qega to Eduana	482
slew Grizzly bear	46	Singular instead of plural	672, 716, 718
Raccoon, song of	310, 316	Sinde-ia ^a xa ^a , a lieutenant of a war party	458
why he is so fat	572	Sixth buffalo calf the one to be chosen	161
Raccoons and Crawfish ("Crabs")	310, 313	Sky, belief as to the	29
called Ictinike	315, 316	Small-pox alarm	732
Race between aged Buffalo-woman and her son-in-law ..	161	among Omahas	401
Bad men and Hi ^a qpe-agçe	173	Smoke, different colors of	302, 303
He-who-ties-stones-to-his-ankles and a ..		Snake. See Coyote	
woman	334	Snakes made a strong wind	326
Red bird abducted a girl	223, 224	met by warriors	324
claimed by Ictinike	604	warriors changed into	317
dwelt beneath a lake	225	Snake-man killed	287
gave magic canoes to his brother-in-law ..	225	man and the	277
really a man	223	Snake-woman, chief's son and the	189
shot by the Orphan	604	killed	206
the Brothers and Sister	219	Song about Hebadi-ja ^a	446
Red-breasted turtle	271, 273, 286	Ubiskä	380
Red-haired Thunder-man	187	magic	213
woman	302	of Big Turtle	257
Red Shield killed by Dakotas	466	boy raised by ground-mice	208
Red-tail fish	286	Buzzard	240, 251
Reed, Mr.	431	Chipmunk	550
Republican Pawnees attacked by Omahas and Da-		Crawfish	312
kotas	398	Fawn	358
Republican Pawnees stole horses from Wabaskaha ..	397	Ictinike	61
Same as Zizika akiçisi ^a and Zi-		Raccoon	310, 316
zika akisi		Siçemaka ^a	66
Resurrection of slain warriors by power of their		Ukiabi	611
leader	188	Waha ^a çicige	140
Riggs, Rev. A. L., John Primeau to	746	wolf ghost	360
Nuda ^a -axa to	763	Splinter changed into a girl	223, 224
Je-je-bate to	762	Spotted Tail, inquiry about	650
Rocky Mountain sheep's head fatal to the Winter ..	12	visited by Omahas	475, 479, 490, 494, 654
Roy, Antoine. See Eduana		Springer, John, to John Primeau	737
Roy, Louis, Ma ^a ç'e-gabi to	739	Standing Hawk	417
and Ma ^a tcu-i ^a c'age, Cude-gaxe to	722	or Gçeda ^a -naji ^a	

	Page.		Page.
Stories	359, 360, 361, 362, 363, 367, 368, 372, 377, 384, 393, 399, 402, 405, 406, 409, 415, 418, 425, 432, 434, 452, 462, 466, 468, 618, 624	La'añga-naji ^a addressed	516
Suicides	628	Ja'qi ^a -na ^a paji to	510, 515, 522
Suitor and his friends	329	See Heqaga-sabē.	
Sun and Moon	328	La'nga-gaxe to Icta-ma ^a ōe	673, 698
Swans ordered to sew up pouches of pelicans	276	Je-je-baie to Rev. A. L. Riggs	762
Sweat-lodge, preliminary invocations	169, 233, 234	Unaji ^a -skā	769
Tatañka-i ^a yañke. See Heqaka-mani.		Wajiñga-đa	765
Ta ^a wa ^a -gaxe-jiñga to A. B. Meacham	717	See Homna.	
Heqaka-mani and Icta-ja ^a ja ^a	687	Je-mi ^a -wa'u to Mary Napeca	690
Mawata ^a na	733	Lenuga-naji ^a , to his friend, Gray Hat	629
Mi ^a gabū	688	or Acawage. See Qiça-skā.	
Tcawi, nearly exterminated (<i>vide</i> Big Elk)	415	Lenuga-nikagahi, Duba-ma ^a çi ^a to	521
not exterminated (<i>vide</i> Joseph La Flèche and Two Crows)	413	or Lande-nañquge.	
Tents of skin, occupied by married men	91	Lenuga-waji ^a , Macti ^a -a ^a sa to	651
See Communal lodges.		to Waji ^a -skā, an Oto	700
Tborns made by magic	146, 293	Je-đa-uçiqaqa, account of	3
Thunder made by whirling a club	186, 188	myth obtained from	140
Thunder-birds found	218	Je-sa ^a spoke in behalf of Omahas (<i>vide</i> Big Elk)	447
Thunder-man, gift of a, to chief's son	185	Je-uqa ^a ha, account of	3
with white hair tells a myth	188	myth obtained from	254
See Green-haired, Red-haired, Yellow-haired.		to A. B. Meacham	682
Thunder-men driven from this earth	206	Inspector J. H. Hammond	751
who devoured human beings	204	Ma ^a tcu-si-qañga	507
Thunders, Chief's son and	176	Unaji ^a -skā and He-wa ^a jiça	775
Toad, man changed into a	286	Lexuja ^a , a friend of Icibaji	392
Traditions. See Sacred traditions.		Ubiskā, a head chief of Ponkas	375
Transformation of a man into a buffalo neck	216	song about	380
large fish	286	Uça'ibi, messenger from the Wai ^a -qude	383
red bird	223	Uçuci-naji ^a , Two Crows' elder brother, killed	431
red-tail fish	286	Uha ^a -jiñga (Om.) to Gacudiça ^a	478
toad	286	(P?)	514
an eddy	287	Uha ^a -na ^a ba acted as Omaha head chief	458
his plume	159, 161	killed by Pawnees	377
splinter into a girl	223, 224	Uha ^a -qañga wounded by Dakotas	427
Hi ^a qpe-agçe into a dog	173	Uhañge-ja ^a to Cañge-skā	640
Ictinike into an elk	69	C. P. Birkett	641
the Coyote into a buffalo	106	Hiram Chase	638
Waha ^a çiçige into a martin	142	Ma ^a tcu-naji ^a	638
warriors into snakes	322	See Wēs'ā-qañga.	
Transformations of Haxige	239, 242, 243	Ukiabi killed his son	612
Ukiabi	612, 617	Ukiabi, legend of	609
See magic.		magic power of	612, 617
Tree, magic	218, 607	plumstone game instituted by	617
Turkeys, Ictinike and the	60	song of	611
Rabbit and the	577	the suitor	613
Siçemaka ^a and the	65	Unahe, a prehistoric hero. See Icibaji.	
Turtle, big. See Big Turtle.		Unaji ^a -skā, Ma ^a tcu-na ^a ba to	747
red-breasted. See Red-breasted Turtle.		Richard Rush to	725
Twin Brothers. See Two-faces.		to Gahige (P.)	705
Two Crows, account of	3	to Wēs'ā-qañga	707
and others to Joseph La Flèche	740	Je-je-baie to	769
followed Gahige-jiñga	417	Je-uqa ^a ha to	775
myths and stories obtained from	415, 418, 428, 452	Waqpeca to	729, 745, 755, 767, 777
or Xaxe-ça ^a ba		Underground people, youth and the	345
to Inspector J. H. Hammond	750	Upper world, buffaloes fled to the	142, 146
the Cincinnati Commercial	756, 758	Vegetables raised by Omahas	486, 491, 494, 646, 655, 760
the Winnebago agent	647	Vegetation, creation of	550, 551
Two Crows' elder brother, Uçuci-naji ^a , killed	431	Visiting discouraged	703, 726, 732
grandfather killed by Pawnees	399	Visiting referred to	475-483, 688, 717, 719
Two-faces and the Twin Brothers	207	Wabaskaha insulted by a Pawnee	397
the sight of whom killed a woman	215	organized a war party	398
Landē-nañquge, Duba-ma ^a çi ^a to	492, 508	story of	393
or Lenuga-nikagahi.		went to recover his horses	397
Ja'qi-gikidabi, a giant	22	Wacuce died	495
Ja-saba-wi ^a , Omaha woman, captured by Pawnees	377	Wacuce-suede killed a Pawnee	371
(?), an Omaha woman, killed by Inde- suede, an Omaha	381	Waçiçe-çaci, Betsy Dick to	770
		Ma ^a tcu-daçi ^a to	766
		Waha ^a çiçige and the Buffalo-woman	131, 140, 142
		Wakandagi	108, 116
		song of	140

	Page.		Page.
Waha'ciige's adventure as a rabbit.....	107	Wēs'ā-jaŋga killed	773
See Orphan, Rabbit, and Siēmaka ^a .		ye-baba to	481
Wahe'a ^a , Jabe-skā to	476	Ma'tcu-na ^a ba to	479
message about	506	Unaji ^a -skā to	707
Wai ^a -qude camp of Ponkas	381	Same as Big Snake and Uhaŋge-ja ^a .	
See Hubqa ^a .		Wheat burnt.....	498, 499, 500, 669, 675
Wai ^a -qude, rather Wai ^a -qude.		raised by Omahas	477, 479, 481,
Waji ^a -gahiga (Om.) to Ma'tcu-jaŋga	504	491, 495, 522, 646, 651, 655, 701, 707, 760	
(P.) addressed	476	Whip. See Wegasapi.	
Wanacekičabi to	491	White buffalo cows, four in a row	142, 146
or Agitcita.		dog claimed by a water-deity	357
Wajiŋga-sabē to Battiste Deroin and Ke-xreše	705	dogs, four claimed by a water-deity	358
Waji ^a -skā (Om.) to Ma'tcu-wačihi and A'pa ^a -jaŋga		haired Thunder-man	187
(P.)	483	woman	302
(Oto), Jenuga-waji ^a to	700	Howard, Indian agent	647
Wakide-jiŋga, a member of Two Crows' war party	461	horse	353
Wanace-jiŋga, a war chief	458	Horse. See Caŋge-skā.	
wounded	448	mule	353
Wanacekičabi to Waji ^a -gahiga (P.)	491	people attacked Omahas	436
Wanita-wage to Gahige (P.)	512	letters sent to	629, 636, 638, 641, 643, 647,
or Lion.		655, 677, 682, 683, 684, 685, 693, 715, 717, 727, 728,	
Wanukige, a chief	458	734, 738, 741, 744, 746, 750, 755, 762, 763, 768, 776	
wounded	431	Wind made by snakes	326
Waqanaji ^a , Jabe-skā to	477, 505	Winnebagoes stole Omaha horses	494, 497, 647, 660, 670
Waqpeca to Cahiega	512	very objectionable to Omahas	509, 761
Mr. Provost	643	Winter, female, still exists	11
Tataŋka-mani	656, 661	male, a cannibal	12
Unaji ^a -skā	729, 745, 755, 767, 777	killed	12
War chiefs, Agaha-ma'ci ^a and ɟa'ci ^a -na ^a paji	450	made a blizzard	12
Haxe-ča'ba and Wanace-jiŋga	458	Wiruxra ^a -niŋe, Caŋge-skā to	648
customs	473	Maqpiya-qaga and others to	649
feast given by ɟa'ci ^a -na ^a paji	449	Witahawičata, part of Pawnees	413
grass wisps used at	269	or Pitahawirata.	
invitations to a	254-256	Wiyakoi ^a , Caŋge-skā to	720
party detained by chiefs	460	Gahige to	657
of Cačewačē	404	Ma'tcu-na ^a ba to	650, 696, 701, 721, 730
Ickadabi	423	Wolf, big. See Big Wolf.	
Nuda ^a -axa	376	Wolf ghost, song of the	360
Nuda ^a -axa's father	371	Woman carried underground by an elk	82
ɟa'ci ^a -na ^a paji	449	See Green-haired, Red-haired, White-haired,	
Two Crows	460	Yellow-haired.	
Wabaskaha	398	Women wounded by Awl, Comb, Corn-crusher, and	
order of march of	269	Pestle	273, 274
return of	277	Wood, Silas, Pahaŋga-ma'ci ^a to	778
under five leaders	460	ɟede-gahi to	773
Warriors and three Snakes	326	Wood-duck rewarded by Haxige	251
changed into snakes	322	Woodhull, Spafford, to John Heron	655
exhorted by distant kindred	446	Wren, chief of birds	581
when absent appealed to in song	446	Yankton legend	355
War tent	471	story	624
Wata ^a -naji ^a to Cage-skā	499	Yanktons aided Ponkas	381
Jiŋga-nuda ^a	500	displeased with Omahas	714
Water, Big Turtle pretended to fear the	275	invited Omahas to visit them	490
Water-deity and child	355	letters sent to	650, 656, 657, 659, 661, 669, 687, 688,
Water-monster, Haxige's brother taken to den of	238	690, 696, 701, 713, 714, 719, 720, 721, 722, 730, 733, 742	
or Wakandagi.		Omahas killed seven	457
Water-monsters killed by Haxige	241	visited by Omahas	494
wounded by Haxige	239	visited Omahas	749
Wegasapi, Ponka head chief	375	Yellow-haired Thunder-man	187
scolded Dakotas though addressing		woman	302
Ponkas	426	Yellow Horse. See Caŋge-hi ^a -zi.	
or Whip.		Young chief killed by buffaloes	355
Weji ^a -cte gens had the war tent	471	Young man changed himself into a red-tail fish, etc.	280, 283
sacred tent resorted to	473	Young men, address to	628
Welsh, William, or Gray Hat. See Jenuga-naji ^a .		Youth and the underground people	345
Wēs'ā-jaŋga arrested	749	Zizika-akičisi ^a or Zizika-akisi	397
Caŋge-hi ^a -zi to	519	See Republican Paw-	
Cude-gaxe to	519	nees.	