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J. W. POWELL IN CHARGE

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TO

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VOLUME VI



WASHINGTON
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1890



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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

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LETTER OF TRANSMITTAL.

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

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

Yours, respectfully,

J. OWEN DORSEY.

To Hon. J. W. POWELL,

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

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 “Číwere” and the Iowa “Čéxiwére.”

The Čegiha linguistic group may be divided as follows:

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

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

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

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

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

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

THE ÇEGIHA LANGUAGE.

BY J. OWEN DORSEY.

PART I.

MYTHS, STORIES, AND LETTERS.

INTRODUCTION.

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

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

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

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

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

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

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

5. $\text{Čáfi}^n\text{-na}^n\text{-páji}$ (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. Húpeča^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. $\text{Mawáda}^n\text{fi}^n$ (Mandan) is a full Omaha. He is short, and of a nervous temperament (the opposite of Hupeča^n), his utterance being thick at times. While he means well, his information is not equal in any respect to that given by $\text{Čáfi}^n\text{-na}^n\text{paji}$. He belongs to the "citizens" party.

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

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

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

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

12. $\text{Le-}\mathring{\text{d}}\mathring{\text{a}}\text{-}\mathring{\text{ú}}\mathring{\text{ç}}\mathring{\text{i}}\mathring{\text{q}}\mathring{\text{a}}\mathring{\text{g}}\mathring{\text{a}}$ (Dried Buffalo Skull) is head of the Singers, a section of the Black Bear subgens of the Omahas. He is half-brother to $\text{Ça}\mathring{\text{ç}}\mathring{\text{i}}^{\text{n}}\text{-na}^{\text{n}}\text{-pajì}$, but he is so far advanced in life, and his articulation is so rapid, that it was impossible to record all his words, which he would not repeat.

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

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

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

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^{n'}fiⁿ (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 ʄwiwere (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, ʄwiwere, and Winnebago. When any Dakota word is given, it is written first in this alphabet, then in that adopted by Mr. Riggs in his Dakota Grammar and Dictionary, published by the Smithsonian Institution in 1852.

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

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

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

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

ai	as <i>i</i> in <i>fine, aisle</i> .
ei	as <i>i</i> in <i>ice, twice, trice, fice</i> .
au	as <i>ow</i> in <i>how</i> ; German, <i>Haus</i> .
yu	as in <i>use, feud</i> .
ui	as in German, <i>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 ɥe-úɣa^hha both vowels are heard, being pronounced almost as if the name was ɥe-óɣa^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 wū^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.

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

ny as the Spanish ñ in cañon, found in ǰoiwere 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 çinké'di ahí-biamá. Ahaú!
 Rabbit the was going, they say It came to pass Cold the—at he ar- they say. Well!
 rived

çatí-äjí-qti-hnaⁿ çá^{n'}ctí. Cégedi gçiñ'-gă. E'a^{n'}qti ma^{n'}ni^{n'} çáçí^{n'}cé ä,
 you have very as a rule heretofore. Those things by sit. What great you have been walking ?
 not come matter

á-biamá Usní aká. A^{n'}haⁿ, negíha, wiqími mégaⁿ, wiçá^{n'} aká a^{n'}aqçí-qti-a^{n'}i 3
 said, they say Cold the. Yes, O mother's my father's likewise, my grand- the knockeç the life out of
 brother, sister mother me altogether

ega^{n'} waji^{n'}cte pí aci^{n'}hé há. 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

içá^{n'}çáⁿ gçi^{n'}-biamá; cka^{n'}ají ctéwa^{n'} gçi^{n'}-bají-biamá Mactciñ'ge-i^{n'} aká.
 suddenly and he sat they say; motionless at all he sat not they say Rabbit the.
 repeatedly

Çka^{n'}ají égaⁿ gçiñ'-gă há, á-biamá Usní aká. Añ'kají, negíha çé 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 açé 'içá-biamá. Negíha cubçé tá miñke,
 always. It came to Cold the hunting going he they say. O mother's I go with will I who
 pass spoke of brother you

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

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

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

júççe açá-biamá Mactciñ'ge-i^{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'}çí^{n'}ahá-qti ctí nañ'ge açé-hnaⁿ-biamá: qáçá ctí agçí-hnaⁿ-
 say: forward very too running he habitu- they say: back too he came habitu-
 went ally they say: again back ally

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

- inahiⁿ áhaⁿ, ečégaⁿ-biamá Usní aká. Egiče řáqti wiⁿ čihí-biamá. Uhú!
 truly ! he thought they say Cold the. It came to deer one he scared up, they say. Oho!
- negíha, řáqti wiⁿ cuhí há. Kída-gǎ ha, á-biamá Mactciň'ge-iⁿ amá.
 O mother's deer one has reached Shoot it he they say Rabbit the
 brother, you said
- 3 Aň'kaji há égaⁿ uána-máji há, á-biamá Usní aká. Gaň'ki indádaⁿ uné
 Not so indeed such I do not seek he they say Cold the. And what he seek
 said
- etédaⁿ ečégaⁿ-biamá Mactciň'ge-iⁿ amá. Ěgiče níaciⁿga d'úba wéča-
 can? he thought they say Rabbit the. It came to person some he found
 pass them
- biamá Mactciň'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 ři úhaⁿ-biamá níaciⁿ-
 Person the carrying he went they say. Carrying he reached when he cooked them, per-
 them homeward them home, they say they say
- ga čaňká. Čiřúcka gřčikúča-gǎ 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 uqpé ufji-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 Mactciň'ge-iⁿ aká. Wé'i-biamá.
 such I eat not habitu- ally I do he they say Rabbit the. He gave it they say.
 ally said back to them
- Umaⁿ'e tě časniⁿ'-biamá ři cí 'ábae ačé 'íca-biamá Usní aká. Aňgáče
 Provisions the swallowed they say when again hunting going he they say Cold the. We go
 spoke of
- 12 taí Mactciň'ge-iⁿ, á-biamá Usni aká. Aň'kaji, negíha, čí-hnaⁿ maⁿ-
 will Rabbit he they say Cold the. Not so, O mother's thou alone walk
 said brother,
- číň'-gǎ, á-biamá Mactciň'ge-iⁿ aká. Usní aká cí usni gaxáb egaⁿ' cí
 thou he they say Rabbit the. Cold the again cold he made, having again
 said they say
- ačá-biamá. Ičé amá ři Mactciň'ge-iⁿ aká Usní igáqčaⁿ číňké ímaxá-
 he went they say. He had they say when Rabbit the Cold his wife the he ques-
 gone tioned her
- 15 biamá. Ğimíha, winégi indádaⁿ naⁿ'pe ř. Činégi naⁿ'pe číňgěé hě.
 they say. O father's my mother's what fears he ? Thy mother's to fear has nothing
 sister, brother
- Aň'kaji, Ğimíha, wíectě naⁿ'pe at'aⁿ há: áqtaⁿ winégi naⁿ'pe číňgě 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
- Činégi naⁿ'pe číňgěé hě, á-biamá wa'ú aká Aň'kaji, Ğimíha, 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 číňgě tádaⁿ. Aⁿ'haⁿ, činégi
 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
- đactaň'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. Ğa 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 they say it they say they say

agçá-biamá. Usní aká akí-biamá. Mactciñ'ge-i^{n'} wi^{n'} aⁿ wáqa cé ä.
ried it they say. Cold the he they say. Rabbit in which direction went he ?
homeward reached home

Ī^{n'} tcaⁿ qtcí áci açaí, á-biamá wa'ú aká. Égiçe dáze xī akí-biamá 3
Nc w 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 ðactañ'ga-ðá 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 xī t'é-qtí aça-biamá Usní aká. Wa'ú çĩnké 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 edítaⁿ usní-qtí-äji-hna^{n'} amá. Ceta^{n'}. 6
they say. Therefore from that cold very not habitu- they say. So far.
cause ally

NOTES.

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

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

9, 1. Mactciñge-i^{n'}, 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-i^{n'} has been forgotten.

9, 2. eⁿ-qtí maⁿniⁿ çaçíⁿce ä. The use of "eⁿ-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 ve---ry cold.

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

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

11, 6. adaⁿ edítaⁿ 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.

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

ha^{n'}ega^{ntcě'}-qtci-hna^{n'} 'ábae ahí-biamá. Ha^{n'}ega^{ntcě'}-qtci aça-bi ctěwa^{n'}
 morning very early habitually hunting he went thither, they say. Morning very early he went, they say notwith-
 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- ally trail had gone, they say. And to know him he wished

biámá. 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^{ntcě'}-qtci 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
 pass say

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

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 íçápe ja^{n'}-biamá. Man'de-xa^{n'} çá^{n'} 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 é'di íçá^{n'}çá-biamá. Égiçe ha^{n'}ega^{ntcě'}-
 he made they say when, trail went habitu- the there he put it they say. It came to very early in the
 ally ally pass

qtci uxía^{n'}çe çá^{n'} giça^{n'}'be ahí-biamá. Égiçe Mi^{n'} çá^{n'} çize 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.

qtci uçá agçá-biamá. xa^{n'}há, indáda^{n'} éi^{n'}te bçize 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'} çá^{n'} agçize 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'} é'di aça-biamá. Kí eca^{n'}-qtci 15
 habitually he they say. Knife he had they having thither he went they say. And near to very
 said say it

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

há, á-biamá Mi^{n'} aká. Mactciñ'ge aká é'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

hébe the ačé-hnaⁿ-biamá. Kì xú'ě' ačá-bi egaⁿ' mása-biamá man'de-xaⁿ
 partly he he went habitu- they say. And rushing he went, they having he cut it they say bow-string
 passed ally with bent head say
 čaⁿ. Gañ'ki Miⁿ' aká maⁿciáha áiača-biamá. Kì Mactciñ'ge aká ábaxu
 the. And Sun the on high it had they say. And Rabbit the space be-
 gone between shoulders
 3 hiⁿ' čaⁿ názi-biamá, ánakadá-bi egaⁿ'. (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+! xaⁿhá, náčingě-qtí-maⁿ' hă, á-biamá. Јucpačaⁿ+! iⁿ'načingě'-qtí-maⁿ'
 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
 eskaⁿ+! á-biamá. Cetaⁿ'.
 I think! she they say. So far.
 said

NOTES.

13, 7. ačai 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+egaⁿtcě-qtci. The prolongation of the first syllable adds to the force of the adverb "qtci." The translation may be given as "ve-ry early in the morning."

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

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

14, 3. Ītci+, 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 Čegiha 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'} éça^{n'}ba édí akáma ígçe júgigçe. Wasábe ñí
 Rabbit the his grand- too there was, they he dwelt he with his Black bear vil-
 mother say in a lodge own age

ça^{n'}íá çáji-á hě', ixa^{n'} aká egá-biamá. Wasábe amá níkaci^{n'}ga wawéqaqai
 the to go not his grand- the she said that to Black bear the (pl.) men they are laughs
 mother him, they say. at them

hě. Ě'di çáji-á hě'. Íçiqáqa taí hě. Wasábe níkagahi çínké dáhe cehiçe- 3
 There go not They laugh will Black bear chief the hill that dis-
 at you at you tant

čan'di ñí hě, á-biamá. Ě'ya çáji-á hě', á-biamá. Égiçe man'de gçíza-bi
 the (cv.) he she they say. Thither go not she they say. It came to bow he took his
 at pitches said said pass own, they say
 his tent

ega' é'di aça-biamá Mactciñ'ge. Wasábe níkagahi çínké'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-naji^{n'} 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, eáta^{n'} çaxáge á, á-biamá Wasábe aká. A^{n'}ha^{n'}—negíha—wa-
 Rabbit, why you cry ! he they say Black bear the. Yes O mother's old
 said brother

"újiŋga aká—çínégi—Wasábe—çínké'ya—ma^{n'}çin'-á hě—ái éga^{n'}—a^{n'}ça^{n'}husai
 woman the your moth- Black bear the-to walk thou she having she scolded me
 er's brother said

ega^{n'}—pí há, á-biamá Mactciñ'ge aká. Égiçe nan'de masániaa gçín'-gá 9
 having I have he they say Rabbit the. It came to side of the on the other side sit thou
 been coming said lodge

há, á-biamá Wasábe aká. Égiçe Mactciñ'ge é'di gçi^{n'} çínké 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 aça-biamá. Áci ahí-bi ega^{n'} ñijébe égaxé'-qti já-biamá
 when Rabbit out of he they say. Out of ar. they having door round very dinged, they
 doors went doors rived say about say

Mactciñ'ge aká. Haú! íngçé wiwíŋa, a^{n'}ba wíuŋa^{n'}ga uçágça'á'a taí há, 12
 Rabbit the. Well! feces my own, day as soon as you give the scalp- will
 yell

- á-biamá Mactciñ'ge aká. Aⁿ'ba wíuŋaŋga égiçe níaciⁿ'ga hégaǵi-qtí ugçá'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, níkaciⁿ'ga hégactëwaⁿ'jì ckaⁿ'awaçai há, 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. Çéçu skéwaⁿ-qtí ajaⁿ' çáⁿ'ja é'be ckaⁿ'aⁿ'çë tá, á-biamá
 bit the. Here a long while very I lie though who make me move shall? said, they say
- Wasábe aká. Éde níaciⁿ'ga hégaǵi-qtí ugçá'a'á-biamá bçúga-qtí. Gañ'ki
 Black bear the. But person not a few very gave the scalp. they say all very. And
 yell
- áci açá-biamá Wasábe amá, níkaciⁿ'gá-bi eçégaⁿ-bi egaⁿ'. Áci hí wíuŋaŋ-
 out of went they say Black bear the (mv.), person (See Note). thought they having. Out of ar- as soon
 doors doors rived
- ti gá-qtí Wasábe t'éça-biamá Mactciñ'ge aká. Negíha, t'éçiçë-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'éça-bi egaⁿ' agçá-biamá. Kì jí t'éça akí-biamá.
 say Rabbit the. Killed they having he went they say. And lodge at the he reached home,
 him say homeward they say.
- ŋaⁿ'há, Wasábe níkagahi t'éaçë há, á-biamá. Áqtaⁿ t'éwaçáçë tá. T'éçë tē
 O grand- Black bear chief I have he they say. How possi- you kill them shall? Killing the
 mother killed him said ble
- 9 píbaǵi hē, á-biamá. ŋaⁿ'há, t'éaçë há. Aŋgáçe tai, á-biamá. (See Wajiⁿ-
 bad she they say. O grand- I have We go will, he they say.
 said mother, killed him said
- ska's version.) Wa'úǵiŋga é'di júgçe ahí-biamá. ŋaⁿ'há, cēé há, á-biamá.
 Old woman there she with arrived, they say. O grand- that he they say.
 him is it said
- Aⁿ'haⁿ júçpaçáⁿ, caⁿ' hē, á-biamá. Çáda-bi egaⁿ' 'iⁿ' agçá-biamá. Akí-
 Yes O grandchild, enough she, said they say. Carved they having carry- they went home- Reached
 it say ing on ward, they say. home
 the back
- 12 bi xí Mactciñ'ge açá-biamá Wasábe can'de açiⁿ'-bi egaⁿ'. Wasábe jí
 they when Rabbit went they say Black bear scrotum he had they having. Black bear vil-
 say lage
- çáⁿ'á ahí-bi xí, Mactciñ'ge tí há, Mactciñ'ge tí há, á-biamá. Za'é'-qtí-
 the—to ar- they when, Rabbit has I Rabbit has I said they say. Uproar very
 rived say come ! come !
- aⁿ'-biamá. Aⁿ'haⁿ, atí há. Íubça atí há, á-biamá Mactciñ'ge aká. Haú!
 they say. Yes, I have I tell I have said they say Rabbit the. Well!
 come news come
- 15 Mactciñ'ge íuça tí éé há, á-biamá. Wasábe bçúga-qtí é'di ahí-biamá.
 Rabbit to tell has he said they say. Black bear all very there ar- they say.
 news come says rived
- Ákié-qtí ahí-biamá íiaja. Ké, íuça-gá há', á-biamá. Aⁿ'haⁿ, íubça tá
 Standing very ar- they say at the Come, tell the news said they say. Yes, I tell will
 close together rived lodge they news
- miñke há, á-biamá Mactciñ'ge aká. Wasábe níkagahi úju çin ké níkaciⁿ'ga
 I who said they say Rabbit the. Black bear chief princi- the person
 pal
- 18 áhigí-qtí é'di ahí-bi egaⁿ' t'éça-biamá, á-biamá Mactciñ'ge aká. Níkagahi
 many very there ar- they having they they say, said they say Rabbit the. Chief
 rived say killed him
- aŋgúǵai t'éça-biamá, á-biamá Wasábe amá. Wasábe amá bçúga-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'écikiçai hnañkácě, can'de çan' cée hä, á-bi ega^{n'},
 they say. Chief princ- they killed for ye who are, scrotum the that is . said they having,
 pal you

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

Wéahidě'-qti-árahí uqçá-bi ega^{n'} t'éçá-biamá. Júga bçúga çicpácpa-qti 3
 Far away very at it ar- riving overtook they having killed they say. Body whole pulled into very
 him say him small pieces

ega^{n'} a^{n'}çá-biamá. Içan' çin'kědi çáci kí-áji amá Mactciñ'ge Ga^{n'} içan'
 having throw they say. His grand- the—to a long reached they Rabbit. And his grand-
 away mother mother while home, not say mother

aká uçíne açé ga^{n'}çá-biamá. Wa'újiñga aká uqçúqaha çan' gçíza-bi ega^{n'}
 the to seek to go wished they say. Old woman the woman's bag the took her they having
 her own

Mactciñ'ge uçíne açá-biamá. Águdi tě'di t'éçai tě çan'be téga^{n'} 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. Ě'di ahí-bi ega^{n'} çicpácpai gě bahí-bi ega^{n'}
 . said they say old woman the. There ar. they having pieces pulled the picked they having
 she rived say apart up say

uqçúqaha çan' uçi ma^{n'}çin'-bi tě'di, A^{n'}han', Mactciñ'ge, naxíde-çin'ge. Ji
 woman's bag the filling walked they when, Yes, Rabbit, inner-ear thee-noze. Lodge
 say

gáamá naxíde-çin'gai éga^{n'} ě'di çáji-ä hě, ehé çan' ca^{n'} cí éga^{n'} tc'éçici. 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 çan' gi^{n'}-bi ega^{n'}. Akí-bi ega^{n'} újiha
 Went homeward, old woman, woman's bag the carried on they having. Reached they having sack
 they say her back say home say

çan' gamú-bi ega^{n'} Mactciñ'ge ni^{n'}çá-biamá. Içan'ban' çáji-ä hě. Ji çan'
 the emptied by having Rabbit alive they say. A second time go not . Village the
 pouring out

naxíde-çin'gai hě, á-biamá. Mactciñ'ge aká, Bçé tá miñke, eçéga^{n'}-biamá. 12
 they are disobedient . said they say. Rabbit the, I go will I who, he thought they say.
 she

Man'de gçíza-bi ega^{n'} açá-biamá. Wasábe çii çan' ahí-bi tě'di Wasábe
 Bow took his they having went they say. Black bear village the arrived, when Black bear
 own say they say

wi^{n'} han' bçá-biamá. Wasábe xagě'-qti-hna^{n'} naji^{n'}-biamá. Çi, átan' aja^{n'},
 one had a dream, they say. Black bear crying very habitu- stood they say. And why you do
 ally it?

á-biamá. Han'abçé-de píaji hégaji içáhan'bçé hä. Bçúga-qti t'éawaçai 15
 said, they say. I had a dream but bad not a little I dreamed about it . All very they killed us

içáhan'bçé hä. A^{n'}han', wí cti t'éan'çai içáhan'bçé hä, á-biamá. Úan'çin'ge
 I dreamed about . Yes, I too me—they I dreamed about . said they say. To no purpose
 it killed it he

han'abçé hä. Áqta^{n'} bçúga t'éawáčě tába. Wasábe amá níkaci^{n'}ga ená-
 you had a . How possi- all they kill us shall? Black bear the (pl.) human beings alone
 dream ble

qti wáçatá-biamá; ádan' Mactciñ'ge níkaci^{n'}ga wíukí-bi ega^{n'} bçúga-qti 18
 very they ate they say; therefore Rabbit mankind sided with them, having all very
 them they say

t'éwaçě ga^{n'}çá-biamá. Wasábe çii çan' ě'di ahí-bi ega^{n'} han'dan' çii çan'
 to kill them desired they say. Black bear village the there arrived, having night-during village the
 they say

égaçě-qti já-biamá Mactciñ'ge aká. Haú! inçpé wiwíça, a^{n'}ba san' tihé
 round very dunged, they Rabbit the. Well! feces my own, day distant ap-
 about say say white proaches suddenly

- xī ugčá'a'ái-gǎ, á-biama. Wasábe bčúga t'éaⁿwa'čě tai hǎ á-biamá.
 when give ye the scalp-yell, said, they say. Black bear all we kill them will said they say.
- Wítaⁿčičiⁿ'-qti wa'íⁿ'abaⁿ tá miňke hǎ. Ékitaⁿ ugčá'a'ái-gǎ hǎ, á-biamá.
 I at the first very I give the attack- will I who . At the same give ye the scalp- . said they say.
 ing cry time yell
- 3 Aⁿ'ba úwaqaňga wa'íⁿ'baⁿ-biamá Mactciň'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 niaciⁿ'ga amá. Wasábe bčúga áci ahí-biamá. Bčúga-qti t'éwačá-
 they say person the (pl.). Black bear all out of they came, they All very they killed
 doors say. them
- biamá Wasábe-má. Núga 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 naⁿ'ba-má Mactciň'ge účaⁿ-biamá. Mactciň'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 Čipíbaǰi 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 čičiň'ge taité. Iⁿ'naⁿ'há winégi edábe čičate taité. Wasábe
 Spirit you have shall surely. My mother my mother's also they eat shall surely. Black bear
 none brother you
- 9 ečige taité. Maⁿčičiⁿ'i gǎ. 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 - - - - C - - - - D ;

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

or, A (line of vision) - - - - ⑥ - - - - ⑦ - - - - ⑧.

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

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

16, 2. hegactewaⁿǰi, pronounced he+gactewaⁿǰi by the narrator.

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

16, 5. niaciⁿ'ga-bi ečegaⁿ-bi egaⁿ. The -bi after niaciⁿ'ga shows that the Black bear, while he thought that there were men outside, had not seen them. See the Oto version of this myth, to appear hereafter in "The 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 Wajisaka's version.) "Grandmother, this is he." "Yes, my grandchild, it will do," said she. Having cut up the body, they carried it homeward on their backs. When they reached home, the Rabbit departed, carrying the scrotum of the Black bear. When he reached the village of the Black bears, they said: "The Rabbit has come! The Rabbit has come!" They made a great uproar. "Yes, I have come to tell news," said the Rabbit. "Halloo! the Rabbit has come, he says, to tell news." All of the Black bears went thither (to the lodge where the Rabbit was). They were at the lodge in great crowds. "Come, tell us the news," said they. "Yes, I will tell the news," said the Rabbit. "A great many persons, it is said, went to the principal chief of the Black bears, and killed him," said the Rabbit. "Our chief has been killed," said the Black bears. All the Black bears cried. "Ye who have had your head-chief killed, here is his scrotum." Having said this, he struck them with it. "Halloo! The Rabbit is to blame. Chase him and kill him," said they. They got to a place at a very great distance, and overtaking him, they laid hold of him, and killed him. They tore all of his body into small fragments, and threw them away. When a great while had elapsed, the Rabbit had not come home to his grandmother. And his grandmother wished to go and seek for him. The old woman took her bag, and went to search for the Rabbit. Said the old woman, "I go to search for him, that I may see the place where he was killed." Having reached there, she picked up the scattered pieces; and as she walked along putting them into the bag, she was saying: "Yes, Rabbit, you were disobedient. I said 'Those villagers are disobedient, so do not go thither'. Yet you went, and they killed you." The old woman went homeward, carrying the bag on her back. When she reached home, she poured out on the ground the contents of the bag, and the Rabbit was alive. "Go no more. The villagers are disobedient," she said. "I will go," thought the Rabbit. He seized his bow and

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

HOW THE RABBIT KILLED THE BLACK BEARS.

OMAHA VERSION, BY WAJIN'SKA.

- Mactciñ'ge iɣa^{n'} čin^{ké} júgigče ahí-biamá Gañ'ki, ɣa^{n'há}, ɣe-jéga
 Rabbit his grand- the he with his ar- they say. And grand- buffalo thigh
 mother mother own rived mother, (upper leg)
- kě 'in'-gǎ, á-biamá. Júcpačaⁿ+! wakan'daxiɕai ádaⁿ na^{n'}pewačé-qtci
 the carry on said they say. O grandchild! he makes himself a deity therefore dangerous very
 your back, he
- 3 ja^{n'i}. Aⁿna^{n'}-qiqixe taí. Ubóí'age, á-biamá. Kě', ɣa^{n'há}, caⁿ ɣe-čtiⁿ
 he lies. Me with crush many will. I am unwilling, said they say. Come, grandmother, then buffalo rib
 his leg times she
- 'in'-gǎ hǎ, á-biamá. Wíuɕpá! ɕigɕa^{n'}čⁱ, á-biamá. Čié ɕaⁿ a^{n'}bitciɕje
 carry on said they say. My grandchild! you are silly, said they say. Side the me pressing on
 your back he she break in
- taí; skige hě, á-biamá. Qa-í! á-biamá, áwaɕaⁿ ɕaⁱ'^{n'} te, á-biamá. Gaⁿ,
 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 ɕaⁿ 'in'-gǎ hǎ, čí á-biamá. Júcpačaⁿ! hí kě paí, égiɕe a^{n'}ɕaⁿiqixe taí,
 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. Kí, Haú! ɣa^{n'há}, ɣe-mañ'ge kě 'in'-gǎ
 said she, they I am afraid of very said they say. And, Ho! grandmother, buf- breast the carry on
 say. them she faló
- hǎ, á-biamá. Júcpačaⁿ! céš hě, á-biamá Gañ'ki jé kě uɕáha gaxá-
 said they say. O grandchild! that is it said they say. And mem- the joined to it he made
 he she drum virile

biamá. É gíḡa-biamá wa'újiṅga. Gaⁿ, ké', ḡaⁿhá, maṅḡḡiṅ'-gǎ há.
 they say. That she re- they say old woman. And, come, grandmother, begone
 rejoiced

'Iⁿ-adaⁿ maṅḡḡiṅ'-gǎ há, á-biamá Mactciṅ'ge aká. [Égiḡe miⁿ'daⁿbe naⁿbá
 Carry and begone said, they say Rabbit the. [At length hour two
 it on
 your back

tě'di] uqḡé cakí tá miṅke, á-biamá. Iḡaⁿ aká 'iⁿ agḡá-biamá. Kí gaṅ'ki 3
 at the] quickly I come will I who, said I who. His grand- the carry- went homeward, And then
 home to they say mother ing on they say her back

uqḡúḡa ḡamú eḡegaⁿ gasnúḡ iḡaⁿ agḡai gaṅ'ki jé ké uḡíḡahá-ḡti iⁿ'je ḡaⁿ
 hollow going down but slipped suddenly went and mem- the pushed its way very vagina the
 hill brum virile far

iḡéḡe-hnaⁿ'-biamá. U-ú+! e-hnaⁿ'-biamá. Gaṅ'ki iḡúḡpa ǎ'di agḡá-biamá.
 went habitu- they say. Oh! oh! said only they say. And her grand- there went homeward,
 suddenly ally Oh! oh! they say child, they say.

Égiḡe iḡiḡá-biamá. Giḡaⁿ'ba-biamá. Íbetaⁿ agḡá-biamá. Píḡi' ínahiⁿ 6
 It came he found they say. He saw his they say. Passing went they say. Bad truly
 pass his own own around homeward

wa'újiṅga gǎxai, eḡégaⁿ agḡá-biamá. Gaṅki ḡi tǎḡa akí-biamá Ma-
 old woman did, thinking went homeward And lodge the-at reached home, Rab-
 they say they say they say they say

ctciṅ'ge-iⁿ' amá. Gaṅ'ki iḡaⁿ' amá gaⁿ'tǎ-ḡti akí-biamá. Gaⁿ, Eátaⁿ
 bit the. And his grand- the a while very reached home, And Why
 mother (mv.) they say they say

maⁿ'hniⁿ', á-biamá. Júḡpaḡaⁿ+! Jǎḡiⁿ jiṅ'ga ikáḡewaḡáḡe amá aṅ'kipai 9
 you walk, said they say. O grandchild! Pawnee young you have them for the (pl.) they met me
 he

egaⁿ' juan'ḡḡe akí; waḡátaṅkiḡai egaⁿ' agḡi-máji. Gaṅ'ki kí amá ḡi
 having with me they reached home; they caused me to eat having I did not come And reached they when
 home say

gaṅ'ki iḡaⁿ' ḡiṅké wakéga, á-biamá. Wami hébe ḡiⁿḡa ḡéḡa-biamá.
 then his grand- the siek, she said, they say. Blood piece he threw sent they say.
 mother forcibly

Iḡaⁿ' ḡiṅké wami-áḡḡaⁿ ḡiáxa-biamá. ḡaⁿhá, píḡi'-ḡtci ckáxe. Áci 12
 His grand- the blood diaper (?) he made they say. Grandmother, bad very you did. Out of
 mother for her

maⁿ'ḡiṅ'-gǎ. ḡaⁿhá, áci uhaṅ'-gǎ. Cé-ḡaⁿ waḡáḡiⁿ' iⁿ ḡe-maṅ'ge áci ḡḡáta-
 walk. Grandmother, out of cook. That (ev. you carried it buf- breast out of
 doors on your back faló doors eat your

gǎ há, á-biamá. Júḡpacaⁿ+! t'ǎgiḡǎ'-ḡti-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,

iṅḡaⁿ'+! á-biamá Mactciṅ'ge iḡaⁿ' aká. 15
 O first son! said, they say Rabbit his grand- the.
 mother

NOTES.

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

21, 2. egiḡe miⁿ'daⁿbe naⁿba tǎdi. 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 tinccæ*. "U-ŭ+!" she continued saying. And her grandchild came to her on his way home. At length he found her. He saw her. He passed around (avoided) her, and went homeward. "The old woman has done very wrong," thought he as he went homeward. And the Rabbit reached his home at the lodge. And after a great while his grandmother arrived at home. And he said, "Why have you been walking?" (Or, "What was the matter with you?") "O grandchild! some young Pawnees, your friends, having met me, went home with me (that is, they took her to their home). As they made me eat, I did not come home." And when they reached home his grandmother said that she was sick. He threw pieces of blood on her with sudden force. He made a catamenial cloth for his grandmother. "Grandmother, you have done very wrong. Go out of doors. Grandmother, cook out of doors. Eat your own piece out of doors, that breast which you carried on your back," said he. "O grandchild! I have killed my own (relation or property)!" said she. "It shall surely be so, Iŋgɛn," said the Rabbit's grandmother.

HOW THE RABBIT KILLED A GIANT.

OBTAINED FROM FRANK LAFLECHE.

Láqti-gíkidábi aká ědedí akáma. Waníŋa dádaⁿ t'éwačai éctěwa^{n'}
Deer-they-shoot-for- the there was, they Animal what they killed notwithstand-
 him say. ing

ínaⁿpe-hna^{n'}i 'í-biamá. Kí má tíhe amá xí cka^{n'}čě ačá-biamá. Kí
fearing him habitu- they gave to him, And snow was lying, they when to dislodge went they say. And
 on account ally they say. say (game)

3 Mactciŋ'ge-i^{n'} amá ctí ě'di ačá-biamá. Gata^{n'}-qtí t'éwačě etéga^{n'}i áhaⁿ
Rabbit the (mv.) too there went they say. At last to kill them apt !

ečégaⁿ-bi xī ē'di ačá-biamá Jlaqti-gikidábi aká. Kī Mactciŋge-i^{n'} amá
thought they when there he went, they say Jlaqti-gikidabi the. And Rabbit the (mv.)

jučí waná'aⁿ-bi ega^{n'} ē'di ačá-biamá. Égiče níaciⁿga na^{n'}ba íaqti kide
sound of he heard they having there went they say. It came to person two deer shooting
shooting say

t'éčē akáma, dáda-báji naji^{n'} akáma. Kagéha, dádega^{n'}i-gă há. Eátaⁿ 3
had killed it, they say, cutting it not were standing, they say. Friend, do cut ye it Why

čanáji^{n'}i ä, áb egaⁿ dáde átiacē'-qti-a^{n'}-biamá. Kagéha, éga^{n'}i édegaⁿ
do ye stand ? said, they having to cut it he began very they say. Friend, it is so but
say up quickly

Jlaqti-gikidábi amá wíaⁿnaⁿpaí há. Cí+cte! á-biamá Mactciŋge-i^{n'} aká.
Jlaqti-gikidabi the we fear them Fie! said, they say Rabbit the.

Jlaqti-gikidábi út'e činǵé adaⁿ na^{n'}čapaí ä. Jádai-gă. Wačá'in taí há, 6
Jlaqti-gikidabi death he has none there- you fear him ? Cut ye it up. You carry it will
fore

á-biamá. Gañ'ki dádad ega^{n'} ú'in xixáxa-biamá. Čicta^{n'}-qti-bi xī Jlaqti-
said they say. And cut it up, having packs made for they say. They fin- very they when Jlaqti-
he they say

gikidábi amá atí-biamá. Kī íaqti dúbá mí-wagčáⁿ-máma. Jáčkahi
gikidabi the (mv.) had come, they And deer four he was carrying them in his Oak tree
say.

íañgá-qti man'dě ačí^{n'} amáma. Aⁿčá^{n'}čana^{n'}pa-báji íčanahi^{n'}i ä. Wi^{n'}aⁿwa 9
large very bow he was having, they Are ye not afraid of me y8 truly ? Which
say.

hnañkácē éoni^{n'}i ä. Čéaká Mactciŋge-i^{n'} aká dáde wágaji ega^{n'} aⁿdádai
ye who ye are that ? That one Rabbit the to cut it told us having we cut it up
up

há, á-biamá naⁿbá aká. Eátaⁿ aⁿčác'ajě'-qtcí-i ä, á-biamá. Mactciŋge-i^{n'}
said, they say two the. Why do ye take it in my presence, without hesitation he Rabbit

pěji'-qtcí! ictá íañ'ga pěji'-qtcí! í jána pěji'-qtcí! E'a^{n'}-qti éoniⁿ ádaⁿ, 12
bad very! eye big bad very! mouth forked bad very! What great that you are ?
(person)

á-biamá Mactciŋge-i^{n'} aká Qčáji najiñ'-gă. Égiče wamí uwíditaⁿ té.
said, they say Rabbit the. Uttering stand. Beware blood I press you lest.
nothing

Cí+cte! wamí aⁿwa^{n'}bitañ'gă. Čikúča-gă, čikúča-gă ehé há. Wamí
Fie! blood press me down in. Hurry, hurry, I say Blood

aⁿwa^{n'}bitañ'-gă ehé há, Jlaqti-gikidábi-ä. Ju'š' ačáb ega^{n'} wamí ubítaⁿ- 15
press me down in I say, Jlaqti-gikidabi O! Rushing went, they having blood pressed
say him down in

biamá Jlaqti-gikidábi aká. Wamí áčahahá-qtcí páhaⁿ-biamá Mactciŋge-i^{n'}
they say Jlaqti-gikidabi the. Blood streaming from him arose they say Rabbit
in all directions

aká. Cí+cte! áb ega^{n'} cí ákičá-biamá Jlaqti-gikidabi aká. Čéama na^{n'}-
the. Fie! said, they having again he attacked him, Jlaqti-gikidabi the. These fear
say they say

čipaí ega^{n'} áčikičá-báji-hna^{n'}i; wí na^{n'}wipa máji ega^{n'} áwikíčá tá miñke. 18
thee because they do not attack habitu- I I fear the not because I attack thee will I who.
ally

Qčáji naji^{n'}i-gă. Égiče máxe wídijaⁿ te há. Máxe aⁿwa^{n'}bijañ'-gă.
Uttering stand in. Beware, sky I blow you lest . Sky blow me into.
no sound

Čikúča-gă, Jlaqti-gikidábi-ä. Mactciŋge-i^{n'} čizáb ega^{n'} máxača bihíča
Hurry, Jlaqti-gikidabi O! Rabbit he took, they having into the sky he blew
say him

- ičéča-biamá. Naⁿjájadje čugí amá. Kí kañ'gě-qtcí gčí xí cǐ bihíča
 with sud- they say. Kicking out his he was coming And near very he had when again he blew
 den force legs back.
- ičéča-biamá. Caⁿ' égaⁿ bihíča ičéčě najiⁿ'-biamá ǰáqti-gíkidábi aká.
 with sud- they say. For some time he blew him with sud- he stood they say ǰáqti-gíkidábi the.
 den force
- 3 Ataⁿ'-qti tan'de áataⁿ ctéctěwaⁿ' t'éwičě tá miñke, á-biamá Mactciñ'ge-iⁿ'
 Whenever ground I tread soever I kill thee will I who, said, they say Rabbit
 on it
- aká Égičě ǰáqti-gíkidábi aká uječa amá. Mactciñ'ge-iⁿ' aká tan'de kě
 the. It came to ǰáqti-gíkidábi the was weary they say. Rabbit the ground the
 pass
- átaⁿ-biamá. Kí man'dě kě gčíza-biamá. Kí ǰáqti-gíkidábi kída-biamá.
 trod on they say. And bow the took his- they say. And ǰáqti-gíkidábi he shot they say.
 own at
- 6 Kí ictá-qti čaⁿ 'ú-biamá. Kí ǰáqti-gíkidábi t'é amá. Kí čéamá taⁿ'-
 And eye very the he wounded him, And ǰáqti-gíkidábi was dead, they And these na-
 they say. say.
- wañgčáⁿ' 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 xǐjǐ ixaⁿ' ak ědedí akáma. Xaⁿ'há, ǰáqti-gíkidábi t'éáčě há,
 Reached when his grand- the there she was, Grandmother, ǰáqti-gíkidábi I killed
 home, they say mother they say. him
- 9 á-biamá. Ictá pějǐ-qtcí! ce t'éčě úmaká-qtcí-báji, á-biamá ixaⁿ' aká.
 said they say. Eye bad very! that to kill easy very not, said they say his grand- the.
 he she mother
- Xaⁿ'há, t'éáčě-gaⁿ céhe há, 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. Sanssouci related a part that precedes what is given here.

23, 3. *đadegaⁿ-i-gǎ*, contr. from *đade egaⁿ-i-gǎ*. 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 aⁿonajuajǐ* (in the 9th myth).

TRANSLATION.

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

Pahan'ga tē'di ačá-biamá Mactciñ'ge amá. ʒaⁿhá, mácaⁿ uáʒine
 Before when went they say Rabbit the (mv.). Grandmother, feathers I hunt for
 myself
 bčé tá miñke, á-biamá. Íciatc' íciatc'é+! mácaⁿ áwakě'di úmaká-qtcí
 I go will I who said, they say. (Fem. intj. of wonder, &c.) feathers in what place easy very
 íčaçé tadaⁿ+, á-biamá. Gaⁿ ačá-biamá, tan'de áçitá-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. Unáí
 so crying he went they say. Mother's brother O!! mother's brother O!! say- only he went they say Seeking
 him
 amá Qičá amá e maⁿ'xe íbisande atá-qti gawiⁿ'xe amáma. Maⁿçiⁿ'-
 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-ǰáxuwíⁿxe gaⁿ maⁿǰiⁿ'-biamá. Qéamá aⁿ'ǰize tá
they say both and turning themselves so they walked they say. These me-take will
around
- 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 iénaxíçe a-í-biamá paháciaja. Gaⁿ ǰizá-biamá. Gaⁿ aǰiⁿ' agǰai'
other the to attack was they say up above. And took they say. And having went
one (mv.) him coming him him homeward.
- tě. Gaⁿ aǰiⁿ' akí-biamá. Maⁿ'xe kě paháciaja aǰiⁿ' akí-biamá. Égiçe
And having they reached home, Sky the up above having they reached home, It came
him him they say. (horizontal) him them they say.
- ǰi édedí té amá Iⁿdádi wanágçe údaⁿ ínahiⁿ aǰiⁿ' gǰí há, á-biamá (Qiça-
lodge it was there they say. My father domestic ani- good truly having has come, said they say (Eagle
mal him home he
- 6 jinga aka). Gaⁿ, Jiⁿǰéha, qtaⁿ'ǰiçe tcábe, á-biamá Qiǰájiŋga aká. Gaⁿ-
little the. And, O elder brother, we love thee very much, said, they say Eaglet the. I (mv.)-
aǰiⁿ'hé-hnaⁿ ǰaⁿ'ja ǰěbe qtaⁿ'ǰě tcé, á-biamá (Mactciⁿ'ge aká). Gaⁿ maⁿ'gǰe
for some only though who love me will, said they say (Rabbit the). And erect
time he
- jé-musnade gaⁿ gǰiⁿ'-(biamá). E qtaǰai Qiǰájiŋga 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 áwatětaⁿ ǰatí, á-biamá (Qiǰájiŋga aká). Uaⁿ' gaⁿ'
they say. And said as follows: That whence (?) have you said they say (Eaglet the). For no special
they say: come he reason
- tan'de áǰiça maⁿ'bǰiⁿ'-de ǰiádi gaⁿ aⁿ'ǰizai, á-biamá. Gaⁿ, ǰiádi aⁿ'ba ataⁿ'
ground across by I walked when your thus took me, said they say. And, Your day what
a near way father he father time
- tě'di gǰí-hnaⁿi á, á-biamá (Mactciⁿ'ge aká). Iⁿdádi amá miⁿ áǰa'abě'-qti
at has come habitu- I said they say (Rabbit the). My father the sun going slanting very
back ally ho
- 12 hí tě'di ǰ'di agǰí-hnaⁿi, maǰǰi jĩŋ'ga búja ánaska-qtcě'-qtcí edítaⁿ ni
arrives when then has come habitu- cloud small round each one of what size (?) from it water
there back ally
- wiⁿ'-ǰaⁿ'ǰaⁿ'-qtcí uǰpáçe-hnaⁿ égaⁿ tě'di agǰí-hnaⁿi, á-biamá. Égiçe
one at a time very falling so when has come habitu- said they say. It came
back ally he to pass
- gá-biamá: Jiⁿǰéha, áwatégaⁿ xi cé éǰijaⁿ, á-biamá. Aⁿ'haⁿ, á-biamá, ǰe
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 aⁿ'ctaⁿ'bai tě ǰá ǰaⁿ iⁿ'é aⁿ'kigǰasan'dai, á-biamá. Jiⁿǰéha, égaⁿ wáxai-gá,
me ye see the head the stone they hit me between said they say. O elder so treat us,
he (two stones) he brother.
- á-biamá (Qiǰájiŋga aká). Waⁿ'gǰiçe ce ǰagǰiⁿ' te, á-biamá. Égaⁿ aⁿ'gciⁿ'
said, they say (Eaglet the). All that you sit will, said they say. So we sit
he
- tai, á-biamá. Gaⁿ égaⁿ wáxá-biamá. Wiⁿ' ǰiŋk étaⁿ'ǰiⁿ gaǰíxe ǰéǰa-biamá;
will, said they say. And so he treated they say. One the him first he crushed sent they say;
he them by hitting forcibly
- 18 isan'ga ǰiŋké cí égaⁿ gaǰǰi-biamá. Gaⁿ mácaⁿ wáǰiⁿ nudá-biamá. Kĩ
his younger the again so he killed they say. And feathers he pulled them they say. And
brother by hitting out
- uǰǰpáǰe ǰéǰa-biamá tan'de kě'ja. Gaⁿ mácaⁿ tě kaⁿ'taⁿ-biamá. Gaⁿ cé
making fall by he sent they say ground to the. And feathers the he tied they say. And that
pulling forcibly
- uǰai etégaⁿ amá: iǰádi amá agí átiágǰa-biamá. Égaⁿ ǰisan'ga mégaⁿ cé-
they told it was as (?): his father the was com- suddenly they say. So your younger likewise that
him (mv.) ing back brother

kě ɸizái-ga hä, á-biamá. Wě's'ă kë amégaⁿ aɸi^{n'} akí-bi ɸi ubáhaⁿ-biamá
 the take ye said they say. Snake the them-like (?) having it reached when he pushed they say
 (lg. ob.) he (lg. ob.) home, they say his way in

ɸi gaqíxě-qtí ɸéɸa-biamá. Ga^{n'} amá iha^{n'} amá ugáhanaɸáze uhañ'ge kë
 when crushing very he sent they say. After a while his the (mv.) darkness (first) end the
 him in forcibly mother

ékitaⁿhá-qtci 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

Cí egaⁿ wě's'ă wiⁿ aɸi^{n'} akí-biamá. Gaⁿ gaqɸi-biamá cí iha^{n'} ɸiñké.
 Again so snake one having it reached home, they say. And he killed her, they say again his the.
 they say. mother

Gaⁿ mácaⁿ cí ɸionúde gɸi^{n'}-biamá, ka^{n'}taⁿ gɸi^{n'}-biamá, kí gañ'ki xagé
 And feathers again pulling out of he sat they say, tying he sat they say, and also crying

gɸi^{n'}-biamá. Mácaⁿ 'i^{n'}-bi ega^{n'} 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.

Égíɸe ɸi wiⁿ ɛdedí té amá. E'di ahí-biamá Gaⁿ xagé naji^{n'} 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; égíɸe iɸa^{n'} akáma. Ga^{n'} 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. say.

Eátaⁿ-qtci maⁿhni^{n'} ă, á-biamá. Gaⁿ, Mácaⁿ uáɸine áhigiáɸiɸé kí 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-hna^{n'}-ma^{n'}, 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 Wanáqɸi^{n'}-ă hě,
 the. Person one I with them but bad. Quickly you go will. Hasten thou
 homeward

á-biamá. Leji^{n'}hi^{n'}de éɸaⁿská-qtci ugɸi^{n'}-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)

ka^{n'}taⁿ-biamá. ɸe ɸagɸé te ɸa^{n'}ja ɸakí tē'di búde i^{n'}ɸi^{n'}wa^{n'}jí te, á-biamá.
 he tied it they say. This you go will though you reach when red-oak put in it for me said she, they
 homeward acorn home please, say.

Tan'de kë áɸataⁿ ɸi hníp'ande té, á-biamá. Gaⁿ ɸicta^{n'} gɸéɸa-biamá.
 Ground the you tread when shake it by pull- will said they say. And letting him sent him back sudden-
 on ing she

Akí-biamá ɸi í'ɸewaɸá-biamá Mactciñ'ge amá. ɸa'éwaɸái ɸiñké íqta- 15
 He reached home, when he was hateful they say Rabbit the (mv.). She pitied him the one he abused
 they say, who her

biamá, újha 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'i^{n'}-bi ega^{n'} 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

a'i^{n'} agɸí, á-biamá. Kí gá-biamá: ɸinégi áhigí-qtí maⁿ gáxewakiɸá-ă hě,
 I car- I have said they say. And she said as fol- Your moth- many very arrow cause them to make
 ried come he lows, they say: er's brothers

á-biamá. Égíɸe 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:

- Jahé wi^{n'} ědí aká níkaci^{n'}ga fé ca^{n'} íhe čí^{n'} čahúni-hna^{n'}i, á-biamá. Ga^{n'},
 Hill one there the person going and passing the draws into habitu- said they say. And
 by (mv.) its mouth ally she
- Gá ěa^{n'}be tá mińke, á-biamá. Íčiatc' íčiatc'e+! cka^{n'}aji gčí^{n'}-ă hě, á-biamá.
 That I see will I who, said they say. still sit thou said they say. she
 (unseen) he
- 3 Ań'kaji, ca^{n'} ěa^{n'}be tá mińke, á-biamá. Učí'agě-qtí ca^{n'} da^{n'}be ačá-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 went ing
- ěgiče ě'di ahí-biamá. Čé Jahé-wačáhuni hni^{n'}, ědí hnińké amá, á-biamá.
 It came there he arrived, they This Hill that devours you are, there you who they say, he they say.
 to pass say. said
- A^{n'}čahúni-gă, á-biamá. ěáci-qtí éga^{n'} časni^{n'}i-biamá. ěgiče ěihá 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 ěgiče níaci^{n'}ga wáčasni^{n'} ita^{n'}číadi wahí qéga-qtí, gań'ki ěajú áčaskábě
 It came person he swallowed formerly bone dried very, and flesh sticking to
 to pass them
- násage-má, kí ě^{n'}tca^{n'}-qtci t'e-má ctí, t'e tě'di ačí^{n'} ahí, dí ča^{n'}-hna^{n'} níja
 dried hard them- and lately very dead, them- too, dead unto having reached liver the only alive
 who who (it)
- gáxe ja^{n'}-biamá. Gań'ki ínija waséřa^{n'} amé ahí-biamá Mactciń'ge-i^{n'} amá.
 made lay they say. And alive (and) active ones he reached, they Rabbit the.
 say
- 9 Cí-ci-cí-ci! čéma djúbá, á-biamá Mactciń'ge-i^{n'} aká. Jahé-wačáhuni
 Ci-ci-ci-ci! these few, said they say Rabbit the. Hill that devours
- řé-nande waci^{n'}-qtí u'ě'ě-qtí gčí^{n'}-biamá. Těňá! gágě hnáte tai-éde,
 buf heart fat very dangling very it sat they say. Why! those you should have eaten
 falo
- á-biamá. Máqa^{n'}-biamá, řé-nande mácpacpá-biamá. Jahé kě bčazáče
 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. Če níkaci^{n'}ga amá waséřa^{n'} amá čahé kě bčazáče ékita^{n'} wasisigá-
 they say. This person the quick the hill the split open at the active
 (pl.) (pl.) same time
- biamá. Kí gá-biamá: Mactciń'ge ta^{n'}wa^{n'}iń'gča^{n'} tai, á-biamá. Níawačái,
 they say. And they said as fol- Rabbit we make a nation for will, said they say. He made us live
 lows, they say: him they
- á-biamá. Kí, Lí ugínai-gă, águdi čatí éi^{n'}te, á-biamá. Mańgci^{n'}i-gă,
 said they say. And, Lodge seek yé your own, where you have may said they say. Begone ye,
 they come hither he
- 15 á-biamá (Mactciń'ge-i^{n'} aká). Ga^{n'} éga^{n'}-biamá. Ga^{n'} agčá-biamá Mact-
 said they say (Rabbit the). And so it they say. And he went homeward, Rab-
 he was they say
- ciń'ge amá. ěa^{n'}há, cakí, á-biamá. Íčiatc' íčiatc'e+! á-biamá. ěa^{n'}há
 hit the (mv.). Grandmother, I come said they say. said they say. Grand-
 back to you, he she mother
- Jahé-wačáhuni uhná keča^{n'} t'éáčě, á-biamá. M+! cé tč'éčě úda^{n'}
 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-čá^{n'}. Eátca^{n'}-qtci tč'éwačáčě tčéi^{n'}te, á-biamá. Těňá! ěa^{n'}há, t'éáčě,
 he was in the past. How very you kill them may be, said they say. Why! grand- I killed
 she mother him
- á-biamá. Níkaci^{n'}ga edí-hna^{n'} edí-ma Mactciń'ge ta^{n'}wa^{n'}iń'gča^{n'} tai, ai
 said they say. Person there only there, those who Rabbit let us make a nation for him, they
 he said
- éde ubčí'age. Lí ugíne wáagáji, á-biamá.
 but I was unwill- Lodge to hunt I told them, said they say.
 ing his own he

NOTES.

25, 2. *íciate' íciate'e+*, an interjection used by females, denoting *surprise*. L. Sanssouci gives *íciate'e+*. The corresponding man's word is *qá-i-na*. L. Sanssouci makes *íciate' íciate'e+*, equal to the *ɔ̄iwere hinúqciñe*, or *hinúqciñe*, but the latter appears to the collector to be nothing but a variation of *hinúqciñe* or *inaqciñe*, "an old woman" (in *ɔ̄iwere*). *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. *ɔ̄i édedi te ama*. This lodge was said to be in the Sun.

26, 7. *mañgɕe*, etc. The Rabbit sat erect (*mañgɕe*) 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 *awaté-ɔ̄ataⁿ*.

26, 12. *maɔ̄pi - - - agɕi-hnaⁿi*. "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'á - - akí-bi ɔ̄í*, two expressions: *wěs'a kédegaⁿ aɕiⁿ akí-biamá* (equal to the *ɔ̄iwere wakaⁿ iyaⁿ anyí ɔ̄rí, ánye ké*), and *wěs'a amégaⁿ kéde aɕiⁿ akí-biama* (equal to the *ɔ̄iwere wakaⁿ énahá-ɕké iyaⁿ anyí ɔ̄rí, 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. *eɕaⁿska-qteí*, 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 ɔ̄í it'aɕewaɕa-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. *ɕinegi ahigi-qti maⁿ*, etc. Your mother's brothers, *men*.

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

28, 8. *iniɔ̄a waseɔ̄aⁿ ame*. Sanssouci gives three *ɔ̄iwere* 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-qteí te'ewaɕaɕe tceiⁿte*, a corruption of *eataⁿ-qti t'ewaɕaɕe teⁿte*. 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. "Ičiate' ičiate'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, "I'iat' i'iat'e+!" "Grandmother," said he, "I have brought home the feathers on my back." And she said as follows: "Cause your mother's brothers to make very many arrows." And then he said as follows: "Grandmother, for what reason?" And she said as follows: "There is a hill that is accustomed to draw into its mouth the person going and passing that way." And he said, "I will see that." "I'iate' i'iate'e+!" said she, "sit still." "No, I will see it at any rate," said he. (Though) she was very unwilling, still he went to see it. At length he arrived there. "You are this hill that draws into its mouth. They said that you were there. Draw me into your mouth," said he. He was swallowed for a very long time. At length he got down (to the bottom). And it happened that (there were) the very dry bones of the persons whom it had swallowed formerly, and those who had the flesh dried hard and sticking (to the bones), and those, too, very lately dead, brought unto the dead, lay with the liver alone made alive. And the Rabbit reached those who were alive and quick. "Ci-ci-ci-ci! these are few," said the Rabbit. The fat on the heart of gahe-wa'ahuni was dangling very much. "Why! you should have eaten that," said he. He cut it off with a knife, he cut the heart into pieces with a knife. The hill split open of its own accord. And these men who were quick (alive, stirring) became active at the very time that the hill split open of its own accord. And they said as follows: "Let us put the Rabbit at the head of the nation." "He saved us," said they. And he said, "Seek ye your own lodges, from whatsoever places ye may have come hither." "Begone ye," said he (the Rabbit). And so it was. And the Rabbit went homeward. "O grandmother, I have come back to you," he said. "I'iate' i'iate'e+!" said she. "O grandmother," said he, "I have killed the hill that draws them into its mouth, of which you told in the past." "M+! It was said that it were good to kill that one. How could you have been his slayer?" said she. "Why! grandmother, I have killed him," said he. "Of the persons that were there, there were those who said, 'Let us make the Rabbit the head of the nation,' but I was unwilling. I commanded them to seek their own lodges," he said.

HOW THE RABBIT KILLED THE DEVOURING HILL.

OBTAINED FROM J. LAFLÈCHE.

- 1 **Čáhe-wáčahuni** wiⁿ **ědí ké amá.** **Ki Mactciñ'ge** aká **ixáⁿ 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 píaji.** **Ěgiče** **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, xáⁿhá, eátaⁿ ádaⁿ, á-biamá.** **Níaciⁿga** amá **ě'di hí-hnaⁿ**
 said they say. And, Grandmother, where-fore word) he they say. Person the (mv.) there arrived only
 she (as a rule)
- čan'di** **wáčahúni-hnaⁿi hě,** **á-biamá.** **Ki Mactciñ'ge** amá, **Hínda! eátaⁿ**
 when (in the past) it drew them habitually said they say. And Rabbit the (mv.) Let me see! where-
 into its mouth she fore
- édaⁿ.** **Ě'di bčé te-na, ečégaⁿ-biamá.** **Gaⁿ ě'di ačá-biamá.** **Mactciñ'ge**
 I (in thought). There I go will (in thought), he thought, they say. And there he went, they say. Rabbit
- 6 **ě'di ahí-bi xī 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 xī, Čáhe-wáčahuni,** **aⁿčahúni-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 wáčahúni-hnaⁿ amá, aⁿčahúni-gă.** **Ki Čáhe-wáčahuni** aká
 that devours them you draw habitually they say, draw me into your mouth. And Hill that devours the
 into your mouth ally
- 9 **Mactciñ'ge** **íba-haⁿ-bi egaⁿ čahúni-baji-biamá.** **Ěgiče** **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.** **Ěgiče** **ě'di ahí-biamá.** **Ki Čáhe-wáčahuni**
 means a few they were coming, a hunting party. It came to there they arrived And Hill that devours
 they say party. 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 ctī upá-biamá.** **Ěgihe áiáča-biamá Mactciñ'ge** **Čáhe-wáčahuni níxa**
 the he too entered, they say. Onward he had gone, they Rabbit. Hill that devours stomach
 hesitation say
- maⁿtaša hí xī nan'de-ísabaji-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 **ígčebá-biamá.** **Cī 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 xī cī Čáhe-wáčahuni** aká **iáčixá-biamá.** **Cī 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 **cī upá-biamá.** **Ědíhi 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 pahañ'ga hi-má t'e-má wáhi 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 xáci-jíñ'ga t'e-má cti ju ućás'iⁿ-ma, cì iⁿ'tcaⁿ-qtci t'e-má
tissue adhering to the a great little dead, the too flesh adhering the again now very dead, the
each one ones while ones who with it ones who

cti, kí niⁿ'pa-má cti. Mactciñ'ge aká gá-biamá: Eátaⁿ hnáta-bajii ä. 3
too and alive, the ones too. Rabbit the said as follows, Why you eat not ?
who they say:

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

Kí máhiⁿ gęíza-biamá Mactciñ'ge aká. Máhiⁿ gęíza-bi xí ęe-nan'de máqaⁿ-
And knife he took his own, they Rabbit the. Knife he took his when buf heart he cut with
say own, they say, falo a knife

biamá. Kí Đáhe-wáćahuni amá, Haⁿ! haⁿ! haⁿ! é-hnaⁿ-biamá. Kí Mactciñ'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-ji-gă hă, á-biamá. Kí ęe-nan'de waciⁿ' gě edábe
the Haⁿ! haⁿ! haⁿ! say not said they say. And buffalo heart fat the (scat- also
he tered)

ućęwiⁿ'waćai Mactciñ'ge aká. Đáhe kě bęazáća-biamá. Níaciⁿga bęúga-
he collected them Rabbit the. Hill the split of its own accord, Person all
they say.

qti gacíbe agćá-biamá. Agćá-biamá xí níaciⁿga bęúga ućęwiñxićá-biamá. 9
very out of it went homeward, they say. Went homeward, when person all assembled themselves, they
they say.

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

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

waxátaⁿ ćatí éiⁿte mańęciⁿ'i-gă. Wí cti wićaⁿ' waciⁿ' ćińęęgaⁿ áagćę atí. 12
from you have it may begone ye. I too my grand- fat had none, as I for my I have
come be mother say

Gaⁿ agćá-biamá Mactciñ'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

áciaza itęća-biamá. xáⁿhá, Đáhe-wáćahuni t'ęaćę 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-řań'ga pęjiⁿ-qtci! i-ępácpa pęjiⁿ-qtci! cé t'ęęé údaⁿ aká-cnaⁿ-ćaⁿ' t'ęwaćáćę 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. xáⁿhá, t'ęaćęgaⁿ cehé hă. Gúda tę daⁿbá-gă hă, á-biamá.
said they say. Grandmother, I killed him, as I said that. Beyond the see thou said they say.
she (farther off) (pile) he

Wa'újińga aká áci ahí-bi egaⁿ', Hiⁿ! řúcpaćaⁿ! 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' tę ćizá-biamá. 18
Fat the she took they say.

NOTES.

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

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

32, 9. hegactewa²jī, pronounced he+gactewa²jī.

33, 2. qī²q contraction from qī²qé, dried flesh or meat next the bone. (For the speech of the men and the Rabbit's reply, see the Oto version.)

33, 11. mactciñge - - - ábi áça, the words of the crier going through the camp, quoted by the Rabbit. ka²bça áçī²héi²te (*i. e.*, ka²bça açī²he ei²te) is not in the form of a question, though it *implies* one, according to Sanssouci.

33, 12. mañçī² i-gǎ, begone ye! "Go to your respective homes," is meant, but it is not expressed.

33, 12. áagçǎ 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 tǎ, éde, he did tell the truth but," an elliptical expression, which would be in full, wiñ'ke tǎ édehna² ewéja çā²ctī, 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, "Çahe-waçahuni, draw me into your mouth. Çahe-waçahuni, you who, as they say, are used to devouring, devour me." And Çahe-waçahuni knew the Rabbit, so he did not devour him. And it came to pass that a great many people belonging to a hunting party were coming to that place. And they arrived there. And Çahe-waçahuni opened his mouth, and the people entered the mouth of the Hill. And the Rabbit entered too. The Rabbit pressed onward. And when he reached the stomach of the Hill within, Çahe-waçahuni was not pleased by it. And Çahe-waçahuni vomited up the Rabbit. Again some members of a hunting-party were approaching. When the party reached there, Çahe-waçahuni opened his mouth again, and the people entered the mouth. And the Rabbit entered again (as a man, this time). And then Çahe-waçahuni did not vomit him up. And there were lying in the distance the whitened bones of the people who had entered first and had died, the dried flesh next to the bones adhering to them; also those who had been dead but a little while, with the flesh (on the bones); and those, too, who had just died, and the living ones too. And the Rabbit said as follows: "Why do you not eat? You should have eaten that very fat heart. Were I (in your place), I would eat it," he said. And the Rabbit seized his knife. When he seized his knife, he cut the heart. And Çahe-waçahuni

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

HOW THE RABBIT CURED HIS WOUND.

OBTAINED FROM NUDA'-AXA.

Mactciñ'ge aká ixaⁿ činké júgigče gčiⁿ' akáma. Kì ugácaⁿ ahí-
 Rabbit the (sub.) his the (ob.) he with was sitting, they say. And traveling he
 grandmother • his own arrived
 there

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

(utcije é wakaí). Gaⁿ níaciⁿ'ga sigčai 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.) (lg. ob.) ually was (lg. ob.)

á-biamá. Égiče égasáni xí, xaⁿ'há, wačaⁿ'be bčé tá miñke, á-biamá.
 said they say. It came the follow- when Grand- I see I go will I who said they say.
 he to pass ing day mother he

Égiče haⁿ'egaⁿ'tce ačá-biamá. Ačá-biamá xí égiče agí átiágča-
 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. Čé níaciⁿ'ga gáhičeamé amá, ečégaⁿ-biamá. Uhé ačai ukaⁿ'ska 6
 they say. This person those who moved are he thought, they say. Path he in a straight
 yonder they (course) went line with

itaⁿ'čiača jaⁿ'-biamá. Égiče ě'di ahí-biamá xí íčai-bají-biamá, sigče ké
 ahead he lay they say. It came there ar- they say when he was not they say. foot- the
 to pass rived found prints (lg. ob.)

áhigi gáxe gaⁿ íčai-bají-biamá ákihaⁿ áiáčai tē. Gañ'ki cí pí itaⁿ'čiača
 many he made so he was not found, they say beyond he had the. And again anew ahead
 gone

ačai tē, itaⁿ'-čiača íjaⁿ-biamá. Cětē wiⁿ cučé te haú, á-biamá Ánase 9
 he went, ahead of him they say. he lay That one will come ! said they say. To head
 (ob.) to you he him off

- naji^{n'}-gă haú, á-biamá kiáqpaqpaqge. Ěgiče wi^{n'} amá uhañ'gaja ma^{n'}či^{n'}
stand thou I said they say walking back and forth It came one the at the end was walking,
they they among themselves. to pass (mv. sub.)
- amá. Gátě cučé te haú, á-biamá, če ánasě naji^{n'} uíča fečai tě. Kí
they say. That (unseen ob.) will come to you I said they say, this to head to stand telling he sent it. And
he he
- 3 utcije baza^{n'} ača-biamá. Ěgiče ga^{n'} akáma íča-báji gáxai tě ubá-haja
thicket pushing went they say. It came after standing he not he pretended at the side
to pass awhile found him
- ínaji^{n'} kí 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 učíxida-gă, á-biamá, gactaň'ka tě. Ga^{n'} ma^{n'} kě čicšbai tě Mactciňge
which look out for it, said they say, he tempted him. And arrow the he pulled when Rabbit
he (lg. ob.) and let go
- 6 kúsandě'-qti íča^{n'}čai tě. Ga^{n'} xagé amá Mactciň'ge. I^{n'}à! i^{n'}à! i^{n'}à!
through and through he put it (the arrow). And he was crying, they Rabbit. (the rabbit's cry),
say
- á-biamá Mactciň'ge aká. Kagéha, t'éčafě, á-biamá. Kagéha, a^{i'}n' tá
said they say Rabbit the. O friend, you killed him, said they say. O friend, I carry will
he he he he it on my back
- miňke haú, á-biamá. Mactciň'ge ua^{n'}si áiáča-biamá. Kí ma^{n'} kě čionúda-
I who I said they say. Rabbit leaping he had they say. And arrow the he pulled
he he gone out of
- 9 biamá. Kí ači^{n'} ača-biamá. Ga^{n'} čiqá-biamá. Mactciň'ge wamí má kě
they say. And having it went he they say. And they they say. Rabbit blood snow the
(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 grunted
- Ÿa^{n'}há, t'éa^{n'}čě'-qtci-a^{n'}i, á-biamá. Hű^{n'}! hű^{n'}! á-biamá. Iča^{n'} ígaska^{n'}čá-
Grand-mother, they have altogether killed me, he said they say. Hű^{n'}! hű^{n'}! said, they say. His grandmother tried him (sic)
- 12 biamá. Naxíde-čičiň'ge íčanahi^{n'} eha^{n'}+. Čí-hna^{n'} učina-bi, ehé Ÿi, čaxága-
they say. Disobedient you are you-truly I You only they sought you, I when you cry
it was reported said
- jí'-qti ga^{n'} čagči^{n'} etéde, á-biamá. Ga^{n'}, Ÿa^{n'}há, maka^{n'} uíne ma^{n'} čin'-gă,
not at all so you sit should have, said they say. And, Grand-mother, medicine to seek walk
she (for one)
- á-biamá. Wiqúpa, maka^{n'} íčápaha^{n'} da^{n'}čtě-ma^{n'} áči^{n'}hé, á-biamá. Ÿa^{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-hí ge-ča^{n'} wi^{n'} i^{n'}či^{n'} gí-gă, á-biamá. Iča^{n'} aká ači^{n'} akí-biamá.
choke-bush the in the one bring back for me said they say. His the having reached home,
cherry (pl.) past he grandmother (sub.) it they say.
- Ga^{n'} čatá-biamá. Ga^{n'} íginí-biamá.
And he ate it, they say. And he recovered by it, they say.

NOTES.

35, 2. wéčixuxúí. Nuda^{n'}-axa, a Ponka, gave it thus; but it may be intended for wéčixuxú-hí, as the Omahas use wéčixuxú-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, uíča fečai 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, uíča feča-biama," denoting *what was not observed* by the narrator.

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

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

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

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

36, 14. iφapahaⁿ daⁿctē-maⁿ áφiⁿhé implies doubt: I may know it as I go along, and I may not know it.

36, 15. naⁿpahi geφaⁿ, 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. Hūⁿ! hūⁿ!" 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 NUDA^{n'}-AXA.

- Ictínike amá açé amáma. Gañ'ki Mactciñ'ge amá ga^{n'} amáma.
Ictinike 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 waça^{n'}be
Hu+! said, they say. O younger said, they say. Uhu+! said, they say. It was when I see it
brother! told
- 3 ka^{n'}bçégaⁿ égaⁿ agíça^{n'}be áhaⁿ, á-biamá. Ga^{n'}açi^{n'}hé-hnaⁿ çá^{n'}ja é'be
I hoped and so I see my own ! said, they say. I move for some only though who
time
- qta^{n'}çé té, á-biamá. Gí-gă, á-biamá. Eátaⁿ ádaⁿ, á-biamá. Ca^{n'} gí-gă,
love me will said, it is said. Come said, it is said. Where-fore ? said, they say. At any rate come,
said, they say Ictinike aká. Ē'di akí-biamá. Kagé, á-biamá, edéhe ctéctewa^{n'}
said, they say Ictinike the (sub.). There he reached home, O younger said, they say, what I soever
(sub.) brother, say
- 6 a^{n'}haⁿ ecé te, á-biamá. A^{n'}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 brother (sub.)
- kagé, witci tá miñke, á-biamá Ictínike aká. Añ'kaji, á-biamá, wíta^{n'}çi^{n'}
O younger tecum coeo will I who, said, they say Ictinike the(sub.). Not so, said, they say, I first
brother, (te-cum co-i-bo)
- witci tce, á-biamá Mactciñ'ge aká. Nă! añ'kaji, kagé, na^{n'} amá edád
tecum coibo, said, they say Rabbit the (sub.). Psha! not so, O younger adult the what
brother, (pl. sub.)
- 9 'íçai uhé-hna^{n'}i, á-biamá. Nă! añ'kaji hă, ji^{n'}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.)
- ji^{n'}çéha, edádaⁿ 'íçai tē'di é çacta^{n'}-báji égaⁿ é uhé-hna^{n'}i, á-biamá
O elder what they when that stopping not so they have habitu- said, they say
brother, speak of their way ally,
- (Mactciñ'ge aká). Híndégaⁿ, kagé, égañ-gă hă. Ga^{n'} Ictínike aká bas'í^{n'}
Rabbit the (sub.). Let us see, O younger do so And Ictinike the (sub.) upside
brother, down
- 12 iça^{n'}ça-biamá. Mactciñ'ge aká ga^{n'} tci^{n'} tē. Çicta^{n'}-biamá xī ua^{n'}si áíáça-
he placed they say. Rabbit the (sub.) so cum eo coitit. Finished they say when leaping he had
it gone
- biamá Mactciñ'ge amá. Gí-gă, kagé, é-hna^{n'}biamá. Égiça^{n'}-hna^{n'} amá
they say Rabbit the (mv. sub.) Come, O younger said habit. they say. Said to habitu- they
(mv. sub.) brother, ually ally say
- xī Mactciñ'ge amá a^{n'}he-hna^{n'} amá. Ca^{n'} utciçe cúga égihe áíáça-
when Rabbit the (mv. sub.) was fleeing they say. And thicket dense headlong he had
(mv. sub.) into it gone
- 15 biamá. Wahu+! á-biamá Ictínike aká. Wí-hnaⁿ níaci^{n'}ga içákite-de
they say. Wahu+! said, they say Ictinike the (sub.). I only person I cheated while
- ma^{n'}tihéaçé ata^{n'}he çá^{n'}cti. Mactciñ'ge pēji'-qti! si-ıaň'ga pēji'-qtc! ictcá-
I was putting it inside heretofore. Rabbit bad very! foot big bad very! eye-
si-ıaň'ga pēji'-qtc! ja^{n'}xe áhigi pēji'-qtc! 'ágçea^{n'}çáçé tcábe áhaⁿ, á-biamá
ball big bad very! strong much bad very! you have made very much ! said, they say
odor me suffer

Ictínike aká Ga^{n'} afa-biamá. Ictínike céciⁿ bǒfje atcí tcábe haú, á-biamá.
 Ictinike the And went, they say. Ictinike that one cacare cum eo very ! said, they say.
 (sub.) (mv. ob.) feci coii

Ga^{n'} Ictínike aká wagfañ'gfaⁿ amá cí. Cí wagfañ'gfaⁿ-biamá. Ictínike
 And Ictinike the (sub.) reviled him they again. Again reviled him they say. Ictinike

amá afa-biamá gífa-bají-qtí. Gáfu ahí-bi xǐ jétífiñge caⁿ já-biamá. Já'- 3.
 the went they say sorrowful very. In that he ar- they when cacatírúú and ca- they say Caca-
 (mv. sub.) place rived say cavit rit

biamá xǐ mactciñ'ge jín'ga wíⁿ nañ'ge-qtci afa-biamá. Gúd-ífaⁿca-qtí
 they say when rabbit young one ran very very went they say. It is put further very

áhaⁿ! Wuhú! á-biamá Ictínike aká. E cí gáfu ahí-bi xǐ jétífiñ'ge caⁿ
 ! Wuhu! said, they say Ictinike (sub.). That again in that he ar- they when cacatírúú and
 place rived say

já-biamá. Cí mactciñ'ge jín'ga wíⁿ nañ'ge-qtci afa-biamá. Cí ídafaí-tě. 6
 ca- they say. Again rabbit young one ran very very went they say. Again peperit. cavit

Cí égiḡaⁿi tě, Wúhu+ 'a! 'ágḡeaⁿḡe tcábe áhaⁿ, á-biamá. Ga^{n'} afa-biamá.
 Again he said to him, Really! he has made me very much ! said, they say. And went they say.
 suffer

Cí gáfu ahí-bi xǐ jétífiñge caⁿ já-biamá. Cí mactciñ'ge jín'ga wíⁿ
 Again in that he ar- they when cacatírúú and ca- they say. Again rabbit young one
 place rived say cavit

cí xǐ'ǒ afa-biamá. Cí égiḡaⁿ-biamá. Ífaⁿbaⁿ hné tégaⁿji, á-biamá. Cí 9
 again with a rush went they say. Again he said to him they say. A second you go not apt said, they say. Again
 time

égaⁿ wédaḡe íxǐxuhá-bi egaⁿ, égiḡe je híḡai tědi waiiⁿ faⁿ caⁿ
 so paréve he feared they having, at length cacans he made it when robe the at any
 for himself say reach (the ground) rate

uǐpupú-bi egaⁿ ánasá-biamá. Waiiⁿ faⁿ caⁿ áaⁿsí-biamá. Waiiⁿ faⁿ
 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

iñḡḡé ugínaⁿskábe faⁿ amá. Wuhú+! gúd-ífaⁿca-qtí aⁿ'axe áhaⁿ, 12
 faeces it was made to adhere to it from his feet, they say. Wuhu+! it is put further very made me !

á-biamá (nuḡáfiⁿ giáxai tě é waká-bi egaⁿ). Hau. Ga^{n'} afa-biamá.
 said, they say naked he made for him that he they having. Well. And went they say.
 meant say

Caⁿ'qtí gaⁿ nuḡáfiⁿ afa-biamá. Égiḡe nújĩnga d'úba maⁿḡiⁿ'bagi aḡiⁿ 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-biamá nújĩnga 15
 He met they say. Ho! O younger said, they say Ictinike the Ho! said, they say boys
 them (mv. sub.) brother,

amá. Índádaⁿctě égaⁿ faná'aⁿ-báji, 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 ctěcte faná'aⁿ éiⁿte iⁿwiⁿ'ḡai-gǎ, á-biamá Ictínike aká. Aⁿ'haⁿ,
 what soever you heard may have tell ye to me said, they say Ictinike the (sub.). Yes,
 said, they say.

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

á-biamá nújĩnga amá. Wuhú+! xǐci-qtí aⁿ'waⁿ'na'aⁿ améde, eḡégaⁿ-
 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. Cí afa-biamá. Kí cí d'úba maⁿḡiⁿ'bagi aḡiⁿ amáma.
 they say Ictinike the. Again went they say. And again some were throwing sticks as they
 walked, it is said.

- Ci wákipá-biamá. Kagé, indádaⁿ ctécte iⁿwiⁿ'čai-gă haú, á-biamá.
Again he met they say. O younger what soever tell ye to me I said, they say.
them
- Indádaⁿ aŋguíčiča taíte čingé égaⁿ, á-biamá. Těná! Mactciⁿ'ge amá-
What we tell you shall there is like said, they say. Why! Rabbit the
(mv. sub.) none (mv. sub.) (pl. sub.)
- 3 hnaⁿ Ictínike amá tci-biamá aí, aⁿná'aⁿ'i, 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.)
- ačai tě. Wuhu+! řáci-qi-égaⁿ uná'aⁿaⁿ'čě áhaⁿ, ečégaⁿ-biamá. Gaⁿ' cī
he went. Wuhu+! a very long time he made me to I thought they say. And again
ago be heard of
- d'úba áiámama. Kī 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 čai-gă haú, á-biamá. Indádaⁿ aŋguíčiča taíte čingé égaⁿ, á-biamá.
ye to me I said, they say. What we tell thee shall it is nothing like said, they say.
- Těná! Mactciⁿ'ge amá-hnaⁿ Ictínike amá tci-biamá aí, aⁿná'aⁿ'i, á-
Why! Rabbit the only Ictínike the cum eo it is re- they we heard, said,
(mv. sub.) (mv. sub.) coit ported say, (pl. sub.)
- biamá. Wuhu+! řáciqi-égaⁿ uná'aⁿaⁿ'čě áhaⁿ, ečégaⁿ-biamá Ictínike
they say. Wuhu+! a very long time he made me to be I thought they say Ictínike
ago heard of
- 9 aká. Cī ačá-biamá. Égičē jáädigčāⁿ pě'ji gčiza-bi égaⁿ wéza-hnaⁿ ačá-
the Again went they say. It came breech-cloth řad he took they having to give the
(sub.) to pass his own say alarm, only went
- biamá. Égičē ři épaⁿ'be ahí-biamá. Iⁿc'áge čéřa čīⁿ iénaxičai čīⁿ, á-
they say. At length lodge in sight of ar- they say. Venerable this one the he is attacked said
rived man behind (mv. ob.) they
- biamá. Ě'di ahí-biamá. Ákicuga-qi-aⁿ'-biamá Čiⁿ'gajin'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. Aⁿ'čāⁿ'naxičai éde hégactěwaⁿ-báji, 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' čāⁿ' 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'dičě'-qti najiⁿ'-biamá, wáctaňka akégaⁿ. Aⁿ'waⁿ'daⁿ'be taí há.
Panting excessively he stood they say, a tempter he was like. We see them will
- 15 Ké, uáwagičái-gă, á-biamá. Aň'kajī há, 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'čīⁿ gí-gă, á-biamá. Wí wařaⁿ'be bčé tá miňke, 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 wiň'kě-qti áhaⁿ, á-biamá. Gaⁿ' waiiⁿ' čāⁿ' 'fi-
Ictínike the (sub.). Venerable tells the very I said, they say. And robe the was
man truth given
- 18 biamá, waiiⁿ' čkúbě-qti řéha 'fi-biamá. Watčícka kě uhá ačá-biamá.
they say, robe thick very summer was they say. Creek the follow- he went, they say.
(hair) robe given ing
- Haha+! aⁿ'ba wiⁿ' čāⁿ' čāⁿ' gáawaki'aⁿ ataⁿ'he čāⁿ'ctī. Níaciⁿ'ga wiⁿ'
Ha! ha! day one by one have I been doing that to them heretofore. Person one
- aⁿ'čijúctěwaⁿ'ji, á-biamá (Mactciⁿ'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. *ėdi 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. *maⁿtihea^čė ataⁿhe ϕ aⁿcti*. Hitherto, Ictinike placed his plot within his head and concealed it there. *Maⁿtihea^čė* refers to the plot, not to the victim.

39, 1. *bėije atci tcabe*. "Bėije" is from "ėijė."

39, 4. *gud-i ϕ aⁿ ϕ a-qt i ahaⁿ*, a phrase occurring only in this myth.

39, 10. *je hi ϕ ai*, a case of "*hapax legomenon*."

39, 12. *uginaⁿskabe ϕ aⁿ ama*. The young Rabbit leaped upon the robe of his relation, Ictinike, soiling it with the "i \ddot{n} ϕ ė" sticking to his feet.

40, 9. *je \ddot{a} dig ϕ aⁿ pėj i g ϕ iza-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. *hegactewaⁿbaj i*, pronounced *he+gactewaⁿbaj i*.

40, 13. *iⁿc'age waiⁿ ϕ aⁿ ctėwaⁿ gaca i taⁿ*. The people said, "They chased the venerable man so closely that he had to drop his robe."

40, 18. *waiⁿ ckube-qt i ϕ aha 'i-biama*. Though this means "a very thick summer robe," *ϕ aha* (buffalo robes of animals killed in *summer*) were not covered with thick hair, as were the *meha* or *winter* robes.

TRANSLATION.

Ictinike was going, and so was the Rabbit. "Hu+! O younger brother! Uhu+!" said Ictinike. "When it was told, I hoped to see him, and so I see my own (relation)," said he. "Though I am only moving for some time, who will love me?" said the Rabbit. "Come," said Ictinike. "Wherefore," said the Rabbit. "Never mind, come," said Ictinike. He reached there. "O younger brother," said he, "whatsoever I say, you must say 'Yes.'" "Yes," said the Rabbit. "O younger brother, *tecum coibo*," said Ictinike. "No," said the Rabbit, "*prior tecum coibo*." "Psha! O younger brother," said Ictinike, "when the elder ones talk about anything, they generally have their way." "Psha! Not so indeed, elder brother. The younger ones, elder brother, when they speak about anything, do not stop talking about that, so they usually have their way," said the Rabbit. "Let us see, do so, younger brother." And Ictinike turned upside-down. The Rabbit *cum eo coit*. *Coitu completo*, the Rabbit leaped and had gone. "Come, O younger brother," said Ictinike repeatedly. When he was saying it to him the Rabbit was fleeing; and he went headlong into a dense thicket. "Wahu+!" said Ictinike, "While I alone cheated a person, I used to keep (the plot) inside (my head). You very bad Rabbit! You very bad big-foot! You very bad big-eyeballs! You very bad much strong odor! You have made me suffer very much." And the Rabbit departed. "*Cum isto prior coii et feci ut cacaret*," said the Rabbit. Ictinike reviled him again. Again he reviled him. Ictinike departed very sorrowful. When he reached a certain place *cacaturiiit et cacavit*. Ictinike *cacante*, a young rabbit departed, running very rapidly, "It gets worse and worse!" Again, when he reached a certain place, *cacaturiiit 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 maⁿfiⁿbagi as they walked. He met them. "Ho! younger brothers," said Ictinike. "Ho!" said the boys. "Have you not heard anything at all, younger brothers?" said he. "Yes," said they. "Then, whatsoever ye have heard, tell me," said Ictinike. "Yes," they said. "Why! they say that it is reported that the Rabbit alone *cum Ictinike coiit.* We have heard it." "Wuhu+! They have heard about me for a very great while," thought Ictinike; and he departed. And again some were playing maⁿfiⁿbagi as they walked; and he met them. "O younger brothers, tell me something or other," he said. "What we shall tell you is as nothing. Why! we have heard it said that it is reported that the Rabbit alone *cum Ictinike coiit,*" said the boys. And he departed. "Wuhu+! I was caused to be heard of a very long time ago," thought he. And again some were approaching. And again he questioned them. "O younger brothers, tell me something or other," said he. "What we shall tell thee is as nothing. Why! we have heard it said that it is reported that the Rabbit alone *cum Ictinike coiit,*" said they. "Wuhu+! I was caused to be heard of a very long time ago," thought Ictinike; and he departed. It came to pass that he took his bad breech-cloth and went to give the alarm. At length he came in sight of a lodge (village?). "This venerable man behind us is one who has been attacked by the foe," they said. He arrived there. They were standing very thick (around him). "Seek ye a place of retreat for your children. They attacked me, and they were a great many," said Ictinike. "The venerable man is deprived (by their chasing) even of his robe," said they. "Yes, it is just so." He stood panting excessively, as he was a tempter. "We will see them. Come, tell us about them," said they. "Not so indeed," said Ictinike. "Bring to me one of the robes. I will go to see." "The venerable man speaks very truly," they said. And the robe was given him; a thick summer robe was given him. He departed, following the stream. "Ha! ha! Day after day have I been doing that to them heretofore. One person did not treat me well at all," he said (meaning the Rabbit).

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

TOLD BY NUDA^{n'}-AXA.

Ma^{n'}tcú aká Mactciñ'ge çinké wagída^{n'}be akí-biamá. Ga^{n'} çé amá,
 Grizzly bear the Rabbit the (st. ob.) to scout for his reached home, And went they
 (sub.) (sub.) own they say say

wénaxiçá-biamá Mactciñ'ge aká. Jé wi^{n'} ci^{n'}-qti t'éça-biamá Mactciñ'ge
 attacked them they say Rabbit the Buffalo one fat very he killed, they say Rabbit
 (sub.) (sub.)

aká. Úh a^{n'}wa^{n'}çá mañgçin'-gã, á-biamá Ma^{n'}tcú aká. Ma^{n'}tcú ictá-jide 3
 the To come to tell about begone, said, they say Grizzly bear the Grizzly bear eye red
 (sub.) for the meat me (sub.)

úhe tiçábi-gã haú, á-biamá Mactciñ'ge aká. Hi^{n'}+! wici'é, wi^{n'}a^{n'}waçá,
 to come pass ye on ! said, they say Rabbit the Oh! my husband's in which place?
 for the meat (sub.) brother

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

bçúga-qti. Kí Ma^{n'}tcú jin'ga aká dúba-biamá. Ga^{n'} jin'gá háci-qti aká 6
 all. And Grizzly bear young the four they say. And young last very the
 (sub.) (sub.)

Mactciñ'ge çá'éçé-hna^{n'}-biamá. Waçátai tẽ hébe éçi^{n'} ahí-hna^{n'}-biamá
 Rabbit he pitied habitu- ally they say. What they ate part having he ar- habitu- they say
 ally rived ally

ma^{n'}çá^{n'}-hna^{n'}. Cí égasáni çí cí Ma^{n'}tcú aká cí égiçá^{n'}-biamá: Mactciñ'ge,
 by stealth habitu- ally. Again the next when again Grizzly the again said to him, they say: Rabbit,
 bear (sub.)

únase çíçíçá ugípi há, á-biamá (Ma^{n'}tcú aká). Ji^{n'}çehá, hi^{n'}bé úagiçá^{n'} há, 9
 chasing- your own is full said, they say Grizzly bear the (sub.). O elder moccasins I put on my
 place brother, own

á-biamá (Mactciñ'ge aká). Ga^{n'} wénaxiçá-biamá. Cí çé wi^{n'} ci^{n'}-qti
 said, they say Rabbit the (sub.). And he attacked they say. Again buffalo one fat very
 them

t'éça-biamá. Ê'di ahí-biamá. Úhe a^{n'}wa^{n'}çá mañgçin'-gã, á-biamá (Ma^{n'}tcú
 he killed, they say. There arrived, they say. To come to tell of me begone, said, they say Grizzly bear
 for meat

aká). Ga^{n'} agçé amáma Mactciñ'ge amá. Ma^{n'}tcú ictá-jide úhe tiçábi-gã 12
 the And was going homeward, Rabbit the Grizzly bear eye red to go pass on,
 (sub.) they say (mv. sub.) for meat

haú, á-biamá Mactciñ'ge aká. Hi^{n'}+! wici'é, wi^{n'}a^{n'}waçá, á-biamá Ma^{n'}tcú
 ! said, they say Rabbit the Oh! my husband's in which place? said, they say Grizzly bear
 (sub.) brother,

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

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

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

- ctciñ'ge, únase ꝑiꝑiŋa ugípi há, á-biamá Maⁿtcú aká. Jiⁿ'ꝑéhá, hiⁿbé
bit chasing- your own is full said, they say Grizzly bear the O elder brother, moccasin
place (sub.).
- úagiŋaⁿ' há, á-biamá Mactciñ'ge aká. Gaⁿ' wénaxiꝑá-biamá. Cí ɣé wiⁿ
I put on my own said, they say Rabbit the (sub.). And he attacked them, they say. Again buffalo one
- 3 ciⁿ'-qti t'éꝑa-biamá. Ē'di ahí-biamá. Úhe aⁿwaⁿ'ꝑa mañgꝑiñ'-gǎ, 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. Jiⁿ'ꝑéha, hébe agíⁿ' tá miñke, á-biamá Mactciñ'ge aká. Qa-í!
Grizzly bear the O elder brother, a piece I carry will I who, said, they say Rabbit the Qa-í!
(sub.) (sub.).
- waⁿ'iⁿ' gaⁿ'ꝑa áhaⁿ. Úhe aⁿwaⁿ'ꝑa mañgꝑiñ'-gǎ, 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 giⁿ'iⁿ' tē áhucigá-bi egaⁿ' Mactciñ'ge aká. Gaⁿ' ɣa gē
they say a piece to carry the he insisted on, they having Rabbit the (sub.). And meat the
his own say (pl.)
- máonuoñudá-biamá. Kí Mactciñ'ge aká wamí hébe ꝑizá-bi egaⁿ' iñgꝑaⁿ-
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. Īndádaⁿ hníze égaⁿ, á-biamá Maⁿtcú aká. Jiⁿ'ꝑéha, ĩndádaⁿ bēɣa-
they say. What have you taken, said, they say Grizzly bear the O elder brother, what I took
(sub.).
- 9 májī, á-biamá Mactciñ'ge aká. Ábaŋu ꝑaⁿ uꝑaⁿ'-bi egaⁿ' wamí ubítaⁿ'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 uꝑá í-biamá.
they say Grizzly bear the Cried they say Rabbit the (sub.). And to come to tell he was com-
(sub.) to pack ing, they say.
- Uíhai égaⁿ atí-biamá. Gaⁿ' ꝑéꝑaⁿ wamí ꝑizáí ꝑaⁿ nan'daŋa iꝑaⁿ'ꝑa-biamá
To come so they have come, And this (ob.) blood he took the one at the side of he put it they say
for meat they say. which the lodge
- 12 Mactciñ'ge aká. Haⁿ' amá. Ēgiꝑe Mactciñ'ge aká gá-biamá: Ēskana,
Rabbit the Night they say. It came Rabbit the said as follows, I hope,
(sub.) (sub.) they say:
- winiⁿsi, ciñ'gajiñga ukíai íe tig'ꝑagꝑa-ma égaⁿ kaⁿ', á-biamá. Kí égiꝑaⁿ
my child, children they talk speech they begin the ones so I hope, said, they say. And said to it
with each suddenly who other
- ꝑictaⁿ'-bi ɣí, Aⁿ', á-biamá wamí ꝑiñké ciñ'gajiñga égaⁿ. Kí égaⁿ-biamá.
he finished, when, Yes, said, they say blood the (one) infant like. And so they say.
they say (sitting)
- 15 Kí cī égiꝑaⁿ'-biamá. Ēskana, winiⁿsi, ciñ'gajiñga ukíai ɣí edéꝑaonaⁿ-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. Kí égaⁿ-biamá. Kí, Gaⁿ'-hniñké é'be uꝑákie haú,
the ones so I hope, said, they say. And so (it) they say. And, You sit for a while who you talked ?
who was with
- á-biamá Maⁿtcú aká. Nǎ'! jiⁿ'ꝑéhá, ébécťe uákie-májī, wí-hnaⁿ uáɣikié 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 gꝑiⁿ' miñké, á-biamá Mactciñ'ge aká. Cí égiꝑaⁿ-biamá. Ēskana, winiⁿsi,
I was sitting, said, they say Rabbit the Again said to they say. I hope, my child,
(sub.) him
- nújīñga maⁿ'ꝑídaⁿ wakan'dagi taⁿ'ꝑiⁿ tiꝑáꝑa-hnaⁿ. égaⁿ kaⁿ', á-biamá. Kí
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 gçáhe-çaⁿçaⁿ-kiçá-biamá. Ęskana, wi-
so very became sud- they say. And then he caused him to do it repeatedly, they say. I hope, my
denly
- nísi, nújĩnga naⁿ-qti-hnaⁿ maⁿçidaⁿ wakan'dagí wasísigě-qti-hnaⁿ égaⁿkaⁿ,
child, boy grown very alone pulling the wonderfully well active very habitu- ally so I hope.
how
- á-biamá. Gaⁿ égaⁿ-biamá. Ęskana, winísi, cénujiĩnga maⁿ'jiha 'iⁿ' waqaⁿ'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 égaⁿkaⁿ, á-biamá. Gaⁿ égaⁿ-biamá. Kí aⁿ'ba amá Ké, Ma-
habit- the ones so I hope, said, they say. And so (it they say. And day was, they Come, Rab-
ally who say) say.
- ctciñ'ge, únase çiçña ugípi há, á-biamá Maⁿtcú aká. Naⁿhéba-gă, jĩⁿçéha,
bit, surround- your own is full said, they say Grizzly bear the Wait, elder brother,
ing place (sub.).
- hiⁿbé uáqaⁿ há, á-biamá. Wanáqçĩn-gă, edádaⁿ hiⁿbé úçaaⁿ'jĩ çniñké, 6
moccasin I am put- said, they say. Hasten, what moccasin you have not you who,
ting on put on
- si-řaĩnga! jaⁿ'xe áhigi! ictcá-siřaĩnga! 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 Mactciñ'ge ijiñ'ge aká. Aⁿ'haⁿ, nisíha,
like it very he treats I think O the vil- said, they say Rabbit his son the Yes, my child,
my own lainy! (sub.).
- égaⁿ-qti-hnaⁿ aⁿ'çiⁿ, 'ágçça-qti, nisíha, aⁿ'çiⁿ, á-biamá Mactciñ'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 ðamú ámusta wiřaⁿ'be ajaⁿ' tá miñke, 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
- çagíⁿ 'çççé té, á-biamá Mactciñ'ge ijiñ'ge aká. Gaⁿ wénaxiçai tě řé
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'éçça-biamá. Maⁿtcú amá řdi ahí-biamá. Úhe aⁿ'waⁿ'çça maĩgçĩn'-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! jĩⁿçéha, aĩ'kaji há, á-biamá. Hébe agíⁿ kaⁿ'bçça, jĩⁿçéha,
said, they say. Why! elder brother, not so said, they say. A piece I carry I wish, elder brother,
mine
- á-biamá. Qa-í+! wa'ĩ' gaⁿ'çça ínahiⁿ ä. Úhe aⁿ'waⁿ'çça maĩgçĩn'-gă,
said, they say. Qa-i+! to carry he wishes truly ! To come to tell of me begone,
for meat
- á-biamá. Nă! jĩⁿçéha, hébe agíⁿ kaⁿ'bçça, jĩⁿçéha, 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-
- ctciñ'ge íe tě égijaⁿ'ji-hnaⁿ éde waçísisige, á-biamá. Nă! jĩⁿçéha,
bit speech the you have not habitu- but you are active, said, they say. Why! elder brother,
done that ally
- aĩ'kaji há çáⁿ'ja wí cti jĩⁿçéha, naⁿ'paⁿ'hiⁿ-hnaⁿ-maⁿ égaⁿ hébe agíⁿ
not so though I too elder brother, I am hungry habitu- I have so a piece I carry
ally mine
- kaⁿ'bçça, á-biamá. Nă! wiⁿ'ake, Mactciñ'ge uçúnajiⁿ çat'aⁿ ebçégaⁿ ádaⁿ 18
I wish, said, they say. Why! I tell the Rabbit to depend on you have I think there-
truth, fore
- íe aⁿ'çnajuájĩ égaⁿ áhaⁿ, á-biamá Maⁿtcú aká. Gaⁿ cí 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
- řĩ maⁿ'aççça açiⁿ'-biamá, babçijě-qti çéçça-biamá. Mactciñ'ge ijiñ'ge aká
when on his back re- had him, they say, pushed him very suddenly, they say. Rabbit his son the
peatedly over (sub.).

- agí tē. Ga^{n'} ma^{n'} tē gōfsi^{n'}snin[']de agí-biamá, man[']dē kē ugína^{n'}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
- Mactci^{n'}ge iji^{n'}ge aká. Kagé! á-biamá, dúča^{n'} gi[']i^{n'}-gá, á-biamá
Rabbit his son the O younger said, they say, the (meat) on carry your own, said, they say
(sub.) brother! this side of you
- 3 Ma^{n'}tcú aká. Janúxa ča^{n'} hébe a^{n'}ča čéčai tē. Ubčí'age há. 'In[']-gá,
Grizzly bear the Fresh meat the a piece he threw away suddenly. I am unwilling Carry it,
(sub.)
- á-biamá Mactci^{n'}ge aká. Kí iji^{n'}ge amá č'di akí-biamá. Nají! éga^{n'}-qti
said, they say Rabbit the And his son the (mv. there came home, they O the vil- like it very
(sub.) say. say. lains!
- in[']čahni^{n'} eska^{n'}, á-biamá Mactci^{n'}ge iji^{n'}ge aká. Nā! nisħa, číadi čé gi[']i^{n'}
you have been I suspect, said, they say Rabbit his son the Why! my child, your this carrying
treating my own (sub.) father his own
- 6 te. É'í há wa^{n'}gičē, á-biamá Ma^{n'}tcú aká. Nā! 'in[']-gá há, á-biamá Ma-
will. I have all, said, they say Grizzly bear the Bosh! carry it said, they say Rab-
given back (sub.)
- ctci^{n'}ge iji^{n'}ge aká, Ma^{n'}tcú é waká-bi ega^{n'}. Ga^{n'} ma^{n'}ačača ačín[']-bi ega^{n'}
bit his son the Grizzly bear that he meant, having. And on his back re- he had him, having
(sub.) they say peatedly they say
- Ma^{n'}tcú čí^{n'} kída-biamá Mactci^{n'}ge iji^{n'}ge aká. Ma^{n'} na^{n'}ba í'u-biamá
Grizzly bear the (mv. shot at, they say Rabbit his son the Arrow two wounded with,
(sub.) they say
- 9 Ma^{n'}tcú. Ga^{n'} t'čča biamá. Igáqčā^{n'} čínké úhe uhná tē edéce-hna^{n'} ā,
Grizzly bear. And killed him, they say. His wife the one to come you told when what said habitu-
who for me ally
- á-biamá Mactci^{n'}ge iji^{n'}ge ičádi igča^{n'}xá-bi ega^{n'}. A^{n'}ha^{n'}, á-biamá,
said, they say Rabbit his son his father he asked his own, having. Yes, said, they say,
they say
- Ma^{n'}tcú ictá-jide úhe tičábi-gá haú, ehé-hna^{n'}-ma^{n'}, á-biamá. Égiča^{n'}-biamá.
Grizzly bear eye red to come pass ye on I said habitu- I have, said, they say. He said to they say.
for meat ally him
- 12 É'di akí-biamá. Ijbebe tē ubáha^{n'} basnin[']dihé amá éča^{n'}be hí tē. Kú-
There reached home, Door the tent-front he passed in head they when he came in sight. (Sound
they say. foremost as he lay say of bow)
- biamá. Ga^{n'} Ma^{n'}tcú wa'úji^{n'}ga t'čča-biamá Mactci^{n'}ge iji^{n'}ge aká. Ma-
they say. And Grizzly bear old woman he killed they say Rabbit his son the Rab-
(sub.) her (sub.)
- ctci^{n'}ge áwahna^{n'}káče ča'čínčín[']čakičai ā, á-biamá. Wí, wí, wí, á-biamá.
bit where are you who you pitied mine for me I said, they say. I, I, I, said, they say.
- 15 Za'é-qtí-a^{n'}-biamá. Kí ji^{n'}gá háci aká, Wí-hna^{n'} ctē ēduéha-máji tē, á-biamá.
A great confusion they say. And young last the I alone even I did not follow them, said, they say.
(sub.)
- Ga^{n'} čéaká čábčín['] zará t'éwačā-biamá. Ga^{n'}, Číadi ní éčacki čanáji^{n'} tē
And this (col.) three all he killed them, they say. And, Your water you go for you stand as
father him
- tičā-gá, á-biamá Mactci^{n'}ge iji^{n'}ge aká. Há! jínčēha, á-biamá Ma^{n'}tcú
pass on, said, they say Rabbit his son the O! elder brother, said, they say Grizzly bear
(sub.)
- 18 jín'ga umúcte čínké. Ga^{n'} újává-qti ičádi čínké júgigčā-biamá. Dadiha,
young left from he who. And having a very his father he who he with his they say. O father,
shooting good time own
- ma^{n'} d'úba in[']gáxa-gá há, á-biamá. Ga^{n'} ma^{n'} giáxa-biamá, hégaji ma^{n'} čí-
arrow some make for me said, they say. And arrow made for they say, a great arrow fin-
him many
- cta^{n'}-biamá. Qičā-maca^{n'} éna-síqti ičāča-biamá. Ga^{n'} ga^{n'}-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:

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

Gaⁿ' waçáge wiⁿ giáxa-biamá, ðánuhu 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 ðánuhu akiwa 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 té'di, Hú! hú! hú! é-hnaⁿ-biamá. ðánuhu wanaⁿ'hutaⁿ-
 step walked, they say when, Hh! hu! hu! said habitu- they say. Owl he made them hoot as ally

hnaⁿ'-biamá. Caⁿ' wajiñ'ga bçúga hútaⁿ za'ë'-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 aⁿwaⁿçá mañçfiñ-gá. Uh, a contr. of úhe, to go out from camp to meet the hunters and help to bring the fresh meat home. "Begone, and tell them about me, so that they may come out for the fresh meat, and pack it into camp." The Bear took all the credit to himself.

43, 4. Sanssouci and F. LaFlèche gave "tiçái-gá haú" instead of tiçábi-gá 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 - - - iñigçaⁿ-biama. The piece of clotted blood was about the size of two fingers.

44, 9. abaçu çáⁿ 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'i "içáçé té. "You must speak to him for a piece that you can carry yourself."

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

45, 19. aⁿ'çnajuajl, equal to aⁿçác'aje—çáçiⁿ-naⁿpajl. See fifth myth, 23, 11.

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

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

46, 12. ubahaⁿ başnındihé 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. çadi, 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. hegaçl, pronounced here as he+gaçl.

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

TRANSLATION.

The Grizzly bear came home, having been scouting for the Rabbit. And the Rabbit went to attack the herd. The Rabbit killed a very fat buffalo. "Begone and tell about me, that they may come after the meat," said the Grizzly bear. "Pass ye on to the red-eyed Grizzly bear, to help him pack the meat!" said the Rabbit. Oh! my husband's brother, in which direction?" said the female Grizzly bear. And they departed. They brought home all of the buffalo meat. And there were four young Grizzly bears. And the youngest one pitied the Rabbit. He used to bring him by stealth a part of what they ate. And on the next day the Grizzly bear said to him again: "Rabbit, your chasing-place is full of game." "O elder brother!" said the Rabbit, "I am putting on my moccasins." And he attacked them. Again he killed a very fat buffalo. The Grizzly bear went thither. "Begone and tell about me, that they may come after the meat," said the Bear. And the Rabbit was going homeward. "Pass ye on to the red-eyed Grizzly bear, to help him to pack the meat!" said the Rabbit. "Oh! my husband's brother, in which direction?" said the female Grizzly bear. And they went to pack the meat. And they brought home all the meat on their backs. And the young Grizzly bear brought him a piece again. And the Grizzly bear said as follows: "I think that you took a piece to some one." The next day he was returning from scouting. "Rabbit, your chasing-place is full," said the Grizzly bear. "O elder brother! I am putting on my moccasins," said the Rabbit. And he attacked them. Again he killed a very fat buffalo. The Bear arrived there. "Begone and tell about me, that they may come after the meat," said the Grizzly bear. "O elder brother! I will carry my own piece," said the Rabbit. "Qa-i! He wishes to carry meat! Begone and tell about me, that they may come after the meat," said he. And he got out of patience with him, as the Rabbit insisted on carrying his own piece. And the Rabbit cut the meat several times with a knife, causing pieces to come off. And the Rabbit seized a piece of blood and put it into his belt. "What have you been taking," said the Grizzly bear. "O elder brother! I have taken nothing," said the Rabbit. Holding the Rabbit by the nape of the neck, he pressed him repeatedly in the blood. The Rabbit cried. And he approached to tell them to go after the meat. Having gone after the meat, they came to the lodge. And the Rabbit put at the side of the lodge this piece of blood which he had taken. It was night. And the Rabbit said as follows: "I hope, my child, that you may be as children who begit 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 NUDAⁿ-AXA.

- Mactciñ'ge amá égiçe Ictínike ákipa-biamá sabáji. Wuhu+! há ꞥcpá,
 Rabbit the at length Ictínike met they say suddenly. Wuhu-! O grandchild,
 (mv. sub.)
- há ꞥcpá, á-biamá. Iⁿc'áge, edéce tádaⁿ, á-biamá Mactciñ'ge aká. ꞥucpáha,
 O grandchild, said, they say. Venerable what would you said, they say Rabbit the O grandchild,
 man, say! (sub.)
- 3 wajiñ'ga wiⁿ gçé çin'ke t'eañ'kiçá-gă, á-biamá. Gaⁿ' kída-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 içaⁿ'ça-biamá. Uqpaçé í amá. Ujá amá. ꞥucpáçáⁿ, çá'eañ'giçá-gă.
 and through he put it, they say. Falling coming, they say. Lodged they (in a tree) say. O! grandchild, pity me.
- Há ꞥcpá, há ꞥcpá, pí-qti çá'eañ'giçá-gă, á-biamá. Añ'kaji, iⁿc'áge, aaⁿ'bça
 O grandchild, O grandchild, again very pity me, said, they say. Not so, venerable I abandon
 man, it
- 6 tá miñke; çize maⁿçin'-gă, á-biamá. Añ'kaji, ꞥucpáha, maⁿ' kě údaⁿ tcábe
 will I who; to take it walk thou, said, they say. Not so, grandchild, arrow the good very
 (ob.)
- éde hnizaji xi é'be açiⁿ' 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
- iⁿc'áge uhé gaⁿ'ça ínahn' áhaⁿ. Gaⁿ' wáçaha tē çionúda-biamá bçúga
 venerable to have wishes truly ! And clothing the pulled off they say the whole.
 man his way
- 9 Qçabé tē áne aça-biamá. Céçu ctē áçaskábe te há', á-biamá. Edécegaⁿ ä
 Tree the climb- went, they say. There even stick will . said, they say. What were you ?
 ing saying
- iⁿc'áge, á-biamá. Nă! ꞥucpáçáⁿ edéha-máji. ꞥáci wéahide iⁿ'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. Gaⁿ' çé amégaⁿ cì égaⁿ-biamá. Céçu ctē áçaskábe
 I was saying, said, they say. And as he was going again so they say. There even let him stick

te há', á-biamá. Edécegaⁿ ä iⁿc'áge, á-biamá. Nä! úcpaçaⁿ, edéha-máji.
 said, they say. What were you ? venerable said, they say. Why! grandchild, what I I not
 saying man said

ḡáci wéahide iⁿ'hi áhaⁿ, ehé miñké, á-biamá. Gaⁿ' cé amégaⁿ cí 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. Céçu ctě áçaskábe te há', á-biamá. Edécegaⁿ ä iⁿc'áge, á-biamá. 3
 they say. There even let him stick said, they say. What were you ? venerable said, they say.
 saying man

Nä! úcpaçaⁿ, edéha-máji. Kañ'ge iⁿ'hi áhaⁿ, ehé miñké, iñg'fó, á-biamá.
 Why! grandchild, I said what I not. Near at hand has ! I was saying, O first said, they say.
 reached for me born,

Gaⁿ' cí cé amá cí égaⁿ-biamá. Céçu ctě áçaskábe te há', á-biamá. Edécegaⁿ
 And again he was again so they say. There even let him stick said, they say. What were
 going you saying

ä iⁿc'áge, á-biamá. Céçu ctě áçaskábe, ehé, á-biamá (Ictínike aká). 6
 I venerable man, said, they say. There even he sticks, I said, said, they say. Ictínike the (sub.).

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

taⁿ'wañgçaⁿ wiⁿ 'é'di ahí-bi egaⁿ' nřkagahi ijañ'ge wiⁿ gçáⁿ'-biamá. Cé
 nation one there arrived, having chief his daughter one he married, they say. This

jiñgá aká wajiⁿ'cte açá-biamá. Égiçe maⁿ'ciaa uçixidá-biamá ḡi égiçe 9
 young the in a bad humor departed, they say. It came to on high she gazed they say when at length
 (sub.) pass

níaciⁿ'ga gaⁿ' taⁿ amá, qçabé áçaskábe najiⁿ' taⁿ íça-biamá. Gaⁿ' gasá-biamá
 personⁿ 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.

qçabé tě. Gaçiaçá-bi egaⁿ' jaⁿ' kě áçutaⁿ-qti néça-biamá Égiçe 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.

çai tě. Gaⁿ' júgçe gçiⁿ'-biamá đéde tědi. Níaciⁿ'ga wiⁿ 'áçgeaⁿ'çě tcábe 12
 it to melt. And with her he sat they say fire at the. Person one caused me to very
 suffer much

cuçé, á-biamá. Aⁿ'haⁿ, 'é'di ahí éde wijaⁿ'çe aká áçixai, 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

júgçe açá-biamá. Çéamá wáçixe uqiⁿ'a çé amaçaⁿ' Mactciñ'ge ijiñ'ge
 with him she went they say. This one to marry a sulky about go who did, they Rabbit his son
 homeward man say

júgçe açí, é-hnaⁿ-biamá, çahíde-hnaⁿ'-biamá. Gaⁿ' ahí-biamá. Céçiⁿ qiçá 15
 with him she has said habitu- they say, ridiculing habitually they say. And he ar- they say. That eagle
 come home ally her rived (mv. ob.)

wiⁿ cuçé hau. Mactciñ'ge ijiñ'ge éçaⁿ'be égaⁿ te, á-biamá. Kíde ágaji-
 one goes to you ! Rabbit his son do let him be coming in said, they say. To shoot they com-
 at it manded

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

wajiñ'ga ígidahaⁿi tě íi tě, hútaⁿ-biamá Ictínike aká gá-biamá: Gáqtaⁿ- 18
 bird knew its own coming the (scoted) they say. Ictínike the said, as follows, They always
 (sub.) (sub.) they say:

hnaⁿ'i há. Qçíaji égaⁿ gçiⁿ'i-gá, á-biamá.) Cuçé qiçá wiⁿ háu, á-biamá.
 do so Silent so sit ye said, they say. Goes to eagle one ! said, they say.
 you

- Mactciñ'ge ijiñ'ge éçaⁿbe ágajji-gǎ haú, á-biamá. İctínike amá éçaⁿbe
Rabbit his son to come in sight command ye ! said, they say. İctinike the (mv. coming in sight)
- ahí-biamá. Ámustá-qtı the amá. Kída-bi egaⁿ' múçnaⁿ-biamá. Çéaká
arrived, they say. Directly above it passed they say. He shot at it, having he missed it, they say. This one.
- 3 áma aká éçaⁿbe ahí-biamá. Gaⁿ'të-qtı xı éçaⁿbe ahí-bi xı húçuga ídaⁿ-
the other one in sight arrived, they say. A great while when in sight arrived when tribal circle right they say
- beaá-qtı gawiⁿ'xe maⁿçin'-biamá qiçá amá. Kíde çéça-biamá xı t'éça-
through the middle circled around walked they say eagle the (mv. sub.). Shot at him with force they say when he killed him
- biamá. Wuhú! t'éçai haú, á-biamá. Tënǎ! Mactciñ'ge ijiñ'ge é aká xı,
they say. Wuhu! he killed him ! said, they say. Why! Rabbit his son that the one when, (1)
- 6 á-biamá. T'éçai tē uckaⁿ' çan'di ahí-bi xı hiⁿqpé wiⁿ uçiqpaçá-bikéamá.
said, they say. He killed it deed the (place) arrived, when fine feather one had fallen, they say. where they say
- Çizá-biamá. Gákē ihéça-gǎ, á-biamá, wa'ú é waká-bi egaⁿ'. Qiçá İkiná-
He took it, they say. That put it away, said they say, woman that he meant, having. Eagle contended for (lg. ob.) they say
- biamá níaciⁿga bçúga. Égasani xı aⁿ'ba amá Mácaⁿ ihéçaçē kē daⁿbá-gǎ
they say men all. The next day when day they say. Feather you put away the look at it
- 9 hǎ, á-biamá. Daⁿbá-biamá. Hiⁿ+! á-biamá. Çaqúba-biamá. Çeçin ké
said, they say. Saw it, they say. Oh! said they say. she Spoke in wonder, they say. This one who
- qiçá bçúga-qtı-aⁿ' çin ké, á-biamá. Iⁿ'çage éçin maⁿçin'-gǎ, á-biamá. Gaⁿ'
eagle the whole the one said they say. who, she Venerable take it to him said they say. And he
- éçin ahí-biamá. Égasani xı, Cuçé qiçá 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 ágajji-gǎ haú, á-biamá. İctínike amá éçaⁿbe ahí-biamá. Ámusta-
to appear command ye ! said, they say. İctinike the (mv. in sight arrived, they say. Directly sub.)
- qtı the amá. Kída-bi egaⁿ' múçnaⁿ-biamá. Çéaká áma aká éçaⁿbe ahí-
above it they passed say. He shot at it, having he missed it they say. This one the other one in sight arrived
- biamá. Gan'të-qtı xı éçaⁿbe ahí-bi xı húçuga ídaⁿbeaá-qtı gawiⁿ'xe
they say. A great while when in sight arrived, when tribal circle right through the middle circled around
- 15 maⁿçin'-biamá qiçá amá. Kíde çéça-biamá xı t'éça-biamá. Wuhú! t'éçai
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. Tënǎ! Mactciñ'ge ijiñ'ge é aká xı, á-biamá. T'éçai tē
! said, they say. Why! Rabbit his son that the one when, (1) said, they say. He killed it
- uckaⁿ' çan'di ahí-bi xı hiⁿqpé wiⁿ uçiqpaçá-bikéamá. Çizá-biamá. Gá-
deed the (place) arrived, when light feather one was falling they say. He took it, they say. That where they say
- 18 kē ihéça-gǎ Égasani xı aⁿ'ba amá. Mácaⁿ ihéçaçē kē daⁿbá-gǎ hǎ,
(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. Çaqúba-biamá. Çeçin ké qiçá
said, they say. Saw it they say. Oh! said they say. she Spoke in wonder, they say. This one eagle say.
- bçúga-qtı-aⁿ' çin ké, á-biamá. Iⁿ'çage éçin maⁿçin'-gǎ, á-biamá. Gaⁿ' éçin
the whole the one said they say. who, she Venerable take it to him, said they say. And having he it for him

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

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

ſhe amá. Kída-bi egaⁿ' múḥnaⁿ-biamá. Ḥéaká áma aká éḥaⁿbe ahí-biamá. 3
it passed, they He shot at it, having he missed it they say. This one the other one in sight arrived, they say.
say. they say

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

qičá 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 Wuhu! he killed ! said, they say.
sub.) at him say say.

Těná! Mactciñ'ge ijiñ'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 hiⁿqḥé wiⁿ uḥiḥpaḥá-bikeámá. Ḥizá-biamá. Gákē ihéḥa-gǎ. 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 ihéḥaḥē kē daⁿ'bá-gǎ hǎ', á-biamá. Daⁿ'bá-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. Ḥaḥúba-biamá. Ḥéḥiñké qičá bḥúga-qtí-aⁿ' ḥiñké, 9
Oh! said she, they say. Spoke in wonder, they say. This one eagle the whole the one who,

á-biamá. Iⁿc'áge éḥiⁿ maⁿḥiñ'-gǎ, 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 qičá wiⁿ haú, á-biamá. Mactciñ'ge ijiñ'ge éḥaⁿbe ágajji-gǎ haú,
when, Goes to eagle one ! said, they. Rabbit his son to appear command ye !

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

egaⁿ' múḥnaⁿ-biamá. Áma aká éḥaⁿbe ahí-biamá. Gaⁿ'tē-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 gawiⁿ'xe maⁿḥiⁿ'-biamá qičá amá. Kíde
arrived, when tribal circle right through the circled around walked they say eagle the (mv. He shot at it
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 Wuhu! he killed ! said, they say. Why! Rabbit
say say.

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

uḥiḥpaḥá-bikeámá. Ḥizá-biamá. Gákē ihéḥa-gǎ. 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 ihéḥaḥē kē daⁿ'bá-gǎ hǎ', á-biamá. Daⁿ'bá-biamá. Hiⁿ+! 18
they say. Feather you put away thⁿ look at it said, they say. Saw it they say. Oh!
(lg. ob.)

á-biamá. Ḥaḥúba-biamá. Ḥéḥiñké qičá bḥúga-qtí-aⁿ' ḥiñké, á-biamá.
said they say. Spoke in wonder, they This one eagle the whole the one who said they say.
she say.

Iⁿc'áge éḥiⁿ maⁿḥiñ'-gǎ, 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 cětě iⁿc'áge wawáci-de iⁿ'čín agí te, á-biamá. Gaⁿ' eaⁿ'ba amá
 Drum that (ob.) venerable man employ some one, and for me let him said, they say. And that day it was, they say
 bring it home
- xi Ictínike aká jahúpezi pěji'-qti áčahá-bi té amá. Kì Mactciñ'ge ijiñ'ge
 when Ictinike the an old, worn (sub.) piece of tent-skin bad very he had put on, they say. And Rabbit his son
- 3 e wáčaha áčahai éde gí'i tá akáma. Gaⁿ' naⁿónúda-biamá wañ'giče. Či
 that clothing (one) he wore but he was about to give it back, they say. And he kicked it off, they say all. Again
- áhnaha tégaⁿ áhnaha góiza-gă hă, cětě, á-biamá Mactciñ'ge ijiñ'ge aká.
 you wear in order that you wear it take your own that (ob.) said, they say Rabbit his son the (sub.).
- Gaⁿ' 'i-biamá. Če wágčizá-biamá. Áčaha-bi egaⁿ' úginajiⁿ'-biamá, hiⁿbé
 And he gave it to him, they say. That he took his own, they say. Put on, they say having he stood in his own, they say, moc-casin
- 6 cti 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 (sub.) drum caused them to strike having
- Ictínike maⁿ'ci čékičá-biamá. Gaⁿ' wéahide hí xi ečátaⁿ uqpačě 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 Iowiwere 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 cětě ačaskabe te ha (let him) stick even there where you are.

51, 4. iñgčo, contraction by degrees from iñgčaⁿ háu; iñgč háu; iñgč áu; iñgčo 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 učiqača-bikéamá, literally; *fine feather, one, it lay (ke), they say* (biamá), *having been caused to fall* (učiqačě).

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

elsewhere, not here, bring it to me; or, "i^{fi}waki^ø te ha," let him cause them to bring it to me.

54, 1. i^c'áge, his wife's father.

54, 3. cī ahnaha tega^a ahnaha g^øiza-gă hă, ce t^ø. 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. úginajiⁿ-biama implies a plural animate object, *i. e.*, the birds on his clothing. Ordinarily, uginajiⁿ-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^aficige, 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," she said. "Take it to the venerable man," said he. And she took it to him. And he (the Rabbit) said, "Well! Let the venerable man employ some persons

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

SIŒEMAKA'S ADVENTURE AS A DEER.

TOLD BY JAŒIⁿ-NAⁿPAJĪ, AN OMAHA.

SiŒemakaⁿ iŒa^{n'} ūgŒe júgigŒá-biamá ená-qtci. ÉgiŒe wa'ú ŒábŒiⁿ
 SiŒemakaⁿ his grandmother a lodge dwelt in he with his they say alone. It happened woman three

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

Œéké wakég edega^{n'} ŒáŒuha-qtci i^{n'}t'e hé, á-biamá iŒa^{n'} aká. Œajái Œi 3
 this sick but nearly dead to me said, they say his grandmother (sub.). You doubt if
 (lg. ob.)

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

uxŒdataⁿ ja^{n'}-biamá, xagé ja^{n'}-biamá SiŒemakaⁿ aká, Haⁿ! haⁿ! haⁿ!
 turning himself he lay they say, crying he lay they say SiŒemakaⁿ the (sub.), Haⁿ! haⁿ! haⁿ!

Daⁿbá-biamá wa'ú ŒábŒiⁿ aká. Hiⁿ+! ciŒa^{n'}, wi^{n'}kŒ-qtci-a^{n'} wa'újŒnga. 6
 They saw they say woman three the (sub.). Oh! husband's she told the exact truth old woman.
 him sister,

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

biamá. A^{n'}Œa aŒá-bi Œi SiŒemakaⁿ aká páhaⁿ átiáŒa-biamá. Œaⁿhá,
 they say. Leaving him they they when SiŒemakaⁿ the (sub.) arose suddenly they say. Grand-
 went say mother.

Œéké Œaoni^{n'}gŒickahá újiha i^{n'}'iŒá-gá á-biamá. Gí'i ŒéŒa-biamá. SiŒé- 9
 that spotted fawn-skin bag hand to me said they say. Gave suddenly they say. SiŒé-
 (lg. ob.) he, him

makaⁿ bŒúga ugína^{n'}-biamá, ūqti gaxá-biamá. Égaⁿ Œié baha^{n'}-qti
 makaⁿ the whole stood in his own they say, deer made they say. So side middle of very
 rounded part

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

aŒá-biamá Wa'ú ŒábŒiⁿ wa'é-ma-Œa ahí-biamá. HaⁿbŒi^{n'}ge wa'é ma^{n'}Œi^{n'}- 12
 he went, they say. Woman three those hoeing to arrived they say. Beans hoeing walked

biamá wa'ú amá. Hiⁿ+! ciŒa^{n'}, ūqti wiⁿ Œe t'éŒŒ-qtia^{n'} í Œiⁿ 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

- Açi^{n'} açá-biamá. Ca^{n'} wañ'giçë-qti wa'ú amá çiqá-biamá. Açi^{n'} 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^{n'} uti^{n'} x̄i gaona^{n'}gi ga^{n'} wéahidë'-qti wáçi^{n'} 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 say. them back
- 3 biamá Siçémaka^{n'} amá. Agí-bi ega^{n'} újiha gina^{n'}önudá-bi ega^{n'} ha^{n'}bçin'ge
they say Siçémaka^{n'} the (sub.). Coming back, having bag pulled off they having beans
they say they say
- itégiçë ují-biamá újiha kë. 'I^{n'} çéça-bi ega^{n'} agçá-biamá ixa^{n'} 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
- giçáçë. Ixa^{n'} çin ké'di 'i^{n'} akí-biamá. Xa^{n'}há, dúaka újiha ánaçç
drew near His grandmother to the carrying he reached home, Grand- this one újiha ánaçç
his own. grandmother they say. mother, here here sack hiding
- 6 ihéça-gá, á-biamá. Qáde nan'de kē'ja égiç ihéça-biamá, ánaçç ihéça-
put away, said they say. Grass side of tent at the headlong she sent they say, hiding she put it
he he suddenly
- biamá. Ki wa'ú çábçi^{n'} agí-biamá. Nã! wa'újiŋga çinúçpa ha^{n'}bçin'ge
they say. And woman three coming back, they say. Why! old woman your grand- beans
they say. child
- añxí'ai çá^{n'}çti wañ'gicë'-qti wé'i^{n'} agí tē hé, á-biamá. Hi^{n'}! wina^{n'},
we hoed for heretofore all very carrying was coming said, they say. Oh! first
ourselves ourselves for us back she she daughter,
- 9 añkají'-qti-a^{n'} hé. Çékë wakége cta^{n'}bai tē ca^{n'}ca^{n'}-qti-a^{n'} hé, á-biamá.
not so very This sick you saw as he continues very said they say.
(lg. ob.) she
- Da^{n'}bá-biamá x̄i, Hi^{n'}! ciça^{n'}, wiñ'kë-qti-a^{n'} hé, náçuhá-qçei 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^{n'}há, ké, uhañ'-gá, á-biamá.
said they say. Went they say woman the (sub.). Grandmother, come, cook them, said they say.
she homeward he
- 12 Waçáte júgigçá-biamá Xa^{n'}há, uágaca^{n'} bçé te, á-biamá. Man'dë kē
Eating he with his they say. Grandmother, I travel I go will said they say. Bow the
own he (ob.)
- gçiza-bi ega^{n'} açá-biamá. Ca^{n'}-qti qáde ckúbe sidúhi ckúbe úda^{n'}-qti
took his they having he went, they say. All at once grass deep siduhi deep good very
own say
- çá^{n'} é'di ahí-biamá. Qáde çibú çá^{n'}-biamá. Ca^{n'}-qçei 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^{n'} xagé-hna^{n'} gáxe gçi^{n'}-biamá. Eáta^{n'} çaxáge á, á-biamá ixa^{n'}
they having crying regu- made he sat they say. Why you cry ? said they say his grand-
say say larly she mother
- aká. A^{n'}ha^{n'}, xa^{n'}há, úcka^{n'} wi^{n'} a^{n'}bahi éde téqi hégaçj, á-biamá. Edáda^{n'}
the Yes, grand- deed one I am picked but difficult not a little, said, they say. What
(sub.) mother, out said he
- téqi x̄i ga^{n'} uoné te hé, á-biamá. Xa^{n'}há, wacçigaxe a^{n'}bahi, á-biamá.
difficult if so you tell it will said, they say. Grandmother, to dance I am picked said, they say.
she she out, he
- 18 Éde, xa^{n'}há, úçaze júwigigçë te aí, á-biamá. Áwate téqi tē ga^{n'} é'di
But grandmother, to chorus I with you will they he they say. Where difficult the still there
said, said (ob.)
- añgáçë té, á-biamá wa'újiŋga aká. É'di ahí-biamá x̄i, xa^{n'}há, çë éde
we go will, said, they say old woman the (sub.). There arrived, they say when, Grandmother, this but

naⁿ'te ꝑictaⁿ' ákiágçai ke, á-biamá. Caⁿ'-qti gaⁿ man'dě jĩn'ga gçĩza-
 dancing finished they have gone said, they say. All at once bow little took his
 homeward he own
 bi egaⁿ' naⁿ'tá-biamá. Içãⁿ' çĩnké úçazá-biamá. Içãⁿ' çĩnké uçúgiçá-
 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 Macteciñge-iⁿ, the Rabbit, was SiŒemakaⁿ. The latter name cannot be translated, the meaning being unknown.

57, 9. çãoniñgçickaha, *i. e.*, çãqti 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 gacnaⁿ'gi to strike at an object, missing it when the weapon reaches it.

58, 3. ujha ginaⁿ'nuda-bi, he pulled off his skin (or sack) by the feet.

58, 4. 'iⁿ çeçã-bi, he put it on his back suddenly. Gçãde 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 içãⁿ-biamã. F. La Flèche read, Qãde kě'di çibuç içãⁿ-biamã: 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 aⁿçãⁿha, I am selected.

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

TRANSLATION.

SiŒemakaⁿ dwelt alone in a lodge with his grandmother. It came to pass that three women were going (along). "O SiŒemakaⁿ," 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. SiŒemakaⁿ lay crying, "Haⁿ! haⁿ! haⁿ!" 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, SiŒemakaⁿ arose suddenly. "Grandmother, hand to me that spotted fawn-skin bag," he said. She tossed it to him suddenly. SiŒemakaⁿ 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, SiŒemakaⁿ 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 ÇAÇIⁿ-NAⁿPAJĪ.

- Zizika d'úba ědí amáma hégactěwáⁿjĪ. Maⁿ qedé maⁿ'ciadí-qtĪ maⁿ'sa-
 Turkey some there were, they by no means a few. Ground edge very high arrow.
 say
- qtĪ maⁿ'tadí-qtĪ wabáhi amáma. Ictínike amá ě'dĪ çé amá. Wéçá-bi egaⁿ'
 weed altogether within they were feeding, they Ictinike the there went they Found them, having
 say. (sub.) say. they say
- 3 caⁿ'-qtĪ bamámaxe qáçá agĪ-biamá. Eátaⁿ ámaⁿ wi bçát etédaⁿ, eçégaⁿ-bi
 at once bending his head back he was coming, How I do I I eat apt? thought, they
 repeatedly again they say.
- egaⁿ' wéçigçáⁿ gaxá-biamá. Caⁿ'-qtĪ miçá-ha waiiⁿ' betaⁿ'taⁿ-bi egaⁿ' í'Īⁿ
 having decision he made they say. At once raccoon-skin robe rolled up several having something
 times, they say for carrying
- gaxá-biamá. 'Inⁿ-bi egaⁿ' caⁿ'-qtĪ ıaⁿçĪⁿ'-biamá. Zizika wabáhi-ma
 he made, they say. Carried, having at once he ran they say. Turkey feeding the
 they say ones
- 6 wéna'ú-qtci ıaⁿçĪⁿ'-biamá. Wuhu+! iⁿc'áge 'aⁿ' egaⁿ. Daⁿbái-gá, á-biamá
 passing close by he ran they say. Wuhu+! old man something is See him, said, they say
 them the matter.
- Zizika amá. Nă! iⁿc'áge 'aⁿ' éiⁿte, á-biamá. Aⁿ'haⁿ, 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. Taⁿ'wañçáⁿ d'úba ewéquçá te aí égaⁿ, añ'gi-ahĪ égaⁿ
 Ictinike the (sub.) Village some I sing for them will said having, come for me having
- 9 wa'aⁿ' tē agĪ'Īⁿ áçĪⁿhé áçá, á-biamá. Uhú! iⁿc'áge, añgú ctĪ aⁿ'naⁿ't égaⁿ
 song the I have been carrying indeed, said they say. Oho! venerable we too we dance some-
 (ob.) mine he he man. what

taí, á-biamá Zizíka amá. Añ'kaji, awánaqçi^{n'}-qti ma^{n'}bçi^{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 i^{n'}c'áge a^{n'}na^{n'}t éga^{n'} xī hné te, á-biamá Zizíka amá. Wuhu+!
the We too venerable we dance some- when you go may, said, they say Turkey the Wuhu+!
(sub.) (sub.) man what

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

aká. Hau! ké, indaké, uçéwi^{n'} gñi-gǎ, á-biamá Ictínike aká. Uçéwi^{n'}
the Ho! come, let us see, collecting come ye said, they say Ictínike the Collecting
(sub.) (sub.) hither,

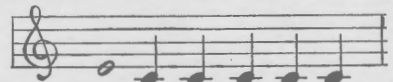
agí-biamá Gañ'ki waii^{n'} uçıbça-biamá. Baçúwi^{n'}xé a^{n'}wa^{n'}çica^{n'}i-gǎ,
they were coming, And robe he pulled they say. Bending around go ye around me,
they say. open

á-biamá. Jañgá-qti çáçi^{n'}cé, a^{n'}çá^{n'}na^{n'}ú-qtcı the a^{n'}wa^{n'}çica^{n'} na^{n'}tái-gǎ, 6
said they say. Big very ye who move passing very close to passing to go around me dance ye,
he by

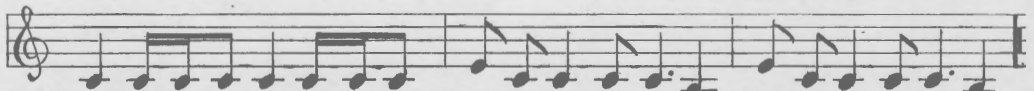
á-biamá Ictínike aká. Ictá-çip'i^{n'}zái-gǎ. Égiçe ictá çábçai xī ictá
said, they say Ictínike the Eye shut ye Beware eye you open if eye
(sub.) (sub.)

çijide taí, á-biamá Ictínike aká. I^{n'}be çá^{n'} çimañ'gça-ba çí'á'anfi-gǎ,
you red lest, said, they say Ictínike the Tail the lift up and spread ye out
(sub.) (sub.) (ob.) repeatedly

á-biamá. "Hau! ké, na^{n'}tái-gǎ, 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-hna^{n'} çí-á-ni, hi^{n'}-be-hna^{n'} çí-á-ni.
eye red, eye red. Tail regularly flirt up, tail regularly flirt up.

Jañgá-qti-ma dá çá^{n'} úçá^{n'}-bi ega^{n'} dá çá^{n'} waçíqa^{n'}qa^{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
(sub.) (sub.) ones (ob.) they say (ob.) peatedly, they say

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

Zizíka jin'ga snutá-bi éde íbaha^{n'} tá amáma, ictáxa^{n'}xa^{n'} gáxe ma^{n'}çi^{n'}-biamá.
Turkey small half-grown, 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

Jañgég añ'gaçi^{n'} cenáwaççé açái. Dáda^{n'} baskıçe. Ictínike aké akédega^{n'}, 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 açá-biamá. Haha+! ga^{n'}bada^{n'} 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. İqa gaskı wakan'diçá-biamá. Újiha ké baqtá-biamá.
say Ictínike the Laugh- panted excessively they say. Bag the he bound up, they
(sub.) ing say.

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

- Nin'dewačé'-qti xǐ ja^{n'} wiⁿ gakiáhaⁿ égaⁿ, 'Iⁿ! á-biamá. Wabčáte té'ja
 Almost done when tree one raised by the a little, 'I, said, they say. I eat on ac-
 count of
 wind
- wájeáji mińké. Eátaⁿ aja^{n'} a^{n'}častáge ä, á-biamá Ictínike aká. Če-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 xǐ cubčé tá mińke, uwítiⁿ tá mińke, á-biamá. Ě'di ahí-bi xǐ
 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 čiji^{n'}ji^{n'}dá-biamá. Gań'ki naⁿbé tē ánasandá-biamá. Kagéhä,
 at once thrust in his they say. And hand the it closed on they say. Friend,
 arm repeatedly (ob.)
- ičáqa ka^{n'}bča gaⁿ cé-ma Kagéhä, a^{n'}čictań'-gä, á-biamá. Kǐ čicta^{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+! wađiagǐji. Gúdihehá-gä hau+! á-biamá,
 continued they say. Those halloo! I put my own pieces there for safety. Go ye further away ! said he, they say,
- Ca^{n'}čańga é waká-bi ega^{n'}. Ictínike wađji é, á-biamá. Pahań'ga hí
 Big wolf that he meant, háving. Ictínike he put pieces he said they, they Before reached
 they say away for says say.
- amá řehúqčabe ičábetaⁿ čaté 'iča-biamá. Iénaxiča ačá-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.
- 9 čéča-biamá. Ě'di ahí-bi ega^{n'} čaqtá-biamá. Časni^{n'}-biamá. Časni^{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'} éačáča ačá-biamá. Gań'ki ánasandé tē xigčicibá-biamá.
 having in different they went, they And closed on the it opened itself, they say.
 directions say.
- Gań'ki híde kí égaⁿ ca^{n'}-qti ja^{n'}jińga ké' gisńbe ihéčé gčǐ^{n'}
 And bottom got home having at once stick the (ob.) licked his putting was sit-
 ting own
- 12 akáma Ictínike aká. Čé amá niúčicaⁿ ní búbuča iča^{n'}čé ké řa^{n'}ha ké
 they say Ictínike the He they say lake water several round put the border the
 (sub.). went ones (line of) (ob.)
- uhá. ma^{n'}čǐ^{n'} amá. Ěgičé řéčańga ní řa^{n'}ha ké'di édedí čǐńké amá.
 following he walked they say. It happened big turtle water border by the there was sitting, they say.
- Čizá-biamá sǐn'de uča^{n'}-bi ega^{n'}. Gacǐbe ačǐ^{n'} ahí-biamá. Wénandeáxičé
 Took they say tail took hold of, having. Out from having he arrived, they I make myself full
 they say say.
- 15 taté áhaⁿ gań'xǐji, á-biamá. Jaⁿ čiqá^{n'}-biamá cǐ. 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
 they say
- čéde tē náhegaji gaxá-biamá. Gań'ki řéčańga maquíde tē
 Fire the (ob.) burning much he made, they say. And big turtle ashes the
 (ob.)
- ma^{n'}te ičéča-biamá. Jégčaⁿ-biamá Čǐ čaté tá akáma. Nin'dečé kań'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 čé xǐji Ictínike aká ja^{n'}tičǐńge amá. Aja^{n'}tačá^{n'}čĩnge. Nin'de xǐ
 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 xǐ níkaciⁿga
 you awaken will, O one, said they say. He was they say. He was they say when person
 me he sound asleep sound asleep
- wi^{n'} ě'di ahí-biamá. Xéčańga čizá-bi ega^{n'} čatá-biamá níkaciⁿga aká.
 one there arrived, they say. Big turtle took, they say having ate it, they say person the
 (sub.).

- ʕasni^{n'}-bi xī ca^{n'}-qti sihí 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.)
- ʕni^{n'}ʕnindě'-qti giáxa-biamá, í tē' cti ʕni^{n'}ʕnindě'-qti giáxa-biamá.
 greasy (smeared) very he made for him, they mouth the too greasy very he made for him, they
 say, (ob.) say.
- Níkaciⁿga aʕá-biamá. Ictníke íxiʕá-biamá. Giđáhaⁿ tiʕé amá. 3
 Person went they say. Ictinike awoke they say. He arose suddenly they say.
- Wajéaxīji iⁿnaʕubě'-qti-aⁿ tē-ana, á-biamá. Sihí kě ʕionúda-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
- agí-biamá. Wánadugě'-qti ké, á-biamá. Nă! agʕáte atě', é amá. Nă!
 he was coming, (See note.) said they say. Why! I must have eaten said they say. Why!
 they say. he mine, he
- agʕásniⁿ xī aja^{n'} atě', é amá. Naⁿbé tē giʕa^{n'}be ega^{n'}, A^{n'}haⁿ, agʕásniⁿ 6
 I swallowed when I must have said they say. Hand the giʕa^{n'}be ega^{n'}, A^{n'}haⁿ, agʕásniⁿ 6
 mine I slept he they say. (ob.) saw his own having, Yes, I have swal-
 lowed
- mińké, á-biamá. Níxa ʕaⁿ gʕít'aⁿ ihéʕa-biamá. A^{n'}haⁿ, iʕánandě'-qti-
 my own, said they say. Stomach the he felt his own lengthwise, they Yes, I am very
 he (ob.) say.
- ma^{n'} mińké, á-biamá. Aʕá-biamá xī égiʕe A^{n'}paⁿ hégactěwa^{n'}ji édi-
 full indeed, said they say. He went, they say when it came Elk not a few by any means were
 he to pass there
- máma. Ugás'iⁿ-bi ega^{n'} wéʕa-biamá Ictníke aká. Hĩnda! ʕé-ma 9
 they say. Peeped, they say having found them, they say Ictinike the (sub.). Stop! these
- awáctańka tē-ana, eʕégaⁿ-biamá. A^{n'}paⁿ áma iʕa-bi ega^{n'}, ʕéaká
 I tempt them will ! (in he thought they say. Elk the (sub.) found him, having, This one
 thought) they say.
- Ictníke aké aká, á-biamá. Káge-sań'ga, wíebʕiⁿ áʕiⁿhé áʕa, 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 júwigígʕe maⁿbʕi^{n'} ka^{n'}bʕa, 12
 Friend younger how you walk the just so I with you my own I walk I wish,
 brother,
- káge-sań'ga, á-biamá Ictníke aká. Hau! iⁿc'áge, uʕáde ʕingě'qtʕi
 friend younger brother, said, they say Ictinike the (sub.). Ho! venerable cause for
 brother, man, complaint none at all
- áhaⁿ, á-biamá. Qáde đéji p'ă gě xī'ji áʕutaⁿ bʕáte maⁿbʕi^{n'}. Áqtaⁿ
 ! said they say. Grass weeds bitter the when straight I eat I walk. How pos-
 he (ob.) along sible
- ʕaté nan'de iʕisa tabádaⁿ, á-biamá. Ań'kaʕi hă, káge-sań'ga, maⁿhni^{n'} 15
 to eat heart thee good shall said they say. Not so friend younger you walk
 he brother,
- tē égaⁿ-qti júwigígʕe maⁿbʕi^{n'} ka^{n'}bʕa áʕa, á-biamá. Uʕiⁿhe taté ʕa^{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 ukéʕiⁿ cka^{n'} wéʕpahaⁿ ja^{n'} gaⁿ cin'gajińga uhé úwaʕagihnixíde
 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 Ictníke aká. 18
 shall said, they say. Yes, you say the I do that shall said, they say Ictinike the
 he (sub.).
- Hau! He-gázaza, ʕé-gă, á-biamá. Ahaú! á-biamá. Hau! gúduqáqʕe
 Ho! Split-horns, you try it, said they say. Oho! said they say. Ho! facing the other
 he he way
- najiń'-gă, á-biamá. ʕié kě ítiⁿ gaⁿ aʕá-bi xī ʕi'á-biamá, Ictníke
 stand, said they say. Side the to hit so went, they when failed they say, Ictinike
 he (ob.) on say

- aⁿ'ha-bi egaⁿ'. Wuhú+! ugáxe çingé ínahiⁿ, iⁿc'áge, á-biamá. Añ'kajì
fled, they say having. Wuhu+! to be done nothing truly, old man, said they say. Not so
he
- hă, káge-sañ'ga, aň'ginaň'ge içáxuhé gaⁿ aaⁿ'he hă, á-biamá. Çi égaⁿ
friend younger running over me I feared so I fled . said they say. Again so
brother,
he
- 3 dubaⁿ' gaxá-biamá. Wédubaⁿ' tédíhi, Hau! çé xijì, caⁿ'-daxe tá miñke,
four times he did it, they say. The fourth time when it Ho! this when, I stop will I who,
arrived,
- á-biamá. Aⁿ'haⁿ, káge-sañ'ga, aaⁿ'ha-májì tá mñke, á-biamá Ictínike
said they say. Yes, friend younger I flee I not will I who, said, they say Ictínike
he brother.
- aká. Çié ítiⁿ-bi egaⁿ' ékigaⁿ'-qti júgçe aça-biamá, Ictínike aⁿ'p içaⁿ'
the Side hit on, having just like him with him he went, they say, Ictínike elk became
(sub.). they say suddenly
- 6 amá. İxijú-bi egaⁿ' naⁿstástapi maⁿ'çiⁿ'-biamá, nıkaciⁿga wéçè gáxe
they say. Proud, they being stepped lightly, making walked they say, men discov- made
say very little noise ering (pretended)
- maⁿ'çiⁿ'-biamá 'Iⁿ'! é-hnaⁿ-biamá.
walked they say. 'Iⁿ'! said regularly, they say.
he
- Wáspegaň-gă, iⁿc'áge, égiçe égijaⁿ-hnaⁿ' te, á-biamá Aⁿ'paⁿ amá.
Do behave, old man, beware you do that regularly lest said, they say Elk the (sub.).
- 9 Añ'kajì hă, káge-sañ'ga, içáxijú égaⁿ caⁿ' áça, káge-sañ'ga, á-biamá
Not so friend younger brother, I am proud as all right indeed friend younger brother, said, they say
- Ictínike aká. Kaⁿ'bça tē káge-sañ'ga, égaⁿ-qti maⁿ'bçiⁿ' ckaⁿ' tē,
Ictínike the (sub.). I wish the friend younger brother just so I walk deed the,
said they say. All at once eating walked they say bitter the (ob.) he spit out as he spit regularly
he large pieces rapidly
- 12 biamá. Wă! waçate pïäjïjì'-qtci çaté amédegaⁿ èduéhe, á-biamá. Wă!
they say. Wă! food bad not very those who did eat I follow, said they say. Wă!
he
- iⁿc'áge, edécegaⁿ-hnaⁿ' ä, á-biamá. Edéha-májì. Waçate údaⁿ çaté amé-
venerable man, what were you saying ? said they say. I said what I not. Food good those who
- degaⁿ èduéhe áça, ehé açiⁿ'hé áça, á-biamá. Égiçe baxú-qi áhe áça-bi
did eat I follow indeed I was saying (as indeed said they say. It came to flat-top very went they
I moved) he pass hill over say
- 15 xijì nıkaciⁿga wéça-biamá Aⁿ'paⁿ amá. 'Iⁿ'! á-biamá. Hau! Ictínike,
when person they discovered them, Elk the (sub.). 'Iⁿ'! said, they say. Ho! Ictínike,
they say
- gídaⁿbá-gă, á-biamá. Ė'di aça-bi xijì égiçe nıkaciⁿga akáma. Ė'di ahí-
look at for him, said they, they There went they when it came men they were, There arrived
say, say to pass they say.
- biamá. Wáçiⁿ agfi tē ecé çakí te hă, á-biamá jiji uíça-biamá
they say. Having them he is the you say you reach will said they say whisper- told him they say
coming he ing
- 18 Ictínike aká níaciⁿga çañká Wă! iⁿc'áge edécegaⁿ ä, á-biamá. 'Aⁿ
Ictínike the (sub.) person the (pl. ob.). Wă! venerable man, what are you ? said they, they What is
saying say. the matter
- edéhe tá. Skéwaⁿ-qti mahiⁿ' baçé gçiⁿ çan' úcikiçai ehé açiⁿ'hé aça,
what I shall? A very long time weeds clump sitting the gave needless I was saying as indeed
say I (ob.) trouble I went
- á-biamá. Égiçe baxú wiⁿ áhe aça-bi xijì égiçe Aⁿ'paⁿ wiⁿ aⁿ'he agi-
said they say. At length flat-top hill one passing went, they when it happened Elk one fleeing was
he over say coming

biamá cĭ. Hau! Ictínike, águdi ɕiɕupa gídaⁿbá-gă, á-biamá. Ě'di
 they say again. Ho! Ictinike, where your grandchild look at for him said they, they There
 say.

ahí-bi egaⁿ égiɕe níkaciⁿga akáma. Níkaciⁿga. wéɕe tē wiñ'kě-qtí-aⁿ' te,
 arrived, having it came men they were, Men found the he told the truth indeed,
 they say to pass it is said.

á-biamá. Cĭ wédajĭ wiⁿ wéɕa-biamá. Hau! ɕiɕupa cĭ gídaⁿbá-gă, 3
 said they say. And elsewhere one found them they say Ho! your grandchild again look at for him,
 he

á-biamá. Ě'di aɕá-biamá. Cĭ níkaciⁿga akáma, wagɕáde-hnaⁿ amá
 said they, they There went they say. Again men they were, crawling up on them they
 say. it is said

Aⁿ'paⁿ-ma. Cĭ wiñ'kě-qtí-aⁿ', á-biamá. Hau! Ictínike, cĭñ'gajĭnga uhé
 Elk the ones Again he told the truth said they say. Ho! Ictinike, children path
 who. indeed he

úwagiɕixída-gă, á-biamá. Ahaú! á-biamá. Pahañ'ga bɕiⁿ' ɕaⁿ'ja égiɕe 6
 look out for them, said they, they Oho! said they say. Before I am though beware
 say. he

u'éɕa hniⁿ' tai. 'Aⁿ' maⁿ'bɕiⁿ' tē aⁿ'ɕaⁿ'waⁿ'ɕahé maⁿ'hniⁿ' tai, á-biamá. Áɕiⁿ
 scatter- you will. How I walk the you follow me you walk shall said they say. Ridge
 ing he

kě ádaɕage gaⁿ uhá-biamá. Níkaciⁿga ákicúga gaⁿ wéna'áxe gaⁿ íhe
 the headland so he went they say. Men standing thick so passing close to so passed
 along

aɕá-biamá Wíebɕiⁿ, wíebɕiⁿ, é maⁿ'ɕiⁿ'-biamá Ictínike aká. Bɕúga-qtí 9
 went, they say. It is I, it is I, said walked they say Ictinike the (sub.). All

t'éwaɕá-biamá. Aⁿ'paⁿ ɕábɕiⁿ umúcta-bi xĭ Ictínike íniɕa-hnaⁿ'-biamá.
 they killed they say. Elk three remained from when Ictinike took refuge only they say.
 them shooting, they say with him

Caⁿ'-qtí hé ɕaⁿ ɕiɕnúde ɕéɕa-bi egaⁿ wétiⁿ ɕéɕa-biamá. Aⁿ'paⁿ eɕíge
 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 maⁿ'ɕiⁿ'-gă, á-biamá 12
 will. Farther off walk ye, said they say.
 he

NOTES.

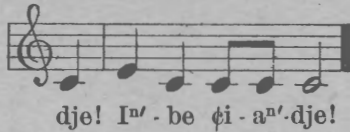
Some say that it was the Orphan or Siɕemakaⁿ who caught the turkeys with the assistance of his grandmother, and that Ictinike killed a bear and roasted it, not the turkeys. The ɕehuɕcabe shows this, as turkeys have none.—(L. Sanssouci.) The following version of Siɕemakaⁿ and the Turkeys is probably of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

SIɕEMAKAⁿ AND THE TURKEYS.

[Told by Susanne LaFlèche.]

Once there was a young man, named Siɕemakaⁿ, 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! Siɕemakaⁿ, 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. b̄at etedaⁿ, contracted from b̄ate etedaⁿ.

60, 9. aⁿna^t egaⁿ, contracted from aⁿna^{te} egaⁿ.

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

61, 14. zizika jiñga snuta. According to L. Sanssouci, it was not the young Turkey that opened its eyes and gave the alarm, but one of the Ta^{n'}-si-snéde, the Long-legged ta^{n'}, 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. gakiahaⁿ. Two branches rubbed against each other, being moved or raised by the wind.

62, 4. kageha, īqaqa. . . . 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. wádiagíji—F. LaFlèche; but wádiagíji—ḡāphiⁿnaⁿpajl.

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

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

62, 13. egīē x̄ejañga, 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 *Miḡasi*, the Coyote, according to the Omaha and Ponka versions; but the Dakota version makes him *Dokciⁿtea*, the Mink. White Eagle says that Ictinike found out who was the thief, and when he met him, he punished him—*cum eo coit*.

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

63, 5. *wanaduqeḡti ke* is the Omaha pronunciation of the Oto *wanaduḡḡ'ḡti ke*, the equivalent of the Omaha *nindeḡtiaⁿ hă*. This points to a *ḡiwere* original.

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

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

65, 7. *aḡiⁿ ké áḡaḡage 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, "T!" "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 ane*," 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.

HUPEČA'S VERSION.

- Kagéha, níkaciⁿga d'úba gátěpa ědedí amáma. Ě'ta bčé kaⁿbča,
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 xī égiče Aⁿpaⁿ
said, they say Ictínike the (sub.). Well, he went, they say. He went, they say when it happened Elk
3 núga ědí 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. Kī edádaⁿ aⁿčáⁿhnaxe té ě, á-biamá Aⁿpaⁿ
I have said, they say Ictínike the (sub.). And what you question me will ? said, they say Elk
come
núga aká. Kagéha, hí aⁿwaⁿ'ječa agčiⁿ há, ádaⁿ aⁿwaⁿ'wajáctě uágacaⁿ.
male the (sub.). Friend, legs me tired I sit there whithersoever I travel
6 májī há, á-biamá Aⁿpaⁿ núga aká. Kagéha, níkaciⁿga-ma újawá-
I not said, they say Elk male the (sub.). Friend, person the ones who have much
qti-aⁿ-biamá. Ěátaⁿ ádaⁿ maⁿniⁿ'-ájī ě. Aⁿhaⁿ, kagéha, wa'ú pahaⁿ'ga
enjoyment, they say. Why therefore you walk not ? Yes, friend, woman before
agčaⁿ' čínké iⁿ'nacaí égaⁿ, nan'de ísaaⁿ čín'gegaⁿ čěču agčiⁿ, 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 Aⁿpaⁿ núga aká. Kagéha, ě'di aⁿgáče té, á-biamá Ictínike aká Kagéha,
Elk male the Friend, there we go will, said, they say Ictínike the Friend,
(sub.). (sub.).
čí-hnaⁿ ě'di maⁿčín'-ga, á-biamá Aⁿpaⁿ núga aká. Kagéha, áwatědí
you alone there go thou said, they say Elk male the (sub.). Friend, in what place
are they
ě, á-biamá. Kagéha, čětějai há. Ě'di maⁿčín'-gě, 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. Égiče Aⁿpaⁿ ědedí amáma, áhigí-biamá. Ě'di
they say Ictínike the (sub.). It happened Elk there they were, it is said many they say. There
ahí-biamá. Iⁿc'áge, eátaⁿ maⁿhniⁿ' éiⁿte, á-biamá Aⁿpaⁿ amá. Aⁿhaⁿ,
he arrived, they say. Venerable why you walk may said, they say Elk the (sub.). Yes,
man,
učepáha, aⁿ'ba wiⁿ wačáte onátai bčáte kaⁿ'bča maⁿbčiⁿ' gaⁿ' adaⁿ, učepáha,
grandchild, day one food you eat I eat I wish I walk as therefore, grandchild,
15 atí há, á-biamá. Qa-í! iⁿc'ágehă, téqi há, wačáte aⁿgújai. Dádaⁿ p'á'
I have said they say. Why! O venerable difficult food our. What bitter
come he man!
gě bčúga aⁿčáte aⁿmaⁿ'čín' usní xī ctě kimaⁿhaⁿ-úgačě'-qti aⁿgčiⁿ'i há,
the (ob.) all we eat we walk cold even when against the wind facing we sit
á-biamá. Hau, iⁿc'ágehă, učade čičín'ge. Céna, čactaⁿ'-gě há. Aⁿ'kajī,
said they, they Ho! O venerable to talk of you have Enough, stop talking Not so,
say. man! nothing.
18 učepáhă, číedaⁿ céna čactaⁿ'í-gě há. Gaⁿ' maⁿhniⁿ'-macě'di maⁿbčiⁿ'
grandchild, do you enough stop (ye) talking Anyhow you walk by you who I walk

- kaⁿbça hä, á-biamá Ictínike aká. Hau, wiñ'ke éiⁿte. Jäckahi jñ'ga
I wish said, they say Ictínike the (sub.). Ho! he speaks truly may be. Oak tree small
- hé griáxa-biamá. Sin'de kë jaⁿ-xaⁿ griáxa-biamá. Hau, ñucpáha, usní
horn made for they say. Tail the (ob.) tree root made for they say. Well, grandchild, cold
him
- xi, égaⁿ sniaⁿ't'e té hä. Hiⁿ' çípai égaⁿ iñ'gaxái-gä, á-biamá. Hau, waháb 3
when so me cold may Hair your like for me make ye, said they say. Well, cat's
(freeze) he
- igaskaⁿ'çë hiⁿ' griáxa-biamá. Hau! kë, jápahi çégë çatá-gä, á-biamá. Çatá-
tails hair made for they say. Ho! come, rosin-weed these eat said they, He ate
him (ob.) they say.
- biamá Ictínike aká. Çatá-bi xi iúp'ä-biamá, tcú-biamá. Wü! dádaⁿ'ctë
they say Ictínike the (sub.). He ate they when bitter they say he spit they say. Wü! whatever
say in mouth
- piäjiäji'-qtci çataí ëduéhe áhaⁿ á-biamá. Hau! iⁿc'áge, edécegaⁿ-hnaⁿ' ä, 6
good-not-not very they eat I go with ! said he, they say. Ho! venerable man, what were you saying ?
- á-biamá. Ìndádaⁿ-qti edéhe ta? Waçáte pëji'-qti çataí ëduéhe áhaⁿ, ehé,
said they, What indeed I say what shall? Food bad very they eat I go with ! I said,
they say.
- ñucpáha, á-biamá Ictínike aká. Ahaú Hau! iⁿc'áge, úckaⁿ wiⁿ añguíçica
grandchild, said, they say Ictínike the (sub.). Well. Ho! venerable man, deed one we tell to thee
- tañ'gataⁿ. Ciñ'gajñ'ga naxídewaçáçë te ádaⁿ úckaⁿ wiⁿ añguíçica tañ'gataⁿ, 9
we will Children you make them have ears will therefore deed one we tell thee we will,
- á-biamá. Hau! iⁿc'áge, çéamá níaciⁿ'ga wéçai té'di égaⁿ-qti té'di biⁿ'zé-
said they, Ho! venerable man, these (sub.) persons they find them when just so when they cry
they say.
- hnaⁿi, á-biamá. Ahaú! á-biamá, égaⁿ taté áça, á-biamá. Usní amá, ñadé-
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. Aⁿ'paⁿ-ma bçúga-qti kímaⁿhaⁿ-úgaqçë maⁿ'çiⁿ'-biamá. 12
wind cold very they say. Elk the all facing the wind walked they say.
ones who
- Ictínike amá kímaⁿhaⁿ gaqç'-qti waçáte maⁿ'çiⁿ'-biamá. Ágaqçë xiçíçisaⁿ'çá-
Ictínike the against the apart very eating walked they say. With the turned himself
(sub.) wind
- biamá. Wü! piäjiäji'-qtci, á-biamá.
they say. Wü! good-not-not very, said he, they say.
- Hau, é gaⁿ'-amá níkaciⁿ'ga wéçá-biamá Ictínike aká. I-ú! á-biamá. 15
Well, that after awhile person he found they say Ictínike the I-u! said they say.
them (sub.) he
- Gídaⁿ'bái-gä, gídaⁿ'bái-gä, á-biamá Aⁿ'paⁿ-ma bçúga ðágahaⁿ çéçá-biamá.
Look for him, look for him, said they say. Elk the all raised their suddenly, they say.
he ones who heads
- E'aⁿ' ä, á-biamá Çéaká níkaciⁿ'ga wiⁿ, á-biamá Ictínike aká. Daⁿ'bá-
What is ? said they, they say. This one person one, said they say Ictínike the They looked
the matter said they, they say. he (sub.) at it
- biamá xi égiçë qad içaⁿ' amá. É wáçake, á-biamá. Aⁿ'haⁿ, á-biamá. 18
they say when behold grass was sud- they That you mean, said they, Yes, said they say.
denly say. they say. he
- Hau! iⁿc'áge, égiçégaⁿ ckáxe-hnaⁿ te, á-biamá Aⁿ'paⁿ-ma. Égaⁿ-qti xi
Ho! venerable beware lest you do thus continually, said, they say Elk the ones. So just when
man who.
- égaⁿ-hnaⁿ'i, á-biamá. Çi wabáhi maⁿ'çiⁿ'-biamá. Égiçë çí níaciⁿ'ga wéçá-
so regularly, said they say. Again feeding walked they say. It hap- again person he found
he together pened them

- biamá Ictínike aká. Gídaⁿbái-gă, á-biamá. Aⁿpaⁿ amá daⁿbá-bi x̄i
they say Ictinike the Look for him, said they say. Elk the looked, they when
(sub.). he say
- égaⁿ-qti amá níaciⁿga akáma, ugásⁱn 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 Aⁿpaⁿ amá. Ciñ'gajin'ga uaⁿ'he úwaginá-gă, á-biamá. K̄i, Wíebçiⁿ te hă,
Elk the (sub.). Children fight hunt for them, said they, they And, I am he will
say.
- á-biamá Ictínike aká. Wiñ'kě-qti ábaⁿ, á-biamá Aⁿpaⁿ-ma. Hau! kégañ-
said, they say Ictinike the He speaks truly indeed I said, they say Elk the Ho! come, do
(sub.). ones who.
- gă, á-biamá. Čié-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. say.
- 6 Ahaú! ičágaskaⁿbče tá miñke, á-biamá Ictínike aká. Ictínike aká ačá-
Oho! I attempt it will I who, said, they say Ictinike the (sub.). Ictinike the (sub.) went
they say. Elk all followed they say. And Ictinike as he moved men
- wéča-biamá. Ě'ja ačá-biamá. Níaciⁿga wéna'ú-qtc̄i iha-biamá. Níaciⁿga
discovered, they say. Thither went they say. Men right alongside of he passed, they say. men
- 9 wéčai x̄i é úwakiá-biamá: Wí ańkida-bajji-gă. Wíebçiⁿ hă, á-biamá
discov- when that talked with they say: Me shoot not at me. It is I said, they say
ered them them
- Īctínike aká. Aⁿpaⁿ-ma wákidá-biamá. Aⁿpaⁿ-ma t'éwačá-biamá. Aⁿpaⁿ-
Ictinike the Elk the they shot at them, Elk the they killed them, they Elk
(sub.). ones who they say. ones who say.
- ma múwačingě'-qti-aⁿ'-biamá, cénawačá-biamá. Aⁿpaⁿ núga jin'ga wiⁿ
the ones they shot down all they say, they extermin- they say. Elk male small one
who ated them
- 12 Aⁿpaⁿ miñ'ga jin'ga ct̄i wiⁿ, Ictínike aká é wéčabçiⁿ níja-biamá. Wéahidě'-
Elk female small too one, Ictinike the that the third alive they say. Far away
(sub.)
- qti aⁿ'he júwagče ahí-biamá. Ahí-biamá x̄i hé kě čizá-bi Ictínike aká,
very fled he with them arrived, they say. Arrived, they say when horn the took, they Ictinike the
(ob.) say (sub.),
- aⁿ'ča čéča-biamá. Aⁿpaⁿ jin'ga čé wagáji egaⁿ, Eátaⁿ aⁿ'čawan'čahái ě.
threw suddenly, they say. Elk small to go told them having, Why me you follow ?
away
- 15 Janúřa hébe ačídadégaⁿ te hă. Gúdiha maⁿč̄iⁿ'i-ga. Aⁿpaⁿ ečige 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 x̄i, "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. Ictinike 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. piñjāji-qtc̄i, etc. The *literal* meaning is the opposite of the *real* one. So wačate pěji-qtc̄i, is "very good food;" and wáčaha pěji-qtc̄i, "very good clothing."

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

71, 9. naxídewaçaçě (given by Hupeçan), "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 náxiçawaçaçě, "You annoy or alarm them": "We tell you one thing lest you alarm the children."

71, 10. bi²zé, syn., xaxage, to cry out as a child, or as the young of the elk or coyote. This cry, according to Hupeçan, is i-ú; Joseph La Flèche gave uⁿ, said through the nose, with the rising inflection; and ɟaçiⁿ-naⁿpajǐ gave in the preceding myth, 'iⁿ.

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

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

72, 8. wena'úqtci, ɟoiwere, 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 Aⁿpaⁿ" (Elk). The End.

ICTINIKE AND THE BUZZARD.

TOLD BY MAⁿTCU-NAⁿBA.

- Égiçe Ictínike amá çé amáma. Kĩ Héga wiⁿ gáwiⁿxe maⁿçiⁿ-biamá.
 It came to Ictinike the was going. And Buzzard one going around walked they say.
 pass (sub.)
- Kĩ Ictínike aká ni-ıaıⁿga masániaıa çé gaⁿçá-biamá. Héga çinⁿké çahaⁿ-
 And Ictinike the big water to the other to go wished they say. Buzzard the (ob.) he prayed
 (sub.) side of
- 3 biamá. İıgaⁿha, iⁿ'iıⁿ-gá há. Nı masániaıa iⁿ'iıⁿ-gá há, á-biamá Ictínike
 they say. O grandfather, carry me . . . Water to the other carry me . . . said, they say Ictinike
 side of
- aká. Aⁿhaⁿ, á-biamá Héga aká, wıⁿ ténke, á-biamá. Gaıⁿki gıⁿ-
 the Yes, said, they say Buzzard the I carry will said they say. And he carried
 (sub.) (sub.) you he
- biamá. Gıⁿ-bi çı jaⁿçú'a uné gıⁿ-biamá. Égiçe jaⁿçú'a tē ıçá-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. Ėⁿdi gıⁿ açá-biamá çı jaⁿçú'a tē çáⁿha-qtci ıhe açé-hnaⁿ-biamá
 There carrying went they say when hollow tree the border very passing went regularly, they say
 him (ob.)

- Héga amá, áçikaⁿ açé hnaⁿ-biamá. Áçikaⁿ açái çí: 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'çinⁿ tégaⁿ caⁿ'caⁿ bçinⁿ' há,
 you make fall apt said, they say Ictinike the (sub.). To walk the, so always I am
- á-biamá Héga aká. Égiçe xigçubçinⁿ'-biamá çí Ictínike maⁿ'canⁿ'de égiç 3
 said, they say Buzzard the (sub.). At length twisted himself they say when Ictinike den head-long
- içéça-biamá Héga aká. Kí Ictínike jaⁿqçú'a égiçe çéçé maⁿ'taja waqçani,
 sent him suddenly, Buzzard the (sub.). And Ictinike hollow tree headlong sent inside poor
 they say (sub.) suddenly
- qçáçti maⁿ'çinⁿ'-biamá. Égiçe çí hégactéwaⁿ'jì gaqçanⁿ' atí-biamá. Égiçe
 lean very walked they say. At length lodge by no means a few on the hunt have come, they say. At length say.
- uqçú'a wéçé çí 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 (sub.)
 (tree) (wood)
- jaⁿqçú'a maⁿ'tája gçinⁿ'-bi çí, Níaciⁿ'ga wéçé tí-biamá eçégaⁿ-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-inⁿ'-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 çábçinⁿ' atí-biamá, çí qçabé gaçáqi- 9
 he caused to come in sight, they say. And woman three have come, they say again tree hit and
 sounded
- biamá. Çí sín'de daⁿ'bá-biamá. Égiçe gá-biamá: Hínda! çixaⁿ', miçá
 they say. And tail they saw they say. It happened she said as follows, they say: Stop! husband's raccoon
 sister
- d'úba çéaká, á-biamá. Miçá d'úba weáçiqçé, á-biamá. Hiⁿ+! çixaⁿ', wiⁿ'
 some this she said, they say. Raccoon some I have found said they say. Oh! brother's one
 say. for myself she wife
- aⁿ'çá'i tedaⁿ'+, á-biamá. Jaⁿ' tē aņgúga'úde taí hē, á-biamá. Égiçe jaⁿ' 12
 you give will? said (one), they say. Tree the we cut a whole in will said they say. At length tree
 me (ob.) she
- tē gasá-biamá, ugá'udá-biamá. Égiçe Ictínike gá-biamá: Miçá jaņ'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:
- bçinⁿ' há. Jañgáçéha gaxái-gá há, á-biamá. Hiⁿ+! çixaⁿ', Miçá aká jaņgá-bi
 I am Large around make it he they say. Oh! brother's Raccoon the big (see note)
 wife (sub.)
- ai hē, á-biamá. Gañ'ki jaⁿqçú'a tē jaņgáçéha u'úde tē gaxá-biamá. 15
 he said (one) they say. And hollow tree the large around hole the they they say.
 says they say. (ob.) made
- Gañ'ki éçaⁿ'be akí-biamá Ictínike aká. Miçá jaņ'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+! çixaⁿ', 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 jaņ'ga áçiⁿ'hé cagçé te. Gúdiha najiⁿ'i-gá, 18
 coming out reached home, Raccoon big I who move I go home will. Further off stand ye
 they say. to you
- á-biamá. Éçaⁿ'be akí tē'di wéçigçanⁿ' gáxe gçinⁿ'-biamá. Átaⁿ ámaⁿ çí
 said he, they say. Coming out he when decision making he sat they say. How I do to if
 reached home him
- égaⁿ'é'aⁿ etédaⁿ, eçégaⁿ gçinⁿ'-biamá. At'é dáxe çí-hnaⁿ' úmakaçé etégaⁿ
 so I do to him apt? thinking he sat they say. I die I make if only I make it easy apt

- áhaⁿ, ečégaⁿ-biamá. Či égiče Ÿáxe wiⁿ daⁿbá-biamá. Ÿáxe daⁿbá-bi egaⁿ
! he thought they say. Again it hap- Crow one he saw they say. Crow he saw, they say havin
pened
- či Wajibe-snéde wiⁿ daⁿbá-biamá. Égiče čahaⁿ'-biamá. Kagéha, čá'eañ'-
again Magpie one he saw they say. It hap- he prayed to, they say. Friend, pity ye
pened
- 3 gičái-gă, iⁿwiñ'kaⁿi-gă, á-biamá. At'é đáxe tá miñke; iⁿwiñ'kaⁿ-ba aⁿ'ča-
me, help ye me, said he, they say. I die I make will I who; help me and eat
tái-gă, á-biamá. Wajin'ga bčúga-qtí wébaⁿ-bi egaⁿ 'ě'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 čtí 'ě'di ahí-biamá. Ÿáxe aká égičaⁿ-biamá, Qičá číñké 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'. Wémabčázai-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 čaⁿřá Qičá aká há čaⁿ učá'udá-biamá. Sin'de-ččú'a maⁿtáqa waciⁿ'
rump at the Eagle the skin the bit a hole in they say. Tail hollow within fat
(sub.) (sub.) (ob.)
- čaⁿ wačiona gčíⁿ'-biamá. Aⁿ'paⁿ, číⁿ hégaži 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. Égiče Héga amá 'ě'di ahí-biamá.
the only so far only ar- not they say. At length Buzzard the there arrived, they say.
(sub.) rived (sub.)
- Čí+cte! Ictníke, á-biamá Héga amá. Añ'kaži, kagéha, čikúča-gă, mábčaza-
Fie on you! Ictníke, said, they say Buzzard the (sub.). Not so, friend, hurry, rend
rend
- gă. Máhiⁿ pái aoniⁿ' há, á-biamá Ÿáxe aká. Añ'kaži, Ictníke éě há,
it. Knife sharp you have said, they say Crow the (sub.). Not so, Ictníke it is
- 12 á-biamá Héga amá Héga čatáži t'ě'di Wajibe-snéde maⁿtáqa-qtci upé ahí-bi
said, they say, Buzzard the Buzzard he ate when Magpie within very entered reached,
(sub.) not they say
- egaⁿ waciⁿ' čatá-biamá. Héga amá đáqa ačá-bi egaⁿ 'ígaskaⁿčá-biamá.
having fat ate they say. Buzzard the to the went, they having tried him they say.
(sub.) head say
- Ígaskaⁿčá-bi egaⁿ pačúge čaqtá-biamá, céčectěwaⁿ'ji jaⁿ'-biamá Ictníke
Tried him, they say having nostrils bit they say, not heeding at all lay they say Ictníke
- 15 aká. Égiče ictá-ha kě čaqtá-biamá, čí céčectěwaⁿ'ji jaⁿ'-biamá Ictníke
the At length eye-skin the he bit they say again not heeding at all lay they say Ictníke
(sub.) (ob.)
- aká. Nin'dařáčicaⁿ ačá-bi ři waciⁿ' hebe 'ědí čaⁿ ké čatá-biamá Héga
he Towards the rump went, they when fat piece there that which he ate they say Buzzard
(sub.) say was
- aká. Égiče u'úde řaⁿ'ha k'ě'di waciⁿ' hebe 'ědí čaⁿ čacpá-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 Égiče, Wiñ'ka-bi té, Aⁿ'paⁿ kéde, á-biamá. Égiče maⁿ'tařá-qtci upé ahí-bi
It hap- They told the truth, Elk it is, but, said they say. At length within very entered reached,
pened, he they say they say
- egaⁿ waciⁿ' hebe čacpá-biamá. Íčaⁿbaⁿ' upé čé ři áčisandá-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'gče najiⁿ'-biamá Ictníke aká Aⁿ'onijučí egaⁿ 'égaⁿwí'aⁿ tá miñke,
erect stood they say Ictníke the You treated me ill having so I do to you will I who,
(sub.)

á-biamá Ictínike aká. Kagéha, aⁿçictañ'-gă, á-biamá Héga aká. Aⁿhaⁿ,
 said, they say Ictinike the (sub.). Friend, let me go, said, they say Buzzard the (sub.). Yes,
 xáçi wibçictaⁿ-májì tá mĩñke, á-biamá Ictínike aká. Gañ'ki çictaⁿ' çéçá-
 a long I let you go I not will I who, said, they say Ictinike the And let him go sent sud-
 while denly
 biamá xī nackí çaⁿ hĩⁿ' çĩngě'-qti-aⁿ Héga, uonúda-bi egaⁿ. Ádaⁿ héga 3
 they say when head the feathers it had very Buzzard, the pulling out having. Therefore buzzard
 (ob.) none
 nackí çaⁿ hiⁿ' çĩngai, jidě'-qti-aⁿ. Cetaⁿ.
 head the feathers has none, red very. So far.
 (ob.)

NOTES.

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

75, 2. maⁿçĩⁿ tegaⁿ caⁿcaⁿ bĩⁿ 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 tẽ and égaⁿ, it must be translated by "I always go so." In this case, égaⁿ-caⁿcaⁿ means "so forever, so always."

75, 4. qçaqti and hegactěwaⁿjĩ, pronounced qça+qti, and he+gactěwaⁿjĩ.

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

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

75, 14. miçã aka çañga-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 "çañga-bi," not "çañga."

76, 6. mahiⁿ pai aoniⁿ, "You have a sharp knife;" that is, his beak. Of the Winnebago name, Mahiⁿ-noⁿpa-ka, Two Knives, of the Bird Family (Foster), and the çegihã, Máhiⁿ çĩñ'ge, No Knife.

76, 18. aⁿpaⁿ kéde, an example of contraction and ellipsis. It is contracted from aⁿpaⁿ ké, éde, referring to the past doubts of the speaker. The full form would be, aⁿpaⁿ kéde-hnaⁿ ewéja çaⁿ'ctĩ: "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 "qaqi." 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 "qaqi." 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, iñ'ge aká wésataⁿ-biamá. Wakíde-pí-qtí-
Brethren four they say, sister the (sub.) the fifth they say. Very good marksmen
- biamá ukíkiji dúba amá. Kí iñ'ge aká řétiwáxe-hnaⁿ-biamá. Kí
they say brethren four the (sub.). And sister the (sub.) used to make the ani- they say. And
mals come by calling
- téqiwágiřá-biamá wa'ú aká. Kě, iñuhá, iñ'gahaí-ă hě. Gaⁿ 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. Sadéřęe giáxa-biamá, kí gahá iřaⁿ'řa-
they say, combed very smooth they say. Scaffold they made for her, and on it they placed her
for her they say,
- biamá. Kí wañ'giřę-qtí háhaxiřę najiⁿ'-biamá, man'dě ékina ařiⁿ'-
they say. And every one making himself stood they say, bows sufficient they had
readily
- biamá. Kí wa'ú aká baⁿ'-biamá, kí cī baⁿ'-biamá Wéřabřiⁿ'aⁿ tédíhi 6
they say. And woman the (sub.) called they say, and again called they say. The third time occurred
- ří maⁿ-naⁿ'cude wařóna-biamá. Iñuhá, wackáⁿ' egaⁿ'-ă, ca-ří hě,
when dust from treading the ground visible they say. Elder brother, make an effort do they are com-
ing to you
- á-biamá. Wédubaⁿ tédíhi ří éřaⁿ'be atí-biamá. Kí Ictínike aká řdi
she said, they The fourth time occurred when in sight they had come, And Ictinike the (sub.) there
say.
- najiⁿ'-biamá. Égiřę atí-biamá wanířa amá caⁿ bęúga-qtí, řé amégaⁿ, 9
stood they say. At length had come, they say animal the (sub.) indeed all Buffalo the (sub.)
- Aⁿ'paⁿ amé, řářqtí amé, caⁿ bęúga-biamá. Caⁿ'-qtí-gaⁿ' t'éwařę najiⁿ'-
Elk the (sub.) Deer the (sub.) indeed all they say. All at once killing them they stood
- biamá. Kí cañ'gaxá-biamá. Gaⁿ' wacě'-qtí gřiⁿ'-biamá. Égiřę umaⁿ'e
they say. And they made an end they say. And rich very they sat they say. At length provisions
- tě řasniⁿ' ařá-biamá. Kí iřínu aká 'ábae ařé 'iřá-biamá wañ'giřę. Kí 12
(ob.) the swallowed went they say. And her elder the hunting to go spoke of, they say all. And
brother (sub.)
- iřínu naⁿ' aká: Níkaciⁿga wiⁿ' tí taté řaⁿ'ja dádaⁿ-qtí edé ctéctewaⁿ
her elder grown the one Person one come shall though what indeed he notwithstanding
brother who: hither says that
- éřiřęgaⁿ řéckaxe te há, á-biamá. Iñuhá, aň'ka-máři tá miňke,
beware you do it for him lest he said, they say. O elder brother, I not so will I who,
- á-biamá. Iñ'ge řiňké umaⁿ'e giřáxa-bi egaⁿ' giáⁿ'řa ařá-biamá. 15
she said, they His sister the (ob.) provisions made for his own, having leaving her they went, they
say. (their own) they say.
- Ařá-biamá ří Ictínike aká atí-biamá, řixesáři man'dě kéde ařiⁿ'-bi,
They went, they when Ictinike the (sub.) came they say, hard willow bow the (ob.) he had, they
say,
- řířę-ma maⁿ'jiha kě ugípi-qtí ařiⁿ'-bi. Wihé, iñdádaⁿ-qtí edéhe
reads the (ob.) quiver the (ob.) full very he had, they Second daughter, what indeed I say that
say.
- ctéctewaⁿ égaⁿ iⁿ'řéckaxe te há. řa'eaň'giřá-gă, řucpáha. Aň'kaři, 18
notwithstanding so you do for me will Pity me, your relation, my grandchild. Not so

- ɣigaⁿhá, ubçí'age hē, á-biamá wa'ú aká An'kaji, ɣucpá, ça'eañ'gicá-gá.
 grandfather, I am unwilling . said, they say woman the (sub.). Not so, grandchild, pity me, your relation.
- Maⁿ çeté ɣéga-çti aɣigçictaⁿ éde içágigçaskaⁿbçe kaⁿbça. Jéti-
 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-gá. Wa'ú çin ké uçí'age çaⁿ'ja caⁿ'
 you are used to making they say. So do. Woman the (ob.) unwilling though yet
- çactaⁿ'-bají-biamá. Égiçe caⁿ'-aká uhékiça-biamá wa'ú aká. İn'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.).
- inğáhe-á hē' á-biamá wa'ú aká. Ictínike aká giáha-biamá. ɣi'an'kiçē
 comb for me said, they say woman the (sub.): Ictínike the (sub.) combed for her, He made her paint
 they say. herself
- 6 ctēaⁿ'-bi egaⁿ' gicictaⁿ'-biamá. Sadégçē giáxai tē gahá gçin'kiçá-biamá.
 even, they say having he finished for her they say. Scaffold that had been on it he made her sit they say.
 made for her
- Kí, Dubaⁿ' abaⁿ' tē'di atí-hnaⁿi hē, á-biamá wa'ú aká. İn'daké, bañ-gá,
 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. Çabçiⁿ'aⁿ baⁿ'-bi ɣi'jì
 said, they say Ictínike the (sub.). And woman the (sub.) called they say. Three times called, they when
 say
- 9 maⁿ'naⁿ'-cude tē waçiona-biamá. Hiⁿ+! ca'í hē, ɣigaⁿhá, wackaⁿ' egaⁿ'-á
 dust from treading the visible they say. Oh! they are grandfather, make an do
 the ground (ob.) coming effort
- hē'. Wédubaⁿ' tēdhi ɣi égiçe éçaⁿ'be atí-biamá. Égiçe 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. Çiqçe maⁿ' kē wékidá-biamá, uçihuni
 He shot at them, they say Ictínike the (sub.). Reed arrow the (ob.) he shot at them with, wabbling
 they say,
- 12 égaⁿ içéça-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
- tē múwaçnaⁿ najiⁿ'-biamá. Égiçe maⁿ'jiha múqçu'á-biamá. Égiçe
 when missing them he stood they say. At length quiver shot empty they say. It happened
- háci-çti Aⁿ'paⁿ núga wiⁿ' jin'gají'-çti édegaⁿ atí-biamá. Sadégçē baçiaçá-
 at the very Elk male one not small very like, was came, they say. Scaffold pushed down
 last
- 15 biamá. Kí wa'ú çin ké hé ujáça ugçaⁿ açiⁿ' ákiágça-biamá. Kí égiçe
 they say. And woman the (ob.) horn fork in between having he had gone homeward, And at length
 her they say.
- inñu amá akí-biamá. Iñañ'ge çin ké çinğé tē akí-biamá. Uçine ɣúwiⁿ'xá-
 her the reached home, His sister the (ob.) was none when reached home, To seek his went about
 brother (sub.) they say. they say.
- bi çaⁿ'ja igríça-bají-biamá. Égiçē jinğá-çtci çin ké in'de áçitá-çti
 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 uçine açaⁿ'-biamá. Jáhe jin'gají'-çti 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
- gçiⁿ'-biamá. Caⁿ'-çti-aká çí é'di jaⁿ'-biamá. Égiçe 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. Uçixidá-bi ɣi'jì níkcaciⁿga ctē wa'ú waçiona-bají-biamá.
 he heard they say. Looking around for when person even woman visible not they say.
 them, they say

Ca' wi'aⁿwa tédaⁿ e'égáⁿ-bi egaⁿ ú'íxide-hnaⁿ'-biamá. Cí jaⁿ-bi xí
 Yet which is it! thought, they say having he looked around they say. Again he lay down, when
 repeatedly they say

cí xagé na'aⁿ'-biamá. Égiçe iñá'ge ðínké hú tē ígidahaⁿ'-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

égaⁿ-qti íaⁿ'fiⁿ ag'á-biamá uq'ç'qtcí. Aki-bi xí ijiⁿ'çe ðañká úwagiçá- 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. Jiⁿ'çéha, wiñá'ge xagé ag'na'aⁿ' há, i'çágiçé ag'í há. Hau!
 they say. Elder brother, my sister crying I heard my own I found my I have returned Ho!
 own

kē, áwacá'ndi éiⁿte añgáçe taí, á-biamá. Gaⁿ' é'di açá-biamá. Gaⁿ'
 come, to the place where she may be let us go, he said, they say. And there went they say. And
 majaⁿ' çan'di ahí-biamá. Çéçu há, á-biamá isañ'ga aká. Kē, 6
 land at the arrived, they say. Here said, they say his younger the (sub.). Come,
 brother

ána'aⁿ'-gá, á-biamá. Gaⁿ' ána'aⁿ'-biamá wañ'giçe. Aⁿ'haⁿ, çiañ'ge
 listen ye to it, he said, they say. And listened to it, they say all. Yes, your sister
 ían'de maⁿ'táa açiⁿ' akí etédegaⁿ e'aⁿ' añgáxai adaⁿ' añgáize taí edaⁿ',
 ground into having he reached should have, how we do therefore we take our may !
 her home but own

a-biamá. Hau! jiⁿ'çéha, kē, ájaⁿ' égaⁿ iⁿte kégañ-gá, á-biamá jingá-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 naⁿ'-qtcí aká, wiñ'gaⁿ çégaⁿ téqi áakipá xí'ji
 the (sub.). Oh! said, they say. grown very the (sub.), my grand- thus trouble I meet if
 father

çégimaⁿ té é há, á-bi egaⁿ' jaⁿ'wétiⁿ açiⁿ' 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 they say

ían'de kē. Kí naⁿ'jiⁿ'cké'-qtcí ugákiba jingá-biamá. Hau! kégañ-gá, 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, wiñ'gaⁿ çégaⁿ
 he said, they say. Again next the him he meant they say. Oh! he said, they my grand- thus
 say. (ob.) father

téqi áakipá kí'ji çégimaⁿ té é há, á-bi egaⁿ' jaⁿ'wétiⁿ açiⁿ' 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 ían'de kē. Kí naⁿ'jiⁿ'cké'-qtcí ugákibá-biamá. Cí 15
 had, they say he hit with it, ground the (ob.). And barely made a crack by hitting, Again
 they say they say they say

wéçabçiⁿ aká cí égaⁿ-biamá. Jíngá-qtcí aká: Wiñ'gaⁿ çégaⁿ téqi áakipá
 the third the again so did they say. Small very the My grand- thus trouble I meet
 (sub.) (sub.): father

xí'ji çégimaⁿ té é há, á-bi egaⁿ' jaⁿ'wétiⁿ açiⁿ' akáma édegaⁿ ítiⁿ-biamá
 if I do thus may said he he said, having striking- that he had had, they say he hit with it,
 they say they say stick they say

ían'de kē. Kí ðahé çáⁿ ugásñ-çti i'çéça-biamá. Égiçe waníça dádaⁿ 18
 ground the And hill the he split altogether suddenly they say. It happened animal what
 (ob.) (ob.) by hitting

b'úga-qti waççaⁿ'bá-biamá. Égiçe iñá'ge ðínké i'jébeçáⁿ' gaxá-bi-taⁿ'-
 all made them appear, they say. It happened his sister the (ob.) door she had been made
 amá, á kē agcañ'kaⁿ'haⁿ kaⁿ'taⁿ-bi egaⁿ' ubátihéça-bi-taⁿ'-amá. Çijiⁿ'çe
 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 miⁿ'ga núga edábe-čaⁿ-čaⁿ úgactái-gă. Gaⁿ' wakíde najiⁿ'-biamá.
 likewise female male also of each kind leave a remainder after hitting. And shooting at them stood they say.

Gaⁿ' úmuctái-ma gaⁿ' ijáje wa'í najiⁿ'-biamá. Égiče caⁿ'-qti gaⁿ'
 And those who remained from shooting so name giving to them they stood, they say. At length at will

3 cénakiča-biamá. Ijañ'ge čin ké gaⁿ góiza-biamá. Cetaⁿ'.
 they exterminated them, they say. His sister the (ob.) so he took his own, they say. So far.

NOTES.

82, 2. 3. caⁿqti gaⁿ cenakiča-biama. Of course, this is not to be understood literally, as a male and a female of each kind had been spared.

TRANSLATION.

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

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

ICTINIKE AND THE DESERTED CHILDREN.

NUDAⁿ-AXA'S VERSION.

Maⁿtcú wiⁿ taⁿ'wañgçaⁿ e wégiçigçaⁿ akáma taⁿ'wañgçaⁿ hégabajì.
 Grizzly bear one tribe that he was governing them, it is said tribe not a few.

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

gá-biamá: Cín'gajiñ'ga bçúgaqti ígaxe çéwakiçe tai, úwagiçá-gã, 3
 said as follows, Children all to play they will send them tell them

á-biamá Maⁿtcú aká. Gaⁿ' icéwakiçá-biamá. Cín'gajiñga-mácě ígaxe
 said, they say Grizzly bear the (sub.). And he sent them they say. Children ye who to play

- 1 **qéwaçákife** te aí áça u+! á-biamá. **Ga'** bçúgaqti ígaxe aça-biamá.
 you send them will he indeed halloo! he said, they say. And all to play went they say.
- Ígaxe** aça-bi egaⁿ Maⁿtcú aká iⁿc'áge çinké gíbaⁿ-biamá. **Ciñ'gajiñ'ga**
 To play went, they say having Grizzly bear the old man the (ob.) called him, they say. Children
- 3 **wíutcije-hnaⁿ'i** há; **waaⁿ'ça** tai égaⁿ çéaⁿwañ'kiçai. **Wahaⁿ'** tai, á-biamá.
 are troublesome to us to abandon them in order that we sent them away. Let them remove he said, they say.
- Wahaⁿ'** wágaji-biamá. **Waçáhaⁿ** te aí áça u+! á-biamá iⁿc'áge aká. **Caⁿ'**
 To remove he commanded them, they say. You are to remove he indeed halloo! said, they say old man the (sub.). And says
- í** kē bçúga aⁿ'ça gçihéça-biamá, **gaⁿ'** cañ'ge wa'íⁿ'wakiçá-biamá. **Bçúga**
 lodge the all they threw down their own suddenly, they say and horse they caused them to they say. All (ob.) carry the tents, &c.
- 6 **cañ'ge** ágçinⁿ-biamá. **Sigçé** çinçé gaxá-biamá. **U'éçaqti** aⁿ'ha-biamá,
 horse sat on they say. Trail none they made, they say. Scattering they fled they say very much
- ciñ'gajiñga** wéaⁿhá-biamá. **Égçice** sigçé kē waçóna tēdhi uçúhe binihé
 children they fled from them, they say. At length trail the (ob.) visible when to follow feared, they say
- eçégaⁿ** égaⁿ u'éçaqti wéaⁿhá-biamá. **Wéahide** eçáhi çí uçéwiñçíçá-biamá,
 they thought as scattering very they fled from them, they say. Far away arrived when they assembled themselves, there they say
- 9 **ádaⁿ** ujan'ge 'aⁿ waçóna açaí tēdhi çí gaⁿ' í-biamá. **Çázēqtci** hí çí
 therefore road there is visible it went (occurred) when so they pitched tents, they say. Very late in the evening they when arrived
- ígaxe** amá cañ'gaxá-bi egaⁿ éçaⁿbe ahí-bi çí égçice úkizá-biamá.
 players the (sub.) they ceased, they say having in sight they arrived, when behold no one there, they say. they say
- Ciñ'gajiñga** xagé za'é'qtiaⁿ-biamá. **Íjuçiqçige** kē akí-biamá bçúga. **Kí**
 Children crying made a great noise, they say. Old tent-sites the reached home, all. And (ob.) they say
- 12 **míⁿ'jiñga** naⁿ'égaⁿ amá waçú çionáⁿ'i kē íkiçe-hnaⁿ'-biamá, **çaxaⁿ'** cti
 girl grown some- the (sub.) awl dropped the (ob.) were finding they say deer-sinew too what accidentally
- íkiçe-hnaⁿ'-biamá.** **Kí** nújiñga amá ékiçe amá cúça çaⁿ'çaⁿ' júkigçá-
 were finding they say. And boy the (sub.) related to the one another (sub.) by companies went with one another accidentally
- biamá,** jaⁿ'çaⁿ'ha gē égaxe íçaⁿ'ça-bi egaⁿ, qáde áji-biamá, í aká sátaⁿ'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** jín'gaji-hnaⁿ gaxá-biamá, uskē'qti-hnaⁿ'-biamá. **Égçice** máçe amá.
 the not small, as a rule they made they say, very full as a rule they say. At length winter they say.
- Nújiñga** naⁿ'ba naⁿ'-biamá. **Kagéha,** añgúçide te, maⁿ' añçíçaxe te,
 Boy two grown they say. My friend, let us two be together, arrow let us two make for ourselves,
- á-biamá.** **Man'dē** pahañ'ga gaxá-biamá. **Man'dē** kē akíwa çigçíçtaⁿ-
 said (one) they say. Bow before they made, they say. Bow the both they finished for themselves
- 18 **biamá.** **Máhiⁿ-sí** tē gaxá-biamá, gçébañwiⁿ'-hnaⁿ gaxá-biamá, açiⁿ' taité
 they say. Arrow-head the they made, they say a hundred in a lot they made, they say what (one) shall have
- ékina** çixáxa-biamá. **Maⁿ'sa** tē gaxá-biamá. **Égçice** bíze amá. **Áça-biamá**
 a sufficient quantity they made for themselves, they say. Arrow-shaft the they they say. At length dry they say. They glued them on, they say

(maⁿ'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.)

máhiⁿ'si tē; gçébahíwiⁿ çictaⁿ'i 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 and again
 on

máhiⁿ'si áma taⁿ úgçe gçíⁿ' tē. Çictaⁿ'-biamá. Kĩ maⁿ' ují taité há wiⁿ' 3
 arrow-head the other the putting he sat the. They they say. And arrow they put shall skin one
 them in finished them in

sú-biamá. Akíwaha xixáxe çictaⁿ'-bi egaⁿ' maⁿ' tē ugçí-biamá. Kĩ
 they slit, they Both making for he finished, they having arrow the he put in his own, And
 say. himself say they say.

gá-biamá: Kagéha, ugácaⁿ añgáçe te, á-biamá. Gaⁿ' aça-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 hégaji èdedí amá. È'di ahí-biamá ugáhanaçáze tē'di. Gaⁿ' cañ'ge 6
 lodge not a few there were, they say. There they arrived, they say darkness when. So horse

wamaⁿ'çaⁿ-biamá. Çe níkaciⁿ'ga ukéçíⁿ-ma íkit'açai égaⁿ' íaháwagçe gaxá-
 they stole them they say. This Indians the hate each other so shield made

biamá; é cti maⁿ'çaⁿ'i tē. É íaháwagçe itízé é íçáçisande açiⁿ'-hnaⁿ'i. 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 wáçíⁿ-bi egaⁿ', wáçíⁿ 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. Akí-biamá. Kĩ nújĩnga naⁿ'-hnaⁿ gataⁿ'-ma cañ'ge ékináçti
 they took away They reached And boy grown only the ones that tall horse just a suffi-
 from them. home, they say. And boy grown only the ones that tall horse just a suffi-
 cient number

wa'í-biamá. Cĩ miⁿ'jĩnga-ma cañ'ge miⁿ'gá 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

wiⁿ'aⁿ'waja aça-bají caⁿ' ígaxe -aⁿ'çai ahí-çan'di èdí-hnaⁿ caⁿ'caⁿ'-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 naⁿ'ba naⁿ' ahí
 At length winter they say. At length buffalo has come, they And this boy two grown arrived
 say.

aká akíwa wahútaⁿ'çíⁿ açiⁿ'i tē, maⁿ'jiha cti açiⁿ'i tē. Gaⁿ' íé-ma wénaxiçá- 15
 the both bow they had quiver too they had. And the buffaloes they attacked
 (sub.) them

biamá. Akíwa dúba-hnaⁿ t'éwafa-biamá. Gaⁿ' akí-biamá, wa'íⁿ'kiçé
 they say. Both four only he killed them, they say. And they reached home, they who cause
 they say to carry

nújĩnga wáçíⁿ ahí-biamá. Gaⁿ' qáde çi deçan'ba gaxai ké ékina ugçíⁿ'i tē
 boy having they arrived there, And grass lodge seven made the in equal they sat when
 them they say. numbers in

íanúça tē uhá uçíçpaçé agí-bi caⁿ' áhigi íañgá t'éwafé egaⁿ' íanúça 18
 fresh meat the following they let fall were return- in many great killed them having fresh meat
 (the camp ing, they say fact)

íañgá wa'í-biamá íí ké wañ'giçe. Kĩ há çíⁿ cĩ umiⁿ'je 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 íaxaⁿ' cĩ ékina wa'í-biamá íí ké.
 and again deer- again equally they gave them, lodge the
 sinew they say (col. ob.).

- Ga^{n'} cī wanáse ahí-biamá. Akiwa cáde-hnaⁿ t'éwafa-biamá. Ēdhi
 And again to surround they they say. Both six only killed them they say. Hence
 arrived
- újawá-biamá. Ga^{n'} íanúya ké ícē-qtia^{n'}-biamá Ga^{n'} íahánuya uúúíngé-
 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 tē há' cī. Égiçe nugé te amá xī nújīnga amá cī na^{n'}ba
 without they gave to again. At length it was summer they say when boy the again two
 them (sub.)
- çábçinⁿ gçéba cétanⁿ na^{n'}-biamá, kí wa'ú aká cti ékina cī na^{n'}i tē. Kí
 three ten so far were grown, they and woman the too in equal again were grown. And
 say, (subi) numbers
- nújīnga na^{n'}ba aká ukkiá-biamá: Kagéha, ná! uwágça a^{n'}çin^{n'}. Añkígçāⁿ
 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'} çé nújīnga na^{n'}ba pahañ'ga aká wa'ú na^{n'}ba íañ'gewafa-
 will, they said, they say. And this boy two before the woman two had them for sisters
 (sub.)
- biamá. Kí é akiwaha kí'í-bi ega^{n'} wagçā^{n'}-biamá. Cí çé ucté amá
 they say. And that both (on either gave to they having they married they say. gain this the remaining
 side) the other say them ones
- kigçā^{n'} wakiçá-biamá. Ga^{n'} é nugé tē wañ'giçe na^{n'}i éga^{n'} miñ'gçā^{n'}-biamá,
 caused them to marry they say. And that summer the every one grown somewhat they took wives they say,
 one another
- 9 gçéba na^{n'}ba áta-biamá. Kí énaçtei íi ké çicta^{n'}-bi e íé-ma há gē ííha
 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 íi tē uské'çti ugçin^{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.
- Égiçe cī nuda^{n'} açá-biamá. Kí çé nújīnga na^{n'}ba aká pahañ'ga nuda^{n'}
 At length again on the they went, they And this boy two the before on the
 war-path say. war-path
- 12 ahí aká cī açá-biamá akiwa. Cí cañ'ge gçéba-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 wáçinⁿ akí-biamá. Cí nújīnga-ma na^{n'}-ma ékináçti cañ'ge wa'í-
 and again having reached they say. Again the boys those who were equally horse they
 them home grown gave them
- biamá. Gañ'ki cī nújīnga-ma cī éga^{n'} cañ'ge wa'í-biamá. Égiçe cī
 they say. And again boys the again so horse they gave them, At length again
 they say.
- 15 máçe amá. Máçe xī cī íé wakída-biamá. Níaci^{n'}ga miñ'gçā^{n'} amá
 winter they say. Winter when again buffalo they shot at them, Person took wives on the
 they say. they say. (sub.)
- wañ'giçe íé wakída-biamá. Kí ědhi wañ'giçe uúúhi éga^{n'}-biamá,
 every one buffalo they shot at them. And hence every one had a sufficient some- they say,
 they say. they say. quantity what
- umi^{n'}je gē wa'íi gē, íayā^{n'}ha gē, ca^{n'} bçúgaçti ca^{n'} uúúhiwagiçá-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.), in fact own) to have a suf- cient quantity
- 18 Gañ'ki cī é máçe tē wañ'giçe kigçā^{n'} wakiçá-biamá cī. Kí ědhi
 And again that winter the every one they caused them to they say again. And then
 marry one another
- e'a^{n'} çīngé. Ca^{n'} nugé tē. Gañ'ki cī íé wakídai tē. Bçúgaçti ígça-
 what the there was And it was summer. And again buffalo they shot at them. All dwelt in
 matter none. lodges
- biamá, íí itéçá-biamá, íí gçébahíwiⁿ kí ě'di gçéba-déçā^{n'}ba. Ga^{n'} gçin^{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 xigçítaⁿ-
it is said. At length, We are attacked I they said, they say. This two the prepared for
(sub.) battle

biamá akiwa. Jí tē uçúciaçáqti wégaxá-biamá. (Nújiŋga-hnaⁿ égiçaiⁿ-
they say both. Lodge the in the very center they made for them, they say. (Boy only said it to

biamá, Húçuga gáxai-daⁿ uçúciaçai 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 At length horse mouths were tied, they say. Both there they went.
aforesaid).

Wénaxiçai tē. Áma aká wiⁿ uçaⁿ'-biamá, gañki cī áma aká cī 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 níça úçaⁿ-biamá. Gañ'ki wabáaze wáçin açai tē hă' cī. 6
they say; both alive they held them, they say. And scaring them having them they went again.

Cī áma aká cī wiⁿ t'éça-biamá, cī áma aká cī 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'aŋgaxe tai, á-biamá akiwá. Gaⁿ' aki-biamá. Níaciⁿga-ma t'éwaçai-ma 9
let us stop, said, they say both. And they reached home, Persons the those who were
they say. killed

najiha máwaqaⁿ'-bi egaⁿ' újawaçtiaⁿ'-biamá. Wa'ú amá uçicaⁿ watçigaxá-
hair cut off they say having in very good they say. Woman the around in they danced
of them spirits a circle

biamá. Gaⁿ' aⁿ'ba gçéba watçigaxe-hnaⁿ caⁿ'caⁿ'i tē. Égiçe çáze hí amá.
they say. And day ten they danced continually. At length even- it they say.
ing arrived,

Íkimaⁿ'çin atí hau, á-biamá Égiçe Ictínike amé amá. Çé aⁿ'qtiégaⁿ 12
Visitor has come I said (one), they say. It happened Ictinike was the (mv. sub.). This head-man

úju jí áwaté ä, á-biamá. Çétē, á-biamá. É'di ahí-biamá Atí hă,
chief lodge where-the I 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. thee, 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.

qtáacç, á-biamá. Wabçáte tégaⁿ aⁿ'çá'í çaⁿ 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 çáxe tá minke, á-biamá (Ictínike 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'fi 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' wanácé wágçai-kiçá-biamá Ictínike.
And police to go for them they caused Ictinike.
him, they say

- Ga^{n'} wénaxiçá-biamá. Či Ictínike aká wi^{n'} t'éça-biamá, uça^{n'}-
 And they were attacked, they say. Again Ictínike the (sub.) one killed they say, he held him
 biamá. Najíha hébe máqaⁿ çizá-biamá Ictínike aká. Wa'ú amá
 they say. Hair part he cut off he took, they say Ictínike the (sub.). Woman the
 wéçuxa-hna^{n'}-biamá. Ictínike amá sábéçti çixáçeqtia^{n'}-biamá, déde
 he sang for regu- Ictínike the (sub.) very black he made himself they say, fire
 larly they say.
- 3 naççé nájiçá-biamá biçúba-bi ega^{n'} ísabéçixiçá-biamá. Ki é gáçe aí,
 charcoal he caused to go out, he rubbed to having he blackened himself And that made it they
 they say powder, they say with, they say. (one) say
- Ictínike çin'. Níçaciⁿga ukéçin' íkit'açai égaⁿ t'ékiçai tē'di u'a^{n'}t'aⁿ
 Ictínike the (mv. one). Indians they hate one another as they kill one another when cause (blame)
- ágçai tē Ictínike aká é naççé ísabéçixiçai, naççé içi'a^{n'}i tē, é gaⁿzé
 they as- when Ictínike the (sub.) that charcoal he blackened charcoal he painted him- that taught
 scribe to (one) himself with, self with, (one)
- 6 aké-biamá, aí. Ga^{n'}-biamá áji-çan'çan' jút'a^{n'}i tē, ki çí áji-çan'çan' çin'
 the one who, it is they Ga^{n'}-biamá In the course of different ones matured, and lodge different ones were
 said, they say. time, they say
- mañ'gçai tē, héçactēwan'ji, gçébahíwiⁿçan'ga naⁿbá-biamá çin'gajin'ga
 set up a great many, thousand two they say children
- waa^{n'}çaii amá. Égiçe gá-biamá Ictínike: Kagé, á-biamá, íkima^{n'}çin'
 they were the (sub.). At length said as follows, Ictínike: O younger he said, they say, as a visitor
 abandoned the (sub.). they say brother,
- 9 bçé tá miñke, á-biamá. Ki, Jiⁿçéha, áwakçja hné te, á-biamá. Aⁿhaⁿ,
 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'} bçé tá miñke, á-biamá. Ga^{n'} níçaciⁿga uçéwiⁿwaçá-biamá.
 just because I go will I who, he said, they say. And person they assembled them they say.
 I wish it
- Čéçin'ke nújiñga naⁿbá aká a^{n'}çtiégaⁿ aká é wémaxai tē Ké, nújiñga
 This one boy two the head man the that they were ques- Come, boy
 (sub.) (sub.) (they) tioned.
- 12 na^{n'}-hnaⁿ çéma é'be içádiçe-hna^{n'}i eté çí, iⁿwi^{n'}çai-gá, á-biamá Ictínike
 grown only. these who each has for a father ought, tell ye to me, said, they say Ictínike
 aká. Ki gá-biamá, na^{n'} naⁿbá aká: Wí çti iⁿdádi ga^{n'}çin'ké, ijaje
 the And said as follows, grown two the (sub.): I too my father is such a one, name
 (sub.). they say,
- gçáda-bi ega^{n'}. Ki ucté amá gá-biamá: Wia^{n'}bahaⁿ-baji-çtēa^{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.
- 15 Ictínike amá açá-biamá. Ga^{n'} uta^{n'}nadi-hnaⁿ ja^{n'}i tē. Ca^{n'} a^{n'}baçégaⁿ
 Ictínike the went they say. And in a place regu- he slept. And as it was day
 (sub.) larly
- uçúagçe dúba ja^{n'} ca^{n'}çti ga^{n'} naⁿha^{n'}-biamá. A^{n'}ba wésatāⁿ ja^{n'} tē
 throughout four (day) sleep he walked even till night they say. Day the fifth sleep the
 é'di ahí-biamá çí çan'di. A^{n'}çtiégaⁿ çí tē áwatē, á-biamá. Čéhitē,
 there arrived, they say lodges the (circle) at. Head-man lodge the where-the, he said, they say. Yonder it is
- 18 á-biamá. É'di ahí-biamá. Íkima^{n'}çin' atí hau á-biamá nú wiⁿ. Ga^{n'},
 they said, they There he arrived, they A visitor he has come I said, they say man one. And,
 say. say.
- Ké, íuça égañ-gá, á-biamá. Ji ákiçugáçtia^{n'}-biamá éçaxe iça^{n'}çai tē.
 Come, do tell the news, they said, they Lodge very thick they say around in they were put.
 say. a circle
- A^{n'}haⁿ, á-biamá, níçaciⁿga d'úba édi amá há, á-biamá. Níçaciⁿga 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 cin'gajiŋga
it may be you abandoned them, he said, they Yes, they said, they person some children
say.

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

i^{n'}wiñ'gaxai, á-biamá. Níaci^{n'}ga na^{n'}ba a^{n'}qtiéga^{n'} aká áma čata 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. Ki a^{n'}qtiéga^{n'} aká ešá-bi á-biamá. Ce wiwíja, á-biamá.
he said, they And head-man the (sub.) his he said, they That my own, he said, they
say.

Iha^{n'} aká xagá-biamá učičai xī. Ki cī áma a^{n'}qtiéga^{n'} aká cī ešá
His the (sub.) cried they say they told of when. And again the head-man the again his
mother her own (sub.)

akáma. Ga^{n'} é cti cī, Ga^{n'}činké wiwíja, á-biamá. Ictínike gai tē: 6
was, they say. And he too again, Such a one my own, he said, they say. Ictinike said as follows:

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

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

tē'di agčai tē. Agčai tē'di gá-biamá: Gaqča^{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.

čéča^{n'}ba ja^{n'} tē š'di cí tá-bi éska^{n'} ešéga^{n'}i, á-biamá Ictínike aká. Ga^{n'}
seven sleep the there you will it may be they thought, said, they say Ictinike the (sub.). And
come

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

Ictínike amá akí-biamá Gá-biamá: Kagé, á-biamá, i^{n'}ča-máji, kagé, 12
Ictinike 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 xī, 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 xī ca^{n'} níkaci^{n'}ga wi^{n'} bégičēqti činké, 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 plāji 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 gčín'-biamá. Wiñ'ke ínahi^{n'} áha^{n'}, ešéga^{n'}
heart he made pain as with bowed head they sat they say. He tells the indeed I thinking
by talking truth

gčín'-biamá akíwa. Ha^{n'} amá. Ictínike gíba^{n'} ičá-biamá čata aká.
sat they say both. Night was, they Ictinike to call him had gone, they left-handed the
say. say (sub.)

Jī^{n'}čéha, í-gā há, á-biamá. Ki š'di ahí-biamá. A^{n'}ha^{n'}, á-biamá. Čisañ'ga 18
Elder brother, come he said, they And there he arrived, they Yes, said he, they Your younger
hither, say. say. say. brother

agímañgčín'-gā, á-biamá. Čiřáha^{n'} š'di hné te, á-biamá. A^{n'}ha^{n'}, á-biamá.
begone for him, he said, they Your wife's there you go please, said he, they Yes, said he, they
say. brother say.

Ki š'di ačai tē. Š'di ahí-biamá. Ga^{n'}, Wiji^{n'}če, řaha^{n'}ha, íe teča^{n'} nan'de-
And there he went. There he arrived, they And, My elder O sister's lus- what he has heart
say. brother band, spoken

- iⁿ* pi-máji, á biamá. Učúdaⁿ bá-gă, á-biamá. Aⁿ haⁿ, 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 tédíhi xī aŋgáxe té, á-biamá. Gaⁿ aⁿ ba amá. Ictínike aká đahája
they ar- it occurs when let us do it, said he, they say. And day was, they Ictinike the to the bluff
rive here (sub.)
- 3 ačá-biamá. Égiče akí-biamá Kagé, gaqčaⁿ amá a-í amá hă, á-biamá.
went, they say. At length he reached home, they say. Younger those who are moving are coming he said, they
they say. their camp their say. hither
- Atí í-biamá, waticcka agčaⁿ kaⁿ haⁿ í-biamá, húčuga ŋaŋgáčeha. Caⁿ
They and pitched tents, creek on both sides they pitched tribal circle extended over a And
came they say, tents, they say. tents, they say. large piece of land.
- níaciⁿ ga amá ciŋ'gajiŋga ígidahaⁿ amá atí í-bi egaⁿ caⁿ ciŋ'gajiŋga ugiŋe
person the child they who knew their came pitched having and child seeking
(sub.) own tents, they say (their) own
- 6 maⁿ číⁿ egaⁿ kiúqpagče maⁿ číⁿ-biamá. Égiče nújiŋga naⁿ bá aká gíku
walked having moving back and they walked, they say. At length boy two the to invite
forth among themselves one who them
- ahí-biamá. Maⁿ tčú číkui hă, á-biamá. Ačá-bají-biamá. Égiče wa'ú wiⁿ
arrived, they say. Grizzly bear invites you said, they say. They did not go, they say. At length woman one
- ahí-biamá. Wíci'e+, číkui 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 gčín'kičá-biamá wa'ú čínké. Égiče cī wa'ú wiⁿ atí-biamá. Cī
in the he caused her to sit, they say woman the (st. ob.). At length again woman one came, they say. Again
lodge
- égičaⁿ-biamá: Wíci'e+, číkui 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 gčín'kičá-biamá wa'ú čínke. Gaⁿ gčékičabáji tě hă cī. Égiče cī
in the he caused her to sit, they woman the (st. ob.). And he did not cause her to again. At length again
lodge say go homeward
- 12 haⁿ egaⁿ tce gaⁿ-égaⁿ tě xī cī wiⁿ atí-biamá. Cī égičaⁿ-biamá: Wíci'e+,
morning a little while was when again one came, they say. Again said to him, they say: My sister's
husband,
číkui hě, á-biamá. Jíaja í-gă hă, á-biamá. Gaⁿ íadi gčín'kičá-biamá
you are she said, they say. To the come he said, they say. And in the he caused her to sit, they
invited lodge lodge say
- wa'ú čínké, é čáta aké-biamá, gíku aká; kī ačá-bají-hnaⁿ-biamá. Égiče
woman the that left- it was they say, he who was and he went not as a rule they say. At length
(st. ob.), handed he invited;
- 15 wéduba čínké atí-biamá. Wíci'e+, číkui hě, á-biamá. 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 gčín'kičá-biamá wa'ú čínké. Kī égiče újuqti 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 cípál who was
- atí-biamá Maⁿ tčú amá. Wahnáte tégaⁿ čihan'ga amá ačígiti čaⁿ cti,
came, they say Grizzly bear the You eat in order that your wife's the came for heretofore,
(sub.) sister (sub.) you
- 18 á-biamá Ictínike aká daⁿ bėqti gčín'-biamá, qtača-bají-biamá. Gaⁿ agčá-
he said, they say. Ictinike the seeing him sat they say, he loved him not, they say. And went
(sub.) plainly homeward
- biamá Égiče cī atí-biamá. Kagé, čihan'ga gíwakičegaŋ-gă, á-biamá
they say. At length again he came, they say. Younger your wife's do cause them to come, said, they say
brother, sister
- Ictínike aká. Wé'e pa-í ačín' éde éčaⁿ be ahí-biamá gaⁿ, Maŋgčín'-gă,
Ictinike the (sub.). Hoe sharp had but in sight arrived, they say and, Begone

á-biamá. Nă! éataⁿ ádaⁿ, á-biamá (Maⁿtcú aká). Aⁿhaⁿ, caⁿ mañçin'-gă,
 said, they say. Why! wherefore? said, they say Grizzly bear the Yes, still begone,
 (sub.).
 á-biamá Égiçe isañ'ga éçaⁿbe atí-biamá, çáta aká wahútaⁿçiⁿ agçáçiⁿ-bi
 he said, they At length his younger brother in sight came, they say, left- the gun (bow!) had his own, they
 say. say. handed (sub.) say
 egaⁿ. Áma aká cî éçaⁿbe atí-biamá wahútaⁿçiⁿ agçáçiⁿ-bi egaⁿ. Çihañ'ga 3
 having. The other one again in sight came, they say gun (bow) had his own, they having. Your wife's
 say sister
 wi'í hă, á-biamá Maⁿtcú aká (çáta çin'ké é waká-bi egaⁿ). Cî áma aká
 I give to you said, they say Grizzly bear the (left- the (ob.) that he meant, having). Again the other one
 (sub.) handed they say
 çu'ě a-í-biamá. Maⁿtcú amá aⁿ'he aça-biamá. Kî Ictínike aká é'di çu'ě'
 with a was coming, Grizzly bear the fleeing went they say. And Ictínike the there with a
 rush they say (sub.) (sub.) rush
 aça-biamá. Nackí çáⁿ gaqix iqéça-biamá. Yú! yú! á-biamá. (Wawéqta çí 6
 went they say. Head the he crushed in sud- they say. Yu! yu! said, they say. (They abuse when
 (ob.) denly
 gaⁿ-hnaⁿi, á-biamá) Gaⁿ cañ'ge wagíkaⁿtaⁿ'-biamá. Wéna caⁿ atí çí-
 thus it is, it is said, they And horse they tied their they say. To ask in fact came pitched
 say.) tents
 má é cîñ'gajñga wagíçaⁿbe ti-má é cénawacě'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. hegabají, pronounced he+gabají by Nudaⁿ-axa.

84. 1. bçugaqti, pronounced bçu+gaqti by Nudaⁿ-axa.

84. 9. ujañge taⁿ waçiona açai tçdihi çí gaⁿ çí-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. ðazçqtcí, pronounced da+zçqtcí by Nudaⁿ-axa.

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

85. 3. áma taⁿ ugçe gçiⁿ tç. 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 "çin'ké" ("the *sitting* animate object," or "the one *sitting*,") should have been used.

85. 6. hegají, pronounced he+gají by Nudaⁿ-axa.

85. 8. çahawagçe itizi e içaçisande açiⁿ-hnaⁿi. That is, the quivers of the foe; içaçisande refers to the quiver-straps.

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

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

87, 14. nu hniⁿ, wackaⁿ i-gǎ. Ictinike is asking a favor of the two young chiefs.
 87, 17. wabčate tegaⁿ aⁿčai čaⁿ teqi hǎ. This is a puzzling sentence to F. La Flèche, as well as to the collector. Ictinike asked a favor. They offered him a horse, which he refused, saying that he cared for nothing but a quiver and arrows. Perhaps he then reconsidered his decision, saying, "What you have offered me (a horse), in order that I might get my food, is precious," or "difficult to obtain." They assented to this. Then he made each of them a present of a hundred arrows in return for the horse. (?)

88, 3-6. Kí e gaxe ai . . e gaⁿze ake-biama ai. A parenthetical explanation of the origin of the war-custom of blackening the face.

88, 7. hegactěwaⁿji, pronounced he+gactěwaⁿji by Nudaⁿača.

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

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

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

90, 6. kiuqpagče maⁿčičiⁿ, 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.

ICTNIKE, THE COYOTE, AND THE COLT.

FRANK LA FLÈCHE'S VERSION.

- Égiçe Cañ'ge jingáçiqçige wi' ja't'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. Ictníke aká kě'di ahí-biamá. Hau! kagéha, çékě Cañ'ge
 was standing, they Ictníke the (sub.) to it came they say. Ho! friend, this Horse
 say. (lg. ob.)
- 3 wiⁿ' t'éde-gaⁿ gaqé aⁿçisnu aňgáçai-de aⁿçáte aňgaⁿ'çai éde aⁿçí'iⁿ-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 naⁿ'bé tě
 Help us said, they say Coyote the (sub.). Friend, tail the (ob.) hand the (ob.)
- íwikaⁿ'taⁿ' te há, gañ'ki onídaⁿ x̄i síhi aňgúçaiⁿ éde aⁿçisnu aňgáçe
 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 Ictníke aká. Gañ'ki, Kě',
 will, said, they say Coyote the (sub.). Yes, said, they say Ictníke the (sub.). And, Come,
 iⁿçin'kaⁿ'taⁿ'i-gă, á-biamá. Gaⁿ' Míxasi aká Ictníke taⁿ naⁿ'bé tě
 tie mine for me, he said, they say. And Coyote the (sub.) Ictníke the (ob.) hand the
 (ob.)
- íkaⁿ'taⁿ-biamá Cañ'ge sîn'de kě, sagí-çti gazá-bi egaⁿ'. Çictaⁿ'-bi x̄i,
 tied with it they say Horse tail the (ob.) tight very made it, they having. He finished, they when,
 say say
- 9 Kě, kagéha, çidañ'-gă hă, á-biamá. K̄i Ictníke aká çidañ'-biamá.
 Come, friend, pull on it he said, they say. And Ictníke the (sub.) pulled on it, they say.
- Cañ'ge aká íx̄içá-biamá, najiⁿ' átiáçai-biamá, çisnú açá-biamá. Ictníke
 Horse the (sub.) awoke they say, he stood suddenly they say, dragging he went they say. Ictníke
 him
- naⁿ'téçtēaⁿ'-biamá, naⁿ'xáge açiⁿ'-biamá Ictníke aká. Míxasi aká íqa
 he even kicked they say, making him cry he had they say Ictníke the Coyote the laugh-
 him from kicking him (one who.) (sub.) ing
- 12 gaskí wakan'diçe-hnaⁿ'-biamá. Égiçe Ictníke naⁿ'stáki çéçai-biamá,
 panted excessively they say. At length Ictníke he kicked, and sent flying through
 the air, they say,
- naⁿ'çpáçpaçciaⁿ'-biamá. Eátaⁿ x̄i égaⁿ'é'aⁿ etédaⁿ, é-hnaⁿ-biamá Ictníke
 he kicked off very deep pieces of flesh, Why if I do so to him apt! said regu- they say Ictníke
 they say. larly
- aká. Égiçe égasáni x̄i Ictníke aká huhú wiⁿ çaté akáma. K̄i Míxasi
 the It happened the follow- when Ictníke the (sub.) fish one was eating, it is said. And Coyote
 (sub.) ing day
- 15 aká ç'di ahí-biamá. Wuhú! kagéha, újawa ínahiⁿ ä, 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 Ictníke aká. Kagéha, eátaⁿ ájaⁿ
 the (sub.). Yes, friend, so, said, they say Ictníke the (sub.). Friend, how you did
- x̄i oníze ä, huhú kě. Kagéha, núxe kě uága'úde x̄i sîn'de kě uágçe
 when you took ! fish the (ob.). Friend, ice the I broke a hole when tall the (ob.) I put in
 it in
- 18 açiⁿ' ní kě. Sabáçj-çti huhú wiⁿ aⁿ'çahai sîn'de kě, k̄i bçize hă.
 I eat water the (ob.). Very suddenly fish one bit me tail the (ob.) and I took it

- Kagéha, áwaçandí ä, á-biamá Míçasi aká. Kagéha, céçandi édegaⁿ
 Friend, in what place ? said, they say Coyote the (sub.). Friend, in yonder place but
 dáze usní tē'di çahé-hnaⁿi há. Jáze xī usní-qti amá. Ké, kagéha,
 evening cold when they are used to biting Evening when very cold they say. Come, friend,
 aṅgáçe tai, á-biamá Míçasi aká. Aⁿ'haⁿ, áb egaⁿ' açá-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, sīn'de ugçé gçīn'-gä, á-biamá
 at the arrived, having he broke a hole in it, Come, tail put in sit thou, said, they say
 they say they say.
 Ictínike aká. Sīn'de ké ugçé gçīn'-biamá Míçasi aká ní ké. Gaⁿ'tégaⁿ
 Ictínike the Tail the put in sat they say Coyote the water the A while
 (sub.) (ob.) (ob.) (ob.)
 xī, Kagéha, aⁿ'çahai, á-biamá. Kagéha, jīngá-hnaⁿi; ãṅgá xī'jī 6
 when, Friend, me-bites, he said, they say. Friend, small only; big when
 waçníze te. Ckaⁿ'ajī gçīn'-gä, á-biamá Ictínike aká. Gaⁿ'tégaⁿ xī núxe
 you may take them. Motionless sit, said, they say Ictínike the (sub.). A while when ice
 aká dá açīⁿ' açá-biamá. Kagéha, çī gáama wiⁿ' aⁿ'çahai, á-biamá
 the frozen having him it went, they say. Friend, again those one me-bites, said, they say
 (sub.)
 Míçasi aká. Kagéha, ckaⁿ'ajī gçīn'-gä. Jīngá-hnaⁿi, á-biamá Ictínike 9
 Coyote the (sub.). Friend, motionless sit. Small only, said, they say Ictínike
 aká. Gaⁿ'tégaⁿ xī ãṅgá amá atí tá ama, á-biamá Ictínike aká. Égiçe
 the (sub.). A while when big the (sub.) come will, said, they say Ictínike the (sub.). At length
 núxe aká dá-biamá. Īⁿ'taⁿ, kagéha, gáama ãṅgá-qti wiⁿ' aⁿ'çahai há,
 ice the (sub.) froze, they say. Now, friend, those very big one me-bites
 á-biamá Míçasi aká. Ahaú! ahaú! çidañ'-gä! çidañ'-gä! á-biamá 12
 said, they say Coyote the (sub.). Come! come! pull on it! pull on it! said, they say
 Ictínike aká. Míçasi aká çidaⁿ'-biamá. Wackaⁿ'-qti ctēwaⁿ' núxe ké
 Ictínike the (sub.). Coyote the (sub.) pulled on it, they He tried very hard notwith- ice the
 say. standing (ob.)
 naⁿ'onáha-hnaⁿ' amá. Wackañ'-gä! jīngá-báji, á-biamá Ictínike aká.
 he slipped in only they say. Be strong! small not, said, they say Ictínike the
 walking (sub.)
 Iⁿ'wiñ'kañ'-gä, á-biamá Míçasi aká. Naⁿ'bé tē aⁿ'waⁿ'çañ'-gä, á-biamá 15
 Help me, said, they say Coyote the (sub.). Hand the (ob.) take hold of me, said, they say
 Ictínike aká. Naⁿ'bé tē uçaⁿ'-bi egaⁿ' wackaⁿ'-qti çidaⁿ'-biamá. Kagéha,
 Ictínike the Hand the took hold of, having making a great they pulled, they say. Friend,
 (sub.) (ob.) it is said effort
 wackañ'-gä há, huhú aká jīngá-báji édegaⁿ aⁿ'waⁿ'çi'a taté ebçégaⁿ. Ahaú!
 be strong fish the (sub.) small not but we fail shall, I think. Oho!
 áb egaⁿ' waⁿ'ibagiⁿ'qti çidaⁿ'-biamá. Kī sīn'de ké çisē'-qti çéça-biamá. 18
 said, having with a very great they pulled, they say. And tail the was pulled off suddenly, they say.
 they say effort (ob.) altogether
 Míçasi aká sīn'de ké gīçāⁿ'ba-biamá. Kagéha, aⁿ'onijuáji íçanahiⁿ'
 Coyote the (sub.) tail the (ob.) looked at his own, they Friend, you have treated you truly
 say. me ill
 ahaⁿ', á-biamá Míçasi aká. Kagéha, çí ctī égaⁿ'iⁿ'çé'aⁿ çāⁿ'ctī, á-biamá
 I said, they say Coyote the (sub.). Friend, thou too treated me so heretofore, said, they say
 Ictínike aká. Akíçaha açá-biamá. Kī Míçasi aká qáde çibçéçīⁿ sīn'de 21
 Ictínike 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 ja^{nt}'e ke ama kě, L. Sanssouci read ja^{nt}'e ke ama xǎ, which agrees with the ǰoiwere, and makes sense. The additional "kě", if correct, is puzzling.

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

96, 7. Miḡasi aka (sub.: 1st third person); Ictinike taⁿ (1st ob., 2d third person); naⁿbe tě (2d ob., 3d third person); íka^{nta}'-biamá (predicate in the instrumental form); caṅge sínde kě (the instrument: 4th third person).

TRANSLATION.

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

THE PUMA AND THE COYOTE.

TOLD BY MAWADA²ŦIⁿ, OR MANDAN, AN OMAHA.

Inŋçaⁿ-siⁿ-snéde cénaⁿbá-biamá Míŋasi eçaⁿba. Ákikipá-biamá.
 Long-tailed cat only those two, they say Coyote he too. They met each they say.
 other
 Kagéha, úckaⁿ wiⁿ ebŋégaⁿ éde uŋúwikie tá miñke, á-biamá Míŋasi
 My friend, deed one I think but I speak to you will I who, said, they say Coyote
 about it
 aká. Taⁿwañŋçaⁿ hégactewaⁿjí édiŋaⁿ amá. Kagéha, úckaⁿ uŋúwikie tá 3
 the Tribe a great many (=popu- there was the, they My friend, deed I talk to you will
 (sub.) lous) say. about it
 miñke égaⁿqti ckáxe te há, á-biamá. Aⁿhaⁿ, á-biamá. Níkagahi ijañ'ge
 I who just so you do please he said, they say. Yes, he said, they say. Chief his daughter
 wiⁿ gaⁿŋa-hnaⁿi éde ŋi'á-hnaⁿi, éde kaⁿbça tá miñke há. Kagé, cañ'ge
 one they desire invariably but they fail invariably, but I desire her will I who Friend, horse
 ckáxe te, á-biamá. Gañ'ki áwigŋiⁿ tá miñke. Gañ'ki Inŋçaⁿ-siⁿ-snéde 6
 you make please, he said, they say. And I sit on you will I who. And Long-tailed cat
 maⁿze-ŋáhe ké ŋahékiŋa-biamá. Gañ'ki ágŋiⁿ tē há Míŋasi 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 hnŋpi ckaⁿhna te. Cañ'ge ckaⁿ, sigŋáahaha, uaⁿsi, pamákide,
 to show what you do you desire please. Horse action prancing, jumping, arching the neck,
 you are well (ways)
 iáŋixáxa, maⁿŋiⁿ, uaⁿsiqti tē cti á-iáŋe-hnaⁿi maⁿŋiñ'-gá há. Gañ'ki utaⁿ 9
 championing the walking, jumping high the too they usually go walk thou And leggings
 bit, (act)
 ŋañ'ga uátaⁿ tá miñke há. Gañ'ki hiⁿbé nácabeŋe uáŋáⁿ tá miñke há.
 large I put on leggings will I who And moccasins blackened I put on will I who
 moccasins
 Gañ'ki mé-ha áhiⁿ cíŋe miⁿ tá miñkē há. Zaⁿzi-man'dē abŋiⁿ tá miñke
 And spring robe with hair I wear a will I who Osage-orange bow I have will I who
 outside robe
 há. Man'dē-ŋa tē mácaⁿ skáqti uágacke abŋiⁿ tá miñke, á-biamá. Gañ'ki 12
 Bow head the feather very white I fasten on I have will I who, said he, they say. And
 (ob.)
 ŋiⁿ ŋaⁿ ŋaⁿhaqtcí uŋiŋaⁿ áwigŋiⁿ tá miñke há. ŋáŋiⁿjáhe aⁿ aká édi
 village the at the very border around it I sit on you will I who Playing ŋáŋiⁿjahe the (sub.) there
 (ob.)
 a-ínajiⁿ aká há. Cañ'ge uaⁿsi pamákide a-iáŋaŋa ágŋiⁿ maⁿŋiñ'-biamá.
 approaching the Horse jumping arching its neck had gone sat on it it walked they say.
 he stood (sub.) repeatedly
 Hau! kagéha, cutí níaciⁿga wiⁿ. Qa-í! níaciⁿga aⁿdaⁿba-bajiⁿqtiaⁿi, ájiqti 15
 See! my friend, yonder person one. Whew! person we have not seen at all, very dif-
 has come ferent
 áhaⁿ, uŋúkaⁿpi ínahiⁿ á, á-biamá. Cañge taⁿ cti údaⁿ ínahiⁿ agŋiⁿ tí
 ! well dressed truly ! said they, they Horse the too good truly sitting on has
 say. (std. ob.) come
 áhaⁿ á-biamá. Hínda! íbahaⁿi-gá, á-biamá. Míŋasi aká ŋigŋiⁿqtiaⁿiⁿ-
 ! said they, they Stop! know ye him, said they say. Coyote the (sub.) made himself alto-
 say. together different
 biamá. Míŋasi é ŋiñké éskaⁿ eŋégaⁿ-bajiⁿ-biamá. Egá-biamá há, Hau! e'aⁿ 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-hni^{n'} ä, á-biamá. Aⁿhaⁿ, égaⁿqtia^{n'}, á-biamá. Níkagahi ijañ'ge činké
 you walk I said they, they Yes, just so, said he, they Chief his daughter the (ob.)
 say.
- kaⁿbča atí, á-biamá. Kí gañ'ki uřa ahí-biamá. Čijañ'ge gaⁿča
 I desire I have come, said he, they And then to tell to they arrived, they Your daughter desiring
 say.
- 3 atí-biamá. Nfacinga údaⁿ hégabají ä, á-biamá. Cañ'ge taⁿ ctí údaⁿ hégají
 he has come, he Person good not a little I said, they say. Horse the too good not a little
 says. (std. ob.)
- ä, á-biamá. Ké, ijin'ge čaňk é wawagiká-biamá, čijaⁿhaⁿ ači^{n'} gfi-gä
 I said they, they Come, his son the that meaning them, they say, your sister's having him come
 say. (pl. ob.) his own husband back
- hä, á-biamá nřkagahi aká. Ařiařa-biamá hä. Kí, Ké, řahaⁿha, awíře
 said, they say chief the (sub.). They went for him, And, Come, sister's husband I ask you to
 they say go with me
- 6 atí hä. Aňgářigi-aňgáti hä. Aⁿhaⁿ, řahaⁿha, á-biamá Mířasi aká. Cañ'ge
 I have We have come for you Yes, wife's brothers, said, they say Coyote the Horse
 come (sub.).
- taⁿ ářigřin'-daⁿ čiaⁿsiqti uaⁿsiqti maⁿčín'-biamá. Níkaciⁿga čéřutaⁿ
 the sat on his own when pulled hard on to jumped high walked they say. People hence
 (std. ob.) make jump
- daⁿbe čéřě amá. Níkaciⁿga čin' uřúkaⁿpi inahiⁿ ä. Níkaciⁿga dádaⁿ éiⁿte
 gazed at a dis- they say. Person the well dressed truly I Person what he may
 tance (mv. ob.) be
- 9 uřúkaⁿpi inahiⁿ ä, á-biamá. Hau, éřigře ači^{n'} akí-biamá, nřkagahi úju
 well dressed truly I said they, they Well, at length having they reached home, chief princí
 say. him they say, pal
- éřii tē'di. Hau! ké, čijaⁿhaⁿ ači^{n'} gfi-gä, á-biamá. Cañ'ge taⁿ čéřědi
 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
- uřáck iřčaⁿi-gä. Qáde 'fi-gä hä, á-biamá nřkagahi aká. řahaⁿha, wířigaⁿ
 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 Mířasi aká. řanúřa-hnaⁿ
 likewise, horse the (sub.) hay he eats not, said, they say Coyote the (sub.). Fresh meat only
- čaté-hnaⁿi, á-biamá. Gañ'ki ubáhaⁿ ačai ega^{n'} řařa ahí-biamá. Kí
 he eats as a rule, said he, they say. And at the door went having in the lodge arrived, they say. And
- ří tē uřizaⁿ tēřa wa'ú ářixekičai činké júřče a-řigřin'-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, čieğčañ'ge činké umiⁿ'je řiáxa-gä, á-biamá nřkagahi
 night they say. First daughter, your husband the (st. ob.) couch make for him, said they say chief
- aká. Tci čictaⁿ-bi ři Mířasi aká eřá-biamá, Aneje 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
- ačai Mířasi amá. Iňgčaⁿ-siⁿ-snéde ahí-biamá. Kagéha, bčictaⁿ. Čkaⁿhna
 went Coyote the Long-tailed cat he reached, they My friend, I have finished. You wish
 (mv. sub.) say.
- 18 ři tci-gä hä. Égaⁿ ikičitaⁿtaň'ga gaxá-biamá. Caⁿqti baaⁿba-biamá.
 if coi So alternatim faciebant they say. Valde et usque a vespera ad mane cum ea coibant they say.
- Aⁿ'ba saⁿ tihé ři nřkagahi éřě ctí bčúgaqti uřéwiňřičá-biamá. Edádaⁿ
 Day whitish comes when chief his too all assembled they say. What
 suddenly relation themselves
- wat'aⁿ gě ctéwaⁿ bčúga uřéwiňřičá-biamá, wáčiⁿ ačá-biamá ři tēřa.
 goods the (ob.) scoever all they collected they say, having they went, they say lodge to the.

Wahútaⁿçiⁿ ꞗucí-hnaⁿi, Ku+! ku+! Míꞗasi na'aⁿi ꞗi ꞗúha-biama. Ku+!
Gun they were firing, Ku+! ku+! Coyote heard it when feared it, they say. Ku+!
 ku+! Áci uaⁿsiqti á-iáꝼa-biamá. Hau! Míꝼasi aké. Utiñ'-gǎ! utiñ'-gǎ!
ku+! Out leaped far had gone, they say. Ho! it is the Coyote. Hit him! hit him!
 t'éꝼai-ga! Míꝼasi aká jéqti iꝼéꝼð-hnaⁿ'-biamá. Inꝼgaⁿ'-siⁿ-snéde ꝼimúgꝼaⁿ 3
kill him! Coyote the valde sent flying regularly they say. Long-tailed cat stealing himself off
 agꝼá-biamá. Míꝼasi t'éꝼa-biamá Úsa-biamá. Wáꝼijuájí áhaⁿ.
went homeward, they say. Coyote they killed him, they say. They burnt him, they say. He did wrong !

NOTES.

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

99, 14. a-iaꝼaꝼa, from iꝼaꝼa, frequentative of iꝼé. The Puma pranced a short distance, then walked, then pranced, and so on.

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

100, 4. ꝼañk, contraction from ꝼañka.

100, 18. ikiꝼitaⁿtañga, 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 "ꝼaꝼiⁿjahe." 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. Ki Je-núga dúba wabáhi maⁿçiⁿ'
 At length Coyote the (mv. sub.) was going, they say. And Buffalo-bull four grazing were walk
- amáma. Ki é'di ahí-biamá. Ki wáçahaⁿ'-biamá. Jigaⁿ'há wiúgaⁿ mégaⁿ,
 ing, they say. And there he arrived, they say. And he prayed to them they say. O grandfather my grand-fathers likewise,
- 3 cá'eañ'giçágä. Maⁿoniⁿ'-macé'di égaⁿqti maⁿbçiⁿ' kaⁿbçégaⁿ. Açúhaqti
 You walk by you who pity me. just so I walk I desire. For the very last time
- ía-gä, á-biamá Je-núga aká Añ'kajj, jigaⁿ'há, caⁿ' cá'eañ'giçá-gä. Waçáte
 speak said, they say Buffalo-bull the (sub.). Not so, grandfather, still pity me. Food
- kě ikiaš'qti onáte maⁿoniⁿ' iⁿte égaⁿqti maⁿbçiⁿ' kaⁿbçégaⁿ há Wiⁿ'çak
 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 possible with shall? said, they say behind Buffalo-bull old man the (sub.). Yet he did not
- bají-biamá Míxasi aká. Ahaú! Hé-batçage-hä, çie-gä, 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-batçage aká. Ké, gúdugaqçé najiñ'-gä, egá-biamá. Égiçe
 said, they say Blunt-horns the (sub.). Come, facing the other way stand he said that to him, they say. Beware
- 9 naⁿ'jiⁿ çaaⁿ'he çiⁿ'he aú, á-biamá. Há jigaⁿ, há jigaⁿ, jigaⁿ' 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 cti maⁿ'čiⁿ'-biamá. Jan'de kě' cti jáha-bi-dé
he walked they say, bellowing too he walked they say. Ground the (ob.) too he poked at, they say, when
- čicpě'qti-hnaⁿ čéča-biamá. Kī Míxasi aká čédečě daⁿ'be najiⁿ'-biamá. 3
broke off pieces invariably sent off flying, they say. And Coyote the (sub.) out of the corner of his eye looking he stood they say.
- Qe-l, aⁿ'čihega úpicíqti 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 édiⁿ iénaxiča agí-biamá agčá-b egaⁿ úsaŋga čie ítiⁿ
he arrived, they say. And thence to dash on him was coming back, went home-ward, they say having without side hit him on
- ákiágča-biamá. Wáhu'á! á-biamá Hé-batcáge aká Wiⁿ'čakégaⁿ éskaⁿ'bcégaⁿ 6
he had gone along, they say. Really! said, they say Blunt-horns the (sub.). You told a little of the truth I thought it might be
- čaⁿ'cti. Añ'kajī, ŋigaⁿ'há, naⁿ'wigipégaⁿ caⁿ' há. Caⁿ' ŋigaⁿ'há,
heretofore. Not so, grandfather, as I feared you, so (it was) my relation Yet grandfather,
- ca'eañ'gíčá-gă. Maⁿ'oniⁿ'-macě'di égaⁿ'qti maⁿ'bčiⁿ' kaⁿ'bčégaⁿ. (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
- jiñ'ga, čie-gă. Hau! á-biamá Je-núga jiñ'ga aká. Gúdugaqčie najiñ'-gă.
young do you try it. Ho! said, they say Buffalo-bull young the (sub.). Facing the other way stand
- Če čaaⁿ'he xī t'éwičě tá miñke há, á-biamá. Hau! ŋigaⁿ', aaⁿ'ha-máji tá 12
This (time) you flee if I kill you will I who he said, they say. Ho! grandfather I flee I not well
- miñke há, á-biamá Míxasi aká. Caⁿ' Je-núga nístustu ačá-biamá, maⁿnaⁿ'u
I who said, they say Coyote the (sub.). And Buffalo-bull backing repeatedly he went, they say pawing the ground
- maⁿ'čiⁿ'-biamá, qčajé cti maⁿ'čiⁿ'-biamá. Jan'de kě' cti jáha-bi-dé čicpě'qti-
he walked they say bellowing too he walked they say. Ground the (ob.) too poked at, they say, when he broke off pieces
- hnaⁿ čéča-biamá. Či editaⁿ iénaxiča agí-biamá. Ěđiⁿhi xī aⁿ'ha-bajī- 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 ékigaⁿ'qti Je-núga jiñ'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 đéje 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 cti háci-xigčáⁿ-hnaⁿ'-biamá Wă! těná'! sagígi égañ-gă há,
After moving a great while too in the rear he dropped invariably they say. What! fle! do be faster
- é-hnaⁿ-biamá Je-núga iⁿ'c'áge aká. Añ'kajī, ŋigaⁿ'há, đéje 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
- há, ádaⁿ wačáte-hnaⁿ uáxigčáspe há, é-hnaⁿ-biamá Míxasi amá. 21
therefore eating it, invariably I hold myself back said invariably, they say Coyote the (mv. sub.).

- Ci aça-biamá. Kí háci-hnaⁿ maⁿçiⁿ'-biamá. Égiçe baxú wiⁿ éçaⁿbe
Again they went, they say. And behind regularly he walked they say. At length hill-top one in sight of
- ahí-biamá. Kí Çe-núga dúbá amá kigçáha aça-biamá. Majaⁿ' wiⁿ Çe-núga
they said, they say. And Buffalo-bull four the to the bottom went they say. Land one Buffalo-bull
(pl. sub.)
- 3 dúbá amá ahí-biamá xí içáða-biamá. Tíajiqti áhaⁿ. Édē údaⁿ há,
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. Içáða-biamá xí xáçi ahí-bají-biamá. Hau! Çe-núga jín'ga,
they said, they say. They waited they say when for some time he arrived not, they say. Ho! Buffalo-bull young
say. for him time
- uné mañgçin'-gá, á-biamá. Ahaú! á-b egaⁿ' agçá-biamá Çe-núga jín'ga
to seek him begone, said (one), they say. Oho! said, they having went they say Buffalo-bull young
back
- 6 aká Edítaⁿqti nañ'ge agçá-biamá. Majaⁿ' uckaⁿ' çáⁿ akí-biamá. Kí égiçe
the Right from that running he went they say. Land deed the he reached again, And behold
(sub.). place back (ob.) they say.
- çinğē'qtiaⁿ'-bitéama Míçasi amá. Agçá-biamá Çe-núga jín'ga. Égiçe gaⁿ'
he was not there at all, they say Coyote the Went they say Buffalo-bull young. At length and
(mv. sub.) home they say
- Míçasi amá aça-biamá. Aça-bi xí égiçe Míçasi wiⁿ' dádaⁿ unégaⁿ-hnaⁿ
Coyote the departed, they say. Went, they when behold Coyote one what seeking invari-
(mv. sub.) say ably
- 9 maⁿçiⁿ' çin' amá Céçiⁿ hau! naⁿhéba-gá hau! á-biamá Míçasi-Çe-núga jín'ga
was walking they say. That O! wait O! said, they say Coyote-Buffero-bull young
(mv. ob.)
- aká. Çé maⁿbçiⁿ' tē égaⁿqti maⁿçiniⁿ' ckaⁿ'çna, á-biamá. Aⁿ'haⁿ, jín'çéha,
the This I walk the just so you walk you wish, he said, they say, Yes, elder brother,
(sub.) (way)
- égaⁿqti maⁿbçiⁿ' kaⁿbçégaⁿ. Hau! gúdugaqçe najin'-gá, á-biamá. Aⁿ'haⁿ,
just so I walk I wish. Ho! facing the other way stand he said, they say. Yes.
- 12 jín'çéha, á-biamá. Çe-núga jín'ga nístu maⁿnaⁿ'u maⁿçiⁿ'-biamá. Çan'de
elder he said, they say. Buffalo-bull young backing pawing the ground walked they say. Ground
brother,
- ké' cti jáha-bi çicpé'qti çéça-biamá. Égiçe naⁿ'jín' çaaⁿ'he çin'hé aú!
the too poked at, broke off pieces sent they say. Beware a little you flee (sign of strong
(ob.) they say forcibly prohibition).
- Céçataⁿ iénaxiça agí-biamá. Úsañga çie itin' ákiágça-bi xí Míçasi aká
From that to dash on him was coming back, Without side hit on had gone by, when Coyote the
place they say they say (sub.)
- 15 uaⁿ'siqti á-íaça-biamá. Aⁿ'he çabçiⁿ'aⁿ égaⁿ-bi xí aⁿ'he-hnaⁿ'-biamá
leaping far had gone, they say. Fled three times so, they say when fled invariably they say
- Míçasi aká Wédubaⁿ' tēdihi xí, T'éwiçē tá miñke há, á-biamá Çe-núga
Coyote the The fourth time it arrived when, I kill you will I who said, they say Buffalo-bull
(sub.)
- jín'ga aká. Céçataⁿ iénaxiça agí-biamá. Égiçe çie itin' ákiágça-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 xí ékigaⁿ'qti Míçasi júççe aça-biamá. Aⁿ'onijuájí ičanahiⁿ'i á. Gúdiha
when just like him Coyote with him went they say. You have treated you, indeed ! Away
me ill
- maⁿçiⁿ'-gá, á-biamá. Ci Çe-núga-ma úgine aça-biamá. Wáçiqá-bi egaⁿ'
walk he said, they say. Again Buffalo-bulls the to seek he went, they say. Pursued them, having
say. them they say
- úqça-bi egaⁿ' ci wahaⁿ'-a-biamá: Çigaⁿ'há, cá'eañ'giçái-gá. Níkaciⁿ'ga
he overtook having again he asked a favor, they say: Grandfather pity ye me. Person
them, they say

wi^{n'} a^{n'} ɸijuáji héga^{ji}. Hau! ɽe-núga jiñ'ga, ɸie-gă. Hau! ké, gúduqaqɸe
 one ill-treated very much. Ho! Buffalo-bull young, do you try it. Ho! come, facing the other
 me way

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

tádaⁿ, á-biamá Míɸasi aká. Aɸá-b ega^{n'} edítaⁿ iénaxiɸa agí-biamá. Ę'di 3
 shall? said, they say Coyote the Went, they having thence to dash on him was coming, they There
 (sub.). say say.

akí-bi ɸiji Míɸasi jáha-biamá. Maⁿciáha a^{n'}ɸa iɸéɸa-bi ɸiji 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
 say

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'}ɸak aqt ijaⁿ tadaⁿ, contracted from wi^{n'}ɸake aqtaⁿ ijaⁿ tadaⁿ, "You cannot mean what you say."

102, 8. egiɸe naⁿjiⁿ ɸaa^{n'}he ɸi^{n'}he au. The word ɸi^{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'}ɸihega uɸiciqti ahaⁿ: "He could not hurt me a little with his horns (but he would be sure to kill me, or else do me a serious injury)."

103, 20. peji ké nande-imaⁿ 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. ceɸiⁿ 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.

WAHANÇICIGE'S ADVENTURE AS A RABBIT.

TOLD BY MRS. LA FLÈCHE.

Waha^{n'}çicige i^{xa'} júgig^{te}. χ a^{n'}há, η i ϕ a^{n'}ya b^é te. Hi^{n'}+! η úcpa^{n'} ϕ a^{n'},
 Orphan his he with his Grandmother, to the village let me go. Oh! grandchild,
 grandmother own.

í ϕ i ϕ á ϕ a taí. ϕ á η i-á h^é. Añ'^{kaj}i, χ a^{n'}há, ca^{n'} b^é tá miñke. É'^{ya} a ϕ á-
 they abuse will. Go not Not so grandmother, still I go will I who. Thither went
 you

biamá. η i ϕ a^{n'}ya ahí-biamá. Huhú! Mactciñ'^{ge} tí há, á-biamá. Níkagahi 3
 they say. To the village arrived, they say. Ho! ho! Rabbit has said, they say. Chief
 come

ϕ añká ϕ a a ϕ i^{n'} tí ϕ ái-gá. Mactciñ'^{ge} ϕ ida^{n'}be tí há. Ké, a ϕ i^{n'} gfi-gá. U ϕ íza^{n'}ya
 to them having pass ye on. Rabbit to see you has Come having be ye
 him come him coming. To the middle

tí ϕ á-gá. U ϕ éwiñ χ i ϕ ái-gá há Égaxe i ϕ a^{n'} ϕ ai-gá. Ké, wa ϕ átci ϕ axe taté há
 Pass thou on. Assemble ye Around in place ye. Come you dance shall
 a circle

Ké, i^{n'}qu χ ái-gá. Ké, Mactciñ'^{ge} wabásna^{n'} ϕ a^{n'} waci^{n'} oni^{n'} éga^{n'} íb ϕ a^{n'}jíwá ϕ é 6
 Come sing ye for me. Come, Rabbit shoulder the fat you are as impossible to satisfy
 (ob.) one

oni^{n'} há. Gañ'^{ki} gíqu χ a-bi ega^{n'} watcí ϕ axá-biamá. Na^{n'}cta^{n'}-biamá χ i,
 you are And sung for him, they having he danced they say. He stopped they say when,
 say dancing

Gé ϕ ica^{n'} η á ϕ ica^{n'} ní ϕ agahi dúbá awáqí ϕ ixe há, á-biamá. Awáqí ϕ ixe tá miñke
 Towards one side chief four I break in their said he, they I break in their will I who
 (heads) say. (heads)

há, é há. Égaxe i ϕ a^{n'} ϕ ai-gá há, gañ'^{ki} ánasái-gá há. Níkagahi dúbá ϕ añká 9
 he Around in place ye and cut him off Chief four the (ob.)
 said a circle

wáqí ϕ ixá-biamá. Gañ'^{ki} a^{n'}he ag ϕ á-biamá. U ϕ qá-bají-biamá Gañ'^{ki} a^{n'}he
 he broke in they say. And fleeing went they say. They did not overtake him, And fleeing
 their (heads) homeward they say. they say.

ag ϕ á-bi ega^{n'} u'úde ϕ é ϕ a^{n'}ska u ϕ é ag ϕ á-biamá. I χ a^{n'} ϕ iñk[']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.

χ a^{n'}há, ma^{n'}ze g ϕ é hébe a^{n'}í-gá há, á-biamá. Kí, Ma^{n'}ze cté a^{n'} ϕ iñ'^{ge} h^é; 12
 Grand- iron the piece give to me said, they say. And, Iron even me none ;
 mother, (pl. ob.)

wé'uhi eona^{n'} ϕ e hébe h^é, á-biamá. A^{n'}í ϕ a-gá há, á-biamá. Gañ'^{ki} η i ϕ ebe
 hide- that only this piece said she, they Let me have it. said he, they And door
 scraper say. say.

ϕ a^{n'} gaqápi ϕ é ϕ é χ i η i t ϕ é u ϕ íci^{n'} gaxá-biamá. Áqta^{n'} t'éa^{n'} ϕ a ϕ é tába.
 the threw it through when lodge the covering it he made, they say. How pos- you kill me shall!
 suddenly (ob.) sibly

Mañ ϕ i^{n'}i-gá. Úa^{n'} ϕ iñ'^{ge} ϕ aná η i^{n'}. Ceta^{n'}. 15
 Begone ye. For nothing you stand. So far.

NOTES.

This ϕ egiha version of the myth was told by Mrs. La Flèche, who also gave the corresponding η oiwere, to be published hereafter in "The η oiwere Language, Part I." 107, 1. Waha^{n'}çicige, an orphan, syn., waha^{n'}. ϕ iñ'^{ge}: η oiwere, woni^{n'}-qciñe.

107, 8. gečicaⁿ-qəčicaⁿ, 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 čečaⁿ 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.

Wahaⁿčicige 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.

WAHAⁿČICIGE AND WAKANDAGI.

FRANK LA FLÈCHE'S VERSION.

Wahaⁿčicige aká wahútaⁿčín wiⁿ ačín'-biamá. Īndádaⁿ wájiŋgá
 Orphan the (sub.) gun (bow) one had they say. What bird
 fkidá-bi ctěwaⁿ múčnaⁿ-báji-hnaⁿ-biamá. Kí 'ábae ačá-biamá. Kí
 he shot at with notwithstand- he missed not regu- they say. And hunting went they say. And
 it, they say ing shooting larly
 3 níaciⁿga wiⁿ ákipá-biamá, cínudaⁿ ská-qti-hnaⁿ naⁿ'ba júwagčá-biamá.
 person one he met they say, dog very white (all over) two he went with they say.
 them
 Maⁿ'ze-wetiⁿ kéde áigáča amáma. Kagéha, indádaⁿ ačniⁿ' š, á-biamá
 Sword the (past) carrying on was, they say. Friend what you have ? said, they say
 his arm
 níaciⁿga aká. Kagéha, maⁿ' abčín', á-biamá Wahaⁿčicige aká. Īndádaⁿ
 person the (sub.). Friend arrow I have, said, they say Orphan the (sub.). What

- ičá kide ctěwa^{n'} muáonaⁿ-máji-hnaⁿ-ma^{n'} há. Īndaké, kagéha, céčinke
 I shoot at notwithstand- I miss in I not regu- I do . Let us see, friend, that
 with it ing shooting larly
- kída-gă, á-biamá níaciⁿga aká. Waji^{n'}ga jina^{n'}qtcí čínkě'di ábazú-biamá.
 shoot at said, they say person the (sub.). Bird very small the (st. ob.) at he pointed at, they say.
- Kí Waha^{n'}čicige kída-biamá, t'éča-biamá. Kagéha, wapé kě qtáwikíčě 3
 And Orphan shot at it, they say, he killed it, they say. Friend weapon the I love you
 (ob.) for it
- ičánahi^{n'} ă, á-biamá níaciⁿga aká. Wíbcí^{n'}wiⁿ te, á-biamá. Kagéha,
 I truly I said, they say person the (sub.). I buy it from will said he, they
 you (please) say. Friend,
- i^{n'}wacta-máji, á-biamá Waha^{n'}čicige aká. Īndádaⁿ a^{n'}čá'i tádaⁿ, á-biamá
 I cannot spare it, said, they say Orphan the (sub.). What you give will? said, they say
 me
- Waha^{n'}čicige aká. Cínudaⁿ čěpa^{n'}ké-i kí ma^{n'}ze-wetiⁿ čě céna wí'í te 6
 Orphan the (sub.). Dog these (ob.) are and sword this enough I will give
 they (f) you
- há, á-biamá níaciⁿga aká. Cínudaⁿ ča^{n'}ká účibčáⁿ bádaⁿ, á-biamá
 said, they say person the (sub.). Dog the ones scent them they? said, they say
 who
- Waha^{n'}čicige aká. A^{n'}haⁿ, účibčáⁿi há. Īndádaⁿ wani^{n'}ča agičéawákíčě
 Orphan the (sub.). Yes they scent them What animal I cause them to go
 for it
- ctěwa^{n'} časnú agčí-hnaⁿi há. Kí ma^{n'}ze-wetiⁿ čě indádaⁿ ičátiⁿ ctěwa^{n'} 9
 no matter dragging they always And sword this what I hit no matter
 what by the come back with it what
 teeth
- ičágaqčí-hnaⁿ-ma^{n'}, á-biamá níaciⁿga aká. Kí, Īndaké, íqti-ma wí^{n'}
 I kill it with regu- I do, said, they say person the (sub.). And, Let us see, deer (pl.) one
 the blow larly
- agičekičá-gă cínudaⁿ taⁿ, áma. Ahaú! Ma^{n'}ze-čaqá^{n'}, íqti wí^{n'} agímaⁿ-
 cause it to go for it dog the the one. Oho! Breaks-iron-with-his- deer one walk
 (std. ob.) teeth,
- čín'gă há, á-biamá níaciⁿga aká. Cínudaⁿ aká utcíje égháqti áiáča- 12
 for it said, they say person the (sub.). Dog the (sub.) thicket headlong he had
 gone
- biamá. Kí ga^{n'}égaⁿtě-ctěwa^{n'}jí íqti wí^{n'} čaxáxage ačí^{n'} agčí-biamá.
 they say. And not even a little while deer one making cry re- having I hit he came they say.
 peatedly by biting it back
- Īndaké, cí áma taⁿ čékičá-gă, á-biamá Waha^{n'}čicige aká. Ahaú!
 Let us see, again the other the send him, said, they say Orphan the (sub.). Oho!
 (std. ob.)
- I^{n'}'ě-čacíje, wasábe wí^{n'} agímaⁿčín'-gă há, á-biamá níaciⁿga aká. Cínudaⁿ 15
 Shivers-stones- black bear one walk for it said, they say person the (sub.). Dog
 with-his-teeth,
- aká cí ačá-biamá. Kí ga^{n'}égaⁿtě-ctěwa^{n'}jí cí wasábe wí^{n'} čahé akí-
 the again went they say. And not even a little while again black bear one holding in he
 (sub.) the mouth reached
 home
- biamá. Īndaké, ja^{n'} cětě ma^{n'}ze-wetiⁿ kě ítiⁿ-gă, á-biamá Waha^{n'}čicige
 they say. Let us see, tree that (ob.) sword the with hit it said, they say Orphan
- aká. Ja^{n'} tě ítiⁿ-bí xí gabčíjěqti ičéča-biamá níaciⁿga aká. Wapé kě 18
 the Tree the hit they when he knocked it down they say person the (sub.). Weapon the
 (sub.) (ob.) with it say very suddenly (ob.)
- i^{n'}wacta-máji édegaⁿ ca^{n'} wí'í tá mi^{n'}ke há, á-biamá Waha^{n'}čicige aká.
 I cannot spare it but yet I give will I who said, they say Orphan the
 it to you (sub.).

- Wí cti čéčanká cínudaⁿ čanká iⁿ wacta-máji édegaⁿ caⁿ wi'í tá miñke
I too these (ob.) dog the (ob. pl.) I cannot spare but - yet I give will I who
to you
- há, á-biamá níaciⁿga aká. Kí cínudaⁿ čanká 'í-biamá, maⁿze-wetiⁿ kě
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 činkěⁿdi. 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 íhusá-biamá. Kí, Umaⁿe tě čingěⁿqtiaⁿ 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 júwagče čagči á. Yaⁿhá, wéucii égaⁿ wabčiwⁿ 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 čingě ab égaⁿ jí ákie
they say Orphan the (sub.) Old woman provisions there are said, having lodge stand-
none they say ing thick
- amája wéxigčiqe ačé 'íča-biamá. Gaⁿ wahaⁿ-biamá. Jí ákie amája
to them to seek relief for going spoke they say. And removed they say. Lodge standing to them
herself of thick
- 9 akí-biama Gačáqtcí qí-biamá. Kí jí 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.)
- yaⁿha kě jí amáma.
border the pitched they say.
tents
- Kí haⁿegaⁿtce xí xagé za'éqtiaⁿ-biamá. Yaⁿhá, eátaⁿ xagai á
And morning when crying they made a very great Grandmother, why they cry ?
noise, they say.
- 12 á-biamá Wahaⁿčicige aká. Éčpačáⁿhě! 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 dadéčaⁿba aká níkagahi ijaŋ'ge činkě
old woman the (sub.). Water-monster seven heads the (sub.). chief his daughter the (ob.)
- wéna-biamá. 'Í-báji xí taⁿwanğčaⁿ čaⁿ bčúga čahúni 'íča-biamá.
begged they say. They not if tribe the all draw into he spoke of, they
of them give to him his mouth say.
- 15 Ádaⁿ iáče etaí égaⁿ gígikaⁿi hě. Qa-í! á-bianrá 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 égičaⁿji-á hě.
the (sub.). Any- old woman, to attack and (pl.) kill him they ought. It that say not to
how, him (any one)
- Égičaⁿi tě etě giná'aⁿ-hnaⁿ-biamá Wakan'dagi dadéčaⁿba aká.
(One) says it to when even he hears regu- they say Water-monster seven heads the
(another) larly (sub.).
- 18 Wa'újiŋga, é'di bčé tá miñke há, á-biamá Wahaⁿčicige aká. Giákičě
Old woman, there I go will I who said, they say Orphan the I cause her
(sub.) to be com-
ing back
- tá miñke wa'ú taⁿ. Gaⁿ é'di ačá-biamá Wahaⁿčicige aka. Kí w'áu
will I who woman the And there went they say Orphan the And woman
(std. ob.). (sub.).
- taⁿ ni yaⁿha kě'di ugáck ičaⁿča-bičinkéamá. Eátaⁿ čagčiⁿ á,
the water border at the fastened put she had been, they Why you sit ?
(std. ob.) say.

á-biamá Wahaⁿćicige aka. Wakan'dagi dađećaⁿba aká aⁿná-biamá,
said, they say Orphan the (sub.). Water-monster seven heads the (sub.) asked they say
for me

kī 'i-báji xī taⁿwaŋgćaⁿ ćaⁿ bćúga ǫahún 'ića-biamá, ádaⁿ ićaⁿ'aⁿǫai
and they not if tribe the (ob.) all swallow spoke of, they say there- I was put
gave fore
to him

atí átaⁿhé. Kī ǫickab' egaⁿ gćékića-biamá. ǫagćé taté ćaⁿ'ja 3
I have I who stand. And untied, they having caused her to go home- You go shall though
come say ward, they say homeward

aⁿwaⁿ'ǫnajī te hǎ wi gćéwikićé tě, á-biamá Wahaⁿćicige aka. Kī
you tell not of me will I I caused you to the said, they say Orphan the And
go homeward (deed) (sub.)

gćé amá wa'ú ćiⁿ. Ké, Maⁿ'ze-ǫaqaⁿ, ǫ'di maⁿćin'-gǎ, á-biama Wahaⁿ-
went they woman the Come Maⁿ'ze-ǫaqaⁿ there walk said, they say Or-
home- say (mv. one)

ćicige aká. Kī cínudaⁿ aká égihaqtī áiáća-biamá. Gaⁿégaⁿtě-ctěwaⁿ'jī 6
phan the (sub.). And dog the (sub.) headlong had gone they say. Not even a little while

éćaⁿ'be ákića atí-biamá (Wakan'dagi aka). Kī, Ké, Iⁿ'ǫ-ǫaci'je, ǫ'di
in sight to attack came they say (Water-monster the). And, Come, Iⁿ'ǫ-ǫaci'je, there

maⁿćin'-gǎ, á-biamá Wahaⁿćicige aká. Kī júga kě'ǫa ákića wágajī-
walk said, they say Orphan the (sub.). And body to the to attack he com-
him manded them

biamá cínudaⁿ ǫaŋká. Kī Wahaⁿćicige aka dá ćaⁿ ákića-biama. 9
they say dog the (pl. ob.). And Orphan the (sub.) head the (ob.) attacked they say.

Wakan'dagi dađećaⁿba aká ckaⁿ'-hnaⁿi ǫan'di niúćicaⁿ bćúga bickaⁿ-
Water-monster seven heads the moved regularly at the time lake the whole he made it
(sub.) (when) weight

hnaⁿ'-biamá. Ní ćaⁿ maⁿtáhaqtī cti wáćiⁿ ákiágće-hnaⁿ'-biamá. Gaⁿégaⁿ-
regularly they say. Water the far beneath too having he had gone regularly they say. Not even
(ob.) home

tě-ctěwaⁿ'jī cī éćaⁿ'be agći'-hnaⁿ'-biamá. Égiće dá ćaⁿ 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

Wahaⁿćicige aká. Kī ǫećeze ćaⁿ ćizá-biamá Wahaⁿćicige aká. Kī
Orphan the (sub.). And tongue the (ob.) took they say Orphan the (sub.). And

dubaⁿ' ákića-bi xī t'éća-biamá kī ǫećeze waŋ'giće ćizá-biamá. Kī t'éćě
four times he attacked when he killed him, and tongue all he took, they say. And killing
him, they say they say him

ćictaⁿ'-bi tědi'hi wáqe-sábě wiⁿ' ni ǫaⁿ'ha kě ugácaⁿ-máma. Kī dá 15
finished they when black man one water border the traveling was, they And head
say (col. ob.) (shore) (ob.) say.

tě ića-biamá. Kī épi tě'di waŋgíće 'iⁿ akí-biamá dá tě. Kī wa'ú
the found they say. And his at the all carry- reached home, head the And woman
(col. ob.) lodge they say (col. ob.)

aká akí-hnaⁿi tě'di ímaxe-hnaⁿ'-biamá. Ębé-hnaⁿ gi'ćikićé ǎ, á-bi
the reached regu- when questioned regu- they say. Who regu- has sent you I said, they
(sub.) home larly her larly home home say

ctěwaⁿ', Agísića-máji, é-hnaⁿ'-biamá. Kī ǫbéi tě fbahaⁿ gaⁿ'ća ectěwaⁿ 18
notwith- I do not remember, she said regularly, they And who it was to know desired notwith-
standing, say.

fbahaⁿ-báji-hnaⁿ'-biamá.
they knew not regu- they say.
larly

- Ki nkagahi úju aká íekíçë-wákiçá-biama iⁿc'áge. Wiⁿa'wa nkagahi
 And chief princ- the caused riers to go they say old men. Which one chief
 pal (sub) around
- ijañ'ge çíñké gríçikiç éiⁿte gçáⁿ te aí áçá, á-biamá iⁿc'áge amá. Égiçë
 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 wáçe-sábë aká, Wíebçiⁿ, á-biamá. Wakan'dagi daçéçáⁿba aká t'éaçëgaⁿ
 black man the I am he, said, they say. Water-monster seven heads the I having killed
 (sub.), (ob.) him
- giákiçë wa'ú çíñké, á-biamá wáçe-sábë aká. Níkagahi úju çíñké úçá
 I sent her woman the one said, they say black man the Chief princ- the one to tell
 hither who, (sub.) (sub.) who him
- akí-biama. Wáçe-sábë aká é aká há, á-biamá. Wiñan'de iⁿçiⁿçiⁿ grí-gá,
 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 nkagahi úju aká. Ki wáçe-sábë çedá wañ'giçë iⁿ'bi egaⁿ édi iⁿ'
 said, they say chief princ- the And black man head all carried, having there car-
 pal (sub.) they say rying
- ahí-biamá nkagahi úju çíñké'di. Ki wa'ú çíñké ímaxá-biamá. Çétaⁿ é á,
 arrived, they say chief princ- to the (st. ob.). And woman the he ques- they say. This he !
 pal (sub.) (st. ob.) tioned (std. ob.)
- gríçikiçé taⁿ. An'kají hë, ájiçtiaⁿ hë, á-biamá wa'ú aká. Wíebçiⁿ há. Wí
 caused you the one Not so very different said, they say woman the I am he I
 to come who. (sub.) (sub.)
- 9 t'éaçë há Wakan'da kë, á-biamá wáçe-sábë aká. Caⁿ nkagahi úju aká
 I killed Water-deity the said, they say black man the And chief princ- the
 him (ob.) (sub.) (sub.) pal (sub.)
- í-biamá wáçe-sábë çíñké wa'ú çíñké. Miñ'gçáⁿ tégaⁿ úhaⁿ-biamá Ki
 gave to him, black man the (st. ob.) woman the (st. ob.). To take a wife in order they cooked, they And
 they say that say (sub.)
- taⁿ wañgçáⁿ çáⁿ bçúga wéku-biamá. Ki Wahaⁿ'çicige aká na'aⁿ-biamá.
 tribe the all they were invited, And Orphan the heard it they say.
 (ob.) they say (sub.)
- 12 Wáçe-sábë çíñké nkagahi ijañ'ge çíñké 'fi tē na'aⁿ-biamá. Gaⁿ úhaⁿ tē
 Black man the (st. ob.) chief his daughter the had given he heard, they say. And cooking the
 (st. ob.) to him
- çíççai tē wébahaⁿ gçiⁿ'-biamá, qubé aká gaⁿ wébahaⁿ gçiⁿ'-biamá. Ahaú!
 lading out when knowing it sat they say, sacred he was so knowing it sat they say. Oh!
 they say
- Maⁿ'ze-çáqaⁿ, édi maⁿ'çin'-gá. Ús'u údaⁿçti tē wiⁿ' iⁿ'çiⁿ grí-gá, á-biamá
 Maⁿ'ze-çáqaⁿ there go. Slice very good the one having come back, said, they say
 (col. ob.) for me
- 15 Wahaⁿ'çicige aká. Cínudaⁿ açá-biamá. Úhaⁿ tē çíçççti gçiⁿ' amáma é'di
 Orphan the Dog went they say. Cooking the just lading they were sitting, there
 (sub.) they say out they say
- açá-bi tē caⁿ'caⁿçti úsu wénac agçá-biamá. Céçiⁿ çiqái-gá, é'be cínudaⁿ
 he went, when without stop- slice snatching went homeward, That pursue him, who dog
 they say ping at all they say (mv. ob.)
- çai iⁿte. Çiqá-biamá. Agçá-biamá caⁿ'caⁿ'çti Wahaⁿ'çicige çai çai tē
 his it may Pursued him, they Went homeward without stop- Orphan his his the
 be say they say ping at all lodge (ob.)
- 18 égiha ákiágçá-biamá. Waçiqe amá caⁿ'caⁿ é'di ahí-biamá çí tē'di.
 headlong had gone they say. Pursuers the continuing there arrived, they say lodge at the.
 homeward (pl. sub.)
- Cínudaⁿ waçáhe grí égaⁿ bçiqe pí, á-biamá. Aⁿ'haⁿ, wi cuçéakiçé,
 Dog the one carry- he came as I have come chas- said (one), Yes, I I sent him to you,
 ing in his mouth back ing him they say.
- á-biamá Wahaⁿ'çicige aká. Wakan'dagi keçáⁿ wi t'éaçë, á-biamá Wahaⁿ'-
 said, they say Orphan the Water-monster the I I killed said, they say Or-
 (sub.) (past. ob.) him,

- čicige aká. Ječéze cti waŋ'gice bēize, á-biamá. Cínudaⁿ čéčaŋka akíča
 phan the (sub.). Tongue too all I took, said, they say. Dog these both
 juáwagče, á-biamá. Gaⁿ uča agča-biamá. Wahaⁿ čicige aká é akédegaⁿ
 I with them, said, they say. And to tell went homeward, Orphan the he it was, but
 it they say. (sub.)
- é cínudaⁿ číⁿ agítikičé aká há ús'u ké. Kí é t'éča-bi aí há Wakan'dagi ké, 3
 he dog the caused to come was slice the And he killed he the Water-monster the
 (mv. ob.) hither for it the one (ob.) him says (ob.)
- á-biamá níaciⁿga cínudaⁿ čiqé ahí aká. Agímaⁿčíⁿ-i-gá, á-biamá níkağahi
 said, they say person dog chasing ar- the Go ye for him, said, they say chief
 rived (sub.).
- úju aká. Gaⁿ agíahí-biamá Kí š'di ačíⁿ akí-biamá Kí níkağahi aká
 prin- the And arrived for they say. And there having reached home, And chief the
 cipal (sub.) him they say. (sub.)
- wa'ú číŋké ímaxá-biamá. Čéčín š grčikičé číⁿ, á-biamá níkağahi aká. 6
 woman the (ob.) questioned they say. This I he who sent these said, they say chief the
 her (mv. ob.) back, (sub.)
- Aⁿhaⁿ, éé hě, á-biama wa'ú aká. Kě', ugčái-gá, á-biamá níkağahi aká.
 Yes, it is he said, they say woman the (sub.). Come, confess ye, said, they say chief ye.
- Wahaⁿ čicige taⁿ étaⁿčíⁿ ugčá ágají-biamá. Kí ugčá-biamá Wahaⁿ čicige
 Orphan the he first to confess he commanded him, And confessed, they say Orphan
 (std. ob.) they say.
- aká. Wahútaⁿčíⁿ ačíⁿ-i tédítaⁿ cínudaⁿ wačíⁿ-wiⁿ čaŋká ctěwaⁿ ugčá-biamá. 9
 the Gun (bow) he had it from the dog bought them the (pl. ob.) even acknowledged, they
 (sub.) say.
- Wakan'dagi ké t'éčai té cti ugčá-biamá. Kě', ugčá-gá, wáqe-sábě, á-biamá
 Water-monster the killed the too acknowledged, they Come, confess, black man, said, they say
 (ob.) (fact) say.
- Wahaⁿ čicige aká. Īntaⁿ! áci bčé kaⁿbča há, á-biamá wáqe-sábě aká.
 Orphan the Hold on! outside I go I wish said, they say black man the
 (sub.) (sub.)
- Učaⁿ-i-gá, á-biamá Wahaⁿ čicige aká. Wáqe-sábě číŋké wiŋ'kağí amá, 12
 Take hold of said, they say Orphan the Black man the (ob.) did not speak they
 him (sub.) truly say,
- ádaⁿ usá-biamá. Wahaⁿ čicige aká níkağahi ijaŋ'ge číŋke gaⁿ gčaⁿ-
 there- they burnt him, Orphan the chief his daughter the (ob.) after married
 fore they say. (sub.) all (!) her
- biamá. Četaⁿ.
 they say. So far.

NOTES.

108, 1. wahutaⁿčíⁿ. 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. čéčaŋke-i, probably intended for čéčaŋka éě há, these are they.

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

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

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

109, 18. gabčijě-qtí čéča-biama. He knocked it down very suddenly, sending the splinters flying in all directions.

110, 5-6. cínudaⁿ čaŋka ce, etc., instead of cínudaⁿ čéčaŋka.

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

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

110, 12. écpaçaⁿhě is used; but qcpaçaⁿhě is the better form.

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

110, 16. t'ef etai xi, contraction from t'efě etai xi, they ought to kill him.

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

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

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

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

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

111, 15. waqe-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. Wahaⁿçicige aka e akedegaⁿ (aⁿçaⁿ'báhaⁿ-báji añ'gataⁿ ç'aⁿ'cti): "The Orphan was he who did it, but (we continued ignorant of it in the past)," an elliptical expression.

113, 3. e t'eca-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-çaqⁿ, 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! Iⁿ'ě-çacije, go for a black bear," said the man. The dog departed. And scarcely any time had elapsed when he returned with a black bear which he held with his mouth. "Let us see. Strike that tree with the sword," said the Orphan. When the man hit the tree with it, he knocked it down very sud-

denly. "I cannot spare the weapon, but still I will give it to you," said the Orphan. "I too cannot spare these dogs, but still I will give them to you," said the man. And he gave the dogs and the sword to the Orphan. And just then they separated. And the Orphan went home to his grandmother. And he reached home with the dogs. And his grandmother scolded him. And she said "All of the food is gone. Why have you brought those dogs home?" "Grandmother, as they are useful I bought them," said the Orphan. The old woman having said that there were no provisions, spoke of going to the lodges which were standing close together, to seek relief for herself. And they removed, and returned to the lodges standing close together. They camped far at one side (*or*, far apart from them). And the villagers pitched their tents by the shore of a large lake. And in the morning they made a very great noise crying. "Grandmother, why do they cry?" said the Orphan. "O grandchild, how is it possible that you did not hear?" said the old woman. "The Water-monster with seven heads has asked them for the chief's daughter. If they do not give her to him, he threatens to devour the whole tribe. Therefore, as he is apt to open his mouth, they (her relations) are condoling with her." "Whew!" said the Orphan. "At any rate, old woman, they ought to attack him and kill him." "Do not say that. The Water-monster with seven heads invariably hears, even when one says anything to another." "Old woman, I will go thither," said the Orphan. "I will cause the woman to come home." And the Orphan went thither. And the woman had been placed fastened by the shore of the stream. "Why are you here?" said the Orphan. "The Water-monster with seven heads asked for me; and if they did not give me to him, he threatened to swallow all the tribe. Therefore I have come hither, and am now where they placed me." And having untied her, he made her go home. "Though you shall go home, please do not tell about me, that I sent you home," said the Orphan. And the woman went home. "Come, Maⁿze-^ŧaqa", 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^ŧ-^ŧ-^ŧacije, 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! Maⁿze-^çaq^a, go thither. Bring back for me one of the best slices," said the Orphan. The dog departed. At the very time they were lading them eat out of the kettles, he went thither, and without stopping he snatched a slice and went homeward. "Pursue that one, 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.

WAHAⁿÇICIGE AND WAKANDAGI.

JOSEPH LA FLÈCHE'S VERSION.

Nújiŋga wiⁿ' ugácaⁿ a^çá-biamá, waq^pániqtci nújiŋga amá, caⁿ' qí
 Boy one traveling went they say, poor very boy they say in lodge
 fact
 çíŋg'é'qti, níaciⁿ'ga ctéwaⁿ' çíŋg'é'qti ugácaⁿ maⁿ'çíⁿ'-biamá. Kí égiçé
 none at all, person even none at all traveling walked they say. And at length
 3 sabájiqtci wabágçeze jiŋ'ga wiⁿ' íçá biamá. Wabágçeze jiŋ'ga daⁿbá-
 suddenly very book (writing) small one found they say. Book small saw
 biamá xí égiçé, Wahútaⁿ'çin wiⁿ' wi'í tá miŋke, á-biçáⁿ'amá. Kí çé
 they say when behold, Roaring weapon one I give you will I who said the writing, And went
 they say they say
 amá xí wahútaⁿ'çin kě íçá-biamá. Égiçé wahútaⁿ'çin kě çizé amá. Kí
 they say when roaring weapon the found they say. And then roaring weapon the he took they And
 (ob.) (ob.) say.

- nújĩnga taⁿ wahútaⁿƆiⁿ Ɔizégaⁿ gañ'ki wabágƆeze jĩn'ga daⁿbá-bi Ɔĩ,
 boy the roaring weapon having taken and book small saw it when,
 (std. ob.) is said
- e'aⁿ gáxe taté giaⁿ'za-bitéamá wahútaⁿƆiⁿ ké. Gañ'ki nújĩnga 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 Ɔtĩ ugƆaⁿ'- 3
 roaring weapon the (ob.), took they having powder put they say, shot too put in
- biamá. Gaⁿ' eyũ wiⁿ ƆƆa-bi egaⁿ nújĩnga aká kída-bi egaⁿ umúqpaƆa-
 they say. And prairie one found they having boy the shot they having made fall by
 chicken (sub.) at it say shooting
- bi egaⁿ t'éƆa-biamá cyú Ɔĩnké. Níaciⁿga wahútaⁿƆiⁿ Ɔtēwaⁿ íbahaⁿ-
 they having killed they say prairie the (ob.). People roaring weapon even knew
 say it chicken
- bají-biamá. Gañ'ki aƆá-biamá Ɔĩ, Ɔĩ Ɔáqti wiⁿ daⁿbá-biamá. Ɔáqti daⁿbá- 6
 not they say. And went they say when, again deer one saw they say. Deer saw
- bi egaⁿ Ɔĩ kída-biamá. Ɔĩ t'éƆa-biamá. Ēdíhi nújĩnga 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. Ɔĩ aƆá-bi Ɔĩjĩ, Ɔĩ Ɔáqti wiⁿ ƆƆa-
 the good truly ! thought they say. Again went they when, again deer one found
 (ob.) say
- biamá. Gaⁿ' Ɔĩ Ɔáqti t'éƆa-bi egaⁿ gíƆéqtiⁿ-biamá nújĩnga 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 gíƆéqtiⁿ-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. Kĩ nújĩnga 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, íxĩnácƆe 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 nújĩnga taⁿ ƆƆa-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 Ɔ'di ahí-biamá. Níaciⁿga aká Ɔ'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 Ɔéke 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'jĩ egaⁿ. Kĩ nújĩnga gá-biamá. Edádaⁿ waníƆa Ɔaⁿ'be Ɔĩ ít'éáƆe 18
 he knew not because. And boy said as follows, What animal I see when I kill
 they say: with it
- Ɔĩ'jĩ, bƆáte-hnaⁿ-maⁿ' ádaⁿ abƆiⁿ, á-biamá. Gaⁿ', Hĩn'degaⁿ'! cyú Ɔétaⁿ
 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. Nújĩnga aká cyú taⁿ kída-bi Ɔĩ t'éƆa-biamá. Hĩn-
 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, íwīaⁿbe taí. Íčā-gǎ wahútaⁿčīⁿ 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 him, they say 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-gǎ, á-biamá Giaⁿ'za-biamá Gañ'ki cyú wiⁿ kída-biamá xī t'éča-
to me, said, they say. Taught him they say. And prairie one shot at they say when killed it chicken
- biamá niáciⁿga aká. Kagéha, wahútaⁿčīⁿ kě wíčīⁿwiⁿ kaⁿ'bča, 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 uči'agá-biamá. Égaⁿčāⁿ'ja iⁿ'-
they say man the (sub.). And boy the (sub.) was un- they say. Although so I willing
- 6 waeta-máji, á-biamá. Kī niáciⁿga aká: Wí údaⁿ áta wí'í te hǎ, á-
cannot spare it, said, they say. And man the (sub.): I good beyond I give will said to you
- biamá. Kī, Edádaⁿ aⁿčá'í tádaⁿ, á-biamá nújīnga aká. Cínudaⁿ čaňká
they say. And, What you give me will? said, they say boy the (sub.). Dog the (pl. ob.)
- naⁿbá-biamá. Cínudaⁿ čéčaňká akiwa wí'í te hǎ, á-biamá. Kī, Edádaⁿ
two they say. Dog these both I give will said, they say. And, What to you
- 9 wéčaxe taté cínudaⁿ čaňka, á-biamá. 'Ábaewačákičě 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'! Wačaⁿ'be te hǎ. 'Ábae wágajīgǎ. Kī níaciⁿga aká cínudaⁿ'
Let me see! I see will To hunt command them. And man the (sub.) dog
- taⁿ ijáje čadá-biamá: Ni-úha-maⁿ'čīⁿ-á! íaqti wiⁿ agímaⁿ'čīⁿ'-gǎ, 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-čāqaⁿ-á! wasábe wíⁿ' agímaⁿ'čīⁿ-gǎ, á-biamá. Kī Ni-úha-maⁿ'čīⁿ'
Again, Breaks-iron-with- O! black bear one walk for it, said, they say. And Ni-úha-maⁿ'čīⁿ' his-teeth
- aká íaqti wíⁿ' uqčě'qtci ačiⁿ' aki-biamá. Cī Maⁿ'ze-čāqaⁿ' aká cī wasábe
the deer one very soon having reached they say. Again, Maⁿ'ze-čāqaⁿ' the again black bear (sub.) (sub.)
- wíⁿ' uqčě'qtci ačiⁿ' aki-biamá. Kī nújīnga aká cínudaⁿ-ma qtáwačá-
one very soon having reached they say. And boy the (sub.) the dogs loved them home
- 15 biamá. Kī wahútaⁿčīⁿ' 'í-biamá níkaciⁿga áma taⁿ. Cī nújīnga taⁿ'
they say. And roaring weapon he gave to him, man the other the Again boy the (std. ob.) they say
- cínudaⁿ čaňká 'í-biamá. Gaⁿ' níaciⁿga aká, Wí údaⁿ átaqti wí'í hǎ,
dog the (pl. ob.) he gave to him, And man the (sub.) I good very I give they say. you
- á-biamá. Maⁿ'ze-wetiⁿ čī edábe wí'í hǎ, á-biamá. Kī nújīnga aká,
said, they say. Sword too also I give you said, they say. And boy the (sub.),
- 18 Wí čī údaⁿ wí'í hǎ, á-biamá. Edádaⁿ waníča íčákide čtewaⁿ' ít'éáčě-
I too good I give you said, they say. What animal with it I notwith- I kill with it shoot at stand with it
- hnaⁿ-maⁿ' éde abčiⁿ' hǎ, á-biamá. Kī, Iŋgaⁿ'za-gǎ hǎ, wahútaⁿčīⁿ 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. Ūckaⁿ íbahaⁿ gaⁿ'čá-biamá wahútaⁿčīⁿ kě.
said, they say. And taught him they say. Deed (use) to know wished. they say roaring weapon the (ob.).

- Ci áma aká: Kagéha, iŋgaⁿza-gă cínudaⁿ ɕaŋká, á-biamá. Cínudaⁿ
 Again the (sub.): O friend, teach me dog the (pl. ob.) said, they say. Dog
 other
- ɕaŋká edádaⁿ gáxe weɕéckaⁿhna ɕi, 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 ɕi, égaⁿ gáxe-hnaⁿ taité, á-biamá. Kí maⁿ'ze-wetiⁿ 3
 Thus do ye you say if, so do inva- they shall, said he, they And sword
 riably say.
- ɕé cti iŋgaⁿza-gă, á-biamá. Edádaⁿ téqi áɕakipa ɕi aⁿɕásiɕá-daⁿ
 this too teach me, he said, they What difficult you meet if me you think and
 say. of
- maⁿ'ze-wetiⁿ kě ɕizé-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
 with motion (sub.)
- Téqiqti ctétewaⁿ 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 ɕi nújiŋga 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 wahútaⁿɕiⁿ kě aɕiⁿ aɕá-biamá. Nújiŋga taⁿ'waŋɕaⁿ
 they say again the the roaring weapon the having went, they say. Boy tribe
 other (sub.) (ob.)
- édedíɕaⁿ kaŋ'gěqtcí ahí-biamá. Kaŋ'gěqtcí ahí-bi ɕi mactiñ'ge úne 9
 the one that very near arrived, they say. Very near arrived, when rabbit to hunt
 was there they say them
- wágají-biamá nújiŋga aká. Maⁿ'ze-ɕáqaⁿ-á, Ni-úha-maⁿɕiⁿ éɕaⁿba, ma-
 commanded they say boy the (sub.). Maⁿ'ze-ɕáqaⁿ O! Ni-úha-maⁿɕiⁿ also rab-
 them
- ctiñ'ge únai-gă, á-biamá Kí mactiñ'ge únai-bi ɕi mactiñ'ge hégactě-
 bit hunt ye he said, they And rabbit hunted them, when rabbit a very great
 them say. they say.
- waⁿ'ji t'éwaɕá-biamá cínudaⁿ amá. Kí nújiŋga aká mactiñge hégactě- 12
 number killed them they say dog the (pl. sub.). And boy the (sub.) rabbit a very great
- waⁿ'ji waⁿ'iⁿ-biamá. Kí wá'ujiŋga wiⁿ gaqáɕaⁿqti ɕi 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 nújiŋga amá. Wá'ujiŋga 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. Hiⁿ! úɕpaɕaⁿ+ mactiñ'ge iŋgíⁿ tí- 15
 those take them said, they say. Oh! my grandchild! rabbit carrying has
 for me come
- ena+, á-biamá. ɕaⁿhá, pahañ'ga akíɕaha mactiñ'ge ɕaŋká wiⁿ waⁿ'i-
 ! said she, they Grandmother before apart (apiece) rabbit the (pl. ob.) one give to
 say.
- gă hă, cínudaⁿ ɕaŋká, ɕi hácidaⁿ wahnáte tácé, á-biamá Égaⁿ gaxá-
 them , dog the (pl. ob.) you afterward you eat must said he, they So did
 say.
- biamá wá'ujiŋga aká. Gaⁿ égiɕe níkaciⁿga taⁿ'waŋɕaⁿ hégají'qti ecaⁿ- 18
 they say old woman the (sub.). And at length people tribe a very great close
 number
- adi gɕiⁿ amá xagé za'ě'qtiaⁿ-biamá. Gaⁿ nújiŋga aká gá-biamá: ɕaⁿhá,
 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 daⁿɕeɕaⁿba édegaⁿ níkagahi
 why they cry ? said he, they Yes, Water-monster seven heads but chief
 say.

- ijañ'ge çasni^{n'} 'içai ega^{n'}, nřkagahi ijañ'ge çasni^{n'}-báji ři, ta^{n'}wañgça^{n'}
his daugh- to swallow spoke of having chief his daughter swallow not if tribe
ter her
- bçúgaqti çasni^{n'} 'içai ega^{n'} ě'di açi^{n'} açe tá ama hě', áda^{n'} xagai hě,
all to swallow spoke of having there having her go they will therefore they cry
- 3 á-biamá Ki, řa^{n'}há, eáta^{n'} Wakan'dagi dadéça^{n'}ba t'éça-báji ä, á-biamá
said she, they And, Grandmother why Water-monster seven heads they do not kill him
say.
- nújiñga aká. Hi^{n'+}! řúpaça^{n'+}! égiça^{n'}'ji-ä hě. Qubaí éga^{n'} égiça^{n'} ři
boy the (sub.). Oh! my grandchild! do not say it to He is as (one) says it if
(any one) sacred to (another)
- wébaha^{n'}-hna^{n'}í hě, á-biamá. Ki, Wébaha^{n'} ctécte ca^{n'} řa^{n'}há, t'éçai ři
he knows invariably said she, they say. And, He knows no matter if yet grandmother they kill him if
- 6 úda^{n'} há, á-biamá Égiçe wanáce amá nřkagahi ijañ'ge çinké açi^{n'} aça-
good said, they say. he At length soldier the (pl. sub.) chief his daughter the (ob.) having her went
- biamá Wakan'dagi dadéça^{n'}ba çinké'ja. Ki nújiñga aká ě'di aça-biamá.
they say Water-monster seven heads to the (ob.). And boy the (sub.) there went, they say.
- Ěduřha-báji, gacřbařa ma^{n'}çi^{n'}-biamá Kañ'ge açi^{n'} ahí-bi ři wa'ú çinké
He did not join at a place out- walked they say. Near having they reached, when woman the (ob.)
side of her they say
- 9 ě'di çekiçá-biamá wanáce amá, hebádi na^{n'}cta^{n'}-bi ega^{n'}. Ki nújiñga
there sent her they say soldier the (pl. sub.) on the way stopped they say having. And boy
- aká, Waha^{n'}çicige aká, éta^{n'}çi^{n'} ni řa^{n'}ha kě'ja ahí-biamá; Wakan'-
the (sub.), Orphan the (sub.) he first water border to the arrived, they say; Water-
- dagi dadéça^{n'}ba ě'di éta^{n'}çi^{n'} ahí-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 ědi ahí-biamá nújiñga tan'di. Nújiñga aká wáçaha úda^{n'}qti řixáxa-
there arrived, they say boy by the (std.). Boy the (sub.) clothing very good made for
himself
- bi ega^{n'}, ma^{n'}ze-weti^{n'} cři açi^{n'} akáma. Ki wa'ú ta^{n'} ukia-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
- çatí ä, á-biamá nújiñga aká. Hi^{n'+}! ná! çaná'a^{n'}ji áqta^{n'} áda^{n'}, 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'}ha^{n'}, aná'a^{n'}-máji, á-biamá nújiñga aká. Wakándagi dadé-
woman the (sub.). Yes I have not heard it said, they say boy the (sub.). Water-monster seven
- ça^{n'}ba aká a^{n'}çasni^{n'} 'içai ega^{n'} atí hě. A^{n'}çasni^{n'}-báji ři ca^{n'}qti ta^{n'}wañgça^{n'}
heads the to swallow spoke having I have He does not swal- if then, alas! tribe
(sub.) me of come low me (f)
- bçúgaqti çasni^{n'} 'içai ega^{n'} atí hě, á-biamá. Ki nújiñga aká, Mañgçin'-
all of to swallow hespoke having I have said she, they And boy the Be-
of of come say. (sub.),
- 18 gä, á-biamá Ki wa'ú aká, Hi^{n'+}! çagçé etéde, çí níaci^{n'}ga uçúçika^{n'}-
gone, said he, they say. And woman the (sub.), Oh! you should have gone, you man you dressed
- píqti çata^{n'}cé. Égiçe Wakan'dagi dadéça^{n'}ba 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.
- Añ'kaji, çí mañgçin'-gä, á-biamá nújiñga aká. Ga^{n'} wa'ú aká agçá-
Not so, you begone said, they say boy the (sub.). And woman the went
(sub.) homeward

biamá. Wa'ú çíⁿ gçé xī nūjīnga aká ni xāⁿ'ha kē'di a-ínajīⁿ'-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-çáqaⁿ-á, dáhi hídeçti çan'di èdedí çátaⁿ'cé te hă. Ni-úha-
Maⁿ'ze-çáqaⁿ O! neck lowest part by the there you who stand will Ni-úha-

maⁿ'çíⁿ-á, sín'de hídeçti çan'di èdedí çátaⁿ'cé te hă, á-biamá. Cínudaⁿ 3
maⁿ'çíⁿ O! tail right at the by the there you who will said, they say. Dog
root stand

aká akiwa ní çáⁿ maⁿ'táha áíáça-biamá. Ègiçe Wakan'dagi dadéçaⁿ'ba
the both water the underneath had gone, they say. At length Water-monster seven heads
(sub.) (ob.)

aká dá çáⁿ wiⁿ' çawáçioná-biamá cínudaⁿ aká. Gañ'ki nūjīnga aká
the head the one made appear by they say dog the (sub.). And boy the
(sub.) (ob.) biting

maⁿ'ze-wetiⁿ çizá-bi egaⁿ' dá çáⁿ gasá-biamá Wakan'dagi dadéçaⁿ'ba. 6
sword took they say having head the (ob.) cut off they say Water-monster seven heads.

Gañ'ki, Ké', cañ'gaxai-gă, á-biamá. Gaⁿ' nūjīnga akă Wakan'dagi
And, Come do enough (=cease) he said, they say. And boy the (sub.) Water-monster

dadéçaⁿ'ba dá çáⁿ çéze çizá-biamá. Gañ'ki dá çáⁿ ni xāⁿ'ha kē'di
seven heads head the tongue took they say. And head the water border by the
(ob.) (ob.)

aⁿ'ça-biamá, gaⁿ' çéçéze çáⁿ açiⁿ' açá-biamá nūjīnga aká. 9
threw they say and tongue the having went they say boy the (sub.).
away (ob.)

Jji çáⁿ kañ'ge akí-bi, Mactiñ'ge únai-gă, á-biamá, cínudaⁿ çañká.
Lodges the near reached home, Rabbit hunt ye for said he, they say, dog the (pl. ob.).
circle they say, them

Mactiñ'ge uçéwiⁿwaçá-bi egaⁿ' waⁿ'iⁿ'-biamá Wahaⁿ'çicige aká. Wá'ujīnga
Rabbit collected them, they say having carried they say Orphan the Old woman
(sub.)

çíñké'di waⁿ'iⁿ' akí-biamá, mactiñ'ge çañká. Xāⁿ'há, mactiñ'ge céçañká 12
by the (ob.) carrying he reached home, rabbit the (pl. ob.). Grandmother, rabbit those
them they say,

waⁿ'iⁿ' açiⁿ' á-biamá. Hiⁿ+! úçpacaⁿ+! mactiñ'ge iñgíⁿ' gçí-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'ujīnga aká. Kí mactiñ'ge wáçizá-biamá. Xāⁿ'há, gáçáⁿ' iⁿ'çíñ'gçañ-gă,
old woman the And rabbit took them they say. Grandmother, that put on something
(sub.) (cv. ob.) for me,

á-bi egaⁿ' çéze çáⁿ wá'ujīnga çizá-bi egaⁿ' nan'de içaⁿ'ça-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

çañká, xāⁿ'há, é pahañ'ga akíçaha mactiñ'ge wiⁿ' wa'í-gă hă, á-biamá.
the gran dmother, that before both (apiece) rabbit one give to them said he, they
(pl. ob.), say.

Ucté çañká çíçña hă, á-biamá. Gañ'ki haⁿ'egaⁿ'tce xī xagé za'ç'qtiaⁿ-
Remain- the your own said he, they say. And morning when crying made a very
der (pl. ob.), great noise

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

úçpacaⁿ, edé çíñké ehaⁿ+. Miⁿ'jīnga níkagahi ijañ'ge çíñké qáçá
my grandchild, what is he saying! (fem.) Girl chief his daughter the back
(one who) again

akí amégaⁿ çí é'di açiⁿ' açé gaⁿ'çai égaⁿ xagai hě, á-biamá. Xāⁿ'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 dadéçaⁿba t'éçé tai. Eátaⁿ t'éça-báji ä, á-biamá nújĩnga aká.
 monster seven heads let them kill him. Why they do not kill him ? said, they say boy the (sub.).
- Łúcpaçaⁿ+! qubé hégabaji, naⁿpai hē. Bóuga níkaciⁿga naⁿpai hē,
 - O grandchild! sacred very, they fear him All people they fear him
- 3 á-biamá. Cĩ nújĩnga aká é'di aça-biamá Ní kē étaⁿçiⁿ a-ínajiⁿ-biamá.
 said she, they say. Again boy the there went they say. Water the he first came and they say. stood (lg. ob.)
- Gaⁿ wanáce amá cĩ wa'ú çĩnké é'di açiⁿ aça-biamá. Kañ'ge açiⁿ ahí-bi
 And soldiers the again woman the (ob.) there having went they say. Near having arrived, her they say (pl. sub.)
- çi é'di çékiça-biamá. Kĩ wanáce agça-biamá. Gaⁿ wa'ú amá é'di aça-
 when there sent her they say. And soldier went homeward, As woman the there went they say. (mv. sub.)
- 6 biamá ní çan'di. Kĩ égiçe nújĩnga aká édedí akáma cĩ, ni çan'ha ké'di.
 they say water by the (ob.). And at length boy the there he was, they again, water border by the (sub.) say (ob.).
- Nújĩnga aká, Eátaⁿ cí ä, á-biamá wa'ú taⁿ é waká-bi egaⁿ. Hiⁿ+! ná!
 Boy the (sub.), Why you ? said, they say woman the that he meant, having. Oh! psha! they say (std. ob.)
- çagçé etéde, çí níaciⁿga uçuçikaⁿpiçti çátaⁿcé. Égiçe Wakan'dagi dadé-
 you should have gone homeward you man you are dressed very you who stand. Beware Water-monster seven
- 9 çan'ba aká t'éçiçe tai, á-biamá. Añ'kaji, çí mañgçiⁿ-gä, á-biamá nújĩnga
 heads the (sub.) he will kill you, said she, they say. Not so, you begone, said, they say boy
- aká. Kĩ wa'ú aká agça-biamá. Gaⁿ cĩ ní ké'di ahí-biamá nújĩnga aká
 the (sub.) And woman the (sub.) went homeward, they say. And again water by the arrived, they say boy the (sub.).
- Çínudaⁿ çan'ká úwagíkiá-biamá. Ni-úha-maⁿçiⁿ-á! dáhi hídeçti çan'di
 Dog the (pl. ob.) he talked with they say. Ni-nha-maçiⁿ O! neck the very bottom by the them, his own
- 12 édedí çátaⁿcé te há', Maⁿze-çáqaⁿ-á! sĩn'de hídeçti çan'di édedí çátaⁿcé te
 there you will stand Maⁿze-çáqaⁿ O! tail the very root by the there you will stand
- há', á-biamá. Gaⁿ çínudaⁿ aká ní kē égiha áiaça-biamá. Égiha áiaça-
 said, they say. And dog the (sub.) the water the (ob.) headlong had gone, they say. Headlong had gone
- biamá çi égiçe Wakan'dagi dadéçaⁿba dá naⁿba çawáçioná-biamá.
 they say when at length Water-monster seven heads head two they made ap-pear by biting they say.
- 15 Nújĩnga dá çan' akíwa gasá-biamá. Çéze çan' wáçizá-bi egaⁿ dá çan' ni
 Boy head the (ob.) both cut off, they say. Tongue the (ob.) took them, they say having head the water (ob.)
- çan'ha ké'di aⁿça-bi egaⁿ agça-biamá. Gaⁿ çí tē kañ'ge akí-bi cĩ
 border by the threw away, they say having went homeward, they say. And lodge the (ob.) near reached again home, they say
- mactiñ'ge úna-biamá. Çan'há, çéçan'ká mactiñ'ge wáçizá-gä, á-biamá.
 rabbit he hunted them, they say. Grandmother, those rabbit take them, said, they say.
- 18 Kĩ wa'ujĩn'ga cĩ mactiñ'ge wáçizá-biamá Çan'há, çéze çan' iⁿçiⁿgçañ-gä,
 And old woman again rabbit took them they say. Grand-mother tongue the (ob.) put on something for me,
- á-biamá. Cĩ jaⁿ-biamá. Haⁿ amá. Cĩ haⁿegaⁿ'tce xagé za'éqtiaⁿ-
 he said, they say. Again slept they say. Night they say. Again morning crying made a very great noise

biamá ꙗⁿhá, eátaⁿ xagai ä gáama, á-biamá Cpaçaⁿ+, níkagahi ijañ'ge
 they say. Grand-mother, why they cry ? those, said, they say. Q grandchild, chief his daughter

fiñké qáça kí amégaⁿ gíkaⁿ égaⁿ xagai hě, á-biamá Cí ě'di açiⁿ aça-
 the (ob.) back again she came home, to condole as they cry said she, Again there having went
 as with her they say.

biamá níkagahi ijañ'ge fiñké wanáce amá. Cí nújiñga étaⁿçiⁿ ni ꙗⁿ'ha 3
 they say chief his daughter the (ob.) soldier the Again boy he first water border
 (pl. sub.).

kě'di ahí-biamá. Wáçaha udaⁿqti xiçáxa-biamá. Cí wa'ú aká ě'di
 by the arrived, they say. Clothing very good he made for they say. Again woman the there
 himself (sub.)

ahí-biamá. Nújiñga taⁿ é waká-bi egaⁿ, Cíaji eté xi, 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 nújiñga aká, 6
 Beware, Water-monster seven heads the he kill lest said she, they And boy the
 (sub.) you (sub.) say. (sub.).

Añkaji há, çi mañgçiñ'-gä, á-biamá. Hau, wa'ú aká açá-biamá. Açá-bi
 Not so , you begone, said he, they Well, woman the went homeward, Went home-
 say. (sub.) they say. ward, they say

xi nújiñga aká, Maⁿ'ze-çáqaⁿ-á! dáhi hídeçti çan'di ědedí çátaⁿcé te há.
 when boy the Maⁿ'ze-çáqaⁿ O! neck the very by the there you will stand
 (sub.), bottom

Ni-úha-maⁿ'çiⁿ-á! sín'de hídeçti çan'di ědedí çátaⁿcé te há, á-biamá. 9
 Ni-úha-maⁿ'çiⁿ O! tail very root of by the there you will stand said, they say.

Cínudaⁿ aká akiwa ní çáⁿ maⁿtáha áiaça-biamá. Égiçe Wakan'dagi dadé-
 Dog the both water the beneath had gone they say. At length Water-monster seven
 (sub.) (ob.)

çáⁿba dá çábçiⁿ çaeçaⁿ'bá-biamá cínudaⁿ aká. Gaⁿ' nújiñga aká dá tě
 heads head three made emerge they say dog the And boy the head the
 by biting (sub.) (sub.)

gasá-biamá çábçiⁿ. Gaⁿ' çéze tě çizá-bi egaⁿ dá tě aⁿ'ça-bi egaⁿ 12
 cut off they say three. And tongue the took, they having head the threw away, having
 they say (ob.) they say

açá-biamá. (Miⁿ'jiñga xi çáⁿ'qá kí-hnaⁿ çan'di uçá gaⁿ'ça ctěwaⁿ çi'á-
 went homeward, (Girl lodges to the reached home, when to confess wished notwithstanding failed
 they say. each time ing

çnaⁿ amá.) Gaⁿ' açá-bi xi mactiñ'ge çi 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'íⁿ akí-biamá. Wá'ujñga fiñkédi 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

çábçiⁿ çi 'í-biamá. ꙗⁿhá, gátě itéiⁿçiñ'kiçá-gä, 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 cęçañka wácizá-daⁿ cínudaⁿ akiwa wiⁿ wa'í-gä há, á-biamá. Hau,
 bit those take them and dog both one give to them said he, they Well,
 say.

jaⁿ'-biamá çi. 18
 slept, they say again.

Cí haⁿ'egaⁿtce xi çi níaciⁿga-ma xagé za'ě'qtiaⁿ'-biamá taⁿ'wañgçaⁿ-
 Again morning when again people the crying made a very they say among those in
 great noise

mádi. ꙗⁿhá, gáamá eátaⁿ xagai ä, á-biamá. Lúçpaçaⁿ! níkagahi ijañ'ge
 the tribe. Grand-mother those why they cry ? said he, they O grandchild ! chief his daughter
 say.

- ɕĩnké cĩ qáɕa kí amégaⁿ ɛ'di aɕi^{n'} aɕé ga^{n'}ɕai égaⁿ xagé améɕe, 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.
- ɣa^{n'}há, Wakan'dagi daɕéɕaⁿba t'éɕe taí. Eátaⁿ t'éɕa-báji á, á-biamá
 Grandmother Water-monster seven heads let them kill him. Why they do not kill him ? said, they say
- 3 nújĩnga aká. Íɕaⁿba^{n'} égiɕaⁿji-á hě. Égiɕaⁿ ɣi t'éɕiɕe taí, á-biamá wá'ujĩnga
 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'} wanáɕe amá cĩ aɕi^{n'} aɕá-biamá mi^{n'}jĩnga ɕiⁿ. Kĩ nújĩnga amá
 the And soldier the again having went they say girl the And boy the
 (sub.) (pl. sub.) her (mv. ob.) (mv. sub.)
- ɛ'di aɕá-bi ega^{n'} cĩ étaⁿɕiⁿ ahí-biamá ni ɣa^{n'}ha ké'di. Kĩ mi^{n'}jĩnga amá
 there went, they having again he first arrived, they say water border at the. And girl the
 say (mv. sub.)
- 6 ɛ'di ahí-biamá. Cĩ nújĩnga aká, Maṅɕi^{n'}-gá. Eátaⁿ cí éiⁿte, á-biamá.
 there arrived, they say. Again boy the (sub.) Begone. Why do you come ? said they say.
 he
- Wa'ú amá aɕá-biamá cĩ. Ni-úha-ma^{n'}ɕiⁿ-á, dáhi híɕeɕti ɕan'di ɕanájiⁿ te
 Woman the went homeward, again. Ni-uha-ma^{n'}ɕiⁿ O! neck the very by the you stand will
 (mv. sub.) they say bottom
- há. Ma^{n'}ze-ɕaqaⁿ-á, sín'de híɕeɕti ɕan'di ɕanájiⁿ te há, á-biamá. Cínudaⁿ
 Ma^{n'}ze-ɕaqaⁿ O! tail the very root by the you stand will . said, they say. Dog
- 9 akiwa ní ké ɛ'di égihe áiaɕa-biamá. Uqɕé'qtcí dá wiⁿáqtcí ɕaɕaⁿbá-
 both water the there headlong had gone, they say. Very soon head one máde emerge
 (ob.) by biting
- biamá. Ga^{n'} nújĩnga aká dá ɕaⁿ gasá-biamá. ɕéze ɕaⁿ ɕizá-biamá. ɕá
 they say. And boy the head the out off they say. Tongue the took it they say. Head
 (sub.) (ob.)
- tě égazéze ni ɣa^{n'}ha kédi itéɕa-biamá. Ga^{n'} nújĩnga amá aɕá-bi ɣi
 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 égiɕe wáqe-sábě ni ɣa^{n'}ha ké uhá ma^{n'}ɕi^{n'}-biamá. ɕá tě íɕa-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'} aɕá-biamá wáqe-sábě aká Wakan'dagi daɕéɕaⁿba
 black man the Carry- went homeward, black man the (sub.). Water-monster seven heads
 (sub.) ing they say
- aká t'éaɕe há, á-biamá. Ga^{n'}, Huhú! wáqe-sábě ɕeámá Wakan'dagi daɕéɕaⁿba
 the I killed him . said, they say. And, Really! black man this Water-monster seven heads
 who
- 15 dá tě 'iⁿ aɕá, á-biamá. Níkagahi ɣi tě'ɣa 'iⁿ maṅɕi^{n'}-gá, á-biamá.
 head the carry- has come said they, they Chief lodge to the carry- begone said they, they
 (col. ob.) ing home say. (col. ob.) ing say.
- Ĕ'ɣa 'iⁿ ahí-biamá. Gaⁿ, ɕá tě águdi hníze á, á-biamá níkagahi aká Kĩ,
 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 daɕéɕaⁿba aké édegaⁿ t'éaɕe, 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! ɕi t'éɕaɕe ɣi'ji cĩn'gajĩnga wiwĩɣa ɕagɕá^{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, waɕáte gaxá-biamá. Níkaciⁿga ɕéúgaqti mi^{n'}gɕáⁿ tégaⁿ
 And cooked, they say, food made they say. People all to marry in order
 that

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

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

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

3

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

gíča-báji gčaiⁿ-biamá. Gá-biamá nújiŋga aká: Maⁿ'ze-čáqaⁿ-á, é'di
glad not sat they say. Said as follows, boy the (sub.): Maⁿ'ze-čáqaⁿ O! there

maⁿčín'-gá há. Miŋ'gčáⁿ tégaⁿ úhaⁿi tē ús'ú wiⁿ' čahé gí-gá, á-biamá. 6
walk thou He marry her in order that cooked the slice one carrying come back, he said, they
in the mouth say.

Cínudaⁿ ana é'di ačá-biamá. Cínudaⁿ éčaⁿbe hí xī níaciⁿga amá, Cínudaⁿ
Dog the (there went they say. Dog in sight ar- when people the Dog
(mv. sub.) rived (pl. sub.),

údaⁿ ínahiⁿ tí áhaⁿ, á-biamá. Cínudaⁿ aká wáčate čan'di ačá-bi egaⁿ' ús'ú
good truly has come ! said they, they Dog the (sub.) table by the went, they having slice
say

wiⁿ' čahé agčá-biamá. Hu-hú! cínudaⁿ číⁿ pčáji hégaji gáxai. Čiqái-gá, 9
one carrying he went homeward, Really! dog the bad very he has done. Pursue ye
in the they say. (mv. one.) mouth him

á-biamá níaciⁿga amá. Kī wá'ujinŋa jí tē'di čahé akí-biamá. Cínudaⁿ
said, they say people the And old woman lodge by the carrying he reached home, Dog
(pl. sub.) in his they say. mouth

čínké níaciⁿga eja 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 gáxe wágají-biamá. Kī wanáce amá wá'ujinŋa jí tē'ja 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 égiče níaciⁿga cínudaⁿ eja aká níaciⁿga učúkaⁿpiqti 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 ábagčá-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 nújiŋga aká. Aⁿ'haⁿ, cínudaⁿ miŋ'gčáⁿ tégaⁿ 15
For what have you come ? said, they say boy the (sub.). Yes dog wedding for the

úhaⁿi tē wačate čahé gí tē daⁿ'be tíawakičai, á-biamá. Níaciⁿga eja
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 júaŋgče aŋgággče tá-bi aí há, á-biamá. Ké, maŋgčaiⁿ'i-gá.
the one also we with him we go home- shall he said . said they, they Come, begone ye.
who ward

Cubčé tá miŋk'čce, á-biamá nújiŋga aká. Gaⁿ' nújiŋga 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.)

xīxáxa-bi egaⁿ' čéze tē ačaiⁿ'-bi egaⁿ' é'di ačá-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 ɣɕi^{n'} tē Égiɕe ɛ'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, ɣeɕeze aɕi^{n'}-bi ega^{n'}. ʔdádaⁿ wíɕɕipii-máji ega^{n'} wanáɕe
boy the (sub.) tongue had them, having. What I did wrong to you because soldier
they say
- 3 a^{n'}gihíwaɕakiɕaí ă, á-biamá. Wakan'dagi wi^{n'} ta^{n'}waŋɕaⁿ ɕaⁿ ca^{n'}ɕti ɕiɕasniⁿ
you made them come for ? said he, they Water-monster one tribe the in spite of to devour
me say.
- tá akédegaⁿ t'éwikiɕaí hă. ʔátaⁿ wanáɕe a^{n'}ɕizewaɕakiɕaí ă, á-biamá.
will he was the I killed him for Why soldier you caused them to take me ? said he, they
one, but you. say.
- Ga^{n'} gátē Wakan'dagi dádeɕaⁿba ɕeze tē, á-bi ega^{n'} nɕkagahi ɕiⁿké 'í-biamá.
And that (col.) Water-monster seven heads tongue the said, having chief the (ob.) gave to him,
(col. ob.) they say they say.
- 6 Ga^{n'}, É ɕiⁿké Wakan'dagi dádeɕaⁿba t'éɕe ɕiⁿké, wiɕan'de ée hă, á-biamá
And, That he who Water-monster seven heads killed he who my daughter's it is said, they say
him husband he
- nɕkagahi aká. Mi^{n'}jĩnga ga^{n'}ki júɕe ɣɕi^{n'}kiɕá-biamá wáɕe-sábē igáɕaⁿ.
chief the (sub.). Girl and with her made him sit they say black man his wife.
- A^{n'}haⁿ, dádihá, ée hē, á-biamá, nú é waká-bi ega^{n'}. Ga^{n'}ki nɕkagahi
Yes, O father, it is he . said she, they man him she meant, having. And chief
say they say
- 9 aká, Wáɕe-sábē ɕiⁿké aɕi^{n'} ɣíi-gă, á-biamá Kí wanáɕe aɣiaɕá-biamá.
the Black man the (ob.) having be ye return- said, they say. And soldier went for him, they say.
(sub.), him ing
- Aɕi^{n'} akí-biamá wáɕe-sábē taⁿ. Ga^{n'} uɕúciaɕa iɕa^{n'}ɕa naji^{n'}kiɕá-bi ega^{n'}
Having reached home, the black man the And in the middle putting him made him stand, they having
him they say (std. ob.). say
- wawémaxá-biamá. Kí, Áwatégijaⁿ ɣí Wakan'dagi dádeɕaⁿba kē t'éɕaɕē 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'}, ʔ'di pí ega^{n'} áakíɕe ega^{n'} t'éáɕē, á-biamá. Kí, Edádaⁿ
said he, they And, There I having I attacked having I killed said he, they And, What
say. reached him him say.
- ít'eáɕē ă, á-biamá. Máhiⁿ ít'eáɕē, á-biamá. Égiɕe wa'ú aká nú ɕiⁿké
you killed ? said, they say. Knife I killed him said, they, say. At length woman the man the (ob.)
him with with (sub.)
- júɕe ɕaⁿbe atí-biamá. Dádihá, ɕéē hē, nú ɕiⁿké Wakándagi dádeɕaⁿba
with him in sight came, they say. O father, this is he . man the one Water-monster seven heads
who
- 15 t'éɕe ɕiⁿké, nía^{n'}ɕe ɕiⁿké ɕéē hē, á-biamá. Wáɕe-sábē ɕiⁿké uɕa^{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 aɕi^{n'} aɕá-bi ega^{n'} náqudeɕá-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. iwiqaⁿbe, from igidaⁿbe; iqa-gă, from íčč, to cause to be coming, etc.
 119, 16. akičaha mactiŋge čaŋka wiⁿ wa'i-gă hă—akičaha, *apart, apiece*, hence both:
 "Give *each* dog one of the rabbits, but place them *apart, each one by itself*."
 119, 18. hegajiqti, pronounced he+gajiqti.
 119, 18; 121, 17; 122, 19; 123, 19. za'ěqtiaⁿ-biama, pronounced za+ěqtiaⁿ-biama.
 120, 2; 120, 17. bęugaqti, pronounced bęu+gaqti.
 120, 8. gacibaqa maⁿfiⁿ-biamá. He did not walk *in their ranks* (bazaⁿ, or gazaⁿadi),
 but *outside of them* (gacibe), and *to a place outside of their ranks* (gacibaqa).
 120, 12; 123, 4; 125, 18. udaⁿqti, pronounced u+daⁿqti.
 121, 13. ɟucpačaⁿ+, iŋgiⁿ gfi-ena+. The first time that the Orphan brought the
 rabbits to her lodge, it was not his home: so the old woman used iŋgiⁿ ti; but now
 she uses gfi instead of ti, as he lives with her.
 124, 1. xage améčč, contracted from xage amá éčč.
 126, 7. waqe-sabe igaqčaⁿ, 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-maⁿçiⁿ, go for a deer. Here, Maⁿze-çaqaⁿ, go for a black bear." And Ni-uha-maⁿçiⁿ got back very soon with a deer; and Maⁿze-çaqaⁿ 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. "Maⁿze-çaqaⁿ and Ni-uha-maⁿçiⁿ, 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 Maⁿze-

φαqaⁿ! you are he who will stand where the bottom of his neck is. O Ni-uha-ma^ofiⁿ! 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 a-piece; the rest are yours." And when it was morning, they made a very great noise, crying among the villagers. And the boy said, "Grandmother, what is the matter?" "Oh! what is my grandchild saying, as he sits! They are crying because the chief's daughter came home, and they wish to take her away again." "Grandmother, let them kill the Water-monster with seven heads. Why do they not kill him?" "My grandchild! he is very sacred, they fear him. All the people fear him," said she. Again the boy went thither. He went and stood by the water, in advance of the soldiers. And the soldiers took the woman away again. When they drew near they sent her thither. And the soldiers went home. And the woman went thither, to the water. And behold, the boy was there by the edge of the water. And the boy said, "Why have you come?"—meaning the woman. "Oh! psha!" said she, "you should have gone home, you who are so fine looking a person. Beware lest the Water-monster with seven heads kill you." "No, begone *thou*," said the boy. And the woman went home. And the boy went again to the water. He spoke to his dogs: "O Ni-uha-ma^ofiⁿ! you are he who will stand by the very bottom of the neck. O Ma^oze-φαqaⁿ! you are he who will stand there by the very root of the tail." And the dogs went headlong into the water. When they had gone headlong into the water, it happened that they caused two of the heads of the seven-headed Water-monster to appear. And the boy cut off both heads. Having taken the tongues, he threw away the heads on the bank, and went home. And when he drew near the lodge, he hunted rabbits again. "Grandmother," said he, "take those rabbits." And the old woman took the rabbits. "Grandmother, put the tongues on something for me." And he slept again. It was night. In the morning they cried again, making a very great noise. "Grandmother, why do those cry?" said he. "My grandchild, the chief's daughter having come home, they cry to condole with her." Again the soldiers took the chief's daughter away. And the boy reached the edge of the water first. He had made very excellent clothing for himself. The woman went thither again. Referring to the boy, the woman said, "You ought not to come. Beware lest the Water-monster with seven heads kill you." And the boy said, "No, begone *thou*." Well, the woman went home. When she had gone home, the boy said, "O Ma^oze-φαqaⁿ! you are he who will stand where the bottom of his neck is. O Ni-uha-ma^ofiⁿ! 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-maⁿçiⁿ! you will stand by the very bottom of his neck. O Maⁿze-çaqaⁿ! 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 Maⁿze-çaqaⁿ, 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 mother died his father too died when his sister he with his they say.
 Kì iñā'ge aká nú wiⁿ wakídepíqtiaⁿ é áçixá-biamá. Kì '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
 řáqti wiⁿ 'iⁿ agí-biamá. Kì Wahaⁿçicige, Hiⁿtce+! řaŋgéhă, wiřáhaⁿ wa'iⁿ 3
 deer one carry- was coming home, And Orphan, Surprising! O sister my sister's carrying
 ing they say. husband
 gi çíⁿ. Waciⁿqti bçáte tá miñke, á-biamá. Kì akí-bi xī řeázaⁿtasí 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 ředí çáⁿ edábe 'i-biamá.
 fat wrapped the she took, they having pulled it they having liver the (ob.) also she gave, they
 around (ob.) say out of say say.
 Céçáⁿ çatá-ă hē. Waciⁿ ckaⁿhna içanahiⁿ ă, á-biamá iñā'ge aká. Onáte 6
 That eat thou Fat you wish you, indeed ! said, they say his sister the (sub.). You eat
 oníçtaⁿ xī ú'e kē ákihide maⁿçíⁿ-ă, á-biamá. Kì gañ'ki çatá-bi xī ú'açá
 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, gíça-bajíqti açá-biamá. Kí ú'e kè'di ahí-bi xī 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 (sub.)
- átaⁿ-bi ega^{n'}, Wajin'ga-mácě ú'e kě çaté gfi-gă, á-biamá. Gañ'ki agçá-
stood on, they say having, Ye birds field the to eat it be ye said he, they And went
(ob.) coming say. homeward
- 3 biamá ha^{n'} xī. Cí ha^{n'}ega^{n'tce} xī iqáhaⁿ amá íáqti wi^{n'} 'i^{n'} agí-biamá.
they say night when. Again morning when his sister's the deer one carrying was coming
husband (mv. sub.) home, they say.
- Hu-hú! íańgéhá, wíqáhaⁿ wa^{'i^{n'}} gi çí^{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.
- mińke, á-biamá. Cí égaⁿ gaxá-biamá. Uba^{n'} çáⁿ çizá-bi ega^{n'} ředí çáⁿ
I who said he, they Again so she did, they say. Fat around the took, they having liver the
say. (ob.) say (ob.)
- 6 edábe 'i-biamá. Céçáⁿ çatá-ă hě. Waci^{n'} çáⁿ cka^{n'}hna íçanahi^{n'} ă, á-biamá.
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'}çí^{n'}-ă hě, á-biamá. Kí ca^{n'} égaⁿ tě 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'} t'đi, Wákida gçí^{n'}-ă hě. Ú'e kě aⁿda^{n'}be tańgataⁿ,
they say. The fourth time when. To watch sit thou Field the (ob.) we see we who will
- 9 á-biamá Kí Waha^{n'}çicige aká ja^{n't'}é'qtcí ja^{n'} akáma, úkizáqtcí xī. Kí
said she, they And Orphan the (sub.) sound asleep was they say altogether alone when. And
say. lying
- sabájíqtcí wa'ú u^{'daⁿ}qti wi^{n'} é'di ahí-bi xī çiqí-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. Kí páhaⁿ amá xī, 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 xī, á-biamá. Égaⁿçá^{n'}ja, wíqan'ge amá eçai hă. Égiçe
you ought to eat said she, they Nevertheless my sister the it is hers (I am afraid)
say. (sub.) lest
- aⁿçá^{n'}husa taí, á-biamá. Kí, 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
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-biamá, níaci^{n'}ga wi^{n'}áqtcí çaté éçáⁿskaqti
having very good the (ob.) piece cut off they say person one to eat just that e'ze
- máqaⁿ-biamá, jégçáⁿ-biamá. Çatá-ă hě, á-biamá, nújĩnga çĩńké '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 égigaⁿqti gaxá-biamá wa'ú aká. Gañ'ki çí
And slice she cut off, they the just as before she made it, they woman the And again
say (ob.) say (sub.)
- 18 égaⁿ tě duba^{n'}-biamá. Gañ'ki wa'ú aká agçá-biamá xī sigçé tě waçłonaqti
so the four times they say. And woman the went homeward, when trail the very plain
(act) (sub.) they say (ob.)
- gáxe agçá-biamá. Gañ'ki nújĩnga aká sigçé tě uçúhe açá-biamá.
making went they say. And boy the (sub.) trail the (ob.) following went, they say.
it homeward
- A^{n'}b íçaugçéqti ma^{n'}çí^{n'}-bi xī égiçe dázéqtcí ahí-bi xī égiçe íí 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

ēdedí te amá, í saⁿ'čē. Kí udá-bi xī égiče wa'ú aká é akáma. Gañ'ki
 it was there, they say, lodge whitened. And entered, when behold woman the it was she, they And
 they say (sub.) say.

umiⁿ'je kē' cti údaⁿ'qti gfiⁿ' akáma. Kí jaⁿ'-uqpe jīn'ga íá gáube ugípiqti
 couch the too very good she was sitting on, And wooden bowl small pounded buffalo very full
 (ob.) they say. meat

'í-biamá. Kí 'í-biamá xī, Naⁿ'paⁿ'hiⁿ'qti-maⁿ čaⁿ'cti. Áqtaⁿ aⁿ'čaⁿ'bčaⁿ 3
 gave to him, And gave to him, when, I very hungry heretofore. How me to get enough
 they say. they say possible

etédaⁿ, ečégaⁿ gfiⁿ'-biamá. Kí wa'ú aká, Añ'kajī, caⁿ' čatá-ā hē. Íčibčaⁿ
 shall I thinking he sat they say. And woman the Not so at any rate eat thou You get
 (sub.), enough

taté, á-biamá. Gañ'ki čatá-biamá xī inandēqtiⁿ'-biamá xī caⁿ' učácta-
 shall said she, they And ate they say when he was filled to they say when still he left some
 say. repletion food

biamá uqpe jīn'ga kē'di. Gañ'ki gí'í-biamá uqpe jīn'ga kē wa'ú činké. 6
 they say bowl small in the. And gave back to her, bowl small the woman the (ob.)
 they say (ob.)

Gañ'ki haⁿ' xī jaⁿ'-biamá, umiⁿ'je íbehiⁿ cti údaⁿ'qti gaxá-bi egaⁿ'.
 And night when he lay they say, couch pillow too very good she they having.
 down made say

Kí égiče jaⁿ'tēqti jaⁿ'-bi xī haⁿ'egaⁿ'tce íxíčá-bi xī í čtēwaⁿ' čingé
 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 cī sigčé tē wačionaqti cī ačá-bitéamá. 9
 they say, on the grass he lay they say. And again trail the very plain again she had gone, they
 (ob.) say.

Kí cī égaⁿ tē cī dubaⁿ'-biamá. Gañ'ki Jé-wa'ú akáma. Kí waté-
 And again so it was again four times they say. And Buffalo-woman she was, they And preg-
 say.

zugčaⁿ'-bi tē wédačá-biamá. Wédačá-bi xī tcéckaqti ídačá-biamá,
 nant they when she gave they say. She gave they when very short she bore it they say,
 say birth to birth say

bčúgaqti ská'qtcī. Gañ'ki Ictínike amá čé amáma. Sabájīqti č'di 12
 all over very white. And Ictínike the was going, they say. Very suddenly there
 (mv. sub.)

ahí-biamá. Winaú, eátaⁿ ajaⁿ' ā, á-biamá. Kí, Jigaⁿ'há, níxa aⁿ'nie
 arrived, they say. O first daughter, why you do it I said he, they say. And, O grandfather stomach aches me

hē, á-biamá. Hé! wíqúcpajīⁿ'qtcíčé, níxa iⁿ'nie taⁿ'-ana, 'á-biamá Kí
 said she, they Alas! my dear little grandchild stomach for me she ! said he, they And
 say. aches stands say.

gañ'ki Jé-jīn'ga ídačá-bi xī ská'qtcī taⁿ' amá. Gañ'ki Ictínike aká 15
 then Buffalo-calf she bore they when very white it was standing And Ictínike the
 say they say. (sub.)

ííáⁿ'he čéča-biamá. Kí Jé-miⁿ'ga gá-biamá: Hiⁿ! Jigaⁿ'há, číqúcpa
 in his robe pushed it they say. And Female-buffalo said as follows, Oh! grandfather your grand-
 suddenly they say:

áwačínké ā, á-biamá. Cetaⁿ' tičáji há, á-biamá. Jigaⁿ'há, číqúcpa
 where is he ? said she, they So far has not said he, they Grandfather your grand-
 say. passed out say. child

tičé čaⁿ', á-biamá. Gañ'ki cícte-hnaⁿ wa'ú égičaⁿ'-biamá. Caⁿ' Ictínike 18
 pass did said she, they And repeatedly woman said it to they say. Yet Ictínike
 out (formerly) say. him

aká, Čingéé há, é-hnaⁿ najiⁿ'-biamá. Gañ'ki Ictínike aká, Winaú,
 the There is none saying con- he stood they say. And Ictínike the (sub.), O first
 (sub.), tinually daughter,

bčé tá mīnke, tičáji há, á-biamá. Jigaⁿ'há, wíⁿ'čakajī hē, 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 $\text{Le-wa}'\acute{u}$ aká. Kì gañ'ki aça-biamá Ictínike amá. Aça-bi x̄i wéahi-
 Buffalo- the And then went they say Ictínike the Went, when very
 woman (sub.). they say (mv. sub.). they say
- 2 $\text{dè}'\text{qti}$ ahí-biamá Ictínike amá íkisa' ϕ iⁿ. Ahí-biamá x̄i $\text{Le-jin}'\text{ga}$
 far arrived, they say Ictínike the (mv. sub.) out of sight. Arrived, they say when Buffalo-calf
- 3 ϕ izá-bi egaⁿ' bi \acute{x} á g ϕ iⁿ'-biamá Ictínike aká $\text{Le-jin}'\text{ga}$ ϕ in \acute{k} é. Kì ská'qtci
 took, they having wiping sat they say Ictínike the (sub.) Buffalo-calf the (ob.). And very white
 say him
- 4 \acute{u} daⁿqtiaⁿ' amá. Háha! gaⁿ'badaⁿ, $\text{Le-jin}'\text{ga}$ \acute{u} daⁿqtci 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
- 5 \acute{a} -biamá. Gañ'ki $\text{Le-jin}'\text{ga}$ aká najiⁿ' biamá. Gañ'ki $\text{Le-jin}'\text{ga}$ aká Ictínike
 said he, they And Buffalo-calf the stood they say. And Buffalo-calf the Ictínike
 say. (sub.) (sub.)
- 6 \acute{u} çicaⁿ nañ'ga-biamá. Wä! kagé, gí-gä! gí-gä! é-hnaⁿ najiⁿ'-biamá.
 going around him ran they say. Why! third son, come! come! saying stood they say.
 continually
- 7 Gañ'ki $\text{Le-jin}'\text{ga}$ aká é'di agí-biamá Ictínike taⁿ Gañ'ki cì $\text{Le-jin}'\text{ga}$
 And Buffalo-calf the (sub.) there was coming back, Ictínike the And again Buffalo-calf
 they say (std. ob.).
- 8 aká \acute{u} çicaⁿ aça-bi x̄i wéahide jin'ga nañ'ga-biamá. Wä! kagé, égiçe
 the around him went they when at a distance little ran they say. Why! third son, beware
 (sub.) say
- 9 ϕ anaⁿ'esa te hä. Wiwípa oníⁿ hä, á-biamá. Égaⁿ tē dubaⁿ'-bi x̄i wé-
 you run too far lest My own you are said, they say. So it was four times they say when the
- 10 dubaⁿ' tē caⁿ'caⁿ ihaⁿ' ϕ in \acute{k} é'ja nañ'ge agçá-biamá. Kì, Gí-gä! gí-gä!
 fourth time when continuing his mother to the running went homeward, they say. And, Come! come!
- 11 kagé, égiçe ϕ anaⁿ'esa te hä, á-bi x̄i caⁿ'caⁿqtí aça-biamá. Gañ'ki gíçá-
 third son beware you run too far lest said, they when continuing went they say. And very
 say
- 12 bají'qti aça-biamá Ictínike aká wédajíqti. Égiçe $\text{Le-jin}'\text{ga}$ amá açaí
 sorrowful went they say Ictínike the (sub.) elsewhere. At length Buffalo-calf the (mv. sub.) went
- 13 x̄i gañ'ki Le-núga iⁿc'áge wiⁿ' g ϕ iⁿ' akáma. Kì Le-núga iⁿc'áge aká
 when and Buffalo-bull old man one was sitting, they say. And Buffalo-bull old man the (sub.)
- 14 gá-biamá: Kagé, ϕ ihaⁿ' ϕ é açiⁿ' açaí. Jahé cehiçekē kigçáha açiⁿ'
 said as follows, Third son, your mother this having her they Hill that yonder down to the foot having
 they say: (way) went. her
- 15 áiaçai. Kì najiⁿ' wiⁿ'çáⁿçáⁿ'qti gaⁿ' maⁿoniⁿ' oné taté, μ çpáha, á-biamá.
 they have And rain just one by one so you walk you go shall grandchild said, they say.
 gone.
- 16 (Wackaⁿ'tañga giáxe gaⁿ'çai égaⁿ íe égiçá'i.) Gañ'ki $\text{Le-jin}'\text{ga}$ amá
 (Strong to make for him wished as words said to him.) And Buffalo-calf the
 (mv. sub.)
- 17 ϕ é x̄i najiⁿ' wiⁿ'çáⁿçáⁿ'qti édí-biamá. Gañ'ki ðahé 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 x̄i, cì Le-núga wiⁿ' g ϕ iⁿ' akáma. Kagé, ϕ ihaⁿ' ϕ é iⁿ'tcaⁿqtci
 arrived, when, again Buffalo-bull one was sitting, they say. Third son, your mother this just now
 they say (way)
- 19 açiⁿ' açaí, á-biamá. Jahé cehiçekē kigçáha açiⁿ' áiaçai, á-biamá.
 having they went said he, they Hill that yonder to the foot having her they have said he, they
 her say. her gone say.
- 20 Najiⁿ'úbixaⁿ'qti gaⁿ' íçamaⁿ'oniⁿ oné taté, á-biamá. (Qtágiçeqtiaⁿ' tē
 Very fine, misting rain so in it you walk you go shall, said, they say. (Loved his own very much
- 21 ádaⁿ íe tē égiçáⁿ-hnaⁿ'i tē). Gañ'ki $\text{Le-jin}'\text{ga}$ amá ϕ é x̄i najiⁿ'úbixaⁿ'qti
 therefore words the said to him invariably). And Buffalo-calf the (sub.) went when very fine, misting rain
- 22 gaⁿ' ímaⁿ'çin' aça-biamá.
 so walking in he went they say.

Gań'ki dahé kě kig'fé kě'di ahí-bi xī cī Je-núga jin'ga, tégaxti,
 And hill the bottom of at the arrived, when again Buffalo-bull young, very new,
 (ob.) they say

jin'ga, hé kě pa-íqti amégaⁿ é'di g'ciⁿ akáma. Kī Je-núga jin'ga aká
 small, horn the very sharp like them there was sitting, they say. And Buffalo-bull young the
 (ob.) (sub.)

gá-biamá: Kagé, ŋihaⁿ fé iⁿtcaⁿ-qtcī a'ciⁿ a'caí, á-biamá. ŋahé céhi'čeké 3
 said as follows, Third son, your this now just having they said, they say. Hill that yonder
 they say: mother (way) her went,

kig'á'pa a'ciⁿ á'í'caí, á-biamá. Cúdemáhaⁿqti gaⁿ í'camaⁿ'oniⁿ oné tate
 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. Gań'ki Je-jin'ga amá fé xī cúdemáhaⁿqti ímaⁿ'fiⁿ a'ca-
 said he, they say. And Buffalo-calf the (sub.) went when a very thick fog walked in went
 (ob.)

biamá. Gań'ki dahé kě kig'fé kě'di ahí-bi xī égi'ce Je amá hégabaji 6
 they say. And hill the the foot of at the arrived, when behold Buf the a great many
 (ob.) they say falo (pl. sub.)

é'dí amáma, égxax g'ciⁿ-bi xī ihaⁿ ŋińké ídaⁿ'be g'ciⁿ'kí'ca-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'gajińga ŋiⁿ é'caⁿ'be tí há, á-biamá. (Uíqpa'caí tē íxí'dahaⁿ'í
 Oho! child the in sight has come said, they say (What it lost it knew for
 (mv. ob.) come itself

ádaⁿ ca-í tē) Kī égi'ce Je-miⁿ'ga wa'ú-jin'gaqti díxéqti, waqpańiqti wiⁿ' 9
 there- it was coming And behold Female-buffalo very old woman very scabby, very poor one
 fore to you.)

Je-jin'ga í ŋiⁿ'di uskaⁿ'skaqti Je-jin'ga e'á ŋińké júgig'ce g'ciⁿ' akáma.
 Buffalo-calf com- from the in a very straight Buffalo-calf her the (ob.) she with her was sitting, they say.
 ing one (mv.) line with own own

Kī gań'ki Je-saⁿ' jin'ga amá Je-wa'újin'ga é'di ahí-bi egaⁿ' mazé-iⁿ-
 And then White- young the Buffalo-old-woman there arrived, having sucked the
 buffalo (mv. sub.) (mv. sub.) they say breasts

biamá, naⁿ'péhiⁿ'qtcī egaⁿ'. Gań'ki, Je dúbá, fé'á ŋińké agtí'caí-gá 12
 they say, very hungry being. And, Buffalo four, this one the (ob.) pass on for him.
 behind

Gá'fu mazé-iⁿ há, á-biamá. Ańgá'figi-ańgátii há. ŋihaⁿ' aká fé'á
 There he sucks the breasts said he, they say. We have come for you Your mother the this one
 (sub.) behind

akéi há, á-biamá. Kī Je-jin'ga aká u'ci'agá-biamá. A'ciⁿ' ag'cé gaⁿ'ca-
 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 ŋi'á-biamá. Kī dúbá ag'ca-biamá. Akí-bi xī, Núdaⁿ'hańgá! 15
 they when they they say. And four went they say. Reached they when, O leader!
 say failed homeward home say

aⁿ'fi'ái, á-biamá. He-bázabáji, é'di ti'ca-daⁿ wa'újin'ga t'é'ca-gá, á-biamá.
 we failed, said they, they Unsplintered-horns, there pass on and old woman kill her, said he, they
 say. say.

Kī é'di ahí-bi egaⁿ' t'é'ca-biamá. Gań'ki Je-saⁿ' jin'ga a'ciⁿ' ag'ca-bi xī,
 And there arrived, having killed they say. And White- young having went, they when,
 they say her buffalo him say

cī u'ci'agá-biamá. ŋihaⁿ' fé'á ŋińké, ańgá'g'ce 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-jin'ga u'ci'agá-biamá. Kī cī ŋi'á akí-biamá. Núdaⁿ'hańgá, aⁿ'fi'ái cī,
 Buffalo-calf was unwilling, they say. And again failed reached home, Leader, we have again,
 they say. they say. failed

á-biamá. Gań'ki, Dúbá é'di ti'ca-ba Je-miⁿ'ga ŋińg'é'qti gaxái-gá, á-biamá.
 said he, they say. And, Four there pass on and Female-buffalo nothing at all make ye said he, they say.

- Gaň'ki ɛ'di tičá-bi ega^{n'} ǰe-mi^{n'}ga čicpácpa čĩngě'qti gaxá-biamá. Gaň'ki
And there passed they having Female-buffalo pulling off nothing at all made they say. And
on say pieces her
- ači^{n'} agčá-biamá ǰe-sa^{n'} jĩn'ga. Égiče iha^{n'} čĩnkě'di ači^{n'} akí-biamá. Kĩ
having went they say White-buffalo young. At length his by the having reached home, And
him homeward buffalo mother him they say.
- 3 ači^{n'} akí-bi xĩ iha^{n'} čĩnkě júgigče gčĩn'kičá-biamá. Júgigče gčĩn'kičá-
having reached when his the (ob.) he with her caused him to sit they say. He with her caused him to sit
him home, they mother say
- bi ega^{n'} égaxe gčĩn' akáma, hégajĩ ǰé amá. Kĩ égiče Waha^{n'}čicige
they having around in they were sitting, a great Buffalo the And at length Orphan
say a circle they say, many (pl. sub.).
- amá éčá^{n'}be ahí-biamá dahé kědi, igáqčá^{n'} čĩnkě ugĩne amáma ceta^{n'}-
the in sight arrived, they say hill on the, his wife the (ob.) he was seeking his own so
(mv. sub.)
- 6 hna^{n'}. Kĩ, Čiegčañge éčá^{n'}be tí čá^{n'}ja ǰe-mi^{n'}ga éčikiga^{n'}qti wi^{n'} júčá-
far. And, Your husband in sight come though Female-buffalo just like you one you with
come
- gígče čagčĩ^{n'} te há. Īčigĩdaha^{n'} xĩ, čĩ júčagígče čagčé te há, á-biamá
your own you sit will He knows you, if, again you with him, you go will said he, they
his own your own homeward say.
- Kĩ íčibaha^{n'}jĩ xĩ, t'éa^{n'}čě taňgata^{n'}, á-biamá. Kĩ ɛ'di ahí-biamá nújĩnga
And he does not know if, we kill him we will, said he, they And there arrived, they say
you boy
- 9 amá. Kĩ, ǰe-mi^{n'}ga eaň'kiga^{n'}qti wi^{n'} juaň'gče gčĩn'kičai hě. Kĩ, Čigáqčá^{n'}
the (sub.). And, Female-buffalo just like me one with me they cause her to sit. And, Your wife
to sit.
- áwačĩnkě ă, aí xĩ, Gáčĩnkě, ecé te hě, á-biamá. Nĩqa áma tě bčicka^{n'}
which one ? they when, That one you will said she, they Ear the the I move
say other (ob.)
- tá miňke hě, á-biamá. Čĩ čĩn'gajĩn'ga čĩnkě éga^{n'} gáxe tá amá
will I who said she, they say. Again child the (ob.) so do will they (?)
- 12 čá^{n'}ja čĩ nĩqa áma tě čicka^{n'} xĩ onĩze te hě, ma^{n'}čá^{n'} uíčá-biamá
though again ear the other the he moves when you take will secretly she told they say
(ob.) him
- igáqčá^{n'} aká. Kĩ ǰe-mi^{n'}ga ékiga^{n'}qti júgigče gčĩn'kičá-biamá. Kě,
his wife the (sub.). And Female-buffalo just like her with her they made sit they say. Come,
čigáqčá^{n'} áwačĩnkě^{n'}te gčĩza-gă, á-biamá. Kĩ wada^{n'}be najĩ^{n'}-bi xĩ
your wife which one she may be take her, your said he, they And looking he they when
own, say.
- 15 égiče nĩqa áma čicka^{n'}-biamá wa'ú aká. Gáčĩnkě, á-bi ega^{n'} učá^{n'}-
behold ear the other she moved, they say woman the (sub.). That one, said he, having he took
they say they say hold of her
- biamá. Kĩ čĩn'gajĩn'ga éga^{n'} gaxá-bi ega^{n'} čĩ éga^{n'}-biamá Čéé hă
they say. And child so did, they say having again so they say. This is he .
- čĩn'gajĩn'ga wiwĩqa, á-biamá. Gaň'ki čizai tě. Gaň'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 ǰiwere, hiečĩnko+, according to Sanssouci.

131, 4. ǰe-aza^{n'}tasi čá^{n'}, the kidneys of *all* animals are so called by the Omahas; but in ǰiwere, the name of the *animal* must be prefixed to that of the kidneys, as ǰe-aonũ^{n'}tce, buffalo-kidneys; ta-aonũ^{n'}tce, deer-kidneys, etc.

132, 2. wajiŋga-mace u'e ɸate gii-gǎ. See next version. If the field was the *home* of the birds, gii-gǎ was appropriate; if not, ii-gǎ should have been used.

132, 4. waⁿete waciⁿqti hebe bɸate ta miŋke, in ɽɽiwere, iyaⁿhaⁿ waciⁿqteci he áteci hniye ke.—Sanssouci.

132, 5. ubaⁿ ɸaⁿ, is defined as, “ɸeazaⁿtasi ɸaⁿ waciⁿ ubetaⁿ ɸaⁿ, the fat wrapped around the kidneys;” in ɽɽiwere, aⁿnaⁿtce-uɽraŋe naŋa.—Sanssouci.

132, 10. udaⁿqti, pronounced u+daⁿqti by the narrator.

132, 11–12. eataⁿ - - - ɔnate ete ɽi. See English translation. In full, Eataⁿ waciⁿqti ɸegě e hebe ɔnate ete ɽi ɔnataji ǎ: *literally*, “Why, very fat (meat), these inanimate objects, they, a part, you eat, ought, when, you eat not?” Or, Waciⁿqti ɸegě e hebe ɔnate ete ɽi. Eataⁿ ɔnataji ǎ: “You ought to eat a piece of those (pieces of) fat meat. Why do you not eat it?”

132, 15. niaciⁿga wiⁿaqteci - - - maqaⁿ-biama: in ɽɽiwere, waⁿcike iyaŋ'ki ruteé inaǰkéqteci dácewe ánye ké.

132, 20. ɸazěqteci, pronounced ɸa+zěqteci.

133, 3. aqtaⁿ aⁿɸaⁿbɸaⁿ etedaⁿ. Sanssouci gives as the ɽɽiwere: taⁿ'ta hiⁿpraŋ'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. wiⁿqepajiⁿqteciɸe (said to both males and females); but in ɽɽiwere, hiⁿtaɽwa-miyiŋe (to a female), and hiⁿtaɽwa-yiŋe (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 ɸiⁿ-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. tiɸe ɸaⁿ, refers to the actual birth, which was *unseen* by Ictinike. See Dakota hiyu. As to her own act, the woman could have said, ɸiⁿqepa tiɸeagiɸě hě, “I have caused your grandchild, my own son, to come forth.”

134, 1. weahideqti, pronounced we+ahideqti.

134, 4. haha gaⁿbadaⁿ, etc. In ɽɽiwere, háha kakuⁿ uⁿ kũⁿ'ra-na cũⁿ uⁿ tei tce-yiŋ'e píqteci waɽice 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'ɸa égaⁿ.

134, 15. najiⁿ wiⁿɸaⁿɸaⁿqti (uqpaɸě) gaⁿ maⁿɔniⁿ ɔne tate. Said of scattering rain, occasional drops, not a steady shower.

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

135, 6. hegabaji, pronounced he+gabaji.

135, 16. he-bazabaji, from he, horn: and bazábe, to thrust at with a horn and splinter off a piete (of the horn).

136, 4. hegaji, pronounced he+gaji.

TRANSLATION.

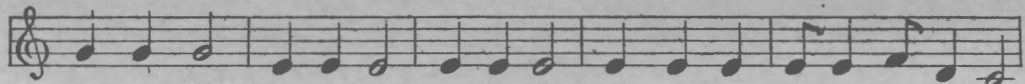
When the Orphan's mother and father died, he dwelt with his sister. And his sister married a man who was a very excellent marksman. And when he went hunting, he brought back a deer on his back. And the Orphan said, "Surprising! O sister, my sister's husband is coming home bringing something on his back. 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."

WAHANÇICIGE AND THE BUFFALO-WOMAN.

MEKASI-NAZI'S VERSION.



Hi^{n'}-yu-no+! hi^{n'}-yu-no+! wí-ta^{n'}-ha^{n'} ta qa^{n'}-yé cé-wa-há-nyi ki+
My elder sister! my elder sister! my sister's husband, deer big is bringing it home



hi^{n'}-yu-no+! Hú-hu-hú! Wajiñ'ga waçáte í-gă. Ú'e çékë onáhni^{n'} tai há.
my elder sister! Hu! hu! hu! Bird to eat be ye coming. Field this one you devour shall

3 A^{n'}wa^{n'}qpani tcábe há. Wajiñ'ga-mácë bçúga í-gă. Waníqa dáda^{n'}-macë'
Me poor very Bird ye who all be ye coming. Animal what ye who

ctí égaxe í-gă, á-biamá. Maja^{n'} áhe bçé tá miñke, á-biamá. * * * Çéamá
too around it be ye said, they say. Land to pass I go will I who, said he, they These ones
in a circle coming, over the surface say.

watçigaxe júçigç 'íçai, á-biamá (wa'ú aká). * * * Jé amá gçí^{n'}-bi çí
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 kě'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-ŋaŋgáqti
 woman the (sub.). Buffalo-woman the (sub.) horn blew: T-t-t-t-t, said, they say. Water very big
 kě'di a-íqfiⁿ-biamá, ŋaⁿ'haqti kě Jé amá. Ě'di ahí-biamá. Ěgiqē ŋi 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 ágiágqē tá ána (á-biamá
 it had stood for a At the they will To the other they pass by will (said, they say
 while, they say. bottom arrive side here
 Jé-wa'ú aká). * * * Úckaⁿ kě-hnaⁿ' gaⁿ'-ke amá. Sigqē ctěwaⁿ' wéqají-
 Buffalo-woman the. Deed the regularly (see note). Trail in the least not discovered
 biamá. * * * A-íqfiⁿ'-biamáma * * * Hau! cutí, á-biamá. Čigáqqaⁿ 6
 they say. They had been coming and Why! he has come said they,
 sitting, they say. directly hither, they say. Your wife
 ugčixida-gă, á-biamá. * * * Ě'di a-í-biamá nújŋga tan'di. * * * Aⁿčaⁿ'-
 seek for your own, said they, they There she was coming, boy to the. You
 say.
 cpahaⁿ učičiqti-jaⁿ' xī (niqá áma tē bčickaŋ'gqē 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). Niqá amá tē čickaŋ'gqa-biamá. * * * Jáwahégqē-hnaⁿ' 9
 Buffalo-woman the). Ear the other she moved suddenly, they say. He stabbed them regularly
 suddenly
 biamá Jé-ma * * * Čaxícpačič'gěqtiaⁿ'i. Caŋ'gaxa-gă, á-biamá. Jé-ma
 they say the Buffaloes. You push yourselves altogether to nothing Stop it, said he, they The Buffa-
 say. loes
 gaciqe gfiⁿ' iqaⁿ'qaⁿ-biamá. Xigčibqaze t'ěxiqewáqē maⁿ'fiⁿ'-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. ŋahniⁿ tai há, intended for ŋasniⁿ tai há, from časniⁿ.

141, 3-4. égiqē ŋi 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 kě hnaⁿ' gaⁿ'-ke amá. If this refers to the buffalo, kě denotes the long trail made, or the departure of the herd in a long line. If it refers to the sleeping man, kě shows that it was thus each time that he lay down.

141, 11. gaciqe gfiⁿ' iqaⁿ'qaⁿ-biamá: gaciq iqaⁿ'qaⁿ, 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

Ē'di cí xī, Hau! wígaqqaⁿ, ecéqti qaⁿ cubcē tá átaⁿhé áqa, 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 stand say

hníp'í'ze-daⁿ uqúqqa kē áqagajáde te écē, 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 gē majaⁿ bčúgaqti áhe cígiáxe taité. Ē'di cí xī, Hau! wígaqqaⁿ, 3
 sharp the land over all on the they make will surely. There you when, Ho! my wife,
 scattered surface for you arrive

čéču ecéqti qaⁿ cubcē tá átaⁿhé áqa, ecé-daⁿ ictá hníp'í'ze-daⁿ waqága
 here just as you said I go to you will I who stand indeed, you say when eye you shut when thorns

pa-í gē áqagajáde te écē, á-biamá. Cí éduátaⁿ maⁿ'xe qaⁿ'já ujañ'ge gáxe
 sharp the you stride over will indeed, she said, they Again the next sky to the road made
 (ob.) say.

gaⁿ ačé taité. Ē'di cí xī, Hau! wígaqqaⁿ, čéču ecéqti qaⁿ cubcē 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 áqa, ecé-daⁿ ictá hníp'í'ze-daⁿ maⁿ'xe qaⁿ áqagajáde te écē,
 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'qa agčá-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 them

maⁿ'čín'-biamá. Ní kē masáni Jé amá akí amáma. Éčaⁿ'be ahí-biamá 9
 reaching home, she Water the on the Buffalo the they were reaching In sight arrived, they say
 walked, they say. (ob.) other side (pl. sub.) home, they say.

Wahaⁿ'čicige aká cí. Huhu'á! cé atí há, Wahaⁿ'čicige, á-biamá. Igáqqaⁿ
 Orphan the again. Really! that has Orphan said they, His wife
 (sub.) one come they say.

ciñ'gajīnga edábe wíugihe maⁿ'čín'-biamá. Cí úckaⁿ wiⁿ' cí uínai-gá,
 child also seeking them he walked they say. Again deed one again seek ye for him,

á-biamá. Cí édi ahí-bi xī égazeze jaⁿ'wakičá-biamá Jé-miⁿ'ga dúba. Ē'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! čigáqqaⁿ áwakē, á-biamá. Ničá ionúga qaⁿ čičkañ'gča-
 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'čicige 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-gá, á-biamá. Egiče haⁿ'egaⁿ'tce xī íxīča-bi egaⁿ, Wahaⁿ'čicige 15
 one again seek ye for him, said they, At length morning when awoke they having, Orphan
 they say say

aká enáqtcí qádadi jaⁿ'-biamá. Wa'ú amá Jé-ma júwagígče áiáča-
 the he only on the grass lay they say. Woman the the Buffaloes she with them had gone,
 (sub.) (mv. sub.)

bitéama. Égiče Jé amá maⁿ'á waticka uqúqqaqti ičéčéqti wiⁿ' masáni
 they say. At length Buffalo the cliff creek very deep hollow going down, one on the other
 (pl. sub.) down side

ačá-biamá. Kí Wahaⁿ'čicige amá édi 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, čéču ecéqti qaⁿ cubcē tá átaⁿhé áqa, á-bi egaⁿ, ictá čip'í'ze-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

uqúqqa kē áqajade áiáča-biamá. Huhu'á! cé atí há, Wahaⁿ'čicige,
 deep hollow the (ob.) striding over he had gone, they say. Really! that has come Orphan

á-biamá. Cí úckaⁿ wiⁿ' cí uínai-gá, á-biamá.
 said they, Again deed one again hunt ye for said they,
 they say him, they say.

- Égiçe égasani xī haⁿegaⁿtce. xī íxíčá-bi egaⁿ, enáqtci 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 áiáča-bitéama.
 they say Orphan the (sub.) Woman the (mv. sub.) the Buffaloes, she with them had gone, they say.
- 3 Égiçe waqága pa-í gě majaⁿ bčúgaqti áhe giáxa-biamá. Ě'di ahí-
 At length thorns sharp the (pl. ob.) land all over on the they made for him, There arrived
 surface they say.
- biamá Wahaⁿčicige amá. Gá-biamá: Hau! wígaqčaⁿ, čéču ecéqti čaⁿ
 they say Orphan the (sub.). He said as follows, Ho! my wife, here just as you said
 they say:
- cubčé tá átaⁿhé áča, á-bi egaⁿ, ictá čip'iⁿze-daⁿ ágajade áiáča-biamá.
 I go to you will I who stand indeed, said he, having, eye he closed when made a stride he had gone, they
 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
 say.
- á-biamá. Égiçe égasani haⁿegaⁿtce xī íxíčá-bi egaⁿ, enáqtci qádadi
 they said, they 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 (mv. sub.) the Buffaloes she with them went they say.
- 9 Maⁿxe čaⁿta ujaⁿ'ge gáxe gaⁿ ača-bitéama Paháciaŋa ahí-bi egaⁿ,
 Sky to the road made so they went, they say. On high arrived, they having,
 say
- hútaⁿ-hnaⁿ-biamá Jé amá Wahaⁿčicige amá ujaⁿ'ge uíčaⁿbe ača-bi
 bellow- repeat- they say Buffaloes the Orphan the (mv. sub.) the road up hill went, they
 ing edly (pl. sub.) (mv. sub.) say
- egaⁿ, ě'di ahí-biamá. Gá-biamá: Hau! wígaqčaⁿ, čéču ecéqti čaⁿ cubčé
 having, there arrived, they say. He said as follows, Ho! my wife, here just as you said I go to
 they say: 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. Kí 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. Caⁿckáxe tai áča, hní'a báce, á-biamá. Qáča čagčé tai
 said they, they Enough ye do will indeed, ye fail must, said they, they Back you go will
 say. say. again home
- 15 áča, á-biamá. Égaⁿ čamú agí-biamá. Hídadi agčí-biamá. Hau! u'éča
 indeed, said they, they 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, aŋgágče tai
 you go will indeed, said they, they Said as follows, Orphan the Come, let us go homeward.
 they say. they say (sub.):
- Čicíŋaⁿ agíŋaⁿbe te áča, á-biamá. Agčá-bi egaⁿ égiçe ŋi ŋaⁿha kě
 Your hus- I see mine will indeed, said he, they Went homeward, having at length lodge border the
 band's siste say. they say (ob.)
- 18 ě'di ciŋ gajin'ga wa'ú čínké edábe ičaⁿwača-biamá Égiçe ŋaŋ'ge
 there child woman the (ob.) also he placed them, they say. And behold, his sister
- čínké wačpániqtiaⁿ čínké amá, naⁿpéhiⁿqti-t'é etégaⁿ čaŋká amá.
 the (ob.) very poor the (one st.) they say, very hungry to die apt the ones they say.
- Jaŋgéha, wíŋáhaⁿ megaⁿ, agčí, á-biamá. Učáde číngegaⁿ nújiŋga
 O sister, my sister's likewise, I have said he, they say. Cause for none, as boy
 husband come home, complaint

añgúkiji maⁿ tanahá ičé-gaⁿ aⁿ čaň'giča-báji égaⁿ uwágčaqtiaⁿ aň'gataⁿ.
 we are related to him to a lone place he had as gone we could not find him as we are suffering very much.

Wačáhide éjidaⁿ ehaⁿ+, á-biamá. Nă! ɣaňgéhă, wíebčeiⁿ hă, á-biamá
 To ridicule us it is unnecessary ! said she, they say. Indeed! O sister, I am he said he, they say.

Égičé ɣaň'ge aká ictá čaⁿ gidígugudá-bi egaⁿ gičaⁿ'be gaⁿ čéča- 3
 At length his sister the (sub.) eye the (ob.) rubbed holes in repeat- having to see her own so sent it (vision)

biamá. Ígídahaⁿ-biamá. Hé! wísaⁿčaⁿ+,! iň'gčei hě, á-biamá. Čiɣáhaⁿ
 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

gčei hě, á-biamá, nú čičké čispaⁿ-bi egaⁿ. ɣaňgéhă, čičíɣaⁿ gátědi
 has re- turned said she, they man the (st. ob.) pulled at, they having. O sister, your brother's in that place wife place

gčeiⁿ. Čiɣúčka é'di ačeiⁿ gčeiⁿ. Ě'di agímaⁿčičiň'-gă, á-biamá Wahaⁿčicige 6
 sits. Your brother's there having she sits. There walk for her, said, they say Orphan

aká. Ačeiⁿ akí-biamá. Ačeiⁿ akí-bi egaⁿ, waníɣa bčúgaqti čí qáča
 the (sub.) Having her reached home, they say. Having her reached home, having, animals every one again back again

agí-biamá. Čí ɣáhaⁿ aká čí ɣqtaqti t'éwačá-biamá. Égičé ɣaň'ge aká
 were coming, they say. Again his sister's husband (sub.) the again at pleasure killed them, they say. At length his sister the (sub.)

íⁿ'taⁿ uckúdaⁿ-biamá Četaⁿ.
 now kind they say. So far.

NOTES.

ɣačeiⁿ-naⁿpajl'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 kě atataqti ača-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. waqpaniqtiaⁿ čičke ama "She had been sitting very poor"; equivalent to waqpaniqtiaⁿ 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 ɣačeiⁿ-naⁿpajl.

TRANSLATION.

On the fourth night the woman said as follows: "Though I go home, please continue to follow me. When I reach home on the other side of the water, please come hither. Say as follows, when you stand on the shore: 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride

over the water. And the next thing which they will make for you will be a cañon hollowed out by a stream, so deep that the bottom can hardly be reached. When you get there, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride across the cañon. And next to it they will make for you sharp thorns over the surface of the whole land. When you arrive, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride over the thorns. And next to it they will make a road to the upper world, and go thither. When you arrive at the place, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride in the air," said the woman. The woman departed and left him. She reached home, and walked among the Buffaloes. The Buffaloes had reached their home on the other side of the water. The Orphan came in sight again. "Really! that Orphan has come hither," they said. He continued following his wife and child. "Seek ye a difficult thing for him," said the Buffaloes. And when he arrived they made four female Buffaloes lie in a row. "Come," said they, "which one lying down is your wife?" She moved her right ear very briskly. "That one is my wife," said the Orphan. "Well, seek again for him a difficult thing," said the Buffaloes. The next morning when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. The Buffaloes went across a very deep cañon hollowed out by a stream. The Orphan reached the cañon. Closing his eyes, he said, "Well, my wife, here, just as you said, I will be going to you." He made a stride, and behold, he was across the cañon. "Really! that Orphan has come hither. Seek ye again something difficult for him," they said. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. And they had made sharp thorns extending all over the surface of the land. The Orphan arrived there. Having said, "Well, my wife, here, just as you said, I will be going to you," he closed his eyes, and made a stride across, and had gone. "Really! that Orphan has come hither. Seek again something difficult for him," said they. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. Having made a road to the upper world, they had gone. Having gone up above, the Buffaloes kept bellowing. As the road went up hill, the Orphan arrived there. "Well, my wife, here, just as you said, I will be going to you," said he. Having closed his eyes, he made a stride and departed. He went far beyond the clouds, and he reached the other side. "Really! that Orphan has come hither. Make an end of your attempts. You must fail. You shall go home," said they. So they were coming down-hill (*i. e.*, from the upper world to this earth). They reached home at the bottom. "Well, go ye in all directions," said they. The Orphan said as follows to his wife: "Come, let us go home. Let me see your husband's sister." Having gone home, he placed the child and the woman by the outside of the tent. And behold, his sister was very poor; she and her husband had been, and were still, apt to die from starvation. "O elder sister, and my sister's husband, I have come home," said he. "Without any cause for complaint, the boy, our relation, went to some unknown place. We have not found him, and we are great sufferers. It is not necessary to ridicule us," said she. "Indeed, sister, I am he," he said. At length his sister rubbed her eyes repeatedly with her hands, and looked toward him. She recognized him. "Heigho! my dear younger brother has come home

to me,' she said. "Your wife's brother has come back," said she, having pulled at the man to attract his attention. "O sister, your brother's wife sits in that place out of sight, holding your brother's son. Go for her," said the Orphan. She brought her home. Having brought her home, all the animals came back again. And again did his sister's husband kill them at pleasure. And at length his sister was kind to him. The End.

THE MAN WHO HAD A CORN-WOMAN AND A BUFFALO-WOMAN AS WIVES.

TOLD BY NUDAⁿ-AXA.

Égiçe taⁿ waŋçaⁿ wiⁿ ědedí-amáma. Máçe cégaⁿ-daⁿ amá wahaⁿ-
It happened tribe one there it was, they say. Winter as this is when they say they re-
moved
biamá. Waçáhaⁿ te, aí aça+, á-biamá. Égiçe nú wiⁿ 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
iñ'ge aká dúbá-biamá. Gaⁿ wahaⁿ-biamá xĩ, Aⁿaⁿçai-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. Gaⁿ aⁿçá-biamá. Nú aké cénujiŋga wakéga kéçáⁿ iñ'ge amá
the And they left they say. Man the one young man sick he who his sister the
(sub.) him who was (pl. sub.)
giaⁿçá atíi há, é-hnaⁿ-bíamá taⁿ waŋçaⁿ bçúga. Çi wahaⁿ-biamá çé jí
left him they said invari- they say tribe the whole. Again removed they say this lodge
have come ably
amá bçúga. Kĩ çé iñ'ge háci jĩngá aká qçabé iñ'ga ké'di íxinaçá- 6
the all. And this his sister after small the tree big by the hid herself
(sub.)
biamá. Gaⁿ agçá-biamá. Qáçá ujañ'ge ugíha-biamá. Égiçe jí tẽ
they say. And she went back, they Back again road she followed again, At length lodge the
say.
éçáⁿbe akí-biamá. Kĩ xagé agçá-biamá iñ'ge. Gaⁿ iñnu aká cetaⁿ
in sight of she reached home, And crying went homeward, his sister. And her elder the so far
they say. they say
níja jaⁿ akáma. Eátaⁿ ckí ă, wihé, á-biamá. Gaⁿ, Jĩnuhá, cat'é xĩ 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. Gaⁿ júgigçé najiⁿ-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:
Wihé, najíha iⁿçĩñ'gahá-gă, á-biamá. Gaⁿ najíha iñ'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
Waiiⁿ çáⁿ iⁿçĩⁿçizá-gă há, á-biamá. Gaⁿ ígiçizá-biamá. Céçu wa'iⁿ 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
hiⁿqpe uági'aⁿhe há; é ctĩ iⁿçĩⁿçizá'-gă há, wihé, á-biamá. Gaⁿ 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'} hi^{n'}bé çá^{n'} ctí, uta^{n'} çá^{n'} ctí, á-biamá. Zaní ígiçizá-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
- ugíta^{n'}-biamá bçúga, hi^{n'}bé çá^{n'}, uta^{n'} gë edábe, hi^{n'}qpé kë ctí ágiçaxa^{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 çan'di. Ga^{n'} waii^{n'} çá^{n'} waii^{n'}çíçe i^{n'}-biamá; çigçipi-qtí-biamá.
they say scalp-lock at the. And robe the with he wore, they he wore it very they say.
(ob.) hair outside say; well
- çi'a^{n'}-biamá. Gá-biamá: Wihé, ukíe çíçin'gega^{n'} icíçá^{n'} uwíne bçé 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: sister with wife for you
- miñke, á-biamá. Ga^{n'} dúba ja^{n'}-biamá. Lijébe eá té unájin' éga^{n'} ca^{n'}ca^{n'}-
I who, said he, they And four sleeps they say. Door his the he stood as always
say. (ob.) in
- 6 bi-te wéahide aça-bají-biamá. Ga^{n'} égasáni çí çáze hí amá. Kí çéaka
they say, far he not they say. And the next day when evening arrived, they say. And this one
as went
- iñnu aká ga^{n'} ja^{n'}-biamá. Égiçe gá-biamá iñañ'ge aká, áci aça-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 hë, á-biamá. Çicíçá^{n'} açi^{n'} gí-gä, 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 Çiçá^{n'}, íçáa í-ä hë, á-biamá. Ha^{n'} amá. Kí a^{n'}ba amá. Çí çáze hí amá.
O brother's to the come said she, they Night they say. And day they say. Again evening ar- they
wife, lodge say. rived say.
- Ugáhanaçáze uhañ'ge té'di iñañ'ge aká áci aça-biamá. Kí çí wi^{n'} atí akáma.
Darkness (first) end when his sister the out went they say. And again one had come, they
(sub.) say
- Línuhá, çéaka wa'ú wi^{n'} atí aká hë, á-biamá. Çicíçá^{n'} açi^{n'} gí-gä, á-biamá
O elder this one woman one has come said she, they Your brother's come with her, said, they say
brother, say. wife
- 12 iñnu aká. Ga^{n'} na^{n'}ba wagçá^{n'}-biamá. Ga^{n'} akiwa watezugçá^{n'}-biamá.
her the And two he married they say. And both pregnant they say.
brother (sub.) them
- Ga^{n'} akiwa çin'gajin'ga ídawaça-biamá, akiwa nújin'ga-biamá. Ga^{n'}
And both child bore them they say, both boy they say. And
- újawaçti ga^{n'} júwagigçé gçi^{n'}-biamá. Kí çin'gajin'ga akiwa íe wakan'dagi-
very so with them he sat they say. And child both to speak
pleasantly forward
- 15 hna^{n'}-biamá. Ga^{n'}, Çisañ'ga éça^{n'}ba kíçína-bají-gä, á-biamá íçádi aká.
only they say. And, Your younger brother he too fight ye not, said, they say his father the
(sub.)
- Ga^{n'} éga^{n'}-biamá. Lígaxe júkigçé-hna^{n'}-biamá. Égiçe kíçína-biamá
And so they say. Playing with each other invaria- they say. At length fought they say
bly
- nújin'ga na^{n'}ba akiwa. Akiwa kíçá^{n'}-hna^{n'}-biamá. Çí çíha^{n'} Lé-wa'ú çí^{n'},
boy two both. Both reviled only they say. You your Buffalo-woman she is,
each other mother
- 18 á-biamá. Çí áma aká, Çí ctí çíha^{n'} Wata^{n'}zi-wa'ú çí^{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.
- aki-biamá çí Lé-jin'ga aká iha^{n'} çí^{n'} ugçá-biamá. Gañ'ki çí áma aká çí
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.)
- ugçá-biama. Na^{n'}há, wiji^{n'}çe aká, Wata^{n'}zi-wa'ú hni^{n'}, aí, aná'a^{n'}, 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^há, Lé-wa'ú hniⁿ, aí, aná'aⁿ,
And the the said as follows, My younger the O mother, Buffalo-woman you are, he said I heard
other (sub.), they say: brother (sub.),

á-biamá. Gaⁿ' haⁿ' te akiwa wajiⁿ' cta-biamá wa'ú aká, nú fiñké ukía-bají-
said (the other), And night when both in a bad humor, they say woman the man the (ob.) they did not
they say. they say.

biamá. Caⁿ' cé Lé-wa'ú fiñké jaⁿ' aⁿhá-biamá.
they say. Yet this Buffalo-woman the one cum ea coit they say.
who

3

Gaⁿ' aⁿ'ba amá. Égiçe nú aká enáqtcí jaⁿ' akáma; wa'ú amá akiwa
And day they say. Behold man the alone was lying, they say; woman the both
(sub.) (pl. sub.)

ákiágca-bitéama. Gaⁿ' gfiⁿ'-biamá. Égiçe gá-biamá: Wihé, á-biamá, fiúcka
had gone again, they say. For some he they say. At length he said as fol- O sister said he, they your
time sat lows, they say: say, brother's son

uáginé b^é tá miñke, á-biamá. Gaⁿ' aⁿ'ba tē'di aⁿhá-biamá. Caⁿ' gaⁿ' jaⁿ'de 6
I seek my I go will I who said he, they And day when he went, they say. Right along (!) ground
own say.

áçita maⁿçiⁿ'-biamá. Égiçe ðazéqtcí hí xī agçá-bikéama, sigçé wéça-
crossing he walked, they say. At length late evening arrived when had gone homeward, trail he found
they say

biamá. Gaⁿ' sigçé kē wíuha-biamá. Ihaⁿ' amá cti gaⁿ' Léi tē, gañ'ki cī
they say. And trail the (ob.) he followed them, His the too was a Buffalo and again
they say. mother (mv. sub.)

ijiñ'ge amá cti Lé-jiñ'ga-bitéama, nañ'gēqtcí agçá-bikéama ihaⁿ' éçaⁿ'ba. 9
her son the too was a Buffalo-calf, they say running fast had gone homeward, his mother she too.
(mv. sub.) they say

Égiçe wacicka wiⁿ' cúgaqti najiⁿ' te amá xī, í wiⁿ' waçiona améde, Çétē é
At length creek one very thick stood they say when, tent one plain they say, This it
when,

te-ána, eçégaⁿ'-biamá nú aká. Gaⁿ' é'di a-ígçiⁿ'-biamá, éçaⁿ'ba-bají-biamá.
must be ! thought they say man the (sub.), And there approaching he sat, not in sight they say.
they say

Égiçe ijiñ'ge éçaⁿ'be ahí-biamá. Lé-jiñ'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
(sub.) (sub.)

atí aká há, á-biamá (Lé-jiñ'ga aká). Içádi çat'aⁿ' edéctē aⁿ'baçé'qti maⁿçiⁿ'
has come said, they say (Buffalo-calf the). His father you had even if this very day walking

çaxáge maⁿhniⁿ', á-biama. Edída! wágimaⁿçiⁿ'-á hē, á-biamá Lé-wa'ú
you cried you walked said she, they Simpleton! go after him said, they say Buffalo-woman
say.

aká. Gaⁿ' é'di ahí-biamá. Ki jaⁿ'-uqpe jingáqtcí 'í-biamá, çéde áçibçá- 15
the (sub.). And there he arrived, they And wooden bowl very small she gave, they bottom spread on
say.

biamá. Ní bçátaⁿ-máji égaⁿ' aⁿçáⁿ'bize çáⁿ'ctí, djúb ínahiⁿ há, eçégaⁿ
they say. Water I drink I not but I was thirsty heretofore a little truly thinking

gçiⁿ'-biamá nú aká. Çataⁿ'-biamá; çáⁿ'á-biamá ní kē. Djúbaqtcí
sat they say man the (sub.). He drank they say; he left (some) water the. A very little

aⁿçáⁿ'waⁿ'hébe çáⁿ'ctí, égiçe ní tē bçá'a áhaⁿ, eçégaⁿ'-biamá. Uqpe tē cī 18
insufficient for me heretofore, at length water the I fail to ! thought he, they say. Bowl the again
drink

'í-biamá. Ki íá hébe çéçaⁿ'ska 'í-biamá. Naⁿpaⁿ'hiⁿ çáⁿ'ctí, jañgégaⁿ
she gave, they And jerked piece this size she gave, they I hungry heretofore somewhat large
say. meat say.

aⁿ'í etéde, eçégaⁿ'-biamá. Cī çáⁿ'á-biamá. Ki hébe uçácte gí'í-biamá.
she should have he thought, they say. Again he failed in eating, And piece left from he gave it back,
given me they say. eating they say.

- Wačáte jin'ga ínahiⁿ, á-biamá wa'ú aká Ga^{n'} já čaⁿ wa'ú aká naⁿbáčaⁿ
 Food small truly said, they say woman the And jerked the woman the in two parts
 (sub.) (sub.) (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 were
- 3 Umi^{n'}je údaⁿqti gaxá-bi ega^{n'} ja^{n'}-biamá. A^{n'}ba ega^{n'} ja^{n'} xíčataⁿ-bi ega^{n'}
 Bed very good made, they having they slept, they say. Day being lying turned himself, having
 say they say
- uřixidá-biamá. Égiče ří činǵé 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 ačaiⁿ tē Edázēqtcí hí xí égiče účpa-biamá cí. Čí wacíccka wi^{n'}
 trail went. Late that evening ar- when at length he overtook them, again. Again creek one
 rived they say
- 6 édedí-ké ama; cí ří wi^{n'} édedí-té ama. Ga^{n'} cí ř'di a-řgčín-biamá ří xa^{n'}ha
 there it was, they say; again tent one it was there, they say. And again there approaching he sat, tent border
 they say
- ké'di. É nújínǵa aká cí éčaⁿbe ahí-biamá. Nǵ! iⁿdádi aká atí aká hǵ,
 at the. That the boy the again in sight arrived, they say. Why! my father the has come
 one (sub.) (sub.) (sub.)
- á-biamá Ičádi cat'a^{n'} edéctē a^{n'}bač'qti maⁿčín' 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-ǵ hě, á-biamá. Dadíha, í-gǵ hau, á-biamá
 Buffalo the (sub.) To call them send said she, they O father be coming ! said, they say
 woman (the voice) say.
- nújínǵa aká. Ga^{n'} ř'di ahí-biamá. Kí ja^{n'}-uqpé jínǵáqtcí 'í-biamá, čéde
 boy the (sub.). And there he arrived, they And wooden bowl very small she gave, they bottom
 say.
- ářibčá-biamá. Kí nú aká úckaⁿ tē řbahaⁿ-bi ega^{n'}, čaquba-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 cí 'í-biamá. Kí já hébe
 He drank they say; he failed in drink- water the Bowl the again she gave, they And jerked piece
 ing, they say (ob.) (ob.) say. meat
- čéčaⁿska 'í-biamá. Kí nú aká úckaⁿ tē řbahaⁿ-bi ega^{n'}, čaquba-bají-biamá
 this size she gave, they And man the deed the knew, they say because, did not wonder they say.
 say. (sub.) (ob.)
- Kí já čaⁿ cí ča'á-biamá. Kí hébe učacte gí'í-biamá. É wačáte jin'ga
 And jerked the again he failed in eating, And piece he left he gave back, they That food small
 meat (ob.) they say. say.
- 15 ínahiⁿ, á-biamá Jé-wa'ú aká. Jǵ 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.) (sub.) (ob.) off, they say hers
- Ga^{n'} ha^{n'} égaⁿ ja^{n'} biamá. Nú aká hájínǵa wi^{n'} ačín'-bi éde wa'ú ké sihí tē
 And night as they slept, they Man the cord one had, they but woman the feet the
 say. (sub.) say lying
- wan'daⁿ řkikaⁿta^{n'}-biamá. Ha^{n'} ja^{n'} tē čiqí-bají égaⁿ, čiqí ga^{n'}čaiⁿ 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 tēđíhi 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 řibčá-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 cí wíuhá-biamá. Baxú řaňǵáqti 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 ɛ'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 ákaⁿ-bi, ɬinaqɕá-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 when
 (sub.) (ob.) they say, say
- iha^{n'} éɕaⁿba íe na'a^{n'}-biamá nú aká. Ciŋ'gajiŋ'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'} éɕaⁿba 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 ijiŋ'ge aká: qɕáje-hna^{n'}-bi, ci iha^{n'} amá cti égaⁿ-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 ídaⁿbe ahí-bi ɬi iha^{n'} éɕaⁿba, égiçe nú aká hiⁿqpe 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.)
- gɕiza-biamá. Ga^{n'} hiⁿqpe kē nú aká bihiɕa ɕéɕa-biamá. Étaⁿɕi^{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'}caⁿ masáni ahí-biamá Hiⁿqpe
 the other reached, they say. He blew off sud- when that without the other he reached, they Fine feather
 side side dely stopping side say.
- ɬiɬáxai, ci ɬidihiɕa 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, (sub.).
- iha^{n'} éɕaⁿba wadaⁿbe gɕi^{n'}-biamá. Masáni agɕi-biamá ijiŋ'ge éɕaⁿba.
 his mother her too seeing them he sat they say. The other side they came back, her son he too.
 they say
- Hi^{n'} ɕaⁿ bibiza-biamá, uɬiɕataⁿ-biamá ɕizá kēdi. Ciŋ'gajiŋ'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'} nan'gēqti agɕá- 12
 if let me see he will come, said, they say Buffalo woman the And running fast they went
 (sub.). homeward
- biamá uɕaⁿbe. Ga^{n'} wíuha-biamá nú aká. Baxú kē éɕaⁿbe 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 ɛdedí-ɕaⁿ amá, húɕuga jiŋ'gaji ɕa^{n'} amá. Ga^{n'} ɛ'di a-ɬgɕi^{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. Naⁿhá, iⁿdádi aká atí aká há, á-biamá. ɛ'di 15
 they say peak on the. O mother, my father the (sub.) has come said (the Calf), There
 they say.
- wágimaⁿɕi^{n'}-á, á-biamá. ɛ'di ahí-biamá ɬi wéɕaji-biamá, hiⁿqpe 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
- ega^{n'}. Ci, Wihé, ɛ'di wágimaⁿɕi^{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 wéɕaji amá. Jaⁿɕéha, ɕiŋgai hē, á-biamá Tēnǎ! ít'aɕéwáɕe 18
 they say when she did not they say. O elder sister, there is said she, they say. Why! hateful
 find them none
- ínahiⁿ é, á-biamá. Wéɕana'úqtcí-hna^{n'}i, á-biamá ɬé-wa'ú aká. Ga^{n'} ci
 truly ! said she, they You passed close by only said, they say Buffalo woman the (sub.). And again
 say, them
- wi^{n'} aká ɛ'di aɕá-biamá. Jaⁿɕéha, weáɕa-máji, á-biamá ci. Ci 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 cĭ, wéčaji amá Jaⁿčéha, weáča-máji, á-biamá. Cĭ
 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. Čit'áčewáčē
 one the (sub.) there went, they say. O elder sister, I have not found said she, they say. You hateful
 them,

3 íčanahiⁿ'i é. Akihaⁿ-hnaⁿ cíi hě, á-biamá. Ačĭbčē tá miňke, hĭndá!
 you indeed ! Beyond, invariably ye went said she, they say. I go for him will I whp, behold!
 á-biamá Ľé-wa'ú aká. Hĭndá! íčáča-máji eskaⁿ, á-biamá. Kĭ 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 ačĭgiati-hnaⁿi, eátaⁿ čagčĭⁿ-hnaⁿ ā, á-biamá.
 they say. You eat in order that they came invari- why you sit invariably ! said she, they
 for you riably say.

6 Égaⁿčáⁿ'ja ě'be aňgiti-ājĭ égaⁿ. Gaⁿ' agčĭⁿ' miňké, á-biamá nú aká
 Nevertheless who came not for me so. Just so I was sitting, said, they say man the (sub.).
 Gaⁿ' júgčē agčá-biamá Égičē wa'ú aká ukĭkĭji 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,

wésatáⁿ aká é wáčixe ahí aká. Gaⁿ' gĭčĭkaⁿ'-biamá. Ľĭ tē úkiza
 the fifth the (sub.) that marrying arrived the And made room tŕey say. Lodge the no one
 one who for her there

9 giáxa-biamá. Čé iňaň'ge aká e-hnaⁿ' júwagigčai tē.
 they made for her, This her sister the (sub.) only she was with them.
 they say.

Égičē haⁿ'egaⁿ'tce amá. Iňaⁿ' aká gá-biamá (iúcpa é wagĭká-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 jeégčáⁿ hě, iⁿ'úde juágčē 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 júgčā-biamá iňaⁿ'de aká. Gaⁿ' Ľe-núga amá nan'dičágaspe gáxai ĭi tē
 he with her, they her daughter's the And Buffalo-bull the to hold down the walls making came, when
 say husband (sub.) (pl. sub.)

čēčabčĭⁿ'-biamá. Gaⁿ' iňaⁿ' aká iⁿ'ě jahá-bi xĭ gáčaⁿ'ská-biamá; cĭ 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 xĭ gáčaⁿ'ská-biamá; wéčabčĭⁿ'aⁿ jahá-bi xĭ gataⁿ'hičāⁿ'-biamá; cĭ
 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 xĭ ĭi tē épaⁿ'skáqčĭaⁿ'-biamá iⁿ'ě tē. Nú aká hiⁿ'qpé
 again she thrust at, when lodge the just the size of they say stone the Man the fine feather
 they say (col.) (sub.)

xĭxáxa-bi egaⁿ' Ľe-núga ũha biákibesaⁿ'-bi egaⁿ' hiⁿ'qpé bihičā čēča-
 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, ũha ákibesaⁿ kě égĭh áiáča-biamá. Ľé-wa'ujĭň'ga, Ľandé,
 they say, tent skin fold the right into he had gone, they say. Buffalo old-woman, O daughter's
 husband,

18 učĭnadáčaⁿ égaⁿ, á-biamá. Aⁿ', xāⁿ'há, á-biamá. Cĭ gaⁿ'te amá. Ľandé
 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. while they say husband

e'aⁿ' égaⁿ ā, á-biamá Ľé-wa'ujĭň'ga aká. Nát'e éskaⁿ ečēgaⁿ égaⁿ ĭmaxá-
 how is it ? said, they say Buffalo old-woman the Killed by she hoped as asked him
 (sub.) heat

biamá. xāⁿ'há, gaⁿ' gčĭⁿ' miňke, á-biamá. Gaⁿ' wasĭsige ĭe tē
 they say. O wife's mother, all right I am sitting. said he, they say. And active he spoke

- ájiⁿájiⁿqti égiçáⁿ-biamá. Cí gaⁿ-akáma xí, Jandé, e'aⁿ égaⁿ ä, a-biamá.
spoke very he said to her, they say. Again they sat for when, O daugh- how is it ? said she, they
fearlessly while, they say ter's husband say.
- yaⁿha, gaⁿ gçiⁿ miñké, aⁿwaⁿ'nabçi ctëwaⁿ-máji, á-biamá. Égiçë
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 náwakandiçá-biamá; é nát'exiçë açá-biamá çáçuháqtci. 3
Buffalo old-woman was made impatient by heat, they she caused herself she went, they say almost.
say; to die from heat
- Aⁿwañ'kandiçë'qti-maⁿ, gátë iⁿ'çicba-ä hë, á-biamá. Gíçiaxá-biamá xí
I am very impatient from heat, that undo for me said she, they say. They pulled off for her, when
they say
- éçáⁿbe akí-biamá. Caⁿ'caⁿ t'é áíáça-biamá Le-wa'ujin'ga aká. Çéaka
in sight she reached home, Without dead had gone they say Buffalo old-woman the (sub.). This one
they say. stopping
- ian'de aká éçáⁿbe akí-bi xí caⁿ unábçi ctëwaⁿ-baji-biamá. Nã! iⁿ'úaçë 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
- áçiⁿhé ctë sniaⁿ't'e aⁿwañ'kandiçë, á-biamá Igåççaⁿ 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:
- Uçinabçi ctëwaⁿ'ji; wa'újiñga akéja nát'e ké, á-biamá. Égaⁿ'ja sniaⁿ't'e
You perspire not in the least; aged woman on the other lies dead from said she, they
hand the heat, say. Nevertheless I cold
- aⁿwañ'kandiçë, á-biamá. Égiçë' içaⁿ' 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 çañká zani içaⁿ' aká wagígça-biamá. (Le-jiñ'ga aká)
the next day woman the (pl. ob.) all his wife's the (see note) they say. (Buffalo-calf the)
- gá-biamá: Nã! dadíha, iⁿ'naⁿha uhníxide taí (íçagíçpahaⁿ te), á-biamá.
said as follows, Why! O father, my mother you will look around (you will know your said he, they
they say: for own), say.
- Çéaka iañ'ge mégaⁿ índé çáⁿ wiⁿ'áqtci-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.)
- índé çáⁿ wiⁿ'áqtci-biamá, údaⁿ'i të. Gaⁿ' wáçictaⁿ'-biamá, xí'añ'kiçá-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'giçë, najiⁿ'wakiçá-biamá. Égazeze najiⁿ'wakiçá-biamá, xidáçuwixë-
all, they caused them to stand, they In a row they caused them to stand, they they caused them to
say, say,
- wákiçá-biamá, igáççaⁿ çinⁿké ígipahaⁿ'ji gígáⁿçai egaⁿ. Gaⁿ' égazezai të, 15
push themselves around, his wife (the ob.) not to know his wished for him because. And they were in when,
they say, a line
- Ké, jandé, çigáççaⁿ ugçíxidá-ä hë, á-biamá Le-wa'ujin'ga aká. Gaⁿ' ugçí-
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 éë há, á-biamá. Uçáⁿ'-biamá. Gaⁿ' çañ'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-jiñ'ga aká: Dadíha, gasáni nújiñga ákibánaⁿwákiçái 18
they say. Said as follows, Buffalo-calf the O father, to-morrow boy to make them run a race
they say (sub.):
- 'íçai éde éduéhe tá miñké. Aⁿwaⁿ'hnixide taí, á-biamá. Aⁿçáⁿ'cpahaⁿ'ji
spoke of but I join it will I who. You will look around for me, he said, they say. You do not know me
- tëdíhi wixáⁿ' aká t'éçíç 'íçai, á-biamá. Gaⁿ' ákibánaⁿ'-biamá égasani xí.
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 nújĩnga aká: Dadíha, Le-jĩn'ga sátãⁿ waa'ča-ma é wécađe maⁿ.
Said as follows, they say, boy the (sub.): O father, Buffalo-calf five those who leave that the sixth I
- bɸiⁿ tá miñke, á-biamá. Gaⁿ égasáni ákibanaⁿ-biamá. Le-jĩn'ga amá
walk will I who, he said, they say. And the next day they ran a race they say. Buffalo-calf the (pl. sub.)
- 3 sátãⁿ waa'ča-biamá, kĩ wiⁿ wíutaⁿ maⁿɸiⁿ-biamá. Kĩ nú aká gá-biamá:
five left them they say, and one next to them he walked they say. And man the (sub.) said as follows, they say:
- Cin'gajĩn'ga wíwípa ɸiⁿ é, á-biamá. Áwaciⁿ ă, á-biamá Le-wa'ujĩn'ga
Child my the that, said he, they say. (mv. ob.) Where is he ? said, they say Buffalo old-woman
- aká. Sátãⁿ waa'ča amá é wécađe eduátaⁿ ɸiⁿ éé hă, á-biamá. Gaⁿ
the (sub.) Five left them the (sub.) that the sixth next to the it is he he said, they say. And (mv. ob.)
- 6 cañ'gaxá-biamá. Úwagiča-hnaⁿi atá', á-biamá Le-wa'ujĩn'ga aká.
they ceased they say. They told him invariably I wonder if said, they say Buffalo old woman the (sub.)
- Gaⁿ égasáni Le-jĩn'ga aká gá-biamá: Dadíha, wípaⁿ aká ɸikí-
And the next day Buffalo-calf the (sub.) said, they say, as follows: O father, my grand- the (sub.) running mother
- banaⁿ 'íçai, á-biamá. Úçáqçajĩ xĩ t'éçie 'íçai, á-biamá. Wáckaⁿ égañ-gă,
a race with you spoke of said he, they say. You do not overtake her if she kills you spoke of, he said, they say. Do be strong
- 9 á-biamá Aⁿ, nisíha, ɸiçaⁿ égaⁿ tégaⁿ cée hă, á-biamá. Gaⁿ égasáni
he said, they say. Yes, my child, your grand-mother so in order she said he, they say. And the next day that says that
- xĩ iñan'de ɸiñké gikibanaⁿ-biamá. Gaⁿ júgçe aça-biamá. Çahé waɸú-
when her daughter's husband the (ob.) she ran a race with her own they say. And with him she went, they say. Hill very
- deájĩ'qti jaⁿ ké é júgçe aça-biamá. Jandé, céhikédítaⁿ aňgági taté,
distant it was lying that with him she went, they say. O daughter's husband, from yonder place we coming back shall
- 12 á-biamá. Ě'di júgçe ahí-biamá. Kĩ ejaⁿtaⁿ júgçe agí-biamá. Gaⁿ ɸé
she said, they say. There with him she arrived, they say. And thence with him she was coming back, they say. And this
- níaciⁿga waɸúdeájĩ aⁿča-biamá. Gaⁿ ɸat'é taté, á-biamá Le-wa'ujĩn'ga
man very far she left him, they say. And you die shall surely said, they say Buffalo old-woman
- aká. Gaⁿ aⁿča agça-biamá. Gaⁿ baxú wiⁿ éçaⁿbe akí-biamá. Kĩ
the (sub.) And she left him she went they say. homeward And peak one in sight of she reached home, And they say.
- 15 caⁿcaⁿ'qti agça-biamá Wa'újĩnga amá aⁿča agĩ, á-biamá. Wa'újĩnga
without stopping at all she went they say. homeward Old woman the (mv. ob.) left him she is coming back they say. Old woman
- ĩ kañ'ge akí-bi xĩ, Man'dehi háha ihéiⁿɸiñ'kiçái-ă, cagçé, á-biamá. Nú
lodge near to reached home when, they say, Dart prepare ye mine for me, I go home-ward to you. she said, they say. Man
- amá hiⁿqpé gçiza-bi egaⁿ bihíça ɸéça-biamá xĩ, égiçe jí tē égiha
the (mv. sub.) fine feather took his, they say having he blew off suddenly, they say when, behold lodge the (ob.) right into
- 18 ákiágça-biamá, wa'újĩnga aká man'dehi giná agĩ tē. Kĩ jaⁿt'éqti
had gone again, they say, old woman the (sub.) dart asked for her was when. And sound asleep coming
- jaⁿ-biamá; céçectéwaⁿjĩ. Cetaⁿ'qtihi uɸúaaⁿbçe hě, á-biamá. Kĩ ijin'ge
he lay, they say; he stirred not at all. At last I have hindered him she said, they say. And his son
- aká gá-biamá: Wa'újĩnga gáçin' edé hnaⁿ éiⁿte; iⁿdádi aká xáciqti agçí,
the (sub.) said as follows, they say: Old woman that one what only it may be; my father the (sub.) the very long ago came back

- á-biamá. Hm+! á-biamá wa'újiŋga. Iha^{n'} aká gá-biamá: Cíadi kí ada^{n'},
said he, they Psha! said, they say old woman. His mother the said as follows, Your reached I
say. (sub.) they say: father home
- á-biamá. Xáci iⁿdádi agčí égaⁿ jaⁿ't'éqti ja^{n'}i, wa'ú cti iŋgčéza,
said she, they Long ago my father had come as sound asleep he lies, woman too talks
say. home incessantly,
- á-biamá nújiŋga aká. Ga^{n'}, Wa'újiŋga, qčíáji égaⁿ-á hě, xáci agčí, á-biamá 3
said, they say boy the (sub.). And, Old woman, do keep quiet long ago came said, they say
back,
- ijaŋ'ge aká. Cí ga^{n'} ja^{n'} biamá. Dadíha, wiŋa^{n'} aká hečúbajaⁿ a^{n'} júčigč
her daugh- the Again so he slept, they say. O father, my the swing to play with you
ter (sub.) grandmother (sub.)
- 'íčai, á-biamá. Ga^{n'} hájiŋga ukiátcatcáqti é'di naji^{n'}, 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. other
- tě údaⁿqtiaⁿ sé číŋgě, á-biamá. Kí gátě hájiŋga sása kě učúdaⁿbečí- 6
the very good break there is he said, they say. And that cord broken in the they cause
(ob.) none, many places (ob.)
- kíče xí é aŋ'-gá, á-biamá nújiŋga aká. Ga^{n'} é'di júčče ahí-biamá.
you to when that use, said, they say boy the (sub.). And there with her he arrived, they
examine say.
- Ga^{n'} hájiŋga áwaⁿji kě é čizá-biamá nú aká. Qčabé ma^{n'}ciádi tě
And cord strong the (ob.) that took, they say man the (sub.). Tree high the (ob.)
- maⁿá xáⁿ'ha kě ágčě akáma. Hau, Ké, řandé, aŋgáče té, á-biamá. Iřa^{n'} 9
cliff edge the was standing on, Well, Come, O daughter's let us go, said she, they His wife's
(ob.) they say. husband say. mother
- éčaⁿba waⁿ'daⁿ ačá-biamá. Uka^{n'}skaqti idaⁿ'be ahí-bi xí, égičě iřan'de
she too together went, they say. Right in a line in the middle they arrived, when, behold her daugh-
ter's husband
- bisá-biamá hájiŋga. In'ě kě kaŋ'gěqtcí ahí-bi xí, égičě gisíča-bi; hiⁿqpé
broke it, they say cord. Stone the very near to arrived, when, at length remembered, fine feather
they say they say;
- kě gčízá-bi ega^{n'} bihíča čéča-biamá. Égičě masániaja a-řaⁿ-biamá. 12
the took his, they having blew it off suddenly, they say. At length to the other side approached and lay,
(ob.) say they say.
- Ga^{n'} akí-biamá, xigčí'a-biamá iřan'de éčaⁿba. Égičě banaŋ'ge kide
And reached home, failed in doing for her- her daughter's he too. At length bannaŋge they were
they say, self, they say husband play-
- akáma. Je-núga jiŋ'ga wi^{n'} naji^{n'}-bi ega^{n'} a-ř-biamá. Kagéha, á-biamá,
ing, they Buffalo-bull young one stood, they say having came, they say. My friend, said he, they
say,
- čé Je-wa'ú wi^{n'} ní agí taté, éčaⁿ'be tí xí čikíqa taté. Kíqaji-gá; 15
this Buffalo-woman one water go for will, in sight has come when laugh at you will. Laugh not at her;
- éğčañge aká píbaji, á-biamá. Éčaⁿ'be atí-biamá wa'ú aká. Éčaⁿ'be
her husband the (sub.) bad, said he, they say. In sight came they say woman the (sub.). In sight
- atí-bi xí kíqa-biamá. Nú aká daⁿ'ba-baji-biamá Cí áčutaⁿ a-ř-biamá
she came, when she laughed at him, Man the did not look at her, they say. Again straight to was coming,
they say they say. (sub.) they say
- xí, cí kíqa-biamá; cí nú aká kíqa-baji-biamá. Agí-biamá xí ní tě 18
when, again laughed at him, again man the did not laugh at her, they say. Coming back, they when water the
they say; (sub.) (sub.) say (ob.)
- íčije agí-biamá; cí eřátaⁿ kíqa agí-biamá. Kí uhékiča-báji 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. they say. his way, (std. ob.)
- íqa amá. Kí čéama Je-núga amá banaŋ'ge kide amá bčúga aⁿ'ha-
laughed, they say. And these Buffalo-bull the (pl. sub.) bannaŋge those who played all fled,
biamá. Égičě éčaⁿ'be atí-biamá, iénaxíča-biamá éğčañge aká. Ga^{n'} 21
they say. At length in sight came, they say, attacked him, they say her husband the (sub.). And

- eřátaⁿ éčáⁿbe atí tē řan'de kē bacpé čéčá-biamá, řéska amá wajiⁿ'-přbaji
 thence in sight he when ground the thrust off sent suddenly, ox the enraged
 came they say, 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 céčectewaⁿ'ji 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 ři, nú aká waiiⁿ' iⁿ'i čáⁿ aⁿ'čá čéčá-bi egaⁿ'
 they say. There he arrived, they when, man the (sub.) robe he wore the threw away suddenly having,
 say they say (ob.) they say
- man'de ké ugínaⁿqpá-biamá. Jáwahe fé amá ři, hiⁿqpé gřiza-bi egaⁿ'
 bow the strung his they say. To gore went they say when, fine feather took his, they say having
- 6 bihíčá čéčá-biamá. Čié ámařáčicaⁿ ahí-biamá nú aká. Či égaⁿ-biamá.
 blew it off suddenly, they say. Side towards the other arrived they say man the (sub.). Again so they say.
- 'Ú činǵé kěřáčicaⁿ cī ě'di ahí-biamá. Gaⁿ' nřaciⁿga aká Ľe-núga
 Wound none towards the side again there he arrived, they say. And man the (sub.) Buffalo-bull
 t'éčá-biamá. Gaⁿ'ki iřaⁿ' činǵé iénaxíčé agčá-biamá. Gaⁿ' iřiđahaⁿ'
 he killed, they say. And his wife's the (ob.) to attack he went back, they say. And he knew for
 mother they say. himself
- 9 amá ádaⁿ řřbaqčá a-i-biamá. Gaⁿ' t'égičá-biamá iřaⁿ' činǵé.
 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. waiⁿcičé, equivalent to the Omaha ahíⁿcičé. See 99, 11.

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

149, 7. đazěqčei, pronounced đa+zěqčei by Nudaⁿ-axa.

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

149, 13. ičadi čat'aⁿ edectě aⁿbačěqčti maⁿčičiⁿ čaxage maⁿhniⁿ. Sanssouci gives as the Ľoiwere, aⁿtce ratūⁿ cke, haⁿwe ře mányi raxáře ramányi; and he says that the Buffalo-woman doubted that it was the father whom her son saw. "If you had a father, you would not have been crying to-day when walking"; or, "You should have had a father, for to-day you have been crying while walking."

149, 15. jaⁿ-uqpe jińgaqčei. 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. *edazēqtci*, pronounced *eda+zeqtci*.
 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-biama*, contracted from *gataⁿha* and *içan*.
 152, 18. *gaⁿte ama*, pronounced *gaⁿ+te ama*.
 153, 9. *gisiⁿ-biam egan*, in full, *gisiⁿ-biamá égan*, equivalent to *gisiⁿ.bi egaⁿ'*.
 153, 10. *egasani wagigça-biama ikaⁿ* aka *wa'u 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 *wágçawakiçá-biama* for *wagigça-biama*, the former meaning, "to cause them to go as messengers to invite to a feast, game, or assembly." The old woman plotted against her son-in-law; and arranged for her five daughters to stand in a row. I am inclined to read, *wagigça-biama*, from *wagiçpe*, "To go homeward for them (*i. e.*, for those who were not her relations)."
 153, 12. *udaⁿqti-hnan-biama*, pronounced *u+daⁿqti-hnan-biama*.
 154, 6. *uwagiçan-hnan*i* 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. *waçudeäji*, pronounced *waçu+deäji*.
 155, 1. *çiadi ki adaⁿ*. The mother was not in the lodge when the father came.
 155, 3. *wa'ujñga qçiäji egaⁿ-ä he*. The old woman was speaking in a loud voice.
 155, 11. *iⁿč kē kañgēqtci ahi-bi çl*, about two feet from the rocks.
 155, 11. *kañgēqtci*, pronounced *kañ+gēqtci*.
 155, 13. *hanañge 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. *uhekiçan-baji 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.

- Gaⁿ'ki wa'ú çinké cin'gajin'ga pahaⁿ'ga idaçë çinké aⁿçaⁿ'kaⁿ aⁿgáti,
 And woman the one child before born the one who we have a con- test with him we have
 who come
- á-biamá. (Níaciⁿga píají aká wiⁿ'égiçaⁿ'-biamá.) Gaⁿ' nújiⁿga aká é'di
 said they, they (Man) bad the one said to her, they say.) And boy the there
 say. (col. sub.) (sub.)
- 3 açaⁿ-biamá. Içádi ihaⁿ' çinké éçaⁿba uçí'agá-bi çaⁿ'ja, caⁿ' é'di açaⁿ-biamá.
 went they say. His his the one she too were unwilling, though, yet there he went, they say.
 father mother who they say
- É'di ahí-biamá çí, Aⁿçaⁿ'çikaⁿ taⁿ'gataⁿ, á-biamá. Aⁿ'haⁿ, içánahiⁿ,
 There he arrived, they say when, We have a contest we will, said they, they Yes, I consent,
 with you say.
- á-biamá. Edádaⁿ aⁿgáxe taí ä, á-biamá nújiⁿga aká. Kí níaciⁿga píají
 said he, they say. What we do will I said, they say boy the (sub.). And man bad
- 6 aká jaⁿ' wiⁿ snédeçti múza-bitéama, onáqtci. Gaⁿ'ki, Jaⁿ' cété aⁿgáne çí
 the wood one very long had planted as a post, very smooth. And, Wood that (ob.) we climb when
 (sub.) they say,
- wiⁿaⁿ'wa háci aⁿgágçí çí t'eaⁿ'kiçé taté, á-biamá. Gaⁿ' áne açaⁿ-biamá çí,
 which one behind we come when we kill him will said they, they And climbing they went, when,
 back they say. say. they say
- égiçé níaciⁿga píají aká é pahaⁿ'ga akí-bi egaⁿ' nújiⁿga t'éça-biamá.
 at length man bad the he before got back, having boy he killed, they say.
 (sub.) they say
- 9 Gaⁿ'ki çí wa'ú çinké çí cin'gajin'ga idaçë amá. Çí naⁿ' amá nújiⁿga
 And again woman the one again child she bore him, they Again grown they say boy
 who say.

- ɸiñké. Naⁿ amá ɸi, cǐ wiⁿ áǰě ahí-biamá. Ciñ'gajin'ga ɸiɸiɸa
 the one He was they when, again one to ask him arrived, they say. Child you
 who. grown say to go with him
- aⁿɸaⁿ'kaⁿ aⁿgáti, á-biamá. Kǐ iɸádi aká ihaⁿ éɸaⁿba cǐ uɸi'agá-biamá.
 we have a con- we have said he, they And his the his she too again were unwilling, they
 test with come say. father (sub.) mother say.
- Égiɸe, cǐ nújiⁿga aká naⁿ-biamá, gaⁿ é'di aɸá-biamá. Gañ'ki é'di hí 3
 Behold, again boy the (sub.) was grown, they and there he went, they say. And there ar-
 rived
- amá nújiⁿga ɸiⁿ. Cǐ égaⁿ íkaⁿ-biamá. Cǐ, Edádaⁿ aⁿaⁿ' te á, á-biamá.
 they say boy the Again so they had a contest And, What we do will ? said he, they
 (mv. one.) with, they say.
- Kǐ, Heɸúbajaⁿ aⁿaⁿ' te há, á-biamá. Heɸúbajaⁿ aⁿ-biamá. Háajiⁿga áma
 And, Swing we use will . said they, they Swing they used, they say. Cord the one
 say.
- ké sásaqtiaⁿ-biamá, kǐ áma ké údaⁿqtiaⁿ-biamá. Háajiⁿga údaⁿ ké é 6
 the was broken very much, and the the was very good, they say. Cord good the that
 (ob.) they say other (ob.) (ob.)
- nújiⁿga ɸiñké aⁿ'kiɸá-biamá; kǐ háajiⁿga sása ké é níaciⁿga ɸiáji aká
 boy the (ob.) they caused him to use, and cord broken the that man bad the
 they say; they say; (ob.) (sub.)
- aⁿ'-biamá. Égiɸe háajiⁿga údaⁿ ké égiɸe ɸiáji ké amá. Háajiⁿga
 he used, they say. At length cord good the behold bad lay they say. Cord
 (one which)
- gaségaⁿ nújiⁿga gat'é amá. Gaⁿ t'é amá nújiⁿga ké. Cǐ wa'ú ɸiñké cǐ 9
 it was cut, as boy the fall they And dead they say boy the Again woman the one again
 killed say. (one lying). who
- ciñ'gajin'ga ídaɸá-biamá nújiⁿga wiⁿ. Cǐ nújiⁿga ídaɸaí ɸiñké cǐ naⁿ'
 child bore they say boy one. Again boy born the one again was
 who grown
- amá. Naⁿ amá ɸi, cǐ aǰíahí-biamá. Ciñ'gajin'ga ɸiɸiɸa aⁿɸaⁿ'kaⁿ aⁿgáti
 they say. He was they when, again they came for him, Child you we have a con- we have
 grown say they say. test with come
- á-biamá. Ihaⁿ aká iɸádi éɸaⁿba uɸi'agá-bi ɸaⁿ'ja, caⁿ nújiⁿga 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.)
- aɸá-biamá. Ke, cǐ aⁿɸaⁿ'ɸikaⁿ tañ'gataⁿ, á-biamá. Cǐ íkaⁿ-bi ɸi cǐ
 went they say. Come, again we have a contest we will, said they, they Again they con- when again
 with you say. him, they say tested with
- nújiⁿga kíbanaⁿ ákiɸá-biamá. Cǐ nújiⁿga ɸiⁿ giaⁿ'ɸa-bi egaⁿ cǐ nújiⁿga
 boy racing they contended, they Again boy the left him, they having again boy
 say. (mv. ob.) say
- ɸiⁿ t'éɸa-biamá. Égiɸe cǐ wiⁿ ídaɸá-biamá ihaⁿ aká. Égiɸe ciñ'gajin'ga 15
 the they killed, they At length again one bore they say his the At length child
 (mv. ob.) say. mother (sub.)
- Hiⁿqpe-áǰɸe ídaɸá-biamá. Kǐ majaⁿ bɸúgaqti ídaɸaí tě 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-áǰɸe ídaɸaí tě. Nújiⁿga ɸiⁿ wakíde-pi hégaⁿ egaⁿ' edádaⁿ waníɸa
 Hiⁿqpe-áǰɸe that he was born. Boy the good marks- very being what animal
 (mv. ob.) man
- ctéwaⁿ ɸi'á ɸiñgě'qtiaⁿ amá. Caⁿ majaⁿ ɸaⁿ bɸúgaqti nújiⁿga íbahaⁿ'- 18
 soever falling there was none at they Indeed land indeed all over boy knew him
 all say.
- biamá, nújiⁿga údaⁿ hégaⁿji-biamá. Égiɸe nújiⁿga naⁿ ɸi, égiɸe cǐ áǰě
 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. Nújĩnga çíçĩga aⁿçañ'kaⁿ aᅅgáti, á-biamá. Kĩ içádi aká
they arrived, they say. Boy your we contend with we have said they, they say. And his father the (sub.)
- ihaⁿ' éçaⁿ'ba uçí'agá-biamá. Çnájĩ te, á-biamá. Kĩ nújĩnga aká: Naⁿ'há,
his she too were unwilling, they say. Please do not go, said they, they say. And boy the (sub.): O mother,
- 3 iⁿ'dádi éçaⁿ'ba, é'di bçé tá miñke, á-biamá. Çijiⁿ'çe égaⁿ wágiatĩ éde
my father he too, there I go will I who said he, they say. Your elder so they came for but
brother them
- wáçĩⁿ açaí éde t'éwaççè-hnaⁿ'i, á-biamá ihaⁿ' aká. Kĩ, Caⁿ', naⁿ'há, é'di
they took them but they killed them said, they say his the And, Still, O mother, there
away invariably, mother (sub.).
- bçé tá miñke, á-bi egaⁿ', é'di aça-biamá nújĩnga aká. É'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' há çatĩ tçé, á-biamá. Kĩ, Ké, edádaⁿ aⁿ'aⁿ' taí ä, á-biamá
Yes, that will do you have as, said they, they say. And, Come, what we do will I said, they say
- nújĩnga aká. Jaⁿ' cétçé aᅅgáne taté, á-biamá. Gaⁿ' nújĩnga aká hiⁿ'qpé
boy the (sub.). Wood that we climb shall, said they, they say. And boy the fine feather (sub.)
- gçĩza-bi egaⁿ' hiⁿ'qpé ágigçá-biamá. Gaⁿ' jaⁿ' tçé áne aça-bi egaⁿ', é
took his, they say having fine feather stuck his in, they say. And wood the climbing went, they say having, he (ob.)
- 9 pahañ'ga nújĩnga aká ahí-biamá. Çĩ agĩ-bi çĩ, çĩ é pahañ'ga híde
before boy the (sub.) arrived, they say. Again coming when, again he before below
back, they say
- akí-biamá nújĩnga aká. Gaⁿ' akí-bi çĩ, gaççĩ-biamá níaciⁿ'ga pçáji kçé,
got back, they say boy the (sub.). And he got when, he killed him, they man bad the (ob.),
back, they say
- dúba e wiⁿ' gaççĩ-biamá. Gaⁿ' nújĩnga aká agçá-biamá. Ihaⁿ' çĩnkçé'di
four that one he killed they say. And boy the (sub.) went homeward, His at the
they say. mother
- 12 içádi çĩnkçé'di edábe akí-biamá. Naⁿ'há, wijiⁿ'çe t'éwaççè hnaⁿ' çañ'ka wiⁿ'
his father at the also he reached home, O mother, my elder killed them invari- they who one
ably
- t'éaççè há, á-biamá. Gaⁿ', Sijiⁿ'qtçĩçaⁿ! wackaⁿ' egaⁿ'-ä hçé. Égaⁿ'qtĩ
I killed him said he, they say. And, O dear little child! do exert yourself. Just so
- çtçewaⁿ' çijiⁿ'çe t'éwaççè-hnaⁿ'i hçé, á-biamá. Égasáni çĩ, çĩ égiççé çábçĩⁿ
notwith- your elder they killed invari- said she, they The morrow when, again behold three
standing brother them riably say.
- 15 aká ahí-biamá. Aⁿ'çañ'çĩkaⁿ aᅅgáti, nújĩnga, á-biamá. Aⁿ'haⁿ, cubçé tá
the arrived, they say. We contend with we have O boy, said they, they say. Yes, I go to you will
(sub.) you come, say.
- miñke, á-biamá. Kĩ ihaⁿ' aká gá-biamá: Wackaⁿ' egaⁿ'-ä hçé, sijiⁿ'qtçĩçaⁿ!
I who, said he, they say. And his the said as follows, Do try O dear little child!
mother (sub.) they say:
- égaⁿ'qtĩ çtçewaⁿ' çijiⁿ'çe t'éwaççè-hnaⁿ'i hçé. Wackaⁿ' egaⁿ'-ä hçé, á-biamá.
just so notwith- your elder they killed invariably Do be strong said she, they
standing brother them say.
- 18 Nújĩnga aká é'di aça-biamá. Gaⁿ' é'di ahí-biamá. Égiççé çĩ heçúbajaⁿ
Boy the (sub.) there went they say. And there he arrived, they say. At length again swing
aⁿ' 'íça-biamá. Heçúbajaⁿ kçé háajĩnga údaⁿ kçé añ'-ga há, á-biamá
to use they spoke of, Swing the (ob.) cord good the (ob.) use it said they, they
they say.
- Nújĩnga é waká-biamá. Áma kçé pçáji há. Háajĩnga itaⁿ'çĩadi kçé, sása
Boy him they meant, they say. Other the bad Cord old the broken
(ob.) (ob.),

- kě pläji hä, á-biamá. Gaⁿ gá-biamá: Añ'kaji, pläji ctéctewaⁿ caⁿ
 the bad said they, they And he said as follows, Not so, bad even if yet
 (ob.) say.
- maⁿ tá miñké, á-biamá. Añ'kaji hä éde, Pläji hä, ecéce hä, á-biamá.
 I use it will I who, said he, they Not so but, Bad you say said he, they
 say. often say.
- Údaⁿ kë añ-gä hä, á-biamá. Añ'kaji, caⁿ pläji caⁿ maⁿ 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,
 said, they say boy the (sub.). And swing to use they went, they say. Boy the (sub.)
- údaⁿqti ačá-biamá Háajinga sása kë é aⁿ-biamá, ki áma číñké,
 very good went they say. Cord broken the (ob.) that he used, they say, and the other the (ob.)
- háajinga údaⁿ aⁿ číñké, gat'é amá Gaⁿ agčá-biamá ci nújinga amá. 6
 cord good used the one the fall they say. And went homeward, again boy the
 who, killed him they say (mv. sub.).
- Aki-bi egaⁿ, Naⁿhá, iⁿdádi éčaⁿba, níaciⁿga wijiⁿčé t'éwačé-hnaⁿ čañ'ka
 Reached having, O mother, my father he too, man my elder killed them habit- they who
 home, they say ually
- ci wiⁿ t'éáčé hä, á-biamá. Sijiⁿqtcicaⁿ! čijiⁿčé égaⁿqti ctéwaⁿ t'éwačé-
 again one I killed said he, they O my dear little child! your elder just so notwith- they killed
 say. brother standing them
- hnaⁿi. Wackaⁿ egaⁿ-ä hě, á-biamá. Ci égasáni xi ci naⁿba ahí-biamá. 9
 always. Do be strong said she, they Again the morrow when again two arrived, they say.
 say.
- Nújinga, aⁿčáⁿčikaⁿ aⁿgáti, á-biamá. Aⁿhaⁿ, cubčé 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. you say.
- Gaⁿ égasáni xi č'di ačá-biamá. Č'di ahí-biamá xi, Edádaⁿ aⁿ-aⁿ
 And the morrow when there he went, they say. There he arrived, they say when, What we do
- taí ä, á-biamá. Añkikibanaⁿ te hä, á-biamá. Ci nújinga aká hiⁿqpe 12
 will I said he, they Let us run a race said they, they Again boy the fine feather
 say. together say. (sub.)
- gčiza-bi egaⁿ ágigčá-biamá. Gaⁿ júgčé ačá-biamá. Kíbanaⁿ agí-biamá
 he took his, having stuck his in, they say. And with him went they say. Racing coming back, they say
- xi, ci nújinga aká Hiⁿqpe-ágčé é pahaⁿga aki-biamá Aki-bi egaⁿ ci
 when, again boy the Hiⁿqpe-agčé he before got back, they Got back, having again
 (sub.) say. they say
- t'éča-biamá, níaciⁿga pläji čañká wiⁿ. Agčá-bi egaⁿ ihaⁿ číñkéⁿdi aki-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
- egaⁿ, Naⁿhá, iⁿdádi éčaⁿba, ci wijiⁿčé t'éwačé čañká ci wiⁿ t'éáčé hä,
 having, O mother, my father he too, again my elder killed them the ones again one I killed
 brother who him
- á-biamá. Sijiⁿqtcicaⁿ! wackaⁿ egaⁿ-ä hě. Égaⁿqti ctéwaⁿ čijiⁿčé
 said he, they say. O my dear little child! do be strong Just so notwith- your elder
 standing brother
- t'éwačé-hnaⁿi hě, á-biamá Égasáni xi nújinga aká níaciⁿga wiⁿáqti 18
 they killed invariably said she, they The morrow when boy the (sub.) man one
 them say.
- číñké ičápe gčíⁿ-biamá. Ki níaciⁿga wiⁿáqti aká ahí-baji-biamá.
 the (ob.) waiting for sat they say. And man one the (sub.) arrived not they say.
- Ahí-baji-bi xi nújinga aká č'di ačá-biamá. Ji tč'di ahí-bi xi
 He arrived not, when boy the (sub.) there went, they say. Lodge at the he arrived, when
 they say they say
- égičé číngá-bitéamá níaciⁿga wiⁿáqti ucté aká. Uné ačá-biamá. Uné 21
 behold he was not man one remaining the Seeking he went, they say. Seeking
 (sub.) him him

- açá-bi xī égiçe wa'ú wi^{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 Hiⁿqpe-ágçe aká: Eátaⁿ maⁿoni^{n'} ä. Aⁿça^{n'}çakaⁿ-ona^{n'}i
 having, said as follows, they say Hiⁿqpe-agçe the (sub.): Why you walk ? You contended with me habitually
- 3 éde íwikaⁿi xī'jì eátaⁿ çaa^{n'}he, á-biamá. Ki wa'ú aká, Ena+! é'be
 but I contend with you when why you flee, said he, they say. And woman the (sub.), Fie! who
- íçikaⁿ éiⁿte içápahaⁿ-majì'qti-maⁿ hë. Hiⁿqpe-ágçe ábçixe bçé, á-biamá.
 contended with you it may be I know I not indeed I do Hiⁿqpe-agçe I marry I go, said she, they say.
- Añ'kajì hä, aⁿça^{n'}çakaⁿ-hna^{n'}i ega^{n'} íwikaⁿi hä, á-biamá Eátaⁿ çaa^{n'}he
 Not so you contended with me habitually having I contend with you said he, they say Why you flee
- 6 éiⁿte, á-biamá. Nā! añ'kajì'qtiaⁿ éde ecéce hë. Hiⁿqpe-ágçe ábçixe bçé,
 it may be? said he, they say. Fie! not so at all but you say it often Hiⁿqpe-agçe I marry I go
- á-biamá. Tënā! Hiⁿqpe-ágçe wíebçiⁿ hä. 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 hë, 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 hë'. Gátëdi jaⁿ-ä; á-biamá Çédehi
 And woman the (sub.), Lice I hunt for you will In that place sit thou, said she, they say. Lap
- ájañkiçá-biamá. Égiçe hé úna-biamá. Ki Hiⁿqpe-ágçe jaⁿ't'e amá,
 she caused him to lie on, they say. At length lice she hunted for him, they say. And Hiⁿqpe-agçe sound asleep was, they say.
- çija^{n'}-biamá. Jaⁿ't'e xī níña uça^{n'}-bi ega^{n'} çizizi-hna^{n'}-biamá. Ga^{n'}
 she put him to sleep, they say. Sound asleep when ear she took hold of, they say having she pulled and stretched repeatedly, they say. And
- 12 cínudaⁿ tígçe gaxá-biamá. Hiⁿqpe-ágçe cínudaⁿ amá. Ga^{n'} Hiⁿqpe-ágçe
 dog to become suddenly she made him, they say. Hiⁿqpe-agçe dog they say. And Hiⁿqpe-agçe
- díxëqtia^{n'} amá, júga kē' cti bçúga. 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'} hiⁿqpe kē é níaciⁿga pñäji çin é ágça-biamá. Ga^{n'} ta^{n'}wañgçaⁿ
 And fine feather the that (ob.) man bad the that (mv. sub.) stuck in, they say. And village
- 15 pañgáqti wi^{n'} é'di ahí-biamá. Wuhú! Hiⁿqpe-ágçe tí hä, á-biamá. Níaciⁿga
 very large one there they arrived, they say. Wonderful! Hiⁿqpe-agçe has come said they, they say. Man
- uçá-hnaⁿi çan' cti tí áhaⁿ, á-biamá. Égiçe níkagahi úju aká na'a^{n'}-biamá.
 told about invariably heretofore has come ! said they, they say. At length chief principal the heard it, they say. (sub.)
- Wiñan'de iⁿçin'çin' gñi-gä, á-biamá níkagahi úju aká. Ga^{n'} é'di ahí-
 My daughter's husband bring ye him back to me, said, they say chief principal the (sub.). And there he arrived
- 18 biamá níkagahi çii té'di. Níkagahi ijañ'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'ké áçixekiçá-biamá. Ki Hiⁿqpe-ágçe wakíde-pi na'a^{n'} amégaⁿ
 grown the one who he caused her to marry, they say. And Hiⁿqpe-agçe good marksman heard as they had
- éskana eçéga^{n'}-bi ega^{n'} 'ábae ágaji-biamá. Ki 'ábae çé xī çí'á kí-hnaⁿ
 it might be they thought, they say having to hunt they commanded him, they say. And to hunt he when failed he reached home invariably

amá; mactciⁿ'ge cti wáⁿciⁿ 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,
(sub.) they say:

Cínudaⁿ céⁿciⁿké bⁿcaⁿ' píⁿaji, gaqⁿciwaⁿákiⁿŋe te há, iⁿ'c'áge. Jaⁿ'xe héⁿgaji,
Dog that smells bad, you cause them to kill it will, old man. Offensive very,

á-biamá. Kí miⁿ'jinga wáⁿciⁿxáji aká, Dadihá, caⁿ'ciⁿkéⁿŋa-á, gaqⁿci-baji-á. 3
said he, they And girl unmarried the (sub.), O father, let it alone, do not kill it.
say.

Abⁿciⁿ' tá miⁿkácⁿŋ, á-biamá. Aⁿ'ŋéqⁿci-hnaⁿ' aⁿciⁿ'-biamá cínudaⁿ ciⁿké.
I have it will I who must, said she, they Gently habitually she had they say dog the (ob.).
say.

Kí ijaⁿ'ŋe aká gá-biamá: Hiⁿ+! cínudaⁿ ciⁿké píⁿaji, jaⁿ'xe héⁿgaji, édegaⁿ
And her elder the said as follows, Oh! dog the one who bad, offensive very, but
sister (sub.) they say:

wanⁿ'deⁿŋaⁿŋáji é ⁿniⁿ hⁿŋ, á-biamá. Égiⁿŋe 'ábae aⁿŋa-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 xi ékitaⁿ cínudaⁿ aká áci aⁿŋa-biamá. Égiⁿŋe '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

xi iⁿŋcaⁿ'ga aⁿciⁿ' 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 ciⁿké baspaⁿ'-hnaⁿ-biamá. Eátaⁿ édaⁿ eⁿŋeⁿ-bi egaⁿ' 9
having, girl the (ob.) he pushed against repeatedly, Why ? thought, they say having
they say. (in thought)

uⁿŋe aⁿŋa-biamá miⁿ'jinga aká cínudaⁿ ciⁿ. Égiⁿŋe qaⁿ'xaⁿ júⁿŋe
following went they say girl the (sub.) dog the (ob.). At length at some distance with him

ahí-bi xi iⁿŋaⁿŋá miⁿ'ga iⁿŋaⁿŋá wiⁿ' cínudaⁿ aká t'éⁿŋe 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 iⁿŋaⁿŋá iⁿ'ŋiⁿ agⁿŋa-bi egaⁿ' iⁿŋádi ihaⁿ' edábe uⁿŋa-biamá. Dadihá, 12
the to the lodge running went homeward, having her father her mother also she told, they say. O father,
(mv. sub.) they say

iⁿ'naⁿ'ha mégaⁿ, cínudaⁿ wiwíⁿ aká iⁿŋaⁿŋá miⁿ'ga iⁿŋaⁿŋá wiⁿ' t'éⁿŋe hⁿŋ,
my mother likewise, dog my the (sub.) deer female very large one killed

á-biamá. Iⁿŋádi amá ihaⁿ' éⁿŋaⁿ'ba ŋ'di ahí-biamá iⁿŋaⁿŋá kⁿ'di. Gaⁿ',
said she, they Her father the her mother she too there arrived, they say deer at the. And,
say. (mv. sub.)

Caⁿ'qⁿtiⁿ', nisíⁿha, á-biamá iⁿ'c'áge aká. 15
It will do very my child, said, they say old man the
well, (sub.)

Gaⁿ' miⁿ'jinga aká ijaⁿ'ŋe umiⁿ'je eⁿá tⁿŋ ecaⁿ'adi umiⁿ'je gáxe-hnaⁿ'-
And girl the her elder couch her the close by couch made habitually,
(sub.) sister (ob.)

biamá. Guátⁿŋáha gáxa-á hⁿŋ. Cínudaⁿ ciⁿké bⁿcaⁿ' píⁿaji hⁿŋ, á-biamá. (Umiⁿ'je
they say. Further off make it Dog the one smells bad said she, they (Couch
who say.)

tⁿŋ ugⁿŋiⁿ'-hnaⁿ tⁿ' é wakaí Miⁿ'jinga aká cínudaⁿ ciⁿké umiⁿ'jeⁿ gⁿŋiⁿ'kiⁿŋá- 8
the he sat in habit- the that she meant. Girl the dog the (ob.) on the couch caused to sit
(ob.) nally (act) (sub.)

biamá) Cí 'ábae aⁿŋa-biamá níaciⁿ'ga aká. 'Ábae ŋe xi, cí ékitaⁿ cínudaⁿ
they say. Again hunting went they say man the (sub.). Hunting went when, again at the dog
same time

aká ŋ'di aⁿŋa-biamá. Égiⁿŋe níaciⁿ'ga aká cí miⁿŋá wiⁿ' 'iⁿ' 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 xǐjǐ, cǐ miⁿ'jinga ƒiǎkǐ baspaⁿ'-hnaⁿ-
 dog the reached home, He reached home, when, again girl the (ob.) he pushed against
 (sub.) they say. they say
- biamá. Kǐ miⁿ'jinga aká cínudaⁿ ƒiⁿ cǐ uƒúhe aƒá-biamá. Uƒúhe qaⁿ'xaxa
 they say. And girl the dog the again following went, they say. Following to some
 (sub.) (sub.) (ob.) distance
- 3 ǝdi ahí-bi xǐ, égiƒe wasábe wiⁿ' t'éƒǐ akáma cínudaⁿ aká. Cǐ iƒádi ƒiǎkǐ
 there she arrived, when, behold black bear one he had killed, they dog the Again her the (ob.)
 they say they say say father (sub.)
- ihaⁿ' éƒaⁿ'ba úwagiƒa aƒá-biamá. Dadihá, iⁿ'naⁿ'ha éƒaⁿ'ba, wasábe wiⁿ'
 her her too to tell them she went, they say. O father, my mother she too, black bear one
 mother
- cínudaⁿ wiwǐa aká t'éƒǐ hǐ, á-biamá. Kǐ iƒádi aká ihaⁿ' éƒaⁿ'ba wasábe
 dog my the killed said she, they And her the her she too black bear
 (sub.) say. father (sub.) mother
- 6 kǐ aƒiⁿ' akí-biamá ǐaǐa. Cǐ égasáni cǐ 'ábae aƒá-biamá. 'Ábae aƒá-bi
 the having it reached home, at the Again the morrow again hunting he went, they say. Hunting he went,
 (ob.) they say lodge. they say
- xǐ mactciǎ'ge wiⁿ' aƒiⁿ' akí-biamá níaciⁿ'ga aká. Kǐ cínudaⁿ aká égiƒe
 when rabbit one having reached home, man the And dog the at length
 they say (sub.) (sub.)
- akí-bi xǐ, cǐ miⁿ'jinga ƒiǎkǐ baspaⁿ'-hnaⁿ-biamá Cǐ uƒúhe aƒá-bi egaⁿ'
 reached when, again girl the (ob.) he pushed against frequently, Again following went, they having,
 home, they they say say
- 9 égiƒe, aⁿ'paⁿ' kéde t'éƒǐ akáma. Cǐ égasáni 'ábae aƒá-biamá níaciⁿ'ga aká.
 behold, elk it lay, but he had killed it, Again the morrow hunting went they say man the
 they say. they say (sub.)
- Níaciⁿ'ga siⁿ'snédewágiƒe wiⁿ' aƒiⁿ' kǐ amá. Égiƒe cínudaⁿ aká jábe wiⁿ'
 Man muskrat one having reached they At length dog the the beaver one
 home say. (sub.)
- t'éƒǐ akáma. Gaⁿ' iƒádi aká ihaⁿ' éƒaⁿ'ba gǐƒǐqtiaⁿ'-biamá; cínudaⁿ ƒiǎkǐ
 he had killed, they And her the her she too were very glad, they say; dog the (ob.)
 say. father (sub.) mother
- 12 qtágiƒe-hnaⁿ'-biamá. Miⁿ'jinga aká cǐ cínudaⁿ ƒiǎkǐ qtágiƒǐqtiaⁿ'-hnaⁿ'-
 they loved their own habitually, Girl the (sub.) too dog the (ob.) loved her own habitually
 they say. they say very much
- biamá. Égiƒe níaciⁿ'ga aká gá biamá: Iⁿ'c'áge, wahaⁿ'wakiƒe te há. U'ábae
 they say. At length man the said as follows, Old man, please make them remove Hunting
 (sub.) they say:
- ƒiǎgé há. U'ábae t'aǎgéja ǐwakiƒe te há, á-biamá. Kǐ wahaⁿ'-biamá
 there is Hunting abounds at cause them to please said he, they And they removed, they
 none pitch their tents say. say
- 15 égasáni xǐ. Kǐ wahaⁿ' aƒá-bi xǐ cínudaⁿ aká aƒá-bajǐ-biamá. Níaciⁿ'ga
 the morrow when. And removing they went, when dog the went not they say. Man
 they say (sub.)
- bǐugaqti áiaƒa-bi xǐ miⁿ'jinga enáqtcǐ aƒá-bajǐ-biamá. Cínudaⁿ ugǐna-
 all had gone, they when girl alone went not they say. Dog she sought
 say her own
- biamá, cínudaⁿ ǐxinaqƒa-bi egaⁿ'. Gaⁿ' ƒi'údǐqtiaⁿ'-bi xǐ ǐúƒiqtǐge 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 miⁿ'jinga aká. Égiƒe ƒázǐqtǐ xǐ cínudaⁿ
 frequently, they say, crying frequently, they say girl the (sub.). At length very dark when dog
- aká utǐje kéǐátaⁿ éƒaⁿ'be akí-biamá. Miⁿ'jinga 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 Bǒúgaqtci áíáçai hě. Wínaqtci aⁿwaⁿ'cte. 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 hégaǵi, á-biamá cínudaⁿ aká. Ía-biamá. Néça-gǵá, dǵéde gáxa-gǵá
Yes, difficult very said, they say dog the He spoke, they Kindle a fire, fire make
(sub.). say.
- hǵá, miⁿ'jiǵga é waká-bi egaⁿ. Ĵaǵáge céhiçetǵ'di ǵ'di ǵné te, á-biamá; 3
girl her meant, they having. Headland at yonder there you go will said he, they say;
- wa'ú çíǵké é waká-biamá. Géce te hǵá, á-biamá: Ĵiǵaⁿhá, çíúçpa iⁿ'ǵ
woman the (ob.) her he meant, they say. You will say thus , said he, they Grandfather, your grand- stone
say: say: child
- d'úba éǵiatí hě, ecé te, á-biamá. Kí ǵan'de aká, Ku+! á-biamá. Iⁿ'ǵ
some I have come , you will say, said he, they And ground the Ku+! said, they say. Stone
after for him say. (sub.),
- d'úba éçaⁿbe tíça-biamá. Gaⁿ' miⁿ'jiǵga aká iⁿ'ǵ açiⁿ' agçá-biamá. Kí 6
some in sight it made come, they And girl the stone took homeward they say. And
say. (sub.)
- iⁿ'ǵ tǵ açiⁿ' akí-bi egaⁿ, Iⁿ'ǵ çéteǵ hě, á-biamá. Kí açuha, maⁿá
stone the (ob.) reached home with, having, Stone these are said she, they And finally, cliff
they say they say.
- céhiçetǵ'di maⁿ'çíǵ-gǵá, á-biamá. Ĵiǵaⁿhá, çíúçpa ǵici d'úba éǵiatí hě,
at yonder walk thou, he said, they Grandfather, your grand- tent- poles some I have come
say. child after for him
- á-gǵá, á-biamá. Éǵiçe açaⁿ-biamá wa'ú amá. Maⁿá tǵ'di ahí-biamá. 9
say thou, said he, they At length went they say woman the Cliff at the she arrived, they
say. (mv. sub.) say.
- Ĵiǵaⁿhá, çíúçpa ǵici d'úba éǵiatí hě, á-biamá. Çí wǵ's'ǵ d'úba éçaⁿbá-
Grandfather, your grand- tent- some I have come . said she, they Again snake some came in sight
child poles after for him say.
- biamá. Gaⁿ' wa'ú aká wáçizá-biamá, wǵ's'ǵ çañká; wáçiⁿ' agçá-biamá.
they say. And woman the took them they say, snake the took them homeward, they
(sub.) (pl. ob.); say.
- Wáçiⁿ akí-bi ǵí, Kǵ, ǵí jiǵga gáxa-gǵá, a-biamá cínudaⁿ' aká. Wa'ú aká 12
She reached home when, Come, lodge small make said, they say dog the Woman the
with them, they say (sub.). (sub.) (sub.)
- wǵ's'ǵ ǵici égaⁿ gaxá-biamá, qáde ǵí gaxá-biamá
snake tent- so made they say, grass lodge made they say.
pole
- Kí wa'ú çíⁿ ukía-biamá cínudaⁿ aká. Ça'éaⁿçaçǵ eǵnégaⁿ éiⁿte.
And woman the (ob.) talked with, they dog the (sub.). You pitied me you think may.
say
- Wí ça'éwiçǵ, á-biamá. Waçiqpaniǵǵi taté, á-biamá. Hiⁿqpe-ǵgǵe wíebçiⁿ 15
I I pity you, said he, they You not poor shall, said he, they Hiⁿqpe-ǵgǵe I am he
say. say.
- édegaⁿ níaciⁿga céçu çíǵké aⁿçaⁿ'qtai égaⁿ aⁿ'çíjuǵǵi hǵá, á-biamá.
but man yonder he who vented his spite so he maltreated . said he, they say.
on me me
- Gaⁿ' ǵí jiǵga tǵ ǵimaⁿ'te açaⁿ-biamá cínudaⁿ aká. Gaⁿ' iⁿ'úǵa-biamá
And lodge small the (ob.) within the went they say dog the (sub.). And took a sweat-bath,
lodge they say
- cínudaⁿ aká. Éǵiçe gá-biamá: Caⁿ'; aⁿ'çíǵa-gǵá, á-biamá. Éǵiçe níaciⁿga 18
dog the (sub.). At length he said as fol- That pull the cover said he, they Behold man
lows, they say: will do; off me say.
- údaⁿqti akáma; cínudaⁿ-bǵǵi, níaciⁿga údaⁿqti akáma. Gaⁿ' ǵ'di jaⁿ'-
very handsome, they say; dog not, man very handsome, they say. And there they
they slept
- biamá. Éǵasáni ǵí, Ké, aǵgǵe taí, á-bi egaⁿ, júǵçe açaⁿ-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, ɛd̥ihi ɕi. Égiɕe ɠi ɕaⁿ éɕaⁿ'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 ɕi, Miⁿ'jiŋga ɕinudaⁿ 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: Kagéha,
 man with him has come, said he, they And man said habit- they say: Friend,
 say. thus to ually
- níaciⁿ'ga ɕiⁿ údaⁿ hégaɠi édegaⁿ' Hiⁿqpe-ágɕe é ebɕégaⁿ, á-biamá. ɠiadi
 man the (ob.) good very but Hiⁿqpe-agɕe he I think, said he, they At the
 say. lodge
- ahí-biamá ɕi hiⁿqpeⁿ kě ágɕe gɕiⁿ' ákama níaciⁿ'ga piáɠi 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' hiⁿqpeⁿ kě gígɕizá-bi egaⁿ' hiⁿqpeⁿ
 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 naⁿ'tá-bi ɕi égiɕe ɕinudaⁿ tígɕe amá:
 his own he stuck in, And man the (ob.) he kicked, when behold dog he became sud-
 they say. denly, they say:
- ɕinudaⁿ díxɛqti, naⁿ'xágɛqti iɕaⁿ'ɕa amá ɕi, Iⁿ'c'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, piáɠi ɕinudaⁿ ɕiŋké, á-biamá. Gaⁿ' ɕinudaⁿ ɕiŋké áci aɕiⁿ'
 them kill, bad dog the (ob.), said he, they say. And dog the (ob.) out took
 aɕá-bi egaⁿ' gaqɕi-biamá. Gaŋki Hiⁿqpe-ágɕe aká 'ábae-ɔnaⁿ'-bi egaⁿ'
 they say having they killed, they say. And Hiⁿqpe-agɕe the (sub.) hunted regularly, having
 they say
- waniɕa dádaⁿ, caⁿ' ɠé, aⁿ'paⁿ, ɠáqti-má cti, caⁿ' waniɕa 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
- gígɛqti maⁿ'ɕiⁿ'-biamá. Gaŋki iɠaŋ'ge ɕiŋké egɕaŋ'ge gíaqɕi 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: Wihé, ɕiegɕaŋge uɕide 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,
- 15 égaⁿ'ja, wiegɕaŋge bɕaⁿ' piáɠi ecé hě, jaⁿ'xe hě. Áqtaⁿ ɕici'é 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 inva- always they say, man
 say. (sub.) (sub.) riably
- ɕiŋké áɕixe gaⁿ'ɕá-bi egaⁿ'. Égiɕe gá-biamá nú aká: Ké, ɕiɠigaⁿ ɕiɕaⁿ'
 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 eɔnátci awágiaⁿ'bɕa pí édegaⁿ gataⁿ'qti awágiɕaⁿ'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 wagíɕaⁿ'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 his own, of homeward of say.

nis^hha, á-biamá i^ŋádi aká. Nis^hha, nú wá^ŋixai x^ŋi wíu^he-ⁿnaⁿi há.
 my child, said, they say her father. the (sub.). My child, man they marry when they follow invariably
 U^ŋúha-gá há, á-biamá. Gaⁿ i^ŋígaⁿ aká caⁿge áhigíqti i^ŋan'de ^ŋínké
 Follow thou said he, they say. And his wife's the horse a very great his daughter's husband the one
 father (sub.) (sub.) many ter's husband who
 gi'í-biamá. Gaⁿ'ki caⁿ' wa'ú áma aká caⁿ' wíu^hha-biamá. Nú aká ukía-báji, 3
 gave to him, they And at any woman the the at any followed them, they Man the talked not to
 say. rate other (sub.) rate say. (sub.) her,
 kí wa'ú aká ctí ukía-báji x^ŋi, caⁿ' wíu^hha-biamá, xagé-hnaⁿ caⁿ'caⁿ'-biamá.
 and woman the too talked not to when, yet she followed them, crying invariably always they say.
 (sub.) (sub.) her they say, riably
 Égi^ŋe qí tē'di ahí-biamá. Égi^ŋe i^ŋádi ^ŋínké ihaⁿ ^ŋínké ctēwaⁿ
 At length lodge at the they arrived, they Behold his father the one his mother the one notwith-
 say. standing
 waqⁿániqtiⁿ ^ŋañkáma, xáxe ictá wádujá-bi egaⁿ. Égi^ŋe wa'ú áma aká 6
 they were very poor, they say, crow eye picked them out, having. At length woman the the
 (sub.) other (sub.)
 naⁿ' aká gá-biamá: Wihé, ^ŋíígaⁿ ^ŋixáⁿ' edábe ictá ^ŋañ zéawá^ŋe tá
 grown the said as follows, My younger your husband's father your husband's mother also eye the I heal them will
 one who they say: sister, band's father band's mother (ob.)
 minke, ehé. ^ŋíegⁿtaⁿge aⁿg^ŋáⁿ' te hē, á-biamá. Kí 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.)
 Kí wa'ú aká gá-biamá: Jaⁿéha, égaⁿ-á hē. Waqⁿá^ŋiⁿ bácē. Gaⁿ' nú 9
 And woman the (sub.) said as follows, O elder sister, do so They must be poor. And man
 they say:
^ŋínké ^ŋig^ŋáⁿ' taté, á-biamá. Gaⁿ'ki wa'ú aká ictá ^ŋañ wé^ŋitaⁿ'-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 ^ŋañ 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^ŋe, from hiⁿqpé, a fine feather, not a quill (macaⁿ), and ág^ŋe, to stick an upright object or feather in something. "He who sticks a fine feather in his hair."

162, 6. ^ŋnedéqti, pronounced sne+déqti by Joseph La Flèche.

163, 16; 163, 18; 170, 11. ^ŋéngaqti, pronounced ^ŋéu+gaqti.

164, 17. egaⁿqti ctēwaⁿ ^ŋíí^ŋe t'ewa^ŋe-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 akípa-biama. This was the surviving bad man in the shape of a beautiful woman. The hero suspected this at first.

166, 3. ena+! e taⁿ uwagi^ŋegaⁿ etede, spoken as if addressed to another, but really equivalent to "Ena+! ^ŋíeⁿiⁿ ^ŋataⁿcé-de iⁿwiⁿ'^ŋañna 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. ^ŋígaⁿha, ^ŋíq^ŋepa . . . édiati. 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. naⁿxagēqti 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-hnaⁿ 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, Hiⁿqpe-ag^øe 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. Hiⁿqpe-ag^øe 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 Hiⁿqpe-ag^øe 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 Hiⁿqpe-ag^øe for my husband," she said. "Why! I am Hiⁿqpe-ag^øe." "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 Hiⁿqpe-ag^øe 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. Hiⁿqpe-ag^øe was a dog. And Hiⁿqpe-ag^øe 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, "Hiⁿqpe-ag^øe 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^qpe-ag^çe; but yonder man vented his spite on me, and maltreated me." And the dog went within the small lodge. And the dog took a sweat-bath. At length he said, "That will do. Uncover me." Behold, he was a very handsome man; he was not a dog, he was a very handsome man. And they slept there. The next day he said, "Let us go." And she went with him. Then Hi^qpe-ag^çe took the girl for his wife. At length they arrived at the circle of lodges. And when the people saw them, they said, "The girl who sought her dog has come with a man." And a man said thus to others: "Friends, the man is very handsome, but I think that he is Hi^qpe-ag^çe." When they arrived at the lodge, the bad man sat with the fine feather sticking in his hair. And Hi^qpe-ag^çe having reached home, he took back his fine feather, and stuck it in his own hair. And when he kicked the bad man, behold, the latter suddenly became a dog, a very mangy dog, caused to howl violently by the kicking. Then Hi^qpe-ag^çe said, "Venerable man, please make them kill that dog. The dog is bad." And they took the dog out and killed it. And Hi^qpe-ag^çe 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.

- Taⁿwañçáⁿ wiⁿ édedíçáⁿ amá. Kí níkagahi aká cénujiñga wiⁿ t'aⁿ-
 Tribe one there it was they say. And chief the young man one had him
 (sub.)
- biamá. Kí cénujiñga aká t'éga hégabají-biamá Kí edádaⁿ ctéwaⁿ gaⁿçá-
 they say. And young man the lazy very they say. And what soever desired
 (sub.)
- 3 bají-biamá cénujiñga aká. Jaⁿ-hnaⁿ caⁿcaⁿqtiaⁿ-biamá Gaⁿ íçádi aká,
 not they say young man the Lying invaria- he was always they say. And his father the
 (sub.) down bly (sub.),
- Nissha, nú xí ugácaⁿ-hnaⁿi. Ugácaⁿ égaⁿ-gå. Cénujiñga júwagçá-daⁿ ugácañ-
 My child, man when travels invariably. Do travel. Young man go with them and travel
 (sub.)
- gå. Kí wa'ú cti úwakiá-daⁿ miñ'gåⁿctéañ'-gå, á-biamá. Kí ijin'ge aká
 (Imper. And woman too court them and do marry some one said he, they say. And his son the
 sign.) (sub.)
- 6 íábajíqti-hnaⁿ caⁿcaⁿ-biamá, caⁿ gíçá-bajíqti-hnaⁿ caⁿcaⁿ-biamá. Íçádi çinke
 spoke not at invaria- always they say, and very sad invari- always they say. His father the (ob.)
 all bly ably
- úwakié cté ía-bájí-hnaⁿ-biamá. Kí égiçé, Dadíha, iⁿnaⁿha jí wiⁿ iñgáxe
 talked to even he spoke invaria- they say. And at length, Father, my mother lodge one make for
 him not bly me
- te, á-biamá. Kí ihaⁿ aká jí giáxa-biamá Naⁿhá, umiⁿ'je cti iñgáxa-gá,
 will, he said, they And his the lodge made for they say. O mother, couch too make for me,
 say. mother (sub.) him
- 9 á-biamá. Gaⁿ nújiñga aká jí tē udá-bi egaⁿ, nájijaⁿ-biamá. Umaⁿ çinça
 said he, they And boy the lodge the entered, having, fasted they say. Season
 say. (sub.) (ob.) they say
- dúba nájijaⁿ-biamá: waçáta-bájictēaⁿ-biamá, ni çátaⁿ-bájictēaⁿ-biamá.
 four he fasted they say: he ate nothing at all they say, water he drank not at all they say.
- Ataⁿctēqtcí waçáta-biamá, kí ní cti çataⁿ-biamá. Égiçé nan'de çáçá
 Just a few times he ate they say, and water too he drank, they say. At length heart the at
- 12 nájijaⁿ-bi tē'di, Hindá! níka-najísha wái'miⁿ au, eçégaⁿ-biamá. Kí égiçé
 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 ckaⁿhna tē égiçáⁿ 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.
- jíha wái'jín' taté, á-biamá. Gaⁿ nájijaⁿ tē cañ'gaxá-biamá. Égiçé, Dadíha,
 hair you wear as shall, said he, they And fast the he ceased they say. At length, Father,
 a robe say. (ob.)
- 15 iⁿnaⁿha iⁿwiⁿhaⁿ te há, á-biamá. Dadíha, iⁿc'áge wiⁿ iñ'giçéwaçakiçá-gá,
 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. Kí, Dadíha, uágacaⁿ bçé kaⁿbçá, á-biamá. Aⁿhaⁿ, nissha, nú
 said he, they And, Father, I travel I go I wish, said he, they Yes, my child, man
 say. say.
- xí ugácaⁿ-hnaⁿi. Égaⁿ uçágacaⁿ wíkaⁿbçá-hnaⁿ-maⁿ. Tíadi çat'é wíkaⁿbçá-
 when travels invariably. As you travel I desired you invari- I have. At the you die I did not de-
 ably lodge

- máji. Águdi etécte çat'é wikaⁿbça. Uçágacaⁿ'jì 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.
- Iⁿ'c'áge amá ahí-biamá. Gá-biamá: Cénujiŋga d'úba, iⁿ'c'áge-á, iŋ'gimaⁿ-
Old man the arrived, they say. He said as follows, Young man some, old man O! go after
(mv. sub.) they say:
- çin'-gã há, á-biamá. Gaⁿ' iⁿ'c'áge amá aça-biamá. Gañ'ki ŋi gēdi ahí-bi- 3
for me said he, they And old man the went they say. And lodges at the he arrived,
say. say. (mv. sub.) they say
- dé, Níkagahi ijiŋ'ge aká çikui há, é úwagiça-hnaⁿ'-biamá. Gaⁿ' cénu-
when, Chief his son the invites that he told them invari- they say. And young
(sub.) you ably
- jiŋga hégjaji ahí-biamá, níkagahi ijiŋ'ge çinké'di. Kì gá-biamá: Hau!
man a great arrived, they say, chief his son at the. And he said as follows, Ho!
number they say:
- aŋgúgacaⁿ aŋgáçe taí égaⁿ wíkui há, á-biamá. Nudaⁿ' aŋgáçe taí, á-biamá. 6
we travel we go in order that I invited said he, they To war let us go said he, they
you say. say.
- Gaⁿ' cénujiŋga amá gíççqtiaⁿ'-biamá. Caⁿ', Dúba jaⁿ', hiⁿ'bé batéwaçákiçé
And young man the very glad they say. And, Four sleep, moccasin ye cause them to sew
(pl. sub.)
- taí, á-biamá. Dúba jaⁿ' xī aça-biamá nudaⁿ'. (See Translation and sec-
will, said he, they Four sleep when they went, they on war-path.
say.)
- ond Note). * * * Kì dúba jaⁿ'-qti égaⁿ xī wadaⁿ'be níaciⁿga dúba ahí- 9
And four sleep about when scouts four arrived
- biamá. Ahí-biamá xī ŋi hégactewaⁿ'jì édiçaⁿ amá. Gaⁿ' akí-bi égaⁿ,
they say. They arrived, when lodges a great many it was they say. And returned, having,
they say there they say
- Núdaⁿ'haŋgá, qí hégactewaⁿ'jì 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' ŋi çáⁿ kaŋ'gēqtcí ahí-biamá. Kì é'di ahí-biamá xī 12
indeed, said he, they And lodges the very near they arrived, And there they arrived, when
say. say. (col. ob.) they say they say
- gá-biamá wagaçqaⁿ amá: Hau! núdaⁿ'haŋgá, qíadi aŋgáti, á-biamá. Hau!
said as follows, servant the Ho! leader, to the we have said they, they Ho!
they say (pl. sub.): lodge come, say.
- 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. say. one say.
- taⁿ'waŋgçaⁿ dúbaⁿ égaⁿ wadaⁿ'ba-biamá ékigaⁿqti. Hau, çí wadaⁿ'be aça- 15
tribe four times so they saw them they say just like it. Well, again scouting they
went
- biamá. Wadaⁿ'be aça-biamá xī gá-biamá nudaⁿ'haŋga aká: Níkawasaⁿ,
they say. Scouting they went, they when said as follows, leader the Warrior,
say they say (sub.):
- égiçe çiqígaⁿ wiⁿ' édediçiⁿ xī égiçe t'éçaçé taí há. T'éça-bajji-gã, á-biamá.
beware your grand- one there he is if beware lest you kill him . Kill him not said he, they
father moving say. say.
- Égiçe wadaⁿ'be amá çe-núga wiⁿ' iça-biamá. Égiçe çe-núga taⁿ t'éç 'iça- 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'çé taí, á-biamá. Těná! kagéha,
they say. My friend, buffalo-bull the let us kill, said (one), they Fie! my friend,
(std. ob.) say.
- nudaⁿ'haŋga aká t'éaⁿ'ça-báji ai çáⁿ'ctí, á-biamá. Añ'kaji, nudaⁿ'haŋga 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. Añ'kaji hä, nudaⁿhañga 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 čaňká 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 say (sub.) (pl. ob.)
- 3 biamá. Gaⁿ čáhčīⁿ agčá-biamá. Akí-biamá xī, Núdaⁿhañgá, ɣe-núga wiⁿ ědí
 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, číiⁿgaⁿ 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 ujañge čútaⁿ ihéča-gá. 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, cí ačá-biamá. Cí ačá-biamá xī cí wadaⁿbe ačá-
 indeed, said he, they Well, again they went, they Again they went, when again scouting they
 say. say. they say
- biamá dúbá. Wadaⁿbe ačá-biamá xī gá-biamá nudaⁿhañga aká: Hau!
 they say four. Scouting they went, they when said as follows, leader the Ho!
 say. they say (sub.):
- 9 níkawasaⁿ, číiⁿgaⁿ wiⁿ ědedičinké égiče t'éčačě tai hä. T'éča-bajji-gá,
 warrior, your grand- one the one sitting beware lest you kill him Do not kill him,
 father there
- á-biamá. Ěgiče caⁿjañga wiⁿ cí daⁿba-biamá. Ěgiče caⁿjañga 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'eaⁿčě tai, á-biamá. Těňá! kagéha, nudaⁿhañga
 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'eaⁿčá-báji tai ai čaⁿctī, á-biamá. Añ'kaji hä, nudaⁿhañga 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. Añ'kaji hä, nudaⁿhañga aká é wakaí
 did not mean I think. said (the first), Not so leader the that he meant
 they say. say. (sub.)
- ebčégaⁿ, á-biamá. Áqtaⁿ caⁿjañga é wake tába, á-biamá. Gaⁿ caⁿjañga
 I think, said he, they How possi- big wolf that he mean should? said he, they And big wolf
 say. ble say.
- 15 číⁿ kída-biamá xī égiče caⁿjañga wénaxičá-bi egaⁿ cí 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, Núdaⁿhañgá, caⁿjañga wiⁿ ědí amégaⁿ wiⁿ
 they say. And reached home, having, Leader, big wolf one there he was mov- one
 they say ing, and
- t'éawačai, á-biamá. Hau! níkawasaⁿ, číiⁿgaⁿ 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, ujañ'ge
 said he, they There arrived, they having (killed, he lay, they say). Ho! warrior, road
 say. say
- čútaⁿ ihéča-gá. 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 aňgáče tai, á-biamá. Ačá-biamá xī cí 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 čičíga^{n'} wi^{n'} édediči^{n'} xī égičē t'éčāčē taí há. T'éčā-bajji-gá,
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 Grizzly bear one they found him, At length
say. say.
- ma^{n'}tcú čiči^{n'} t'éč 'ičá-biamá. Kagéha, ma^{n'}tcú čiči^{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'}čtī, á-biamá. Añ'kaji,
Fie! my friend, leader the we kill him not said in the said (a second), Not so,
(sub.) (sub.) they say. past, they say.
- nuda^{n'}haŋga aká é waka-báji ebčéga^{n'}, á-biamá. Añ'kaji há, 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'kaji há, 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. bear possible bear
- á-biamá. Ca^{n'} t'éčā-bi ga^{n'}čá-biamá xī ma^{n'}tcú aká níaci^{n'}ga čaňká 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'} čábčiči^{n'} ačá-biamá. Ga^{n'} akí-bi ega^{n'}, Núda^{n'}haňga, 9
killed him, they And three went homeward, they say. And reached home, having, Leader,
say.
- ma^{n'}tcú wi^{n'} édi amédega^{n'} wi^{n'} t'éawačái, á-biamá Hau! níkawasa^{n'}, čičíga^{n'}
grizzly bear one there he was moving one killed (of) us, said they, they Ho! warrior, your grand-
but say. say. father
- t'éčāčā-báji tá-bi, ehé čā^{n'}čtī, á-biamá. Ě^{n'}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'}, ujan'ge čúta^{n'} ihéčā-gá. 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'}xē uhaň'ge ké^{n'}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'}xē uhaň'ge aká čan'de ké ma^{n'}táha áiáčē 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 há. Na^{n'}pa-bajji-gá. 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'}haňga aká. Añ'gaa^{n'}si taí há. Égičē na^{n'}čape
let us go, said, they say leader the Let us leap over Beware ye fear
(sub.)
- taí há. Ga^{n'} nuda^{n'}haňga ačā-bi ega^{n'} masáni ahí-biamá. Ga^{n'} waň'gičē
lest And leader went, they having the other he reached, they And waň'gičē
say. say.
- áa^{n'}sí-biamá ucté amá. Wi^{n'}áqčēi áa^{n'}si čiči^{n'} amá; áa^{n'}si ga^{n'}čā xī čiči^{n'} amá 18
jumped over, they the rest. One only to jump failed they to jump wished when failed they
say. say; over say; over say
- nújiňga aká. Égičē ma^{n'}xē uhaň'ge aká ma^{n'}táha ačiči^{n'} áiáčā-biamá. Ké,
boy the At length sky end the the inward having had gone, they say. Come,
(sub.) (sub.) him
- níkawasa^{n'}, aňgáčē taí há. Níkawasa^{n'} éga^{n'} aňga^{n'}čai, éga^{n'} áčā, á-biamá.
warrior, let us go Warrior so we wish, so indeed, said he, they
say.

- Čéču ja^{n'} te áča, á-biamá. Níaciⁿga t'e ké é wakai. Ača-biamá égaⁿ ca^{n'}
Here let him lie indeed, said he, they Man dead the that he meant. They went, they as right a-
say. one who say
- ga^{n'} ačé amáma. Égiče dahé wi^{n'} ma^{n'}ciadiqti da^{n'}ba-biamá; qčabé cúgaqti,
long they were going, At length hill one very high they saw they say; tree dense very
they say.
- 3 mázi cúgaqti da^{n'}ba-biamá Hau! níkawasa^{n'}, céhičečan[']di é[']di aňgáčaj áča.
cedar very dense they saw they say. Ho! warrior, to yonder place there we go indeed.
Edítaⁿ aňgági tai áča, á-biamá. Ké, níkawasa^{n'}, wada^{n'}be ma^{n'}čín'gá,
Thence we will be coming indeed, said he, they Come, warrior, scouting go,
back, say.
- á-biamá. Kí dúbá wada^{n'}be ačaⁿ biamá. É[']di ahí-bi xī cúde enáqtcí da^{n'}ba-
said he, they And four scouting went, they say. There they when smoke alone they saw,
say. reached,
they say
- 6 biamá, jí tē da^{n'}ba-bají-biamá. Akí-bi ega^{n'}, Núdaⁿhaňgá, é[']di aňgáhi
they say, lodge the they saw not they say. Got back, having, Leader, there we reached
(ob.) they say
- ča^{n'}ja cúde édegaⁿ jí tē aⁿda^{n'}ba-bají, á-biamá. Hau! níkawasa^{n'}, é uáne
though smoke but lodge the we saw not, said they, they Ho! warrior, that I seek
(ob.) say.
- áča, á-biamá. Čí dúbá é[']di wada^{n'}be ačaⁿ-biamá. Edí[']qti ahí-bi xī cúde
indeed, he said, they Again four there scouting went, they say. Right they arrived, when smoke
say. there they say
- 9 ča^{n'}ja jí tē da^{n'}ba-bají-biamá. Núdaⁿhaňgá, jí tē aⁿda^{n'}ba-bají hā, cúde
though lodge the they saw not, they say. Leader, lodge the we saw not smoke
ča^{n'}ja, á-biamá Ga^{n'} dúbáⁿ égaⁿ-biamá. Wéduba^{n'} tédíhi xī é[']di ahí-
though, said they, they And four times so they say. The fourth time it arrived when there they
say. arrived
- biamá jí tēdi. Kí nudaⁿhaňga aká, Ké, níkawasa^{n'}, jí tē aňgúde taíte
they say lodge at the. And leader the (sub.), Come, warrior, lodge the we enter shall
- 12 áča, á-biamá. Kí jí tē uďá-biamá. Égiče iⁿc'ágečtcí akédegaⁿ é[']di
indeed, said he, And lodge the they entered, Behold a very old man he was, but there
they say. they say.
- gči^{n'} akáma jí tē[']di. Nackí čaⁿ jin'ga-ctěwaⁿ-bají, kí najšha skā[']qtcí
he was sitting, they lodge in the. Head the by no means small, and hair very white
say.
- akáma. Kí nudaⁿhaňga aká iⁿc'áge číⁿ jí tē úde ačaj tē[']di wébaha^{n'}ji
(had) they And leader the old man the lodge the entering went when he did not know
say. (sub.) (sub.) (mv. ob.) (ob.) him,
- 15 amá. Égiče ga^{n'}čínkě[']qti wébahaⁿ amá iⁿc'áge čínké. Iⁿc'áge aká
they say. At length after sitting a great he knew him they say old man the (st. ob.). Old man the
while (sub.)
- gčépega^{n'}-biamá: Iⁿčín'sabě[']qti ugácaⁿ 'ábae wéahidě[']qti ugácaⁿi ča^{n'}ctí.
thought thus, they say: My relations suffering traveling hunting to a great distance they traveled in the past.
very much
- Níaciⁿga d'úba úmakáqtcí ašigčafiⁿ tí áhaⁿ, ečégaⁿ-biamá. Jíadiqti
Man some very easily have brought them- ! thought he, they say. Right in the
selves hither lodge
- 18 níaciⁿga d'úba t'éawačě tá miňke, ečégaⁿ-biamá. Čéaká nudaⁿhaňga aká
man some I kill them will I who, thought he, they say. This one leader the
(sub.)
- gčépega^{n'}-biamá: T! Níka-najšha wáiⁿmi^{n'} tá miňke, ehé ča^{n'}ctí. Waiⁿ
thought thus, they say: Excel- Human hair I wear as a robe will I who, I said in the past. Robe
lent!
- údaⁿ ínahiⁿ áhaⁿ. Abči^{n'} tá miňke, ečégaⁿ-biamá. Égiče isaň'ga aká
good truly ! I have it will I who, he thought, they say. At length his younger the
brother (sub.)

- wi^{n'} aká wasábe wi^{n'} açi^{n'} akí-biamá. Nackí ɕaⁿ jĩn'gactěwa^{n'}jĩ akáma,
 one the black bear one he brought home, they say. Head the (ob.) by no means small he had, they say,
- kĩ najíha jíděqti akáma. Kí xĩ isañ'ga íuɕá-biamá i^{n'}c'áge aká.
 and hair very red had, they say. Reached when home his younger brother told the news to, they say old man the (sub.).
- Íçisaběqti uɕágacaⁿ ɕa^{n'}ctĩ. D'úba íiadiqti aɕígɕaɕiⁿ tí. T'éawaɕě tá 3
 You suffered exceedingly you traveled in the past. Some right to the lodge have brought themselves. I kill them will
- miñke, á-biamá. Ci wi^{n'} aká ɕe-núga éde açi^{n'} akí-biamá Najíha ɕaⁿ
 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'gíɕe akí-bi xĩ cĩ wi^{n'} najíha ɕaⁿ
 very he had, they say, Well. And all reached home, when again one hair the
 yellow say, they say
- ɕúqti akáma. Niáci^{n'}ga éde açi^{n'} akí-biamá. Ga^{n'} pahañ'ga akí aká, 6
 very he had, they say. Man but brought it home, they say. And before he reached home who,
 green say, they say
- I^{n'}c'áge-ă, waɕátai ă níaci^{n'}ga ɕañká. A^{n'}ha^{n'}, waɕáta-báji, úwagiha^{n'}i-gă hă,
 Old man O! did they eat ? man they who. Yes, they did not eat, cook ye for them
- á-biamá. Ga^{n'}, Wat'a^{n'}-bacpí úwagiha^{n'}i-gă hă, á-biamá. Kí égiɕe,
 said he, they say. And, Squash sliced, cook for them said he, they say. And behold,
- níkaci^{n'}ga níɕa úwagihaⁿ akáma. Éga^{n'} a^{n'}ɕáta-báji hă, á-biamá. Égaⁿ 9
 man ear he had cooked for them, they say. Such we eat not said they, they say. Such
- ɔnáta-báji xĩ edádaⁿ ɔnátai éi^{n'}te, á-biamá i^{n'}c'áge aká, waná'a^{n'}-bají-bi
 you eat not if what you eat may? said he, they say old man the (sub.), they not hearing
- eɕégaⁿ égaⁿ. Wata^{n'}zi-skíɕe bɕa^{n'}zěqtcí úwagiha^{n'}i-gă, á-biamá. Kí égiɕe,
 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'}ɕáta-báji, á-biamá. Égiɕe 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 ɕe-núga edábe ɛ'qti uxíhaⁿ taí, á-biamá. Ga^{n'}
 said as follows, Black-bear buffalo-bull also themselves let them cook for themselves, said he, they say. And themselves,
- gíɕěqtiá^{n'}-biamá. Uxíha^{n'}-bi ega^{n'} újawaqti waɕáta-biamá. Hau, égiɕe
 they were very glad, they say. Cooked for themselves having in good spirits they ate, they say. Well, at length
- ha^{n'} amá. Ha^{n'} xĩ i^{n'}c'áge aká gá-biamá: ɕucpáha, níaci^{n'}ga ugácaⁿ 15
 night they say. Night when old man the (sub.) said as follows, Grandchild, man travels
- xĩ décteáa eáwagaⁿ taí hă. Úɕɕai-gă, á-biamá A^{n'}ha^{n'}, ɕiga^{n'}ha, ɕí
 when talking incessantly let us be so Tell about yourselves, said he, they say. Yes, grandfather, you
- ɕana^{n'} égaⁿ i^{n'}c'áge hniⁿ égaⁿ edádaⁿ áhigiqti ícpahaⁿ hă ɕíta^{n'}ɕiⁿ úɕɕa-gă hă,
 you as old man you are as what a great many you know You first tell about yourselves
- á-biamá. Hau, ɕucpáha, i^{n'}c'áge bɕiⁿ ɕa^{n'}ja úɕɕa a^{n'}ɕiñ'ge áɕa. Hiágaⁿ 18
 said he, they say. Well, grandchild, old man I am though to tell about his relations I have indeed. I tell a myth
- te áɕa, á-biamá. Ga^{n'} híga^{n'}-biamá i^{n'}c'áge aká. Égiɕe, ɕucpáha, i^{n'}c'áge
 will indeed, said he, they say. And told a myth, they say old man the (sub.). It happened, grandchild, old man
- wi^{n'} ɛdíaká. Kí isañ'ga ɕábɕiⁿ ɕígɕe júgigɕe akáma áɕa, á-biamá.
 one there was one. And his younger brother three dwelt in a lodge they were with him, they say indeed, said he, they say.

- Ki isan'ga čaňká wéahiděqti 'ábae ičai-de, ha^{n'} xī cti akí-hna^{n'}-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. Ki égiče i^{n'}c'áge aká enáqtcī xī 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 níaci^{n'}ga hégactěwa^{n'}ji xī tě udá-biam áča. Ki i^{n'}c'áge aká géčega^{n'}
 people a great many lodge the entered, they say, indeed. And old man the thinking thus
 (sub.)
- gčī^{n'}-biam áča: I^{n'}čī^{n'}saběqti wéahiděqti ugáca^{n'} ičé-hna^{n'}i ča^{n'}ctī. Níaci^{n'}ga
 sat they say indeed: My relations suffering very far away traveling have gone heretofore. Man
 very much habitually
- d'úba áhigiqti xīadiqti t'éawačě tá miňke-ána, ečéga^{n'} gčī^{n'}-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, iucpáhā, čí cti hígaň-gā, á-biamá. A^{n'}ha^{n'}, xiga^{n'}ha, híága^{n'}
 And, Come, grandchild, you too tell a myth, said he, they say. Yes, grandfather, I tell a
 myth
- te áča, á-biamá. Égiče níkagahi wi^{n'} ta^{n'}waňgčā^{n'} d'úba júwagčě am
 will indeed, said he, It hap- chief one tribe some he with them they
 pened say.
- áča. Ki cīn'gajīn'ga wi^{n'} t'a^{n'} amá. Ki cīn'gajīn'ga nújiňga aká t'éga
 indeed. And child one he had they say. And child boy the (sub.) lazy
- 9 hégabajī-biam áča. Ičádi čīňké ugáca^{n'} wágajī' ctěwa^{n'} ugáca^{n'}-bajī-biam
 very they say indeed. His father the one to travel commanded notwith- he did not travel, they say
 who standing
- áča. Edáda^{n'} ctěwa^{n'} gáxe ga^{n'}čajīqti am áča. Égiče nújiňga aká nájija^{n'}
 indeed. What soever to do he did not wish they indeed. At length boy the to fast
 say (sub.)
- 'ča-bi ega^{n'} iha^{n'} aká xī uxā^{n'}ha wégaxě 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 géčega^{n'}-biam áča, nájije^{n'}-bi tě'di: Hindá! níka-najíha wái^{n'}mi^{n'}
 boy the thought thus, indeed, he fasted, they when: Let me see! human hair I wear as a
 (sub.) they say, say robe
- au, ečéga^{n'}-bi ja^{n'}-biam áča. Ki nuda^{n'} nújiňga aká ačá-biamá. Níaci^{n'}ga
 will, thinking, they he lay, they indeed. And on the war- boy the went they say. Man
 say say path (sub.)
- áhigiqti júwagčě ačá-biamá. Égiče níaci^{n'}ga dúbā xígčě čaňké, kī š'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. Š'di ahí-bi xī nújiňga aká, Níka-najíha wái^{n'}mi^{n'} 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 ča^{n'}ctī. Waii^{n'} úda^{n'} ínahn' áha^{n'}, at'a^{n'} tá miňke, ečéga^{n'} gčī^{n'}-biam
 I said in the past. Robe good truly ! I possess it will I who, thinking he sat, they say
- áča. Wi^{n'} čīňké najíha skā'qti, ga^{n'} wi^{n'} čīňké jíďěqti, wi^{n'} čīňké zíqti,
 indeed. One the one hair very white, and one the one very red, one the one very
 who who yellow,
- 18 wi^{n'} čīňké xúqti am áča. Gaň'ki i^{n'}c'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 éska^{n'}, á-biamá. Ga^{n'} ha^{n'} amá xī waii^{n'} u'úde ča^{n'}
 My grandchild thought just it seems, said he, they And night it was when robe hole the
 thus say.
- ictá ugčā^{n'} ja^{n'}-biamá, i^{n'}c'áge čaňká wada^{n'}be ja^{n'} ga^{n'}čá-bi ega^{n'}. Ki
 eye in it he lay, they say, old man the (pl. ob.) to see them lying he wished, having. And
 they say

wagáqqaⁿ ɸańká úwagikiá-bi egaⁿ, Wagáqqaⁿ, égiɸe ɸajaⁿ tai há.
servants the (pl. ob.) he talked with them, having, Servants, beware lest ye sleep
his own, they say

Jaⁿ-baji jaⁿ'i-gǎ, á-biamá. Égiɸe haⁿ jaⁿ ɸi iⁿ'c'áge aká aⁿ'ɸéqtcí
Sleepless lie ye, said he, they say. At length night lay when old man the (sub.) gently

ǰágahaⁿ'qti wadaⁿ'be-hnaⁿ'-biamá jaⁿ-má. Égiɸe iⁿ'c'áge aká iⁿ'ɸ-wétiⁿ 3
raised his head looked at them inva- they say the sleepers. At length old man the (sub.) stone ham-
high rially mer

gǰíza-biamá. Wétiⁿ gǰíza-bi egaⁿ, nudaⁿ'hańga aká najiⁿ' átiáɸa-bi egaⁿ
took his they say. Hammer took his, they having, leader the stood suddenly, they having
say (sub.) say

hútaⁿqti najiⁿ'-bi egaⁿ, Kau+! á-bi egaⁿ, dúba wań'giɸe waqǰi-biamá.
roaring ex- stood, they having. Kau+! said, they having, four all he killed them, they
ceedingly say say

Hau! níkawasaⁿ, nájiⁿ-bádaⁿ najiha bǰúgaqti wǰizái-gǎ Égiɸe 6
Ho! warrior, stand and hair all take ye. Beware

máɸaqaⁿ'qaⁿ tai há. Najiha bǰúgaqti wǰizái-gǎ, á-biamá. Gaⁿ' t'éwaɸé
lest ye cut it in many pieces Hair the whole take ye, said he, they say. And killing them

ɸictaⁿ'-bi egaⁿ, agǰá-biamá. Agǰá-bi egaⁿ maⁿ'xe uhań'ge ké'di akí-biamá.
finished, they having, they went home- Went home- having sky end at the they came back
say ward, they say. ward, they say

Hau! ké, níkawasaⁿ, masáni mańgǰiⁿ'i-gǎ, masáni égageze akí-najiⁿ'i gǎ, 9
Ho! come, warrior, the other begone ye, the other in a row reach- stand ye,
side side ing again

á-biamá. Gaⁿ' égaⁿ-biamá Wań'giɸe pahań'ga gǰéwakiá-biamá. Gaⁿ
said he, they And so they say. All before he sent them homeward, And
say. they say.

é háci agǰá-biamá. Jaⁿ'ɸiⁿqti agǰá-bi egaⁿ uaⁿ'siqti agǰá-biamá. Ékigaⁿ'qti
he behind went homeward, Running fast went home- having leaped far he went homeward, Just like him
they say. they say

nújińga ɸan'de maⁿ'táha iɸé ké júgigɸe agǰá-biamá. Gaⁿ' agǰá-bi egaⁿ, 12
boy ground within had he with his own went homeward, And went home- having,
gone who they say. ward, they say

maⁿ'tcú ké'di akí-bi egaⁿ cí égaⁿ-biamá. Wań'giɸe pahań'ga gǰéwakiá-
grizzly bear at the reached again, having again so they say. All before he sent them home-
they say. ward,

biamá. Gaⁿ' é háci agǰá-biamá. Jaⁿ'ɸiⁿqti agǰá-biamá, uaⁿ'siqti agǰá-
they say. And he behind went homeward, Running very he went homeward, leaping very he went
they say. they say, fast they say, far homeward

biamá Cí ékigaⁿ'qti nújińga t'é ké júgigɸe niⁿ'ta agǰáɸiⁿ agǰá-biamá. 15
they say. Again just like him boy dead he with his own alive having his went homeward,
who own they say.

Caⁿ'tańga ké'di cí égaⁿ-biamá. Cí ɸenúga ké'di cí égaⁿ-biamá. Wań'giɸe
Big wolf at the again so they say. Again buffalo-bull at the again so they say. All

niⁿ'ta agǰáɸiⁿ akí-biamá, wiⁿ'éctéwaⁿ uíqpaɸa-baji-biamá. Gaⁿ' agǰá-
alive having his own he reached home, not even one lost to him not they say. And they went
they say, homeward

biamá ɸi égiɸe taⁿ'wańgɸaⁿ hégactéwaⁿ'ji íhe akí-biama. Íhe akí-bi 18
they say when at length tribe a great many passing got back to, they Passing they got
say. say

egaⁿ, Hau! níkawasaⁿ, caⁿ' áɸa, níka-najiha wái'jiⁿ' taíte áɸa, á-biama.
having, Ho! warrior, that indeed, human hair ye shall surely wear indeed, said he, they
will do as robes say.

Gaⁿ' ɸ'di akí-bi egaⁿ ɸi ɸaⁿ bǰúgaqti cí wǰqǰi-bi egaⁿ najiha bǰúgaqti
And there they got having lodges the all again killed them, having hair all
back to, they say they say

wáçizá-biamá. Ca^{n'} ta^{n'}wañgçaⁿ dúba égaⁿ wáççí-biamá. Ga^{n'} íí çan'di
 they took them, they say. And so tribe four so killed them, they say. And lodges at the

akí-biamá. Ga^{n'} ta^{n'}wañgçaⁿ eíá amá bçúgaçti níkagahi úju gíçaxa-bi
 they reached home, they say. And tribe his the (pl. sub.) all chief principal made their own, they say

3 ega^{n'}, é wégíçigça^{n'}-biamá.
 having, he ruled for them, they say.

NOTES.

176, 6. giçabajiçti-hnaⁿ caⁿcaⁿ-biama, pronounced gi+çabajiçti-hnaⁿ caⁿcaⁿ-biama by Joseph La Flèche.

176, 12. waiⁿmiⁿ au, equal to waiⁿmiⁿ ta miñke. See "au" elsewhere, as in the myth of the Coyote and the Buffaloes, egiçe naⁿjiⁿ çaaⁿhe çíⁿhe au; and in that of the Raccoons and the Crabs, egiçe naⁿjiⁿ çackaⁿ çíⁿhe 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. giççéçtiaⁿ-biama, pronounced gi+ççéçtiaⁿ-biama.

177, 11. áçá. 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 "éçç" 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'eçç 'içá-biama. The contraction is from t'eççç 'içá-biama.

178, 6. ujañge çutaⁿ iheçá-gá. This probably meant that they could not resume their march till the body of their comrade had been taken out of the way, and buried.

178, 6. gaⁿ níkawasaⁿ çeçtu jaⁿ gaⁿç egaⁿ gaⁿ çeçtu jaⁿ te açá. 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'eçáçá-bají ta-bi ehe çáçti. This phrase shows that "ta-bi" can be used even in quoting the former words of the speaker himself.

179, 15. naⁿpa-bajii-gá. The scene was one well calculated to inspire them with fear; but they were urged not to be afraid of what they saw.

180, 4. editaⁿ añgagi tai açá. The men were tired of so long a journey.

180, 12. iⁿc'agççtci, pronounced iⁿc'a+gççtci.

180, 13. jiñgactçwaⁿbají, pronounced jiñ+gactçwaⁿbají.

180, 16. iⁿçíⁿsabççti, pronounced iⁿçíⁿ+sabççti.

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, níaciⁿga 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 áçá and -biam áçá are contractions of amá áçá and biamá áçá.

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! *chépiñké úwagiçéga* eska^m.)

“No, grandfather, he did not tell me. I merely decided so.” With the otter-skin bag the old man gave him a wooden club. “The owner of the otter-skin bag does whatsoever he desires, no matter how difficult it is. It kills a great many people. If you wish to kill all in any village or place, flourish this club around your head four times, and at the last time say ‘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^uqti ctécte níka-najíha wái^umi^u tá miñke, ehé, á-gǎ há, á-biamá.)—Here the translation of the text is resumed.] * * * And in about four days, four men went scouting. When they arrived, there was a populous village. And when they returned to camp they said, “Leader, we have seen a great many lodges.” “Warriors, that will do,” said he. And they approached very near to the village. And when they reached it, his followers said as follows, “Ho! leader, we have come to the village.” Said he, “Ho! warriors, I am not seeking that. I am seeking a different thing.” And just so they saw three other villages. Again they went scouting. And as they went scouting, the leader said as follows: “Warriors, should one of your grandfathers be there, beware lest you kill him.” And it happened that the scouts found a buffalo bull. Behold, they spoke of killing the standing buffalo bull. “Friends, let us kill the standing buffalo bull,” said one. “Why! my friend, the leader said that we were not to kill it,” said another. “No, the leader did not mean that, I think,” said the former. “Yes, the leader did mean that,” said the latter. And they wished to kill it. And the buffalo killed one of the men. And the three went back to camp. And when they got home to camp, they said, “Leader, a buffalo bull was there, and he killed one of us.” “Warriors, I said, ‘Do not kill your grandfather,’” said he. And when they arrived, the scout lay killed. “Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means,” said the leader. Again they went on. When they departed again, four went scouting. When they went scouting, the leader said as follows: “Ho! warriors, should one of your grandfathers be moving there, beware lest you kill him.” And it came to pass that they saw a big wolf. Behold, they spoke of killing the big wolf. “Friends, let us kill him,” said one. “Fie! my friend, the leader said that we were not to kill him,” said a second. “No, the leader did not mean that, I think; how could he mean the wolf?” said the first. And when they shot at the wolf, behold, he attacked them and killed one of the four. Having returned to camp they said, “Leader, a big wolf was there, and killed one of us.” “Ho! warriors, I said that you must not kill your grandfather,” said he. When they arrived, the scout lay killed, and the leader said, “Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here by all means. Let us go further.” They went on, and four went scouting. As they went scouting, the leader said as follows: “Warriors, should one of your grandfathers be moving there, beware lest you kill him.” And it happened that the scouts found a grizzly bear. Behold, they spoke of killing the grizzly bear. “Friends,” said one, “let us kill the grizzly bear.” “Fie! my friend, the leader has said that we are not to kill him,” said a second. “No, the leader did not mean that, I think,” said the first. “Yes, the leader did mean that, I think,” said the second. “No, how could the leader possibly mean the grizzly bear?” said the first. And when they desired to kill the grizzly bear, he killed one of the men. And three went homeward to camp. And when they got back to camp, they said, “Leader, a grizzly bear was there, and he killed one of us.” “Ho! warriors, I said, ‘Do not kill your grandfather,’” said he. And when they arrived,

he lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. At length they came to the end of the sky. And the end of the sky was going down into the ground. And the leader said, "Beware, warriors, lest you fear it. Let us go to the other side. Let us leap over. Beware lest you fear it." And the leader having gone, he reached the other side. And all the rest leaped over. One failed to jump across. When the boy wished to jump across, he failed. At length the end of the sky carried him away under the ground. "Come, warriors, let us go. If we wish to be warriors, we must expect such things. Let him lie here." He referred to the man who lay dead. After they departed, they were going for some time. At length they saw a very high hill and a dense forest, a very dense forest of cedars. "Ho! warriors, we are going thither. We will return thence," said he. "Come, warriors, go scouting." And four went as scouts. When they reached there, they saw only the smoke; they did not see the lodge. Having returned, they said, "Leader, although we reached the place, there was smoke, but we did not see the lodge." "Ho! warriors, that is what I am seeking," he said. Again four went scouting. When they reached the very place, though there was smoke, they did not see the lodge. "Leader, though there was smoke, we did not see the lodge," said they. And it was so four times. The fourth time they arrived at the lodge. And the leader said, "Come, warriors, let us enter the lodge." And they entered the lodge. Now, a very old man was dwelling there in the lodge. His head was very large, and his hair was very white. When the leader entered the lodge he did not recognize the old man. But after sitting a great while he recognized the old man (*i. e.*, the old man was going about the lodge when the chief's son entered, and was not recognized; but when both had been sitting a great while, the young man knew who the old one was). The old man thought as follows: "Though my relations suffer very much by going to so great a distance in search of game, some human beings have brought themselves very easily to this lodge. Right at home, I shall kill some men." And the leader thought as follows: "Good! I have said 'I will wear a robe of scalps.' It is indeed a good robe! I will have it." At length one of the younger brothers of the old man came home, bringing a black bear. His head was enormous, and his hair was very red. When he reached home, the old man told the news to his brother. "You had a very hard time traveling; but some have brought themselves right to the lodge. I shall kill them." Again came one carrying a buffalo-bull. His hair was very yellow. And all came home. And one had very green hair; and he carried home a dead man. And he who reached home first said, "O aged man, have the men eaten?" "No, they have not eaten. Cook ye for them," he said. And he said, "Cook ye slices of squash for them." And behold, they cooked the ears of the dead man for them. "We do not eat such things," said they. "If you do not eat such things, what can you eat?" said the old man, acting as if he did not understand them. "Cook ye fine sweet-corn for them," said he. And behold, he meant lice. And they said, "We do not eat such things." And one of the old men said as follows: "Let them cook the black bear and the buffalo, too, for themselves." And they were very joyful. And having cooked for themselves, they had pleasure in eating. Well, at length it was night. When it was night, the old man said as follows: "Grandchild, if a man travel, he has many things to talk about. Tell about yourselves." "Yes, grandfather, you being grown and being an old man, you, for your part, must know a

great many things. Do you tell about yourselves first," said he. "Well, grandchild, though I am an old man, I have nothing to tell about ourselves. I will tell a myth," said he. And the old man told a myth. "It happened, grandchild, that there was an old man. And he dwelt in a lodge with his three younger brothers. And when his younger brothers went to a very great distance hunting, they invariably reached home at night. And it happened that when the old man was alone watching the lodge, a great many people entered the lodge. And the old man sat thinking thus, 'Though my own brothers have suffered very much by going from time to time to a very great distance, I shall kill a great many men right in the lodge.'" And he said, "Come, grandchild, do you too tell a myth." "Yes, grandfather, let me tell a myth. It happened that a chief had some villages. And he had a child. And the boy was very lazy. Though his father commanded him to travel, he did not travel. He did not wish at all to do anything whatsoever. At length, the boy having spoken of fasting, his mother made a separate lodge for him. And it happened that the boy thought as follows, as he fasted: 'Let me see! I will wear a robe of scalps.' And the boy went on the war-path with a very great number of men. And there were four men who lived together. And the war-party arrived there. And when they arrived there, the boy sat thinking, 'I did say "I will wear a robe of scalps!" It is indeed a good robe. I will possess it.' One of them had very white hair, and one had very red hair, one had very yellow hair, and one had very green hair." And the old man laughed with him. "Ha! ha! ha! My grandchild has, it seems, guessed the very thing," said he. And when it was night, the leader lay with his eye fixed at a hole in his robe, as he wished to lie watching the old men. And he spoke to his followers: "My followers, beware lest you sleep. Lie without sleeping." And it happened as he was lying down at night, the old man lifted his head very gently, and looked now and then at the supposed sleepers. At length the old man seized his stone hammer. When he seized his hammer, the leader arose suddenly, and brandished his club with a terrible roar, saying, "Kau+!" And he killed all four Thunders. "Ho! warriors, stand ye and take the hair of all. Beware lest ye cut one in pieces. Take the scalps entire," said he. And having finished killing them, they went homeward. Having departed homeward, they came back to the end of the sky. "Ho! come, warriors, begone ye to the other side. Go back to the other side and stand in a row," he said. And they did so. He sent all homeward before him. And he went after. He ran very fast as he went, and leaped very far. And the boy who had gone under the ground went homeward with him, being alive again, just as the leader was. And continuing their homeward journey, they came again to the place of the grizzly bear. It was so again. He sent all homeward before him. And he went homeward after them, running and leaping very far. And he took homeward alive the boy who had been dead. At the place of the wolf it was so again. And at the place of the buffalo it was so again. He reached home with all alive; he did not lose even one. And as they went homeward, they passed by a great many villages. As they passed by them on their way home, he said, "Ho! warriors, that will do. Ye shall surely wear robes made of scalps." And when they reached them again on their way home, having killed all in the villages, he took all their hair. And so he killed all the people of four villages. And they came home to their own tribe. And when all of his villages made him head-chief, he governed them.

THE CHIEF'S SON, THE SNAKE-WOMAN, AND THE THUNDERS.

TOLD BY CAÑGE-SKĀ.

Iqádi aká nřkagahí-biamá. Gá-biamá: Nisřha, ugácañ-gă. 'Ábaá-
 His father the chief they say. He said as follows, My child. travel. Hunt
 (sub.)

daⁿ wařitaⁿ-daⁿctěaň'-gă. Nřkaⁿhi hă, ú'aⁿřin'ge ařřiⁿ' ři nřkaⁿhi-májř. 3
 and work or else (imperative sign). I a chief for nothing I sit if I a chief I not.

Wabřitaⁿ; awáckaⁿ maⁿbřiⁿ' égaⁿ 'áđae. Ú'aⁿřin'ge aⁿ'qtiaň'gaⁿ-májř. 3
 I worked; I made an effort I walked as I hunted. For nothing I a great man I not.

Égaⁿ wřkaⁿbřa. Égaⁿ ckáxe ři aⁿ'qtieřigaⁿ. Ú'aⁿřin'ge řařřiⁿ' ři
 So I wish for you. So you do if you a great man. For nothing you sit if

nřkařiáhiá'ři te, á-biamá. Nújřnga, Ké, dadřha, 'ábae břé te. Caň'ge
 you a chief not will, said he, they say. Boy, Come, O father, hunting I go will. Horse

aká naⁿ'qa iňřřaň'-gă, á-biamá. Gaⁿ' 'ábae ařá-biamá. Égiře aⁿ'paⁿ 6
 the vertebra put on it for me, said he, they say. And hunting he went, they say. At length elk
 one who

d'úba wěřa-biamá. Caň'ge taⁿ sihř bąqtegaⁿ iřaⁿ'řa-biamá. Gaⁿ' jú-
 some he found them, they say. Horse the (ob.) foot tied, having he placed it, they say. And body

hnaⁿ ř'di ařá-biamá; miⁿ'dėgaⁿ aⁿ'paⁿ wagřáde ařá-biamá Aⁿ'paⁿ-ma
 only there went they say; crawled, having elk creeping up on he went, they say. Elk the

ř'di ahi-biamá. Ackáqtci wakřda-biamá. Kři wiⁿ' 'úi tě, múzibe iřeřa- 9
 there he arrived, they say. Very near he shot at them, they say. And one wounded he shot and wounded it
 say. it, slightly

biamá. Gaň'ki řiřá-biamá. řiřé ařiⁿ' ařá-bi egaⁿ' wěahide ařiⁿ' ahi-
 they say. And he chased it, they say. Chasing it him it went, having far having arrived
 say. him they say

biamá, caň'ge*taⁿ' ctř wěahide najřiⁿ'-biamá. Kři ewěahidėqti ařiⁿ' ahi-
 they say, horse the too far stood they say. And at a very great dis- having arrived
 (ob.) tance from him

bi egaⁿ' řbize wakan'diřegaⁿ caň'ge taⁿ ágikřbanaⁿ aři-biamá. Nř 12
 they having thirsty. impatient from as horse the (ob.) running back to he was coming Water
 say his own back, they say.

břátaⁿ-májř ři řbize at'é taté áhaⁿ, eřėgaⁿ-biamá. Wakan'diřeřtiaⁿ'-biamá
 I drink I not if thirsty I die shall I thought he, they say. Very impatient from they say

ři égiře nihaň'ga řdedite amá. Kři Wakan'da řiňké řahaⁿ'-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. Anřa, á-biamá. Wakan'da, at'é tatėskaⁿbřėgaⁿ řaⁿ'ctř. 15
 O Deity, it will do I live, said he, they say. O Deity, I die would, I thought heretofore.

řiėwaⁿ'jaⁿ'. Nřa tě iⁿ'řeckáxe égaⁿ anřa tá miňke, 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! řataⁿ' gaⁿ'řa řé ři wě's'ă wiⁿ' éřaⁿ'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, anřa éskaⁿbřėgaⁿ řaⁿ'ctř, cř at'é tá 18
 He fled they say. Oho! O Deity, I live I thought heretofore, again I die will

- átaⁿhé há. Çi ní tē'di çataⁿ aça-biamá. Çi wēs's'á aká éçaⁿbe atí-
 I who stand . Again water by the to drink he went, they say. Again snake the (sub.) in sight came
 biamá. Çi xagá-biamá. Aⁿha-biamá. Çi éřáwadaⁿbe tē'di çingái égaⁿ
 they say. Again he cried, they say. He fled they say. Again he gared at it when there was
 none
- 3 çí ní tē çataⁿ çé. Çi wēs's'á aká éçaⁿbe atí-biamá. Çi aⁿhai tē. Çi
 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 çí. Gaⁿ wēs's'á taⁿ ádaⁿbe tē'di
 the fourth time when four it scared him off boy the (ob.) And snake the (ob.) looked at when
 (ob.)
- égiçe wa'ú údaⁿqti akáma. Kí ní-íçataⁿ jīn'ga ují 'í-biamá wa'ú aká.
 behold woman very beautiful was, they And cup small filled gave him, woman the (sub.).
 say.
- 6 Aⁿçaⁿbize aⁿwañ'kandiççqti-maⁿ, á-biamá nújīnga aká. Aⁿçaⁿbçaⁿ-mají
 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 Kí 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
 (sub.) say.
- údaⁿ ínahiⁿ áhaⁿ, eçégaⁿ-biamá. Kí çé nújīnga taⁿ gçé tē ři, naⁿbúçiqçá
 beauti- truly ! thought he, they say. And this boy the went home- when, ring
 ful (ob.) ward (sub.)
- wiⁿ 'í-biamá wa'ú aká. Naⁿbúçiqçá gáçaⁿ jaⁿ çagçé te, á-biamá. Kí
 one gave, they say woman the (sub.). Ring that you use you go will, said she, they And
 (sub.) homeward say.
- 12 wahnáte té ři ágçíⁿ wiⁿ áçagçaⁿ-de, Ké, aⁿwaⁿçate 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 (sub.). Horse the he ran back to Horse
 say (sub.) his.
- tan'di akí-biamá. Ágçíⁿ 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 ři íçádi aká, Uřhaⁿ-i-gá. Naⁿpéhiⁿqti gçí tē, á-biamá. Gaⁿ uřhaⁿi tē
 when his the (sub.), Cook ye for him. Very hungry he has come said, they say. And they cooked for
 father him. home
- Waçáte tē áhigi iⁿçíⁿ íi-gá, á-biamá. Gaⁿ waçáte tē áhigi éçíⁿ ahí 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 ecaⁿadi çionúde içaⁿçá-
 Ring he pulled off, they say. Pulled off, they say having near by pulling it off he put it
- 18 biamá. Ké, aⁿwaⁿçate taté, á-bi egaⁿ égiçe wa'ú aká júgigçéⁿqti gçíⁿ-
 they say. Come, we eat shall, said, having behold woman the right with him sat
 they say (sub.)
- biamá, Wēs's'á-wa'ú aká. Gaⁿ waçáte júgigçá-biamá ři çasniⁿ-biamá.
 they say, Snake-woman the (sub.). And eating she with him they say when she swallowed, they say.
- Çasniⁿ-biamá ři, égiçe Wēs's'á-wa'ú çingé átiágçá-biamá. Çi nújīnga
 She swallowed, they say when, behold Snake-woman was none suddenly, they say. Again boy
- 21 aká naⁿbúçiqçá çáⁿ uçísnaⁿ-biamá. Kí nújīnga gá-biamá: Dadřha, wa'ú
 the ring the put on, they say. And boy said as follows, O father, woman
 (sub.) (ob.) they say:

amá watcígaxai waʒa^{n'}be ka^{n'}bça, á-biamá. Kĩ 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 wiwíʒa wa'ú watcígaxe wéga^{n'}ça hã; éga^{n'} gáxe taí,
 Ho! child my woman to dance wishes for them ; so do will
 (they),

á-biamá içádi aká. Kĩ i^{n'}c'áge wi^{n'} úwagiça açá-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 níkagahi ijiñ'ge aká waçátigaxe tá-bi aí açá+! á-biamá
 Ye women chief his son the (sub.) you dance will he says indeed! said, they say

i^{n'}c'áge aká. Cí wa'ú-ma watcígaxe-ma wada^{n'}ba-bi ʒi Wě's'á-wa'ú çin ké
 old man the (sub.). Again the women the ones dancing he saw, they say when Snake-woman the (ob.)

iça-baji-biamá. Cañ'gaxewakiçá-biamá. Ca^{n'}ckáxe taí á-biamá açá+! wa- 6
 he did not find, they say. He caused them to stop, they say. You will stop said he, they say indeed! danc-

tcígaxe tẽ, á-biamá. Ga^{n'} cañ'gaxá-biamá. Ií tẽ'ʒa akí-biamá. Ké,
 ing the, said he, they say. And they stopped they say. Lodge to the he reached home, Come,
 they say.

dadíha, i^{n'}na^{n'}ha úha^{n'} te. Na^{n'}pa^{n'}hi^{n'}, á-biamá. Kĩ úha^{n'}-biamá. Dúda
 O father, my mother cook will. I hungry, said he, they say. And she cooked, they say. This way

aoni^{n'} cí taí. Nin'de kě áhigi açi^{n'} gíi-gã, á-biamá. Ga^{n'} 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

ʒi é'di éçin ahí-biamá. Éçin ahí-bi ega^{n'} na^{n'}búçiqçá çionúda-biamá.
 when there having they arrived, they Having they arrived, having ring he pulled off they say.
 say for him say

Çionúda-bi ega^{n'} eca^{n'}adi çionúd iça^{n'}ça-biamá. Ké, a^{n'}wa^{n'}çate taté,
 Pulled off, they say having near by pulled off he put it they say. Come, we eat shall,

á-bi ega^{n'} égiçe wa'ú aká júgigçéçti gçi^{n'}-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.),

Ga^{n'} waçate júgigçá-biamá. Cí kikíckade-çtëa^{n'}-hna^{n'}-biamá, nú çin ké
 And eating she with him they say. Again they even played regularly with they say, man the (ob.)
 each other

áçixá-bi ega^{n'}.
 she married, having.
 they say

Cí Wě's'á-wa'ú amá çin gá-biamá. Cí na^{n'}búçiqçá gia^{n'}-biamá nú 15
 Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man

çin ké. Cí, Dadíha, wa'ú cemi^{n'}jiñ'ga jingáçtci watcígaxe waʒa^{n'}be ka^{n'}bça,
 the one Agair, O father, woman young woman very small to dance I see them I wish,
 who.

á-biamá. Kĩ içádi aká gá-biamá: Hau! ciñ'gajiñ'ga wiwíʒa wa'ú çemi^{n'}-
 said he, they And his father the said as follows, Well! child my woman young
 say (sub.) they say:

jiñ'ga jingáçtci watcígaxe wéga^{n'}ça hã; éga^{n'} 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.).

Kĩ i^{n'}c'áge wi^{n'} cí úwagiça açá-biamá. Gá-biamá: Wa'ú-macě cemi^{n'}-
 And old man one again to tell them went they say. He said as follows, Ye women young
 they say:

jiñ'ga jingáçtci-macě edábe waçátigaxe çida^{n'}be ga^{n'}çai. Waçátigaxe
 woman very small ye who also you dance to see you he wishes. You dance

taí, aí açá+! á-biamá. Ga^{n'} watcígaxá-biamá Nújiñga aká uçixidá-biamá 21
 will, he indeed! said he, they And they danced they say. Boy the looked around, they say
 says say (sub.).

- 1 xi Wě's'ǎ-wa'ú íça-bají-biamá. Íça-bájí xi, 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.)
- wacígaxe cañ'gaxe taí, á-biamá. Ca'ckaxe taí, á-biamá, aça+, wacígaxe
 to dance stop will said he, they (they), say. Ye will stop, said he, they indeed, dancing say,
- 3 tě, á-biamá. Ga' cañ'gaxá-biamá. Jí tě'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 úha' te. Na'pa'n'hi'n, á-biamá. Kí úha'n-biamá. Dúda! aoni'n' 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 kě áhigi açi'n' gfi-gǎ, á-biamá. Ga' nin'deça-bi xi ě'di éçi'n
 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. Éçi'n ahí-bí ega'n' na'n'búçiqçá gçónudá-bi ega'n', 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'n', éçiçe wa'ú aká júgigçé'çti gçi'n'-biamá, Wě's'ǎ-wa'ú
 eat shall, said, having, behold woman the right with him sat they say, Snake-woman they say
- aká. Ga' waçate júgigçá-biamá. Çi $\text{kikíckade-çtëa'n'-hna'n'-biamá.}$ Çi
 the And eating she with him, they say. Again they even played regularly with each other, Again (sub.), they say.
- 9 Wě's'ǎ-wa'ú amá çiñgá-biamá. Çi na'n'búçiqçá gia'n'-biamá nú çiñké. 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'n'jin'ga na'n' çi'n wacígaxe te, á-biamá. Cémi'n'jin'ga
 Come, O father, woman maiden grown the let her dance, said he, they say. Maiden (ob.)
- çana'n' çáçi'n'cé waçatçigaxe taí aça+! Níkagahi ijiñ'ge aká çida'n'be ga'n'çai
 you grown you who are you are to dance indeed! Chief his son the to see you wishes (sub.)
- 12 aça+! á-biamá. Ga' wacígaxá-biamá. Ga' wa'ú amá uçixidá-biamá.
 indeed! said he, they say. And they danced they say. And woman the he looked around for, (one mv.) they say.
- Íçai-bají-biamá. Íçáça-májí áha'n, eçéga'n-biamá. $\text{Cañ'gaxewakíçá-biamá.}$
 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 xi úha'n 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 úha' te. Na'pa'n'hi'n, á-biamá. Kí úha'n-biamá. Dúda aoni'n' cí taí.
 cook will. I hungry, said he, they say. And he cooked, they say. This way you will come with it.
- Nin'de kě áhigi açi'n' gfi-gǎ, a-biamá. Ga' nin'deça-bi xi ě'di éçi'n
 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. Éçi'n ahí-bi ega'n' na'n'búçiqçá gçónudá-bi ega'n', Hau! çi açuha
 they arrived, they say. Having arrived, having ring pulled off his own, having. Ho! again finally they say
- 18 a'wa'n'çate taté, á-biamá. Éçiçe wa'ú aká júgigçé'çti gçi'n'-biamá, Wě's'ǎ-
 we eat shall, said he, they say. Behold woman the right with sat they say, Snake- (sub.)
- wa'ú aká. Ga' waçate júgigçá-biamá. $\text{Ukíkie-hna'n'-biamá.}$ Ukíkie-
 woman the And eating she with him, they say. They talked inva- they say. They talked to each other riably to each other
- hna'n'-bi xi içádi aká na'a'n'-biamá. Ėbé-hna'n ukie éi'te da'n'bai-gǎ,
 inva- they when his father the heard it they say. Who only he may be talking see ye, riably say (sub.) to

á-biamá. Mi^{n'}jiŋga wi^{n'} da^{n'}be ačá-biamá. Kí gá-biamá: Dadihá, wiŋnu
said he, they Girl one to see went they say. And she said as fol- O father, my elder
say. lows, they say: brother

aká wa'ú úda^{n'}-qti wi^{n'} júgče gči^{n'} hě, á-biamá mi^{n'}jiŋga aká. Ga^{n'}
the woman very beautiful one he with sits said he, they say girl the And
(sub.) her (sub.) you

Wě's'á-wa'ú áčixe wačiona-biamá.
Snake-woman married him visible they say.

3

Wě's'á-wa'ú a^{n'}wa^{n'}wača ačá-baji-biamá. Égiče nú aká ačá-biamá.
Snake-woman which way went not they say. At length man the (sub.) went, they say.

Ačá-biamá xī égiče wa'ú úda^{n'}-qti wi^{n'} íča-biamá. Gá-biamá: Wígča^{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 miŋke. Čiádi čiha^{n'} úwagičá-gă, á-biamá. Gán'ki wa'ú aká uíča 6
will I who. Your father your tell them, said he, they And woman the to tell it
mother say. (sub.) (sub.)

aki-biamá. Gá-biamá: Dadihá, i^{n'}na^{n'}ha méga^{n'}, níkagahi ijiŋ'ge aká
reached home, She said as follows, O father, my mother likewise, chief his son the
they say. they say: (sub.) (sub.)

aŋgča^{n'} 'íčai, á-biamá. Kí ičádi aká gá-biamá: Číčahídai 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: (sub.) say.

Kí Wě's'á-wa'ú aká waji^{n'}cte čingá-bitéama, wa'ú áji waga^{n'}ča tě'di. 9
And Snake-woman the in a bad humor disappeared, they say, woman a differ- he desired when.
(sub.) ent

Ga^{n'} čingái tě xī gá-biamá: Wabčáte ka^{n'}bča 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. Kí úha^{n'}-biamá. Dúda aoni^{n'} cí tai. Nin'de kě áhigi ači^{n'} gŋi-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'dečá-bi xī ě'di éči^{n'} ahí-biamá. Éči^{n'} ahí-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'}búčiqčá gčionudá-bi ega^{n'}, Ké, a^{n'}wa^{n'}čate taté, á-biamá. Égiče, aŋ'kaji-
ring pulled off his, they having, Come, we eat shall, said he, they Behold, not so
say say.

biamá. Aŋ'kaji ega^{n'} čatá-baji-biamá, gíča-baji-biamá, Wě's'á-wa'ú ígiča-
they say, Not so being he ate not they say, displeased they say, Snake-woman found not
his

baji-bi ega^{n'}. Čizá-gă. I^{n'}ča-máji. Wačáte ka^{n'}bča-máji, á-biamá. Ké, 15
they say having. Take it. I am sad. Food I want not, said he, they say. Come,

dadíha, 'ábae bčé tá miŋke, á-biamá. Caŋ'ge ta^{n'} na^{n'}qa cánakágče
father, hunting I go will I who, said he, they say. Horse the (ob.) vertebra saddle

iŋ'gča^{n'}i-gă, á-biamá. Wáčaha úda^{n'}qti áčahá-biamá. Caŋ'ge ta^{n'} ctí 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.

cánakágče ctí úda^{n'}qti. Ačá-biamá. Ačá-biamá xī égiče Wě's'á-wa'ú 18
saddle too very good. He went, they say. He went, they say when behold Snake-woman

sigčé tě ígiča-biamá. Nihaŋ'ga tě agčá-bitéama. Sigčučúgihá-biamá.
trail the he found his, they say. Spring the (ob.) she went back, He followed the they say.
they say. trail of his

Sigčučúgihá-bi xī, égiče nihaŋ'ga tě ákusande ápa ačá-bitéama sigčé tě.
He followed the trail of when, behold spring the through beyond went, they say trail the.
his, they say

Sigčučúgihe ačá-bi ega^{n'}, čá-bi ga^{n'}, čá-bi ga^{n'}, égiče ŋí tě piájiqti ědedí 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 eska^{n'}, eçéga^{n'} éga^{n'} 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
- níaci^{n'}ga i^{n'}c'ágeçtci akáma, wáçaha çicpáçpaçtci^{n'} akáma. Çé níaci^{n'}ga
person very old man was, they say, clothing torn in shreds they say. This man
- 3 ahí xī i^{n'}c'áge çin^{ké} wáçaha eçá tē áçahakiçá-biamá núji^{n'}nga aká.
arrived when old man the (ob.) clothing his the caused him to put on, boy the
they say
- I^{n'}c'áge aká qubá-biamá. Hau! iucpáha, çá'ea^{n'}çaçē ehnéga^{n'}, wáçaha
Old man the (sub.) sacred, they say. Ho! grandchild, you pity me you think, clothing
a^{n'}çá'i, ca^{n'} çá'éwigiçē, á-biama. Úwíkie tá mi^{n'}ke, 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 uçúçahē çin['] gákē çé, ní-ja^{n'}nga kē áçite çé, á-biamá. Hau! wáçaha çé
you follow the that (way) went, big water the crossed it went, said he, they Ho! clothing this
her say.
- píajiqctci çé ðhaha hné te, á-bi ega^{n'} 'í-biamá i^{n'}c'áge aká. Waçáge
very bad this you put on you will go, said, having gave him, old man the Hat
they say they say (sub.).
- çá^{n'} ctí 'í-biamá. Ma^{n'}ze-weti^{n'} ctí 'í-biamá. Ca^{n'}ge ta^{n'} píají wahiçage
the too gave him, Sword too gave him, Horse the bad lame
they say they say.
- 9 ctí 'í-biamá. Ga^{n'}, Ké, hné te. Ta^{n'}wa^{n'}gçá^{n'} wi^{n'} ēdediçá^{n'} ē'di ahí áça
too gave him, And, Come, you will go. Village one the one that there ar- indeed
they say is there rived
- wa'ú aká, á-biamá. A^{n'}ha^{n'}, á-biamá. Masáni cí tēdihi xī níaci^{n'}ga
woman the (sub.), said he, they Yes, said he, they Across you arrives at it when person
say. say. arrive
- d'úba ē'di gçi^{n'}, á-biamá. Úwaçakié te, á-biamá. Íe kē éçiná'a^{n'}-báji
some there sit, said he, they You will talk with said he, they Word the not heed for you
say. say.
- 12 xī çéwaçákiçe té, á-biamá A^{n'}ha^{n'}, iiga^{n'}ha, á-biamá, çaha^{n'}-bi ega^{n'}.
if you will send them said he, they Yes, grandfather, said he, they thanked him, having.
away, say, say, they say
- Ga^{n'} aça-biamá.
And so he went, they say.
- Ní-ja^{n'}nga ahí-bi xī ní kē jín'gaji amá. I^{n'}c'áge aká waçúbe gáxai
Big water he reached, when water the not small they say. Old man the sacred (thing) made
they say (sub.)
- 15 éga^{n'} ní kē ágajade çékiçá-biamá, i^{n'}c'áge aká ictá-çip'i^{n'}ze gçi^{n'}-bi ega^{n'}.
having water the striding he sent him, they say, old man the (sub.) closing his eyes sat, they say having.
- Ictá çibçá-bi xī, égiçe masáni ahí biamá. Masáni ahí-bi xī, í ēdedí-te
Eye opened, they when, behold the other he reached, they The other he reached, when, lodge there it was,
say side they say side they say
- amá, cúde ga^{n'} ma^{n'}gçē naji^{n'} te amá. Çé í wiçiga^{n'} uçá çá^{n'}ctí, çetēē há,
they say, smoke so erect it stood they say. This lodge my grand- told of heretofore, this is it
father
- 18 á-biamá. Ē'di ahí-bi ega^{n'} uçá-biamá. Égiçe i^{n'}c'áge na^{n'}ba ē'di gçi^{n'}
said he, they There arrived, having he entered, they Behold old man two there were sit-
say they say say.
- akáma, I^{n'}gçá^{n'} i^{n'}c'áge. 'Ábae aça-biamá ucté amá. Waçáge çá^{n'} i^{n'}c'áge
ting, they Thunder old man. Hunting went, they say the rest the Hat the old man
say, (pl. sub.).
- aká 'í çá^{n'} ugiçada^{n'}-bi xī waçíçna-báji-biamá. I^{n'}c'áge amá iça-báji-
the had given the he pushed down his, when he was invisible they say. Old man the (sub.) did not
(sub.) him they say discover him

biamá. Kí 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, Píaji ínahiⁿ gáxai áhaⁿ, eçégaⁿ gçiⁿ-biamá nújiṅga aká.
 found him not they sat, when, Bad truly they do ! thinking sat they say boy the
 they say (sub.).
 Wiṅgaⁿ uáwakié taiⁿ-ma çé wáwakié te-ána eçégaⁿ-biamá. Gaⁿ niní ují-bi 3
 My grand- I talk with will they this he meant them ! thought he, they say. And tobacco they put
 father them who (in thought) say in, they
 say
 xī waçiona xīxáxa-biamá, waçáge gçionudá-bi egaⁿ. Niníba kě wénacá-
 when visible he made himself, they hat pulled off his, they having. Pipe the he snatched
 say, say from them
 biamá. Niníba nákadé xī íbistá-biamá Iṅçaⁿ iⁿc'áge áma çínké. Ítçitçí!
 they say. Pipe hot when he held against, Thunder old man the the (ob.). I burn!
 they say other
 á-biamá iⁿc'áge aká. Gañ'ki waçáge ugídadaⁿ-bi xī çíngá-biamá. Qa-í, 6
 said, they say old man the And hat he pulled on his, when he was missing, Why!
 (sub.) they say they say they say
 níaciⁿga úmaka ínahiⁿ axígçaçiⁿ tí çaⁿ'çtí 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 éwiçacibe, ehé té eátaⁿ cénaji, á-biamá. Gáagiama
 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 çaⁿ'çtí ákiágçai, wéahúsa tá 9
 they will the (sub.). Man easy very had come hither went back again, they will
 blame us scold us
 amá. Égiçe níaciⁿga t'éçé iⁿ' agçiⁿ-biamá. Gákě çizái-gă, á-biamá.
 the (sub.). At length man killed carrying one came home, That (ob.) take ye, said he, they
 they say
 Çizá-bi egaⁿ nan'daṣ ihéça-biamá. Hau! ha+! wéaçamá taité, á-biamá.
 Took it, having by the wall they placed it, they (See note) you will surely blame us, said they,
 they say they say
 Níaciⁿga úmaka axígçaçiⁿ tí çaⁿ'çtí ákiágçai, á-biamá. Těná! éátaⁿ 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 aṅgáhií,
 when you did not kill you sent him ? said he, they At a very great we only we arrived,
 him homeward say. distance
 á-biamá. Úmakaqçci tí xī t'éçaça-báji gçéwaçaçai píaji çkaxai. Íwit'ábçai,
 said he, they Very easily came when you did not kill you sent them bad you did. I hate you,
 say. him homeward
 á-biamá. Ké, niní ují-gă, adída! á-biamá Gañ'ki niní 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' gçiⁿ çínké 'i-biamá. Niníba kě 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. Ítçitçí! á-biamá Wíeççiⁿ-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.
 Wíeççiⁿ-máji, á-biamá. Nújiṅga aká waçáge gçionudá-biamá. Çéma 18
 It was not I, said he, they say. Boy the (sub.) hat pulled off his, they say. These
 júwagçé'çti içaⁿ-biamá. Edádaⁿ edéçai á, á-biamá Edádaⁿ edaⁿ'çaⁿ-báji,
 right with them he sat suddenly, What what said ? said he, they What what we said not,
 they say. they say. say.
 á-biamá. Íçae-hnaⁿ'i, á-biamá nújiṅga aká. Ké, e'aⁿ' çkaxé ckaⁿ'hnaí
 said they, they You were speaking, said, they say boy the (sub.). Come, how you do you wish
 say.

- ıı, kē, gáxai-gǎ, á-biamá. Wéja-biamá. Kagéha, ań'kajı, aⁿçaⁿ'a-bájı,
 if, come, do ye, said he, they say. They denied, they say. Friend, not so, we were not speaking,
- á-biamá. Çábçıⁿ aká daⁿbá-bi ıı, égiçe, sabájıqti waçáge çáⁿ ugıçadaⁿ'-bi
 said they, they Three the saw him, they when, behold, very suddenly hat the pushed on his, they
 say. (sub.) say
- 3 egaⁿ' çinğá-biamá.
 having he was not, they say.
- Nǎ! kagé, wéaçamaı çáⁿ'ctı, ihusa-biamá cı. Eátaⁿ, kagé, níkaciⁿ'ga
 Why! younger you blamed us heretofore, they scolded him, again. Why, younger man
 brother, they say.
- t'éçacıjı gçéwaçakiçé ǎ. Wéaçama çáⁿ'ctı, á-biamá pahań'ga aká. Gá-
 you did not you sent homeward ? You blamed us heretofore, said, they say the first the Those
 kill (sub.).
- 6 ağıama wéama taité, á-biamá. Égiçe ağı-biamá. Cın'gajın'ga 'in' ağı-
 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. Gákē çizái-gǎ, á-biamá. Nan'dağ ihéça-biamá. Gá-biamá: Wa-
 they say. That (ob.) take ye, said he, they By the wall they laid it, they He said as follows, Very
 say. say. they say:
- çúdeájı-qti pí; aⁱ'n' ağı, á-biamá. Gá-biamá: Kagéha, nfacıⁿ'ga wıⁿ'
 far I was I carried I have said he, they They said as fol- Younger man one
 (I reached); come home, lows, they say: brother,
- 9 úmaka tcábe atı çáⁿ'ctı. T'eaⁿ'waⁿça-bájı ağıçai, 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 ctı égaⁿ'ı jú-bajı há. Wań'gabacıbai, t'eaⁿ'ça-bájı cı. Gá-biamá: Qa-ı!
 he too was so unsuccess- We left it for them, we did not kill him again. He said as follows, Why!
 ful they say:
- aⁿçaⁿ'sabe ínahiⁿ wéahıde pí çáⁿ'ctı. Úmaka ínahiⁿ tí tē t'éçacı-bájı
 I suffered truly a great dis- I reached formerly. Easy truly came when you did not kill
 tance him
- 12 gçéçakiçai tē píajı çkaxai. Wı gaⁿ' ıaⁿ'be ıı t'eaçé tá mıńke, 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.
- İkihusá-bi ıı égiçe nújınğa aká waçáge gçıonudá-biamá, éwakıgaⁿ'qti içaⁿ'-
 Scolding one when at length boy the hat pulled off his they say, just like them sat sudden-
 another, they say (sub.) deny
- biamá. Edéçai ǎ, á-biamá Aⁿçaⁿ'a-bájı, 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 çáⁿ-bajı, á-biamá. Wéja-biamá Naⁿ'pa-ı-biamá nújınğa aká. İçae-hnaⁿ'ı.
 nothing, said they, they They denied it, they Was feared they say boy the You were speak-
 say. say. say. (sub.). ing.
- Edádaⁿ edéçegaⁿ fai-gǎ. Kagéha, edádaⁿ ctēwaⁿ' 'ıaⁿ'ça-bajı, á-biamá.
 What what you said, so speak ye. Friend, what soever we spoke not of, said they, they
 say
- Waçáge çáⁿ giaⁿ'-bi ıı égiçe çinğé átiagça-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'éwaçacıjı, kıgçéwaçáçé ǎ Wéaçamaı çáⁿ'ctı, á-biamá. Nıkaciⁿ'ga
 Why you killed them not, you sent them home ? You blamed us heretofore, said they, they Man
 again say.
- úmaka tcábe atı-hnaⁿ çáⁿ'ctı, aⁿwaⁿ'çigçaⁿ'çai. T'eaⁿ'ça-bájı. İⁿ'taⁿ gáağı-ma
 easy very came regu- heretofore, we missed doing it to him. We did not kill him. Now those return-
 larly ing
- wıⁿ' qtáwaçé uçıciqtiaⁿ'ı, wéahusa tá amá, á-biamá. Cı wıⁿ' ağı-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 waⁱn' agčí-biamá. Hau! kagéha, wéačat'áhne taí, 3
 Woman girl too carrying he came home, Ho! younger you hate us will,
 them they say. they say. brother,
- á-biamá. Níkaciⁿga wiⁿ úmaka tcábe atí čaⁿ'ctĩ, t'eaⁿ'waⁿča-báji, kíçčéaⁿ-
 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.
- aňgúne-hnaⁿ aňgáhi. Wéasaběqti aňgáhi-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. Aⁿ'haⁿ, kagéha, égaⁿ há, á-biamá. Aⁿ'waⁿ'daⁿbai
 I hate you, said he, they Yes, younger it is so said they, they We see them
 say. brother, say.
- ctěwaⁿ' eáwagaⁿ-hnaⁿi, ákiágčě-hnaⁿi, wiⁿ'čake. Atí tá ama há, á-biamá. 6
 notwith- we are always so, they always go back you speak Come will the said they, they
 standing again, truly. (pl. sub.) say.
- Wí jaⁿ'be xĩ t'éáčě te. Niní ují-gă, á-biamá iⁿ'teaⁿ agčí 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' gčí čĩnké 'í-biamá. Ninba kě čaná-bi egaⁿ'
 tobacco they say having killed carry- came the one they gave him, Pipe the drew a whiff, having
 ing home who they say. they say.
- nújĩnga aká wénacá-biamá, íbistá-biamá. Í'tciti! á-biamá. Nin'deaⁿ'čáči, 9
 boy the snatched it they say, pressed it against I am burnt! said he, they You burn me,
 (sub.) from them him, they say. say.
- á-biamá. Aňgú aⁿ'čĩⁿ-báji, á-biamá. Nújĩnga aká wačáge gčĩonudá-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 wačĩona-biamá. Kĩaⁿ'jaⁿběqti-biamá.
 right with them sat suddenly, they visible they say. They looked repeat- they say.
 say edly at one another
- Čégaⁿ učíča-hnaⁿi čaⁿ'ctĩ égijaⁿ hnaňkácě, uwkie taí miňke, á-biamá 12
 Thus he told of only formerly you do you who are, I talk to you will I who, said, they say
 you that
- nújĩnga aká. Uwkie taí miňke caⁿ'ja íe kě áčaná'aⁿ-báji xĩ hné taité,
 boy the I talk to you will I who though words the you obey not if you go shall,
 (sub.).
- á-biamá. Áčaná'aⁿi xĩ hná-báji taité, á-biamá. Níaciⁿga čéama
 said he, they You obey if you go not shall, said he, they Man these
 say. say.
- 'ágčawačáči. Eátaⁿ t'éwačáči ä. Aⁿ'waⁿ'čate taí há, á-biamá. Kĩ čéma 15
 ye make them suffer. Why you kill them ? We eat them will said they, they And these
 say.
- š'be wáhnataí ä. Píäji ckáxai, á-biamá. Caⁿ'ckaxe taí čéma t'éwačáči
 who you eat them ? Bad you do, said he, they say. You will stop it these you kill them
- tě, á-biamá. Aⁿ'haⁿ, 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. place
- á-biamá (čé é waká-biamá). Aⁿ'haⁿ, 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 wáhnataí tě píäji ckáxai.
 the (sub.) food made them people all. These you eat them as bad you do.
- Caⁿ'gaxái-gă, á-biamá nújĩnga aká É ctĩ 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 wačatai-gă, á-biamá nújiŋga
 they say), said he, they Yes, said they, they So eat ye them. said he, they boy
 say.
- aká. Ě ctī wactaⁿbai ä, á-biamá nújiŋga aká (řáqti é waká-biamá).
 the That too you see them ? said, they say boy the (sub.) (deer that he meant they say).
 (sub.).
- 3 Aⁿhaⁿ, hégabajī aⁿwaⁿdaⁿbai hă, á-biamá. Ěgaⁿ wahnate tai. Čéma
 Yes, a great many we saw them said they, they say. So ye eat them will. These
 caⁿméwačai-gă, á-biamá. Ūⁿaⁿčičiⁿge 'agčawačai, á-biamá nújiŋga aká.
 let them alone, said he, they say. Needlessly you make them suffer, said, they say boy the (sub.).
- Kī égaⁿ ckáxe tai xī uwíkie tai miŋke. Aⁿhaⁿ, kagéha, égaⁿ aŋgáxe
 And so you do will if I talk to you will I who. Yes, friend, so we do
- 6 taŋ'gataⁿ, á-biamá. Caⁿckaxe taité, á-biamá Aⁿhaⁿ, kagéha, caⁿaŋgáxe
 we who will, said they, they You will surely stop it, said he, they say. Yes, friend, we stop it
 say
- taŋ'gataⁿ, á-biamá. Kī čéma wanířa hnáte áwigaji-má wahnate taité,
 we who will, said they, they And these animal you eat I command them you eat them will
 say. surely,
- á-biamá. Aⁿhaⁿ, kagéha, aⁿwaⁿčate taŋ'gataⁿ, á-biamá. Hau! bčé tá
 said he, they say. Yes, friend, we eat them we who will, said they, they say. Ho! I go will
- 9 miŋke, á-biamá nújiŋga aká. Bčé tá miŋke čaⁿ'ja řhe agčí tá miŋke,
 I who, said, they say boy the (sub.). I go will I who though passing I come will I who,
 back
- á-biamá. Wiⁿčaka-báji hnaŋkácě hné taité; wiⁿčake hnaŋkácě caⁿ'caⁿ
 said he, they You tell not the truth ye who you go shall; you tell the ye who continually
 say. truth
- čagčíⁿ taité Če wanířa wahnate hnaŋkácě agčí xī caⁿ'caⁿ hniⁿ taité,
 you sit shall. This animal you eat them ye who I come when continually you be shall,
 back
- 12 á-biamá. Aŋ'ka-čičiⁿ-báji hnaŋkácě, agčí kī hné taité, á-biamá. Gaⁿ ača-
 said he, they You are not so ye who, I come when you go shall, said he, they And went
 say. back say.
- biamá. Wa'ú sigčé čé tě cī učúhe ačá-biamá. Sigčé čé tě učúhe ačá-bi
 they say. Woman trail went the again following he went, they say. Trail went the following went, they
 say
- egaⁿ, čá-bi gaⁿ, čá-bi gaⁿ, égiče taⁿwaŋčaⁿ hégactěwaⁿ'ji édedi-čaⁿ amá.
 having, went, having, went, having, at length village populous there it was they
 they say they say say.
- 15 Kī Wě's'ă-wa'ú ř'di ahí-bitéamá. Nújiŋga aká ří kaŋ'gěqtcí ahí-bi xī
 And Snake-woman there arrived had, they Boy the lodge very near to arrived, when
 say. (sub.) they say
- xigčítaⁿ-biamá. Waqúbe gaxá-bi egaⁿ wáčaha údaⁿqti iⁿc'áge 'íi kě é
 worked for himself, they Sacred thing made, they having clothing very good old man gave the that
 say. say him
- gaxá-biamá. Caŋ'ge taⁿ ctī sáběqti gaxá-biamá. Maⁿ'ze-wetiⁿ ctī mígčaⁿ-
 he made, they say. Horse the too very black he made, they say. Sword too he wore in
 his belt
- 18 biamá. Ě'di ačá-biamá. Caŋ'ge amá uaⁿ'siqti naŋ'ge maⁿ'čičiⁿ-biamá
 they say. There he went, they say. Horse the (sub.) leaping very running walked they say.
 high
- Níaciⁿga wadaⁿ'be xī'ctě naⁿ'pe átiágča-biamá. Čé níaciⁿga wiⁿ' atí éde
 People saw even when feared suddenly they say. This man one has come but
- wáčaha údaⁿ tcábe áča. Caŋ'ge taⁿ ctī údaⁿqti agčíⁿ'i, á-biamá. Wě's'ă-
 clothing good very indeed. Horse the too very good he sits on, said they, they Snake-
 say.
- 21 wa'ú ugíne tí égaⁿ ří čaⁿ řúwiⁿxe ačá-biamá. Ugčixide gaⁿ' gčičiⁿ-biamá.
 woman seeking had as lodges the going around he went, they say. Looking for his so he sat they say.
 his come (ob.)

Égiçe Wě's'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 ít'áçá-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'} tédíhi ta^{n'}wāngçá^{n'} 3
 the gave the took his, they having, threatened to strike, they say. The fourth time arrived village

bçúgaqti wáççi-biamá. Wě's'ă-wa'ú edábe gaççi-biamá. Agçá-biamá
 the whole he killed them, they say. Snake-woman also he killed her, they say. Went homeward,
 they say

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. Naxíde-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'}çtí. Áçaná'a^{n'}-báji há, 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.

ga^{n'} ma^{n'}ci hné tai, á-biamá. Níkaci^{n'}ga t'éwaçáçé-máčé 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'}çtē macté'qti xī gañ'ki áśni^{n'}waçákiçé tai, á-biamá. Nají^{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-taŋga kě ahí-biamá. Hau! i^{n'}c'áge, çagçé áçá, 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 gçí^{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 úwakie 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. say. said ones who

úwakie éde fe éga^{n'} iŋgáxa-báji, áda^{n'} ma^{n'}ci çéawákiçé há, á-biamá.
 I talked to but words so they did not do therefore high I sent them said he, they
 them for me, say.

Hau! ca^{n'} há, á-biamá i^{n'}c'áge aká. Çéwaçákiçé tē úda^{n'} há, á-biamá.
 Ho! enough said, they say old man the You sent them away as good said he, they
 (sub.) say.

Kí çé uçúahé bçé çí^{n'} wáçixe akádi pí, áda^{n'} ta^{n'}wāngçá^{n'} bçúga áççi, 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. Úcka^{n'} gáxe a^{n'}çagaji tē éga^{n'}qti çáxe, á-biamá. Ā, ca^{n'} há,
 said he, they Deed to do you commanded the just so I did, said he, they Yes, enough
 say. me say.

á-biamá. Úcka^{n'} éga^{n'} çáxe tē wíka^{n'}bçá ga^{n'} wí'í, á-biamá (ma^{n'}ze-weti^{n'})
 said he, they Deed so you do the I wished you so I gave said he, they (sword
 say. to you, say)

- é waká-bi ega^{n'}). Ké, ŋiga^{n'}ha, agčé tá miŋke. I^{n'}dádi agŋa^{n'}be ka^{n'}bča,
that he meant, having). Come, grandfather, I go will I who. My father I see mine I wish,
they say homeward
- á-biamá Agčá-biamá. Caŋ'ge wahíčagčéqtia^{n'}i, wáčaha piáŋiqtí, wačáge
said he, they He went homeward, Horse very lame, clothing very bad, hat
say. they say.
- 3 piáŋiqtí, bčabčázéqti. Kí ičádi aká t'é gičáxa-biamá. T'é tš áha^{n'},
very bad, torn very much. And his father the (sub.) dead considered his, they say. He died
!
- ečéga^{n'}-biamá. Akí-biamá. Ii čan'di akí-bi ŋi íbaha^{n'}-bají-biamá
thought he, they say. He reached home, Lodges at the he reached when did not know they say
they say. they say him
- níaci^{n'}ga amá. Níaci^{n'}ga waqpani tčábe [gčí] tí, á-biamá. Níkagahi úju
people the Man poor very (come has said they, they Chief prin-
(sub.) say. back] come, say. cipal
- 6 číŋkč' di [č' di] ačá-biamá. Ičádi éŋi tš' di akí-bi ega^{n'} učá-biamá Ičádi aká
by the [there] went, they say. His father his at the reached having he entered, they His father the
lodge home, say. (sub.)
- ctí íbaha^{n'}-bají-biamá. Dadíha, wíebčí^{n'}, á-biamá. Agčí, 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
say. say. Yes,
- ca^{n'}, čagčí, á-biamá. Čat'é éska^{n'} ebčéga^{n'} éga^{n'} i^{n'}ča-máji agčí^{n'}, á-biamá.
enough, you have said he, they You died it might I thought as I was said I sat, said he, they
come, say. be say. say.
- 9 Čagčí tš ca^{n'} há, á-biamá. A^{n'}jin'gadi, nisíha, čégima^{n'}, á-biamá. Maja^{n'}
You have as enough said he, they When I was small, my child, I did thus, said he, they
come say. say. Land
- ŋaŋgáčéha uágaca^{n'}-hna^{n'}-ma^{n'}. A^{n'}wa^{n'}qpaniqtí agčí-hna^{n'}-ma^{n'} ga^{n'} a^{n'}qti-
over a large tract I traveled regularly. I was very poor I came home regularly so I was a
- aŋ'ga^{n'}, á-biamá. Hau! mi^{n'}-čagčá^{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. say.
- 12 Gá-biamá: Dadíha, wa'ú gátčedi qtáačé, á-biamá Wáčixáji á, á-biamá
He said as follows, O father, woman in that place I love her, said he, they Is she unmarried? said, they say
they say: say.
- ijiŋ'ge aká. A^{n'}ha^{n'}, wáčixáji, á-biamá ičádi aká. Ca^{n'}, dadiha, čéwakičá-gá.
his son the Yes, she is unmar- said he, they his the Then, O father, send them.
(sub.) ried, say father (sub.)
- Kí ičádi aká č' di čéwakičá-biamá. Č' di ahí-biamá. Níkagahi ijiŋ'ge aká
And his father the there sent them, they say. There they arrived, Chief his son the
(sub.) they say. (sub.)
- 15 čijaŋ'ge gčá^{n'} ga^{n'}čai, á-biamá. Gaŋ'ki wa'ú ičádi 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 ebčéga^{n'}-máji ča^{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
ča'éčé ga^{n'} ca^{n'} há, á-biamá. Ga^{n'} 'í-biamá wa'ú číŋké nú číŋké. Ga^{n'}
he pities as enough said he, they And gave to him, woman the man the. And
her say. they say
- 18 gčá^{n'}-biamá. Wa'ú ctí t'a^{n'}-biamá, ŋi t'a^{n'}-biamá nújiŋgá aká. Gaŋ'ki
he married her, Woman too he had, they say, lodge he had, they say boy the And
they say. (sub.)
- níaci^{n'}ga ájiačáta^{n'} wénaxičá-biamá. Wénaxičá-bi ŋi íkičitaŋ'ga ákikičai tš.
people from a rushed on them, they say. They rushed on them, when here and there they attacked
different (place) they say one another.
- Kí č' di t'éča-biamá nújiŋga i^{n'}tca^{n'} miŋ'gčá^{n'} aká. (Híga^{n'} tš áhigi ucté
And there they killed, they say boy just now married a woman the (sub.). (Myth the much remains
- 21 ca^{n'}ja agísiča-máji há.)
though I do not remember it .)

NOTES.

- 189, 5-6. cañge aka naⁿqa iñgpañ-gă. Sanssouci reads, cañge aka naⁿqahi cana-kagçe iñgpaⁿi-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. tateskaⁿbęegaⁿ, in full, tate eskaⁿ ebęegaⁿ.
- 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'ageqtcı akama, pronounced iⁿc'a+geqtcı akama.
- 195, 11. hau-ha+! This is retained in the text, as it was given by Cange-skă; but Frank La Flèche says that it is obsolete, huhu+! having taken its place.
- 197, 18; 198, 3. hegabajı, pronounced he+gabajı.
- 198, 14. hegactęwaⁿji, pronounced he+gactęwaⁿji.
- 198, 16. waçaha udaⁿqti, pronounced waçaha u+daⁿ<qti, showing *emphasis* as well as *prolongation*.
- 198, 17. sabęqti, pronounced sa<bęqti.
- 199, 4. bęugaqti, pronounced bęu+gaqti.
- 199, 19. Sanssouci gave as the old man's reply, ä, caⁿ hä. Gáqtaⁿ pęji-onaⁿi hä wa'ú-ma. Uckaⁿ egaⁿ ckaxe te wikaⁿbęa gaⁿ wıfi. Gaqtaⁿ pęji-onaⁿi hä wa'ú-ma (said in condemnation), "The women are always doing just that way".
- 200, 5. F. La Flèche agreed with the collector in doubting the correctness of "gęi tí." He inserted "wiⁿ," *one*, between niaciⁿga and waqpani, omitting "gęi," and also "ędí," in line 6, the latter word being superfluous.

TRANSLATION.

The father was a chief. He said as follows: "My child, travel. Either hunt or work. I am a chief. When I sat doing nothing I was not a chief. I worked; I did my best in walking, so I hunted. I am not a great man without cause. So I desire for you. If you do so, you are a great man. If you sit doing nothing, you will not be a chief." The boy said, "Come, father, I will go hunting. Saddle the horse for me." And he went hunting. At length he found some elk. He stationed the horse with his feet tied, and he went thither on foot. He went creeping up on the elk, crawling on his hands and knees. He reached them. When very near he shot at them. And he wounded one slightly. He chased it. As it went along with him after it, it took him a great distance; and the horse, too, stood far off. And having been taken to a very great distance, he was impatient from thirst, and was coming back running to his horse. Thought he, "If I do not drink water, I shall surely die." When he was very impatient from thirst, behold, a spring was there. And he prayed to the Deity. "Ho! Wakanda, it will do; I live. Wakanda, I thought heretofore that I would die. You being the cause, you have made life for me; so I will live, Wakanda." Well,

when he went wishing to drink, a snake emerged from the water. It scared him off. He fled. "Alas, Wakanda, I thought heretofore that I would live; but I stand about to die!" He went again to the water to drink. The snake came in sight again. Again he cried and fled. And when he looked that way again, as there was nothing to be seen, he went to drink the water. The snake came in sight again. Again he fled. And when it was the fourth time, as he looked at the snake, behold, it was a very beautiful woman. And the woman filled a small drinking-vessel which she gave to him. "I am very impatient from thirst," said the youth. "Surely I shall not get enough! The water is indeed a little!" thought he. At length the woman made him have the greatest abundance. The youth drank just as much as he could drink. And when the youth looked at the woman he loved her. "A very beautiful woman!" he thought. And when this youth went homeward, the woman gave him a ring. "Wear that ring as you go homeward. And when you will eat, you shall put it on a seat, and say, 'Come, let us eat,'" said the woman. And the man went homeward, running back to the horse. He reached the horse again. Sitting on it, he went homeward. He ran back to the lodge. When he reached home, his father said, "Cook ye for him. He has come back very hungry." And they cooked for him. "Bring ye much food to me," said the son. And they took much food to him. He pulled off the ring. Having pulled it off, he placed it there. "Come, we will eat," said he. Behold, the Snake-woman sat right with him. And when she ate with him, she swallowed the food. When the Snake-woman had swallowed it, behold, she disappeared suddenly. And the youth put on the ring again. And the youth said as follows: "O father, I wish to see the women dance." And his father said as follows: "Ho! my child wishes the women to dance. They shall do so." And an old man went to tell them. He said as follows: "Ye women, the chief's son says that you are to dance." And when he saw the women dancing, he did not find the Snake-woman. He made them stop. "You shall stop the dance," said the old man. And they stopped. He reached home at the lodge. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When it was taken to him, he pulled off his ring, which he placed near him. Having said, "Come, we will eat," behold, the Snake-woman sat right with him. And she ate with him. Again they went so far as to romp with each other, as she had married the man. Again the Snake-woman was missing. The man wore his ring again. Again he said, "O father, I wish to see the women and the very small young women dance." And his father said as follows: "Ho! my child wishes the women and the very small young women to dance. They shall do so." And an old man went to tell them. He said as follows: "Ye women, and ye very small young women also, he wishes to see you dance. He says, 'You shall dance.'" And they danced. When the youth looked around, he did not find the Snake-woman. When he did not find her, he said, "Come, O father, let the women stop dancing." "Ye shall stop the dance," said the crier. And they stopped. He reached home at the lodge. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When they had taken it to him, he pulled off his ring, saying, "Come, we will eat." Behold, the Snake-woman sat right with him. And she ate with him. They romped with each

other again. Again the Snake-woman was missing. And the man put the ring on again. Again he said, "Come, O father, let the women and the grown maidens dance." "Ye grown maidens in motion, ye are to dance. The chief's son wishes to see you dance," said the crier. And they danced. And he looked around for the woman. She was not found. Thought he, "I have not found her!" He made them stop, and he went homeward. When he reached home, he commanded one to cook. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way bring ye it. Bring ye hither much of what is cooked," said he. And when they caused it to be cooked, they took it to him. When they took it to him, he pulled off his ring, and said, "Ho! we will eat for the last time in private." Behold, the Snake-woman sat with him suddenly, and ate with him. They continued talking to each other. When they talked, his father heard it. Said he, "With whom is he talking? See ye." A girl went to see. And she said as follows: "O father, my elder brother sits with a very beautiful woman." And it was manifest that the Snake-woman had married him. The Snake-woman went nowhere.

At length the man (*i. e.*, her husband) departed. He found a very beautiful woman, to whom he said, "I will marry you. Tell your father and mother." And the woman reached home to tell it. She said, "O father and mother, the chief's son has promised to marry me." And her father said, "He made fun of you." And when her husband desired another woman, the Snake-woman disappeared in a bad humor. And when she disappeared, he said, "I wish to eat. Let my mother cook." And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When they took it to him, he pulled off his ring, and said, "Come, we will eat." Behold, it was not so (*i. e.*, she did not appear as before). As it was not so, he did not eat. He was displeased because he did not find his Snake-woman. "Take it. I am grieved. I do not desire food," he said. "Come, O father, I will go hunting. Put ye a saddle on the horse's back for me," said he. He put on very good clothing. The horse too was very good. The saddle too was very good. He departed. As he went, behold, he found the trail of the Snake-woman. She had gone back to the spring. He followed the trail of his wife. When he followed the trail of his wife, behold, the trail went through and beyond the spring. He went following the trail of his wife, following, following, following, till at length there was a very unsightly lodge. Having thought, "She may have arrived at this place," he went thither. When he arrived there, behold, a person, a very aged man, was there; his clothing was very much torn in shreds. When this man arrived, he made the old man put on his clothing. The old man was sacred. "Ho! grandchild, you think that you pity me (*or*, are kind to me) in giving me clothing, yet I pity you. I will talk to you. The woman whom you have been following went that way. She went across the great water. Ho! you shall put on this very bad clothing and go." Having said it, the old man gave it to him. He gave him the hat, too. He gave him a sword, too. He gave him the bad, lame horse, too. And he said, "Come, you shall go. The woman reached a village which is there." "Yes," said the young man. "When you get across," said the old man, "you shall talk to some persons who are there. If they do not obey your words, you shall send them away." "Yes, grandfather," he said, having thanked him.

And he departed. When he reached the big water, the water was wide. The old man having performed a sacred rite, as he sat with closed eyes, sent him over the water

at a stride. When he opened his eyes, behold, the young man reached the other side. The lodge was there; and the smoke arose in a straight column. "This is the lodge of which my grandfather told heretofore. This is it," said he. Having arrived there, he entered. Behold, two old men sat there, and they were aged Thunder-men. The rest had gone hunting. When he pushed down on his head the hat which the old man had given him, the old men did not detect him. And behold, the Thunders were eating men like us. Yet, when they sat without discovering him, the youth sat thinking, "They behave very wrong! My grandfather meant these when he said that I should talk to them." And when they filled a pipe, he made himself visible, having pulled off his hat. He snatched the pipe from them. When the pipe was hot, he held it against the other aged Thunder-man. "I am burnt!" said the old man. And when the young man pushed on his hat, he was missing. "Why! A man brought himself hither very easily heretofore. Why was he not destroyed?" said one. The other said as follows: "When I said that I left him for you, why was he not destroyed? Those who are coming home will blame us. They will scold us because a man went away again who had come hither very easily." At length one came home carrying a man whom he had killed. "Take ye that object," said he. Having taken it, they laid it by the side of the lodge. "Well-a-day! You will surely blame us. A man went away again who had brought himself hither very easily," they said. "Fie! What were you about that you let him go homeward and did not kill him? We have always gone a very great distance. When he came hither with no trouble to you, and you let him go homeward instead of killing him, you did wrong. I hate you. Come, fill ye the pipe, simpletons!" said he. And having filled the pipe, they gave it to him who had brought back the man. When the old man had taken a whiff from the pipe, the youth snatched it from him, and pressed it against him. "I am burnt!" said he. "It was not I," said one. The other said, "It was not I." The youth pulled off his hat. He sat suddenly with them. "What thing did you say?" said he. "We said nothing," said they. "You were speaking," said the youth. "Come, do ye as ye wish to do." They denied it. "Friend, it is not so. We were not speaking," said they. When the three looked at him, behold, the youth pushed on his hat very suddenly, and was missing.

"Why! younger brother, you blamed us formerly," they said, as they scolded him. "Younger brother, why did you let the man go homeward instead of killing him? You blamed us heretofore. Those who are coming home will surely blame us," said the first ones. At length one came home. He brought an infant home on his back. "Take ye that," said he. They laid it by the wall. Said he, "I went very far, and I have brought this home on my back." They said as follows: "Younger brother, a man came hither very easily heretofore. We did not kill him, and he went homeward. Yonder one blamed us, but he was just as unsuccessful. We left it to him to kill the man, so we did not kill him." He said as follows: "Why! I suffered very much formerly in going a great distance. When one came hither very easily, and you let him go homeward instead of killing him, you did wrong. If I see him, I will kill him at all events." When they were scolding each other, the youth pulled off his hat, and sat suddenly just like them. "What did you say?" said he. "We did not speak," they said. "Friend, we said nothing." They denied it. The boy was feared. "You were speaking. Speak ye what thing ye said." "Friend, we spoke not of anything whatsoever," said they. When he put on his hat, behold, he disappeared suddenly. "Younger

brother, what were you doing that you let him go homeward instead of killing him? You blamed us heretofore. A man has been coming regularly heretofore, and we have missed doing to him what we wished. We have not killed him. Now, it is very difficult for one of those who are coming home to love us. They will scold us," said they. Again one came home. He carried a woman and a girl. "Ho! younger brother, you will hate us. A man came hither very easily heretofore, but we sent him back again instead of killing him," they said. "Well-a-day!" said he. "Why did you not kill him? We have always gone very far when hunting. We usually suffer very much in reaching there. Why did you not kill him? I hate you." "Yes, younger brother, it is so. Notwithstanding we saw him, we were always so. He always went home again. You tell the truth. He will come," said they. "If I see him I will kill him. Fill ye the pipe," said he who had just come home. And having filled the pipe, they gave it to him who had brought back the slain woman and girl. When he drew a whiff from the pipe, the youth snatched it from him and pressed it against him. "I am burnt! You burn me," he said. "It was not we," they said. The youth having pulled off his hat, sat with them suddenly. He was visible. They looked repeatedly at one another. "O ye who do thus as he told of you, I will talk to you," said the youth. "Though I will talk to you, if you do not obey the words, you shall surely depart. If you obey, you shall not go. You make these men suffer. Why do you kill them?" "We will eat them," said they. "And who are these that you eat? You do wrong. You must stop killing these," said he. "Yes, friend," said they. "Have you seen them that have horns," said he, meaning the buffalo. "Yes, there are a great many," they said. "Wakanda made these for food for all people. When you eat these human beings, you do wrong. Put a stop to it," said the youth. "Have you seen those too?" said he, meaning the elk. "Yes," said they. "Eat such," said the youth. "Have you seen those too?" said he, meaning the deer. "Yes, we have seen a great many," they said. "You shall eat such animals. Let these human beings alone. You make them suffer without just cause. If you will do as I command, I will talk to you." "Yes, friend, we will do so," said they. "You will surely stop it?" said he. "Yes, friend, we will stop it," said they. "And you will surely eat these animals which I have commanded you to eat?" said he. "Yes, friend, we will eat them," said they. "Ho! I will depart. Though I will depart, I will pass here on my return home. Those of you who tell not the truth, shall surely depart. Those of you who tell the truth, shall remain continually. Ye who eat these animals when I return, shall surely be here continually. Ye who are not so when I return, shall surely depart," said the youth. And he departed.

He went following again the woman's trail as it went along. Having gone following the trail as it went along, and went, and went, at length there was a populous village. And the Snake-woman had arrived there. When the youth approached very near to the lodges, he decorated himself (*i. e.*, painted his face, stuck feathers in his hair, etc.). Having performed a sacred rite, he made the clothing very good which the old man had given him. He made the horse very black. And he wore the sword in his belt. He went thither. The horse went along running and leaping very far. When the people saw them, they became suddenly amazed. "A man has come, and his clothing is very good. He also sits on a very good horse," they said. As he had come seeking his wife, the Snake-woman, he went round about among the lodges. He sat looking around for his wife. At length when he found the Snake-woman, behold, she had taken a man

for her husband. He who came to seek her hated her; he was jealous of her. When he was jealous, he took the sword the old man had given him, and brandished it. At the fourth time he killed all in the village. He killed the Snake-woman too. The youth went homeward. As he went homeward, he came again to those with whom he had talked. Behold, they had not told the truth when they promised to stop it. "You are indeed disobedient! Though I said that you were to stop it, you have not obeyed. You shall surely depart. If you remained here, I am afraid that you would treat the human race very wantonly; so you shall depart on high. When you who kill men go on high, whenever the day is very warm, you shall make the men cool again," said he, referring to the rain. And he said, "Come, depart ye." And he sent them on high. And he went homeward. He reached the big water. "Ho! venerable man, I am going back to you," said he. When the old man sat with closed eyes, he sent the youth across the water at one stride. He got across, when the old man opened his eyes. He came again to the old man. "Ho! grandfather, I have come back. I talked to the persons to whom you said that I was to talk; but they did not obey my words, therefore I sent them on high," said he. "Ho! It will do," said the old man. "It was right for you to send them away." "And this one whom I went following after, I reached when she had taken another husband; therefore I killed all in the village. I did the deed just as you commanded me to do it," said he. "Yes, it will do. As I desired you to do the deed, so I gave it to you," said the old man, referring to the sword. "Come, grandfather, I will go homeward. I wish to see my father," said the youth. He went homeward. The horse was very lame; the clothing was very bad; the hat was very bad; it was very much torn. And his father regarded him as dead. "He died!" thought he. The youth reached home. When he reached home at the village, the people did not know him. "A very poor person has come," said they. He went to the lodge of the head-chief. Having returned to his father's lodge, he entered. His father, too, did not recognize him. "O father, it is I. I have come home," said he. "Yes, it is well. You have come home. As I thought that you were dead, I sat sorrowful. As you have come home, it is well. When I was young, my child, I traveled regularly over large tracts of land. I always came home very poor, having given away all that I had, so I am a great man. Ho! You shall take a wife. You shall have a woman," said he. He said as follows: "O father, I love a woman in that place. Is she unmarried?" "Yes, she is unmarried," said his father. "Then, O father, send them thither." And his father sent them thither. They arrived there. "The chief's son wishes to marry your daughter," said they. And the woman's father said as follows: "As I am poor, I did not think that it would be so. But as he pities her, it is well." And he gave the woman to the man. And he married her. The boy had a woman, and he had a lodge. And people from a different place rushed on them. When they rushed on them, they attacked each other here and there (*i. e.*, not in regular order). And the boy who had just married was killed there. (Though there is much more of the myth, I do not remember it.)

TWO-FACES AND THE TWIN BROTHERS.

TOLD BY JAΦIⁿ-NAⁿPAJĪ.

Ēgiçe níaciⁿga wiⁿ wa'ú júgigçe gçiⁿ-biamá úgçe. Wa'ú çĩnké
 At length man one woman he with his sat they say dwelt in a Woman the
 lodge.
 watézugçaⁿ-biamá. Újawaqti gçiⁿ-biamá, úqti t'éwafá-bi egaⁿ. Ēgiçe
 pregnant they say. Having a very they sat they say, deer he killed them, having. At length
 good time they say
 nú aká xúha-biamá. Ēgiçe úkiza wiaⁿbça bçe x'jì níkaciⁿga tí cté- 3
 man the feared unseen danger, Beware no one at I leave you I go if person come not-
 (sub.) they say. home
 ctewaⁿ, daⁿbajì-gǎ, á-biamá. Názugáqçe gçiⁿ-gǎ, á-biamá. Ēgiçe nú
 withstand- look not at him, said he, they With your back sit, said he, they At length man
 ing, say. to him say.
 aká afá-biamá. Ēgiçe níaciⁿgǎ wiⁿ a-í-biamá. Wúhu'á! júgçe çĩngé'qti
 the went they say. At length person one was approaching, Really! with her none at all
 (sub.) they say.
 iñ'gçiⁿ çĩnké-ána, á-biamá. Dádaⁿ úgine iñ'ju-onaⁿ. Ijébe ubáha ijaⁿ 6
 she is sitting for me ! said he, they What seeking I am invariably Door the side of she lay
 say. them fortunate. by
 biamá. Daⁿba-bajì-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,
 (sub.) (sub.) (sub.) they say.
 Agfá-biamá iñ'c'áge ahí aká. Nú aká akí-biamá. 'Aⁿ ǎ, 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 iñ'c'áge wiⁿ tí éde jaⁿba-májì hē, á-biamá. Wackaⁿ çĩⁿhé, 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 çaⁿja daⁿbajì caⁿcañ'-gǎ, á-biamá. Cí afá-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 dúbáⁿ-biamá. Ēgiçe cí iñ'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 hǎ, winaú, á-biamá. Daⁿba-bajì-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 (sub.) they say
 tē. Cí agfá-biamá iñ'c'áge aká. 'Aⁿ ǎ, á-biamá. Cí iñ'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. Daⁿbajì çĩⁿhé, á-biamá nú aká. Wédubaⁿ tēdihí x'ì iñ'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 agfá-bi tē'di, wa'ú aká ugásⁿ-biamá. Daⁿbá-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
 naⁿba é amáma. Wa'ú kē tē íçé amá. Hahá! gawé'aⁿ ataⁿhe-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 iñ'c'áge aká. Wa'ú níxa çaⁿ mábçazá-bi egaⁿ, çĩñ'gajìⁿga naⁿ-
 said, they say old man the Woman stomach the cut open, they say having, infant two
 (sub.) (cv. ob.)

- bídaçə akáma; nújĩnga akíwa. Áma kə hahiⁿ't'aⁿ ubétaⁿ-bi egaⁿ' nan'daça
 born they were, they boy both. The one the skin with the wrapped in, having by the wall
 say;
- ihéça-bi egaⁿ', áma kə açiⁿ' agçá-biama. Jaⁿ'çaⁿ'qa ukíba égiħ içéça-biamá.
 laid it, they having, the the he took homeward, they Log a crack in he sent headlong into, they
 say other (ob.) say.
- 3 Nú çíⁿ akí amá. Égiçə wa'ú kə t'é ákiagçə-bitéama, níxa kə mábçəze
 Man the reached home, Behold woman the dead had gone again, they say, stomach the out open
 they say. (ob.) (see note) (lg. ob.)
- ké amá. Giçégaⁿ waiiⁿ' ugíçetaⁿ gaⁿ' ıan'de kə giçé amá. Jıı t'é'ıa
 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 ıı'jı égiçə nan'daça ciñ'gajıñ'ga xagé amá. Hé!
 reached home, man the He when behold by the wall infant was crying, they Alas!
 they say (sub.) roached home say.
- 6 sıjıⁿqteıçé, é amá. Ė'di aça-bi egaⁿ' gçıza-biamá ciñ'gajıñ'ga kə. Égiçə
 my dear little said he, they There went, they having he took his, they infant the Behold
 child, say. say (ob.)
- nújĩnga akáma. Nújĩngá-bi egaⁿ' gçiⁿ' wakan'dagı-biamá. Jıaⁿ'çıⁿ wakan'-
 boy he was, they Boy, they say being to sit it was forward they say. To run it was for-
 say.
- dagı-biama. Maⁿ'çıdaⁿ wakan'dagıçtıaⁿ-biamá. Dadıha, man'də jıñ'ga
 ward, they say. To pull the bow it was very forward they say. O father, bow small
- 9 iñgáxa-gá. Hıdeıáçə giáxa-biamá. Wajıñ'ga gaⁿ' wakıde-hnaⁿ'-biamá.
 make for me. Blunt arrows he made for him, Bird so he used to shoot at them, they
 they say.
- Içádi aká 'ábae açé ta-bi, giaⁿ'ze-hnaⁿ'-biamá. Janúıa jégçəⁿ ıı' nin'de
 His father the hunting go will, he taught him they say. Fresh meat cooked on when done
 (sub.) said, the fire
- ıı' hnáte-hnaⁿ çajaⁿ' te, á-biamá. Wéahıde ckáde çájı-hnañ'-gá, á-biamá.
 when you eat it reg- you sleep will, said he, they Far away to play go not always, said he, they
 ularly say.
- 12 Içádi çıⁿ çé amá 'ábae. Égiçə nújĩnga wiⁿ' a-ı átiagçə-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-ı-biamá:—
 making he was coming,
 they say:—

Kagé, çı içádi çat'aⁿ' egaⁿ'
 Younger you his father you have since
 brother,

- 15 Janı úçize hnáte çataⁿ'cé.
 Soup rations you eat you who stand.

Wı içádi aⁿ'çıñ'ge gaⁿ'
 I his father I have none as

Haⁿ'bçı-sı-ıañ'ga bçáte açiⁿ'hé,
 "Turkey pease" I eat I who move,

- 18 á-biamá. Çıadı içé ä, kagéha, á-biamá. Aⁿ'haⁿ, jıⁿ'çéha, iⁿ'dádi içé hä.
 said he, they Your father has younger said he, they Yes, elder brother, my father has
 say. gone brother, say. gone

Í-gá. Çékə wabásnaⁿ kə hégactəwaⁿ'jı aⁿ'çáte taı. Í-gá hä, á-biamá.
 Come. This (ob.) roasting piece the (ob.) many let us eat. Come said he, they
 say.

Kagé, çıadı çéçıñké, á-biamá. Nájı! jıⁿ'çéha, iⁿ'dádi içé hä, á-biamá.
 Younger your that one, said he, they For shame! elder brother, my father has
 brother, father say. gone said he, they
 say.

Égigçe égh áíáça-biamá jí tē. Ahí-bi ega^{n'} íanúça basna^{n'} kē çaté
At length right in he went, they say lodge the Reached it, having fresh meat stuck on the ate
(ob.) they say (ob.) sticks to roast (ob.)

júgigça-biamá Ckáde júgigçe gçi^{n'}-biamá. Kagé, çiádi 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'ěqti ákiágça-biamá. Wégça^{n'çi'}, á-biamá iji^{n'}çe aká. Nă! wabásna^{n'} 3
With a sud- he had gone they say. He is bewildered, said, they say his elder the Why! roasting-pieces
den rush again (sub.) brother (sub.)

áhigi wídxaxe-hna^{n'}-ma^{n'} ça^{n'}ctí, onásni^{n'} áha^{n'}, á-biamá içadi aká. Wí,
many I made for you heretofore, you have swal- ! said, they say his the I,
lowed them father (sub.)

dadíha, é amá. Gisiçají amá íe tē. Hau! cı 'ábae bçé tá miñke.
O father, he said, they He forgot they say words the. Ho! again hunting I go will I who.
say.

Gakéga^{n'} wídxaxe bçé tá miñke, á-biamá içádi aká. Cı nújĩnga amá 6
Like those I make for I go will I who, said, they say his father the Again boy the
you (sub.) (sub.)

a-í-biamá. Çiádi içé ä, á-biamá. A^{n'}ha^{n'}, jĩ^{n'}çéha, i^{n'}dádi içé. 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.

isañ'ga aká. Cı íanúça çaté júgigça-biamá nújĩnga çĩnké isañ'ga çĩnké.
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, çiádi cugí, á-biamá. Agça^{n'}-biamá ci. Wégça^{n'çi'}, á-biamá iji^{n'}çe 9
Younger your yonder said he, they He went homeward again, Ho is bewildered, said, they say his elder
brother, father he comes, say. they say. brother

aká. Nă! waçáte hégactéwa^{n'jĩ} wídxaxe-hna^{n'}-ma^{n'} ça^{n'}ctí. Hnásni^{n'}-hna^{n'}-ja^{n'}
the Why! food a great deal I made for you heretofore. You have done naught but
(sub.) swallow it

hă, á-biamá içádi aká. Wí, dadíha, é amá. Gisiçají amá. Cı éga^{n'}
said, they say his father the (sub.). I, O father, he said, they say. He forgot they say. Again so

wídxaxe tá miñke, á-biamá. Wabásna^{n'} hégactéwa^{n'jĩ} giáxa-biamá. Cı 12
I do for you will I who, said he, they Roasting-pieces a great many he made for him, they Again
say. say.

nújĩnga amá a-í-biamá. Çiádi içé ä, á-biamá. A^{n'}ha^{n'}, jĩ^{n'}çéha, i^{n'}dádi
boy the was coming, Your has gone ! said he, they say. Yes, elder brother, my father
(sub.) they say. father

içé. Í-gă hă, á-biamá isañ'ga aká Cı íanúça çaté júgigça-biamá
has Come said, they say his younger the Again fresh meat ate he with his, they say
gone. brother (sub.)

nújĩnga çĩnké isañ'ga çĩnké. Kagé, çiádi cugí, á-biamá. Cı wégça^{n'çi'}, 15
boy the one who his younger the one who. Younger your yonder he said he, they Again he is bewildered,
brother brother, father comes, say.

á-biamá iji^{n'}çe aká. Yu'ěqti ákiágça-biamá. Nă! waçáte hégactéwa^{n'jĩ}
said, they say his elder the With a sudden he had gone they say. Why! food a great deal
brother (sub.) rush back

wídxaxe-hna^{n'}-ma^{n'} ça^{n'}ctí. Hnásni^{n'}-hna^{n'}-ja^{n'} hă, á-biamá içádi aká. Dadíha,
I made for you formerly. You have done naught but said, they say his father the O father,
swallow it (sub.)

wíjĩ^{n'}çe tí-hna^{n'} hă, á-biamá nújĩnga aká. Hé, síjĩ^{n'}qtçíçé! Nisiha, çíha^{n'} 18
my elder comes said, they say boy the Alas, my dear little My child, your
brother regularly (sub.) child! mother

watèzuçigça^{n'} xĩ'jĩ İndé-na^{n'}ba çíha^{n'} t'éçai hă. Máçibçázai éga^{n'} waqpániqti
pregnant with you when Face-two your killed her He cut you open as very poor
mother

- uçhi hä. Çiji^{n'}çe tí xī uona^{n'} te hä, á-biamá. Dadiha, wiji^{n'}çe
 you were raised (you grew up) Your elder brother comes when you hold him will said he, they say. O father, my elder brother
- ubça^{n'}, ecé te hä, á-biamá. Hau, wéduba^{n'} tē'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 Çiádi içé ä, á-biamá. A^{n'}ha^{n'}, jī^{n'}çéha, i^{n'}dádi içé. Í-gä hä, á-biamá
 Your father has gone ? said he, they say. Yes, elder brother, my father has gone. Come said, they say
- isañ'ga aká. Içádi aká ředáhi násageqti xīxáxe ja^{n'}-biamá. Lijébe
 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'}çéha, 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 içábeta^{n'}ta^{n'}-biamá. Dadiha, wiji^{n'}çe ubça^{n'}
 Lice he hunted for him, they say when scalp-lock hand he wrapped round and round it they say. O father, my elder brother I hold him
- hä, á-biamá. Çiji^{n'}çe çicta^{n'}aji-gä, á-biamá. Jáha^{n'} átiçá-biamá. Nújīnga
 said he, they say. Your elder brother do not let him go, said he, they say. He arose suddenly they say. Boy
- gçé ga^{n'}çactia^{n'}. Égiçe cka^{n'}aji iça^{n'}-biamá. Nisiha, wíebçi^{n'} áça! á-biamá.
 to go home-ward wished very much. At length motionless he became, they say. My child, it is I indeed! said he, they say.
- 9 Çiji^{n'}çe améga^{n'} uçákikji, á-biamá. Çiha^{n'} tézuçigça^{n'} xījī İndé-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'éçai éga^{n'} waçpániqti akíçaha uçhi, á-biamá.
 the (sub.) killed her as very poor both you grew up, said he, they say.
- Dadiha, kagé méga^{n'}, man'dě jīn'ga wegáxai-gä, á-biamá. Wajiñ'ga
 O father, younger brother likewise, bow small make ye for us, said he, they say. Bird
- 12 a^{n'}wañ'kide-hna^{n'} tábacé, á-biamá iji^{n'}çe aká. Wajiñ'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. Égiçe, çisañ'ga méga^{n'}, gátēdi nihañ'ga teçan'di, égiçe é'di hné tai,
 they say. Beware, your younger brother likewise, in that place spring at the, beware there you go lest
- á-biamá içádi aká. Kagé, çíádi nihañ'ga uçá teçan'di aṅgáçe tē, á-biamá
 said, they say his the father (sub.). Younger brother, your father spring told of at the let us go, said, they say
- 15 iji^{n'}çe aká. Náji! jī^{n'}çéha, i^{n'}dádi çáji wágaji, á-biamá. Égiçe çahi^{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'}içá-gä, á-biamá iji^{n'}çe aká. Hīn'dega^{n'}! á-biamá isañ'ga aká. Açá-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
- nihañ'ga tē'di akíça. Égiçe nihañ'ga tē wé's'ä ké çéga^{n'}qti^{n'} akáma (saçú).
 spring to the both. Behold spring the (ob.) snake the (lg. ob.) just this way they were, (rattling) they say
- 18 Kagé, wanágçe úda^{n'} hégañi wea^{n'}çé, á-biamá iji^{n'}çe aká. Kagé, wañ'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
- çī^{n'} aṅgáççe te, á-biamá. Sīndé gē máwasá-bi ega^{n'} ubéta^{n'}-bi ega^{n'} açi^{n'}
 them let us go homeward, said he, they say. Tail the (ob.) cut them off, they say having wrapped up, having they took

- agfá-biamá. Akí-bi ega^{n'} ijébe égaxe ugácka-biamá. Içádi aká íáqti
 them homeward, Reached having door around they tied (them), they His father the deer
 they say. home, they say say. say. (sub.) say.
- wiⁿ 'i^{n'} akí-biamá. Iijébe té'di íáqti kí ihéçé xí wasáçu 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.
- hégañi ckáxe. Ę'di weágaçiⁿ maⁿçi^{n'}i-gă, á-biamá. Égiçe weágaçiⁿ açá- 3
 not a little you do. There having for them walk ye, said he, they At length having for they
 went
- biamá. Ę'di ahí-biamá. Égiçe síndé gě wíugibádaⁿda^{n'}-biamá. Oí
 they say. There they arrived, At length tail the they pushed each down on its own, Again
 they say. (pl. ob.) they say.
- íçádi aká 'ábae açá-bi té'di, Égiçe íqínde é'di hné tai, á-biamá. Kagé,
 his the to hunt went, they when, Beware gorge there you go lest, said he, they Younger
 father (sub.) say brother,
- íqínde çíadi uçá teçan'di aňgáçe tai, á-biamá iji^{n'}çe aká. Náji! ji^{n'}çéha, 6
 gorge your told of to the let us go, said, they say his elder the For
 father (sub.) shame! elder brother,
- íⁿdádi çáji wágaji, á-biamá. Égiçe çahi^{n'} ké i^{n'}íçá-gă, á-biamá iji^{n'}çe 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.).
- Hin'dega^{n'}! á-biamá isañ'ga aká. Açá-biamá íqínde ké'di akíça. Égiçe
 Let us see! said, they say his younger the Went they say gorge to the both. Behold
 brother (sub.).
- wa'újiňgáqtcí ededí akáma. Maⁿçi^{n'}ka néxe gáxe akáma. Kagé, çíça^{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
- çéçínké çínké, á-biamá xaⁿhá, aňgáçigi-aňgáti 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.
- ga^{n'}miňké-hnaⁿ-ma^{n'} çá^{n'}ja é'be aň'giti, iucpáha, a^{n'}çiçúde tádaⁿ, á-biamá
 I have ever been sitting for some though who comes for grandchild, pull me out shall? said, they
 time say.
- wa'újiňga aká. 'A^{n'} i^{n'}çé'iⁿ áwibçaskábe xí ca^{n'}caⁿ áwibçaskábe tai, á-biamá 12
 old woman the How you carry I stick to you if without I stick to you will, said, they say
 (sub.) me stopping
- wa'újiňga aká. Ké, çíça^{n'} gí'iň-gă há, á-biamá. Çíadi wákidawákíçé ga^{n'}
 old woman the Come, your carry her said he, they Your causes us to watch as
 (sub.) grandmother say. father (the lodge)
- çíça^{n'} juan'gçé aňçí^{n'} te, á-biamá iji^{n'}çe aká. Cégě néxe gě d'úba
 your we with her we sit will. said, they say his elder the Those kettles the some
 grandmother brother (sub.).
- gaqíxa-gă, á-biamá iji^{n'}çe aká Gaqíqíxa-biamá. Égiçe gí'iⁿ agfá-biamá 15
 break in, said, they say his elder the He broke in repeatedly, At length carrying he went home-
 brother (sub.) they say. they say. her ward, they say
- qí té'ya. Ké, xaⁿhá, tiçá-gă há, á-bi ega^{n'}, Aň'kají éçé, cpaçá^{n'}. 'A^{n'}
 lodge to the. Come, grandmother. pass on said, having, Not so indeed, grandchild. How
 they say
- wábçaskábe xí ca^{n'}caⁿ wábçaskábe éçé, á-biamá Çíça^{n'} cíbe çí'íça-gă,
 I stick when continually I stick indeed, said she, they Your bowels tickle her,
 say. grandmother
- kágé, á-biamá. Cíbe çí'íça ctéctewa^{n'} ca^{n'}caⁿ gçí^{n'}-biamá. Iⁿwétiⁿ çáⁿ 18
 younger said he, they Bowels tickled notwithstanding without she sat they say. Stone-hammer the
 brother, say. stopping
- çíça^{n'} síndéhi ítiň-gă há, á-biamá. Síndé-qçu'a uti^{n'}-bi ega^{n'} ugáqpaç íçéça-
 your tail-bone hit her on said he, they Hollow of back hit her, having he made her fall sud-
 grandmother say. they say. denly by hitting her

- biamá. Égiče ičádi amá aki-biamá cī. Dadíha, wiḡa^{n'} i^{n'} i^{n'} aṅgáḡfi,
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. Čiḡa^{n'} iča^{n'} čě ma^{n'} čin'ⁱ-gă, á-biamá.
said they, they Really! very bad you did. Your to put her walk ye, said he, they
say. grandmother
- 3 Gí'íⁿ ačá-biamá. Ľíqinde pahaṅ'ga čizai tě'di cī gí'íⁿ 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'}, Aṅ'kaḡi éčě, cpača^{n'}. 'A^{n'} wábčaskábe ḡi ca^{n'} ca^{n'}
grand- pass on, said they, having, Not so indeed, grandchild. How I stick if without
mother, they say they say
- wábčaskábe éčě, á-biamá wa'újīṅga aká Égiče sīndé-qčú'a uti^{n'}-bi ega^{n'}
I stick indeed, said, they say old woman the the lower part of hit, they having
(sub.). the back say
- 6 uḡáqpač ičéča-biamá
he made her fall suddenly by
hitting her, they say.
- Cī aki-biamá. Égiče, čahé ma^{n'} ciadi áčačage ké'di qčabé wi^{n'} naji^{n'}
Again they reached Behold, hill high headland at the tree one stands
home, they say.
- amá. Égiče 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. (sub.) brother,
- 9 qčabé čiádi učá tečan'di aṅgáče tai, á-biamá iji^{n'} čě aká Nă! čájī
tree your father told of to the let us go, said, they say his elder the Why! not to
brother (sub.). go
- wáḡaji ča^{n'} čti, á-biamá Égiče čahi^{n'} ké i^{n'} ičá-gă, á-biamá iji^{n'} čě aká.
he com- formerly, said he, they Then hair the hand back to said, they say his elder the
manded us say. say. me, brother (sub.).
- Īn'daké! aṅgáče te, á-biamá (isaṅ'ga aká). Égiče qčabé tě wéuḡče
Let us see! let us two go, said, they say (his younger the). Behold tree the nest
brother
- 12 tě'di Īṅča^{n'} jīn'ga ḡičáda ḡči^{n'}-biamá. Dúba akáma. Kagéha, čéaká
in the Thunder-bird small drilling holes sat they say. Four they were, O younger this
they say. they say. brother, (one col.)
- wanáḡče djúba weáče, á-biamá. Čiádi wanáḡče ĩn'gačīⁿ 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'} čin'-gă, á-biamá. Ubčí'age, jī^{n'} čéha. Čí ma^{n'} čin'-gă,
said he, they Climbing go for them, said he, they I am unwilling, O elder You walk,
say. say. brother.
- 15 á-biamá isaṅ'ga aká. Ké, wáčibče tá miṅke, á-biamá iji^{n'} čě 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. Ě'ja ahí-biamá paháciaḡa. Kagé, wanáḡče čéčaṅká údaⁿ
he went, they say. At it he arrived, they above. Younger pet animal these good
say.
- héḡajī čaṅká, á-biamá. Ubčíqpačě cučéačě ḡi wáqči-gă há, á-biamá
not a little the ones said he, they I make (them) I send to you when kill them said he, they
who, say. fall say.
- 18 Gá-hniṅké'ce, ĩndádaⁿ ijáje ahni^{n'}. Ľi-účīa^{n'} ba ijáje abči^{n'} (á-biamá Īṅča^{n'}
That you who are, what name you have. Lodge-lightens-in name I have (said, they say Thunder-
bird
- jīn'ga aká). Hau! kagé, Ľi-účīa^{n'} ba cučé. Ádaⁿ bá-gă há, á-biamá. Ě'di
young the). Ho! younger Ľi-účīa^{n'} ba goes to Look after him said he, they There
brother, you. say.

učíqpačē xī gaqčī-biamá. Kī gá-hniñkě'ce, indádaⁿ ijáje ahniⁿ ă, á-biamá.
he made fall when he killed him, they And that you who are, what name you have I said he, they
say.

Čigčize-maⁿ činⁿ ijáje abčín', á-biamá. Hau! kagé, Čigčize-maⁿ činⁿ cučé.
Forked-lightning-walking name I have, said he, they Ho! younger Čigčize-maⁿ činⁿ goes to
say. brother, you.

Ádaⁿ bá-gă hă, á biámá. Ě'di učíqpačē xī gaqčī-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 ă, á-biamá. Čiaⁿ'ba-tigče ijáje abčín', á-biamá. Hau!
what name you have I said he, they Sheet-lightning-appears- name I have, said he, they Ho!
say. suddenly say.

kagé, Čiaⁿ'ba-tigče cučé Ádaⁿ bá-gă hă, á-biamá. Ě'di učíqpačē xī gaqčī-
younger Čiaⁿ'ba-tigče goes to Ádaⁿ bá-gă hă, á-biamá. Ě'di učíqpačē xī gaqčī-
brother, you. Look after him said he, they There he made him when he killed him
say. say. fall him

biamá. Kī gá-hniñkě'ce, indádaⁿ ijáje ahniⁿ ă, á-biamá. Zí-gčihé ijáje abčín', 6
they say. And that you who are, what name you have I said he, they Yellow-here- name I have,
say. in-a-line-again

á-biamá. Hau! kagé, Zí-gčihé cučé. Ádaⁿ bá-gă hă, á-biamá Ě'di učíqpačē
said he, they Ho! younger Zí-gčihé goes to Ádaⁿ bá-gă hă, á-biamá Ě'di učíqpačē
say. brother, you Look after him said he, they There he made him
say. fall

xī gaqčī-biamá. Ůtiⁿ xī wágčá'čá-biamá. Gaⁿ' qčabé tē maⁿ cíaqáqti 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, wéahidě'qti. Kagé, wackaⁿ' egañ'-gă hau! á-biamá. Jiⁿ'če-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'-gă hau! kagé,
said he, they crying tears so he stood when, they Do make an effort O! younger
say. brother,

á-biamá. Ěgiče isañ'ga aká íxíčá-biamá. Iⁿwétiⁿ 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-tě tcě'-cka-ča čé, tcě'-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'-gă hă, kagé, á-biamá (ijiⁿ'če
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' čétě tcě'ckača čé, tcě'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. accord accord say

égiče qčabé tē gaⁿ'-ite-hnaⁿ' amá. Wédubaⁿ' tēdihí qčabé tē égigaⁿ' amá, 15
behold tree the so it be- only they say. The fourth time it arrived tree the was as before, they
came at say.

čétě étaⁿ najiⁿ' tē étaⁿ gčité amá. Kagé, caⁿ' hă, á-biamá. Inğčáⁿ' jín'ga
this so long stood the so long stood again they Younger enough said he, they Thunder- young
(std. ob.) as before say. brother, say. bird

wáčiza-bi egaⁿ' wáčinⁿ agčá-biamá. Wáčinⁿ akí-biamá. Jimaⁿ'te ičaⁿ' wačá-bi
took them, they having they went homeward, Having they reached Within the placed them, they
say them they say. them home, they say. lodge say

egaⁿ' učíaⁿ'aⁿ bá-biamá. Íqa gčínⁿ'-biamá nújinga amá akíča. Jiⁿ'čéha, indádi 18
having it flashed repeatedly in it, Laugh- sat they say boy the both. Elder brother, my
say. ing (pl. sub.) father

- gfi xī qtáwačē hēga uŋciqti áhaⁿ, á-biamá. Ičádi čin ké kí amá Lijébe
 come when to love them a little very difficult ! said he, they His father the one reached home, Door
 home say. they say. who they say.
- čáⁿ čkiáhaⁿ xī čiaⁿ/aⁿbá-biamá. Pfäjäj'qtei ckáxe. Ě'di wáčiⁿ maⁿčičiⁿ-gǎ,
 the he lifted 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 wéuŋčē cī ǝ'ŋa ičaⁿ/wačá-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. Nújīnga aká akí-biamá. Ěgičē, čisañ'ga mégaⁿ, niúčicaⁿ ŋaⁿ'ga
 they say. Boy the reached home, Beware, your younger likewise, lake big
 (sub.) they say. brother
- kečan'di čiqčē ují kečan'di ǝ'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.) (inv. sub.)
- 6 'ábae ačá-biamá. Kagé, číadi niúčicaⁿ čájí wágaji kečaⁿ' ǝ'di aŋgáčē 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'čē aká. Nǎ! jīⁿ'čēha, iⁿ'dádi čájí wágaji čaⁿ'čtī, á-biamá.
 said, they say his elder the Fie! elder brother, my father not to told us formerly, said he, they
 brother (sub.) go
- Ěgičē čahiⁿ' ké iⁿ'ičá-gǎ há, á-biamá ijiⁿ'čē aká. Ěn'daké! aŋgáčē te,
 Then hair the hand back to me said, they say his elder the Let us see! let us two go,
 brother (sub.)
- 9 á-biamá isañ'ga aká. Ě'di ačá-biamá Ě'di ahí-bi xījī ǝgičē ní ké čizá
 said, they say his younger the There they went, they There they arrived, when behold water the sand
 brother (sub.) they say they say
- kē bčáčaqtí jaⁿ' ke amá. Wagčicka hi-čúba ákicúgaqtí ǝdedí-máma.
 the very level was lying, they say. Reptile feet four standing very thick there were moving,
 they say.
- Wanáčē údaⁿ tcábe weaⁿ'čē, 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 agčá-biamá. Wáčiⁿ akí-biamá ŋí tǝ'ŋa.
 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 ŋijébe čégaⁿ gǝ' čtē bčúga ugácaⁿ maⁿčičiⁿ-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' nújīnga ckáde maⁿčičiⁿ-bi xījī sí tǝ sīn'de gǝ
 lizards the (sub.). And boy playing walked, they say when foot the tail the
- 15 wátaⁿ-bi xī wanaⁿ'hutaⁿ-hnaⁿ-biamá. Ičádi ŋáqtí wiⁿ' 'iⁿ' agí-biamá, ŋí
 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,
- gīáde agí-biamá. Lijébe tǝ'di ugáqpačē xījī ágaspá-bi egaⁿ wáhutaⁿ
 when near he was coming, Door at the he threw it down when pressed down having crying out
 his they say. on, they say
- ihé amá. Píají tcábe. Águdítaⁿ wáhniⁿ ckí éiⁿ'te, ǝ'di wáčiⁿ maⁿčičiⁿ-gǎ,
 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 ačá-biamá. Wáčiⁿ ačá-bi egaⁿ caⁿ'qti niúčicaⁿ ugíjī
 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. jaⁿfaⁿqa, etc. ɟaⁿfiⁿ-naⁿpajɪ also said, ɪntcañ'ga uhiⁿfa-biama, the intcañga (either ground-mice or field-mice) brought him up.

209, 3. wegfaⁿfiⁿ. 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 xɪ, 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 iⁿ'i iⁿfa-gǎ, Let the hair come back to me, the owner—ɟaⁿfiⁿnaⁿ-pajɪ. Iⁿ'i iⁿfa-gǎ is from "gí'í iⁿɕě," 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 ɟaⁿfiⁿ-naⁿpajɪ. Okaⁿajɪ agɕiⁿ xɪ júga kě aⁿwaⁿ-dindě'qti-maⁿ, jibe kě' ctɪ aⁿ'badin'-
Motionless I sit when body the me very rigid I have (?) leg the too me distended
 děqti 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 scalplock round and round his hand. "O father, I have hold of my elder brother," said he. "Do not let your elder brother go," said the father. The father arose suddenly. The boy wished very much to go homeward. At length he ceased struggling and became motionless. "My child, it is I. You and your younger brother are near relations to each other. When your mother was pregnant with you, Two-faces killed her, and both of you grew up very poor," said he. "O father and younger brother, make a small bow for me. We must shoot at birds regularly," said the elder brother. They used to go to shoot at birds. "Beware lest you and your younger brother go thither to the spring in that unseen place," said the father. After he left, the elder brother said, "Younger brother, let us go to the spring of which your father told." "For shame! elder brother, my father commanded us not to go," said the younger. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger. Both went to the spring. Behold, the snakes were shaking their rattles just in this manner, at the spring. "Younger brother, we have found many pretty pets. Younger brother, let us take them homeward," said the elder brother. Having cut off the tails and wrapped them up, they took them homeward. When they reached home, they tied the tails around the door. The father reached home, bringing a deer. When he laid down the deer at the door on reaching home, there was a slight rattling. "You have done very wrong. Go and take the tails back to the snakes," said he. At length they went to take them back. On their arrival, they thrust each tail on its own snake. When the father went hunting again, he said, "Beware lest you go to the deep ravine." "Younger brother, let us go to the gorge of which your father told," said the elder brother. "For shame! elder brother, my father commanded us not to go," said the younger brother. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger brother. Both went to the gorge. Behold, a very old woman was sitting there, making pottery. "Younger brother, this one who is sitting is your grandmother. Grandmother, we have come for you," said he. "Though I have been sitting thus for many years, grandchild, who can pull me out of this to which I am sticking? If I stick to you when you carry me, in that 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-u-øia^{ba} is my name," said the young Thunder-bird. "Ho! younger brother, Ji-u-øia^{ba} goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "You who are that, what is your name?" said the elder brother. "øigøize-ma^{øi} is my name," said he. "Ho! younger brother, øigøize-ma^{øi} 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^{ba}-tigøe is my name," said he. "Ho! younger brother, øia^{ba}-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-gøi^{he} is my name," said he. "Ho! younger brother, Zi-gøi^{he} 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.

Ukikiⁿ dubá-biamá. Enáqtcí jígca-biamá. Ihaⁿ iñáñ'ge ctí wiⁿ
Brethren four they say. Only they dwell in a lodge, His his elder too one
they say. they say. mother sister

çingá-biamá. Égiçe ijiⁿ'çe çábcíⁿ amá 'ábae aça-biamá. Isañ'ga aká
they had none, they At length his elder three the hunting went, they say. His younger the
say. brother (sub.) brother (sub.)

íáaça gçiⁿ' çíñké amá Égiçe jaⁿ'jĩnga sí tẽ inieçá-biamá. Kí jaⁿ'jĩnga 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 egaⁿ' hiⁿ't'aⁿ ubétaⁿ nan'daça ihéça-biamá, jaⁿ'jĩnga 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' ijiⁿ'çe daⁿ'be wégaⁿ'çá-bi egaⁿ'. Égiçe íbizá-bi egaⁿ' ní agíaçá-
the his elder brother to see it wished them, they having. At length thirsty, they being water went for,
brother say say

biamá nújĩnga aká. Kí í tẽ kañ'gẽqtcí aki-bi çí çin'gajĩn'ga wiⁿ' 6
they say boy the (sub.). And lodge the very near to he reached when child one
home, they say

xagé amá í maⁿ'taça. Agçá-bi çí jaⁿ'jĩnga ínieçai keçaⁿ' égiçe
crying they say lodge inside. He went home- while splinter hurt by the (in) behold
ward, they say the (past)

é akáma çin'gajĩn'ga akáma. Caⁿ' cĩ ubétaⁿ-bi egaⁿ' nan'daça ihéça-
that was it, child it was, Yet again wrapped up, having by the wall helaid it,
they say they say they say

biamá Akí-bi çí ijiⁿ'çe çañká úwagíçá-biamá. Gañ'ki, Jiⁿ'çéha, sí 9
they say. Reached home, when his elder the ones who he told them they say. And, Elder foot
they say brother, brother,

niaⁿ'çẽ teçaⁿ' jaⁿ'jĩnga aⁿ'çáⁿ'niéçẽ ké' bẽize édegaⁿ' çin'gajĩn'ga ké', á-biamá.
hurt me which splinter which hurt me I took but a child it lies, said he, they
(past) say.

Hĩnda! kagé, çizá-gã. Aⁿ'daⁿ'be tábacé, á-biamá. Kí çizá-bi çí égiçe
Stop! younger take it. We see it must, said they, And he took it, when behold
brother, they say. they say

miⁿ'jĩnga ké amá Kagé, çin'gajĩn'ga ctéwaⁿ' waçin'gai çáⁿ'ctí; údaⁿ'qtiaⁿ' 12
a girl it lay they say. Younger child soever we had none formerly; very good
brother,

uhíaⁿ'çẽ taí, á-biamá. Kí, Jiⁿ'çéha, edádaⁿ'aⁿ'çẽ taí édaⁿ, á-biamá isañ'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 : Ciñ'gajiñ'ga añgúpa taí, á-biamá. Kí, An'kají há.
 the And one said as follows, Child our will, said he, they And, Not so
 (sub.). they say.
- Iñañ'ge waçiñ'gai. Iñañ'geañ'çë taí, á-biamá. A^{n'}ha^{n'}, á-bi ega^{n'}, wañ'giçëqti
 Sister we have none. Let us have her for a sister, said they, they Yes, said, having, all
 say. they say
- 3 Iñañ'geçá-biamá. Gañ'ki ciñ'gajiñ'ga gaxá-bi ega^{n'} uhiçë ga^{n'}çá-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'}çëqtcí açi^{n'}-biamá. Kí wa'ú na^{n'} amá. Égiçë dúbá wañ'giçë 'ábae
 very carefully had her, they say. And woman grown they say. At length four all hunting
 say
- açá-biamá. Wa'ú çínké e-hna^{n'} çáji amá. Wa'ú çínké çá'éçëqti-hna^{n'}-
 went, they say. Woman the one who she only went not, they say. Woman the (ob.) always very kind to her
 say
- 6 biamá nú dúbá aká. Égiçë níaci^{n'}ga wi^{n'} jí tē'di ahí-biamá. Ga^{n'}
 they say man four the (sub.). At length person one lodge at the arrived, they say. And
 say
- wa'ú çínké júgçë agçá-biamá. Júgçë agçá-biamá xí égiçë iñínu amá
 woman the one who with her he went homeward, With her he went homeward, when behold her elder the
 they say. they say brother (sub.)
- wañ'giçë akí-biamá Égiçë iñañ'ge çínké çínçé té amá. Uçína-bi xí
 all reached home, Behold his sister the had disappeared they say. Sought his when
 they say. own, they say
- 9 ígiçá-bají-biamá. Kí ucté amá ugíne açá-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'} ígiçá-bají akí-biamá. Ca^{n'} na^{n'} aká ugíne açá-biamá
 arrived, when yet not finding his he reached home, And grown the (sub.) to seek went, they say
 they say own they say his own
- wañ'giçë. Égiçë jima^{n'}te tē edáda^{n'} ugájidëqti^{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?
 say
- 12 eçéga^{n'} éga^{n'} ugás'i^{n'}-bi xí égiçë wajiñ'ga akáma. Ga^{n'} man'de çizá-bi
 thought he as he peeped, they when behold a bird it was, they say. And bow took, they
 say say
- ega^{n'} kída-biamá. Kí múçna^{n'}-hna^{n'}-bi ega^{n'} ma^{n'} hégaçiqti açi^{n'}-bi
 having he shot at him, they And missed him regularly, they having arrow a very great he had,
 say. say number they say
- éi^{n'}te ma^{n'} wañ'giçëqti íkidá-biamá. Égiçë ma^{n'} tē múçingá-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'}áqtcí waqúbe gáxai çizá-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
- kē waqúbe kē; í'u-biamá wajiñ'ga ta^{n'}. Ga^{n'} wajiñ'ga aká ma^{n'} kē
 the sacred the wounded with, bird the And bird the arrow the
 (ob.) (ob.); they say (ob.)
- uçáha agçá-biamá. Gañ'ki nújiñga aká, Wiji^{n'}çë aká ma^{n'} kē téqiçë
 sticking went homeward, And boy the My elder the arrow the prizes his
 to him they say. (sub.), brother (sub.) (ob.)
- 18 ínahi^{n'} çá^{n'}ja uqpaçéaçë tá miñke áha^{n'}, eçéga^{n'}-bi ega^{n'} uçuhe açá-biamá.
 truly though I lose it will I who ! thought, they having following him went, they say.
 say
- Kí égiçë ta^{n'}wañgça^{n'} áhigiqti wi^{n'} édediçá^{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
 say
- nújiñga aká. É'di ahí-bi xí níaci^{n'}ga amá íbaha^{n'}-biamá Cénujiñ'ga dúbá
 boy the There he arrived, when people the knew him, they say. Young man four
 (sub.) they say (sub.)
- 21 ukíkijí-biamá çá^{n'}çti jingá çínké tí áha^{n'}. Wakídepi uçai çá^{n'}çti é wi^{n'}
 brethren they said heretofore small the one has ! Good marksman told formerly that one
 who come about them

- tí, á-biamá. Kí níkagahi **ɕĩnké** uíɕa ahí-biamá. Cénujĩn'ga dúbá ukíkijí-
has said they, And chief the (ob.) to tell they arrived, Young man four brethren
come, they say. they say.
- biamá **ɕa^{n'}ctĩ** jĩngá **ɕĩnké** tí áhaⁿ. Wakídepi úɕai **ɕa^{n'}ctĩ** é wi^{n'} tí, á-
they said formerly small the one has ! Good marksman told formerly that one has said
who come about them come, they
- biamá. Kí níkagahi úju aká, Wiɕan'de i^{n'}ɕi^{n'}ɕi^{n'} gĩ-gá há, 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'} júgɕe akí-biamá níkagahi **ɕĩnké**'di. Ga^{n'}, Jandéha, **ɕéɕĩnké**
went for him, having with him they reached chief at the. And, Son-in-law, this one
they say home, they say
- mí^{n'}jĩnga **ɕĩnké** **ɕagɕá^{n'}** te há. Jí edábe wi'í te há, 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. while,
- ja^{n'}-biamá. Mí^{n'}jĩnga ja^{n'}'a^{n'}há-biamá nújĩnga aká. Kí nújĩnga aká 6
they lay down, they say. Girl lay on they say boy the (sub.). And boy the (sub.)
- wa'ú wawémaxá-biamá. Wajĩn'ga edádaⁿ ctécte **ɕé** íhe gɕé cta^{n'}bají á,
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'qtcí wajĩn'ga jíde wi^{n'} íhe agɕí, ma^{n'}
said he, they Yes, yesterday early in the morning bird red one passing had come arrow
say. back,
- uɕás'íⁿ aɕái hě, á-biamá. Ga^{n'}, ɕiadi uɕéona te há. Wigɕá^{n'} **ɕa^{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
- bɕéé há. Agɕí tá mĩnke há. Ga^{n'} aɕá-biamá nújĩnga aká. Iɕádi **ɕĩnké**
I go I come will I who And went they say boy the Her father the (ob.)
back (sub.).
- uíɕa-biamá. Dádihá, wagácaⁿ aɕái hě. Agɕí 'íɕai 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.
- aɕá-biamá nújĩnga. Égĩɕe ta^{n'}waŋɕaⁿ héga^{n'}ctéwa^{n'}jí ededíɕaⁿ amá. É'di 12
went they say boy. At length village a very great many there it was they say. There
- ahí-biamá. Níaciⁿga dúbá úɕai amá **ɕa^{n'}** wi^{n'} tí há, á-biamá. Kí níkagahi
he arrived, they Person four whom they told about one has said they, they And chief
say. come say.
- aká na'a^{n'}-biamá. Níkagahi **ɕéaká** ctí ijañ'ge **ɕĩnké** 'í-biamá há. 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 átandí ctéwa^{n'} éga^{n'}-biamá **ɕa^{n'}ja** wa'ú **ɕaŋká** waa^{n'}ɕa-hnaⁿ aɕá- 15
two at what dis- soever it was so, they say though woman the ones he left them regu- larly
tance who lary
- biamá há. Ijañ'ge **ɕĩnké** ugíne-hna^{n'} aɕá-biamá há. Neúɕicaⁿ jaŋgáqti
they say. His younger the one seeking his regu- he went, they say Lake very large
sister who larly
- wi^{n'} wajĩn'ga jíde ní ma^{n'}táha áíɕa-bitéama. Ta^{n'}waⁿ wéduba **ɕaⁿ** gaqá
one bird red water beneath he had gone, they say. Town the fourth the aside from
- aɕá-bi xĩ é'di ahí-biamá nújĩnga amá. Kí égĩɕe ijañ'ge aká **éɕa^{n'}**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, **ɕé** í-á hě, á-biamá. Kí na^{n'}'pe-hna^{n'}-biamá nújĩnga ní
they say. O elder brother, this be said she, they And feared it always they say boy water
(way) coming say.
- kě. É'di **ɕé** amá xĩ ní aká akíɕahá-biamá. Égĩɕe jíjébe é te amá.
the There went they when water the separated they say. Behold door that it they
(ob.) say (sub.) was say.

- Maⁿta ahí-bi xī égiçe waqpáni-ctěwaⁿ-báji aká, wa'ú egfañ'ge eçaⁿ'ba.
 Inside they arrived, when behold they were not poor at all the woman her husband too.
 (sub),
- Edádaⁿ t'aⁿ'qti akáma. Gaⁿ' iqañ'ge čin ké gīaⁿ'be xī gíčěqtiaⁿ'-biamá.
 What they had plenty of, they say. And his sister the (ob.) saw his when he was very glad, they say.
- 3 Kī iqañ'ge ctī gíčěqtiaⁿ'-biamá. Iqáhaⁿ aká ctī gíčěqtiaⁿ'-biamá. Maⁿ í'ui ké'
 And his sister too was very glad they say. His sister's the too was very glad they say. Arrow he had wounded him with (sub.)
- iqañ'ge aká ubátihéčě akáma Čipí ihéča-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.) time
- najiⁿ'i xī ijiⁿ'če čaňká wagísičá-biamá. Hau! wihé, agčé kaⁿ'bča hă.
 he stood when his elder the ones he remembered them, they Ho! my sister, I go I wish (sub.) brother who say. homeward
- 6 Čiqínu awágisičě hă, á-biamá. Kī nú čin ké uíča-biamá wa'ú aká.
 Your elder I remember them said he, they say. And man the (ob.) she told him, they woman the (sub.) brother say
- Čiqáhaⁿ gčé 'čee hě, á-biamá. Gaⁿ' iqáhaⁿ aká mandé jin'ga dúbá giáxa-
 Your wife's going speaks said she, they And his sister's the boat small four made for (sub.) brother homeward of say. husband (sub.)
- biamá, jin'gáčci-hnaⁿ'i Jahaⁿ', gátě aoniⁿ' čagčé te hă, á-biamá Jahaⁿ',
 they say, very small only. Wife's that (ob.) you will take homeward said he, they Wife's (sub.) brother, say. brother,
- 9 edádaⁿ ckaⁿ'ona xī, Wat'aⁿ' gaⁿ' kaⁿ'bča áhaⁿ, ecé-de gaⁿ' ní učá'aⁿ'he
 what you desire when, Goods of such I desire ! you when and water you put it in (sub.) a kind say
- te hă, á-biamá. Gaⁿ' agčá-biamá. Maⁿ í'ui kečaⁿ' ctī agčáčīⁿ agčá-
 will said he, they And he went homeward, Arrow wounded the one too having his he went (sub.) say. they say. with (in past time) homeward
- biamá, mandé jin'ga ačiⁿ'-bi egaⁿ'. Agčá-biamá kī égiçe jí háci jí
 they say, boat small had, they having. He went homeward, when at length lodge last village (sub.) say
- 12 čan'di akí-biamá. Gaⁿ' mandé kě wiⁿ' wacíccka wiⁿ' ě'di kėiⁿ'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 kě. Mandé kě ní u'aⁿ'ha-bi xī, edádaⁿ wat'aⁿ'
 he put it in, they say boat the Boat the water he put it in, they when, what goods (ob.) say
- ájičaⁿ'čaⁿ mandé kě ugípiqtiⁿ amá; mandé kě jaňgáqti gaxá-biamá.
 different kinds boat the (ob.) very full of they say; boat the (ob.) very large made it they say.
- 15 Gaⁿ' čictaⁿ'-bi xī gan'ki jí čan'di agčá-biamá. Wa'ú čin ké'di akí-biamá
 And he finished, when and village to the he went homeward, Woman to the he reached home, (sub.) they say they say.
- Gaⁿ' gá-biamá: Wiqáhaⁿ mandé gátědi abčiⁿ' agčí. Iⁿc'áge égiačé tai,
 And he said as follows, My sister's boat in that place I had it I have Old man let them go after (sub.) they say: husband it come. it for him,
- á-biamá Gaⁿ' agíahí-bi egaⁿ' ačiⁿ' akí-biamá. Gaⁿ' iqígaⁿ čin ké mandé
 said he, they And arrived there for having having they reached home, And his wife's the one boat (sub.) say. it, they say. they say. father who
- 18 ačiⁿ'-biamá, wat'aⁿ' ugípiqti ačiⁿ'-biamá iqígaⁿ aká. Gaⁿ' haⁿ' xī jaⁿ'-
 had they say, goods very full of had it they say his wife's the And night when they (sub.) father (sub.) lay down
- biamá. Jaⁿ'-bi xī gá-biamá nú aká: Gasáni číci'é awágíqaⁿ'be kaⁿ'bčégaⁿ
 they say. They lay when said as follows, man the To-morrow your hus- I see them my I wish so (sub.): band's brother own
- agčé tá miňke, á-biamá. Kī wa'ú aká gá-biamá: Dádihá, agčé 'čai hě,
 I go will I who, said he, they And woman the said as follows, O father, going he speaks (sub.) say. (sub.) they say: homeward of

á-biamá Iji^{n'}çe wágiŋa^{n'}be 'íçai éga^{n'} agçé 'íçai hě, á-biamá. Ga^{n'}, 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.

áçixai x̄i wíuhe-ona^{n'}i hă. Uçúha-gă, á-biama níkagahi aká. Ga^{n'} wa'ú
 they when they always follow Follow him, said, they say chief the And woman
 marry them they say (sub.).

aká júgçe agçá-biamá nú çin. Kí hebádi akí-ja^{n'}-bi x̄i nú eonáqtci ja^{n'}- 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 çti eonáqtci ja^{n'}-biamá. Ja^{n'}'a^{n'}ha-báji-hna^{n'}-biamá.
 they say, woman the too alone lay they say. He did not lie on her at all they say.
 (sub.)

(The rest of the myth was obtained from Frank La Flèche.)

Kí wa'ú aká, Eáta^{n'} éda^{n'}, eçéga^{n'}-biamá hă. Égiçe iji^{n'}çe wagísi
 And woman the Why is it? thought they say Behold his elder he was sav-
 (sub.), brother ing her

akáma hă. Éga^{n'}-hna^{n'}-bi x̄i ta^{n'}wanğçá^{n'} wéduba çan'di akí-bi x̄i, níkagahi 6
 for him, So regu- they when village the fourth at the he arrived when, chief
 they say larly say again, they say

ijañge çin ké gçá^{n'}-biamá hă, na^{n'}wa^{n'}zi-ájì amá ga^{n'}, qtáççetea^{n'}-biamá
 his daugh- the one he married her, they she was not jealous they as, he also loved her they say
 ter who say

ga^{n'}. Wa'ú ucté aká na^{n'}wa^{n'}zi-hna^{n'}-biamá hă. Akí-bi x̄i wa'ú ucté
 as. Woman the rest they were all jealous they say He reached when woman the rest
 home, they say

çan ká iji^{n'}çe wagí'i-biamá hă, Áda^{n'} wan'giçe mi^{n'}gçá^{n'}-biamá hă. Ceta^{n'} hă. 9
 those who his elder he gave them to his, There- all took wives they say So far
 brother they say fore they say

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.

Cénujiñ'ga dúbá níkaci^{n'}ga bçúga waná'a^{n'}-biamá úçai tě. Kí çé nújiñga çin' ç'di
 Young man four people all heard their, they say the report And this boy the there
 about them. moving one

hí x̄i íbaha^{n'}-biamá. Gá-biamá, níaci^{n'}ga dúbá úçai amá çan' wí^{n'} 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. ciñgajiñga 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. hégajiqti, pronounced he+gajiqti.

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. çì haci çii çandi. In going to the lake, his last stopping-place was the fourth village. On his return homeward, it was the first place which he reached. As he had a wife at the lodge, and as the lodge had been given him, he could call it his home.

222, 16. wiçahaⁿ mandé gatēdi abçiⁿ agçi. This is an elliptical expression. It should read, wiçahaⁿ aka mandé aⁿçii 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 kaⁿbçea 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.

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- Háxige isañ'ga çĩnké enáqtcı ıgççe júgıgçá-biamá. Iji^{n'}ççe aká 'ábae
Haxige his younger the one only dwelt he with his, they say. His elder the hunting
brother who (sub.)
- açé-hna^{n'}-biamá. Jıáqti wakıde-hna^{n'}-biamá. Égiççe iji^{n'}ççe aká çúha-biamá.
went regu- they say. Deer he shot at regu- they say. At length his elder the feared they say.
larly (sub.) them larly brother (sub.)
- 3 Ni-úwagi té'ıa núxe ké edádaⁿ wanııa jıñ'ga uhá ctéctöwa^{n'} ca^{n'}çı'éçá-gă,
Where they get at the ice the what animal small follows soever let it alone,
water it
- á-biamá. Iji^{n'}ççe aká 'ábae açá-biamá. Isañ'ga aká néxe çızá-bı ega^{n'} ní
said he, they His elder the hunting went they say. His younger the kettle took, they having water
say. brother (sub.) (sub.) brother (sub.) say
- agıaçá-biamá núxe ké'ıa. Égiççe Nuçna^{n'} na^{n'}ba atı-biamá. Núxe ké uhá
went for they say ice at the. At length Otter two have come, they Ice the follow-
say. say. say. say. (ob.) ing
- 6 wénaxıçá-biamá isañ'ga aká, ja^{n'}-jıñga áigáçá açá-biamá. Ę'dı ahı-bı
attacked them they say his younger the stick carried on he went, they say. There arrived,
brother (sub.), his arm they say they say
- ega^{n'} úti^{n'}-hna^{n'}-biamá. Gañ'ki ca^{n'}caⁿ wáçıⁿ açá-biamá. Égiççe Wakan'-
having he hit regu- they say. And without having he went, they say. At length Water-mon-
them larly stopping them
- dagi maⁿcan'de eçá tē égihe maⁿtáha açı^{n'} akı-biamá. Jıjébe ánasá-biamá.
ster den his the headlong into having they reached home Door they shut on him,
him they say. they say.

Iji^{n'} ɸe ɸi^{n'} ɪáqti wi^{n'} ɸixábajī-qtī ɪ^{n'} gɸí amá. ɪ^{n'} agɸí-bi ega^{n'} ɪjébe
His elder the deer one without chasing carrying came home, Carry- came home, having door
brother (m̄. one) at all they say. ing they say

ɸan^{n'} di ɪáqti uqɸáɸə ɸéɸa-biamá. Isañ'ga céɸectəwa^{n'} jī. Dúaka! ɸizá-gǎ,
at the deer falling he sent it suddenly, His younger stirred not at all. This way! take it,
they say. brother

kagé, á-biamá. ɪa-bajī-biamá. ɸaja^{n'} éja^{n'} mi^{n'}, á-biamá. ɪjébe ɸiáza-bi 3
younger said he, they He spoke not, they say. You sleep I suspect, said he, they Door pulled open, they say
brother, say.

ega^{n'} éɸiɸe ɸiñgé te amá isañ'ga ɸiñké. Hé, wisa^{n'} jī^{n'} qtcíɸé! ga^{n'} qti tate
having behold had disappeared, they his younger the one Alas, my dear little younger just so shall
say brother v'ho. brother!

ebɸéga^{n'} ɸa^{n'} ctī éga^{n'} qti áha^{n'}, á-biamá. Ni-úwagi tǎ'ɪa gída^{n'} be ɪa^{n'} ɸi^{n'} aɸá-
I thought heretofore just so ! said he, they Where they get to the to see (for) running he
say. water

biamá. Ni-úwagi tǎ ahí ɸí jī, éɸiɸe isañ'ga sigɸé ɸé te amá. Uɸúgihe ɸé 6
they say. Where they get the he when, behold his younger trail had gone, they Following his he
water reached brother say want

ɸí éɸiɸe Nuona^{n'} na^{n'} ba atí-bi ega^{n'} úti^{n'}-hna^{n'} te amá. Úti^{n'} úcka^{n'} tǎ
when behold Otter two come, they having he hit them regularly they say. He hit deed the
say them

ígíɸaha^{n'}-bi ega^{n'}, He-í! á-biamá. Néxe tǎ uta^{n'} nadi ɸicta^{n'} te amá. Iji^{n'} ɸe
knew his, they say having, Alas! said he, they Kettle the in a place be- he had dropped it, His elder
say. (ob.) tween they say. brother

amá uɸúgihe aɸá-biamá. Ígíɸa-bajī-bi ɸí 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 wigísiɸe-da^{n'} axáge áɸi^{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, wíebɸi^{n'} ctǎ káge-sañ'ga, agɸí 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.

ɸa^{n'} bɸúga ɸúwi^{n'} xe ugíne aɸá-biamá. Xagá-bi ɸí wacícka ɪañgáqti ní kǎ 12
the all wandering seeking he went, they say. He cried, they when creek very large water the
around his say

gasúsəqti iháha gaxá-biamá, ictábɸi é ní gǎ é amá. Ní ɸa^{n'} ha kǎ qáde
flowing very in long made they say, tears that stream the that they say. Stream border the grass
rapidly lines (pl.) (ob.)

úda^{n'} ké amá. ǎ^{n'} di ja^{n'}-biamá. Ja^{n'}-bi ega^{n'} gañ'ki Mi^{n'} xa-jī^{n'} ga na^{n'} ba
good lay they say. There he lay, they say. Lay, they having and Goose small too
say

atí-biamá. Gɸañ'ga aɸá-biamá. Éɸiɸe éɸa^{n'} be agɸí-biamá. Gá-biamá: 15
came, they say. Diving they went, they At length in sight they came back, (One) said as follows, they say:
say.

Kagéha, Haxige isañ'ga t'éɸai tǎ di i^{n'} ujawa héga-májī, á-biamá. ɸí 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-májī. Na^{n'} béhiujī^{n'} ga a^{n'} ɸa^{n'} wa^{n'} qɸéga^{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 ɪan^{n'} be ctécte uɸíwabɸá 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 kǎ di 'uqɸáɸa-bi ega^{n'}
they say. Haxige the (sub.) leaf made they say. Water in the fell, they say having
the (sub.)

ugáha aɸá-biamá. Uta^{n'} na tǎ ja^{n'} 'abe ugáha aɸá-biamá. ǎ^{n'} di qti ahí-bi ɸí
floating it went, they say. Space be- the leaf floating went they say. Right there he ar- when
tween rived, they
say

- Mi^{n'} xa-jiñ'ga ðahí kě úça^{n'}-biamá. Níkaci^{n'}ga na^{n'}ba, edéce çáçin^{cé} ä, á-biamá
 Duck neck the he held them, they Person two, what are you saying ? said, they say
 as you move
- Háxige aká. A^{n'}ha^{n'}, ji^{n'}çéha, éga^{n'}, á-biamá Ji^{n'}çéha, íubça te, ehé áçin^{hé}
 Haxige the Yes, elder brother, so, said he, they Elder brother, I tell the will, I have been say-
 (sub.). say.
- 3 áça, á-biamá. Ji^{n'}çéha, a^{n'}wa^{n'}çiqçaqçégañ-gä. Uçiwibçá te, ehé áçin^{hé} áça,
 indeed, said he, they Elder brother, do loosen your hold on me. I tell you of will, I have been indeed,
 say. say. your saying
- á-biamá. Ji^{n'}çéha, maja^{n'} gáçuha ma^{n'}á ma^{n'}ciadi^{qti} çan^{n'}çan^{n'}di çisañ'ga é'di
 said he, they Elder brother, land in that direc- cliff very high by a succes- your younger there
 say. tion sion of brother
- açin^{n'} akí, á-biamá. Mi^{n'} xa-jiñ'ga áma çin^{ké} çibçábçazá-bi ega^{n'} a^{n'}ça çéça-
 having reached said he, they Duck the other (ob.) pulled and tore to having threw away sud-
 him home, say. pieces, they say denly
- 6 biamá. Ímaxá-biamá: 'A^{n'} xí éça^{n'}baí ä, á-biamá. Mi^{n'}çuma^{n'}ci cúde^{n'}maha^{n'}
 they say. He asked they say: How when they emerge ? said he, they Noon fog
 say.
- ugátin^{n'}ze macté^{qti} xí çehúqçabe nádindĩngíçe ja^{n'}-hna^{n'}i, á-biamá. A^{n'}ba
 blows thick very warm when tripe to stiffen their own they regularly, said he, they Day
 (see note) by heat lie
- tě éga^{n'}, á-biamá.
 the so, said he, they
 say.
- 9 Gañ'ki qičá gáxe açá-biamá. Égiçe çehúqçabe ma^{n'}aça ja^{n'}-biamá.
 And eagle made he went, they say. At length tripe on the back lay they say.
- Eçáta^{n'} wénaxíça agí-biamá. Háxige amá ca-í, á-biamá. Wáçin^{n'}a. Jima^{n'}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
- ákiágçá-biamá. Agçá-biamá cı Háxige amá. Akí-bi ega^{n'}, Eáta^{n'} áma^{n'} xı
 they had gone again, Went homeward, again Haxige the Reached home, having, How I do if
 they say. they say (sub.) they say
- 12 éga^{n'}-ewé'a^{n'} etéda^{n'}? eçéga^{n'}-biamá. Hau, cı açá-biamá a^{n'}ba téga^{n'} ga^{n'}.
 so I do to them apt? thought he, they say. Well, again he went, they say day the, like it so.
- Ma^{n'}çiaháqti ahí-bi xı, cı ja^{n'}'abe gaxá-biamá. Eçáta^{n'} ja^{n'}'abe gáxe tě cı
 Very far on high he arrived, when, again leaf made they say. Thence leaf made the again
 they say
- wénaxíça agí-biamá. Háxige amá ca-í, á-biamá. Cı wénaxíça wáçin^{n'}a, cı
 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 çima^{n'}te ákiágçá-biamá. Cı wáçin^{n'}a gçé amá Háxige amá. Cı a^{n'}ba téga^{n'}
 within the they had gone back, Again failed went they Haxige the Again day like the
 lodge they say. homeward say (sub.).
- amá. Gañ'ki wajiñ'ga-waçize nañ'ka çú-ma çan^{n'} é wi^{n'} gaxá-biamá. Eçáta^{n'}
 they And chicken-hawk back the blue the that one he made they say. Thence
 say. (class)
- wajiñ'ga-waçize nañ'ka çú-ma éga^{n'} gáxe cı wénaxíça agí-biamá. Háxige
 chicken-hawk back the blue so made again to attack them he was returning, Haxige
 ones they say.
- 18 amá ca-í, á-biamá. Cı wénaxíça wáçin^{n'}a. Cı çima^{n'}te ákiágçá-biamá. Cı
 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.
- wáçin^{n'}a gçé amá Háxige amá. Égiçe wéduba ja^{n'} édihi xı wé's'ä-nídeka
 failed went they Haxige the At length the fourth sleep reached when grass-snake
 homeward say (sub.). there

- gaxá-biamá. Qáde kě ma^{n'}tihé'qti ača-biamá. Ma^{n'}á kě éča^{n'}be ahí-bi xī
he made, they say. Grass the passing far under he went, they say. Cliff the in sight he arrived, when
they say
- égiče řehúqčabe nádindīngíčě ma^{n'}ača ja^{n'}-biamá. Man^{'de} kě gčıza-biamá.
behold tripe to stiffen their own on the back they lay, they say. Bow the he took his, they
by heat say.
- Ma^{n'}-ítaxe-jañ'ka ugčá-bi ega^{n'} gasnin'děqti ída^{n'}běqti čéča-biamá, na^{n'}ba 3
Arrow ond forked fit in, they having slipped far when hit right in the he sent it forcibly, two
say middle they say,
- t'éwačá-biamá. Aⁿ! ígat'a^{n'}qti řima^{n'}te kigčé amá. Agčá-biamá Haxige
it killed they say. Ah! grunting very within the they had they Went homeward, Haxige
them much lodge gone again say. they say
- amá. Akí-biamá. Gíčěqtia^{n'}-biamá. Éga^{n'}-ewé'aⁿ, á-biamá. Ha^{n'}ega^{n'}tce
the He reached home, Very glad they say. So I have done said he, they Morning
(sub.) they say. to them, say.
- xī 'ábae ača-biamá Haxige amá. Agí-bi xī égiče níaci^{n'}ga ujañ'ge kě 6
when hunting went they say Haxige the He was com- when behold person road the
(sub.) ing home, they say (ob.)
- áciřa čé te amá. Cí ha^{n'}ega^{n'}tce xī cí 'ábae ača-biamá. Cí agí-bi xī
cutting had gone, they Again morning when again hunting he went, they say. Again he was when
say. coming home,
they say
- égiče níaci^{n'}ga ujañ'ge kě akciřa čé te amá. Cí ha^{n'}ega^{n'}tce xī cí 'ábae
behold person road the cutting had gone, they Again morning when again hunting
(ob.) across say.
- ača-biamá. Cí agí-bi xī égiče níaci^{n'}ga ujañ'ge kě akciřa čé te amá. Wé- 9
he went, they say. Again he was when behold person road the cutting had gone, they The
coming home, (ob.) across say.
- duba^{n'} tédíhi xī bispé ja^{n'}-biamá Haxige aká. Égiče í čí^{n'} éga^{n'} gčadi^{n'}
fourth arrived at when crouch- lay they say Haxige the Behold, com- the so across
time the ing (sub.) ing one who
- ja^{n'}-biamá Haxige aká. Čutíqti xī naji^{n'} átiáča-biamá. Huhu'á! i^{n'}c'áge
lay they say Haxige the He had come when stood he started up sud- Really! old man
(sub.) straight to him denly, they say.
- 'a^{n'} ma^{n'}čín' éga^{n'} áhaⁿ, á-biamá, íkitá-bi ega^{n'}. A^{n'}haⁿ, éga^{n'}qti áča, á-biamá. 12
what walks like it ! said he, they cheated him, having. Yes, just so indeed, said he, they
is the matter say, they say say.
- É ceta^{n'}qti čaná'a^{n'}ji áqta^{n'} čáči^{n'}cé á, á-biamá. Těná! i^{n'}c'áge, 'a^{n'} i^{n'}té
That so very far you have not how pos- you who ? said he, they Why! old man, whatever
heard sible move say. say. may be the
matter
- dáda^{n'} ctěwa^{n'} aná'a^{n'}-máji ma^{n'}bči^{n'} áči^{n'}hé, á-biamá Haxige aká. A^{n'}haⁿ,
what soever I heard not I was walking said, they say Haxige the Yes,
(sub.) (sub.)
- Haxige amá isañ'ga t'ékičai tě Wakan'dagi ciéwasañ'gičabi'qti čaňká na^{n'}ba 15
Haxige the his younger killed for when Water-monster most dearly beloved children the ones two
(sub.) brother him who
- t'éwačai. Zéawačě pí áta^{n'}hé, á-biamá. Huhu'á! i^{n'}c'áge, éga^{n'} i^{n'}té aná'a^{n'}
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^{n'}-máji áči^{n'}hé, á-biamá. Huhu'á! i^{n'}c'áge, wazéčě tě'di ágidána^{n'} ga^{n'}-
in the least I nob I who said he, they Really! old man, to powwow when to gaze on his always
move, say. over them
- čaqti-hna^{n'} éi^{n'}te, á-biamá Haxige aká. A^{n'}haⁿ, éga^{n'}, á-biamá Héga aká. 18
very desirable it may be, said, they say Haxige the Yes, so, said, they say Buzzard the
(sub.) (sub.)

- gaska^{n'} ɸa-biamá. Bɸípi tcábe áhaⁿ, eɸéga^{n'}-biamá. Aɸá-bi ega^{n'} baxú wé-
for himself they say. I do it very ! thought he they say. Went, they having peak the
- duba kě ɸ'di ahí-biamá. Wacígaxá-biamá. Hé-ke tá-ko, hé-ke hé-ke
fourth there he arrived, they He danced they say.
- tá-ko. Hé-ke tá-ko, hé-ke he-ke tá-ko. Huhu'á! i^{n'}c'áge uɸúka^{n'}pi ínahi^{n'}- 3
Really! old man nice-looking truly
- hnaⁿ édegaⁿ ábanaⁿ ɸiŋgé ínahiⁿ áɸa, á-biamá. Huhú! i^{n'}c'áge, wazéɸɸ ɸiⁿ
always but to gaze on had none truly indeed, said he, they Oho! old man, doctor the
him say.
- éɸa^{n'}be tí, aí áɸa, á-biamá. Wagáɸɸaⁿ hnañkáce, ké, agíma^{n'}ɸi^{n'}i-gǎ,
in sight has he indeed, said they, they Servants ye who, come, walk ye for him,
come, says say.
- á-biamá. Hau, agíɸá-biamá. Ẹ'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 wagáɸɸaⁿ 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-gǎ, á-biamá. Lijébe ágaha ɸicíba-biamá. ɸicíba-bi ɸi égiɸe
from make ye room for said they, they Door outer they pulled open, They pulled open, when behold
him, they say. they say.
- ma^{n'}táɸa ɸjébeɸaⁿ gaxá-bita^{n'}amá isañ'ga kě há kě bɸúga ɸixába-bi ega^{n'}. 9
underneath door-flap had been made they his younger the skin the the flayed, they say having.
(standing) say brother (ob.) whole
- Lijébe ukíbaɸa na^{n'}té 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. Na^{n'}cta^{n'}-bi ega^{n'} ɸi uɸá-biamá. Isañ'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. Lijébeɸa^{n'} ɸiáza iɸéɸé ta^{n'} amá. Hé, wisa^{n'}ji^{n'}qtciɸé! á-biamá, jiji^{n'}-bi 12
they say. Door-flap he pulled sud- as he they Alas, my dear little younger said he, they whispered,
open denyly stood say. brother! say, they say
- ega^{n'}. Wagáɸɸaⁿ amá ubésni^{n'}-biamá. Huhu'á! kagéha, i^{n'}c'áge edégaⁿ ǎ,
having. Servant the found him out, they say. Really! friend, old man what has ?
(sub.) he said
- jiji^{n'} ukía-biamá. Kagé, i^{n'}c'áge-hnaⁿ, Hé, wisa^{n'}ji^{n'}qtciɸé! 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!
- Nǎ! kagé, uɸáde ɸiŋgé ínahiⁿ. I^{n'}c'áge wazéɸé skéwa^{n'}qti tí-hnaⁿ ɸa^{n'}cti, 15
Psha! friend, cause for there is truly. Old man doctor for a very long has come the heretofore,
complaint none time regularly
- á-biamá. Hau! á-biamá. ɸé ɸi ca^{n'} te, ehé áɸa, á-biamá. Hau! wagáɸɸaⁿ
said they, they Ho! said he, they This when enough will, I said indeed, said he, they Ho! servant
say. say. say.
- hnañkáce, néxe ɸaŋgáqti na^{n'}ba ní ují aɸi^{n'} gíi-gǎ, 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'} nákaděqti déde tɸ'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-gǎ. Ma^{n'}ze nájide ɸéké ɸi tɸ
they stood, they say. Knife two made very lay ye down. Iron red hot this wound the
sharp (ob.)
- íɸistásta ɸi ni^{n'}ɸa taité, á-biamá. Hau! ké, i^{n'}ɸika^{n'}igǎ, 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'ín's'ín tai há. Égiće čia'ča čé tai, á-biamá. Baxú dúba
 close at hand you peep in lest Beware leaving you go lest, said he, they Peak four
 repeatedly
- éčaⁿbe atí-hnaⁿ-maⁿ xihá guáćicaⁿča maⁿčín'i-gă bčúga, á-biamá. Ľí-ují
 in sight I come regularly downward to the other side of walk ye all, said he, they Household
 say.
- 3 čaňká waň'gičěqti ača-biamá. Iča-bi egaⁿ čí'úda-biamá. Ní tě ábixěqti
 the ones all went, they say. Had gone, since they left him solitary, Water the boiling hard
 who they say.
- najiⁿ amá. Hau! sakíba gaⁿqti jaⁿi-gă. Maⁿze nájiděqti 'ú tě ućúwidáxaⁿ
 stood they Ho! side by side just so lie ye. Iron very red hot wound the I push into you
 say. (ob.) with
- xí čaniⁿča taté. Égiće čackaⁿ te há. Čié gaziqti jaⁿi-gă, á-biamá. Égaⁿ
 when you alive shall Beware you stir lest Side stretched lie ye, said he, they So
 surely (be). very stiff say.
- 6 jaⁿ-bi egaⁿ agčaň'kaⁿhaⁿ 'ú tě ubáxaⁿ čéča-biamá, Tcu+! Čkaⁿaji jaň-gă.
 lain, they having on both sides wound the pushed into he sent suddenly, (sound of the Still lie.
 say they say, hot irons.)
- Haⁿ+! á-bi egaⁿ, akíča nát'a-biamá. Máhiⁿ kě čizá-bi egaⁿ ús'u wáxa-
 Ah! said, they having, both the heat killed, they Knife the took, they having strips he made
 say say.
- biamá. Máwaqaⁿ-bi egaⁿ ní tě ábixe najiⁿ tě ují najiⁿ-biamá. Nin'de
 they say. Cut them apart, they having water the boiling stood the filling he stood, they say. Cooked
 say it
- 9 tě' cti gacíbe itěčě najiⁿ-biamá.
 the too out of piling it he stood, they say.
- Gáamá, Hau! iⁿc'áge wazéčě gataⁿaji-hnaⁿ čaⁿctí. Xáci hégaji,
 Those not Ho! old man doctor not so long regularly heretofore. A great very,
 seen, while ago
- á-biamá. Wě's'á-nídeka, edéčegaⁿ á amá čaⁿctí. Aⁿhaⁿ, égipe há.
 said they, they Grass-snake, what were you he was saying heretofore. Yes, I said it
 say.
- 12 Ľíjěbe ubáhaⁿ ačaí tě ijěbegčaⁿ učaⁿi tě'di, Hé, wisaⁿjiⁿqtcíčé! é égaⁿi 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'á-nídeka. Wě's'á-nídeka, č'di čagčé te. Daⁿbá-gă, á-biamá.
 said, they say Grass-snake. Grass-snake, there you go will. Look at him, said they,
 homeward they say.
- Nádaⁿ ictá da tě júgčé gáxa-gă. Čibčackaqtčí-gă čá čaⁿ, á-biamá.
 Extra (?) eye nose the with it make. Flatten and make very oval head the said they,
 (ob.) they say.
- 15 Qáde maⁿtihé gaⁿ maⁿčín'-biamá Wě's'á-nídeka. Č'di ahí-bi egaⁿ jí tě
 Grass passing under so walked they say Grass-snake. There arrived, having lodge the
 they say (ob.)
- ukíba wiⁿ č'di ugás'ín-biamá. Íča-biamá Háxige aká. Gí-gă! gí-gă! gí-gă!
 crack one there he peeped, they say. Detected him, Háxige the Come! come! come!
 they say (sub.)
- á-biamá. Gíbaⁿ-bi egaⁿ č'di agí-biamá. Wéndexičá-gă, á-biamá
 said he, they Called to him, having there he was coming back, they say. Make yourself full of food, said, they say
 say.
- 18 Háxige aká. Gaň'ki ús'u čétaⁿqti núde kě ukíčatáqti uígaⁿhá-biamá.
 Háxige the And strip just this long throat the sticking in very he put in for him, they
 (sub.), fight say.
- Háxige é akédegaⁿ xáciqti Wakan'dagi náubewáčě, ecé cí te, uča
 Háxige that the one, but very long ago Water-monster cooked them to you say you will, to tell
 pieces, arrived
- maňgčín'-gă, á-biamá. Wě's'á-nídeka aká uča čé amá. Háxuřa! Háxuřa!
 begone, said he, they Grass-snake the to tell went they Háxige! Háxige!
 say. (sub.) say.

- hú ɕai^{n'}ǎjǐ ɕé amá. Huhu'á! gáɕi^{n'} edéga^{n'} ǎ, á-biamá. Égiɕe ɕuti amá,
 voice not sending far was going, Really! that one what says ? said they, they At length he had come directly to them, they say.
- qáde ma^{n'}tihéqtcí. Háxuɕa! Háxuɕa! á-biamá. Huhu'á! Háxige éě há,
 grass passing altogether under it. Haxige! Haxige! said he, they Really! Haxige he says .
- á-biamá. Waci^{n'} hébe íu'a^{n'}he-t'a^{n'} gíɕizái-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 they say. they say.
- taté. Wacka^{n'}i-gǎ, á-biamá. Iénaxíɕa agɕá-biamá. Kañ'gěqti gɕí-bi
 shall (be). Make ye an effort, said they, they To attack they went homeward, Very close they came home, they say. they say.
- ɕǐ Háxige aká ɕu'ě' agɕá-biamá. Isañ'ga ta^{n'} áigigɕáɕa agɕá-biamá.
 when Haxige the (sub.) rushing went homeward, His brother the carried his on he went homeward, they say. (sub.) his arm they say.
- Agɕá-bi te ga^{n'} iénaxíɕa aɕá-biamá. Ca^{n'} edáda^{n'} waníɕa a^{n'}sagi-má beúga 6
 He went when so to attack him they went, they Yet what animals the swift ones all homeward, they say say.
- éga^{n'} gaxá-bi ctěwa^{n'} úɕa-bajǐ-biamá. Edáda^{n'} baskíɕě! 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 etéga^{n'}i, á-biamá. Aɕi^{n'} aɕá-biamá. Égiɕe ma^{n'}á ɕahě ma^{n'}ciadi'qti
 You fail are apt, said they, say Having they went, they At length cliff hill very high they. him say.
- íɕiti^{n'} íɕa^{n'}ɕě tě'di qɕabé ákicugáqti nihan'ga múbaju íɕáɕa Háxige (amá) gi- 9
 concave placed where tree standing very spring shot up suddenly and Haxige (the near precipice thick frequently sub.)
- ǎde ahí-biamá. Wacka^{n'} ega^{n'}i-gǎ. ɕáɕuháqtcí uɕáɕe-hna^{n'}i, á-biamá.
 it again he arrived, they Make an effort do ye Very nearly you have overtaken said they, they say. him, they say.
- Égiɕe Háxige aká ma^{n'}ze-ma^{n'} gaxá-biamá. Ní égi^{n'} ákiágɕe amá, Tě'u+!
 At length Haxige the (sub.) bullet he made, they say. Water right he had gone they (sound of into bullet!) say,
- I^{n'}ě tígɕe ɕixáxa-biamá ní ma^{n'}táɕa. Ga^{n'} wawénaxíɕa wáɕi'a agɕá-biamá. 12
 Stone suddenly he made they say water beneath. And to attack they failed they went home-ward, they say.
- Úɕa^{n'}i-biamá ɕa^{n'}ja i^{n'}ě sagí ɕixáxa-bi ega^{n'} ɕi'a agɕá-biamá. Ké, ca^{n'}-
 They were taken though stone tight made himself, having falling they went home-ward, they say. Come, let hold of, they say
- aṅgáxe taí. A^{n'}ɕi'ái áɕa, á-biamá.
 us stop. We have indeed, said they, they say. failed
- Agɕá-biamá. Agɕá-biamá ɕǐ, gañ'ki Háxige aká áci éɕa^{n'}be agɕí- 15
 They went homeward, They went homeward, when, after a Haxige the out in sight came they say. they say while (?) (sub.) back
- biamá. Éɕa^{n'}be agɕí-bi ɕǐ isañ'ga há ké áigigɕáɕa agɕá-biamá. Égiɕe
 they say. In sight he came when his brother skin the carrying his on he went homeward, At length they say. back, they say (ob.) his arm they say.
- ɕí tě'ja akí-biamá. I^{n'}aṅgúde taté, kagé, á-biamá. I^{n'}ě gáɕa^{n'}ska dúbá
 lodge at he reached home, We enter a sweat- will younger said he, they Stone that size four the they say. lodge surely, brother, say.
- agíáɕá-biamá. ɕaɕáge ma^{n'}ciadi'qti i^{n'}ě ɕaṅgá-hna^{n'} wi^{n'} ɕizá-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 wazéɕaɕě téga^{n'}, á-biamá. Cí wi^{n'} ɕizá-biamá. Hau!
 old man, I have come for you powwow in order said he, they Again one he took, they say. Ho! that, say.

- iⁿc'áge, wazéaⁿƆáƆé tégaⁿ, awídi-atí, á-biamá. Cí waiiⁿ ugƆaⁿ-biamá. Cí
old man, you powwow over in order I have come for said he, they Again robe he put in they say. Again
me that, you, say.
- wiⁿ' Ɔizá-biamá xi, Hau! iⁿc'áge, níkaciⁿga hiƆáƆakiƆé tégaⁿ, awídi-atí há,
one he took, they say when, Ho! old man, person you make him in order I have come
bathe that, for you
- 3 á-biamá. Wédubaⁿ tédŋhi, Hau! iⁿc'áge, níkaciⁿga wiⁿ' bǒúgaqti íƆihíƆa
said he, they The fourth time arrived Ho! old man, person one all over to bathe by
say. at it, means of you
- tégaⁿ awídi-atí há, á-biamá. Hau! iⁿc'áge, íwihíƆa tégaⁿ awídi-atí áƆa!
in order I have come for said he, they Ho! old man, I bathe by in order I have come indeed!
that you say. that for you
- Wacíge piáji bǒúgaqti gacíbe iⁿƆéaⁿhna tégaⁿ awídi-atí áƆa! Aⁿ'b ájiƆaⁿ-
Affection bad all out of you throw away in order I have come indeed! Day about
(disease?) for me that for you
- 6 Ɔaⁿ'qtiégaⁿ éƆaⁿ'be pí te áƆa! Baxú dúba, iⁿc'áge, éƆaⁿ'be pí te áƆa!
different ones in sight I ar- may indeed! Peak four, old man, in sight I ar- may indeed!
rive
- jiŋgá juáwagíƆe. Wakan'da Ɔaŋ'ga agƆaŋ'kaⁿhaⁿ hniŋkéce, wíƆahaⁿ.
young I with them my own. Deity great on each side you who are, I pray to you.
- Aⁿ'ba ájiƆaⁿƆaⁿ'qti jiŋgá juáwagíƆe éƆaⁿ'be pí te aƆá! á-biamá. 'Iⁿ'
Day different ones young I with them, my in sight I ar- may indeed! said he, they Carry-
own rive ing
- 9 akí-biamá. Ɔéde tǎ ují-biamá. Jíci uáne bǐé te, á-biamá. AƆiⁿ'
he reached home, Fire the he filled, they Tent-pole I seek it I go will, said he, they Having
they say. say. it
- akí-biamá. Iⁿ'é-basi Ɔáxe te, á-biamá. UnéƆe Ɔaⁿ'ha ké'di ihéƆa-biamá.
he reached home, Stone-pushers I make will, said he, they Fire-place border by the he laid them, they
they say. say.
- (Ní tǎ' cti agíƆaⁿ-biamá.) Hau! ní hniŋkéce, waqúbe wíƆaxe tégaⁿ
(Water the too he went for, they say.) Ho! water you who are, sacred thing I make of in order
you that
- 12 awídi-atí há, á-biamá. Ní tǎ' cti itéƆa-biamá Ɔijébe. Iⁿ'é tǎ cuƆéaƆé
I have come for said he, they Water the too he put it down, they door. Stone the I send to you
you say. say. (ob.)
- tá miŋke, kagé, á-biamá, isaŋ'ga ha qƆú'a Ɔimaⁿ'te gƆiŋ'kiƆá-bi Ɔiŋké é
will I who, younger said he, they his brother skin hollow in the lodge caused to sit the one that
brother, say, who
- waká-bi egaⁿ'. Iⁿ'é tǎ baƆútaⁿ ƆéƆa-biamá. UƆéwiⁿqti gaⁿ' itéƆa-biamá.
meant, they having. Stone the he pushed sent suddenly, they Collected alto- so he placed them, they
say straight say. gether say.
- 15 Nájidǎqtiaⁿ-biamá Ní tǎ Ɔizá-bi egaⁿ' Ɔimaⁿ'te ní tǎ iƆéƆa-biamá. Gátǎ
Very red-hot they say. Water the he took, having in the lodge water the he sent suddenly, That
they say. they say. they say.
- ní tǎ cuƆé há, á-biamá. Hau! cubǐé tá miŋke, á-biamá Háxige aká.
water the goes to said he, they Ho! I go to you will I who, said, they say Háxige the
you say. say. (sub.).
- Jimaⁿ'te ahí-biamá. Iⁿ'é nájide gƆiⁿ'-biama. Hau! iⁿc'áge, íwihíƆa
In the lodge he arrived, they Stone red-hot they sat, they say. Ho! old man, I bathe by
say. means of you
- 18 tégaⁿ awídi-atí, á-biamá. Makaⁿ' áƆi'á-biamá. Nádadáze Ɔégaⁿ amá.
in order I have come for said he, they Medicine he dropped on, Fire sent out thus they say.
that you, say. they say. sparks
- Isaŋ'ga Ɔiŋké gƆizá-bi egaⁿ' ní ágigƆáqtaⁿ hiƆákiƆá-biamá. Égigaⁿ gixáxa-
His brother the one who took his, they having water he poured on he caused him to bathe, As before he made his
say say. his they say.
- biamá. Caⁿ' há, kagéha, á-biamá. Aⁿ'haⁿ, jiⁿƆéha, caⁿ' há, á-biamá
they say. Enough younger said he, they Yes, elder brother, enough said, they say
brother, say.

isañ'ga aká. Isañ'ga picta^{n'} xī cé xī ca^{n'}ca^{n'} ma^{n'}ciáha 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,

uφhe cka^{n'}hna. Céga^{n'} agφáφi^{n'} 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, uφhe taté. Uφhe taté φa^{n'}ja, káge-sañ'ga, akíφaha aňgáφe taté
younger brother, you have shall. You have shall though, friend younger brother, apart we go shall
your way your way

á-biamá. Níkaci^{n'}ga jíde ni-úφuan'da φéφa^{n'}ska φa^{n'}ja cé oné téga^{n'} agφí-báji
said he, they Person red island this size though this you go will, so they not come
say. back

ca^{n'}ca^{n'} taité, á-biamá. Aφá-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 bφa^{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 uφáde φiňgé áha^{n'}. Gáφi^{n'} Haxige isañ'ga Wakan'dagi t'ékiφai
Old woman cause for there is I That one Haxige his brother Water-monster killed for
complaint none him

éga^{n'} águdí cté xagé xúwi^{n'}xe ma^{n'}ci^{n'} te xigφát'e φi^{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 áha^{n'}, á-biamá Haxige aká. Á, ceta^{n'}qti φaná'a'ji
boat you do not make ! said, they say Haxige the (sub.). Yes, so very far you have not
at all heard

φáφi^{n'}cé á, á-biamá wá'ujin'ga aká. Haxige amá isañ'ga t'ékiφai éi^{n'}te
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'éwaφa-báda^{n'} t'éφé φi'ái éga^{n'} maja^{n'} bφúga ní ují 12
Water-monster princí- two he killed them and to kill failed as land all water filled
pal him

gáxe 'íφai éga^{n'} mandéha aφíφaxe áta^{n'}hé, á-biamá. Gá-biamá: Wá'ujin'ga,
to make spoke as a dug-out I stand making for myself, said she, they He said as follows, Old woman
of it say. they say:

Haxige amá wéφigφa^{n'} t'a^{n'} ga^{n'}φa-hna^{n'}i. Mandéha gáxai édega^{n'} mandé-φa
Haxige the mind to pos- desires invariably. A dug-out made but boat-head
(sub.) sess

té'ja ja^{n'} ákast itéφai xī'ji, ma^{n'}ci^{n'}ka ují-de, déde náqφi^{n'}qti gφi^{n'} dega^{n'}, 15
at the wood piled up places if, soil (earth) filled when, fire burning very sitting when, so
with brightly

waniφa ugáha-má φizai-de, ga^{n'} wáφate gφi^{n'} tá aká, á-biamá. Éga^{n'} φi'ái
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'} bφúga wé's'á t'a^{n'} wáxe 'íφai éφé, á-biamá wá'ujin'ga aká.
even if land all snakes abound making spoke of indeed, said, they say old woman the
(sub.).

xehámajíde uφa^{n'}i édega^{n'} na^{n'}bé té ctí éga^{n'} uφíci^{n'}-de wé's'á-má wáφaqtá 18
Red-breasted turtle put on his but hand the too so covered when the snakes to bite
(shells) feet

a-í xī'ji há cúga xīxáxai éga^{n'} wana^{n'}qíqíxe wáφi^{n'} ma^{n'}ci^{n'} tá amá, wana^{n'}te
ap- when skin thick made for so breaking in their having he will walk, stepping on
proaching himself (heads) them

wáφi^{n'} ma^{n'}ci^{n'} tá amá, á-biamá Haxige aká. Éga^{n'} φi'ái xī'cté maja^{n'} bφúga
having the he will walk, said, they say Haxige the So they fail even if land all
them (sub.).

- ugáhanadaze gáxe 'íçai éçë. Uqinde uxíaⁿçë xī gat'é te aí éçë, á-biamá
 darkness making spoke indeed. Gorge get himself if die from will they indeed, said, they
 of of the fall said (in my hearing)
- wá'ujin'ga aká. Wá'ujin'ga, gáamá Haxige amá wéçigçaⁿ t'aⁿ gaⁿça-hnaⁿi.
 old woman the (sub.). Old woman, that one Haxige the (sub.) mind to pos- sess wishes contin- ually.
- 3 Uqinde wiⁿ ugçiⁿ-de jaⁿ ujji-de dēde údaⁿqti gçiⁿ tá amá. Wanıça dádaⁿ
 Gorge one sit in when wood filled when fire very good he will sit. Animal what
 with
- gçiⁿ akáça uaⁿsi hí çīⁿ gat'é ké çizai-de gaⁿ 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 çī'ai xī'ctë majaⁿ çāⁿ bçúgaqti má ckúbe gáxe 'íçai éçë. Má
 So they fail if even land the all snow deep making it speak of indeed. Snow
- 6 ágaspe t'é te aí éçë, 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'aⁿ gaⁿça-hnaⁿi. Qáde xi çāngáqti xiçaxai-de jaⁿ t'é çtī ákastáqti itéçičai-
 to pos- wishes contin- Grass lodge very big makes for when wood the too in a great heap piles for
 sess ually. himself
- de séhiⁿbe xiçáxe tá amá. Wanıça dádaⁿ má ckúbe gaççád içé-má iqta
 when snow-shoes he will make for himself. Animal what show deep those that get hurried at will
 suddenly in it
- 9 t'éwaçai-de gaⁿ wáçate najiⁿ tá amá, á-biamá Haxige aká. 'Aⁿ-macé'
 he kills them when so eating them he will stand, said, they say Haxige the (sub.). What sort of a
 ctëwaⁿ Haxige hnájiŋga-hnaⁿi áhaⁿ, á-bi egaⁿ maⁿzepe ígaçiqixá-bi egaⁿ
 person are you Haxige you despise habitually ! said, having ax crushed in many having
 they say times with, they say
- t'éçā-biamá. Gañ'ki Haxige amá açā-biamá. Akí-bi egaⁿ iⁿúde-xi 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. Azékiçë taité, pí zeañ'çiçë 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. Ugíkie-hnaⁿ-biamá. Aⁿhaⁿ, jīⁿçéha, e-hnaⁿ, é amá isañ'ga amá.
 said he, they He talked regu- they say. Yes, elder brother, that alone, said, they his brother the
 say. with his larly (sub.) say (sub.)
- Gaⁿ iⁿúde-xi pí gaxá-biam égaⁿ gçítaⁿ-biamá gçípiçti. Júga ké éçiggaⁿ
 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 giçáxe ctëwaⁿ gçíçtaⁿ çéçai tēdšhi çan'de ké átaⁿji caⁿ hébe maⁿciadi
 he made his notwith- he let his go suddenly when ground the he trod yet part high from the
 standing not on ground
- açé-hnaⁿ-biamá isañ'ga amá. Égiçë Haxige amá isañ'ga ágimákají-biamá.
 went regu- they say his brother the At length Haxige the his brother he got out of patience with
 larly (sub.) (sub.) his, they say.
- Cañ'gaxe gaⁿçā-biamá. Hau! káge-çañ'ga, uçšhe taté, á-biamá. Ni-úçuan'da
 To stop he wished, they say. Ho! friend younger you have shall, said he, they Island
 brother, your way say.
- 18 çéçāⁿska çāⁿja çé çátaⁿcé éçijaⁿ égaⁿ taité, á-biamá. Áji añçixáxe añçáçë
 this size though this you who you do so shall said he, they Differ- we make our- we go
 stand that (they be), say. ent selves
- taité. Caⁿçānga núga jīn'ga ábaçu hiⁿ snédëçti çúçti-ma çāⁿ égaⁿ níka-
 shall. Big wolf male young nape of hair very long those who are blue so per-
 neck
- çiⁿga hné te áçā. Majaⁿ bçúgaqti hú çaxúwiⁿxë maⁿhniⁿ te áçā, 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-sañ'ga, ɣáqti núga ɣaŋgáqti, 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 miŋke. Níkaciⁿga jíde
 hair the made yellow by heat having, so person I go will I who. Person red

aⁿ'čate taité, á-biamá. Í aⁿčáⁿ'ckaⁿčě 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 kě, the ice at the place whither they went for water. Note that water and ice existed before the alleged origin of rivers from Haxige's tears.

226, 7. wačín ačá-biama, he took them along; *i. e.*, he pursued them. This is a common use of ačín če.

227, 8. utaⁿnadi čictaⁿ te ama. The kettle had been dropped after he left the place for getting water.

227, 9. hiⁿsaŋga+, etc. Sanssouci suggested "wajiⁿ wigisičé" instead of "waye wigi-sičé." He said that the former could be used if the dead brother was near the size and age of the speaker. "Waye" is ɣwiwere in form, and "hiⁿsaŋga+" may have been intended for the ɣwiwere, hiⁿčũñe. "He misaŋga" is the Dakota "he! misũŋka" (he! misuŋka) expressed in Čegiha notation. Thus we have traces of three languages in the lament of Haxige. Frank La Flèche reads "hiⁿsaⁿčáⁿ+" instead of "hiⁿsaŋga+." He thinks that the Omahas used "waye" in former days, and that "no+" should be "ačá u+!"

227, 17. aⁿčáⁿwaⁿqčé-gaⁿ (aⁿčáⁿwaⁿqčá, egaⁿ), from učuqčé.

228, 4. maⁿa maⁿciadiqti čáⁿ čandi. There were several very high cliffs at that place, perhaps very close together. Čisaŋga ědi ačín aki: Frank La Flèche read, ačín aki-biama, instead of ačín aki.

228, 7. ɣehuqčabe nadíndíngičě jaⁿ.hnaⁿi. Sanssouci thought that ɣehuqčabe, tripe, was a mistake, and that it should be omitted. The Omahas who were in Washington in August, 1881, rejected ɣehuqčabe, and substituted "níxa waciⁿ' ágahadi čáⁿ, the fat outside the belly."

229, 3. ɣasŋinde 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 čín 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 tě, how you do it. Sanssouci said that this was not as correct as, eátaⁿ.hnaⁿ ájaⁿ.hnaⁿ'iⁿte, why you will do it.

231, 8. ɣijebe agaha. It seems that there were two coverings to the entrance: the ɣijebe agaha, the outer one; and the skin of Haxige's brother, the inner one.

231, 9. isaŋga kě. The article pronoun kě 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. nadaⁿ ictá da tĕ jugĕ 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 da be separable. On the other hand, the stress (in the words ictá da) seems to bind them together as one word. Frank La Flèche cannot explain this.

233, 7. edadaⁿ baskiĕ, there is something to be angry about; there is cause for anger. The opposite is uĕade ŕiĕge.

233, 9. nihanĕga mubaju iĕaĕa, 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 ĕacige, to speak evil of; iuĕacige, to slander; and with the root "cige" compare the Winnebago, cĕcik, bad; and the Dakota, cĕca (síca), bad. The Dakota final tea (ća) is often equivalent to the Čegiha final ga or ge.

234, 6. baxu duba . . . eĕaⁿbe pi te aĕa. Does this refer to the belief in four worlds above this one?

234, 7. wakanda ŕaĕga agĕaĕkaⁿhaⁿ hniĕkĕce, Thou great deity on either side; *i. e.* the earth-god and the sky-god.

234, 15. najidĕqtiaⁿ-biama was pronounced na-ĕjidĕqtiaⁿ-biama.

235, 4. uĕiĕe 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. niuĕuanda ĕeĕaⁿska. In the Čiwiwere myth of Day and his Children, an island in a lake represents the world.

236, 12. azekiĕe taite. Meaning uncertain, especially if spoken by Haxige. If used by the narrator alone, it may mean, "They shall practice again on themselves;" but that is very doubtful. Frank La Flèche doubts its use here.

237, 1. Haxige may be the mythical ancestor of the Čada or Deer-head gens; and his brother, of the Maⁿĕiĕka-gaxe or Wolf gens. See their position in the Omaha tribal circle. The Beaver-woman and the Grass-snake spoke of the hero as Haxuĕa. This latter is the Čiwiwere form of Haxige.

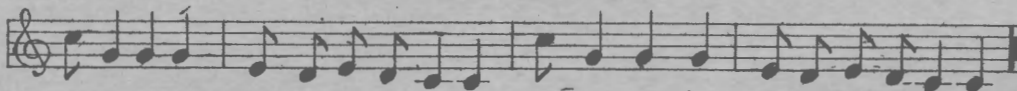
TRANSLATION.

Haxige dwelt in a lodge with no one but his younger brother. The elder brother used to go out hunting. He used to shoot deer. It happened that he feared some unseen danger. Addressing the younger, he said, "Whatever small animal passes along on the ice by the place where we get water, let it alone." The elder brother went out hunting. The younger brother took a kettle, and went for water. At length two Otters came. The younger brother passed along on the ice, and attacked them. He carried a stick on his arm. When he reached the place, he hit them repeatedly. And he continued after them. At length they reached their home, the den of a Water-monster, and they went headlong into it with him. They fastened the entrance. The elder brother reached home, carrying a deer which he had not skinned. When he reached home, he threw down the deer by the door. His brother did not stir at all. "Here! Take it, brother," he said. He did not speak. "I suppose that you are asleep," said he. Pulling open the door, behold, his brother was missing. "Alas! my dear little younger brother, I thought that it would be so, and so it is," he said. He ran to the

place for getting water, to see after him. When he reached the place for getting water, behold, the footprints of his brother had gone beyond. When he was following his trail, behold, there was the place where he had struck the Otters. Having known that he hit them, he said, "Alas!" The kettle had been dropped in the space between the two places. The elder brother continued to follow him. When he could not find him, he wept. "My younger brother! My younger brother! My younger brother! My younger brother! When I remember thy disposition (?), I am crying. Alas! my younger brother. Alas! my younger brother. Had it been I, friend younger brother, I would have reached home," he said. Wandering over the whole earth, he went seeking his brother. When he cried, the water flowed very rapidly in many long streams, making very large creeks. His tears were the rivers. On the bank of a stream the grass was lying in good condition. There he lay down. As he lay, two Ducks came thither. They went diving. And they came up again. One said as follows: "My friend, when Haxige's younger brother was killed, I had a great abundance of food. How was it with you?" "My friend, I did not have a good time. Only the little finger was left for me; and I said that no matter when I saw him, I would tell him about his own," said the other Duck. And when Haxige heard it, he became a leaf. Having fallen on the water, the leaf went floating in the space between the Ducks. When he reached the very place, he seized the Ducks by the necks. "You two persons, what have you been saying?" said Haxige. "Yes, elder brother, it is so," said one. "Elder brother, I have been saying that I would tell the news. Elder brother, do loosen your hold on me. I have been saying that I would tell you about your brother. Elder brother, they took your younger brother home by the succession of very high cliffs, to the land in that direction," said he. He tore the first Duck into many pieces, and threw them away. He questioned the other Duck: "On what occasions do they emerge from their den?" "At noon, when the fog is blown very dense, and when it is very warm, they lie to make the fat on their bellies firm by exposure to the heat of the sun. During the day it is so," he said.

And Haxige became an eagle and departed. Behold, the monsters lay flat on their backs. Thence was he coming back to earth to attack them. "Haxige is coming toward you," was said. He failed. They had already gone back into the lodge. Haxige went home again. Having reached his home, he thought, "What shall I do to get even with them?" Well, he went again on a similar day. When he had reached a very great height, he became a leaf again. Thence, having become a leaf, he was coming back again to earth to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone back into the lodge. And Haxige went homeward, having failed again. Again there was a similar day. And he became like a blue-backed bird-hawk. Thence, having become like a blue-backed bird-hawk, he was coming back again to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone into the lodge. Again Haxige went homeward, having failed with them. At length when the fourth day arrived, he became a grass-snake. Passing along far under the grass, he departed. When he arrived in sight of the cliff, behold, they lay on their backs making their tripe stiff by the heat. He seized his bow. Having fitted the arrow to the bowstring, he sent it with great force, making it strike in the very middle, wounding two. They grunted very hard, "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, "Te'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.

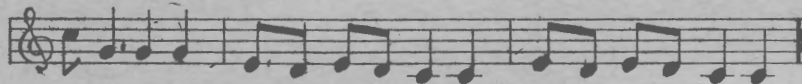
THE ADVENTURES OF HAXIGE.

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 ä, á-biamá. A^{n'}haⁿ, ji^{n'}čéha, a^{n'}wa^{n'}čiqčaqčá-gä,
 What only what did I said he, they Yes, elder brother, loosen your hold on me,
 you say say.
- á-biamá. Íubča tá miñké. A^{n'}wa^{n'}čiqčaqčá-gä, á-biamá. Kí, Ké, učá-gä,
 said he, they I tell the will I who. Loosen your hold on me, said he, they And, Come, tell it,
 say. news say.
- 3 á-biamá. A^{n'}haⁿ, ji^{n'}čéha, Haxige isañ'ga t'écai t'édi na^{n'}béhiujiñ'ga tē
 said he, they Yes, elder brother, Haxige his younger killed him when little finger the
 say. brother
- enáqtcí a^{n'}čá^{n'}wa^{n'}qčégaⁿ ata^{n'}qti ja^{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.
- Wanija dádaⁿ-má ctěwa^{n'} bčúga íkikúí ega^{n'} na^{n'}béhiujiñ'ga tē enáqtcí
 Animal what sorts soever all having been invited little finger the only
- 6 a^{n'}čá^{n'}wa^{n'}qčé. Ga^{n'}, Eátaⁿ-ona^{n'}i ä, á-biamá. A^{n'}haⁿ, a^{n'}batíčawáqti
 I got for my share. And, How regularly I said he, they say. Yes, each day
- Héga aká zéwačě ahí-hna^{n'}i, á-biamá. Ga^{n'} Mi^{n'}xa-jiñ'ga ictá-čéde tē
 Buzzard the to powwow arrives regu- said he, they And Duck next to the cor- the
 (sub.) over them larly, say. ners of the eyes
- sañ'kičá-biamá Haxige aká. Hi^{n'} kě baxú giáxa-biamá Mi^{n'}xa-wagčá^{n'}xé
 whitened for they say Haxige the Feather the crest he made for him, Duck conjuring (!)
 him, (sub.) they say.
- 9 eči^{n'}ge tai. Ma^{n'}čín'-gä, á-biamá. Edádaⁿ téqi áčakipá xi a^{n'}čásičě te há.
 let them call you. Walk, said he, they What difficult you meet if you think can
 say. say.
- Uwikaⁿ tá miñke há, 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,
 (sub.) they say
- xi wacíccka jañgáqti ní kě gasúsěqti iháha gaxá-biamá. Ictáčei 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 xi égičě Héga amá áiámamá. Ákipá-biamá. Kí
 the that they say. He went, when behold Buzzard the (sub.) was approach- He met him, they say. And
 they say ing, they say.
- Haxige aká gá-biamá: I^{n'}c'áge awádi oné, á-biamá. A^{n'}haⁿ, ucpáha,
 Haxige the (sub.) said as follows, Old man where you go, said he, they Yes, grandchild,
 they say: say.

cetaⁿ'qti čaná'aⁿ'jī čáčiⁿ'cé adaⁿ', á-biamá. Aⁿ'haⁿ, edádaⁿ éiⁿte cetaⁿ'
 even so far you have not been hearing it I said he, they say. Yes, what it may be so far
 aná'aⁿ-máji hă, á-biamá Haxige aká Aⁿ'haⁿ, ŋucpáha, Haxige isaⁿ'ga
 I have not heard it said, they say Haxige the (sub.). Yes, grandchild, Haxige his younger
 brother
 t'ėkičai éiⁿte, Haxige amá Wakan'dagi ciéwasaⁿ'gičabiⁿqti 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 zéwačė 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 t'ėdi, áwatėgijaⁿ-onaⁿ' ä Aⁿ'haⁿ, čé égimaⁿ-hnaⁿ-maⁿ', á-biamá. Kī
 you when, how do you it regularly ? Yes, this I do that invariably. I do, said he, they And
 arrive (=thus) say.
 đéxe gčıza-biamá gaⁿ gasáču-bi gaⁿ ŋī, Čégimaⁿ-hnaⁿ-maⁿ', ŋucpáha. 6
 gourd he took his, they say and rattled it, they say having when, I do thus habitually, I do, grandchild.
 Kī wa'aⁿ'-biamá. Watėgaxá-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.

Gaⁿ'ki, ŋigaⁿ'ha, éčaⁿ'be cí t'ėdi, áwatėgijaⁿ ačúha égaⁿ gáxa-gă. Cī 9
 And, Grandfather, in sight you when, how you do it finally so do. Again
 arrive
 wičaⁿ'be te, á-biamá. Gaⁿ'ki, Čégimaⁿ-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
 say. (sub.)
 Watėgaxá-biamá. Gaⁿ'ki, ŋigaⁿ'ha, zéwačáčė t'ė áwatėgijaⁿ' te, á-biamá.
 He danced, they say. And, Grandfather, you powwow when how you do it will, said he, they
 over them say.
 Aⁿ'haⁿ, ŋucpáha, Taⁿ'waⁿgčaⁿ bčúgaqti đahé ikisaⁿ'čī maⁿ'čī'i-gă hă, ehé- 12
 Yes, grandchild, Village every one hill out of sight walk ye I say
 hnaⁿ-maⁿ', bčúgaqti. Cínudaⁿ-má cti wáčiⁿ maⁿ'čī'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, ŋigaⁿ'ha, á-biamá Haxige aká. Gaⁿ'ki zéwačáčė t'ė,
 said he, they Yes, grandfather, said, they say Haxige the And you powwow when,
 say. (sub.) over them
 e'aⁿ' ckáxe ä, á-biamá. Aⁿ'haⁿ, ŋucpáha, maⁿ'ze gákė nájidėqti-hnaⁿ đáxe 15
 how you do it ? said he, they Yes, grandchild, iron that one very red hot only I make it
 say.
 ŋī wa'úi kė maⁿ'ze nájide kė uđáxaⁿ te ebčėgaⁿ égaⁿ abčīⁿ', 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, ŋigaⁿ'ha. Ké, éčaⁿ'be cí t'ėdi e'aⁿ' ckáxe taté, égaⁿ gáxa-gă.
 Yes, grandfather. Come, in sight you arrive when how you do shall, so do.
 Maⁿ'čī'i-gă. Wičaⁿ'be kaⁿ'bča. Gaⁿ'ki égaⁿ gáxe čé ŋī jaⁿ' wiⁿ' čizá-bi 18
 Walk. I see you I wish. And so to do he went when wood one he took, they say
 they say
 egaⁿ' đáqti čaⁿ ihéča-bi egaⁿ', gaqčī-biamá Héga čī. Gaⁿ'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.)
 k'ė cti čizái t'ė, cí wa'iⁿ' jīn'ga t'ė cti 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 say

- aká. Gañ'ki Haxige aká aça-biamá. Wakan'dagi çañkàya aça-biamá.
 the (sub.) And Haxige the (sub.) went, they say. Water-monster to them he went, they say.
- Égiçe dahé kě jji çaⁿ éçaⁿbe ahí-biamá. Gañ'ki wa'aⁿ tē é Héga
 At length hill the 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! çeja aká Héga
 sung his the sang it, they say Haxige the (sub.) At length, Ho! ho! this one the Buzzard (sub.)
- amá wazéçē amá áiáma, á-biamá, Haxige éçaⁿbe ahí-bi xi. Gañ'ki
 the (sub.) doctor the (sub.) is coming, said they, they Haxige in sight arrived, when. And
 (sub.) (sub.) say, they say
- níkagahi aká gá-biamá: Cénujin'ga dúbá wahéhaj'qti é'di maⁿçiⁿ-ba waiiⁿ
 chief the said as follows, Young man four very stout-hearted there walk ye and robe
 they say:
- 6 ugçaⁿ-badaⁿ açiⁿ gñi-ga. Kí é Héga eçégaⁿ égaⁿ agiaçai tē. É'di
 put him in and bring him back. And that Buzzard thought as they went for him. There
 ahí-biamá cénujin'ga amá Haxige çinké'di. Waiiⁿ çibça-bi egaⁿ, Ké,
 they arrived, young man the Haxige by the (ob.). Robe spread out, having, Come,
 they say (sub.) they say
- iⁿc'áge, ugçin'-gá. Añgáçigi-añgátii há. 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 cénujin'ga wiⁿ jji-hnaⁿ naxide tē ukía-bi egaⁿ, Héga é
 the (sub.) And young man one whispering inner ear the he talked having, Buzzard he
 (ob.) with, they say
- áji ebçégaⁿ. Haxige ebçégaⁿ, á-biamá. Íbahaⁿi, ádaⁿ égiçaⁿi tē. Kí
 differ- I think. Haxige I think, said he, they He knew therefore he said to him. And
 ent
- gañ'ki wiⁿ aká gá-biamá: Héga éé há. Eátaⁿ Haxige çeçu tí tádaⁿ?
 then one the (sub.) said as follows, Buzzard it is he How Haxige here have could?
 (sub.) they say: he come
- 12 á-biamá. Jji 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. 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 were by the ones And they reached home when his younger
 home, they say wounded who. with him, they say brother
- çinké bçúgaqti 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 çikiáhaⁿ tē isañ'ga çinké igidahaⁿi há há çaⁿ.
 stood, they door-flap raised when his younger the (ob.) he knew his skin the
 say brother (ob.) the (ob.)
- Gañ'ki çikiáhaⁿ xi gá-biamá: Hé, wisaⁿjiⁿqtciçé! á-biamá. Jji íçapiçiⁿqtci
 And he raised when he said as follows, they say: Alas, my dear little younger said he, they Whis- very easily
 (sub.) (sub.) (sub.) brother! say. pering
- égiçaⁿi; çadín'diⁿ-báji. Kí níkaciⁿga égaxe najiⁿ amá wiⁿ gá-biamá:
 he said to he did not speak loud. And people around stood they who one said as follows,
 him; they say:
- 18 Kagéha, ijébegçaⁿ çikiáhaⁿ xi, Hé, wisaⁿjiⁿqtciçé! aí tē. Haxige é
 Friend, door-flap raised when, Alas, my dear little younger he said. Haxige he
 brother!
- ebçégaⁿ, á-biamá. Kí, Égiçaⁿ-báji-gá. Héga améé há, á-biamá. Gañ'ki
 I think said he, they And, Do not say it to any one. Buzzard it is he said (another), And
 say. they say.
- íçaya aça-biamá Haxige amá.
 old man said as follows, Haxige the (sub.)
 (sub.) they say: Old man w.

- Ki ačá-bi xī gañ'ki, Ké, jí gě bčúgaqti gacíbe oné te. Jahé
 And he went, when then. Come, lodge the every one without you will go. Hill
 they say (pl. ob.) (the village)
- íkisa^{n'}čín ma^{n'}čín'i-gǎ. Gañ'ki néxe jaŋgáqti na^{n'}ba ní agíma^{n'}čín'-ba
 out of sight walk ye. And kettle very big two water go ye for and
 i^{n'}win'gackái-gǎ. Čéčaňká zéawáčě bčícta^{n'} xī hičáawákičě tá miňke, 3
 hang them for me. These I powwow over them I finish it when I cause them to will I who,
 bathe
- á-biamá. Gañ'ki éga^{n'} gaxá-bi ega^{n'}, ačá-biamá bčúga Gañ'ki ma^{n'}ze kě
 said he, they And so did, they say having, they went, they all. And iron the
 say.
- nájidě'qti gaxá-biamá Haxige aká. Gaxá-bi ega^{n'}, gá-biamá: Čiji^{n'}čě éta^{n'}čín
 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
- zéačě tá miňkě. Ī^{n'}ta^{n'} cka^{n'} aji jaň'-gǎ, á-biamá. Ké, 'ú tě bahá-gǎ, 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^{n'}ze kě nájidě'qti gaxá-bi xī gañ'ki 'ú tě ubáxa^{n'}-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^{n'}ze kě. Gañ'ki 'ú tě ubáxa^{n'}-bi xī, Ha^{n'}+! ha^{n'}+! é-hna^{n'}-bi xī, Ca^{n'} qčíaji
 iron the And wound the he thrust into, when, Ha^{n'}+! ha^{n'}+! he said it regu- when, Yet speech-
 (ob.) they say they say larly, they say less
- jaň'-gǎ. Číuda^{n'} taté, á-biamá. Gañ'ki t'é amá nájide ubáxa^{n'} kě. Gañ'ki, 9
 lie. Good for (it) said he, they And he they red hot thrust into the And,
 you shall (be), say. say. (ob.)
- Ké! gí-gǎ hǎ Čiji^{n'}čě gíuda^{n'} éga^{n'} ja^{n'}tě'qti ičě, á-biamá. Gañ'ki amá
 Come! come then Your elder is better as sound asleep he has said he, they After a while, they
 brother say. gone, say. say
- xī cī éga^{n'}gi'a^{n'}-biamá. Gañ'ki jin'ga kě cī t'é amá, ma^{n'}ze nájidě'qti
 when again he did so to him, they say. And small the again he they iron very red hot
 (ob.) died say (ob.)
- ubáxa^{n'}-bi ega^{n'}. T'é xī gañ'ki máhi^{n'} čizá-bi ega^{n'} wačáda-biamá 12
 thrust into, they having. Dead when then knife took, they having he cut them up, they say
 say
- Wakan'dagi na^{n'}ba. Gañ'ki akiwa wačáde čicta^{n'}-bi xī ákiastá itéwačá-
 Water-monster two. And both he cut them he finished it, when in a pile he put them
 up they say
- biamá učíza^{n'} tě'di. Gañ'ki čéxe akiwa ugípiqti ují-biamá ús'u wáxai xī.
 they say middle in the. And kettle both very full he filled, they strips made them when.
 say
- Gañ'ki ga^{n'} úha^{n'} gčín'-biamá. Ki gañ'ki gátěja níaci^{n'}ga aniá gá-biamá: 15
 And so cooking he sat they say. And then in that place people the (sub.) said as follows,
 they say:
- Cenujin'ga na^{n'}baqtiéga^{n'} é'di gígčá-ba da^{n'}be gígčái-gǎ, á-biamá. Ki,
 Young man about two there go and and looking pass ye it, said they, And,
 pass it they say.
- Wazéčě čínké xáci hégaji, á-biamá. Nǎ! Haxige ebčéga^{n'}, ehé xī i^{n'}čėjai
 Doctor the one a long very, said they, they Why! Haxige I think, I said when you
 who time say. doubted me
- eti. Héga aké, ecaí. Ki é'be gčě etéda^{n'}, učixide ga^{n'} gčín'-biamá. Ki wi^{n'} é 18
 too. Buzzard he is, you said. And who go shall? considering so they sat, they say. And one he
 homeward
- gá-biamá: Wě's'ǎ-nídeka, čí čagčě xī ičičaji etéga^{n'}, wačičionáji éga^{n'},
 said as follows, Grass-snake, you you go if not to find apt, you invisible as,
 they say: homeward you
- á-biamá. Gañ'ki onípi, te hǎ. Égičě ičičě te hǎ. U'úde jin'áqti učá-da^{n'}
 said he, they And you shall do well Beware he lest Holo very small enter and
 say. detect you

- daⁿba-gǎ hǎ. Ęgičę Hǎxige ičičę te hǎ. Kǐ, Aⁿhaⁿ, á-bi egaⁿ agčá-biamá
look at him . Beware Hǎxige detect lest . And, Yes, said, having went homeward,
you they say they say they say
- Wě's'ǎ-nídeka amá. Ę'di akí-bi egaⁿ u'úde jǐⁿáqtcı ictá čaⁿ ugás'ıⁿ-biamá.
Grass-snake the (sub.) There he reached having hole very small eye the peeped in, they say.
say
- 3 Kǐ Hǎxige aká daⁿbá-biamá. Huhú! gǐ-gǎ hǎ. Wačnáte táce, á-biamá
And Hǎxige the (sub.) saw him, they say. Ho! ho! come . You eat must, said he, they
say
- iča-bi egaⁿ Gčę gaⁿča xǐ naⁿwape tę Wě's'ǎ-nídeka aká. Gaⁿ'ki, Gǐ-gǎ,
detected having. To go he wished when feared him Grass-snake the (sub.) And, Come,
him, they say back
- á-bi egaⁿ Ę'di ačá-biamá. Gaⁿ'ki, Unęčę xǎⁿha kę'di cęču jaⁿ'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 Wačnáte xǐ węčanandę'qti čné tatę, á-biamá. Wačnáte xǐ čné xǐ, Hǎxige
You eat when you being gorged you go shall, said he, they You eat when you when, Hǎxige
say.
- aká é akéde Wakan'dagi akíwa t'éwačę 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
- Gaⁿ'ki waciⁿ hébe čizá-bi egaⁿ úqč u'aⁿha-biamá Hǎxige aká. Gaⁿ'ki
And fat meat a piece he took, they say having bowl he put in, they say Hǎxige the (sub.) And
- 9 waciⁿ čęčáⁿska s'ú-biamá. Gaⁿ'ki, Časniⁿ čęčá-gǎ hǎ. Čętaⁿ čęaⁿbe
fat meat this size he cut a long strip, they say. And, Swallow it do it suddenly . This far in sight
- itęča-gǎ. Gaⁿ'ki waciⁿ hébe čęaⁿbe itęxičá-biamá í tę. Kǐ naⁿbę čǐngę
put it. And fat meat piece in sight he put it for himself, mouth the (ob.) And hand without
they say (ob.)
- čıⁿ égaⁿ gčıčnudadǐ tę waciⁿ kę. Ačá-bi xǐ naⁿ'jıⁿckę'qtcı níaciⁿga amádi
he as he did not pull out his fat meat the (ob.) He went, when barely people to them
was they say
- 12 ahı-biamá Wě's'ǎ-nídeka aká. Wě's'ǎ-nídeka čę tę'di ékitaⁿ agčá Hǎxige.
arrived, they Grass-snake the (sub.) Grass-snake went when at the went Hǎxige.
say same time homeward
- Isaⁿ'ga čınkę gčıza-bi egaⁿ aⁿhe agčá-biamá. Gaⁿ'ki Wě's'ǎ-nídeka íe
His younger the (ob.) took his, they say having fleeing he went homeward, And Grass-snake to
brother they say they say
- gíteqi, Hǎxige, Hǎxige, é xǐ caiⁿ'ǎjı-hnaⁿ-biamá. Níaciⁿga amá ecaⁿ'qti
hard for him, Hǎxige, Hǎxige, said when his voice failed invariably, they People the very near
say (sub.) to
- 15 hí xǐ caⁿ wéahidęqti ečęgaⁿ-biamá. Gǎčıⁿ Wě's'ǎ-nídeka Hǎxige é hǎ,
ar- when yet very far they thought, they say. That one Grass-snake Hǎxige says .
rived
- á-biamá Gaⁿ'ki uná-bi xǐ égičę ecaⁿ'qtcı ahı akáma Wě's'ǎ-nídeka.
said they, they say. And they sought when behold very near had come, they say Grass-snake.
him, they say
- Huhú! Wě's'ǎ-nídeka ée čıⁿ éde waciⁿ núde kę ukıčatá-qtiⁿ čıⁿ,
Ho! ho! Grass-snake it is he the one but fat meat throat the sticks very tight in the one
(mv.) (mv.)
- 18 á-biamá. Gaⁿ'ki gčıčnudadǐ-biamá. Gaⁿ'ki níkaciⁿga amá jıi čaⁿ'ǎ agčá-
said they, they say. And they pulled it out for him, And people the village to the went
they say (sub.) homeward
- biamá. Gaⁿ'ki Hǎxige amá agčá-bi xǐ égičę Jábe-wá'ujıⁿ'ga édedı akáma
they say. And Hǎxige the (sub.) homeward, when behold Beaver-old-woman was there, they say.
they say
- Kǐ Wá'ujıⁿ'ga, eátaⁿ čanájıⁿ ǎ, á-biamá Hǎxige aká. Aⁿ'haⁿ, ıucpáha,
An Old woman, why you stand ? said, they say Hǎxige the (sub.) Yes, grandchild,

- Haxige Wakan'dagi na^{n'}ba aká tc'éwafē amá hě. Ě'di wagáqcaⁿ a^{n'}čizai
Haxige Water-monster two the killed them they say There servant me they took
- hě, á-biamá. Kī, Wá'ujin'ga, e'a^{n'} ckáxe tádaⁿ učehe ä. A^{n'}haⁿ, ŋucpáha,
said she, they And, Old woman, how you do will, you join it ? Yes, grandchild,
say.
- Haxige ánídaⁿ gáxe 'íča-biamá hě. Ě'di Haxige mand úgčīⁿ ŋī ubčá'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^{n'} ěduéhe, á-biamá. Wá'ujin'ga, égaⁿ ŋī'ctě Haxige amá
will said they, having I joined it, said she, they Old woman, so even if Haxige the (sub.)
they say
- mandé ugčī^{n'} ga^{n'}qti ga^{n'} gíudaⁿqti ma^{n'}čī^{n'} tá ama hě, á-biamá. Kī cī čī'ái
boat sit in at any rate still very joyful walk will he who said he, they And again they fall
say.
- ŋī'ctě, ŋucpáha, maja^{n'} čaⁿ bčúga ugáhanadaze gáxe 'íčai hě, á-biamá. 6
even if, grandchild, land the all darkness making it they speak of said she, they
say.
- Wá'ujin'ga, égaⁿ ŋī'ctě Haxige amá ŋíqinde. uqčúqa ugčī^{n'} tá aká hě.
Old woman, so even if Haxige the (sub.) gorge deep hollow sit in will he who
- Uqčúqa ugčī^{n'}-de wanŋa gat'é-ma ga^{n'} wáčate gčī^{n'} tá aká, á-biamá. Cī,
Deep hollow sit in when animal those killed still eating them he will sit, said he, they Again,
by falling say.
- ŋucpáha, ugáhanadaze čī'ái ŋī'ctě wě's'ä t'a^{n'} wáxe 'íčai 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, égaⁿ ŋī'ctě Haxige aká ŋéha gě na^{n'}bé gaxá-de wě's'ä kě dá
Old woman, so even if Haxige the turtle the hand make when snake the head
(sub.) shell (lg. ob.)
- gě wátaⁿ ma^{n'}čī^{n'} tá amá, á-biamá. Kī gañ'ki, Wá'ujin'ga, e'a^{n'}-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^{n'} Haxige íčat'aonái ä, á-bi ega^{n'}, gaqíqixá-biamá Gañ'ki agčá- 12
soever Haxige ye hate him ? said, having, he crushed in her (head) And he went
they say with blows, they say. homeward
- biamá Agčá-biamá gañ'ki Haxige amá akí-bi ŋī ŋí jín'gáqti gaxá-bi ega^{n'}
they say. He went homeward, and Haxige the reached when lodge very small made, they having
they say (sub.) home, they say
- i^{n'}'ě gáčaⁿskáqti čénaqti ŋúgčaⁿ-bi ega^{n'}, ŋí jín'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 čínké há čaⁿ ámaŋa íčañ'gíčá-bi ega^{n'} ámaŋa gčī^{n'}-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^{n'}'ě gě nájiděqti gaxá-bi ega^{n'} ní ágaqtaⁿ gčī^{n'}-biamá. Lí jín'ga tě
stone the very red hot made, they say having water pouring on he sat, they say. Lodge small the
made, they say
- nákaděqti gaxá-biamá. Égaⁿ tě dúbá ja^{n'} gaxá-biamá. Wéduba ja^{n'}
very hot he made it, they say. The like four sleep he did it, they say. The fourth sleep
- tě'di isañ'ga gisi^{n'} gíaxa-biamá. Ni^{n'}'ŋa isañ'ga aká. Kī, Hau! káge- 18
on the his younger alive he made for him, they Alive his younger the And, Ho! friend
brother again say. brother (sub.).
- sañ'ga, ni^{n'}'ŋa wíkaⁿbčaqti ega^{n'} ni^{n'}'ŋa wíčaxe ča^{n'}'ja akíwaha aňgáče taí,
younger alive I wished very much having alive I have made though apart let us go,
brother, for you you
- á-biamá. Kī wí cti ca^{n'}'ŋaŋga bčē^{n'} tá miňke, káge-sañ'ga, á-biamá. Kī
said he, they And I too big wolf I be will I who, friend younger said he, they And
say. brother, say.
- čí, káge-sañ'ga, ŋáqti núga jín'ga oné taté hě, á-biamá. Ceta^{n'}. 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 ꞑaꞑiⁿ-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 ꞑoiwere 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. aⁿwaⁿꞑiqꞑaqꞑa-gă, from uꞑiqꞑaqꞑa.

244, 6. aⁿbatiꝼawaqti, in full, aⁿba tē iꝼawa-qti.

244, 12. áíámama, *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. gꝼiza-biama gaⁿ, equivalent to gꝼíza-bi egaⁿ. So gasáꝼu-bi gaⁿ, equivalent to gasáꝼu-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. agíáꝼaí 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: "Kí é Héga eskaⁿ eꝼégaⁿ-bi egaⁿ agíáꝼa-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. ꝼi'u refers to the wounded ones. As "ꝼi" 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. ꝼugꝼaⁿ 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, ꝼugꝼaⁿ = 'iⁿ.

249, 15. ámaꝼa . . . ámaꝼa, on the one side . . . on the other side; so áma . . . áma, the one . . . the other.

back. And Haxige departed. He went to the Water-monsters. At length he reached the hill in sight of the village. And Haxige sang the song which was the Buzzard's. At length, when Haxige came in sight, they said, "Oho! This one at a short distance, Doctor Buzzard, is coming hither." And the chief said as follows: "Let four of the most stout-hearted young men walk thither. Let them place him in a robe, and bring him back." And they went after him, because they thought he was the Buzzard. And the young men reached Haxige. Having spread out the robe, they said, "Come, venerable man, sit in it. We have come for you." And Haxige sat in it. And one of the young men whispered in the ear of another, saying, "The Buzzard is a different one. I think it is Haxige." He said it to the other, because he recognized Haxige. And the other said as follows, in a whisper: "It is the Buzzard. How could Haxige have come hither?" And they carried him homeward, he sitting in the robe. And they took him to their home unto the wounded ones. And when they reached their home with him, behold, they had flayed all the body of his younger brother, and had made a door-flap of the skin. And when Haxige stood and raised the door-flap, he recognized the skin of his younger brother. And when he raised it, he said as follows: "Alas! my dear little younger brother!" He said it to him in a very soft whisper, not crying out aloud. And one of the persons standing around said as follows: "Friend, when he raised the door-flap he said, 'Alas! my dear little younger brother!' I think that he is Haxige." And another said, "Do not say it to any one. It is the Buzzard." And Haxige went to the lodge.

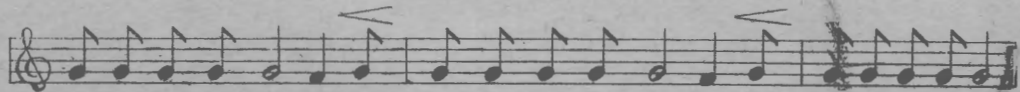
And when he went, he said, "Come, you shall go out of every lodge. Walk ye out of sight behind the hill. And go ye after water, and hang two very large kettles over the fire for me. When I finish powwowing over these, I will cause them to bathe." And having done so, all departed. And Haxige made the iron very red-hot. Having done this, he said as follows: "I will powwow over your elder brother first. Lie still for the present." "Come, show the wound," he said to the elder one. And when he made the iron very red-hot, he thrust the iron into the hole made by the wound. And when he thrust it into the wound, the Water-monster said nothing but "Ha⁺, ha⁺." "Lie quiet. It shall be good for you." And he who had had the red-hot iron thrust into him died. And Haxige said, "Now! Come! Your elder brother is a little better, and has gone into a very sound sleep." And after a while he did likewise to him. And the young one, too, died, having had the very red-hot iron thrust into him. And when he was dead, Haxige took a knife, and cut up the two Water-monsters. And when he finished cutting up both, he placed them in a pile in the middle of the lodge. And when he cut them into long, narrow strips, he filled both kettles very full. And so he sat boiling them. And those persons out of sight said as follows: "Let about two of the young men pass by that place on their way home, and go to look at him." And they said, "The doctor is a very long time about it." "Aha! When I said that I thought he was Haxige, you doubted me, and you said that he was the Buzzard," said one. And so they sat considering who ought to go homeward. And one said as follows: "Grass-snake, if you go homeward he will not be apt to detect you, as you are not visible. And do well, lest he detect you. Enter a very tiny hole, and look at him. Beware, lest Haxige detect you." And having said, "Yes," the Grass-snake went homeward. And when he reached home, he peeped through a very tiny hole. And Haxige detected him. "Ho! ho! Come! Come! You

must eat," said he, when he discovered him. When the Grass-snake desired to go to his home, he feared him. And as Haxige said, "Come," the Grass-snake went thither. And Haxige said, "Lie there by the edge of the fire-place. When you eat, you shall depart very full. When you eat and depart, you shall say, 'It was Haxige, and he has killed both of the Water-monsters.'" And Haxige took a piece of fat meat and put it in a bowl. And he made a strip of fat meat about two feet long. And he said, "Bolt it down. Let it appear out of the mouth this far (*i. e.*, about an inch)." And the Grass-snake arranged the piece of fat meat so as to have it stick out of his mouth. And as the Grass-snake had no hands, he could not pull out his fat meat. When the Grass-snake departed, he barely reached the people. At the same time that the Grass-snake departed, Haxige went homeward. Having seized his younger brother, he fled homeward. And it was difficult for the Grass-snake to speak. When he said, "Haxige, Haxige," he spoke in a very faint voice. When he arrived very near to the people, they thought that he was very far away. Said they, "That Grass-snake says, 'Haxige.'" And when they sought for him, behold, the Grass-snake had come very close to them. "Ho! ho! It is the Grass-snake, but he has a piece of fat meat very tight in his throat," said they. And they pulled it out for him. And the people went homeward to the village. And when Haxige went homeward, there was an aged Beaver-woman. And Haxige said, "Old woman, what are you about?" "Yes, grandchild," said she, "Haxige has killed two of the Water-monsters, consequently they have taken me as a servant." And he said, "Old woman, what work that you can do has led you to join the party?" "Yes, grandchild, they threaten to make a flood on Haxige. When Haxige, in consequence of it, sits in a boat, they say that I am to gnaw a hole in it, and so I have joined them." "Old woman, even if it be so, Haxige will sit in the boat, and will get along very well at any rate." "And, moreover, even if they fail at this, grandchild, they threaten to make darkness over the whole earth," said she. "Old woman, even if so, Haxige will sit in a gorge, in a deep hollow. As he sits in the hollow, he will be eating the animals which die from falling into it." "Besides, grandchild, even if they fail with the darkness, they speak of making an abundance of snakes," she said. "Old woman, even if so, Haxige will make paws of turtle shells, and he will walk treading on the heads of the snakes in all places." And then having said, "Old woman, what sort of person are you that you hate Haxige?" he crushed in her skull with several blows. And he went homeward. Haxige went homeward, and when he reached home, he made a very small lodge. Having transported so many stones of a certain size, he made a sweat-lodge. And having placed the skin of his brother in a sitting position on one side, he sat on the other. And having made the stones very red-hot, he sat pouring water on them; he made the small lodge very hot. He did thus for four days. On the fourth day he made his brother return to life. His younger brother was alive. And he said, "Ho! friend younger brother, as I was very desirous for you to be alive, I have made you alive. But let us separate. And I, friend younger brother, will be a big wolf. And you, friend younger brother, shall depart as a young male deer." The End.

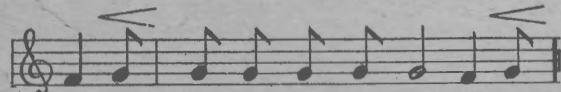
HOW THE BIG TURTLE WENT ON THE WAR-PATH.

TOLD BY JE-ÚXA^{HA}.

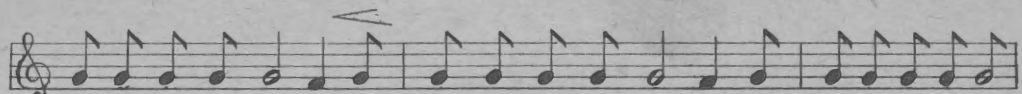
Ki níkaciⁿga taⁿ'wañgçaⁿ hégactëwaⁿ'jí gçiⁿ'-biamá. Xéaŋga ké'di
 And people village very populous sat they say. Big turtle to it
 uíha-biamá. Ki wénudaⁿ atí-hnaⁿ-biamá níkaciⁿga áji amáŋa. Ki wiⁿ'
 joined, they say. And to war against came regularly, they say people at another place. And one
 3 gaqçí agçá-biamá. Ki nudaⁿ' úhaⁿ-biamá. Níaciⁿga naⁿ'ba wágiçewákiçá-
 killed they went home- And war-path he cooked (for it), Person two he caused them to go
 ward, they say. they say. Red-breasted turtle Gray-squir- those two. Grass two
 biamá. Wagáqçáⁿ wágçakíçë, Xehámajíde Siñ'ga cénaⁿba. Qáde naⁿ'ba
 they say. Servant he caused to go for their own, Red-breasted turtle Gray-squir- those two. Grass two
 çibúŋa içaⁿ'ça-biamá úhaⁿ çáⁿ ugácke tē'di hidé tē. Ki a-í-biamá. Níaciⁿga
 he made he placed, they say kettle the fastening by the bottom the. And they approached, Person
 round they say.
 6 éçaⁿ'be atí-biamá. Hau, níkawasaⁿ'! á-biamá. Níkaciⁿga íqtai xí égaⁿ-
 in sight came, they say. Ho, warrior! said he, they People injured when so
 say.
 wé'aⁿ-hnaⁿ, níkawasaⁿ'! Çétë nudaⁿ' uáhaⁿ, á-biamá. Úhaⁿ tē wataⁿ'zi
 they always do warrior! This war-path I cook said he, they Cooking the corn
 to them, say.
 skíçe te-níxa edábe uáhaⁿ hã, á-biamá Xéaŋga aká. Iⁿ'çapa iⁿ'çacki-hné
 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. Gañ'ki gíbaⁿ'i-gã, á-biamá. (Çi égaⁿ Miçáhe, Wáŋu çti, Wéhe çti,
 will. And call to him, said he, they (Again so Comb, Awl too, Pestle too,
 say.)
 Náwiⁿ'xe çti, Je-néxe céna, wébaⁿ'i-gã, á-biamá Xéaŋga aká.) Égiçe.
 Fire-brand too, Buffalo-bladder enough, call them, said, they say Big turtle the.) At length
 wébaⁿ açá-biamá níaciⁿga naⁿ'ba amá. Ki Iⁿ'çapa gíbaⁿ-biamá:
 to call went, they say person two the And Corn-crusher they called him,
 them (sub.). they say:



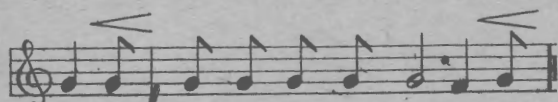
12 Iⁿ'-ça-pá! wa-ská-çiⁿ-heaú! Iⁿ'-ça-pá! wa-ská-çiⁿ-heaú! Iⁿ'-ça-pá! wa-ská
 O Corn-crusher! bowl bring! O Corn-crusher! bowl bring! O Corn-crusher! bowl



çiⁿ-heaú! Iⁿ'-ça-pá! wa-ská-çiⁿ-heaú! á-biamá Çi Miçáhe gíbaⁿ-biamá:
 bring! O Corn-crusher! bowl bring! said they, they Again Comb they called him,
 say. they say:

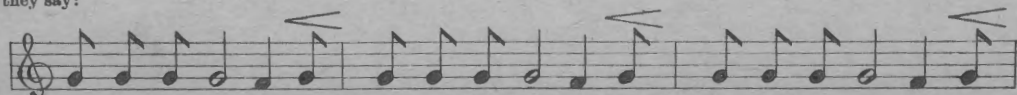


Mí-ya-hé! wa-ská- ϕ ⁿ-heaú! Mí-ya-hé! wa-ská- ϕ ⁿ-heaú! Mí-ya-hé wa-ská-
 O Comb! bowl bring! O Comb! bowl bring! O Comb howl

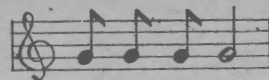
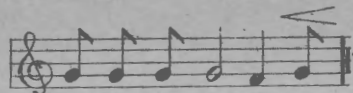


ϕ ⁿ-heaú Mí-ya-hé! wa-ská- ϕ ⁿ-heaú! á-biamá Cí égaⁿ Wáyu gíbaⁿ-
 bring! O Comb! bowl bring! said they, they Again so Awl they called
 say. him

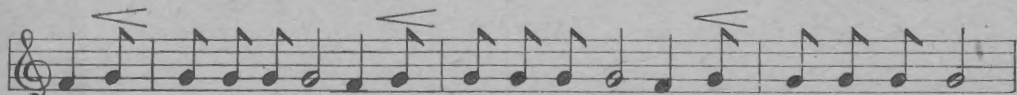
biamá:
 they say:



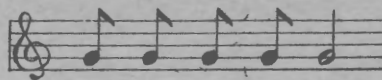
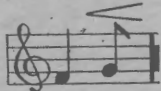
Wá-yu! wa-ská- ϕ ⁿ-heaú! Wá-yu! wa-ská- ϕ ⁿ-heaú! Wá-yu! wa-ská- ϕ ⁿ-heaú! 3
 O Awl! bowl bring! O Awl! bowl bring! O Awl! bowl bring!



Wá-yu! wa-ská- ϕ ⁿ-heaú! á-biamá. Kí Wéhe gíbaⁿ-biamá: Wé-he! wa-ská-
 O Awl! bowl bring! said they, they And Pestle they called him, O Pestle! bowl
 say! they say:



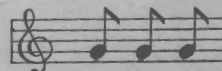
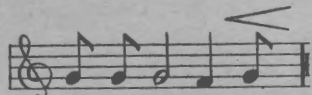
ϕ ⁿ-heaú! Wé-he! wa-ská- ϕ ⁿ-heaú! Wé-he! wa-ská- ϕ ⁿ-heaú! Wé-he! wa-ská-
 bring! O Pestle! bowl bring! O Pestle! bowl bring! O Pestle! bowl



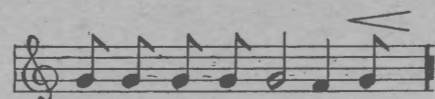
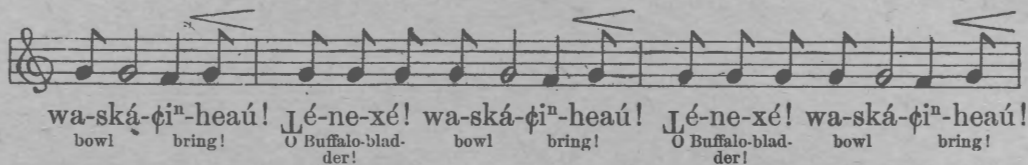
ϕ ⁿ-heaú! á-biamá. Kí Náwiⁿ-xe ctí gíbaⁿ-biamá: Ná-wiⁿ-xé! wa-ská- 6
 bring! said they, they And Fire-brand too they called him, O Fire-brand! bowl
 say. they say:



ϕ ⁿ-heaú! Ná-wiⁿ-xé! wa-ská- ϕ ⁿ-heaú! Ná-wiⁿ-xé! wa-ská- ϕ ⁿ-heaú! Ná-wiⁿ-
 bring! O Fire brand! bowl bring! O Fire-brand! bowl bring! O Fire-



xé! wa-ská- ϕ ⁿ-heaú! á-biamá. Kí Je-néxe ctí gíbaⁿ-biamá: Je-ne-xé!
 brand! bowl bring! said they, they And Buffalo-blad- too they called him, O Buffalo-blad-
 say. der they say: der!

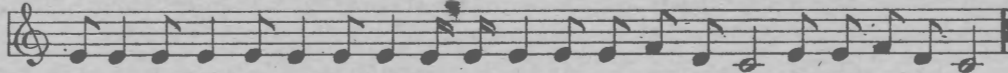


- 3 hañgá! wañ'giçe na'aⁿ'i, á-biamá. Gíbaⁿ'i-má wañ'giçeqti ahii, Xéjañga
 chief! all heard, said they, they say. Those called all arrived, Big turtle
- qii té'di. Hau! núdaⁿ'hañgá! I'ⁿçapa, Miçáhe, Wáçu, Wéhe, Náwiⁿ'xe, Jé-
 lodge at the, Ho! O war-chief! Corn-crusher, Comb, Awl, Pestle, Fire-brand, Buffalo-
 néxe, níkaciⁿ'ga gáama íqtai çaⁿ'ja céça-báji égaⁿ. Núdaⁿ iⁿ'wiⁿ'nudañgáçe
 bladder, people those injured though do not stir like. War-path let us go to war for
- 6 taí, á-biamá Xéjañga aká. Dúba jaⁿ' çí añgáçe taí. I'ⁿçapa úhaⁿ ágají-
 them, said, they say Big turtle the (sub.) Four night when let us go Corn-crusher to cook he com-
 manded
- biamá. Núdaⁿ'hañgá! I'ⁿçapa, çí uçáhaⁿ te há. Kí Miçáhe çí haⁿ' guáçicaⁿ
 they say. O war-chief! Corn-crusher, you you cook will . And Comb again night beyond it
- té'di çí uçáhaⁿ te há. Çí Wáçu çí céna uçáhaⁿ te há, á-biamá. Nudaⁿ'-
 when you you cook will . Again Awl you that many you cook will . said he, they War-
 say.
- 9 hañga céna dúba úhaⁿ'i. Nudaⁿ'hañgai; ucté amá wagaççaⁿ'i. Kí níaciⁿ'ga
 chief that many four cooked. They were war-chiefs; rest the were servants. And people
- amá gá-biamá: Nă! níaciⁿ'ga wébaⁿ amá çaⁿ é'be núdaⁿ úhaⁿ'i 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! Xéjañga úhaⁿ-biamá. Těná! ckaⁿ'-juáji-má ckaⁿ'-çiⁿ'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 çaⁿ' wañ'giçe wábahí ä. Těná! Cénawáçě tá amá úbesniⁿ wéçaiⁿ té.
 not move fast- all he gathered ! Psha! They will destroy them they find they see when
 enough them them out them
- Nudaⁿ'hañga wéçigçáⁿ t'aⁿ'i-de nudaⁿ' aká té', á-biamá. I'ⁿçapa úhaⁿ-biamá.
 War-chief mind pos- when he may carry on war, said they, they Corn-crusher cooked, they say.
 sses say.
- Núgçe úhaⁿ-biamá, çí je-níxa égaⁿ uçúhaⁿ-biamá. Çí Wáçu 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. Çí Miçáhe aká úhaⁿ-biamá. Jéçawe úhaⁿ-biamá. Gaⁿ'
 Wild he cooked, they say. Again Comb the cooked, they say. Jéçawe he cooked, they say. And,
 rice (sub.) (see note)
- Céna jaⁿ'. Añgáçe taí, haⁿ' çí, á-biamá. Gaⁿ' açá-biamá. Xéjañga aká
 Enough sleep. Let us go, night when, said he, they And they went, they Big turtle the
 say. say. (sub.)
- utaⁿ'-çáhe çañ'ga gaxá-biamá. Híçawiⁿ'-daⁿ'pá hiçáwiⁿ-biamá. Maⁿ'çinⁿ'k
 leggings with large flaps made they say. Short garters he tied around the leg- Earth
 gings, they say.

indé ɕaⁿ ɪbixá-biamá ꞡéaŋga aká. Gañ'ki jídeɕɕ-hnaⁿ-biamá. Gañ'ki
face the rubbed with, they say Big turtle the (sub.). And he reddened it they say. And

qáde ɕagá-biamá. Laqpi ɕaⁿ hiⁿ'qpe ská' áji-biamá. ꞡéxehe gɕíza-biamá,
grass he wore on his head, they say. Top of the fine feather white he put them on, they say. Gourd he took his, they say, (rattle)

ɕégaⁿ-biamá. Gasáɕu-biamá. Wa'aⁿ'-biamá nudaⁿ'haŋga wa'aⁿ' ejaⁿ .tɕ. 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 tɕé-e gó, hí-e tɕé-e gó.
(See note.)

Naⁿ'tɕ'qti maⁿ'ɕiⁿ'-biamá. Úɕicaⁿ maⁿ'ɕiⁿ'-biamá. Aɕá-biamá ɣí aⁿ'ba amá.
Stepping lively he walked they say. Around he walked they say. They went, they when day they say.

Égite ꞡe-núga jín'ga wiⁿ' atí-biamá. Níkawasaⁿ'! gínaⁿ'hébai-gă, á-biamá 6
At length Buffalo-bull small one came, they say. Warrior! wait ye for him, said, they say

ꞡéaŋga aká. Kí, Wagáɕaⁿ maⁿ'bɕiⁿ'-de awánaqɕiⁿ'qti maⁿ'bɕiⁿ'. ɕakúɕa-gă,
Big turtle the (sub.). And, Traveling I walk while I am in a great hurry I walk. Speak rapidly,

á-biamá. Eátaⁿ maⁿ'hniⁿ' éiⁿ'te. Aⁿ'haⁿ, núdaⁿ'haŋgá, égaⁿ, á-biamá. Wagá-
said he, they say. Why you walk may! Yes, O war-chief, so, said he, they say. Travel-

caⁿ maⁿ'hniⁿ'-de uɕíɕai égaⁿ, Ę'di maⁿ'bɕiⁿ' tɕé, ebɕégaⁿ, uwínai há, á-biamá 9
ing you walk while they told as, There I walk will, I thought, I sought you said, they say

(ꞡe-núga jín'ga aká). Kégañ-gă, á-biamá (ꞡéaŋga aká). Ckaⁿ' ɕíɕa tɕé
(Buffalo-bull small the). Come, do so, said, they say (Big turtle the). Ways your the (movements)

wíɕaⁿbe kaⁿ'bɕa, á-biamá. ꞡe-núga aká uɣíɕaɕaⁿ'-biamá. Giɕáhaⁿ-biamá.
I see for you I wish, said he, they say. Buffalo-bull the rolled himself over, they say. He arose again, they say.

ꞡan'de ké jáhe-hnaⁿ'-biamá. Hé tɕé íjahe-hnaⁿ'-biamá. ꞡan'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 larly

hébe aⁿ'ɕa ɕéɕa-biamá. Sín'de ké ɕiqaⁿ' tɕégaⁿ najiⁿ'-biamá. ꞡaonañ'ge
piece he threw away suddenly, they say. Tail the break off will, he stood they say. Ash-tree like

wiⁿ' édedí-te amá. Iénaxiɕá-biamá. Bastákiqti wéahide ɕéɕa-biamá. Núdaⁿ-
one it stood there, they say. He attacked it, they say. Pushed (and splintered?) far away he sent forcibly, O war- they say.

haŋgá, gámaⁿ tɕeskaⁿ'bɕégaⁿ náaⁿ'ɕiɕa 'iɕái ɣí, á-biamá (ꞡe-núga aká) 15
chief, I do that will, I expect to scare, or vex he if, said, they say (Buffalo-bull the). me threatens

Níkaciⁿga d'úba wagáɕaⁿ juáwagɕe wadaⁿ'ba-gă há. Wahéhe ɕtɕéwaⁿ'
Person some traveling I with them see them Faint-hearted in the least

ɕiŋgái. Éwacákiⁿga-ɕtɕéwaⁿ'jí. Úciaⁿ'ɕáɕé. Ké, maⁿ'ɕiñ'ga, á-biamá. Wa'aⁿ'
there are none. You are not in the least like them. You have disap- Come, walk, said he, they say. Song pointed me.

tɕé ɕí wa'aⁿ'-biamá. Ké-taⁿ Qaⁿ'-ye wá-te kú-he cá-nañ-gá, hí-e tɕé-e gó, 18
the again he sang they say. Turtle Big (see note)

hí-e tɕé-e gó, á-biamá. Cí aɕá-biamá. Níkawasaⁿ'! tiɕá-i-gă, á-biamá. Ní
said he, they say. Again they went, they say. Warrior! pass ye on, said he, they say. Water say.

- wi^{n'} - ədedí-ke amá, jiñ'gajì. Çiá-biamá. Gañ'ki Náwi^{n'}xe pahañ'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. Ēgiçe 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.
- 3 biamá. Núda^{n'}hañgá! çéçuqtci cubçá-máji, á-biamá. Níkawasa^{n'}! uqçé'qtci
they say. O war-chief! just here I go not to you, said he, they say. Warrior! very soon
- agçí tá miñke. Ca^{n'}·gçin'-gä, á-biamá. Masáni ahí-bi 'ega^{n'} açá-biamá.
I come will I who. For a sit, said he, they The other reached, having they went, they
back while say.
- Ēgiçe İngça^{n'}-si^{n'}-snéde wi^{n'} cı atí-biamá. Níkawasa^{n'}! gına^{n'}hébai-gä, e'a^{n'}
At length Long-tailed-cat one again came, they say. Warrior! wait ye for him, (See
- 6 téga^{n'} ca^{n'} i^{n'}te. Ēgazéze naji^{n'}i-gä, á-biamá. Çakúça-gä, á-biamá. E'a^{n'}
note.) In a line stand ye, said he, they say. Speak quickly, said he, they say. How
- ma^{n'}hni^{n'} éi^{n'}te, á-biamá. A^{n'}ha^{n'}, núda^{n'}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 aı uçíça-hna^{n'}i. Kí é'di ma^{n'}bçei^{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
- 9 Kégañ-gä, á biamá. Cka^{n'} çičiça tē wıçan^{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'} kē bçúgaqti çigçiheda^{n'}-biamá. Sın'de kē çic'in'ka-biamá. Gañ'ki
the hair the all over made his bristle up, they say. Tail the he bent backward, they And
(sub.) say.
- ðahé jiñ'ga kigçáha ua^{n'}si áiaça-biamá. İáqti jiñ'ga wi^{n'} uma^{n'}çin'ka
hill small to the bottom leaping he had gone, they say. Deer small one year
- 12 na^{n'}ba améga^{n'} núde-ıáce çan^{n'} çit'a^{n'}bi ega^{n'} çaqçáje çahé agçí-biamá. Gáma^{n'}
two like them throat lump the touched, having making him holding he came back, I do that
they say, cry by biting with his teeth they say.
- téska^{n'}-bçéga^{n'}, núda^{n'}hañgá! edáda^{n'} náa-xiça 'ıcai çı, á-biamá. Açúha,
will, I expect, O war-chief! what to scare or vex he if, said he, they Again (some-
me threatens say. thing else),
- á-biamá çéçañga aká. Añ'kajì hä, núda^{n'}hañgá! eona^{n'}, á-biamá. Úcia^{n'}-
said, they say Big turtle the (sub.). Not so O war-chief! that alone, said he, they You have
say.
- 15 çáçé, á-biamá çéçañga aká. Níkaci^{n'}ga çéçañká juáwagçe çañká wada^{n'}-
disap- said, they say Big turtle the Person these who I with them the ones who see
pointed me, (sub.).
- ba-gä, á-biamá. Áwata^{n'} wi^{n'} júaji áda^{n'}, á-biamá. Çijüajıqtia^{n'}. Ké,
them, said he, they Where one imperfect ? said he, they You are very in- Come,
say. (stands) say. ferior. say.
- ma^{n'}çin'-gä. Çı úcia^{n'}çáçé, á-biamá. Açá-biamá. Ēgiçe ðahé çıha 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 çı, égiçe Wasábe wi^{n'} atí-biamá. Núda^{n'}hañgá! cı atí wi^{n'}, a-biamá. E'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'}! Gına^{n'}hébai-gä. Ēgazéze naji^{n'}i-gä, á-biamá.
note), warrior! Wait ye for him. In a row stand ye, said he, they say.
- Hau! ké, çakúça-gä. E'a^{n'} ma^{n'}hni^{n'} éi^{n'}te. Wagáca^{n'} ma^{n'}bçei^{n'}-de awána-
Ho! come, speak quickly. What is your business? Traveling I walk while I am in a
- 21 qçin'qti ma^{n'}bçei^{n'}, á-biamá (çéçañga 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 učíca-hnaⁿ'i, kí é'di maⁿbciⁿ'
they say (Black bear the). Traveling you walked, it they was told regu- and there I walk
was said said of you larly,
- kaⁿ'bca gaⁿ' uwíněqti áca; á-biamá. Hau! kégañ-gă, á-biamá (Xéjañga
I wish and I have sought indeed, said he, they Ho! do so, said, they say. (Big turtle
you diligently say.
- aká). Ájaⁿ gaⁿ' céceiⁿ'te. Ckaⁿ' cičija řaⁿ'be kaⁿ'bca, á-biamá (Xéjañga 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 řan'de ké ciqápi-bi gaⁿ' maⁿ-řáce aⁿ'ca-hnaⁿ čéca-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.
- Gaň'ki řáckahi násabe wiⁿ' édedí-te amá Iénaxičá-biamá. Ána-bi egaⁿ'
And oak blackened by one stood there, they say. He attacked it, they say. Hugged it, having
fire they say,
- aⁿ'caqti čéca-biamá Núdaⁿhañgá! edádaⁿ náaⁿxiča 'ičai ři gámaⁿ téskaⁿ- 6
he throw it sent suddenly, they O war-chief! what to scare or vex he if I do that will, I
far say. me threatens
- bčégaⁿ, á-biamá (Wasábe aká). Gaň'ki gáí tě Xéjañga taⁿ': Hau! níka-
expect, said, they say (Black-bear the). And said as Big turtle the Ho! war-
follows (std. ob.):
- wasaⁿ, úciaⁿčáčě Níkaciⁿga d'úba čécaňká juáwagčé-de wadaⁿ'ba-gă,
rior, you have disap- Person some these who I with them but see them,
pointed me.
- á-biamá. Wahéhe ctěwaⁿ' čingái. Úciaⁿčáčě. Ké, maⁿčín'gă. Júbaji-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 čéawakíčě há, á-biamá.
so regu- I send them off said he, they say.
larly
- Utcíjěqti é'di ačá-biamá. Égiče Ie-néxe čínké čibčáza-biamá,
Dense under- there they went, they At length Buffalo-bladder the (ob.) was torn open, they
growth say, say,
- čiqu'egaⁿ'-ma. Qe-í! čéčuqtcí cubčá-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. say.
- uqčě'qtcí agčí tá miňke. Caⁿ' gčín'-gă, á-biamá (Xéjañga aká). Čí
very soon I come will I who. For a For a said, they say (Big turtle the). Again
back while while sit, say.
- ačá-biamá. Ačá-biamá ři uhé píäji é'di ahí-biamá. Jaⁿ'čaⁿ'qa maⁿ'ciádi'qti
they went, they They went, they when path bad there they reached, Log very high
say. say they say.
- gčadiⁿ' jaⁿ' ke amá. Xehámajíde aká ágajade čí'á amá. Hau! núdaⁿ- 15
across were lying, they say. Red-breasted turtle the to step over failed they say. Ho! O war-
(sub.)
- hañgá, čéčuqtcí cubčá-máji, á-biamá. Hau! níkawasaⁿ', uqčě'qtcí agčí tá
chief, just here I go not to you, said he, they Ho! warrior, very soon I come will
say. say. back
- miňke. Caⁿ' gčín'-ga, á-biamá (Xéjañga aká). Čí ačá-biamá. Ačá-biamá
I who. For a For a sit, said, they say (Big turtle the). Again they went, they They went, they
while while say. say.
- ři, égiče Caⁿ'řaňga wiⁿ' atí-biamá. Núdaⁿhañgá, čí atí wiⁿ', á-biamá. 18
when, behold Big wolf one came, they say. O war-chief, again has one, said they,
come come they say.
- E'aⁿ' tégaⁿ caⁿ' iⁿ'te, níkawasaⁿ'! Gínaⁿ'hébai-gă. Égazéze najiⁿ'i-gă, á-biamá
(See note.) warrior! Wait for him. In a row stand ye, said, they say
- (Xéjañga aká). Hau! ké, čakúča-gă. E'aⁿ' maⁿhniⁿ' éiⁿ'te. Wagácaⁿ'
(Big turtle the). Ho! come, speak quickly. What is your business? Traveling

- maⁿbčⁱ'-de awánaqčⁱ'qti maⁿbčⁱ'n', á-biamá (ḡépaŋga aká). Aⁿ'haⁿ, núdaⁿ-
I walk while I am in a great hurry I walk, said, they say (Big turtle the). Yes, O war-
haŋgá! égaⁿ, á-biamá (Caⁿ'paŋga aká). Wagácaⁿ maⁿhniⁿ'-bi aⁱ učiča-
chief! so, said, they say (Big wolf the). Traveling you walked, it was they said of you
- 3 hnaⁿ'i, kⁱ 'di maⁿbčⁱ'n' kaⁿ'bča gaⁿ' uwínai, á-biamá (Caⁿ'paŋga aká). Hau!
regu- and there I walk I wish as I have said, they say (Big wolf the). Ho!
larly, sought you,
kégaŋ-gă, á-biamá (ḡépaŋga aká). Ájaⁿ gaⁿ' céceiⁿte. Čkaⁿ' čičpa paⁿ'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 (ḡépaŋga aká). ḡi'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.
- 6 waŋ'giče jidečá-biamá. Naŋ'ka kē qičá macaⁿ' ugácka-biamá. Qa-í!
all he reddened, they say. Back the eagle feather he tied on, they say. Why!
á-biamá. Kégaŋ-gă, á-biamá. Čkaⁿ' čičpa tē paⁿ'be kaⁿ'bča. Kégaŋ-gă,
said he, they Do so, said he, they Ways your own the I see I wish. Do so,
say. say.
- á-biamá (ḡépaŋga aká). Caⁿ'paŋga amá uxičicaⁿ'caⁿ'-biamá. Kⁱ watčⁱ'cka
said, they say (Big turtle the). Big wolf the turned himself round and round, And creek
(sub.) they say.
- 9 jⁱn'ga jaⁿ' kē'di wawénaxiča ačá-biamá. Čáqti wiⁿ' t'éča-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. Núdaⁿhaŋgá! gámaⁿ téskaⁿbčégaⁿ, edádaⁿ náaⁿxiča 'ičai ḡi,
he came back, they O war-chief! I do that will, I expect, what to scare or vex he if,
say. me, threatens
- á-biamá (Caⁿ'paŋga aká). Úciaⁿ'čáččē. Níkaciⁿ'ga d'úba wagácaⁿ juáwagče
said, they say (Big wolf the). You have disap- Person some traveling I go with them
pointed me.
- 12 čaŋká 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 júáji-má čéawakíččē, á-biamá Níkawasaⁿ' Siŋ'ga, wadaⁿ'be maⁿ'čⁱn'-gă,
regu- the inferior ones I send them off, said he, they Warrior Gray-squirrel, to see them walk,
larly say.
- á-biamá. Siŋ'ga amá wadaⁿ'be ačá-biamá. Égiče 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 bihúhutaⁿ. Núdaⁿhaŋgá, cu^gi, á-biamá. ḡépaŋga '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. Égaⁿ'qti iⁿ'wiⁿ'ča-gă, á-biamá. Aⁿ'haⁿ,
warrior, very straight do (=act). Just as it is tell me, said he, they say. Yes,
núdaⁿhaŋgá! égaⁿ'qti áča! Aⁿ'waⁿ'besniⁿ'-bajⁱ'-qtiⁿ' 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 paⁿ'haqčⁱ kē aŋgčⁱ'n' tái, á-biamá (ḡépaŋga aká). ḡépaŋga ačé 'iča-biamá.
border very the let us sit, said, they say (Big turtle the). Big turtle going spoke of, they
say.
- Wégaskaⁿawáččē tá miŋke, níkawasaⁿ'! 'diqčⁱ anaméiⁿ'te, 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', ečáha aŋgáče tái. Čétaⁿ ugčⁱ'n' údaⁿ čaⁿ, á-biamá.
they say. Warrior, thither- let us go. This far sitting-place good the, said he, they
ward say.

- Ca^{n'} amá, Hau! níkawasa^{n'}! núda^{n'}hañgá 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,
- ça-gă. Jí-gaqa açé tá aká. Núda^{n'}hañgá! águdi agçi^{n'} téi^{n'}te, á-biamá.
attempt. End lodge he will go. O war-chief! where I sit shall ? said he, they
say.
- Núda^{n'}hañgá, níkawasa^{n'}, ñjébe ma^{n'}bítahíqti tē'di áciaja 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. Da^{n'}bá-
Atque mulier one mingere exiit they say. Corn-crusher in a line with she pressed on him, She saw
they say.
- biamá xi, gá-biamá: Hi^{n'}! wanin'de ka^{n'}bça çá^{n'}cti. I^{n'}çapa pēji'qti
they say when, she said as fol- Oh! mush I desired heretofore. Corn-crusher very bad
lows, they say:
- íçaxiçé-ná, á-biamá. I^{n'}çapa pēji'qti weágigçáta^{n'} té-na. Íçaxiçé, 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 say. for myself say.
- Wégata^{n'} xi na^{n'}bé bçúgaqti gastá-biamá. Wamí gacíba-biamá. Áci a^{n'}ça
Pounded on when hand the whole she mashed flat, Blood she forced out, they Out threw it
(corn) with they say. say.
- gçéça-biamá. I^{n'}çapa piáji. A^{n'}ça gçéça-bi ega^{n'}, ca^{n'}ca^{n'}qti xéñañgá íáðé
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-hna^{n'} wi^{n'} íáðí'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.
- Núda^{n'}hañgá! Míxáhé! ígaska^{n'}ça-gă, á-biamá. I^{n'}çapa gçi^{n'}tēdi'qti cì 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 Míxáhe
will, said he, they And he went, they To sit commanded just at it he sat, they say. Comb
say.
- aká úda^{n'}qti-biamá. Ki wa'ú wi^{n'} áci açá-biamá. Míxáhe 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.
- Míxáhe a^{n'}çin'ge miñké çá^{n'}cti. Míxáhe pēji'qti íçaxiçé, á-biamá. Jíaja
Comb I have been without one heretofore. Comb very bad I have found said she, they To the
for myself, say. lodge
- açi^{n'} akí-biamá. Uqçé'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. Míxáhe piáji ínahi^{n'} çá^{n'}éde úda^{n'}éska^{n'}-hna^{n'}ebçéga^{n'} 15
all pulled out with they say. Comb bad indeed the but good as if only so I thought
the tomb it
- çá^{n'}cti. A^{n'}ça çéça-biamá ñjébe tē'di. A^{n'}çakíçai tē'di ca^{n'}ca^{n'}qti agçá-
heretofore. She threw she sent it, they door at the. He made her when without stopping he went
it away say back
- biamá. Najíha açi^{n'} agçá-biamá. Míxáhe hnáde-hna^{n'}i wi^{n'} íáðí'qti
they say. Hair having it he went back, they Comb you call him regu- one right at the
say. larly lodge
- najíha bçúgaqti énacē dí, á-biamá. xéñañga éçi^{n'} akí-biamá. Í-biamá. 18
hair all I snatched I am said he, they Big turtle having he reached again, He gave to
from her coming say. it for him they say. him, they say.
back,
- Gá-biamá xéñañga: Wéona^{n'}a^{n'}çagíçé, á-biamá. Çé uné awíbçi^{n'}, 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 watçigaxeaⁿwañ'kiçë taité aṅgákii xī Çiehniⁿ-de wa'ú wiⁿ
The woman we make them dance shall we reach home when. It is you since woman one

béize tá miñke. Miⁿ'agçáⁿ tá miñke, á-biamá.
I take will I who. I take a female will I who, said he, they
her say.

3 Núdaⁿhaṅgá! Wáxu-há! açúh ígaskaⁿ'ça-gă, á-biamá Nudaⁿ'haṅga
O war-chief! O Awl! again make an attempt, said he, they War-chief
say.

Mixáhe gçíⁿ' tē cī ē'di çagçíⁿ' te, á-biamá. Wáxu aká údaⁿqtçí-biamá;
Comb sat the again there you sit will, said he, they Awl the very good they say;
(sub.)

daⁿ'be údaⁿ-biamá. Gçíⁿ' ágají-bi tē cī ē'di gçíⁿ'-biamá. Wa'ú wiⁿ' áci
to look at good they say. To sit commanded the again there he sat they say. Woman one out
him, they say

6 açá-biamá. Wáxu kē íça-biamá. Hiⁿ! wáxu ínahiⁿ içáxiçë, á-biamá.
went they say. Awl the she found, they indeed I have found said she, they
(recl. ob.) say. for myself, say.

Wáxu aⁿ'çin'ge çáⁿ'ctí. Wéçnañkíçë, á-biamá. Jíaja açíⁿ' agçá-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.

Hiⁿ'bé ígidat 'íça-biamá. Hiⁿ'bé içágidáte tē, 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 Naⁿ'béhi tē íbaçapí-biamá. Baçnaⁿ' çéça-biamá. Wamí hégaçí amá. Jíjébe
Finger the she pierced with it, Missed in she sent suddenly, Blood not a little they Door
they say. pushing they say. they say.

tē'di aⁿ'ça çéça-biamá. Wáxu kē piáçí ínahiⁿ ehaⁿ! Nié ínahiⁿ açíçaxe
at the threw it she sent suddenly, Awl the bad truly ! Pain indeed I have made
away they say. (ob.) for myself.

T'éaxiçëçti-maⁿ', á-biamá. Aⁿ'ça gçéça-biamá, jíjébe áciaçáçti. Wáxu
I have altogether killed said she, they She threw sending it homeward, door far out from. Awl
myself, say. it away they say,

12 hnáde-hnaⁿ'i. Jíadiⁿ'çti wiⁿ' jáhe xī t'éaçë, á-biamá. Man'dehi wamiçti
you called him Right at the one stabbed when I killed her. said he, they Spear very bloody
regularly. lodge say.

agçáçíⁿ. Xéaṅga çin ké ē'di akí-biamá. Núdaⁿhaṅgá! Wáxu ijáje uxíçta
had his. Big turtle the (ob.) there he arrived again, O war-chief! Awl his name telling his
they say.

gí. Wiⁿ' t'éçë, á-biamá. Xéaṅga aká gá-biamá: Hau! núdaⁿhaṅgá,
is One he has said they, by Big turtle the said as follows, Ho! O war-chief,
coming he has killed, say. (sub.) they say:

15 wéçnaⁿ'aⁿ'çáçigçë, á-biamá. Çieçniⁿ'-de índé sábéáçigçë tá miñke. Taⁿ'waⁿ
you make me thankful, said he, they It is you since face I blacken mine will I who. Village
say.

çaⁿ újawa taté, á-biamá. Hau! Wéhe-á! ígaskaⁿ'ça-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 cī çajaⁿ' te, á-biamá. Wéhe údaⁿqtçí-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 íça-biamá. Hiⁿ! wéhe údaⁿ ínahiⁿ içáxiçë. Wéhe aⁿ'çin'ge çáⁿ'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 açi' akí biamá. Wata^{n'}zi d'úba çizá-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. say.
- Baona^{n'} çéça-biamá, égaⁿ cínande jáha-biamá. Hiⁿ+! wéhe píaji 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'}ça gçéça-biamá. Wéhe ecé-hnaⁿi jíadi'qti wi^{n'}
 ! said she, they Outside throwing she sent it homeward, Pestle you say regularly right at one
 say. say. they say. they say. the lodge
- jáhe gí, wi^{n'} t'éçè há, á-biamá. Xéaŋga çínké é'di akí-biamá. Wi^{n'} t'éaçè,
 stabbed is one has said he, they Big turtle the (ob.) there he reached, they One I have
 coming killed say. say. say. killed,
 back,
- núdaⁿhaŋgá! á-biamá. Wéonaⁿa^{n'}çágiçè, á-biamá Xéaŋga aká. Hau! 6
 O war-chief! said he, they You make me thankful, said, they say Big turtle the
 say. say. (sub.). Ho!
- níkawasa^{n'} Siŋ'ga, ígaska^{n'}ça-gă, á-biamá. Těná! núdaⁿhaŋgá, e'a^{n'} dáxe
 O warrior Gray- make an attempt, said he, they Fie! O war-chief, how I do
 squirrel, say.
- tá, á-biamá. Jí amá qçab úçi-biamá. Qçabé ké íhuçaⁿ paháci ké íçáhe
 can? said he, they Lodge the (pl.) tree camped in them, Tree the smoke-hole above the you pass
 say. they say. (line of) by
- maⁿhni^{n'} te. Íçíçai xí çíkide tá amá. Wackañ'-gă, á-biamá, názande 9
 you walk will. They find if they will shoot at you. Do your best, said he, they to evade (the
 you blows, &c.)
- wackañ'-gă. Wi^{n'} gaqé ahí xí iénaxiça-gă, á-biamá. Égiçè nújiŋga wi^{n'}
 do your best. One aside reaches if attack him, said he, they At length boy one
 say.
- íça-biamá. Çéçiⁿ siŋ'ga wi^{n'} aha^{n'}, á-biamá. Za'ě'qti açá-biamá. Wahúta^{n'}çiⁿ
 found him, they This one gray one ! said he, they In a great they went, they Roaring weapon
 say. squirrel say. uproar say.
- íkidá-biamá. Úti^{n'}ctěaⁿ-hna^{n'}-biamá. Nújiŋga wi^{n'} gaqáça 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 (!)
- Iénaxiça-biamá. Çaqtá-biamá. Iénaxiça-bi xí çí'ai a-í-biamá. Wuhú!
 He attacked him, they say. He bit him, they say. They attacked him, when they they were coming, Wonderful!
 they say. they say. failed they say.
- siŋ'ga úmaka ínahiⁿ çá^{n'}cti a^{n'}çí'ai há. Aŋgú-hnaⁿ wi^{n'} wáçaqtai há, á-biamá.
 gray- easy indeed heretofore we have failed We only one has bit us said they,
 squirrel say. say. say. say. they say.
- Siŋ'ga hnáde-hna^{n'}i gaza^{n'}adiqti wi^{n'} t'éçè gí há, á-biamá. Xéaŋga uíça- 15
 Gray- you call regularly right among them one killed is coming . said he, they Big turtle. told to
 squirrel him say. say. say. him
- biamá. Hau! níkawasa^{n'}qti, á-biamá. Wágazuqti gáxa-gă, á-biamá.
 they say. Ho! real warrior, said he, they Very straight act, said he, they
 say. say. say.
- Núdaⁿhaŋgá, égaⁿqti, á-biamá. Wi^{n'} t'éaçè, á-biamá. Hau! níkawasa^{n'},
 O war-chief, just so, said he, they One I have said he, they Ho! warrior,
 say. say. say. say.
- wéonaⁿa^{n'}çágiçè áça, á-biamá. 18
 you make me thankful indeed, said he, they
 say.
- Hau! níkawasa^{n'}, íçágaska^{n'}bçe tá miŋke, wí, á-biamá. Xáci agçí-máji.
 Ho! warrior, I make a trial will I who, I, said he, they A long I come not back.
 say. say. time
- Égiçè çagçé tai, á-biamá Xéaŋga aká. Égiçè a^{n'}çáaⁿhna çagçé 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 **Χέια῅ga aká.** Ę'di ahí-biamá. Maquíde d'úba áhigi gaqtaⁿ-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,
- amá. Ęgiçe Χέια῅ga aká uχídaniⁿ-biamá. Maⁿ'te aça-biamá. Maⁿ'te gçiⁿ'-
 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 çaⁿ éçaⁿ'be gçiⁿ'-biamá uçixide gaⁿ'. Wa'ú wiⁿ' a-í-biamá haⁿ'-
 they say. Eye the emerging he sat, they say looking around as. Woman one was coming, morn- they say
- egaⁿ'tce χi. Χέια῅ga gçiⁿ' çínké ecaⁿ'qti najiⁿ'-biamá. Çaháwagçe giⁿ'-
 ing when. Big turtle sat the one very near she stood, they say. Shield carried his
- biamá Χέια῅ga aká Çaháwagçe iⁿ'çataⁿ' te há', á-biamá Wa'ú aká uçixidá-
 they say Big turtle the (sub.). Shield you tread on my will said he, they say. Woman the (sub.) looked around
- 6 **biamá.** Áwaté'ra íai édaⁿ, eçégaⁿ-bi egaⁿ', uçixidá-biamá. Çi égiçaⁿ'-biamá.
 they say. At what place he speaks ? thought she, they say. having, she looked around, they say. Again he said to her, they say:
- Çaháwagçe iⁿ'çataⁿ' té. Gúdiha najiⁿ'-gå, á-biamá. Ki wa'ú aká íça-biamá.
 Shield you tread on my will. Further away stand, said he, they say. And woman the (sub.) found him, they say.
- Hiⁿ+! á-biamá. Çkaⁿ'ji najiⁿ'-gå. Wabájiⁿ'wiçé, á-biamá Χέια῅ga aká Χέ-
 Oh! said she, they say. Motionless stand. I cause you to carry said, they say. Big turtle the (sub.). Big
- 9 **ia῅ga aká nudaⁿ' atí-bi aí, é kí-gá, á-biamá.** Níkagahi ija῅'ge ubátihégiçai
 turtle the (sub.) to war has come he say reach said he, they say. Chief his daughter he buried his by hanging up
- kè é gaⁿ'ça atí-bi, aí, é kí-gá, á-biamá. Gá-biamá: Gaqíxéqti çéçai-gá,
 the that desiring has come, he say reach said he, they say. They said as follows, they say: Break in (his head) send suddenly,
- á-biamá níkaciⁿ'ga bçúga. Gá-biamá: Áqtaⁿ aⁿ'çáqixe çéçaçé tába, á-biamá
 said, they say people all. He said as follows, they say: How possible my (head) suddenly (pl.),
- 12 **Χέια῅ga aká.** Aⁿ'çáonaha çaⁿ'çaⁿ' çéçaçai χi jibe çaxíççaqaⁿ' 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 χi ugçaⁿ' údaⁿ, á-biamá. Ci+cte! á-biamá Ní té nákade
 Water the very hot when put him in good, said they, they say. For shame! said he, they say. Water the hot
- anaⁿ'bixaⁿ' níkaciⁿ'ga áhigi náçit'é taí, á-biamá. Wiñ'ke égaⁿ, á-biamá
 I scatter by kicking person many you die by will, said he, they say. He tells the truth like it, said, they say
- 15 **níkaciⁿ'ga amá.** Ki égaⁿ χi úsé údaⁿ, á-biamá. Ci+cte! á-biamá. Çéde
 people the (sub.). And so if to burn him good, said they, they say. For shame! said he, they say. Fire
- té anaⁿ'bixaⁿ' χi majaⁿ' çaⁿ' bçúga náçit'áçé té. Ęgiçe çin'gajiñ'ga çti
 the I scatter by kicking if land the all I cause to blaze will. Beware children too
- áhigi náçit'é taí, á-biamá. Wiñ'ke égaⁿ, á-biamá. Ki çin'gajiñ'ga wiⁿ' ní
 many you die from heat will, said he, they say. He tells the truth like it, said they, they say. And child one water
- 18 **ná-biamá.** Naⁿ'há, ní d'úba, á-biamá. Χέια῅ga 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 gactañ'ka-biamá Çéçínké ní nákiçái-gá, á-biamá. Edádaⁿ é wáçake,
 the (of) 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. Φ éçinké Ψ éçañga, Hiⁿ+! 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 çinké há, á-biamá. Níaja açiⁿ' açaⁿ-biamá, sîn'de kë
Wonderful! Water he is fearing said they, they To the having they went, they tail the
say.
- uçaⁿ'-bi egaⁿ'. Ψ éçañga aká ñan'de kë ímaⁿ'çaⁿ'taⁿ ctëwaⁿ' caⁿ' sîn'de kë 3
held, they having. Big turtle the ground the clinging to notwith- yet tail the
say (sub.) standing
- uçaⁿ'-bi egaⁿ' níaja açiⁿ' ahí-biamá. Ní kë éçih aⁿ'ça íçéça-biamá.
held, they having to the having they arrived, they Water the headlong threw him they sent suddenly,
say having water him say. away they say.
- Ní kë gaⁿ' maⁿ'çiⁿ'-biamá. Xagégaⁿ maⁿ'çiⁿ'-biamá. Níwaⁿ gaⁿ'jînga 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 kë gazaⁿ'aja çéçai-gă, 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 éçih íçéça-biamá. Ψ úwiⁿ'xe maⁿ'çiⁿ'-biamá. Éçigçe uspe amá. Kí, T' é há,
Again head- they sent him sud- Wandering he walked, they say. At length he sunk, they And, Dead
long denly, they say. around say.
- á-biamá. Agçá-biamá. Ē'di égaⁿ gaçé'aⁿ etaí éde, á-biamá níaciⁿ'ga amá.
said they, they They went home- Immediately you should have done said, they say people the
say. ward, they say. that to him, (sub.).
- Agçá-biamá Ψ í nújînga d'úba é'di najiⁿ'-biamá. Kí Ψ éçañga ugáha 9
They went home- when boy some there stood they say. And Big turtle floating
ward, they say
- a-í-biamá. Ugásⁿ' atí-biamá. Kí nújînga d'úba é'di uckaⁿ' çan'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. Ψ éçañga nudaⁿ' tí Ψ í ctí t'éçafá-bi ecaí çan'ctí. Aⁿdaⁿ'be
stood they say. Big turtle to war came when, in you killed him, you said heretofore. Look here
the past that
- íçái-gă, á-biamá Ψ éçañga aká. Uçá agçá-biamá nújînga amá. Ψ éçañga t'é- 12
at me, said, they say Big turtle the (sub.). To tell went homeward, boy the Big turtle you
(sub.). it they say (sub.).
- çafá-bi ecaí éde çéça aká júga Ψ idáha égaⁿ weáçaga, á-biamá. Ψ éçañga aká
killed that you said but this one the body showed his as laughed at us, said they, they Big turtle the
him (sub.) behind (sub.) say. (sub.)
- níja aká-biamá. Hau! aⁿ'çaⁿ'naxíçai hau, á-biamá níaciⁿ'ga amá. Iénaxíçá-
alive he is they say. Ho! we attack him ! said, they say people the They attacked
(sub.) him
- biamá. Ē'di ahí-biamá Áwaçan'di? á-biamá. Çéçandi, á-biamá. Nuçnaⁿ' 15
they say. There they arrived, they In what place? said they, they In this place, said (the boys), Otter
say. they say. they say.
- áwaçiⁿ é ä. Wé's'ä-nídeká ctí áwaçiⁿ é ä, á-biamá. Cénaⁿ'ba uné tai,
where is he Grass-snake too where is he ? said they, they Those two let them seek
moving say. say. him,
- á-biamá. Ψ éçañga aká maⁿ'çiⁿ'ka maⁿ'te gçiⁿ'-biamá. Ψ acíje ictá çan'edábe
said they, they Big turtle the (sub.) soil within sat they say. Tip of nose eye the also
say. (sub.) (under) (ob.)
- enáqtcí éçaⁿ'be amá. Wé's'ä Nuçnaⁿ' éçaⁿ'ba uná-biamá ní maⁿ'taça Ecaⁿ'qti 18
alone emerged they Snake Otter he too sought him, they water within. Very near to
say. say him

- ūha-biamá. ǂá ɕaⁿ áǵajade-hnaⁿ-biamá. Íɕaⁿbaⁿ etégaⁿ ǂí Nuonaⁿ iǵíqti
 they passed, they Head the they stepped regu- they say. A second time apt when Otter the very
 say. over larly abdomen
- ɕanⁿdi ɕaqtá-biamá Hau! jǵéha, níe aⁿckáxe, á-biamá. Kǵ, Eátaⁿ aⁿwaⁿ-
 in the he bit him, they say. Ho! elder brother, pain you make me, said he, they And, Why you seek
 say.
- 3 ɕané? á-biamá ǂéǵaǵa aká. Uwína-májǵi há, á-biamá. Wabɕáte kaⁿbɕa
 me! said, they say Big turtle the I did not seek you said he, they I eat I want
 (sub.). say.
- aǵgakikipaǵ, á-biamá. Aǵkajǵ, t'eaⁿɕé gaⁿɕa-má éⁿdi uɕéhe ɕkaⁿhna gaⁿ
 we have met each said he, they Not so, to kill me they who wish there you join you wished so
 other, say.
- aⁿwaⁿɕané, á-biamá. Há jǵé! há jǵé! jǵéha! wǵɕahaⁿ. Uwína-májǵi,
 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. Wǵɕactaⁿ tégaⁿ-májǵi, á-biamá. Hau! jǵéha, ataⁿ ǂí aⁿɕactaⁿ
 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. Íǵɕaⁿ ǵǵí ǂí wǵɕactaⁿ tá miǵke, á-biamá. Hǵⁿ! Íǵɕaⁿ
 shall, said he, they Thunder- has when I let you go will I who, said he, they Halloo! Thunder-
 say. god come god back say. god
- ǵǵí ǂí aⁿɕactaⁿ áɕa. Hǵⁿ! Hi-útaⁿna aⁿɕaqtai áɕa. Hǵⁿ! Nǵaciⁿga
 has when he lets me go indeed. Halloo! Between the legs he bites me indeed. Halloo! People
 come back
- 9 wéǵa ɕéɕa-biamá. ɕaqtá-bi é, á-biamá. Hi-útaⁿna ɕaqtá-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.
- ǂǵha uǵiǵ-gá, á-biamá. ǂǵha ǵapúki-biamá. Hau! jǵéha, Íǵɕaⁿ 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.)
- ǵǵí, á-biamá. ǵáama ǵǵha utǵ, á-biamá ǂéǵaǵa aká. ǂí jaⁿ ǵáǵiáɕa
 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. Jaⁿ ǵé ǵaǵiáɕa-hnaⁿ-biamá. Jaⁿ ǵé, 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! jǵéha, Íǵɕaⁿ amá ǵǵí, á-biamá. ǵáama ɕǵi jaⁿ ǵaǵiáɕai, á-biamá
 Ho! elder brother, Thunder- the has said he, they Those too wood they fell, said, they say
 god (sub.) come, say.
- ǂéǵaǵa aká. Wahútaⁿɕiⁿ ɕiɕbe údaⁿ, á-biamá. Jǵéha, ǵǵí, á-biamá.
 Big turtle the Gun to fire good, said they, they Elder brother, it has said he, they
 (sub.). say. come, say.
- 15 ǵáama ɕǵi wahútaⁿɕiⁿ ɕiɕbai, á-biamá ǂéǵaǵa aká. Éǵiɕe Íǵɕaⁿ hútaⁿ-
 Those too gun they fire, said, they say Big turtle the At length Thunder- roared
 (sub.). say. god
- biamá wéahidǵqti. Hau! jǵéha, ǵǵí, á-biamá. ɕactaⁿ-biamá. Nuonaⁿ
 they say very far away. Ho! elder brother, it has said he, they He let him go, they say. Otter
 come, say.
- aká ǵǵáqti-biamá. ǵǵé amá. ǵǵáqti kí amá.
 the very thin they say. He went they say. Very lean he reached home,
 (sub.) homeward they say.
- 18 Wajǵiⁿga naⁿba-ma ɕaⁿ ní ɕaⁿ ɕaǵú tai, á-biamá. Bǵéxe wáɕiⁿ ǵǵi-gá,
 Bird the two the water the let them drink said they, they Pelican having be ye re-
 (ob.) it dry, say. them turning,

- á-biamá. Wáfiⁿ·agí-bi egaⁿ, Ní ɸaⁿ ɸaquí-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'éaⁿwaⁿɸai éde níŋa. Weáqaqáqtiaⁿ'i, t'eaⁿ'ɸe aŋgaⁿ'ɸai
 to war came but we killed them but alive. He laughs heartily at us, we kill him we desire
- aⁿɸizai ɸi. ɸaquí-biamá wajiŋ'ga aká. Djúbaqtci ɸéŋaŋga gɸiⁿ'ɸaⁿ enáqtci 3
 we take when. Drink it dry, they bird the A very little Big turtle sat the only
 him say (sub.).
- ugácta-biamá. ɸi ɸéŋaŋga aká gá-biamá: Hau! níkawasaⁿ Siŋ'ga, é'di
 was left they say. And Big turtle the said as follows, Ho! warrior Gray-squirrel, there
 (sub.) they say:
- gí-gă, águdi ɸáɸiⁿ'céiⁿte, á-biamá. Nácuháqti t'éaⁿ'ɸai, 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 hutaⁿ'qti agí-biamá. Wawénaxiɸa agí-biamá. Ní-uji ɸaⁿ wáɸabɸazá- 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 akíɸa. Uɸá'u'udá-biamá. Égíɸe ní kě bɸúgaqti é'ja akí-biamá.
 they say both. He bit holes in (them), they say. At length water the all there reached home,
 they say.
- Wateɸcka niúɸicaⁿ ɸaⁿ'á égigaⁿ'-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 Bɸéxe-má núde gě wébatá-biamá. Wébaté ɸictaⁿ'- 9
 said they, they Swan the Relican the throat the sewed for them, they Sewing for they fin-
 say. (pl. sub.) (ob.) say. them ished
- biamá. Ké, cí ɸaquí-gă. Wackaⁿ'i-gă, á-biamá. Égíɸe aⁿ'ɸi'a tai, á-biamá.
 they say. Come, again drink it dry. Do your best, said they, they Beware we fail lest, said they, they
 say. say.
- Cí ɸaquí-biamá. Cí ní ɸaⁿ djúbaqtci ucté amá. Há! níkawasaⁿ Siŋ'ga,
 Again they drank it dry, Again water the a very little was left they Ho! warrior Gray-squir-
 they say. (ob.) say. rel,
- águdi ɸáɸiⁿ'céiⁿte, ɸáɸuháqti t'éaⁿ'ɸai. É'di gí-gă, á-biamá ɸéŋaŋga aká. 12
 wherever you may be mov- nearly I am killed. There be coming said, they say Big turtle the
 ing, the (sub.).
- É'di agí-bi egaⁿ' cí núde wáɸabɸabɸazá-biamá. Cí ní kě bɸúgaqti é'ja
 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 pɸájiqti wáxa-biamá. Baté ctéwaⁿ' pɸájiqti 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 uɸici égaⁿ. Caⁿ' aⁿwaⁿ'ɸic'a taiŋ'gataⁿ. Siŋ'ga amá ɸiqá- 15
 they say, to sew difficult. Yet we fail we who will. Gray-squirrel the chased
 (mv. ob.) him
- biamá ɸi ɸic'á-biamá. Siŋ'ga ít'aɸéwáɸé ínahiⁿ' á, 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
- ɸéŋaŋga júgɸai ebɸégaⁿ. E-hnaⁿ' uɸúki ebɸégaⁿ, á-biamá. Ádaⁿ aⁿwaⁿ'ɸi'ai,
 Big turtle with him I think. He only sided with I think, said they, they There-
 him say. fore we have failed,
- á-biamá. Caŋ'gaxá-biamá. Haⁿ' ɸi agɸá-biamá ɸéŋaŋga aká É'di 18
 said they, they They ceased they say. Night when went back, they Big turtle the There
 say. say. (sub.).
- akí-biamá júwagɸai ɸaŋkádi. Hau! níkawasaⁿ, wamáxeɸai ɸi agɸé-hnaⁿ'i.
 he reached again, he with them by those who Ho! warrior, they get even when they go usually,
 they say were. with them homeward

- Çiān'ge watçigaxe içāhidai éjaⁿmiⁿ áhaⁿ, á-biamá. Agçá-biamá. Úçicaⁿ
Your sister to dance they are tired I suspect I said he, they They went homeward, Around
of waiting say. they say.
- maⁿçiⁿ'-biamá. Jéxe çáⁿ gígçásaçu maⁿçiⁿ'-biamá. Níkawasaⁿ! çégimaⁿ té
he walked they say. Gourd the rattling his he walked they say. Warrior! thus I do will
- 3 ehé-de égaⁿ hä, á-biamá. Usá-biamá. Xéjañga nudaⁿ çai xí'çti wáhna-
I said but so said he, they He burnt (grass), Big turtle on the went when, you inva-
they say. they say. they say. war-path in the past
- híde-hnaⁿ'i. Níkaciⁿga wáççi gí-bi éskaⁿ amá usá-biamá. Égiçe yí çáⁿ
riably ridiculed. People killed them he is they think they he burnt (grass), At length vil- the
coming back that say they say. they say. lage (ob.)
- éçaⁿ'be akí-biamá. Wahútaⁿçiⁿ çiciba-bi egaⁿ najíha jaⁿ'jĩnga ugácke
in sight they reached home, Gun (?) fired, they say having hair stick tied to
- 6 açiⁿ'-bi egaⁿ, Nudaⁿ amá céagçi. Ígacaⁿ'caⁿ. Níkaciⁿga wáççi cagi. Iⁿ'çapa
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'éçè á-bi no+! Jíadi'çti t'éçè á-bi no+! á-biamá. Miçáhe yíadi'çti
one he killed he says (see Right in the he killed he says said he, they Comb right in the
note). lodge him say. lodge
- wiⁿ' t'éçè á-bi no+! á-biamá. Wáçu yíadi'çti wiⁿ' t'éçè 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 yíadi'çti wiⁿ' t'éçè á-bi no+! á-biamá. Siñ'ga gazaⁿ'adiçti çábçiⁿ
Pestle right in the one he killed he says! said he, they Gray-squirrel right among them three
lodge say.
- t'éwaçè á bi no+! á-biamá. Nudaⁿ'hañga gazaⁿ'adiçti za'è'çti Xéjañga
killed them he says ! said he, they War-chief right among them in a great Big turtle
uproar
- uçáⁿ'-biamá no+! Çi'á-biamá no+! á-biamá. Íxijúçti maⁿçiⁿ'-biamá.
they held him, they say! They failed, they say! said he, it is said. Very proud he walked they say.
- 12 Jáhawagçe gi'iⁿ' maⁿçiⁿ'-biamá Xéjañga. Jí tē uDé agçá-biamá. Úçça
Shield carrying his walked they say Big turtle. Lodge the to enter he went homeward, Telling of
(ob.) they say. to them
- gçiⁿ'-biamá. Níkaciⁿga na'aⁿ' gaⁿ'çai égaⁿ è'di ahí-hnaⁿ-biamá. Eátaⁿ
he sat they say. People to hear it wished as there they regu- they say. Why
arrived larly
- çici'ai ä, ecaⁿ'qçei áiagçiⁿ. Ecaⁿ'qçei íçagçiⁿ' xí eátaⁿ xí çaníja. Ní naⁿ'ape
did they ? very near they sat. Very near you sat if how when you alive. Water I feared
fail with you
- 15 çáxe gaⁿ' aníja, á-biamá. Can'de gúdama ictá çĩngai, 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.
- xí çaníja íçica-báji. Égaⁿ'çaⁿ'ja maçúde maⁿ'te agçiⁿ' gaⁿ' aníja, á-biamá.
if you alive they did not find you. Nevertheless ashes in I sat so I alive, said he, they
say.
- Níkaciⁿga wáççi agçi. Eátaⁿ iⁿ'çéjai ä, á-biamá. Níaciⁿga çiaççi-hnaⁿ'i
Person killing them I have Why you doubt ? said he, they People killing you regu-
come home. me say. larly
- 18 waçákihna-báji égaⁿ wénudaⁿ pí. Níaciⁿga t'éawaçè. Eátaⁿ iⁿ'çéjai éiⁿ'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
- Çéna uagça tá miñke. Caⁿ'çaxe, á-biamá. Çetaⁿ'.
Enough I tell of will I who. I have stopped, said he, they So far.
myself say.

NOTES.

254, 2. *nikaci^{ga} aji amaqa*, literally: "people, different, at them." It may be intended for *aji amaqataⁿ*, "from a different people."

254, 4. *qade naⁿba*. 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 φαⁿ ugácke* (*tědi*), equivalent to *uhaⁿ uφúgacke*, and *ísagφe*, the forked stick from which the kettle is suspended over the fire.

254, 9. *gíbaⁿi-gǎ*, call to him. The *φegihá* call (*baⁿ*), but the *φoiwere* never do. The latter go to each tent, and speak to those invited to a feast.

254, 12. *waská φiⁿheaú*. This is a contraction from "waské aφiⁿ φiⁿhé aú, bowl, having, be sure."

256, 4. "*φeφańga φii tědi*," was given by the narrator, but "*φeφańga é φii tědi*" is plainer, according to J. La Flèche. I agree with F. La Flèche in regarding "e φii tědi" as more definite than "φii tědi". 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 iⁿwiⁿnudańgaφe tai*, i. e., (*nudaⁿ*) *iⁿwiⁿnudaⁿ ańgáφe tai*. The "nudaⁿ" seems redundant.

256, 9-10. *niaci^{ga} ama*, the men for whose sake they were going to war. Frank La Flèche says that "*Ébe núdaⁿ úhaⁿi těcti*" is equivalent to "*Núdaⁿ úhaⁿ aká čbėi tě'cti*," the former meaning, "Who is cooking the war-feast?" and the latter, "Who is he that is cooking the war-feast?"

256, 12. *ubésniⁿ weφai tě*. Sanssouci prefers "*ubésniⁿ φi*," if he finds him out; but Frank La Flèche says "*ubésniⁿi φi*," if they find them out, which is better.

256, 15. *φeφawe*, the root of a water-plant, which is scarce at present. The plant has a leaf resembling a lily, but it is about two feet in diameter, and lies on the water. The stalk extends about two feet above the water, and ends in a seed-pod. The seeds, which are black and very hard, are almost oval. The Indians dry the root, and cut it in pieces about six inches long, if required for a long time; but, if not, they boil it.

257, 1. *inde φαⁿ ibiφa-biama*. He made alternate black and red stripes on his face, extending from left to right.

257, 3. *φegaⁿ ama*. Here the narrator made an appropriate gesture.

257, 4. Song of the war-chief. The words in the text are of *φoiwere* (Iowa) origin, but are given as pronounced by the Omahas. The correct *φoiwere* version, according to Sanssouci, is, "*φetaⁿ Qaⁿye wateφ φu he* (anye ke) *icá-nańa híe tce φu he*," answering to the *φegihá*, "*φeφańga wáte agí-biamá ecaí φαⁿ e té agíi há*." "The Big turtle is coming back from touching the foe, they say, you said. He is coming back from touching." Frank La Flèche reads "*wát'č*" for "*wáte*"; but he does not understand the use of the last clause, e te agii ha.

257, 5. *uφicaⁿ maⁿφiⁿ-biama*. The war-party marched in the following order: Two scouts went in advance. Then came the "*nudaⁿhańga jińga*," 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 *nudaⁿhańga jińga*.

257, 7. *φakuφa-gǎ*, addressed to the Buffalo.

257, 11. *gidáhaⁿ-biama*, equivalent to "*Najiⁿ átiáφa-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. níahičéčai-biama (niahičéčǎ) is contracted from níaha, *into the water*; and ičéčǎ, *to send or be sent suddenly*.

258, 5. e'aⁿ tégaⁿ caⁿ'iⁿte. Sanssouci says that this is not plain. He substitutes for it, "Eátaⁿ tádaⁿ cé éjaⁿ'miⁿ' há" (Ljowere, Toⁿ'to uⁿ' tána céé k'áre ké), *I suspect that is how he will act*; or, "Edé tádaⁿ cé éjaⁿ'miⁿ' há," *I suspect that that is what he will say*. Frank La Flèche says that all three are correct.

258, 10. čic'iñka, *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 Ljowere, Tačká-na céce k'áre ke.

259, 7. gai tǎ xéjañga taⁿ, implies that the narrator *witnessed* this; but as he did not, it should read, gá-biamá xéjañga aká.

259, 12. čiqu'e-gaⁿ'-ma. When anything is torn, the sound made by the tearing is called qu'e'.

260, 5. da tǎ, the nose of an animal as distinguished from that of a person, da ké.

260, 15. xéjañga č'di ačá-biamá. The Turtle went thither to meet the Squirrel.

260, 18. ři xaⁿ'haqtei ké, just on the border or edge of the lodges, just outside the camp circle or the line of tents.

261, 3. řijébe maⁿ'bitahíqti tǎdi. There are two renderings of this, according to Sanssouci. (1) Ljébe maⁿ'bit'á-ahíqti tǎdi, When, or, On arriving right at the door by pressing on the ground (in crawling). (2) Ljébe maⁿ'bit ihé-qti tǎdi, áciaja řici hidé tǎ'di čagřiⁿ' 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. čiehnⁿ'-de wa'ú wiⁿ' bčize tá miñke, etc.: "On account of you I will take a wife—you will acquire her for me." A figure of speech used in praising warriors.

262, 4. Waču aka udaⁿqtei-biama, pronounced u+daⁿqtei-biama by the narrator. So, thirteen lines below, Wehe u+daⁿqtei-biama.

262, 9. wami hegajř amá, pronounced wamí< hégajř amá.

263, 11. siñga wiⁿ' ahaⁿ'. Za'čqti, pronounced siñga wiⁿ' ahaⁿ<. Za+čqti.

264, 14. anaⁿ'bixaⁿ'. This should be followed by "ři", *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*. Daⁿ'be ičǎ is a correlative of daⁿ'be čéčǎ.

266, 14. wahutaⁿ'řiⁿ 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 útiñ-gǎ, Strike the hard skins for him"; "Ljha útiñ-gǎ, Strike the tent-skins for him," and "Néxegaču útiñ-gǎ, Strike the drum for him."

267, 3. djubaqtei xéjañga řiⁿ' čaⁿ, pronounced dju+baqtei, etc.

267, 14. bate ctěwaⁿ pǎjijqti wáxa-biama, pronounced bate ctěwaⁿ pi<ájijqti 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. "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 qeꝑawe. 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 ǰí d'úba ǰdí amáma; hégabají-biamá. Kǰ cénujǰn'ga
 People one lodge some there were, they not a few they say. And young man
 say;

wiⁿ níaciⁿga údaⁿqtí-bi wajiⁿ'ctaⁿ aǰá-biamá. Qǰabé cugáqti tǰ'di ǰahé
 one person very good, they in a bad humor went they say. Tree very thick at the hill
 say

ǰaǰgáqti ǰ'di uǰaⁿbe aǰá-biamá. Kǰ qǰabé cǰí ámaǰataⁿ éǰiǰe níaciⁿga 3
 very large there up-hill he went, they say. And tree again from the other at length person
 direction

watǰicka áma tǰ é cǰí uhá a-ǰi tǰ. ǰahé é cǰí ǰadé a-ǰi tǰ. Waⁿ'daⁿqti
 creek other the he too follow- was com- Hill he too when was com- Right together
 ing it ing. near it ing.

ákipipá-biamá. Kǰaⁿ'beqti gaⁿ' najiⁿ'-biamá. Éǰiǰe gáǰa gúataⁿ a-ǰi aká
 they met each other, Looking hard at so they stood, they say. At length to that from the was ap- the
 they say. each other place place proach- one
 (See note) beyond ing who

ǰ'di ahí-biamá. Júǰǰe najiⁿ'-biamá. Nǰ! aǰgáǰe tǰ, 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'} júgçe aça-biamá. Égiçe níaci^{n'}ga wahí ɸaⁿ ga^{n'}-ɸaⁿ 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'éwaɸai-ma é níaci^{n'}ga júgçe aɸé aká e-hna^{n'} é t'éwaɸé akáma. Hau,
Those who were he man with him went he who he only he had killed them, they say. Well,
killed
- 3 wa'újiṅgáqtcí ɛ'di gɸi^{n'} akáma. Ií tɛ'di waɸáte tɛ wa'újiṅgáqtcí 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'éwaɸai e hébe ɸaté tégáⁿ, úhaⁿ uígɸaⁿ-biamá. Nin'deɸá-biamá há.
sons killed them piece to eat in order that, pot she put in for him, they say. She caused it to be done, they say
- Bɸáta-máji-hnaⁿ-ma^{n'}, á-biamá. Kí wata^{n'}zi d'úba ɸéɸiⁿ iɸa^{n'}aɸé hɛ,
I never eat it, said he, they say. And corn some this (sort) I have put away
- 6 á-biamá. É hnáte-hnaⁿ éiⁿte, á-biamá (wa'újiṅga aká). A^{n'}haⁿ, 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'} cí níaci^{n'}ga ɸaní tɛ'di ɸa^{n'} ují-biamá wata^{n'}zi tɛ. Kí ga^{n'} nin'de ɸi
So again men soup in the at any rate she put it in, corn the And so cooked when they say (ob.).
- uíji-biamá, ga^{n'} ɸatá-biamá. Píáji ínahiⁿ áhaⁿ, eɸégaⁿ gɸi^{n'} akáma (cénu-
she filled for him, and he ate they say. Bad indeed ! thinking was sitting, they say (young they say,
- 9 jín'ga aká). Níaci^{n'}ga hniṅké, ɸa'éwiɸe, á-biamá wa'újiṅga aká. Níaci^{n'}ga
man the). Person you who are, I pity you, said, they say old woman the (sub.). Person
hniṅké, údaⁿqti hniṅké, ɸa'éwiɸe, á-biamá. Edádaⁿqti íɸigactaⁿ'ka-ba
you who are, very good you who are, I pity you, said she, they say. What indeed he tempted you with and
júɸigɸe agíi tɛ eátaⁿ íɸanahiⁿ éiⁿte, á-biamá. Pí-ctéwaⁿ-báji, á-biamá.
with you he was when how you consent could? said she, they say. Not at all good, said she, they say.
- 12 Níaci^{n'}ga wahí ɸé cta^{n'}be ké é t'éwaɸai, á-biamá. Gasáni ha^{n'}egaⁿtɛ'qtcí
Men bone this you see the he killed them, said she, they say. To-morrow early in the morning
ɸé taté, á-biamá wa'újiṅga aká. (É Wɛ's'á-níaci^{n'}ga akáma, é júgçe
he go shall, said, they say old woman the (sub.). (He Snake-man was, they say, he with him
akí akáma. Ci^{n'}wakiɸe-hna^{n'}-biamá ɸi a^{n'}ba dúba sátáⁿ ja^{n'}-qtiégaⁿ
reached he who, He fattened them regu- they say when day four five sleep about
home they say. larly
- 15 t'éwaɸe-hna^{n'}-biamá.) Égaⁿ-hna^{n'}i. T'éaⁿɸáɸe te, á-biamá wa'újiṅga aká.
he killed regu- they say.) So it is usually. You kill me will, said, they say old woman the (sub.).
them larly
- Aⁿhniɸtaⁿ ɸi waɸánaqɸi^{n'} te, á-biamá. Wahí gɛ waii^{n'} iɸágaqade ihéaⁿɸá-á,
You finish me when you hurry (away) will, said she, they say. Bone the robe covered with lay me down,
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, say.
- 18 Waɸáckaⁿ tɛ, á-biamá. Ata^{n'}qti waɸúdeäji cí ctéctewa^{n'} dáze tɛdhi ɸi
You do your best will, said she, they say. However far distant you notwithstanding evening arrives when at the
uɸiɸe tá aká Wɛ's'á aká, á-biamá wa'újiṅga aká. Ga^{n'} ɸé hiⁿbé ɸaⁿ
overtake will he who Snake the said, they say old woman the And this moccasin the (ob.).
you (sub.), (sub.).
- wi'í ɸaⁿ sihníze tɛ'di ɸé dáɸáge cta^{n'}be tɛ 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'} ɛ'di naji^{n'}. Ẹ'di cí-daⁿ waqi^{n'}ha gáɕaⁿ ɕa'í te, á-biamá. Kí ɛ'di cí
 one there stands. There you and paper that you give will, said she, they And there you
 reach reach to him say. reach reach
- tédíhi ɣí ɕionúd-adaⁿ dúdugaqɕe iɕaⁿ ɕa-ǎ hě. Gɕí taté, á-biamá wa'újiŋga
 it arrives when pull off and facing this way place them Come shall, said, they say old woman
 at home
- aká. Gañ'ki wa'újiŋga aká bɕúga uíɕa-biamá ga^{n'}, t'éɕa-biamá. Ha^{n'}egaⁿ- 3
 the And old woman the (sub.) all told to him, they as, he killed her, they Early in the
 (sub.) say say.
- tcé'qtcí ɣí ɣájú kě gasná-biamá. ɕicta^{n'}-biamá. Égiɕe cíbe tě ɕigɕá-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.
- Ní kě'ɣa aɕi^{n'} ahí-biamá. Ní kě ɕétaⁿ égihiɕéɕa-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. them, they say. tiny waves
- aja^{n'} amá. Wahí gě waii^{n'} iɕágaqade ihéɕa-biamá. Hi^{n'}bé ɕaⁿ ɕizá-biamá; 6
 lay on they Bone the robe covered with he laid her down, Moccasin the he took, they
 say. (pl. ob.) they say. (ob.) say;
- ga^{n'} i^{n'} tcaⁿ aɕá-bi ɣí, baxú ɛ'di ahí-bi ɣí, ɕaɕáge tě waɕiona iɕe 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'} áqtciaⁿ siɕízai tě'di ɕaɕáge waɕúdeájí tě ɛ'di ahí-biamá; ahíqti ɕéɕa-
 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'} níaciⁿga wi^{n'} ɛ'di naji^{n'} akáma. Ga^{n'} waqi^{n'}ha ɕaⁿ 'í-biamá. 9
 they say. And man one there was standing, they And paper the he gave to him,
 say. (ob.) they say.
- Hau! wanáqɕiñ-gǎ, á-biamá. Hi^{n'}bé ɕaⁿ wa'újiŋga wa'í ɕaⁿ ɕionúda-bi
 Ho! hasten, said he, they Moccasin the old woman gave the pulled off, they
 say. (ob.) to him (ob.) say
- ega^{n'}, ɛ'ɣugáqɕe gɕiñ'kiɕá-biamá, Gɕé te, eɕégaⁿ-bi ega^{n'}. Cí níaciⁿga aká
 having, facing that way he caused them to sit, Go home-will, thought, they having. Again man the
 they say, ward say say (sub.)
- cí égaⁿ hi^{n'}bé ɕaⁿ 'í-biamá, waqi^{n'}ha wi^{n'} edábe. Cí tédíhi ɣí waqi^{n'}ha 12
 again so moccasin the gave to him, paper one also. You (= here- when paper
 (=like) (ob.) they say, arrive after)
- gáɕaⁿ ɕéɕpaha tě, á-biamá Cí tédíhi ɣí hi^{n'}bé ɕionúd-ada^{n'} ɣijebe tě'di
 that (ob.) you show to will, said he, they You (= here- when moccasin pull off and door at the
 him say. arrive after)
- iɕaⁿ ɕa-gǎ, á-biamá (níaciⁿga aká). A^{n'}haⁿ, á-biamá (cénujiŋga aká).
 place them, said, they say (man the). Yes, said, they say (young man the).
- Wanáqɕiñ-gǎ, á-biamá (níaciⁿga aká). ɣañ'ge ahí-biamá. Ga^{n'} níaciⁿga 15
 Hurry, said, they say (man the). Near, after he arrived, they And man
 moving say.
- wi^{n'} cí ɛ'di naji^{n'} akáma. Waqi^{n'}ha ɕaⁿ 'í-biamá. Hau! wanáqɕiñ-gǎ,
 one again there was standing, they Paper the (ob.) he gave to Ho! hurry,
 say. him, they say.
- á-biamá (níaciⁿga aká). Hi^{n'}bé ɕaⁿ níaciⁿga pahañ'ga aká wa'í ɕaⁿ ɕionúda-
 said, they say (man the). Moccasin the man the first the gave to the pulled off
 (ob.) (sub.) him (ob.)
- bi ega^{n'}, ɣijebe tě'di iɕaⁿ ɕa-biamá. Ga^{n'} níaciⁿga áma aká hi^{n'}bé ɕaⁿ cí 18
 they having, door at the he placed them, they And man the the moccasin the again
 say other (sub.) (ob.)
- wi^{n'} 'í-biamá. Kí gá-biamá: ɕé hné uɕáɣaⁿ te. Níaciⁿga wi^{n'} gátédi naji^{n'}.
 one he gave to him, And said as follows, This you go you put on will. Man one in that stands.
 they say they say: moccasins place
- Ẹ'di hné te. Wackañ'-gǎ, á-biamá. Cí 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! wanáqfiñ-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. Kĭ gá-biamá: Gátědi ní wiⁿ' ě'di ké amá. Sihníze čéčačě
he placed them, they say. And he said as follows, they say: In that water one there lies they say. You take sudden steps forward
- 3 xĭ, ní daⁿ'baji-gă, á-biamá. Kĭ 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 he
side reached
- biamá. Hiⁿbé čaⁿ wégičionudá-biamá. Čáze ahí-biamá. Ě wa'újiŋga
they say. Moccasin the (ob.) pulled off their (from his feet) for them, they say. Evening arrived, they say. That old woman
- t'ěčai editaⁿ ačai tě čáze tě ě hă. Watčicka uíčaⁿ'be tíče uhá ačá-
he killed since he went evening the that was it Creek up-hill passed follow- he
her on ing it went
- 6 biamá, čamú. Niúčican ídaⁿ'bě'qti ahí-bi egaⁿ' égiče níaciⁿ'ga uběsniⁿ-
they say, down-hill. Lake in the very arrived, having behold person he found out
middle they say
- biamá. Ěgaxe agí tě. Sigčé kě ugíha qúča agí tě.
they say. Around he was returning. Trail the following back he was coming.
his own again
- Inⁿ'bejĭde-ma čaⁿ' égaⁿ'qti xĭxáxa-biamá cěnujiñ'ga aká. Huhú jiŋga
The red-tails the just so made himself, they say young man the (sub.). Fish small
- 9 ní kě ígagčéze jaⁿ'-biamá. Wě's'ă aká čahé čaⁿ éčaⁿ'be jaⁿ'-biamá.
water the causing ripples lay, they say. Snake the hill the (ob.) in sight lay, they say.
(ob.)
- Wě's'ă aká ímaxá-biamá. Níaciⁿ'ga wiⁿ' uáne, á-biamá. Caⁿ' wačionaqti
Snake the (sub.) asked him, they say. Person one I seek, said he, they And in full sight
say.
- ágahaqti maⁿhniⁿ' égaⁿ wajiñ'ga číⁿ' ctěwaⁿ' gíaⁿ maⁿčíⁿ' xĭ čtaⁿ'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 xĭ uwíčča te,
said he, they Yes, so but I have not seen said he, they I see him if I tell you will,
say.
- á-biamá. Gaⁿ' ačá-biamá Wě's'ă amá ágaqčěqti. Nixáⁿ'haqčci uhá-biamá
said he, they So went, they say Snake the right with the On the very edge followed, they say
say. (sub.) current. of the stream
- Wě's'ă amá. Ěgiče Ikañ'git'e qúděqčci gčíⁿ' akáma. Čégaⁿ'qti ahí-biamá.
Snake the (sub.). At length Toad very gray was sitting, they say. Just thus he arrived, they
say.
- 15 Níaciⁿ'ga wiⁿ' čěču í égaⁿ čtaⁿ'bewáčě-hnaⁿ', á-biamá xĭnaqčce ctěctewaⁿ'
Person one here having been you may have seen him, said he, they Shadow even if
coming say.
- čtaⁿ'bewáčě-hnaⁿ', á-biamá. Uáne, á-biamá. Aⁿ'haⁿ, kagéha, čěču níaciⁿ'ga
you may have seen it, said he, they I seek said he, they Yes, friend, here person
say. him, say.
- wiⁿ' aⁿ'bičájaⁿ xĭ níaciⁿ'ga wiⁿ' aⁿ'čín' řan'de naⁿ'p'an'de; éde áwatě'ja e'aⁿ'
one I lay by day when person one came near ground shaking it as but whither how
(=almost) he walked;
- 18 čéiⁿ'te íčápahaⁿ-máji, á-biamá. Ěě hă, á-biamá. Ě uáne číⁿ é, á-biamá.
he may I do not know, said he, they That is said he, they He I seek the he, said he, they
have gone say. say. he say. him one he, say.
- Gaⁿ' ní kě uhá ačá-biamá. Gaⁿ' ánasa-biamá xĭ híji amá. Či égaxe
So water the follow- he went, they So he cut off (his retreat) when he had not ar- Again around
(ob.) ing it say. they say. rived.
- agí-biamá. Či ahí tě'ja číngěě hă. Ní kě čí ugíha agí tě. Ěgiče
he was coming Again he ar- at the there was Water the again following he was re- At length
back, they say. rived none (ob.) (trail) turning.

- fé níŋaŋgáqti kě idaⁿbě'qti agí-biamá. Égiŋe, Huhú ŋaŋgáqti wiⁿ niŋaⁿha
 this very big stream the in the very he was coming Behold. Fish very big one edge of the
 (ob.) middle back, they say.
- 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
- iŋáŋa-májì, á-biamá. Cěŋu úwaŋakié aká ɸaⁿ éě hă, á-biamá. Wuhú! 3
 I have not found said he, they Yonder you talked with the one in the it is said he, they Is it possible!
 him, say. them who past he say.
- á-biamá. Ūmakajì'qtciaⁿ áakip éde ídahaⁿ-májì hă, á-biamá Wě's'ă aká.
 said he, they Not very easily I met him but I did not know him said, they say Snake the (sub.)
 say.
- Gaⁿ agŋá-biamá. Kì é-biamá Huhú ŋaŋ'ga aká. Gaŋ'ki majaⁿ uckaⁿ
 So he went homeward, And it was he, Fish big the And land where the
 they say. they say (sub.) deed
- ɸan'di akí-biamá. Éqti akí-biamá ɸì Siⁿ'snedewágiŋe amá wiⁿ itáŋaŋátaⁿ 6
 was done he reached home, He him- reached home, when Muskrat the one from up stream
 they say. self they say (sub.)
- a-í-biamá. Uŋaⁿ-biamá Wě's'ă aká. Wawéwimáxe téiⁿke, á-biamá. Īndádaⁿ
 was approach- Held him, they say Snake the I question you will, said he, they What
 ing, they say. (sub.) say.
- aⁿɸaⁿ'ɸamáxe téiⁿte? ɸakúŋe égaŋ-gă, á-biamá Siⁿ'snedewágiŋe aká. Caⁿ,
 you ask me may? Do speak quickly, said, they say Muskrat the (sub.) Still,
 Person I talked when here I caused him to and he you are he I think, said, they say (Snake
- Níaciⁿga uákíe-de ɸěŋu najiⁿ'akiŋe-de é ɸíehniⁿ ebŋégaⁿ, á-biamá (Wě's'ă 9
 to him stand
- aká). Aŋ'kajì, á-biamá Siⁿ'snedewágiŋe aká. Nă! ɸé níaciⁿga úwaŋaki
 the). No, said, they say Muskrat the Why!-this person you talked
 (sub.) with them
- ece amá iŋáŋaⁿ, á-biamá Siⁿ'snedewágiŋe aká. ɸěŋandi agŋiⁿ ɸì níaciⁿga
 you the one I know him, said, they say Muskrat the In this place I sat when person
 say who moves (sub.)
- wiⁿ í wiwíŋa tě caⁿ'qti íhe aŋaí, á-biamá. Jaⁿ wiⁿ ní maⁿ'te biŋaⁿ- 12
 one lodge my own the in spite of passing went, said he, they Wood one water within he broke by
 by pressing on
- biamá. É ní maⁿ'te aⁿ'đai tě'di caⁿ edádaⁿ ctéctewaⁿ abŋiⁿ agŋé ɸì áagŋiⁿ-
 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'snedewágiŋe aká. Kì aⁿ'ba águdi tě'di,
 on it regularly but he broke it said, they say Muskrat the And day where when,
 for me, (sub.)
- á-biamá (Wě's'ă aká). Nă! sídadi miⁿ maⁿ'ciqti tiŋaⁿ, é í wiwíŋa íhe 15
 said, they say (Snake the). Why! yesterday sun very high had he lodge my own passing
 become, by
- aŋaí. Kì é'di ɸé ɸì jaⁿ kě bixaⁿ, á-biamá (Siⁿ'snedewágiŋe aká). Gaⁿ
 went. And there went when wood the he broke, said, they say (Muskrat the). So
- wiŋ'kegaxá-biamá. Kagéha, wiⁿ'ɸakěqtiaⁿ, á-biamá (Wě's'ă aká) Pí
 he believed him they say. Friend, you speak the very truth, said, they say (Snake the). Again
- niŋaⁿha íhe aŋa-biamá (Wě's'ă amá). Gaⁿ ɸé niŋaⁿha-ŋáŋicaⁿ ɸíxe-sáŋi
 bank of the passing went, they say (Snake the.) And this towards the bank of the red willows
 stream
- ní kě ágađámu gŋiⁿ-biamá. ɸehámajide é'di gŋiⁿ akáma. Uŋaⁿ-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'ă aká. Wawéwimáxe tá miŋke, á-biamá. Níaciⁿga uáne-hnaⁿ-maⁿ
 Snake the I question you will I who, said he, they Person I have sought him regu-
 (sub.) say. larly
- éde iŋáŋa-majì, á-biamá (Wě's'ă aká). Aŋ'kajì'qtiaⁿ, á-biamá (ɸehámajide
 but I have not found said, they say (Snake the). Not so at all, said, they say (Red-breasted
 him turtle

- aká). İⁿ'tcaⁿqtci éçaⁿbe agçí. Né çáⁿ niúgacúpa edítaⁿ éçaⁿbe agçí,
 the). Just now in sight have I Lake the pond from it in sight have I
 come again.
- á-biamá. Ádaⁿ indádaⁿ ctewaⁿ úciákiça-máji, kagéha, á-biamá. Aça-
 said he, they Therefore what soever I have not deceived O friend, said he, they Went
 say.
- 3 biamá (Wě's'a amá). Égiçe Uébia úqti amá wiⁿ ní xébe yaⁿha ké'di
 they say (Snake the). At length Frog very green the one water shallow edge by the
 ones who
- ugáha gaⁿ gçiⁿ akáma. Ė'di ahí-biamá Wě's'á aká. Kagéha, níaciⁿga
 floating so was sitting, they say. There arrived, they say Snake the (sub.). Friend, person
 uáne-hnaⁿ-maⁿ. Égiçe ctaⁿbewáçë, á-biamá. Aⁿ, á-biamá (Uébia aká).
 I have sought him regu- At length you may have seen said he, they Yes, said, they say (Frog the).
 larly. him, say.
- 6 Ké, uça-gá, á-biamá. Níaciⁿga uáne-hnaⁿ-maⁿ éde içaça-máji. Éskana
 Come, tell it, said he, they Person I have sought him regu- but I have not found Oh that
 say. larly him.
- ctaⁿbeiⁿte çútaⁿqti iⁿwiⁿçahna kaⁿbçégaⁿ, á-biamá (Wě's'á aká). Qá-i-ná!
 if you have seen çútaⁿqti you tell to me I hope, said, they say (Snake the). Is it possible!
 him
- Kagéha, sídadi dázéqtci-hnaⁿ çanⁿ'di çéjahiçéçaⁿta ní uçíbçi gçiⁿ çáⁿ é'di
 Friend, yesterday very late in the at the at this one behind water eddy sits the there
 evening (time)
- 9 agçiⁿ xi níaciⁿga çénaççe yaⁿ'be, á-biamá Aⁿ'haⁿ, kagéha, éç há, á-biamá.
 I sat when person shadow I saw, said he, they Yes, friend, it was said he, they
 say. say. he say.
- É uáne há, á-biamá. Gaⁿ itáxaja géçicaⁿ gaⁿ é'ja aça-biamá Wě's'á
 He I seek said he, they So up stream to that side so thither went, they say Snake
 him say.
- aká. Ci é çékë uhá açaí tē. Gaⁿ né wiⁿ çaiⁿ'xe ákicugáqti égaⁿ ké'di
 the Again he this follow- went. So lake one green scum very thick like in the
 (sub.) (lg. ob.) ing it
- 12 Xéjaŋga amé-de bakiáhaⁿ maⁿçiⁿ amá. Wě's'á aká nan'ka ágçiⁿ içaⁿ-
 Big turtle the (sub.), pushing and walked they say. Snake the (sub.) back sat on suddenly
 and raising it
- biamá. Kagéha, wawéwimáxe tá minke. Éçaⁿbe égañ-gá, á-biamá. Nă!
 they say. Friend, I question you will I who. Do emerge (from the said he, they Why!
 water), say.
- indádaⁿ aⁿçaⁿ'çamáxe tádaⁿ? á-biamá. Níkaciⁿga amé édedí-amá çáⁿ'ja
 what you ask me will? said he, they say. Person he who is there is he moving though
- 15 wécpahaⁿ'ji tēdihi t'éçiçë tai. Ádaⁿ cañ'gaxa-gá, á-biamá (Xéjaŋga aká).
 you do not know when he will kill you. Therefore quit it, said, they say (Big turtle the).
 him
- Wě's'á aká dúduqáqti gçiⁿ-bi egaⁿ (gagígixe, dá çáⁿ maⁿ'ci), Xéjaŋga
 Snake the drawn up very sat, they say having (coiled up, head the high), Big turtle
 (sub.) much (ob.)
- çiñké é éskaⁿ eçégaⁿ gçiⁿ-biamá. Kagéha, çútaⁿ iⁿwiⁿçá-gá, 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. An'kaji, á-biamá Xéjaŋga aká. Nă! uwíbça teçaⁿ, 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. Égaⁿ gaxáji-gá. Níkaciⁿga amá édedí-amá çáⁿ'ja wécpa-
 like it, said he, they So do not. Person the there is he moving though you do not
 say. (sub.)
- haⁿ'ji tēdihi çí égiçe t'éçiçë tai, á-biamá Xéjaŋga aká. Píqti xigçíhaⁿ gçiⁿ-
 know when you beware lest he kill you, said, they say Big turtle the Yet again raising himself sat
 him (sub.) (sub.)
- 21 biamá Wě's'á aká. Çéçiñké cé áhaⁿ, eçégaⁿ-biamá. Ké, kagéha, nă!
 they say Snake the (sub.). This one that ! thought he, they say. Come, friend, why!

- iⁿwiⁿ'*ča-gă* hă, á-biamá Wě's'ă aká. Aⁿčaⁿ'sabe héga-máji. Iⁿwiⁿ'*ča-gă*,
 tell me said, they say Snake the (sub.). I suffer I very much. Tell me,
 á-biamá. Qa-í! ikáge ána'aⁿji ínahiⁿ, á-biamá (ɣéjaŋga aká). Uwíⁿɕa
 said he, they Wonderful! his he does not indeed, said, they say (Big turtle the). I tell you
 say. friend listen to
 tá miŋke, á-biamá. Wackaŋ'-gă, á-biamá Wě's'ă aká. Cé níjaŋgáqti tē'di 3
 will I who, said he, they Do your best said, they say Snake the That very big water at the
 say. (sub.).
 ctaⁿ'be keɕaⁿ' níkaciⁿga uɕáne ɕiⁿ 'é'di jaⁿ'i. Wackaŋ'-gă, á-biamá ɣéjaŋga
 what you saw formerly person you seek the there lies. Do your best, said, they say Big turtle
 one who
 aká. Kagéha, wiⁿ'ɕaké ă, á-biamá Wě's'ă aká. Ě'di jaⁿ'i. Wackaŋ'-gă.
 the Friend, you tell the ? said, they say Snake the There he lies. Do your best.
 (sub.) truth (sub.).
 Wécpahaⁿ'ji tēdīhi ɕí t'éɕiɕē tá aká hă, á-biamá ɣéjaŋga aká. Ě'di bɕé 6
 You do not know when you he kill you will he who said, they say Big turtle the There I go
 him (sub.).
 tá miŋke, á-biamá Wě's'ă aká. Wackaŋ'-gă. Wécpahaⁿ'ji tēdīhi ɕí t'éɕiɕē taí,
 will I who, said, they say Snake the Do your best. You do not know when you he you kill will,
 (sub.) him
 á-biamá. Níjaŋ'ga gazaⁿ'adi aɕé amáma. Kí 'é'di jaⁿ'-biamá níaciⁿga unaf
 said he, they Big water in the midst of he was going, And there lay, they say person sought
 say. they say.
 ɕiŋké. Gaⁿ' Wě's'ă amá 'é'di aɕá-biamá. Ní kē uɕɕɕi ɕiⁿ' 'é'di ahí- 9
 he who So Snake the (sub.) there went, they say. Water the eddy the there he ar-
 was. (moving) arrived
 biamá. Ěgiɕe ní kē maⁿtáha aɕiⁿ' áiaɕa-biamá. Ě níaciⁿga qtaɕa-báji aké
 they say. At length water the underneath having it had gone, they say. He person who did not love him
 him
 aké, ní xiɕáxa-bi egaⁿ'. Wě's'ă ɕiⁿ' éɕaⁿ'be hí gaⁿ'ɕa ctéctewaⁿ' caⁿ' uɕɕiɕi
 it was water made himself, having. Snake the emerging to wished notwithstanding yet eddy
 he, they say arrive
 aɕiⁿ'-biamá maⁿ'taɕa caⁿ'qti-gaⁿ' nyútaɕiⁿ t'é tē. Wě's'ă t'éɕa-biamá. Gaⁿ' 12
 had him, they say under in spite of at smothered he died Snake he killed him, So
 length they say.
 níaciⁿga aká agɕá-biamá. Gaⁿ' akí-biamá.
 man the went homeward, So he reached home,
 (sub.) they say. they say.

NOTES.

277, 3. kí qɕabe cí ámaɕataⁿ, etc. On each side of the bluff was a stream, and also a forest. Each man followed a stream till his path ascended the hill, instead of continuing along the stream.

277, 5. gaɕa guataⁿ a-í aka, the Snake-man. Frank La Flèche rejects "gaɕa" as superfluous.

278, 2. e, he, she, or it, referring to a subject or object previously mentioned, "the aforesaid."

278, 3. wa'ujiŋgaqteí (the first one), pronounced wa'u+jingaqteí by Nudaⁿ-axa.

279, 1. waqiⁿha gaɕaⁿ ɕa'í te. The mention of paper is a suspicious circumstance. Has it not been substituted for something else, as is the case in other myths? See, for example, the ɕiwiwere myth of the young Black bear, Mũⁿtcinye.

279, 5. ní kēja aɕiⁿ ahi-biama. The lodge was about three yards from the stream. Ní kē ɕétaⁿ egihiɕeɕa-biama, that is, he plunged them about one foot below the surface.

279, 8. ahiqti ɕeɕa-biama, a very strong expression, showing the rapidity of his movements: "he arrived at the very place, suddenly."

279, 15. \mathbb{X} añge ahi-biama. " \mathbb{X} añ'ge, *near to*, refers to a time or place *towards* which one moves; but ácka, *near to*, implies rest. \mathbb{J} ade, *near, near to*, implies that the destination is near the starting-point."—Frank La Flèche.

279, 20. cí égaⁿ hiⁿbe 'i-biama waqiⁿha edabe. Judging from the context, this sentence is out of place, and the correct order is: Ědi ahí-biamá (at the place of the third man). Ahaí, wanáqfiñ-gă, á-biamá. Hiⁿbé áciadi i ϕ aⁿ' ϕ a-biamá. Kí gá-biamá: Gátědi ní wiⁿ ědi ké amá. Sihníze ϕ é ϕ a ϕ ě \mathbb{X} í ní kě daⁿbáji-gă, á-biamá. Cí égaⁿ hiⁿbé 'i-biamá waqiⁿha edábe. Kí égaⁿ-biamá. Gaⁿ' a ϕ ai tě.

280, 4. " \mathbb{J} aze ahi-biama," is incorrect. Read " \mathbb{J} áze hí amá."—Frank La Flèche.

280, 8. iⁿhejide, the red-tail fish, has red fins; but the body is not red.

280, 9. ígag ϕ eze jaⁿ-biama. Sanssouci reads ugág ϕ eze, but Frank La Flèche thinks that it should be gag ϕ eze jaⁿ-biama. He does not understand ígag ϕ eze (given by a Ponka). The Fish lay in shallow water that struck against it and divided, flowing below it in ripples.

280, 9. \mathbb{J} ahe ϕ aⁿ é ϕ aⁿbe jaⁿ-biama. The Snake lay in sight, on the hill, and called down to the little Fish.

280, 19-281, 1. ní kě uhá a ϕ a-biama . . . ni ϕ añgaqti 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. uwa ϕ aki ece ama, in full, uwa ϕ akie ece ama.

281, 13. ní maⁿte aⁿđai. Ní maⁿ'te ϕ é aⁿđai, *He asked me to go with him under the water.*—Frank La Flèche.

282, 1. né ϕ aⁿ niugacupa editaⁿ, etc. Sanssouci reads " ϕ e ϕ aⁿ (this curvilinear object)", instead of "ne ϕ aⁿ".

282, 7. ctaⁿ'beiⁿte, *i. e.*, ctaⁿ'be éiⁿte; so ϕ éiⁿte, 280, 18., in full, ϕ é éiⁿte.

282, 12-13. \mathbb{X} e ϕ añga . . . e ϕ aⁿbe egañ-gă. The Big turtle was nearly on the surface of the water, pushing up the \mathbb{X} aqiⁿxe 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 \mathbb{X} ig ϕ ihaⁿ g ϕ iⁿ-biama. The Snake once more raised his head higher, then he raised it still higher, so as to be ready to attack the Big turtle, should his suspicions prove well-founded.

TRANSLATION.

Some lodges of a people were there; they were a great many. And a young man, who was a very handsome person, departed in a bad humor. At the very dense forest he went up-hill to a very large bluff. And at length, from the forest in the other direction, a person was approaching, following the other creek. He, too, was approaching the hill which was near him. Right together they came, meeting each other. They stood looking at each other. At length the man who had been approaching arrived there, and stood with him. "Why! Let us go homeward. You will eat," said he. So the youth went with him. Behold, the bones of men had lain for some time in a cur-

vilinear heap. The man who went with him was the only one who had killed those who had been killed. Well, a very old woman was sitting there. In order that he might eat pieces of the persons who had been killed, the food which was in the lodge, the old woman put it in the pot for the youth. She caused it to be cooked till done. "I never eat it," said the youth. "I have put away some of this corn. You may be used to eating that," said she. "Yes," he said. So she put the corn in the liquor in which the human flesh had been boiled. And so, when it was done, she filled a bowl for him, and he ate. "It is very bad!" thought he. "You man, I pity you," said the old woman. "You man, you very good-looking one, I pity you. With what indeed could he have tempted you? And when he was returning with you, how could you consent to come? He is far from being good. He killed the men to whom belong these bones that you see. He shall depart to-morrow, very early in the morning," said she. He who had taken him to his home was a Snake-man. He used to fatten his guests, and about the fourth or fifth day he used to kill them. "It is always so. You will kill me. When you finish with me, you will hurry. Lay down my bones, and cover them with a robe. I give to you one pair of those moccasins which I have put away. Please do your best. Notwithstanding how far you go, when evening comes, the Snake will overtake you. And as to this pair of moccasins which I have given you, when you take a step forward, you shall reach this headland that you see. A man stands there. When you reach there, give him that paper. Then pull off the moccasins, and place them facing this way. They shall come home," said the old woman. And when the old woman had told him all, he killed her. When it was very early in the morning, he cut the flesh in strips. He finished it. At length he uncoiled the entrails. He arrived at the stream with them. He plunged them this far right into the water. The entrails lay on it, floating, as it were, in tiny waves. He laid her bones down, and covered them with a robe. He took the moccasins; and so when he departed and arrived at the peak, the headland became visible. When he took a step forward, he arrived at the distant headland; he arrived suddenly at the very place. And a man was standing there. And the youth gave him the paper. "Ho! Hasten," said the man. Having pulled off the moccasins which the old woman gave him, the youth made them sit facing that way, having thought, "They will go homeward." And the man gave him moccasins in like manner, also a paper. "When you arrive, you will show that paper to him. When you arrive, pull off the moccasins and place them at the door," said the man. "Yes," said the young man. "Hurry," said the man. The youth arrived near the place, as he moved. And again a man was standing there. He gave him the paper. "Ho! Hurry," said the man. Having pulled off the moccasins that the first man gave him, the youth placed them at the door. And the other man gave him a pair of the moccasins, saying as follows: "You will put on these, and go. A man stands in that place. You will go thither. Do your best." Again in like manner he gave him moccasins, and a paper also. He arrived there. "Oho! Hurry," said the man. The young man placed the moccasins outside. And the man said as follows: "In that unseen place lies a stream. When you take sudden steps forward, do not look at the water." And it was so. So he departed. He reached the other side. He pulled off the moccasins for the owner. Evening arrived. It was evening of that day when he killed the old woman and departed. Passing on up-hill, he went following the course of the creek. Having arrived at the very middle

of the path around the lake, behold, he found out the Snake. He was coming back around the lake. Following his own trail, he was coming back again.

The young man changed himself into a red-tail fish. The little Fish lay, causing ripples in the water. The Snake lay in sight on the hill. The Snake questioned him. "I seek a person. And as you walk on the very surface in full view, if even a bird goes flying along, you will see it," said the Snake. "Yes, it is so; but I have not seen him. If I see him, I will tell you," said the Fish. So the Snake went right with the current. He followed along the very edge of the stream. At length a very gray Toad was sitting. Just thus the Snake arrived. "A person having been approaching here, you may have seen him. Even if there was only a shadow, you may have seen it. I seek him," said he. "Yes, my friend, when I lay by day, a person was here; a person came very near shaking the ground by walking; but whither or how he went, I do not know," said the Toad. "That was he. That was he whom I seek," said the Snake. And he departed, following the course of the stream. And when he thought that he had cut him off, the young man had not arrived. Again was the Snake returning around the bank. And there was no one at the place where he arrived. Again was he returning, following his own trail by the stream. At length he was coming back in the very middle of the path on the bank of this very large stream. Behold, a very large Fish lay in shallow water by the bank. The Snake questioned him. "I have sought a person, my friend, but I have not found him," said he. "The one with whom you talked yonder is he," said the Fish. "Is it possible! I went to much trouble to meet him, and even then when I saw him I did not recognize him," said the Snake. And he went homeward. And the large Fish was the young man. And the Snake reached his home, at the place to which he had taken the young man. Then was a Muskrat approaching from up-stream. The Snake took hold of him. "I will question you," said he. "About what may you ask me? Speak quickly," said the Muskrat. "When I talked to a person, I caused him to stand here, and I think that you are he," said the Snake. "No," said the Muskrat. "Why! I know the person with whom you say that you talked. When I sat in this place, a man went along, passing over my lodge, despite all my efforts to prevent him. He broke a stick under the water by bearing on it. When he asked me to go with him under the water, he broke for me whatever I carried home to sit on," said the Muskrat. And the Snake said, "On what day was it?" "Why! Yesterday when the sun had become very high, he went, passing over my lodge. And when he went thither, he broke the stick by bearing on it," said the Muskrat. And the Snake believed him. "My friend, you speak the very truth," said the Snake. Again he departed, passing by the bank of the stream. And along this bank of the stream the red-willows were leaning down close to the water. A Red-breasted turtle was sitting there. The Snake took hold of him. "I will question you. I have sought a person regularly, but I have not found him," said the Snake. "Not so at all. I have just now come back in sight. I have just come again in sight from this pond. Therefore, my friend, I have not deceived in any particular," said the Red-breasted turtle. The Snake departed. At length a very green Frog was sitting, floating by the edge of the shallow water. The Snake arrived there. "My friend, I have sought a person regularly. At length you may have seen him," said he. "Yes," said the Frog. "Come, tell about it. I have sought a person regularly, but I have not found him. I hope that you will tell me very accurately if you have seen him," said the

- uja^{n'} ja^{n'}t'e, aí. ÉgiƆe wi^{n'} níaci^{n'}ga sabáji t'éƆe tai, á-biamá. Wahúta^{n'}Ɔi^{n'}
 lying in sound he Beware one people suddenly kill lest, said they, they Gun
 asleep, says. him say.
- bƆúga Ɔizái-gă. Cañ'ge-ma wágƆi^{n'} tē. Ga^{n'} égaxe aƆá-biamá. ÉgiƆe Ɔé
 all take ye. The horses they sat on them. So in a circle they went, they At length this
 say.
- 3 mi^{n'}jĩnga aká gá-biamá: Dádihá, ma^{n'}tcúha i^{n'}Ɔahni^{n'} cki te, á-biamá. Kí
 girl the said as follows, O father, grizzly-bear please bring it back for said she, they And
 (sub.) they say: me, say.
- t'éƆa-biamá. Kí iƆádi aká wáƆaha^{n'}-biamá níaci^{n'}ga bƆúga; áda^{n'} há Ɔa^{n'}
 they killed him, And her the prayed to them, they people all; there- skin the
 they say. father (sub.) say say fore (ob.)
- 'fi-biamá. Ga^{n'}, CéƆu ugáda^{n'}i-gă, iha^{n'} Ɔĩnké é waká-bi ega^{n'}, ga^{n'} mi^{n'}jĩnga
 was given to And, Yonder fasten it down, her the one her meant, they having, so girl
 him, they say. mother who say
- 6 wékináƆi^{n'} tē aƆi^{n'} aƆá-biamá. Ɔita^{n'} gƆi^{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'}jĩnga wi^{n'} iƆa^{n'}ga-biamá. Ɔita^{n'} gƆi^{n'} tē di júgƆe gƆi^{n'}-biamá. Ga^{n'}
 Girl one her younger sister, Working sat when with her she sat, they say. And
 they say.
- Ɔita^{n'}-biamá Ɔi Mă^{n'}tcú gíka^{n'}-hna^{n'}-biámá EƆa+! é-hna^{n'}-biamá. Jĩngá
 worked they say when Grizzly bear she cried for him regularly, EƆa+! she said regularly, Small
 they say.
- 9 uƆá ƆéƆa-biamá. Na^{n'}há, Ɔéaka (ma^{n'}tcúha Ɔita^{n'}i Ɔi, EƆa+! é-hna^{n'}i hē),
 to tell sent suddenly, O mother, this one (grizzly-bear skin works when, EƆa+! says only .)
 it they say.
- á-biamá. Gañ'ki Ɔita^{n'} gƆi^{n'}-bi Ɔi cĩ éga^{n'}-biamá. EƆa+! é-hna^{n'}-biamá.
 said she, they And working she sat, when again so they say. EƆa+! she said only, they say.
 say.
- Cĩ jĩngá aká cĩ uƆá ƆéƆa-biamá. Na^{n'}há, Ɔéaka ma^{n'}tcúha Ɔita^{n'}i Ɔi, EƆa+!
 Again small the again to tell sent suddenly, O mother, this one grizzly-bear works when, EƆa+!
 (sub.) it they say. skin
- 12 é-hna^{n'}i hē, á-biamá. Ga^{n'} Ɔicta^{n'}-biamá. BizeƆai-biamá. Ga^{n'} ihéƆai tē
 she says, said she, they So she finished, they say. She dried it, they say. So placed it when
 only say.
- bizeƆai éga^{n'} ga^{n'} Ɔicta^{n'}-biamá. Jígaxe aƆá-biamá. Kí édušha-biamá
 she dried it as so she finished, they say. Playing they went, they And she joined them, they
 games say.
- Ma^{n'}tcú píƆé aká. Wihé, ma^{n'}tcúha i^{n'}Ɔi^{n'}gi mañgƆi^{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 iƆéƆi^{n'} ahí-biamá. Ga^{n'} júga gahá Ɔa^{n'} bƆúga ágaƆká-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'} wénaxiƆá-biamá. Za'ěqti 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.)
- weánixiƆé tá aká, á-biamá mi^{n'}jĩnga nújĩnga edábe. Éga^{n'}-hna^{n'}-biamá;
 attack us is about to, said, they say girl boy also. So Invariably they say;
- 18 wénaxiƆa-hna^{n'}-biamá. ÉgiƆe wéduba^{n'} tēdihi Ɔi 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. at it stopping they say.
- Ga^{n'} mi^{n'}jĩnga jígaxe júwagƆe-má bƆúga cénawaƆá-biamá. IƆa^{n'}ge Ɔi^{n'}nké-
 So girl. playing those with whom all she destroyed them, they say. Her sister the one
 she was who
- onáqti ugíƆactá-biamá. Ga^{n'} jí kē bƆúga ga^{n'} cénawaƆá-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 enáqtci maⁿcan'de uja^{n'} ja^{n'}-biamá. Iqa^{n'}ge çin^{ké} maⁿcan'de
her elder the alone den lying she slept, they Her younger the one den
sister (sub.) in it say. sister who

é hébe kě ijébe tē'di uçigudá-bi ega^{n'} ē'di gçin[']kiçá-biamá. Naⁿpéçih
that part the door at the dug an inside having there she made her sit, they say. You hungry
(ob.) corner, they say

eté. Jí kě'ra maⁿçin[']-ā hě, á-biamá ija^{n'}çe aká. Ě'di ahí-bi ega^{n'} jí 3
may Lodge to the walk ! said, they say her elder the There arrived, having lodge
be. (sub.) they say sister (sub.) they say

cénawaçai kě ga^{n'}uhá maⁿçin[']-biamá. Ga^{n'}wénandē'qti-hnaⁿ akí-biamá.
were destroyed the so following she walked they say. So with a very full stomach she reached again,
(line of) they say.

Ci égasáni tē égiçáⁿ-biamá, Ě'di maⁿçin[']-ā hě. Naⁿpéçih 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 çekiçá-biamá.
will, said she, they Again the next day there she sent her, they say.
say.

6

Ěgiçe jí kě uhá açá-biamá. Ěgiçe níaciⁿga dúbá ēdí akáma. Jí
At length lodge the follow- she went, they say. Behold person four were there, they Lodge
(line of) ing say.

úgçin['] gçin['] akáma. Wéçidaha^{n'}-biamá. Maⁿtcú iqinu dúbá amá akí-biamá.
sitting in they were sitting, She knew them, her own, they Grizzly-bear her four the reached home,
they say. say. elder brother (sub.) they say.

Hiⁿ! jínuhá, wija^{n'}çe ta^{n'}wañgçáⁿ cénawaçē'qti edaⁿ! 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'} úçá-biamá. Winaqtci aⁿwañgigçáçte, á-biamá. Eátaⁿ ádaⁿ? 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.

Jínuhá, wija^{n'}çe Maⁿtcú hě, á-biamá. Kí, Atan'daⁿ í áçigaji éiⁿte?
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 mandated you?

Mañgçin[']-gá. Ětandaⁿ í áçigaji çí cí té. An[']kaji, jínuhá, 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-
you ing

tē'di çáci-hnaⁿ maⁿbçin['], á-biamá. Ádaⁿ étandaⁿ 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. Qçabé gáhiçegē'ra wéahide ja^{n'}i-ā hě, á-biamá. Ga^{n'} agçá-biamá
when. Tree at the, extending far away lie ye said she, they So went back, they say
beyond that place say.

mi^{n'}jinga amá. Ě ctí açá-biamá (nú amá). Akí-biamá. Kí maⁿcan'de 15
girl the He too went they say (man the). She reached again, And den
(sub.) they say.

çan[']gēqtci kí amá çí uçibçáⁿ-biamá. Eátaⁿ? á-biamá. Níkasáka bçá^{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

hniⁿ, á-biamá (Maⁿtcú aká). An[']kaji, ja^{n'}çehá. Ěgiçe. Céna. Çacta^{n'}-ā hě.
you are, said, they say (Grizzly-bear the). No, O sister. Beware. Enough. Stop talking

An[']kaji hě, á-biamá jingá aká Ca^{n'}çacta^{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. say. sister, smell

bçá^{n'} hniⁿ, ehé, á-biamá (Maⁿtcú aká). Ga^{n'}çacta^{n'}-biamá. Ga^{n'} ja^{n'}-
smelling you are, I say, said, they say (Grizzly-bear the). At she stopped talking, At they
of say. they say. length they say. length slept

- biamá. Ha^{n'}ega^{n'}tce amá. Hau. Ké, ma^{n'}čín'-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 táčáabe ehéča-biamá Ēgiče ugás^{i'n'}.
So went they say girl. Robe she rolled up and over the shoulders she placed it, they say. At length peeped
- 3 biamá nú amá. Čiřaň'ge i čín', á-biamá. Mi^{n'}jīnga ō'di ahí-bi ega^{n'}, ca^{n'}-
they say man the Your sister is coming, said (one), Girl there arrived, having, without
(sub.). they say.
- ca^{n'}qti júgigče ačá-biamá. Ga^{n'} ačá-bi ega^{n'}, watečicka kě čířá-biamá. Wi^{n'}
stopping with her they went, they say. So went, they having, creek the they crossed, they One
(ob.) say.
- uta^{n'} gčónudá-bi ega^{n'} iřaň'ge gi^{i'n'}-biamá Masáni ahí-bi ega^{n'}, hi^{n'}bé
leggings pulled off his, they having his sister he carried his, they The other reached, having, moccasin
say side they say
- 6 ugířa^{n'}-bi ega^{n'}, řan'de áčířaqtí a^{n'}ha-biamá. Ēgiče mi^{n'}čuma^{n'}ci ákiha^{n'} hí
put his on, having, ground going straight he fled, they say. At length noon beyond ar-
they say across rived
- tě' mi^{n'}jīnga ō'di křáři tě. Ēgiče iřa^{n'}če aká sigčé učúha-biamá. Ē néčé
when girl there reached not At length her elder the trail followed, they say. That kind-
again. (sub.) ling a fire
- gčín' tě'di atí tě. A^{n'}ha^{n'}, águdiqti cí, i^{n'}čéni taí eda^{n'+}, á-biamá. Ga^{n'} wáči^{n'}
they at she came. Yes, wherever you how can you escape me? said she, they So having
sat arrive, say. them
- 9 ačá-biamá nú amá Sigčé učúha-biamá Ma^{n'}tcú amá. Baxú dúba a^{n'}ča-
went they say man the Trail followed they say Grizzly-bear the Peak four they left
(sub.) (sub.) behind
- biamá. Kří wéduba a^{n'}ča ačái tédřli éča^{n'}be atí-biamá Ma^{n'}tcu amá. Ahaú!
they say. And the fourth leaving they when in sight came, they say Grizzly-bear the
it went (sub.) Oho!
- á-biamá. Čiřaň'ge éča^{n'}be tí hă. Wačka^{n'}i-gă, á-biamá. Ga^{n'} wáči^{n'}
said they, they Your sister in sight has come Do ye your best, said they, they And having
say. come say. them
- 12 ačái tě Čáčuháqtci úqča-biamá. Kří, Ahaú! á-biamá, ičágaska^{n'}bče tá
she went. Almost she overtook them, And. Oho! said (one), they I make an attempt will
they say. they say, say,
- miňke, á-biamá (nú na^{n'} aká). Čáčuháqtci úqče amá. Wačága gaxá-
I who, said, they say (man grown the). Very nearly they were over- Thorns he made
taken, they say.
- biamá, ákicuga ukřhange čín'ge gaxá-biamá. Ga^{n'} wačága xagé řbča^{n'}qti
they say, standing thick having no space between he made, they say. So thorns crying had more
than enough of
- 15 gacřbe ahí-biamá Ma^{n'}tcú amá. Čí úqča-biamá ga^{n'}, 'Ágčaa^{n'}čáčé tcábe
out of arrived, they say Grizzly-bear the Again she overtook them, when, You have made me very
(sub.) they say suffer much
- éga^{n'} čat'é taité, á-biamá. Ké, jín'čéha, wí ičágaska^{n'}bče tá miňke, á-biamá
as you die shall, said she, they Come, O elder I I make an attempt will I who, said, they say
say. brother,
- (nú éduátan aká). Watečicka jín'gaqtci čířá-biamá. Qčabé cúgá řidái^{n'}-
(man next one the). Creek very small they crossed, they Tree thick she cannot
say.
- 18 äjř'qti gaxá-biamá. Ja^{n'} bča^{n'}ze kě edábe řaňgáčěha gaxá-biamá. Áda^{n'}
force her way he made, they say. Wood fine the also over a large tract he made, they say. There-
through at all (ob.) fore
- řáci hřáři amá Ma^{n'}tcú amá. Ēgiče cí úqča-biamá. Čáčuháqtci úqča-
for some did not arrive - Grizzly-bear the At length again she overtook them, Very nearly she over-
time (sub.) took them

- biamá. Cí égičá'-biamá: 'Ágčaaⁿčáčě hégabáji égaⁿ waň'gičě čat'é taité,
they say. Again she said to him, they say: You have made me suffer not a little as all you die shall,
- á-biamá. Nă! jīⁿčéha, wí ičágaskaⁿ'bčě tá miňke, á-biamá nújiňga wiⁿ'.
said she, they say. Why! O elder brother, I I make an attempt will I who, said, they say boy one.
- Wáxu pa-íqti gaxá-biamá. Sí tě ákusan'de baqápi-biamá. Wamí kě gaⁿ' 3
Awl very sharp he made, they say. Foot the through and through they pierced, they say. Blood the so (ob.)
- naⁿbíxaⁿ gaⁿ' maⁿčīⁿ'-biamá Maⁿtcú amá. Cí úqčā-biamá. Cí égičāⁿ'-
scattered by walking so walked they say Grizzly-bear the (sub.). Again she overtook them, they say. Again she said to him
- biamá: 'Ágčaaⁿčáčě hégabáji égaⁿ, zaní čat'é tá-bi ehé, á-biamá. Ahaú!
they say: You have made me suffer not a little as, all you die shall I have said, said she, they say. Oho!
- čie-gă, á-biamá. Gaⁿ' řan'de hébe usnége gaxá-biamá. Áaⁿsi čé tēdihi 6
do you be the one, said (one), they say. So ground piece cracked he made, they say. To jump she went over
- řan'de kě agčāñ'kaⁿhaⁿ gaⁿ' ačā-biamá. Ēgihičēčā-biamá. Gañ'ki agí-
ground the (ob.) on both sides so it went, they say. She went right into it, they say. And were returning
- biamá iřīnu waň'gičě. Wahútaⁿčīⁿ gřīza-biamá. Čiřān'ge 'ágčāawáčě
they say her elder brother all. Gun took his, they say. Your sister has made us suffer
- tcábe. Ēgaⁿqti iⁿ'aⁿ tai, á-biamá. Ēgaxe najiⁿ'-bi egaⁿ', kída-biamá, t'éčā- 9
very. Just so we do to her will, said they, they say. Around in a circle stood, they say having, they shot at her, they say, killed her
- biamá. Jan'de kě ékigčāⁿ-biamá.
they say. Ground the came together again, they say.

NOTES.

287, 1-2. giahe-hnaⁿ-biama. Her mother combed her hair for her, although she was grown. This was customary.

288, 5-6. miⁿjiňga wekinaqčīⁿ, etc. It should read: miⁿjiňga aka wekinaqčīⁿ, etc.

288, 7. iqaňga-biama. The sister was about two and a half feet high.

288, 8-9. Jiňga, etc. Insert "aká" after "jiňga." It was omitted by the narrator.

289, 9. Hiⁿ+! - - - cenawačēqti edaⁿ+! Edaⁿ+! is an interjection of *grief, surprise*, etc.

289, 12-14. haⁿegaⁿtce tēdi řaci-hnaⁿ maⁿbčīⁿ - - - jaⁿi-ř hč. The idea is as follows: "As I can come only early in the morning, do you sleep over yonder by those trees, which is nearer to the den. Then I shall not have so far to come, and I can stay longer."

290, 2. tačāabe ehečě, to put the blanket around the shoulders, after rolling it up, in order to run swiftly.

290, 4. čīqa-biama. Nudaⁿ'-axa explains this by "júha-biama," they forded it.

290, 8. agudiqti ci iⁿčeni tai edaⁿ+. Sanssouci reads: "agudiqti ci ctéctewaⁿ iⁿčeni tai edaⁿ+" The inserted word, "notwithstanding," makes the expression more forcible.

291, 6. usnege gaxa-biama. It was about two feet wide.

291, 7. řande kě agčāñkaⁿhaⁿ gaⁿ ačā-biama. The ground went further apart.

The following rhetorical prolongations were made by Nudaⁿ'-axa:

288, 16. za'eqti aⁿhe-hnaⁿ-biama, pronounced za+'ēqti aⁿhe-hnaⁿ-biama.

289, 9. hiⁿ+! řīnuhá, pronounced hiⁿ+! tīnuhá+.

289, 12. aňkajī, řīnuhá, pronounced aň'kajī, řīnuhá+.

290, 18-19. adaⁿ řáci híājī amá, pronounced ádaⁿ řā+ci híājī amá.

290, 19. čāčuhaqčē, pronounced čā+čuhaqčē.

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 CAÑ'GE-SKĀ.

- Qúga ijiñ'ge amá ikima^{n'}čičiⁿ ačá-biamá. Ta^{n'}wañgčaⁿ hégactěwa^{n'}ji
Badger his son the (sub.) as a visitor went, they say. Village very populous
- ědedf-čaⁿ amá. Ě'di ahí-biamá. Qúga ikima^{n'}čičiⁿ atí, á-biamá. Níkagahi
there it was they say. There he arrived, they say. Badger as a visitor has said they, they come, say. Chief
- 3 jí epá tě'di júgče ma^{n'}čičiⁿ'i-gă, á-biamá. Qúga ikima^{n'}čičiⁿ atí, á-biamá.
lodge his at the with him walk ye, said they, they say. Badger as a visitor has said they, they come, say.
- Ahaú! ikičái-gă, iñgčó, á-biamá. Kí ě'di júgče ahí-biamá. Gfku-hna^{n'}-
Oho! let him come, O first-born said he, they son, say. And there with him they arrived, they say. They in- regularly vited him
- biamá. Qúga ijiñ'ge éku atí, á-biamá. Ca^{n'} gíku-hna^{n'}-biamá. Nuda^{n'}-
they say. Badger his son I invite I have said (one), him come, they say. Still they in- regularly they say. War- vited him
- 6 hañga úju aká ijañ'ge wi^{n'} wa'ú údaⁿ t'a^{n'}-biamá. Čé Qúga ijiñ'ge kíku
chief princ- the his daughter one woman good he had, they say. This Badger his son they in- vited him pal (sub)
- tě'di wa'ú aká gá-biamá: Janúča íčiku hébe i^{n'}čalniⁿ ckí 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
- A^{n'}haⁿ, égaⁿ xí'etě égaⁿ taté, á-biamá. Kí agčé amáma kíku tě. Kí wa'ú
Yes, so even if so shall said he, they (be), say. And he was going back, invited when. And woman they say
- 9 aká ijébe áciadi gčiči^{n'} akáma. Janúča čaná čaⁿ čé abčiči^{n'} agčé, á-biamá
the door on the was sitting, they say. Fresh meat you the this I have I have said, they say (sub.) outside say. begged (ob.) come back,
- Qúga ijiñ'ge aká. Kí, I^{n'}čičiⁿ gí-ă hě, á-biamá wa'ú aká. Kí éčičiⁿ akí-biamá.
Badger his son the And, Bring it hither said, they say woman the And having he reached there. (sub.) it for her again, they say.
- Kí 'i-biamá xí, Ata^{n'} xí čagčé taté? á-biamá. Čábčičiⁿ 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 miñke, á-biamá Qúga ijiñ'ge aká. Kí, Añgágče taté, čagčé tědichi xí,
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'} najiči^{n'}-biamá jí 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 miñke, á-biamá. Agčé xí aňgágče té ecé ča^{n'}čti, á-biamá
To-morrow I go will I who; said he, they I go when we go home- will you heretofore, said, they say homeward say. homeward ward said
- 15 Qúga ijiñ'ge aká A^{n'}haⁿ, égipe Aňgágče taté. Ha^{n'} xí a^{n'}čniqí 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 xí íxíča-biamá Qúga ijiñ'ge aká. Čiči^{n'}-biamá.
said she, they So they slept, they when awoke, they say Badger his son the He awakened her, (sub.) say they say.
- Čáhañ-gă Aňgágče té ecé čaⁿ agčé tá miñke, 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, (sub.) ward said homeward say. they say.

Égiçe 'içádi aká ígidaha^{n'}-biamá çinǵé tē, içé tē. Gá-biamá içádi aká :
 At length her the knew his own they say was miss- when, she when. Said as follows, her the
 father (sub.) ing had gone they say father (sub.):

Ciñ'gajiñ'ga wiwíña Qúga ijin'ge júgçe kigçé, á-biamá. I^{n'}çi^{n'}çahníqe taí,
 Child my own Badger his son with her has gone said he, they You chase mine for me will,
 again, say.

á-biamá. Uçáqçai xī, Qúga ijin'ge t'éçaçé taí. Ciñ'gajiñ'ga wiwíña i^{n'}çi^{n'}- 3
 said he, they You overtake if, Badger his son you kill will. Child my own you hav-
 say. her him

çahní^{n'} cki taí, á-biamá içádi aká. I^{n'}c'áge aká, Níkagahi ijañ'ge Qúga
 ing her for you will, said, they say her the Old man the Chief his daughter Badger
 me coming father (sub.) (sub.),

ijin'ge júgçe ákiágçe té amá Çí içahníqe taí aça+! Uçáqçai 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'éçaçé taí aça+! Wa'ú çinké içahní^{n'} cki taí aça+! á-biamá i^{n'}c'áge 6
 his son you kill him will indeed! Woman the (ob.) you have her you will indeed! said, they say old man
 for him coming
 back

aká Ahaú! á-biamá. Qúga ijin'ge níkagahi ijañ'ge kigçédega^{n'} çiqé awací,
 the Oho! said they, they Badger his son chief his has gone again as to pur- he has
 (sub.) say. daughter sue asked us,

á-biamá. Çiqá-biamá. Gañ'ki Qúga ijin'ge gicka^{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'}-ǎ hē. Uwáqçai xī égiçe t'éçiçé taí. Wí eáta^{n'} xī t'éa^{n'}çé tába, á-biamá 9
 Go faster- They overtake if beware they kill lest. I why if they kill will? said, they say
 us you

wa'ú aká. Égiçe waçiqe amá éça^{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. Uwáqçai, á-biamá. T'éçiçé té. Gicka^{n'}-ǎ hē, á-biamá.
 Yonder he, said she, they We are over- said she, they He kill you will. Go fast said she, they
 has come say. taken, say. say.

Úqça-bi ega^{n'}, wa'ú ta^{n'} uça^{n'}-biamá. Gañ'ki Qúga ijin'ge ákiha^{n'} çiqá-biamá. 12
 Overtook having, woman the they held her, they And Badger his son beyond they pursued him,
 them, they say (ob.) say. they say.

Kí wi^{n'} açi^{n'} atí ega^{n'} Qúga ijin'ge uqçá-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'éa^{n'}çiçé tá-bi çá^{n'}ja, t'éwiçá-máji. Gicka^{n'}-gǎ. Man'de bçíqa^{n'}, ehé tá miñke.
 we were to kill you though, I do not kill you. Go faster. Bow I broke it, I say will I who.
 (he said)

Qçabé cé zandé cé ákibanañ'-gǎ, á-biamá. Wi^{n'} cǐ é'di ahí-biamá. Uçáqçé. 15
 Tree that thick that run to with all your said he, they One again there arrived, they say. You over-
 forest might, say. took him.

Eáta^{n'} t'éçaçáji á. Man'de kē bçíqa^{n'} ga^{n'} t'éaçá-máji, á-biamá. Cétē gçé.
 Why you did not ? Bow the I broke it so I did not kill him, said he, they Yonder he goes
 kill him (ob.) say. say. homeward.

Gicka^{n'} ihá-gǎ, á-biamá. Cǐ waçiqe é'di ahí-biamá. Hau! kagéha, t'éa^{n'}çiçé
 Going suddenly, said he, they Again pursuer there arrived, they say. Ho! friend, we were to kill
 faster be thou, say.

tá-bi çá^{n'}ja, t'éwiçá-máji tá miñke. Gicka^{n'}-i-gǎ. Qçabé céçá^{n'} ákibanañ'-gǎ, 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'gęqtci çagçí, á-biamá. Man'deçá^{n'} bçísé. ehé tá miñke,
 said he, they Very near to you have said he, they Bowstring I broke it, I say will I who,
 say. come again, say.

- baʒú-hnaⁿ caⁿcaⁿ-biamá. Kì Qúga ijiñ'ge aká gá-biamá: Wiʒáhaⁿ 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+! uwíʒa ʒíctē eátaⁿ ajaⁿ tadaⁿ+, á-biamá. Kì
 ? said he, they Oh! I tell you even if how you do will? said she, they And
 say. say.
- nújiŋga gá-biamá: ʒaŋgéha, wiʒáhaⁿ uíʒa-ga hã, á-biamá. Kì wa'ú aká, 3
 boy said as follows, O sister, my sister's tell it to said he, they And woman the
 they say: they say: husband him say. (sub.),
- Hiⁿ+! wisaⁿʒaⁿ+! ʒiʒáhaⁿ ueʒa gaⁿ eátaⁿ gáxe tádaⁿ. Wíctē wábʒi'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. Cì gaⁿaka cì ímaxá-biamá. Eátaⁿ éiⁿte uʒá-gã, 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.
- ʒaŋgéha, wiʒáhaⁿ uíʒa-gã, ehé, á-biamá. Hiⁿ+! wisaⁿʒaⁿ+! ʒiʒáhaⁿ ueʒa- 6
 O sister, my sister's husband tell it to him, I say, said he, they Oh! my dear younger your sister's I tell it to
 husband husband brother! husband him
- daⁿ eátaⁿ ukétaⁿ daⁿ'ctēaⁿ tádaⁿ. Wíctē wábʒi'a hě, á-biamá. Há. Cì
 when how he acquire may, (perhaps) ? * Even I I have failed said she, they † Again
 it with them say.
- ímaxá-biamá. Cì nújiŋga gá-biamá: ʒaŋgéha, wiʒáhaⁿ uíʒa-gã, á-biamá.
 he asked her, they Again boy said as follows, O sister, my sister's tell it to him, said he, they
 say. they say: husband say.
- ʒiʒáhaⁿ ueʒa tá miñké, á-biamá (wa'ú aká). ʒiʒáhaⁿ wa'ú wí aŋ'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
- wiⁿ' ágʒaʒaí. Najha máqaⁿ aʒiⁿ' agʒaí, á-biamá. Kì Qúga ijiñ'ge
 one made him suffer. Hair she cut off having she went said she, they And Badger his son
 it homeward, say.
- gá-biamá: Ánai ä. Kì, 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.)
- pí-hnan-maⁿ' éde wábʒi'a agʒi, á-biamá wa'ú aká. Kì, Ána ʒajaⁿ' ke- 12
 I arrived, regularly, but I have failed I have said, they say woman the And, How you sleep the
 I have with them come home, (sub.) many
- hnaⁿ' cí ä, á-biamá. Wiⁿáqtcì 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 arrive say. say. arrive, say. many
- uʒáʒaⁿ ke-hnaⁿ' cí ä, á-biamá. Hiⁿ'bé naⁿ'ba uáʒaⁿ ke-hnaⁿ' agʒi, 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.
- Kì ě'di bʒé tá miñke, á-biamá nú aká. Hiⁿ'bé iŋgáxa-gã, á-biamá Áwa- 15
 And there I go will I who, said, they say man the Moccasin make for me, said he, they Where
 (sub.) say.
- tuskaⁿ'ska ä, á-biamá nújiŋga aká. Miⁿ'eʒaⁿ'be tiʒaⁿ' uskaⁿ'skadi gʒiⁿ',
 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 hégabajì; ádaⁿ wábʒi'a-
 said, they say woman the There I arrived, regularly, but watchful very; there- I have failed
 (sub.) I have there-fore with them
- hnaⁿ agʒi, á-biamá wa'ú aká. Kì, Gaⁿ' caⁿ' ě'di bʒé tá miñke. Wábʒi'a 18
 regu- I have said, they say woman the And, So still there I go will I who. I fail with
 larly come home, (sub.) them
- agʒi ctéctēwaⁿ caⁿ' ě'di bʒé tá miñke ʒaⁿ'ja, umaⁿ'e d'úba iŋgáxa-gã,
 I come notwithstanding still there I go will I who though, provisions some make for me,
 home
- á-biamá Gaⁿ' aʒá-biamá. Aʒá-biamá, aʒá-biamá, aʒá-biamá, aʒá-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'} çáⁿ híde hí xī ō'di ahí-biamá. Égiçe
On the way he slept, they say. The next day sun the low ar- when there he arrived, they Behold
rived say.
- wa'ú aká wateígaxá-biamá. Néxe-gaxú uti^{n'}-biamá. Najíha gáçaⁿ égaⁿ
woman the (sub.) danced they say. Drum they hit, they say. Hair that like
- 3 çizai égaⁿ wateígaxe açi^{n'} amá. Wágçade ahí-bi ega^{n'}, wada^{n'} be naji^{n'}-
they as dancing they had they Creeping up on arrived, having, looking at them he stood
took it say.
- biamá. Ugás^{i'n}-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.).
- Jíata agçá-biamá. Égiçe éçaⁿ be atí-biamá Wé'iⁿ ma^{n'} zepe ctī açi^{n'}-
To the they went back, they At length in sight they came, they Pack-
lodge say. strap ax too they had
- 6 biamá. Wéçē açaⁿ-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 Woman one hair very white,
say.
- wi^{n'} jídeqti, wi^{n'} júqteci-biamá, wi^{n'} zítqci-biamá. A-í-bi ca^{n'} ja çá^{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
- kiçáaze ga^{n'} a^{n'} he átiágça-biamá Qúga ijin'ge aká xī'a^{n'} qti-biamá. Údaⁿ qti
scaring each so to flee they started suddenly, Badger his son the painted himself, they Very good
other they say. (sub.) say.
- 9 xīxáxa-biamá. Wáçaha tē' ctī údaⁿ qti xīxáxa-biamá. Ja^{n'} wi^{n'} ákaⁿ naji^{n'}-
he made himself, they Clothing the too very good he made for himself, Wood one leaning he stood
say. they say. on
- biamá. Wa'ú iñá'ge jīngá aká mi^{n'} jīnga pahañ'ga atí-biamá. Qúga ijin'ge
they say. Woman her sister small the girl before came, they say. Badger his son
- íça-biamá. Hiⁿ+! jaⁿ çéha, nú wi^{n'} íçáxiçē, á-biamá. Hiⁿ+! wihé, wici'é
she found him, Oh! elder sister, man one I have found said she, they Oh! my little my sister's
they say. say. husband
- 12 ja^{n'} a^{n'} çíqaⁿ tañ'gataⁿ, ga^{n'} wákida taí, á-biamá. Ja^{n'} çíqa^{n'}-biamá. Ja^{n'} kē
wood we break we will, so let him watch, said she, they Wood they broke, they Wood the
say. say. (ob.)
- hé'aⁿ çicta^{n'}-biamá xī, 'Iⁿ wéakiçái-á, á-biamá. Ahaú! Hájiñga uçisnaⁿ-i-gá.
tied in they finished, they when, Cause us to carry said they, they Oho! Cord put the cords on
bundles say them, say. the bundles
- 'Iⁿ wíkiçē taí miñke, á-biamá. Hájiñga uçisnaⁿ-bi ega^{n'}, man' de gçisninde
I cause you to will I who, said he, they Cord put them on, they having, bow pulled his out
carry them say.
- 15 ega^{n'}, wañ'giçe t'éwaçá-biamá wa'ú dúbá 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'} qí tē'ja açaⁿ-bi xī najíha gçíza-bi ega^{n'}, iñgçaⁿ-biamá. Usá-
they say. So lodge to it he went, when hair took his, they having, he carried in his robe He fired
they say. say. (the grass)
- biamá. Cúde sábe. Kí gá-biamá: Jañgéha, 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 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.
- Cí usá-biamá. Usá-biamá xī cúde tē jíde amá Çíçáhaⁿ wáçíⁿ cugí,
He fired (the grass), He fired it, they when smoke the red they Yoursister's having there he
again they say. say. husband them is, coming,
- á-biamá Qúga igáççaⁿ aká. Cí xañ'ge gçí-bi xī, cí usá-biamá. Cúde tē
said, they say Badger his wife the Again near had come, when, again he fired it, they Smoke the
(sub.) they say say.

- skā'qtcī amá **Çiáhaⁿ çábcīⁿ wáçīⁿ cugí, á-biamá. Cī usá-biamá. Cúde**
 very white they say. Your sister's husband three having them is, coming, there he said she, they say. Again he fired it, they say. Smoke
- tě rúqti amá. **Çiáhaⁿ wañ'gicē wáçīⁿ cugí, á-biamá. Égicē éçaⁿ be agçí-**
 the very they say. Your sister's husband all having them is, coming, there he said she, they say. At length in sight he came,
- biamá. **Çiáhaⁿ céççii hě, á-biamá. Ágikípa açá-biamá. Wañ'gicē t'éawáçě,** 3
 they say. Your sister's husband yonder he has come said she, they say. To meet her own she went, they say. All I killed them,
- á-biamá **Wiáhaⁿ najíha eçá cti içébcīⁿ agçí, á-biamá. Ca^{n'} hě, á-biamá.**
 said he, they say. My wife's brother hair his too I have I have said he, they say. Enough said she, they say.
- Wañ'gicē wáhniⁿ çagçí údaⁿ hě, á-biamá. Ha^{n'} çí Qúga igáççaⁿ aká**
 All having them you have come home good said she, they say. Night when Badger his wife the (sub.)
- çábcīⁿ wagíquçá-biamá. Wéwatci açi^{n'}-biamá. Égasáni tě, I^{n'}e jégçañ-gă,** 6
 three sang for her own, they say Scalp-dance they had it, they say. The next day when, Stone put in the fire,
- á-biamá. **Udá-biamá Içáhaⁿ çin ké najíha çizai tě sná kě giaskebaⁿ-biamá.**
 said he, they say. They entered, they say. His wife's brother the (ob.) hair took when scar the he scraped for him, they say. (ob.)
- Wamí gacíba-biamá çí najíha éççaⁿ-biamá. Kí najíha éçgigaⁿ-biamá.**
 Blood he forced out, they say when hair he put on for him, they say. And hair was as before, they say.
- Údaⁿqti giçáxa-biamá. Çé najíha wa'ú dúbá wáçīⁿ agçí tě ca^{n'}caⁿ** 9
 Very good he made his (relation), they say. This hair woman four having them he came home as continually
- watçigaxá-biamá.**
 danced they say.

NOTES.

- 294, 5-6. nudaⁿhañga uju, the principal war-chief was, in this case, the head-chief.
- 294, 11. Çábcīⁿ jaⁿ-qtiegaⁿ agçe ta miñke. Frank La Flèche inserted "çí," when, after "jaⁿ-qtiegaⁿ."
- 295, 7. kigçedegaⁿ, in full, kigçé édegaⁿ.
- 295, 9. Uwaççai çí. Cañ'ge-skă gave "Uwaççe çí, if he overtake them."
- 295, 11. Ceati e. Frank La Flèche reads, "Céati é-i hě, yonder they have come."
- 295, 11. Uwaççai, a-biama. T'çéççé te. Gickaⁿ-ă hě, a-biama. Frank La Flèche reads: "Uwaççai. T'çéççé tai. Gickaⁿ-ă hě, á-biamá," as "tai" refers to many, and "te" to one or two.
- 295, 15. zande ce akibanañ gă. Zande cébiççaⁿ akibanañ-gă.—Frank La Flèche.
- 295, 17. Gickaⁿ ila-gă. Rather, Gickaⁿ çiqá-gă. Pursue him more rapidly.—Frank La Flèche.
- 295, 17; 296, 2; 296, 7. Cī waçiqe édi abi-biama. Insert "amá, the (sub.)," after "waçiqe."—Frank La Flèche.
- 295, 18. Gickaⁿi-gă, dictated by mistake, instead of the singular, gickañ-gă.
- 296, 1; 296; 9. eátaⁿ ajaⁿ. Eátaⁿ ájaⁿ.—Frank La Flèche. When the interrogative sign, "ă," follows, we can say, "Eátaⁿ ajaⁿ ä." But otherwise we must say, "Eátaⁿ ájaⁿ."
- 296, 2. Mandeçanⁿ bçise egaⁿ niça gçe, cetě. Frank La Flèche reads: "Man'deçanⁿ bçise égaⁿ, ni^{n'}ja gçé hă, cetě, He has gone back alive, in that direction, because I broke the bowstring."
- 296, 5. qçabe akibanañ-gă. Insert "cebiççaⁿ, yonder."—Frank La Flèche.

296, 12. *Ki wa'u aka wajiⁿ-pibaji-biama.* This probably refers to the woman in the earth-lodge. If so, this sentence is out of place, and should follow the next one.

296, 16. *Mandehi abaha ctě cěčě-waⁿ-baji-biama.* Frank La Flèche gives:

Man'dehi ábahai amá ctě cěčě-ctěwaⁿ-baji-b'amá.
 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 uéčpa gaⁿ eátaⁿ gáxe tádaⁿ.* This should be, "čiqáhaⁿ uéčpa xi, eátaⁿ gáxe tadaⁿ⁺."—Frank La Flèche.

297, 7. *eátaⁿ ukétaⁿ daⁿ'cteaⁿ tádaⁿ.* As it was spoken by a female, it should be, "eátaⁿ ukétaⁿ daⁿ'cteaⁿ tadaⁿ," or "tadaⁿ⁺."—Frank La Flèche.

297, 18. *Ki, Gaⁿ caⁿ ědi bě tá miñke.* "Gaⁿ" is superfluous. Read, "Ki, caⁿ ě'di bě tá miñke."—Frank La Flèche.

298, 3. For "wágčade," read "wagčáde."—Frank La Flèche.

298, 7-8. *caⁿqti gaⁿ kidaaze gaⁿ atiačpa-biama.* Sanssouci reads: "caⁿqti gaⁿ ki dáaze gaⁿ aⁿ'he átiačá maⁿčičiⁿ-biamá, they continued scaring each other, and started to flee." caⁿqti gaⁿ = e'aⁿ čičiⁿgeqti, for no reason whatever.

298, 11-12. *wici'é jaⁿ aⁿčičaⁿ tañ'gataⁿ gaⁿ wákida taí.* Sanssouci reads: "jaⁿ aⁿčičaⁿ tañ'gataⁿ. Wici'é gaⁿ wákida taí, 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 cěgčii hě.* Frank La Flèche reads: "Čiqáhaⁿ cěgčii 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 ᄀᄀᄀᄀᄀᄀᄀᄀᄀ.

Inᄀᄀᄀᄀᄀᄀᄀᄀᄀ wi^{n'} níaci^{n'}ga wi^{n'} aᄀi^{n'} akáma. Kí ciñ'gajiñ'ga ctēwa^{n'}
 Long-tailed-cat one man one was keeping him, And child soever
 they say.

ᄀiñgai tē. Kí ga^{n'} ᄀé ciñ'gajiñ'ga gáxai tē. Égiᄀe níaci^{n'}ga cénujiñ'ga
 he had none. And so this child he made him. At length person young man

aᄀé amáma. ᄀí tē ᄀañ'gēᄀtci ahí-bi ᄀí égiᄀe ᄀáᄀti d'úba ma^{n'}ᄀi^{n'} amáma. 3
 was going, they Lodge the very near he arrived, when behold deer some were walking, they say.

Wéᄀinaᄀᄀai tē ᄀí tēᄀa ahí-biamá, wahúta^{n'}ᄀi^{n'} ᄀiñgai éga^{n'}. Kí é cti
 He hid himself when lodge at the he arrived, they gun he had none as. And he too
 from them say.

ᄀiñgé akáma. Gá-biamá: Dadíha, ᄀáᄀti d'úba úmakaᄀtci édedí-amá há.
 had none, they say. He said as follows, O father, deer some very easy there they are
 they say.

Wahúta^{n'}ᄀi^{n'} a^{n'}wa^{n'}'i-gǎ, á-biamá. Ahaú! á-biamá. Wahúta^{n'}ᄀi^{n'} ctēwa^{n'} 6
 Gun lend me, said he, they Oho! said he, they Gun soever
 say.

a^{n'}ᄀiñ'ge, á-biamá. Cénujiñ'ga ta^{n'} Inᄀᄀᄀᄀᄀᄀᄀᄀᄀ isañ'gakiᄀai tē. ᄀisañ'ga
 I have none, said he, they Young man the Long-tailed-cat he made him a younger Your younger
 say. (ob.) brother to him. brother

júᄀᄀe ma^{n'}ᄀiñ'-gǎ. Égiᄀe ᄀisañ'ga íᄀahusá te. ᄀisañ'ga íᄀapiᄀi^{n'}ᄀtci
 with him walk. Beware your younger you scold lest. Your younger very gently
 brother him brother

júᄀᄀe-hnañ'-gǎ há, á-biamá íᄀádi aká. Égiᄀe júᄀᄀe aᄀá-biamá. ᄀéamé, 9
 go with him regularly said, they say his the At length with him he went, they say. These are
 father (sub.). they,

kagéha, á-biamá. Jáᄀti ébazú-biamá. Kí ga^{n'} ébazú tēᄀita^{n'} wénaxíᄀa
 O younger said he, they Deer he pointed at for him, And so he pointed after the attacking
 brother, say. they say. at for him them

aᄀá-biamá. Ga^{n'} ucka^{n'} ᄀandíᄀti ca^{n'} ᄀáᄀti wi^{n'} t'éᄀa-biamá Inᄀᄀᄀᄀᄀᄀᄀᄀᄀ
 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. Çisañ'ga céga^{n'}-hna^{n'} éga^{n'} téqiáçë, á-biamá
 the (sub.). So carry- he reached home, Your younger in that way invari- as I prize him, said, they say
 ing it they say. brother ably
- içádi aká. Ga^{n'} indáda^{n'} waniña cka^{n'}-hna xı çisañ'ga uıça-hnañ'-gã.
 his father the (sub.). So what animal you wish if your younger tell it to him regularly.
 brother
- 3 Waniña bçúgaqti t'éwaçë ma^{n'}çi^{n'}-biamá İngça^{n'}-si^{n'}-snéde aká. Dadıha, kagé
 Animal all killing them walked, they say Long-tailed cat the (sub.). O father, younger
 brother
- 'ábae juágçë bçé tá miñke, á-biamá cénuijñ'ga aká. Gátëdi qçabé
 hunting I with him I go will I who, said, they say young man the (sub.). In that tree
 place
- cugáqti uıça^{n'}be naji^{n'} té ëdedí amaí. È'di ðahádi çisañ'ga içápe gçi^{n'}-gã.
 very thick up-hill stands the there they are (mv.). There on the hill your younger waiting sit.
 brother for
- 6 Ga^{n'} cénuijñ'ga aká ðahádi İngça^{n'}-si^{n'}-snéde içápe gçi^{n'}-biamá. Kagé, çé
 So young man the (sub.) on the hill Long-tailed-cat waiting for sat, they say. O younger this
 brother,
- i^{n'}dádi 'áçpae eté tē, á-biamá. Ga^{n'} ðahádi gçi^{n'}-biamá cénuijñ'ga aká.
 my father you hunt may the, said he, they So on the hill sat they say young man the (sub.).
 say.
- Ga^{n'} İngça^{n'}-si^{n'}-snéde qçabé cúga égiñ áiáça-biamá. İáqti wi^{n'} uça^{n'}-biamá.
 So Long-tailed-cat tree thick headlong had gone, they say. Deer one he held they say.
- 9 Çiqçájëqtci-biamá. Ga^{n'} ë'di ahí-biamá. Çisnú aça-biamá. Ubátihéça-
 He made cry out by holding, So there he arrived, they Dragging he went, they say. He hung it up
 they say. it
- biamá. Wasábe-ma wi^{n'} ka^{n'}bça, kagé, á-biamá. Waci^{n'} bçáte téga^{n'},
 they say. The black bears one I wish, O younger said he, they Fat meat I eat in order
 brother, say.
- á-biamá. Égiçë wi^{n'} uça^{n'}-biamá. È'di ahí-biamá. Égiçë xáci t'éçë
 said he, they At length one he held they say. There he arrived, they Behold some he was kill-
 say. say. time
- 12 akáma. İngça^{n'}-si^{n'}-snéde aká íxigçagçídai-de xıdıxa ma^{n'}çi^{n'}-biamá. Hau!
 ing it, they say. Long-tailed-cat the (sub.) got foam on him- since rubbing he walked they say. Ho!
 self by biting himself
- kagé, jábe-ma wi^{n'} ka^{n'}bça hã, á-biamá. Ní kē ánase tē. Ca^{n'} ga^{n'} égiñ
 O younger the beavers one I wish said he, they Water the obstructed. And after head-
 brother, say. some time long
- áiáça-biamá Égiçë jábe-ma wi^{n'} jñ'gajı édega^{n'} éça^{n'}be açi^{n'} agçi^{n'}-biamá.
 he had gone, they At length the beavers one not small but so in sight having he came back, they
 say. say.
- 15 Kagé, nuçna^{n'}-ma wi^{n'} ka^{n'}bça hã, á-biamá. Ga^{n'} cı wi^{n'} t'éça-biamá
 O younger- the otters one I wish said he, they So again one he killed, they say
 brother, say.
- nuçna^{n'}. Kı içádi aká nan'de-gçipibajı tē ga^{n'} úgine a-ı-biamá. Gañ'ki
 otter. And his father the (sub.) heart was bad for him as so seeking he was coming. And
 them, his they say. own
- pahañ'gaqtci íaqti t'éçai tē ë'di ahí-biamá. Cı çé wasábe t'éçai tē ë'di
 the very first deer killed the there he arrived, they Again this black bear killed the there
 say.
- 18 ahí-biamá. Cı çé jábe t'éçai tē ë'di ahí-biamá. Cı çé nuçna^{n'} t'éçai tē
 he arrived, they Again this beaver killed the there he arrived, they Again this otter killed the
 say.
- ë'di ahí-biamá. Nã! çisañ'ga içingë t'éçaçë, 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-gǎ, á-biamá. Ga^{n'} é céna wa^{i'n'} agǎá-biamá. Iǎdi aká zaní wa^{i'n'}-
make it, said he, they So that enough carrying they went home- His the all carried
say. say. them ward, they say. father (sub.) them
- biamá. Ga^{n'} akí-bi ega^{n'} iji^{n'}ge aká akíwaha waǎáte gǎi^{n'}-biamá.
they say. So reached home, having his son the both eating they sat, they say.
they say
- I^{n'}gǎa^{n'}-si^{n'}-snéde é úju-biamá, iǎdi t'a^{n'} tǎ; áda^{n'} iǎdi íyidi^{n'}ski júgigǎe 3
Long-tailed-cat he principal, they his had the; therefore his near I am with his
say, say, father him father without touching
- gǎi^{n'}-biamá. Ga^{n'} iha^{n'} aká é cti éga^{n'}qti ági'a^{n'}ǎá-biamá. Ga^{n'} edíta^{n'}
sat they say. So his the she too just so took care of her own, So after that
mother (sub.) they say.
- 'ábae júgigǎe aǎé-hna^{n'}-biamá. Çisa^{n'}ga wi^{n'}áqtcí t'éǎé-ga^{n'} 'i^{n'}-ada^{n'} júgǎe
hunting with his he went regularly, they Your younger only one killed having carry and with him
say. say. brother it it
- gí-hnañ-gǎ, á-biamá. Áhigi t'éwaǎé tǎdhi xinan'daǎi^{n'} ígixuhá-biamá 6
be coming back á-biamá. Many killed them when making himself feared it for his, they
regularly, say. say. crazy by running say
- iǎdi aká. Ga^{n'} éga^{n'}-hna^{n'}-biamá. Waníxa wi^{n'}áqtcí t'éǎai ga^{n'} júgǎe
his the So thus regularly, they say. Animal only one he killed it so with him
father (sub.)
- agí-hna^{n'}-biamá. Çi 'ábae júgǎe ahí-biamá. Çisa^{n'}ga wataǎicka wi^{n'} gúata^{n'}
he was coming home regu- Again hunting with him he arrived, they Your younger creek one from the
larly, they say. say. say. brother further (ob.)
- tǎe tǎ'di cugáqti naji^{n'} tǎ'di édi 'ábae júgagǎé te, á-biamá. Ga^{n'} é'di 9
comes at the very thick stands at the there hunting you with him will, said he, they So there
forth say. say.
- ahí-biamá. Kagé, i^{n'}dádi 'ácpae eté tǎe tǎe, á-biamá. Ga^{n'} é'di aǎá-biamá.
he arrived, they O younger my father you hunt may the this, said he, they So there he went, they
say. brother, say. say.
- É'di ahí-biamá xi xáciqti éga^{n'} a^{n'}pa^{n'} núga kéde t'éǎé akáma. Kagé,
There arrived, they say when a very long time elk male lying, and he was killing it, they O younger
say. say. brother,
- ma^{n'}tcú-ma wi^{n'} t'éǎa-gǎ, á-biamá. Égigǎe wi^{n'} uǎa^{n'} átiáǎa-biamá. É'di 12
the grizzly bears one kill it, said he, they At length one he held suddenly they say. There
say.
- aǎá-biamá. Ma^{n'}tcú-xage hégabaji^{n'}-biamá. H'a! h'a! h'a! é-hna^{n'}-biamá
he went, they say. Grizzly bear crying very much they say. H'a! h'a! h'a! said only they say
- ma^{n'}tcú aká. Égigǎe t'éǎa-bikéama Ákiqǎate agǎa^{n'}ka^{n'}ha^{n'} çiqápi iǎéǎa-
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 I^{n'}gǎa^{n'}-si^{n'}-snéde ta^{n'}. Ga^{n'} xe-núga wi^{n'} çí iénaxíçakiǎá-biamá. 15
they say Long-tailed-cat the So buffalo-bull one again he made him rush on it, they
(ob.) say.
- I^{n'}e-núga ta^{n'} t'éǎa-biamá. Gañ'ki çí gá-biamá: Kagé, çétédi wasábe sigǎé
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
- tǎe uná-gǎ, á-biamá cénujiñ'ga aká I^{n'}gǎa^{n'}-si^{n'}-snéde águdi çaqtaí tǎe,
the hunt it, said, they say young man the Long-tailed-cat where was bit the,
(ob.) (sub.)
- ákiqǎate ca^{n'} bǎúga íbaqti-hna^{n'}-biamá. Ca^{n'} íbǎa^{n'}-báji éga^{n'} pí 'ábae- 18
on the body in fact all over was constantly swelling up Yet unsatisfied like again was con-
under the fore- legs very much, they say. constantly
- kíǎé-hna^{n'}-biamá cénujiñ'ga aká.
causing him to hunt, they young man the
say (sub.)

- Égiçe cī wat'éçē úgine açái. Cī é'di ahí-biamá. Égiçe maⁿtcú t'éçē tē
 At length again slayer seeking went. Again there he arrived, they At length grizzly bear killed the
 them, his own say.
- é'di ahí-biamá. Kī nan'de-gípibajī-biamá. Égiçe wasábe iⁿ'teaⁿ t'éçai tē
 there he arrived, they And heart was bad for him they say. At length black bear now killed the
 say.
- 3 çisnú gí amá. É'di ahí-biamá. Inḡçaⁿ-siⁿ-snéde içádi çíⁿ ágine içaⁿ'-biamá.
 dragging was coming, There he arrived, they Long-tailed-cat his father the embraced suddenly, they say.
 it they say. (ob.) his
- Hau! Çisañ'ga waníḡa-ma wajiⁿ'-pibajī uçéhnajī eté ḡi, á-biamá. Aⁿ,
 Ho! Your younger the animals cross you not to ought, said he, they Yes,
 brother say.
- dadíḡa, égaⁿ, á-biamá nújḡga aká. Íçaⁿ'baⁿ' çisañ'ga wiⁿéctéwaⁿ' uíçajī-gā,
 O father, so, said, they say boy the (sub.) A second your younger even one tell him not,
 time brother
- 6 á-biamá. Gaⁿ' cī içádi aká wañ'gíçe t'éwaçē çañká wa'iⁿ'-biamá. Gaⁿ'
 said he, they So again his father the all killed them the ones carried them, they So
 say. (sub.) say.
- wa'iⁿ' akí-biamá. Ihaⁿ' aká xagéqti ágin içaⁿ'-biamá, wamiⁿ kē ḡiḡaⁿ'bai
 carrying he reached home, His mother the cried bitterly embraced suddenly, they say, blood the saw her own
 them they say. (sub.) hers
- tē. Cénujin'ga íe tē içádi ḡiáxai tē cī égiçaⁿ'-biamá wa'ú aká. Çisañ'ga
 when. Young man word the his father made for the again said to him, they woman the Your younger
 him say. (sub.) brother
- 9 içaⁿ'baⁿ' wiⁿéctéwaⁿ' ctaⁿ'be ḡi uíçajī-ā, á-biamá. Aⁿ'çin' 'ágçaaⁿ'çaçáçin'
 a second- even one you see it if do not tell said she, they You have come near making me
 time suffer,
 say.
- á-biamá. Gaⁿ' edítaⁿ ḡiníkiçē ḡçin'-biamá. 'Ábaa-bajī, wacé cteaⁿ' akágaⁿ.
 said she, they So after that causing him they sat, they say. He did not hunt, rich in even he was,
 say. to recover food because.
- Égiçe haⁿ'egaⁿ'tcé'qtcí amá ḡi çinḡá-bitéama Inḡçaⁿ-siⁿ-snéde amá Dadíḡa,
 At length very early in the morn- they when he was missing, they Long-tailed-cat the O father,
 ing say say. (sub.)
- 12 kagé amá çinḡai, á-biamá cénujin'ga aká. Çisañ'ga 'ábae çe té, á-biamá.
 younger the is missing, said, they say young man the Your younger hunting went, said he, they
 brother (sub.) say. (sub.) younger say.
- ḡçí ta çin', á-biamá. Miⁿ' çan' maⁿ'ci tiçaⁿ' ḡi aḡçí-biamá. Gaⁿ' içádi
 Coming he will be, said he, they Sun the high it became when he came home, they So his father
 back say. again, suddenly say.
- çinḡké ḡidáspaⁿ'-biamá. Gañ'ki áci açá-biamá. Gaⁿ' içádi amá uçúḡihá-
 thē (ob.) he pushed his to attract And out he went, they So his father the followed his
 notice, they say. say. (sub.)
- 15 biamá. Ni-úwagi-açáçicaⁿ é'di açá-biamá. É'di ahí-biamá ḡi égiçe jábe-ma
 they say. Place for get- towards there they went, they There they arrived, when behold the beavers
 ting water say. they say
- wiⁿ' ḡañ'ke amá, jin'gajī. 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. they say.
- wiⁿ' ḡañ'ke amá, jin'gajī. Gaⁿ' cénaba t'éwaçá-biamá. Wa'iⁿ' akí-biamá.
 one lay for some time, not small. So only those he killed them, they Carrying he reached home,
 they say, two say. them they say.
- 18 Gaⁿ' égasáni naⁿ'ba jaⁿ'-qtiégaⁿ tē'di júḡçe açá-biamá nújḡga aká. Cī íáqti
 So the next day two sleeps, about when with him went, they say boy the Again deer
 (sub.)
- naⁿ'ba t'éwaçá-biamá. Wasábe naⁿ'ba 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. ḡçéba t'éwaçá-biamá: íáqti, wasábe cti, jábe cti. Miⁿ' çan' híde-
 they say. Ten he killed them, they say: deer, black bear too, beaver too. Sun the low

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

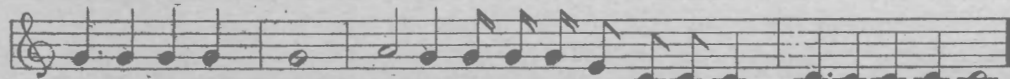
grizzly bear said nothing but "H'a! h'a! h'a!" At length he was lying killed. The Puma had been pierced very deep with his claws on both sides of the body, under the forelegs. And the young man made the Puma rush on a buffalo bull. He killed the buffalo bull. And again the young man said as follows: "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-ça amá çé amáma. Égiçe gá-biamá:
 At length Raccoon the was going, they At length he said as follows,
 (sub.) say.



Ká-ge Mí-ça há! há-zi a^{n'}-çat añ-gá-çe te há, ká-ge Mí-ça há!
 Younger Coon O! grapes we eat let us go younger Coon O!
 brother

3 Wiji^{n'}çéha, cé bçáte-hnan'di hí a^{n'}sa^{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-ça há! çan'-de a^{n'}-çat añ-gá-çe te há, ká-ge Mí-ça há!
 Younger Coon O! plums we eat let us go younger Coon O!
 brother

Wiji^{n'}çéha, cé bçáte-hnan'di a^{n'}çá^{n'}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-ça há! na^{n'}-pa a^{n'}-çat añ-gá-çe te há, ká-ge Mí-ça há!
 Younger Coon O! choke-cher- we eat let us go younger Coon O!
 brother ries

Wiji^{n'}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-ça há! Ma^{n'}-cka^{n'} a^{n'}-çat añ-gá-çe te há, ká-ge Mí-ça há!
 Younger Coon O! Crab we eat let us go younger Coon O!
 brother

9 Há! jì^{n'}çe, há! jì^{n'}çe, jì^{n'}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'}jì^{n'} çacka^{n'}
 Crab where they they arrived, they made, they Beware barely you stir
 got water they say.

çi^{n'}he, aú. Ata^{n'}, Ahaú! ehé çì çacka^{n'} te há. Égiçe çíbe çì'íçai ctécte-
 over ! When, Oho! I say when you stir will Beware entrails they tickle notwith-
 (you)

- wa^{n'}, **ḍaqqúge** uḥbahi^{n'}i ctéctewa^{n'}, ictá **ḥijjin'**dai ctéctewa^{n'}, égiḥe **ḥacka^{n'}**
 standing, nostrils they push up notwithstanding, eye they reach into notwithstanding, beware you stir
 into your your
- ḥi^{n'}he aú. Ata^{n'}, Ahaú! ehé **ḥi'jì** ḥacka^{n'} te há, á-biamá (Miḥá na^{n'} aká).
 ever ! When, Oho! I say if you stir will said, they say (Raccoon grown the).
- Égiḥe Ma^{n'}cka^{n'} mi^{n'}jĩnga d'úba ní agíahí-biamá. Ki ga^{n'}ḥaṅka wéḥa-biamá. 3
 At length Crab girl some water arrived for, they say. And after they they found them,
 (stood) awhile they say,
- Ja^{n'}ḥi^{n'} uḥá agḥá-biamá. Waḥáququxe na^{n'}ba t'é aké áḥa! 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.
- Égiḥe Ma^{n'}cka^{n'} níkagahi **ḥiṅké**di uḥá ahí-biamá. Égiḥe Ma^{n'}cka^{n'} níkagahi
 At length Crab chief to him to tell they arrived, At length Crab ohief
 it they say.
- aká éḥa^{n'}be atí-biamá. Égiḥe wénaxíḥa **ḥéḥa**-biamá. Ki 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.
- íekíḥe téga^{n'} júwagḥá-biamá. (Égiḥe Miḥá akádi é'di ahí-biamá. Ki 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! **ḥibe** **ḥé'íḥa** t'é-ana, á-biamá. **ḥibe** **ḥi'íḥa**-bi (ḥi)
 said as follows, they say:) Let me see! entrail I tickle him will ! said he, they Entrail he tickled (when)
 they say say.
- ḥéḥectewa^{n'}jì ja^{n'}-biamá. **ḥáḥuháqtcì** íḥa amá **ḥi** **ḥicta^{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 aḥá-b ega^{n'} **ḍaqqúge** **ḥijjin'**da-biamá. **ḥéḥectewa^{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 aḥá-biamá. Ictá-ḥa^{n'}ha **ḥizibéqtcì** uḥa^{n'}-biamá. **ḥéḥectewa^{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 Miḥá aká. Hé! waḥáwacigáxe t'é aí aḥu+! é íekíḥe **ḥéḥa**-biamá 12
 they say Raccoon the Ho! you are to dance he says indeed, say- proclaim- sent suddenly,
 (sub.) (sub.) halloo! ing ing they say
- Ma^{n'}cka^{n'} i^{n'}c'áge aká. Égiḥe wacigaxá-biamá. Wacigaxe **úḥica^{n'}**-biamá.
 Crab old man the At length they danced they say. Dancing they went around
 (sub.) them, they say.
- Waḥáququxe na^{n'}ba t'é aké, Áma siḥéde snedé, Áma in'dje qḥéxe. U+!
 Raccoon two dead the two The one heel long, The face spotted. Halloo!
 (lie) other
- (á-biamá i^{n'}c'áge aká). Égiḥe ta^{n'}waṅḥa^{n'} **ḥéḥa**ga wacigaxe **úḥica^{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'}waṅḥa^{n'}. Égiḥe, Ahaú! á-biamá. Akíḥa naji^{n'} **átíḥa**-biamá.
 Crab village. At length, Oho! said he, they Both stood suddenly they say.
 say.
- Wénaxiḥe aḥá-biamá. Ma^{n'}cka^{n'} **ḥi** ágikíbana^{n'}-biamá. Wáḥate ma^{n'}ḥi^{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'éwaḥe ma^{n'}ḥi^{n'}-biamá. Égiḥe na^{n'}báqtcì **ákíagḥa**-biamá. Ké! Maṅḥi^{n'}i-gá. 18
 Killing them they walked, they say. At length only two had gone back, they say. Come! Begone.
- Ma^{n'}cka^{n'} eḥiḥe taí (á-biamá Miḥá aká). Ceta^{n'}.
 Crab they say will (said, they say Raccoon the). So far.
 of you (they)

NOTES.

310, 9. há jⁿφe, há jⁿφe, jⁿφéha. Used in expressing thanks, approval, or a petition. So, há qigaⁿ, há qigaⁿ, qigaⁿ/ha, 102, 9:

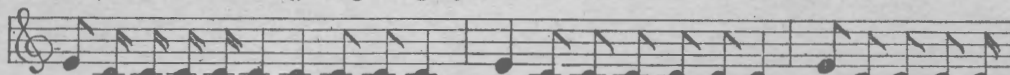
310, 11. au, pronounced au<.

311, 4. waçaquuxe naⁿba t'e aké aça u+. ɟaçiⁿ-naⁿpaji uses "waçaxuxe" instead of "waçaquuxe." As "áça" is a masculine term, it shows that a *man* cried out, not the girls.

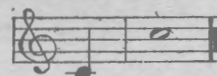
311, 11. icta-ɣaⁿha fiziběqtcí uçaⁿ-biama, pronounced fizí+běqtcí, etc.

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 naⁿ-ba t'é a-ké, Á-ma si-çé-de sne-dé, Á-ma ín'-djě qçé-




xe, u+.

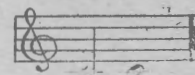
311, 19. maⁿckaⁿ, from maⁿ, *ground*; and ckaⁿ, *to move, stir*; *i. e.*, "they who scampered over the ground." Perhaps the craw-fish, rather than the crab, is referred to in this myth.

TRANSLATION.

At length the Raccoon was going. At length he said as follows:

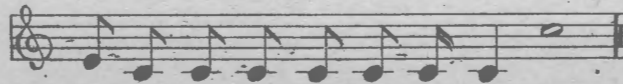
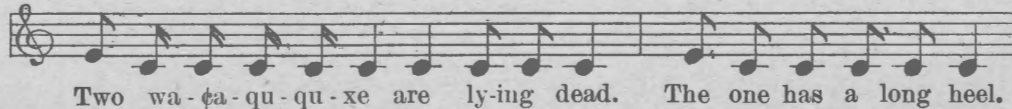


"Young-er broth-er Coon! Let us go to eat grapes, Young-er broth-



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

in sight of the Raccoons. And he sent some away to attack them. And an old man went with them to act as a crier and to sing for the dancers. And they reached the Raccoons. And one said as follows to himself: "Let me see! I will tickle him in the side!" When he tickled him in the side, the Raccoon lay without stirring at all. When the Raccoon almost laughed, the Crab stopped. And the Crab went to the other Raccoon, and thrust his claws up his nostrils. He lay without stirring in the least. Going again to the former Raccoon, he took hold of his eyelids by the very edge. The Raccoon lay without stirring in the least. The aged Crab man proclaimed aloud, saying, "Ho! he says that you are to dance. Halloo!" At length they danced. They danced around the Raccoons. The old man said:



The oth - er has 'a spot - ted face. Halloo! At length the whole Crab vil - lage went dancing around them. At length the elder Raccoon said, "Oho!" Both Raccoons stood suddenly. They went to attack them. The Crabs ran with all their might to their lodges. The Raccoons walked along, eating and killing them. At length just two Crabs had gone home. "Come! Begone. You shall be called 'Ma - ckaⁿ,'" said the Raccoons. The End.

THE RACCOONS AND THE CRABS.

Ἰάφιν-ΝΑⁿΠᾶⁿἸ's VERSION.

Éγιφε Μῖχά amá a-í-biamá. Káge Μῖχε+! káge Μῖχε+! káge Μῖχε+!
 At length Raccoon the was coming, they Younger Coon O! younger Coon O! younger Coon O!
 say. brother brother brother

házi aⁿφάτ aṅgáφε há+, káge Μῖχε+! á-biamá. Wíjínⁿφéha! cé bφáte-hnaⁿ'
 grapes we eat we go ! younger Coon O! said he, they O my elder that I eat regularly
 brother say. brother!

φάνⁿ'di níxa aⁿφáⁿ'nie-hnaⁿ-maⁿ'. Ní tē bφátaⁿ tēⁿ'di aⁿφáⁿ'daxeté ctaⁿ, ácka 3
 when stomach pains me in regu- I have Water the I drink when it purges me habit- close
 larly (or, I do). larly I do). ually,

gámaⁿ ajé ctaⁿ há, á-biamá. Káge Μῖχε+! káge Μῖχε+! káge Μῖχε+!
 I do that I stool habit- said he, they Younger Coon O! younger Coon O! younger Coon O!
 ually say. brother brother brother

gúbe aⁿφάτ aṅgáφε há+, káge Μῖχε+! á-biamá. Wíjínⁿφéha! céφαⁿ bφáte-
 hack-berries we eat we go ! younger Coon O! said he, they O my elder that I eat
 brother say. brother!

hnanⁿ'di in'gφ aⁿ'wasá ctaⁿ. Wajínⁿ'qidáaφé, á-biamá. Káge Μῖχε+! káge 6
 regularly, I am constipated habit- I get out of patience said he, they Younger Coon O! younger
 when ually. with it, say. brother brother

Μῖχε+! káge Μῖχε+! wajíde aⁿφάτ aṅgáφε há+, káge Μῖχε+! á-biamá.
 Coon O! younger Coon O! buffalo we eat we go ! younger Coon O! said he, they
 brother borries brother say.

- Wijiⁿčéha! cécaⁿ bčáte-hnan'di ijaⁿ'xe aⁿ'ča'í'čá égaⁿ aŋgčá'ú ctaⁿ. Wajiⁿ'-
 O my elder that I eat regularly, anus it itches me as I scratch habit- I get out of
 brother! when
- qidáaččě, á-biamá. Káge Miče+! káge Miče+! káge Miče+! Maⁿ'ckaⁿ aⁿ-
 patience with said he, they Younger Coon O! younger Coon O! younger Coon O! Crab we
 it, say. brother
- 3 waⁿ'čat aŋgáče te hau, káge Miče+! á-biamá. Há! jín'če, há! jín'če, jín'čéha,
 eat them we go will ! younger Coon O! said he, they O! elder O! elder elder
 brother brother brother brother O!
- cé-hnaⁿ wačáte awásičě ctaⁿ, á-biamá. Gañ'ki ačá-biamá egaⁿ, wéčigčáⁿ
 that only eating I think of habit- said he, they And they went, they having, plan
 (them) them ually, say. say
- gáxe maⁿ'čáⁿ-biamá. Taⁿ'waŋgčáⁿ hégactěwaⁿ'jǐ ɣadé ačá-biamá. Jín'čéha,
 making they walked, they say. Village very populous near they went, they Elder brother,
 by say.
- 6 úkie aŋgáxe ɣǐ ákicuga ɣǐ wiaⁿ'naxíčai ɣǐ aⁿ'waⁿ'čate tai, á-biamá. An'kaji,
 to talk we make if standing when we rush on them if we eat them will, said he, they No,
 with them thick say.
- á-biamá ijiⁿ'čě aká. Gá-biamá: Ní-agihí tě'di wiⁿ'čáⁿ'čáⁿ t'éaⁿ'waⁿ'čě
 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
- aⁿ'waⁿ'čate aŋgčáⁿ' tai, á-biamá. Či isan'ga aká, An'kaji, wéčigčáⁿ wǐ daxe há,
 we eat them we sit will, said he, they Again his younger the No, plan I I make
 say. brother (sub.), it
- 9 á-biad . Cañ'ge uné ujañ'ge gaxá agǐ kě'ɣa dahé áčáⁿ baxú étaⁿ tě
 said he, they Horse seeking road it forks is com- at the hill ridge peak just
 say. say. ing again that far
- aŋgáxe te, á-biamá. Aⁿ'haⁿ, caⁿ', á-biamá. Cé taté, á-biamá. Ě'ɣa ačá-
 let us make it, said he, they Yes, enough, said he, they That shall be, said he, they Thither they
 say. say. say. say. went
- biamá. Égaⁿ ujañ'ge kě akíčá maⁿ'ačaqti gaⁿ' jaⁿ'-biamá. T'é gaxá-
 they say. So road the both flat on the back so they lay, they Dead they
 say. say. made
- 12 biamá. Wackaň'-gá, á-biamá. Caⁿ' 'aⁿ' áčičiⁿ' ctéctěwaⁿ, ictá čáⁿ učǐbahiⁿ
 they say. Do your best, said (one), they Still how he has you notwith- eye the he pushes in
 say. say. standing, your
- ctéctěwaⁿ, cíbe číča'í'čai ctéctěwaⁿ, dáqčuge tě učǐbahiⁿ ctéctěwaⁿ, dá čáⁿ
 even if, entrails he tickles you even if, nostrils the he pushes in even if, head the
 your
- sidá tě činaⁿ'ha čéčě ctéctěwaⁿ, céčaji-gá, á-biamá. Ěgiče 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 agǐ amáma. Ujañ'ge kě uhá agǐ-biamá. Wéča-bi ɣǐ, Či! čí! čí! čéake
 was returning, Road the follow- he was returning, He found them, when, Či! čí! čí! these two
 they say. say. ing they say. they say lying
- naⁿ'ba, á-biamá. Wébetaⁿ'-biamá. Či'ě'di a-í-biamá. Sidá gaⁿ' naⁿ'há
 two, said he, they He went around them. Again there was approaching, Toe thus he kicked
 say. say. they say. say. one
- čéča-biamá ɣǐ céčectěwaⁿ'jǐ jaⁿ'-biamá. Učá agčá-biamá. Wačáxuxe ecč-
 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 áča. Huⁿ'+! á-biamá. Taⁿ'waŋgčáⁿ gaⁿ' gčǐⁿ'-biamá.
 regu- two dead the indeed. Halloo! said he, they Village so sat they say.
 larly two (lie) say.
- Hindá! á-biamá baⁿ' na'aⁿ'-bi aká. Ěgiče iⁿ'c'áge wiⁿ' cikaň'geaɣa gčǐⁿ'
 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 uça agça-biamá. Waçaxuxe na^{n'}ba
ting, they calling the heard it, they having beyond to tell went homeward, Raccoon two
say say they say. it they say.
- t'é aké, aí aça+ u! á-biamá. Jí amá za'çqtia^{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.
- Wáwaçatcigáxe te, aí aça+ u! á-biamá. Ca^{n'} cin'gajin'ga ma^{n'}çi^{n'} wakan'dagi 3
You are to dance, he indeed, hal- said he, they And child to walk forward (= quick)
says loo! say.
- ctēwa^{n'} bçúgaqti 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 they say close together
- I^{n'}c'ágeqtí-bi édegaⁿ açúhagç'qtci ahí-biamá. Ímañçet'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-gã. hã, á-biamá. Çéama Ictínike çipíi áça! á-biamá. 6
Off at a distance stand ye said he, they These Ictínike skillful indeed! said he, they
say. say. (= cunning)
- Háhaxiçái-gã, á-biamá. Hindá! wáçit'a^{n'}i-gã, á-biamá. Çíbe wáçiiçái-gã,
Get yourselves ready, said he, they Let us see! feel them, said he, they Entrail tickle ye them,
say. say.
- á-biamá. Çíbe wáçiiçái-de céçectōwa^{n'}-bají-biamá. T'é çañká, á-biamá.
said he, they Entrail tickled them when they moved not at all they say. Dead they who, said he, they
say. say.
- T'ái hã. Ké, wáwatcigaxái-gã, á-biamá. I^{n'}c'áge aká wéquça gçi^{n'}-biamá. 9
They Come, dance ye, said he, they Old man the singing for sat they say.
are dead say.
- Íbehiⁿ uti^{n'}-biamá. Çéxe búqa gasáçu uti^{n'}-biamá. Waçaxuxe na^{n'}ba t'é
Pillow hit they say. Gourd round to rattle he hit they say. Raccoon two dead
- aké. Ìn'de qçéqçe, Ìn'de qçéqçe; Sin'de snéde qçéqçe; Hi^{n'} ja^{n'}xe jañ'ga,
the. Face spotted, face spotted; Tail long spotted; Hair offensive big,
- á-biamá. Ji^{n'}çéha, céqaçicaⁿ wénaxiçái-gã, á-biamá. Nají^{n'} átiáça-bi ega^{n'} 12
said he, they Elder brother, on that side attack them, said (one), they Stood suddenly, they having
say. say.
- edíta^{n'}qti t'éwaçç wáçate ma^{n'}çi^{n'}-biamá. Jí kē úgidáaza-biamá. Djúbaqtcí
forthwith killing them eating them they walked, they Lodge the they scared them into their
say. own, they say. Very few
- aki^{n'}-biamá. Ceta^{n'} na^{n'}çta^{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)
- wénandeawákiçç, á-biamá. 15
we have been caused to feel- said they, they
full after eating, say.

NOTES.

313, 1. Miçe+ must be intended for a vocative. This myth contains the only instance of its use in the texts.

313, 2. hazi, pronounced ha+zi; so gube, 313, 5, is pronounced gu+be; wajide, 313, 7, waji+de; and Ma^{n'}ckaⁿ, 314, 2, Ma^{n'}+ckaⁿ.

313, 3. a^{n'}çañdaxete, from idaxete.

313, 6. iñgç a^{n'}wa^{n'}sa, i. e., iñgçe a^{n'}wa^{n'}sa, from iñgç(e)-usa.

315, 2. za'çqtiaⁿ, pronounced za+çqtiaⁿ.

315, 4. bçugaqti, pronounced bçu+gaqti.

315, 6. çeama Ictínike çipii aça. Here the Raccoons are called "Ictínike" as well as "Waçaxuxe." And besides, the Omaha and Ponka delegates at Washington, in

August, 1881, spoke of the (two) Ictinike who planned to catch the crabs. Frank La Flèche says that the Raccoons were as cunning as Ictinike, knowing all his tricks, but he and they should not be confounded.

315, 11. *inde-qçexe*, or *inde qçeqçe*, "spotted face," is a Çegiha name sometimes applied to the raccoon. Frank La Flèche says that "*hi^a ja^xe qañga*" cannot be said of a raccoon.

315, 14-15. *Haha!* etc. Such phrases were commonly used by Ictinike in expressing his delight at having overreached others.

TRANSLATION.

At length the Raccoon was approaching. He sang as follows to his younger brother in the distance:—"O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat grapes, O younger brother Coon!" "O my elder brother! whenever I eat those, my stomach aches me, and when I drink water I have the cholera morbus so bad that I have an action whenever I take a step," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat hackberries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, I am constipated for a long time. I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat buffalo-berries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, *anulus meus prurit me, et scabo*. I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We will go to eat Crabs, O younger brother Coon!" said the elder. "Thanks, elder brother! Thanks, elder brother! elder brother, thanks! I always think of eating those alone," said the younger. And they departed, planning as they went. They went towards a very large village of Crabs which was close by. "O elder brother! let us pretend to go and pay a friendly visit. And when they stand very thick around, let us attack them and eat them," said the younger. "No, let us kill them one by one as they go for water; and then we can eat them," said the elder brother. And the younger brother said, "No, I have a plan. Let us pretend to be dead on top of a ridge of hills, where the path which they take when they go after horses turns aside as it comes back this way." "Yes, that will do. That shall be it," said the elder. They went thither. And both lay flat on their backs in the path. They pretended to be dead. "Do your best," said the elder. "No matter how they treat you,—even if they thrust their claws into your eyes, even if they tickle you on the side, even if they thrust their claws up your nostrils, even if they kick your head aside very suddenly with their toes,—do not stir." At length one who had been seeking horses was coming back. He was coming back along the path. When he discovered them, he said, "*Ci, ci, ci!* those who are lying are two." He went around them. Then he approached them. He kicked one aside suddenly, but the Raccoon lay without stirring at all. And the Crab went homeward to tell it. "Two of those whom you call *Waçaxuxe* lie dead. *Halloo!*" said he. Those in the village sat as they were. "Hark!" said he who heard the call. At length an old man, who had been sitting at a very remote place, heard the call, and went further homeward to tell it. "He says that two of the *Waçaxuxe* lie dead. *Halloo!*" said he. The lodges were in great confusion (*i. e.*, they made a great commotion by talking and shouting.)

They heard them. "You are to dance, he says, indeed! Halloo!" said the crier. And every one arrived there including even the children who were forward in learning to walk. Having arrived there, they stood around, being very close together. A very aged man was the last one to arrive. He approached and stood leaning on his staff. "Stand ye off! These Ictinike are cunning. Hold yourselves in readiness. Let us see! Feel them. Tickle them on their sides," said he. When they tickled them on their sides, they did not stir at all. "They lie as if dead. They are dead. Come, dance," said he. The old man sat singing for them. He beat a pillow with a round gourd, which he made rattle. Said he (in his song):

"Two raccoons lie dead.
Spotted face, Spotted face,
Spotted long tail,
Big offensive hair."

"O elder brother! attack them on that side next to you," said one of the Raccoons. Having started at once to their feet, they went along killing and eating them. They scared them into their lodges. Very few reached home. They did not chase them any longer, as they had eaten to their satisfaction. "Ha! ha! It is just as we desired. We have been caused to feel full after eating," said the Raccoons.

THE WARRIORS WHO WERE CHANGED TO SNAKES.

TOLD BY NUDAⁿ-AXA.

Níaciⁿga gǵébanaⁿba nudaⁿ aǵá-biamá. Waǵáta-bají-biamá Naⁿ-
 Person twenty to war went, they say. They ate not they say. Hun-
 péhiⁿ wakanⁿ diǵǵǵtí-biamá. Égaxe aǵí-biamá. Caⁿ, ǵéⁿhá! Úǵixide
 ger very impatient from they say. In a circle they were return- Enough, O servants! Looking
 ing, they say. around
 maⁿǵiⁿ'i-gǵǵ. Wackaⁿ'i-gǵǵ, úǵixide tǵǵ, á-biamá nudaⁿhaǵga aká. Kí éǵiǵe 3
 walk ye. Do your best, looking the, said, they say war-chief the. And at length
 around
 wiⁿ' ǵaⁿǵiⁿ' aǵí-biamá. Núdaⁿhaǵgá! wanǵa wiⁿ' édedí amé ebǵégaⁿ,
 one running was coming, they O war-chief! animal one there is moving I think,
 say.
 á-biamá. Ahaú! á-biamá nudaⁿhaǵga aká. Īndádaⁿ wanǵa éskaⁿ ebnégaⁿ?
 said he, they. Oho! said, they say war-chief the. What animal it may be you think?
 say.
 á-biamá. Núdaⁿhaǵgá! ǵe-núga, ebǵégaⁿ, á-biamá Ahaú! á-biamá nudaⁿ- 6
 said he, they. O war chief! buffalo bull, I think, said he, they Oho! said, they say war-
 say. say.
 haǵga. Canⁿ-de, ǵéⁿhá! aⁿnǵ etai, á-biamá. Pí daⁿ'be maⁿǵiⁿ'i-gǵǵ cǵi.
 chief. If so, O servants! we live may, said he, they Again to see it walk ye again.
 say.
 Cí ǵaⁿǵiⁿ' aǵá-biamá wiⁿ'. Éǵiǵe, maⁿǵiⁿ' aǵé amáma ǵe-núga amá. Nǵá!
 Again running went, they say one. Behold, walking was going, they say buffalo bull the. Fie!
 nudaⁿhaǵga iǵápa-gǵǵ há, á-biamá. Gaⁿ' iǵápe aǵá-biamá. Ǵéǵu ǵǵiⁿ'i-gǵǵ, 9
 war-chief wait for him said they, And waiting they went, they Here sit ye,
 they say. for him say.

- á-biamá, wagáqcaⁿ é wáwaká-bi egaⁿ. Gaⁿ ačá-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. Ēgičē a-í amáma ŕe-núga amá Ágata
said he, they To inter- he stood, they say. At length was approaching, buffalo bull the. Aiming
say. cept it they say at it
- 3 jaⁿ'-biamá. Wahútaⁿčičiⁿ kē basnú čéča-biamá. Ágata-bi áčutaⁿqtcī. Ahí-bi
he lay, they say. Gun the he pushed suddenly, they He aimed at it, in a straight Ho arrived,
they say. along say. they say they say line. they say
- ŕi égičē waníča áji amáma. Naⁿ'pe jaⁿ'-biamá. Wahútaⁿčičiⁿ kē gčíza-
when behold animal different was moving, Fearing it he lay, they say. Gun the he took
they say. they say his
- biamá. Akída-máji ŕi'ctě t'éaⁿčaji etégaⁿji áhaⁿ, ečégaⁿ jaⁿ'-biamá. Či
they say. I shoot not even if he kills me not apt ! thinking he lay, they say. Again
- 6 akíde ŕi'ctě muáonaⁿ caⁿ' t'éaⁿčě etégaⁿ áhaⁿ, ečégaⁿ jaⁿ'-biamá. Ičaugčē
I shoot even if I miss him still to kill me apt ! thinking he lay, they say. All the while
at h'm
- naⁿ'wape jaⁿ'-biamá. Wě's'ă ŕaň'ga amáma, sīn'de-qčá čéčaⁿská-biamá.
fearing he lay, they say. Snake big it was moving, tail-rattler this size, they say.
they say,
- Čip'an'de gaⁿ čisáču-hnaⁿ'-biamá: Tcu+. Gaⁿ kída-biamá. Čéčectěwaⁿji
Shook by pull- so it rattled invariably, they say: Tcu+. And he shot at it, they Not moving at all
ing say.
- 9 najiⁿ'-biamá. Kídaí-bi tě'di égičē qiáča áiáča-biamá. Īⁿ'taⁿ nudaⁿ'haňga
it stood, they say. It was shot at, when behold falling it went suddenly, Now war-chief
they say they say
- čīnké kíde, á-biamá. Gaⁿ'ě'di aqčá-biamá. Ē'di akí-biamá. Nă! čé'íhá!
the shot said they, And there he went back, they There he arrived again, Bother! O servants!
at it, they say. say.
- waníča wiⁿ' t'éáčē čaⁿ'ja naⁿ'pewáčē, á-biamá. Na! núdaⁿ'haňgá! caⁿ' aⁿ'čañ'-
animal one I killed it though dangerous, said he, they Why! O war-chief! still let us
say.
- 12 gudaⁿ'be taí edádaⁿ waníča éiⁿ'te, á-biamá. Wě's'ă ŕaň'ga, á-biamá. Wúhu+ 'á!
consider what animal it may said they, Snake big, said he, they Really!
be, they say. say.
- á-biamá. Zani čaqúba-biamá Gaⁿ'ě'di ahí-biamá waň'gičē. Hinda!
said they, All wondered, they say. And there arrived, they say all. See!
they say.
- umásnai-gă, á-biamá. Umásna-biamá. Ēgičē čičiⁿ' hégajiⁿ-biamá Wě's'ă aká.
split it with a said he, they They split it they say. Behold fat very, they say Snake the.
knife, say.
- 15 Kī ŕé-ma níkaciⁿga ukéčičiⁿ t'éwačai tě účibčāⁿ bčāⁿ údaⁿqti égaⁿqtiāⁿ
And the buffa- 'people common kill them when they smell odor very good just like
loes (i. e., Indians)
- učibčāⁿ-biamá Wě's'ă aká. Núdaⁿ'haňgá! údaⁿqtiāⁿ učibčāⁿ tě, ŕé égaⁿ-
smelt they say Snake the. O war-chief! very good smell the, buffalo just
just
- qtiāⁿ, á-biamá. Wégaskaⁿčái-gă, á-biamá nudaⁿ'haňga aká. Gaⁿ' néčē
like, said they, Test it, said, they say war-chief the. And kindling
they say. a fire
- 18 ctě itéča-biamá. Čéde tě náhegajiⁿ-biamá. Kī naⁿ'péhiⁿ tě wakan'diča-
even they put it on, they Fire the burnt very hot, they And hunger the impatient from,
say. say.
- biamá. Ahaú! á-biamá. Ké, čé'íhá! ígaskaⁿčái-gă, á-biamá nudaⁿ'haňga
they say. Oho! said he, they Come, O servants! test it, said, they say war-chief
say.
- aká. Miⁿ' čāⁿ čáčuháqtcī ičē-hnaⁿ égaⁿ-biamá. Gaⁿ', Čéčēqti, čé'íhá!
the. Sun the nearly had gone only so they say. And, Right here, O servants!

- aⁿjaⁿ' tai, á-biamá. Gaⁿ' ɣe-ɕiⁿ ɕaⁿ caⁿ' basnaⁿ' iɕaⁿ' ɕa-biamá. Nin'deɕai
let us sleep, said he, they And buffalo rib the so they placed on sticks they say. Cooked
say.
- tě éduátaⁿ caⁿ' ákasta itéɕa-biamá. Caⁿ' wiⁿ' pahañ'ga ɕaté taité naⁿ'pa-bi
when next so in a heap they put it, they And one before eat shall feared, they
say.
- egaⁿ', ákast itéɕe gɕiⁿ'-biamá. Gaⁿ' égiɕe 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. ɕé'í'há! hébe iⁿ'ɕiⁿ gíi-gă, á-biamá. Gaⁿ' hébe éɕiⁿ
Oho! said he, they O servants! a piece bring to me, said he, they And a piece having
say.
- aki-biamá. ɕatá-biamá. Égiɕe, Údaⁿqtiaⁿ', ɕe'íⁿ', á-biamá. ɣé-ma aⁿwaⁿ'-
they reached again, He ate it, they At length, Very good, servants, said he, they The buffa- we eat
they say. say.
- ɕataí égaⁿqtiaⁿ', á-biamá. Gaⁿ' zani ɕatá-biamá. Ki níaɕiⁿga nújĩngá- 6
them just like, said he, they And all ate they say. And person boy
- biamá. Nújĩngá-bi éde ɕatá-bají-biamá. Ínahiⁿ'-bi ctě ɕatá-bají-biamá.
they say. Boy, they say but he ate not they say. They were will- even he ate not they say.
ing, they say
- ɕé'í'há! ɣé-ma aⁿwaⁿ'ɕataí égaⁿ há, á-biamá. Bɕaⁿ' pɕají-bají, údaⁿqtiaⁿ'.
O servant! the buffa- we eat them it is said he, they Odor bad not, very good.
loes like say.
- ɕatá-gă, á-biamá nudaⁿ'hañga aká. Ubɕí'age, á-biamá nújĩnga aká. Gaⁿ' 9
Eat it, said, they say war-chief the. I am unwilling, said, they say boy the. And
- néɕe tě égaxe gɕiⁿ'-biamá. Ki nújĩnga aká gaqáɣa gɕiⁿ'-biamá. Gaⁿ'
kindled the around it they sat, they And boy the apart sat they say. And
(fire) say.
- ugáhanaɕáze amá. Gaⁿ' Ínanděqtiaⁿ'-bi egaⁿ' jaⁿ'-hnaⁿ'-biamá: Égiɕe,
dark they say. And felt very full after eating, having slept each one, they say. At length,
- Ahaú! á-biamá. ɕé'í'há! dáhaⁿ'i-gă há, 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 ɕi'áqti, caⁿ' gaⁿ' Wě's'ă amá bɕúga. Égiɕe
war-chief the. And to talk to he failed, strange to Snake the all. Behold
them say (?) (=were)
- atañ'-ke-daⁿ' bɕúgaqti ɕié gaqá ɣigɕiɕtaⁿ'-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-
stretched.
- haⁿga áma aká gá-biamá: Ahaú! á-biamá. Gúda gɕbaⁿ ɕéɕai-gă, (á-biamá), 15
chief the other said as follows, Oho! said he, they Yonder call to him, (said he, they
they say: say),
- nújĩnga é waká-bi egaⁿ'. Nújĩnga aká agí-biamá. Ké, ɕé'í'há! wadaⁿ'-
boy that meant him, having. Boy the was coming, they Come, O servant! look
they say.
- bai-gă, á-biamá. ɕé'í'há! ɕé naⁿ'ɕapégaⁿ hnátají ícpahaⁿ, á-biamá. Nújĩnga
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', Úsañga, á-biamá. ɕínaqtei ɕaníta te, á-biamá. 18
the crying stood they say. And, Hopeless, said he, they You alone you live will, said he, they
(sub.) say.
- Waɕáckaⁿ ɕagɕé te há, á-biamá. Gaⁿ' ɕé añgúgacaⁿ aⁿmaⁿ'ɕiⁿi edádaⁿ
You try you go will said he, they And this we traveled we walked what
homeward say.
- añgúnai ké bɕúgaqti aⁿ'ɕiⁿ, á-biamá. Qubé 'í'-biamá. ɕé weáɕape caⁿ'
we sought the all we give said he, they Sacred they gave him, This you wait for yet
you, say. they say. us

- aⁿba (xī) hné te. Égiçe waaⁿça íxuha-biamá nújiŋga aká. Waiiⁿ ɬaŋgá
day (when) you go will. At length to leave them afraid of, they say boy the. Robe large
gě wiⁿ ují weçéⁿ taí. Majaⁿ údaⁿ gěⁿ di dahé ɬaŋgá wiⁿ gágě içaⁿ awaçaçé
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 aⁿba amá. Waŋⁿ giçe qti égaⁿ qti gagí gije
will, said, they say war-chief the. And day they say. All just so coiled up
gçiⁿ akáma, ákigçiⁿ gçiⁿ gçiⁿ-biamá. Kí waiiⁿ ɬaŋgá wiⁿ çizá-bi egaⁿ,
were sitting, sitting on one another they sat, they say. And robe large one took, they having, say
úji-biamá. Kí wéⁿ açaⁿ-biamá. ɬahé údaⁿ qti ɛdedí-çaⁿ amá. Ēⁿ di içaⁿ waça-
he put them in, And carrying he went, they Hill very good there it was, they There he put them, they say.
- 6 biamá. ɬahé jínⁿ gají, dahé bazú, céhiçe égaⁿ qçabé naⁿ bá bazú idaⁿ be
they say. Hill not small, hill curvilinear extending like it tree two curvilinear in the top, yonder top middle
ágça-biamá. Gaⁿ ɛⁿ di içaⁿ waça-biamá qçabé tě hidé těⁿ di. Gçé taté
were put down on, And there he put them, they say tree the bottom by the. Go home- shall they say. ward
ígidahaⁿ-bi egaⁿ, Wě's'á amá bçúga qti nújiŋga taⁿ ágidá'á-biamá, júga kě
they knew of their having, Snake the all boy the lay thick on their own, body the they say, they say.
- 9 áha-biamá. Gaⁿ waaⁿça agça-biamá. Gaⁿ ɬí kěⁿ ɬa 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 çinⁿçaⁿ waníça çataí éde é jú xiçaxai, á-biamá. Ēⁿ nugé çé caⁿ
chief the one who was animal ate but that body made for said he, they He summer this (an ex-pletive) himself, say.
- éwaçaçalⁿ-ma, wa'ú, cinⁿ gajínⁿ ga, caŋⁿ ge wáçinⁿ-má ctěwaⁿ, edádaⁿ açiⁿ
you who are his rela- woman, child, horse those that he even, what he has tions, has
- 12 gíçaⁿ be gaⁿ çá-biamá, á-biamá nújiŋga aká. (Nugé těⁿ di ɬí çáⁿ caⁿ qti
to see his he wishes, they say, said, they say boy the. (Summer when lodges the at any rate
waçáⁿ be kaⁿ bça, á-biamá nudaⁿ haŋga wiⁿ déçaⁿ ska Wě's'á aká.) Gaⁿ nugé
I see them I wish, said, they say war-chief one-half Snake the.) And summer
tě gaççaⁿ açaⁿ-biamá. Ēⁿ di ahí-biamá. Aŋgáti, á-biamá. Çéçandí,
when migrating they went, they There they arrived, they We have said he, they Here it is, say. say.
- 15 á-biamá. Kí, Ēⁿ di qti aⁿ ɬí tai, á-biamá. Gaⁿ wa'ú, cinⁿ gajínⁿ ga, caⁿ bçúga
said he, they And, Just there we will, said they, And woman, child, in fact all say. camp they say.
- ɛⁿ di ahí-biamá. Ēⁿ di ahí-biamá xiⁿ égiçe éçaⁿ bá-biamá. Ēⁿ di maⁿ canⁿ de
there arrived, they say. There they arrived, they when behold they came out, they There holes in the say. ground
- gáxe akáma. Ēi há, á-biamá. Égiçe naⁿ waçápe taí. Ēi há. Égiçe
they had made, they Those said he, they Beware you fear them lest. Those Beware are they say. say.
- 18 weçéaⁿ he taí. Ckaⁿ jì najínⁿ i-gá, á-biamá nújiŋga aká. Égiçe Wě's'á amá
you flee from lest. Motionless stand ye, said, they say boy the. At length Snake the them
- bçúga qti nújiŋga taⁿ ágidá'á-biamá. Ákihaⁿ açaⁿ-biamá. Níkaciⁿ ga amá
all boy the lay thick on their own, Beyond they went, they People the they say. say.
- égazéze najínⁿ-biamá. Gaⁿ wagíkaⁿ-biamá. Xagé za'ěⁿ qtiaⁿ-biamá. Caⁿ
in a row stood, they say. And they condoled with their own, they say. Crying they made an uproar, In fact they say. say.

bɕúga wékaⁿ-biamá. Gaⁿ uɕúgacɪbai tɛ níaciⁿga wáhai tɛ íbɕaⁿqtiaⁿ-
 all condoled with them, And they went when people they passed as were fully satisfied
 they say.

biamá Wé's'á amá. Gaⁿ maⁿcan'de tɛ'qa égazéze ákigɕiⁿ-biamá Wé's'á amá.
 they say Snake the (sub.). And holes in the at the in a row sat with one another, Snake the (sub.).
 they say.

ɕé níaciⁿga áki'e amáqa wadaⁿ'be jaⁿ-biamá. Cañ'ge-ma é'di kaⁿtaⁿ' 3
 This people standing at them looking at they lay, they say. The horses there tied

itéwekiɕá-biamá. Wa'iⁿ gɛ, cánakágɕe ctí, wégasápi ctí, man'de, utaⁿ
 they placed they say. Packs the, saddle too, whip too, bow, leggings
 theirs for them

aⁿ'ɕa a-íi gɛ, hiⁿbé aⁿ'ɕa a-íi gɛ edábe, bɕúga é'di itéɕa-biamá. Gaⁿ cɪ
 left were the, moccasins left were the also, all there they put them, And again
 coming

máɕe áji amá. Cɪ é'di gaqɕaⁿ atí-biamá. Kí é'di waɕóna-bají-biamá. 6
 winter a dif- they say. Again there migrating they came, they And there not visible, they say.
 ferent say.

Cañ'ge waaⁿ'ɕa amá iⁿ'tcaⁿqtci jái gɛ ɕiñgé-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

maⁿtáqa wágɕaɕiⁿ ákiágɕa-biamá, é uɕá-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. aⁿniɕ etai, in full aⁿniɕa etai.

317, 9. nudaⁿhañgá iɕapa-gá. The scouts had gone out of sight of the war-chief; so they spoke to the one running, telling him not to proceed so rapidly, but to wait till the leader came in sight.

318, 3-4. ahi-bi xi, when the animal reached the man.

318, 8. ɕip'ande, etc. Whenever the Snake lifted his tail, it rattled.

318, 14. ciⁿ pronounced ciⁿ⁺ by Nudaⁿ-axa.

319, 13-14. egiɕe 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 gɛdi, etc. I agree with Frank La Flèche in substituting for this, Majaⁿ údaⁿ, ðahé tañgá gɛ'di wiⁿ iɕaⁿ'awaɕáɕɛ tái: Land, good, hill, big, on the, one, you will place us.

320, 6. ðahe bazu cehiɕe 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. akigɕiⁿ, equivalent to jugɕe gɕiⁿ.

321, 7. When the tribe left the Snakes, they fastened the horses to posts driven into the ground. On their return they found fresh manure dropped here and there in a line with the posts; but neither horses nor footprints could be seen.

TRANSLATION.

Twenty men went on the war path. They ate nothing. They were very impatient from hunger. They made a circuit and were coming back. "That will do, O servants! Look around as you walk. Do your best at searching," said the war-chief. And at length one was coming running. "O war-chief! I think that an animal is moving there," said he. "Oho! What sort of animal do you think it is?" said the war-chief. "O war-chief! I think that it is a buffalo bull," he said. "Oho!" said the war-chief. "If so, O servants! we may live. Go again to look at it." And one went running. Behold, the buffalo bull was going along walking. "Fie! Wait for the war-chief to come in sight," said the rest of the scouts. And they went slowly, waiting for him to appear. "Sit ye here," said he, addressing the servants. And he departed. "Lie ye looking at me," said he. He stood for the purpose of intercepting the buffalo. At length the buffalo bull was approaching him. He lay aiming at it. He pushed his gun along suddenly. He aimed directly at it. When it arrived, behold, it was a different animal. He lay fearing the sight of it. He took back his gun. He lay thinking, "If I do not shoot at him, he will be very apt to kill me! And if I shoot at him and miss him, still he will be apt to kill me!" All the time he lay, fearing the sight of it. It was a big Snake, with a rattle as large as a man's head. Whenever he lifted his tail, he rattled it: "Teu+" (whispered). And he shot at the Snake, which stood (*sic*) without stirring at all. But after the Snake was shot at, behold, he fell suddenly. "Now the war-chief has killed him," said they. And the war-chief went back to them. He reached there again. "O psha! O servants! Though I have killed an animal, it is dangerous," said he. "Why! O war-chief! let us examine it at any rate, whatever sort of animal it may be," said they. "It is a big Snake," said he. "Really!" said they. All wondered. And all arrived there. "See! split it lengthwise with knives," said he. They split it with knives. Behold, the Snake was very fat. The Snake had a very good odor, just like that of the buffaloes when the Indians kill them. "O war-chief! the odor is very good. It is just like that of the buffaloes," said they. "Test it," said the war-chief. And kindling a fire, they put it on. The fire was very hot. And they were impatient from hunger. "Oho! Come, O servants! test it," said the war-chief. The sun had almost set. "O servants! let us sleep just here," said he. And they thrust sticks through the spare-ribs, running one end of each stick in the ground, close to the fire. When the spare-ribs were cooked, they put them in a heap. And as each one feared to eat before the rest, they sat putting them in a heap. And at length the war-chief said as follows: "Oho! O servants! bring a piece to me." And they took a piece to him. He ate it. At length he said, "Servants, it is very good. It is just like the buffaloes that we eat." And all ate, except one, who was a boy. Though they were willing, he did not eat. "O servant! it is like the buffaloes that we eat. The odor is not bad. It is very good. Eat it," said the war-chief. "I am unwilling," said the boy. And they sat in a circle around the fire which they kindled. But the boy sat apart from them. And it was dark. And having felt very full after eating, each one slept. At length the war-chief said, "Oho! Servants, arise! It is very bad." And he failed to talk with them, as, strange to say, they were all Snakes. Behold, the war-chief had finished changing the half of his body; the whole of one side lay stretched out in the shape of a Snake. The other war-chief said as

follows: "Oho! Call yonder to him," referring to the boy. The boy came. "Come, O servant! look at us. O servant! you know that you did not eat because you feared this," said he. The boy stood crying. And the war-chief said, "It is a hopeless case. You alone will live. Do try to go homeward. We give to you everything which we sought in our travels." They gave him their sacredness (*or*, their charms). "You have waited this long for us, yet when it is day, you can go." At length the boy was afraid of leaving them. "Having filled one of the large robes, you will please carry us on your back. Please put us on a good land, on one of those large hills," said the war-chief. And it was day. All were sitting just so, coiled up and upon one another. And having taken a large robe, he put them in it. And he departed, carrying them. A very good hill was there. There he put them. It was not a small hill; it was a hill with a curvilinear top, like the one extending yonder, with two trees set down on the middle of the curvilinear top. And he put them there, by the bottom of the trees. As they knew that he was about to go homeward, all the Snakes lay thick over the boy (*i. e.*, they covered the surface of his body, as he stood); they passed over his body. And leaving them, he went homeward. And he reached home at the lodges. "He who was the war-chief ate an animal, and changed his body into that sort of animal. He said that he wished to see whatever he has, in the summer, you who are his relations, the women and children, and even his horses," said the boy. The war-chief who was partly a Snake had said, "In the summer I wish to see the lodges at any rate." And when it was summer, they removed the camp. They arrived there. "We have come. Here it is," said the boy. And the people said, "Let us camp just here." And the women, the children, in fact all, arrived there. When they arrived there, behold, the Snakes came in sight. They had made dens there. "Those are they. Beware lest you fear them. Those are they. Beware lest you flee from them. Stand still," said the boy. At length all the Snakes lay thick on the boy. They went beyond him. The people stood in a row. And they condoled with them. They made a great uproar by crying. In fact, all condoled with them. And when the Snakes had gone throughout the line, and had passed over the bodies of the people, they were fully satisfied. And the Snakes were in a row at the dens, sitting with one another. They lay looking at the crowd of people. Their horses were placed there tied; the packs, the saddles too, the whips, bows, the leggings which they had abandoned when they were approaching to kill the Snake, also the moccasins which they had abandoned when they were approaching—all were put there. And it was another winter. Again they removed and came to the place. And then the Snakes were invisible. The horses which they had left, and which had recently dropped manure, were missing. Therefore it is reported that they took them back into their dens.

THE WARRIORS AND THE THREE SNAKES.

TOLD BY NUDA^{n'}-AXA.

- Níaci^{n'}ga nuda^{n'} ahí-biamá. Agçí-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 çá^{n'} agçí-biamá. Égiçe ja^{n'}çá^{n'}qa iañ'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'}çá^{n'}qa çábçí^{n'}-biamá. Égaxe ja^{n'}-biamá. Égiçe a^{n'}ba amá çí
good, log three they say. Around they lay, they At length day they when
say. say.
- çadésage (amá). Nuda^{n'}hañga aká uçixidá-biamá. Égiçe ja^{n'}çá^{n'}qa amá
high wind (they say). War-chief (sub.) the looked around, they say. Behold log the
- Wé's'á iañ'ga akáma. Hau, çé'í^{n'}! piäjiqtia^{n'}. Çáha^{n'}i-gá, á-biamá. Wañ'giçe
Snake big were, they Ho, servants! it is very bad. Arise, said he, they All
say. say.
- 6 iáçixa ja^{n'} akáma. Gañ'ki ukígçá^{n'}-biamá. Kigçídindi^{n'}-biamá. Kí çadé-
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. Uhañ'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'í^{n'}há! wéçigçá^{n'} wi^{n'} içáaçè 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 jijn'ga açí^{n'}-bi kè' ca^{n'} bçúga, ma^{n'} kè, 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
- çañká. Gañ'ki í tē áçapúí tē éçeta^{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 çadésagá-biamá iáçixa ja^{n'}i tē. Ga^{n'} çé gçadi^{n'} ja^{n'} kè' 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 mouths lay lay (ob.) across lay regularly
- 12 biamá. Hau, çé'í^{n'}há! wi^{n'} pahañ'gai-gá, 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.
- na^{n'}pe-hna^{n'}i tē. Ahaú! á-biamá. Çé'í^{n'}há! wíebçí^{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.
- hañga aká. Ca^{n'} indáda^{n'} ctēwa^{n'} nuda^{n'}hanga é wacka^{n'} ma^{n'}çí^{n'} améga^{n'} é
chief the. And what soever war-chief that makes an walks that class that
effort
- 15 gáxe ma^{n'}çí^{n'} améga^{n'} t'é te na^{n'}pa-báji ga^{n'} wíebçí^{n'} tá miñke, á-biamá
doing walks that class die will fears not so I am he will I who, said, they say
- nuda^{n'}hañga aká. Ga^{n'} nuda^{n'}hañga çíñké'ç'di gçé amá çí iáçixa ja^{n'} amá
war-chief the. And war-chief the there was going when with open was lying,
homeward mouth they say

- u^oízaⁿ aká. Ga^{n'} áaⁿsi ákiág^oça-biamá. Ahaú! á-biamá. Wacka^{n'}i-gǎ,
middle the one. And leaping over he had gone homeward, they say. Oho! said he, they say. Be strong,
- á-biamá nuda^{n'}hañga aká. Ga^{n'} cí nuda^{n'}hañga áma aká cí égaⁿ áaⁿsi
said, they say war-chief the. And again war-chief the the again so leaping
other (sub.) over
- ákiág^oça-biamá. Ahaú, fé^{'i}n! wacka^{n'}i-gǎ, á-biamá. É añgági 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-gǎ, á-biamá. Cí égaⁿ-hnaⁿ wi^{n'}çai^{n'}caⁿ agçé naji^{n'}-biamá. Cí
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. Cí wi^{n'} aká agçai etégaⁿ, níkaçiⁿga gçéba-çáⁿbçíⁿ.
one the so went homeward, they say. Again one the went apt, man thirty.
- Cí wi^{n'} aká áaⁿsi agçá-biamá. Cí 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
(sub.) over they say. (sub.) many again
- ákiçáji-hna^{n'}-biamá. Éde çédeañq^oçai naji^{n'} taⁿ ábagçá-biamá. Ictábçí
commanded one another regularly, But at the very bottom stood the one hesitated they say. Tears
- ásnu-biamá. Hau, fé^{'i}nhá! nú hniⁿ. Nú aⁿçai^{n'} égaⁿ añgúgaca^{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, fé^{'i}n, piäji çkáxe, á-biamá. Égiçé gçé amá xī Wés^{'a} aká na^{n'}qahi 9
You cry, servant, bad you do, said he, they say. At length he was going when Snake the backbone
homeward (sub.)
- ké çit^{'u}qa-bi ega^{n'} wájaⁿ kihé amá. Kí ma^{n'}aça gáha kigçéçé 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
they say suddenly, say. again stopping
- çasni^{n'} çéça-biamá. Ahaú! á-biamá. Ga^{n'}, fé^{'i}nhá, añgú-hnaⁿ aⁿma^{n'}çíⁿ.
he swallowed him they say. suddenly. Oho! said (the leader) they say. So, O servants, we alone we walk.
- Níaciⁿga wi^{n'}aq^oçai çtēwa^{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 wéabide tē.
they say. So they slept on the way home regularly, they say. So thus regularly they slept, they say at a distance when.
- Égiçé na^{n'}ba wada^{n'}be açá-biamá. Núdaⁿhañgá! gátēdi xī d'úba ēdí çaⁿ,
At length two to see went they say. O war-chief! in that lodge some there the,
place
- á-biamá. Ahaú! á-biamá. Núdaⁿhañgá! uwájiçai, á-biamá. Wackañ'-gǎ. 15
said they, they say. Oho! said he, they say. O war-chief! we are tired, said they, they say. Be strong.
- Cañ'ge aⁿwañ'gagçíⁿ añga^{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-çá^{n'}haq^oçai ké^{'di} naji^{n'}-biamá. Nuda^{n'}hañga 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. Égiçé cañ'ge hégaⁿji ké amá. Kí nuda^{n'}hañga akíwa wábasí- 18
went they say. Behold horse a great many in a line, And war-chief both drove them
they say. before them
- biamá. Wáçíⁿ agçá-biamá. Ga^{n'}ama gáçuadi wáçíⁿ 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

- mañgçin'-gă, á-biamá, nudaⁿhañga áma çinké é waká-bi egaⁿ. Úwagiçá
 begone, said he, they war-chief the other the that he meant, having. To tell them
 say, say, one who they say
- akí-biamá. Nudaⁿhañga çičiça újawa gáxe, á-biamá. Hau! núdaⁿhañgá,
 he arrived again, War-chief your pleasant has said he, they Ho! O war-chief,
 they say, made, say.
- 3 á-biamá wañ'giçëqti. Gaⁿ 'é'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.
- wákaⁿtaⁿ'i-gă, á-biamá, bçúgaqti. Cañ'ge wákaⁿtaⁿ'-biamá. Gaⁿ wábasí-
 tie them, said he, they all. Horses they tied them, they say. And they drove
 say, them before
 them
- biamá bçúga. Gaⁿ jaⁿ'hnaⁿi tē wáçinⁿ agçai tē. Ií aⁿçá a-í çan'di
 they say all. And they slept when having they went the. Lodge abandon- they at the
 regularly them homeward ing were coming
- 6 akí-biamá. Gaⁿ cañ'ge wáçinⁿ akí-ma wa'ú, iⁿc'áge edábe wa'í-biamá,
 they arrived home And horse those that they took woman, old man also they gave to them,
 again, they say, home they say,
- bçúgaqti caⁿ.
 all in fact.

NOTES.

324, 3. egaxe jaⁿ-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. ukigçáⁿ . . . Kigçidíndiⁿ. Frank La Flèche makes these "ukigçáⁿ" and "Kigçidíndiⁿ," which seems to confound the sociative in "ki" with the reflexive in "çi."

325, 6. ana akii-ma, etc. As many as reached the other side of the Snake that lay across their path, encouraged those remaining to jump over.

325, 7. najiⁿ taⁿ abagçá-biamá. As the verb is preceded by the classifier taⁿ, read "ábagçá amá."—Frank La Flèche.

325, 10. gáha kigçéçë. Frank La Flèche says that the Omahas say, "gahé kigçéçë," and the Ponkas, "gahá kigçéçë." See "bahá içéçë" and "bahé içéçë" in the Dictionary.

325, 19. gaⁿama, etc. After the two war chiefs had moved a while on their way back to their comrades, they arrived again (gaçuadi) at that place (unseen by the narrator) where their comrades were. But before they arrived in sight of the camp, one ordered the other to go ahead and tell the news.

TRANSLATION.

Some men on the war-path reached the place of their destination. They slept on their homeward way. At length they returned to the land where they were going to sleep. Behold, large logs were lying there. This was a very good place to sleep in. The logs were three. They lay around. At length, when it was day, there was a high wind. The war-chief looked around. Behold, the logs were three immense Snakes. "Ho, servants! It is very bad. Arise," said he. All the serpents were lying with their mouths gaping wide. And the men took a firm hold of one another. And the high wind continued to blow the men along towards the mouths of the Snakes.

He who was at the end stood crying. And he said as follows: "Ho, O servants! I have found a plan." And they gave to the Snakes all their possessions, such as arrows, moccasins, and knives. And from the time that they closed their mouths there was a calm. The Snakes made the high wind with their mouths, when they lay with open mouths. And the men went homeward by jumping over the Snake which lay across their path. "Ho! O servants! Let one of you go before," said the war-chief. And they were unwilling, as all were afraid. "Oho! O servants, I will be he! As the war-chief belongs to the class of men who are continually making efforts to accomplish anything whatsoever, and who are accomplishing it, not fearing to die, I will be the one to undertake it," said the war-chief. And when the war-chief was going homeward, the middle Snake was lying with open mouth. And leaping over him, he went homeward. "Oho! Be ye strong," said the war-chief. And then the other war-chief leaped over in like manner and went homeward. "Oho, O servants! Be ye strong. Desire to do just as we do when we are coming homeward," said the war-chiefs. And so they continued going homeward one by one; then one went homeward; then one was apt to go homeward, thirty men in all. Again one leaped over and went homeward. Again the one next to him leaped over. As many of them as reached the other side of the Snake exhorted one another to do their best. But he who stood at the very end of the line hesitated. The tears trickled down his face. "Ho, O servant! you are a man. We are men, and so we travel. O servant, you do wrong to cry," said the war-chief. At length when this man was going homeward, the Snake raised his back, forming a hump, and the man lay down suddenly on the Snake's back. And when the Snake threw the man over on his (*i. e.*, the man's) back, he swallowed the man immediately. "Oho!" said the war-chief. "So, O servants! we walk alone. When any one person wishes to die at any place, he dies." So they went homeward. And they used to sleep on the homeward way. And thus they slept regularly when at a distance. At length two went as scouts. "O war-chief! some lodges are there in that place," said they. "Oho!" said he. "O war-chief! we are tired. Be strong. We desire to ride horses," said they. "Oho!" said he. And they reached there on their homeward way. They stood by the very edge of the lodges. Both war-chiefs went to the village. Behold, a great many horses were in a long line. And both war-chiefs drove them along before them. They took them away towards their comrades. After moving a while, they reached that place again with them. "Begone and tell them," said one war-chief, addressing the other. He arrived there again and told them. "Your war-chief has done a pleasant thing," said he. "Ho, O war-chief!" said every one. And the war-chief who had the horses arrived there again. "Oho!" said he, "tie ye all those horses with lariats." They tied the horses with lariats. And they drove all before them. And they slept regularly as they went homeward. They arrived home again at the lodges which they had abandoned when they were coming in this direction towards the foe. And all the horses which they had brought back they gave to the women and the old men.

THE SUN AND MOON.

TOLD BY ᄆᄆᄆᄆ-ᄆᄆᄆᄆ.

- ᄆᄆᄆᄆᄆᄆ-ᄆᄆᄆᄆ. ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ
 I am out of patience with you. People I collect them notwithstanding you scatter them as many
- ᄆᄆᄆᄆᄆᄆᄆᄆᄆ-ᄆᄆᄆᄆᄆᄆ, ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ. ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ
 you cause them to be habitually, said they say Moon the. People many to grow I wish for
- 3 ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ
 them, as I scatter them I suddenly notwithstanding darkness you put regu- larly as many hungry
- ᄆᄆᄆᄆᄆᄆᄆᄆᄆ, ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ. ᄆᄆᄆ, ᄆᄆᄆᄆᄆᄆᄆᄆᄆᄆ! ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆᄆ
 you kill them regu- larly, said they say Sun the. Ho, ye who are people! many you mature
- ᄆᄆᄆᄆᄆᄆ. ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ
 shall Above directly above I see you I sit will I who. What business ye walk
- 6 ᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ
 the all I ruling you I sit will I who, said he, they Moon the said as follows, they say:
- ᄆᄆ ᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ
 Again I too so I sit will I who. I collect you while darkness if again assembling in full force
- ᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ. ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ
 you sleep there again will. In fact business you walk will the all I I ruling you will I who,
- 9 ᄆᄆᄆᄆᄆᄆᄆ. ᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ
 said she, they say. Again road one after the other we walk shall. Behind I walk will I who,
- ᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ. ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆᄆ. ᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆᄆ
 said, they say Moon the. Moon the woman one is just like. Kettle carrying on the arm
- ᄆᄆᄆᄆᄆᄆᄆᄆᄆ.
 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. ᄆᄆᄆᄆᄆᄆᄆᄆᄆ, you cause them to be lost, *i. e.*, you kill them by your heat.

328, 2-3. ᄆᄆᄆᄆᄆᄆᄆᄆᄆ, *i. e.*, ᄆᄆᄆᄆᄆᄆᄆ ᄆᄆᄆᄆᄆᄆ.

328, 8. ᄆᄆᄆᄆᄆᄆᄆ, from ᄆᄆᄆᄆᄆᄆ.

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.

- Taⁿ waŋgɕaⁿ wiⁿ ɛdɪ-ɕaⁿ amá. Kɪ wa'ú wiⁿ údaⁿqti aɕiⁿ-biamá taⁿ-
 Village one it was they And woman one very good they had, they say vil-
 there say.
- waŋgɕaⁿ akádi Kɪ cénujiŋ'ga gaⁿɕa 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 wiⁿ, Híndá! wa'ú gaⁿɕai ɕi'á-ɔnaⁿi éde wa'ú 3
 And person young man one, Let me see! woman they de- failed regu- but woman
 sired sired ularly
- kaⁿbɕa bɕé té-na, eɕégaⁿ-biamá. Gaⁿ cénujiŋ'ga aká aɕá-biamá. Caⁿ ɕahé
 I desire her I go will ! he thought, they say. And young man the went they say. And hill
 (sub.)
- wiⁿ ɪaŋgáqti ɛdɪ-ɕaⁿ ɲi níaciⁿga wiⁿ agɕiⁿ akáma. Cénujiŋ'ga miⁿɕigɕaⁿ
 one very large it was when person one was sitting, they say. Young man thinking of the
 there woman
- aɕé amá níaciⁿga ɕahádi gɕiⁿ ɕiŋ'ke ɪadé aɕá-biamá. Kɪ níaciⁿga ɕahádi 6
 he who was person on the hill sat he who ɪadé aɕá-biamá. And person on the hill
 going near point
- gɕiⁿ aká maŋ'gɕe naɲiⁿ-bi ɲi cɪ gɕiⁿ-hnaⁿ-biamá. Kɪ ɛ'di ahí-biamá
 sat he who erect stood, they when again sat regu- they say. And there arrived, they
 say larly say
- cénujiŋ'ga miⁿɕigɕaⁿ amá, níaciⁿga ɕiŋkɛ'di. Kɪ, Kagéha, eátaⁿ ɕagɕiⁿ á,
 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, but these I at-
 other (sub.) they say: they say: faló
- naqɪbɕa kaⁿbɕa édegaⁿ akúsande-ɔnaⁿ ibɕégaⁿ iⁿ'ɛ síɲaⁿ iɕákaⁿtaⁿ há,
 tack them I wish but through regu- I have gone, stone ankle I tie to it
 (and beyond) larly as
- á-biamá. Iⁿ'ɛ ɪaŋgáqti ɕaⁿ éde síɲaⁿ íkaⁿtaⁿ gɕiⁿ-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, eɲáhi ɲi'ctɛ ɕaɲaⁿɔniⁿ te há. Wagácaⁿ bɕé-de júgɕe 12
 said as follows, Friend, the time if ever you run will Traveling I go when to be
 they say: comes with
- aⁿɕiŋ'ge. Aŋgáɕe te há, á-biamá. Aⁿ'haⁿ, á-bi egaⁿ, júgɕe aɕá-biamá.
 I have none. Let us go said he, they Yes, said, they having, with him he went, they say.
 say say
- Égiɕe cɪ né ɪaŋgáqti naⁿba ɛdɪ-ɕaⁿ ɲi, ɛ'di níaciⁿga wiⁿ gɕiⁿ akáma.
 At length again lake very large two it was when, there person one was sitting, they
 there say.
- Gaⁿ ní tɛ ɕataⁿ gaⁿɕá-bi-de bamáxe ní tɛ ɕataⁿ aɕá-bi ctéwaⁿ cɪ 15
 And water the to drink he desired, while stooping water the to drink he went, notwith- again
 they say they say standing
- ɕágahaⁿ-hnaⁿ-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.

- ɸagɸi^{n'} ä, á-biamá. A^{n'}haⁿ, kagéha, ní ɸéɸaⁿ bɸátaⁿ ka^{n'}bɸ édegaⁿ a^{n'}ɸa^{n'}-
 you sit ? said he, they Yes, friend, water this I drink it I wish but I never
 say.
- bɸa^{n'}-máji-ona^{n'}-ma^{n'} égaⁿ céhiɸéɸaⁿ edábe xi bɸátaⁿ ka^{n'}bɸégaⁿ agɸi^{n'} há,
 get enough to satisfy me as yonder one also if I drink it I wish, as I sit
- 3 á-biamá. Kagéha, eɸáhi xi cté ní onátaⁿ te há. Júgɸe a^{n'}ɸi^{n'}ge. A^{n'}gáɸe te há,
 said he, they Friend, the time if ever water you will. To be with I have none. Let us go
 say. comes drink
- á-biamá. Ga^{n'} na^{n'}ba júwagɸá-biamá, ɸábɸi^{n'} tē. Aɸá-bi xi, cǐ égiɸe nía-
 said he, they And two he went with them, three tē. They went, when, again at length per
 say. they say, they say
- ci^{n'}ga wi^{n'} ma^{n'}xáɸa uɸixide ma^{n'}ɸi^{n'} amáma. Ē'di ahí-bi ega^{n'}, Eáta^{n'}
 son one at the sky looking was walking, they say. There they arrived, having, Why
 they say they say
- 6 ma^{n'}hni^{n'} ä, á-biamá. A^{n'}haⁿ, kagéha, ma^{n'}bɸídaⁿ ɸéaɸé-de ma^{n'} i^{n'}gɸi-máji
 you walk ? said he, they Yes, friend, I pulled the ɸéaɸé-de ma^{n'} i^{n'}gɸi-máji
 say. say. bowstring suddenly it has come I not
 back to me
- égaⁿ iɸáape, á-biamá. Kagéha, wagácaⁿ bɸé-degaⁿ júgɸe a^{n'}ɸi^{n'}ge. Eɸáha
 as I wait for it said he, they Friend, traveling I go but to be with I have none. Further
 to appear, say. say. on
- xi cté ma^{n'} ké uɸáɸine té. A^{n'}gáɸe te há, á-biamá. A^{n'}haⁿ, á-bi ega^{n'},
 if ever arrow the you seek your will. Let us go said he, they Yes, said, they having,
 own say. say. say
- 9 aɸá-biamá. Dúba-biamá. Égiɸe níacinga wi^{n'} ɸizúe ja^{n'} akáma. Jágaha^{n'}-
 they went, they Four they say. At length person one stretched was lying, He raised his
 say. say. out they say. they say. head
- bi xi-hna^{n'} cǐ pí ja^{n'}-hna^{n'}-biamá. Égiɸe ɸan'de ké'ɸa wána'a^{n'}-hna^{n'} 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 ɸaja^{n'} ä, á-biamá. A^{n'}haⁿ, kagéha, déji dádaⁿ gē' ctéwa^{n'} íi
 Friend, why you lie ? said he, they Yes, friend, vegeta- what the soever com-
 say. say. tion. ing
- 12 tē nyú tē áaná'aⁿ há, á-biamá. Kagéha, eɸáha xi cté áɸaná'aⁿ te há.
 the breath- the I listen to it said he, they Friend, further if ever you listen to will
 ing say. say. on it
- A^{n'}gáɸe te há. Wagácaⁿ ma^{n'}bɸi^{n'} édegaⁿ júgɸe a^{n'}ɸi^{n'}ge, á-biamá. A^{n'}haⁿ,
 Let us go Traveling I walk but to be with I have none, said he, they Yes,
 say. say. say.
- á-bi ega^{n'}, júgɸe aɸá-biamá. Égiɸe ta^{n'}wa^{n'}gɸaⁿ ɸan'di ahí-biamá. Ga^{n'}
 said, having, with him he went, they say. At length village at the they arrived, And
 they say they say. they say.
- 15 níaci^{n'}ga amá ē'di ahí-bi xi níaci^{n'}ga ákiēqti wábana^{n'}-biamá. Níaci^{n'}ga
 man the there arrived, when people standing gazed at them, they say. Person
 (sub.) they say very thick
- sátaⁿ atíi há, á-biamá. Awádi ɸatíi ä, á-biamá. A^{n'}haⁿ, wa'ú ci^{n'}ké
 five they have come said they, they For what have you ? said they, they Yes, woman the
 say. say. come say. say.
- a^{n'}ga^{n'}ɸa a^{n'}gáti, á-biamá. Wa'ú ɸi^{n'}ké ga^{n'}ɸa atí-hnaⁿ éde, téqi; ɸi'á-hnaⁿi,
 we desiring we have said they, they Woman the desiring they regu- out, diffi- they regu-
 her come, say. her have larly cult; fail larly,
 come
- 18 á-biamá. Ga^{n'} gá-biamá: Wa'ú ɸi^{n'}ké ɸagɸá^{n'} cka^{n'}hnai xi i^{n'}'é ɸéɸaⁿ
 said they, they And they said as fol- Woman the you marry you desire if stone this
 say. lows, they say: her
- ɸaa^{n'}ona ɸéɸaɸai xi, maja^{n'} wédajíɸa gacíbe ɸéɸaɸai xi, ɸagɸá^{n'} tai. Ta^{n'}-
 you throw it away if, land to a remote out from you send it if, you marry will. Vil-
 her
- wa^{n'}gɸaⁿ ɸaⁿ u'áze-hnaⁿ ca^{n'}caⁿ, á-biamá. Kí cénuji^{n'}ga mi^{n'}ɸigɸa^{n'} ga^{n'}ɸa
 lage the it shades regu- ca^{n'}caⁿ, á-biamá. Kí cénuji^{n'}ga mi^{n'}ɸigɸa^{n'} ga^{n'}ɸa
 larly continually, said they, they And young man thinking of a desired
 say. woman her

aká, Qe-íl kagéha, téqi hégajì, 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

ctéwaⁿji, á-biamá Iⁿ'é-síxaⁿ-íkaⁿtaⁿ' aká. Gaⁿ' é'di afaⁿ-biamá Iⁿ'é-síxaⁿ-
not at all, said, they say St. he- ankle- tied- to the. And there went they say Iⁿ'é-síxaⁿ-

íkaⁿtaⁿ' aká iⁿ'é fan'di. É'di ahí-bi egaⁿ', iⁿ'é ábit'á-bi egaⁿ', bahíéfa- 3
íkaⁿtaⁿ' the stone to the. There arrived, having, stone leaned on it, having, he pushed it
they say away

biamá. Iⁿ'é faⁿ ugáoneónégaⁿ gaúbéqtiaⁿ-biamá. Kì edítaⁿ iⁿ'é faⁿ
they say. Stone the as it was cracked in it was ground very fine by the And from that stone the
many places by the fall fall, they say.

gaúbe ugáéqtiaⁿ-biamá, majaⁿ' b'úga águdi ctéwaⁿ' iⁿ'é gë. Égiçe cì
beaten fine it was scattered far and wide, land the whole where soever stone the At length again
they say, (pl.).

gá-biamá: Níaciⁿga fañká waçáte tai há. Úwagihaⁿ'i-gá, 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.

wañgfaⁿ b'úgaqti úwagihaⁿ'-biamá. Çéxe hégajì iⁿ' ahí-biamá ní' cté
lage the whole cooked for them, they say. Kettle many carry- they arrived, water even
ing they say

edábe. Kì gá-biamá: He! kagéha, aⁿfa'a taité, á-biamá. Kì Ní-çátaⁿ-
also. And he said as follows, Alas! my friend, we fall to shall, said he, they And Water-drinker-
they say: eat say.

jañgá aká gá-biamá: Kagéha, aⁿçasniⁿ tañ'gataⁿ, á-biamá. Aⁿ'haⁿ, kagéha, 9
large the said as follows, My friend, we swallow it we who will, said he, they Yes, my friend,
they say: say.

á-biamá áma aká. Waçáta-biamá wañ'giçe. Waçáta-bi faⁿ'ja Ní-çátaⁿ-
said, they say the the. They ate they say all. They ate, they say although Ní-çátaⁿ-
other

jañgá aká çéxe tē caⁿ' ují çizá-bi egaⁿ' çasniⁿ çéça-biamá. Ní tē cti
jañgá the kettle the yet filled took, they having swallowed suddenly, they say. Water the too
say

wañ'giçe çasniⁿ'-biamá. Égiçe cañ'gaxá-biamá. Hau. Wa'ú wiⁿ' aⁿ'sagi 12
all he swallowed, they At length they ceased, they say. ¶ Woman one swift
say.

hégajì édegaⁿ, çakíbanaⁿ'i çagíaⁿona çagçí xì, wa'ú çagçäⁿ' 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.

Égiçe Iⁿ'é-síxaⁿ-íkaⁿtaⁿ' aká gá-biamá: Wí juágçe b'é tá miñke, á-biamá,
At length Iⁿ'é-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' júgçe afaⁿ-biamá. Iⁿ'é-síxaⁿ-íkaⁿtaⁿ' aká 15
woman that he meant, having. And with her he went, they say. Iⁿ'é-síxaⁿ-íkaⁿtaⁿ' the
they say (sub.)

wa'ú çìⁿ júgçe afaⁿ-biamá. Majaⁿ' kíbanaⁿ júwagçe agí-hnaⁿ fan'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

júgçe ahí-biamá nú çíñké. Çéçutaⁿ juáwagçe-hnaⁿ agçéé hë. Iⁿ'taⁿ
with him she arrived, they man the (ob.). Thence I with them regu- I go Now
say larly homeward

aⁿ'ziañgiçe te hë, á-biamá wa'ú aká. Gaⁿ' gçìⁿ' júgça-bi xì, 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: Gátédi jaⁿ'-á hë, á-bi egaⁿ', hé uína-biamá. Gaⁿ' nú kē jaⁿ't'é
said as follows, In that he thou said, having, lice she hunted for, And man the was sound
they say: place they say him they say asleep

- amá. Jaⁿt'é xǐjǐ aⁿ'ča agčá-biamá wa'ú aká. Čahé wiⁿ' wéahiděqti ěđí
 they say. Sound when leaving went back, they say woman the. Hill one at a great distance there
- xǐ égiče wa'ú aká éčaⁿbe 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
 come back one, say. Looked at them, they say
- 3 egaⁿ', égiče, wa'ú aká eonaⁿ' amáma. Kí gá-biamá: Kagéha Wána'aⁿ',
 having, behold, woman the alone was moving, And he said as follows, My friend Listener,
 they say.
- ińkáge čingěě hă. Ána'ań'-gă, 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.
- egaⁿ', égiče, jaⁿ'qčude ána'aⁿ'-biamá. Ińkáge jaⁿ't'e ké, á-biamá. Hau,
 having, behold, snoring listened to him, they My friend sound lies, said he, they Ho,
 say. asleep.
- 6 kagéha Maⁿ'čidaⁿ, ígaskaⁿ'ča-gă hă, á-biamá. Gaⁿ' Maⁿ'čidaⁿ-jań'ga maⁿ' wiⁿ'
 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, kí 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, đáqti kě'di 'ú-biamá Maⁿ'čidaⁿ-jań'ga aká. Gaⁿ' đáhaⁿ-
 thus sound lay when, right on on the wounded him, Maⁿ'čidaⁿ-jań'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.
- číńké xań'gěqtcí kí číńké uqčá-biamá. Wa'ú číⁿ aⁿ'ča agčá-bi egaⁿ' nú
 the very near to reached she who he overtook, they Woman the leaving he went having man
 home say her homeward, they say
- aká pahań'ga akí-biamá. Gaⁿ' wa'ú číńké uhí-biamá. Gaⁿ' wa'ú číńké
 the before reached (the goal), And woman the (ob.) he overcame, And woman the (ob.)
 (sub.) they say they say
- 12 gčáⁿ'-biamá nú aká.
 he married her, man the.
 they say

NOTES.

329, 10. iⁿ'č sixaⁿ íčakaⁿtaⁿ hă. 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-ă hě; *i. e.*, lie with your head in my lap.

332, 8. čegaⁿ jaⁿ't'e ke 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 bčuqaqti; 332, 1. we+ahiděqti for weahiděqti; 332, 10. xań'gěqtcí for xańgěqtcí.

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"š-siḡa-ikaⁿta" (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-çañgá (He-who-drank-much-water) said as follows: "My friend, we shall devour it." "Yes, my friend," said the other one. All ate. Though they ate, Ni-çátaⁿ-çañgá 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'ç-síçáⁿ-íkaⁿtaⁿ' said as follows: "I will go with her," referring to the woman. And he went with her; Iⁿ'ç-síçáⁿ-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'ç-síçáⁿ-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.

Pahañ'gaqtcí Jáçíⁿ amá Wakan'da çíñké íbahaⁿ-biamá. Héga-báçí-
 At the very first Pawnee the Deity the knew him, they say. They were always
 hnaⁿ-biamá. Gaqçaⁿ açá-biamá. Wahaⁿ'çicigě'qti íçáⁿ 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'úçíngáqtcí, ígçé. Jíha çicigé gi'iⁿ-hnaⁿ-biamá íçáⁿ amá. Wahaⁿ'-
 a very old woman, dwelt. Tent-skin worn by use carried her own regularly, his grandmother the. Or-
 çicigé aká man'de ké açíⁿ-biamá Waiiⁿ' çáⁿ ctí píçí, há waiiⁿ'; najíha
 phan the bow the had they say. Robe the too bad, skin robe; hair

- biamá. Ja^{n'} të 'i^{n'} agčí-biamá. Kí níkagahi aká é'di ahíi të. Gaza^{n'} aṣa
they say. Wood the carry- they came back, And chief the there arrived. In the midst of
ing they say.
- égaⁿ ɸaɸí etéde, á-biamá níkagahi aká. Wa'ú aká gá-biamá: Égaⁿ ja
so you should have said, they say chief the. Woman the said as follows, Though so
pitched the tent, they say:
- 3 mi^{n'} jĩnga ɸija^{n'} ge ɸéɸu ɸí a^{n'} gaji égaⁿ aɸí hě, á-biamá. Kí níkagahi
girl your daughter here to commanded as I pitched . said she, they And chief
pitch it me it say.
- ija^{n'} ge ja^{n'} të 'i^{n'} agčí-biamá. ɸí të'di itéɸa-báji; gaqáa itéɸa-biamá.
his wood the carry- she came back, Tent at the she did not put it; aside she put it, they say.
daughter ing they say.
- Égiɸe Waha^{n'} ɸicige iṣa^{n'} ɸutí amá, ɸha ɸiqɸige gi^{'i'} amá. Wa'újiⁿ ga,
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-ă hě, á-biamá níkagahi ija^{n'} ge aká, ja^{n'} të'di iɸape gɸi^{n'}. Wa'ú
this way come thou said, they say chief his daughter the, wood at the waiting sat. Woman
for her
- aká ícte ga^{n'} íáji amá. ɸha të ja^{n'} të'di itéɸe amá. ɸí të 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.
- Hiⁿ +! é-hnaⁿ gɸi^{n'}-biamá wa'újiⁿ ga aká. Cénujiⁿ ga amá gé-hnaⁿ-biamá:
Oh! saying sat they say old woman the. Young man the (pl.) said as follows, regularly,
regularly they say:
- 9 Wă! níkagahi ija^{n'} ge aká Waha^{n'} ɸicige iṣa^{n'} ɸí të ígiáxai, á-biamá.
Why! chief his daughter the Orphan his grand- lodge the made for her, said they,
mother they say.
- Kagéha, áɸixe tá aká ebɸégaⁿ, á-biamá. ɸí të ɸicta^{n'}-biamá. Waii^{n'}
Friend, she will marry him I think, said they, they Lodge the she finished, they say. Robe
say.
- umi^{n'} je edábe Waha^{n'} ɸicige ɸí të'ja ɸúgigɸa^{n'}-biamá níkagahi ija^{n'} ge aká.
bed also Orphan lodge to the carried hers, they say chief his daughter the.
- 12 Wă! ɸa^{n'} égaⁿ céhe hă, á-biamá. Ahíi të Waha^{n'} ɸicige ɸí të'ja. ɸí të
Why! it is just as I thought said they, they He arrived Orphan lodge at the. Lodge the
say.
- ugída-báji naji^{n'}-biamá. Ca^{n'} qti ágidágɸa naji^{n'}-biamá, wa'ú ma^{n'} taṣa
he entered not his he stood, they say. In spite of bashful about he stood, they say, woman inside
his own
- gɸi^{n'} akágaⁿ. Nă! í-ă hě, á-biamá. ɸí të ugída-biamá. Umi^{n'} je údaⁿ qti
sitting as she was. Fie! come said she, they Lodge the he entered his, they Bed very good
say.
- 15 giáxe. Júgɸe gɸi^{n'} akáma. Áɸixá-biamá. Waɸáte júgɸe aɸi^{n'}-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.
- cénujiⁿ ga amá gá-biamá: Wă! kagéha, Waha^{n'} ɸicige áɸixá-biamá níkagahi
young man the said as follows, Why! my friend, Orphan she has married, chief
(pl.) they say: they say
- ija^{n'} ge aká, é-hnaⁿ-biamá. Gá-biamá: ɸiádi épaze taí gasáni uɸéhna te
his the, they said regularly, He said as follows, Your let them stop to-morrow you tell him will
daughter they say. they say: father to rest
- 18 hă, á-biamá. Níkagahi aká íekíɸewakiɸá-biamá. Ca^{n'}, 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, eɸégaⁿ-biamá. Éɸapáze te, aí áɸa, 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 wa^{fa}te ^{fi}ngé xī épaze téiⁿte, á-biamá. Égi^{ce} wáqe dúbá
they said as fol- Why food without when stop to should? said they, At length white four
lows, they say: they say.

ě'di ahí-biamá. Wáqe dúbá atfi há, á-biamá nújīnga amá. U^{ce}wiⁿčáxi^{ce}
there arrived, they say. White man four they said, they say boy tñe. You assemble your-
have come selves

te, aí á^{ca}, u+! á-biamá, Wahaⁿ'^{ci}cige aká égaⁿ gáxe ágají-bi egaⁿ. 3
will, he indeed, halloo! said (the crier), Orphan the so to do commanded, having.
says they say, they say

Níkagahi ^čiⁿké xig^{fi}taⁿ wágají-biamá, g^čúba. Edádaⁿ g^čúba čí' 'í^{ca}i á^{ca},
Chief the one to adorn commanded them, all. What all to give they indeed,
themselves they say, you promise

u+! Čaxig^{fi}taⁿ te, aí á^{ca}, u+! Maⁿ'zeskă wiⁿáqtci úju^{ti} wiⁿ gáxe
halloo! You adorn your- will, he indeed, halloo! Silver one really one to make
selves selves

'í^{ca}i tē. Égi^{ce} wáqe amá é^{ca}'be atí-biamá égasáni xī. Gacíba^{ca} 6
they promised. At length white the in sight had come, they the morrow when. Outside

jaⁿmaⁿ'^čiⁿ atí najiⁿ'-biamá. Wáqe úju aká pahaⁿ'ga g^čiⁿ'-biamá. Kí
wagon having stood they say. White princ- the before sat they say. And
pal

níkaciⁿga g^čúba gacíbe ahí-biamá, Já^čiⁿ. 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,

dúbá. Kí úju aká gá-biamá wáqe aká: Níkaciⁿga aⁿgáx 'iaⁿ'^čai číⁿ'ke^{ca}' 9
four. And prin- the said as follows, white the: Man we make we promised he who was
cipal they say man

u^čixide maⁿ'^čiⁿ'i-gă, á-biamá. Caⁿ' ^čékě wadaⁿ'be u^čixide maⁿ'^čiⁿ'-biamá
seeking him walk ye, said he, they And this looking at them seeking walked they say
say. (line) him

wáqe amá. Nudaⁿ'haⁿga ^čiⁿké'ja akí-biamá. Nă! núdaⁿ'haⁿgá, aⁿ'^{ca}'^{ca}-
white the War-chief to the they arrived again, Why! O war-chief, we did not
man (pl.) they say.

bájī, á-biamá. Nă! pahaⁿ'gaqtci ctaⁿ'bai tē ícpahaⁿ éiⁿte, 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, čí u^čixide maⁿ'^čiⁿ'i-gă, á-biamá wáqe nudaⁿ'haⁿga aká.
come, again seeking him walk ye, said, they say white war-chief the.

Kí Wahaⁿ'^{ci}cige aká waiiⁿ' ^čaⁿ giiⁿ'-biamá. Man[']de ké edábe ag^čá^čiⁿ.
And Orphan the robe the put on his, they Bow the also he had his.
say.

Nújīnga amá gazaⁿ'adi najiⁿ'-biamá. Gákě wadaⁿ'be ^či^{ca}taⁿ'-bi xī nújīnga- 15
Boy the among he stood, they say. That they saw them they finished, when towards the
(pl.) they say (line) they say

žá^čicaⁿ u^čixide a^čá-biamá. Égi^{ce} í^{ca}-biamá. Čéaké aká há, aí tē u^čá
boys looking they went, they At length they found him, This one is he said when to tell
among them say. they say. they it

ag^čá-biamá. Wahaⁿ'^{ci}cige daⁿ'bai xī u^čá ag^čáí há. É eb^čégaⁿ, 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'haⁿgá, ědedí-aká, é u^čá akí-biamá. Wáqe amá ě'di a^čá- 18
Ho! O war-chief, he is there, that to tell they arrived again, White the there went
they say. they say. man (pl.)

biamá waⁿ'gi^{ce}, ág^čiⁿ g^čiⁿ'-bi egaⁿ; maⁿ'zeskă ^čaⁿ' ctí a^čiⁿ'i tē, waiiⁿ' ^{ca}'
they say all, sitting on sat, they because; silver the too they had, robe the
say

- cti aⁿfiⁿ-biamá. Ěⁿdi a-i-najiⁿ-biamá. Gá-biamá: Aⁿgú 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 employed as
- aⁿgáti, á-biamá. Nudaⁿhaⁿga čin^kěⁿta edádaⁿ uⁿčá 'íča-biamá. Níkaciⁿga
we have said he, they come, War-chief to him what to tell he promised, they say. Person
- 3 wiⁿ' níkagahi úju gáxe 'ičě, ádaⁿ edádaⁿ gⁿčúbaqti iⁿ'gaⁿfiⁿ aⁿgáti, á-biamá.
one chief prin- to make he there- what every we having we have said he, they come, say. cipal him promised, fore
- Eⁿnaⁿ'qti aⁿ'qtiégaⁿ gáxai tě, uⁿčútaⁿča-bajfi-gá há. Caⁿ', edádaⁿ iⁿ'gaⁿfiⁿ
He alone a great man is made as, do not be jealous of him . Indeed, what we have
- aⁿgáti čaⁿ'ja é čigáxai tě égaⁿqtiáⁿ'i. Ké, aⁿgímaⁿčínⁿ'i-gá. Waiiⁿ' ugčaⁿ'
brought to him though that made for him the is just like it. Come, walk ye for him. Robe put in
- 6 aⁿfiⁿ' gⁿfi-gá, á-biamá. Dúba ěⁿdi aⁿčá-biamá. Názaⁿ aⁿgíahí-biamá. Waiiⁿ'
having come said he, they Four there went, they say. To the rear they went for him, Robe
him again, say. they say.
- ugčaⁿ' aⁿfiⁿ' aⁿčá-biamá. Níkagahi gⁿčúbaqti gíča-bajfi-biamá. Ídaⁿbe
putting having they went, they Chief every one were sad they say. In the
him in him say. middle
- gⁿčínⁿ'kičá-biamá. Wáqe aká gá-biamá: Čéčín^kě. Ě aⁿ'qtiégaⁿ úju aⁿgáxe
they made him sit, they White the said as follows, This is the That great man prin- let us make
say. man they say: one. cipal
- 9 taí, aí. Čé naⁿ'p'ⁿ tégáⁿ iⁿ'gaⁿfiⁿ aⁿgáti, á-biamá. Aⁿčá-bi égaⁿ', naⁿ'p'ⁿinⁿkičá-
him, he This to wear on in order we having we have said he, they He went, having, he made him wear
said. the neck to it for him come, say. they say it on his neck
- biamá Wahaⁿ'čicige čin^kě. Ké, wat'aⁿ' kě éčínⁿ gⁿfi-gá, á-biamá. Jaⁿ-maⁿ'čínⁿ
they say Orphan the (ob.). Come, goods the bring ye to him, said he, they Wagon
say.
- gě éčínⁿ akí-bi égaⁿ', Wahaⁿ'čicige čin^kě uⁿčúciaⁿáqti wat'aⁿ' gě čtěwaⁿ',
the having they reached having, Orphan the just before him goods the soever,
for him there again, they say
- 12 néxe, wahútaⁿčínⁿ cti, caⁿ' bⁿčúga, ákast itékičá-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'čicige aká. Waⁿ'gíče áne maⁿ'gče najiⁿ'-biamá.
pulled out of, they say Orphan the. All putting the erect he stood, they say.
arms around
- Niní bⁿčaska řaⁿgáqti gě maⁿ'gče najiⁿ'-bi égaⁿ', ía-biamá. Čahídai
Tobacco flat very large the erect he stood, the having, he spoke, they They ride rule
(pl.) they say say. (one)
- 15 ctéctewaⁿ' čactaⁿ' égaⁿ-hnaⁿ'i há. Niní tě čizá-bi égaⁿ', caⁿ'qti gaⁿ' aⁿ'ča
notwithstand- they stop usually Tobacco the took, they having, for no special throw-
ing talking say say reason ing it
- čéčě najiⁿ'-biamá; íkinewakičá-biamá. Iⁿigaⁿ čin^kě wat'aⁿ' kě gⁿčúba gí-
send- he stood, they say; he made them they say. His grand- the goods the all he gavé
ing it scramble for it father
- biamá. Iⁿigaⁿ' aká čtě gíča-bajfi-biamá, maⁿ'zeská wiⁿ' 'íi-bajfi-bi égaⁿ'.
they say. His grand- the even was sad they say, silver one they did not give because.
father him, they say
- 18 Wat'aⁿ' ákastáqti áhigiqti ří tě řa waⁿ'iⁿ' čéwakičá-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: Čéčín^kě níkagahi úju aⁿgáxe tiáwakičái. Edádaⁿ wéčihíde
said as follows, This one chief principal we make we have been sent What implements
they say: him hither.

- ɕiɕiñ'ge xī, wat'aⁿ ɕiɕiñ'ge xī, gíxa-hnaⁿi-gă. Inǵaxe aṅgáti-hnaⁿ tañ'gataⁿ,
 you have it, goods you have it, ask of him regularly We do it for we come regu- we will,
 none none as a favor. him hither larly
- á-biamá. Wa'ú aká éɕe ejaí amá iɕádi aká uɕéwiⁿwaɕá-biamá Caⁿ
 said he, they Woman the relation her the her the he collected them they say. And
 say. own (pl.) father
- wáɕaha údaⁿ aɕiⁿ'i gě uɕéwiñkiɕá-biamá éɕe ejaí amá. Cañ'ge údaⁿ 3
 clothing good they had the they collected for they say relation her the (pl.). Horse good
 (pl.) him own
- pahañ'ga aɕiⁿ'i taⁿ cti gi'í-biamá wa'ú ɕiñké, Wahaⁿ'ɕiɕige aɕiⁿ'i tégaⁿ.
 before he had it the too he gave his, they woman the, Orphan to have it in order
 (st.) say that.
- Cañ'gaxe gaⁿ wahaⁿ' aɕá-biamá. Taⁿ'wañgɕaⁿ gɕúba iǵiɕigɕaⁿ-biamá, ɶé
 Finished as removing they went, they Village the whole he ruled it they say, buf-
 say. faló
- uné gaqɕaⁿ aɕaí tě. Wa'ú ɕiñké Wahaⁿ'ɕiɕige aká cañ'gagɕiⁿ júgigɕaí tě. 6
 to hunt migrating they when. Woman the Orphan the riding a horse he with her (past
 went sign).
- Caⁿ'-hnaⁿ íbahaⁿqtiaⁿ'i xī caⁿ íǵie-hnaⁿ'-biamá níkaɕiⁿga amá. Wanása-
 Yet regu- they knew him when yet they talked against him people the (pl.). They sur-
 larly very well regularly, they say rounded a herd
- biamá. Jé wadaⁿ'be aǵiⁿ-bi egaⁿ, Wahaⁿ'ɕiɕige aká wanáse tě éduſhe
 they say. Buffalo seeing them returned, having, Orphan the surrounding the to join it
 they say them
- 'íɕa-biamá. Wa'ú aká éɕe ejaí amá wagínasa-biamá. Gaⁿ wanáse tě 9
 he promised, they Woman the relation her the (pl.) surrounded they say. And surround- the
 say. own their (buffaloes) ing them
- aǵiⁿ tě, wa'ú amá naⁿ'pa aǵiáɕé 'íɕa-biamá. Wahaⁿ'ɕiɕige iǵáqɕaⁿ 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 Wahaⁿ'ɕiɕige aká. Cañ'ge aⁿ'sagí'-
 there going spoke of, they say. Do so, said, they say Orphan the. Horse very
 very
- qti wiⁿ' aǵiⁿ' aɕá-biamá wa'ú aká. Júgɕe aɕá-bají Wahaⁿ'ɕiɕige aká. 12
 swift one sitting on went, they say woman the. With her went not Orphan the.
- Éǵiɕe za'á-biamá. Naⁿ'pa aǵihí-maja cénawaɕé'qti wáɕiⁿ a-í-bi, aí aɕáí
 At length uproar they say. Choke- at those who went having entirely ex- they are chasing he indeed
 cherries for them terminated them them hither says
 (see note),
- á-biamá. Gaⁿ níkaɕiɕá-biamá. Wahaⁿ'ɕiɕige aká, Cañ'ge aⁿ'sagi áta taⁿ
 said (one), And they pursued they say. Orphan the, Horse swift beyond the
 they say. the foe (st.)
- hiⁿ' ská'qti-ma iⁿɕiñ'kaⁿtaⁿ'i-gă. Áagigɕiⁿ táce, á-biamá. Man'dehi-hnaⁿ 15
 hair those very white tie ye it for me. I ride my own must, said he, they say. A dart only
- síaⁿ'é aɕiⁿ'-biamá. Níkaɕiɕe tě aɕaí tě. Gaⁿ uíɕa-hnaⁿ'i tě aǵi amá:
 merely he had they say. Pursuit of the the he went. And telling him regu- the they were re-
 foe larly turning:
- Wahaⁿ'ɕiɕige iǵáqɕaⁿ náɕuháqti uɕaⁿ'i tě, á-biamá. É'di ahí-biamá xī
 Orphan his wife nearly they held her, said they, they There he arrived, they when
 say. say.
- náɕuháqteci uɕaⁿ' amáma Caaⁿ' amá. Wa'ú aká náɕuháqteci uɕaⁿ'i tě é'di 18
 very nearly they were holding Dakotas the (pl.). Woman the very nearly they when there
 her, they say. held her
- ahí tě. Atí há, á-biamá, wa'ú ɕiñké ugíkiá-bi egaⁿ. Ecéqti-hnaⁿ ɕaⁿ'cti,
 he arrived. I have said he, they woman the he talked to his, having. You said regu- heretofore,
 come say, they say larly
- á-biamá wa'ú aká. ɕéɶa ɕiⁿ' wiⁿ' náɕuháqteci uɕaⁿ'i hě, á-biamá wa'ú aká.
 said, they say woman the. This one the (mv.) one very nearly took hold said, they say woman the.

- Ahaú! á-biamá. Wénaxičá-biamá. Wi^{n'} ubáqpačá bi^{n'}á. Man'dehi kě
 Oho! said he, they say. He attacked them, they say. One he pushed and they say. Dart the
 they say. made fall
- íjahá-biamá. Či wáči^{n'} a-íi tě, eřáta^{n'}-ma áhigi amá. Či náčuháqtcí uča^{n'}i
 he stabbed with it, they say. Again they were driving those from (the many the) (sub.). Again very nearly held her
 they say. them back, foe)
- 3 tě, Ecéqti. Čéřa či^{n'} 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.
- 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 wáči^{n'} a-íi tě. Či égiča^{n'}-biamá wa'ú aká, Náčuháqtcí
 the he thrust him with, they say. Again they were driving Again said to him, they say woman the, Very nearly
 they say. them back.
- 6 čéřa či^{n'} kě wi^{n'} uča^{n'}i hě. Ecéqti-hna^{n'} ča^{n'}ctí. Ahaú! á-biamá. Wénaxičá-
 this he who is one took hold . You said regu- heretofore. Oho! said he, they He attacked them
 one be- hind just that larly say.
- biamá. Caa^{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.
- těđihi, Čéřa či^{n'} kě wi^{n'} náčuháqtcí uča^{n'}i hě. Ecéqti-hna^{n'} ča^{n'}ctí, á-biamá
 when it This one či^{n'} kě wi^{n'} náčuháqtcí uča^{n'}i hě. Ecéqti-hna^{n'} ča^{n'}ctí, á-biamá
 came, behind he who is one very nearly took hold . You said regu- heretofore, said, they say
 just that larly
- 9 wa'ú aká. Ahaú! á-biamá. Wénaxičá-biamá. Égiče cañ'ge eřá aká gaskfi
 woman the. Oho! said he, they He attacked them, they say. At length horse his the panted
 say.
- tě, baza^{n'} za^{n'}qti wi^{n'} man'dehi íjahai tě. Ga^{n'}ki éga^{n'}wé'a^{n'}-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. Wačónají'qtia^{n'} amá. Hau. Cañ'gaxai
 they say. And they closed upon him, standing He was not visible at all they say. ¶ They ceased
 they say. near together.
- 12 tě, Waha^{n'}čicige t'éčaj, á-biamá. Waha^{n'}čicige uđine 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, níkaci^{n'}ga 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 úda^{n'} xířáxai tě. Gañ'ki ha^{n'} xí či^{n'}gá-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 cíp al ter
- Ca^{n'} a^{n'}wa^{n'}wářa múgča^{n'} ičé tě na'a^{n'} ga^{n'}čaj 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 níkaci^{n'}ga ukéči^{n'} wébaha^{n'} tíi tě, áda^{n'}
 That before white the they knew the Indians knowing them they the, there-
 man (pl.) had come fore
- 18 Waha^{n'}čicige aká ma^{n'}ci čé éska^{n'} ečéga^{n'}-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.)
- éska^{n'} ečéga^{n'}-biamá. Áda^{n'} xihádi úna'a^{n'}-bají ca^{n'}ca^{n'}i tě.
 it might they thought, they say. There- fore down below they have never heard about
 be them.

NOTES.

- 334, 1. Wakanda, as here used, means "The Great Spirit," not "a deity."
- 335, 1. q̄aʷje, equivalent to "q̄aʷ-bajj" or "gahájj," uncombed.
- 335, 1. ʷi k̄ě refers to the shape of the Pawnee camp.
- 335, 5. Sanssouci, the Omaha ex-interpreter, said that the Orphan had so great an appetite that the Pawnees grew tired of him. They put him on the ground, flat on his back, and fastened down his hands and feet with tent-pins. A wolf approached him. The Orphan told his trouble; whereupon the wolf pulled out the tent-pins, and took him to the camp.
- 335, 6. ʷéaké aká h̄ă: "This is he for whom we have been hunting;" said by one not a relation, on discovering the object suddenly. Compare "ʷejjĩnga aká é aká h̄ă," p. 156, note on 149, 12.
- 335, 7. egiʷe waqe duba akáma. Wáqe amá jaʷt'é ké ʷj̄ daʷbe ahíi t̄ě íʷa'eʷě gaʷqtiaʷi: "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. ugaq̄aʷ uʷaŋge, the road made by the party in moving along.
- 335, 17. uhe uʷuciqt̄i ʷaʷi te h̄ě, you will pitch the tent directly at the front, ahead of the party.
- 336, 8. hiʷ+ ehnaʷ-biama: The old woman was so astonished that she could say nothing else.
- 336, 16. iʷigaʷ . . . gʷtuba giʷi-biama. This must not be taken literally, as he sent the people to his own lodge with great piles of goods.
- 339, 13. naʷpa agihi-maʷa cenawaʷěqti waʷiʷ a-i-bi ai aʷa, a-biama. Here "ʷa," *to*, *at*, in "agih-maʷa," has the force of *from*. Compare "wénudaʷ ati-hnaʷ-biama nika-ciʷga aji amaʷa," 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, "Naʷpa agih-maʷa cenawaʷěqti waʷiʷ a-ii aʷa." Those who heard this, but who were not witnesses of the attack, said, "Naʷpa agih-maʷa cenawaʷěqti waʷiʷ a-i-bi ai aʷa." 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. eceqti-hnaʷ ʷaʷct̄i. The woman was cross, wajiʷ-pibajj. 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+gaqtci, for pahañgaqtci; 334, 4. piä+ji, for piäjji; 336, 14. u+daʷqti, for udaʷqti.

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 QEGIHA BY BIG ELK.

- Taⁿwañgçaⁿ d'úba ědedí-ma héga-bají'qti. Cí níkgahi aká ijañ'ge
 Village some there they were very populous. Again chief the his daughter
- wáçixa-báji tẽ, ijin'ge aká cti min'gçaⁿ-báji 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'éwacẽ-hnaⁿ'i tẽ. Kí cẽ níkgahi 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, uçaⁿ'haqti. Uqçé'qti kide gçiⁿ'i tẽ. Jé
 he who had buf- one he attacked him, far apart (from Very soon shooting he sat. Buf-
 been falo the rest).. at him the falo
- amá ãaⁿ'iⁿ-ájí'qti áiaçai tẽ ãan'de maⁿtáha. Níkaciⁿga aká égaⁿqti égiháqti
 the not seen at all had gone ground into. Man the just so headlong
- áiaçai tẽ cañ'ge uçáha. Jé aká pahañ'gaqti égiháçai. Içádi aká íekíçẽ- 6
 he had gone horse with it. Buf- the at the first head- had gone. His the sent out
 falo falo long father
- wakiçá-biamá. Cín'gajín'ga eçá aká wanáse éde kíaji, aí áça. Ctaⁿ be
 criers they say. Child his the he surrounded but he has he indeed. You saw
 them not come says him
 back,
- çáçíⁿcé uoná te, aí áça, á-biamá. Níkaciⁿga wiⁿ daⁿ'ba-bi á-biamá. Caⁿ'
 you who you will he indeed, said they, Man one hesaw him that he said, they Yet
 moved tell it, says they say. they say.
- ãaⁿ'bẽqti há. Waçíqe cẽ té, á-biamá. Uspé daⁿ'ctẽ égiháçai, caⁿ' maⁿsnaⁿ'- 9
 I saw him Chasing he went, said he, they A sunken perhaps head- he has yet very level
 plainly say. place long gone,
- snaⁿqti amá xí çin'gẽ'qti tigçé há. Íçaⁿbaⁿ' ãaⁿ'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 say. him
- ákigçaji içádi aká. Çéçuqti há, á-bi egaⁿ, ugáçqti uná-biamá. Gçúba.
 he com- his father the he said, having, scattering far they sought him, All
 manded the (sub.). Just here they say, and wide they say.
- uná-biamá níkgaciⁿga amá. Égiçẽ maⁿcaⁿ'de égiháçai 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 maⁿçin'ka hébe naⁿçpé áiaçai-biamá. Cañ'ge taⁿ' cti maⁿçin'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
- áiaçai-biamá. Ákihaⁿ sígçẽ çin'gá-biamá. Gaⁿ' níkgaciⁿga gçúba égiháçai
 had gone, they Beyond trail there was none, they And people all head- had gone,
 say. say. long
- biamá. Maⁿcaⁿ'de tẽ jin'gají'qti içéçẽqtiⁿ-biamá. Ě'ãa wahaⁿ' átiáçẽ 15
 they say. Pit the not small at all it went suddenly, they say. Thither to remove sud-
 down, down, denly
- 'íça-biamá içádi aká. Ě'di a-í-çi-biamá; maⁿcaⁿ'de égaxe a-í-çi-biamá.
 spoke of, they his father the They they came and pit around it they came and
 say (sub.). camped, they say; camped, they say.

- Cénujĩn'ga ikágewáçë-má cti égaⁿ wáçahaⁿ'i tẽ. Cénujĩn'ga wiⁿ wahéhäji
 Young man those whom he had as too so he implored them. Young man one stout-hearted
 friends
- xi, nãn'de sagi daⁿ'cteaⁿ' ude çé gígaⁿ'çai wáçahaⁿ'i tẽ. Égiçë wiⁿ ígadizá-
 if, heart firm perhaps enter- to go wishing for he implored them. At length one rode round
 ing him and round
- 3 biamá xi çáⁿ. Úde çé 'íça-biamá. Içádi çĩnké uíçai-gã há, 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.
- Hájĩnga uçéwiⁿ'çë táce, á-biamá. Uéha hájĩnga sú-bi egaⁿ, uçéwiⁿ'çá-
 Cord he collect them must, said he, they Buffalo- cord out in strips, having, he collected
 hide they say them
- biamá. Hájĩnga kě' íkaⁿ'taⁿ'-de, ha-búça wiⁿ ugçĩⁿ' iĩgáxe taí, 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' çictaⁿ'-biamá. Caⁿ' águdi pí ctéctewaⁿ' uá'aⁿ'he tá miĩke. Ubçáⁿ'
 And they finished it, they Now in what I arrive soever I put the will I who. I take hold
 say. place body in
- bçé tá miĩke çáⁿ'ja, ãn'de kě híde pí tẽdíhi xi hájĩnga kě bçídaⁿ'agçé tá
 I go will I who though, ground the the I reach when here- cord the I pull on it sud- will
 (ob.) bottom after (ob.) denly
- miĩke. Bçídaⁿ'daⁿ' xi hnize taí, á-biamá. Égiçë ãn'de kě maⁿ'táça ahí-
 I who. I pull on it re- when you will, said he, they At length ground the inside he ar-
 peatedly take it say. (ob.) rived
- 9 biamá. Ugáhanaðazé'qtiaⁿ tẽ. Wabít'aⁿ-biamá xi çé amá uçaⁿ'adi gat'é
 they say. It was very dark. He felt around, they say when buf- the by itself was lying
 falo (sub.)
- akáma; caĩge cti uçaⁿ'adi gat'é akáma; níaciⁿ'ga cti uçaⁿ'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;
- Çéke níaciⁿ'ga kě çizá-bi egaⁿ, úççuqa ugçáⁿ'-biamá. Gaĩki gátë caⁿ'qti
 This man the he took him, having, the hollow he put him in, they And that in spite of
 (recl. ob.) they say (bag?) say.
- 12 açái tẽ xiçá-baji tẽ há. Gaⁿ' níkaciⁿ'ga u'aⁿ'ha-bi egaⁿ, gíça-biamá. Gaĩki
 he when he did not ask the And man he put him in it, because, they rejoiced, they And
 went favor for himself they say
- t'e kě' çizá-bi egaⁿ, niⁿ'ça çĩnké gisíça-baji-biamá. Caⁿ' içápe gçĩⁿ' tẽ
 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.)
- çáⁿ'ja, çizá-baji gçĩⁿ' tẽ xagé-hnaⁿ-biamá. Níkagahi aká ijaĩge wáçixáji
 though, not taking he sat when he cried regu- they say. Chief the his daugh- ter
 him (sub.)
- 15 çĩnké é wéci-biamá. Ahniⁿ' çagçí xi çagçáⁿ' taté, á-biamá. Ugácaⁿ maⁿ'çĩⁿ'
 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.
- tẽ caⁿ' ugáhanaðaze. Égiçë wa'újiĩga akéde uhé éçai ahí-biamá. Wa'ú-
 when still dark. At length old woman was sitting, traveling the he arrived, they Old
 when path, he came say. to her suddenly
- jiĩnga çĩnké çahaⁿ'-biamá. Caⁿ', wa'újiĩga, majaⁿ' çéçu tí úçicĩqti 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 kě paháciaça kě'ça atí. Níkaciⁿ'ga wiⁿ maⁿ'can'de çé
 said he, they Ground the up above to the I came. Man one pit this
 say. (ob.)
- uqpáçë tí. Bçize tégaⁿ atí. Aⁿ'çiza-baji há. Gaĩki eátaⁿ agçé taté bçí'a
 falling from he I take in order I have Me they took not And how I go shall I fail
 a height came. him to come. back
- há. Wa'újiĩga, iⁿwin'kaĩ-gã, á-biamá. Edádaⁿ uwíkaⁿ taté ðáxe taté
 Old woman, help me, said he, they say. What I help you shall I do shall

- ɕĩngé, á-biamá. Níkaciⁿga wiⁿ gáɕĩnké gáɕu gɕiⁿ. Ě'di maⁿɕiⁿ-ǎ hě.
 there is said she, they Man one that (unseen) in that he sits. There walk thou
 nothing, say. one (unseen) place
- Ě ɕigáxe té, á-biamá. Ě'di aɕá-biamá. Ě'di ahí-bi egaⁿ, ɕiɕebe ɕaⁿ gaɕúɕu
 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 they say (ob.) repeatedly
- amá. Īe-hnaⁿ waná'aⁿ najiⁿ ɕaⁿ'ja, gíɕiɕiba-báɕi tě. Wa'ú aká gá-biamá: 3
 they say. Speaking hearing them he stood though, they did not open it for Woman the said as follows,
 regularly (sub.) they say:
- Nǎ! gátaⁿ níaciⁿga wiⁿ tti hě. ɕiɕebe gíɕiɕiba-ǎ hě, á-biamá. Ěgiɕe, 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-báɕi gɕiⁿ-biamá. Gíɕa-báɕi gɕiⁿ-biamá. ɕiɕimaⁿte ahí-biamá,
 his was there not speak- he sat, they say. Sorrowful he sat, they say. Within the he arrived, they
 dead, ing lodge say,
- wa'ú aká ɕiɕebe gíɕiɕiba-bi egaⁿ. Caⁿ ía-báɕi gɕiⁿ-biamá nú aká. Naⁿpéhiⁿ 6
 woman the ɕiɕebe gíɕiɕiba-bi egaⁿ. Yet not speak- sat, they say man the Hunger
 (sub.) door opened for him, having. ing (=hus- (sub.) band)
- wakan'diɕe amá. Īwaⁿxá-biamá. Wiⁿaⁿwaɕátaⁿ maⁿhniⁿ ǎ, á-biamá. Gaⁿ
 he was impatient they say. He asked him, they From what (place) you walk ? said he, they So
 from say.
- ugá-biamá. Paháci-kéɕátaⁿ maⁿbciⁿ éde níaciⁿga wiⁿ wanáse éde uqɕáɕe
 he told of his, they Above from the I walked- but man one headed but falling from
 say. them off a height
- tí. Bɕiɕe tégaⁿ atí. Aⁿ'ɕiza-báɕi há. Gaⁿ'ki eátaⁿ agɕe taté bɕi'a há. 9
 he I take in order I came. They did not take me And how I go back shall I fail
- Iⁿwiⁿ'kañ-gǎ, á-biamá. Ciⁿ'gajiⁿ'ga git'é ugá-biamá. Ciⁿ'gajiⁿ'ga 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 há. Ciⁿ'gajiⁿ'ga t'e k' égaⁿqti aⁿɕigaxe taⁿ'gataⁿ, á-biamá,
 but he died Child dead the one just like we make you we who will, said he, they
 to us (ob.) him say,
- ciégiɕai é waká-bi egaⁿ. Caⁿ edádaⁿ abɕiⁿ gɕúbaqti ɕiɕiɕa, á-biamá 12
 taking him that he meant, having. In fact what I have everything is yours, said, they say
 as his child they say
- iɕádi aká. Īa-báɕi-hnaⁿ caⁿ agɕe gaⁿ'ɕai égaⁿ. Caⁿ edádaⁿ edéce ɕi, 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
- wíɕaxe te há, á-biamá iɕádi aká. Taⁿ'wañɕaⁿ ɕiɕiɕa ɕagɕe ckaⁿ'hna ɕi'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. Ěgiɕe agɕe 'ɕa-biamá. ɕagɕe taté ɕaⁿ'ja, 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 áiagɕiⁿ agɕe te, dadíha, ecé ɕi, égaⁿ te há, á-biamá. Wa'ú aká
 of such I sit on I go will, O father, you say if, so will said he, they Woman the
 a kind him homeward say. say. (sub.)
- gá-biamá: Nǎ! ciⁿ'gajiⁿ'ga wéɕiñgai ɕaⁿ'cti égaⁿqti gɕi. Edádaⁿ wiⁿ aoniⁿ
 said as follows, Fie! child we had none heretofore just like he has What one you had
 they say: him come.
- ɕaⁿ'cti 'í-ǎ hě, á-biamá, égɕañge é wagiká-bi egaⁿ. Ciⁿ'gajiⁿ'ga wíɕaxe. 18
 heretofore give to said she, they her husband that she meant hers, having. Child I make you.
 him say. they say
- Edádaⁿ wí'í tá miñke. Edádaⁿ kaⁿ'bɕa ctěwaⁿ íɕaxe-hnaⁿ-maⁿ, abɕiⁿ
 What I give will I who. What I desire soever I make regu- I use, I have it
 you with it larly
- kaⁿ'bɕa ɕi, á-biamá. Edádaⁿ gaⁿ'ɕai ɕi, ábazu ígaxe-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, cañ'ge hi^{n'} skä'qti áagçiⁿ agçé ka^{n'}bça. Niá-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. Cánakágçé údaⁿ, á-biamá. Ké, é'di maⁿçiñ'-gä. Cañ'ge ııjebe
 those two. Saddle good, said he, they say. Come, there walk thou. Horse door
- 3 çiciba-gä hä, á-biamá. Çiha^{n'} éçaⁿba ıçaⁿba^{n'} wacta^{n'}be cka^{n'}hna ıı, wa-
 pull open said he, they say. Your mother too a second time you see us you wish when, you
- cta^{n'}be taı, á-biamá. Kıçagçé te ça^{n'}ja, Ké, dadıha, uhé ké agçé ka^{n'}bça,
 see us will, said he, they say. You go home will though, again Come, O father, path the I go I desire,
 (ob.) homeward
- ecé te, á-biamá ıçadı aká. Agçá-biamá. I^{n'}'é çaⁿ çıáza tigçé ga^{n'}qti gáxa-
 you will, said, they say his the father (sub.). He went homeward, they say. Stone the pulled suddenly just so he made
 say (ob.) open them
- 6 biamá, ma^{n'}ze ıçábazu uska^{n'}skaqtı-bi ga^{n'}. Uhéataⁿ uıçaⁿbe naⁿıáıaııı 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 "ıaıı" at every step
- biamá. Ga^{n'} i^{n'}'é ıaŋgáqti wi^{n'} ııjebe tē ágaçade gçi^{n'} çaⁿ bahé tiçéçai ıı,
 they say. And stone very large one door-way the covering it sat the he pushed it aside when,
 (ob.) (ob.) suddenly
- éçaⁿbe akı tē. Cañ'ge amá gicka^{n'} tiçáça, náxixıça tiçáça maⁿçi^{n'}-biamá,
 in sight he had come again. Horse the he was quick beginning he was timid beginning he walked they say,
 (sub.) in moving suddenly and repeatedly, now and then
- 9 maja^{n'} pıáıı, bça^{n'} pıáıı úçibça^{n'}-bi ega^{n'}. Éçaⁿbe ahı-bi ega^{n'}ja, ta^{n'}waŋççaⁿ
 land bad, odor bad he smelt, they say because. In sight he arrived, having, village
 they say though,
- a^{n'}ça a-fi çaⁿ ugıne aça-biamá. Égiçé i^{n'}tcaⁿqtci waha^{n'} aça-bikéama.
 he left he came the seeking his he went, they say. Behold very recently removing they had gone in a
 (ob.) line, they say.
- ıçápe gçi^{n'} tē ça^{n'}ja, waha^{n'} aça-bikéama. ııúçiqçige cañ'ge amá na^{n'}pe
 Waiting they sat though, removing they had gone in a line, Old camping-ground horse the fearing the
 for him to appear they say. (sub.) sight
- 12 maⁿçi^{n'}-biamá. Ugáççaⁿ ujaŋge ké uhá aça-biamá. Égiçé níacıⁿga na^{n'}ba
 walked they say. Road of the migrating party the follow- ing he went, they say. At length person two
- dahé ıaŋ'ga çaⁿ ugáççaⁿ ujaŋ'ge ké wéççé çéçai tē. É níkağahi úju igáççaⁿ
 hill large the road of the migrating party the he discovered them That chief princ- his wife
 (ob.) (ob.) suddenly, by looking that way. pal
- éçaⁿba wét'et'a^{n'} maⁿçi^{n'}-biamá. Háçiaıa uçıxidai tē, Cañ'ge ágçiⁿ céati,
 too mourning for walked they say. Behind they looked when, Horse riding yonder
 their dead he comes,
- 15 ugáççaⁿ ujaŋ'ge ké uhá, á-biamá. ııaŋ'ge a-ı-biamá. ıçápe gçi^{n'}-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
- Cañ'ge amá na^{n'}wape maⁿçi^{n'}-biamá, bça^{n'} pıáıı uçibçaⁿ-biamá. Nă! edádaⁿ
 Horse the fearing them walked they say, odor bad they smelt they say. Why! what
 (sub.)
- ukıt'ē hni^{n'} hau, é çéçá-biamá níkağahi úju aká. Wıébçiⁿ hau, á-biamá.
 nation you are ? say- ing sent suddenly, chief the prin- It is I ! said he, they
 (sub.) cıpal (sub.) say.
- 18 Ca^{n'} wiⁿa^{n'}wa éoniⁿ, ecé, á-biamá. Wanásai cıñ'gajıñ'ga çıçııa maⁿcan'de
 Yet which one you are that, you said he, they say. They surrounded a herd child your pit
- égih ıçé bçize pí. A^{n'}oniza-báıı. Wıébçiⁿ hau, á-biamá. Ájııqti égaⁿ tē
 head- had I take I was You did not take me. It is I ! said he, they Very dif- like the
 long gone him there. say. ferent (as)

- iⁿc'áge aká gíjai tē. Nǎ! wágazuqti uxíqca-gǎ, 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
- ciñ'gajin'ga fíqíja té k' uqáha égh íc' maⁿcan'de maⁿtája gat'é. Kí fízé
 child your buf. the in connec- head- he had pit inside he was And to take
 falo (ob.) tion with long gone killed by the fall. him
- wáagáji xi, ábagcaí. Cijañ'ge wéccací xi, wí b'íze b'c'é caⁿ wíebc'iⁿ. 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 écaⁿbe agc'í, á-biamá. Ēd'íhi íbahaⁿ'-biamá. Jahé jañgá
 Barely in sight I have said he, they Then they knew him, they Hill large
 come home, say.
- caⁿ ukíkie najiⁿ' tē. Jí caⁿ'átaⁿ níkagahi ijin'ge aká wadaⁿ'be ícai tē. Nǎ!
 the talking they stood. Village from the chief his son the looked this way. Why!
 (ob.) together (ob.) (sub.)
- iⁿc'áge aká dahé jañgá caⁿ é'di tí cañká cí níaciⁿga wiⁿ' cañ'ge ágciⁿ atí 6
 old man the hill large the there come they who again person one horse riding he has
 (sub.) (ob.) come
- áhaⁿ. Úwakié najiⁿ'i. Ē'ja b'c'é tá miñke. Hindá! wajaⁿ'be b'c'é 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. Ē'ja acaí tē cañ'gagciⁿ. Icádi c'íñk'édí akí-biamá. Níkaciⁿga
 said he, they Thither he went riding a horse. His father to (the ob.) he came again, Person
 say. they say.
- dádaⁿ uqákiai hau. Tēnǎ! cijiⁿ'c'c' fízé hí c'íñkéde g'c'í 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.
- búcaⁿ'-biamá. Gaⁿ' ijañ'ge c'íñké 'í-biamá. Uqá mañgciñ'-gǎ, á-biamá ícádi
 shook hands, they say. And his daughter the one he gave to him, To tell begone, said, they say hí's
 who they say. it father
- aká. Níkaciⁿga níkagahi wañ'gic'c'qti ucéwiñxíq'c'é taí há. Cénujin'ga wahé-
 the (sub.). Person chief all let them assemble Young man stout-
 the (sub.).
- hají wañ'gic'c'qti ucéwiñxíq'c'é taí há. In'c'iⁿ'daⁿbe etaí, wíjan'de, á-biamá. 12
 hearted all let them assemble They look at mine may, my daughter's said he, they hí's
 husband, say.
- Ucéwiñxíq'c'á-biamá. Daⁿ'be a-í tē. Edádaⁿ 'í tai ké aq'iⁿ' 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
- ciⁿga gat'é kecaⁿ' fízé c'c' f'iⁿ' g'c'í, aí áca. Kí níkagahi c'íñké íjan'de'caí
 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, ícagictaⁿ'be hné te, aí áca, á-biamá. Caⁿ' edádaⁿ ca'í ckaⁿ'hnai g'c' 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.)
- épahniⁿ hné te, aí áca. Níkagahi aká ícahaⁿ, aí áca. Cénujin'ga wacúce
 you take them to will, he indeed. Chief the to thank he indeed. Young man brave
 him says (sub.) for them, says
- edábe wañ'gice é'di a-í-biamá. Caⁿ' wácahá, cañ'ge údaⁿ-má c'tí b'c'úgaqti
 also all there approached, they And clothing, horse the good ones too all
 say.
- 'í-biamá. Iqígaⁿ aká níkagahi úju tē 'í-biamá. Jí ucúciaja gríaxai-gǎ, 18
 they gave to His wife's the chief princí- the gave to him, Tent in the center make ye it for
 him, they say. father (sub.) pal (ob.) they say. him,
- á-biamá. Ucúciaja í-biamá. C'ictaⁿ'-biamá. Taⁿ'wañgcaⁿ wa'cáta-báji.
 said he, they In the center he set up the They finished, they Nation they did not eat.
 say. tent, they say. say.
- Icáqipe g'c'iⁿ' égaⁿ wa'cáta-báji. Īⁿ'teaⁿ wahaⁿ' a-í tē cagc'í, 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 ϕ é akí aká, Iⁿc'áge naⁿ'ba íekí ϕ é maⁿ ϕ iⁿ'i-gá, á-biamá.
Ho! said he, they this he he who, Old man two to act as walk ye, said he, they
say reached home criers say.

Níkagahi úju ϕ ínké ían'de ϕ ínké gasáni é ϕ apáze te, aí á ϕ a. Caⁿ' aⁿ'waⁿ'-
Chief princ- he who his son-in- he who to-morrow you rest will, he indeed. And to what
pal law say

3 wa ϕ á ctè hnáji te, aí á ϕ a, á-biamá. Caⁿ'ge wágcíⁿ akíi ϕ aⁿká 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

wadaⁿ'be wagáji tē. Kí uq ϕ 'qtcí wadaⁿ'be ag ϕ i-biamá. I ϕ ádi ϕ ínké gí ϕ ai
to act as scouts he commanded them. And very soon acting as scouts they came back, His he who he asked
they say. they say. father of him

tē maⁿ'ze kē ígaxai tē uq ϕ 'qtcí íé hégajíqti wáxai te. Wanás 'í ϕ a-biamá.
the iron the he did when very soon buf- a great many he made them. To surround he spoke of, they
(ob.) (ob.) with it falo say.

6 Jé-ma múwahega-báji amá. Wanáse tē éduíhe a ϕ a-biamá. Wa'ú aká
The buff- they killed many of them they who. Surrounding the to join it he went, they Woman the
loes say. them say. (sub.)

gá-biamá: Wanáse tē é'di wa ϕ aⁿ'be b ϕ é kaⁿ'b ϕ a. Jé-ma wa ϕ aⁿ'be táce,
said as follows, Surrounding the there I see I go I wish. The buff- I see them must,
they say: them loes

á-biamá. T'éwa ϕ é xí dí etégaⁿ, á-biamá. Jé-ma t'éwa ϕ a-bi egaⁿ, agí-
she said, they They are when I come apt, said she, they The buff- they killed them, having, she was
say. killed back say. loes they say coming
back,

9 biamá; igáq ϕ aⁿ dahádi najiⁿ'-biamá. É'di ag ϕ i-biamá. Jé t'éawa ϕ é ϕ aⁿ'ja
they say; his wife on the hill she stood, they say. There he came back, Buffalo I killed them though
they say.

wadáde tá amá, á-biamá. Wanáse amá akíi tē. Cí wanás 'í ϕ ai tē.
they will cut them up, said he, they They who surrounded reached home. Again to sur- he spoke
say. them round of it.

Níkagahi ían'de aká wadaⁿ'be ϕ éwaki ϕ 'í ϕ ai, á ϕ a, á-biamá. Cí íé ϕ aⁿ
Chief his son-in- the to act as scouts to send them he spoke indeed, said he, they Again buf. the (ov.
(sub.) law (sub.) of, say. falo herd)

12 majaⁿ' uckaⁿ' ϕ aⁿ cí égaⁿ'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-biamá. Égí ϕ e níkagahi úju aká ijiⁿ'ge aká égí ϕ e wajiⁿ'cte akáma.
of them, they say. At length chief princ- the his son the behold was in a bad humor, they
(sub.) pal (sub.) (sub.) say.

Níkagahi tē wa'íaji egaⁿ, ían'de gí'í tē é wajiⁿ'cte, u ϕ úgít'á ϕ é akáma.
Chief (-taincy) 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 haⁿ' tē caⁿ'ge aká ug ϕ a-biamá. Ía-biamá. Dadíha, níkaciⁿ'ga wiⁿ' haⁿ'-
And night when horse the told of his, they say. He spoke, they O father, person one night
(sub.) say.

hnan'di t'éawa ϕ é gaⁿ' ϕ áqtiaⁿ'i, á-biamá. Kí haⁿ' tē ágíkihíde-hnaⁿ'-biamá.
regularly to kill us he desires very said he, they And night when he attended to regu- they say.
when much, say. his own larly

Égí ϕ e wanása-biamá égasáni xí, majaⁿ' uckaⁿ' ϕ aⁿ'di. Cí égaⁿ'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. Égí ϕ e íáhaⁿ aká íé ϕ aⁿ naⁿ't'éwa ϕ é gaⁿ' ϕ a-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 wénaxí ϕ a-biamá xí, waiⁿ' ϕ aⁿ u ϕ úgahí-biamá. Ba ϕ úwiⁿ'xe caⁿ' é'di
The buff- 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'} ɸaⁿ iáahaⁿ ɸiñké ɹé-ma gaza^{n'} adiqti aɸípu-bi ega^{n'}, waɸóna-
 so he did robe the his sister's the one the buffa- right among them they closed having, he was not
 (ob.) husband who loos

jí'qtia^{n'} amá. Níkagahi iɸan'de ɸiñké ɹé amá na^{n't}ai, á-biamá. Na^{n't}á-bi
 seen at all they say. Chief his son-in- the (ob.) buffalo the they tram- said they, they They trampled
 law (sub.) pled him to say. death, him to death,
 they say they say

ɸí, ɹé amá u'éɸa ga^{n'} usnúe-kiháha-biamá. Cí ucka^{n'} ctéwa^{n'} iɸa-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. Cañ'ge ctě iɸa-bají-biamá. Úju ctě iɸa-bají-biamá. Edádaⁿ ctě
 they say. Horse even they did not find, they Princí- even they did not they say. What at all
 say. pal find

ědí-ɸa^{n'}jí amá. ɹé naⁿɸiñ'gai tě'di cañ'ge amá edádaⁿ gáxe ciñkě'ɹa
 it was not they say. Buffalo trampled him to when horse the what he made to him who
 there nothing (sub.)

ákiágɸai tě. 6
 they had gone
 back again.

NOTES.

This is a Dakota myth.

345, 4. uqɸěqti, equal here to ecaⁿqti, "very near to (the place where he first attacked him)."

345, 11. une akigɸaji iɸadi-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 wañgiɸěqti, 349, 11.

347, 17-18. edadaⁿ wiⁿ aoniⁿ ɸaⁿctí 'i-ă hě, equivalent to "edadaⁿ wiⁿ aoniⁿ keɸaⁿ 'i-ă hě." Said by the woman to her husband.

347, 20. edadaⁿ gaⁿɸai ɸí abazu igaxe-hnaⁿ-biamá. A parenthetical phrase, used by the narrator in explaining the words of the speaker.

348, 10. egiɸe iⁿtcaⁿqtcí wahaⁿ aɸa-bikeama. The tribe had no food, and so had just removed in order to hunt.

348, 13. weɸě ɸeɸai, he gazed away towards him, and so discovered him suddenly. "Weɸě ɸeɸě" to gaze in the direction one is going; but "weɸě iɸě," to gaze back, or this way. They refer to looking at distant objects. See wadaⁿbe iɸai, 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 dahe ɹañga ɸaⁿ ědi ti ɸañka, etc. The old man and his wife had come on their way as far as the large hill. Their son looked back from his place with the tribe, and saw them. They were in the rear, as the mourners follow the main body of the people.

350, 6. ɹé-ma muwahega-bají ama, used when *seen by the narrator*; but when otherwise, we must say, "ɹé-ma múwahegabají-biamá: "They say that the men killed many buffaloes by shooting them."—Frank La Flèche.

350, 15-16. On the night that the horse and mule were attacked, the horse was wounded by the envious brother-in-law. But the owner healed him by pointing the iron at the wound.

351, 3. usnue-kihaha, a long line of the buffaloes in every direction as they went homeward. See "snue," "kihaha," etc., in Part II.

351, 5. edadaⁿ gaxe ɸiñkě'ɹa, *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.

Égiçe ciñ'gajĩn'ga wiⁿ enáqtcı t'aⁿ-biamá. Téqigiçá-biamá. Kĩ
 At length child one alone they had him, they They prized theirs, they And
 say.

ckáde-hnaⁿ ahı-biamá. Nıahıçé amá. Kĩ içádi aká ihaⁿ eçaⁿba éwaçé
 playing regularly he arrived, they He went into they And his the his too his
 say. the water they say. father (sub.) mother relations

amá ctěwaⁿ bçúga xagé-hnaⁿ. Kĩ içádi aká gıçá-bajıqtı-biamá. Kĩ 3
 the (pl.) even all cried regularly. And his father the (sub.) was very sad they say. And

ıımaⁿte jaⁿ-bajı amá; áciaça jaⁿ-biamá. In'behıⁿ ctě waçıñ'gěqti jaⁿ-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 ıı, ciñ'gajĩn'ga xagé giná'aⁿ-biamá; ıan'de maⁿtaça jaⁿ giná'aⁿ-
 Thus he lay when, child crying he heard his, they say; ground within lying he heard his
 on it

biamá. Éçé eçá bçúgaqti uçéwiñıçá-bı, 'éwakiç 'ıçá-biamá. Jan'de kě 6
 they say. Rela- his all they assembled, they to cause them he spoke of, Ground the
 tions say, to dig they say. (ob.)

'é 'ıçá-biamá. Éçé eçá amá cañ'ge uçéwiⁿwaçá-biamá, wawéci wa'ı
 to dig he spoke of, Relation his the horse they collected them, they say, pay to give
 it they say. (sub.) (sub.) them

tai égaⁿ. Wat'aⁿ ctı uçéwiⁿwaçá-biamá, cañ'ge-má edábe. Kĩ níaciⁿga
 in order to. Goods too they collected they say, the horses also. And man

naⁿba qubá-bı, á-biamá. Ciñ'gajĩn'ga kě uné 'ıçá-biamá. In'áge wiⁿ içádi 9
 two were sacred, they said, they Child the to they spoke of, Old man one his
 say. say. (ob.) seek they say. father

çıñké uıçá açá-biamá. Gañ'ki wáçıⁿ atı-biamá. Nıaciⁿga qubé çañká içádi
 the (ob.) to tell went they say. And having he came, they Person sacred the ones his
 him them say. who father

aká ninı ujı wa'ı-biamá. Ciñ'gajĩn'ga kě ahniⁿ çagçı ıı, bçúga wi'ı taı
 the tobacco put- he gave to them, Child the you have you come if, all I give will
 (sub.) ting in they say. (ob.) him back to you (pl.)

miñke wawéci kě. Hau. ıı'aⁿ-biamá; áma aká sáběqti gáxa-biamá, 12
 I who pay the ı They painted themselves, the one very black he made it, they
 (ob.) say, say,

- áma aká zíqti gáxa-biamá. Ní ckúbe kě maⁿtáha akíça áiáça-biamá.
 the other very he made it, they say. Water deep the into both had gone, they say.
 (ob.)
- Kí fé níaciⁿga naⁿbá aká éⁿdi ahí-biamá. Wakanⁿ'da çínké ukía-biamá.
 And this man two the there arrived, they say. Deity the (ob.) they talked to, they say.
 (sub.)
- 3 Cín'gajín'ga çínké t'áji; níⁿ'ja gçíⁿ' çínké amá. Içádi aká cín'gajín'ga
 Child the one was not alive he was sitting they say. His father the child
 who dead;
- ginaí, á-biamá. Añgáçíⁿ añgágçe tá-bi, aí há. Ahniⁿ' çagçé tai çáⁿ'ja,
 begs for said they, they We have him we go home- will, he You have you go will though,
 his, say. say. ward (see note) said him homeward
- paháci ahniⁿ' çakfi çí t'é taté. Çatáji t'éⁿdi ahniⁿ' çagçái çí, níⁿ'ja téiⁿte.
 above having you when he shall. He ate not when you had you went if, alive might
 him reach home die him homeward (be).
- 6 Waçáte bçáte çáⁿ é gaⁿ'ça tégaⁿ éwaⁿ gaⁿ' t'é taté. É içádi çínké íe
 Food I eat the that he desires will, as causing so he shall. That his the words
 (ob.) (ob.) die father (ob.)
- gátě uíça mañçíⁿ'i-gá. Agí-biamá níaciⁿga naⁿbá amá. Akí-biamá çí
 those to tell begone ye. They were coming man two the They reached lodge
 him back, they say (sub.). home, they say
- t'éⁿdi. Cín'gajín'ga çíçíça jaⁿ'be; wa'ú-wakanⁿ'da açiⁿ' aká, á-biamá. Níⁿ'ja
 at the. Child your I saw him; woman-deity she has him, said (one), they Alive
 say.
- 9 çínké, á-biamá. Níⁿ'ja jaⁿ'be çáⁿ'ja, waçáte çataí çáⁿ é hébe çaté aká;
 he who, said he, they Alive I saw him though, food they eat the that a piece he has eaten;
 say. (ob.)
- ádaⁿ paháci añgáçíⁿ añgágçí çí, t'é taté, aí. Içádi aká caⁿ' gíçaⁿ'be gaⁿ'çai.
 there- above we have we come back if, he shall, he His the still to see his wished.
 fore him die says. father (sub.)
- Wakanⁿ'da wa'ú aká cín'gajín'ga çínké çí'í çí, cínudaⁿ ská'qtci wawéci
 Deity woman the child the (ob.) she gives if, dog very white pay
 (sub.) back to you
- 12 gaⁿ'çai. Içádi aká, A'í tá miñke, á-biamá, cínudaⁿ ská' çínké. Cí 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 cí áma sáběqti çíçáxa-biamá, cí áma zíqti çíçáxa-biamá. Cí ní
 two again the very black he made himself, they again the very he made himself, they Again water
 one say, other yellow say. (ob.)
- maⁿ'te aça-biamá. Kěⁿ'di ahí-biamá cí. Içádi aká cín'gajín'ga caⁿ' añgáçíⁿ
 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 añgágçe tai, gíçaⁿ'be 'íçai. Kí cín'gajín'ga wé'í égaⁿ, açiⁿ' agçá-biamá.
 we go home- will, to see his he spoke of. And child he gave as having they went home-
 ward say. say. back to them him ward, they say.
- Paháci açiⁿ' akfi çí, cín'gajín'ga t'é amá. Içádi çínkéⁿ'di gí'í-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 bçúgaqti xagá-biamá, gíçaⁿ'běqti cín'gajín'ga. Cínudaⁿ hiⁿ' ská'
 people all they cried, they they saw theirs child. Dog hair white
 say, plainly
- 18 níahiçéça-biamá. Cín'gajín'ga gíçaⁿ'be gíçai çí, níaciⁿga naⁿbá çáñká
 they plunged into the water, Child they saw they when, man two the ones
 they say. their buried their who
- wawéci bçúga wa'í. Gaⁿ'tégaⁿ çí, cí içádi aká ihaⁿ' eçaⁿ'ba cí miⁿ'jिंगá
 pay all he gave to them. Some time when, again his the his father (sub.) mother
 (she) too again girl

wi^{n'} égaⁿ gíçĩngá-biamá. Wakan'dagi çĩnké waçáte wa'í tẽ çatá-bají-
 one so they became without theirs, they say. Water-deity the one who food he gave the did not eat
 biamá, mi^{n'}jĩnga aká; ádaⁿ ni^{n'}ja açi^{n'} akfi-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, kí çfnudaⁿ skǎ' dúbá 'í çĩ'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 çĩ, 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. ańgaçiⁿ ańgagçe 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 FLÉCHE.

1. *ǀáqti wi^{n'} mi^{n'}ga ǀáqtijiŋga júgigčai. ǀáqtijiŋga aká wéčai tǵ.*
 Deer one female Fawn she was with Fawn the discovered them.
(sub.) hers.

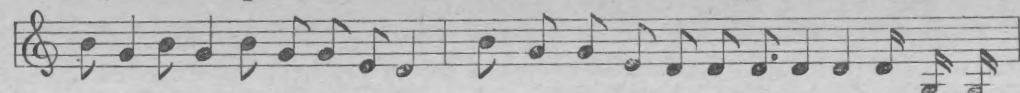
2. *Na^{n'}há, čéama níaci^{n'}gai há. Añ^{n'}kajǐ, níaci^{n'}ga-bájǐ, řáxai hě. Kǐ, Na^{n'}há,*
 O mother, these are men Not so, they are not men, they are And, O mother,
(sub.) crows

3. *čéama níaci^{n'}gai há. Añ^{n'}kajǐ, níaci^{n'}ga-bájǐ, řáxai hě. Kǐ, Na^{n'}há, čéama*
 these are men Not so, they are not men, they are And, O mother, these
(sub.) crows

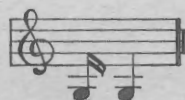
níaci^{n'}gai há. Añ^{n'}kajǐ, níaci^{n'}ga-bájǐ, řáxai hě. Égičé kídai níaci^{n'}ga amá.
 are men Not so, they are not men, they are At length they shot man the
(sub.) crows at her (sub.).

4. *ǀáqtijiŋga aká a^{n'}hai tǵ.*
 Fawn the the fled.
(sub.) (sub.)

(When he returned to the place, he found that the men had cut up his mother, and had put her liver on the fire. So he sang this lament:)



6. *Na^{n'}-há ni-á-ci^{n'}-gá-bi e-hé, řa-xá-bi e-cé ča^{n'}-cti; ǀí ča^{n'} ná-čǐ-zi-*
 O mother they are men I said, They are crows you formerly; Liver the is sizzling
(ob.) said



zí-dje.
 on the fire.

NOTE.

I first heard of the song in this myth in 1871, when I was with the Ponkas in Dakota. But the fragment of the text was given me at the Omaha Agency. Had the Fawn spoken the lament, he would have said, "Na^{n'}há, níaci^{n'}gá-bi ehé, řáxa-bi ecé întéde đǐ náčǐzide áha^{n'}, O mother, I said that they were men, you said that they were crows; but now your liver is sizzling on the fire!"

TRANSLATION.

A Doe was with her Fawn. The Fawn discovered the presence of enemies. "O mother, these are men," said the Fawn. "No, they are crows. They are not men," said the Doe. And the Fawn said again, "O mother, these are men." "No, they are not men; they are crows," said the Doe. Again he said, "O mother, these are men." "No, they are not men; they are crows," said the Doe. At length the men shot at her. The Fawn fled. (When he returned to the place, he found that the men had cut up his mother, and had put her liver on the fire. So he sang this lament:) "O mother, I said that they were men; you said that they were crows; your liver is sizzling on the fire."

A PONKA GHOST STORY.

TOLD BY FRANK LA FLÈCHE.

Nuda^{n'} ačá-biamá níaci^{n'}ga áhigi. Pañ'ka-biamá. Kí ačá-b ega^{n'}
 To war went, they say persons many. Ponkas, they say. And went, they say having

a-í-qi-biamá. Néča-biamá. Ha^{n'}da^{n'} amá. Kí néčēqti gči^{n'}-biamá; déde
 they camped for the They kindled a fire. Night time they say. And kindling a they sat, they say; fire
 night, they say. they say. bright fire

tě náhegajíqti gáxa-biamá. Gíčēqti wačáte gči^{n'}-biamá. Sabájiqti níaci^{n'} 3
 the to burn very they made it, they Rejoicing eating they sat, they say. Very suddenly per-
 (ob.) brightly say. much

ci^{n'}ga wi^{n'} wa'a^{n'}-biamá. Qčáji, á-biamá. Qéde cétě ába'úi-gá. Qčáji
 son one sang they say. Speechless, said (one) Fire yonder cover with earth. Speechless
 they say. they say.

man'de gčizai-gá. Kí wañ'gice man'de gčiza-biamá. Kí égaxe iča^{n'}č
 bow take ye yours. And all bow took their, they say. And to surround him

ačá-biamá. Égaxe iča^{n'}ča-bi ga^{n'} ubísande ači^{n'} átiáča-biamá. Kí ga^{n'} 6
 they went, they They surrounded him, so in close quar- they had they began at once, And still
 say. they say ters him they say.

wa'a^{n'} naji^{n'}-biamá; céčēctěwa^{n'}ji. Égice qčabé tě'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'gēqtcí ahí-biamá xī, čacta^{n'}-biamá wa'a^{n'} aká. Kí qčabé tě'di
 And very near they arrived, when, he stopped singing, he sang he who. And tree by the
 they say they say

ahí-bi xī, wahí tě ga^{n'}te amá. Qčabé hidé tě'di wahí tě édedí-te amá, 9
 they ar- when, bone the had lain there some Tree the bot- by the bone the they were there,
 rived, they say (ob.) time, they say. tom they say,

níaci^{n'}ga wahí tě. Caa^{n'} amá ubátihéwačē-hna^{n'}-biamá níaci^{n'}ga t'ai xī.
 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'} a^{çá}-biamá. A^{çá}-bi x̄i na^{n'}ba wada^{n'}be a^{çá}-biamá.
 Dakotas to war went, they say. They went, when two to act as scouts they went, they say.

Níkaci^{n'}ga wi^{n'} wa^{a'} na^{a'}-biamá.
 Person one singing they heard, they say.

3 Hé-a-he+^{çé}-hé-a! Hé-a-he+^{çé}-hé-a! Hé-^{çé}-hé-e-hé! A-hé ^{çé}-hé-a!
 Hé-^{çé}-hé-e-hé! E-há-hu+^{çé}-u-ú he-^{çé}-a! Yá-a-hú! É-^{çé} há-a-é-a!

Kig^{çá}ada-biamá. Eca^{n'}qtci ahí-bi x̄i ugás^{i'}-biamá. Égi^{çé} ca^{n'}tañga
 They crawled they say. Very near they arrived, they say. Behold big wolf
 up on him together

6 akáma.
 he was,
 they say.

NOTE.

The beginning of each line in the wolf's song is shown by the capital letter.

TRANSLATION.

The Dakotas went on the war-path. As they went, two went out as scouts. They heard a person singing. "Hé-a-he+^{çé}-hé-a! Hé-a-he+^{çé}-hé-a! Hé-^{çé}-hé-e-hé! A-hé-^{çé}-hé-a! Hé-^{çé}-hé-e-hé! E-há-hu+^{çé}-u-ú he-^{çé}-a! Yá-a-hú! É-^{çé} 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 wiⁿáqtci íí wiⁿáqtci 'ábae aça-biamá, wa'ú ciñ'gajiñ'ga edábe
 Man one tent one hunting he went, they say, woman child also
 júwagíççe. Gañ'ki íí-biamá utçíje xaⁿ'hadi. Kí nú aká maⁿ kě hégaji
 he with them, And they camped, under- by the edge of. And man the arrow the a great
 his own. they say they say growth (ob.) many
 açiⁿ'-biamá. Wahútaⁿçiⁿ çíngai tédí-biamá. Kí íí-biamá xí, 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 (?)
 aça-biamá nú síaⁿçé. Íí tě aⁿ'ça aça-biamá. Jázegaⁿ 'ábae agça-biamá
 went, they say man alone. Tent the leaving it he went, they say. At evening hunting he went homeward,
 (ob.) (ob.) say they say they say
 íí tě'di. Íí tě ecaⁿ' akí-bi xí, xúha-biamá nú aká. Gaⁿ'qti xúha-bi
 tent to the. Tent the near to he reached when, feared unseen dan- man the Imme- feared un-
 (ob.) (ob.) home, they say ger, they say (sub.). diately (?) seen danger, they say
 egaⁿ, íí tě gígçáda-biamá. Kí égiççe níaciⁿga áhigi íí tě çáçuháqtci 6
 having, tent the he crawled up they say. And behold men many tent the very nearly
 (ob.) (ob.) on his own (ob.)
 iénaxíça amáma xí, 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 they say they say (ob.)
 gçíonudá-bi egaⁿ, waiiⁿ' gě edábe aⁿ'ça-biamá. Gañ'ki íí tě iénaxíçai
 pulled off his, they having, robe the also he left, they say. And tent the they
 say (pl. ob.) (ob.) attacked it
 tě, ékitaⁿ é cti iénaxíça agça-biamá. Íçae-baji'qtiaⁿ ctěwaⁿ' 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 they say standing they say
 Égiççe íbahaⁿ'i-biamá. Gañ'ki níaciⁿga amá aⁿ'ha-biamá. Aⁿ'ha-bi xí,
 At length he was recog- they say. And men the they fled, they say. They fled, they when,
 nized (sub.) say
 Gí-gá, gí-gá, á-bi egaⁿ, ciñ'gajiñ'ga, wa'ú edábe, wágçizá-bi egaⁿ, utçíje
 Come, come, said, they having, child, woman also, he took them his having, thicket
 say own, they say
 kě'ja júwagíççe áiaça-biamá. Wiⁿéctěwaⁿ t'éçai-baji-biamá. Eonaⁿ' héga- 12
 to the he with them, he had gone, they say. Not even one was killed, they say. He alone a great
 his own
 ctěwaⁿ'jì t'éçai-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 jí amáma. Kí Caa^{n'} wi^{n'} ěd-uſha-bi xǐ, waha^{n'}-ctaⁿ
 Dakotas some camped they say. And Dakota one joined, they say when, a constant remover
- hégabají-biamá. Kí čé Caa^{n'} ſi-má edítaⁿ wi^{n'} ugácaⁿ čé téě há. Kí
 not a little they say. And this Dakota those who camped from one traveling he went . And
- 3 níaciⁿga áji nuda^{n'} ákipaí xǐ, t'éčai tě há. Kí čé níaciⁿga waha^{n'} gíudaⁿ
 man differ- on the he met when, he killed him . And this man to remove it was good
 ent war-path him him
- aká đázęqtei hí xǐ, waha^{n'} ačai tě há. Wa'ú-hnaⁿ wi^{n'}áqtei júčai tě há.
 he who late in the it when, removing he went . Woman only one went with him
 evening arrived
- Égičę ha^{n'}, ugáhanađázęqti, ſi tě há čé waha^{n'} ačé aká. Ga^{n'}ki jí wa'ú
 At length night, very dark, he , this removing he he who. And tent woman
 camped went
- 6 aká gáxai tě há. Kí wa'ú aká, Iíadi maŋčǐ^{n'}-ă. Náxaⁿ gáxa-ă hě,
 the made it . And woman the (sub.), To the tent begone. A light make
 (sub.)
- á-biamá. Ga^{n'} ſiſa ačai nú aká. Ga^{n'} đéde nú aká gáxai tě ha.
 said she, they And in the tent went man the (sub.). And fire man the he made it
 say. (sub.)
- Náxaⁿ gáxa-bi xǐ, égičę níaciⁿga t'é kě', najiha máčingęqtia^{n'}-bikéama gaččǐ
 A light he made, when, behold, man dead lying, hair all cut off as he lay, they say killed
 they say
- 9 kě', da^{n'}bai tě há. Na^{n'}pa-bi ega^{n'}, Hi^{n'}! á-bi ega^{n'}, ca^{n'}caⁿ t'á-biamá.
 the he saw him . He feared the having, Oh! said, having, without he died, they say.
 (ob.), they say
- Náxaⁿ ckáxe čagčé ča^{n'}čtǐ áčaa^{n'} ă, á-biamá wa'ú aká. Iáji ega^{n'}, ęđi
 A light you make you go heretofore have you ? said, they say woman the He having, there
 homeward put it on (sub.) spoke not
- akí-bi ega^{n'}, čit'a^{n'}-biamá Ga^{n'} náxaⁿ gáxa-biamá. Ga^{n'}ki t'é kě' 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 bi xǐ, ca^{n'}ge wi^{n'} ka^{n'}taⁿ-bi ega^{n'}, jí tě a^{n'}ča ačá-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 juágøø bøé édega^{n'}, níaci^{n'}ga wi^{n'} gaqøí kédèga^{n'}, èdíqti
 reached having, Man I with him I went but person one was killed he lay, but just there
 home, they say

a^{n'}íí édega^{n'}, na^{n'}pe t'éé hě, á-biamá. Égasáni xí, 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

xí, égiøø 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 í-biamá. Kí Jáci^{n'} wi^{n'} t'éça-biamá. Jáci^{n'} çíñké na^{n'}bé
 Dakotas some camped, they say. And Pawnee one they killed, they say. Pawnee the (ob.) hand

erá tě mása-bi ega^{n'}, ubátitéça-biamá ðahája wéga^{n'}ze na^{n'}baqtíéga^{n'}. Kí
 his the cut off, they having, they hung them up, they at a hill measure about two. And
 (ob.) say say

ha^{n'}, ugáhanadáze xí, ðadésage hégaji amá. Kí nú amá uçéwi^{n'} gçi^{n'}-biamá. 6
 night, dark when, high wind much they And man the collecting they sat, they say.
 say. (pl. sub.)

- Ca^{n'} íugça ga^{n'} gçi^{n'}-biamá, décteáa gçi^{n'}-biamá, ca^{n'} iúça ájifa^{n'}ça^{n'} 'íçe
And telling so they sat, they say, talking in- they sat, they say, in fact news different sorts speak
news about cessantly themselves ing of
themselves
- gçi^{n'}-biamá. Ki níaci^{n'}ga wi^{n'} íe wakan'dagiqti íjjebe tē'di gçi^{n'}-biamá.
they sat, they say. And man one very loquacious door at the he sat they say.
- 3 Ki níaci^{n'}ga wi^{n'} wahéhajiqtí-bi áciaáata^{n'} a-í-biamá, ca^{n'} níaci^{n'}ga wáspeqtí-bi
And man one very stout-hearted, from outside was coming, in fact man very sedate, they
they say, they say, say
- éi^{n'}te, wahéhajiqtí-bi éi^{n'}te, áciaáata^{n'} a-í-biamá. Nú áciaáata^{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'}'jickē'qtci atí áha^{n'}, á-biamá. Ki cé níaci^{n'}ga íe wakan'dagi aká, Eáta^{n'}
Hardly I have ! he said, they And this man loquacious the Why
come say. (sub.),
- 6 na^{n'}'jickē'qtci çatí ä, á-biamá. Nā! íadésage, ugáhanadazē'qti éga^{n'}, xúaha
hardly you ! said he, they Why! a high wind, very dark as, I feared
have come say. unseem
danger
- héga-máji éga^{n'}, na^{n'}'jickē'qtci atí há, á-biamá. Áqta^{n'} wíebçi^{n'} xí
I very much as, hardly I have said he, they How it is I if
come say. possible
- na^{n'}'jickē'qtci atí táda^{n'}, á-biamá íe wakan'dagi aká. Úxuhé ctēwa^{n'} çinǵé,
hardly I have shall ! said he, they loquacious the Something at all there is
come say (sub.). to fear none,
- 9 á-biamá. Éga^{n'}ça^{n'}ja, wí xúaha héga-máji, á-biamá áma aká, pí tē'di.
said he, they Though so, I I feared I very much, said he, they the other, I was when.
say. say danger coming
- Éga^{n'}ça^{n'}ja, íi gaza^{n'}adiqtia^{n'} ca^{n'} xúçahé tē ca^{n'}aji, á-biamá. Ki 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: Hín'daké-ga^{n'}! xúçaháji wi^{n'}çakéi^{n'}te, çáçi^{n'} na^{n'}bé tē
sedate the he said as follows, So let us see! you do not if you tell the truth, Pawnee hand the
(sub.) they say: fear (ob.)
- 12 agíma^{n'}çinǵä. Aoni^{n'} çagçi xí, cañ'ge úda^{n'} wi'í tá miñke, á-biamá Adíbçe
walk thou for them. You have you come if, horse good I give will I who, said he, they I go for
them back to you them say. them
- ka^{n'}'bça xí, adíbçe tá miñke, á-biamá íe wakan'dagi aká. Tēñá! ké,
I wish if, I go for them will I who, said, they say loquacious the (sub.). Fie! come
- agíma^{n'}çinǵä. Cañ'ge úda^{n'}qti wi'í tá miñke, aoni^{n'} çagçi xí, á-biamá.
go for them. Horse very good I give will I who, you have you come if, said he, they
back them say.
- 15 Agíaçá-biamá áma aká na^{n'}bé tē. Ki cé níaci^{n'}ga çéaka gá-biamá: Égiçe
He went for them, the other hand the And this man this (sub.) said as follows, Beware
they say (ob.) they say:
- wiñ'kaji té áha^{n'}. Ē'di na^{n'}ba júgçe ma^{n'}çinǵä, á-biamá. Éga^{n'} ē'di
he tell not lest ! There two with him walk thou, said he, they So there
the truth say.
- açá-biamá. Xañ'gēqtci ahíi xí, na^{n'}bá aká hebádi gçi^{n'}-biamá, íçape gçi^{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 Égiçe gçiáji xáci amá. Ga^{n'} gçiáji ega^{n'}, na^{n'}bá aká agçá-biamá
they say. Behold he came a long they And he came having, two the went back, they
not back while say. (sub.) say

- 11a. Ga^{n'}, Čaa^{n'}ona čagčí ä, á-biamá. Nă! dúdadi a^{n'}čañ'gape aňgčí^{n'}
 to the tent. And, You left him you have I said he, they Why! on this side we waited for we sat
 come say. him
- xī, gčíäji ega^{n'}, aňgági, á-biamá. Těná! t'é tē, á-biamá. Híndá! 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 miňke, á-biamá wáspe aká. Ačí^{n'} číňgě'qti ě'di ačá-biamá, nińba 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'qci agčáči^{n'}-bi ega^{n'}, ě'di ačá-biamá níaci^{n'}ga na^{n'}bé tē'di, eonáqci.
 alone had his, they say having, there he went, they say man hand to the, he alone.
- Ěgičē ačá-bi xī, pahaň'ga níaci^{n'}ga ačé aká, ěgičē níaci^{n'}ga na^{n'}bé tē
 Behold, he went, when, before man he went he behold, man hand the
 they say who, (ob.)
- xaň'gěqci ahíi xī, t'é akáma. Gaň'ki čé níaci^{n'}ga aká na^{n'}bé tē 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 tē abčí^{n'} agčí hă, 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. Gaň'ki čé níaci^{n'}ga wáspe aká ía-biamá. Wí cti
 man sedate the And this man sedate the he spoke, they I too
 (sub.) (sub.) say.
- a^{n'}jiň'ga tēdita^{n'} uágaca^{n'}-hna^{n'}-ma^{n'}, anúda^{n'}-hna^{n'}-ma^{n'}, á-biamá. Kí 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'} téqiqti áakipá ctěwa^{n'} ani^{n'}'ja ědíge-hna^{n'}-ma^{n'}. Kí ca^{n'} wă^{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 miňke, ehá-maji-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'} wi^{n'} téqi áakipá xī, Nú bčí^{n'} ča^{n'}, ebčéga^{n'}-hna^{n'}-ma^{n'}, á-biamá. Kí 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'}číňgě'-qti dăxa-máji-hna^{n'}-ma^{n'}, á-biamá. Kí wa'ú-hna^{n'} téqia-
 yet words without just cause I never make them, said he, they say. And woman only I prize
- wáčē hă, kí caň'ge cti téqiawáčē hă, 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 nfaci^{n'}ga wáspe aká. Níaci^{n'}ga waqpáni čaňká caň'ge 15
 two called them, they man sedate the Man poor the ones horse
 say (sub.) who
- úda^{n'}qti akíča wa'í-biama, caň'ge a^{n'}sagi^{n'}qti. Kí níaci^{n'}ga miň'gčă'ji éi^{n'}te.
 very good both he gave to them, horse very swift. And man unmarried perhaps
 they say,
- wa'ú číňké cti 'í-biamá níaci^{n'}ga wáspe aká. Wa'ú-hna^{n'} téqi 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 miňke, á-biamá. Nan'de wiwíja íčágidaha^{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 kě' agíma^{n'}čí^{n'}'i-gă, 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.

Caaⁿ d'úba í amáma. Égiçe níkagahi çíñké ijiñ'ge ugácaⁿ íçé amá,
 Dakotas some had camped, they At length chief the one his son traveling had gone, they
 say.
 'ábae. Égiçe haⁿ xí, níaciⁿga íuça akí-biamá. Níkagahi çíñké, íjáje
 to hunt. Behold, night when, man to tell reached there Chief the one his
 news again, they say. who, name
 çadá-bi egaⁿ, Majaⁿ gáçuadi çijiñ'ge t'éçai, á-biamá. Kí níkagahi aká 3
 mentioned, having, Land in that your son they killed, said he, they And chief the
 (unseen place) say. (sub.)
 áciaça ahí-bi egaⁿ, íekíçé çéça-bi egaⁿ, gá-biamá: Caaⁿ jiñ'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
 ckaⁿhna-hnaⁿi çáⁿ çíñ'gajiñ'ga wíça haⁿ çé'qtci agíçaⁿbe kaⁿbça. Iⁿ çíñ'-
 you desire regularly the child my night this very I see mine I wish. Go after
 (past t)
 gimaⁿçíⁿi-gá. Cañ'ge aⁿsagí' qti wíⁿ níçá-íañga edábe, aoniⁿ çagçí xí, wí' 6
 mine for me. Horse very swift one big-ears also, you have you come if, I give
 him back to you
 tá miñke, á-biamá. Kí Caaⁿ bçúgaqti ábagçá-biamá naⁿpa-bi egaⁿ. Kí
 will I who, said he, they And Dakotas all hesitated, they say they feared because. And
 say. (seen danger) they say
 Caaⁿ wíⁿ wahéhaji' qti éiⁿte, Híndá! wí adíbçé té, eçégaⁿ-biamá. Gaⁿ
 Dakota one very stout-hearted perhaps, Let me see! I I go for him will, he thought, they say. So
 agíçá-biamá. Caⁿ, É'di pí xí, naⁿape taté áhaⁿ, eçégaⁿ-baji-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 xí, naⁿpe héga-baji-biamá. Kí caⁿ çit'aⁿ-biamá. Égiçe 'iⁿ
 there he arrived, when, he feared very much, they say. And yet he touched him, they At length carry-
 they say ing him
 agçá-bi xí, uqpáçé-hnaⁿ amá cañ'ge 'iñ'kiçai ké. Xagé-hnaⁿ caⁿcaⁿ-
 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, 'iⁿ agçái té naⁿpe. Píçáⁿçáⁿ uqpáçé xí, Aaⁿbça akí xí, égiçe 12
 they say, carry- he went the he feared it. Again and it fell when, I abandon it I reach if, beware
 ing it back again there again
 aⁿçáⁿqa tai, eçégaⁿ-bi egaⁿ, 'iⁿ akí gaⁿçá-biamá. Uqpáçé ctéwaⁿ caⁿ
 they laugh lest, thought, they having, to carry it he wished, they say. It fell notwith- yet
 at me say back standing
 çizái-de cañ'ge taⁿ 'iñ'kiçá-biamá. Gaⁿ 'iⁿ akí-bi egaⁿ, cañ'ge wíⁿ níçá-
 he took it horse the he caused to they say. And carried it back, having, horse one big-
 when (ob.) carry it they say
 íañga edábe 'í-biamá. Caⁿ úckaⁿ gě téqi çáⁿja, caⁿ 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,) 'iⁿ akí-bi té'di é waká-bi egaⁿ.
 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 caⁿ'caⁿ. Maⁿ'ciⁿ' maⁿ'ciⁿ'
 My father the to war went. And he sang regularly always. Walking he walked
 tē wa'aⁿ'-hnaⁿ caⁿ'caⁿ; haⁿ' jaⁿ' gē gaⁿ' wa'aⁿ'-hnaⁿi cénujiⁿ'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 Égičē wadaⁿ'be ahí-biamá. Níkaciⁿ'ga sígčē 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. Nudaⁿ'haŋgá, égičē, níaciⁿ'ga d'úba agčai ke hǎ', 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-gǎ. Qubéxičá-bi číⁿ'hé, á-biamá. Égičē níaciⁿ'ga
 said he, they Do persevere. To make one's self be sure, said he, they At length man
 say. sacred say.
- 6 čábčiⁿ wéna'úqtci ihe amáma. Ké, nudaⁿ'haŋgá, čéama aⁿ'wañ'gačči taí,
 three very close beside were passing, they Come, O war-chief, these let us kill them,
 them say.
- á-biamá. Éde nudaⁿ'haŋga aká uči'agai tē. Égičē haⁿ' amá, ugáhanadžé
 said they, they But war-chief the was unwilling. At length night they dark
 say. (sub.) say,

- égaⁿ. Hu! hu! hu! hu! *éxe-gaxú* utiⁿ-bi améé há. *ǰáçíⁿ* amá. Na'aⁿ-bi
like. Hu! hu! hu! hu! drum they hit (not they are Pawnee the Heard it,
them seen) the ones (sub.) they say
- egaⁿ, iⁿdádi aká *cénujiⁿ'ga júgçe* *çíⁿké çiqí-biamá.* *ǰáhañ-gă,* á-biamá.
navig, my father the young man he with the (ob.) he aroused them, Arise, said he, they
(sub.) him they say.
- Ci uíça agçí tē. Núdaⁿhañgá, *éxe-gaxú* utiⁿ amá waçíonai. Gáqtci ama 3
And to tell they came O war-chief, drum they hit the they are mani- Those who are
it to him back. (sub.) fest. near
- gáçu agçí í, á-biamá. Aⁿ'ba ugaⁿ'ba tihá amá. Égiçe níⁿkaciⁿ'ga ní kē
at that they have said he, they Day light it came again, At length person water the
place come and camped, say. they say. (ob.)
- uhaí agí amáma Gaⁿ' wéça-báji ákusande ákiágçai tē Kí wiⁿ' agí-
they fol- were coming back, And they did not through they had gone home And one was com-
lowed along they say. detect them again. ing back
- biamá. Hau! á-biamá. *Çéçíⁿ* át'eañ'kiçē taí, á-biamá. Iⁿdádi aká wadaⁿ'be 6
they say. Ho! said they, they This one let us cause him to said they, they My father the to see
say. (sub.) say.
- atí. Úhe kē áckaqtci-biamá. Iⁿdádi aká uíça agçí-biamá nudaⁿhañga
he Path the he was very near, they say. My father the to tell came back, they war-chief
came. (ob.) him say
- çíⁿké'ia. Iⁿdádi bçúga waaⁿ'ça açaí tē, aⁿ'sagí-biamá. Uqçá-biamá *ǰáçíⁿ*
to the. My father all left them he went, he was swift at run- He overtook him, Pawnee
ning, they say. they say
- çíⁿ. *ǰáçíⁿ* çíⁿ waiiⁿ' giaⁿ'ça-bi egaⁿ, gaqçáⁿ' wágikibanaⁿ'-biamá. Iⁿdádi 9
the Pawnee he who robe threw his away, having, migrating he ran back towards his (people), My father
(ob.) moved they say party they say.
- aká uqçá-biamá. Kíde-hnaⁿi tē, maⁿ' íkide tē; 'ú énasíqti ádaⁿ kídai tē:
the overtook him, they He shot regn- when, arrow he shot at to every time there- he shot at him.
(sub.) say. at him larly with (?) wound him (?) fore
- Gañ'ki Wacúce aká é'di ahíi tē, jaⁿ-wétiⁿ kē ígaqçí-biamá. Ucté amá
And Brave the there arrived when, wódd to hit the he killed him with, Remainder the
(sub.) say. (sub.) with (ob.) they say. (sub.)
- hacídaⁿ ahíi tē. Gaⁿ'te-jiñ'ga xí, úhe agçañ'kaⁿhaⁿ wánasai tē Pañ'ka amá. 12
afterward they arrived. A little while when, path on both sides surrounded them, Ponka the.
- Égiçe *ǰáçíⁿ* amá aⁿ'he bacíbe, wáçíⁿ éiⁿte Pañ'ka çañ'ka. Gañ'ki iⁿdádi
At length Pawnee the fleeing forced a they had it may Ponka the (pl. ob.). And my father
(sub.) way out, them be
- aká majaⁿ' aⁿ'ç agçai çan'di caⁿ'caⁿ gçíⁿ'-biamá. Gaⁿ' ina'úqtcí a-í-biamá.
the land they they went at the continuing he sat they say. And very close be- they were com-
(sub.) left him back side him ing, they say.
- Wakíde gaⁿ'çai ctéctēwaⁿ' wákida-báji-hnaⁿ'i te. Aníça kaⁿ'bça çáⁿ'ctí; 15
To shoot at he wished notwithstanding. he shot not regularly. I live I wished heretofore;
them
- égiçe aⁿ'çaⁿ'çai xí, égiçe t'éaⁿ'çē taí, aí tē iⁿdádi aká. *ǰáçíⁿ* níaciⁿ'ga ákicuga
behold they find me if, behold they kill will, said my father the Pawnee men standing
me (sub.) close together
- maⁿ'çíⁿ' é wakaí, níaciⁿ'ga wiⁿ'áqtcí xí'ji gaⁿ' t'éçai étégaⁿ. Çé Qu'é-maⁿ'çíⁿ'
they that he meant, person only one if so they kill him apt. This Roaring-as-he-
walked walks
- (Cáge-skă içádi) *ǰáçíⁿ*-má áhigiqti t'éwaçá-biamá, wasísige héga-báji- 18
(Hoof white his father) the Pawnees very many he killed them, they say, brisk not a little
- biamá. Égiçe níaciⁿ'ga dúba (*ǰáçíⁿ* çañká) é wadaⁿ'bai tē t'éwaçéqtiaⁿ'i.
they say. Behold man four (Pawnee the ob.) that they saw them when he really killed them.
- Qu'é-maⁿ'çíⁿ' ehnaⁿ' wat'éçē aké, iⁿdádi aká éçaⁿ'ba; wat'éça-báji Pañ'ka
Qu'e-maⁿ'çíⁿ' he alone slayer it was he, my father the (sub.) he, too; were not slayers Ponka

- ucté amá. Ga^{n'} níaci^{n'}ga (Pañ'ka) déčabčeiⁿ cañ'ka da^{n'}ctěa^{n'} t'éwačai
 remainder the. And man (Ponka) eight nine perhaps killed them
- ǰáčiⁿ amá. Pañ'ka ucté čaňká cénawačai tě ǰáčiⁿ amá. Sátāⁿqti-égaⁿ:
 Pawnee the (sub.). Ponka remain- the ones exterminated them, Pawnee the (sub.). About five:
 ing who
- 3 Nackí-jaň'ga, Qu'ó-maⁿčiči^{n'}, ǰe-jé-bačé ičádi, iⁿdádi, kī Wacúce ni^{n'}ja
 Head big, Qu'ó-maⁿčiči^{n'}, Buffalo-Dung-in- his father, my-father, and Wacuce alive
 Heaps
- agčfi tě há. Waň'giče a^{n'}ha u'éčai tě, utčije kě íxináqče ga^{n'} u'éčai tě.
 came home All fleeing they scattered, thicket the hiding them- so they scattered.
 (ob.) selves
- Égasánidaⁿ ča^{n'} učéwiňčičai tě, ákikipai tě. Ga^{n'} na^{n'}jiⁿctčé'qtci akí-
 During the next yet they assembled them- they met each other. And barely they
 day selves, reached home
- 6 biamá, naⁿpéhiⁿqtia^{n'}, nučáčiⁿqtia^{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. qubéčiča-bi čičihé (Nudaⁿaxa), or qúbekičá-bi čičihé (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 íčáččě in the Dictionary.

369, 6. aⁿčéaňkičě tai. Sanssouci gave as the corresponding ǰoiwere, "ate'ehiňki tanyi ke." He said that "Aⁿčéaňkičě tai" is equal to "T'e juangce tai, Let us die with him." He also gave another ǰoiwere equivalent for the whole phrase: "T'čé naháre t'čéhiⁿ táho, hiⁿte'é hiⁿrúctaⁿwi 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 ackaqtcí-biama. The path in which the Pawnee was walking was not more than fifteen or twenty yards distant.

369, 7. iⁿdádi - - - uiča 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 (Nudaⁿ-axa'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, "Égiče ǰáčiⁿ amá aⁿ'he bacíbe wáčiⁿi tě há 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 "čaňka," as the Ponkas were the cause of the flight. The fullest expression would be: "Égiče Pañ'ka amá éwaⁿi égaⁿ, ǰáčiⁿ amá aⁿ'he bacíbe wáčiⁿi tě há Pañ'ka čaň'ká," answering to the ǰoiwere.

369, 14. aⁿč agčai, contraction from aⁿča 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-maⁿçiⁿ (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-maⁿçiⁿ 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-maⁿçiⁿ, the father of Je-jé-ba^é (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 pahaŋ'gaqtci ačé 'íča-biamá. Ki iⁿdádi aká gaⁿ, Dadíha,
 Me small when at the very first going they spoke of, And my father the so, O father,
 they say. (sub.)
- gáamáa bčé kaⁿbča, ehé (tē), Aŋ'kaŋi hă, aí. Íčaⁿbaⁿ égičaⁿ'ji-gă. Aⁿjin'-
 to those (out I go I wish, I said (when), Not so he said. A second do not say it to Me small
 of sight) time (any one).
- 3 gadi, nisíha, uágacaⁿ-hnaⁿ-maⁿ éde téqi íčápahaⁿ-hnaⁿ-maⁿ, aí. Čijín'g
 when, my child, I used to travel but difficult I used to know, he said. You small
 egaⁿ edádaⁿ téqi áčakipá ŋi, čaxáge íwiŋuhé, 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, he said. (pl.)
- ctēwaⁿ nú íŋigčigcaⁿi égaⁿ, ugácaⁿ-hnaⁿ'i, ehé. Ádaⁿ égimaⁿ. Uágacaⁿ
 soever man decide for them- as, they always travel, I said. Therefore I do so. I travel
 selves
- 6 kaⁿbča, ehé Hau! aí. Ě'di hné te, aí. Níaciⁿga ákikičai tēdíhi ŋi,
 I wish, I said. Ho! he said. There you go will, he said People attack one the time when,
 another comes
- bazaⁿ'aqtí hné taté, aí. Níaciⁿga uhnaⁿ-de gaⁿ t'écičé ctéctēwaⁿ 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-íčŋiⁿ amá kē'di pí. Égičé 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.
- ! (Níaciⁿga ukéčŋiⁿ é íaⁿqtiégaⁿi ŋiú amá) Hau! aí. Caⁿ hă, ijin'ge čŋiⁿ
 (Indian common that he is a great man he is they say.) Ho! they It is his son the
 by means of wounded said. right (mv. one)
- éde tí hă, á-biamá. Naⁿbaⁿ'waⁿčaⁿi. Gaⁿ ačai. Miⁿ učúagče maⁿčŋiⁿi.
 but he has come said-they, they They shook hands with And they went. Moon throughout they walked.
 say. me.
- Égičé miⁿ kē t'é, ugáhanačazé'qti. Hau! aí. Nújiⁿjin'ga ti-má-čaⁿ wáčiⁿ
 At length moon the dead, very dark. Ho! they Boys of various those who bring ye
 (ob.) sizes came
- 12 gŋi-gă. Ijaje itaⁿčŋiadi gě giaⁿča taí. Ijin'ge čŋinké ačŋiⁿ gŋi-gă, aí. Wí
 them hither. His name old the let them throw His son he who is bring him hither, they Me
 (pl. ob.) away their. said.
- aⁿwaŋkaí, iⁿdádi ijaje čadaí. Gaⁿ aⁿčŋiⁿ akfi. Ě'di hné te, aí. Čúde-
 they meant me, my father his name they pro- And having they went There you go will, they Smoke-
 nounced. me back. said.
- gáxe, Naŋ'ge-tíča, Miⁿxá-skă, caⁿ ucté amá bčúga učúci čan'di gčŋiⁿaŋkičai.
 maker, To-run-he-starts, Goose-white, in fact the rest all center in the made me sit.
- 15 Ahaú! ijaje čagŋaⁿhna té, aí. Égičé, ikáge ijaje wiⁿ ačŋiⁿ 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, he said. abundance,
- aí. Ikáge čé nudaⁿ aŋgá-i tē áxa amá hă, aí; ádaⁿ ačŋiⁿ 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. coming said; fore said.
- axa, aí. Gaⁿ Čúde-gáxe učá čéčai. Wakan'da-ma učá čéčai. Gaⁿ ijaje
 cried-for, they And Čúde-gaxe called aloud to The deities he called aloud to And his
 said. tell it. them to tell it. name
- 18 tē giaⁿča 'íčé čŋinké áča, u+! aí. Nudaⁿ-axa ijaje ačŋiⁿ 'íčé čŋinké áča,
 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** **jañgégaⁿ** **čáčiⁿcé** **ctěwaⁿ**, **čaná'aⁿ** **tégaⁿ** **uwíbča** **cučéačě**
halloo! he Headland somewhat you whomove soever, you hear it in order I tell you I send to you
said. large that

miñké áča, u+! **Qáde** **banaⁿ'naⁿ** **čáčiⁿcé** **ctěwaⁿ**, **čaná'aⁿ** **tégaⁿ** **uwíbča**
I who indeed, halloo! Grass in clumps you whomove soever, you hear it in order that I tell you

cučéačě **miñké áča**, u+! **Jaⁿ** **jañgégaⁿ** **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 **miñké áča**, u+! **Wajiⁿ'jinga** **bčúgaqti** **jan'de** **uckaⁿ'ckaⁿ** **maⁿ'hniⁿ**
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** **miñké áča**, u+! **Waníja** **jin'jin'ga**,
walk, you hear it in order I tell you I send to you I who indeed, halloo! Animal small ones of
that various sizes,

jan'de **uckaⁿ'ckaⁿ** **maⁿ'hniⁿ** **máce**, **čaná'aⁿ** **tégaⁿ** **uwíbča** **cučéačě** **miñké 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**, **waníja** **máce**. **Watíča** **ídaⁿ'badiqti** **níaciⁿ'ga**
halloo! Thus and thus I tell you I send to you, ye animals. Rank of in the very middle man
warriors

waséxaⁿ'qti **wiⁿ'** **t'éčai** **xi**, **učaⁿ'** **gí** **čínké áča**, u+! aí. **Gaⁿ'** **jjáje** **itaⁿ'** **čiadi**
very quick one he kills when, holding him he is coming indeed, halloo! he And his
him him him back old
said. name

ctí **učai**. **Najiⁿ'-tičé** **aⁿ'č** **'ič** **égaⁿ**, **Nudaⁿ'-axa** **ačiⁿ'** **'ičé** **čínké áča**, u+! 9
too he told. To-rain-begins to aban- he as, Nuda'-axa to have he is speaking of indeed, halloo!
don it speaks of it

aí. **Gaⁿ'** **aⁿ'jaⁿ'-hnaⁿ'i**. **Čáčiⁿ** **í** **ahí-báji** **égaⁿ**, **wačáta-bajiⁿ'qtiⁿ'i**; **naⁿ'péhiⁿ**
he And we slept regu- Pawnee tent they had not as, they did not eat at all; hunger
larly. reached

wakan'dičěqtiⁿ'i. **Gaⁿ'** **ahí** **Čáčiⁿ** **í**. **Haⁿ'** **xi**, **íi** **kě** **égaxé** **ičaⁿ'** **čě** **ačai**.
they were very impatient And they Pawnee tent. Night when, the line to surround it they
from. arrived went.

Égičé, **Cañ'ge** **taⁿ** **čétaⁿ** **áagčiⁿ** **tá** **miñke**, **aí** **tě** **winégi** **aká**. **An'kaji**, **ehé**. 12
At length, Horse the this I sit on will I who, he said my mother's the Not so, I said,
(ob.) (ob.) him brother (sub.).

Caⁿ' **ágčiⁿ** **'ičai** **Cañ'ge** **ágčiⁿ** **taⁿ** **aⁿ'sagi** **hégaji**. **Gaⁿ'** **í** **čéke** **égaxe**
Yet to sit on it he spoke of. Horse he sat on the swift very. And tent this they
(line) they

ičaⁿ' **čai** **tě** **naⁿ'paⁿ'hiⁿ**. **Wahába** **aⁿ'maⁿ'čaⁿ** **añgáče** **taí**, **ehé**. **Nújinga** **wiⁿ'**
surrounded when me hungry. Ears of corn we steal let us go, I said. Boy one

ékinaskáqtei **juágče**; **é** **ctí** **ičaⁿ'** **čkaáčě**. **Gaⁿ'** **ujañ'ge** **kě** **añgúha** **añgáčai**. 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.

Wacíccka **wiⁿ'** **égaⁿ** **ujáta** **najiⁿ'** **aká** **Jamú** **añgáčai** **tě'di** **ú'e** **wiⁿ'** **ědi** **aká**.
Creek one like forked it was standing. Down-hill we went when field one it was there.

Čáčiⁿ **amá** **wačáⁿ'** **gě** **ákast** **itěgičě-hnaⁿ'i**. **Wačáⁿ'** **áhigi** **aⁿ'čizai**, **wataⁿ'zi**
Pawnee the (sub.) squash the (pl.) in heaps they used to place their. Squash many we took, corn

kě **edábe** **áhigi** **aⁿ'čizai**. **Gaⁿ'** **'iⁿ'** **añgáki**, **héga-báji**. **Éna-čaⁿ'** **čaⁿ** **aⁿ'waⁿ'** **'ii**. 18
the also many we took. And carry- we reached a great many. In equal shares we gave to
(ob.) ing there again, them.

Neaⁿ' **čai**. **Čéde** **kě** **zí** **xi** **jeaⁿ'ji**. **Égičé** **aⁿ'ba** **aká** **maⁿ'** **ciáha** **tihai**. **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. **Wacíccka** **kigčáta** **neaⁿ'** **čě** **añgčiⁿ'**. **Gaⁿ'** **égičé**, **ubísandě'qti** **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** **Čáčiⁿ** **čínké'di** **ědušhai** **tě**. **Égičé** **gaⁿ'** **aⁿ'he** **amé**, 21
and had Omaha the (pl.) also Pawnee at the (vil- joined in it. At length so they were fleeing,
us. lage)

- wábaazai. Ma^{n'} na^{n'} cudaí. Jamú wáçin^{n'} édíqti wi^{n'} t'éçai tē Pañ'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'} çizai 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'} i^{n'}çin^{n'}çin^{n'} akí, a^{n'}ça^{n'}wa^{n'}héga^{n'}. Wackañ-gã há, 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. Wináqti a^{n'}wa^{n'}cte. Cánakagçe 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'} uçiqqaçai 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. Sindéhadi ágçin^{n'}gã, 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.
- ukhañge çin^{n'}gé. Uta^{n'}na jín'ga tē'di íha akí. Ga^{n'} céna. 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 aňgákii çí. Égiçe wi^{n'} açi^{n'} akii, çaxe-jín'ga. Jáçin^{n'} wi^{n'} wabásna^{n'} hidé
we reached when. At length one they came back with him, Crow- young. Pawnee one scapula bottom
it again
- tē'di úi, cī hídeañadi úi; cī çéxande paháci çan'di úi. uça^{n'}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 gçionúde. Ga^{n'} aňgáçin^{n'} aňgáçai. Ha^{n'} içaugçe a^{n'}ma^{n'}çin^{n'}i. Ha^{n'}
arrow-head he pulled out for him. And we had him we went home-ward. Night throughout we walked. Night
- 12 tē cī éga^{n'} içaugçe a^{n'}ma^{n'}çin^{n'}i. Ca^{n'}qti a^{n'}na^{n'}ha^{n'}i. Égiçe égasáni dúbajá
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
- pahañ'ga amá níaci^{n'}ga gçéba. Égiçéga^{n'}, Ca^{n'} há, aí ega^{n'}, agçai. Égiçe
before they who man tē. At length, Enough said having, they went homeward. At length
- 15 níaci^{n'}ga íaáata^{n'} dúbajá éça^{n'}be atí. Égiçe pahañ'ga agçí çin^{n'}, Jasi-çin^{n'}gé.
person from the four in sight they Behold before he came the Top-branch-
lodge came. (mv. one), without.
- Wiji^{n'}çe pahañ'ga ma^{n'}çin^{n'} amá éduáta^{n'}. Níaci^{n'}ga bçúgaçti íwagikigçe.
My elder before he walked the next. People all kissed them, their
brother own.
- Wináqti iañ'gikigça-báji. Akí tē'di i^{n'}dádi aká géi^{n'}çin^{n'}gai: Wá! ma^{n'}çin^{n'}-gã
Me only they kissed not me, I reached when my father the said as follows Why! walk
their own, home (sub.) to me:
- 18 há. Níkaci^{n'}ga çábçin^{n'} wáççi-má wacta^{n'}b éi^{n'}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. tent
- 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
- etéçtēwa^{n'} é úda^{n'}, aí. A^{n'}qçáqti akí. In^{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.)

iṅgáxai há. Ě'di aja' há. I'ndádi aká wačáte a'íi há Čéčínké Nuda'-
made for me There I slept My father the food gave to me This one Nuda'.
 axa ugácaⁿ hí éde íčínge t'é gčí. Da'be í-gá, aí. I'ndádi aká ca'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' 'íi tč, waii', uta', hi'bé, ca' bčúga i'nc'áge gíba'í čínké 'íi tč. .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. χιú—Nuda'-axa. χιú, to wound himself; but χίú, to be wounded; wounded—
 Frank La Flèche.

372, 11. ugahanadžęqti, pronounced uga+hanadžęqti by the narrator.

373, 10. wačata-bajįqtia'í, pronounced wača+ta-bajįqtia'í.

373, 12. winegi aka. This was Wasábe-jañ'ga (Big Black bear) or Tukáča.

373, 19. dede kč, said of much fire, as in a long line.

373, 19. wačín ca-í há. Said by those who peeped over the hill.

374, 1. wačín ždiqti wi' t'čai tč. This was Wača-jañ'ga (Big Hide).

374, 2. atatadi cí wi' uča'í tč. This was He-jája (Forked Horns).

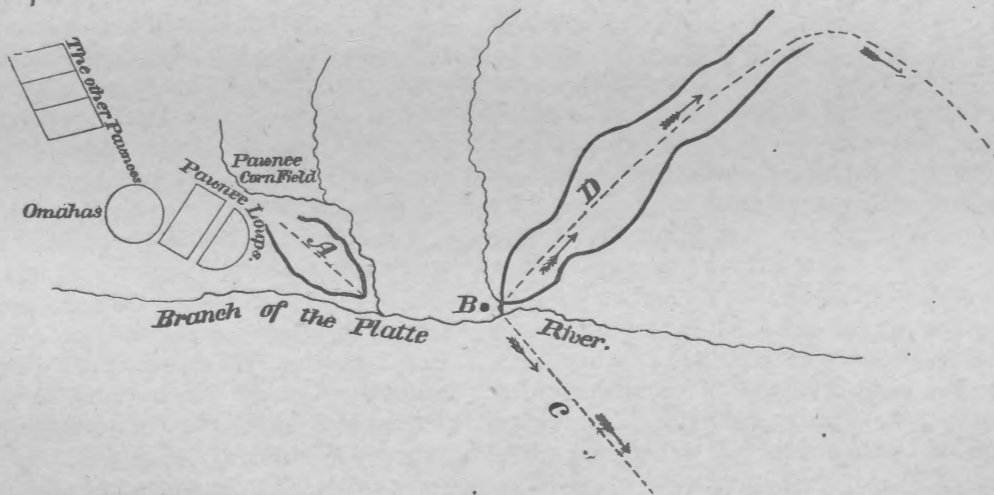
374, 2. gañki . . . eduata'. This was Ūha'-na'ba (Two Boilings or Two Kettles),
 a name borrowed, perhaps, from the Dakota Oohe-no'pa (Oohe-nonpa).

374, 13. Niubčáča kčja. It was where Westermann's store now stands in the town
 of Niobrara, Neb.

374, 15. Časi-čínge, or Wegasapi (Whip) was the father of White Eagle, the pres-
 ent head-chief of the Ponkas.

374, 16. wiji'čfe. This elder brother was Ubi-ská, sometimes called Wacka'-ma-
 čí' (He who makes an effort in walking), the second head-chief, who shared the power
 with Wegasapi.

PLAN OF THE BATTLE AND FLIGHT.



- A.—Bluff near the Pawnee village, which some of the Ponkas ascended to view the fight.
- B.—Ponka camp, where Nuda'axa and the other non-combatants were nearly surrounded.
- C.—The route by which most of the Ponkas fled.
- D.—The route by which Nuda'axa fled.

TRANSLATION.

At the very first, when I was small, they spoke of going on the war-path. And when I said, "Father, I wish to go to those people," he said, "No! Do not say that again to any one. When I was young, my child, I used to travel, but I used to know difficulties. Because you are young, I fear you would cry if you got into trouble." "Nevertheless," said I, "persons of any size at all who decide for themselves invariably travel; therefore I do that. I wish to travel." "Well, you shall go thither. When they attack one another, you shall go among them. Even if they kill you while you take hold of a man, it would be good," said my father. So I went to the persons who had assembled. Behold, they were all grown. (It is customary among Indians for the wounded ones to become great men by means of their suffering.) "Ho! it is right. It is his son, but he has come." They shook hands with me. They departed, traveling throughout the month. At length the moon was dead, and it was very dark. "Ho! bring ye hither the boys of different sizes who have come. Let them abandon their old names. Bring his son hither," said they. They meant me, and they called my father's name. The messengers took me thither. "You shall go thither," said they. Cúde-gáxe (Smoke-maker), Nañ'ge-tíça (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-çiñge, and my mother's brother was the next in rank. All the people kissed them. Me alone did they not kiss. When I reached home, my father said as follows to me, as if in reproof: "Why! Go! You have seen the three men who were killed, and you ought to die there. I am unwilling for you to come back to this lodge. You desired that. It would be good for you even to die from hunger in some lone place." I came home very lean. My mother made a good couch for me. I slept there. My father gave me food. He said, "This Nudaⁿ-axa went traveling, but he has come home tired to death. Come to see him." My father gave a horse, a robe, leggings, and moccasins to the old man who was called.

THE DEFEAT OF THE PAWNEES BY THE PONKAS IN 1855.

ʒÁÇIⁿ WÁQÇI TĒ.
PAWNEE THEY WERE THE.
KILLED

Dictated by NUDAⁿ-AXA.

ʒáçinⁿ amá içaugçç'qti wénudaⁿ caⁿ'caⁿ. Kì çéçinⁿ Ágaha-maⁿ'çinⁿ iⁿc'áge
Pawnee the throughout made war on always. And this one Over (them) he walks old man
(sub.) us

inⁿge éde náççe çizai ʒáçinⁿ amá. Kì Ágaha-maⁿ'çinⁿ aká gaⁿ' giⁿaⁿ'be
his sister but a captive took her Pawnee the And Ágaha-maⁿ'çinⁿ the (an ex- to see his
(sub.) (sub.) pletive)

caⁿ' gaⁿ' t'é 'íça-biamá. Haⁿ'egaⁿ'tcç'qtcì xī, çinⁿgá-bitéamá. Kì-hnaⁿ' gaⁿ' 3
at any rate to die he spoke of, they say. Early in the morning when, he was missing, they say. And only (expletive)

- $\acute{a}\check{c}uta^n$ $maja^n$ $g\check{c}i^n$ $\check{c}\acute{a}\check{c}i^n$ $am\acute{a}$. Ga^n $g\acute{a}k\check{e}$ $\acute{a}ti\acute{a}\check{c}ai$ $t\check{e}$ ca^nca^n . Uta^n $nadi$ -
 in a straight line with land sat Pawnee the (sub.). And that he passed on always. In a lone place
- hna^n ja^n i $t\check{e}$. $\acute{E}gi\check{c}e$ ha^n ega^n $tc\check{e}'$ $qtci$ $\check{e}'di$ $ah\acute{i}$ - $biam\acute{a}$. $U\check{c}a^n$ - $biam\acute{a}$ $\check{c}\acute{a}\check{c}i^n$
 regularly he slept. At length early in the morning there he arrived, they say. Took hold of him, Pawnee they say
- 3 $am\acute{a}$. $E\acute{a}ta^n$ ma^n hni^n , \acute{a} - $biam\acute{a}$. Ga^n , Min' $ji\check{ng}a$ $u\acute{a}kiji$ $\acute{e}de$ $n\acute{a}g\check{c}e$ $hn\acute{i}zai$;
 the (sub.). Why you walk, said they, they say. And, girl I am nearly but a captive you took her;
- ki $\acute{a}gudi$ $t'\acute{e}\check{c}a\check{c}ai$ $\acute{e}i^n$ te $\check{e}'di$ $t'\acute{e}\acute{a}^n$ $\check{c}\acute{a}\check{c}e$ ka^n $b\check{c}a$. $\check{E}'di$ $\acute{c}inuda^n$ a^n $\check{c}ate$ $ta\acute{i}$ $\acute{e}ga^n$
 and in what place you killed her it may be there you kill me I wish. There dog to eat me in order that
- ma^n $b\check{c}i^n$, \acute{a} - $biam\acute{a}$. $\check{C}\acute{a}q\acute{u}bewa\check{c}\acute{a}$ - $biam\acute{a}$ $\check{c}\acute{a}\check{c}i^n$ $am\acute{a}$. \acute{I} $\acute{a}bit'$ \acute{a} - $biam\acute{a}$. $Wuhu+$!
 I walk, said he, they say. Spoke in wonder they say Pawnee the (sub.). Mouth they pressed on, they say. Really!
- 6 $t'\acute{e}$ na^n $paji$, \acute{a} - $biam\acute{a}$. $\check{c}\acute{a}\check{c}i^n$ $am\acute{a}$ $u\check{c}\acute{e}wi\check{n}\check{c}i\check{c}\acute{a}$ - $biam\acute{a}$, $b\check{c}\acute{u}ga\check{q}ti$. $U\check{c}\acute{u}cia\check{a}$
 to die he fears not, said they, they say. Pawnee the (sub.) assembled they say, all. In the center
- $g\check{c}i^n$ - $biam\acute{a}$. $P\acute{i}$ $\acute{i}maxai$ $t\check{e}$. $E\acute{a}ta^n$ ma^n hni^n , \acute{a} - $biam\acute{a}$. $\check{C}\acute{u}ta^n$ qti $ug\check{c}\acute{a}$ - $g\acute{a}$,
 he sat they say. Anew they asked him. Why you walk, said they, they say. Very straight tell your (story),
- \acute{a} - $biam\acute{a}$. $N\acute{a}!$ Min' $ji\check{ng}a$ $u\acute{a}kiji$ $\acute{e}de$ $n\acute{a}g\check{c}e$ $hn\acute{i}zai$; $\check{c}\acute{e}\check{c}u$ i^n $\check{c}ahni^n$ $ck\acute{i}$. Ki
 said they, they say. Why! girl I am nearly but a captive you took here you had her you were And for me coming home.
- 9 $\acute{a}wa\check{c}an'di$ $t'\acute{e}\check{c}a\check{c}ai$ $t\check{e}di$ $t'\acute{e}\acute{a}^n$ $\check{c}\acute{a}\check{c}ai$ ka^n $b\check{c}a$. $\check{E}'di$ $\acute{c}inuda^n$ a^n $\check{c}ate$ $ta\acute{i}$ $\acute{e}ga^n$
 where you killed her at the you kill me I wish. There dog to eat me in order that
- ma^n $b\check{c}i^n$, \acute{a} - $biam\acute{a}$. Ga^n , $Wi\check{n}'k\acute{e}$ te , \acute{a} - $biam\acute{a}$. Ga^n , $\check{C}i\check{q}a\check{n}'ge$ \acute{i} $h\acute{i}de\check{a}a$
 I walk, said he, they say. And, He told the truth, said they, they say. And, Your sister lodge down-stream
- $g\acute{a}hiak\acute{a}a$ $a\check{c}i^n$, \acute{a} - $biam\acute{a}$. A^n $\check{c}\acute{i}'i$ $tait\acute{e}$, \acute{a} - $biam\acute{a}$. $Gas\acute{a}ni$ $\acute{e}'\acute{a}$ $hn\acute{e}$ te ,
 at yonder (camp) they have her said they, they say. We give her to you shall, said they, they say. To-morrow thither you go will,
- 12 \acute{a} - $biam\acute{a}$. Ga^n $\acute{e}gas\acute{a}ni$ $\check{q}\acute{i}$, $\acute{e}'ta$ $a\check{c}ai$ $t\check{e}$. $\check{E}'di$ $ah\acute{i}$ - $biam\acute{a}$ $\check{q}\acute{i}$, $n\acute{a}ci^n$ ga $am\acute{a}$
 said they, they say. And the next day when, thither he went. There he arrived, they say when, people the (sub.)
- $\acute{i}\check{c}a$ - $biam\acute{a}$. $U\check{c}a^n$ i $t\check{e}$. Ga^n \acute{i} wi^n $\acute{e}giha$ $a\check{c}i^n$ $\acute{a}i\acute{a}\check{c}ai$ $\check{q}\acute{i}$, $u\check{c}\acute{e}wi\check{n}\check{c}\acute{a}$ - $biam\acute{a}$.
 found him, they say. They took hold of him. And lodge one headlong they had taken when, they assembled, they say.
- Ga^n $t'\acute{e}\check{c}$ $\acute{i}\check{c}a$ - $biam\acute{a}$. Ga^n \acute{i} $paha\check{n}'ga$ ua^n si $am\acute{a}di$ $am\acute{a}$ $ah\acute{i}$ - $b\acute{a}ji$ $\check{q}\acute{a}ci$;
 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 $\acute{a}da^n$ a^n $\check{c}i^n$ $t'\acute{e}\check{c}a$ - $b\acute{a}\check{c}i^n$ $t\check{e}$. $\acute{I}kikin\acute{a}\check{c}i^n$ - $biam\acute{a}$, $paha\check{n}'ga$ $t'\acute{e}\check{c}\check{e}$ ga^n $\check{c}ai$ $\acute{e}ga^n$.
 therefore he came very near being put to death. Each one hastened to anticipate the first to kill him he desired as.
- $\acute{E}ga^n$ qti $a\check{c}i^n$ $ak\acute{a}ma$. Ki $\acute{A}maha$ - $u\check{c}ici$ $ak\acute{a}$ $\check{c}\acute{e}\check{c}\acute{e}t\check{e}wa^n$ ji $g\check{c}i^n$ i $t\check{e}$; $waii^n$
 Just so they were keeping him, they say. And Unwilling-to-share his-lodge-with-one the (sub.) not heeding at all sat; robe
- $\check{q}ig\check{c}i\check{p}iqti$ $g\check{c}i^n$ i $t\check{e}$. Ga^n $\check{c}\acute{a}\check{c}i^n$ $\acute{e}j\acute{a}ta^n$ - ma wi^n $ah\acute{i}$ $t\check{e}$. $Hau!$ $k\acute{e}$, $ca\check{n}'$ -
 he pulled well around himself he sat. And Pawnee those from (the one he arrived. Ho! come, cease
- 18 $gax\acute{a}i$ - $g\acute{a}$. $Wa\check{c}\acute{a}te$ $\check{c}i\check{c}ta^n$, $n\acute{i}$ $\check{c}ti$ $\check{c}ata^n$ $\check{c}i\check{c}ta^n$, $nini$ $\check{c}ti$ i^n $\check{c}i\check{c}ta^n$, $\acute{a}i$ $t\check{e}$.
 ye. Eating he finished, water too drinking he finished, tobacco too using he finished, he said.
- Ga^n $g\acute{i}$ $\acute{i}\check{c}a$ - $biam\acute{a}$. $\check{C}i\check{q}a\check{n}'ge$ $a\check{c}\acute{a}g\check{c}ahni^n$ $\check{c}ag\check{c}\acute{e}$ $tat\acute{e}$, \acute{a} - $biam\acute{a}$. Ga^n
 And to give his back they promised, they say. Your sister you have yours you go homeward shall, said they, they say. And

aⁿ'ba d^uba gⁱca^dai t^e g^ec^e tat^e. Gaⁿ' eⁿanⁿ t^edⁱhi xi gaⁿ' ag^eai t^e. J^aciⁿ
 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 ed^abe ju^wag^eca-biam^a. Gaⁿ' a^giag^ecaⁱ t^e. Aⁿ'ba g^eeba ca^bciⁿ jaⁿ'-
 two also went with them, they say. And they passed (the other Day ten three sleep-
 camp) on their way home.

q^ti-^egaⁿ akⁱi t^e. Gaⁿ' J^aciⁿ-ma ju^wag^eca akⁱi t^e, hiⁿ'be, utaⁿ' g^e, waiiⁿ' 3
 about they reached And the Pawnees with them reached when, moccasin, leggings the robe,
 home. (ob.),

caⁿ'ge etⁱ e^kina wa[']i t^e, ci g^eewaki^{ca}i t^e. Ki gaⁿ' edit^a gaⁿ' i^kit'^acaⁱ t^e
 horse too equally they gave to again they sent them home. And then from that (expl- they hated one
 them, time tive) another.

Gaⁿ' A^gaha-maⁿ'ciⁿ eⁿu^jiⁿgai t^edⁱ t^e. Gaⁿ' wa^haba ci^se' ci^tcaⁿ'i t^e e^di.
 And A^gaha-maⁿ'ciⁿ he was a young it was when. And ears of corn to pull they finished it was
 man then.

Q^e ci^tcaⁿ'i t^e, ga^qcaⁿ' a^{ca}i t^e. Gaⁿ' i^e waⁿase-hnaⁿ'i Ni^uba^{ca}ca k^e'di. 6
 To they finished when, migrating they went. And buffalo they sur- regularly Niobrara at the.
 bury rounded them

E^gi^{ce} ca^ze^qtcⁱ ni^aciⁿ'ga d'^uba sig^eca-bike^ama, he^gaji. E^gi^{ce} xi amaⁿ
 At length late in the person some they left a trail in a long a great Behold the tents
 evening line many.

sakⁱbaⁿ'waⁿ'caⁱ t^e. Mact^{ci}n'^ge ak^a J^aciⁿ' caⁿkaⁿ' we^{ca}i t^e. Miⁿ' caⁿ' hi^de-
 we had them side by side. Rabbit the (sub.) Pawnee the (pl. ob.) found them. Sun the at the

q^tci t^e'di, e^gi^{ce}, Mact^{ci}n'^ge xi amaⁿ'a i^kimaⁿ'ciⁿ a^{ca}i e^de agⁱ amaⁿ'a, ai t^e. 9
 Very when, behold, Rabbit tent to the as a visitor he went but he is coming back, said
 bottom they say, they.

W^u'h! w^u'h! ai t^e. Ni^kaciⁿ'ga amaⁿ' za'^ai e^gaⁿ caⁿ'ge amaⁿ' aⁿ'haⁿ'-biam^a.
 W^u'h! w^u'h! he said. People the making as horse the fled they say.
 (sub.) an uproar (sub.)

Paⁿ'ka amaⁿ' ni^{ka}ci^qe a^{ca}i t^e. Mact^{ci}n'^ge e^du^hai t^e. J^aciⁿ' caⁿkaⁿ' g^eiⁿ'i
 Ponka the to chase the foe went. Rabbit joined in it. Pawnee the (pl.) sat

caⁿ'di a^hi t^e. Gaⁿ' e^gax i^{ca}'wa^{ca}i gaⁿ' e^di^qti a^hi xi, e^gi^{ce} ciⁿgaⁱ t^e. 12
 at the they arrived. And around it they placed them so just there they when, behold, there were none.
 arrived

Ni^aciⁿ'ga i^xina^qcaⁱ t^e. Umaⁿ'e 'iⁿ, hiⁿ'be, utaⁿ' caⁿ'ge we^{ka}'taⁿ' a^{ci}'i
 People had hid themselves. Provisions carried, moccasin, leggings, horse lariat they had

g^e' ct^ewaⁿ', ci^onaⁿ'i e^gaⁿ aⁿ'caⁱ t^e he^gaji aⁿ'ci^zai t^e. Gaⁿ' Waiiⁿ'-qu^de amaⁿ
 the soever, they dropped as they aban- as a great we took. And Robe-gray the
 (pl. ob.) done^d, many (sub.)

ecaⁿ' xi. Gaⁿ' ni^kaciⁿ'ga amaⁿ' ca^he^uga unaⁱ sig^e ct^ewaⁿ' we^{ca}-ba^ji 15
 near camped. And people the hill all hunted trail in the least they found not.

Gaⁿ' aⁿ'gu aⁿ'ga^{ci}'diⁿ' ni^aciⁿ'ga naⁿ'ba e[']di u^wagi^{ca} a^hi t^e, wi^jiⁿ'ce e^{ci}
 And we we who moved from man two there to tell them they arrived, my elder his
 brother tent

t^e'ja. Ni^aciⁿ'ga d'^uba ga^{ca}ndi we^{ca}-biam^a e^gaⁿ, weⁿaxi^{ca} ati⁻bi e^de sig^e
 at the. People some in that (place) they found them, as, to attack them they came, but trail
 they say

ct^ewaⁿ' ciⁿgaⁱ; umaⁿ'e be^uga^qti wa^{ca}-biam^a. A^daⁿ' ataⁿ' maⁿ'niⁿ' t^e ce^{ta}ⁿ 18
 in the least there was provisions all they snatched from Therefore when you walk the to that
 none, them, they say.

caⁿ'ge ce⁻ma wa^{ca}kihide te, ai a^{ca}, u+! Haⁿ' g^e' ct^ewaⁿ' wa^{ca}kibide te,
 horse those you watch them will, he indeed, halloo! Night the soever you watch them will,
 says (pl.)

ai a^{ca}, u+! a⁻biam^a. Gaⁿ' e['] u^wagi^{ca} a^hi-biam^a ai ana[']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. they say said rounded

nase-hnaⁿ caⁿ'caⁿ. Égiçe Caaⁿ' d'úba atí amá. Kí é'di aŋgáhi. Kí
 the regu- always. At length Dakota some came the And there we arrived. And
 herds larly (sub.).

Pañ'ka amá wanáce wáxai. Wanáce amá 'níkagahi edábe ukíkiái tē.
 Ponka the (sub.) police made them. Police the (sub.) - chief also they talked
 together.

3 Hau! caⁿ' há, aí. Gaⁿ' íé-ma iénaxíçai. Múwahéga-báji. Gaⁿ' Caaⁿ' amá
 Ho! enough they And the buffa- they attacked. They shot down a great And Dakota the
 said. loes many. (sub.)

edábe wanáse. Wa'iⁿ' akíi égaⁿ, ckaⁿ'jī gēiⁿ' tē'di, égiçe, Ca-í caŋgáçīⁿ
 also surrounded Carrying reached having, motionless they when, behold, Yonder riding a horse
 the herd. them homo sat

wiⁿ' hau, aí. Égiçe íbahaⁿ-hnaⁿ'i. Uçá'i-bi é aká hau, aí. Atí há.
 one ! they At length they all knew him. Pours much he it is ! they He came
 said. mouth into (something) said.

6 Gaⁿ' Waiiⁿ'-qúde amaçátaⁿ. Čéxe-gaxú aká é'di ahí; ékiçe aké. Aⁿ'waⁿ'-
 And Waiiⁿ'-qúde from them. Drum the there arrived; the two were We sur-
 (sub.) related.

nasai, aí Uçá'i-bi aká. Ie-núga gēba-naⁿ'ba kí é'di naⁿ'ba wan'ganasai,
 rounded said Uçá'i-bi the Buffalo bull ten two and there two we surrounded them,
 them, (sub.).

éde cénaaⁿ'waⁿ'çęqtiaⁿ'i, aí. Éde dēçáⁿ'baçti-égaⁿ íe-núga amá t'éawaçai,
 but we utterly destroyed them, he But about seven buffalo bull the two were
 said. related. (pl. sub.)

9 aí. Kí Hú-bçaⁿ' amá, Ěbé-hnaⁿ' iⁿté, eçégaⁿ' égaⁿ, wakan'diçégaⁿ' waná'aⁿ
 he And Fish-smeller the Who only it may they as, impatiently they hear it
 said. (sub.), be, though

taité. Náçandajī t'éçai, aí. Nañ'ge-tiçe t'éçai, aí. Naⁿ'ba-maⁿ'çīⁿ' t'éçai, aí.
 shall. Seeks-no-refuge is killed, he To-run-he-starts is killed, he Two-walking is killed, he
 said. said. said.

Múxa-náçīⁿ' t'éçai, aí. Čanugáhi t'éçai, aí. Naⁿ'ba uctai çáⁿ'ja ijáçe awá-
 Stuck in he is killed, he Big-head is killed, he Two remained though his name I re-
 obliquely stands he said. said.

12 siça-máçī há. Gaí: Jáçīⁿ' gēba-naⁿ'ba kí é'di naⁿ'ba weánaxíçai éde
 member I not He said Pawnee tens two and there two they attacked us but
 them as follows:

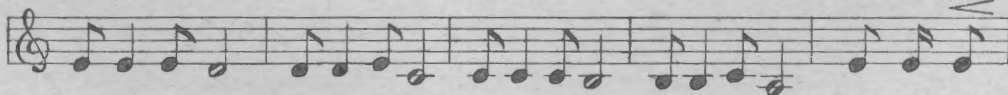
cénawaçęqtiaⁿ'i, aí. Gaⁿ' niⁿ'ça aⁿ'waⁿ'daⁿ'bai, çaní giniⁿ', wiⁿ'ectē t'á-báçī.
 they were utterly he And alive we saw them, all recovered, even one he died not.
 destroyed, said.

Jáçīⁿ' amá hégaçī amégaⁿ' wéahidęçti wáçīⁿ' ahí, cénawaçá-biamá. Naⁿ'ba-
 Pawnee the a great they were, he to a very great they went after they exterminated them, By
 (sub.) many as distance them, they say.


15 çáⁿ'çáⁿ' çtī t'éwaçai tē, úkiáwataⁿ'taⁿ' wiⁿ'áçtci-çáⁿ'çáⁿ' wáççī wáçīⁿ' açai tē.
 twos too they killed them, one after another by ones killing them they went after them.

Gaⁿ' wañ'gakiji. Waiiⁿ'-qúde-ma watçigaxe-hnaⁿ' caⁿ'caⁿ. Wijiⁿ'çē aká
 And we came together Waiiⁿ'-qúde the they danced regularly without My elder the
 again. (pl.) stopping. brother (sub.)

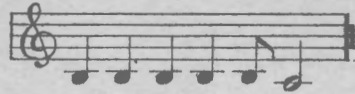
pahañ'ga wiⁿ' t'éçē aká. Gaⁿ' wa'aⁿ' uhéçai tē:
 the first one the one who killed. And song they carried it around:



18 Hi-ai-o-hi+ Hi-ai-o-hi+, Hi-ai o-hi+, Hi-ai-o-hi+. U-bí-skā



ctě he+ Pa-hañ'-ga-qtcí ke+, Cú-gęęe-čá-jĩ a-he+, Gañ'-ki naⁿ-wa-pe+,
 The very first, He did not send him home to you And they fear us,



Cé-na-wá-čě a-he+. Cúde-gáxe ijiñ'ge ę'di gí'ín ahí-bi egaⁿ, ǰáčiⁿ
 They were exterminated. Cúde-gáxe his son there carrying she arrived, having, Pawnee
 they say
 wiⁿ t'ęčai kě gahá átañkičai tě. Cí wiⁿ gahá átañkičai tě. Naⁿba 3
 one he was the upon he caused him to tread on. Again one upon he caused him to tread on. Two
 killed (ob.)
 átañkičai tě. Gaⁿ Naⁿbá-wataⁿ ijáje ačiñ'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 ačiⁿ 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-uęici is another name of Agaha-maⁿęiⁿ, meaning, "He who is unwilling to share his lodge with another." See "amahe" and "wamahe" in the Dictionary.

379, 7-8. ęi ama sakibaⁿwaⁿęai. The camps of the two parties of Ponkas, the Waiiⁿ-qude and the Hu-bęaⁿ, were placed side by side. The Hu-bęaⁿ chief sent two messengers to Ubiská, to put him and the Waiiⁿ-qude on their guard. As the two camps were close together, it was very easy for Nudaⁿ-axa, who belonged to the Hu-bęaⁿ, to hear what the criers proclaimed.

379, 8. Mactęiņge was a brother of Hidiga (Myth-teller), Aⁿhajĩ (Flees not), or ǰačiⁿ-wa'u (Pawnee woman) of the Wacabe gens.

379, 16. ęi tě'ęa—Nudaⁿ-axa; e ęi tě'ęa.—Frank La Flèche.

380, 1. Caaⁿ d'uba. These were about forty lodges of Yanktons, with whom the Hu-bęaⁿ camped.

380, 5. Uęa'i-bi or Maⁿtcu-kinaⁿpapi was a member of the Wajaje or Reptile gens.

380, 7. By "buffalo bulls" he meant the Pawnees.

380, 16. waņgakiji, 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 ǰačiⁿ-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. Índę-suede (Long-Face) killed an Omaha Węjiⁿcte woman who was among the Ponkas; and Black Crow, the head of the Ponka Níka-đáęa 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-skă's victory.

TRANSLATION.

The Pawnees warred on us incessantly. And this old man, Agaha-maⁿfiⁿ (He walks over them), had a sister who was captured by the Pawnees. And Agaha-maⁿfiⁿ 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-maⁿfiⁿ. The Pawnees were astonished. They pressed their hands against their mouths. "Really! he does not fear death," said they. All the Pawnees assembled, Agaha-maⁿfiⁿ 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-maⁿfiⁿ 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-maⁿfiⁿ was a young man. It was when they finished pulling off the ears of corn. When they finished burying them in *caches*, they departed on the hunt. And they surrounded the buffaloes at the Niobrara. At length, late in the evening, a great many persons left a trail in a long line. Then we placed the tents of the two parties of Ponkas side by side. Mactciŋge (the Rabbit) detected the Pawnees. When the sun was at the very bottom of the sky, behold, they said: "It is said that Mactciŋge went to the tents as a visitor, but he is coming back." "Wūⁿh! wūⁿh!" said Mactciŋge. As the people made an uproar the horses fled. The Ponkas went to chase the foe. Mactciŋge took part in it. They reached the place where the Pawnees dwelt. And when they surrounded them and had arrived just there, behold, the Pawnees were missing.

They had hid themselves. We took a great many of the things which they dropped and left: provisions in packs, moccasins, leggings, lariats. And the Waiiⁿ-qude (Gray-rob) 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^{ca}'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^{ca}ⁿ (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^{ca}ⁿ 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-skä was he!
 The first one was he!
 He did not send him home to you!
 And they fear us!
 They were exterminated!"

Smoke-Maker's new-born son was carried to the 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'gčá^{n'} xī, ciñ'gajīn'ga wi^{n'}áqtcī ačī^{n'}.
And man one woman one married her when, child only one he had.
- Kī nūjīnga aká 'ábaa-bajī'-ctēa^{n'}, ugáca^{n'}-bajī'-ctēa^{n'}, ca^{n'} edáda^{n'} gáxa-bajī'-
And boy the (sub.) hunted not at all, he traveled not at all, indeed what he did not
3 ctēa^{n'}; wa'ú-hna^{n'}qti úqtawáčē 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 nūjīnga wéčigča^{n'} čīngé'qti éga^{n'}
laughing at him always ridiculed him they say; as it were boy mind without any like
- čahíde-hna^{n'} ca^{n'}ca^{n'}-biamá. Ičádi aká enáqtcī ča'égičēqtia^{n'}-biamá. Ca^{n'}
they always ridiculed him they say. His father the he alone pitied his own very much, they say. And
- 6 nūjīnga nú na^{n'}qti éga^{n'}-biamá. Či man'dē ctē čīngé-hna^{n'} ca^{n'}ca^{n'}-biamá.
boy male fully grown like loving they say he talked bow even he was always without it they say.
- Ca^{n'} wapé čīngé-hna^{n'} ca^{n'}ca^{n'}-biamá. Kī nūjīnga aká ja^{n'}-wéti^{n'} wi^{n'} gaxá-
Indeed weapon he was always without it they say. And boy the wood to hit one made
(sub.) with it
- biamá, baxúxu dúbaha gaxá-biamá. Kī ja^{n'}-wéti^{n'} kē 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
ačī^{n'} tē. Kī níaci^{n'}ga ukít'ē ucté amá nuda^{n'}-hna^{n'} ca^{n'}ca^{n'}-biamá. Kī čé
he had as. And people nation the rest made war regularly always they say. And this
- Ícibajī nuda^{n'} ačá-bajī-hna^{n'} ca^{n'}ca^{n'}-biamá; íbaha^{n'}-bajī-biamá. Či égičē
Icibajī 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'} tē ébc ctēwa^{n'}
feather two yellow-tailed hawk feather sacred thing he made them, they he had the who soever
say; them
- íbaha^{n'}-bajī-biamá; ma^{n'}čá^{n'} gaxá-biamá. Égičē níaci^{n'}ga nuda^{n'} ačé 'íčē
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 Ícibajī aká. Ma^{n'}čá^{n'} ukíkie aká xī, waná'a^{n'}-biamá Ícibajī aká.
heard it , Icibajī the By stealth they were talking when, heard them, they say Icibajī the
(sub.) to each other (sub.)
- 15 Kī Ícibajī aká, Ě'di bčé tá miñké, ečéga^{n'}-biamá. Kī ébc ctēwa^{n'} uíča-
And Icibajī the (sub.), There I go will I who, thought they say. And who soever he told him
bajī-biamá Iha^{n'} čīnké yí tē'di čīngé tē xī, máca^{n'} kē gčízai xī, ačá-
not they say. His mother the one lodge at the was not when, feather the he took when, he
who (ob.) his went
- biamá. Ha^{n'} xī nuda^{n'} čé ga^{n'}čá čaňká wákihídēqti ma^{n'}čī^{n'}-biamá Ícibajī
they say. Night when to war to go those who wished watching them very walked they say Icibajī
closely
- 18 aká. Égičē a^{n'}ba xāñ'ge xī, nuda^{n'} ačá-biamá. Ga^{n'} wéahide ahí xī,
the At length day near when, to war they went, they And at a distance they when,
(sub.) say. arrived

gčīⁿ-biamá. Gañⁿki ucté amá wiⁿčáⁿčáⁿ ěⁿdi učéwiⁿ ahí najiⁿ-biamá;
they sat, they say. And the rest one by one there assembling arriving stood they say;

učéwiⁿčičá-biamá. Ěgičē nudaⁿhaŋga aká Īcibáji ěduíhai tē íbahaⁿ-bajiⁿ
they collected themselves, they say. It hap- war-chief the Icibaji he joined it the did not know it
pened that (sub.)

biamá. Nudaⁿ amá wañⁿgičēqti učéwiⁿ ahí-biamá. Ěgičē Īcibáji aká 3
they say. The warriors all assembling arrived, they say. Behold Icibaji the

wačiona-biamá háciaqa, ugásⁿ gaⁿ-biamá. Gaⁿ nudaⁿ amá daⁿbai tē,
was manifest they say in the rear, peeping thus they say. And the warriors saw him when,

gá-biamá: Nudaⁿhaŋgá! wiⁿ atí há, á-biamá. Gaⁿ nudaⁿhaŋga aká gá-
they said as fol- O war-chief! one has said they, they And war-chief the said as
lows, they say: come say. (sub.) follows

biamá: Níkawasaⁿ! ěbéⁿte íbahaⁿ mañgčīⁿi-gǎ, á-biamá. Gaⁿ wagáqqaⁿ 6
they say: Warriors! who it may to know begone ye, he said, they And servant
be it say.

naⁿba daⁿbe ahí-bi xīⁿji, ěgičē, Icibáji aké akáma. Gaⁿ nudaⁿhaŋga
two to see arrived, when, behold, Icibaji was the one, they say. And war-chief
they say

činkēⁿdi akí-bi xī, Nudaⁿhaŋgá! Īcibáji aké aká há, á-biamá. Nudaⁿhaŋga
by the they when, O war-chief! Icibaji he is the said they, they War-chief
reached again, they say one say.

aká gičēqtiⁿ-biamá. Níkawasaⁿ! ačīⁿ gíi-gǎ Wa'ú 'íwačē maⁿčīⁿ xī, 9
the was very glad they say. Warriors! bring him hither. Woman talking he walked when,
(sub.) of them

íčaqaqa maⁿhniⁿ tabáce, á-biamá. Agíahí-bi egaⁿ ačīⁿ akí-biamá. Ěgičē,
you laughed you walked necessarily, said he, they Arrived for him, having they reached there again Behold,
at him say. they say with him, they say.

man'dě ctě čingá-bi, kī hiⁿbé ctě čingé akáma Īcibáji aká. Gaⁿ, Níka-
bow even had none, and moccasin even had none, they say Icibaji the And, War-
they say (sub.).

wasáⁿ! hiⁿbé 'íi-gǎ, á-biamá nudaⁿhaŋga aká. Gaⁿ, Či maⁿ ctí 'íi-gǎ, 12
riors! moccasin give ye said, they say war-chief the And, Again arrow too give ye
to him to him (sub.) to him,

á-biamá Níkaciⁿga wañⁿgičēqti maⁿ naⁿbáčaⁿčáⁿ 'í-biamá, hiⁿbé wiⁿ
said he, they Man all arrow two each they gave to moccasin one
say. him, they say

edábe čaⁿčáⁿ 'í-biamá. Či jaonañⁿge édegaⁿ qéga éde gasá-bi egaⁿ,
also (from) each they gave to Again ash-tree but dry but cut down, having,
him, they say. they say

man'dě giáxa-biamá. Gaⁿ ačá-biamá Caⁿ gaⁿ jaⁿ-hnaⁿ-biamá. Gaⁿ 15
bow they made for him, So they went, they As usual they slept regularly, they So
they say. say.

čī ačá-biamá égasáni xī. Ěgičē haⁿ áhigi jaⁿ-biamá.
again they went, they the next day when. At length night many they slept, they
say say.

Ěgičē níkaciⁿga wiⁿ íča-biamá nudaⁿ amá. Níkaciⁿga íča-biamá xī,
At length person one found, they say the warriors. Person they found him, when,
they say

Nudaⁿhaŋgá, níkaciⁿga čīⁿ čé uskaⁿskaⁿqti í čīⁿ áča! Hau! níkawasaⁿ, 18
O war-chief, person the this right in a line with is coming indeed! Ho! warriors,
(mv. ob.)

é aňgúnai áča, aňgáqci tai áča, á-biamá. Gaⁿ xigčítaⁿ-biamá nudaⁿ amá.
that we seek him indeed, let us kill him indeed, said he, they And prepared they say the warriors.
selves themselves

xī'aⁿ-biamá, maⁿčīⁿka zí wasésaⁿ edábe íxī'aⁿ-biamá. Wasésaⁿ ubíqpačai
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 Ícibáji aká. Kí nudaⁿhaŋga aká gá-biamá: Égaⁿqti
 the picked up, they say Ícibaji the And war-chief the said as follows, Just so
 (ob.) (sub.) they say:
- ádaⁿ, níkawasaⁿ, á-biamá. Aⁿhaⁿ, núdjaⁿhaŋgá! égaⁿ égaⁿ, á-biamá. Çi
 I warrior, said he, they Yes, O war-chief! somewhat like it, said he, they Again
 say.
- 3 nañ'ka kě zíkíçá-biamá. Nañ'ka kě ziañ'kiçá-gă, á-biamá. Kí nudaⁿhaŋga
 back the he made it yellow for Back the make it yellow for said he, they And war-chief
 (ob.) (ob.) him, they say. me, say.
- aká gá-biamá: Égaⁿqti ádaⁿ, níkawasaⁿ, á-biamá. Aⁿhaⁿ, núdjaⁿhaŋgá!
 the said as follows, Just so I warrior, said he, they Yes, O war-chief!
 (sub.) they say: say.
- égaⁿ égaⁿ, á-biamá. Kí nudaⁿ amá hiⁿbé gě ctě edábe gęónudá-biamá.
 somewhat like it, said he, they say. And the warriors mocçasins the even also pulled off their, they say.
- 6 Kí Ícibáji 'in'kiçá-biamá. Ícibáji, waiiⁿ wéagi'iⁿ-gă, á-bi egaⁿ, Ícibáji
 And Ícibaji they caused to carry Ícibaji, robe carry ours for us, said, they having, Ícibaji
 them, they say. say
- 'in'kiçá-biamá. Ícibáji (aká) gá-biamá: Núdaⁿhaŋgá! níaciⁿga çinⁿ ıaⁿ'be-
 they caused to carry Ícibaji (the) said as follows, O war-chief! man (the) I see him
 them, they say. (sub.) they say: (mv.)
- onaⁿ ctécte-maⁿ te há, uágas'iⁿ te há, á-biamá. Égiçę waoníhi te há, á-biamá
 only at any rate I do will, I peep will. said he, they Beware you scare lest. said, they
 say. him off
- 9 nudaⁿhaŋga aká Añ'kaji, núdaⁿhaŋgá! ıaⁿ'be-hnaⁿ ctécte-maⁿ te há,
 war-chief the (sub.). Not so, O war-chief! I see him only at any rate I do will .
- á-biamá. Hau! kégaⁿ, daⁿbá-gă há, á-biamá. Gaⁿ Ícibáji aká ugás'iⁿ-
 said he, they Ho! doing so, see him. said he, they And Ícibaji the peeped
 say. say. (sub.)
- biamá. Égiçę uhiçákqctci ti çinⁿ níaciⁿga çinⁿ. Kí gañ'ki gá-biamá Ícibáji
 they say. At length very near was com- man the And then said as follows, Ícibaji
 ing (mv.) they say
- 12 aká: Núdaⁿhaŋgá! waⁿ'ecte çétaⁿ atí-maji, á-biamá. Gaⁿ iénaxiçá-biamá
 the O war-chief! even once this far I have not said he, they And attacked him they say
 (sub.): (before) come, say.
- Ícibáji aká. Man'dě aⁿ'çá-biamá, jaⁿ-wétiⁿ síaⁿ'çęqctci açiⁿ-biamá. Kí
 Ícibaji the (sub.). Bow he threw away, they say, club barely he had it, they say. And
- níaciⁿga çinⁿ uqçá-bi egaⁿ, jaⁿ-wétiⁿ kě ígaqçí-biamá. Waçáhide ctéctęwaⁿ
 man the he overtook, having, club the with if he killed him, They ridicule even if
 (ob.) they say (ob.) they say.
- 15 waⁿ'ete çactaⁿ égaⁿ-hnaⁿ'i há. Éskaⁿ wiⁿ gawí'aⁿi kaⁿ, á-biamá. Níaciⁿga
 at some time they stop talking usually Oh that one I do so to you I wish, said he, they say. Man
- ucté amá bęúga najíha çizá-biamá, Ícibáji aká añ'kaji há. Gaⁿ agçá-biamá.
 the rest all hair took it, they say, Ícibaji the was not so. And they went home-
 (sub.) ward, they say.
- Nudaⁿ amá ıii éçáⁿ'be akí-biamá. Éçáⁿ'be akí-biamá ııi, gá-biamá: Níaciⁿga
 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'áqctci aⁿ'çáⁿ'naxiçai éde Ícibáji amá gaqçfi, á-biamá. Gaⁿ iⁿ'c'áge wiⁿ
 only one we attacked him but Ícibaji the killed him, said they, they And old man one
 (sub.) say.
- íekíçę çéçá-biamá. Nudaⁿ amá níaciⁿga wiⁿ'áqctci iénaxiçai édegaⁿ Ícibáji
 proclaimed it aloud, they say. The warriors man only one attacked him but Ícibaji
- wégaqçfi, á-bi áçá u+! á-biamá. Gaⁿ ihaⁿ gíná'aⁿ amá. Gíná'aⁿ-biamá
 killed him for they indeed halloo! said he, they And his heard it about her She heard it about hers,
 them, say say. mother own, they say. they say

ʃī, gá-biamá: Gáama wiñ'kai éi^{nt}e, iⁿʃiⁿ'daⁿb égaⁿ-ă hě, á-biamá, égʃaŋge
 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

ʃiñké é waká-bi egaⁿ. Áqtaⁿ wiñ'ke tabádaⁿ. ʃahíde amá tě, á-biamá
 he who that she meant, having. How pos- he tells the shall? They were ridiculing him, said, they say
 they say sible truth

nú aká. Gañ'ki ʃi ʃaⁿ'haqtcí akí-bi ʃī, Nudaⁿ' amá níaciⁿga wiⁿ'áqtcí 3
 male the And lodge the very border they reached when, The warriors man only one
 (sub.). again, they say

iénaxíʃai édegaⁿ Ícibájī wégaqʃi, á-bi áʃa u+! á-biamá iⁿc'áge aká. Gañ'ki
 attacked him but Icibajī killed him for they indeed halloo! said, they say old man the And
 them, say (sub.).

iʃádi aká najiⁿ'-bi egaⁿ, áci aʃá-biamá. Áci aʃá-bi ʃī, 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 truth

biamá iʃádi aká. Gañ'ki iʃádi aká cañ'ge-má ctě caⁿ' ʃi tě bʃúgaqti 6
 they say his father the. And his father the the horses even indeed lodge the everything

íkine-wákiʃá-biamá. Gañ'ki Ícibájī amá gaⁿ' maⁿʃiⁿ'-biamá. Égiʃe nudaⁿ'
 to scram- made them they say. And Icibajī the so walked they say. At length to war
 ble for (sub.)

aʃá-biamá. Nudaⁿ' aʃá-bi, égiʃe cī níaciⁿga dúbá í-ma wéʃa-biamá. Cī
 they went, they To war they went, at length again man four those they found them, Again
 say, they say, coming they say.

wénaxiʃá-bi ʃī, cī Ícibájī amá wagíaⁿʃá-bi egaⁿ, níaciⁿga dúbá ʃaŋká 9
 they attacked them, when, again Icibajī the left them, they say having, man four the ones
 they say (sub.)

wañ'giʃeḡti wáqʃi-biamá. Gaⁿ' cī akí-bi ʃī, 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:

weaⁿnaxiʃai éde Ícibájī amá gaqʃiⁿ hă, á-biamá. Gaⁿ' iⁿc'áge wiⁿ' íekíʃe
 we attacked them but Icibajī the killed said they, they And old man one pro-
 (sub.) say, claimed it

ʃéʃa-biamá. Nudaⁿ' amá níaciⁿga dúbá wénaxiʃai édegaⁿ Ícibájī wégaqʃi, 12
 aloud they say. The warriors man four they attacked but Icibajī killed them
 them for them,

á-bi áʃa u+! á-biamá. Gaⁿ' égaⁿ-hnaⁿ nudaⁿ' ahí-bi ʃī, níaciⁿga wáqʃi-
 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 caⁿ'caⁿ'-biamá, cañ'ge ctī wáʃiⁿ akí-hnaⁿ-biamá.
 regu- always they say, horse too having he reached home regularly, they say.
 larly them

Kī iʃádi aká miñ'gʃáⁿ ágajī-biamá. Nisíha, miñ'gʃáⁿ égañ-gă. Kī 15
 And his father the to take a wife commanded him, My child, do take a wife. And
 (sub.) they say.

uʃí'age-hnaⁿ'-biamá Ícibájī aká. Égiʃe wa'ú gʃáⁿ'-biamá Ícibájī aká.
 was unwilling regularly, they Icibajī the (sub.). At length woman married, they say Icibajī the.
 say

Gʃáⁿ'-bi ʃī, Ícibájī aká wa'ú ʃiñké jaⁿ'aⁿ'ha-bájī-hnaⁿ caⁿ'caⁿ'-biamá.
 He married when, Icibajī the woman the (ob.) lay not on her regularly always they say.
 her, they say (sub.)

Águdi ctécte haⁿ' ʃī, jaⁿ'-hnaⁿ-biamá. Kī iʃádi aká gá-biamá: Nisíha, 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 wagʃáⁿ' ʃī, jaⁿ'wa'aⁿ'he-hnaⁿ'i hă. Jaⁿ'aⁿ'hégañ-gă. Píajī ckáxe,
 woman they marry when, they lie on them usually Do lie on her. Bad you do,
 them

á-biamá. Gañ'ki iʃádi aká égiʃaⁿ-hnaⁿ caⁿ'caⁿ'qtiaⁿ'-biamá. Égiʃe Ícibájī
 said he, they And his father the said it to him always they say. At length Icibajī
 say. (sub.) regularly

- aká ámaka-bají-biamá iⁿc'áge číńké. Gaⁿ' haⁿ' xǐ, wa'ú číńké jaⁿ'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. Aⁿ'ba xǐ, caⁿ' dáhaⁿ-bají-hnaⁿ caⁿcaⁿ'qti kí wa'ú číńké jaⁿ'aⁿhe-
 they say. Day when, still he rose not regularly always and woman the (ob.) he lay on her
- 3 hnaⁿ caⁿcaⁿ'qtiaⁿ'-biamá. Kǐ wa'ú kě dáhaⁿ gaⁿ'ča-bi čaⁿ'ja, Ícibají aká
 regularly always very they say. And woman the (recl.) to arise wished, they though, Icibají the (sub.)
 say
- uči'agá-biamá. Kǐ xǐ eǎá amá wahaⁿ' ačá-bi ctěwaⁿ', caⁿ' 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,
- Čázěqtcí xǐ'ctě, wahaⁿ' ahí-hnaⁿ-biamá. Cǐ égaⁿ' haⁿ' xǐ jaⁿ'-biamá. Égičě
 Late in the even removing he arrived usually, they Again so night when he lay, they say. Behold,
 evening when, say.
- 6 haⁿ'egaⁿ'tcě'qtcí ukít'ě áji d'úba wénaxičá-biamá. Ičádi aká, Čáhaⁿ
 very early in the morning nation different some they attacked them, they say. His father the, Do
 arise. Weánaxičai há. Caⁿ' Ícibají aká ía-bají jaⁿ'-biamá. Égičě
 (sub.) We are attacked Yet Icibají the speaking not lay, they say. At length
- uhíackáqtcí atí-biamá xǐ, égičě, Ícibají e+! águdi oníńkéi'té! wáčiⁿ píaji'qti
 very near they had come, when, behold, Icibají Oh! in what you who are may keeper very bad
 they say place be
- 9 abčiⁿ' éde égičě čéama iⁿ'daⁿ'be tai hě, á-biamá wa'ú wiⁿ' aká. Hú tě
 I have but beware these see for me lest , said, they say woman one the. Voice the
 na'aⁿ'-bi xǐ, dáhaⁿ-bi egaⁿ', wétiⁿ kě gčíza-biamá. Gaⁿ' é'di ačá-biamá.
 he heard, when, arose, they having, club the he took his, they And there he went, they
 they say say (ob.) say.
- Gaⁿ' ukít'ě-ma uíha-biamá xǐ, wáqči-hnaⁿ'-biamá Ícibají aká. Ukít'ě
 And the nations he joined, they say when, killed them regularly, they Icibají the (sub.). Enemy
 (enemy) say
- 12 hégactewaⁿ'jǐ wáqči-biamá, caⁿ' wań'gičě. Níaciⁿ'ga wacúce naⁿ'bá-biamá.
 a great many he killed them, they say, in fact all. Man brave two they say.
- Wiⁿ' Unáhe ijáje ačiⁿ' aká, Hań'ga-biamá. Ícibají aká uíkaⁿ-biamá. Wacúce
 One Unáhe his name he had it, a Hanga they say. Icibají the helped him, they say. Bravery
- tě ékigaⁿ'qtiaⁿ'-biamá. Gaⁿ' Ícibají [aká] taⁿ'wańgčaⁿ eǎá amá qtágičě'-
 the they were just alike, they say. And Icibají [he who] nation his the (sub.) loved him very
- 15 qtiaⁿ'-biamá.
 dearly, they say.
- Égičě cǐ nudaⁿ' ačá-biamá xǐ, níaciⁿ'ga wiⁿ' wacúceqti éiⁿ'te júgča-
 At length again to war they went, they when, man one very brave it may be was with
 say him
- biamá. Lexújaⁿ ijáje ačiⁿ' aká, xǎⁿ'za-biamá. Kǐ ačá-bi xǐ, gěčegaⁿ'-biamá
 they say. Lexujaⁿ his name he had it, a xǎⁿ'ze they say. And they went, when, thought thus, they say
 they say
- 18 akíwa: Wiⁿ'aⁿ'wa nǎn'de čaⁿ' átaqti aⁿ'čiⁿ' édaⁿ, ečégaⁿ-biamá. Égičě taⁿ'-
 both: Which one heart the very much we are ? they thought, they say. At length vil-
 (ob.) more (in thought)
- wańgčaⁿ hégactewaⁿ'jǐ édí-čaⁿ' amá. Ě'di ahí-biamá. Gaⁿ' é'di ahí-bi xǐ,
 lage very populous was there they say. There they arrived, they And there they ar- when,
 say. rived, they
 say
- gá-biamá: Níkawasaⁿ', čagčě tai há, á-biamá; uctě amá é waká-bi egaⁿ'.
 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 mańgčiⁿ'i-gǎ, á-biamá. Gaⁿ' wagáqčaⁿ' amá agčá-biamá. Gaⁿ'
 To a distance begone ye, said they, they And servant the went homeward, they And
 say. (pl.) say.

Lexújaⁿ, Ícibájĭ eçaⁿba, Ē'di aṅgáçe te, á-biamá, nān'de íxídahaⁿ gaⁿčá-bi
Lexujaⁿ, Icibajĭ he too, There let us go, said they, they heart to know their they wished, they say

egaⁿ. Ē'di ahí-bi xĭ, égxaxe ĩfi čaⁿ snaⁿsnaⁿqtiaⁿ amá. ĩfi xañ'ge ahí-bi
because. There they ar- when, around village the very level they say. Village near they ar- rived, they say

xĭ, égiçe, níaciⁿga amá banañ'ge-kidá-biamá. Ákiě'qti najiⁿ-biamá. Kĭ 3
when, behold, men the (sub.) shot at the rolling hoops, they say. In a great they stood, they say. And crowd

miⁿčumaⁿciqtiaⁿ-biamá. Gaⁿ, Eátaⁿ aⁿčĭ xĭ, 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. Kĭ Ícibájĭ aka gá-biamá: Kagéha, wahí čéčaⁿ nackĭ čaⁿ
Lexujaⁿ the (sub.). And Icibajĭ the (sub.) said as follows, Friend, bone this head the (ob.) they say:

aṅgúgčaⁿ té, á-biamá, ĩe-sĭn'de-qčú'a wahí ská'qti ědedĭ-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 gěčegaⁿ-hnaⁿ-biamá: Hĭndá! wiⁿaⁿwa
And crawling there they went, they Yet they thought only they say: Let us see! which one say. thus

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 xĭ, égiçe, uhíackáqtcĭ tičaⁿ wahí čaⁿ. Gá-biamá: 9
bone one they looked at, when, behold, very close had be- bone the. One said as fol- low, they say: come

Kagéha, wahí čéčaⁿ wéahídeaqáqti čaⁿctĭ, á-biamá. Kĭ wiⁿ gá-biamá:
Friend, bone this at a very great distance heretofore, said he, they And one said as follows, they say:

Kagéha, ě'di caⁿcaⁿ, a-biamá. Égiçe gaⁿte-jĭn'ga xĭ, égiçe, uhíackáqtcĭ
Friend, there always, said he, they say. At length a while little when, behold, very close

tičaⁿ wahí čaⁿ. Kagéha, wahí čéčaⁿ wéahide ecé čaⁿctĭ, uhíackáqtcĭ tí hă, 12
became bone the. Friend, bone this at a distance you heretofore, very close it has come said

á-biamá. Kĭ Lexújaⁿ aká gá-biamá: Weábahaⁿi. Wéaçai hă, á-biamá.
said he, they And Lexujaⁿ the (sub.) said as follows, They know us. They have de- said he, they say. tected us say.

Gaⁿ Ícibájĭ aká gá-biamá: Caⁿ, á-biamá. Gaⁿ Lexújaⁿ aká, Ahaú! á-bi
And Icibajĭ the (sub.) they say: Enough, said he, they And Lexujaⁿ the (sub.), Oho! said, 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 gaqčĭ-biamá, banañ'ge-kíde čaṅká. Gaⁿ agčá-biamá. Gaⁿ
both one they killed him, shot at rolling hoops those who. And they went home- ward, they say. And

ukít'ě amá: Naⁿbaqtciaⁿi! aⁿwaⁿčiqe tai hă, á-biamá. Wáčiqe wačĭⁿ ačá-
enemy the (sub.): They are only two! let us chase them said they, they Chasing them they went with them say. them

biamá. Égiçe wéahidě'qti wačĭⁿ ahí-bi xĭjĭ, utcĭje ubáazá-biamá. Utcĭje 18
they say. At length at a very great they carried them, when, thicket scared them into, they Thicket they say. distance they say.

cúgaqti égiha áiáča-biamá Lexújaⁿ aká Ícibájĭ eçaⁿba. Gaⁿ wáčĭ'á-biamá
very dense headlong had gone they say Lexujaⁿ the (sub.) Icibajĭ he too. And they failed with them, they say

ukít'ě amá. Gaⁿ égaⁿ-hnaⁿ caⁿcaⁿqtiaⁿ-biamá akíwa.
enemy the (sub.). And so regu- continually they say both. larly

NOTES.

The exact meaning of Icibajĭ is uncertain: it may mean, "He to whom they do not give any wages." This is still a sacred name in the ǂe-sĭnde gens, being borne by a son of the present head of the gens.

384, 7. jaⁿ-wetiⁿ. This was about two feet long, and four inches in diameter.

385, 4. gaⁿ-biama, in this way. The narrator said this when he imitated the action.

386, 3. nañka kĕ zikiĕa-biama. He made his back like that of the sparrow-hawk.

386, 7-8. ǂaⁿbe-ǂnaⁿ ctecte maⁿ te hă, in ǂoiwere, "atá-ǂna qĕŭⁿ hauⁿ tó," I wish to see him at any rate; but "ǂaⁿbe te-hnaⁿ cte maⁿ te hă," in ǂoiwere, "atá ǂi tányi hauⁿ tó," I cannot do anything else, I must see him at all events.—Sanssouci.

387, 7. ikinewakiĕa-biama. The father of Icibajĭ 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 Čegiha. 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 Icibajĭ or ǂexujaⁿ 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 Icibajĭ 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 Icibajĭ heard the men speak of going on the war-path. When they were talking to each other by stealth, Icibajĭ 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 Icibajĭ 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 Icibajĭ had joined the party. All of the warriors arrived. At length Icibajĭ 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 Icibajĭ. And when they returned to the war-chief, they said, "O war-chief! Icibajĭ is the one." The war-chief was very glad. "O warriors! bring him hither. When he walked talking about the women, you were bound to laugh at him; but now it is otherwise." They went for him and brought him back. Behold, he had

no bow, and he was destitute even of moccasins. "O warriors! give him moccasins and arrows too," said the war-chief. All the warriors gave him arrows, two from each. They also gave him moccasins, one pair from each man. They cut down a dry ash tree, and made a bow for him. So they departed. They slept regularly as usual, and when it was the next day they departed again. At length they had slept many nights.

At length the warriors detected a man. When they detected the man, they said, "O war-chief! a man is indeed coming right in a line with our course." "Ho! warriors, he is indeed the one whom we seek. Let us kill him!" And the warriors prepared themselves; they painted themselves; they painted themselves with yellow earth and white clay. IcibajĪ picked up all the pieces of white clay which fell as they rubbed it on themselves. And the war-chief said as follows: "Does it have to be just this way, O warrior?" "Yes, O war-chief! somewhat like it," said IcibajĪ. And he made his back yellow for him. "Make my back yellow," said IcibajĪ. And the war-chief said as follows: "Does it have to be just so, warrior?" "Yes, O war-chief! somewhat like it," said IcibajĪ. And the warriors pulled off their leggings and moccasins also. And they made IcibajĪ carry them. "IcibajĪ, carry them for us," said they; and they made him carry them. IcibajĪ said as follows: "O war-chief! I wish to see the man at any rate." "Beware lest you scare him off!" said the war-chief. "No, O war-chief! I wish to see him at any rate," said IcibajĪ. "Ho! Do so and look at him," said the war-chief. And IcibajĪ peeped at him. At length the man had come very near. And then IcibajĪ said as follows: "O war-chief! not even once hitherto have I come this distance." And IcibajĪ attacked him. He threw away the bow, having only the club. And having overtaken the man, he killed him with the club. "Even though men ridicule one, they usually stop it at some time. I wish that I could serve some one of you in that way," said he to the others. All the other warriors took parts of the scalp; but IcibajĪ did not. So they went homeward. When the warriors came again in sight of the village, they said as follows: "We attacked a man, and IcibajĪ killed him." And an old man proclaimed it aloud: "The warriors attacked a man, but IcibajĪ killed him for them, they say, indeed, halloo!" And the mother of IcibajĪ heard it. When she heard it, she said as follows, addressing her husband: "Do see for me whether that one tells the truth." "How is it possible for him to tell the truth? They were ridiculing him," said the husband. And when they had reached the very border of the encampment, the old man said, "The warriors attacked a man, but IcibajĪ did indeed kill him for them, halloo!" And the father having stood, went out of doors. When the father got out, he knew that they told the truth. And the father caused the people to scramble for his horses, and, in fact, for everything in his lodge. And IcibajĪ continued so. At length they went on the war-path. When they went on the war-path, behold, they discovered four men approaching. Again when they attacked them, IcibajĪ left his comrades behind, and killed all four of the men. And again when they reached home they said as follows: "We attacked four men, but IcibajĪ killed them." And an old man proclaimed it aloud. "The warriors attacked four men, but IcibajĪ killed them for them, they say, indeed, halloo!" And it was usually so when they reached any place when they were on the war-path: he always killed the men, and also brought back horses.

And his father commanded him to marry. "My child, do take a wife." And IcibajĪ was unwilling for some time. At length IcibajĪ took a woman. When he married her, IcibajĪ never lay with the woman. In what place soever he was when

night came, there he usually slept. And his father said as follows: "My child, when they marry women, they usually lie with them. Do lie with her. You do wrong." And his father was saying it to him incessantly. At length 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 Ūnahe, 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.

Taⁿwaⁿ-ni kě'di gçiⁿ-biamá Umaⁿhaⁿ amá. Égiçē Jáciⁿ nudaⁿ atí-bi
 Village water by the sat they say Omahas the (sub.) At length Pawnees to war came, they say

egaⁿ, cañ'ge d'úba wáciⁿ agçá-biamá. Kì níaciⁿga eçá aká níaciⁿga çáçbíⁿ
 having, horse some they took homeward, they say. And man their he who man three

júwagçá-bi egaⁿ, sigçé kě wiúhe açá-biamá, cañ'ge wáciⁿ açai kě sigçé kě. 3
 with them, they having, trail the following he went, they horse having they the trail the. 3
 say (ob.) them say, them went

Níaciⁿga wiúhe açé aká, Wábaskáha ijáje açiⁿ-biamá. Açá-bi egaⁿ,
 Man following went the Wabaskaha his name had they say. Went, they having, say

watçicka wiⁿ, Republican ijáje-çadaí, kì Jáciⁿ amá Kíçaçúda ijáje-çadaí
 stream one, Republican his name they call it, and Pawnees the (sub.) Kíçaçúda his name call it

kě, é'di ahí-biamá. Ě'di Jáciⁿ amá é'di taⁿwaⁿ gçiⁿ-biamá. Ě'di wáciⁿ 6
 the there they arrived, There Pawnees the there village sat they say. There having them

akí-biamá cañ'ge-ma. Gaⁿ médaⁿ amá. Gaⁿ é'di ahí-bi egaⁿ, jí udá-
 they reached the horses (ob.). And during the they. And there arrived, having, lodge they entered
 home, they say spring say. they say

biamá. Hau. T'éwaçē gaⁿçá-biamá Jáciⁿ amá Umaⁿhaⁿ çañká. Kì Jáciⁿ
 they say. ¶ To kill them wished they say Pawnees the (sub.) Omahas the (ob.). And Pawnees

amá ucté amá t'éwaçē gaⁿçá-bají-biamá. Kì níagahi jí udáí aká íe 9
 the (sub.) the rest to kill them did not wish they say. And chief lodge they the one he entered it who spoke

ctěwaⁿ-bají-biamá. Gaⁿ, T'éwaçē gaⁿçai çí'ctě t'éwaçē taité, eçégaⁿ égaⁿ,
 at all not they say. And, To kill them they wish even if they kill them shall, he thought as,

ía-bají-biamá. Égiçē níagahi igáççáⁿ aká ní agíaçá-biamá. Açiⁿ agçí-bi
 he not they say. At length chief his wife the water went for they say. She brought it back, said as they say

çí, Umaⁿhaⁿ çañká ní tē wa'í-biamá. Gañ'ki íá hébe çizá-bi egaⁿ, iúççáⁿ 12
 when, Omahas the (ob.) water the she gave them, And dried pieces she took, having, to put in the mouth
 (ob.) they say. meat they say

wákiçá-biamá, ní'çá wégaⁿçá-bi egaⁿ, wa'ú aká. Hau. Waçáta-bi çí, gá-
 she caused them, they to live she desired for because, woman the ¶ They ate, they say when, said as follows
 say, them, they say (sub.).

biamá níagahi aká: Ké! cañ'gaxá-ba áci mañçíⁿi-gă. Ní'çá wégaⁿçégaⁿ
 they say chief the (sub.): Come! cease ye and out begone ye. To live she wished for them, as

waçátewákiçē, á-biamá. Bçúgaçti áci agçá-biamá. Gaⁿ wéku-hnaⁿ- 15
 she caused them to eat, said he, they All out went they say. And invited regu- larly

biamá Jáciⁿ amá Umaⁿhaⁿ çañká. Kì níaciⁿga wiⁿ wéku-biamá, Jáciⁿ
 they say Pawnees the (sub.) Omahas the (ob.). And man one invited them, they say, Pawnee

- wahéha-bají'qti-bi éi^{te}, Uma^{n'}haⁿ čaňká 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'}jí améde hi^{n'}bčei^{n'}ge sía^{n'}čé'qti ugípiqti wéku-biamá. Čáčiⁿ 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. Onásniⁿ xi, gáké íwigáqči tai miňké. Či
club one was keeping, they say. Ye devour it if, that (ob.) I kill you with will I who. Again
oni'ai xi'cté, gáké íwigáqči tai miňké, á-biamá. Égiče časni^{n'}-biamá;
ye fall to even if, that (ob.) I kill you with will I who, said he, they At length they swallowed it,
do it they say.
- inandęqti^{n'}-bi ca^{n'} časni^{n'}-biamá. Gaqči-bají-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 Čáčiⁿ amá Uma^{n'}haⁿ čaňká:
he said, they say. And the next day when, talked to them, they say Pawnees the (sub.) Omahas the (ob.):
- Kagéha, caňge čaňká wáčagčé čatí ča^{n'}ja, wáčagčáoniⁿ čagčá-bají 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, wáčagčé čatí te, á-biamá. Kí t'a^{n'} xi, čatí xi, maquíde
said they, they Harvest when, you come for them, will, said they, they And harvest when, you when, gunpowder-
say. your own say. come
- 9 d'úba wéčaoniⁿ čatí tai, á-biamá. Ga^{n'}, A^{n'}haⁿ, égimaⁿ tá miňke, 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. Agčá-biamá. Agčá-biamá xi, xagé-hnaⁿ ca^{n'}ca^{n'}qti^{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 čin ké gríxa xagé-hnaⁿ-biamá. Hau!
they say Wabaskaha the Deity the (ob.) asking a he cried regu- larly they say. Ho!
(sub.) favor of
- 12 Wakan'da, ukít'ě čaňká a^{n'}čijuájí ča^{n'}ja, i^{n'}wi^{n'}čakaⁿ ka^{n'} ebčégaⁿ, 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 čan'di. Ga^{n'} Čáčiⁿ-ma wákiča ga^{n'}čá-biamá Wábaskáha aká.
crying regu- they when And the Pawnees to take ven- wished they say Wabaskaha the
larly say (past). geance on them
- Égiče ha^{n'} xi jíadi akí-biamá. Xagé agčá-biamá, jí čan'di akí-bi xi.
At length night when at the they reached Crying he went homeward, vil- at the he reached when.
lodges home, they say. they say, lage home, they say
- 15 Kí xagé gčé té íbaha^{n'}-biamá, níaciⁿga bčúga na'a^{n'}-biamá. Čáčiⁿ caňge
And crying he went the they knew it, they people all heard it they say. That one horse
homeward say,
- wiúgihe čin gí éde, xagé gí há, á-biamá. Xagá-bi té'di, Wakan'da čin ké
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
- čaha^{n'} xagá-biamá. Gaňki níaciⁿga íbaha^{n'}-biamá, nuda^{n'} ga^{n'}ča xagé té.
imploing he cried, they say. And people knew it they say, to war wishing crying the.
him
- 18 Učájí ča^{n'}ja, ca^{n'} íbaha^{n'}-biamá. Ga^{n'} níaciⁿga bčúgaqti é'di ahí-bi ega^{n'},
He told though, yet they knew it, they And people all there arrived, having,
not they say.
- eátaⁿ xagé té na'a^{n'} ga^{n'}čá-biamá. Ga^{n'} ugčá-biamá Wábaskáha aká. Ě'di
why he cried the to hear they wished, they And told his they say Wabaskaha the There
it say. (sub.)
- pí ča^{n'}ja, caňge čaňká i^{n'}'i-bájí. A^{n'}čina t'éawáča-bači^{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'}ci^{n'} tí-gă há, á-biamá ǰáci^{n'} amá,
harvest when, gunpowder they asked . Gunpowder having come said, they say Pawnee the
of me of me for me thou (sub.),
- á-biamá. Bǰúgaqti níaci^{n'}ga amá Wábaskáha ǰa'éǰa-bi ega^{n'}, gǰa-bají-
said he, they All people the Wabaskaha pitied him, they having, they were sad
say. (sub.) say
- biamá. Égasáni xī, níaci^{n'}ga bǰúgaqti uǰéwiñǰíǰá-biamá. Níkagahi amá, 3
they say. The next day when, men all assembled themselves, they say. Chief the,
- wahéhají amá ctí, ǰa^{n'} bǰúgaqti uǰéwiñǰíǰá-biamá. Kí níñba wí^{n'} ují-
stout-hearted the too, in fact all assembled themselves, they And pipe one they
(sub.) say. filled
- biamá. Ga^{n'} Wábaskáha aká níaci^{n'}ga bǰúgaqti wáǰistubá-biamá, ǰáqpi
they say. And Wabaskaha the men all spread his hands before crown
(sub.) them, they say, of head
- gě wábit'á-biamá. Gá-biamá: ǰá'eañ'gǰíǰá-gă há. Edáda^{n'} i^{n'}ci^{n'}ǰaonígca^{n'} 6
the he pressed on them, He said as follows, Pity ye me What you decide for me
(pl. ob.) they say. they say:
- xī, éga^{n'}qti iñgáxai-gă há, á-biamá. Ga^{n'} níkagahi aká níñba 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: Níñba gákě, ǰáci^{n'} wañ'gákǰa taíte
they made the filled they say. And he said as follows, Pipe that (ob.), Pawnees we take vengeance shall
it (ob.) they say: on them
- íǰanahi^{n'}i xī, ǰaná-i-gă há. Uoníc'agaí xī, ǰaná-bají-gă há, á-biamá. Ga^{n'} 9
ye are willing if, put ye the pipe Ye are unwilling if, do not put the pipe said he, they And
to your lips to your lips to your lips say. (sub.):
- ǰaná-biamá; níaci^{n'}ga bǰúgaqti i^{n'}-biamá Gá-biamá níkagahi aká: Ké!
they put it to their men all smoked it, they Said as follows, chief the Come!
lips, they say; say. (sub.):
- aǰúha, íǰigǰa^{n'}i-gă. Ata^{n'} xī wañ'gákǰa taíte, íǰigǰa^{n'}i-gă. Kí wí^{n'} gá-
finally, decide ye. How when we take vengeance shall, decide ye. And one said as
long on them follows
- biamá: Núda^{n'}hañgá, nugé ǰé-ona^{n'} a^{n'}wa^{n'}ǰate taí. Wakan'da ǰiñké ctí 12
they say: O war-chief, summer this only we eat will. Deity the (ob.) too
- a^{n'}ǰáha^{n'} taí, uma^{n'}ǰiñka ǰé-hna^{n'}. T'a^{n'} xī, wañ'gákǰa taí, á-biamá. Ga^{n'}
we pray to will, season this only. Harvest when, we take vengeance will, said he, they And
on them say.
- níaci^{n'}ga dúba 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- always they say; day the even
larly larly (pl.)
- ha^{n'} gě' ctě xagé-hna^{n'} ca^{n'}ca^{n'}-biamá. Wakan'da, ǰá'eañ'gǰíǰá-gă. Awáǰi^{n'}ctě 15
night the even they regu- always they say. Wakanda, pity me. I am in a bad
(pl.) cried larly 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
- gaqǰa^{n'} aǰá-bi xī, xagé-hna^{n'} ca^{n'}ca^{n'}-biamá. Níaci^{n'}ga dúba a^{n'}ba gě waǰáta-
migrating they went, when, they regu- always they say. Man four day the they ate
they say cried larly (pl.)
- bájí, ní ctí ǰata^{n'}-bájí-hna^{n'}-biamá. Ha^{n'} xī, ní ǰata^{n'}-bi-dé waǰáta-hna^{n'}- 18
not, water too they drank not regu- they say. Night when, water they they while they ate usually
larly drank say
- biamá. Éǰiǰe t'a^{n'} xī, agǰí-biamá ta^{n'}wa^{n'} ǰan'di. Hau! ké, ca^{n'} há. Angá-
they say. At length harvest when, they came back, village to the. Ho! come, enough . Let
they say
- ǰe taí, á-biamá. Ga^{n'} aǰá-biamá gacǰbe. Ha^{n'}ega^{n'}tcě'qtci nuda^{n'} aǰá-biamá
us go, said they, they And they went; they out of it. Very early in the morn- to war they went, they
say say say ing say

- nú amá bə́úgaqti Ačá-bi x̄i, égiçe, Caa^{n'} d'úba ʒi ɕan'di ahí-biamá;
 males the all. They went, when, behold, Dakotas some village at the arrived, they say;
 (sub.) they say
- Uma^{n'} haⁿ ʒi ɕaⁿ niní aɕi^{n'} ahí-biamá. ɕéça^{n'} bá-biamá. Nuda^{n'} bə́úgaqti
 Omaha village the tobacco they brought to, they say. Seven they say. To war all
- 3 a^{n'} baɕé áiaɕai tē ɕatí, á-biamá. Caa^{n'} aká qáɕa aɕá-báʒi, nuda^{n'} 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
- aɕé 'íɕa-biamá. Gá-biamá: Ucté amá atí x̄i, úwaɕáɕioná taí hă, 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, they say,
- Caa^{n'} é wáwaká-bi ega^{n'}. Ga^{n'} Caa^{n'} amá ɕéça^{n'} ba amá Uma^{n'} haⁿ-má
 Dakotas that meant them, they say having. And Dakotas the seven the the Omahas
- 6 wiúhe aɕá-biamá nuda^{n'} tē. Ačá-bi ega^{n'} égiçe ɕáɕiⁿ ʒi ɕan'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 they say say
- Uma^{n'} haⁿ amá nuda^{n'} tē. ɕiⁿ xa^{n'} ha kē'di ahí-biamá a^{n'} ba xa^{n'} ge x̄i.
 Omahas the on the when. Village border by the they arrived, day near when.
 (sub.) war-path they say
- Wénaxíɕa ga^{n'} ɕá-bi ega^{n'}, ʒi xa^{n'} ha kē'di naji^{n'}-biamá. Égiçe wénaxíɕa-
 To attack them desired, they having, village border by the they stood, they say. At length they attacked
 say them
- 9 biamá a^{n'} ba x̄i, ɕáɕiⁿ-má. Kí ɕáɕiⁿ amá Uma^{n'} haⁿ-má wada^{n'} ba-biamá
 they say day when, the Pawnees. And Pawnees the the Omahas saw them they say
- wénaxíɕai tē. ɕáɕiⁿ amá, Wü! weánaxíɕai ɕa^{n'} ja, xa^{n'} zai tē hă. ɕúuci
 they attacked when. Pawnees the Why! they have attacked though, they are Kansas. Frequent
 them (sub.), us explosions
- égaⁿ-dé ga^{n'} gɕé tá amá, á-biamá. Égiçe ʒi ɕan'di ahí-bi ega^{n'}, égiçe
 they make at length they will go away, said they, they At length village by the arrived, having, behold,
 them while they say they say
- 12 Uma^{n'} haⁿ-máma. Wébaha^{n'}-biamá Uma^{n'} haⁿ-má. Ga^{n'} wákiɕá-biamá.
 they were Omahas moving. They knew them, they say the Omahas. And they contended with
 them, they say.
- Wákiɕá-biamá ɕa^{n'} ja, akiɕa t'ékiɕe-hna^{n'}-biamá: ɕáɕiⁿ-má cti t'éwaɕe-hna^{n'}-
 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^{n'} haⁿ-má cti t'éwaɕe-hna^{n'}-biamá. Égiçe ʒi ɕaⁿ ubisandé'qtci
 they say, the Omahas too they killed them regularly, they At length village the pressing very close
 say. upon
- 15 ahí-biamá. Égiçe ʒi ɕan'di ahí-bi ega^{n'}, égiçe maⁿ-ípi gē. Maⁿ-ípi gē
 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 use-hna^{n'}-biamá. ɕáɕiⁿ ʒi wi^{n'} ba'ú-bi-dé ɕáɕiⁿ amá ma^{n'} 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.)
- unáʒiⁿ amá áci a^{n'} ha aɕá-bi-dé, c̄i ʒi wédajiaɕá ahí-hna^{n'}-biamá. ɕáɕiⁿ
 stood in the out fleeing they went, they again lodge elsewhere they reached regularly, Pawnees
 (sub.) say, while, they say.
- 18 áhigi múwahégabáʒi-biamá. Kí ʒi djúbaqtc̄i úgactá-biamá, ɕáɕiⁿ cé-
 many they shot down many of them, And lodges very few remained they say, Pawnees they
 they say. were
- nawaɕá-bi ega^{n'}. Ga^{n'} ca^{n'} ge-má cti bə́úgaqti wénacá-biamá ɕáɕiⁿ-má.
 exterminated, because. And the horses too all they took from them, the Pawnees.
 they say they say
- Ga^{n'} Caa^{n'} ɕéça^{n'} ba nuda^{n'} wiúhe hí ɕa^{n'} ká cti zani t'éwaɕá-biamá.
 And Dakotas seven to war following arrived the ones too all they killed them, they
 them who say.
- 21 xa^{n'} ɕa^{n'} ba iʒigaⁿ cti t'éça-biamá.
 Crow Two his grand- too they killed him,
 father they say.

NOTES.

This story refers to events which occurred about a hundred years ago. Two Crows, the grandson of one of the characters, is now over fifty years of age.

393, 1. Taⁿwaⁿ-ni, Village-stream. The Omahas call two streams by this name, because they camped near them. The Taⁿwaⁿ-ni of this story, Omaha Creek, is one of their old camping-grounds, according to Half-a-Day, the tribal historian.

393, 1. ꞑaꞑiⁿ. These were the Republican Pawnees whom the Omahas call Zizika-ákiꞑisiⁿ (Joseph La Flèche), or Zizika-ákisi (Sanssouci). They may be a Turkey gens.

393, 11. nikagahi igaqꞑaⁿ aka, etc. This custom was observed by the Pawnees, Omahas, and Ponkas. Even if foes ate with them, they became relations, whom it was wrong to kill. A mouthful of food, a drink of water, or a whiff from a pipe, sufficed to establish the relationship.

394, 2. Sanssouci adds: neje-ni ꞑatañkiꞑai, "he was caused to drink urine," which was mixed with the beans.

394, 4. ɔni'ai. This should be ɔná'ai, from ꞑa'a, to fail in eating or drinking all.

396, 2. ꞑeꞑaⁿba-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 Kiꝼaꝼuda. 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 A²PA²-LAŅGA.

Díxe égaⁿ-biamá. Héga^ji t'á-biamá. Gáqqaⁿ a²ai tē hā qé 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 wáqatai tē Pañ'ka amá. Kí 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 naⁿpéhi tē Umaⁿ'haⁿ amá; uxíqí'age égaⁿ maⁿ'fiⁿ'i tē. 3
 small-pox now recovered when were hungry Omahas the (sub.); indisposed somewhat they walked.

Aⁿwaⁿ'qate tai-égaⁿ cañgáqai, á-biamá Umaⁿ'haⁿ amá. Í-bajji-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 wáqaaⁿ'hne taí. Nă! caⁿ' aⁿwaⁿ'qatai xi, añgáqi taí
 Ponkas the (sub.). Small-pox you will leave with us. Psha! at any rate we eat when, we will be coming back

uqfé, á-biamá Umaⁿ'haⁿ amá. Ědi aqá-biamá. Í-bajji-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 'íqá-biamá. Kí Umaⁿ'haⁿ aká djúba ahí-biamá.
 Ponkas the (sub.). To shoot at them they threatened, they say. And Omahas the (col. sub.) a few arrived, they say.

Díxe ctí 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 aⁿ'té taí, á-biamá Pañ'ka amá. Ké, maqúde wapé agqáqíⁿ í taí. 9
 wounds we die will, said, they say Ponkas the (sub.). Come, gunpowder weapons having let them have there come.

Uqá mañgíⁿ'i-gă, á-biamá. Ú-t'aⁿ aⁿ'té tabacé, á-biamá Umaⁿ'haⁿ amá.
 To tell it begone ye, said they, they say. Having wounds we must die, said, they say Omahas the (sub.).

Umaⁿ'haⁿ amá ě'di aqá-biamá Pañ'ka qíi qan'di. (Xáciqti-égaⁿ iⁿ'c'age aká
 Omahas the (sub.) there went they say Ponka village to the. (A long time ago old man the

uqái.) A-í-bi qan'ja wákiqá-biamá. Jíi ké' ctē ě'di égaⁿ wáca-biamá; 12
 told it.) They approached, they say They even though they attacked them, they say. Lodges the even directly they deprived them of, they say;

edádaⁿ aqíⁿ'i gē giaⁿ'qá-biamá, bēúgaqti. Múwahegabají-biamá. Djúbaqti
 what they had (pl) they abandoned theirs, they say, everything. They shot down many of them, they say, Very few

umúcta-biamá Pañ'ka amá Umaⁿ'haⁿ-hébe améde gí amá; niníba aqíⁿ'
 remained from shooting, Ponkas the (sub.). Omaha part he was, but he was returning; pipe having

xi'baqqa agí amá; maja^{n'} údaⁿ gáxe a'fi^{n'} gí amá. Batcje í amá. I'a^{n'}-
face to face he was they land good to make having he was they Forcing his he was com- Had
coming say; say; it coming say. way in ing, they say.

cka'fa-biamá Uma^{n'}haⁿ aká. Uma^{n'}haⁿ aká gá-biamá: Ja^{n'}ckáha, qa'q'í tē,
him for a nephew, Omaha the Omaha the said as follows, Sister's son, you have as,
they say (sub.). (sub.) they say: they say: come back

3 ca^{n'} hā, á-biamá. Na^{n'}bé wábaha qé amá xi, Uma^{n'}haⁿ aká nin'ba a'fi^{n'}
enough said he, they Hand motioning he they when, Omaha the pipe having
say. say went say (sub.)

gi ta^{n'} man'dehi íjahá-bi ega^{n'}, t'éca biamá. Cí ca^{n'} ákikíca ma^{n'}fi^{n'}-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^{n'} í amá. Ké, cénawa'qáqé onáí. Cañ'gaxái-gā, á-biamá.
At length Ponka one was they Come, you are going to destroy us. Cease ye, said he, they
coming say. say.

6 Ca^{n'}ckaxe te, aí a'ca+! á-biamá i^{n'}c'áge íekíqé aká. Nin'ba háci ti ta^{n'} é
You are to cease, he says indeed! said, they say old man crier the Pipe later he who that
(sub.). (sub.) came,

ina^{n'}cta^{n'}-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 Aⁿpaⁿ-iañga:)

Pañ'ka amádi Uma^{n'}haⁿ-hébe wi^{n'} ma^{n'}fi^{n'}i tē. Kí Uma^{n'}haⁿ amá íi
Ponkas by the Omaha part one he walked. And Omahas the (pl.) were
coming

9 tē waná'aⁿ-bi xi, Íwakiqa-bajji-gā. Wakídai-gā, á-biamá. Kí Uma^{n'}haⁿ
the he heard them, when, Cause ye them not to be Shoot at them, he said, they And Omahas
they say coming.

amá giná'aⁿi 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 xi'baqqa nin'ba a'fi^{n'} a-í tē. Kí Uma^{n'}haⁿ amá gáí tē:
Ponkas the face to face pipe having were coming. And Omahas the said as fol-
(sub.) (sub.) lows:

12 Uma^{n'}haⁿ-hébe fiñké, íjaje qadaí tē, é waqá'ii tēdihí xi, múa^{n'}qictaⁿ taíte,
Omaha part he who, his they called it, that you give to it occurs when, we finish shoot-
ing

aí. Kí u'qí'agai tē Pañ'ka amá. Cí píqti Uma^{n'}haⁿ amá wákiqai tē. Kí
they And refused Ponkas the Again anew Omahas the fought them. And
say. (sub.) (sub.)

wasísigē-qtia^{n'}i qé Uma^{n'}haⁿ-hébe Pañ'ka amádi úqiqē ma^{n'}fi^{n'} amá. Kí
active very this Omaha part Ponkas by the a refugee he walked the one
who. And

15 ía^{n'}cka e'á-qti amá ágikipai tē. Kí ía^{n'}cka fiⁿ 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^{n'}'ai tē. Ani^{n'}'ja ka^{n'}bqa. Qá'ean'gíca-gā, aí tē. Qí-eja, qá'ea^{n'}'qac-
he prayed to him. I live I wish. Pity me, your relation, he said. You, on the have you pitied
other hand, me

ádaⁿ, aí tē ía^{n'}cka aká. Gañ'ki man'dehi íjahá-biamá. Kúsandē'qti íca^{n'}-
? said his sister's the And spear he pierced him with, Through and through he
(sub.) they say.

18 qai tē. Cí Pañ'ka niní ují a'fi^{n'} a-í amá Uma^{n'}haⁿ-mádi. Kí cañ'gaxai tē.
placed him. Again Ponkas tobacco put having were they Omahas to them. And they ceased.
in coming say

NOTES.

* 399, 13. muwahgabaji-biama. There was a strong emphasis on the first syllable when the story was told.

399, 13. djubaqtci, pronounced dju+baqtci by the narrator.

400, 7. inaⁿctaⁿ-biama. This refers to moving to and fro of the combatants who were on foot.

TRANSLATION OF AⁿPAⁿ-JAⁿGA'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 AⁿBA-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.

- Umaⁿhaⁿ amá nudaⁿ ačá-biamá wañ'gičē. \mathcal{D} éčáⁿba wadaⁿ'be ačái tē.
 Omahas the (sub.) to war went, they say all. Seven to see went.
- Nudaⁿhañga aká Čáčewačē ijáje ačiⁿ' tē. Nudaⁿhañgá, ɣí d'úba déčáⁿba
 War-chief the (sub.) Čáčewačē his name he had it. O war-chief, lodge some seven
- 3 édí tē, é učá mañgčiⁿ'i-gá, á-biamá Čáčewačē aká. Či áhigi-ma-ɣátaⁿ
 there the, that to tell begone ye, said, they say Čáčewačē the (sub.). Again the many from
 atí-biamá. Nudaⁿhañgá, wágazuaⁿ'čá aňgáti há, á-biamá. Wadaⁿ'bají-
 they came, they O war-chief, we correct it we have come said they, they Not to see
 say.
- wákičá-biamá ɣí ké. Ké! učá mañgčiⁿ'i-gá. ɣí déčáⁿbai. Wanáqčiⁿ'i-gá,
 he caused them, they lodges the Come! to tell it begone ye. Lodge they are seven. Hasten ye,
 say, (line of.).
- 6 á-biamá. Atí-biamá áhigi amá. (Umaⁿhaⁿ amá). Haⁿ-ímaⁿ'čín' é'di ačá-
 said he, they Came, they say many the (sub.) (Omahas the). Night walking at there they
 say. went
- biamá. Ě'di ɣañ'gěqtci ahí gaⁿ'čá-biamá. Čétaⁿ áhigii tē ukíčá-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; ákinačá-biamá Umaⁿhaⁿ amá. Ědíqtci ahí-biamá. Ěgičē, ɣihučáⁿ
 they say; hid it from their party, Omahas the (sub.). Just there they arrived, they Behold, smoke-holes
 they say.
- 9 cábe ké amá, hégaji. Nudaⁿhañgá, hégaji amá čáⁿ'ja, aňgáti aⁿ'čictaⁿ'i há.
 distant lay they say, not a few. O war-chief, not a few they though, we have come finished
 black are
- Caⁿ' wañ'gakičá tai, á-biamá nudaⁿhañga áji amá wiⁿ' aká. ɣí ɣaⁿ'ha
 At any let us contend with said, they say war-chief different the one the Lodge border
 rate them, (pl.) (sub.).
- kědíqtci miⁿ'dé ačá-biamá; gčēba-naⁿ'ba čáⁿ'čáⁿ' naⁿ'bé ukíčáⁿ miⁿ'dé ačá-
 just at the crawling they went, they by twenties hand holding one crawling they
 say; another went
- 12 biamá. Qčájiqtciⁿ' wagčáde ačá-biamá, ɣinaⁿ'daⁿ ačá-biamá. Nudaⁿ-
 they say. Very quietly creeping up on they went they pushing them- they went, they War-
 say. their feet say.
- hañga wačixabe ačiⁿ'-biamá, Giaⁿ'ha-bi ijáje ačiⁿ'-biamá. Wétiⁿ ačiⁿ'-
 chief sacred bag he had it, they say, Giaⁿ'ha-bi his name he had it, they say. Striking- he had it
 instrument
- biamá, wéačqade wétiⁿ gáxe, waqúbe gáxe čizá-biamá. ɣí čáⁿ 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
- ɣadé tē'ɣa čéčē gaxá-biamá. ɣadé eɣá gahíč ačē gáxai tē. Makaⁿ' tē'ɣa
 Wind to the to send he made it, they Wind its wafting it to go he made it. Medicine to the
 say. it off say.
- ahí ɣí, wajiⁿ' gisíčaji wáxai tē, wapé gisíčaji wáxai ɣáčiⁿ-má. ɣí
 ar- when, disposition not to he made them, weapons not to he made the Pawnees. Lodge
 rived remember remember them

xaⁿ'ha a-i-jaⁿ-ma maⁿ' wiⁿ' čidaⁿ' čéča-biamá. Cétaⁿ ugáhanadžáze 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' kě wačionaji amá. Wackaⁿ' ákigčaji atí-hnaⁿ-biamá, jiji. Ji xaⁿ'ha
 Arrow the not visible they say. To do his best commanding they came, they say, whis- Lodge border
 pering.
 kě ecaⁿ'qtcí a-i-jaⁿ-biamá, bispé. Égičé aⁿ'ba aká ugaⁿ'ba 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.
 čidaⁿ' čéča-biamá. Wačiona. Čékě waqúbe kě dubaⁿ' ágaizai tě wa'ín'baⁿ-
 he sent away by they say. It was visible. This sacred thing the four times he bran- when he gave the
 pulling (the bow) (ob.) (ob.) towards dishd it attacking cry
 towards
 biamá. Dubaⁿ' tě baⁿ'-bi xi, hau! kida-biamá. Wákičá-bi égaⁿ, wapé
 they say. Four times the he called, when, well! they shot at it, They contended with having, weapon
 they say they say they say they say them, they say
 gčize-ma Jáciⁿ-má jaⁿ't'e-má ctí, caⁿ'caⁿ wáqči-biamá. Wa'ú-ma ctí waté 6
 those who took the Pawnees those sound too, without they killed them, The women too clothing
 theirs asleep stopping they say they say
 nučáčiⁿ naⁿ'ónúde-hnaⁿ'-biamá; haⁿ'égaⁿ'tce dáhaⁿ waté gčí'a-hnaⁿ'i tě. Ji
 naked slipped off regularly they say; morning they arose clothing they failed to fasten Lodges
 as they ran regularly regularly
 kě wáce wáciⁿ-biamá; ákusande wáciⁿ-biamá Jáciⁿ-má. Íxičehiⁿ'hiⁿ'qti
 the making they had them, through and they had them, the Pawnees (ob.). Just like pillows on
 (line of) them they say; beyond they say one another
 abandon
 t'éwačá-biamá, wapé gisíča-báji egaⁿ. Čiqčé égih ičá-biamá, úbaaze. 9
 they killed them, weapons they did not because. Canes headlong they went, they they were
 they say, remember scared into.
 Átacaⁿ gaⁿ' íha-biamá. Ji čaⁿ'já cí úgidáazá-biamá. Ědłhi xi, wapé
 Beyond so they passed, they Village to the again they scared them into their, They when, weapons
 that say arrived there
 gčizai tě Jáciⁿ amá. Ědłhi xi, t'éwačé-hnaⁿ'i Umaⁿ'haⁿ má. Djúba umúcte
 took their Pawnees the (sub.) At that when, they killed them the Omahas (ob.). A few remained
 time regularly from shooting
 ahíi tě, wajiⁿ'-pibaji Jáciⁿ-má. Áhigi t'ékičai. Čáčewačé égičé t'éča- 12
 they when, in a bad humor the Pawnees. Many they killed one another. Čáčewačé at length killed
 arrived him
 biamá, Jáciⁿ amá. Čáčewačé t'éčai, ai, ača+. Caⁿ'ckaxe taí, ai, ača+,
 Pawnees the (sub.). Čáčewačé is killed, he says, indeed. Enough you do will, he says, indeed,
 á-biamá. Caⁿ'gaxá-biamá. Caⁿ' caⁿ'ge, řha, wačáte gčúbaqti, 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-jaⁿga was a boy.

402, 2. nudaⁿ'haⁿga, etc. Čáčewačé was the leader of the seven scouts.

402, 14. weaqčade, a kind of war-club, with an iron point on one side of the lower end, and a ball of wood on the other. There are two kinds. The club, with the exception of the iron point, is made of some kind of very hard wood.

402, 14. ři čaⁿ. As the Pawnees do not camp in a circle, this is probably intended for "řii ké."

403, 2. akigčaji. Ařigčaji—Frank La Flèche. So he makes uřigčaⁿ, instead of ukigčaⁿ, 402, 14.

403, 8. iřidehiⁿ'hiⁿ'qti, a verb from iřidehiⁿ, 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 Čačewačë, 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 Čačewačë, "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 Čačewačë. 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 wéaqšade 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 Čačewačë. "He says, indeed, that Čačewačë has been killed. He says, indeed, that you are to cease fighting," said the crier. They ceased. The Omahas captured all the horses, tent-skins, and food, which they brought home.

THE SECOND FIGHT WITH THE PONKAS.

RELATED BY A^{pa}-LAŅGA.

Ákikiĵi'-biamá. Umaⁿ'haⁿ amá cti gaqqaⁿ' aĉá-biamá, Pañ'ka amá cti
 Two tribes came together, Omahas the too moving in a went, they say, Ponkas the too
 they say. (sub.) body
 gaqqaⁿ' aĉá-biamá, Ní-ubĉáĉa kĕ'ja. Jéga kiĉaⁿ'ba-bi egaⁿ', watĉigaxá-
 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' wanáca-biamá. Útiⁿ 3
 they say. Ponka one as a police- hit him, they say. Ponka one was a policeman, they
 man say.
 amá ákikiĉá-biamá. Pañ'ka amá éwaⁿ gaⁿ', Umaⁿ'haⁿ amá wénaxiĉá-biamá.
 they contended they say. The Ponkas being the as, Omahas the attacked them they say.
 who together cause (sub.)
 Jí kĕ, cañ'ge cti, edádaⁿ aĉiⁿ'i, caⁿ' bŕúgaqti wáca-biamá. Cí waĉístube
 Lodge the ponies too, what they had, in fact all they made them Again to spread the
 (col.), abandon, they say. hands before them
 aĉi-biamá ĵibaqĉa. Kí Wacúce iĉádi aká Pañ'ka amáĉa ahí-bi egaⁿ', náĉĉe 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
 ĉizai tĕ. Cí waĉístube aĉiⁿ' a-í-biamá Umaⁿ'haⁿ ĉañkáĉa. Gaⁿ' majaⁿ'
 he was taken. Again to spread the having they were com- Omahas to the. And land
 him ing, they say
 údaⁿ gaxá-biamá.
 good they made it, they
 say.

NOTE.

A^{pa}-ĵaŅga 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-ĵiŅga, who was captured by the Ponkas at the beginning of this battle. Gahige-ĵiŅga was then very young: A^{pa}-ĵaŅga said that it occurred when the former was a "cenuĵiŅga-qtcí," a very young man; Sanssouci said that Gahige-ĵiŅga 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-ĵiŅga, 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 tē wanáse újawaqti gōiⁿ'i tē Umaⁿ'haⁿ amá. Ēgiče
 Me small when buffalo surrounding them very pleas- antly sat Omahas the (sub.). At length
- nudaⁿ' ačá-bi, ai awána'aⁿ', Caaⁿ' taⁿ'waŅgčaⁿ dēčaⁿbaha, hégabajī. Ĵáčiⁿ
 to war went, they said I heard them, Dakotas tribe in seven places, not a few. Pawnees
- 3 wákiča ahíi tē, ukít'ē íbčaⁿqti agíi tē, u'ēča agíi tē bačéje amá. Ki d'úba
 to contend they arrived, foe very full of they were scatter- they were gētes the And some
 with them coming back, ing coming back (sub.).
- uhé éawačai agči amá wačate gaⁿ'čai, wačate 'íča-biamá. Umaⁿ'haⁿ gačé
 they passed directly they who re- food they desired, food they spoke of, Omahas turning
 toward us, when on turned to us their way aside
- híi tē čábčiⁿqti-égaⁿ. T'éwača-báji gaⁿ'čai 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; čéčutaⁿ-ma éwaxi'aⁿ'i tē, Umaⁿ'haⁿ wakída-biamá. Wákičai 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,
- amá; t'ékičai tē. Caaⁿ' wábaaze ačai, djúba-ma gaⁿ'. Ucté kē'ja ukigča
 the they killed one Dakotas were scared they went, those who were as. The rest to the to tell one
 (sub.); another. few another
- agča-biamá. Atí-biamá gčúbaqti. Čé Gahige-jiⁿ'ga Caaⁿ' íe čapi. Aⁿwaⁿ'-
 they went back, They came, they say all. This Gahige-jiⁿga Dakota speech talked well. We
- 9 čate tai-égaⁿ aŅgági, é íča-biamá Caaⁿ' amá. Ukít'ē tē weáčbaⁿ aŅgáčii,
 eat in order to we were to say sent hither, Dakotas the Foreigners the we are sa-
 coming back, they say (sub.) tiated with we have come
 back,
- é íča-biamá. Caⁿ' čigaⁿ'ča-báji égaⁿ'i čaⁿ'ja, wawáčakíhna 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. Gahige-jiⁿ'ga aká gá-biamá: Maⁿ'ciatahá maŅgčiⁿ'i-gá, á-biamá.
 said they, they Gahige-jiⁿga the said as follows, Further off begone ye, said he, they
 say. (sub.) they say.
- 12 Ákiágčai há, níkaciⁿga áhigi. Caaⁿ' amá, Umaⁿ'haⁿ djúba égaⁿ, aⁿ'he wáčiⁿ
 They had gone men many. Dakotas the Omahas few as, fleeing they had
 back again (sub.), them
- agčai wéahide, wáctaŅkai égaⁿ. Jiⁿ' tē wéahide giaⁿ'čai Umaⁿ'haⁿ amá.
 they went far away, tempting them like. Lodge the far away left theirs Omahas the
 back (sub.).
- Ēgiče áhigi atí-biamá, Caaⁿ' amá taⁿ'waŅgčaⁿ cáde amá é'di ahí-biamá.
 At length many came, they say, Dakotas the tribe six the (pl.) there arrived, they say.
- 15 Wénaxiča-biamá Umaⁿ'haⁿ-má. Jiⁿ' čaⁿ'ja aⁿ'ha-bi čaⁿ'ja wékičibčaⁿ'-biamá,
 They attacked them, they say the Omahas (ob.). Village to the they fled, though they were mixed with one
 another, they say,
- áhigi átacaⁿ. Gaⁿ' hégaji t'éwača-biamá Umaⁿ'haⁿ-má. ČaŅgáxe-ba ckaⁿ'-
 many more than. And not a few they killed them, they say the Omahas (ob.). They ceased and motion.

aji naji^{n'}-biamá. Iíi caⁿ gitáde wáciⁿ a-íi tē'di Uma^{n'}haⁿ cañ'ge-ágciⁿ-
less they stood, they village the (when) having they when Omahas horse sat on
say. near their them were coming

báji-má áhigi cénawaçai tē úçicaⁿ nañ'ge. Ca^{n'} Uma^{n'}haⁿ-má cañ'ge áki-
not those many they destroyed them around running. And the Omahas horse one
who them

gçáha ágciⁿ-hna^{n'}-biamá. Gaskí t'é çíⁿ gçize-hna^{n'}-biamá éçé eçai; naⁿbá 3
on it with sat on regu- they say. Nearly dead the they took regu- they say rela-
another larly of breath (inv. theirs larly tions his; two
ob.)

cañ'ge ágciⁿ çí, çí wi^{n'} sìn'de uça^{n'}-hna^{n'}-biamá, wábaaze a^{n'}hai tē. Ca^{n'}
horse they sat when, again one tail he held regu- they say, they were
on scared off

ukíkiji-ma wi^{n'} t'éçai çí'ji, Uça^{n'}i há, çéçá taⁿ, naⁿ'a^{n'}-bi ega^{n'}, naⁿ'cta^{n'}i tē;
those nearly re- one he was they if, He is held this one the heard it, having, he stopped running;
lated killed behind (std. ob.), they say

ě'di açaⁿ-biamá, waⁿ'daⁿ. t'éwaçé-hna^{n'}i tē. Iⁿc'áge wi^{n'}, Çijiñ'ge t'éçai há, 6
there he went, they say, (the two) they were always killed. Old man one, Your son is killed
together

é uçai çí, Hau! ana^{n'}ctaⁿ tá miñke, á-biamá. Ě'di açaⁿ-biamá. Ákicuga
that they when, Ho! I stop running will I who, said he, they There he went, they say. Standing thick
told say.

baza^{n'} éçih áiaça-biamá. Edábe t'éçai tē. Ěgiçe naⁿ'cta^{n'}-biamá. Ca^{n'}-
pushing right in he had gone, they say. Also he was killed. At length they stopped pursuing, Let
in among they say.

añgáxe tai, á-biamá. Uma^{n'}haⁿ-má múwahega-báji. Ukié 'íça-biamá, 9
us ççase, said they, they The Omahas were shot down in great To talk they spoke of,
say. numbers. to him they say,

Gahige-jiñ'ga. Añgúçikie tañ'gataⁿ. Dúdiha í-gá, á-biamá Caa^{n'} amá.
Gahige-jiñga (ob.). We talk to you we will. This way come, said, they say Dakotas the.

Gahige-jiñ'ga aká jú-hnaⁿ eçáha açaí tē, Caa^{n'} wi^{n'} cañ'ge ágciⁿ ukie ě'di
Gahige-jiñga the body alone thither he when, Dakota one horse sitting to talk there
(sub.) went on to him

ahíi tē. Ukikiái tē. Caa^{n'} áji wi^{n'} náçaga gçi^{n'}, ágata gçi^{n'}. Wágata 12
arrived. They talked together. Dakota another one at the rear sat, aiming at he sat. The one
aiming him

gçi^{n'} çíñké daⁿ'bai égaⁿ, Uma^{n'}haⁿ-má wi^{n'} wéçé çéçai tē: Cé átaça-ma
he who was sitting he saw as, the Omahas one detecting he sent it away That those who are
(ob.) the foe (the warning): in sight beyond

wi^{n'} áçigáta gçi^{n'}. Naⁿ'ctañ'-gá, á-biamá. Caa^{n'} aká kide íçai tē t'éça-
one aiming at he sits. Stop standing said he, they Dakota the shooting he sent when he killed
you (there), say. (sub.) at him it this way him

biamá. Gahige-jiñ'ga ánaⁿ'aⁿji áhaⁿ, á-biamá Uma^{n'}haⁿ aká, Çiáctañkaí, 15
they say. Gahige-jiñga he did not ! said, they say Omaha the You are tempted,
listen to (one) (sub.),

ehé, aí tē. Cañ'gaxai tē. Ě inaⁿ'cta^{n'} cañ'gaxai tē. Uma^{n'}haⁿ-má gçéba-
I say, he said. They ceased. That they stopped pursuing by they ceased. The Omahas thir-
means of

çábcíⁿ áta t'éwaçai tē wañ'giçe. Ha^{n'} agíi tē cañ'gaxai tē. Ucté amá
ty beyond they killed them all. Night it was when they ceased. The rest
coming

íi caⁿ giqáde agíi tē.
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-qaⁿga'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 gaqe hii te, etc. About three of the Dakotas turned aside from their homeward path, and came to the Omahas. They met some of the latter, who were driving their ponies. Wishing to show the Omahas what they had been doing to the Pawnees, the Dakotas hit them with their whips, striking them in soldier fashion. They did not wish to kill the Omahas. When they asked for some food, the Omahas misunderstood them. An Omaha fired and killed a Dakota.

406, 8. Ati-biamá gčubaqti, *i. e.*, all of that gens.

406, 9. e íč^a-biama, 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. taⁿwaⁿgč^a cađe ama, the six remaining Dakota gentes, to whom the members of the other gens fled.

406, 16. hegajl, pronounced he+gajl by the narrator.

407, 1. Ľii č^an, the Omaha village. Gič^ađ^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 "č^ađ^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 caⁿge-agčⁱn-bajl-ma)," and those who were mounted.

407, 2. učⁱcaⁿ naⁿge, shows that the pursuers were mounted, as naⁿge refers to the running of the ponies, not of the men. See "č^ačⁱn" in the Dictionary.

407, 10. Gahige-jiⁿga. 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-jiⁿga talked the Dakota language well. The Dakotas called to us to speak of what had occurred: "We were coming back to eat. We had returned, having our fill of the foe. And though we did

not wish to injure you, you desired to contend with us." Gahige-jiñga said as follows: "Begone!" They had gone again, many persons. As the Omahas were few, the Dakotas fled, drawing the former far away in pursuit, tempting them, as it were. The Omahas left their lodges at a distance. At length many Dakotas came, the others having arrived at the camp of the six tribes. They attacked the Omahas, who fled towards their village in great disorder. They killed many of the Omahas. The Dakotas ceased pursuing and stood still. When the Dakotas chased the Omahas close to their village, they ran around the fugitives, and destroyed many of those who were not on horseback. Some of the Omahas who were mounted took men behind them, and each had a third man clinging to the horse's tail. If any one heard that his relation was killed or captured, he stopped his flight, and went to him, both dying together. When they told one old man, "Your son has been killed," he said, "Ho! I will stop running." He went thither. He went headlong, pushing in among the combatants, who were standing very thick. He perished with his son. At length they stopped pursuing. "Let us cease," said the Dakotas. The Omahas were shot down in great numbers. The Dakotas spoke of talking to Gahige-jiñga. "We will talk to you. Come this way," said the Dakotas. When Gahige-jiñga went thither on foot, one Dakota, who was mounted, came there to talk to him. They talked together. Another Dakota, who sat in the rear, was aiming at him. As the Omahas saw him who was sitting and aiming at Gahige-jiñga, one of them called over to their friend to make him aware of the danger. "Yonder sits one of those in the distance, aiming at you. Stop standing there." When the Dakota shot this way at him, he killed him. "Gahige-jiñga would not listen to any one!" said the Omaha, "though I said 'You are tempted!'" They ceased. The occurrence mentioned having put a stop to the pursuit, the Dakotas ceased fighting. All the Omahas that were killed were more than thirty. Night was coming when they ceased. The rest were coming back to their village, which was not far off.

HOW THE DAKOTAS FOUGHT THE PAWNEES AND AVENGED THE DEATH OF MAWADA'ŪI'S BROTHER.

RELATED BY A'PA'Ū-LAŪGA.

Wáqe-hébe aká Pañ'ka wa'ú wagčá'n'i. Pañ'ka amá údaⁿqti ač'i'n'i.
 White man part the (sub.) Ponka woman married. Ponkas the (pl.) very good had him.
 Ciñ'gajin'ga wiⁿ t'aⁿ-biamá, nújīnga amá. T'é amá é ciñ'gajin'ga pahañ'ga
 Infant one he had they say, boy they Died they that child before
 say.
 t'aⁿi tē. Nudaⁿ ačé 'ičai tē Jāč'iⁿāra. Ačai tē. Jí qaⁿ'haqtci ecaⁿ gč'iⁿi 3
 he had it. To war to go hespoke of to the Pawneea. He went. Lodge very edge of near to he sat
 tē Jāč'iⁿ iⁿc'áge 'iče akí-biamá Níkaciⁿga áwatē ígč'iⁿ č'iñké, á-biamá.
 when Pawnee old man to speak reached home, Person what thing is sitting by it, said they, they
 of him they say. say.
 Gáču atí gč'iⁿ č'iñké, níkaciⁿga wiⁿ, á-biamá. Ě'di ahí-bi xī, égičē ēdedí
 In that he has he is sitting, person one, said he, they There they ar- when, behold, he was
 place come say. say. rived, sitting
 they say there

- akáma. Najíha másai égaⁿ, índé čaⁿ maⁿčín'ka áčahaqti gáxa-biamá. Ě'di
 they say. Hair cut off as, face the (ob.) earth sticking tightly on he made it, they say. There
- ahí-bi egaⁿ, učaⁿ-biamá. Ačín' 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 ě, á-biamá. Nudaⁿ maⁿbčín', á-biamá. Edádaⁿ ukft'ě hniⁿ' ě, á-biamá.
 I said they, they say. On the war-path I walk, said he, they say. What nation you are I said they, they say.
- Caaⁿ bčín', á-biamá. Pañ'ka čtí hébe bčín', á-biamá. Čé hébai uxíqča-
 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; Umaⁿ'haⁿ hébai uxíqča-bají-biamá; wáqe hébai čtí uxíqča-
 himself they say; Omaha he was a part he told not of himself, they say; white man he was too he told not of a part
- 6 bají-biamá. É gátě uxíqčai xí, é Umaⁿ'haⁿ hébai čí wáqe hébai uxíqčai
 himself they say. That afore-said thing he told of himself if, that Omaha he was again white he was he told of a part himself
- xí, níčě tá-bi ečégaⁿ xí, uxíqča-bájii tě. T'éčai tě há; ánaⁿ'jín'gče giáxa-
 if, they would let he thought when, he did not tell it about himself. They killed him; an upright frame they made for him
- biamá. Wa'ai ukétaⁿ gaⁿ'čai égaⁿ wé'e ísnačě usá-biamá níkaciⁿga taⁿ.
 they say. Farming to gain they wished as hoe to grease with they burnt him, man the (std.).
- 9 Wat'éčě úju aká Jáčín' aká Ěndé-snade ijáje ačín'-biamá. Caaⁿ uxíqča tě
 Murderer prin-the Pawnee the Face long his name he had they say. A Dakota he confessed himself
- Caaⁿ na'aⁿ-bi t'éčai tě, gíča-bají-biamá. Taⁿ'waŋgčaⁿ učéwiŋxíčá-biamá.
 Dakotas they heard it, he was killed when, they were sad, they say. Tribe they assembled themselves, they say.
- Ugín' íča-biamá. Taⁿ'waŋgčaⁿ d'éčaⁿ'bahá-biamá. Učéwiŋxíčá-biamá.
 To seek theirs they spoke of, they say. Tribe in seven places, they say. They assembled themselves, they say.
- 12 Ágaqčaⁿqti ě'di a-í-biamá. Xaŋ'ge atíi tě há. Wa'ú cin'gajín'ga edábe
 Just as when mov- there they approached, Near they came Woman children also
- waaⁿ'ča a-íi tě há. Gaⁿ'ke-qčci ahíi tě. Či wanáce ákikihíde maⁿčín'i tě,
 leaving them they ap- proached Going for a long time they ar- rived. Again soldiers paying attention they walked, to those with them
- égaxe wačíhi íxíxuhái égaⁿ. Ě'di haⁿ'-imaⁿ'čín' ačai tě, níkaciⁿga d'úba
 round about to scare them off they feared as. There walking by night they when, person some went
- 15 ximaŋ'gčaⁿi tě haⁿ' tě. Jáčín' xaŋ'gěqčci ahíi tě, čé d'úba aká aⁿ'ba éčaⁿ-
 absconded night when. Pawnee very near they when, this some the day just arrived
- běqčci caŋ'ge wáčizai tě. Caŋ'ge wáčin agčai, á-biamá Jáčín' amá. Wáčín'
 in sight horse they took them. Horse having them they have said, they say Pawnees the Having then (sub.).
- ačá-biamá. Náčuháqčci úqče amáma. Wáčín' atí-biamá. Kí Caaⁿ' amá
 they went, they say. Very nearly they overtook them, they say. Having they came, they say. And Dakotas the (pl.)
- 18 gá-biamá: Wuhú! d'úba íxináqče áiáčai éiⁿte, čawáčín' atí. Čáčuháqčci
 said as follows, they say: Wuhu! some hiding them- selves they may have gone, there they come chased by the foe. Very nearly
- účaⁿ amá. Hau! ké, čéčai-gá, á-biamá Caaⁿ' amá. Jan'de ké naⁿ'haⁿ'haⁿ-
 they held them Ho! come, send ye, said, they say Dakotas the Ground the they made tremble (ob.) under their feet

biamá; naⁿídai tē, hégajī amá: Gu+! Cé Jáci^n amá xigcisa^n cá-biamá;
 they say; they made a drum- they were many, Gu+! This Pawnees the turned themselves around, they say; ming sound as they ran, they say; (sub.) they say;

aⁿ'he agcá-biamá. Ūcahaqti é'di aⁿcaí tē, cañ'ge aⁿ'sagi ágciⁿ-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 aⁿ'he agcá-biamá Jáci^n amá. Wi^n áqtcí ígadize-hnaⁿ 3
 Those the rest the fleeing went homeward, Pawnees the One riding round and (sub.) they say (sub.) round

gciⁿ'-biamá, cañ'ge uⁿúnajīⁿ'-bi egaⁿ. Céama aⁿ'waⁿ'qce daⁿ'cteaⁿ' tá amá
 sat they say, horse he depended on, because. These they overtake me (dubitative they will sign)

éiⁿte, eⁿégaⁿ gciⁿ'-biamá. Xa^n gēqtcí ahí-biamá. Gc^n amá. Ma^n can'de
 it may be, thinking he sat they say. Very near they arrived, He went they homeward say. Den (hole)

unájiⁿ gí'iⁿ-biamá; édíqti xina^n 'sa amá cañ'ge taⁿ. Caa^n amá ánañge 6
 standing in he carried him, just there stumbled they say horse the Dakotas the running over him (sub.) (sub.)

naⁿ'tá-biamá níkaciⁿga ké Ca^n 'caⁿ ji caⁿ wáciⁿ-biamá ucté amá. Ca^n 'caⁿ
 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

ji caⁿ iéginaxíca wáciⁿ a-í-biamá. Ji caⁿ úgidáazá-biamá.
 vil the rushing on theirs having they approached, Vil the they scared them into lage they say. lage theirs, they say.

Jáci^n amá ákicugá-biamá. Ákiki^n ca-biamá. Jáci^n wiⁿ' údaⁿ átacaⁿ; 9
 Pawnees the were very they say. They con- tended together Pawnee one good exceed- (sub.) close together ingly;

cañ'ge ctí údaⁿ ágciⁿ-biamá; wácaha ctí údaⁿ. Ji^n áa kigcē-ctaⁿ; wácaha
 horse too good he sat on, they say; clothing too good. To the he continued going back; lodge clothing

áji ugínajīⁿ'-bi-dé, cī cañ'ge áji áginajīⁿ'-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 round

Égicē t'éca-biamá, cañ'ge taⁿ' ctí cizá-bi egaⁿ. Jáda -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 out him up

ciñké. Ábana^n -hnaⁿ'-biamá, caqúbe-hnaⁿ'-biamá, Caa^n amá. I^n igaⁿ aká
 he who. They were gazing at him they say, they were express- ing wonder they say, Dakotas the His wife's the (sub.) father (sub.)

Cáca^n égaⁿke. Cañ^n gaxá-biamá Caa^n amá. A^n 'zicagiⁿé te, aí áca, á-biamá
 Recaru rekarika. They ceased, they say Dakotas the You are to rest, he indeed, said, they (sub.) say say

Caa^n amá. Ga^n ' wá'ú-ma ctí atí-biamá. Ca^n ' niní in' gciⁿ'-biamá Caa^n 15
 Dakotas the (sub.). And the women too came, they say. Yet tobacco using sat, they say Dakotas

amá. Jáci^n amá gá-biamá: Íi -gá, á-biamá. Ukít^n 'é catti há. Íi -gá há,
 the Pawnees the said as follows, Come ye, said they, they say. Foes you have come Come ye (sub.) they say: say. come

á-biamá. Ábagca taí, eⁿégaⁿ égaⁿ, íe gátē gáxai Jáci^n amá. Niní in'
 said they, They will draw they thought as, words that made Pawnees the Tobacco using they say. back, (sub.)

gciⁿ'-ma ábagca taí, eⁿégaⁿ égaⁿ, wébaⁿ-biamá. Cañ^n 'ge-ma gⁿúba cañ'ge- 18
 those who sat they will draw they thought as, they called to them, The horses all horse they say. they say.

unájiⁿ tē ugípiqti úji-biamá Jáci^n amá, maⁿ'ciⁿ'-qi ába'ē-qtiⁿ'i tē. Céama
 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 eⁿégaⁿi tē, niní in' gciⁿ'-ma. Égicē Caa^n ' amá, Ké !
 they ceased it might be they thought as, tobacco using those who sat. At length Dakotas the (sub.), Come!

- cañ'ge-ma ičaⁿ'aⁿwaⁿ'čě tai. Jú-hnaⁿ wañ'gakíča tai, á-biamá. Wákiča-
 the horses let us place them. Body only let us contend against said they, they They fought
 them, say. them
- biamá. Jí kě úgidáazá-biamá. Múwahega-bají-biamá. Jí tē 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 égaⁿ, égihe úse-hnaⁿ'-biamá, maⁿtáya nát'e-aⁿ'-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-čaⁿ'čaⁿ. Égiče wábacibá-biamá. Jí kě wáca-
 they took they say, each one choosing At length they abandoned they say. Lodges the they forced
 from them some. them their things to (line of) them to
 them leave
- biamá. Ní kě'ya úbaazá-biamá. Čé Cáčačégačike u čingě'qti, caⁿ'
 they say. Water to the they scared they say. This Recaru-rekarika wound without any, yet
 them into
- 6 gaskí t'é amá. Ní kě ú-ma t'ai tē, Caaⁿ' wiⁿ' caⁿ'qti gaⁿ' útiⁿ-
 he died from they Water the those who they when, Dakota one without any reason he hit
 exhaustion say. were wounded died
- hnaⁿ'-biamá, wahéhajíqti gaⁿ'čai tē. Cénaⁿ égaⁿ účaⁿ'-ádaⁿ gí-gă, á-biamá.
 regularly they say, very stout-hearted he wished as. Enough about take hold and come said they,
 times of them back, they say.
- Čáčiⁿ nujiñ'ga maⁿ'čídaⁿ wakan'dagí-biamá, niúčuan'da é'di najiⁿ'-biamá.
 Pawnee boy to pull the bow were very forward at, they say, island there they stood, they say.
- 9 Čutíqtiⁿ, maⁿ' ukaⁿ'skaqti ú-biamá; t'éča-biamá ní kě'di. Wuhú! ána'aⁿ'jī
 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
- áhaⁿ, á-biamá. 'Ágčawáčě, caⁿ' gčúba wénacá-biamá, há kě, cañ'ge-ma
 ! said they, They made them yet all they took they say, hide the, the horses
 they say, suffer, from them
- cti, gčúba. Guáčicaⁿ'ya Čáčiⁿ áhigi waqaⁿ'be éde, edítaⁿ'daⁿ' Čáčiⁿ amá
 too, all. On the otherside of that Pawnees many I saw them but since then Pawnees the (pl.)
- 12 Jcawí djúbaqtci umúcta-biamá.
 Jcawí a very few remain after they say.
 the shooting

NOTES.

409, 1. wage-hebe. This was Paris Dorion, a half brother of Mawadaⁿ'čičiⁿ, being the son of a former husband of Mawadaⁿ'čičiⁿ's mother.

409, 1. udaⁿ'qti, pronounced u+daⁿ'qti by the narrator.

410, 7. anaⁿ'jiñgčě, 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. Taⁿ'wañgčəⁿ učewiñ'čičə-biama. Sanssouci said that these were the Jčičiči-t'aⁿ (Plenty of lodge-poles), the Dakotas from Crow Creek Agency, with the Yanktons, and perhaps the Brulés.

410, 12. Ágaqčəⁿ'qti édi a-i-biama. They moved towards them with the whole camp or tribe, just as when going on the buffalo-hunt. "Ágaqčəⁿ" is equivalent to "áwahaⁿ."

410, 18. čawačičiⁿ ati, v. from "čəčičiⁿ ti," showing that there were pursuers, and that they were coming rapidly. Had there been no pursuers, "čugčičiⁿ" would have been used.

410, 19. $\text{t}\text{e}\text{t}\text{ai-g}\ddot{\text{a}}$, an uncommon use of " $\text{t}\text{e}\text{t}\ddot{\text{e}}$," which is usually preceded by some other verb which it modifies. $\text{t}\text{e}\text{t}\text{ai-g}\ddot{\text{a}}$ is here equal to " $\text{ienaxi}\text{t}\text{ai-g}\ddot{\text{a}}$ " Attack, or " $\text{ti}\text{t}\text{ai-g}\ddot{\text{a}}$," Pass ye on. $\text{Gu}+$ describes the sound made by the Dakotas as they ran.

411, 6. $\text{ma}^{\text{c}}\text{cande unaji}^{\text{n}} \text{gi}^{\text{n}}\text{-biama}$. The horse carried him into a hole made by a wolf or by a badger.

411, 7-8. $\text{Ca}^{\text{c}}\text{ca}^{\text{n}} \text{ii } \text{t}\text{a}^{\text{n}} \text{ieginaxi}\text{t}\text{a} \text{wa}\text{t}\text{i}^{\text{n}} \text{a-i-biama}$. After the Dakotas rode over the Pawnee they continued in pursuit of the rest, chasing them and forcing them to rush towards their own village. " $\text{Ieginaxi}\text{t}\text{a}$ " in this case is equivalent to " agikibana ," to rush homeward to their own as fast as possible;" and its subject is understood, " $\text{t}\text{a}\text{t}\text{i}^{\text{n}}$ ama," not " $\text{Caa}^{\text{n}} \text{ama}$."

411, 9. akicuga-biama , was pronounced by the narrator with a very strong emphasis on the first syllable.

411, 14. $\text{Ca}\text{t}\text{a}\text{t}\text{e}\text{g}\text{a}\text{t}\text{i}\text{k}\text{e}$; in Pawnee, $\text{Re-c}\ddot{\text{a}}\text{-ru } \text{r}\ddot{\text{e}}\text{-ka-r}\ddot{\text{i}}\text{-ka}$. The Middle Chief.

412, 3. $\text{egihe use-hna}^{\text{n}}\text{-biama}$. The Dakotas set fire to each lodge on the outside. The fire burnt inward and killed all the occupants.

412, 4. $\text{weha-t}\text{a}^{\text{n}}\text{t}\text{a}^{\text{n}}$. Weha is from iha , to select; and $\text{t}\text{a}^{\text{n}}\text{t}\text{a}^{\text{n}}$ is a distributive.

412, 4. wabaciba-biama . " $\text{t}\text{a}\text{t}\text{i}^{\text{n}} \text{ama}$ " is the subject, and " $\text{Caa}^{\text{n}}\text{-ma}$," the indirect object. On the other hand, " waca-biama " has " $\text{Caa}^{\text{n}} \text{ama}$ " for its subject, and " $\text{t}\text{a}\text{t}\text{i}^{\text{n}}\text{-ma}$ " for its indirect object. Sanssouci said that there was one lodge where the Pawnees had plenty of ammunition. There they held their ground, killing many of the Dakotas. Then the latter, having turned their attention towards the fugitives from the other lodges, who were running towards the water, killed many.

412, 5. $\text{t}\text{e } \text{Ca}\text{t}\text{a}\text{t}\text{e}\text{g}\text{a}\text{t}\text{i}\text{k}\text{e}$, etc. Sanssouci said that this was not Middle Chief, but a man named $\text{T}\ddot{\text{a}}\text{-ri-k}\ddot{\text{a}}\text{-wa-hu}$, 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 $\text{Teaw}\ddot{\text{i}}$ were not exterminated in this battle. Those who were killed included the old people, women, etc., of the $\text{Teaw}\ddot{\text{i}}$, $\text{Ziz}\ddot{\text{i}}\text{ka-}\ddot{\text{a}}\text{ki}\text{t}\text{i}\text{si}^{\text{n}}$, and $\text{Witah}\ddot{\text{a}}\text{wi}\text{t}\ddot{\text{a}}\text{t}\ddot{\text{a}}$, who had come together and settled near the agency at the request of their agent. Many of the young men were away; forty were absent on the war-path, and about as many had gone to make a friendly visit to some other tribe. Besides this, those who had not removed to the agency were not injured.

TRANSLATION.

A half-caste married a Ponka woman. The Ponkas were very kind to him. He had a son born to him. His first-born child died. He spoke of going on the war-path against the Pawnees. He departed. He was found by an aged Pawnee man, as he sat very near the village. "Where is the person sitting?" said the Pawnees. "A man has come to that place out of sight, and is sitting there," said the old man. When they arrived there, behold, he was sitting there. He had cut off his hair with a knife and had covered his face with earth. When they arrived there they arrested him and took him back with them. They questioned him. "What is your business?" "I am on the war-path," said he. "Of what nation are you?" said they. "I am a Dakota, and I am also of Ponka parentage," said he. He did not confess that he was partly

of this tribe; he did not confess that he was partly white and partly of Omaha blood. As he thought that they would save his life if he confessed the aforesaid thing, that he was partly white and partly of Omaha blood, he did not confess it. They killed him; they made the upright frame for him, and they fastened him in it. As they wished to acquire good crops, they burnt him in the frame and greased their hoes with him. The principal Pawnee of those who killed him was named *Inde-suede* (Long Face). The Dakotas heard how he had confessed that he was a Dakota, so they were displeased at his murder. The tribes assembled themselves. They spoke of seeking their friend. The tribes were in seven places. They assembled themselves. They approached with all the people, just as when they traveled on the buffalo hunt. When they drew near they left their women and children, and approached the foe. After going for a long time they arrived. The policemen went along paying attention to those with them, as they were apprehensive of being surrounded and stampeded. When the Dakotas were walking thither by night, some men stole off from the main body. When they arrived very near to the Pawnees, these few took the Pawnee horses just at daybreak. "They have gone off with the horses," said the Pawnees. They pursued the Dakotas, and nearly overtook them. They came towards the main body of Dakotas when engaged in the pursuit. And the Dakotas said as follows: "Strange! There are some coming who went off by stealth, and their pursuers are coming rapidly and have nearly caught them. Ho! Come, rush on them." They made the ground tremble under their feet; they made a drumming noise as they ran in great numbers: "Gu+!" The Pawnees turned right about and fled homeward. Those Dakotas who had swift horses caught up with the retreating enemy, and stuck close to them. The other fleeing Pawnees went homeward. One of these sat riding round and round, as he depended on his horse. He sat thinking, "They cannot overtake me in any event; and even if they do, I can escape." They came very near him. He went homeward. The horse carried him into a hole in the ground and there stumbled. The Dakotas killed the fallen man by riding over him. The other Pawnees retained possession of the village. Without stopping they rushed on their own village, the Dakotas coming on after them. The Dakotas scared the Pawnees into their own village.

The Pawnees were standing very close together. They and the Dakotas contended together. One Pawnee was an uncommonly fine-looking man; his clothing was excellent and he rode a good horse. Every time that he retreated to the lodge he put on a different suit and mounted another horse. Then he rode round and round, braving the attacks of the Dakotas. At length they killed him because they took his horse. They did not mutilate the fine-looking man. They continued gazing at him and expressing their admiration. His wife's father was "The Middle Chief." The Dakotas ceased fighting. They said through the criers, "The chief says that you are to rest." And the women, too, came. The Dakotas sat smoking their pipes. The Pawnees said as follows: "Be ye coming hither. You have come as enemies. Come ye hither." The Pawnees made that speech, because they thought that the others would draw back through fear. They thought, "Those who sit smoking will draw back," so they called to them. The Pawnees filled the stables very full, having put all their horses in them; and they stood very thick upon their earth lodges. They thought it probable that these who sat smoking had ceased fighting. At length the Dakotas said, "Come! let us put the horses aside, and attack them on foot." They fought them, scaring them back into

their lodges. They shot down a great many. They set fire to the lodges, and the fire burnt right through, killing those within, the lodges being full. They took all the horses from them, each Dakota selecting ponies for himself. At length the Pawnees abandoned their possessions to the Dakotas, the latter having forced them to leave their lodges. They scared them into the water. This Middle Chief died from sheer exhaustion, not having been wounded at all. When the wounded ones died in the water one Dakota was constantly hitting them, without any reason but that he wished to be very stout-hearted. "You have taken hold of enough. Come back," said his friends. The Pawnee boys were very forward in learning to pull the bow. They stood on an island. An arrow was coming directly toward the Dakota. It went right to the mark, wounding him and killing him in the water. "Strange! he did not listen to any one!" said the Dakotas. They were caused to suffer, yet they took all the skins and horses from the Pawnees. I have seen many Pawnees beyond that place, but since then very few of the Tcawi have survived.

HOW JOSEPH LA FLÈCHE LOST HIS GOODS.

Dictated by ХАХЕ-ФАНБА.

Máçe xǐ t'āngáqçaⁿ a-lí tē. Umaⁿhaⁿ amá Baǰóí taⁿwaⁿ tē'di gçíⁿi.
 Winter when the fall hunt they came. Omahas the (sub.) Sarpy town at the sat.

Wí yé uáne bçé, gáȝa. Içápahaⁿ-májǐ wénaxíçai tē, caⁿ uçai tē uána'aⁿ.
 I buf. I hunted I went, to that I knew it I not that they were at- yet they the I heard of it.
 falo place. tacked, told it (ob.)

Çikíma áçutaⁿqtiaⁿ, Nicúde bacaⁿ é'di, atí-biamá gaqçaⁿ. Gañ'ki Djó aká 3
 Tekamah in that very direc- Missouri bend at, they came, they hunting And Joe the (sub.)
 tion, River say party.

é'di a-lí tē há. Baǰóí amá úçíⁿwiⁿ yí açin'kiçai Djó. Umaⁿhaⁿ-má gazaⁿadi
 there he came Sarpy the trading house caused to have Joe. Omahas the among
 (sub.) it

yáqti-ha çíⁿwiⁿ maⁿçin'kiçai tē Baǰóí 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

kē'ȝa é'di yí tē há Umaⁿhaⁿ 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

çtí nudaⁿ açai tē; wa'ú, iⁿc'áge, cin'gajin'ga edábe, waaⁿçá açai tē há. Djó
 too to war they went; woman, old man, child also, leaving them they went Joe

aká, Gçedaⁿ-nájiⁿ, Taⁿwaⁿ-gáxe, céna uctai tē. Égiçe Umaⁿhaⁿ nudaⁿ
 the, Hawk- standing, Village- maker, those only remained. At length Omahas to war

açé amá Caaⁿ sigçé tē wéçai tē há. Wa'ú, cin'gajin'ga edábe, wagíqadē 9
 those who Dakotas trail the they found them Woman, child also, near to them
 went (their own)

gçai xǐ, kí-báji; çénawaçai tē Caaⁿ amá. Çí 'ábae-má ȝanúȝa '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

- tě, cī cénawačě-má kīi tě hă. Djó wat'aⁿ kě bčúgaqti Caaⁿ amá gína-
when, again those who were ex- they Joe goods the all Dakotas the took
terminated reached home (ob.) (sub.)
- caí tě hă. Cañ'ge-má cti bčúga gínacai tě hă. Gaⁿ' cañ'ge-má cti bčúga
from him The horses too all they took from him And the horses too all
- 3 wénacai tě ři čaⁿ bčúga. Gčedaⁿ-nájiⁿ ičadi enáqtcī niⁿ'řa júgigče.
they took from village the all Hawk-standing his father he only alive he with his
them
- Wa'ú-ma, iⁿc'áge edábe, wiⁿdénaqti t'éwačai tě, gčéba dúb-a-qtī-égaⁿ Umaⁿ'-
The women, old man also, just one half they were killed, forty about the Oma-
haⁿ-má. Ucté amá aⁿ'he ačai tě utčije kě'řa. Ucté amá cīn'gajin'ga
has. Those who re- fleeing they went thicket to the. The rest children
mained
- 6 wagíⁿ aⁿ'he-hnaⁿ'i tě, é niⁿ'řa bčúga. Gañ'ki wí řizábahe kě'řa ři.
carrying they fled as, that alive all. And I řizabahe to the I
thom
- Níkaciⁿga ři gčéba-qtī-égaⁿ aⁿ'čīⁿ'. Jčé amá héga-báji. Hégaři řé-ma t'čáⁿ-
Person lodge ten about we were. Buffa- the were a great A great the buffa- we
loes (sub.) many many loes
- waⁿ'čai. Waiiⁿ', mé-ha gčé cti hégaji, ádaⁿ áčkaqtcī aⁿ'ři-hnaⁿ-aⁿ'maⁿ'čīⁿ.
killed them. Robes, winter-robés the too a great therefore very near we camped we walked.
(pl.) many, regularly
- 9 Čéču ujářa čan'di řáčiⁿ taⁿ'waⁿ duáčican'di éqtcī aňgágčii. Ě'di haⁿ'
Here the fork at the Pawnee town on this side of just that we came back. There night
aⁿ'jaⁿ'i, aⁿ'řii. Ěgiče, haⁿ'egaⁿ'tce aňgidahaⁿ'i ři, cañ'ge-ma bčúgaqti wé-
we lay we camped. Behold, morning we arose again when, the horses all were
down,
- čingái tě hă. Sígče aňguginai, caⁿ' bčúga. Majaⁿ' aⁿ'waⁿ'wařa ačai tě
missing to us Trail we followed theirs in fact all. Land to which they the
(our own), went
- 12 weaň'gidahaⁿ' aňgaⁿ'čai tě, má čingé tě. Ěgiče wamaⁿ'čáⁿ ačai kě; égiče
we know of ours we desired, snow none when. Behold, stealing them they had gone behold,
back in a line;
- wáčiⁿ ačai kě. Wiaň'gugihé aňgáčai. Ěgiče řáčiⁿ wamaⁿ'čáⁿ ačai 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 itářařa wanáce taⁿ'waⁿ čan'di řáčiⁿ amá é'di gčīⁿ' amá. Ě'di
That Platte River towards the soldiers town by the Pawnees the there sat. There
head (sub.)
- 15 wáčiⁿ akí amá. Kī é'di wiaň'gugihé aňgáhii. Kī haⁿ' ři, řáčiⁿ cañ'ge
having they reached And there we sought our own we arrived. And night when, Pawnees horse
them home.
- čaj-ma égaⁿ aⁿ'waⁿ'maⁿ'čáⁿ'i. Kī wanáce ři řaň'gěqtcī qáča ađi Umaⁿ'haⁿ'
their (pl. ob.) like we stole them. And soldier lodge very near back were Omaha
again coming
- nuijīn'ga čábčiⁿ. Ěgiče řáčiⁿ nudaⁿ' gče-má wákipai tě. řáčiⁿ amá áhigi
boys three. At length Pawnees on the war- those going they met them. Pawnees the many
path homeward (pl.)
- 18 čaⁿ'ja Umaⁿ'haⁿ' nuijīn'ga aká wiⁿ' gačfi. Kī aňgú aňgáčīⁿ cañ'ge égaⁿ'
though Omaha boys the one killed him. And we we who moved horse so
aⁿ'waň'gáčīⁿ aňgágii. Jři čan'di aňgáčii ři, Djó wat'aⁿ bčúga gínacá-bi,
we had them we were com- Village to the we came home when, Joe goods all they had taken
ing back. from him,
- aí, aná'aⁿ. Caaⁿ' amá cénawačá-bi Umaⁿ'haⁿ-má, aí, aná'aⁿ.
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 ctĩ nudaⁿ aqai 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 iqadi enaqtei niⁿqa 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 çaxe-çanⁿba (Two Crows) followed him. The younger Aⁿpaⁿ-qañga (Big Elk) was the head of the other, which Sanssouci joined. Sanssouci was then trading among the Indians.

416, 7. hega-baji and hegaji were pronounced he+ga-baji and he+gaji by the narrator. çaxe-çanⁿba 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 Pawnee 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 ġizabahe. 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 ĤAXE-ČAⁿBA.

- Mé ġi, déje éčaⁿbe ġi, égiče Caaⁿ cĭ wénudaⁿ ahfi, cĭ wákiča ahfi.
 Spring when, grass came in when, behold, Dakotas again to war arrived, again to fight us they
 sight against us arrived.
- Wa'ú waqé gčiqču'a ahfi. Kĭ Caaⁿ amá ě'di ahfi tĕ. Wénaxičai tĕ
 Woman cache to empty their own arrived. And Dakotas the (sub.) there arrived. They attacked them
- 3 wa'ú-má. Wa'ú aká čábčĭⁿ tĕ naⁿ čańká Maxéwačĕ aká ěduńhai tĕ, ĵińgá-
 the women. Woman the three the grown the ones Maxéwačĕ the joined, small
 (sub.) (sub.) (sub.)
- qtci, ihaⁿ kĕ t'ėkičai tĕ'di. Kĭ ġi čaⁿ wéahide waqé gčiqču'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, aĭ. Wa'ú wiⁿ niⁿġa agčĭ aká é učai. Gaⁿ cėnuĵiń'ga amá
 they destroyed them, said it is said, they. Woman one alive who came back that told. And young men the
 (sub.) (sub.)
- 6 cań'ge-ma wagĭkaⁿtaⁿ cĭ ě'di ačai, wáčiqe. Gaⁿ dahé-de níkaciⁿga bčúgaqti
 the horses tied their own again there went, chasing them. And hill when person all
- akĭ naⁿčtaⁿ'i. Kĭ wĭ hácidaⁿ agčĕ ġi, agčá-baji-má caⁿ ě'di akĭ. Wa'ú-
 they they stopped And I afterward I went when, those who did not after there I came Old
 came going. homeward go homeward while again to.
 again to

jīnga kīu agčī amá, é Maxéwačē ečaⁿba niⁿja agčī. Wawéamáxe:
 woman she was she came the that Maxewačē too alive came back. I questioned her:
 wounded back (mv. sub.),

Īndádaⁿ ukít'ai ā, wa'újīnga, ehé. Pañ'ka ebčégaⁿ. Umaⁿhaⁿ ié uáwakiáí
 What tribe were I old woman, I said. Ponkas I think. Omaha speech they talked
 they to me

hě, aí wa'újīnga aká. Ké, aṅgágčē tai; aⁿwaⁿ'daⁿbe tai, ehé. Kíctawágu 3
 said old woman the (sub.). Come, let us go homeward; let us see them, I said. Kictawagu

kī nújīnga áji wiⁿ' céna čábčīⁿ aṅgáčai. Kī ucté amá háci agči. Éčaⁿbe
 and boy another one enough three we went. And the rest after were In sight
 coming.

aṅgákii xī, dahádi níaciⁿga wiⁿ' é'di najiⁿ. Ē'di aṅgákii xī, 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, aⁿčaⁿ'i xī, Haⁿ'egaⁿtcé'qti wa'ú-ma wáqčī. Īndádaⁿ 6
 old man the What is I we said when, Early in the morning the women they killed What
 (sub.) the matter them.

hnítaⁿ čagčīⁿ-bádaⁿ wačísndai éiⁿte. xáciqti ákiágčai tē, aí. Haⁿ'égaⁿ-
 you you sat and you delayed it may be? Long ago they had come he Some time
 worked at and gone, and said.

tégaⁿ wáqčī ícpahaⁿ xī, uhná čakí etéde. Kī wa'újīnga ckaⁿ'čī'áqti nañká-
 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 kī te, ehnégaⁿ ā, ehé. Gaí: Čéčaⁿkée há. Wačóna jaⁿ'i. Gáču 9
 there reach will, you think it I said. He said These are Visible they lie. In that
 soon home as follows: the ones place

t'éwačai, aí. Gaⁿ' é'di aṅgágčai xī, é'di aṅgáki wa'ú čaⁿká. Maⁿ' gě aⁿwaⁿ'-
 they killed, he And there we went home- when, there we reached woman the Arrow the we pulled
 them, said. ward again (pl. ob.) (pl. ob.)

čionúdai waiiⁿ' ejaí gě aⁿčízai-de aṅgubétaⁿ iheaⁿ'čai. Égičē caṅgáčīⁿ
 out of them robe their the we took while we wrapped them we laid At length horseman
 (pl. ob.) in (them) down.

bčúgaqti akči, níaciⁿga gčébahiwíⁿ-qti-égaⁿ akči. Gaⁿ' aṅgáča-báji; é'di 12
 all reached men hundred about reached And we went not; there
 there again, there again.

aⁿwaⁿ'daⁿbe aⁿnájiⁿ'i. Égičē níkagahi wiⁿ' akči. Íckadábi aké. Ké, aⁿwaⁿ'-
 we looked at them we stood. At length chief one reached Ickadabi it was Come, let us
 there again. he.

čiqe tai há, aí. Níaciⁿga bčúga, Ahaú! aí. Sigčé ké wiañ'guhái, aⁿwaⁿ'čiqai.
 chase them he said. Men all, Oh! they said. Trail the we followed them, we chased them.

Gickaⁿ'qti-báji, íčapičīⁿ wéuhe aⁿmaⁿ'čīⁿ'i Júga-hnaⁿ pahañ'ga wéuhe 15
 Not going very fast, slowly following them we walked. Body only before following
 them

aⁿmaⁿ'čīⁿ'i sigčé ké. Caṅgáčīⁿ amá ágahadi wíutaⁿ gčīⁿ'i. Égičē watíčka
 we walked trail the. Riding horses the (sub.) at the outside next to us they sat. At length creek

aká jaṅgáčēhai; uqčúqa-báji; qáde há, čiqčē ckúbe bazaⁿ' agčai 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' sigčē únai. Cañ'ge ágčīⁿ-ma dahé 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

sigčē únegaⁿ nañ'ge xúwiⁿ'xai. Kī níkaciⁿga qáde ckúbe ké'di wíuhe aká
 trail they sought running they went around. And man grass deep in the followed the
 them, as them (sub.)

xañ'gěqčei ahči xī, Caaⁿ' amá bispé jaⁿ'i ičaⁿ'. Aⁿ'čīⁿ wéča-bačīⁿ' níaciⁿga
 very near arrived when, Dakotas the crouching lay suddenly. He came very near finding man
 (sub.) them

wiⁿ'áqčei aká, čí xigčísaⁿ'ča agči. Cañ'ge tan'di agčī égaⁿ ágigčīⁿ. Gaⁿ' 21
 one the again turned about he was coming back. Horse to the he came as he sat ou his. And
 (sub.), back

- ákihaⁿ bčúgaqti cañ'ge ágčⁿ únai, égaxe ákikipai Wačútada wiⁿ
 beyond all horse sitting on they sought around in they met one
 a circle another. Oto one
- juáwagče. Wačútada aká wahútaⁿčⁿ ačⁿ; wí maⁿ abčⁿ. Gépe há:
 he with us. Oto the (sub.) gun had; I arrow I had. I said as follows
- 3 Kagéha, qáde čan'di ě'di bispé jaⁿi, ebčégaⁿ. Učáse te há, ehé. Hau.
 Friend, grass in the there crouching they lie, I think. You will set it I said. †
- Umaⁿhaⁿ wiⁿ agčⁿ. Gaⁿ aⁿnájiⁿ editaⁿ usé ačⁿ agčai. Gaⁿ unáhe
 Omaha one came back. And we stood thence setting having they went
 it afire it homeward. And confagration
- ámusta dahé gě átaⁿ cañ'ge ágčⁿ-ma bčúga bačéte najiⁿi, unáhe ámusta
 right above hill the how horse those who sat all in groups stood, confagration right above
 it (pl. ob.) far on
- 6 daⁿbe najiⁿi, égaxe najiⁿi. Unáhe aká náhega-báji, qáde aká ckúbe
 looking they stood, all around they stood. Confagration the burnt with much grass the deep
 (sub.) heat, etc., (sub.)
- égaⁿ. Cañ'ge ágčⁿ-ma cáčě-qtⁿ-égaⁿ juáwagče anájiⁿ wí čtⁿ, utaⁿnadi.
 as. Horse those who sat on six about I with them I stood I too, apart.
- ěgiče unáhe amá níaciⁿga čaňkádi ahíi tě. ěgiče baⁿ awána'aⁿ. Čagčai
 At length confagration the persons to the arrived. At length calling I heard them. I go home-
 tion (moving) ward to you
- 9 há, huⁿ+! ai. Čaaⁿ-ma náččaⁿbewáčai. ěgiče wakíde ákiágčai.
 halloo! they said. The Dakotas the fire made come out. At length shooting at they had come
 us and gone.
- Wa'ú čáqčⁿ čkí Paň'ka hniⁿ ěⁿte učá íčai-gá, ai ěkadabi aká. Kí
 Woman you killed you were Ponkas you are it may to tell send ye this said Ickadabi the And
 them coming back (sub.)
- Čaaⁿ amá ía-báji. Kí ěkadabi aká: ěkadabi wíebčⁿ há, ai tě, kíkín
 Dakotas the they spoke not. And Ickadabi the Ickadabi I am he he said when, fighting
 (sub.):
- 12 íčai. Aⁿb íčaugče ákikičai. Wáčⁿ ačai égaⁿ miⁿdaⁿbe ánaqti-égaⁿ ahíi
 they spoke of. Day throughout they contended with one another. Having they as hour about how many it ar-
 went rived
- te, ěgiče Čaaⁿ wiⁿ úi. ěgiče Čaaⁿ čⁿ wiⁿ wáčai, čkaⁿčⁿai. Učtⁿé 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,
- agčai. ěgaxe íčaⁿčai Umaⁿhaⁿ amá. Cañ'ge taⁿ aaⁿbča. Júga-hnaⁿ bčⁿ.
 went Around in they placed Omahas the Horse the I left. Body only I was.
 homeward. a circle (sub.).
- 15 Čkaⁿ-čⁿai aká man'dě ačⁿ. Wábaaze-hnaⁿ amá Umaⁿhaⁿ-ma, wajiⁿ-
 Unable to move the bow had. He scared them off regu- they say the Omahas, temper-
 larly (sub.)
- pšbaji Čaaⁿ aká. Háčidaⁿ ě'di pí. ě'di pí tě caⁿcaⁿ íčanaxíčča bčé Čaaⁿ
 bad Dakota the (sub.). Afterward there I ar- There I when without I attacked him I went Dakota
 rived. arrived stopping
- číňkⁿ. Čaň'ge pí xí, aňkíde-hnaⁿi čaⁿja, maⁿ gě wédaji-hnaⁿ čéčě-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 číňkⁿ; man'd íčatíⁿ há. Ázaⁿ iheáčě, 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 tě. Gaⁿ níaciⁿga amá íkinai. Jádai. Jáde čictaⁿ xí, aⁿwaⁿčiqe;
 speared him. And persons the snatched at They cut him Cutting they fin- when, we chased them;
 (sub.) the pieces. up up ished
- učtⁿé amá wáčⁿ ačai. Či ě'di aňgáčai. 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

ággai Caa^{n'} amá. Cí níkagahi ahí-bi ehé aká, Íckadábi aká, gaí: Hau!
 gone Dakotas the Again chief arrived I said the one Ickadabi the said as Ho!
 (sub.). who, (sub.), follows:

cañ'gaxái-gä. Gaskí gí'a^{n'}ziqíçè gñi-gä, aí. Ga^{n'}téga^{n'} xí, cí wáçakíhna taí,
 cease ye. Panting to rest one's self be ye com- he Some time when, again you contend with will,
 ing back, said. them

aí. Hau! éga^{n'} te, aí. Jaháya bçúga akígçí^{n'}. Cañ'ge-má ctí gi'a^{n'}ziwagiçai. 3
 he Ho! so let it be, they said. At the hill all sat together The horses too they caused them, their
 said. said. on. own, to rest.

Caa^{n'} amá qçabé ukígçí^{n'} gçí^{n'}i, wa'a^{n'} za'ç'qti gçí^{n'}i. Qçabé uçúnaji^{n'} aká
 Dakotas the tree sitting sat, singing making great they sat. Tree were depending on
 (sub.) together in confusion

Caa^{n'} aká. Íi-gä! añ'gakikíçá taí; é-hna^{n'}, añ'gabágçá tá-bi eçéga^{n'} éga^{n'}.
 Dakotas the Be ye let us contend together, they said we will draw back they thought as.
 (col. sub.). coming! regularly,

Í^{n'}ta^{n'}! na^{n'}hébe gçí^{n'}i-gä. Ga^{n'}tcéga^{n'} xí, ga^{n'} añ'gakikíçá taité, aí. Hau. 6
 Hold! waiting sit ye. Some time when, of course we contend to- shall, he
 gether said. ¶

Égiçé Waçútada amá ahíi tē. Eca^{n'} i^{n'}wiñ'gçí^{n'}i, áda^{n'} úwagiçá ahíi. Níka-
 At length Otos the arrived. Near we sat to them, therefore to tell it to they To chase
 (sub.) them arrived.

çiqçé ahíi Waçútada amá. Qçabé çá^{n'} añ'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'} níkagahi aká gaí tē: Í^{n'}ta^{n'}! na^{n'}hébai-gä. Ga^{n'}tcéga^{n'} xí, ga^{n'} añ'gakíçá 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'}cta^{n'}i. Bçúga añgçí^{n'}i. xáçí añgçí^{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-éga^{n'} añgçí^{n'}i. Hau. Níkaçahi aká mañ'gçé
 in fact hour one beyond about we sat. ¶ Chief the erect

naji^{n'}i. Íekíçai: Hau! ceta^{n'} hä. Ké! wákiçái-gä, aí. Ga^{n'} wañ'giçé, 12
 stood. He proclaimed: Ho! so far Come! contend with them, he said. And every one,

Ahaú! aí Qçabé çá^{n'} búça hä Égaxe iça^{n'}waçái-gä. Masáni hí-ba ga^{n'}
 Oho! said. Tree the round Surround ye them. The other reach so
 (col.) side and

gñi-gä, aí. Ga^{n'} wákiçai. T'ékiçá-báji xáçí. Égiçé Uma^{n'}ha^{n'} wi^{n'} t'éçá-bi,
 he 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 hä, aí. É^{n'}di pí xí, égiçé añ'ka-báji; háçezahá 15
 they Omaha one has been they There I ar- when, behold, not so; just on the
 said. killed said. rived surface

çíñké. Wágata gçí^{n'}i xí, Caa^{n'} aká éta^{n'}çí^{n'} kíçai, á kē úi. Hau. Cí
 the one Aiming he sat when, Dakota the first shot at arm the he ¶ Again
 who. him, (ob.) wounded.

ga^{n'}tcé xí, Waçútada wi^{n'} t'éçai, é t'éçéçtia^{n'}i. Égiçé 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 wat'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'}wañ'gabágçá xáçí a^{n'}ma^{n'}çí^{n'}i, t'éawaçé-hna^{n'}i. Qçabé çá^{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-gä, aí Íckadábi aká. Wáçpagçai tē, égiçé t'éçíçé-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 çá^{n'} ca^{n'} ua^{n'}sii níçai^{n'}ga bçúga. Qçabé çá^{n'} wi^{n'}détan-di hí xí, cí 21
 tree the at any leaped in men all. Tree the to one-half of the ar- when, again
 (col.) rate among (col.) distance rived

- aⁿnaⁿ'ctaⁿi, aⁿwañ'gabáğçai. Či gaⁿtcé jin'ga xī, İckadabi aká gaí: Caⁿ'
we stopped going, we drew back from them. Again a little while when, İckadabi the said as At any
(sub.) follows: rate
- uaⁿ'sii-gă. Wácpagçai xī, égiçe t'éçiçë-huaⁿ'i te, aí. Naⁿ'b éçaⁿ'be aⁿwañ'-
leap in. You draw back if, beware they kill regularly lest, he Two coming out we had
you said. of it
- 3 gaçiⁿ aňgáhii, akiwa niⁿ'ta aⁿwaⁿ'çizai. Umaⁿ'haⁿ-ma wiⁿ' Caaⁿ' t'éçai kē
them we arrived, both alive we took them. The Omahas one Dakotas they killed the
him (ob.)
- aⁿ'çaiⁿ'gidahaⁿ-bajī aňgidadaí. Či Waçútada t'é kē edábe aňgidadaí. Caaⁿ'
we knew not ours we cut up ours. Again Oto who was also we cut up ours. Dakota
dead
- wiⁿ' içánaxíbça xī, níahiçé. Wahútaⁿ'çiⁿ kē gçíonaⁿ gaⁿ' ní kē égihiçé. Ní
one I attacked him when, he fell into the water. Gun the he let drop as water the it fell right Water
(ob.) into. (ob.) into.
- 6 kē uáaⁿ'si gaⁿ' éçaⁿ'be gçí xī, á tē akiçá ubçaⁿ'. Najiⁿ'akiçégaⁿ 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
- ďádeawákiçë. Caaⁿ' ucté-ma watcícka kē ákiçíçe aⁿ'he-ma Umaⁿ'haⁿ amá
I made them cut Dakotas the rest creek the crossing those who fled Omahas the
him up. (ob.) together (sub.)
- wákipai há. Čé Caaⁿ' amá wahútaⁿ'çiⁿ gē ují çíngé açiⁿ'i égaⁿ t'éwaçai.
met them This Dakotas the gun the filled without they had as they were
(sub.) (pl. ob.) killed.
- 9 Caⁿ'qti gaⁿ' múkihaⁿ'i. Miⁿ' içéqtiaⁿ'i xī, cénawaçai Caaⁿ'-ma.
They shot at one another even till Sun it had fully when, they destroyed the Dakotas.
night. set

NOTES.

418, 1. Me xī, *i. e.*, in the spring after La Flèche lost his goods, as told in the preceding paper.

419, 214-20, 1. 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 açiⁿ ağçai. 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 içaugçë akikiçai. Two Crows was mounted, and his horse was nearly killed by a bullet.

422, 3-4. Umaⁿhaⁿ-ma wiⁿ - - - aňgidadaí. His name was xawáha.

422, 7. ďádeawákiçë. Frank La Flèche said that "ďáde" is often used in the sense of "scalping;" though instead of it, the narrator might have employed the phrase "najiha hébe çizéawákiçë (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 *çaches* and the Dakotas arrived there. They attacked the women. Maxewaçë, 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 *çaches* 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 Maxewaꝑé, 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 at the hill. They also caused their horses to rest. The Dakotas were sitting together in the forest; they sat singing and making a great uproar. The party of Dakotas were depending upon the forest. They kept on saying, "Come ye! let us contend together," as they thought that we would draw back through fear of them. "Hold! sit and wait. After some little time, of course, we shall contend together," said Ickadabi.

At length the Otos arrived. We dwelt near to them; therefore some went thither to tell them of the fight. The Otos came to chase the foe. They came when we had scared the Dakotas into the forest. And the chief said as follows: "Hold! wait. When some little time shall have elapsed, of course we shall contend with them." And the Otos stopped going. We all sat for a long time, say, for a little more than an hour. The chief stood erect and proclaimed: "Ho! it is ended. Come! contend with them." And all said, "Oho!" The forest was a curvilinear one. "Surround them. Go to the other side and be coming back," said the chief. And they fought them. They did not kill one another for a long time. At length it was said that an Omaha was killed; but when I arrived there, behold, it was not so; he was but slightly wounded. When he sat aiming at the foe, a Dakota was the first to shoot at him, wounding him in the arm. Again, when some time had elapsed, an Oto was wounded and was killed outright. At length one of the Dakotas was killed by the Omahas. And the Dakotas killed an Oto. We drew back from the Dakotas for a long time, and they continued killing our men. "Leap ye into the forest at all hazards," said Ickadabi. "Beware lest they continue killing some of you, if you draw back from them," said he. And all the men jumped into the woods at all hazards. When we had gone half-way through, we faltered and stopped. Again, after a little while, Ickadabi said as follows: "Jump in at all hazards. If you falter before them, beware lest they continue killing you." We brought two of them out of the timber, capturing both of them alive. The foe had killed an Omaha; and not recognizing him in the excitement, we dismembered him as well as the Oto, our ally. When I attacked a Dakota, he fell into the water. As he let his gun drop, it fell right into the stream. I leaped into the water, and as he came again to the surface, I caught hold of him by both arms. Having made him stand, I caused the Omahas to scalp him. The Omahas met the other Dakotas who fled together across the stream. As these Dakotas had no loads in their guns, they were killed. They shot at one another even till night. When the sun had fully set, the Dakotas were destroyed.

HOW THE OMAHAS FOUGHT THE DAKOTAS AFTER THE LATTER HAD KILLED A^NPA^N-LAŅGA'S BROTHER.

RELATED BY A^NPA^N-LAŅGA.

Umaⁿ'haⁿ amá wanáse gçiⁿ'i tē. Wijiⁿ'çe amá ųe-jĩn'ga kide ačai tē, haⁿ'-
 Omahas the surrounding sat. My elder the buffalo-calf to shoot went, morn-
 (sub.) the hords brother (sub.) at

egaⁿ'tce. Wiⁿ' júgčai tē. Uhnúckadi ųe-jĩn'ga wiⁿ' t'čai 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 wagčade a-ųi tē, caŅ'ge ágçiⁿ cádēqti-égaⁿ. Wahútaⁿ'čiⁿ uųiáųi 3
 Dakotas the creeping up were ap- horse sitting on about six. Gun not loaded
 (sub.) on them proaching,

najiⁿ' tē wijiⁿ'çe taⁿ, áma aká man'dē ačĩⁿ'i. Wénaxičai-de, ųu'ě' a-ųi-
 stood my elder the the other the bow had it. They attacked when, rushing were
 brother (std. one), (sub.) them forward coming

biamá Caaⁿ' amá. ųu'ě' a-ųi-bi egaⁿ, t'ėwačá-biamá, wapé čĩngégaⁿ.
 they say Dakotas the Rushing were coming, having, they killed they say, weapon they had none,
 (sub.) they say them as.

Égičē učá agči. Umaⁿ'haⁿ naⁿ'ba t'ėwačai, é učá agči. Caaⁿ' amá 6
 At length to tell they came Omaha two they killed that to tell they came Dakotas the
 it back. they say them, back. (sub.)

aⁿ'he agčai tē wat'ėčē amá. Ĕ'di ahĩ égaⁿ, wa'ĩⁿ' agči. Caaⁿ' amá
 fleeing went home- murderers the There they as, carrying they came Dakotas the
 ward (sub.) arrived them home. (sub.)

akĩ-biamá. ųi čaⁿ'á akĩ-biamá. Ígadizá-biamá; ųi učĩcaⁿ-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-bajĩ-biamá; PaŅ'ka edába-biamá; ákikĩji 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

ugĩne d'úba ededĩ-čáⁿ amá. Wanáqčĩⁿ-gá hă, á-biamá. Ĕ wat'ėčē úju
 he seeks some the company is there, Hasten ye said he, they That murderers prin-
 his they say. say. say. cipal

aká ičadi aká wanáqčĩⁿwáčē ųi kē uhá-biamá. Gibázu ijáje ačĩⁿ'-biamá
 the (one his the causing them to hasten lodges the went along, they Kípazo his name he had, they say
 who) father (sub.) say. say.

ičadi aká, níkagahi úju aká PaŅ'ka ųi kē čĩ uhá-biamá. Ĕwačáčai 12
 his the chief principal the Ponka lodge the again he went along, You have them
 father (sub.), (sub.) (line of) they say. for relations

wáčagčize tai, nágčē wáčizai ųi, wéčagčĩpahaⁿ'i ųi, á-biamá. PaŅ'ka-
 you take them will, captive they take them when, you recognize yours if, said he, they say. The Pon-
 ma céča-bajĩ-biamá. Čĩ Ĕ'di égičáⁿ ačá-biamá Učéha-bajĩ ųi'ctē, čĩčoniⁿ
 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. say. ones

taité hă, á-biamá. Čĩ aŅ'gačĩkĩča taŅ'gataⁿ, á-biamá Ačē 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 kē'd ugčĩⁿ'i-de wa'ú amá gaⁿ' ačē 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 ŋi ɕaⁿ uhá-biamá. E'aⁿqti
 And Ponka principal the (sub.), Whip the (sub.), Ponka vil- the went along, they Just how
 lage (circle) say.
- gáxe taí édaⁿ wábanaⁿ hné ckaⁿ'hna ɕáɕiⁿ'cé ɛ'di ɔné etéde, á-biamá
 they will do ^{! (in} to witness you go you wish you who move there you should have said, they say
 thought) gone,
- 3 Wégasápi aká. Ẹ'di aɕaí tē haⁿ'i tē, Wégasápi Maⁿ'tcu-wáɕihi júgigɕe,
 Whip the (sub.). There they went it was when, Whip Maⁿ'tcu-wáɕihi he with his,
- gañ'ki Pañ'ka amá ctī Ẹgigɕe a-í-najiⁿ amáma. Čiskié uɕéwiñɕiɕaí tē,
 and Ponkas the too. At length they were approaching and All together they assembled when,
 (sub.) standing, they say.
- wanáce uɕéwiñɕiɕaí, d'úba ákikihíde aɕá-biamá. Wanáce amá égaxe
 police they assembled, some watching over went, they say. Police the all around
 (pl. sub.)
- 6 maⁿ'ɕiⁿ'-biamá; uɕúciaɕá ctī d'úba, ubáhiaɕá ctī, háciaɕá ctī. Wanáce
 walked they say; at the front too some, at the sides too, behind too. Police
- wénaxiɕa-hnaⁿ'-biamá; wasninⁿ'de maⁿ'ɕiⁿ'i-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'ɛ íwiɕahaⁿ'-hnaⁿ-maⁿ'i. Čijú-baji-hnaⁿ'i ɕaⁿ'ctī.
 the scolded them, they say. Nation I have always known you in you were always unfor- heretofore.
 (sub.) particular. tunate
- 9 Eátaⁿ únape iⁿɕéɔnaⁿi á. Wa'ú égijaⁿ'qti jaⁿ' hniⁿ ɕaⁿ'ctī, á-biamá
 Why punishment do ye threaten ? Woman you did just so you did you heretofore, said, they say
 to me were
- Wégasápi aká. Ki ukít'ɛ aká núi há, á-biamá. Íwiɕahaⁿ taí miñke,
 Whip the (sub.). And nation the are men said he, they say. I know you will I who,
 á-biamá. Ẹ'di aɕaí tē, haⁿ' imaⁿ'ɕiⁿ a-í-biamá.
 said he, they There they when, night walking by they approached,
 say. went they say.
- 12 Umaⁿ'haⁿ aka-ɕáɕicaⁿ bɕé. Umaⁿ'haⁿ amá dáze tē naⁿ'za gáxai.
 Omahas towards those who I go. Omahas the evening when embank-
 are ment
- Húɕuga gɕiⁿ'i ɕaⁿ caⁿ'caⁿ naⁿ'za gáxai. Čiñ'gajiñ'ga naⁿ'za 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 naⁿ'za gáxai tē Umaⁿ'haⁿ amá.
 he indeed. It is said that they he indeed, said (one), they And embank- made Omahas the
 says will surely come, says say. ment (sub.).
- 15 Gañ'ki ŋha kē uɕúkihehébe gáxai iɕáugɕe; ŋici gē ákiɕis'iⁿ's'iⁿ gáxai
 And tent the one after another, as they throughout; tent the interwoven they
 skins (line of) far as they would go made poles (ob.) made
- iɕáugɕe Aⁿ'ba ŋaⁿ'ge; waɕáckaⁿ te, aí aɕa. Atí-bi, aí aɕa+, aí. Ẹ'ɕa
 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' wadaⁿ'be ahí-hnaⁿ amá; waná'aⁿ agɕí, naⁿ'íde waná'aⁿ agɕí. Waɕá-
 night scouts were arriving; hearing them they making a hearing them they You will
 came back, drumming came home.
 with the feet
- 18 ckaⁿ te, aí aɕa. Ẹ'be uɕkaⁿ te ɕiñgé aɕa, aí. Wapé kē bɕúgaqti háha
 do your best, he indeed. Who he help you will there is indeed, he Weapon the all ready
 says none said.
- aɕágɕahniⁿ' ɕajaⁿ' te, aí aɕa; maɕúde wahútaⁿ'ɕiⁿ uɕágiji te, aí aɕa; atí-bi,
 you have yours you lie will, he indeed; powder gun you put in will, he indeed; it is said
 says they have yours says they have
 come,
- aí aɕa, aí.
 he indeed, he
 says said.

Aⁿ'ba aká éçaⁿ'be. Weánaxiça cu-íçai; égaxe ɣan'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; this way; drumming noise
 (on) by running.

éçutaⁿ d'úba wékaⁿ'taⁿ 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 wáçinⁿ agçai, gacibe nañ'ge. ahí-ma. Wáçe wiⁿ' gazaⁿ'adi 3
 the horses having went outside running those who White one among
 them homeward, arrived. man

gaççaⁿ'-madi èduhe; cañ'ge taⁿ' cti éçinⁿ 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 inⁿ'i tá amá, é-hnaⁿ' amá. Gíi etégaⁿ-báji, caⁿ' ie 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. Wégaⁿ'ze wiⁿ'détaⁿ-qtci-égaⁿ ɣi égaxe wákiçai. Caⁿ'-ama ɣi 6
 regularly they Measure about one-half lodges all around they contended By and by lodges
 say. against us.

kè Umaⁿ'haⁿ amá úgidá-qtiaⁿ'i; naⁿ'zaça égiha agíi. ɣi kè'ça kí dai Caaⁿ'
 the Omahas the entered their own; to the rear headlong they were Lodges at the shot at Dakotas
 (line of) (sub.) coming back.

amá, caⁿ' niáça wakídai. Cañ'ge-ma t'éwaçai áhigi. Caaⁿ' maⁿ' eçai kè
 the, yet at random they shot at them. The horses they killed them many. Dakotas arrow theirs the
 they came lodges the they tent- cut holes in regularly; and the Dakotas in sight
 regularly (ob.) (sub.) skins

í ɣi, wakíde éçéç-hnaⁿ'i Umaⁿ'haⁿ amá. Umaⁿ'haⁿ wiⁿ', ɣáxe-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. ɣiha ɣaŋgá umá'ude ɣi, 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 say.

déçti 'éçaⁿ'çai. Uçúci-nájiⁿ ijáje açiⁿ'. Gacíbaça maⁿ'çinⁿ'i tē, 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 inⁿ'i. Héga t'éçai há, aí Cí gacíbaça maⁿ'çinⁿ'i tē, cí
 one was killed, wolf-skin he wore. Buzzard is killed they said. Again at the outside they walked when, again
 said.

wiⁿ' t'éçai. Úhaⁿ-ɣaŋga t'éçai há, aí. Cí gacíbaça maⁿ'çinⁿ'i tē, ɣáçinⁿ-
 one was killed. Kettle large is killed they said. Again at the outside they walked when, ɣáçinⁿ-
 çinⁿ

naⁿ'páji úi há. É t'éçai égaⁿ, Mawádaⁿ'çinⁿ é'di açaí; úi jíbe keçaⁿ'. 15
 naⁿ'páji was That was killed as, Mandan there went; he was lower the.
 wounded wounded leg

Mawádaⁿ'çinⁿ t'éçai, aí. Mawádaⁿ'çinⁿ 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, wáççisnu agçé-hnaⁿ'i; dá gè 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-báji. 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 egaⁿ', waçádai Umaⁿ'haⁿ amá; wáçnuçnúde, gaⁿ'
 There rushing on them arrived having, cut them up Omahas the (sub.); cut them in many pieces, so

wéçitiⁿ éçai. Xagé agçá-biamá. Gaⁿ' akí-biamá Caaⁿ' amá, wáçinⁿ'i.
 they threw back and Crying they went homeward, And reached there Dakotas the carrying
 hit them with. they say. again, they say (sub.), their own.

1. Jí taŋgáqti tē'di $\text{Mawáda}^{\text{n}'}\text{či}^{\text{n}}$ watčigaxá-biamá. Učíza^{n} tē waŋ'gičē $\text{gči}^{\text{n}}-$
 Tent very large at the Mandan they danced they say. Middle the all caused
 wakičá-biamá $\text{Caa}^{\text{n}'}$ t'e-má. Jacáge á tē uča^{n} wakičá-bi $\text{ega}^{\text{n}'}$, $\text{wa'a}^{\text{n}'}$
 them to sit, they say Dakotas the dead ones. Deer-claws arm the made them hold, they say having, singing
3. gči^{n} wakičá-biamá. $\text{Wa'a}^{\text{n}'}$ júwagčē $\text{gči}^{\text{n}}-$ biamá. Jí tē waŋ'gičē $\text{ca}^{\text{n}'}$
 they made them sit, they say. Singing with them they sat, they say. Tent the all in fact
 gči^{n} wakičá-biamá t'é čaŋ'ka. Jí tē áčiaza tē ca^{n} ca^{n} nan'de kē ma^{n} čič'k
 made them sit they say dead the ones who. Tent the they when without sides the earth (sods)
 put it on the poles opened and stopping
- ágaspá-biamá. Jí tē $\text{čicta}^{\text{n}'}$ -bi xī, a^{n} hē agčá-biamá. Uma^{n} ha^{n} -má atí te,
 they weighted, they say. Tent the they finished, when, fleeing they went home-ward, they say. The Omahas come will, they say
6. aí, áda^{n} a^{n} hē agčá-biamá $\text{Caa}^{\text{n}'}$ amá. Kī Uma^{n} ha^{n} -mádi t'éwačai-ma
 they there-fore fleeing went homeward, they said, Dakotas the (sub.). And among the Omahas the dead ones (ob.)
 wagíqai. Hé-jaŋka-jaŋ'ga dáhi-qtí 'éča^{n} čai, t'éčai. Wanúkige sí tē 'éča^{n}
 they buried their own. Horn forked large right in the they put it on, they killed Wanukige foot the they put him.
- čai. Ágaha-wačúce 'éča^{n} čai, é $\text{t'éčēqtia}^{\text{n}'}$. I^{n} c'áge-wahičē úí jíbe
 it on. Agaha-wacuce they put it on, that they killed outright. I'c'age-wahičē they lower wounded leg
9. $\text{keča}^{\text{n}'}$. Jáči^{n} -gahičē dá ča^{n} 'éča^{n} čai.
 the. Jáči-gahige head the they put it on.

(The following is an incomplete account of the same occurrence, which Two Crows gave:)

- Nugé gáqčá^{n} aŋgáčai Uma^{n} ha^{n} -má. Sía^{n} čai: Jáči^{n} -ma júwagča-báji;
 Summer on the hunt we went the Omahas. They were alone: the Pawnees were not with them;
- Uma^{n} ha^{n} $\text{-ma-hna}^{\text{n}'}$ $\text{gaqčá}^{\text{n}'}$. Ga^{n} Wajé kē gákē aŋgúha aŋgáčai. Djó
 The Omahas only were on the hunt. And Elkhorn the that we followed we went. Joe
12. aká č'di níkagahi ičigča^{n} -ma čduíhe ma^{n} čič'i^{n} . Aŋgáčai éga^{n} t'é wéa^{n} čai.
 the there chief those who ruled joining walked. We went as buffalo we found them.
- Jé-ma hégají t'éa^{n} wa^{n} čai, égaxe $\text{ga}^{\text{n}'}$ t'éa^{n} wa^{n} $\text{č' aŋgčič'i}^{\text{n}}$; $\text{ca}^{\text{n}'}$ áhigia^{n} qtí
 The buffaloes not a few we killed them, all around so we killed them we sat; in fact very many times
 a^{n} wa^{n} nas $\text{aŋgčič'i}^{\text{n}}$. $\text{Ca}^{\text{n}'}$ níaci^{n} ga wi^{n} áqčē t'é-ma gčéba čtí, $\text{agčič'i}^{\text{n}}$ sata^{n}
 we surrounded them we sat. In fact man only one the buffaloes ten too, by
15. ča^{n} ča^{n} , $\text{gčéba-na}^{\text{n}}$ ba-ča^{n} ča^{n} čtí, $\text{t'éwačē-hna}^{\text{n}'}$. $\text{Ga}^{\text{n}'}$ wanáse tē aŋgúčiči'age
 fifteens, by twenties too, killed them regularly. And to surround them we were unwilling
 éga^{n} $\text{aŋgčič'i}^{\text{n}},$ weábča^{n} . Jé-ma wea^{n} 'i^{n} $\text{ga}^{\text{n}'}$ éga^{n} $\text{aŋgčič'i}^{\text{n}}$. Égičē $\text{ha}^{\text{n}'}$
 some-what we sat, we had our fill. The buffaloes we carried and so we sat. At length early
 ega^{n} tčē'qtē $\text{mi}^{\text{n}'}$ éča^{n} bají'qtē, ja^{n} $\text{agídaha}^{\text{n}}$ xī, égičē t'é amá áčkaqtē áiama.
 in the morning sun had not risen at all sleep I rose from when, behold, buf. the very close were coming, falo (sub.)
18. Wi^{n} áqčē Djó aká t'éča-báji $\text{ca}^{\text{n}'}$ bačúwi^{n} xe ačič'i^{n} , $\text{ca}^{\text{n}'}$ wéahide ačič'i^{n} ačai;
 Only one Joe the (sub.) did not kill it yet turning around he had it, yet far off he took it;
 úkiza kē'ja ačič'i^{n} ačai. Kī caŋ'ge ta^{n} a^{n} wa^{n} 'i Djó aká. $\text{Ga}^{\text{n}'}$ t'é čič'i^{n} t'éčē
 no one there to the he took it. And horse the loaned to me Joe the (sub.). And buf. the took it falo (mv. ob.)
 a^{n} čí, áda^{n} $\text{t'éáčē-ga}^{\text{n}'}$ a^{n} dádai. Jú kē wí $\text{a'í}^{\text{n}},$ $\text{ga}^{\text{n}'}$ ja^{n} hánuxa sía^{n} čé 'i^{n} i
 asked there-fore I killed it and we cut it up. Body the I I carried, and green hide alone carried it

Djó aká. Añgágçai égaⁿ qí kě añgíqadě añgágçai. Jíí çáⁿ éçáⁿbe añgáki
 Joe the We went home- as tent the we were near we went home- Tents the in sight of we got
 (sub.) ward to ward. back
 qí, égiçé íé d'úba wáçiqai. Añgágçai kě'qa ukaⁿ'ska wáçíⁿ a-íi dúda.
 when, at length buf- some they chased We went home- to the right in a line having they were this
 falo them. ward with them coming way.
 çañ'ge añgáki qí, íé-ma wabáçuwíⁿxe açai. Égiçé níaciⁿga amá çaháwagçé 3
 Near we got when, the buffa- wheeling around went. Behold, men the shield
 home loes
 açíⁿ'i tě níkaçiqe açai.
 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. waⁱn agçí. 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 uginé 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 - - çáçíⁿce édi çne etede: "You who are wishing to go and see what is to be done, should have gone thither." This was said to each head of a household.

426, 3. édi açai haⁿi tě. Sanssouci preferred to say, "édi açai haⁿi tě qí," making "haⁿi tě," it was night; and "qí," when.

426, 8-10. ukit'ç - - - 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 iⁿçéçnaⁿi ä. Aⁿpaⁿ-qañga said this was equivalent to "Eataⁿ naⁿpeaⁿçakiçai ä." Sanssouci said that this should be, "Eátaⁿ úçáⁿpi iⁿçéçnaⁿ éiⁿte." He derived "úçáⁿpi iⁿçéçnaⁿ" from "úçáⁿpi gíçáⁿ."

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. weanaxiçá cu-içai, from "wenaxiçá cu-içé." "Cu-içé" must be distinguished from "cu-çéçé," which denotes sudden motion from the place of the speaker and his party toward the party of those addressed.

427, 4. Mactu Çidaⁿ. 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. Ugida-qtiⁿi: ngide is the possessive of ude; "qtiⁿ" is added for emphasis, showing that the Omahas were driven back so forcibly that they went as far into their lodges as they could get.

427, 12. 'eçáⁿçai is almost a synonym of u, to wound.

427, 15. jibe keçáⁿ. The addition of "çáⁿ" seems to convey the idea of past action or condition.

427, 19. waçnuçaude gaⁿ wegitiⁿ çeçá-biama. The Omahas mangled the bodies of the two Dakotas, one of them being that of Kipazo's son, the murderer of Aⁿpaⁿ-qañga's

brother. They disemboweled them and threw pieces towards the foe, who cried with rage as they retreated.

427, 20 aki-biama Caaⁿ ama, wagiⁿ. This was not their home, but some place on their homeward way.

428, 2. Jacage a tš uçaⁿwakiça-bi egaⁿ. Sanssouci said that this should read: Jacage naⁿbe tš úwagiçisnaⁿ-bi egaⁿ, uçaⁿ wakiça-bi egaⁿ; literally, "Deer-claws—hand—the—they slipped on for them, they say—having—they caused them to hold them, they say—having."

428, 4-5. Ji tš ačiaza tš - - - agaspa-biama. They had the tent spread open over the tent-poles, and they kept the sides down with sods of earth, which they placed all around the tent after they had put their dead inside.

TRANSLATION.

The Omahas continued surrounding the buffaloes. My elder brother went one morning to shoot at a buffalo calf, and some one went with him. They killed a calf in a valley, and stood cutting it up. The Dakotas approached them by crawling, there being about six horsemen. My brother had no load in his gun, and the other Omaha had a bow. The Dakotas attacked them, coming with a rush. They killed the two, as they had no weapons. At length some one came back to tell it. They came back to tell that two Omahas had been killed. The Dakota murderers fled homeward. The Omahas went to the place and brought the bodies back. The Dakotas reached their home at the village. They rode round and round; they went around the lodges repeatedly. The Dakotas were very numerous, and the Ponkas were there too, the tribes having come together. "Some buffalo calves are there, seeking their mothers. Hasten ye." This was said by Kipazo, the father of the principal murderer, as he went along the line of lodges. He was the head-chief of the Dakotas. He also went along the line of Ponka lodges. "When they capture your relations, the Omahas, you can take them, if you recognize them," said he. The Ponkas did not heed him. So he went again to say it to them. "If you do not join the party, you shall certainly be the ones whom we will attack," said he. The Dakotas were departing. The women sat in the Indian carriages, and so they were departing. And the principal Ponka, Whip, went along the line of Ponka lodges. "You who are wishing to go and see what is to be done, should have gone thither," said he. Whip, his son Maⁿteu-wačihi (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 Uꞑuci-najiⁿ (Stands-at-the-front). When they walked on the outside of the embankment, an Omaha who wore a wolf-skin was hit. "Buzzard is wounded," they said. And another was wounded when they walked outside. "Big Kettle is wounded," they said. A third was ꞑaꞑiⁿ-naⁿpajī (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. Iꞑ'age-wahiꞑe was wounded in the leg, and ꞑaꞑiⁿ-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, enáqtci ačá-biamá. Jǐi ɸan'di ahí-bi
 Mandan to war went, they when, he alone went' he said. Village at the he arrived,
 say he said

xǐ, ǐí ɸaⁿ bazaⁿ ačá-bi xǐ, cañ'ge-unájiⁿ wiⁿ ɸicíbai tǝ. Kǐ wa'ú wiⁿ áci
 when, vil- the among he went, when, horse stands in one he pulled open. And woman one out-
 lage he said

3 atí-bi xǐ, daⁿbai tǝ há. Ié-qtí ǐáa agčá-biamá. Kǐ Mawádaⁿčíⁿ aká
 came, he when, she saw him . Speaking to the she went back, he And Mandan the
 said very (much) lodge said. (sub.)

cañ'ge ɸańká wáɸi'a aⁿhe agčai tǝ, cénujiń'ga hégaji ɸiqá-biamá. Uqčá-
 horse the ones failed with fleeing went when, young men a great chased him, he Not over-
 that them homeward many said.

baji ákiágčai tǝ. Aⁿba xǐ'ji jaⁿi tǝ, wéahide akí-bi xǐ. Haⁿ xǐ, cí é'di
 taking he had gone again. Day when he slept, far off he reached when. Night when, again there
 him again, he said

6 ačá-biamá. Kǐ ǐí ɸaⁿ uɸícaⁿ-hnaⁿ maⁿčíⁿi tǝ, jaⁿ wagíčǝ. Bǝúgaqti
 he went, he said. And village the going around it, he walked, to wait for them to
 regularly go to sleep. All

jaⁿ-bi xǐ, cénujiń'ga naⁿba jaⁿ-baji, wa'aⁿ xúwiⁿxe maⁿčíⁿi tǝ. Haⁿ'skaⁿ-
 slept, he when, young man two not sleeping, singing wandering they walked. Mid-
 said around

skaⁿ ké'ja híi xǐ, cénujiń'ga naⁿba amá agčai tǝ há, jaⁿ. Maⁿčíⁿ-ǐi ǐjebe
 night to the it ar- when, young man two the went homeward , to sleep. Earth lodge door
 rived (sub.)

íba-t'aⁿ gahá akíjaⁿi tē. Kí akíƆa jaⁿ't'ai Ɔí, áma gaqƆí gaⁿ'Ɔai tē (Mawá-
 handle it had upon they lay to- And both sound when, the to kill wished (Man-
 gether. asleep one him
 daⁿƆiⁿ aká). ÍƆapiƆiⁿ'qtci Ɔ'Ɔa aƆai tē. Ɔ'di ahí-bi Ɔí, áma aká Ɔágahaⁿ'i
 dan the). Very carefully thither he went. There he arrived, when, the the raised his head
 he said he said other (sub.)
 tē, nackí Ɔaⁿ sábaƆiqtí maⁿ'zepe-Ɔiⁿ'ga ítiⁿ-biamá. Áma aká Ɔáhaⁿ 3
 when, head the very suddenly ax little he hit with it, he said. The one the (sub.) to arise
 átíáƆai tē há. Kí Ɔiqaí tē há. Aⁿ'ha-biamá MawádaⁿƆiⁿ aká. Ɔiqé
 started And they chased him Fled he said Mandan the (sub.). Chasing
 him
 maⁿƆiⁿ'-bi Ɔí, baⁿ' maⁿƆiⁿ'-biamá ƆáƆiⁿ-Ɔiⁿ'ga amá. Ɔí amá bƆúgaqtí
 walked, he said when, hallooing walked he said Pawnee young the (sub.). Lodge the (sub.) all
 Ɔiqaⁿ-biamá, wa'ú amá ctē, cínudaⁿ amá ctē. Ɔí Ɔí'á-biamá. Ɔí aⁿ'ba Ɔí, 6
 chased him, he said woman the even, dog the even. Again he failed, he said. Again day when,
 jaⁿ'-biamá, utƆíje maⁿ'te. Ɔí haⁿ' Ɔí, Ɔ'di aƆá-biamá. Aⁿ'ba Ɔaⁿ'gēqtci
 he slept, he said, thicket within. Again night when, there he went, he said. Day very near
 Ɔí, caⁿ'ge Ɔí wiⁿ' ƆiƆíbai tē há. Caⁿ'ge wiⁿ' kaⁿ'taⁿ-biamá. Kí áci agƆá-bi
 when, horse lodge one he pulled open Horse one he tied he said. And out he went home-
 ward, he said
 egaⁿ, Ɔíjebe éƆaⁿ'be akí-qtí-bi Ɔí, ƆáƆiⁿ 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
 ƆáƆiⁿ aká naⁿ'pai tē MawádaⁿƆiⁿ. Kí MawádaⁿƆiⁿ aká caⁿ'ge taⁿ' Ɔictaⁿ'-
 Pawnee the feared to see him Mandan. And Mandan the (sub.) horse the (ob.) not letting
 báƆí Ɔisnú agƆá-biamá, Ɔaⁿ'Ɔiⁿ. Kí ƆáƆiⁿ aká Ɔ'di égaⁿqtí baⁿ' ƆahégabáƆi-
 him go pulling went homeward, halloo- And Pawnee the just then halloo- was making a great
 him along he said, ing (sub.) ing
 hnaⁿ'-biamá. Kí MawádaⁿƆiⁿ aká caⁿ'ge taⁿ' ágƆiⁿ Ɔaⁿ'i tē, ƆigƆít'ut'ús'a 12
 noise by calling, he said. And Mandan the horse the sat on him sud- when, bucking repeatedly
 (sub.) (ob.) denly
 gíⁿ'-biamá, kí aⁿ'Ɔ íƆéƆa-biamá. ƆábƆiⁿ'aⁿ' aⁿ'Ɔ íƆéƆai Ɔí'Ɔí, za'ái amá;
 it carried him, and threw him off, he said. Three times it threw him off when, they made an up-
 roar, he said;
 náƆuháqtci atí-biamá. Cínudaⁿ amá ctí, wa'ú amá ctí, nú amá ctí, bƆúga
 very nearly they came to him, Dog the too, woman the too, man the too, all
 he said. (sub.) (sub.) (sub.)
 Ɔiqaí tē. Caⁿ'ge Ɔiⁿ caⁿ'caⁿ' ágƆiⁿ ákiágƆa-biamá. 15
 chased him. Horse the without sitting on he had gone again, he
 (mv.) stopping said.

NOTES.

MawadaⁿƆiⁿ told his story to Frank La Flèche, from whom the collector obtained it, in November, 1881. The event occurred when MawadaⁿƆiⁿ was very young, say about thirty-five years ago.

432, 1-2. Ɔii Ɔandi ahi-bi Ɔí. As the Pawnees camped in a rectilinear inclosure or line, the proper phrase would have been, "Ɔii kēdi," etc. "Ɔii Ɔaⁿ" refers to a curvilinear encampment, such as the Omahas and cognate tribes use.

432, 6. jaⁿ wagiƆé, synonym, jaⁿ wéadai tē.

432, 8.-433, 1. maⁿƆiⁿ-ti Ɔíjebe 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 halloed, 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.

ČAČI-NANPAJĪ'S WAR PARTY IN 1853.

RELATED BY HIMSELF.

T'an'gaqcaⁿ řáqti aⁿčañ'kide gaqcaⁿ' aňgáčaj. Caⁿ' edádaⁿ waaⁿ'si-
 Fall hunt deer we shot at on the hunt we went. In fact what leaping animal
 jín'ga bčúgaqti aň'gunai. A-ři aⁿčíⁿ', 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 maň'ga, zizřka, caⁿ' bčúgaqti, aⁿ'ba gě wa^{'i}ⁿ' agčí-hnaⁿ'i. ří gčéba aⁿčíⁿ'.
 skunk, turkey, in fact all, day the carrying they came back Tent ten we were.
 (pl.) them regularly.

Añgáφ égaⁿ, a-íi. Cí égaⁿi, cí újawaqtiⁿi. Añgáφai 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 igφiⁿ amá ké'di añgáhii. Wáqe amádi añgáhii égaⁿ, waφate wa'íi,
 farming they who sat at by the we arrived. White by them we arrived as, food they gave
 man us,

údaⁿqtiaⁿi. Égiφe uφéwiⁿawáφai. Níkaciⁿga ukéφiⁿ hnañkácě, íi-gă. 3
 it was very good. At length they collected us. Indian ye who are, be ye
 coming.

Añgúkikié tabácě. Haⁿ xī añgúkikié 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. they.

kě wágiaí égaⁿ, Añgáφe taí. Jí tě ɬañgáqti tě'di júawágφe atíi. Égiφe,
 the for us they as, We go will. House the very large at the with us they Behold,
 come came.

wáqe amá bφúgaqti ahíi há. (É Waφé guáφicaⁿ, Ni-xébe ké'ɬa, wáqe 6
 white man the all arrived. (That Little Sioux beyond, Water-shallow at the, white
 (sub.) River man

pahañ'gaqti hi-má édedí-ma há. Gφadiⁿ φéφutaⁿ gaⁿ φé tě.) 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. Aⁿφañ'gudaⁿbe tañ'gataⁿ. Údaⁿ xī'jī, égaⁿ añgáxe tañ'gataⁿ, ai 9
 will. We consider it we who will. Good if, so we do it we who will, said

(Umaⁿhaⁿ amá). Majaⁿ ké uφágacaⁿ hné taí tě ubφí'age, ai (wáqe aká).
 (Omahas the). Land the you traverse you go will the I am unwilling, said (white man the).

Majaⁿ ké φé φagφiⁿqti φaⁿ e-hnaⁿ φagφiⁿ; kí edádaⁿ wanágφe φiφiá
 Land the this you sit just (on it) the that only you sit (on); and what domestic animal your
 gacibe híwaφáφe φiφiñ'ge há. Égaⁿja, majaⁿ ké wiwíá, 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 ké φiφiáji; Iígaⁿφai φiⁿwiⁿáji, uφáaⁿsi há, ai Je-saⁿ aká. Iígaⁿφai
 Land the is not yours; Grandfather he did not buy you leaped, said Buf- distant the Grandfather
 it, on it falo white (sub.).

φiⁿwiⁿáji tě ícpahaⁿ ádaⁿ íφápahaⁿ-qti-maⁿ, ai. Iígaⁿφai φiñké φiⁿwiⁿ tě
 he did not the you know it and I know it very well, he said. Grandfather the one he bought the
 buy it who it

wajiⁿφiská-qti ádaⁿ ícpahaⁿ ádaⁿ, ai, φajú-bajī Umaⁿhaⁿ φiñké. 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 φiñké mañ'ge ké utiⁿtiⁿ. Eátaⁿ gφaⁿφiⁿ-aⁿφáφe á. Majaⁿ uhañ'ge
 white the (ob.) breast the he hit re- Why do you make me foolish? Land end
 man (ob.) peatedly.

kě. gacibe jīñ'ga φagφiⁿ. Wíebφiⁿ gaⁿ níkaciⁿgaφáxiφe oniⁿ taté.
 the out of it a little you sit. It is I as you make yourself a man you shall be.

Waniⁿɬa ewájiⁿ jút'aⁿ agφáte kaⁿbφa, gaⁿ uáGINE maⁿbφiⁿ, 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 ubφí'age, ai (wáqe aká). Íe tě aⁿφana'aⁿji, 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 bφé tá miñke. Aⁿφákina té.
 if, we fight shall, said white the Beyond I go will I who. You may fight me.
 man (sub.).

- Maja^{n'} kě wiwíqa ga^{n'}, bčé tá mińke, ai. A^{n'}haⁿ, ai, gasáni hné xǐ'ji,
Land the mine as, I go will I who, he said. Yes, said he, to-morrow you go if,
wíqa^{n'}be cubčé tá mińke há, ai wáqe aká. Wáqe-jin'ga xa^{n'}haha gáčaⁿ
I see you I go to will I who said white the Young white people neighboring that class
you man (sub.). ones
- 3 učéwiⁿawáččé-de, juáwagčé cubčé tá mińke, 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'éča ga^{n'}, ańgáčai égaⁿ, čábčín 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-gǎ,
forty about arrived as, heading us off they stood. They did so. That far stop moving,
- 6 ai. Ca^{n'} ańgáčai xǐ, xu'š' a-fi égaⁿ, wahúta^{n'}čín kě wáxi. Ańgúči'agaí-de
they Yet we went when, with a they as, gun the they tried We were unwilling,
said. rush approached (ob.) to get from us. when
wakídai: Ku! ku! ku! Ańgáčai égaⁿ, ucté kě'qa wáčiⁿ ahíi. Čá-bajji-gǎ.
they shot at us: Ku! ku! ku! We went home- as, remain- to the having us they
ward ing reached. Do not go.
- Hnai xǐ, wikíde tai mińke. Učan'da čaⁿ ańgúnaji^{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 hnicta^{n'}i, ai. An'ka-a^{n'}čín-báji há, 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 hnicta^{n'}i ga^{n'}, ca^{n'} bčé tá mińke, ai. Maja^{n'} wiwíqa uágiha
You have finished shooting at me as, at any I go will I who, said he. Land my I follow my
rate own
ma^{n'}čín', ai. 'Ábae ma^{n'}čín'. Eátaⁿ aja^{n'}i š. In'čika^{n'}i-gǎ. 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 mińke, ai. Áčahucíge, wikíde téińke, ai. Hau! égijaⁿ cka^{n'}hna xǐ,
I who, said he. You speak saucily, I shoot at you will, he said. Ho! you do that you wish if,
égań-gǎ, ai Uma^{n'}haⁿ amá. Ačai xǐ, 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.
- ań'gahe ańgáčai ga^{n'} čamú ańgáčai. Watícka kě ańgáhii. Watícka kě
we went over we went and down-hill we went. Stream the we reached. Stream the
- 15 ugčín' údaⁿ; š'di ańgúčín'i.
to sit in good; there we sat in.
Égičé wáqe amá éča^{n'}be atfi, héga-báji, gčébahíwiⁿ-na^{n'}ba-qti-égaⁿ.
At length white man the (sub.) in sight came, a great many, hundred two about.
- Ańgú gčéba-čábčín-qtcí a^{n'}čín. Watícka kě uspe ańgúčín'i; ní xa^{n'}haqtcí
We thirty just we were. Stream the sunken we sat in; water on the very
place bank
- 18 kě ańgčín'i. Wanáce-jin'ga ehé čín éča^{n'}be hí. Wada^{n'}be. Ga^{n'} íčaⁿ
the we sat. Young-soldier I said the one in sight arrived. He looked at He did so sud-
who them. denly
xǐ'ji, á kě 'éča^{n'}čai. T'éa^{n'}čai hau, ai. Dádaⁿ baskiče! t'éa^{n'}čəqtia^{n'}i, ai.
when, arm the he was hit on. They have ! he What angry! they have really he
(ob.) killed me said. killed me, said,
Ahaú! ai. Ké! ca^{n'} wía^{n'}naxíča tai, ai. Bčúga a^{n'}náji^{n'}i, ańgúčiča'ái. Éga-
Oho! they Come! at any we dash on them will, they All we stood, we gave the scalp- In a
said. rate said. yell.
- 21 zéze ga^{n'} wía^{n'}naxíča ańgáčai. Wáqe-ma a^{n'}wa^{n'}baazaí. Can'ge ágčín' wáqe
row so wedashed on them we went. The white men we scared them off. Horse sat on white
men

bə́uga: Umaⁿ'haⁿ wiⁿ'áqtcí cañ'ge ágçíⁿ, Ágaha-maⁿ'çíⁿ. Ígadize-hnaⁿ'-biamá.
 all: Omaha just one horse sat on, Agaha-maⁿ'çíⁿ. He rode round and round, they say.

Wégaⁿ'ze maⁿ'çíⁿ: Wáqe-ma múwaonaⁿ gaxái-gă. Wedáji-hnaⁿ çícíbai-gă,
 Instructing us he walked: The white men missing them in shooting make ye. Elsewhere, always discharge ye (the guns),

ai. Égiçe cǐ Umaⁿ'haⁿ aká wánasai há. Hau! ké, naⁿ'ctaⁿ'i-gă. Caⁿ'- 3
 he At length again Omahas the headed them . Ho! come, stop going. Let
 said. (sub.) off

añgáxe taí, ai Ágaha-maⁿ'çíⁿ aká. Wáqe-ma añ'guwañkǐjii; wiⁿ'écte añgçí-
 us cease, said Agaha-maⁿ'çíⁿ the (sub.). The white men we have them for near even one we do not
 relations;

kena-báji te údaⁿ há, ai. Añgágçai. Wa'ú-madi añgákii. Ké! añgáçe taí,
 injure our own the good said he. We went home-ward. To the women we came home. Come! let us go,

ai. Añgágçai. Gaⁿ' a-íi aⁿ'çíⁿ' hau. Hau. Įáqti kě hégaçtewaⁿ-báji, t'aⁿ' 6
 they We went. And approach- ing and we were . ¶ Deer the a great many, abund-
 said. camping dant

tcábai. Įáqti kě aⁿ'b ičaugçe wakíde maⁿ'çíⁿ'i, įáqti-ma kiáqpagçá. Įáze
 very. Deer the day throughout shooting at they walked, the deer moved in and out Evening
 among themselves.

miⁿ' ičé xǐ, akíi. Níaciⁿ'ga wiⁿ'áqtcí aká sátăⁿ ctě t'éwaçai, dúba ctě t'éwaçai,
 sun had when, they Man one the five even he killed four even he killed
 gone got back. (sub.) them, them,

çábçíⁿ ctě t'éwaçai, naⁿ'bá ctě t'éwaçai, újawa héga-báji. Gasáni majaⁿ' 9
 three even he killed them, two even he killed them, pleasure not a little. To-morrow land

gáçu çan'di aⁿ'í taí, ai. Kí égasáni xǐ, cǐ égaⁿ'çtí aⁿ'maⁿ'çíⁿ'i, hégaçí t'eaⁿ'-
 that at the we will camp, said they. And the next day when, again just so we walked, a great we
 place they. many

waⁿ'çai Gaçqaⁿ' amá a-íi, wateçicka ké'di cǐ añgúçii; cǐ 'ábae bə́ugaçtí
 killed them. Those who were on camped, stream by the again we camped again hunting all
 the hunt in;

waⁿ'çai akíi. Ęđíhi, égiçe, éaçáça tá amá. Géçicaⁿ bə́e tá miñke, ai 12
 carrying reached Then, behold, in different will, they In that direc- I go will I who, said
 them home. directions said. tion

d'úba. Kí wí ctí gébçe tá miñke, ai. Kí wí ctí gákě uáha tá miñke,
 some. And I too I go by will I who, said And I too that I go will I who,
 (one). (stream?) along it

ai. Çábçíⁿ'haⁿ éaçáça añgágçai; uçízaⁿ t'ě'di uéhe. A-íi aⁿ'çíⁿ' égaⁿ, įáqti
 said In three parties in different we went; middle to the I joined. Approach- we were as, deer
 (one). directions ing and camping

kě hégaçtewaⁿ'jǐ cǐ t'eaⁿ'waⁿ'çai. Cǐ añgágçai égaⁿ, ákihaⁿ a-íi aⁿ'çíⁿ'. 15
 the a great many again we killed them. Again we went home- as, beyond approaching we were.
 ward and camping

Haⁿ' xǐ 'ábae amá agçíi. Níkaciⁿ'ga naⁿ'ba ědedí améde Caaⁿ' amá, ai.
 Night when they who hunted came home. Man two there they were, Dakotas they said
 but were, they.

Uáwakía-máji, é ctí aⁿ'wañ'kia-báji. Wuhú! úwaçakié etaí xǐ'jǐ. Gasáni
 I did not talk to them, they too did not talk to me. Surprising! you should have talked to them. To-morrow

wactaⁿ'bai xǐ'jǐ, naⁿ'bé úçáⁿ-ba úwakiái-gă, ai. Égiçe cǐ haⁿ' t'ě akíi. 18
 you see them if, hand you hold and talk ye to them, said At length again night when they
 (one). reached home.

Caaⁿ' amá çíngai. Aⁿ'waⁿ'daⁿ'ba-báji, aⁿ'waⁿ'waçáçicaⁿ ugácaⁿ açai éiⁿ'te, ai.
 Dakotas the there were (sub.) none. We did not see them, in what direction traveling they may have said
 gone, they.

- Gasáni cǐ wacta^{n'}bai xǐ, i^{n'}taⁿ úwakiégaⁿi-gǎ, ai. Aⁿja^{n'}i. Gañ^{n'}xǐ Caa^{n'}
To-morrow again you see them it, now do talk to them, said (one). We slept. And Dakotas
ǐǐi dúbai te. Ha^{n'}tě'di gǐéwakiǐaǐ tǐ, wa'ú amá a^{n'}hai. Gañ^{n'}xǐ 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'}ǐé wagǐáde a-ǐi tǐ, aǐgú. Ga^{n'}watǐicka jǐn'ga aǐgúǐi kǐ hídeaǐa
alone creeping up they were us. And stream small we camped the down-stream
to us coming, in
- cañ'ge-ma ǐéa^{n'}wa^{n'}ǐaǐ. Úwaǐica^{n'}i tǐ Caa^{n'} amá, cañ'ge-ma únai tǐ Égiǐe
the horses (ob.) we sent them. Went around us Dakotas the horses (ob.) sought when. At length
(sub.) (sub.) them
- cañ'ge-ma wéǐaǐ tǐ. Wéǐaǐ égaⁿ, gañ^{n'}xǐ wáǐiⁿ agǐaǐ tǐ. A^{n'}ǐaǐ'gidahaⁿ-
the horses (ob.) they found them. They found as, after a having they went
them while them they went homeward. We did not know at all
- 6 bajǐ'qti égaⁿ, cǐ 'ábae aǐgáǐaǐ; ǐáqti-ma a^{n'}wañ'kidaǐ. ǐáze hí égaⁿ,
about our own as, again hunting we went; the deer we shot at them. Evening arrived as,
aǐgáǐaǐ xǐ, égiǐe, cǐn'gajǐn'ga, wa'ú edábe, ǐahé ǐégegaⁿ gǐ'di ánajiⁿi, xage
we went home- when, behold, child, woman also, hill like these on them stood on, crying
ward
- za'ǐ'qti amá. Eátaⁿ ádaⁿ. Cañ'ge bǐúgaqti wáǐiⁿ ákiáǐaǐ ǐa^{n'}+, ai tǐ.
they made a they Wherefore ? Horse all having they have gone (past they said.
great uproar say. them again sign ?)
- 9 Qe-ǐ! wáǐiju-bajǐ héga-bajǐ, ai. Ga^{n'}wéǐa-bajǐ ga^{n'}aǐǐi^{n'} aǐ'gaǐi^{n'}. Ahaú!
Alas! they have injured not a little, said (they). And we sad so we sat we who moved. Oho!
us (they).
- ai. Ga^{n'}qáǐa aǐgáǐe taǐ. A^{n'}wa^{n'}haⁿ taǐ. A^{n'}wa^{n'}haⁿi égaⁿ, bǐúgaqti
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^{n'}i, wa'ú, cǐn'gajǐn'ga, na^{n'}-ma ctǐ, bǐúga. Ga^{n'}aǐgáǐaǐ égaⁿ,
we carried little woman, child, the grown too, all. And we went home- as,
packs, ones ward
- 12 watǐicka Zandé-búǐa é akǐǐi a^{n'}ǐi^{n'}. Aⁿja^{n'}i égaⁿ a^{n'}ba. Úǐúdaⁿdaⁿbégaⁿ-
stream Zande-buǐa that we re- we were. We slept as day. Do consider ye it
turned to
and camped
- i-gǎ, ai. Ahaú! ehé, níkaciⁿga ǐǐjúbajǐ xǐ'ǐi, égaⁿwé'aⁿ ga^{n'}ǐawáǐé ebǐégaⁿ.
a little, said Oho! I said, man injures one when, to do so in desirable I think.
(one). return
- Níkaciⁿga ukéǐiⁿ cka^{n'} eáwakigaⁿi, na^{n'}bé 'a^{n'} wakǐde, ca^{n'} waǐítaⁿ gǐé 'a^{n'}
Indian habits they are like us, hand how to shoot, indeed work the how
(pl. ob.) (pl. ob.)
- 15 cka^{n'} gǐ' ctewa^{n'}. Ugáhanadáze wagǐáde, cañ'ge wénacai tǐ é ctǐ égaⁿ
habits the soever. Darkness to crawl up to horse snatching the that too so
(pl. ob.) them, from them (act)
- a^{n'}ǐa^{n'}'baha^{n'}i, ebǐégaⁿ. A^{n'}ǐǐii, ebǐégaⁿ. A^{n'}ǐǐqe taité, ehé. Sigǐé kǐ
we know, I think. We do it well, I think. We chase shall, I said. Trail the
- a^{n'}ǐaǐ'guhe taité, ehé. Waqúbe uáhaⁿ tá miñke, ehé, wǐ.
we follow it shall, I said. Sacred thing I cook will I who, I said, I
- 18 Hau. Waqúbe uáhaⁿ. Níkaciⁿga uǐéwiⁿawáǐé. Ca^{n'}ǐanúǐa ǐáqti uáhaⁿ;
ǐǐ Sacred thing I cooked. Man I collected them. And fresh meat deer I cooked;
ǐanúǐa tǐ ma^{n'}zeská na^{n'}ba ǐgaxe é-hnaⁿ uáhaⁿ. Néxe tǐ ma^{n'}zeská sátǎ.
fresh meat the silver two valued at that only I cooked. Kettle the silver five.
- Wat'a^{n'}, wáǐiⁿ jíde, wáǐiⁿ ǐú, haqúde sáǐé, unáǐiⁿ bǐéǐa ǐgaxe na^{n'}ba, bǐǐze;
Goods, blanket red, blanket green, robe black, shirt thin figured two, I took;
- 21 akǐǐa wi^{n'} bǐúga kǐ ǐ'di masáni ǐáxe: uǐúciaǐa itéaǐé. ǐé wéku-ma,
both one round (one) and, on it half a dollar. I made it; in the middle I placed This those who were
them. invited,

- taí, ai. Wiúhai. Wiúhe ca^{n'} ma^{n'č}i^{n'} a^{n'}ba t ičaugče. Égiče mi^{n'} č
will, said (he). They fol- lowed them. Following still walked day the throughout. At length sun the
- ičéqtci xī, akīii kě. Égiče, cañ'ge-ma wáči^{n'} akīi tě. Jji kě dúba. Ha^{n'}
had gone when, they reached Behold, the horses having they had Lodges the four. Night
very there again and camped. reached there.
- 3 xī a^{n'}ja^{n'}i, kī égasáni a^{n'}wa^{n'}čiqai. Ujañ'ge kě añgúha a^{n'}ma^{n'}č*i*^{n'}i ča^{n'}ja,
when we slept, and the next day we chased them. Road the we followed it we walked though,
añ'guqča-báji; čí hebádi a^{n'}ja^{n'}i. Čí égasáni a^{n'}wa^{n'}čiqe aňgáčai. Čí añ'guqča-
we did not overtake again on the way we slept. Again the next we pursued we went. Again we did not over-
them; day them
- báji; hebádi a^{n'}ja^{n'}i. A^{n'}ba dúba 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'di a^{n'}na^{n'}čta^{n'}i, uwáječaqtia^{n'}i. A^{n'}wa^{n'}čatai. Čí a^{n'}wa^{n'}čiqe aňgáčai. Égiče
at we stopped going, we were very tired. We ate. Again we pursued them we went. At length
wacicka kě ujáa kě'ja aňgáhii xī, sigčé kě ujáa baca^{n'}ca^{n'} kě uhá ačai
stream the fork at the we arrived when, trail the fork winding the follow- ing it
ing it
- kě há. Kī wiañ'ganase tai-éga^{n'}, ujáa čúta^{n'} kě aňgúha aňgáčai. Jamú
gone . . . And we head them off in order that, fork straight the we followed we went. Down-hill
- 9 a^{n'}ja^{n'}č*i*^{n'} aňgáče-hna^{n'}i, kī uíča^{n'}be gicka^{n'}qti a^{n'}ma^{n'}č*i*^{n'} aňgáče-hna^{n'}i,
we ran we went always, and up-hill very fast we walked we went always,
mi^{n'}čuma^{n'}ci hiáj*i* tě'di. Égiče mi^{n'} ča^{n'} hidé'qtci těd*i*hi a^{n'}na^{n'}čta^{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 ačai. Ga^{n'}-čaňka-jiñ'ga xī, agíi. Ugáhanáčaze čd*i*hi xī, čí
to see went. They moved a little while when, they were coming back. Darkness it arrived when, again
there
- 12 wacicka ujáa baca^{n'}ca^{n'} kě itáxačáčica^{n'} kě aňgákii. Ě'di aňgákii éga^{n'},
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 hídeača čéa^{n'}wan*k*ičai. Ačai éga^{n'}, égiče sabájiqti Čaa^{n'}
scouts two down-stream we sent them. They went as, at length very suddenly Dakota
jí cáčena^{n'}ba wéčai. Kī wada^{n'}be amá agíi. Cági! cági! cági! ai.
tent twelve they found them. And scouts the (sub.) were coming There they there they there they said
are, coming are, coming are, coming (some).
back. back! back! back!
- 15 Añxía^{n'}ča gč*i*hea^{n'}čai. Égiče wada^{n'}be amá agč*i*i. Núda^{n'}haňgá! wea^{n'}čai.
We threw ourselves down to hide. At length scouts the had come. O war-chief! we found them.
J*i* cáčena^{n'}ba ačai kě há, ai. Wacicka kě uhá a^{n'}wa^{n'}ha aňgáçii. Égiče
Tent twelve have gone said they. Stream the follow- ing it we followed we were At length
(their trail) coming back.
- Čaa^{n'} jí cáčena^{n'}ba kě jí ča^{n'} č'di aňgákii, č*i*'úděqti tě'di. Čéde tě
Dakota tent twelve the had the there we reached altogether when. Fire the
been (past act) on our home- ward way, deserted
- 18 ceta^{n'} zítčia^{n'}. Ha^{n'} hébe añ'guqče tañ'gač*i*^{n'}.
so far very yellow. Night a part we pursue them we who will move.
- Čaa^{n'} amá wacicka kě bas^{n'}i^{n'} uhai, kī Čaa^{n'} ucté amá cañ'ge wáči^{n'}
Dakotas the (sub.) stream the upside went and Dakotas the rest horse had them
down along,
- amá wákipai. Ha^{n'} tě wi^{n'}déta^{n'}qti*h*i xī, añ'guqčai. Hau! níkawasa^{n'}, i^{n'}c'áge
the met them. Night the just reached half when, we overtook them. Ho! warrior, old man
ones who the distance

- Hájinga wékaⁿtaⁿ'i égaⁿ, íki wábaqtai. Hau! níkawasaⁿ, ƒéƒu wañ'gíƒe
 Cord they tied them with as, chin they tied them. Ho! warrior, here all
 ƒiskíe úƒaⁿ gƒiⁿ'i-gǎ, ehé. Níkawasaⁿ, nudaⁿhañga 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 wagáƒƒaⁿ 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'taⁿ'i gaⁿ ckaⁿ'aji úƒaⁿ gƒiⁿ'i. Hau! núdaⁿhañgá, ǎ'di añgáƒe té, ehé.
 tied them so motionless holding them sat. Ho! O war-chief, there let us two go, I said.
- ǎ'di añgáƒe, naⁿ'ba ƒégaⁿ. Ugáhanaďáze, caⁿ' bamámaxe añgáƒai.
 There we went, two thus. Darkness, yet bowing the head we went.
 repeatedly
- 6 Égazéze gaⁿ'qti jí amá. Núdaⁿhañgá, jí 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.
 Aⁿ'haⁿ', ǎ'di bƒé tá miñke, ai. ƒí, áwaté'di ǎné tá, ai. Jí uhañ'ge áma
 Yes, there I go will I who, said he. You, by which you go will? said he. Tent end the other
 té'ja bƒé tá miñke, núdaⁿhañgá, ehé. 'Aⁿ'qti ctéctewaⁿ d'úba wábƒiⁿ agƒí
 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 miñke, ehé. ǎ'di bƒé. Égíƒe cañ'ge-ma ijébeqti ugáck iƒaⁿ waƒaí amá.
 will I who, I said. There I went. At length the horses (at) the very fastened they had been placed.
 door
- ǎ'di pí. Cañ'ge amá áji aⁿwaⁿ'ƒibƒaⁿ'i égaⁿ, íaⁿhaí. Máhiⁿ agƒíze gaⁿ'
 There I arrived. Horse the different they smelt me as, they fled Knife I took my so
 (pl. sub.) for that reason.
- wékaⁿ'taⁿ gě máawásasa; wáďasi agƒé. Hau! níkawasaⁿ, ƒéama cǐ d'úba
 lariat the I out them repeat- I drove them I went Ho! O warrior, these again some
 (ob.) edly; homeward.
- 12 cǐ wábƒiⁿ agƒí, ehé. Aⁿ'ƒistúbai. Há! nudaⁿhañga! há! nudaⁿhañga!
 again I have I have I said. They extended their Thanks! war-chief! thanks! war-chief!
 them come, hands towards me.
- há! nudaⁿhañga! núdaⁿhañgá, wéonaⁿaⁿ'ƒágiƒé, ai. Haⁿ' wiⁿ'áqtcǐ té,
 thanks! war-chief! O war-chief, you cause us to be thankful, said they. Night just one when,
 naⁿ'baⁿ' wábƒize. Hau! Wágƒiⁿ'i-gǎ! wágƒiⁿ'i-gǎ! wágƒiⁿ'i-gǎ! 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 iƒaⁿ'ƒaⁿ'i. Cañ'ge ágƒiⁿ-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. sort
- ágƒiⁿ gaⁿ' xigƒijemuxa gaⁿ', aⁿ'aⁿ'ƒáqti iƒéƒai. Hau! níkawasaⁿ, síndéhadi
 I sat on it so kicking up his heels so, he threw me very far away. Ho! warrior, at the tail
 iƒaⁿ'ƒai-gǎ. Añgáƒe tábacé, ehé. Caⁿ' ƒiskíe'qti añgáƒai. Caⁿ' aⁿ'naⁿ'aⁿ'baí.
 place him. We go homeward must, I said. And all together we went home- We rode till day.
 ward.
- 18 Gickaⁿ'qti añgƒiⁿ'i. Caⁿ'qti aⁿ'naⁿ'miⁿ'ƒumaⁿ'cii. ǎ'díhi xǐ, aⁿ'naⁿ'ctaⁿ'i.
 Very rapidly we sat. We rode even till noon. It arrived when, we stopped going.
 Ckaⁿ'ajiƒaⁿ'i. Égasáni xǐ, má kě ckúbe há. Sníte wáwakan'ďiƒai.
 They were suddenly The next day when, snow the deep. Feeling we were impatient from.
 motionless. cold
- Sníawatai, sníawatai! Néƒé údaⁿ, ai. Cañ'ge-ma weágƒae. ƒétaⁿ aƒiñ'-gǎ,
 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 ďéƒabƒiⁿ'aⁿ. Ké! caⁿ' añgáƒe taí. Gickaⁿ'qti añgƒiⁿ'i. Caⁿ'qti cǐ
 I said eight times. Come! still let us go homeward. Very rapidly we sat. Still, indeed again

aⁿnaⁿ'haⁿi. Cī aⁿjaⁿ'-bajiⁿ'qti, caⁿ' aⁿnaⁿ'aⁿbaⁱ. Cī gickaⁿ'qti aᅇᅇᅇⁿ'i, cī
 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' hídeᅇqteci hí ᅇᅇ, aᅇᅇákii; wéahidé'qteci
 we rode even till night. The next day sun the very it when, we reached a very great distance
 bottom reached home;

aⁿmaⁿ'ᅇiⁿi. Nudaⁿ' amá agᅇi, huⁿ+! Nudaⁿ' amá agᅇi, huⁿ+! Caᅇ'ge 3
 we walked. Warrior the have halloo! Warrior the have halloo! Horse
 (pl. sub.) come home, (pl. sub.) come home,

wáᅇiⁿ agᅇi, huⁿ+! ai aᅇᅇᅇ amá. Aᅇᅇákii égaⁿ, aⁿjaⁿ'i.
 bringing they halloo! said those who had We reached as, we slept.
 them have come, they not gone. home

Égiᅇe Caaⁿ' amá caᅇ'ge-ma wáᅇᅇᅇ atí. Wiⁿ'áqteci wáᅇᅇᅇ a-i.
 At length Dakotas the horses pursuing their had Just one creeping up was
 (sub.) (sub.) own come. to us coming.

Jaⁿ'be. Áci pí ᅇᅇ wéáᅇᅇ; ugáhanaᅇᅇze caⁿ' waᅇiᅇna maⁿ'ᅇiⁿ'. Wigáᅇᅇaⁿ 6
 I saw him. Out of far-when I found darkness yet visible he walked. My wife
 doors rived him;

uᅇᅇᅇ. Céama Caaⁿ' wiⁿ' atí, ehé. Wahútaⁿ'ᅇiⁿ ké agᅇiᅇe 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', ᅇan'de ké áᅇaskábe. Naⁿ'stástapi agᅇai. Aⁿ'ba
 me out as crouching some- lay, ground the he stuck to. Walking rapidly he went Day
 what but softly homeward.

ᅇᅇ aⁿ'aⁿ'hai, Waᅇᅇ-ujin'ga kéᅇᅇᅇ. Hídeᅇᅇᅇ aⁿ'aⁿ'hai. Uhnúcka wiⁿ' aᅇᅇᅇᅇ 9
 when we fled, Little Sioux River, from the. Down-stream we fled. Valley one we reached
 the smaller

égaⁿ, a-iᅇi aⁿ'ᅇiⁿ'. Haⁿ' ᅇᅇ, ugáhanaᅇᅇze há. Égiᅇe Caaⁿ' amá uwáᅇᅇai,
 as, we were approach- Night when, darkness At length Dakotas the overtook us,
 ing it and camping. (sub.) (sub.)

hégaᅇi. Aᅇᅇú djúba aⁿ'ᅇiⁿ'. Baxú ké'di Caaⁿ' wiⁿ' ugás'iⁿi ᅇᅇ. Gaᅇ'ᅇi wáᅇe
 not a few. We few we were. Sharp, at the Dakota one he peeped. And white
 thin peak man

wiⁿ' édeᅇi-aká. É ímaxai ᅇᅇ. Umaⁿ'haⁿ ᅇniⁿ' á, ai ᅇᅇ wáᅇe aká. Aᅇ'ka- 12
 one he was (living) He questioned him. Omaha you are I said white man the I am
 there. (sub.)

máᅇi, Caaⁿ' bᅇiⁿ', ai ᅇᅇ. Kí wáᅇe naⁿ'ba ᅇamú a-iᅇi égaⁿ, wadaⁿ'be atíᅇ ᅇᅇ.
 not so, Dakota I am, he said. And white man two down-hill they as, to see us they came.
 were coming

Gai ᅇᅇ wáᅇe aká: Umaⁿ'haⁿ ᅇniⁿ'i. Caaⁿ' amá édeᅇi-amá ᅇaⁿ'ja, áqtaⁿ údaⁿ
 Said as fol- whiteman the Omahas you are. Dakotas the they are there though, how good
 lows (sub.): (sub.) possible

ᅇiᅇiáxe tába, ai ᅇᅇ. Umaⁿ'haⁿ íe ᅇᅇ ᅇapi-báᅇi ᅇaⁿ'ja, caⁿ' uáwagiᅇai ᅇᅇ. 15
 they do to should I said they. Omaha speech the they did not though, yet they told it to us.
 you speak well

Caaⁿ' iⁿwiⁿ'aⁿhaᅇ'gaᅇiⁿ'i. Caaⁿ' úᅇai égaⁿ, caᅇ'ge ugáck iᅇaⁿ'waᅇᅇ údaⁿ,
 Dakotas we were fleeing from them. Dakotas they told as, horse fastened to place them good,
 of them

ai. Égiᅇe Caaⁿ' amá weánaxiᅇai. Caᅇ'ge-ma wéᅇᅇe gaⁿ'ᅇai ᅇᅇ. Niáᅇᅇ
 said At length Dakotas the attacked us. The horses to take them they desired. At random
 (some). (sub.) from us

aⁿ'ᅇiᅇibai. Caaⁿ'-ma aⁿwaⁿ'baazai, kí caᅇ'ge-ma waᅇ'gagᅇᅇiⁿi ᅇᅇ. É'di 18
 we fired. The Dakotas (ob.) we scared them off, and the horses (ob.) we had our own. Forth-

égaⁿqti Caaⁿ' iⁿwiⁿ'aⁿhaᅇ'gaᅇiⁿ'i. Hídeᅇᅇᅇ aⁿ'aⁿ'he aᅇᅇᅇᅇ. Caⁿ'qti haⁿ'
 with Dakotas we were fleeing from them. Down-stream we fled we went. Right along night

aⁿ'ᅇaⁿ'maⁿ'ᅇiⁿ aᅇᅇᅇᅇ. Má'a-uhaᅇ'ge ké'ᅇa aᅇᅇᅇᅇ. Mandé-ha aᅇᅇᅇᅇ égaⁿ,
 we walked by we went. End of the cotton-woods at the we arrived. Skin-boat we made as,

Nicúde ké niwaᅇ'gaᅇiᅇe aᅇᅇᅇᅇ. Caaⁿ' waᅇiᅇe amá gᅇᅇba-ᅇabᅇiⁿ kí é'di 21
 Missouri the we crossed in boats we went home- Dakotas pursuers the thirty and on it
 River (sub.) ward.

- cáde itáxaqa agčai égaⁿ áčačage jañ'ga wiⁿ ě'di akíi tĕ. Kí Umaⁿ'haⁿ
 six to the head went as headland large one there they reached And Omahas
 of the stream homeward it again.
- d'úba, íačti úne maⁿ'čičiⁿ-ma čaⁿ', qéki kĕ'di gčičiⁿ' akáma. Kí Umaⁿ'haⁿ
 some, deer hunting those who had walked, foot of the at the were sitting, they say. And Omahas
 them bluff
- 3 amá ucté amá ecaⁿ' gčičiⁿ'i tĕ wégičahaⁿ-bají-biamá íačti úne maⁿ'čičiⁿ' amá
 the the rest near there sat the knew not about their own, they say deer hunting walked the
 (sub.) them (sub.)
- čéamá. Caaⁿ' amá baxú kĕ'di ugás'iⁿ-biamá. Ěgičĕ Umaⁿ'haⁿ' naⁿ'ba
 these. Dakotas the (sub.) peak at the peeped, they say. At length Omahas two
- watčicka kĕ'di akí-bi egaⁿ', mandé-ha gaxá-bi egaⁿ', niwáčičĕ ačai tĕ.
 stream at the reached again, having, skin-boat made, they having, to cross in the they went.
 they say say boat
- 6 Ěgičĕ Caaⁿ' amá wakída-bi egaⁿ', akíčá t'éwačai. Ucté aká akíi, čičiⁿ'gajin'ga,
 At length Dakotas the shot at them, having, both they killed The rest reached child,
 (sub.) they say them.
- wa'ú edábe. Añgú-añgataⁿ-íataⁿ cañ'ge ágčičiⁿ wiⁿ' a-í. Masániatáqaⁿ učá
 woman also. Us from us who stood horse sitting on one was From the other side to tall
 coming.
- íča-biamá. Naⁿ'ba wáčiči agčai, huⁿ+! á-biamá. Cé haⁿ'adi weánaxíčai.
 they sent (the Naⁿ'ba wáčiči agčai, huⁿ+! á-biamá. Cé haⁿ'adi weánaxíčai.
 voice) this way, Two they killed they went halloo! said they, he That last night we were attacked.
 they say, them homeward, said.
- 9 Wakí dai. Haⁿ' aⁿ'čaⁿ'maⁿ'čičiⁿ, caⁿ'qti aⁿ'naⁿ'aⁿ'ba aňgágčiči, é čéča-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.
- Wáčiči kĕ ěbé-hnaⁿ'i ä, á-biamá (cañ'ge ágčičiⁿ aká). Maⁿ'cka-gáxe gačiči
 Killed the who only ! said, they say (horse sitting on he who was). Maⁿ'cka-gaxe they slew
- agčai, nújiňga júgčĕ, ai. Caⁿ' aňgágčĕ taňgataⁿ hau. Mandé-ha aňgáxai
 they went nújiňga júgčĕ, ai. Caⁿ' aňgágčĕ taňgataⁿ hau. Mandé-ha aňgáxai
 homeward, boy with him, said Yet we go home- we who will ! Skin-boat we make
- 12 éde cétaⁿ aňxígčiči'ái. Itáxaqaⁿ-ma gáama bčúga cagčĕ tá amá, á-biamá.
 but so far we have not Those up the stream those out all they go home- will they, said they, they
 finished for ourselves. of sight ward to you say.
- Agí 'íča-biamá, é učá akí. Ěgičĕ xagé agí átiágčai. Xagé agíi há,
 Coming they spoke of, that to he reached At length crying coming they were Crying they are
 back they say, tell it home. back doing it suddenly. back coming back
- ai. Haⁿ'adi wakíde-ma čaⁿ' é daⁿ'cte uhé íhe akí éde, wiⁿ' t'éawačai tĕ, ai.
 was Last night those who shot at us they perhaps path pass- they but was one they killed (of) us, said
 said. ing that reached way again (some).
- 15 Haⁿ'adi weánaxíčai amá čaⁿ' áčačage tĕ hidé kĕ'di gačiči agčá-biamá, ai.
 Last night they attacked us the ones who headland the bottom at the killed him went homeward, said
 they say, he.
- Čičiň'ge, Maⁿ'cka-gáxe, gačiči agčá-biamá, ai. Ágaha-maⁿ'čičiⁿ (aká) iⁿ wiⁿ' čai.
 Your son, Maⁿ'cka-gaxe, killed him went homeward, said Agaha-maⁿ'čičiⁿ (the sub.) told me.
- Íí kĕ bčúgačti agí-biamá. Íí amá bčúgačti caňgáki taňgačičiⁿ. Wédai-gá,
 Tent the all are coming back, Tent the all we reach you we will, as we Wait for us,
 they say. (sub.) at home move.
- 18 aí tĕ ní masáni najiⁿ' amá. Íí amá bčúgačti cakí tá amá. Wédai-gá,
 said river on the other those who stood. Tent the all they will reach you Wait for us,
 side (sub.) at home.
- á-biamá učá agčiči aká. Naⁿ'bá jaⁿ' xí, égičĕ íí kĕ bčúgačti agčiči. Nicúde
 they said, to tell it he who came Two sleep when, at length tent the all came Missouri
 said he back.
- hidé kĕ'pa uhá agčai. Wanípa bčúgačti 'iⁿ maⁿ'čičiⁿ-biamá, újawáčti.
 bottom to the follow- they went Animal all carrying walked, they say, a great
 (mouth) ing it homeward. abundance.

sunrise two went out as scouts, passing directly along in the path to be traveled by the war party (literally: *Mi' éčaⁿba-bájl' tēdi naⁿbá wadaⁿbe ačai, uhé ačé tai égaⁿ ukaⁿska*).

439, 19. *saⁿ itata-qtci 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'-gă. Nú hniⁿ égaⁿ, učágacaⁿ maⁿhniⁿ'. Majaⁿ' áhe gaⁿ'čaqti áčahe maⁿhniⁿ'. Águdi čajaⁿ' ckaⁿ'hna xī, č'di jañ'-gă hă. Gúdugá-qče jaⁿ' 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 ača'aⁿ čačiče iⁿte*. This is probably a quotation from the usual song of the women. When Hebadi-jaⁿ of the *χaⁿze* gens was addressed, they sang thus:

Wanáčičiⁿ-ă! Áča'aⁿ čačiče iⁿte.

Hasten! What are you doing that you remain away so long?

Čínuhá, čaaⁿ'ča caⁿ' čačiče.

Elder brother, now at length, you have left him behind.

Hebádi-jaⁿ! Caaⁿ' jiiⁿ'ga kúče ačičiⁿ' gí-ă.

O Hebadi-jaⁿ! come back quickly with a young Dakota.

441, 7. *hiⁿbe aŋgugičaⁿ aŋčičiⁿ*. They had removed their moccasins before crossing the stream.

441, 19. *sidahi aⁿnia-majl' agčiči tate ača*. This refers to going home on the horses, and thus avoiding traveling on foot, which would have pained their feet (*naⁿnie*). When *čačičiⁿ-naⁿpajl'* caught the horses, he did not recognize them, as it was dark. After the rest had gone to fasten them, *Agaha-maⁿčičiⁿ* returned and thanked him, saying: "They are our horses. We thank you."

442, 4. *čedi aŋgače te*. *čačičiⁿ-naⁿpajl'* meant *Agaha-maⁿčičiⁿ* 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 iⁿwiⁿaⁿhaŋgačičiⁿ, in full, Caaⁿ iⁿwiⁿaⁿhe aŋgačičiⁿ*.

444, 8. *naⁿba wačiči 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 *Quča* or Raccoon section of the *Wasabe-hitajl'*. Hence his name may contain an allusion to the myth of the Raccoons and the Crabs (*or*, *Craw-fish*).

444, 13. *agi iča-biama, e uča aki*. This was told by *Agaha-maⁿčičiⁿ*.

444, 14. *haⁿadi wakide-ma, etc.* This was said by some of *čačičiⁿ-naⁿpajl'*'s party.

445, 1-2. *majaⁿ maⁿčičiⁿ-čiči gaxe čaⁿča aki*. At Sarpy, Neb., near mouth of the Platte.

TRANSLATION.

We killed deer when we went on the autumnal hunt. We hunted all sorts of small leaping animals. When we approached any place to pitch the tents, we were in excellent spirits. Day after day we carried into camp different animals, such as deer, raccoons, badgers, skunks, and wild turkeys. We had ten lodges in our party. As we went, we camped for the night. And we camped again at night, being in excellent spirits. At length we reached a place where some white farmers dwelt. They gave us food, which was very good. At length they assembled us. "Come, ye Indians, we must talk together. Let us talk to each other at night." "Yes," said we. As they came for us when a part of the night had passed, we said, "Let us go." They came with us to a very large house. Behold, all of the whites had arrived. That place was beyond the Little Sioux River, at Boyer Creek, where the first white men were, across the country from this place. They talked with us. "Oho! my friends, though I, for my part, talk with you, you will do just what I say," said one. "We will consider it. If it be good, we will do so," said the Omahas. "I am unwilling for you to wander over this land," said the white man. Je-saⁿ (White-Buffalo-in-the-distance) said, "As you keep all your stock at home, you have no occasion to wander in search of them; and you dwell nowhere else but at this place. (But we have wild animals, which are beyond our dwelling-place, though they are on our land.)" "Though you say so, the land is mine," said the white man. "The land is not yours. The President did not buy it. You have jumped on it. You know that the President has not bought it, and I know it full well," said Je-saⁿ. "If the President bought it, are you so intelligent that you would know about it?" said the white man, speaking in a sneering manner to the Omaha. Je-saⁿ hit the white man several times on the chest. "Why do you consider me a fool? You are now dwelling a little beyond the bounds of the land belonging to the President. It is through me that you shall make yourself a person (*i. e.*, you shall improve your condition at my expense). I wish to eat my animals that grow of their own accord, so I walk seeking them," said Je-saⁿ. "Nevertheless, I am unwilling. If you go further, instead of obeying my words, we shall fight," said the white man. "I will go beyond. You may fight me. As the land is mine, I shall go," said Je-saⁿ. "Yes, if you go to-morrow, I will go to you to see you. I shall collect the young white people all around, and go with them to see you," said the white man. Having removed the camp in the morning, we scattered to hunt for game. I went with three men. About forty white men arrived, and stood there to intercept us. They waved their hands at us, saying, "Do not come any further." As we still went on, they came with a rush, and tried to snatch our guns from us. When we refused to let them go, they shot at us: "Ku! ku! ku!" As we went back, we were driven towards the rest of our party. The leader of the white men said, "Do not go. If you go, I will shoot at you." We stood on an island; and the white men surrounded us. "You have already shot at us," said the Omahas. The white men doubted their word, saying, "It is not so about us." "You have already shot at us, so we will go at all hazards. I am following my trail in my own land. I am going to hunt. Why do you behave so? Make way for us. We will go to you," said Je-saⁿ. "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-jīnga, 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-buqa, where we camped. We slept, and it was day. "Do consider the matter a little," said they. "Ho!" said I, "I think that when one man injures another, it is desirable to repay him. The Dakotas are like us in their Indian habits. We know just as well as they how to use

the hands for shooting at foes or game, for working in any way. We know how to creep up to them in the darkness, and snatch their horses from them. I think that we can do it well. Let us pursue. We shall follow the trail. I, even I, will do the sacred cooking."

I did the sacred cooking. I collected the men. I cooked fresh venison, which I valued at two dollars. The kettle was worth five dollars. I put some goods in the middle of the tent; a red blanket, a green one, a black robe, and two figured calico shirts, the last of which I valued at a dollar and a half each. To those who had been invited, I said, "Ho! I leave this pile of things to you. I will seek that man who did the injury. I shall make every effort in walking to find him. Please give me your temper. I buy it of you." "Ho!" said they, "though we will give it to you, please do your best." They took a pillow, which they put in the middle with two gourd rattles. "We will sing for you to dance. As you have bought it, we will give it to you. You shall return after doing to them as they did to you." They sat singing, making the gourds rattle by striking them against the pillow. As the night was long, they beat the rattles even till day. And all those who desired to go on the war-path with me danced. "I will kill him," said one. Another said, "I will take hold of him." "I will take hold of one when he is not wounded at all," said a third. "I will snatch horses from them," exclaimed a fourth.

It was day. . And as they had given something to me, I, too, gave presents all around. "You may take a sacred bag, and what is bound up with it (what is always fastened securely to it)," said my guests to me. When it was dark, we stole off one by one, secretly, without being detected by any one at all. The next day it was said, "They went on the war-path last night." We reached a place outside of the village, and there we slept. "Ho! warriors, go ye as scouts," I said. Those who go as scouts at night, usually go about a mile from the camp before they lie down. "Ho! warriors, when you become sleepy, come back," said I. * * * When it was time for roosters to crow, I said, "Arise! arise!" All arose hurriedly. * * * The next day the scouts came back very suddenly. As they were returning, two war-chiefs went out to meet them. "O war-chiefs, they have just taken them homeward on this side of the stream. The feet of the horses have recently made a series of bare spots along the ground where the grass has been burnt." They also referred to the fresh manure dropped by the horses as they went. "They have gone back, making a line of clusters of whitish spots on the burnt grass," said they. "Ho! warriors, come, let us see it," said the war-chiefs. They went thither. "This is it," said the scouts. "Ho! warriors, it is that. Let us follow them," said the war chiefs. They followed them, walking the whole day. At length, when the sun had just set, they reached again a place where they had been, and there they camped. Behold, the foe had reached home with the horses. The tents were four. We slept at night, and we pursued them the next day. Though we passed along the road, we did not overtake them, and we slept on the way. The next day we continued the pursuit; but we did not overtake them, so we slept on the way. We pursued them four days. When half of the day had gone, and it was noon, we stopped, as we were very tired. We ate, and then continued the pursuit. At length, when we reached the forks of a stream, the trail had gone up a crooked branch to the right hand. We went straight on to head them off. We ran down-hill, and walked fast up-hill till noon. When the sun was very low, we stopped. Two went as scouts. When they

had been absent but a short time, they returned. At dark we reached another place, having arrived again at the crooked branch, up towards its head. When we reached it again, we sent two scouts down-stream. As they went, they came very suddenly upon twelve Dakota tents. Then the scouts were returning to us. "There they come! there they come! there they come!" We threw ourselves down to hide. At length the scouts came back. "O war-chief! we discovered them. Twelve lodges departed," said they. We were coming back (*i. e.*, down the crooked branch), following the trail of the foe. At length we reached the place where the twelve Dakota tents had been pitched, when it was altogether deserted. They had gone, but the coals of the camp-fires were still very bright. "We will pursue them for a part of the night," said we.

These Dakotas had gone down-stream till they met the rest of their people who had our horses. We overtook them just at midnight. "Ho! warriors, I suspect that the old men at home are exhorting us. Ho! warriors, let us overtake them before this night ends. Do make a desperate effort. I suspect that your grandparents are yearning for you. I think that they are saying about you, 'When shall he come in sight after so long an absence? What are you doing that you are continuing so long away from the lodge?'" We kept in pursuit along the road. The scouts went and returned without finding any one. When we forded the small stream which went aside from the creek, and had reached the other side, one of the war-chiefs said, "Warriors, I will smoke." It was Agaha-ma⁴fi. We sat, putting on our moccasins after wading. Agaha-ma⁴fi 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 those 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. "Hó! 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, Wa-je-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 Maⁿčka-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-maⁿčičiⁿ 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, Maⁿčka-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-najiⁿ 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.

Umaⁿ'haⁿ taⁿ'waŋčičiⁿ guáčičiⁿ'ja Nibčáaska kěčičiⁿ aŋčičiⁿ'i. Caaⁿ'
 Omaha nation in the region beyond Platte River towards the we sat. Dakotas
 amá weánaxiča ahíi; caŋ'ge wáčičiⁿ-báji, júga-hnaⁿ, wénudaⁿ ahíi. Gaⁿ'
 the to attack us arrived; horse they did not sit on body only, to war against they And
 (sub.) us arrived.
 3 Bačóí taⁿ'waⁿ' é ugáčiči kě'di aŋčičiⁿ'i, Umaⁿ'haⁿ amá bčúgaqti aŋčičiⁿ'i.
 Serpy village that point of by the we sat, Omahas the ones all who we sat.
 timber
 Wa'ú d'úba wataⁿ'zi řan'de maⁿ'te qai, taⁿ'waⁿ řan'di Naⁿ'péhiⁿ égaⁿ, gčáte
 Woman some corn ground in buried, village at the. Hungry us, to eat
 their own
 tégaⁿ gčíze agčai. Kí Caaⁿ' amá égičiče nudaⁿ' amá atíi tč há, édí. Éde
 in order to take they went And Dakotas the at length those on the war came there. But
 that their own back. (sub.) path

wa'ú amá akíi xī, wénaxíçai 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 who. Woman the one
 (sub.) there again tacked (mv. ob.)

çinⁿ wahútaⁿçinⁿ ítiⁿ biamá, gabçábçaze, níça ççí, t'éça-báji. Najíha má-
 the gun they hit her with, gashing her repeat- alive she came they did not Hair they
 (mv. ob.) they say, edly, back, kill her.

wasíhiçti égaⁿ máwaqaⁿi, wáçinⁿ ákiágçai Aⁿwaⁿçiqai égaⁿ, aⁿgúçça-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 wéaⁿçça-báji. Akí xī, égiçe haⁿ xī, égiçe níkaciⁿga
 Darkness trail we did not find it. I reached when, at length night when, behold, man
 home

aⁿgiatí. Éⁿdi pí há. Kí égiçe níaciⁿga dúbá uçéwiⁿxíççé há, kí wí wé-
 came for me. There I arrived. And behold, man four assembled them- and I the
 selves

sataⁿ ççinⁿ. Éⁿdi 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
 (sub.) (sub.) (sub.)

níkaciⁿga dúbá amá. Níkaciⁿga dúbá amá, Nújiⁿga-ma uçéwiⁿwaçá-gá, ai.
 man four the Man four the The boys collect thou them, said
 (sub.) (sub.) (sub.) they.

É çti níkaciⁿga uçéwiⁿwaçái waⁿgíçe. Wí çti nújiⁿga uçéwiⁿawáççé. 9
 They too man assembled them all. I too boy I assembled them.

Níkaciⁿga gçéba-sátáⁿ tē uçéwiⁿaⁿwaⁿçai. Gépe: Hau! níkaciⁿga aⁿgá-
 Man fifty the we assembled them. I said as follows: Ho! man we who

çinⁿ aⁿgú awákigaⁿçtiaⁿi, níkaciⁿga íçta wáçinⁿ-má eaⁿwaⁿkigaⁿi; indádaⁿ
 are us they are just like us. man wantonly those who we are like them; what
 treat them

wapé açinⁿi, wahútaⁿçinⁿ açinⁿi, égaⁿ aⁿgáçinⁿi. Égiⁿwiⁿ'aⁿ taí há. Ké! édi 11
 weapons they have, gun they have, like it we have. Let us do so to them Come! there

aⁿgáçe taí há, ehé. Gaⁿ bçúgaçti ínahiⁿi. Aⁿgáçça-báji caⁿaⁿgataⁿ, égiçe
 let us go I said. And all were willing. We did not go when we stood awhile, behold,

níkagáhi amá uáwagiçí'agái. Wat'aⁿ uçéwiⁿçai níkagáhi amá. Çé níaciⁿga
 chief the they were unwilling Goods they collected chiefs the This man
 (sub.) (sub.) (sub.)

sátáⁿ pahaⁿga uçéwiⁿaⁿwaⁿçé aⁿgataⁿ wágiatí. Éⁿdi aⁿgáhi xī, 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.) (sub.) account of them (sub.) go manded us

nudaⁿ tē. Hná-báji taí nudaⁿ tē. Çé açinⁿi-gá, aí. Çé Içigaⁿçai çinⁿké'ça
 on the war-path. You will not go on the war-path. This have ye it, said This Grandfather to him
 they.

açai, majaⁿ wéçinⁿwiⁿ açai; aççí tēdíhi xī, nudaⁿ hné ckaⁿhnai xī, 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 xī, hné taí, aí níkagáhi çáji amá. Uçé'age há. Iⁿçça-máji há
 you if, you go will, said chiefs those who did I was unwilling I was displeased
 not go.

Wat'aⁿ bçéiza-máji aççé. Gaⁿ aⁿgáçça-báji: Içigaⁿçai çe-má weaⁿgapai
 Goods I took I not I went And we did not go: Grandfather those who we waited for
 homeward. went (to) them

- égaⁿ, aṅgáča-báji. Agčfi hă Iqigaⁿčai čaⁿ-qátaⁿ-má. Agčfi xī, Djó
as, we did not go. They came home Grandfather those from (his city). They came when, Joe home
- činkě'ra pí. Nudaⁿ' bčé kaⁿ'bčéde níkagáhi amá aⁿčaⁿ'nité gaⁿ, bčá-máji hă.
to him I arrived. To war I go I wished, but chiefs the they prohibited so, I did not go (sub.) me
- 3 Iⁿčičiⁿ'waⁿdaⁿ'ba-gă hă, ehé. Ahaú! ai. Gaⁿ' hné ckaⁿ'hna xī, gaⁿ' čá-gă,
Consider it for me I said. Oho! said he. Of you go you wish it, by all go, means
- aí. Hau. Akí xī níkaciⁿ'ga učéwiⁿ'awáčé. Čáčiⁿ-naⁿ'páji agíhiawákičé,
said he. ¶ I reached when man I collected them. Čáčiⁿ-naⁿ'páji I sent them for him, home
- Wanáce-jiⁿ'ga cí agíhiawákičé, cí atfi. Sinⁿ'de-xaⁿ'xaⁿ agíhiawákičé.
Wanace-jiⁿ'ga again I sent them for him, and they came. Sinⁿ'de-xaⁿ'xaⁿ I sent them for him.
- 6 Nújiⁿ'ga áhigi učéwiⁿ'aⁿwaⁿ'čai. Ké! nudaⁿ' aṅgáčai kaⁿ'bča, ehé. Čaaⁿ'
Boy many we collected them. Come! to war we go I wish, I said. Dakotas
- amá wiⁿ' aṅgáčfi kaⁿ'bča, ehé. Gaⁿ' haⁿ' xī učéwiⁿ'aⁿxíčai. Haⁿ' wiⁿ-
the one we slay him I wish, I said. And night when we assembled ourselves. Night just ones who
- détaⁿ'qti xī aṅgá-i. Umaⁿ'haⁿ' taⁿ'waⁿ čaⁿ' aṅgátii xī, aⁿ'ba. Gaⁿ'xī ákihaⁿ.
half the when we were Omaha city the we came to when, day. And beyond length approaching.
- 9 aṅgáhii, dúda. Ě'di wáqe ctewaⁿ' číngai. Ěgičé řeska naⁿ'ba édedí-amá
we arrived, this way. There white man at all there were At length ox two were moving none. there
- utaⁿ'nadi. Kí nújiⁿ'ga amá wagáqčaⁿ' amá wačáte gaⁿ'čai, t'éwačé 'íčai.
in a place be- And boy the servant the to eat wished, killing them spoke tween. (sub) (pl. sub.) of.
- Núdaⁿ'haṅgá, aⁿ'waⁿ'čate taⁿ'gataⁿ, aí. Hau! wagáqčaⁿ, áma čičiⁿ' t'éča-
O war-chief, we eat them we who will, said Ho! servant, the one the kill they. (mv. ob.)
- 12 bádaⁿ čataí-gă. Áma čičiⁿ' caⁿ'čičiⁿ'éčai-gă, ehé. Edítaⁿ gaⁿ' aṅgáhii gaⁿ'
and (pl.) eat it. The the let it alone, I said. Thence so we reached so other (mv. ob.)
- aⁿ'jaⁿ'i hă. Či edítaⁿ aṅgáhii égaⁿ, Haⁿ'čí ři uspe kě čedi a-í aⁿ'jaⁿ'i. Edít
we slept Again thence we reached as, Henry house hollow the there we approached Thence and slept.
- aṅgáčai xī, Húčaiⁿ'ga majaⁿ' uhaⁿ'ge kě cí ě'di a-í aⁿ'jaⁿ'i Či aṅgáčai
we went when, Winnebago land end the again there we approached Again we went and slept.
- 15 égaⁿ, Ni-báse čaⁿ', Máqude-wa'ái duáčicaⁿ, ě'di a-í aⁿ'jaⁿ'i. Haⁿ'egaⁿ'tce
as, Ni-base the, Iowas farmed this side of, there we approached Morning and slept.
- aṅgídahaⁿ'i xī, ékitaⁿ níkaciⁿ'ga wéaⁿ'čai. Hau! weaⁿ'gapai tá-bi, aⁿ'čaⁿ'i
we arose when, just then person we detected Well! let us wait for them to we said them. appear,
- xī, Čáčiⁿ-naⁿ'páji ágiágčai xī uči'agai. Gécicaⁿ aⁿ'waⁿ'ganáse tá-bi, ehé
when, Čáčiⁿ-naⁿ'páji they pass by when he was unwill- On that side let us head them off, I said ing.
- 18 (an'deařáčicaⁿ ičáhe, ehé) xī, Čáčiⁿ-naⁿ'páji Nicúdeařáčicaⁿ řhe 'íčai. Kí
(on the side of the I pass I said) when, Čáčiⁿ-naⁿ'páji towards the Missouri passing spoke And ground along of.
- gaⁿ'xī uhé píaji aṅgúřiaⁿ'čai. Uwáječai égaⁿ níaciⁿ'ga aⁿ'guqča-báji.
then path bad we got ourselves into. We were tired as man we did not overtake them.
- Ninⁿ'dugčáde aṅgákii égaⁿ aⁿ'gugíqča-báji. Čaⁿ'qti aⁿ'guqča-báji. Haⁿ' hă.
Creeping backward we reached as we did not overtake our In spite of we did not overtake Night again own. them.

Naⁿpeawahiⁿ'i égaⁿ uwájeçai, aṅ'guqça-báji. Haⁿ'egaⁿ'tce aⁿçañ'çiçai çï, 3
 We were hungry as we were tired, we did not overtake them. Morning we awoke when,
 waçáte waçin'ge, wagáqçaⁿ-ma naⁿpehiⁿ. Hau! Çáçinⁿ-naⁿpáji-há, 'ábae
 food we had none, the servants were hungry. Ho! Çáçinⁿ-naⁿpáji, O! hunting
 maⁿçin'-gá. Wagáqçaⁿ naⁿpehiⁿ, ehé. Açai 'ábae Çáçinⁿ-naⁿpáji. Égiçe 3
 walk thou. Servant hungry, I said. Went to hunt Çáçinⁿ-naⁿpáji. At length
 çáçti wiⁿ' 'iⁿ' aḡçí. Égaⁿ aⁿçátai.
 deer one carry he came So we ate.
 ing back.

Aⁿ'ba tē gaⁿ' Nicúde ḡçadiⁿ' aṅgáçai. Nicúde çanⁿ'ha ké'çá á-i-aⁿ'jaⁿi.
 Day the so Missouri across to we went. Missouri bank at the we arrived and
 River slept.

Haⁿ'egaⁿ'tce çï, ní aká jin'ga-báji, nidaⁿ'. Çáçti-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

aṅgáçai. Mandé-jin'ga gaⁿ', man'dē ḡçé, waiiⁿ' ḡçé, wahútaⁿ'çinⁿ edábe,
 we made. Boat small so, bow the blanket the gun also,
 (pl. ob.), (pl. ob.),

aṅgúçii Ní aká cehiaká çí çahádi énaçkéçhai, 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 aṅgúçii çï, níaⁿ'waⁿ aṅgáçinⁿ'i. Naⁿ'jinⁿ'ské'qçei ní kē masáni aṅgáhii; 9
 the we filled when, we swam we had them. Hardly river the the other side we reached;
 (ob.)

uwájeçaqtiⁿ'i masáni aṅgáhii. Masáni áiaṅ'ḡçinⁿ'i çï, hiⁿ'bé aṅgúçiaⁿ
 we were very tired the other side we reached. The other side we sat down when, moccasin we put on our
 there moccasins

aⁿ'çictaⁿ'i çï, naⁿbáha usaí. Caaⁿ' amá ugácaⁿ ctewaⁿ' sigçé daⁿ'be aṅçinⁿ'i.
 we finished when, in two places they set Dakotas the traveled notwith- trail seeing it we sat.
 the grass afire. (sub.) standing

Aⁿçañ'çináqçé aṅçinⁿ'i. Hau. Ké! wágaqçaⁿ', uçúdaⁿ'bái-gá. Cúde çé 12
 We hid ourselves we sat. ¶ Come! O servant, consider ye it. Smoke this

naⁿbáha tē; wiⁿ'aⁿ'wa é'di aṅgáçé taí á, ehé, Hau. Çáçinⁿ-naⁿpáji aká,
 in two places the; which one there we go will I said, ¶ Çáçinⁿ-naⁿpáji the,
 Núdaⁿ'haṅgá, çéçá tēçáçicaⁿ aṅgáçé taí, ai Çáçinⁿ-naⁿpáji aká. Hau, gaⁿ'
 O war-chief, this one behind towards the let us go, said Çáçinⁿ-naⁿpáji the Well, so
 (sub.) (sub.)

aṅgáçai; Nicúde aⁿ'aⁿ'çai, gaⁿ' aṅgáçai, áçia. Itáçata usaí, aⁿ'waⁿ'çade 15
 we went; Missouri we left it, so we went, across by Up-stream it was we, being near it
 River a near way. set afire,

aṅgáçai. Aⁿ'jaⁿ'i há haⁿ' tē. Haⁿ' içáugçé aⁿ'maⁿ'çinⁿ'i; ki çáçuháqçei aⁿ'ba
 we went. We lay down, night when. Night throughout we walked; and almost day

çï, aⁿ'jaⁿ'i. Níçaciⁿ'ga, haⁿ'egaⁿ'tce tē aṅ'guçixídai çï, wéaⁿ'çá-báji. Kí
 when, we slept. Man, morning when we looked around when, we did not find And
 for them them.

Caaⁿ' taⁿ'waṅçanⁿ' eçáçicaⁿ aṅgáçii, aⁿ'biçáugçé. Aṅ'guçixídéçti aⁿ'maⁿ'çinⁿ'i, 18
 Sioux city towards we were re- throughout the We looked around very we walked,
 turning, day. carefully for them

wéaⁿ'çá-báji. Çázéçtci miⁿ' çanⁿ' çahé ké çañ'ḡçéçtci hí. Ké! aṅgáçé taí,
 we did not find them. Late in the sun the hill the very near to ar- Come! let us go,
 afternoon rived.

wágaqçaⁿ'. Gaⁿ' aṅgáçai. Maⁿ'á síaⁿ'çé, qçabé çinḡé há. Uqçé ikisaⁿ'çinⁿ
 O servants. So we went. Cliff alone, tree there was none. Quickly out of sight

aṅgáiaçé taí Saçigi égaⁿ'i-gá, ehé. Kí aṅgáhi-báji tē'di, Çáçinⁿ-naⁿpáji aká, 21
 let us go. Do walk faster. I said. And we did not reach it when, Çáçinⁿ-naⁿpáji the
 (sub.) (sub.)

- Wakide-jin'ga ecaⁿ'ba bispé fhai, étaⁿ'çiⁿ wéçai níkaciⁿ'ga-má. Kì aṅgú cti
 Wakide-jin'ga he too crouched suddenly, they first found them the people (ob.). And we too
- bisp aⁿ'jaⁿ'i. Jáçìⁿ-naⁿ'páji amá uçá agçí. Núdaⁿ'haṅgá, qçabé çé'qtci çan'di
 crouch- we lay. Jáçìⁿ-naⁿ'páji the to tell it came O war-chief, tree this very at the
 ing (sub.) back.
- 3 jaⁿ' gásai, gaçáqi, aí. Hau! wágaqçaⁿ, níkaciⁿ'gai tē edádaⁿ-báji. Aṅgáçá-
 wood they out, they make said Hau! O warriors, they are people the it is nothing. We did
 it sound, he.
- báji caⁿ'-aṅgataⁿ' níaciⁿ'ga áma aká agçí 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
- hă, aí. Wa'úi éde Mawádaⁿ'çiⁿ wa'aⁿ'i hă, aí. Hau! níkawasaⁿ, caⁿ' ha,
 said They but Mandan they sing said Ho! O warrior, enough
 he. are women he.
- 6 ehé. Hau. Gaⁿ' aṅgáçai. Jĩṅgá-qtci maⁿ' onáde aṅçìⁿ'i, qáde búçá unácte
 I said. ¶ So we went. Very small ground bare of we sat, grass round left after a
 vegetation fire
- aṅgúçìⁿ'i. Mìⁿ' aká çáçuháqtci áíáçai. Hau! wágaqçaⁿ', haⁿ' ta aká. Mìⁿ'
 we sat in. Sun the (sub.) almost had gone. Ho! O servants, night will be. Sun
- aká áíáçai hă Hau! Ké, wágaqçaⁿ' Jáçìⁿ-naⁿ'páji-há! wadaⁿ'be maⁿ'çin'-gă.
 the has set Ho! Come, O servant Jáçìⁿ-naⁿ'páji O! as a scout walk thou.
- 9 Níaciⁿ'ga çañká jí çañká ánai édaⁿ waçáwa-gă, ehé. Égiçé Jáçìⁿ-naⁿ'páji
 Person the ones camped the ones how many ? count them, I said. At length Jáçìⁿ-naⁿ'páji
 who are they
- amá agçí. Núdaⁿ'haṅgá, jí aká naⁿ'bá aká hă. Caṅ'ge wiⁿ'áqtci açiⁿ' aká hă,
 the came O war-chief, tent the two are the Horse just one they have
 (sub.) back. (sub.) ones
- núdaⁿ'haṅgá, é iⁿ'wiⁿ'çá agçí. Hau! caⁿ' hă, ehé. Hau! wágaqçaⁿ', wañ'-
 O war-chief, that he told me he came Ho! enough, I said. Ho! O servant, let us
 back.
- 12 gakiçá tai hă Waçáckaⁿ tai hă, ehé. Hau! pígi'aⁿ cì çe-hnaⁿ', Sìn'de-
 contend with them You will do your best I said. Ho! to do it again again only this Sìnde-
 to him time,
- xaⁿ'xaⁿ, wégaskaⁿ'çé maⁿ'çin'-gă, jí çañká jaⁿ't'ai xì, ehé. Uhná çagçí 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. Égiçé Sìn'de-xaⁿ'xaⁿ amá agçí. Núdaⁿ'haṅgá, jaⁿ't'ai hă, aí Sìn'de-
 I said. At length Sìnde-xaⁿ'xaⁿ the came O war-chief, they are, said Sìnde-
 (sub.) back. sound asleep
- 15 xaⁿ'xaⁿ. Hau! Ké, weaⁿ'naxiçá tai hă, wágaqçaⁿ'. Wapé gē pa-í gaxái-gă,
 xaⁿ'xaⁿ. Ho! Come, let us attack them O servants. Weapon the sharp make ye,
 (pl. ob.)
- ehé. Máhiⁿ gē' cti pa-í xixáxai; máhiⁿ'sì cti pa-í xixáxai; wahútaⁿ'çiⁿ pí
 I said. Knife the also sharp they made arrow-heads also sharp they made gun snow
 (pl. ob.) for themselves; for themselves;
- ugçiji, maⁿ'zemaⁿ dúbá-çáⁿ'çáⁿ, çábçiⁿ'-çáⁿ'çáⁿ cti ují. Hau! núdaⁿ'haṅgá,
 they loaded ball four apiece, three apiece too they Ho! O war-chief,
 theirs, put in.
- 18 caⁿ' hă, aí. Hau! wágaqçaⁿ', caⁿ' gçìⁿ'i-gă. Sìn'de-xaⁿ'xaⁿ 'çdi juágçé
 enough said they. Ho! servants, still sit ye. Sìnde-xaⁿ'xaⁿ there I with him
- bçé tá miñke. Wégaskaⁿ'aⁿ'waⁿ'çé aṅgáçé tañ'gataⁿ, ehé. Waqin'ha jí tē
 Igo will I who. We look upon things we go we who will, I said. Canvas tent the
- ugçìⁿ'. Nan'de kē ed'qtci jaⁿ'qçúde aⁿ'wañ'ganá'aⁿ. Jí tē uákihaⁿ jaⁿ'qçúde
 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 aⁿnájiⁿ. Sin'de-xaⁿxaⁿ ébaⁿ. Gáaka wiⁿ
 we heard them we stood, at the rear we stood. Sinda-xaⁿxaⁿ I called to him. That one one
 out of sight
- jaⁿqⁿúdai, ehé. Ácutaⁿ t'écačē te hă, ehé. Gañ'xi aⁿgágčai. Wagáqčaⁿ
 snores, I said. Directly towards you kill him will, I said. And we went back. Servant
- čaⁿkáa aⁿgúča aⁿgágče te, ehé. Égiče wagáqčaⁿ čaⁿkáa a-fi xi, aⁿgákii. 3
 to them we tell it we go back will, I said. At length servant to them they ap- when, we reached
 proaching again.
- Núdaⁿhañgá, e'aⁿ hă, ai. Jaⁿt'é'qtiaⁿ'i hă, ehé. Hau. Gaⁿ' é'di aⁿgágčai.
 O war-chief, how is it? said they. They are sound asleep. I said. ¶ So there we went.
- Názaa aⁿgáhii. Jí égaxe najiⁿ'i. Ahaú! gaⁿ' wakídai. Jí tē wénaxičai
 At the rear we arrived. Tent all around they stood. Oho! so they shot at them. Tent the they attacked them
- gaⁿ', égaxe wakídai égaⁿ, jí tē múciñg'é'qtiaⁿ'i; déčaⁿ'ba t'éaⁿ'waⁿ'čai. Haⁿ' 6
 as, all around they shot at them as, tent the they exterminated them by shooting; seven we killed them. Night
- wiⁿdétaⁿ'qti tē'di wañ'gakíčai, hañ'kaska xi wañ'gakíčai. T'éaⁿ'waⁿ'čē aⁿ'čí-
 just half gone when we contended with them, midnight when we contended with them. We killed them we
- čtaⁿ'i xi, aⁿgágčii. Hau! níkawasaⁿ', caⁿ'aⁿgáxe taí. Ké, caⁿ' hă, ehé.
 finished when, we were coming this way. Ho! warriors, let us cease. Come, enough, I said.
- Gaⁿ' aⁿgágčii. Haⁿ' ičaugče caⁿ' aⁿmaⁿ'čii. Aⁿ'ba ékitaⁿ'háqti Nicúde kē 9
 So we were returning. Night throughout still we walked. Day just that far Missouri the River
- aⁿgágčii. Miⁿ' čaⁿ' éčaⁿ'báji Nicúde kē aⁿ'čē aⁿgágčii Aⁿgágčii tē, čí aⁿ'b
 we came back to. Sun the had not arisen Missouri the we crossed we were returning. We were when, again day
- ičaugče aⁿmaⁿ'čii. Ki miⁿ'čumaⁿ'ci hí tē, naⁿ'péawahiⁿ'i égaⁿ, jáqti naⁿ'ba
 throughout we walked. And sun on high ar- when, we were hungry as, deer two
- t'éwačai. Aⁿ'waⁿ'čate aⁿgčii. Gaⁿ' aⁿgágčii égaⁿ, gaⁿ' aⁿ'jaⁿ'i. Čí égasáni 12
 they killed. We ate them we sat. So we were returning as, so we slept. Again the next day
- aⁿgágčii égaⁿ, caⁿ' aⁿ'b ičaugče aⁿmaⁿ'čii. Haⁿ' tē, čí jáqti 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 ičaugče 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 night. Again night when, so
- aⁿmaⁿ'čii; aⁿ'jaⁿ'-báji aⁿmaⁿ'čii. Haⁿ' tē, miⁿ'daⁿ'be déčabčiiⁿ-qti-égaⁿ, wáqe 15
 we walked; we slept not we walked. Night when, clock about eight, white man
- jí wiⁿ' éditē ihe aⁿgágčii. Wáqe aká égiče naⁿ'awape tá aká. Wačate
 house one which passing we came back. White the behold he will fear us. Food
 was there it man (sub.)
- iⁿ'na taí hă. Pahañ'ga ijebe bčicibe tá miñke. Aⁿ'čaⁿ'waⁿ'he fi-gă, řu'čē,
 let us ask of him Before door I pull it open will I who. Following me be ye with a
 coming, rush,
- ehé. Wiugaⁿ'ba uágas'iⁿ' xi, řigčisiaⁿ'čē'qti najiⁿ' aká wáqe aká. Wéonaⁿ' 18
 I said. Window I peeped in when, he stripped himself entirely bare was standing white the Caused us
 man (sub.)
- áwačē wáqe aká, wačate wa'fi tē haⁿ' tē, níawačē'qti égaⁿ. Haⁿ' tē, caⁿ'
 to be thank-ful white the man (sub.), food he gave to us night at, he really saved our like. Night at, yet
 lives

aⁿ bajī, caⁿ miⁿ écaⁿ báji, ʔi caⁿ ʔá angákii. Gaⁿ níkaciⁿga bǫ́ga ckaⁿi.
 not day, yet sun had not village to the we got home. And people all were
 arisen, stirring.

Níkaciⁿga Caaⁿ wáqʔi amá agʔi há, ai Níkaciⁿga décaⁿba t'eaⁿwaⁿcaí
 Man Dakotas those who killed have said they. Person seven we had killed them
 them come home

3 aⁿcaⁿi gaⁿ, gíǫ́qtiáⁿi níkaciⁿga bǫ́ga.
 we said as, were very glad people all

NOTES.

452, 1. Nibaska kǫ́qʔicaⁿ, at or near the present town of Bellevue, Neb.

452, 4. waⁿ d'uba. There were only three women.

453, 2-3. mawasihi-qtí. Compare "usihi," clean.

453, 7. egiⁿwiⁿaⁿ tai, *in full*, égaⁿ iⁿwiⁿaⁿ tai.

453, 17-18. ǫ́e ʔigaⁿcaí ǫ́iñkǫ́a acaí. Sanssouci said that Joe and the other chiefs were just about to start for Washington, when Uhaⁿ-naⁿba and the rest prevented Two Crows and his friends from going on the war-path. But why should Uhaⁿ-naⁿba act as head-chief before the departure of his superiors? They were Joseph La Flèche, Maⁿtcú-naⁿba, Wanúkige, Gǫ́edaⁿ-nájiⁿ, ʔekadabi (Louis Sanssouci), and Logan Fontenelle. Logan and Louis, however, went as interpreters rather than as chiefs.

454, 6. Nujiñga ahigi, "many boys." These were only eight. The four war-chiefs were ʔaxe-caⁿba (Two Crows), ʔaⁿcaí-naⁿpajī, Wanace-jiñga, and Sínde-xaⁿxaⁿ.

454, 9. qeska naⁿba. These were two stray oxen.

454, 13. Haⁿcaí ʔi uspe kǫ́, Wood Creek, by Henry Fontenelle's farm, near Decatur, Neb.

454, 15. Ni-base caⁿ 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-waⁿcaí by the Omahas. This latter is also the Omaha name for the adjacent land.

454, 18. ʔandeaqʔicaⁿ, *i. e.*, "back from the river, towards the interior of the country;" while Nicudeatacaⁿ, its opposite, means "towards the Missouri, along the bank of the river."

454, 20. Nindugcaⁿde añgakii egaⁿ añgugiqca-bajī; literally, "As we reached the place where we had been, by creeping backwards, we did not overtake our enemies." They fell back. But "they fell back" because they were lost in the thick forest (see map) near a lake in that vicinity; and they wandered on till they found themselves back again at the place where they had struck the trail at the edge of the forest.—Sanssouci.

455, 8. ʔi ǫ́ahadi enaskaqʔehaí, 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. naⁿbaha means, in this case, "on two sides," and hence is almost equivalent to agcañkaⁿhaⁿ, "on both sides."

455, 15. itaxaqa usai. This refers to ǫ́e wateicka, the Big Sioux, along which the party proceeded for a little while.

455, 21. añgaaqʔe tai, the specific of "añgaqʔe tai," denoting motion to a particular place. See "iqé" in the Dictionary.

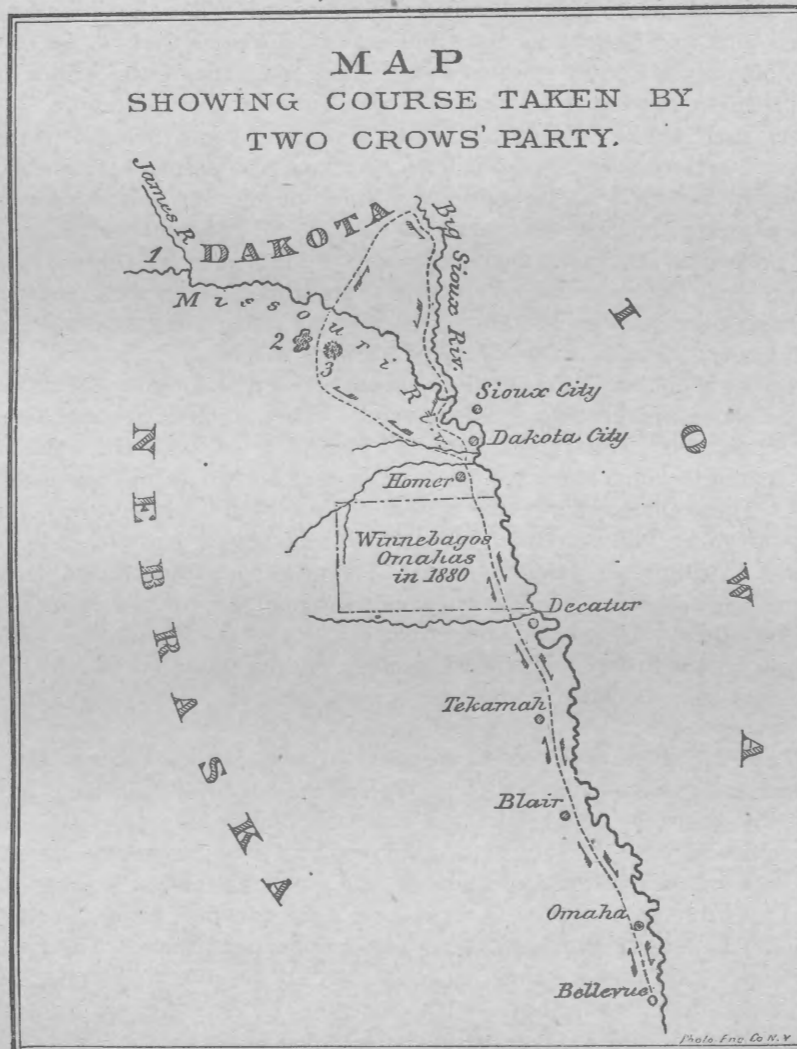
457, 3. egiqʔe wagaqcaⁿ cañkaqa a-ii ʔi añgakii. Frank La Flèche and the collector have been puzzled by the use of "a-ii ʔi" in this sentence. It would have been omitted,

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-xaⁿxaⁿ (a-ii); then, after they met, all reached their camp (aṅgakii).

457, 4. e'aⁿ hă used instead of "e'aⁿ ä."

457, 6. deçaⁿba t'eaⁿwaⁿçai. They killed seven Yanktons.

457, 9. içaugçe, pronounced iça+ugçe.



1. Where the Yanktons farmed. 2. The Lake. 3. The Forest.

TRANSLATION.

We dwelt beyond Omaha City, and towards the Platte. The Dakotas came on foot to attack us. All of us Omahas dwelt on the Nebraska side of the river, at the point of timber near Sarpy's village. Some of the women had buried corn in the ground at the village. Being hungry, they went back to eat it. Behold, the Dakotas who had come on the war-path reached there. And when the women reached there, they were attacked by the Dakotas, who killed two of the women. The remaining woman was struck with a gun, and gashed in many places, but she came back to us alive. The Dakotas cut off all the hair of the two women, and after cutting the scalps in pieces, they carried them homeward. We pursued them, but we did not overtake them. We could not find their trail in the dark. When I reached home, behold, men came for me at night. I arrived there. And behold, four men had assembled; and I was the fifth. At length they said, "Collect some men; these people, the Dakotas, have injured us; let us repay them. Assemble the young men." All of them, too, assembled the men. And I collected the young men. We collected fifty persons. I said as follows: "Ho! they are just like us, and we resemble those who have treated us cruelly; we have guns and other weapons as they have. Let us repay them for what they have done to us. Come! let us go thither." And all were willing.

But before we could leave, the chiefs manifested their unwillingness for us to depart. They collected goods, and sent for us five leaders. When we arrived there, behold, the chiefs had invited us on account of the goods which they had collected. Behold, they commanded us not to go on the war-path. "You will not go on the war-path. Take these things. These chiefs went to the President to sell land. If they come back and consent to your going, you may then go," said the chiefs who had not gone to Washington. I was unwilling. I was displeased. I went home without taking any of the goods. So we did not go on the war-path, as we waited for the return of those who went to the President. They came home from the city of the President. When they had come back, I went to Joe. "I wished to go on the war-path, but the chiefs forbade me; so I did not go. Consider the matter for me," said I. "Oho!" said he, "go, of course, if you desire it."

When I reached home, I collected the men. I sent the messengers after *gači-naⁿpajī*, Wanace-jīnga, and *Sinde-xaⁿxaⁿ*. 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," ʒaʒiⁿ-naⁿpaji 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 ʒaʒiⁿ-naⁿpaji 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 ʒaʒiⁿ-naⁿpaji, go hunting. The servants are hungry," said I. ʒaʒiⁿ-naⁿpaji went hunting. At length he came back, carrying a deer. So we ate it.

During the day we went across the country to the Missouri. That night we slept on the bank of the river. In the morning the stream was wide, as there was a freshet. We made a skin-boat of the deer-skin, and we put in it our guns, bows and blankets. The river extended as far as yonder house on the hill. When we put the things in the boat, we swam across with it. We barely reached the other side, as we were very weary. When we sat down on the other side, and had finished putting on our moccasins, the grass was set afire in two directions. We sat looking at the trail of the Dakotas who had been traveling about. We sat concealed. "Ho! come, warriors, consider the matter. This smoke is in two places; to which one will we go?" said I. ʒaʒiⁿ-naⁿpaji 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, ʒaʒiⁿ-naⁿpaji and Wakide-jinga crouched suddenly, they being the first to find the people. We, too, lay crouching. ʒaʒiⁿ-naⁿpaji came back to us to report. "O war-chief, at this very place they cut wood, for they make the sound "ʒaʒi," 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 ʒaʒiⁿ-naⁿpaji, go as a scout. Count the persons that have camped, and see how many they are," said I. At length ʒaʒiⁿ-naⁿpaji 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, Sinda-xaⁿxaⁿ, go to try them whether they are sound asleep. You will come back and report," said I. At length Sinda-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 midnight. When we finished killing them, we were coming this way. "Ho! warriors, let us cease. Come, it is enough," said I.

So we were coming back. We walked all night, and just at day we reached the Missouri. We crossed the river before sunrise. We walked all day; and at noon we killed two deer, as we were hungry. We sat eating them. Then we continued our homeward march till we stopped for the night. The next day we walked throughout the day, and at night we killed a deer. The next day we walked till night, and so at night till about eight o'clock. Then we reached the house of a white man. Said I, "The white man will fear us, thinking that we are Dakotas. So let us ask him for food. I will open the door. Do you rush in after me." When I peeped in at the window, the white man was standing without any clothing at all. (He asked us if we were Dakotas, and was glad to find that we were Omahas.) The white man made us thankful, saving our lives, as it were, by giving us food at night. At night, when it was not day, that is, before the sun rose, we reached our village. Then all the people were stirring. "The men who killed the Dakotas have come home," said they. As we said that we had killed seven, all the people were delighted.

BATTLE BETWEEN THE OMAHAS AND DAKOTAS IN 1855.

RELATED BY AⁿPAⁿ-LAⁿ'GA.

Gaqcaⁿ' aṅgáçai pahañ'gadi. Kì Waqé kě aṅúhai. Wadaⁿ'be wáčadai
 On the hunt we went at the first. And Elkhorn the we followed it. Scouts they who are
 River called

í waqúbe naⁿbá tš'di gčéba-čábc'iⁿ-qti-égaⁿ. Aṅgáçai xī, huhú t'eaⁿ'waⁿ'çai
 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, úhaⁿ'i. Gaⁿ'
 some, about how many. Large the ones policeman (the pl. took for them- as, they So
 that sub.) selves cooked them.

časniⁿ'i tš, aṅgáçai. Haⁿ' aⁿčaⁿ'maⁿ'ç'iⁿ'i. Waticka cugá wiⁿ' aṅúha aⁿmaⁿ'-
 they saw, when, we went. Night we walked during. Creek thick one we followed we
 lowed

ç'iⁿ'i. Waticka kě aⁿjaⁿ'-bajī; gacíbaça aⁿjaⁿ'i, snaⁿsnaⁿ'aça. Aⁿ'ba kě ugaⁿ'ba
 walked. Creek the we slept not; out from it we slept, on the level ground. Day the light

- xī, égiçe aⁿpaⁿ núga ccaⁿ maⁿçiⁿ amá. Wakíde-pi áxigçáji. Wakídai xī,
 when, behold, elk male near to were walking. Good marksman exhorted one another. They shot at when, them
- nugá wiⁿ jíbe múqaⁿi. Jandátaⁿ iénaxíçai xī, wí ubçaⁿ. Anaⁿhiçeáçé.
 male one lower broke it by shooting. Treading on the they attacked when, I I held him. I kicked him and knocked him down.
- Háci atí amá dá çáⁿ 'éçaⁿçai. Haⁿ çataí xī, bçáta-máji. 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
- nújĩnga wiⁿ iĩgási wabçáte agçiⁿ. Égiçe aⁿpaⁿ naⁿba cī çutí watícka
 boy one caught for I ate I sat. At length elk two again there they came creek
- kë uhá. Áma t'eaⁿçai, miⁿ'ga kë. Wágai égaⁿ ugáji. Aĩgáçai (xī), wiⁿ
 the follow- The we killed, female the (ob.). Cut in as it was held We went (when), one ing. other (ob.) slices over a fire.
- wadaⁿ'be ahí. Égiçe ié-ma wéçai. Jaⁿ'çiⁿ gçéçai; jíi çáⁿíá 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.
- Wégaⁿ'ze gçéba-naⁿ'ba-çti-égaⁿ íaⁿ'çiⁿ waĩ'giçe akíi. Égasáni tē, wahaⁿ
 Measure about twenty running all reached home. The next day when, removing
- açai. A-í-çi égaⁿ, ié-ma wánasai. Miⁿ' çáⁿ cēhiçtci hí tē, égiçe níaciⁿ'ga
 they came as, the buffa- they sur- Sun the just that far arrived when, behold, man went. and camped loes rounded them.
- wiⁿ' açai. Égiçe níkaciⁿ'ga d'úba wagçáde amáma, Caaⁿ. Níkaçiqai. Wáçiiⁿ 9
 one went. At length person, some creeping up were, they Dakota. They chased the Having them to us say, foe.
- açai. Ĕduéhe. Caⁿ' égiçe ugáhanadáze. Caⁿ' wakíde-hnaⁿ gçiⁿ'i. Caaⁿ'
 they I joined it. Still at length darkness. Still shooting regularly they sat. Dakotas went. at them
- amá djúba 'ágçaqtiaⁿ'i. Égiçe Caaⁿ' amá ugáhanadáze uçúnajiⁿ'i; wajiⁿ'-
 the a few they suffered very At length Dakotas the darkness depended on; they were (sub.) much. (sub.)
- pibáji. Weánaxíçai (xī) wiⁿ' t'éçai, Umaⁿ'haⁿ. Cī Umaⁿ'haⁿ amá wénaxíç 12
 savage. They attacked us (when) one they killed, Omaha. Again Omahas the attacking them (sub.)
- 'íçai. Ákipai. Weaⁿ'naxíçai taí, ai. Umaⁿ'haⁿ wiⁿ' caĩ'ge aⁿ'sagi taⁿ ágçiⁿ,
 spoke of. They met. Let us attack them, said they. Omaha one horse swift the sat on,
- maⁿ'zepe-niníba síaⁿ'çé açiⁿ'. Wiⁿ' ú çin'ge utiⁿ' gaⁿ'çai. Ĕd'çti ahí xī,
 hatchet pipe alone he had. One wound without to hit he wished. Just there he ar- when, him rived
- maⁿ'zepe gisíçá-báji égaⁿi. Çipáz uçíçpaçé gaⁿ'çai. Caĩ'ge amá dáhi 15
 hatchet he forgot it like. Pulling by to make him he wished. Horse the neck (sub.) the hair fall
- wackaⁿ'íañgai éwaⁿ gaⁿ', ákusan'de gí'ín açai. Gaĩ'çi Umaⁿ'haⁿ çin'ké
 he was strong being the cause, to him and be- carrying he went. And Omaha the (st. one) yond
- Caaⁿ' taⁿ uçaⁿ' eçégaⁿ, wáçionaⁿ içé. Caaⁿ' aká názaça t'éçai Caĩ'ge
 Dakota the to hold he thought, missing his he had Dakota the at the rear killed him. Horse (std. one) him hold (sub.)
- amá gí'ín qáçá agíi T'éaⁿ'çéçtiaⁿ'i! ai. Caⁿ'caⁿ weánaxíçai. Cī 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, Umaⁿ'haⁿ-ma wiⁿ' ugáçpaçai. Cī wiⁿ' caĩ'ge taⁿ naĩ'ge
 spear was pierced the Omahas one struck him down. Again one horse the to run by,

- uči'agai (čizabahe ké'ja maⁿ-bájujú é naⁿ'pai cañ'ge). Či Caaⁿ' wiⁿ' atí,
 refused (čizabahe at the clods of earth, that feared horse). Again Dakota one came,
 here and there
- či t'éčai Umaⁿ'haⁿ činké. Hañ'kaska xī, cañ'gaxai. Égasáni xī, wahaⁿ'
 again he killed Omaha the (ob.). Midnight when, they ceased. The next day when, removing
- 3 ačai. Já wa'iⁿ' agčli níkaciⁿ'ga čábčlⁿ'. Watčigaxe učéwiñxíčč. Wa'aⁿ'
 they Dried buf. carrying came man three. To dance they assembled. Singing
 went. falo meat back
- júwagčč gčlⁿ' wakičai t'é čaňká Háci aⁿ'wá'aⁿ' taí, ai T'é čaňká wa'aⁿ'
 with them they caused them to dead the After let us sing, said Dead the singing
 sit (pl. ob.) they.
- Júwagčč 'ičai. Waqé čictaⁿ'i xī, níaciⁿ'ga wiⁿ' wégaⁿ'ze wiⁿ'-qti-égaⁿ ačai.
 with them they Burying they fin- when, man one measure about one went.
 spoke of. them ished
- 6 Čáji-gă, é ínite-hnaⁿ'i níkagahi amá. Kí caⁿ' ačai, čahé ké řadé. Nújinga
 Do not go, say- forbade him chief the And yet he went, hill the being
 ing, (sub.) (ob.) near it. Boy
- čtöwaⁿ' wáčiqe í xī, uči'age, kí caⁿ' ačai. Ěřá aká gíbaⁿ égaⁿ'qti gčlⁿ'i.
 notwithstanding pursuing were when, he refused, and still he went. There the calling to just so sat.
 standing him coming (col. sub.) him
- Čé ínite-má uhéwakiča-báji. Čahé čaⁿ' ř'taⁿ' š'di hí-qti řátaⁿ ačlⁿ' a-ři.
 This those who pro- he did not let them Hill the now there he had just thence having they
 hibited him have their way. arrived him were
 coming.
- 9 T'éčai. Uqčé atí Cañ'ge amá nañ'ge agči. Cañ'gaxái-gă. Agči.
 They contended Quickly they came. Horse the running was coming Cease ye. They were
 him. back. coming.
- Wahaⁿ'. Či weánaxičai. Gaqčaⁿ' ačai Weánaxiča a-ři, héga-báji.
 They re- Again they attacked us. On the hunt they went. To attack us they were not a few.
 moved. coming,
- Wákičai. Áckaqtci ákikičai Múkičnaⁿ-hnaⁿ'i. Cañ'ge wiⁿ' t'éčai Umaⁿ'-
 They killed Very close they contended They usually missed one Horse one killed it Oma-
 with us. together. another in shooting.
- 12 haⁿ amá. Wáqe iéska juañ'gčai ké t'éčai. 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 éřih ičé. Caaⁿ' amá uqčé ahí égaⁿ, é čti wiⁿ' t'éčč tč, wahútaⁿ'člⁿ'-
 quicksand right he had Dakotas the soon arrived as, he too one he killed, gun
 into it gone. (sub.)
- jářa ačlⁿ'. Umaⁿ'haⁿ amá gaqčaⁿ' maⁿ'člⁿ' tč'di ugáe maⁿ'člⁿ'i; wiⁿ'čaⁿ'čaⁿ'
 forked he had. Omahas the on the hunt walk when scattering they walk; by ones,
- 15 naⁿ'bá-čaⁿ'čaⁿ' maⁿ'člⁿ'i. Umaⁿ'člⁿ'ka wiⁿ'áqtci čábčlⁿ'aⁿ' weánaxičai Caaⁿ' amá.
 by twos they walk. Season just one three times attacked us Dakotas the.

NOTES.

462, 5. gacibařa aⁿ'jaⁿ'i. They feared an attack from the enemy, if they remained close to the creek.

463, 3. bčata-majl. Aⁿ'paⁿ-řaňga 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. řaⁿ'člⁿ' waňgičé. 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. mlⁿ' čaⁿ' cehiqti hi tč, i. e., about 4 p. m., at which time the story was dictated.

463, 8-9. *niaci^{ng}a wiⁿ*. 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 ackaq^tci*, pronounced *he+gabaji and a+ckaq^tci* by the narrator.

464, 11. *ackaq^tci akiki^çai*. 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^haⁿ ama gaq^çaⁿ*, 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, Ĵaháwagče-jide (Red Shield), went out about a mile, though the chiefs forbade him. He still went on, being near to the bluff. If any young men pursued him, he refused to come. He still went on. Those who were there sat calling to him to go to them. He would not let the Omahas have their way, when they forbade his going. Just as he arrived at the hill the Dakotas came thence in pursuit of him. They soon came to him and killed him. His horse was coming back running to the camp. "Cease fighting," said they. Our warriors were returning to the camp. We removed. The Dakotas attacked us again. Then we removed the camp and went on the hunt. Many Dakotas were coming to attack us. They contended with us. The two parties contended together, being very close. They usually missed in shooting at one another. The Omahas killed a horse belonging to the enemy. The Dakotas killed the white interpreter who was with us. His horse was very swift, but he had gone right into a quicksand in the stream. The Dakotas soon reached him; but they did not kill him until he had shot one of them, as he had a double-barreled gun. When the Omahas were on the hunt with all the tribe, they usually scattered, and went in small parties, by twos, and sometimes singly. In one season the Dakotas attacked us three times.

MY FIRST BUFFALO HUNT.

BY FRANK LA FLÈCHE.

Čábčínⁿaⁿ pí há. Pahañ'ga pí té' aⁿjin'ga, ádaⁿ je awákida-máji
 Three times I was there Before I was when me small, therefore buf- I did not shoot at
 falo them

čaⁿ'ja, cañ'ge wa'ín'kičé wébčín-hnaⁿ-maⁿ' wanáse amá. Pahañ'gaqtcí
 though, horse to cause him to carry loads I used to keep them for them the ones who sur- At the very first
 rounded the herd.

3 wanásai té'di, je awákide 'iáčě. Cañ'ge daⁿ'ctě čiaⁿ'ča čéčai xí, je daⁿ'ctě
 they sur- when, buf- I shoot at I spoke of. Horse perhaps it throws you sud- when, buf- perhaps
 rounded them falo them them denly

jáčihe tai, aí. Kí awájiⁿcte. Iⁿdádi aká dáheája juañ'gče ačai Ĵé-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 té aⁿwaⁿ'daⁿbe aňgčínⁿ'i Kí iⁿdádi aká aⁿwañ'kie ctěwaⁿ', uákia-
 they attacked the we saw them, we sat. And my father the (sub.) talked to me notwithstand- I did not
 ing,

6 máji-hnaⁿ-maⁿ'. Égičé je-núga wiⁿ' Ĵaⁿčicaⁿ'qti ačín' agí níkaciⁿga aká
 talk to him at any time. At length buffalo bull one right towards the tents, having was man the (sub.)
 him coming back

wiⁿ'áqtcí aka. Kí je-núga amá wajiⁿ'-pibáji. Níkaciⁿga čínké iénaxíča-
 only one the (sub.) And buffalo bull the (sub.) was savage. Man the (ob.) he attacked

hnaⁿ'i. Ké! č'di maⁿčín'-gă, aí iⁿdádi aká. Cañ'ge miⁿ'gá řaňgá jide,
 regularly. Come! there walk, said my father the. Horse female large red,

maⁿciadiqti éde, akaⁿtaⁿ. Kí iⁿdádi aká wahútaⁿçiⁿ háhadaⁿ'qti édegaⁿ
 very tall but, I tied her. And my father the (sub.) gun very light but, so
 açiⁿ'i. Bçize gaⁿ' é'di bçé. Ĕ'di pí xijí je-núga aká ckaⁿ'ají najiⁿ' aká.
 had it. I took it and there I went. There I ar. when, buffalo bull the motionless was standing.
 Kí níkaciⁿga aká é'di pí xí, gíççeqtiaⁿ'-bi aí. Wajiⁿ'-pibáji je-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 çéçai, kí nañ'ka ké'di úi. Gañ'xí weánaxíçai.
 Man the arrow shot at him suddenly and back on the wounded And he attacked us.
 (sub.) with, him.
 Cañ'ge wáagçiⁿ aká dúbáⁿ uaⁿ'siqti áíáçai, gañ'xí aⁿ'aⁿç içéçai. Je-núga
 Horse I sat on the one four times leaping far had gone, and had thrown me sud-
 which denly. Buffalo bull
 aká uhiackáqtei atíí xí, xigçídacaⁿ açai. Wákide bçi'a áíáçai. Akí 6
 the very close to had when, turning himself he went. To shoot at I failed he had I reached
 (sub.) come around gone. him gone. home
 xí, iⁿ'naⁿ'ha aká iⁿdádi íhusa aká xí akí. Cañ'ge taⁿ' maⁿ'ze-çáhe uçáha
 when, my mother the my father was scolding him when I reached Horse the bridle sticking
 (sub.) home. to him
 kí tç'di, íbahaⁿ'i tç aⁿ'aⁿç içéçai tç. Iⁿdádi aká ía-bají'qti íqa gçiⁿ'i
 reached when, she knew it sent me off suddenly the. My father the not speaking at laughing sat.
 home (sub.) all
 Je-núga çiⁿ t'ççaçè ä, aí. Gañ'xí içáa-májí. 9
 Buffalo bull the you killed I said And I did not speak.
 (ob.) him he.

NOTE.

This occurred when Frank was about twelve years old, say, in 1856.

TRANSLATION.

I went three times on the buffalo hunt. When I was there the first time, I was small; therefore I did not shoot at the buffaloes. But I used to take care of the pack-horses for those who surrounded the herd. When they surrounded the herd at the very first, I spoke of shooting at the buffaloes. But my father said, "Perhaps the horse might throw you suddenly, and then the buffalo might gore you." And I was in a bad humor. My father went with me to the hill. We sat and looked on them when they attackèd 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-LAŇGA

- I.—Iⁿc'áge aŇgútai amá íwaspe gáx 'i'čá-biamá, íwagázu. Lj 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 'i'čá-biamá, cĭ jí wiⁿáqtcĭ waqúbe gáx 'i'čá-biamá. U'čéwiŇ-
 sacred making they spoke of, again tent only one sacred making they spoke of, Assembled
 they say, they say.
- 3 xĭčá-bi egaⁿ, íhu'xĭčá-biamá níkagáhi amá. Caⁿ' mázi jaⁿ' má'a čĭⁿ edábe
 themselves, having, consulted one another chief the In fact cedar wood cotton- the also
 they say (sub.) wood (ob.)
- waqúbe gáx 'i'čá-biamá Cĭ níŇba b'čáska naⁿ'ba waqúbe gáx 'i'čá-biamá.
 sacred making they spoke of, Again pipe flat two sacred making they spoke of, they say.
 they say.
- NínŇba čĭctaⁿ'-bi xĭ, níkagáhi xĭdáhi-biamá. Caⁿ' taⁿ'waŇg'čáⁿ uxĭdáje
 Pipe they finished, when, chief they chose for them- In fact tribe each gens for
 they say selves, they say. itself (!)
- 6 wiⁿ'čáⁿ'čáⁿ' naⁿ'bá ctě caⁿ' xĭg'čĭza-biamá. Caⁿ' waqúbe jĭŇ'ga uéja'xĭčĭčě
 by ones two even in fact took for itself, they say. In fact sacred thing small they caused them-
 selves to own
- čáⁿ' taⁿ'waŇg'čáⁿ bačéčé-ma xĭ'í-biamá. Lj naⁿ'ba tě čéja waqúbe gaxá-
 the tribe the gentes gave to one an- Tent two the to the sacred they
 (ob.) other. (ob.) buffalo made it
- biamá. Lj wiⁿ'áqtcĭ tě níkaciⁿ'ga-a'čá'čĭcaⁿ, t'éwačáí-a'čá'čĭcaⁿ, waqúbe gaxá-
 they say. Tent only one the referring to men, referring to killing them, sacred they
 (ob.) made it
- 9 biamá. Gaⁿ' čĭctaⁿ'-biamá qúbe g'čúba. Kĭ čé níkagáhi xĭxáxe aká
 they say. At length they finished, they say sacred all. And this chief made them- the
 selves (sub.)
- úwakiá-biamá, pahaŇ'ga íčĭg'čáⁿ' aká. Lj čé naⁿ'ba waqúbe čkaxai tě,
 talked to them, they the first ruler the Tent this two sacred you made the
 say, (sub.), (ob.),
- ákĭčĭⁿ'i-gá hă. Hú'čuga gáxai tě u'čúciaja najiⁿ' taté hă. Caⁿ' edádaⁿ údaⁿ'qti
 respect ye them Circle of tents made the in the middle stand shall In fact what very good
- 12 ahniⁿ' ctěctewaⁿ' 'í-hnaⁿ'i-gá. Kĭ níkagáhi aŇ'gačĭⁿ' ctěcte wégaⁿ'čáí-gá,
 you have soever always give to (them). And chief we who are even desire from us,
- á-biamá. ČénujĭŇga-má é waká-biamá. Ědí xĭ wa'čĭheha-bá'jĭ 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 čĭŇg'čá'čě'čě' onĭŇk'čě, cĭŇ'gajĭŇ'ga đé čan'ⁿ'di u'čá'gĭga taí hă.
 What much you give to those thou who, child forehead on the you paint will
 not relations yours
- 15 Áwaqpanĭ'qti égaⁿ 'úckaⁿ u'čáketaⁿ'i xĭ, aⁿ'qtičĭégaⁿ taí, caⁿ' uákĭhaⁿ ataⁿ'
 Very poor, as a great like deed you acquire if, you will be great men, still additional how far
 man (generations)
- ačáí tě cetaⁿ' ačĭⁿ' taí, á-biamá.
 they go the so far they will have it, said they,
 they say.

II.—Waha^{n'} ačé 'ičá-biamá, je uné. Jé-ma učá gčí-hna^{n'}i čan'di jí
 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'} kě waii^{n'} úda^{n'} 'i-hna^{n'}-biamá. Wanáse-hna^{n'}-bi xí, jí 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

ječéze gfbahi-hna^{n'}-biamá. Cénujiñ'ga na^{n'}ba níkagahí čańká jí waqúbe 3
 buffalo- they used to gather for it, Young man two chief the ones tent sacred
 tongue they say. who

té'di ječéze čécpahi te áčá, á-biamá níkagahí amá, je-ma t'éwacái hnan'di.
 at the buffalo- you gather will indeed, said, they chief the the buf- were killed whenever.
 tongue for (them) say (sub.), faloes

Ječéze časí ča^{n'} man'dě kě ubáxa^{n'} xí, man'dě-xa^{n'} 'i^{n'}-hna^{n'}i. 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.

éta^{n'}čiqti akí-hna^{n'}i. Jáze akí xí, uha^{n'}-hna^{n'}i. Níkagahí amá učéwi^{n'}i 6
 they, the very they used to Evening they when, they used to cook. Chief the assembled
 first reach again. home (sub.)

xí, wáhi^{n'}-ci^{n'}čé t'a^{n'}i xí, é'di jí tě uđai, 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 eja aká Hañ'ga gáxai aká wa'a^{n'} gčí^{n'}-hna^{n'}i, čatai té'di.
 sacred thing his the one who Hañga he who made it singing he used to sit, they ate when.

III.—Níaci^{n'}ga wi^{n'} úyuke ma^{n'}čiq^{n'}i xí, wada^{n'}be ačé tai. Níkagahí 9
 Man one fearing walks when, as scouts they will go. Chief
 unseen danger

amá učéwiñxíčé-hna^{n'}i. I^{n'}c'áge wi^{n'} ba^{n'}-hna^{n'}i. Gé-hna^{n'}i: Maja^{n'} i^{n'}čéga-
 the (sub.) usually assemble. Old man one calls. He says as follows: Land you know it

sañ'ga te wí áčiq^{n'}he+, ai. É'di éga^{n'}qti cénujiñ'ga gčéba-sátá^{n'}, gčéba-čáđe
 for me will I I who move, he says. Forthwith young man fifty, sixty

da^{n'}ctě, jí waqúbe té'di ahí-hna^{n'}i. Cénujiñ'ga wada^{n'}be áiačé-hna^{n'}i. Ačai 12
 perhaps, tent sacred at the they arrive. Young man as scouts usually go. They go

xí, húčuga ča^{n'} učica^{n'} ja^{n'}čiq^{n'}i. Égičé níkaci^{n'}ga wéčé 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'}i. Ca^{n'} é nuda^{n'} ékiga^{n'}qtia^{n'}. Wébeta^{n'} agčí-hna^{n'}i, a^{n'}he da^{n'}ctěa^{n'}i.
 back. In fact that going to war is just like it. Making a they come back, they flee perhaps (pl).
 detour

IV.—Jé-ma hégabáji t'éwacái xí, gačča^{n'} agí-hna^{n'}i. Égičé níkagahí 15
 The buffaloes a great many they killed when, the hunting usually returned At length chief
 them party homeward.

amá učéwiñxíčé-hna^{n'}i tě. Égičé waqúbe gáxe 'ičai tě cí. Jí waqúbe
 the (sub.) assembled themselves. At length sacred (thing) making they spoke of again. Tent sacred

na^{n'}ba té'di ja^{n'} wi^{n'} úha^{n'}i tě, učéwiñxíčé tai-éga^{n'}. Cénujiñ'ga gčébahíwi^{n'}-
 two at the dried one they cooked, to assemble them- in order that. Young man a hundred
 buffalo selves
 meat

qti-éga^{n'} učéwiñwáčé-hna^{n'}i. Cénujiñ'ga nučáci^{n'} é'di ačai tě, jí tě égaxe 18
 about they assembled them. Young man stripped there went, tent the around it
 the waist in a circle

gčiq^{n'}i tě. Ca^{n'} águdí ctě wahéhají-ma waii^{n'} i^{n'}-hna^{n'}i, unáji^{n'} úda^{n'} ctí
 they sat. Yet in what soever the stout-hearted ones robe they wore robes, shirt good too
 place

ugínaji^{n'}-hna^{n'}i. Časni^{n'}i xí, cañ'gaxe-hna^{n'}i. Jí kě uhá ačai xí, jíci
 they wore their own They swal- when, they ceased. Tent the follow- went when, tent-
 shirts. lowed (the food) (line of) ing it poles

- fiğúje yi-úçipu gçi^{n'} wénace ma^{n'}çi^{n'}i, wahéhaji 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 wágiçi uçi'aga-báji. Ja^{n'}-jiŋga çizai gë jí waqúbe kě'ra açi^{n'} aki^{n'}
 why they tried to they were not un- Stick those that tent sacred at the having they
 got them from willing. they took
- 3 hna^{n'}. Jí snéde uçúkihehébe gáxai. Waqúbe úju kě jí tē ida^{n'}be
 reached Jí 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. Ciñ'gajiñ'ga pahañ'ga çin ké rá gínai. I^{n'}c'áge wi^{n'} ciñ'gajiñ'ga
 they made. Child first-born the one dried asked of Old man one children
 who meat him.
- gçébahíwi^{n'}-na^{n'}ba-qtí-égaⁿ ijáje waçáde-hna^{n'}i. Lucpa, wi^{n'}áqtci ctécte
 hundred two about his name he called them. O grandchild, only one even
 though
- 6 xúji a^{n'}çágigça^{n'} te a-no+! agúdi çáta^{n'}cé-da^{n'}, aí i^{n'}c'áge aká. Uçéwi^{n'}çai
 yonder, you will put it on (the indeed, in what you are standing! said old man the They collected
 at a short ground) for me halloo! place (sub.) distance,
- xí, rá kě bçúga da^{n'}bai. Jí 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 rá ci^{n'}qtci dúbá uçúciaça ihéçç-hna^{n'}i. Máqa^{n'}i. Ki ci^{n'}qtci kě na^{n'}bé
 the dried very fat four in the middle placed them. He cut And very fat the hand
 (sub.) meat them up. (ob.)
- 9 tē éça^{n'}ska wága gáxe-hna^{n'}i. Waséjide ígahíi xí, ja^{n'} waqúbe tē íbixá-
 the that size slices he made them. Red clay they were when, sacred pole the he rubbed
 mixed with (ob.)
- hna^{n'}i, çni^{n'}oninde átacaⁿ gáxe-hna^{n'}i. Ga^{n'} çicta^{n'}-hna^{n'}i. Ukit'è-çta^{n'}-ma
 on, greasy exceedingly he made it. And he completed it. The habitual fighters
- uçéwi^{n'}wáçç-hna^{n'}i. Ukit'è ákiça gáxe 'içç-hna^{n'}i. Ígadize-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 níkaci^{n'}ga égaⁿ gáxe-hna^{n'}i, jí snéde uçúciaçáçica^{n'}.
 on horses. Grass in four places man like they made, tent long in front of.
- Dúbáⁿ kikiçde-hna^{n'}i, çí dúbáⁿ níkaci^{n'}ga çañká t'éwaçç wáxe-hna^{n'}i.
 Four times they shot at one another, again four times person the (ob.) they pretended to kill them.
- Waçáde çti dúbáⁿ wáxe-hna^{n'}i. Áda^{n'}bé'çti kide-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 ihéçç-hna^{n'}i. Maqúde sía^{n'}çé ují íkide-hna^{n'}i. Ukit'è amá níkagáhi çañká
 down by shooting. Powder alone put in they shot at (them) The hostiles chief the (ob.)
 with.
- wénaxíça-hna^{n'}i. Dúbáⁿ ákikiça-hna^{n'}i. Na^{n'}çta^{n'}i. Ukit'è amá cañ'gaxai.
 attacked them. Four times they fought one another. They stopped The hostiles ceased.
 running.
- Niníba waqúbe jí açi^{n'} çin ké'ra dúbáⁿ ahí-hna^{n'}i, waii^{n'} wi^{n'} ubétaⁿ taí
 Pipe sacred tent to him who had it four times they arrived, robe one to wrap around it
- 18 éçi^{n'} ahíi. Çické tē. Niníba çickáí xí, ubétaⁿ açi^{n'} ahíi. Jí waqúbe
 they took it They untied its Pipe they untied when, wrapping they took it Tent sacred
 there for him. covering. it in (the robe) there.
- ké'ra açi^{n'} aki^{n'}; é ninígahi waqúbe gáxe ují. Níkagáhi 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 kə́ǵaǵicaⁿ cǐ úckaⁿ wiⁿ uwíbɕa tá miñke. Níkagáhi
 Pipe sacred pertaining to the again custom one I tell you will I who. Chief

amá uǵéwiⁿi ǵǐ, Watcǐgaxe údaⁿ há, ai. Iñké-sabě aké, niníba eǵá aká,
 the assembled when, To dance good said Inke-sabě it was pipe his the
 (sub.) they. he who. (sub.),

é watcǐgaxe gáxe 'iǵaǐ, uǵúkie. Iǵákigǵe ihuxǐǵaǐ. Má'a jaⁿ wiⁿ agǵaǵaǐ 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.

Iñké-sabě amá wañ'gǐǵe. ǵasí ǵaⁿǵa jaⁿ gasúda-báǵǐ. Wa'ú naⁿ'ba júwagǵe
 Inke-sabě the all. Top of at the wood was not cleared of Woman two with them
 (pl. sub.) a tree branches.

aǵaǐ, mácaka aǵiⁿ'i. Uǵúciaǵa újeǵi gáxai; é'di múza-hnaⁿ'i, jaⁿ tǵe. Iñc'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;

íekǐǵéwákiǵaǐ. Waǵatcǐgáxe te, aǐ aǵa+. Jaⁿ ǵaxǐnaⁿ'qǐ te aǵa+, aǐ. Iñké- 6
 they made them act as You will dance, they indeed. Sleep you will arouse indeed, said Inke-
 criers. say yourselves by dancing they.

sabě akádi jaⁿ'jǐnga d'úba gasaǐ. Húǵuga ǵaⁿ uǵǐcaⁿ aǵaǐ égaⁿ, taⁿ'wañǵaⁿ
 sabě at the stick some they cut. Circle of tents the around it went as, tribe
 (ob.)

ubánaⁿ-ma jaⁿ'jǐnga wiⁿ'ǵaⁿ'ǵaⁿ wa'í-hnaⁿ'i. Ubánaⁿ úju aká gé-hnaⁿ'i:
 the gents stick one by one they gave them. Gens head-man the said as follows:

Watcǐgaxe tǵe é'di-añǵúⁿ'he wégaⁿ'ǵaǐ égaⁿ, jaⁿ'jǐnga ké wa'í tai-égaⁿ atǐ há, ai. 9
 Dance the we join it they wish for as, stick the to give in order they said
 us (ob.) us that have come he.

Cénujǐn'ga bǵúga háǵuxǵaǵiⁿ'i. Wasésaⁿ ǵi'aⁿ'i. Wa'ú miⁿ'jǐnga edábe waté
 Young man all naked. White clay they rubbed Woman girl also dress
 on themselves.

té-hnaⁿ'i, cǐ ǵi'aⁿ'i. Águdǐ ctě cénujǐn'ga wiⁿ wáǵaha údaⁿ áǵahai. Iñké-
 wore dresses, again they painted In what soever young man one clothing good he wore Inke-
 themselves. place clothing.

sabě nú naⁿ' amá wañ'gǐǵe jaⁿ' tǵe ecaⁿ'qtci gǵiⁿ'-hnaⁿ'i. Wáhiⁿ-ciⁿ'ǵe iⁿ'- 12
 sabě man grown the every one pole the very near it sat. Robe with the hair they
 (sub.) out

hnaⁿ'i. Néxe-gaxú dúbá, déxe dúbá ctǐ (aǵiⁿ') a-ǐ-gǵiⁿ'i. Iñké-sabě cénujǐn'-
 wore. Drum four, gourd rattle four too (having they sat there. Inke-sabě the young
 them)

ga-ma niníba waqúbe naⁿ'ba ké, é akiwa wépañǵa aǵiⁿ' tá aká. Cénu-
 men pipe sacred two the, that both the first will have them. Young

jǐn'ga naⁿ'bá aká niníba uǵǐ-de áigáǵa maⁿ'ǵiⁿ'-hnaⁿ'i. Wáǵiⁿ'éǵé gaⁿ'ǵa-ma 15
 man two the pipe (they) filled, carrying walked. To make those who wished
 (sub.) when on the arm presents

íǵadǐze-hnaⁿ'i, cañ'gagǵiⁿ'i. Naⁿ'taǐ uǵǐcaⁿ. Maⁿ'te gǵiⁿ'i Qúǵa aká. Nú
 rode round and round, sitting on horses. They going around Within sat Singers the Man
 danced (the pole). (sub.).

amá caⁿ' baǵúwiⁿ'xai; wa'ú amá áǵaha naⁿ'taǐ.
 the in fact turned around; woman the outside on the danced.
 (sub.)

NOTES.

- 468, 1. ǵi naⁿ'ba, the two sacred tents of the Hañga gens.
- 468, 2. ǵi wiⁿ'aqtcǐ, the sacred tent of the Weǵiⁿ'cte gens.
- 468, 3. mazi jaⁿ ma'a ǵiⁿ edabe, the sacred pole, which is kept in one of the Hañga tents.
- 468, 4. niníba bǵaska naⁿ'ba, the two sacred pipes kept by the Iñke-sabě gens.

468, 6. waqubē jīnga, the sacred customs of each gens and sub-gens.

468, 11. huçuga gaxai tš. As the huçuga 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 çañka. Frank La Flèche read "aka" instead of "çañka."

469, 7. waiiⁿhahage çañ, the lower corners of a buffalo-hide, *i. e.*, the part towards the feet of the buffalo.

469, 18. cenujiñga nuçafiⁿ, etc., refers to those who had not yet distinguished themselves in battle.

470, 1. qi-uçipu, a small lodge, such as the Winnebagos use. See "qi-uçipu" and "uçipu" in the Dictionary.

470, 3. qi-snede uçukihehebe gaxai. The length of the long tent depended upon the number of small tent-sticks obtained by the warriors.

470, 5-6. çuça . . . agudi çataⁿce-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. ukit^č 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. içakigçe ihuçiçai. 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 ("uíçañ"), to whom he gave his horse, etc. See çafiⁿ-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 Wejiñcte. 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 Quça section, who were the professional singers, sat within the circle of the dancers. The men turned around, and the women danced in an outer circle.

LETTERS DICTATED BY OMAHAS AND PONKAS.

PAHÉ-LÁĚ TO CÚDE-GÁXE AND MAⁿTCŪ-WÁČIHI.

July 29, 1878.

Negíha, aⁿwaⁿ'qpani tcábe. Wiyaⁿ'be kaⁿ'bča, akiwa, Maⁿtcú-wáčihi
 O mother's me poor very. I see you I wish, both, Maⁿtcu-wačihi
 brother,
 éčaⁿ'ba. Máče usní tēdihi xi, wiyaⁿ'be tai miñke. Umaⁿ'haⁿ-ma cañ'ge
 he too. Winter cold it arrives when, I see you will I who. The Omahas horse
 fiñgé tcábe; waqpani amá. Caaⁿ' amáña pí éde, cañ'ge fiñgé agči. 3
 without very; they are poor. Dakotas to the ones I was but horse without I came
 who there,
 Síndé-gčécka wapaⁿ'be pí éde, cañ'ge aⁿ'í-báji. Ciñ'gajin'ga fičiča, negíha,
 Spotted Tail I saw him I was but, horse he did not Child your, O mother's
 there give me.
 wakéga-báji éiⁿté, iⁿwiⁿ'ča-gă. Umaⁿ'haⁿ-ma mé tē'di, macté tē'di, áhigi
 sick not it may be, tell to me. The Omahas spring in the, warm in the, many
 fičidaⁿ'be tá amá. Xaxé-čaⁿ'ba juágče agčiⁿ'; aⁿčaⁿ'bahaⁿ. Waqiⁿ'ha hnize 6
 see you will. Two Crows I with him I sit; he knows me. Letter you
 receive
 xi, 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-ČAⁿ'BA TO MAⁿTCŪ-WÁČIHI.

July 29, 1878.

Nisíha, hnáji tē'di, aⁿwaⁿ'qpani-maji'-qti-maⁿ' čaⁿ'čti. Hné xi, aⁿwaⁿ'-
 My child, you did when, I was not poor at all heretofore. You when, me
 not go went
 qpani hégamáji. Wigisičē-hnaⁿ caⁿ'caⁿ'-qti-maⁿ'. Caⁿ' wigíhaⁿ'be kaⁿ'bča- 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 xi wigíhaⁿ'be etégaⁿ-máji. Wéalhidé'qti hné tē, 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. Íe údaⁿqti winá'aⁿ kaⁿ'bčégaⁿ. Niaⁿ'ba fiñgé tē'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 WAHÉ'A^N.

August, 1878.

- Čiji^{n'}če t'é. Pahañ'ga i^{n'}c'áge ijiñ'ge giqa^{n'}be, gít'e hä. Gañ'xi Waji^{n'}a-
Your elder dead. Before old man his son saw his, died to . And Bird-
brother
- gahíga, wabáxu ga^{n'} hníze te hä. Gañ'xi waqi^{n'}ha hníze t'é'di, úda^{n'} ma^{n'}-
Chief, letter at any you take will . And letter you re- when, good you
rate it
- 3 cni^{n'} xi i^{n'}wi^{n'}ča gíča-gä. Aná'a^{n'} te hä. Čijañ'ge wédačë na^{n'}bídawáčë
walk if to tell me send it back. I hear will . Your daughter gave birth twins
- wáči^{n'}. Akiwa t'ai. Uqčë'qtcí góí 'íčačë wika^{n'}bča. Ca^{n'}. Čiji^{n'}če t'é ga^{n'}
she had. Both died. Very soon to come you I desire you. Enough. Your elder dead so
back promised brother
- učiwibčá hä. He-xápa, čiádi, čáčuháqtcí t'é. Čagicta^{n'}báji t'é te amá.
I tell you of hä. He-xapa, your father, very nearly dead. You not seeing him, die he will.
yours your own
- 6 Waji^{n'}a-gahíga da^{n'}be júgča-gä. Jábe-skä 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. Pahañga i^{n'}c'áge, etc. This should be "I^{n'}c'áge čiñké ijiñ'ge giqa^{n'}baji tédi, gít'e hä:" literally, "Old man—the one who—his son—he saw not his—when—he died to him—."

476, 6. Jábe-skä, Wačape, or Ma^{n'}či^{n'}-tcaxi, 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-NÁJIⁿ.

August, 1878.

Čiádi ^{Your father} čáčuháqtci ^{very nearly} t'é. Čagictaⁿbáji ^{dead.} t'é etégaⁿ. Jábe-skā ^{Beaver White} waqiⁿha ^{letter}
 tíčikičé. ^{causes to come to you.} Wačagictaⁿbáji ^{You do not see your (relations)} t'é ta čaňká. Čakí ^{You reach home} 'ičáčě; wiⁿčakáji. Čiāň'ge ^{you promised; you did not speak truly.} Čiāň'ge ^{Your elder sister}
 wédačéde ^{'bore children, but} t'é. Čiāⁿ'čka ^{Your sister's child} čiāň'ge ^{your elder sister} idačě ^{the one that she bore} kě t'é. Miⁿ čaⁿ t'é ^{dead.} égasáni ^{Moon the dead} tčě ^{the next day (=when)} 3
 cučéačě.
 I send it to you.

TRANSLATION.

Your father is almost dead. He will be apt to die before you see him. Jabe-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.

Jahaⁿha, ^{Brother-in-law,} wabágčeze ^{letter} čaⁿ ^{the (ob.)} cuhí ^{reaches you} wiⁿuwataň'ga ^{as soon as} ičáčě ^{you cause will it to be coming} te há. Usňáji ^{Not cold}
 caⁿté ^{yet, when} cupí ^{I reach you} tá ^{will} miňke ^{I who} há. Ujaň'ge ^{Road} kě ^{the} ičápahaⁿ-majiⁿ-qti-maⁿ. Majaⁿ ^{Land} águdi ^{in what place} 6
 čagčiⁿ ^{you sit} čaⁿ ^{the (ob.)} ičápahaⁿ ^{I know} kaⁿbča ^{I wish} tá ^{will} miňke. Čiň'gajiň'ga ^{Child} wiāň'ge ^{my elder sister} wáčiⁿ ^{she had them} čaňká ^{the ones who}
 údaⁿ ^{they are good} xi, ^{if,} uána'aⁿ ^{I hear of it} kaⁿbča. ^{I wish.} Wamúske ^{Wheat} cti ^{too} uáji ^{I sowed} há, ^{measure} wégaⁿze ^{fifteen.} agčiⁿ-sátáⁿ.
 Čiň'gajiň'ga ^{Child} wiwíā ^{my} wakégede ^{sick, but bad.} piáji. T'é ^{He dies when,} tš'di, ^{I go to you} cubčé ^{may.} téiⁿte. Aⁿwaⁿqpani ^{Me poor} 9
 hégamáji ^{I am very} há. Éskana ^{Would that} wiāⁿ'bai ^{I see you} kaⁿbčégaⁿ-hnaⁿ ^{I am hoping} caⁿ'caⁿ. Majaⁿ ^{Land} (čaⁿ) ^(the) údaⁿ ^{good}
 (xi), ^{(if),} wágazu ^{correctly} aná'aⁿ ^{I hear} kaⁿbča. ^{I wish.} Čéna. ^{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 wiqaⁿ'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) wiqaⁿ'be kaⁿ'bčégaⁿ, usní
 I hope. Still would that, my child, season (this) I see you I hope, cold
- té'di čéčuádi. Níkaciⁿga aⁿ'waⁿ'čitaⁿ'qti égaⁿ, ádaⁿ añyíqčícúpa-bají'-qtiⁿ'i.
 in the during this. Indians we have worked hard some- there- we have not packed our things at all.
 what, fore
- Wačítaⁿ tě hégaji. E'aⁿ' maⁿ'hniⁿ' tě winá'aⁿ kaⁿ'bča. Égičě waqiⁿ'ha
 Work the not a little. How you walk the I hear from you I wish. Behold, letter
- 6 uqčě'qtci 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-JAN'GA.

August 22, 1878.

- Aⁿ'bačégaⁿ waqiⁿ'ha wawídxú. 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, íe d'úba aⁿ'í ičá-gă. Ůckaⁿ 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 wiqaⁿ'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.

MAⁿTCÚ-NAⁿBA TO AGÍTCITA.

August 22, 1878.

Aⁿ'bačé níaciⁿga Pañ'ka čaňká wabágčeze čaⁿ tíčai bčize. Čižan'de
 This day people Ponka the ones letter the sent here I have Your daughter's
 received. husband
 wakégai; iⁿ'tcaⁿqtcí gíudaⁿ'i. Uébča tá miňke. Wamúske kě cétaⁿ
 was sick; just now he is better. I tell him will I who. Wheat the (ob.) so far
 gčítaⁿjí. Wasnin'de taté.
 he has not worked his. He delay will surely.

3

NOTE.

Agitcita is another name for Wajiⁿa-gahiga, mentioned in Jabe-ská's letter. He is called Wanace-jaňga, Big Soldier, in the Ponka Census List of 1880. His daughter married an Omaha, Wanacekičabi, referred to in the letter just given.

TRANSLATION.

I have received to-day the letter sent hither from the Ponka people. Your daughter's husband was sick. He is better now. I will tell him what you say. He has not yet harvested his wheat. He will surely be backward with it.

MAⁿTCÚ-NAⁿBA TO WĚ'SĀ-JAŇGA.

August 22, 1878.

Čucpáha, íe naⁿ'ba cučéwikíčě. Caⁿ' Caaⁿ' amá, Síndé-gčěcka, naⁿ'bé-
 My grandchild, word two I send to you. In fact Dakota the ones Spotted-tail, hand
 who
 ubčaⁿ'. 'Aⁿ'čingě'qti naⁿ'bé-ubčaⁿ', caⁿ' údaⁿ há. Údaⁿqti naⁿ'bé-ubčaⁿ'.
 I held. Nothing at all being the matter. hand I held, yet good Very good hand I held.
 Caⁿ' ukít'ě wiⁿ'aⁿ'wa ukít'e čaⁿ' údaⁿ čanájiⁿ tě aná'aⁿ kaⁿ'bča Caⁿ' gaⁿ' 6
 Now nation which one nation the good you stand the I hear it I wish. At any rate
 wisíčě-hnaⁿ-maⁿ' čaⁿ'ja e'aⁿ' tě, iⁿ'pi-máji. Wakan'da iⁿ'čín'čigčaⁿ' taité,
 I always remember you though what is when, I am sad. The Great Spirit decide for me about shall,
 the matter my own
 ehé. Céna cučéwikíčě. Údaⁿ anájiⁿ.
 I say. Enough I send to you. Good I stand.

TRANSLATION.

Grandchild, I send you two words. I have shaken hands with the Dakota, Spotted Tail. It was for no special reason that I shook hands, yet it was good. It was very good for me to shake hands with him. Now I wish to hear with which of the nations you are on good terms. Though I always remember you, no matter what happens, yet I am sad when anything unpleasant occurs. I say that Wakanda shall decide for me about my affairs. I send enough to you. I am doing well.

ᑭᑭᑭᑭᑭᑭ TO MI^NXÁ-SKÁ, QÚGAHUNÁJI^N, AND QIᑭÁ-SKĀ.

Níaciⁿga amá céamá ᑭidaⁿ'be táí ebᑭégaⁿ, ádaⁿ cubᑭé 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 céna aⁿᑭá'i ᑭañká t'ai, ádaⁿ cubᑭé 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 Wiᑭaⁿ'be tē ékigaⁿ, taⁿ'wañgᑭaⁿ zaniᑭti ᑭidaⁿ'be gaⁿ'ᑭai. Negíha, wijiⁿ'ᑭe
 I see you the like it, nation all see you they wish. O mother's my elder
 brother, brother
 mégaⁿ, aⁿwaⁿ'qpani héga-máji. Cubᑭé tá miñke há. Edécai ᑭi, waᑭiⁿ'ha
 likewise, me poor I not a little. I go to you will I who What you if, letter
 say
 uᑭᑭé'qtcí tiaⁿ'ᑭakiᑭé kaⁿ'bᑭa há.
 very soon you send here to I wish
 me

NOTE.

Miⁿxa-skā or White Swan is Frank La Flèche, sr.; Qugahunajiⁿ, Badger-skin-shirt; and Qiᑭa-skā, 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.

ᑭᑭᑭᑭᑭᑭ TO QIᑭÁ-SKĀ.

6 Waᑭiⁿ'ha hñize tē, iañ'kiᑭá-gā. Negíha, majaⁿ' ᑭaⁿ' 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 ᑭútaⁿ aná'aⁿ kaⁿ' ebᑭégaⁿ. Júaji ᑭi'ctē, ᑭútaⁿ iⁿwiⁿ'ᑭa gíᑭa-gā. 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 há. Axáge-hnaⁿ caⁿcaⁿ'-ᑭti-maⁿ', wiᑭaⁿ'ba-máji. Dádaⁿ
 me poor very I am crying always indeed I am, I do not see you. What
 9 iⁿ'ᑭiñgé, negíha, aⁿᑭaⁿ'wañgᑭá há. Aⁿwaⁿ'qpani tcábe, negíha. ᑭéamá,
 I am without, mother's I suffer on account of it Me poor very, mother's ᑭéamá,
 brother, brother, These,
 negíha.—wiᑭaⁿ'be tá miñke ᑭaⁿ'ja, negíha, wamúske uáji uᑭéwiⁿ'áᑭiᑭé
 mother's I see you will I who though, mother's wheat I sowed I collect mine
 brother,— brother,
 bᑭiᑭtaⁿ ᑭi wiᑭaⁿ'be kaⁿ'bᑭa.—Umaⁿ'haⁿ amá usniᑭti wiⁿ'détaⁿ tēdihi ᑭi
 I finish when I see you I wish.—Omahas the (sub.) very cold half the length it arrives when
 there
 12 ᑭidaⁿ'be tá amá, negíha. Níkaᑭiⁿga-má ᑭéamá, Umaⁿ'haⁿ-má, negíha, eᑭáha-
 see you will, mother's The people these, the Omahas, mother's are c-
 brother. brother,

báji, negíha. Údaⁿ naji^{n'}-báji; i^{n'}teqi tcábe há. I^{n'}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, i^{n'}wi^{n'}ča gíča-gǎ. E^{'a'}ctécte awána^{'a'}ka^{n'}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,

waqi^{n'}ha Pañ^{'ka} amá gíčai tē aná^{'a'}, nǎn^{'de} i^{n'}udaⁿ. Égaⁿ, negíha, 3
 letter Ponkas the (sub.) caused to when I heard it, heart good for me. So, mother's
 come home brother,

waqi^{n'}ha a^{n'}í íčá-gǎ há. Íe d'úba a^{n'}í-gǎ há, negíha. Nǎn^{'de} i^{n'}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. a^{n'}ča^{n'}wañgča is from uęugča; but Sanssouci read, "a^{n'}ča^{n'}wañgigča," from the possessive, uęugigča.

480, 9-10. Čeama, negíha,—wiqa^{n'}be, etc. This is a curious instance of a sudden digression on the part of a speaker. He intended speaking about the tribe, but he proceeded to tell of his own affairs. Then he returned to the Omahas. The correct order would have been, "Čeama, negíha, Umaⁿhaⁿ ama usniqti wi^{n'}detaⁿ tēdihi xī čida^{n'}be ta ama. Wiqa^{n'}be ta miñke ča^{n'}ja, negíha, wamuske uaji uęewi^{n'}agiče bčictaⁿ xī, wiqa^{n'}be ka^{n'}bča."

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.

ΣEBÁHA TO WĚ'S-Ā-JAÑ'GA.

Wawémaxe cučéačě. Níkaci^{n'}ga máce, a^{n'}čisičai wéča-báji tcábe. Ú^{'a'}n- 6
 I ask questions I send to you. O ye people, we remember you we are sad very. To no

čín'ge wisíčě-hnaⁿ-ma^{n'}, a^{n'}bata^{n'}ctě. Ca^{n'}maja^{n'}e^{'a'}ma^{n'}hni^{n'}xī, é wágazu
 purpose I am generally thinking of you, some days. Yet land how you walk if, that correctly

aná^{'a'}ka^{n'}bča. Čeamá níkaci^{n'}ga amá usní tēdihi xī, čida^{n'}be ga^{n'}čai.
 I hear I wish. These people the (sub.) cold it arrives when, to see you wish.
 at it

Ca^{n'} e'a^{n'} ma^{n'}hni^{n'} xī waqi^{n'}ha gĩa^{n'}kičá-gă. Winá'a^{n'} ka^{n'}bča. Uqčé'qtcī
 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 tēdfhi xī, waqi^{n'}ha uhna^{n'} tēdfhi xī, uqčé'-
 letter send back to me: This reaches it arrives when, letter you hold it arrives when, very
 you at it at it

3 qtcī 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-ŪA^{n'}-QEGA TO ĚDUÁNA (ANTOINE ROY).

Kagé, ga^{n'} Uma^{n'}ha^{n'} amá cačé tá amá. [Čé amá] cubčé bčičta^{n'} anáji^{n'}.
 Younger after a brother, while Omahas the go to you will. [They are going] I go to you I have finished I stand.

Ūkie cačé tá amá. Níkaci^{n'}ga gčēba-na^{n'}ba čida^{n'}'be ga^{n'}'čai. Ca^{n'}, edáda^{n'}
 To talk with them they will go to you. Person twenty to see you wish. Now, what

6 ctēcte abčī^{n'}-máji, a^{n'}wa^{n'}qpani tcábe. Cé níaci^{n'}ga nújiŋga čábčī^{n'} wiqa^{n'}'bai
 soever I have I not, me poor very. That person boy three I see you

ka^{n'}bča: Maja^{n'}-ibáha^{n'}, Cábē-náji^{n'}, céna. Wisíčē-hnan'^{n'}di i^{n'}'ča-máji-hna^{n'}.
 I wish: Land he knows, Dark (afar) he stands, enough. I remember always when I am always

ma^{n'}. Ca^{n'} wiqa^{n'}'be ka^{n'}bčáqti-ma^{n'}, čábčī^{n'} gáhnankáce. Ta^{n'}waŋgča^{n'} téqi
 sad. Yet I see you I wish indeed, three you who are those (unseen). Tribe difficult

9 ícpaha^{n'}; i^{n'}'ta^{n'} téqi, wéteqi'qtia^{n'}i. A^{n'}wa^{n'}qpani tē áwake. Čéčanká, nújiŋga
 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 júwačágče ka^{n'}bča. Ca^{n'} ciŋ'gajiŋ'ga
 the (pl. ob.), two the (pl. ob.), letter to see it you with them I wish. And children

číqa wakéga tē éska^{n'} t'é i^{n'}te ca^{n'} aná'a^{n'} ka^{n'}bča. Maja^{n'}-ibáha^{n'} ctī číe
 your sick the it may be dead it may be yet I hear it I wish. Maja^{n'}-ibaha^{n'} too you

12 wáwike. Cábē-náji^{n'} čí ctī číe wáwike.
 I mean you. Cabē-naji^{n'} you too you I mean you.

NOTE.

Nine letters were written for the Omahas on the same day, August 22, 1878. Several alluded to the contemplated visit of the Ponkas; but Siqa^{n'}-qega alone gave the number who intended going. Siqa^{n'}-qega addressed three Ponkas in his letter: Antoine, Maja^{n'}-ibaha^{n'} (Knows-the-Land), and Cabē-naji^{n'} (Stands-Dark-in-the-distance).

TRANSLATION.

Younger brother, the Omahas will go to you. As they are going, I stand ready to go to you. They will go to pay you a friendly visit. Twenty persons wish to see you. Now, I have nothing whatever; I am very poor. I wish to see three young men among you: yourself, Majaⁿ-ibahaⁿ (Knows-the-Land), and 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-WĀŪIHI AND AⁿPAⁿ-JAŅ'GA.

Waqiⁿ'ha gáčaⁿ wawídxú cučéačě. 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

uqčě'qtci gčíačě kaⁿbčégaⁿ. Kī níkcaciⁿ'ga-ma, čéama, Umaⁿ'haⁿ amá,
 very soon you send (one) I hope. And the people, these, Omahas the (sub.),
 back

edádaⁿ íe ké aⁿ'cte caⁿ' wabčítaⁿ maⁿbčín', égiče, úckaⁿ wisíčě há. Wisíčě 3
 what (they) the as if still I work I walk, behold, deed I remember I remember
 speak you

tě caⁿ' waqiⁿ'ha gáčaⁿ cuhí tē'di, íe kě aⁿ'čá'í tíčačě xī, íčáxigčígčaⁿ kaⁿ'bča.
 the yet letter that it reaches when, words the you give you send if, I decide for myself I wish.
 you me here

Caⁿ' níaciⁿ'ga ukéčiⁿ ecaⁿ' wečénajiⁿ edádaⁿ wiⁿ' čí'í gě' čtí wágazúqti
 And Indians near to you stand to them what one they the too very straight
 give you (pl. ob.)

iⁿwiⁿ'ča íča-gă. Aná'aⁿ kaⁿ'bča. Caⁿ' Aⁿ'paⁿ-jaŅ'ga, čí čtí wisíčě 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 kě cučé kě bčúga, Aⁿ'paⁿ-jaŅ'ga, čí čtí čaná'aⁿ tégaⁿ
 indeed I do. And in fact, words the sent to the all, Aⁿ'paⁿ-jaŅ'ga, you too you hear in order
 you them that

wawídxú. Íe číja kě iaŅ'kičá-gă, d'úba, čí čtí. 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, síčěwáčě. Údaⁿ aⁿ'ckáxe-hnaⁿ' égaⁿ, wisíčě. Caⁿ' uwíkie kě 9
 do when, memorable. Good you usually made me as, I remember you. And I talk to you the

íe kě áhigíqti čéamá učúwikié cučéačě. 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 you what fore

učúwikié cúčéačě. Wíbčahaⁿ cučéačě.
 I talk to you I send to you. I pray to you I send to you.
 about

NOTES.

483, 3. aⁿcte is used in comparisons, figures of speech. See "iⁿcte," in the Dictionary.

483, 3. The third sentence of this letter is puzzling, not only to the collector, but also to Sanssouci and Frank La Flèche. Still it is given as dictated. There may be a comparison between the *bare words* of the Omahas, and the *deeds* of the Ponkas.

483, 10. uⁿuwikie, etc.: "I speak many words to you because I am poor."

TRANSLATION.

I have written that letter to send to you. When it reaches your land, and you receive it, I hope that you will send one back very soon. What these persons, the Omahas, speak, I continue working at, as it were; but I remember your deeds. As I remember you, I desire to decide for myself, when that letter reaches you, and you send the words to me. I also wish you to tell me accurately about the things which your neighbors have given you. I wish to hear. And you, too, Aⁿpaⁿqaⁿga (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, Aⁿpaⁿqaⁿga, 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.

CAⁿ'TAⁿ-JINⁿ'GA TO MAⁿTCŪ-WÁČIHI.

Gaⁿ' wiⁿqaⁿ'ba-máji tē, aⁿwaⁿ'qpani; wiⁿqaⁿ'be tē, aⁿwaⁿ'qpani-máji.
At any I do not see you when, I am poor; I see you when, I am not poor.
rate

Ŷné tē cetaⁿ' nānⁿ'de iⁿ'pi-máji; aⁿwaⁿ'kega égaⁿ-caⁿ'caⁿ. Níkagáhi amá
You the so far heart not good for me; I am sick always. Chiefs the ones
went who

3 wíuⁿčakié údaⁿ-hnaⁿ'i, čí cénujinⁿ'ga úwaⁿčakié čí údaⁿ-hnaⁿ'i. Taⁿ'waⁿgⁿčaⁿ
you talk to them is always good, again young man you talk to them too is always good. Tribe
about it

čéama Umaⁿ'haⁿ-má dádaⁿ waⁿčá'í tē údaⁿ tcábe-hnaⁿ. Čisíčē-hnaⁿ caⁿ'caⁿ.
these the Omahas what you have given good very usually. They are always thinking of
them you.

Wéčigⁿčaⁿ číqa tē údaⁿ caⁿ'caⁿ'qti. Éskana umaⁿ'čínka áji xī wiⁿqaⁿ'be
Plans your the good continually. Oh that season another if I see you

6 kaⁿ'bčégaⁿ. Éskana uhé kē iⁿ'wiⁿ'čaona íčačē kaⁿ'bča. Iéskā aoniⁿ' čínkē
I hope. Oh that path the you tell me you send here I wish. Interpreter you have the one
(ob.) (ob.)

uhé kē íbahaⁿ xī, iⁿ'wiⁿ'č íča-gā hā. Badíze ijáje ačín'. Wačútada jí čaⁿ
path the knows it if, to tell me send here Battiste his name he has. Oto village the
(ob.) (ob.)

čcetaⁿ' aⁿ'ba úmaⁿ'čín' ána tē aná'aⁿ kaⁿ'bča. Pañ'ka jí 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.)

áwake Pañ'ka níkagáhi ijin'ge wacúce wañ'gičēqti wiqa^{n'}bai ka^{n'}bčēga^{n'}.
 I mean it. Ponka chief his son brave all I see you I hope.
 Ēgipi ma^{n'}-qti-ma^{n'} éga^{n'}, wiqa^{n'}bai ka^{n'}bčēga^{n'}-hna^{n'} ca^{n'}ca^{n'}. Wačáte číša
 I am so used to you as, I see you I am hoping always. Food your
 bčáte ca^{n'}ca^{n'}. I^{n'}uda^{n'}, áda^{n'} wiqa^{n'}be ka^{n'}bčá-qti-ma^{n'}. Badíze aká é čizai 3
 Late always. Good to me, therefore I see you I desire very I do. Battiste the that he
 (sub.) takes it
 xī, 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, nújiŋga čičíša t'é tē, nān'de i^{n'}pi-máji ca^{n'}ca^{n'}. Kī čēču 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'}-ā'ji éde ihné tē ceta^{n'}, čin'gajiŋ'ga čičíša 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 xī, t'é tē aná'a^{n'} tē'di, i^{n'}ča-máji há.
 land the I have in the you made great efforts when, dead the I heard it when, I was sad
 (ob.) for me
 Čéaká i^{n'}imi 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'} há. 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 dáxe éga^{n'}, wamúske maja^{n'} bčúga uáji Či
 Land I have the I did not like to give it up because I had worked it as, wheat land the whole I sowed. Again
 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 čēču ma^{n'}čei^{n'}i gē'di a^{n'}ba uáwašha-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'} ama^{n'}á ctī aŋgáhi. Aŋgáqčii, cañ'ge
 the all remember you. And Dakotas to them too we arrived. We came home, horse
 wa'íi há Caa^{n'} amá. Ca^{n'} wiqa^{n'}be ka^{n'}bčéde téqi há. 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

- ẽĩngé tẽ é áwake, téqi há. Ca^{n'} áhigíqti níkaci^{n'}ga amá a^{n'}çída^{n'}be taité
 there is the that I mean it, difficult . Yet a great many people the we see you shall
 none (sub.)
- ebçéga^{n'} há. Níkaci^{n'}ga wi^{n'} cénuji^{n'}ga çíçña çáñká wi^{n'} a^{n'}çá^{n'}i ka^{n'}bça.
 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'}-qidáawáçé; níkaci^{n'}ga-báji ga^{n'}çai tẽ, áda^{n'} waji^{n'}-
 The Omahas now I am out of patience with Indians they not they desire, therefore I am out
 them;
- qidáawáçé. Níkaci^{n'}ga amá níkagáhi jua^{n'}wañgígçai, é úda^{n'} há. Wáqe
 of patience with People the ones chief we go with them, our own, that good Acting the
 them. who
- gáxe éde a^{n'}çá^{n'}t'açai é weát'abçé há. Ki níkaci^{n'}ga ukéçin^{n'} níkagáhi a^{n'}çá
 white but they hate me that I hate them And Indian ordinary chief to throw
 man away
- 6 ga^{n'}çai há; áda^{n'} cçu maja^{n'} çan^{n'}di ıa^{n'}be ka^{n'}bçá-qti há. Çáçin^{n'}-na^{n'}páji
 they wish ; therefore yonder land in the I see it I wish very Çáçin^{n'}-na^{n'}páji
 where you are
- amá é wáqe gáxe júwagçe ga^{n'}çai há; níkaci^{n'}ga ukéçin^{n'} tẽ a^{n'}çá ga^{n'}çai há.
 the he acting the white he with them wishes ; Indian ordinary the to throw wishes
 (sub.) man it away
- Waqi^{n'}ha gçíçai çı, íe píaji sabáji cuhı a^{n'}çáñ'çuhaı 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'} çá^{n'} abçin^{n'} çandi i^{n'}çewacka^{n'}qti. Ma^{n'}tcu-naji^{n'} and his son, Waçahuta^{n'}, aided Maqpiya-qaga, when they staid with the Omahas. They lent him their cattle to work his land.

485, 8. ıçimi aka, Maqpiya-qaga's wife.

486, 3. níkaci^{n'}ga-báji ga^{n'}çai; literally, "Not Indians they wish (to be)."

TRANSLATION.

My sister's husband, as your son is dead, my heart is always sad. As you and your child made great efforts in helping me with my farm while you were here, and till you went to that land, I was grieved when I heard of his death. This one, my wife, is always crying. Indeed, I have been walking with a heavy heart ever since I heard it. I have nothing left me but the horses which carry the wagon. As I did not like to give up the land which I have, because I had expended so much labor on it, I sowed the whole of it in wheat. I have all the kinds of small vegetables; I have potatoes, and a great deal of corn. We Indians who walk here are generally lonesome every day. All the Omahas remember you. We have been to visit the Dakotas. When we came home, they gave us horses. Now, I wish to see you, but it is difficult. I mean that I have no one to see to my house in my absence. Still, I think that very many of us shall see you. I desire you to give me one of your young men. Now am I disgusted with the Omahas, because they do not wish to be Indians. If we men go with our chiefs, it is good. The Omahas act the white man, but at the same time

they hate me. That is what I hate. And they desire to throw away the Indian chiefs; therefore I have a strong desire to see you in yonder land. Those with *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 djúbaqtei uwíḡa tá minke há. Pahaⁿ'ga onáí tē'di, wabáḡḡeze
 Now words very few I tell you will I who Before you went when, letter
 ḡaⁿ' ḡḡiaⁿ' ḡakiḡē-onaⁿ' há. Kí mé cé wabáḡḡeze wiⁿ'écte ḡḡiaⁿ' ḡakiḡa-báji há.
 the you used to send back to me And spring this letter even one you have not sent back to
 (ob.) me
 Caⁿ' wabáḡḡeze ḡábḡiⁿ-ḡti-égaⁿ cuḡéaḡē há. Kí aⁿ'ḡakiwajiⁿ'cte ebḡégaⁿ há, 3
 Yet letter three about I have sent And you were angry with I thought
 to you me
 wabáḡḡeze wiⁿ'écte ḡḡiaⁿ' ḡakiḡáji. Caⁿ' ḡikáge wiⁿ' wabáḡḡeze wiⁿ' tíḡakiḡē
 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
 ḡi, iⁿwiⁿ'ḡa há; ádaⁿ wiⁿ' cuḡéwikíḡē há. Kí e'aⁿ' aⁿ'nájiⁿi 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'ḡiⁿ'i há. Caⁿ' níé ḡiḡiⁿ'ḡéḡti ḡi-ují tē winá'aⁿi tē, iⁿ'ḡéḡti- 6
 you when, always we are Yet pain you had none house-the I heard of when, I was-
 went at all hold you
 maⁿ' há. Majaⁿ' ḡaⁿ' ícpahaⁿ hnaí há. Majaⁿ' cé'ḡa ḡaⁿ, úḡuhéḡti oné
 lighted Land the you knew it you went Land yonder the very fearful you go
 (ob.) (ob.), about it
 égaⁿi há; ádaⁿ ḡúhewikíḡē-hnaⁿ-maⁿ'i há Micéḡa ihaⁿ' wakéga héga-báji
 somewhat ; there- I have always been apprehensive on Michel his sick not a little
 fore your (pl.) account mother
 ḡaⁿ'ja, caⁿ' t'é taté iḡápaⁿ-máji há, caⁿ' níⁿ'ḡa tē daⁿ'cté iḡápaⁿ-máji há. 9
 though, yet die shall I do not know , yet live will perhaps I do not know
 Nugé cé macté hégaⁿi há; caⁿ' macté wiⁿ'écte iḡápaⁿ-máji há. Aⁿ'ska,
 Summer this warm not a little ; in fact, warm even one I do not know By the by,
 Frank wa'ú min'ḡḡáⁿ éde t'éé há, núgeá'di. Caⁿ' majaⁿ' ḡaⁿ'di aⁿ'ḡaⁿ'-
 Frank woman he married her but she is dead , last summer. Still land in the we live
 ní'ḡaí te cetaⁿ' aⁿ'ḡaⁿ'bahaⁿ-báji há. Wáḡazu aⁿ'ḡiⁿ-báji há. Caⁿ' majaⁿ' 12
 by it will so far we do not know Straight we are not Still land
 ké cé'ḡa uáḡacaⁿ kaⁿ'bḡégaⁿ. Iḡáḡiḡaí aká iⁿ'ḡiⁿ'ḡinahiⁿ'i ḡi, uáḡacaⁿ etégaⁿ há.
 the yonder I travel I hope. Agent the he is willing for if, I travel apt
 (sub.) me, his own
 Iḡáḡiḡaí aká úwagiḡi'age-hnaⁿ'i Umaⁿ'haⁿ-má. Caⁿ' ḡáḡiⁿ ḡi ḡaⁿ wégaⁿze
 Agent the is generally unwilling for them the Omahas. And Pawnees village the measure
 ána ḡaḡiⁿ' tē iⁿwiⁿ'ḡaḡá há. Kí cī majaⁿ' ḡaḡiⁿ'i ḡaⁿ' cé cetaⁿ' wégaⁿze 15
 how you sit the tell to me And again land you sit the this so far measure
 many
 ána ḡaḡiⁿ'i ḡi, iⁿwiⁿ'ḡa-ḡá há. Kí cī íe áji wiⁿ' éḡipe tá miⁿke há.
 how you sit if, tell to me And again word differ- one I say to will I who
 many ent him
 Caⁿ' íe céḡu maⁿ'oniⁿ' tē'di, íe tē égaⁿ uwíḡa-hnaⁿ-maⁿ'. Níkaciⁿga ukéḡiⁿ
 Yet word here you walked when, words the like I usually tell you. Indian ordinary

- tě gia^{n'}ča-gă, ehá-máji hă; cĭ, Wáqe gáxa-gă, ehá-máji hă; cĭ, Níkaci^{n'}ga
 the throw away yours, I did not say ; again, Act the white man, I did not say ; again, Indian
- ukéčĭ^{n'} ma^{n'}čĭn'-gă, ehá-máji hă. Kĭ cĭ, Wakan'da čĭnké učúnaji^{n'}-gă hă.
 ordinary in walk thou, I did not say . And again, Deity the (ob.) depend on him
- 3 Wakan'da čĭnké síča-gă hă. Kĭ Wakan'da čĭnké časíčačáji xĭ, maja^{n'}
 Deity the (ob.) remember him . And Deity the (ob.) you do not re- member if, land
- čéču-ónáqtci qtáčačĕ xĭ, číčaĭ taté—číčaĭ taté indúčačáha. Wakan'da
 here only you love it if, you sad shall you sad shall in the future. Deity
- aká ita^{n'}čĭ^{n'}ará gĕi^{n'}i hă. Ě'di aňgáhi taň'gata^{n'}. Ě'di aňgáhii xĭ, a^{n'}čáň'-
 the (sub.) in front sits There we reach we who will. There we reach when, we know
- 6 xĭdaha^{n'} taň'gata^{n'}, ehé. Wakan'da aká maja^{n'} čéču a^{n'}ma^{n'}čĭ^{n'}i xĭ, wada^{n'}be
 for ourselves we who will, I said. Deity the (sub.) land here we walk when, seeing us
- gĕi^{n'}i hă. Kĭ Wakan'da aká a^{n'}wa^{n'}siča-baji'-qtia^{n'}i hă. Cĭ íe tě céna
 sits . And Deity the one we have not remembered them at all . Again words the enough
- čáxu hă. Kĭ čáči^{n'} wédaha^{n'} amá ána t'ái i^{n'}baxu íča-gă. Cĭ indáda^{n'}
 I write . And Pawnees I know them the ones how have write to me send it. Again what
- 9 i^{n'}čécpaxu čka^{n'}hna i^{n'}baxú-gă. Čaň'ge ctĭ ána wáči^{n'} éi^{n'}te i^{n'}baxú-gă.
 you write to me you wish write to me. Horse too how you have it may be write to me.

TRANSLATION.

I will tell you a very few words. Before you went to the Indian Territory, you used to send me letters. But you have not sent me even one letter this spring. Yet I have sent you about three. And I thought that you were offended with me, because you had not sent me a single letter. But one of your friends, to whom you have sent a letter, has told me; so I cause him to send one to you. You knew what our condition was when you departed. We have continued so. I was delighted to hear from you, and to learn that you had no sickness in your household. You knew the land when you departed. You went somewhat as if you were very fearful about yonder land; therefore I have always been apprehensive on your account. Michel's mother is very sick. I do not know whether she will live or die. It was very warm this summer. Indeed, I do not know even one summer in the past, which was as warm. By the by, Frank took a wife last summer, but she is dead. We do not know yet whether we shall improve in the land. We are unsettled. Still, I hope to go traveling to yonder land where you are. If my agent be willing for me to go, I shall be apt to travel. But he is generally unwilling for the Omahas to travel. Still, tell me how many miles you are from the Pawnee village, and how many miles, too, you are from this land. I will speak on another subject. It is the subject about which I told you from time to time, when you lived here. I did not say, "Abandon your Indian life." I did not say, "Live as a white man." Nor did I say, "Live as an Indian." But I say again: Depend upon God. Remember Him. For if, instead of remembering God, you love this world alone, you shall be sad—you shall surely be sad in the future. God is ahead of us. We will go to Him. When we arrive there, we shall know for ourselves. When we walk here on this earth, God sits looking at us. And we have altogether forgotten God. Now I have written enough on this subject. When you write, send me word how many have died of the Pawnees whom I know. And write whatever you wish to write to me. Write to me how many horses you have.

GAHÍGE TO QIČÁ-SKĀ AND LENÚGA-NÁJĪ.

Céamá nĭkaci^{n'}ga-ma čí ma^{n'}hni^{n'} tĕ, é údaⁿ wáhnĭⁿ ebčégaⁿ. Čéamá
 Those the people you you walk when, that good you have them I think. These

údaⁿ wábčĭⁿ ka^{n'}bčéde téqi há. Ca^{n'} edádaⁿ wépi báji-báji aⁿma^{n'}čĭⁿ tĕ,
 good I have them I wish, but difficult Still what bad for us not we walk when,

ca^{n'} aⁿgú-qtcĭ aⁿgáxigčáčiⁿ. F.dádaⁿ čé maja^{n'} ča^{n'} aⁿčítaⁿ tĕ, áta aⁿgú- 3
 still we ourselves have ourselves. What this land the we work it when, beyond we ac-

keta^{n'}i. Čĕ'ja wacka^{n'}i-gă. Wiⁿa^{n'}bai-máji i^{n'}teqi; ca^{n'} wisíčai égaⁿ, 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'} učágečĭⁿ ča^{n'} wačáte e'a^{n'} učáji gĕ e'a^{n'} čútaⁿ aná'aⁿ ka^{n'}bča.
 Still land you sit in the food how you have the how straight I hear I wish.
 planted (pl. ob.)

Paⁿ'ka-má e'a^{n'} nĭkaciⁿga wakéga amá awána'aⁿ ka^{n'}bča há. Čéču amá 6
 The Ponkas how people sick the ones I hear from I wish Here the ones
 who them

wakéga héga-báji. Ca^{n'} čĭjĭmi aká e'a^{n'} ma^{n'}hni^{n'} tĕ bčúga činá'aⁿ ga^{n'}čai,
 sick not a little. Now your the how you walk the all to hear of wishes,
 father's sister (sub.) you

ádaⁿ waqi^{n'}ha cučéačĕ. Lé čé, Maⁿ'tcu-wáčihi, Wánaⁿpáji íučá-gă. Ijĭmi
 there- letter I send to you. Word this, Maⁿ'tcu-wáčihi, Wánaⁿpáji tell him the His father's
 fore news. sister

aká gáxai. Čéču anájiⁿ tĕ i^{n'}udaⁿ-qti-ma^{n'}. Ca^{n'} wisíčai tĕ, 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

hnaⁿ-ma^{n'}. Caa^{n'} amá níaciⁿga waⁿa^{n'}be pí éde Síndé-gčécka ú'aⁿčĭn'ge
 sad. Dakotas the ones who people I see them I was but Spotted Tail without cause
 there

naⁿ'hé aⁿwa^{n'}čáⁿi. Níaciⁿga-má čĭ caⁿ'ge wa'í-báji, wí-hnaⁿ gčéba a^{n'}fi 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'aⁿi tĕ'di, wébaⁿi, Ihaⁿk'taⁿwi^{n'} amá, uma^{n'}čĭnka 12
 me I mean myself. This ear of corn mature when, they have Yanktons the season
 called us, (sub.)

íčaⁿ'ba^{n'} tĕ'ja. Ca^{n'} ukít'ĕ xa^{n'}'haha júwačággai e'a^{n'} čanájiⁿ xĭ, čútaⁿ aná'aⁿ
 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.

Lenúga-najĭ, Standing Buffalo bull, is one of the Ponka head-chiefs. He is commonly called by his Pawnee name, Acáwage, Spotted Horse.

489, 8. Maⁿ'tcu-wáčihi, Grizzly-bear-who-Scares-the-game-from-a-thicket, another name of Qičá-skā, White Eagle.

489, 8. ijĭmi. Ijĭmi 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-waⁿihi, 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.

CAⁿ'GE-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 ičáugče. Majaⁿ' čí tē, e'aⁿ' majaⁿ'
 you the yet we always remember day throughout. Land you as, how land
 went you, reached
 údaⁿqti maⁿhniⁿ' xī, winá'aⁿ kaⁿ'bča. E'aⁿ' te aⁿčān'xidahaⁿ-báji. Wáče
 very good you walk if, I hear from I wish. How will we do not know about ourselves. White
 you man
 amá íe cétaⁿ wi'écte wegáxa-báji. Ádaⁿ éč hā: aⁿčídaⁿbe 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 aⁿčāⁿ'bahaⁿ-báji. Caⁿ' júga wíqtci wípaⁿ'be kaⁿ'bčai, kí 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. Kí 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 hā, Heqága-jin'ga aí tē; níkcaciⁿga wahéhaji'qti éde t'é hā. Kí níkcaciⁿga
 dead, Heqaga-jin'ga i. e.; person very stout-hearted but dead. And people
 9 amá níkagáhi amá gíča-baji'qtiaⁿ'i hā. Caⁿ' wa'ú amá čí cénujin'ga amá
 the chief the are very sad Indeed woman the too young man the
 (sub.) (sub.) (sub.)
 čí gíča-báji hā. Caⁿ'-hnaⁿ gaⁿ' dádaⁿ waqtčá aňgúji gē údaⁿ'i hā. Caⁿ'
 too are sorrowful (Expletive) what vegetables we planted the are good And
 (pl. ob.)
 wamúske čí aⁿt'aⁿ'i, čí wataⁿ'zi čí 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-jiñga, is dead. He was a very stout-hearted man, but he is dead. The men and chiefs are very sad. Even the women and the young men are sorrowful. What vegetables we planted are good. We have plenty of wheat, and we have done very well in raising corn.

WANÁCEKIÇÁBI TO WAJIⁿA-GAHÍGA.

Ci waqiⁿ'ha çáⁿ gçiaⁿ'çakiçě 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 bëiⁿ' há. Ki waçitaⁿ kě agçictaⁿ xi, ciñ'gajiñ'ga çagi-
 at present very straight I am And work the I finish mine when, child you
 (ob.)

ctaⁿ'be taté. Wawáqpani há. Cañ'ge cti waçiñ'gai há. Cañgáçe taité. 3
 see your shall. We are poor Horse too we have none We go to you shall (pl.).

Usní tě'di, cañgáçe tañ'gataⁿ: Wa'ú çínké uqpaçéçáça-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 çagictaⁿ'be taté. Wiqaⁿ'be tě'di, iⁿ'c'ága, nãñ'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 cétaⁿ añgáçiⁿ há; ctaⁿ'be etégaⁿ. Waqiⁿ'ha cuhi 6
 Last winter horse I told you about so far we have it ; you see it apt. Letter reaches you

tě'di, e'aⁿ maⁿhniⁿ' tě uqçé'qtcí íçaçě kaⁿ'bça, waqiⁿ'ha. Winá'aⁿ kaⁿ'bça.
 when, how you walk the very soon you send I wish, letter. I hear from I wish.
 here

Ciñ'gajiñ'ga çábçiⁿ çijañ'ge eçá 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 Maⁿteu-naⁿba to Agitcita, August 22, 1878.

491, 5. iⁿ'c'ága, contracted from iⁿ'c'age-ha.

TRANSLATION.

When you sent the letter to me, the work was abundant. I was sick; but now I am all right again. When I finish my work, you shall see your child. We are poor; we have no horses. We shall go to see you. We will go to you in the cold weather. I do not wish to lose the woman, your daughter; therefore you shall see her. When I see you, O venerable man, I wish it to be good for my heart. We still have the horse about which I told you last winter. You will be apt to see it. When the letter reaches you, I wish you to send me one very soon, telling how you are. I wish to hear from you. Your daughter desires to hear from her three children.

DÚBA-MA^{n'}ČI^{n'} TO LANĎÉ-NAŇ^{n'}ŪGE (MACDONALD).

- Ca^{n'} a^{n'}bačé, a^{n'}ba-waquébe čicta^{n'} tě, wisičě há. Ki edáda^{n'} íuča čingé
Now to-day, sacred day finished when, I remem- And what news there is
ber you none
- ctě, ca^{n'} wabágčeze wíčaxe. Ca^{n'} maja^{n'} kě ícpaha^{n'} hné ŋi a^{n'}číta^{n'} tě,
even, yet letter I make for you. Now land the you knew it you when we work when,
went when it
- 3 dáda^{n'} a^{n'}čan'gaxai tě a^{n'}síč aň'gaci^{n'}. Edáda^{n'} aň'gúji kě úda^{n'}qti há. 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 dáda^{n'} aň'gúji gě bčúga t'a^{n'} há. Éskana maja^{n'} dáda^{n'} čagči^{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 čagči^{n'} i^{n'}te ebčéga^{n'}. Ca^{n'} waqtá dáda^{n'} učágiji ctě 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 čagči^{n'}i ka^{n'}bčéga^{n'}. Ca^{n'} wabágčeze ča^{n'} hníze ŋi, uqčě'qtcí gčia^{n'}čakíčě
you sit I hope. Now, letter the you when, very soon you send back to
(ob.) take it me
- ka^{n'}bčéga^{n'} há. Ca^{n'} maja^{n'} ča^{n'} e'a^{n'} ma^{n'}hni^{n'} tě i^{n'}wi^{n'}čahna ka^{n'}bča. Ūáci
I hope Now, land the how you walk the you tell me I wish. Long
(ob.) ago
- wabágčeze gčia^{n'}čakíčě-hna^{n'} éde, čiháji tě ceta^{n'} wabágčeze gčia^{n'}čakiča-
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 čičia tě, éskana, úda^{n'}qti ma^{n'}čiči^{n'} ka^{n'}bčéga^{n'}. Čin'ga-
to me always. Household your the, oh that, very good walks I hope. Ch.1.
- jin'ga čaňká úda^{n'}qti, éskana, ma^{n'}čiči^{n'}i ka^{n'}bčéga^{n'}: a^{n'}bačě'qti awásičě'qti.
dren the ones who very good, oh that, walking I hope: this very day I am thinking
much about them.
- Éskana ca^{n'} Paň'ka-ma, ca^{n'} bčúgaqti áwásičě. Paň'ka-ma ikágeawáčě-cti-
Oh that still the Ponkas, in fact all I remember The Ponkas I have many of them for
them.
- 12 ma^{n'}, kí cí éawáčě ctí, kí isañ'gaawáčě-cti-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'}čiči^{n'} éskana ca^{n'} úda^{n'}qti ma^{n'}čiči^{n'} ka^{n'}bčéga^{n'}. Wagía^{n'}-ma^{n'}ze
the one how he walks oh that at any very good he walks I hope. Wagia^{n'}-ma^{n'}ze
who rate
- é áwake Ca^{n'} a^{n'}ba-waquébe áma tě'di níkaci^{n'}ga wi^{n'} t'é há, cénuji^{n'}ga.
him I mean. Now, sacred day the other on the person one died a young man.

- Heqága-jin'ga ijáje açi^{n'}. Ca^{n'} qí-ují wiwíja tē úda^{n'}qti agçi^{n'}; wakéga-báji,
 Heqaga, jin'ga his name he had. Now, household my own the very good I sit; they are not sick,
- ca^{n'} úda^{n'}qti agçi^{n'}. Ca^{n'} Pañ'ka-ma níkaci^{n'}ga-má úda^{n'} ínahi^{n'}i ctē íçai tē
 in fact, very good I sit. Still the Ponkas the people good truly even they as
 went
- téqi ínahi^{n'}i ä, ebçéga^{n'} agçi^{n'}. Kí níkaci^{n'}ga d'úba çéçañká, jua^{n'}wañgçe 3
 hard truly ! I think I sit. And people some these, we with them
- añgáçin' çañká, píbaji tcábai. Cañ'ge-ma eçnawaçai. Ca^{n'} e'a^{n'} a^{n'}wañgaxe
 we have the ones bad are very. The horses they have destroyed Yet how we treat them
 them who, them.
- taité téqi; 'a^{n'}çin'gé wábaskíçai. Wawáçpani 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;
- waçíta^{n'}qti dúba wáçin' açai Ilúñañga amá Ca^{n'} éskana wabágçeze çá^{n'} 6
 working woll four having went Wmnebagos the (sub.). Now oh that letter the (ob.)
 them
- uqçé'qti tia^{n'}çakíçé ka^{n'}bçéga^{n'}. Ca^{n'} níkaci^{n'}ga wágazuqti éde awáci éga^{n'},
 very soon you send me I hope. Now person very straight but I have em- as,
 ployed him
- wabágçeze in'gáxe. Méadi ca^{n'} çéji ckúbe tē'di, Caa^{n'} amája pí. Ihañk'-
 letter he has made Last spring in fact grass deep when, Dakotas to them I was Yank-
 for me.
- ta^{n'}wi^{n'} amádi pí Cañ'ge gçéba-çéçañ'ba wa'íi Çin'gajin'ga nújiñga çin'kó, 9
 tons among I was Horse tens seven they gave Child boy the one
 the there us.
- éskana maja^{n'} çéçuádi abçi^{n'} çí, in'uda^{n'}qti-ma^{n'} téin'te. Ca^{n'} waçíta^{n'} in'wiñ'ka^{n'}
 oh that, land in this I had him if, very good for me it would be. Indeed working he helped me
- çí, in'uda^{n'}qti-ma^{n'} téin'te. Cupí teçan'di abçi^{n'} dí ctē ebçéga^{n'}. Maja^{n'} çá^{n'}
 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.)
- çagçi^{n'} çá^{n'} ía^{n'}'be çí, gíçajíwáçé há. Ca^{n'} maja^{n'} gáçá^{n'} çagçi^{n'} tē'di, wiçá^{n'}'be- 12
 you sat the I saw it when, it tended to make Indeed land that you sat when, I used to
 (ob.) one sad
- hna^{n'}-ma^{n'} çá^{n'}ctí, ebçéga^{n'} (çí), in'çá-máji. Ca^{n'} uqçé wiçá^{n'}'be etéga^{n'}-máji
 see you formerly, I think (when), I am sad. Now soon I see you I am not apt
- ebçéga^{n'}, áda^{n'} in'çá-máji Ca^{n'} ujañ'ge uçáhai gē ía^{n'}'be çí, in'çá-máji.
 I think, there- I am sad. Indeed road you passed the I saw when, I was sad.
 fore along (pl. ob.) (them)
- Gata^{n'} tē'di ca^{n'} maja^{n'} çá^{n'} çagísiçá-báji tē. Caa^{n'} amá maja^{n'} çagçi^{n'}i 15
 At last indeed land the you have forgotten yours. Dakotas the ones land you sat
 (ob.) who
- kē bçúgaqti ugçi^{n'} amá waçá^{n'}'be; kí éde bçúgaqti ákiágçai, in'táxaja.
 the all they who sat in it I saw them; and but all have gone up the river.
 again,

NOTES.

492, 11. Eskana ca^{n'} Pañka-ma, ca^{n'} bçugaqti awasiçé. The collector agrees with Frank La Flèche in regarding "Eskana," "ca^{n'}," and "ca^{n'}," as superfluous.

493, 6. waçin' açai. Read, "wáçin' áiaçai, they have gone away with them."—Frank La Flèche.

493, 10. eskana maja^{n'} çéçuadi abçi^{n'} çí. Omit "eskana."—Frank La Flèche.

493, 11. abçi^{n'} dí ctē ebçéga^{n'}. Read, "abçi^{n'} dí ctēde, ebçéga^{n'}, 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-jiñga. My household is doing very well; no one is sick. I sit thinking, "The Ponka people were truly good, and their departure was hard!" Some of these people with whom we dwell are very bad. They do not leave us any horses. It is difficult for us to do anything to them; in vain are we angry. We are very poor. The Winnebagos took four of our best working-horses yesterday. I hope that you will send me a letter soon. I have employed a very honest man, so he makes a letter for me. Last spring when the grass was tall I was among the Dakotas. I reached the Yanktons. They gave us seventy horses. If I had a child, a boy, in this land it would be very good for me. If he helped me in working it would be very good for me. I think that I should have brought one back when I went to see you. When I saw the land in which you used to dwell, it was such as causes sorrow. I was sad, thinking how I used to see you when you dwelt in that land. I thought that I would not be apt to see you soon, therefore I was sad. When I saw the paths which you used to go along, I was sad. At last you have forgotten your land. I saw all the Dakotas who were in the land where you used to dwell. But they have gone back to the up-river country.

MACTIⁿ-AⁿSÁ TO NA'AⁿBI.

September 30, 1878.

- Údaⁿqti maⁿbçiⁿ. Caⁿ edádaⁿ waçáte kě añgújii bçúga údaⁿ:
 Very good I walk. Now what food the we planted all good:
 (col. ob.) them
- wamúske cti údaⁿ, ákiastá dúba abçiⁿ. Kí iⁿ'tcaⁿ wajút'aⁿ tě'di wawákegai.
 wheat too good, stack four I have. And now when corn is at the we are sick.
 maturing
- 3 Kí Wacúce t'é, Heqága-jiñ'ga t'é. Kí majaⁿ kě e'aⁿ údaⁿ maⁿhniⁿ xí,
 And Wacuce dead, Heqaga-jiñga dead. And land the how good you walk if,
 aná'aⁿ kaⁿ'bça. Caⁿ e'aⁿ údaⁿ kě údaⁿ maⁿhniⁿ xí'ctě aná'aⁿ kaⁿ'bça.
 I hear it I wish. In fact how good the (ob.) good you walk even if I hear it I wish.
- Aⁿwaⁿ'çitaⁿi, údaⁿqti najiⁿ'i há. Kí wisičě tě, éçetaⁿ' waqiⁿ'ha gáçan' daxe.
 We work, very good it stands. And I remem- when, from then letter that I make.
 ber you till now

tě'di uqčē'qtci iⁿwiⁿ'cpaxu, jiⁿčēha. Gíçaçē kaⁿ'bča. Waçútada ŋi çan'di
 when very soon (see note), elder brother. You cause I wish. Oto village by the
 to be coming back
 ŋhe pí tá miŋke. Caⁿ'majaⁿ'çagçiⁿ'çaⁿ'çútaⁿ'qti iⁿ'baxu gíçag-ğă, jiⁿčēha.
 passing I will I who. Now land you sit the (ob.) very straight writing send it back, elder
 that arrive way there to me brother.
 3 Çikúçaqti gíçag-ğă.
 Do it very quickly send it back.

NOTES.

495, 7. Maⁿtcu-waçihi eçaⁿba. Three persons are addressed: Acawage, Maⁿtcu-waçihi, and Acawage's (?) sister's son.

495, 9-10. Caⁿ nikaciⁿga ama eçegaⁿi çanja, etc. İctaçabi also gave another reading:

Caⁿ'nikaciⁿga ama eçegaⁿ-báji awána'aⁿ-máji caⁿ'wi ebçégaⁿ há.
 Now people the (sub.) they do not think it I have not heard about them yet I I think it

"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, iⁿçécpaxu, "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-waçihi, and your sister's son, I wish to see your tribe this season. Among my people the following have died: Wacuce, Cuçá-maⁿçiⁿ, Heqaga-jiŋga, and çahé-çadē. Though the people think of visiting you, I, for my part, without regard to them, am thinking of going to you. When the letter reaches you, elder brother, write to me very quickly. I desire you to send a letter back. I will pass by the Oto village in going to you. Send me in writing, O elder brother, a very accurate account of the land in which you dwell. Send it back very hastily.

GAHİGE TO ACÁWAGE.

October 14, 1878.

Caⁿ'edádaⁿ íuça çingé há. Gaⁿ'nikaciⁿga t'ai tē uwíbça gaⁿ'cuçéaçē
 Now what news there is none And people die the I tell you so I send to you
 téiⁿke. Çiadi Wacúce t'é; Cúçá-maⁿ'çiⁿ t'é; Çahé-çadē cti t'é; Heqága-jiŋ'ga,
 will. Your father Wacuce dead; Cuçá-maⁿçiⁿ dead; çahé-çadē too dead; Heqaga-jiŋga,
 6 Çáçiⁿ-gahige ijin'ge, Jada taⁿ'waŋçaⁿ ubánaⁿ, t'é há Cin'gajin'ga t'é-hnaⁿi,
 Çáçiⁿ-gahige his son, Jada gens, dead Children die usually,
 wa'ú cti t'é-hnaⁿi, çéçu cte áhigi-báji, djúbai. Aⁿçína'aⁿi nán'de wéudaⁿi
 woman too die usually, here even not many, they are few. We heard from you hearts good for us,
 éde, aⁿçídaⁿbe taí eátaⁿ aⁿçiⁿ' taité téqi há. 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, ádaⁿ wawáqpani héga-báji. Cě'ya íuça t'aⁿ. Níkaciⁿga ukéfiⁿ
 they are not apt, therefore we are poor not a little. Yonder news abounds. Indians
 where you are
 áhigi ikágewačáčě áhigi úckaⁿ ejaí•awána'aⁿ kaⁿ'bča. Wačáte čičiñ'gai
 many you have them for many deeds their I hear about I desire. Food you have none
 your friends them
 téqi hégaⁿji. Wackaⁿ' egaⁿ'i-gă. Húñaŋga amá cañ'ge-ma cénawačai. 3
 hard not a little. Do exert yourselves. Winnebagos the the horses have made an end
 (sub.) of them.

TRANSLATION.

There is nothing to tell as news. I send to tell you that the people have died. Your father, Wacuce, is dead; Cuŋa-maⁿčičiⁿ is dead; ŋahe-ŋadě, too, is dead; Heqaga-jiñga, son of ŋačičiⁿ-gahige, of the ŋada gens, is dead. Children and women, too, are dying. Here they are not many; they are few. It was good for our hearts to hear from you; but it is difficult for us to get our affairs in a condition which will permit our going to visit you. The white people are not apt to give us anything; therefore we are very poor. There is plenty of news yonder where you are. I wish to hear of the ways of the many Indians who are your friends. It is very hard for you to be without food. Do make an effort. The Winnebagos have deprived us of all our horses.

MAQPIYA-QÁGA TO MAⁿTCÚ-NÁJIⁿ.

October 14, 1878.

Waqiⁿ'ha gčí tě, áakipáqtcí-maⁿ' bčíze. Wiŋáhaⁿ t'é gaⁿ', 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. Cúŋa-maⁿ'čičiⁿ éčě há. Níkaciⁿga wawákega héga-báji há, nán'de
 will, that I think. Cuŋa-maⁿčičiⁿ is he People we are sick not a little heart
 iⁿ'udaⁿqti-máji há. Cénujiñ'ga áhigi t'ai iⁿ'taⁿ; cénujiñ'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. Ki úckaⁿ čaná'aⁿ ckaⁿ'hna tě é čéama, níkaŋáhi amá,
 many have died And deed you hear you wished the that these (sub.), chiefs the,
 údaⁿqti maⁿ'čičiⁿ'i há. Ki úsaŋga cubčéde, cubčá-máji Iⁿdádi, Céki, učéhna
 very good walk And no prospect I was going to I am not going to My father, Ceki, you tell him
 of anything else you, but. you.
 te há, wiŋáhaⁿ t'é tě. Núciáha-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 say, mother's brother
 á-gă. Awáŋgčítaⁿ gčě iⁿ'udaⁿqti-maⁿ', júga wíqtcí. Čéama, níkaŋáhi amá,
 say it. I work for myself the is very good for me, body I myself. These chiefs the
 (pl. ob.) (the sub.), (sub.),
 čisičě-hnaⁿ'i. Waqiⁿ'ha gčí tě'di, uáwagibčéde nán'de giúdaⁿ'i níkaŋáhi
 remember you. Letter came back when, I told them, when heart good for them chiefs
 amá. Činá'aⁿ'i, Pañ'ka-máčě, čidaⁿ'bai tě ékigaⁿ há. Níkaciⁿga amá satáⁿ 12
 the They heard ye Ponkas, they saw you the like it People the five
 (sub.) from you, (sub.)
 jaⁿ' ŋi t'é-hnaⁿ'i; wakéga tě piáji. Wiŋáhaⁿ t'é tě cetaⁿ' déčaba jaⁿ' ŋi,
 sleep when die, usually; sickness the bad. My brother- died the so far seven sleep when,
 in-law
 cučéačě. Wa'ú agčáⁿ' čičiⁿ kě aⁿ'čina t'aičičiⁿ.
 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-maⁿ éde cubčá-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, *Cuža-maⁿčičiⁿ*, 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-maⁿ čičiⁿ-uji gčéba čiči gínačič'ge. Či nán'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 *tě, čaná'aⁿ tai ebčégaⁿ waqič'ha cučé. É 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'gičé 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'gičé wiⁿáqčciaⁿ itéččé; aⁿwaⁿ'čitaⁿ aŋgáičai 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 *ahí tě há.*
it arrived

NOTES.

This letter contains one of the few instances of Indian's mentioning their own names; but it is done in the third person. See *Jabe-ská's* letters to *Waqa-najiⁿ*, etc.

498, 2. *jaⁿ-maⁿ čičiⁿ-uji* was contracted to *jaⁿ-múji*.

498, 3. *čanaaⁿ tai ebčégaⁿ waqič'ha cučé*: equivalent to "*čaná'aⁿ tai égaⁿ waqič'ha cučé*."

498, 3. E naⁿju, etc., is not plain, according to Frank La Flèche. It should read:

Naⁿjú čictaⁿ gčéba-naⁿba waⁿdaⁿ wénačín'gai.
 Threshed finished twenty together were destroyed for
 us by fire.

498, 4. Či nujiŋga isaŋgaačede, etc. Frank La Flèche gives the following reading:

Cénujiŋ'ga isaŋ'gaačé-de etí gínačín'gai.
 Young man I had him for a and too his was destroyed
 younger brother by fire.

498, 5. wiⁿaqtčiaⁿ itečé. Read, "wiⁿáha itéčé," it was put in one place.—Frank La Flèche.

TRANSLATION.

All of Maqpiya-qaga's wheat has been destroyed by fire. He is very poor. Besides that, ten wagon-loads of his hay were destroyed by the fire. And now I send you a letter, because I think that you will hear that I am not walking with a very good heart. We had in all twenty bushels of wheat burnt by the fire. And the boy whom I have for a younger brother had all of his wheat burnt. All the wheat had been put in one place. It was burnt when we had gone away to work. The fire reached it at night.

WÁTA-NÁJIⁿ TO CÁGE-SKĀ.

October 19, 1878.

Aⁿ'bačé, kagé, wigíⁿaⁿbe kaⁿ'bčai édegaⁿ, aⁿwaⁿ'qpani héga-máji. Ídaxe
 To-day, younger I see you, my I wish, but I am poor I am very. I make by
 brother, own means of

eté gčé čín'gé. Bčúgaqti čiahaⁿ gínačín'ge. Caⁿ' aⁿ'bačé čisaŋ'ga mégaⁿ,
 may the there are All your brother- his was destroyed Now to-day your younger likewise,
 (pl.) none. in-law by fire. brother

wigíⁿaⁿbe kaⁿ'bčéde, ídaxe eté gčé bčúga iⁿ'načín'ge égaⁿ, čaná'aⁿ taí ebčégaⁿ 3
 I see you, my I wish, but I make by may the all destroyed for me as, you hear it will I think
 own, (pl.) by fire

waqiⁿ'ha čé cučéačé. Gaⁿ' čiaŋ'ge mégaⁿ, čijiⁿ'če mégaⁿ, waŋ'giče
 letter this I send to you. And your sister likewise, your elder likewise, all
 brother

winá'aⁿi kaⁿ'bča. Waqiⁿ'ha giaŋ'kičá-gă, e'aⁿ' hniⁿ tš, aí.
 I hear from I wish. Letter send back to me, how you are the, i. e.
 you (pl.)

NOTES.

Cage-skă, White Hoof, son of Ji-giqačé.

499, 1-2. Ídaxe eté gčé, should be "Ídaxe étš gčé," according to Frank La Flèche.

TRANSLATION.

To-day, younger brother, I wish to see you; but I am very poor. There is nothing with which I can do anything. Your brother-in-law lost all his property by a prairie fire. Now I wish to see you and your younger brother to-day; but as all the things with which I could do anything have been destroyed by fire, I send you this letter that you may hear it. I wish to hear from you all, including your sisters and your elder brothers. Send a letter back to me, saying how you are.

WÁTA-NÁJIN TO JIŃGÁ-NÚDAN.

October 19, 1878.

- Wáback ijin'ge, JiŃgá-núdan, čiji'če mégaⁿ, waqiⁿ'ha ia'čakičė
 Wabacki his son, JiŃga-nudaⁿ, your elder likewise, letter you send to me
 brother
- kaⁿ'bča. Aⁿ'bačė wiřaⁿ'be kaⁿ'bča, waqiⁿ'ha cučėwikičė. Caⁿ' majaⁿ' čė
 I wish. To-day I see you I wish, letter I cause (one) to Yet land this
 send to you.
- 3 čaaⁿ'hna hnaí čan'di údaⁿ'qti anájin éde, aⁿ'bačė wėju-báji, caⁿ' wamúske
 you left it you went in the very good I stand, but to-day we are unfortu- in fact wheat
 nate,
- aⁿ'bačė iⁿ'načingė-de wačate ařídaxe áhigi náčingė há. Nújinga wiⁿ'
 to-day it was destroyed by food I made for much was destroyed Boy one
 fire for me, and myself by fire
- ičamaxo cučėačė, Cínudaⁿ-sk ijin'ge. Caⁿ' gaⁿ', Cínudaⁿ-sk ijin'ge, caⁿ'
 I inquire of I send to you, Cinudaⁿ-ská his son. Yes so, Cinudaⁿ-ská his son, yet
- 6 gaⁿ' wágazúqti aná'aⁿ kaⁿ'bča. E'aⁿ' éinte iⁿ'wiⁿ'čahna gíčačė te.
 so very straight I hear it I wish. How (he) may you tell me you send will.
 be back to me
- Cetaⁿ' aⁿ'bačė níkaciⁿ'ga-má taⁿ'waŃčaⁿ'-ma iⁿ'udaⁿ-máji égaⁿ édegaⁿ,
 So far to-day the people the gentes good for me I not somewhat, but
 but
- aⁿ'bačė uhaí. Čéna 'iáčė. Uqčė'qtcí waqiⁿ'ha gíčačai kaⁿ'bča, JiŃgá-
 to-day they have Enough I have Very soon letter ye send back I wish, JiŃga-
 their way. spoken of. to me
- 9 núdan, čiji'če mégaⁿ. Majaⁿ' e'aⁿ' čagčín' čaⁿ' čútaⁿ aná'aⁿ kaⁿ'bča. Majaⁿ'
 nudaⁿ, your elder likewise. Land how you sit the straight I hear I wish. Land
 brother (ob.)
- čėřa cí tě, wackaⁿ' wařigčitaⁿ'-i-gá. Ědíhi ři údan čanájin taí. Čėču
 at you as, making efforts work for yourselves. In that event good you stand will. Here
 yonder have arrived
- wačaaⁿ'hna hnaí tě, aⁿ'waŃ'řigčitaⁿ aⁿ'nájin'i, égaⁿ údaⁿ'qti anájin éde, aⁿ'bačė
 you left us you when, we worked for our- we stood, so very good I stood, but to-day
 went selves
- 12 wamúske iⁿ'načín'ge há.
 wheat has been destroyed
 for me by fire

TRANSLATION.

O JiŃga-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 Cinudaⁿ-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 JiŃga-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-QAGA TO CEKI.

October 19, 1878.

Iⁿc'ága, wamúske ab^{ci}' b^éúgaqti iⁿ'na^{ci}n'gegaⁿ, ^{fire, as,} ^{destroyed for me by} ^{you hear it} ^{will} ^{I think} ^{fire, as,} ^{destroyed for me by} ^{you hear it} ^{will} ^{I think}
 O old man, wheat I had all destroyed for me by you hear it will I think

caⁿ' waqⁱ'ha cu^é. Jaⁿ'maⁿ'^{ci}' k^é sídjuáqti iⁿ'wiⁿ'cte; éna ucté ag^éab^{ci}'ⁿ.
 yet letter goes to you. Wagon the alone remains to me; that remain- I had mine.
 alone ing

Caⁿ' éawa^é ^édí-ma awána'aⁿ kaⁿ'b^éča há: Nudjaⁿ'haⁿga, Hidíga cti, Jadé-gi 3
 Now I have them those who I hear from I wish : Nudjaⁿ'haⁿga, Hidíga too, Jade-gi
 for kindred are there them

cti, aná'aⁿ kaⁿ'b^éča, niⁿ'ja méiⁿ'te. Gahíge-^éga cti, Wajín'ga-^éča, Agáha-
 too, I hear I wish, alive if they are. Gahíge-^éga too, Wajín'ga-^éča, Agáha-
 maⁿ'^{ci}' iⁿ'c'áge, Ickadabi jín'ga, Maⁿ'tcú-ská cti há, wa'újiⁿga ihaⁿ'awá^é
 maⁿ'^{ci}' old man, Ickadabi young, Maⁿ'tcú-ská too, old woman I had them for
 mothers

cti naⁿ'ba ^édí-ma awána'aⁿ kaⁿ'b^éča há. Caⁿ' ucté íwidahaⁿ'i-máji. ^éá^{ci}' 6
 too two those who I hear from I wish . Now the rest I know you not. ^éá^{ci}'
 are there them ^éá^{ci}'

naⁿ'páji aká áwaⁿ'i ^éciⁿ'ké igáqčaⁿ ^éciⁿ'ké éa^é, íúcpa wiwíⁿqti, aⁿ'^ébaⁿ'
 naⁿ'páji the the one for whom his wife the (ob.) I have her grandchild my very own, she does not know
 (sub.) he danced the pipe dance as a relation,

jí'qti éde, iⁿ'tcaⁿ' í^éapahaⁿ' cu^é. Caⁿ' ataⁿ' íwidahaⁿ'-máji-máce, ána ^éat'aí
 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' eb^égegaⁿ, aná'aⁿ kaⁿ'b^éča há. Caⁿ' nán'de ^éčaⁿ' daⁿ'qti iⁿ'pi-máji. ^éíⁿ'taⁿ' 9
 I I think, I hear I wish . And heart the beyond I am sad. Now
 measure

nújiⁿga juáwag^é ^édaⁿ'qti éde, hégaⁿjí t'aí, ádaⁿ' nán'de iⁿ'pi-máji-hnaⁿ'
 boy I with them very good, but not a few died, therefore heart sad to me regularly

caⁿ'caⁿ'. ^éíⁿ'taⁿ' wamúske iⁿ'na^{ci}n'gegaⁿ, iⁿ'taⁿ' daⁿ'qti iⁿ'pi-máji. Wa'újiⁿga
 always. Now wheat has been destroyed for me by fire, as, now beyond I am sad. Old woman
 measure

ihaⁿ'^é ^éciⁿ'ké wakége-de gig^éázu-báji. ^éíúcpa cti waⁿ'gí^éqti 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

I^éádi k^é pahaⁿ'ga t^é'di t'é há. Wa'újiⁿga ^éčaⁿ'ká gaⁿ' úwagi^égá.
 His father the before when died . Old woman the (pl. ob.) so tell them.

TRANSLATION.

Venerable man, as all the wheat which I had has been destroyed by fire, I send a letter to you that you may hear it. I have nothing left but the wagon. I desire to hear about my kindred which are there: Nudjaⁿ'haⁿga, Hidíga, and Jade-gi. I wish to hear if they are alive. I also wish to hear about Gahíge-^éga, Wajín'ga-^éča, the venerable Agáha-maⁿ'^{ci}', the younger Ickadabi, Maⁿ'tcú-ská, and the two old women whom I call my mothers. And the rest of you I know not. The wife of one for whom ^éá^{ci}'-naⁿ'páji danced the calumet dance is my relation. She is my own grandchild, though she does not know me at all; but now I know her, and so the letter goes to you. Now I wish to hear how many of you have died among those I did not know.

aⁿna'aⁿ-báji-cteaⁿ'i, cetaⁿ' ičádičai aká uáwagiča-báji. Uáwagičai 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 aⁿčaⁿ'bahaⁿ-báji: wécaⁿ eté xī'jī, wécaⁿ-báji xī, aⁿwaⁿ'watě
 when, how it may be we do not know: we agree ought if, we do not agree if, which one of the
 (two)
 tatéiⁿte. Či wīⁿ' gíča-gá, čé hníze xī.
 it may be. Again one send back, this you take it when.

3

NOTES.

This letter was dictated partly by Sanssouci, the ex-interpreter, and partly by Cañge-ska. The interpreter appointed by the agent was Charles P. Morgan, who had been Ponka interpreter before the removal of the latter tribe in 1877.

503, 1. aⁿna'aⁿ-báji-cteaⁿ'i. The ending "cteaⁿ'i" shows that what was done, or left undone, was against the wishes of the speaker and his friends; but "aⁿna'aⁿ-báji-qtiaⁿ'i," 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 Cuqa-maⁿfiⁿ, and ġahe-ġadě, and Heqaga-jiñga, He-snata, ġede-gahi's daughter (the wife of ġaⁿze-hañga), White-feather's son, Cyu-jiñga's son, Wauqtawače's wife, Gahige-wadačiñge'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-GAHIĞA TO MAⁿTCÚ-LAŃGA.

October 19, 1878.

- Níkagáhi úju hnañkáce, Acáwage, Maⁿtcú-wáçihí éçaⁿba, cénujiŃga
 Chief principal ye who are, Acawage, Maⁿtcu-waçihí he too, young man
- çičiŃa waŃaⁿ'ba-máji, aⁿwaⁿ'qpani há. WigíŃaⁿ'be kaⁿ'bça. Čé usní čé
 your own I have not seen them, I am poor I see you, my own, I wish. This cold this
- 3 tédihí xī, cupí taté ebčégaⁿ há. Ěskana uqčé'qtci waqiⁿ'ha gçiaⁿ'çakíčé
 it arrives when, I reach shall I think Oh that very soon letter you cause (one) to
 at you send it back to me
- kaⁿ'bčégaⁿ, nisíha, wisañ'ga, wiŃúcpa mégaⁿ, níkagáhi úju hnañkáce.
 I hope, my child, my younger my grandchild likewise, chief principal ye who are.
 brother,
- Aⁿwaⁿ'qpani égaⁿ, awágíŃaⁿ'be kaⁿ'bça, taⁿ'waŃgçaⁿ. CénujiŃ'ga gçúbaqti
 I am poor as, I see them, my own, I wish, nation. Young man all
- 6 aⁿ'çaⁿ'waⁿ'he gaⁿ'çai há. Juáwagçe cupí taté, ebčégaⁿ. Caⁿ' níkagáhi
 to follow me desire I with them I reach you shall, I think. In fact chief
- bçúga aⁿ'çaⁿ'waⁿ'he gaⁿ'çai, ebčégaⁿ, nisíha, wisañ'ga, wiŃúcpa mégaⁿ,
 all to follow me desire, I think, my child, my younger my grandchild likewise,
 brother,
- níkagáhi úju hnañkáce. CénujiŃ'ga wiwíŃa juágčéqti iⁿ't'e égaⁿ, nán'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, waqiⁿ'ha cuçéwikíčé. Níkaciⁿ'ga bçúgaqti gípi-báji, waqpani;
 is bad for me as, letter I cause (one) to People all are sad, poor;
 send it to you.
- iⁿ'taⁿ çigísiçai há. Nisíha, wiŃaⁿ'be kaⁿ'bça há. Wanágçe caŃ'ge aⁿ'çá'i-ma
 at they remem- My child, I see you I wish Domestic horse those which
 present ber you present animal you gave me
- cénawaçégaⁿ, aⁿwaⁿ'qpani, nisíha. Aⁿwaⁿ'qpani égaⁿ, çáçuha içát'e. Ukit'ě
 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 atí há. CaŃ'ge wábçin' éde waŃ'gíçe awá'i. Kí ě'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 há, nisíha. Umaⁿ'haⁿ amá, nisíha, çidaⁿ'be gaⁿ'çai,
 when, even one they did not my child. Omahas the my child, to see you wish,
 give me (sub.),
- kí égaⁿ wiŃaⁿ'be kaⁿ'bça. 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, çútaⁿ'qti gçiaⁿ'çakíčé te ebčégaⁿ. Uqčé'qtci ěskana 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. CénujiŃ'ga çičiŃa, níkagáhi çičiŃa edábe, íe çičiŃa uqčé'qti
 that I think. Young man your own, chief your own also, words your own very soon
- winá'aⁿ'i kaⁿ'bça.
 I hear from I wish.
 you

NOTE.

This Wajina-gahiga is the head of a part of the Omaha Wajinga-çatajĭ, while the other one is the head of the Ponka Wasabe-it'ajĭ 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," Maⁿtcu-waŋihi, as "my younger brother," and Maⁿtcu-ŋaŋga, as "my grandchild."

TRANSLATION.

O ye head-chiefs, Acawage and Maⁿtcu-waŋihi, 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-NÁJIⁿ, AND ACÁWAGE.

Gahige-jiŋ'ga t'éskaⁿi eŋégaⁿ Jábe-skā íwaⁿxe tíçai. Wáqa-nájiⁿ, Acá-
 Gahige-jiŋga dead, he thinking Jábe-skā to question begins. Wáqa-nájiⁿ, Acá-
 might be that

wage, cé-çabçin, wiⁿaⁿ'wa ctécte t'éskaⁿi eŋégaⁿ wégçáⁿxe tí há. Giná'aⁿ
 wage, those three and which one soever dead, he thinking to ask about has To hear about
 no more, that them, his kindred come his own

gaⁿ'çai Jábe-skā. Uqçé'qtci kíççé tá-bi waçiⁿ'ha, giná'aⁿ gaⁿ'çai; uqçé 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

waçiⁿ'ha çáⁿ kí te.—Acáwage, waçiⁿ'ha cuçéaçé çíze ádaⁿ daⁿ'be júwagçá-gā.
 letter the will reach O Acáwage, letter I send to you take it and seeing it be with them.
 home.—

Gahige-jiŋ'ga, Wáqa-nájiⁿ, Wahé'aⁿ, céna, daⁿ'bai-gā Waçiⁿ'ha hnízai çĭ,
 Gahige-jiŋga, Wáqa-nájiⁿ, Wahé'aⁿ, enough, look ye at it. Letter you take it when,

wiⁿ' éskaⁿ çat'á-báji çĭ, uqçé'qtci waçiⁿ'ha çáⁿ kíççé táí. Wahé'aⁿ, Waçiⁿ 6
 one it might you have not if, very soon letter the you will cause to Wahé'aⁿ, Waçi-
 be died (ob.) reach home.

daze cé-naⁿba, aⁿwaⁿ'wa ctécte t'éskaⁿi giná'aⁿ gaⁿ'čai. Wíuwačáginhá
 daze those two, and which one soever dead, he to hear of he wishes. You tell us about our own
 no more, might be his

kíčačě tá-bi. Či niⁿ'ža xǐ, wáčutaⁿ giná'aⁿ gaⁿ'čai.
 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'éskaⁿi, i. e., t'e eskaⁿi, "Dead, they might be."

505, 3. uqčěqtci kíčě ta-bi. Frank La Flèche does not understand how "kíčě ta-bi" can be used here, and it is a puzzle to the collector, who suggests the substitution of "tičačě te, you will please send it here," or "gčíčačě té, you will please send one back."

506, 1-2. wíuwačáginhá kíčačě ta-bi. Frank La Flèche and the collector have agreed in substituting for this, "wíuwačáginhá xǐ, íčačě taí, when you tell us of our own, you will send one here."

TRANSLATION.

Jabe-skă begins to inquire, as he thinks that Gahige-jĩnga may be dead. As he thinks that Waqa-najiⁿ, Acawage, or Gahige-jĩnga may be dead, he has come to inquire about the deceased one. Jabe-skă 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-jĩnga, 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 Wačidaze, has died. You will tell us by sending a letter here. And if they be alive, Jabe-skă wishes to hear correctly about them.

JÍDE-TAⁿ TO ACÁWAGE.

October 25, 1878.

3 Wijiⁿ'čě iⁿ't'e, nǎn'de iⁿ'pi-máji-hnaⁿ caⁿ'caⁿ. Íquhábi t'é čaná'aⁿ te,
 My elder died to heart bad for me regularly always. Íquhábi dead you hear it will,
 brother me,

Acáwage. Wa'ú wiwíja kě čí t'é kě xǎngě'qtci-hnaⁿ hí. Umaⁿ'čínka čé
 O Acawage. Woman my own the again dead when very near to usually ar- Season this
 (recl. one) lying rived.

wíjaⁿ'be kaⁿ'bčéde bčí'a hǎ; wijiⁿ'čě t'é, wa'ú wiwíja t'é ta tě'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'čínka áji xǐ, wíjaⁿ'be kaⁿ'bča xǐ, wíjaⁿ'be taté ebčégaⁿ. Čéki,
 Season another if, I see you I wish if, I see you shall I think. O Čeki,

číqǎn'ge t'é hǎ, aⁿ'bačé, Gakíe-maⁿ'čín igáqčaⁿ.
 your elder dead , to-day, Gakíe-maⁿ'čín his wife.
 sister

NOTE.

506, 5. t'e ta tēdi hi. T'e xāngěqtcī-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 Ikubahi is dead. My wife has nearly reached death on several occasions. I wish to see you this year, but I have failed, as my brother died, and my wife is approaching death. If I wish to see you another year, I think that I shall see you. O Ceki, your younger sister, Gakie-maⁿfiⁿ's wife, died to-day.

JE-ŪXⁿHA TO MAⁿTCŪ-SI-TAⁿ'GA.

Caⁿ', nis^{ha}, wisíçě-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
máji'-qti-maⁿ'; caⁿ' e'aⁿ' maⁿhniⁿ' xī, iⁿwiⁿ'çahna gíçaçě kaⁿbçégaⁿ. Wiçáⁿ'-
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 wiçáⁿ'be kaⁿbçégaⁿ éde, béi'a- 3
I not I am poor I am very. And oh that I see you I hoped, but I have
hnaⁿ-maⁿ'. Kī çikáge-ma, éskana waⁿ'gíçe úwaçagihná kaⁿbçégaⁿ. Kī
failed each time. And those who are oh that all you tell them I hope. And
your friends,
aⁿwaⁿ'kega-máji, 'aⁿ'çíngě'qti maⁿbçíⁿ'; égaⁿ'qti maⁿhniⁿ' kaⁿbçégaⁿ. Wa-
I am not sick, nothing at all is the I walk; just so you walk I hope. Let-
matter
báxu wiⁿ' cuçéwikíçě. Caⁿ' uqçé'qtcī gíçaçě kaⁿbçégaⁿ. Wáçe amá 6
ter one I cause him to send it to you. And very soon you send one back I hope. White the
man (mv. sub.)
majaⁿ' çíñké 'iáwaçai xī, naⁿbé t'aⁿ' majaⁿ' waçítaⁿ wagáji agçai. Majaⁿ'
land the spoke about when, hand pos- land to work it commanded went Land
us sessing us homeward.
çan'di xáçí aⁿ'çíⁿ tai, ebçégaⁿ. Çéçá cañgáhi-báji tai, ebçégaⁿ. Gátégaⁿ'
in the a long we will be, I think. Yonder we will not reach you, I think. In that man-
time ner
uwíçça cuçéaçě. 9
I tell you I send to you.

NOTES.

507, 5. égaⁿ'qti maⁿhniⁿ' kaⁿbçégaⁿ. Je-uxⁿha explained this by another sentence:

Çí çtí égaⁿ'qti waçíkegají'qti winá'aⁿ kaⁿbçégaⁿ.
You too just so you are not sick at I hear from I hope.
all you

"I hope to hear from you that you, too, have not been sick at all."

507, 6. Wabaxu, used by an Omaha instead of wabagçeze.

507, 6. Waçe ama; i. e., Inspector J. H. Hammond.

507, 7. majaⁿ' çíñké, intended for "majaⁿ' çáⁿ."—Frank La Flèche.

TRANSLATION.

My child, I always think of you. I have not heard at all how you are, though it has been my desire; yet I hope that you will send a letter back, and tell me how you are. As I do not see you, I am very poor. I have hoped to see you, but I have failed each time. I hope that you will tell all your friends. I am not sick; I walk without any trouble at all. I hope that you are just so. I cause some one to send you a letter. I hope that you will send one back very soon. A white man talked with us about the land. He went home after telling us to work the land with our hands. I think that we will be in the land for some time. I think that we will not reach yonder where you are. I send to you to tell you such things.

DÚBA-MA^{n'}ÇI^{n'} TO LANDÉ-NAÑ^{n'}ÛGE.

October 25, 1878.

- Ca^{n'} wabágçeze tíçaçè a^{n'}baçé ɣa^{n'}be. Níaci^{n'}ga in^{n'}çadai çéaka. Ca^{n'}
 Now letter you sent to-day I have seen it. Person read it to me this (sub.). Now
- éskana ɣí-ují çíça úda^{n'}qti aná'a^{n'} ɣí in^{n'}uda^{n'}. Ca^{n'} éskana Wakan'da aká
 oh that household your very good I heard when good for me. Now oh that Deity the
- 3 uçíka^{n'}i ka^{n'}bçéga^{n'}. Kí A^{n'}pa^{n'}-ɣañ'ga t'é tē aná'a^{n'} há, kí níkağáhi sátá^{n'}
 help you I hope. And Big Elk he died the I heard it , and chief five
- t'ai tē awána'a^{n'} há. Kí níkaci^{n'}ga-máce, áhigiqti çat'ai tē ca^{n'} gíçajiwáçè.
 died the I heard of them . And ye people, very many you died the yet grievous.
- A^{n'}baçé añgú çti wawákeğai. Níkaci^{n'}ga úda^{n'}qti sátá^{n'} t'ai. Çi in^{n'}tca^{n'} t'é
 To-day we too we are sick. Person very good five died. Again now to die
- 6 etéga^{n'}qti ödí-ma-hna^{n'}i, kí wa'ú çti t'é-hna^{n'}i. Ca^{n'} maja^{n'} ké ca^{n'} çé çti
 very apt those are usually here, and woman too usually die. Yet land the yet this too
- éga^{n'}, út'e t'a^{n'} éga^{n'} a^{n'}t'é-hna^{n'}i. Kí maja^{n'} çéçaçica^{n'} ké'ɣa cañgáhi 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 níkaci^{n'}ga amá edáda^{n'} íbaha^{n'} amá, 'iáwaçè-hna^{n'}i
 we fear it not a little. And people the what they know they usually talk about us
 (sub.) who,
- 9 ça^{n'}ja, añçiwacka^{n'} héga-báji. Ca^{n'} wáçiwagázu ga^{n'}çai. Çéçuádi wáçiwá-
 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 tē. Áda^{n'} maja^{n'} ké'ɣa, çéçá ké'ɣa, cañgáhi tai añga^{n'}çá-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'} weágiçigçá^{n'} çtē eáwaga^{n'} tañ'gata^{n'}, ca^{n'} çéçu tē'di
 somewhat . And how they decide for us even we are so we who will, yet there in the
- 12 cañgáçá-báji tañ'gata^{n'} éska^{n'}-a^{n'}çá^{n'}çai. Maja^{n'} çá^{n'} içádiçai ɣi tē ceta^{n'}
 we go not to you we who will we think it may be so. Land the agent houses the so far
- itaxa^{n'}çáçica^{n'} wakéga-báji. Ca^{n'} a^{n'}baçé wisíçai éga^{n'}, wabágçeze cuçéwikíçè.
 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' ŋi-ují wiwíŋa tē úwakega čingé. Ca' edádaⁿ majaⁿ čéčuádi wi'áqtcí
 And household my own the sickness has none. And what land in this only one
 wéteqi égaⁿ uwíŋčai-hnaⁿ-maⁿ. Húŋaŋga-má téqi há. Ca' wabágčezé
 hard for somewhat I have told you (pl.) regularly. The Winnebagos hard Now letter
 us
 uqčé'qtcí čé, wabáxu čéču čin ké, éskana ča'í gčičačé kaⁿbčégaⁿ. 3
 very soon goes, writer here he who, oh that you you send I hope.
 give him back

NOTES.

508, 1. niaciⁿga iⁿčadai čeaka, another way of expressing, "Níaciⁿga čéaka iⁿčadai há."

508, 6. Caⁿ majaⁿ ké caⁿ čé čtí égaⁿ. Duba-maⁿčín gave "čéču čtí, here too," as equivalent to "čé čtí." Frank La Flèche reads: Majaⁿ čé čtí égaⁿ, omitting "Caⁿ" and "ké caⁿ."

508, 8. nikaciⁿga ama, edadaⁿ ibahaⁿ ama, *i. e.*, the white people.

508, 9-10. wáŋiwagázu tá amá tē. Frank La Flèche and Duba-maⁿčín say, "wáŋiwagázu," while Sanssouci says, "waŋiwagazu." Sanssouci renders "ta ama tē" by "they will doubtless," distinguishing it from "taite, they shall." Frank La Flèche says that "wáŋiwagazu taité" is seldom used.

509, 3. wabaxu čéču čin ké, 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.

ƆAƆIⁿ-NAⁿPÁJĪ TO ƆAƆAŅGA-NÁJĪ.

- Nisíha, aⁿwaⁿ'qpani héga-máji Ɔí'ji, wigísiƆě-hnaⁿ-maⁿ'. Éskana, nisíha,
 My child, I am poor I am very if, I usually remember you, my Oh that, my child
 relation.
- wigínaⁿbe kaⁿbƆégaⁿ-hnaⁿ-maⁿ' átaⁿhé.—Kagéha, majaⁿ' ƆéƆu caⁿ'caⁿ hniⁿ'
 I see you, my own I usually hope I who stand.— My friend, land here always you were
- 3 Ɔí'ji, aⁿwaⁿ'qpani-máji taté ebƆégaⁿ Ɔaⁿ'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-máji. Caⁿ' edádaⁿ úckaⁿ maⁿhniⁿ' Ɔí, caⁿ' e'aⁿ' maⁿhniⁿ' Ɔí, bƆúga
 I am very. Yet what deeds you walk if, in fact how you walk if, all
- aná'aⁿ kaⁿbƆa há. Caⁿ' íe údaⁿqti wigína'aⁿ kaⁿbƆa 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 Ɔan'di wabƆítaⁿ aⁿƆaⁿ'cpahaⁿ hnaí tě, íⁿ'tcaⁿ átaⁿcaⁿ bƆé. WáƆe 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' waƆáte bƆúga gáƆai gě eáwakigaⁿ'qtiaⁿ'i. Cetaⁿ' aⁿƆítaⁿ tě
 what in fact food all they make the we are just alike. So far we work the
 (pl. ob.)
- aŅgƆí'aqti, gƆísai tě aŅgƆí'aqti, máƆe há. Majaⁿ' ctaⁿ'be Ɔaⁿ' bƆúga wamúske
 we have failed plucking the we have failed winter Land you saw the all wheat
 indeed, their own indeed,
- 9 ugípi. Majaⁿ' Ɔan'di úƆuhe Ɔíngě'qti aⁿnájiⁿ; sagíqti aⁿƆiⁿ'. NíƆaciⁿga-má
 is full of. Land in the cause of having none we stand; very firm we are. The people
 fear at all
- ána Ɔat'ái gě íjáje zaníqti aⁿwaⁿ'na'aⁿ aŅgaⁿ'Ɔai. Wacúce íjin'ge ƆaŅká
 how you have the his name every one we hear them we wish. Wacuce his son the ones
 many died
- wiⁿ' t'é. Ĕ'di-á-i-najiⁿ' íjáje aƆiⁿ'.
 one died. Ĕdi-a-i-najiⁿ' his name he had.

NOTES.

This ƆaƆaŅga-najiⁿ is sometimes called ƆaƆaŅga-najiⁿ jíŅga (*i. e.*, the younger), to distinguish him from Acawage. He is the brother-in-law of Míⁿxa-skă, the elder Frank La Flèche.

510, 2. Kageha, *i. e.*, Maⁿtcu-waƆihi.

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 Ędi-a-i-najiⁿ.

ICTÁÇABI TO MAⁿTCŪ-WÁÇIHI AND ACÁWAGE.

Waqiⁿ'ha gříçaçě çáⁿ' bęíze. Majaⁿ' çagçiⁿ' çáⁿ' çútaⁿqti iⁿwiⁿ'ça
 Letter you sent back the I took it. Land you sit the very straight to tell me
 (ob.) (ob.)

gříça-gă. Çé cuçéaçě. Céama níkaciⁿga d'úba caçai há. Itízě cubçé
 be sending This I send to you. Those people some went to At the I go to you
 back. back. you same time

kaⁿbçéde waqiⁿ'ha gříäji égaⁿ, aⁿ'aⁿça caçai há. Caⁿ' uwíkíe tě ékígaⁿ'- 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 çáⁿ' bęíze tě'di. Caⁿ', jínçéha, aⁿwaⁿ'qpani héga-máji. Majaⁿ'
 like it, letter the I took it when. Yet, elder brother, I am poor I am very. Land

uhíacka çagçiⁿ' ebçégaⁿ-máji çáⁿ'cti; wéahiděqti çagçiⁿ' ebçégaⁿ. Caⁿ'
 close by you sit I did not think heretofore; at a great distance you sit I thought. Yet

majaⁿ' mactéaja çagçiⁿ' çáⁿ' aⁿ'ba úmaⁿ'çín' ána jaⁿ' xī-hnaⁿ'i aná'aⁿ kaⁿ'bça. 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'ańgáxai, ańgínii.
 We were sick we have quit, we have recovered.

NOTE.

511, 6. aⁿ'ba umaⁿ'çín', etc. Frank La Flèche says that this is not exactly correct. It should be "aⁿ'ba ána jaⁿ' xī'ji híwaçě éiⁿte aná'aⁿ kaⁿ'bça."

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.

Negha, maja^{n'} águdi ma^{n'}hni^{n'} wisíčë-hna^{n'} ca^{n'}ca^{n'}. Ána ca^{n'} čat'af
 Mother's land in what you walk I am remembering always. How in fact you have
 brother, place you died

éi^{n'}te winá'a^{n'}i ka^{n'}bčë. 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'}čë-máji héga-máji. Nújiŋga, kagé, t'éě hã, He-
 gone to you. You die the it is like it I am sad I am very. Boy, third son, is dead, He-
 qága-jīŋ'ga. Ixuhábi čtī t'éě hã, čīq^{n'}cka. Ca^{n'} wabágčëze gia^{n'}čakíčë
 qaga-jīŋga. Ixuhabi too is dead, your sister's son. Now letter you cause him to be
 sending it back to me

ka^{n'}bčëga^{n'}. Ca^{n'} águdi úda^{n'}qti čanáji^{n'} tē aná'a^{n'} ka^{n'}bčëga^{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'gaačëde t'éě hã, Heqaga-jīŋ'ga: 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.

WANÍLA-WÁQE TO GAHÍGE.

6 Ca^{n'} éwičë'qti wisíčë a^{n'}bačë. Éskana wiq^{n'}be ka^{n'}bčëga^{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. Čëču 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 čta^{n'}be tē ca^{n'}ca^{n'} bčë^{n'}. Kī čí-hna^{n'} wisíčë-máji; Pañ'ka níkagáhi
 poor you saw it the always I am. And you only I do not remember Ponka chief
 you;

9 zaníqti awásičë; cénujiŋ'ga-ma čtī awásičë, zaní. Ca^{n'} wisíčëi tē, méadi
 all I remember the young men too I remember all. Now I remem- when, last spring
 them; them,

- úckaⁿ wi^{n'} Caa^{n'} amája pí 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
- Gaṅ'xī éegaⁿ wisíçai. Hau. Edádaⁿ íça níkaciⁿga-ma t'e-má zaníçti
 And that I remember ¶ What news the people the dead ones all
 being so you
- ijáje wai^{n'}çécpaxú gíçaçē ka^{n'}bçégaⁿ, zaníçti awána'aⁿ ka^{n'}bçá. Ca^{n'} i^{n'}çá- 3
 his you write them for you send I hope, all I hear them I wish. Now I am
 name me back
- maj'çti-hnaⁿ-ma^{n'} wisíçai tē'di. Ácka çagçin' tē'di, wiçan'be ka^{n'}bçá 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 eaṅ'gaⁿ-máji i^{n'}çá-máji. Hau. Gaṅ'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, cuhí 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'}bçá. Ca^{n'} éskana údaⁿçti ma^{n'}çin'i ka^{n'}bçá, íe údaⁿçti awána'aⁿ
 I hear about I wish. Now oh that very good they walk I wish, words very good I hear about
 them
- ka^{n'}bçá. Hau. Gaṅ'xī eáwaçēçti Uma^{n'}haⁿ céma cuhí xī, éskana
 I wish. ¶ And I have them for Omahas those reach when, oh that
 near kindred (you see) you
- caṅ'ge-ma wi^{n'} a^{n'}çá'i ka^{n'}bçégaⁿ, i^{n'}çin' gí waçákiçē ka^{n'}bçégaⁿ. Ca^{n'} 9
 the horses one you give I hope, having coming you cause them I hope. Still
 me back
- çijin'ge, Úhaⁿ-jin'ga, é i^{n'}çin' gí ka^{n'}bçégaⁿ. Caṅ'ge jaⁿ-ma^{n'}çin' i^{n'} çañká
 your son, Uhaⁿ-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'}áçtci i^{n'}wi^{n'}çte. Caṅ'ge a^{n'}çá'i xī, pahaṅ'ga wabágçeze í
 one is dead only one remains to me. Horse you give if, before letter is
 to me, me coming
- ka^{n'}bçégaⁿ. Iaṅ'kiçá-gá. Ceta^{n'} taté ebçégaⁿ. Maja^{n'} çéçu caṅ'ge çin'gaí 12
 I hope. Cause it to be com- So far shall I think. Land here horse there are
 ing for me. none
- égaⁿ, caṅ'ge t'a^{n'}aça çanájin', ádaⁿ wína cuçéaçē. Ki Úhaⁿ-jin'ga gíajī xī,
 as, horse where they you stand, therefore I beg I send to you. And Uhaⁿ-jin'ga is not if,
 about from you coming back
- Uma^{n'}haⁿ jin'ga wi^{n'} i^{n'}çin' gí waçáci ka^{n'}bçá.
 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, Uhaⁿ.jiñga, will bring it to me. As one of my wagon horses is dead, only one is left to me. If you give me a horse, I hope that a letter will come before it. Send it. I think that this letter is long enough. I send to beg of you because this land is without horses, and you are in the land where there are plenty of them. If Uhaⁿ.jiñga does not come back, please ask one of the young Omahas to bring the horse home to me.

HÉ-WAⁿJÍÇA TO GAHÍGE-WADÁÇIÑGE.

- Niaⁿ.çingě'qti agçí. Umáha akádi agçí. Ūckaⁿ ájaⁿ kě wágazu
 I have no pain at all I have Omahas to them I have Deed you do the straight
 come back come back that
- aná'aⁿ kaⁿ'bça. Umáha akádi údaⁿqti agçí, niaⁿ.çingě'qti. Éde Umáha
 I hear I wish. Omahas to them very good I have I have no pain at all. But Omahas
 come back,
- 3 akádi agçá-máji tatéskaⁿbçégaⁿ, ehé. Éskana çagçíi kaⁿbçégaⁿ, ehé. Çéama
 to them I go not home- shall, I think, I said. Oh that you have I hope, I said. These
 ward come back
- Umáha amá údaⁿqti najiⁿ' amá: níaciⁿga dádaⁿ gçí ctéctewaⁿ' çizé gaⁿ'ça
 Omahas the very good are standing: person what has come soever to take wishing
 (sub.) back him
- gçíⁿ' amá. Caⁿ' wakéga nié çíçin'ge éiⁿte winá'aⁿ kaⁿ'bçai há. Caⁿ' eáwaçé
 they are sitting. Now sick pain you have it may I hear of I wish Indeed I have them
 none be you (pl. ob.) as kindred
- 6 jin'ga e'aⁿ' çí éctewaⁿ', aná'aⁿ kaⁿ'bça. U'ágçaqti agçí, nuçáçin' agçí,
 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. Kí çéaka, winégi aká, wafin' in'çin'wiⁿ Éskana wabáxu çan
 Omahas to them. And this one, my mother's the blanket bought for Or that letter the
 brother (sub.), me.
- cuhí çí, uqçé'qtcí wiⁿ' aⁿçá'i gíçaçai kaⁿbçégaⁿ. Çéaka wiçan'ge aká
 reaches when, very soon one you give you (pl.) send I hope. This one my elder sister the
 you me it back (sub.)
- 9 éna agçé taité ebçégaⁿ, Caaⁿ' amáça. Umáha akádi çábçin' jaⁿ' cuçé
 she go home- shall I think, Dakotas to them. Omahas at them three sleep it goes
 alone ward to you
- wabáxu çan.
 letter the.

NOTES.

He-waⁿjiçá 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 Çegiha. Gahige-wadaçíñge is a Ponka of the Hisada gens.

514, 1. Niaⁿfiñgěqti, contracted from nié aⁿfiñ'gěqti, "Pain—I have not at all."

514, 3. tatéskaⁿbčégaⁿ, in full, taté éskaⁿbčégaⁿ.

514, 3. Omit "ehe" in both sentences.—Frank La Flèche.

514, 7. winegi aka, *i. e.*, the Omaha ᐃᑭ-úᑭaⁿha, of the Ictasanda gens.

514, 9. Frank La Flèche says that the last sentence should read:

Umáha akádi agčí tš ^{back}čábčⁿ jaⁿ xí, ^{you}cučé wabáxu čaⁿ.
 Omahas at them I came when three sleep when, goes to letter the.

"Umáha" is the Ponka form of "Umaⁿhaⁿ," and "wabáxu," letter, book, is equivalent to the Omaha "wabáčeze."

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.

ᐃᑭ-ᑎᑭ-ᑎᑭᑭᑭ TO ᐃᑭᑭᑭᑭ-ᑎᑭᑭᑭᑭᑭ.

December 16, 1878.

Waqiⁿ'ha ^{Letter}čéčaⁿ atí ^{I came here}bčízegaⁿ, ^{I took it, as,}nisíha, ^{my child,}wiᑭaⁿ'be ^{I see you}égaⁿ, ^{like,}iⁿ'udaⁿqti-maⁿ' ^{it is very good for me,}

iⁿ'čě-qti-maⁿ' ^{I am very glad}há. ^{And,}Caⁿ' ^{my child,}nisíha, ^{whenever}ataⁿ'ctě ^{letter}waqiⁿ'ha ^{I send to you regularly}cuhiáčě-hnaⁿ-maⁿ' ^{shall.}taté. ^{And}Ki
 čisañ'ga ^{your younger brother}céču ^{yonder}cuhi ^{reached}tě, ^{as}aⁿwaⁿ'qpani ^{I am poor}égaⁿ ^{as}cúčeákičě ^{I caused him to go to you}há. ^{Here,}Čéču, ^{my child,}nisíha, 3
 anájiⁿ ^{I stand}tě, ^{when,}majaⁿ' ^{land}čéču ^{here}anájiⁿ, ^{I stand,}wabčítaⁿ ^{I work}údaⁿqti ^{very good}bčúga ^{all}anájiⁿ. ^{I stand.}Caⁿ' ^{Yet,}nisíha, ^{my child,}
 wigísičě-hnaⁿ ^{I always remem-bered you}čan'di, ^{when, in the past,}edádaⁿ ^{what}wiⁿ' ^{one}ahniⁿ' ^{you had}tě'di ^{when}abčⁿ' ^{I have it}téiⁿte, ^{will,}ebčégaⁿ-hnaⁿ-maⁿ' ^{I used to think it perhaps,}
 há. ^{My child,}Nisíha, ^{whenever}ataⁿ'ctě ^{still}caⁿ' ^{I see you, my own}wigíᑭaⁿ'be ^{shall}tatéskaⁿbčégaⁿ-hnaⁿ-maⁿ' ^{I am used to thinking}há. 6

NOTE.

515, 3. Čisañga, *i. e.*, Nidahaⁿ, the real son of ᐃᑭ-ᑎᑭ-ᑎᑭᑭᑭ.

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.

ČÁČI-NAⁿPÁJĪ TO HIS SON NÍDAHAⁿ.

Waqiⁿ'ha čaⁿ' gčičačě čaⁿ' bčize. Hau. Waqiⁿ'ha cučěačě, Čačān'ga-
 Letter the you sent it the I took it. ¶ Letter I send to you, Čačān'ga-
 (ob.) back (ob.)
 nájiⁿ. Hníze xī, gáčaⁿ Nídahaⁿ ča'í te Wanáčqiⁿqti gfi-gă hă. 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' hă. Caⁿ' údaⁿqtiä'ji égaⁿ anájiⁿ; úckaⁿ 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 gí-gă. Caⁿ' wičaⁿ'ba-máji năn'de iⁿ'pi-máji-hnaⁿ-maⁿ' hă.
 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 Čačīⁿ-naⁿpájĪ referred in the phrase, "úckaⁿ t'aⁿ' anájiⁿ."

The second and third sentences were addressed to Čačān'ga-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 Čačān'ga-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 céçu aⁿnájiⁿi tē údaⁿqti aⁿnájiⁿi čaⁿ'ja, caⁿ Caaⁿáa aⁿgáče taité,
Now here we stand when very good we stand though, yet to the Dakotas we go shall,
- ebčégaⁿ. Wiqáhaⁿ aká čéaka caⁿ'ge čábčⁿi wáčⁿi, waiⁿ ctí naⁿ'ba 'íi,
I think. My sister's the this one horse three has them, robe also two they have
husband (sub.) given him,
- maⁿ'zepe-jiⁿ'ga naⁿ'ba 'íi, niníba-wéawaⁿ ctí 'íi, wamúske kē áhigi 'íi, 3
sharp iron small two they gave him, calumet also they gave him, wheat the much they gave him,
- ádaⁿ u'ágča ctéwaⁿ čingé'qti aⁿnájiⁿi. Céa údaⁿqti čanájiⁿ ékigaⁿ'qti égaⁿ
therefore suffering in the least without any we stand. Yonder very good you stand just alike so
- aⁿnájiⁿi. Wamúske kē u'féwiⁿañ'gičē aⁿčictaⁿi xī, Caaⁿáa aⁿgáče taité,
we stand Wheat the we collect ours we finish when, to the Dakotas we go shall,
- ebčégaⁿ. Čéaka, wiqañ'ge aká, miⁿ'jiⁿga wiⁿ' ídačai. Jadé-gaⁿúbčⁿi aká 6
I think. This one, my elder the girl one bore. Jadé-gaⁿuwiⁿxe the (sub.)
- Wajiⁿ'ga síčē-hnaⁿ caⁿ'caⁿi. Caⁿ e'aⁿ tē zaníqti winá'aⁿi kaⁿ'bča, píqti.
Wajiⁿga remembers him always. Now how it is all I hear of you I wish, anew.
- Wa'újiⁿgáqti čínké ctí čútaⁿ aná'aⁿ kaⁿ'bča. Jé-wa'ú ctí ijaⁿ'ge éčaⁿ'ba
Very old woman the one who also straight I hear I wish. Jé-wa'ú too her daughter she too
(ob.) ter
- čútaⁿ awána'aⁿ kaⁿ'bča. Kí čútaⁿ awána'aⁿ xī'ctē, e'aⁿ dáxa-máji tē xī, 9
straight I hear from them I wish. And straight I hear from them even if, how I do not will if,
- caⁿ' wisíčē-hnaⁿ-maⁿ'i. Kí čí, číúdaⁿ čanájiⁿ xī'ctē wiqañ'be taí; číteqi
yet I always remember you (pl. ob.). And you, good for you stand even if I see you (pl. ob.) will; hard for you
- xī'ctē aⁿctaⁿ'be taí, čí. Wíeqti e'aⁿ maⁿ'bčⁿi' xī, iⁿ'čē-hnaⁿ caⁿ'caⁿ. Ataⁿ'ctē
even if you see me will, you. I my very how I walk when, I am glad always. Whenever
self usually
- wisíčē-hnaⁿ-maⁿ'i. Ce-má nújiⁿga čábčⁿi juáwagče-hnaⁿ-maⁿ'-de e'aⁿ'i xī, 12
I usually remember you (pl. ob.). Those with you boy three I was with them regularly, and how they if, are
- iⁿwin'čahna gíčačē kaⁿ'bčégaⁿ. Maⁿ'-akíbanaⁿ, kí Jahúčicaⁿ, Wajiⁿ'ga-đa
you tell me you send back I hope. Maⁿ-akíbanaⁿ, and Jahúčicaⁿ, Wajiⁿga-đa
- ijiⁿ'ge, kí Hañ'ga-ckáde, céna, wisíčē-hnaⁿ-maⁿ'i. Kí aqčⁿí tē'di aⁿctaⁿ'b
his son, and Hañ'ga-ckáde, enough, I always remember you. And I reached when you see me
home
- 'íčačai čaⁿ'ctí. Údaⁿqti maⁿ'hniⁿ ctéctewaⁿ, číteqi xī, iⁿwiⁿ'ča gíča-gá. 15
you promised heretofore. Very good you walk even if, hard for if, to tell me send back.
you
- Kí číteqi ctéctewaⁿ, edádaⁿ újawaqti ahniⁿ' xī, iⁿwiⁿ'ča gíča-gá. Čéama
And hard for you even if, what very pleasant you have it if, to tell me send back. These
- Umáha ckáde-hnaⁿ'-ma éduéhe-hnaⁿ-maⁿ'-de caⁿ' wisíčē-hnaⁿ-maⁿ'i. Iⁿ'čéqti
Omahas those who play regularly I usually join but yet I always remember you I am very
(pl. ob.) glad
- ctéwaⁿ, caⁿ' wisíčē-hnaⁿ-maⁿ' xī, iⁿ'pi-máji-hnaⁿ-maⁿ'. 18
even if, yet I always remember you when, I am always sad.

NOTES.

517, 2. Wiqahaⁿ aka, *i. e.*, Unajiⁿ-skă, son of Cahieča, who had married Țé-iče, the sister of He-waⁿjiča.

517, 6. Țadé-gaubŋiⁿ, the Ponka pronunciation of Taté-kahómní, a Dakota name, of which the Čegiha equivalent would be "Țadé-gaxúwiⁿxe." Țadé-gaubŋiⁿ is probably the son of Unajiⁿ-skă, as Wajiŋga is the child of Heqaga-najiⁿ.

517, 13. Țahuŋicaⁿ, *i. e.*, Țahe-uŋicaⁿ, is a son of Bird-head (Wajiŋga-da). Haŋga-ckade is the son of Maⁿtcu-sinde-ŋiŋge, who was a member of the Omaha Maⁿŋiŋka-gaxe gens. Maⁿtcu-sinde-ŋiŋge has resided with the Ponkas for many years, and his son has a name peculiar to the Ponka Wacabe gens.

517, 14-15. aⁿctaⁿb 'içaçai, in full, aⁿctaⁿbe 'içaçai.

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 Țe-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, Țahuŋicaⁿ, 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-ȚĀŊ'GA.

February 6, 1879.

Níkaciⁿga amá čéama iⁿwiŋ'kaⁿi bčúgaqti. Waçáte tē Țí ugípiqti
 People the (sub.) these have helped me all. Food the tent very full
 iŋgáxai. Caŋ'ge cti wiⁿ' ědiŋ'gçaⁿi. Içádiçai 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 cti içádiçai aká aⁿ'í ha; edádaⁿ uáji takě' cti waŋ'giçe aⁿ'í: çaná'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 cuéwikíçë. Aⁿ/baçé çiqijaⁿ Caaⁿáaa bçé, cañ'ge naⁿ/ba
 der that letter I cause him to send it to you. To-day your sister's daughter at the Dako-
 tas' land I go, pony two

iⁿçinⁿ/baⁿ tíçai égaⁿ. Wabáxu wiⁿ/ íçafé itizé gáaa. Bçé tē wabáxu wiⁿ/.
 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.

Awánaqçinⁿ/qti bçé há. Gañ'çi agçí çí, uáji tá miñke. Wahaⁿ'-çinⁿgé içaⁿ' 3
 I am in a great hurry I go . And I come when, I plant will I who. Wahaⁿ-çinⁿge his
 back grandmother

éçaaⁿ/ba wáçinⁿ gçí gaⁿ'çaa-gä. Ckaⁿ'hna çí, wáçinⁿ gçí gaⁿ'çaa-gä.
 her too having to come back desire thou. You wish if, having to come back desire thou.

NOTES.

Óude-gaxe, commonly called "Smoke-maker," was a member of the Ponka Çixida or Soldier gens, of which Maⁿtcu-waçihi is the head. In the fall of 1878 he escaped from Ponka Agency, Ind. T., with his immediate family, He-waⁿjiçaa and Unajiⁿ-skä, and arrived at the Omaha Agency in December, 1878.

518, 2. édiñgçaaⁿi, i. e., é'di iñ'gçaaⁿi, from é'di gígçaaⁿ; synonym, i, to give.

519, 1. çiqijaⁿ, i. e., Louis Roy's wife, who was a Yankton woman. Cude-gaxe had married Louis Roy's mother; and Wēs'ä-qañga's wife was Cude-gaxe's daughter by a former wife.

519, 3. Wahaⁿ-çinⁿge 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-çinⁿge and his grandmother. If you wish it, desire to bring them back.

CAÑ'GE-HIⁿ-ZÍ TO HIS BROTHER, WĒ'S'Ā-JAÑ'GA.

March, 1879.

Jiⁿçéha, Monday tē'di íe djúba uwíbçaa cuéçaaçë. Edádaⁿ wiⁿ', jiⁿçéha,
 Elder brother, Monday on the words a few I tell you I send to you. What one, elder brother,
 iⁿ'teqí'qti-maⁿ' ctē aⁿçinⁿ'ge. Níaciⁿga ukéçinⁿ wéçigçaaⁿ tē itéçaa-gä; wáqe 6
 I have it very hard for me even I have none. Indian mind the put it down; white man
 wéçigçaaⁿ gáxa-gä. Níaciⁿga wéçigçaaⁿ júají çinⁿ uskaⁿ'ji-gä. Úckaⁿ çíudaⁿ
 mind do. Person mind not up to the do not aid him. Deed good for
 the mark one who you
 eté tē çixáxa-gä; háhadaⁿ çixáxa-gä. Iígaⁿçai aká úju aká wáçitaⁿ-
 apt the (ob.) do for yourself; ready make yourself. Grandfather the principal the did not work

- bají'qti cañgáhi tĕ, kĭ qáča aňgági tai tĕ, úwawéci gáxe tai tĕ 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 about it deed for him;
- ádaⁿ ewájiⁿ aňgú aňgáxiğčáčiⁿ aňgágči tĕ uie čiňgé tĕ údaⁿqtiaⁿ te, ai tĕ.
 there- of his own we we having ourselves we have come the words none the very good in- will, he said
 fore accord you are, again ing back about it deed deed it.
- 3 Níaciⁿga ukéčiⁿ kĕ bčúgaqti gíča-báji; wáqe kĕ' cti bčúga gíča-báji.
 Indians the all are sad; white people the too all are sad.
- Wéčigčaⁿ wiⁿ' ckáxe xĭ, Heqága-nažiⁿ éčaⁿba, gáxe-hnaⁿ'i-gă. Wiaⁿ'bča
 Decision one you make if, Heqaga-nažiⁿ he too, do ye it alone. I left you
- agčí tĕ, iⁿ'ča-majiⁿ'qti Wéčigčaⁿ dăxe tĕ égaⁿ'qti ckáxai kaⁿbčégaⁿ. Waqiⁿ'ha
 I came when, I was very sad. Decision I made the just so you make I hope. Letter
 back it
- 6 hnize xĭ, uqčĕ'qtc i waqiⁿ'ha čaⁿ aⁿ'í ičá-gă. Hau. Kagéha Badize, iká-
 you take when, very soon letter the give send here. ¶ Friend Battiste, I have
 (ob.) me
- gewíčĕ. Níaciⁿga céčaňká úckaⁿ caⁿ' úwakaň'-gă. Wáqe amá t'aň'gaqčaⁿ
 you for a Person those by you deed at any help them. White the fall hunt
 friend. (sub.) people
- tĕdĭhi xĭ, wáčitaⁿ 'íčai.
 it arrives when, to work have
 at about us promised.

NOTE.

519, 8—520, 2. Iqigaⁿčai uju . . . ai tĕ. Caňge-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 Caňge-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-nažiⁿ 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-MAⁿČIⁿ TO TENÚGA-NÍKAGAHI (MACDONALD.)

March, 1879.

Kagé, waqiⁿha gciⁿfačě čaⁿ iⁿtcaⁿ agči bciⁿze hă. Kī waqiⁿha čaná
 Younger letter you sent back the now I have I have And letter you beg
 brother, (ob.) come home taken it

tě, aⁿbačé dăxe hă. Kī edădaⁿ iuča ūdaⁿqti wiⁿ majaⁿ. čěčuadi čingé
 as, to-day I make it And what news very good one land at this place there is
 none

égaⁿ. Majaⁿ čanⁿdi wackaⁿ tě enáqtcī inīawáčě tě éč hă. ŷúwiⁿxe 3
 some- Land in the making an the that only life-sustaining the that Going around
 what. effort is it

maⁿčīⁿ nīaji etégaⁿ. Caⁿ-hnaⁿ gaⁿ wačikega učágča, kī, Činⁿgajinⁿga čaⁿká
 walking not living apt. Yet only so you were sick you told of and, Child the ones
 your own, who

wiⁿecte iⁿt'ajī, ečé tě, nănⁿ'de iⁿ'udaⁿ. Kī enáqtcī-báji tá aká hă; čī
 even one not dead to you when, heart good to me. And that alone not about to be ; again
 me, said (1)

aⁿ'b áji tēdīhi xī, iⁿ'cte čaⁿádě hnégaⁿ. Čéama níkaciⁿga d'úba gčī; 6
 day another it arrives when, for in- stance near it you go, somewhat. These people some have
 at come back ;

iⁿ'taⁿ gčī; aⁿ'ba-waqúbe čábčīⁿ agčī. Kī majaⁿ čěčuadi gčī tě, wačī'e
 now has sacred day three they have come back. And land in this place they have as, to farm for
 come back; themselves

wégaⁿčai. Kī é'be níkaciⁿga utaⁿnadi daⁿ'be tē'di, t'é gígaⁿčájiwáčě, caⁿ'
 they wish it for And who person in a place be- tween sees him when, to die not to be desired for in fact
 them, him,

nănⁿ'de-gípejiwáčě hégaji. Caⁿ' éskana níe čičinⁿ'gěqti maⁿ'oniⁿ' kaⁿ'bčégaⁿ, 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

Wakanⁿ'da činⁿké čigáxe xī. Hau. Caⁿ' níkaciⁿga ikágeawáčě ctī at'aⁿ'
 Deity the one he makes if. ¶ Now people I have them as too I have
 who for you friends plenty,

činⁿ'gajinⁿga wačáxe, aⁿ'bačé wisíčai. ŷí-ují wiwíqa tě níe ctě wačīnⁿ'gai.
 child I make them, to-day I remember Household my own the pain even we have none.
 you (pl.).

Cetaⁿ' wabčitaⁿ-máji; aⁿ'bačé wamúske uáji tá miⁿke hă. Níkaciⁿga amá 12
 So far I have not worked; to-day wheat I sow will I who People the

čéama bčúgaqti ckaⁿ'i, aⁿ'bačé. Kī e-hnaⁿ' gátě uwíbča etégaⁿ, níkaciⁿga
 these all stirring, to-day. And that only that I tell you apt, people
 thing

amá ckaⁿ' maⁿčīⁿ'i tě e-hnaⁿ' uwíbča etégaⁿ, e-hnaⁿ' inīawáčě.
 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

HÚPEČAⁿ TO CÉKI.

March, 1879.

Aⁿbačé wabčítaⁿ-qti-maⁿ tá miñke. Kí wisíčégaⁿ wawíčaxu cučéačé.
 To-day I work very hard will I who. And as I remember you I write to you about several things I send to you.

Čéama Umaⁿhaⁿ amá čisíčé-hnaⁿi; učikiai égipiaⁿi. Caⁿ Pañ'ka amá
 These Omahas the (sub.) always remember they talk it is pleasant Now Ponkas the (sub.)
 with you to them.

agčii gě učiča-hnaⁿi winá'aⁿ. Aⁿbačé wiqaⁿ'be kaⁿbčégaⁿ. Kí caⁿ' 3
 have the they have told of I have heard To-day I see you I hope. And in fact
 come back you of you.

wisíčé xī, wiqaⁿ'be kaⁿbčégaⁿ. Cañ'ge wačát'aⁿ, ádaⁿ wiqaⁿ'be 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 wactaⁿ'be čaⁿ iⁿ'tcaⁿ átacaⁿ
 Omahas the (sub.) land their the those who worked you saw them in the now beyond it
 it past

wačítaⁿ, gíčéqtiaⁿ; ádaⁿ uwíbča cučéačé Waxíqčitaⁿ 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, naⁿ'pa-jiñ'ga, házi, caⁿ' bčúga wa'í 'ičai É cína
 fruit tree, apple plum tree, cherry, grape, in fact all to give they That enough
 tree, us promise.

uwíbča. Čaná'aⁿ tégaⁿ cučéačé. Či umaⁿ'čínka čé majaⁿ' ačiⁿ' níkcaciⁿga
 I tell you. You hear it in order I send to you. Again season this land having people
 that

bčúgaqti řeska-miⁿ'ga ékina úwagíji tá amá. 9
 all cow in equal they will put them in.
 shares

TRANSLATION.

I shall work very hard to-day. And as I think of you, I write about some things and send the letter to you. These Omahas always think of you; it is pleasant for them to talk with you. I have heard about you, as the Ponkas who have come back have been telling about you. I would like to see you to-day. And when I think of you I hope to see you. You have plenty of horses; therefore I hope to see you. The Omahas are now working much more of their land than when you saw them at work. They are very glad; therefore I send to tell you. As the President wishes them to work for themselves, he has promised to give them fruit trees, apple trees, plum trees, cherry trees, grape vines, in fact, all kinds. That is enough for me to tell you. I send to you that you may hear it. And during this year they will make an equal distribution of cows among the men who have farms.

APPENDIX.

Mr. Frank La Flèche, an Omaha who was referred to in the Introduction, came to Washington in August, 1881, having been appointed to a clerkship in the office of the Commissioner of Indian Affairs. The collector wished to obtain Mr. La Flèche's assistance in revising the proof-sheets of this volume; but he did not meet with much success till over two hundred of the preceding pages were in type. As Mr. La Flèche's corrections and alternative readings are of considerable value, it has been thought best to publish them in this Appendix. The parts of the Appendix for which the collector is responsible are followed by "D."

ERRATA.

The following words occur so frequently in the first two hundred pages of the texts that a general reference to them will suffice:—

- 25, 3; 80, 17; *et passim*. For "áçita," read "áçiq̄a."
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 "aⁿiç̄a-ḡä," read "aⁿi iç̄a-ḡä, hand it to me;" from the verb, "i iç̄ë."
9, 7; *et passim*. For "ábae," read "ábae."
52, 4; *et passim*. Translate "çéç̄a-biamá," by "sent off, they say."
13, 10; 229, 7; *et passim*. For "çé te amá," read "ç̄e té amá."
143, 2; 211, 16; *et passim*. For "éç̄ë," *indeed*, read "éç̄ë."—D.
111, 16; *et passim*. For "éç̄ii t̄ë'di," read "e ç̄ii t̄ë'di."
10, 3; *et passim*. For "gañ'ki," read "gañ'ç̄i," from "gaⁿ" and "ç̄i."
9, 2; 10, 8; *et passim*. Hã, the masculine oral period, is supplied by Mr. La Flèche after many imperatives and other clauses. While the collector is familiar with this usage, he has good reasons for believing that such a usage is optional with the speaker. In like manner, the Dakota oral period "do" is obsolescent.
35, 9; 36, 1; *et passim*. For "Haú," read "Hau." When "Hau" is not addressed to a person, it marks the beginning of a paragraph, in which case the following words in the text and interlinear should begin with capitals. See 71, 15.—D.
16, 1; 16, 4; *et passim*. For "hégaj̄iq̄ti," read "hégaj̄i'q̄ti."—D.
46, 8; *et passim*. For "í'u," read "íu."
57, 9; 210, 16; *et passim*. For "iⁿiç̄a-ḡä" or "iⁿ'iç̄a-ḡä," read "iⁿ'i iç̄a-ḡä," from "ḡi' i iç̄ë."
80, 4; *et passim*. For "Īn'daké," read "H̄in'daké."
24, 1; *et passim*. For "kañ'ge," read "ç̄añ'ge;" so for "kañ'ḡëq̄tei," read "ç̄añ'ḡëq̄tei."

- 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 "učiqpačě," read "účiqpáčě, 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 "iqa^{n'} aká," read "iqa^{n'} čin ké."
- 32, 5-6. For "Mactciñ'ge č'di ahí-bi qı," read "Mactciñ'ge č'di hí qı."
- 32, 9. For "iba-ha^{n'}-bi," read "íbaha^{n'}-bi."
- 33, 4. Translate "etai éde" by "should have."
- 33, 8. For "čahé kě bčazáča-biamá," read "čahé kě 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-gă," read "da^{n'}ba-gă."
- 35, 2. For "wépixuxúi," read "wépixuxú-hi." (Other Omahas, however, say, "wépixúxu-hi."—D.)
- 36, 1. For "naji^{n'}-gă," read "naji^{n'}i-gă, stand ye."
- 36, 5. Translate each "tě" by "when."
- 36, 10. As the subject of this sentence is "wamí" instead of "Mactciñ'ge," the sentence should read thus: "Mactciñ'ge wamí má kě 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 "ča^{n'}ctı," 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'kajı."
- 38, 8. For "witei tce" read "witei te," the regular pronunciation.
- 38, 9. Supply "qı," 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'}čin^{n'}-bagi ačin^{n'} máma," read "Ma^{n'}čin^{n'}-bagi a^{n'} máma."
- 39, 18; 40, 3; 40, 7. Omit "amá" after "Ictínike."
- 40, 20. Supply "ă," before "á-biamá. It is equivalent to "áha^{n'}."
- 43, 3. Read, "Úhe a^{n'}wa^{n'}ča mañčpiñ'-gă."
- 44, 16. For "Ga^{n'}.hniñké," read "Gá-niñké, You who are that one out of sight."
- 44, 16. For "čbécčě," read "čbéc ččowa^{n'}."
- 44, 18. For "gčin^{n'} miñké," read "agčin^{n'} miñké."
- 45, 6. For "učáqan^{n'}ji oníñké," read "učáqan^{n'} oníñké."
- 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 "dúača^{n'}."
- 46, 10. Supply "aká," the sub., after "ijiñ'ge."
- 50, 3. For "gčé čin ké," read "čéčpiñké," this st. ob.
- 50, 3-4. Read: "Ga^{n'} kída-bi ega^{n'}, kúsandě'qti iča^{n'}ča-biamá. Uqpačě í amá qı, 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 “ꞤucpáƆaⁿ” and “ꞤúcpaƆaⁿ,” read “Ꞥucpáha” and “Ꞥucpáha,” as the speaker was a male.

50, 7-8. Read: “Wuhu+‘a! i^c‘áge úhe gaⁿ‘Ɔa ínahiⁿ áhaⁿ, á-bi egaⁿ, wáƆaha tē gƆíonudá-biamá bƆúga.”

50, 9. Supply “Gañ‘xí,” the introductory “And,” before “qƆabé.”

51, 5. Supply “xí,” *when*, after “Ɔé amá.”

52, 7. Supply “Ɔíñké,” after “wa‘ú.”

52, 9; 52, 19. Read: “Hiⁿ+! ‘á-bi egaⁿ, Ɔaqúba-biamá.”

53, 8-9. Read: “Daⁿ/ba-bi xí, Hiⁿ+! ‘á-bi egaⁿ, Ɔaqúba-biamá.”

52, 17; 53, 7; 53, 17. Translate “uƆíqpaƆá-bikéama” by “had been caused to fall and lie there, they say.”

53, 11. Omit “‘á-biamá.”

54, 1. For “iⁿ‘Ɔíⁿ agí te,” read “iⁿ‘Ɔíⁿ íwakiƆé te há, let him cause them to bring it to me.” This should be the reading of 55, 1.

57, 1; 57, 10. Supply “aká” after “SiƆémakaⁿ.”

57, 5. Omit the first “jaⁿ‘-biamá.”

57, 7. Supply the feminine oral period, “hé,” after “t‘é kē.”

58, 3-4. Read: “HiⁿbƆíñ‘ge itéƆíƆai gē ují-biamá újiha kē.”
Beans they piled the he put in, sack the.
 theirs (scattered) they say

58, 7. Supply “amá” after “ƆábƆíⁿ.”

58, 8. For “agí tē,” read “gí tē.”

58, 14. Supply “kē‘di,” *in the*, after “Qáde.”

59, 2. For “úƆaza-biamá,” read “úƆaze amá.”

59, 35-36. For “collecting the beans he put them in a sack,” read “he put in the sack their beans which they had piled up here and there.”

60, 2. Read: “Ictínike ņ‘di Ɔé amá,” or “Ictínike amá ņ‘di aƆá-biamá.”

60, 3. Supply “xí,” *if*, after “Eátaⁿ ámaⁿ.”

61, 6. “Ꞥaṅgáqti ƆáƆíⁿ‘cē,” or “Ꞥaṅgáqti-máce, Ye who are very large.”

62, 1. For “WabƆátē te‘qa,” read “WabƆáte tádaⁿ, on account of my eating them.”

62, 9. For “Ɔaqtá-biamá, they bit it, they say,” read “Ɔatá-biamá, they ate it, they say.”

62, 18. Omit “aká” after “Ictínike.”

63, 3. Supply “amá” after “Níkaciⁿga,” and “aká” after “Ictínike.”

63, 13. For “Ɔíñgē‘qtci,” read “ƆíƆíñgē‘qtci, you have none at all.”

63, 15. For “tabádaⁿ,” read “tádaⁿ.”

63, 20. Supply “aká” after “Ictínike.”

71, 15. For “hau, é gaⁿ‘-amá,” read “Hau. E gaⁿ‘ amá, ¶ While moving, some time after that occurrence.”

72, 5. Omit the first “‘á-biamá.”

72, 7. Supply “amá,” *the sub.*, after “Aⁿ/paⁿ.” Read “níaciⁿga-ma,” *the men*; so also in line 8.

72, 13. For “Ɔízá-bi,” read “Ɔízá-biamá.”

72, 14. For “jīñ‘ga,” read “jīñ‘ga-ma,” *the small ones (pl. ob.)*.

75, 4. Omit “éƆihe ƆéƆé.”

75, 5. For “maⁿ‘Ɔíⁿ‘-biamá,” read “gƆíⁿ‘ amá, he sat, they say;” as he could not walk when confined in the tree.

75, 6. Omit “úqçú‘a wéçë çl,” and supply, after “wa‘ú amá,” “wéçë ahí-bi çl,” joining this to the next sentence.

75, 7; 75, 10. For “çl,” *again*, read “çl,” *when*.

75, 7. For “tí-biamá,” read “tí amá.”

75, 8. For wai^{n'}-biamá,” read “wái^{n'}-biamá.”

75, 10. Supply “kë” after “sín‘de.”

75, 13. Supply “aká” after “Ictínike.”

75, 17. Supply “amá” after “Ictínike.”

76, 14. Supply “të” after “đaqçúge.”

79, 16. Supply “ega^{n'},” *having*, after “açi^{n'}-bi.”

79, 17. Supply “çtí,” *too*, after “kë;” and read “açi^{n'}-biamá” for “açi^{n'}-bi.”

80, 14. After “jiñ‘gajıqti,” supply “hé të gaqáqaqtı-bi.”
horn the branching very
(pair) much, they say

80, 17. For “çiñké,” read “aká.”

80, 18. Read: “ç‘di ahí-bi çl, ç‘di gçi^{n'}-biamá, when he arrived,” etc.

81, 8. For “añgáxai ada^{n'},” read “añgáxai-da^{n'},” *we do it, when*.

83, 1. For “ta^{n'}wañgçaⁿ e,” read “ta^{n'}wañgçaⁿ-ma,” *the villages or nations*.

84, 8. For “eçégaⁿ égaⁿ,” read “eçégaⁿ-bi égaⁿ.”

84, 10. For “úkizá-biamá,” read “úkiza amá.”

84, 12. For “wáçı çionáⁿi kë íkiçë-hna^{n'}-biamá,” read “wáçı çionáⁿi kéde íkiça-biamá, they found by accident the awls which had been dropped.”

84, 14. “sátã‘hai,” *in five places*.

84, 15–16. Read: “Égiçe máçe amá çl, nújiñga na^{n'}ba^{n'} na^{n'}-biamá.”
At length writer they when, boy two grown, they say.

85, 1. For “áçaskabe áça-biamá,” read “áçaskabeçá-biamá, they made it stick;” and for “áma,” *the other*, read “ámaⁿ” or “a^{n'}ma.”

85, 15. For “wahútaⁿçiⁿ,” read “man‘dë.”

87, 14. Supply “ga^{n'},” *as*, before “pi.”

88, 4. “ú‘a^{n'}t‘aⁿ, there is a cause, blame.”

96, 1. For “kë” read “çl,” *when*.

96, 8. For “gaxá-bi éga^{n'},” read “giáxa-bi éga^{n'}, having made it for him, they say.”

96, 11. Omit “aká” after “Ictínike.”

97, 5; 97, 7; 97, 10. For “gaⁿtégaⁿ,” read “ga^{n'}tégaⁿ.”

97, 7. For “waçníze te,” read “çníze te, you may take it.”

97, 14; 97, 17. For “jiñgá-bajı,” read “jiñ‘ga-bájı.”

97, 18. For “waⁿıbagıqti,” read “wa^{n'}ıbagı^{n'}qti.”

99, 1. Read: “İñgçaⁿ-sıⁿ-snéde Mıçasi cénáⁿba ákikipá-biamá.”

99, 7. For “ágçiⁿ te há,” read “ágçiⁿ-biamá, he sat on him, they say.”

99, 8. “pamákide” or “pama^{n'}kide.”

99, 13. Translate “aká” by “the ones who.”

100, 4. For “é wawagıká-biamá,” read “é wawagıká-bi éga^{n'}.”

100, 7. For “ágigçiⁿ-daⁿ,” read “ágigçiⁿ-bi éga^{n'}.”

100, 15. Omit “çiñké.”

101, 1. For “na‘a^{n'}i,” read “na‘a^{n'}-bi.”—D.

102, 13. of translation. Supply “cum ea” after “mane.”

103, 6. After "ákiagčá-biamá" insert the following: "Kí Míqasi aká ubáhaja
And Coyote the to the side
(sub.) (of the path)

uaⁿ/si áíáča-biamá. Ádaⁿ bičnaⁿ ákusanⁿ/de áíáča-biamá Jenúga amá.ⁿ
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 "ckaⁿ/ona."

104, 13. For "jáha-bi," read "jahá-bi-dé, when he thrust at it, they say."

107, 1. Read:—

"Wahaⁿ/čicige aká ičaⁿ júgigče akáma. ɣaⁿhá, jí čaⁿá bčé te, á-biamá.ⁿ
Orphan the his was with his, they Grand- vil- to the I go will, said he, they
(sub.) grand- mother say. lage say.

107, 2. Supply "á-biamá ičaⁿ aká," after "čáji-ǎ hé;" and "á-biamá Wahaⁿ/čicige aká" after "bčé ta miñke." Join the next sentences, thus: "Ě'ja ačá-bi egaⁿ, jí čanⁿ/di ahí-biamá."

107, 4. After "ačiⁿ 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, ačiⁿ gíi-gǎ," etc., ending with "Ěgaxe ičaⁿčai-gǎ," after which supply "á-biamá níkagáhi aká."

107, 5. The next words were said to the Rabbit by the chief: "Ké, wačátčigáxe taté há, egá-biamá Mactciñ'ge, Come, you shall dance, said he to the Rabbit."

107, 6. Read: "Ké, iⁿ/quxái-gǎ, á-biamá Mactciñ'ge aká."

107, 7. After "oniⁿ há" supply "á-biamá níkaciⁿga amá," as the men said that to the Rabbit.

107, 9. "Ěgaxe ičaⁿčai-gǎ. Gañ'xí anasái-gǎ há" is not as good as "Ěgaxe ičaⁿčabádaⁿ anasái-gǎ há." See "bádaⁿ" in the Dictionary.

107, 14. For "čéčé xí," read "ičéča-bi egaⁿ."

107, 15. For "Ūaⁿčičiñ'ge čanájini," read "Ū'aⁿčičiñgé čanájini."

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 Wahaⁿ/čicige aká kída-biamá xí, t'éča-biamá."

110, 6. For "wéucii," read "wíucii;" and for "wahčičiⁿwiⁿ," read "wábčičiⁿwiⁿ."

110, 7. Supply "aká" after "Wa'újiñga."

110, 20. Change the first word, "taⁿ," to "čičiñké," to agree with "bičičiñké-ama" that follows, implying that she was placed in a sitting attitude.

111, 10. For "níučicaⁿ," read "néučicaⁿ."

111, 18. For "ěbéi tě," read "ěbéiⁿte."

112, 15. Supply "aká" after "Cínudaⁿ," which he gives as "Cínuda." See note on 26, 3.

116, 3-4. For "čé amá xí," read "ačá-biamá xí," 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 "Niaciⁿga," 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 "ǎ" after "wédaxe taté."

118, 11. Read: "ijáje čadá-bi egaⁿ, Ni-úha-maⁿ číⁿ-á!" etc.

118, 13; 118, 14; *et passim*. "Akí-biamá" may be translated by "reached there again, they say." This is a secondary meaning.

119, 8. Supply "aká" after "Nújiŋga."

120, 1. Supply "čínké" after each "ijañ'ge," and "čaⁿ" after "taⁿwaŋgčaⁿ."

120, 16. Supply "čaⁿ" after "taⁿwaŋgčaⁿ."

121, 10. Supply "xí," *when*, after "akí-bi."

122, 15. Joseph La Flèche gave me, "čéze čaⁿ, the tongues;" but his son Frank says that "čéze čaⁿ" means "the one tongue," and that we must say "čéze gě" for "the tongues." According to analogy, Frank is correct.—D.

124, 15. Change "agčí" to "agčí há."

125, 11. As several soldiers or policemen were addressed, read: "ahniⁿ čkí tai há," instead of the singular, "ahniⁿ čkí te."

126, 1. Change "gčíⁿ tě" to "gčíⁿ-biamá."

126, 9. Supply "amá" after "wanáce."

131, 1. Read:—

Wahaⁿčicige aká ihaⁿ ičádi ečaⁿba gít'a-biamá xí, ijañ'ge čínké júgigča-biamá.
 Orphan the his his he too died for him, when, his the one he was with her, they say
 (sub.) mother father they say sister who they say.

131, 3. Supply "aká" after "Wahaⁿčicige."

132, 14. Supply "aká" after "nújiŋga."

132, 16. Change the first part of the line to "máqaⁿ-biamá. Kí jégčaⁿ-biamá."

133, 16. Supply "aká" after "Je-miⁿga."

133, 17. For "iáaⁿhe," read "iá'aⁿhe."

133, 18. Supply "aká" after "wa'ú."

134, 2. Supply "čínké" after "Je-jiñ'ga."

134, 5. Supply "taⁿ" after "Ictínike."

134, 11. For "ača-biama," read "agča-biamá."

134, 12. For "amá ačai," read "číⁿ čé."

134, 16; 134, 21; 135, 5. For "amá" read "číⁿ."

135, 17. Supply "taⁿ" after "Je-saⁿ jiŋga."

135, 20. Supply "kě," *the recl. ob.*, after "Je-miⁿga."

136, 1. "Je-miⁿga kě čicpácpa čínğěqti gáxa-biamá," or "Je-miⁿga kě čičiñ'gě-qtiaⁿ-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 "čizai tě" to "čizá-biamá."

140, 4. Supply "kě," *the long object*, after "Majaⁿ," as "áhe" conveys the idea of length.

141, 6. Change "A-ígčíⁿ-biamáma" to "A-ígčíⁿ amáma."

144, 19. Change "naⁿpéhiⁿqti-t'é etégaⁿ čaňká amá" to "naⁿpehiⁿ t'é tégaⁿqtiaⁿ
 "hungry to die very apt

čaňká amá."
 the ones they say."

147, 1. Change "ědedí-amáma" to "ědedí-čaⁿ amá."

147, 4. Change "Nu aké" to "Nu aká."

- 179, 20. Supply "ga^{n'}," *as*, after "aⁿga^{n'}ɕai."
- 180, 5. Supply "tě" after "cúde."
- 180, 12. Supply "wi^{n'}," *one*, after "iⁿc'áǵěqtcí."
- 180, 13. "Naⁿckí" or "nackí," See note on 26, 3. Read "ji^{n'}ga-ctěwaⁿ-báji, by no means small"; and supply "ɕa^{n'}" after "najíha."
- 180, 14. Read:—
 "Kí nuda^{n'}haⁿga ɕiⁿ qí tě úde ɕé tě'di, iⁿc'áǵe ɕiⁿké wébaha^{n'}ají amá."
 And war-chief the lodge the enter- went when, old man the (st. one) knew him not they say.
 (mv.) (ob.) ing
- 180, 15. Supply "ɕí," *when*, after "ga^{n'}ɕiⁿkě'qti."
- 181, 11. For "e^ɕéga^{n'}," read "e^ɕégaⁿ-bi."
- 181, 17. For "hni^{n'}," read "ɕni^{n'}."
- 182, 14. For "ɕaⁿké," read "ɕaⁿká."
- 182, 16. Omit "áha^{n'}" after "ináhi^{n'}"; and supply it after "miⁿké."
- 182, 17-18. Read: "Wi^{n'} ɕiⁿké najíha ská'qti ega^{n'}, ga^{n'} wi^{n'} ɕiⁿké jíǵěqti, kí wi^{n'} ɕiⁿké zíqti, kí wi^{n'} ɕiⁿké júqti am áɕa."
- 183, 5. Supply "ɕaⁿká" after "dúba."
- 183, 20. Supply "ǵě," *the scattered inanimate objects*, after "najíha."
- 189, 1. Read: "Iɕádi aká níkagahí-biamá ɕí, gá-biamá," etc.
- 189, 2. For "Nika^{n'}hi," read "Nika^{n'}ahi"; and for "nika^{n'}hi-máji," read "nika^{n'}ahi-máji."
- 189, 3-4. Read "áǵae há. Ú'aⁿɕi^{n'}ge a^{n'}qtiáñ'gaⁿ-máji há, ádaⁿ égaⁿ wíkaⁿbɕa há."
 For "a^{n'}qtiɕiéga^{n'}," read "a^{n'}qtiɕiégaⁿ te há, you will be a great man."
- 189, 5. For "Nújiⁿga," read "Kí nújiⁿga aká."
- 189, 6. For "aká naⁿqa," read "taⁿ naⁿqa-hi."
- 189, 6-7. Read: "Éǵiɕe a^{n'}paⁿ d'úba wéɕa-biamá ɕí, cañ'ge," etc.
- 189, 8-9. Read: "mi^{n'}de a^{n'}paⁿ-ma wagɕáde aɕá-biamá. A^{n'}paⁿ-mádi ahí-biamá
 crawling the elk creeping up he went, they say. At the elk (pl. ob.) he arrived, they say
- ɕí, áckaqtcí wakída-biamá. Kí wi^{n'} ú-bi ɕa^{n'}ja," etc.
 when, very close he shot at them, And one he wounded, though, they say. they say
- 189, 11. For "naji^{n'}-biamá. Kí ewéahidě'qti," read "naji^{n'} amá há. Kí wéahidě'qti."
- 189, 12. For "wakan'diɕega^{n'}," read "wakan'diɕá-bi ega^{n'}."
- 189, 14. For "ědedí-te amá," read "ě'diedí-te amá." (The former is generally used.—D.)
- 189, 16. Read: "ɕiéwaⁿja^{n'} ega^{n'}, níqa te," etc.
- 189, 17-18. Read "Báazá-bi ga^{n'} a^{n'}ha-biamá."
- 190, 2. For "eǵáwada^{n'}be tě'di," read "eǵáwada^{n'}ba-bi ɕí."
- 190, 3. Read: "ɕí ní tě ɕataⁿ ɕé ɕí, ɕí Wě's'á aká éɕaⁿbe atí-biamá. ɕí a^{n'}he amá."
 Omit the final "ɕí."
- 190, 4. Omit "wéduba^{n'} tě." For "ádaⁿbe tě'di," read "da^{n'}ba-bi ɕí."
- 190, 12. Read "aⁿwa^{n'}ɕate te há, ece te hě."
- 190, 17-18. Read: "Naⁿbúɕiqɕá ɕaⁿ ɕionúda-bi ega^{n'}, eca^{n'}adi iɕa^{n'}ɕa-biamá. Ké, aⁿwa^{n'}ɕate taté há, á-bi ɕí, éǵiɕe wa'ú," etc.
- 190, 19. Omit "ɕí ɕasni^{n'}-biamá."
- 190, 20. Supply "aká" after "Wě's'á-wa'ú."
- 190, 21. Supply "aká" after "nújiⁿga."
- 191, 5. Read "iⁿc'áǵe amá," and "wa'ú watcígaxe-má."

- 191, 6. For "Ca^{n'}ckaxe tai á-biamá aça+!" read "Ca^{n'}ckaxe tai há."
- 191, 10. For "çionúda-biamá," read "ça^{n'}," *the curvilinear inanimate object.*
- 191, 11. Omit "çionúd."
- 191, 12. For "á-bi ega^{n'}," read "á-bi çl."
- 191, 21. For "tai," read "tá-bi."
- 192, 1. Change "wa'ú amá" to "wa'ú-ma," *the women.*
- 192, 2. Change the plural, "Ca^{n'}ckaxe tai," etc., to "Ca^{n'}ckaxe te, aí aça+," omitting "á-biamá."
- 192, 6; 192, 9; 192, 17; 193, 13. Supply "ça^{n'}" after "na^{n'}búçiqça."
- 192, 7. Change "ega^{n'}" to "çl," *when.*
- 192, 9. Change "çin ké" to "aká."
- 192, 10. Change "na^{n'} çl^{n'} watçigaxe te" to "na^{n'}-ma ^{the grown ones} watçigaxe tai há." ^{let them dance}
- 192, 10-11. Change "Céminjiñ'ga çana^{n'} çáçl^{n'}cé waçáteigaxe tai aça+" to "Céminjiñ'ga-máce, waçáteigaxe te, aí áça."
- 192, 12. Change "amá" to "çl^{n'}."
- 192, 14. Change "úha^{n'} ágají-biamá" to "úha^{n'} wágají-biamá." The former takes a singular object, the latter, a plural.
- 192, 15. Read "na^{n'}pa^{n'}hi" instead of the alternative form, "na^{n'}pa^{n'}hi^{n'}." See note on 26, 3.
- 192, 17. Translate "açuha" by *again*. (But the meaning is rather, "in addition to," with an idea of finality.—D.)
- 192, 19-20. Read "Ukíkie-na^{n'}-biamá çl, içádi aká na^{n'}-biamá." Also, "da^{n'}baigã há."
- 193, 2. Read "júççe ççl^{n'} aká hě, she is sitting with him."
- 193, 4. Supply "aká" after "wa'ú."
- 193, 4-5. Read "Égiççe nú aká aça-biamá çl, wa'ú úda^{n'}çti wi^{n'} iça-biamá çl, gá-biamá," etc.
- 193, 6. Read: "tá miñke há. Çiadi çiha^{n'} eça^{n'}ba úwagiçá-gã há, á-biamá. Gañ'çl wa'ú aká ugçá," etc. "Eça^{n'}ba," *she too*; "ugçá," *to tell about her own.*
- 193, 12. "Éçl^{n'} ahí-bi ega^{n'}." Or, "Éçl^{n'} ahí-bi çl."
- 193, 16. Change "bçé tá miñke, á-biamá," to "bçé tá miñke há."
- 193, 16-17. "Cañ'ge ta^{n'} na^{n'}qa cánakagççe iñ'gça^{n'}i-gã." This should be changed, either to "Cañ'ge ta^{n'} cánakagççe iñ'gça^{n'}i-gã," or to "Cañ'ge ta^{n'} na^{n'}qa-hi iñ'gça^{n'}i-gã." The former means "Put the saddle on the horse for me"; the latter, "Put it on the horse's backbone for me."
- 193, 17-18. "Wáçaha . . . Aça-biamá" (the first one). Read: "Wáçaha úda^{n'}çti áçahá-bi ega^{n'}, cañ'ge ta^{n'} etl úda^{n'}çti, cánakagççe etl úda^{n'}çtia^{n'} aça-biamá."
- 193, 19. Change "Nihañ'ga tě" to "Nihañ'ga tě'qa"; and omit "Sígçuçúgihá-biamá."
- 193, 21. Change "çl tě piájçti" to "çl piájçti wi^{n'}, a very bad lodge." "Sígçuçúgihé aça-bi" may be changed to "Uçúgihe aça-bi: following his own—he went, they say."
- 194, 2. The first "akáma" may be omitted, if desired. Then read: "wáçaha tě içicpaçpaçteia^{n'} akáma: clothing—the—torn in shreds as to it—he was, they say."
- 194, 3. Omit "ahí çl." Change "eçá tě" to "eçal tě."
- 194, 4. Change "eñnéga" to the ancient form, "eñnéga."
- 194, 7. "áhnaha hné." Or, "áçnaha çné."
- 194, 8. Insert "wi^{n'}, one, after "etl"; and "etl" after "wahíçage."

- 194, 9. Change "hné te" to "né te hä"; and "ëdedíçaⁿ" to "ë'diedíçaⁿ."
- 194, 11. Change "gçiⁿ" to the plural, "gçiⁿi hä."
- 194, 13. "Gaⁿ" may be omitted.
- 194, 14. Supply "kě" after "Ní-qañga." For "gáxai," read "gáxa-bi."
- 194, 15. Omit "iⁿc'áge aká."
- 194, 16. Supply "wiⁿ," *one*, after "qí."
- 194, 17. For "cúde gaⁿ," read "cúde tě," *the smoke*.
- 194, 20; 195, 6; 196, 2. For "ugídadaⁿ-bi," read "ugídidaⁿ-bi," from "ubídaⁿ."
- 195, 4; 195, 6; 195, 18; 197, 10. Supply "çaⁿ" after "waçáge."
- 195, 5. Supply "çaⁿ" after "niníba." (This must refer to the pipe bowl, without the stem, as the *whole pipe* is "niníba kë."—D. See line 16.)
- 195, 8. Supply "aká" after "Áma"; and change "éwidacíbe, ehé te" to "éwidacíbe hä." After "cénaji" supply either "ă," the interrogative, or "éiⁿte," as in the preceding line.
- 195, 11. Instead of "Hau! ha+!" the Omahas now use "Wáhu'á!"
- 195, 12. Read "ajaⁿi" at end of line.
- 195, 14. Change "gçéwaçáçai" to the objective singular, "gçéçáçai, you sent him homeward"; and supply "hä" after "Íwit'abçai."
- 195, 16. "çaná-bi egaⁿ." Or, "çaná-bi xĩ."
- 195, 17. Supply "aká" after "Áma."
- 195, 20. Read: "Íçae-naⁿi hä."
- 196, 4. Omit "íhusá-biamá cĩ"; and supply "çiⁿ" after "níkaciⁿga."
- 196, 5. Change "gçéwaçákíçé" to "gçéçákíçé."
- 196, 9. Change "atí" to "atĩ."
- 196, 10. Change "júbajĩ" to "júbajĩl."
- 196, 11. "tí tě." Or, "tí xĩ."
- 196, 18. Read: "t'éçáçajĩ" and "kigçéçáçé."
- 196, 19. Change "atí-hnaⁿ" to "tí-naⁿ."
- 197, 1-2. Change "tai" to "taité hä"; and omit "á-biamá."
- 197, 2. Change "atí" to "tí." And in lines 3 and 4 change "t'éwaçáçá-bajĩ" to "t'éçáçá-bajĩ."
- 197, 5. Omit the second "á-biamá."
- 197, 9. Change "wénaca-biamá, íbistá-biamá," to "wénacá-biamá xĩ, íbistá-biamá, when he snatched it from them," etc.
- 198, 6. Change "Caⁿ'ckaxe taité" to "Caⁿ'ckaxe taité ä, Will you really stop it?"
- 198, 15. Insert "amá" after "Wě's'ă-wa'ú."
- 199, 1. Read: "Égiçé Wě's'ă-wa'ú ígiçá-biamá; nú wiⁿ áçixe akáma."
- 199, 2. Change "it'açá-biamá" to "it'açá-bi egaⁿ": he hated him, they say—having."
- 199, 3; 199, 18. Supply "çaⁿ" after "taⁿ'wañgçaⁿ."
- 199, 4. At the end of the line read: "gaqçí-biamá xĩ, agçá-biamá: he killed her, they say—when—went homeward, they say."
- 199, 7. Read: "ehé çáⁿ'ctĩ," and "Oné taité hä."
- 199, 8. Read: "maⁿniⁿ" and "wániⁿ."
- 199, 9. Change "gaⁿ - - - á-biamá" to "égaⁿ maⁿ'ci né taité hä, á-biamá," and "maⁿ'ci hné xĩ" to "maⁿ'ci nai xĩ."—Frank La Flèche. But "nai" is the plural of "na," *to beg*, and means "they beg"; hence I prefer writing "maⁿ'ci hnaí xĩ," *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 "fékiḥa-biamá," read "gḥékiḥa-biamá, he sent him back, they say."

200, 2. For "Cañ'ge wahíḥageqti'a'ni," read "Cañ'ge ḥi' wahíḥageqti'a'ni."

200, 3. For "bḥabḥázēqti," read "bḥabḥázaḥē'qti, torn very much accidentally or of its own accord."

200, 5. Read: "Níaci'ga wi' waqḥáni tēabe tí hă, á-biamá."

200, 6. "É'di" is superfluous.

200, 8. Read: "ca' hă, ḥagḥi tē, it is enough, since you have come home."

200, 12. Omit the first "á-biamá"; and read: "wa'ú gátēdi ḥi' qtáaḥē hă, I love the woman who is in that place (out of sight)."

200, 13. For "ḥéwakiḥá-gă," read "ḥéwakiḥá-gă hă, á-biamá."

207, 1-2. If we retain "ḥiñké," we must change the verb to "watézugḥa' amá"; but if we retain "watézugḥa'-biamá," we must change the classifier "ḥiñké" to "aká."

207, 3. Change the line so as to read thus:

"nú aká ḥúha-bi ega'w, gá-biamá: Égiḥe, etc."
man the feared, they having, said as follows, Beware.
(sub.) say they say:

Supply "wi'" one, after "níkaci'ga."

207, 4. "Názugáqḥe: Facing the back of the lodge".—D.

207, 4-5. Read: "Égiḥe nú ḥiñké é ḥé amá ḥi, níkaci'ga wi' a-í-biamá."

207, 6. Change "ubáha íja" to "ubáha a-íja."

207, 7-8. Read: "Égiḥe nú ḥi' ábae tē gí amá ḥi, agḥá-biamá i'c'áge ahí aká."

207, 8; 207, 13. "A' ä." Or, "E'a' ä."

207, 9. "Ecé te ḥéga'." Change to "Ecé te ḥa'w éga' hē: i'c'áge," etc.
What you said so it : old man.
in the past was

207, 12-13. Read:—

"Cí nú ḥi' ábae tē gí amá ḥi, cí agḥá-biamá i'c'áge aká."
Again man the hunting the was coming when, again went homeward, old man the.
(mv.) back, they say they say

Change "atí hē" to "atí hē."

207, 15. Change "Da'ba-bi ega'w" to "Da'ba-bi ḥi'."

207, 17. Supply "kě" after "wa'ú."

208, 2. Read: "égihe iḥéḥa-biamá" at the end of the line.

208, 3-4. Read: "Nú ḥi'w kí amá ḥi, égiḥe wa'ú kē t'ḥéḥé ákiágḥa-bitéama, níxa kē mábḥaza-bikéama." Change "ḥan'de kē" to "ḥan'de kē'di." Or else, omit the phrase.

208, 5. Read either "akí-biamá nú aká" or "kí amá nú ḥiñké." Supply "wi'" one, after "ciñ'gajiñ'ga."

208, 8-9. Read: "Ma'ḥída' wakan'dagiqti'a'-biamá ḥi, Dadíha, man'dē jiñ'ga iñgáxa-gă hă, á-biamá."

208, 9-10. Read: "Wajiñ'ga ga'w wakíde-hna'-biamá ḥi, iḥádi aká ábae aḥé"
Bird so shooting at them regularly, when, his the hunting to go
they say father (sub.)

tá-bi éga'w gia'ze-hna'-biamá."
in order that, taught him regularly, they
they say say.

208, 10. Read: "jégḥa'-bi ḥi' or else, "jégḥa'-bi ega'w."

208, 12-13. Frank La Flèche changes "Wa'a' gáxe a-í-biamá" to "Wa'a'w 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, "aⁿφáte taí," to the dual, "aⁿφáte té há."

209, 4. Change "ónásniⁿ áhaⁿ" to "ónásniⁿ-naⁿ áhaⁿ."

209, 5. Read: "dadíha, é amá xí, gisiφají amá íe tš." Change the last part of the next line so as to read: "É φé amá xí, cí nújiñga amá."

He went they when, again boy the
say (mv. sub.).

209, 8; 209, 15. Omit "nújiñga φiñké."

209, 9. Read: "Kagé, φiadi cugí, á-biamá gaⁿ, agφá-biamá cí."

209, 11. Read: "é amá xí, gisiφají amá." For "giáxa-biamá," read thus:—
he made for him,
they say.

"giáxa-bi egaⁿ, cí aⁿφa aφá-biamá."
he made for having, again leaving he went, they
him, they say him say.

209, 13. Read: "Cí nújiñga amá a-í-bi egaⁿ, φiadi íφé š, á-biamá."

210, 6. Supply "kš" after "ásku."

210, 7. Read: "φijiⁿφe φictaⁿájí-gă, á-biamá gaⁿ, dáhaⁿ átiáφa-biamá íφádi 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: "Nújiñga φiñké gφé gaⁿφaqtiaⁿ xí, égiφe ckaⁿájí íφaⁿ-biamá."
Boy the one to go wished very when, at length motionless became suddenly,
who back much they say.

210, 9. Read: "φijiⁿφe mégaⁿ uφákikíjii há, á-biamá."

210, 10. For "uφíhi," read "uφíhii há."

210, 11. Put a period after "wegáxai-gă"; and omit "á-biamá."

210, 13. Omit "égiφe édi."

210, 15; 211, 7. Supply "φaⁿctí," *heretofore*, after "wágaji."

210, 15; 211, 7; 212, 10; 214, 8. For "Égiφe," read "Égaⁿ," *If so*.

210, 16; 211, 8. After "Hín'degaⁿ" supply "aňgáφe te há, let us two go."

210, 19. At the end of the line read thus: "ubétaⁿ aφiⁿ."

211, 1; 221, 20; 231, 10. Supply "tš" after "qijébe."

211, 2. Supply "kš" after "qáqti."

211, 3; 212, 2. Change "ckaxe" to the plural, "ckáxai." (The dual, ckáxe, would answer just as well. See the above note on 210, 16.—D.)

211, 4-5. Read:—

"Cí íφádi aká ábae aφé tá-bi tš'di, Égiφe íqínde gátédi hne tai há, á-biamá."
Again his the hunting was about when, Beware gorge to that you go lest said he, they
father (sub.) to go say.

211, 6. Supply "te há" after "aňgáφe," instead of "taí."

211, 9. Supply "wiⁿ," *one*, after "wa'újiñgaqtai."

211, 10. Read: "φéφiñké é φiñké: this one who is sitting—she—is the one who."

211, 16. Change "á-bi egaⁿ" to "á-biamá." Change "cpaφaⁿ" to "cpaφaⁿhě," and "Aⁿ" to "E'aⁿ."

211, 17. Change "wábφaskábe éφé" to "wábφaskábe-naⁿ-maⁿ éφe."

211, 18. Change "φi'íφa ctéctewaⁿ" to "φi'íφa-bi caⁿ gaⁿ."

211, 19. Supply "φaⁿ" after "síndéhi" and "síndé-qφu'a." So in 212, 5.

212, 1. Change "aňgáφi" to "aňgáφii há."

212, 4. Read: "xá'há, tiφá-gă, á-biamá. Aň'kají éφe, cpaφaⁿ hě."

212, 5. Change "wábφaskábe éφé" to "wábφaskábe-naⁿ-maⁿ éφe."

212, 6. Read: "ugáqpaφé íφéφa-biamá."

- 212, 7. Change "kě'di" to "fan'di."
- 212, 18. Supply the interrogative sign, "ǎ," after "ahni'."
- 213, 16. Supply "fan'ká," *they who*, after "Iñgfa' jñ'ga."
- 214, 2. Omit "faⁿ"; and change "ckáxe" to "ckáxai há."
- 214, 5. Omit "ǎ'di" after "kefan'di."
- 214, 6. Change "añgáfe tai" to the dual, "añgáfe te há."
- 214, 14. Supply "amá" after "nújiñga"; also in line 15 after "i'fádi." Omit "sí tǎ."
- 219, 1. Read: "Ukíkiji dubá-biamá xǐ, enáqtei qígfa-biamá. Iha' iqañ'ge ctěwaⁿ" —"xǐ," *when*; "ctěwaⁿ" or "ctǐwaⁿ," *even*, instead of "ctǐ wiⁿ."
- 219, 2-3. Read: "ábae afa-biamá xǐ, isañ'ga aká qáqa gfiⁿ-biamá." Supply "kě" after "jaⁿjiñga."
- 219, 4. Supply "xǐ," *when*, after "ihefa-biama."
- 219, 5. Change "iji'fe" to "iji'fe-má," *his elder brothers (the ob.)*.
- 219, 9. Change "Akí-bi" to "Kí-bi." (The former is generally used.—D.)
- 220, 4. Supply "fiñké," *she who*, after "wa'u"; and "amá," *the plural sub.*, after "dúba."
- 220, 8. Read: "wañ'giçe akí-biamá xǐ, égiçe," etc., "when all her brothers reached home, behold," etc.
- 221, 6. Supply "fiñké," *she who*, after "Mi'jiñga."
- 221, 7. Supply "fiñké" after "wa'u"; and change "edádaⁿ" to "dádaⁿ."
- 221, 11. After "á-biamá" supply "wa'u aká."
- 221, 12; 221, 19. Supply "amá," *the mv. sub.*, after "nújiñga."
- 221, 13. Read: "ahí-biamá xǐ, Níaci'ga dúba," etc.
- 221, 17. Read: "amá," *the mv. sub.*, instead of "ni," which is superfluous.
- 222, 1. Read: "waqpáni-ctěwaⁿ-báji akáma há, wa'u aká égfañge efaⁿba."
- 222, 2. Change "giqaⁿbe xǐ," to "giqaⁿba-bi xǐ, when he saw his, they say."
- 222, 3. Supply "aká" after "iqañ'ge."
- 222, 8. Change "jiñgáqtei-hnaⁿ" to "jiñgáqtei-naⁿ." Read: "Jahaⁿha, O wife's brother," instead of "Jahaⁿ." Omit the second "Jahaⁿ."
- 222, 9. Change "áhaⁿ" to "há."
- 222, 11. Supply the classifier "tǎ" after "mandé jiñ'ga," as there were several small boats.
- 222, 15. Omit "gañ'ki."
- 222, 17. Change "fiñké" to "aká"; and supply "kě" after "mandé."
- 223, 3. Supply "aká" after "nu."
- 226, 1. Supply "aká" after "Háxige." Read: "Kí ijiñ'fe aká," etc.
- 226, 2. Read: "afe-naⁿ-biamá xǐ, qáqti wakíde-naⁿ-biamá."
- 226, 4. Read: "Kí ijiñ'fe aká," etc.
- 227, 2. Supply "kě" after "qáqti;" "fiñké" after "Isañ'ga"; and "amá há" after "céfectěwaⁿji."
- 227, 3. Supply "faⁿ" after "pijébe."
- 227, 4. Change "egaⁿ" to "xǐ," *when*.
- 227, 6. Change "ahí xǐ'ji" to "ahí-bi xǐ'ji"; supply "fiⁿ" after "isañ'ga;" and read: "sigfé fe té amá há," instead of "sigfé fé te amá."
- 227, 15. Prefix, "Kí aⁿma," *And the one*, to "gá-biamá."
- 227, 17. Supply "tǎ naⁿ-qtei: the ob.—alone," after "naⁿbéhiujiñ'ga."

227, 19. Read: "Háxige aká ja^{n'}abe gáxa-bi ega^{n'}, ní kě'di uqpača-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 fáfi^{n'}cé" to "edéce-máce, what say you?"

228, 3. Period at the end of line; and omit the following "á-biamá."

228, 5. Change "a^{n'}fi^{n'} akí" to "a^{n'}fi^{n'} akii há."

228, 6. Read: "biamá xi, imaxá-biamá: E^{a'} xi-na^{n'} éča^{n'}baí á, á-biamá xi, Mi^{n'}-
φuma^{n'}ci cúdemaha^{n'}."

228, 7. After "á-biamá" supply the following: "Gañ'xi Háxige aká Mi^{n'}xa-jiñ'ga
And Háxige the Duck
(sub.)

fiñké i^{n'}cta-éede tē sañ'kiča-bi ega^{n'}, áhi^{n'} hidé tē' etí rúkiča-bi ega^{n'}, fičta^{n'} féča-
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 (ob.) him, they say him, they say denly

biamá há. Ke! ma^{n'}fiñ'-gá ha. Mi^{n'}xa-wagča^{n'}xe ečiđe tabáce, á-biamá há Háxige
they say . Come! walk . Duck conjurer they call must, said, they Háxige
say

áka." Then read: "A^{n'}ba tē éga^{n'} amá xi, qíča gáxe éde ača-biamá,"—
the Day the so they when, eagle made but he went, they
(sub.) say

in place of the text in lines 8 and 9.

228, 9. Read: "Égiđe qehúqčabe ma^{n'}ača nádĩndĩngíčē ja^{n'} akáma há."

228, 10. Supply "Kí," *And*, before "Ečáta^{n'}" and "Háxige."

228, 15; 228, 19. Omit "amá" after "Háxige." If "amá" be retained, we must change the preceding "gčé amá" to "agča-biamá."

228, 19. Change "éđihi" to "tēđihi.

229, 6; 229, 8; 229, 9. Supply "wi^{n'}," *one*, after "níaci^{n'}ga."

229, 16. For "t'éwačaí. Zéawačē pí áta^{n'}hé, á-biamá," read "waúi ega^{n'}, zéawačē-
na^{n'} pí áta^{n'}hé há, á-biamá."

230, 10. Change "níačē" to "níawáčē," *I heal them*.

230, 11. Read: "Wéduba kē."

230, 12. Change "a^{n'}fi^{n'} fé-hna^{n'}i" to "a^{n'}fi^{n'} ačé-hna^{n'}i."

230, 18. Read: "nájiñgai áha^{n'}, á-bi ega^{n'}, gaqíqixá-biamá, t'éča-biamá." Supply
"gē" after "wáčaaha."

230, 19. Supply "ča^{n'}" after "čéxe."

231, 8. After "Ljébe ágaha," supply "ča^{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 "čé" read "čéš," *This is it*.

232, 2. Read: "atí-hna^{n'}-ma^{n'} kē xihá guáfičana^{n'}qa;" "kē" referring to line of bluffs.

232, 2-3. "Lj-ují čaňká wañ'gičēqti féwakiča-biamá, He sent away all of the
families."

232, 4. For "u^{n'}úwidáva^{n'}" read "u^{n'}úwidáxa^{n'}i."

232, 5. For "taté" read "taité"; and for "te" read "tai."

232, 19-20. Read: "Háxige aká é akédega^{n'}, xiáciqti Wakan'dagi čaňká náube-
Háxige the that was he, but, very long Water-monster the ones he has
(sub.) ago who

wáčē aká há, ecé cí te ha, u^{n'}á mañgfiñ'-gá."
cooked them to , you you will . to tell begone.
pieces say reach it
there

- 232, 20. Omit "aká" after "Wě's'á-nídeka."
- 233, 11. Or, "Ní égihe ákiágęa-biamá."
- 233, 12. Read: "Ga^{n'} wawénaxięa-ma wáfi'a gęá-biamá."
- 233, 15; 247, 1; 247, 12; 247, 15. Omit "gañ'ki." (Intended for "ga^{n'} ęł."—D.)
- 233, 16; 235, 1. Supply "fińké" after "isań'ga."
- 234, 9. Frank La Flèche reads "bęé ta" for "bęé te;" and in 234, 10, "dąxe ta" for "dąxe te."
- 234, 17. Supply "aká" after "I^{n'}ę."
- 235, 6. Supply "wi^{n'}," *one*, after "Jábe-wá'ujĩń'ga."
- 235, 16. Change "ęizai-de" to "wáęizai-de, when he takes them."
- 236, 16. Change "ágimakajĩ-biamá" to "ágimáka-bajĩ-biamá." The former is incorrect, as we must say, "ágimakajĩ amá" when the subject is used without the classifier "aká" or "amá;" and "ágimáka-bajĩ-biamá" when such classifiers are expressed.
- 236, 19. Change "snédęqti" to "snédeąqti."
- 244, 8. Omit commas at end of line.
- 244, 10. Supply "amá" after the second "Háxige."
- 244, 11. Supply "kě" after "Ictábęi."
- 244, 13. Supply the interrogative sign, "ą," after "oné."
- 245, 4. Change "wé'ui" to "wéui"; and "zéwaęę" to "zéwaęę-na^{n'}."
- 245, 11. For "áwategija^{n'} te," read "áwategija^{n'} taté ą."
- 245, 16. For "wa'úi," read "waúi."
- 246, 2. Omit "e."
- 246, 3-4. Read: "Huhú! ęęęa amá Héga wazéęę amá áiama há, á-biamá, Háxige ęęa^{n'}be hí ęł."
- 246, 6. Read: "Kĩ Héga é ęęęa^{n'}-bi ega^{n'}, agiáęai tę." (The last clause may be changed to "agiáęa-biamá."—D.) Omit "ęińkě'di" in the next line.
- 246, 13. For "ęł'u," read "ęłu." So also in Note on page 250.
- 246, 15. Read "aká ęijébegęa^{n'} ęikiáha^{n'}i tę'di isań'ga ęińké igidaha^{n'}-biamá, há ęa^{n'}."
- 246, 16. Omit "gá-biamá," and read: "Gań'ęł ęikiáha^{n'}i ęł, He!" etc.
- 246, 17. For "égięa^{n'}," read "égięa^{n'}-biamá."
- 246, 18. Or, "ęijébegęa^{n'} ęa^{n'} ęikiáha^{n'}i ęł, He! wisa^{n'}'jińqtięé! ai há."
- 246, 19. For "Égięa^{n'}-bajĩ-gą," read "Égięa^{n'}-bajĩ-gą."
- 247, 1. For "oné te," read "oné tai."
- 247, 3. Read: "ęęęańká zéawáęę bęięta^{n'} ęł, ihięáawákięę tá mińke há."
- 247, 7. Read "Ma^{n'}ze kę nájidę'qti gąxa-bi ęł, ú tę uibaxa^{n'}-biamá." "Uibaxa^{n'}-biamá" means "he thrust it into the wound for him, they say."
- 247, 8. Omit all as far as "ęł," inclusive, the rest of the line being changed to "Ha^{n'}! ha^{n'}! é amá ęł, Ca^{n'} qęiájł."
- 247, 10-11. Omit "Gańki amá," and join the two lines, thus: "ja^{n'}tęqti ięé há, á-biamá ęł, ęi éga^{n'} gi'a^{n'}-biamá." For "Gań'ki jĩń'ga kę," read "Ga^{n'}-ke jĩń'ga ęł: a little while he lay—when."
- 247, 13. For "na^{n'}ba," read "na^{n'}bá ęańká." For "akiwa" (the Ponka form), read "akięa."
- 247, 14. For "wáxai ęł," read "wáxa-bi ęł."
- 247, 16. Omit "gigęá-ba," "á-biamá," and "Kĩ."
- 247, 18. For "ctł," read "ęa^{n'}ctł," *heretofore*. Omit "e."

- 248, 4. Read "Gfé ga'fa 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, "hna' 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'ujinga."
- 249, 1. For "aká," read "fañká."
- 249, 3. For "mand úgfi," read "mandé ugfi'."
- 249, 7-8. Omit "ugfi' tá aká hă, Uqfúqa"; and for "ugfi'-de," read "ugfi'i-de."
- 249, 10. Read "Haxige aká řéha uqa'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'aⁿ-naⁿ'i hă, níkawasa'."
- 256, 3. For "abí," read "ahí-biamá."
- 256, 9. For "úha'i," read "úhaⁿ-biamá." (Then we should read: "Nudaⁿhañgá-biamá; ucté amá wagářaⁿ-biamá."—D.)
- 256, 11. Supply "aká" after "řéřañga;" so in line 14; after "In'řapa."
- 257, 7-8. Read: "řakúřa-gă. E'aⁿ ma'hni' éiⁿte, á-biamá." Make a similar change on page 258, lines 6 and 7.
- 257, 15; 258, 12-13; 259, 6; 260, 10. "Edádaⁿ náaⁿxířa řai 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 wiⁿ," read "cī wiⁿ tí hă."
- 259, 8-9. Read "wadaⁿ'ba-gă." Omit "á-biamá."
- 259, 12. For "Qe-í!" read "He-í!"
- 259, 15. Omit "aká" before "ágajade."
- 260, 5. Supply "cti," too, after "Sí tē."
- 260, 9. Read "wawénaxiřa ařa-bi egaⁿ, řáqti wiⁿ," etc.
- 260, 15. Supply "amá" after "řéřañga."
- 260, 16. Read: "Égaⁿqti xī iⁿwiⁿ'řa-gă hă."
- 260, 18. Supply "aká" after the second "řéřañga."
- 261, 7. Supply "tē" after "naⁿbé."
- 261, 12. Read: "Kí wa'ú wiⁿ áci ařa-biamá xī, Miřáhé kě řa-biamá."
- 261, 19. Supply "aká" after "řéřañga."
- 262, 6. Supply "údaⁿ," good, after the second "wářu." The following word, inahiⁿ, shows that the adjective was omitted from the text.
- 262, 8-9. Read: "Hiⁿbé iřágidáte tē; á-bi egaⁿ, íbatá-biamá xī, naⁿbéhi tē
Moccasin I sew mine will, said, having, she sewed with when hand-stock the
with it they say it, they say
- íbařapí-biamá, baonaⁿ řéřa-bi egaⁿ'
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: "agçáfiⁿ-bi egaⁿ, Xéjañga fiñkě'di akí-biamá."—D.
- 263, 2. Supply "çaⁿ" after "Cinan'děqti"; and after "cínande" in the next line.
- 263, 19–20. Read: "Xáci agçí-mají xí, égiçe çagçé tai há, á-biamá Xéjañga aká."
- 264, 1–2. Read: "Maquíde d'úba áhigi gaqtaⁿ-bitéama xí, náji té amá."
- 264, 11. Omit "Gá-biamá."
- 264, 14. Supply "xí," *if*, after "anaⁿ/bixaⁿ."
- 264, 15. Omit the second "á-biamá."
- 265, 1. Change the last sentence, thus: "Cí Xéjañga 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 "Xéjañga."
- 265, 13. Change "weáqaqá" to "weáqaqái há."
- 265, 15. Change "Çéçandi" to "Çéçandí há."
- 265, 18. Change "enáqtei éçaⁿbe amá" to "enáqtei éçaⁿbe gçiⁿ-biamá: alone—in sight—he sat, they say."
- 266, 3. For "çané?" read "çané ä."
- 266, 7. Supply the interrogative, "ä," after "taté."
- 266, 8. Insert "íçe," *he promises*, between "aⁿ/çactaⁿ" and "áça."
- 266, 9. Read: "Çaqtá-bi é há, á-biamá. Hí-utaⁿna çaqtá-bi é há, á-biamá."
- 267, 7; 267, 14. Change "akí-biamá" to "kí amá, it reached there again, they say."
- 267, 9. The Swans sewed up the pouches of the Pelicans.
- 267, 13. Insert "gě" between "núde" and the verb.
- 267, 17. Supply "aká" after "Xéjañga."
- 268, 1–2. Read: "Úçicaⁿ maⁿçiⁿ-biamá, déxe çaⁿ gigçásaçu maⁿçiⁿ-biamá."
- 268, 13. Supply "amá" after "Níkaciⁿga."
- 268, 15. Supply "tě'cti" after "ictá çíñgaí."
- 268, 17. Change "wáqçi" to "awáqçi, I killed them"; and "çiáqçi-hnaⁿi" to "çiáqçi-naⁿi-ma, those who killed you regularly."
- 277, 1. Change the first sentence, thus:—
"Taⁿwañçáⁿ wiⁿ ědí-çáⁿ amá; héga-bají-biamá."
Nation one it was there, they say; not a few, they say.
- 279, 7. Change "baxú ě'di" to "baxú kě'di," *at the peak*.
- 279, 17. Omit "Hiⁿbé çáⁿ," and read: "Níaciⁿga pahañ'ga taⁿ hiⁿbé wa'í çáⁿ çionúda-bi egaⁿ," etc.
- 280, 1. Supply "çáⁿ" after "Hiⁿbé."
- 287, 1. Change the first sentence to "Níkaciⁿga d'úba qí amáma."
People some camped, they say.
- 287, 4. Supply "aká" after "miⁿ/jiñga." So in 288, 5.
- 288, 6. Change "wékínáqçiⁿ tě" to "wékinaqçiⁿ-bi egaⁿ, having hurried to get ahead of her."
- 288, 8. "Eçá+!" The women say this when their husbands die.
- 289, 17. "Égiçe" is of doubtful use here. Omit it.
- 290, 3. Supply "amá" after "miⁿ/jiñga."
- 298, 10. Omit "Wa'ú" and "miⁿ/jiñga."
- 298, 16–17. Read: "Usá-biamá xí, cúde tě sábě amá." So in 299, 1–2: "Cí usá-biamá xí, cúde tě júqti amá."

- 310, Title. For "Crabs" read "Crawfish." So on 313, *et passim*.
- 318, 3; *et passim*. For "wahutaⁿphiⁿ" read "wahutaⁿphiⁿč." "
- 370, first line of notes. Insert "sneⁿe" after "Wacuce" and in the seventh line change "juange" to "juaⁿgphiⁿč."
- 372, 14. For "Naⁿge-tiⁿphiⁿ" read "Naⁿge-tiⁿphiⁿč." 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.naⁿ'ba."
- 378 and 381. For "Ámaha" read "Ámaⁿhe."
- 381, note on 378. For "amaⁿhe" read "amaⁿhe," and for "wamaⁿhe" read "wamaⁿhe."
- 381, note at bottom of page. This is the battle described by Nudaⁿ-axa, 372-5. Four Omaha messengers were with the Pawnees at the time of the battle, *vide* J. La Flèche and Two Crows (1882).
- 381, notes, *et passim*. For "waiⁿ" read "waiⁿ."
- 382, first line. For "Miⁿphiⁿ qega" read "Naⁿka hega."
- 402, 13. "Ūⁿji phiⁿ" should be "qii kě," as the Pawnees pitched their tents (and built their earth-lodges) in the form of a parallelogram.
- 409-412. This text is full of mistakes, *vide* J. La Flèche, who was present with the Pawnees when they killed Paris Dorion. Two distinct fights have been treated in this text as one by Big Elk.
- 421, 4. W. objected to the use of "ukigⁿphiⁿ" in this connection, substituting "ugⁿphiⁿ", *sitting in*.
- 433, 2-3. áma aká dagahaⁿi, etc. J. La Flèche and Two Crows never heard of this. They doubt it.
- 435, 15. Ūe-saⁿ was not there, *vide* J. La Flèche and Two Crows.
- 438, 12. Omit "buⁿphiⁿ," *vide* same authorities.
- 439, 18. For "Unaⁿsude" read "Unásude," *bare spots were made on burnt ground*.
- 442, 13. weⁿnaⁿaⁿphiⁿgagiⁿč, you cause me to be thankful.
- 444, 20. For "hide keⁿphiⁿ" (though good Omaha) read "hídeáⁿphiⁿ," *at or towards the mouth, down-stream, south* (*vide* J. La Flèche and Two Crows).
- 445, first note. The same authorities denied that these white people were Mormons. They confirmed Sanssouci's statement in the notes on 444, 8, on p. 446.
449. The same authorities say that the sacred bag there mentioned was carried only when there was a large war party, and that such a party did not steal off one by one, as stated in the next sentence, which refers only to a small war party.
- 450, eleventh line from the bottom. Read: "and tied them around the horses' jaws."
- 458, note on 454, 6. "The four war-chiefs," etc., read "the two war-chiefs or captains were Two Crows and Wanace jiⁿgá, the two lieutenants being Ūaⁿphiⁿ naⁿpajl and Sínde xaⁿxaⁿ."
- 463, 1. Insert "amá," between "Wakidepi" and "aⁿgphiⁿčajii."
- 466, 7. Read "aká,"
- 468, 3. For "nikagahi" read "nikaciⁿgá," and for "mazi" read "taⁿnaⁿgē;" omit "edabe."

- 469, 1-2. \mathbb{J} e-ma u ϕ ag ϕ i-hnaⁿi, etc. Denied by J. La Flèche and Two Crows.
- 470, 17-20. Not exactly correct, *vide* same authorities.
- 471, 11. Supply "údaⁿ" before "te-hnaⁿi."
good
- 471, 15. For "ujii-de" read "ujiiⁿji".
not filled.
- 471, 16. Qu ϕ a aka, *i. e.*, Iñke-sabě men.
- 472, note on 471, 15-16. Omit first sentence, *vide* 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 Qu ϕ a section, who were the professional singers," to "The Iñke-sabě singers."
- 481, translation, line 8. After "eccentric" insert "(or, are not progressive)."
- 487, 16. For " ϕ ag ϕ iⁿ" read " ϕ ag ϕ iⁿi" (2d pl.), and change "iⁿwiⁿ ϕ agă" to "iⁿwiⁿ ϕ a-gă."
- 488, 8. For "weđahaⁿ amá" read "weđahaⁿ-ma," as they did not die *willingly*.
those (pl. ob.)
whom I know
- 488, 9. For " ϕ kaⁿhna" read "ckaⁿhna."
- 490, 1 and 2. Change "maⁿhniⁿ" to "maⁿ ϕ iⁿi."
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 Ponkas returned in separate parties.

THE ÇEGİHA LANGUAGE.

PART II.

ADDITIONAL MYTHS, STORIES, AND LETTERS.

MYTHS AND STORIES.

ICTINIKE AND THE CHIPMUNK.

TOLD BY FRANK LA FLÈCHE.

Ictínike amá ačá-bi xī, a-íjaⁿ-biamá, mičáha waiⁿ' giⁿ' jaⁿ'bi egaⁿ'.
 Ictinike the (mv. went, they when came and slept, raccoon robe wearing he reclined, having.
 sub.) say they say, they say, skin his they say

Haⁿ'egaⁿ'tce íxičá-báji tēdi, jediⁿ'i tē há. Kī jé aká dīn'dī ačái tē'di
 Morning he woke not when, *membrum virile* . And *mem-* the rigid was when
 rigit *brum virile* (sub.) And *brum virile* (sub.) going

waiⁿ' čaⁿ učáha ačái tē há maⁿ'ci. Kī maⁿ'ciačáqti gahíhiča gčīⁿ' tē há. 3
 robe the with it went high in the And far up on high waving to sat .
 (garment) air. and fro

Gaⁿ'xī Ictínike aká íxičá-biamá. Kī waiⁿ' čaⁿ daⁿ'ba-bi xī, úciki-
 And then Ictinike the awoke, they say. And robe the saw, they say when it gave
 (sub.) him need.

čá-biamá. Kī, "Ci+cte! Héga čétaⁿ. Áqtaⁿ égaⁿ iⁿ'čé'aⁿ tádaⁿ? Ičáxičé
 less trouble, And Fie! buzzard this (std. How pos- you do so to me should? I awoke
 they say. ob.) sible.

ajaⁿ' há," é amá xī, waiⁿ' aká íčapičīⁿ'qtcī xīhá agí-biamá. Kī ígidahaⁿ'- 6
 I recline he was say- when, robe the very slowly down- was returning, And he knew his,
 ing, (sub.) ward they say. they

biamá. "Qčé!" á-biamá. "Waiⁿ' wíjá é čaⁿ édaⁿ úciáxičé áhaⁿ." Gaⁿ jé
 say. Bother! said he, they Robe my that the (expresses I deceived ! And *mem-*
 say. said myself (ob.) (ob.) myself *brum virile*

kē gidétaⁿ-bi egaⁿ', ačá-biamá. Ačá-biamá xī, Jačniⁿ'ge wíⁿ uhé éčá-biamá.
 the wrapped up his, having went, they say. Went, they say when Streaked chip- one traveling the path he
 (lg. they say ob.) munk came to him sud-
 denly, they say.

Jačniⁿ'geaká, "Tsi-tsi-tsi!" á-biamá. "Qa-í! čé-naⁿ égičáñ'-gá." Čí égičáⁿ'- 9
 Streaked chip- the Tsi-tsi-tsi! said, they say. Whew! only this say it! Again said it (to
 munk (sub.) him),

biamá Jačniⁿ'ge aká. "Qa! aⁿ'čajiⁿ'ga ínahiⁿ áhaⁿ," á-bi egaⁿ', é'di
 they say Striped chip- the Whew! he underrates me truly ! said, having there
 munk (sub.) they say

ačá-biamá. Jačniⁿ'ge aká maⁿ'táha áiáčá-biamá, maⁿ'can'de ugíde. Kī
 went, they say. Striped chip- the within had gone, they say, den entered his. And
 munk (sub.)

Ictínike aká jé kē gčíqčá-biamá. Kī maⁿ'can'de tē učúbahiⁿ'-biamá. Kī 12
 Ictinike the *mem-* the unwrapped his, they And den the thrust it into, they say. And
 (sub.) *brum* (lg. say. (ob.)

Jačniⁿ'ge ít'a-biamá. Kī Jačniⁿ'ge aká jé kē hébe časá-biamá. "Aⁿ'čá-
 Striped chip- touched, they say. And Striped chip- the *mem-* the part bit off, they say. Piercing
 munk (sub.) munk (sub.) *brum* (lg. ob.)

- qčaqčādja-gǎ! Iⁿčéni taté. Čiúdaⁿ taté há," á-biamá Ictínike aká. Či
 flesh often with your teeth! You escape shall. It shall be good for you said, they say Ictínike the Again
 (sub.)
- eráha čéča-biamá jé kě. Či hébe časá-biamá. Caⁿ' égaⁿ-hnaⁿ časé ačiⁿ'
 further sent, they say mem- the Again part bit off, they say. Still so only biting having
 drum (lg. virile, ob.) off it
- 3 ačá-biamá. Kī, "Tsi-tsi-tsi!" á-biamá Jaoniñ'ge aká. "Aⁿ'haⁿ, Tci-tei-tei,
 he went, they say. And Tsi-tsi-tsi! said, they say Streaked chip- the Yes, Tci-tei-tei,
 munk. (sub.)
- á-gǎ ha. Čiúdaⁿ taté há," á-biamá Ictínike aká. "Eátaⁿ édaⁿ" ečégaⁿ-bi
 say ! It shall be good for you said, they say Ictínike the the What can be ? he thought,
 (sub.) the matter they say
- egaⁿ', Ictínike aká jé kě gčiza-biamá. Kī égiče tečekaqtci učácta-
 having Ictínike the mem- the took his back, they And behold very short it remained
 (sub.) drum (lg. virile ob.) say. of a (lg. ob.)
- 6 bikéamá. "He+i-ci! aⁿ'čijuáji ínahiⁿ áhaⁿ," á-bi egaⁿ', gčí'uda-biamá.
 after biting, they say. Alas! he has made truly ! said, they having took his out of the hole,
 me suffer say they say
- Caⁿ' hébe gčiza-bi tě uátaⁿ aⁿ'ča čéča-bi-dé, "Gániñke házi číčade 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. Kī edítaⁿ majaⁿ' čaⁿ házihi éčaⁿ'bá-biamá. Kī' cí hébe gčiza-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', cí aⁿ'ča čéča-biamá. "Gániñke řan'de číčade tai," á-biamá. Kī
 having, again threw it away, they say. You who are plums they call shall, said, they say. And
 that (unseen) you
- edítaⁿ řan'dehi éčaⁿ'bá-biamá. Caⁿ' égaⁿ waqtá kě bčúga 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 Ictínike and the Buzzard. (See pp. 74-77.) It should precede that of Ictínike and the Four Creators.

552, 3. Tci-tei-tei! Could this have been intended as the explanation of the origin of the verb, *tei*, *coi*?

Je da učiřaga told part of this myth, as follows: Čétědedí-biamá Jaoniñ'ge.
 There was they say Striped
 here chipmunk.

"I-ctí-ni-ké čá-čiⁿ-cé! Caⁿ'-te-čá čá-gi-čín' čá-čiⁿ-cé, čá-čiⁿ-cé! Hé-cka-ča-čá!
 Ictínike you who move Letting it alone you carry yours on your back you who move you who move

Tc!tc!tc!tc!" á-biama. "Wū! níkačín'ga ictá qañ'ga pě'jī," á biama Ictínike aká.
 Ah! person eye big bad said they Ictínike the
 say (sub.)

[It is said that there was a striped chipmunk. And they sang thus: "O Ictínike, you who move! You who move, you who move carrying your own on your back though you do not disturb it! He-cka-ča-ča! Tc!tc!tc!tc!" "Ah! the bad person with big eyes!" said Ictínike.] Then Ictínike took four sticks (*sic*), one being part of a *đaⁿqě* (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 *đaⁿqě*
 Ho! you who are arti-
 that unseen choke
 one

epige tai. Níkaciⁿga uképhiⁿ í ípíckaⁿché tai, éíate tai, i. e. "Ho, you who are out
 they call shall Indian mouth made to shall they eat shall
 you you move by you

of sight! You shall be called 'daⁿqě!' Indians shall move their mouths on account of you! they shall eat you!"

Jaⁿphiⁿ naⁿpajl'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 (padaⁿdaⁿpa) till each stick was not more than four inches long. Ictinike threw the daⁿqě stick among the ja (sunflowers, etc.). Uspásⁿpa, níhañga ápa'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 "xandehi cugaqti" (very dense plum trees).

It is evident that the last informant modified his language, not caring to tell the myth exactly as he had heard it.

TRANSLATION.

After punishing the Buzzard, Ictinike resumed his wanderings. He stopped somewhere for the night, wrapped himself in his robe of raccoon skins, and lay down. Before he woke in the morning, *membrum virile rigit*, carrying the robe up into the air. And the robe continued waving to and fro far above the head of Ictinike. At length Ictinike awoke, and when he beheld the robe it gave him needless trouble. Just as he said, "Fie! this is the Buzzard! How can you possibly take your revenge on me? I am awake," the robe was coming down again very slowly. Then he recognized it. "Bother! how could I have been deceived by my own robe!" So he wrapped up the *membrum virile* and journeyed on till he came suddenly upon a striped chipmunk. The latter said, "Tsi-tsi-tsi!" "Do not say that again," said Ictinike, but the chipmunk repeated the cry. "Whew! he really underrates me," said Ictinike, enraged at the chipmunk, whom he chased into his retreat in the side of a bank. *Tum Ictinike membrum virile explicuit, et in foramen id trusit donec Tamiam vario colore distinctum tetegit. Hic partem membri quod longissimum erat, praemordit. Itaque membrum ulterius intrusit. Iterum Tamias vario colore distinctus partem praemordit, et sic facere non intermisit. Tum dixit, "Tsi-tsi-tsi." "Sane," inquit Ictinike "dic, 'Tei, tei, tei!'" Tum membrum ex foramine extraxit. Miratus est id tam saepe praemorsum esse ut modo curtissima pars remaneret. Itaque in foramen manum trusit et membri partem extraxit.* As he threw it far to one side he exclaimed, "You shall be called, Hazi (? ha, 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, xande." And plum bushes (xande 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, ıgça-biamá, mi^{n'}gçáⁿ-bi ega^{n'}. "Níniújiha céçaⁿ 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 to me ble (cv. ob.) back
to me
- ıçá-gă. Çiıgáⁿ Jábe çinkéⁿdi bçé táce," á-biamá. Gaⁿ ẽⁿdi 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 say (sub.).
site the entrance say
- kéⁿdi ágçinkıçá-biamá. "Waçáte ctéwaⁿ çingé çá^{n'}cti. Çiıgáⁿ indádaⁿqti
by the he caused him to sit on it, Food soever there was heretofore. Your grand- what indeed
they say. none father
- çaté tedaⁿ+, "á-biamá Jábe igáççaⁿ aká. Gañⁿxī Jábe aká jábe jıñⁿga dúbá
he eat shall? said, they say Beaver his wife the And Beaver the beaver young four
(sub.). (sub.)
- 6 wat^{a'}-biamá Jiñⁿgaqçei aká, gá-biamá, "Dadıha, wıebçiⁿ tá miñke, waçáte
he had them, they say. Very small the said as follows, O father, I am that I who will, food
(sub.), they say
- té," á-biamá. Içádi aká gıgçáçei-biamá. Ugihaⁿ-bi ega^{n'}, Ictínike çıñ-
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-bajı téⁿdi, 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 "Égiççé wahi wi^{n'}éctéwaⁿ náqaⁿ te háⁿ! Çaqaⁿji-gă ha!" á-biamá. Çáⁿja
Beware bone even one you break lest ! Do not break it by ! said he, they Yet
by biting biting say.
- Ictínike aká siçáhi wi^{n'} çaqa^{n'}-biamá. Wénandá-bi-dé, wahi gë giçáhi-
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 uñji-bi-dé, niáha çéça-biamá. Gaⁿégaⁿtéçtewaⁿji 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 jiñⁿgaqçei aká éçaⁿbe akı-biamá, gıni. Içádi aká, "E^{a'} 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
- ıjiñⁿge aká, "Dadıha, siçáhi wiⁿ a^{n'}çáqaⁿi há," á-biamá. Ádaⁿ edıtaⁿ jábe
his son the O father, toes one he broke mine said he, they There- since then beaver
(sub.), say. fore
- amá bçúga siçáhi wi^{n'}, siçáhi uñjıñⁿga ıbıski té, uçásna-bitéama. Nıni-
the (pl. all toe one, little toe next to the, has been split by biting. Tobac-
sub.) they say.
- 15 újiha. çáⁿ gısiçá-bajı gáxe agçá-biamá (Ictínike amá). Ki çıñⁿgajıñⁿga é
oo-pouch the he did not re- pretend- he started home- Ictínike the (mv. And çıñⁿ child that
(cv. ob.) member it ing ward, they say sub.). (aforesaid)

- wawágiká-bi ega^{n'}, "Céçaⁿ ičéčiⁿ maⁿčičiⁿ-gă. Qaⁿxája ígiaⁿča féča-gă. 3
 he meant them, they his own say us, That visible having for him, the owner walk thou. At a great distance throw it back to him, the owner.
- Déctéaa-na^{n'}, " á-biamá. Kí ciⁿ'gajiⁿ'ga amá ičéčiⁿ ača-biamá. Qaⁿxája
 he talks incessantly usually, said he, they say. And child the (mv. sub.) having it for the owner went, they say. At a great distance
- ígiaⁿča féččé tábi xī, "Dúdiha! dúdiha!" á-biamá Ictínike aká. Ezáha 3
 to throw it back to him, the owner about, when they say This way! this way! said, they say Ictinike the (sub.). Further
- wéagáčiⁿ hí amá xī'ji, "Číadi aⁿ'daⁿ'be hí te, uíča-gă," á-biamá. "Dadíha,
 having them for the owners he was reaching there, when, they say, Your father to see me he shall reach there tell him, said, they say. O father,
- wacta^{n'}'be cí te, aí," á-biamá nújiⁿga aká. "Gé wiaⁿ'xuhaí égaⁿ, Qaⁿxája
 you see them you shall reach there, he said, they say boy the (sub.). That we apprehended it as, At a great distance
- wégia^{n'}ča féča-gă, aⁿčaⁿ'i čaⁿ'cti," á-biamá Jábe aká. Ictínike iúde 6
 throw it back to them, the owners, we said heretofore, said, they say Beaver the (sub.). Ictinike to enter the lodge (=visit)
- ača-biamá Jábe amá. Kí é'ja ahi-bi xī, Ictínike aká ciⁿ'gajiⁿ'ga-ma wiⁿ
 went, they say Beaver the (mv. sub.). And there ar. they when, Ictinike the (sub.) the children one
- t'égikiččé ga^{n'}ča-biamá, gaqčáje ači^{n'}-biamá. Éde Jábe aká uíči'agá-
 to kill him, his own wished, they say, making him cry out by hitting him he had him, they say. But Beaver the (sub.) was unwilling for him,
- biamá. "Caⁿčinkéča-gă! 'Ágčáččé há," á-biamá. Gaⁿ'xī Jábe amá níaja 9
 they say. Let the (st. ob.) alone! You make him suffer said he, they say. And then Beaver the (mv. sub.) to the water
- ača-bi ega^{n'}, jábe jin'ga wi^{n'} ači^{n'} aki'-bi-dé, waⁿ'giččé čatá-biamá.
 went they say as, beaver young one he brought them back thither when, all they ate, they say.
- Kí cí aⁿ'b áji xī, "Níniújiha céčaⁿ i^{n'}'i íča-gă. Čiⁿígaⁿ Siⁿ'hnedewá-
 And again day an-when other Tobacco-pouch that visible (cv. ob.) give back to me send it hither Your grand-father Musk-
- giččé činké'di bčé táce," á-biamá. Ga^{n'} é'di ača-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 lodge opposite the entrance he was reaching there, they say
- xī, "Haú, géčicaⁿ tiča-gă," á-biamá Siⁿ'hnedewágiččé aká. Iⁿ'behiⁿ ké'di
 when Ho! in that direction pass along said he, they say Muskrat the (sub.). Pillow by the
- ágčičkiča-biamá. "Wačáte ctěwa^{n'} čičngé čaⁿ'cti. Čiⁿígaⁿ indádaⁿqti
 he caused him to sit on it, they say. Food soever there was none heretofore. Your grand-father what indeed
- čaté tedaⁿ+, á-biamá Siⁿ'hnedewágiččé igáqčaⁿ aká. Kí Siⁿ'hnedewá- 15
 he eat shall ? said, they say Muskrat his wife the (sub.). And Musk-
- giččé aká, "Ní agímaⁿčičiⁿ-gă," á-biamá. Wa'ú amá agíčača-bi ega^{n'}, ači^{n'}
 rat the (sub.), Water fetch thou said he, they say. Woman the (mv. sub.) she went they after it say as, she
- aki-biamá ní tčé. Ugácké ágají-biamá. Kí wa'ú aká ugácka-biamá, ní
 took it home, they say. water the (ob.) To hang the kettle over the fire he told her, they say. And woman the (sub.) hung up the kettle over the fire, they say, water

- tě. Ábixěqti^{u'} amá xī, baca^{n'}ča-biamá nú aká. Baca^{n'}ča-bi xī, si^{n'}
the (ob.). It was boiling very fast they say when pushed over kettle, they man the (sub.). He pushed they when wild
over the say kettle rice
- baca^{n'}ča-biamá. Ga^{n'} Ictínike aká čatá-biamá si^{n'} tě. Níniújiha ča^{n'}
he [pushed over the ket- And Ictínike the he eats, they say wild the Tobacco-pouch the
tle and] poured out, they say. (sub.) rice (ob.). (ob.)
- 3 gisí'ča-báji gáxe agča-biamá (Ictínike amá). Kī cín'gajin'ga čaňká é
not remember- he pre- he started they Ictínike the (mv. And child the (pl. that
ing it tended homeward, say. (sub.) sub.) ob.)
- wawágiká-bi ega^{n'}, "Čéča^{n'} ičéči^{n'} ma^{n'}čín'-gǎ! Qa^{n'}xáa ígia^{n'}ča čéča-gǎ
he meant them they say as, That se-n naving it walk thou. At a great throw it back to him, the
(cv. ob.) for the owner distance owner.
- Décteáa- na^{n'}, "á-biamá. Kī cín'gajin'ga amá ičéči^{n'} ača-biamá. Qa^{n'}xáa
He talks in- usu said he, they And child the (mv. having it went they say. At a great
cessantly ally say. (sub.) owner distance
- 6 ígia^{n'}ča čéčě tábi xī, "Dúdiha! dúdiha!" á-biamá Ictínike aká. Eǎha
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^{n'} hí amá xī'ji, "Čiadi a^{n'}da^{n'}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^{n'}be cí te, aí," á-biamá nújiňga aká. "Gé wiaň'xuhai éga^{n'}, Qa^{n'}xáa
you see them you shall he said, they say boy the That we apprehended it as At a great
reach said (sub.) distance
- 9 wégia^{n'}ča čéča-gǎ, a^{n'}čani' ča^{n'}cti," á-biamá Si^{n'}hnedewágiče aká. Ictínike
throw it back to them, the we said heretofore said, they say Muskrat the Ictínike
owners, (sub.)
- jiúde ača-biamá Si^{n'}hnedewágiče amá. Kī eǎha ahí-bi xī, Ictínike
to enter he was Muskrat the (mv. And further ar- they when Ictínike
the lodge (=visit) rived say there
- aká, igáqča^{n'} čin'ké é wagiká-bi ega^{n'}, "Ni agíma^{n'}čín'-gǎ," á-biamá.
the his wife the (st. ob.) that he meant his as, Water fetch thou said he, they
(sub.) (afore-said) own, they say, say.
- 12 Igáqča^{n'} amá ní agíča-biamá. Ugácka-bi ega^{n'}, ábixě'qti xī, baca^{n'}ča-bi
His wife the (mv. wa- she went they say. She hung the as, it boiled very when, he pushed it
(sub.) ter after it kettle over the fire, they say fast over, they say,
- xī, ní sía^{n'}čě'qti baca^{n'}ča amá. Si^{n'}hnedewágiče gáxe tě éga^{n'} gáxe ga^{n'}ča
when, wa- alone he was pushing it over, Muskrat he did the so to do he
ter they say, (act) wished
- tě čičá amá Ictínike aká. Si^{n'}hnedewágiče aká cí éga^{n'} gáxa-bi ega^{n'}
the he was fallin- Ictínike the Muskrat the again so he did, as
to do it, they say (sub.) they say
- 15 si^{n'} áhigi gía^{n'}ča agča-biamá. Kī' cí gá-biamá a^{n'}b áji xī, "Čiíga^{n'}
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^{n'}ni čin'ké'di bčé tá miňke," a-biamá. Kī é'di ača-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^{n'}ni aká čixucpa^{n'} ágačamúqti kédega^{n'} áta^{n'}-bi ega^{n'},
he was ar- when Blue Kingfisher (?) the large white as it lay bent down so far that he stepped as,
riving, they say (sub.) willow it was horizontal (?) on it, they say

- edítaⁿ ní kě gçañ'ge aça-biamá. Huhú wiⁿ éçaⁿbe açiⁿ' 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 çínké çatékiçá-biamá. Kí Ictínike gçé amá çí'jì, naⁿbúçiciⁿ
Ictínike the (st. ob.) he caused to eat it, they say. And Ictínike was starting when glove
home, they say,
- masániha gisiçajì gáxe gçé amá. Kí nújiŋga 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
- "Céçaⁿ içéçiⁿ maⁿçin'-gá! Qaⁿxáça ígiaⁿ'ça çéça-gá! Décteáa- naⁿ,"
That seen having it walk thou! At a great throw it back to him, the He talks in-
(cv. ob.) for the distance owner! cessantly. nually
owner.
- á-biamá. Kí çin'gajiŋ'ga amá içéçiⁿ aça-biamá. Qaⁿxáça ígiaⁿ'ça çéçé 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,
- çí, "Dúdiha! dúdiha!" á-biamá Ictínike aká. Eçáha wéagáçiⁿ 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
- çí'jì, "Çiadi aⁿ'daⁿ'be hí te, uíça-gá," á-biamá, "Dadiha, wactaⁿ'be cí te,
when Your to see me he shall tell him said, they say, O father. you see them you shall
father reach reach there
there
- ái," á-biamá nújiŋga aká. "Gé wiañ'çuhai égaⁿ, Qaⁿxáça wégiaⁿ'ça çéça-gá,
he said, they boy the That we apprehended it as, At a great throw it back to them, the
said, say (sub.) (sub.) distance owners,
- aⁿ'çaⁿ'i çáⁿ'cti," á-biamá Naxídeckaⁿ'ni aká. Gaⁿ' é'di aça-biamá 9
we said heretofore said, they say Blue Kingfisher (?) the (sub.). And there went, they say
- Naxídeckaⁿ'ni amá, Ictínike çíúde. É'di hí amá çí, Ictínike aká çíxucpaⁿ'
Blue Kingfisher (?) the (mv. Ictínike to enter his There he was ar- when Ictínike the large white
sub.), lodge (= riving, they say (sub.) willow
to visit)
- ágaçamúçti kédegaⁿ áne aça-biamá. Kí edítaⁿ ní kě u'aⁿ'si 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 surface
- áiáça-biamá. Kí naⁿ'jiⁿcké'çtci Naxídeckaⁿ'ni aká çizá-biamá. Ní 12
had gone, they say. And scarcely Blue Kingfisher (?) the (sub.) seized him, they Water
say.
- ínandé'çti Ictínike çizá-biamá. Gaⁿ' huhú wiⁿ çizá-bi egaⁿ', Ictínike gíaⁿ'ça
having his fill Ictínike he seized him, And fish one he took, as Ictínike he left
of it they say they say
- agçá-biamá.
he started home,
they say.
- Kí çí' aⁿ'b ájì çí, "Çiígaⁿ Siñ'ga çínké'di bçé 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.
- é'di aça-biamá. É'di hí amá çí, Siñ'ga aká, igáççaⁿ çínké 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', "Wáçu céké íça-gá," á-biamá. Wáçu çizá-bi egaⁿ', çí tē ágine aça-
as Awl that seen hand said he, they Awl he took, they as, lodge the climbing went,
(lg. ob.) hither say say (std. his own
ob.)
- biamá. Paháçiaçáçti ahí-bi çí, candé çáⁿ jáçihá-biamá. Jáge uqpáçé 18
they say. At the very top he reached, when scrotum the he stabbed they say. Black to fall from
they say part himself, walnuts a height

- gáxa-biamá, hégají. Jáge catékiçá-biamá Ictínike. Kí agçá-bi xí,
 he made, they say, not a few. Black he caused to eat, they say Ictinike. And he started when
 walnuts home, they say
- naⁿbúçiciⁿ masániha gisiçají gáxe gçé amá. Kí nújiŋga taⁿ é wagiká-bi
 glove on one side not to re- pretending 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, “Céçáⁿ içéçíⁿ maⁿçinⁿ-gä! Qaⁿxáça ígiaⁿça çéçá-gä! Décteáa-naⁿ,”
 as, That seen having it walk thou! At a great throw it back to him, the He talks in- usu-
 (cv. ob.) for the owner distance owner! cessantly ally,
- á-biamá (Siñⁿga aká). Kí cinⁿgajinⁿga amá içéçíⁿ açá-biamá. Qaⁿxáça
 said, they say (Flying- the (sub.)). And child the having it went, they say. At a great
 squirrel (mv.) for the distance
 sub.) owner
- ígiaⁿça çéçé tábi xí, “Dúdiha! dúdiha!” a-biamá Ictínike aká. Eçáha
 he was about to throw it back when, This way! this way! said, they say Ictinike the Further
 to the owner, they say (sub.).
- 6 wéagáçinⁿ hí amá xíⁿjí, “Çiadi aⁿdaⁿbe hí te, uíça-gä,” á-biamá. “Dadıha,
 having them he was reach- when, Your to see me he shall, tell him, said he, they O father
 for the owners ing there, they say father reach there say.
- wactaⁿbe cí te, aí,” á-biamá nújiŋga aká. “Gé wiañⁿxuhai égaⁿ, Qaⁿxáça
 you see them you shall. he said, they say boy the That we apprehended as, At a great
 reach said, (sub.). distance
 there
- wégiaⁿça çéçá-gä, 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 xí, Ictínike aká wáçu çizá-bi
 went, they say Flying- the (mv. Ictinike. There he was when, Ictinike the awl took it, they
 squirrel sub.), reaching there, they say (sub.) say
- egaⁿ, jí tē ágine açá-biamá. Paháciaça éçtiamáçaⁿqti ahí-bi xíⁿjí, candé çáⁿ
 as, lodge the climbing went, they say. At the top he barely he reached when scrotum the
 (std. his own ob) they say there, they say part
- jáçihá-biamá. Kí wamí sábçqti badúja-biamá. “Qé! niéçiqçei çixáxe áháⁿ,”
 stabbed himself, they And blood very black he forced out by stab- Why! not paining he made !
 sáy. bing, they say. at all for himself,
- 12 á-biamá Siñⁿga aká. Siñⁿga aká wáçu çizá-bi egaⁿ, jí 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 (std. ing ob.)
- Kí jáge hégajíⁿqti giáxa-biamá Siñⁿga aká Ictínike.
 And Black an exceedingly made they say Flying- the Ictinike.
 walnuts great number for him, squirrel (sub.)

NOTES.

Ictinike married after his adventure with the *Jaoniñge*, as told in the preceding part of the myth. The order of his adventures is as follows: 1. With the Buzzard (see pp. 74-77). 2. With *Jaoniñge*. 3. With the Beaver. 4. With the Muskrat. 5. With the Kingfisher. 6. With the Flying squirrel.

The four Creators were the Beaver, whose deeds are told in the myth; the Muskrat, who made rice out of water, roots of trees, and men; the Flying-squirrel, who made nuts of his “candé”; and the Kingfisher, who made all the fishes.

554, 16. *Naxideckaⁿi* (O.), eq. to *Nidaⁿ-bççá* (P.), the blue kingfisher. F. La Flèche.

Samuel Fremont (Wadjepa) said in 1889 that the nidaⁿ бѣжа 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.

- ı́ tē'di. ɣan'de tē jeqfi' ı́biɣa-bi a', ı́huɣaⁿ tē égiha-naⁿ aⁿç' ı́çéça-biamá.
 tent to the Plum the *semen* having rubbed on smoke-hole the through in threw it forcibly thither., they say.
 (std. ob.) (col. ob.) (std. ob.) each case
- Kí wa'ú naⁿbá akáma. "Hiⁿ, ciɣaⁿ, ɣan'de wiⁿ ı́çáɣıçe daⁿ," á-biamá.
 And woman two sat, they say. Oh! sister-in-law, plum one I have found (fem.) said, they say.
 for myself
- 3 ı́ɣine-naⁿ amá. Ę'di ahı́-bi aⁿ, "Qa-ı́! ı́ciɣaⁿ mégaⁿ çéçuqti ı́ⁿgçi çañká-ná,"
 They were scrambling now and then for (the plums), they say. There having arrived, they say, Whew! her sister-in-law likewise just here my relations have come here and sit!
- á-biamá. "Tēná! gáke ɣan'de kē aⁿ'ta ctēwaⁿ'jı ɣı, nısa-bajı'qtiaⁿ, çiciɣaⁿ
 said he, they say. Why! that line plum the very abundant (lg.) line when, you have not picked your sister-them at all, in-law
- mégaⁿ," á-biamá (Ictınike aká). "Hiⁿ, ı́gaⁿhá, añgúgacaⁿ-bajı'qtiaⁿ edaⁿ!"
 likewise, said, they say (Ictınike) the Oh! grandfather (f. sp.), we have not traveled at all alas (fem. intj.)!
- 6 Uhiack égaⁿ eté, ı́gaⁿhá, añɣıçise taı eiⁿté." "Hau, çise maⁿçı'i-gá,"
 Near some-what if, grandfather (fem. sp.), we may pick them for ourselves. Ho, to pick them walk ye,
- á-biamá. Ciñ'gajın'ga áma aká u'aⁿ'he açiⁿ' akáma, kı uçúhe uçáha ákaⁿ
 said he, they say. Child other the one (sub.) put into the cradle and wrapped the coverings around it was keeping it, and they say, Indian with it leaning cradle-board
- itéça-bi taⁿ amá. Kı jaⁿ'tē taⁿ amá ciñ'gajın'ga. Kı gá-biamá Ictınike
 was set up std., they say. And sound was std., they asleep say child. And said as follows, Ictınike they say
- 9 aká, "Cétaⁿ ı́nçin'aⁿçá maⁿçin'i-gá u'aⁿ'he taⁿ. Égiçe ɣan'dehi daⁿ'ctē
 the (sub.), That (std. an. ob.) leave for me, its relation walk ye the std. one put into the cradle Beware plum tree perhaps
- ı́nçin'niéçē te!" "Hiⁿ, ı́gaⁿhá, égaⁿ te daⁿ," á-biamá. Gaⁿ "Áagıkıda
 hurt it, my relation tion lest! Oh! grandfather (f. sp.), so will (fem.) said, they say. And I attend to my own
- agçiⁿ' tá miñke," á-biamá. Gañ'ɣı çá-biamá wa'ú-ma. Gañ'ɣı Ictınike
 I sit will I who, said he, they say. And then went, they say the women And then Ictınike
- 12 aká hiⁿ'çiékiçē'qti najıⁿ'-bi aⁿ, néxe ní ujı itéça-bi té améde çizá-bi aⁿ,
 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. Ciñ'gajın'ga kē t'éça-bi aⁿ, úsu gáxa-biamá. Uhaⁿ'-biamá
 hung it over the fire, they say. Child the (recl. ob.) having killed it, they say, strips in ide it, they say. Boiled it, they say
- ciñ'gajın'ga kē. Ęá çáⁿ çizá-bi egaⁿ, u'aⁿ'he kē'di çaqçúqaha çan'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 ugıçáⁿ-biamá, nısa najıⁿ' tē'di égaⁿqti gáxa-biamá Hiⁿ'çiéɣıçē'qti çéde
 put his own relation, they say, alive stood when just so did, they say. Bestirring himself at fire once
- áhiⁿ'çiçá-bi aⁿ, áci ctı wadaⁿ'be ahı́-naⁿ-biamá. Égiçe nin'deçá-biamá.
 having put wood on it, they say, out of doors too to look went often, they say. At length was cooked, they say.
- Çizá-bi egaⁿ, çaté açañká-ma. Ççı-bajı çasniⁿ'-bi egaⁿ, aça-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 kı-bi ɣı, çinğá-bi té amá Ictınike amá. "Ciɣaⁿ, ı́nç'áge
 The women reached when, they say, he was missing, they say Ictınike the (mv. sub.). Sister-in-law, old man

- amá ϕ iŋgai tē hé," á-biamá. "Ná! i'n'jaⁿ tē caⁿcaⁿ'qtcí jaⁿ ehaⁿ+"!
 the is missing (?) (fem.), said. Why! he lay the without inter- lies ! (fem. in
 (mv. (sub.)) (mv. (sub.)) mission act soliloquy)
- á-bi egaⁿ, g ϕ íze agí-bi xī, dá ϕ aⁿ uq ϕ á ϕ ē amá. "Hiⁿ, síjⁿqtcí 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 añ'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 iñ'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.
- "Tēná! eátaⁿqti ϕ axágai ā, ϕ í ϕ í ϕ aⁿ mégaⁿ," á-biamá. "Hiⁿ, ígaⁿhá,
 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 ísē aŋgáhi. ϕ ékē u'aⁿ'he 6
 Ictínike the (mv. here came having told we pick we two This (lg. (entire) In-
 (sub.)) (past), about (them) reached there. ob.) dian cradle
- kē aⁿ' ϕ a aŋgáhi éde, ϕ asniⁿ áiá ϕ ai tē. Já ϕ aⁿ u'aⁿ'he kē ϕ a 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 áiá ϕ ai tedaⁿ." "Wáhuá!" á-biamá. "Hínda, maⁿ'zepe
 in the part put his own had gone (fem.) Really! said he, they Let me see, ax
 relation say.
- í ϕ ai-gá. B ϕ í ϕ e táce," á-biamá. Maⁿ'zépé-de 'í-bi egaⁿ, a ϕ á-biamá íaⁿ' 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, they say say
- maⁿ' ϕ iⁿ amá. Jáⁿ' 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,
- iⁿtcañ'ga-naⁿ úne maⁿ' ϕ iⁿ amá. Jaⁿ' íí'a kē' uhá, maⁿ'zepe ϕ ahíde 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
- iⁿtcañ'ga-naⁿ wéga ϕ í ϕ í ϕ -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, í tē'di, "Á ϕ í ag ϕ í há, ϕ í ϕ í ϕ aⁿ mégaⁿ," á-biamá.
 ¶ Having reached lodge at the I killed I have your sister- likewise, said he, they
 there again, (std. ob), him come back in-law say.
- "Hiⁿ! ígaⁿhá, uhí ackégaⁿ éiⁿte." "Añ'kajíqtiⁿ há, wa ϕ úde ctēwaⁿ'jí.
 Oh! grandfather place somewhat perhaps Not at all by no means near.
 (f. sp.), of reach- near (indirect question).
- Hiⁿ ϕ íe-de uáq ϕ e há," á-bi aⁿ, maⁿ'zepe wamí á ϕ ahaháqti a ϕ iⁿ akí-biamá. 15
 Hurrying, I overtook having said, ax blood streaming from having he reached there,
 when him they say various parts of it it again, they say.
- Kí 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. jeqçîⁿ ibiḡa-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, ḡigaⁿha, or ḡigaⁿha, uhiack egaⁿ ete. Both used.

560, 11. çā-biama wa'u-ma, instead of açā-biama wa'u ama, as the women were *requested* to go.

560, 12. iteçā-bi te amede, the women were *absent* then; perhaps this explains the use of such a form.

561, 2. gçize agi-bi ḡī, 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 anáma. Égičé waticka bacaⁿi tē éčaⁿbe ahí-bi xī,
Ictinike the was going, they At creek it bends the in sight arrived, when,
(mv. sub.) say. length (place where) they say

égičé xé ɬaŋga gaⁿ čin ké amá, ičánaqídeadi atgičín égaⁿ. xigčiza-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,

egaⁿ, bispáspa agí-bi egaⁿ, ɬaⁿčiqti ačá-bi aⁿ, čamú tē č'đi 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

aⁿ, gá-biamá: "Těná! eátaⁿ cénaj'qti čagčín' š. Ní gákě bíze te aí
hav- said as follows, Why! where- paying no at- you sit ? Water that dry will said
ing they say: fore tion whatever (lg. ob.) they say

egaⁿ, waníta ní ugčín' amá bčúgaqti ní učúhai há. Ki á-biamá xé
having, quadruped those dwelling in the all water follow im- And said, they say Tur-
water medately after it tle

ɬaŋga aká, "Ná! čé átiagčín'-naⁿ-maⁿ čaⁿ'ja, edádaⁿ ctéwaⁿ aná'aⁿ-máji. 6
big the Why! this I often come and sit though, what soever I have not heard.

- Ga^{n'} miⁿ čétaⁿ hí xī, čé átiágčīⁿ-naⁿ-ma^{n'} há." "Wana^{n'} qčīñ-gă há,"
 And sun this far reaches when, this I usually come and sit Hurry !
- á-biamá Ictínike aká, "xáciqti cénujñ'ga d'úba t'á-biamá íbizě, nučna^{n'}
 said, they Ictinike the very long young men some have died, they from otter
 say (sub.), ago (see note) say thirst,
- 3 jñ'ga cti t'é amá, sñ'de jñ'ga cti t'é amá, sñ'de bčáska cti t'é ama, miqá
 young too is dead, they tail small too is dead, they tail flat too is dead, they raccoon
 say, say, say,
- jñ'ga cti t'é amá."
 small too is dead, they
 say.
- Hau. "Ké, aňgáče te há'," á-biamá xé řaňga aká. Júgče ačá-
 ¶ Come, let us two go said, they say Big turtle the With him went,
 (sub.),
- 6 biamá Ictínike amá. Wáhi qéga-naⁿ uné júgče anra. Wáhi wétiⁿ
 they say Ictinike the (mv. sub.). Bone dried only seek- ing was with him, they Bone striking
 sub.). say. say. weapon
- údaⁿqti íča-bi a^{n'}, "Kagéha, maⁿčīñ'-gă há. Anéje tá minke," 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. Čékě wahi kě čizá-bi a^{n'}, ačé améde sakíbaqti júgče
 Ictinike the This bone the having taken it, when he (the Big right beside with him
 (sub.). (lg. ob.) (lg. ob.) they say, turtle) was going him
- 9 maⁿčī^{n'}-bi a^{n'}, "Kagéha, níkaci^{n'}ga maⁿčī^{n'}i xī, dáhi gazízi égaⁿ maⁿčī^{n'}-
 having walked, they Friend, person walks when, neck stretching so he usu-
 say, say, often
- naⁿi." xé řaňga dáhi kě gáziě'qti-naⁿ maⁿčī^{n'} čīⁿ, jibe 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
- maⁿčī^{n'} čīⁿ, égaⁿ-na^{n'} čīⁿ xījī, dáhiqti kě ehéča-bi a^{n'}, gazaⁿqti
 was walking, was doing so regularly when, right on the the having put the horizon- having
 neck (lg. ob.) (lg. ob.) tal ob. on it (another knocked him
 horizontal ob.), down
- 12 ihéča-bi a^{n'}, gacta^{n'}-bají-bi aⁿ xī, ga^{n'} gaqčí-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 gáaxī'a^{n'}-čnaⁿ, "á-biamá, ačé amá ačī^{n'}-bi aⁿ. Néčě aká, xé
 some (pl.) I do that for usually, said he they was going having kept it, He was kindling a Turtle
 myself say, they say. they say. fire,
- řaňga čīnké jégčaⁿ aká. Ča^{n'}qti jaⁿtičīňgá-bi a^{n'}, "Hau, aja^{n'} tá minke
 'big the (st. he was roasting In spite (of having become sleepy, they Ho, I will sleep
 ob.) the animal as his hunger ?) say, say,
- 15 ča^{n'}ja, íjaⁿxe čaja^{n'}áji te há'. Hau, činin'de xī, xé řaňga, 'P!' ecé te há."
 though, O Ijaⁿxe you sleep shall Ho, you cooked when, O Big turtle, 'Puff!' you shall
 not say say
- Ga^{n'} jaⁿ ké. Miqasi amá naⁿstápiqtei áiáma. xé čīnké čizá-bi a^{n'},
 And he lay sleep- Coyote the walking very softly was com- Turtle the (st. having taken it,
 ing. (mv. sub.) over the leaves, etc. ing. ob.) they say,
- jegá gě wi^{n'} čionúda-bi a^{n'}, čajú ačañká. Je-ánita tě wan'giče časni^{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'}, wahi gě é'di ugídada^{n'}-bi a^{n'}, cí déde tě'di íča^{n'}ča-bi a^{n'}, Ictínike
 they say, bone the there having pushed them back again fire in the have placed it (the Ictinike
 (pl. ob.) into their places (?), (ob.) turtle), they say, they say,
- e'a^{n'} gáxe tě égaⁿqti gáxe íča^{n'}ča-bi a^{n'}, ačá-biamá. Égiče Ictínike
 how he made the just so made it having placed the ani- went, they say. At length Ictinike
 it mal, they say,

aká ɪxɪ́ɸá-biamá. ɣé ɸínké ba'ú-bi a^{n'}, ɸizá-bi a^{n'}, ɣe-ánita tē wi^{n'} uɸa^{n'}i
 the (sub.) awoke, they say. Turtle the (st. ob.) having pushed into having taken it, animal the one grasped
 it

ega^{n'}, ɸida^{n'} ɣɪ sí'a^{n'}ɸé'qti ɸizé gi. "Sa!" (á-biamá Ictinike aká) Cɪ wi^{n'}
 having, pulled when only that and he took was Pshaw! (said, they say Ictinike the Again one
 it nothing else it coming back (sub.)

tē éga^{n'} ɣɪ cɪ éga^{n'}qti sí'a^{n'}ɸé ɸizé amá. "Qa!" é ga^{n'}, cɪ wi^{n'} tē ɸizé 3
 the so when again just so only that he was taking. Bshaw! said as, again one the took
 they say. it

ɣɪ cɪ sí'a^{n'}ɸé'qti éga^{n'} ɸizé amá. "Qa+!" é ga^{n'}, cɪ wi^{n'} tē ɸizé ɣɪ,
 when again only that so he was taking, Pshaw! said as again one the took when,
 they say.

cɪ éga^{n'} sí'a^{n'}ɸé'qtcɪ ɸizé amá. "Qá-i-na+! ɪja^{n'}xe-á', ɸaja^{n'}ájɪ te ehé ɸa^{n'}cti."
 again so only that was taking it, Surprising! O ɪja^{n'}xe, you sleep shall I said formerly.
 they say. not

ɪja^{n'}xe ɣigɸɪubá-bi a^{n'}, a^{n'}he-na^{n'}-bi ɣɪ, "A^{n'}hajɪ-gă," é-na^{n'}-biamá. "Qá- 6
 ɪja^{n'}xe having scratched his own, fled often, they when, Do not flee, said often, they say. Sur-
 they say, say

i-na+! A^{n'}ha^{n'}, aɣɸásni^{n'} ɸa^{n'}cti," á-biamá.
 prising! Yes, I devoured it, formerly, said he, they
 my own say.

NOTES.

Another version is given on pp. 60-69. George Miller did not know any more of the version just given, so it ends rather abruptly. See White Eagle's Ponka version on p. 66. 563,3, *et passim*. a^{n'}, *having* (not *they say*), same as ega^{n'}.

564, 18. uɣɪɸada^{n'} used instead of ubada^{n'} or uibada^{n'} 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, uɣigɸa^{n'} is used instead of uɣɸa^{n'} or uigɸa^{n'}, to describe Ictinike's act, though he had not yet eaten the child.

TRANSLATION.

Ictinike was journeying. When he came in sight at a bend of a stream, a Big Turtle was sitting there in a sheltered place warmed by the sun. Ictinike drew himself back out of sight, crouching at intervals as he retraced his steps, and ran down the hill to the place where the Big Turtle was. "Why! how is that you continue to pay no attention to what is going on? It has been said that yonder stream is to dry up, so all the quadrupeds that frequent the water have kept close to the (deep?) water," said Ictinike. And the Big Turtle said, "Why! I have been coming here regularly, but I have not heard anything at all. I usually come and sit in this place when the sun gets as high as it is at present." "Hurry!" said Ictinike, "for some of the young men died very soon for want of water. The young otters died, so did the young muskrats, the young beavers, and the young raccoons."

"Come, let us go," said the Big Turtle. So Ictinike departed with him. As he accompanied him, Ictinike sought for a dry bone. Having found one that would be good as a club, Ictinike said, "Friend, go on. *Mingam*." When he was alone, Ictinike seized the bone, and soon overtook the Big Turtle, walking beside him.

"Friend," said he, "when a person walks, he stretches his neck often." So the Big Turtle began to stretch his neck very far, and he was walking with his legs bent exceedingly. As he was going thus, Ictinike gave him a hard blow on the neck, knocking him senseless, and he did not stop beating him until he killed him. "Ha! ha!" said Ictinike, as he carried the body away, "there are some days when I act thus for myself." He kindled a fire and began to roast the Big Turtle. Notwithstanding his desire to feast on the Big Turtle, he became sleepy, and said, "Ho! I will sleep, but you, O '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.

- Míyasi amá ʔan'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
 sub.) nearest way say,
- ʔi, sabájiçti níkaciⁿga wiⁿ, "Naⁿçtañ'gă há," á-biamá. "Wiⁿaⁿ'wa
 when very suddenly person one O stop walking ! said, they say. Which one
- 3 etédaⁿ," eçé-gaⁿ-bi egaⁿ, uçixidá-bi ʔi, iça-baji-biamá Çi eçáha aça-
 can it be? he thought, they as (=hav- he looked around, when, he did not find him, Again farther went,
 say ing) they say they say.
- biamá. Kí "Aⁿçaⁿ'betañ'-gă há," á-biamá. Kí Míyasi aká iça-biamá
 they say. And Pass to one side of me ! said, they say. And Coyote the found him, they
 (sub.) say.
- Wés'ă. "Çi+cte! çé maⁿbçin' çaⁿ'ja, ebe-ctéwaⁿ idetaⁿ kaⁿ'bça-máji. Çi
 Snake. Fie! this I walk though, who at all I pass to one I wish I not. You
 side of him
- 6 gaçé tiçá-gă! Uhé kě iⁿ'çixañ'-gă!" "Çé maⁿbçin' çaⁿ'ja, e'be wiⁿ
 to one pass! Path the (lg. give me room! This I walk though who one
 side ob.)
- éçixanⁿ té áhaⁿ, ebçégaⁿ-ctéwaⁿ'-máji há," á-biamá Wés'ă aká. "Égaⁿ
 I give him will ! (in so- I think at all I not said, they say Snake the (sub.). So
 room liloquy)
- ʔi'cté áwinañ'ge tá miñke há," á-biamá Míyasi aká. "Égaⁿ ʔi'ji, çat'é
 even if I run on you I who will . . . said, they say Coyote the (sub.). So if you die

taté," á-biamá Wě's'ă aká. "Áqtaⁿ at'é tádaⁿ. Ú't'e aⁿçin'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! Jáçin'aňkiçá-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.)

Ki Míxasi aká ágajáda-biamá. Ki Wě's'ă aká çaqtaⁿ-biamá. Ki Míxasi 3
 And Coyote the stepped over him, they say. And Snake the bit him, they say. And Coyote (sub.)

aká nié-ctěwaⁿ-báji-biamá. "Áwatée ä. Áwigajáde çí at'é taté, ecé
 the pained at all not, they say. Where is it? I stepped over you if I die shall you said
 (sub.)

çáⁿ'cti. Áwaté at'é," á-biamá Míxasi aká. Gaⁿ' íçáⁿ'baⁿ' ía-báji-bi egaⁿ,
 heretofore. Where is it I die said, they say. Coyote the And a second he spoke not, as (=hav-
 (sub.) time they say, ing)

açá-biamá Míxasi amá, çan'de áçiqáçti. Gaⁿ'té-gaⁿ çí, wacíccka wiⁿ' ahí- 6
 went, they say Coyote the (sub.) ground across by the After some- when stream one he
 (sub.) nearest way. time

biamá. Ki niçátaⁿ tá-bi egaⁿ, ní kě daⁿ'ba-bi çí, niúwaçexie çíçáⁿ'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. Ki ciⁿ'çti çíçáⁿ'ba-biamá. "Qa-é! égimaⁿ-máji-naⁿ-maⁿ' çáⁿ'cti.
 they say. And very fat he saw himself, they say. Whew! I never was so heretofore.

Aⁿciⁿ' íçánahiⁿ' ä" á-bi egaⁿ, çigçít'aⁿ-ctěaⁿ-naⁿ-biamá. Ki çataⁿ'-bi egaⁿ, 9
 Me fat I truly I said, as, he felt him- even (?) often, they say. And he drank, as
 they say (they say) self all over they say, (=hav- ing)

caⁿ' açá-biamá. Gaⁿ'te çíçí, "Ajaⁿ'taⁿçáⁿ'çinçe íçánahiⁿ 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. Ki caⁿ'caⁿ' t'é amá, íbaçti. Ki 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 niúwaçexie. It is very probable, judging from the context, that this should be translated "reflection in the water." See niúwaçikihaⁿ, 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' ē'di ja' akáma. Gčadi' uska' ska' qti uhé če kě'.
At length Snake one there was reel., they Across in a very straight line path was going.
say.
- "Wă! ma'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'skáqti kédega' čí-eda' a'ča'cpeta' 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'ciáqaha jañ'-gă, ehé," á-biamá. "Čí-eda'
said, they say Snake the (sub.). Whew! further off lie, I say, said, they say. You rather
(than I)
- ma'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'ja, čat'é taté hă," á-biamá Míxasi aká. "Nă! wí níkaci'ga-ma wi'
though, you die shall said, they say Coyote the (sub.). Why! I the people (pl. ob.) one
aň'gajáde tē'di t'é-na' hă," á-biamá Wě's'ă aká. "A'ha'n," á-biamá Míxasi
steps over me when usually dies said, they say Snake the (sub.). Yes, said, they say Coyote
(sub.).
- aká. Ga', "At'é tá miñke," á-biamá. "Hindá! wi'a'wa wi'añke téska'"
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' ačá-biamá Míxasi amá. Wágajáde čéčēqti xī,
said, they say Coyote the (sub.). And went, they say Coyote the (mv. sub.). Stepped over very suddenly when,
(sub.).
- jíbe síhí gēdī da'ctě čaqtai tē. "Haú, čat'é taté hă, áwigajádje édega'"
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' ačá-biamá Míxasi amá.
You you die shall said, they say Snake the (sub.). And went, they say Coyote the (mv. sub.).
(sub.).
- 12 Ga' ma'čín' čín' tē, "Qa-í! júga gáma'-máji-na'-ma' ča'eti. A'ci'u'
And he was walking when, Whew! body I never acted in that manner formerly. Me-fat

íçánaⁿhiⁿ'-ǎ," á-bi aⁿ', xigçázi-bi aⁿ', nañ'ka kě' ctí xíqáⁿ'ba-bi aⁿ', uçú-
 I truly ! having said, having stretched him- back the too having looked at him- he was
 they say, self by an effort, they (lg. ob.) self, they say, exam-

kiqáⁿ'be-naⁿ'-biamá. Caⁿ'qti ctí' ugçá'a tiçéçě-naⁿ' amá. Iáçá-qtí-ctěaⁿ'-naⁿ
 ining himself often, they say. In spite (or too hitting the he took up the cry often, Gaped very even often
 notwith- standing) mouth and giving the they say. hard (?)

égaⁿ, "Qa+! Wě's'ǎ íe tě wiñ'ke tě égaⁿ ǎ," é-naⁿ amá. Égiçe júga çíⁿ 3
 having, Whew! Snake spoke the told the the so ! was saying often, At length body the
 truth they say.

bçúgaqti íba amá, badín'diⁿ, çacije gě' ctěwaⁿ' bapúciⁿ'-qtiaⁿ' amá. "Wě's'ǎ
 entire was swollen, distended, tip-of the the even was exceedingly puffed up, Snake
 they say, (pl. ob.) they say.

íe tě wiñ'ke tě égaⁿ ǎ," çí é amá. Içánaqídadji gçiⁿ' çíñké, gagíçixě'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

jaⁿ't'e gaⁿ' caⁿ'caⁿ' é'di t'é amá. É amá, ádaⁿ Wě's'ǎ amá edádaⁿ waníta 6
 slept as continually there dead they say. That was it, therefore Snake the what quadruped
 soundly they say, (pl. sub.)

wáçaqtaí tě bçúga íba t'é-naⁿ'i t'é'.
 they bit them when all swell- died usually.
 ing

NOTE.

568, 12. Qai, pronounced Qa+i!

TRANSLATION.

Once upon a time a Snake lay across a road, at right angles to it. The Coyote came, and said to him, "Why! Snake, lie further off! If I step over you, you shall die." To this the Snake replied, "Though the path is just this size (*i. e.*, not large enough for both of us), you are the one, not I, to pass the other to one side!" "Whew!" said the Coyote, "do as I said, lie further off!" "It is you, not I, who must pass further from the path," said the Snake. "Well," said the Coyote, "I will step over you, and you shall die." "No," said the Snake, "when a person steps over me, he usually dies." "Yes, I will die. Let us see which one of us has told the truth," said the Coyote. When he stepped suddenly over the Snake, the latter bit him on the leg or foot. "Ho," said the Coyote to the Snake, "you shall die, as I have stepped over you." "You shall die," said the Snake. Then the Coyote departed. And as he went he said, "Whew! my body never was in this condition heretofore. I am very fat!" He stretched his neck as far as he could, looked at his back, and examined himself all over. Notwithstanding his condition, he gave the scalp-yell often. When he found himself gaping incessantly, with his mouth wide open, he said, "Whew! the Snake told the truth!" At length his entire body was swollen so much so that the skin was tight on him, and the tip of his nose was puffed up. "The Snake told the truth!" said he again. He seated himself at a sheltered place warmed by the sun, coiled himself as far as possible as a snake does, fell into a sound sleep, from which he never awoke. Thus he died. And on account of this event, when the snakes bite any quadrupeds, the entire bodies of the latter swell, and the animals die.

THE COYOTE AND THE GRAY FOX—A PONKA STORY.

TOLD BY ONE HORN.

- 1 **Liřaqúde** **wiⁿ** **ciⁿ'qtiaⁿ'-biamá.** "Kagé, edádaⁿ íćiciⁿ'i á," á-biamá
 Gray fox one was very fat they say. Younger brother, what you are fat by means of said, they say.
- Mířasi** **aká.** "Aⁿ'haⁿ, jiⁿ'ćéha, wamúske naságe 'iⁿ a-í ři, ućúciařa t'é
 Coyote the (sub.). Yes, O elder brother, wheat baked hard car- they when in front dead
 • rying come
- 3 **đáxe** **ajaⁿ'-naⁿ'-maⁿ'**, "á-biamá. "Gaň'ři jaⁿ'ćinaň'ge kědi aⁿ'waⁿ'aⁿ'hai
 I preteud I usually recline said, they say. And then wagon in the they put me when reclining
- tědi** **uánaⁿ'qpáćě** **ajaⁿ'-naⁿ'-maⁿ'.** **Ki** **uá'aⁿ'si** **agćé-naⁿ'-maⁿ'.** **Gaň'ři** **bćáte**
 when I make them fall from a height by kicking I usually recline. And I leap I usually start home. And then I eat
- agćé-naⁿ'maⁿ'.** **Wamúske** **naságe** **é** **aⁿ'ćaⁿ'ciⁿ** **há,"** **á-biamá.** **Gaň'ři,**
 I usually start home. Wheat baked hard that I am fat by means of said, they say. And then,
- 6 "Jiⁿ'ćéha, égaⁿ, ckáxe wíkaⁿ'bća," á-biamá **Liřaqúde** **aká.** "Ćiěqtci, jiⁿ'ćé,
 O elder brother, so you do I desire you, said, they say Gray fox the (sub.) Especially you, elder brother,
- śi** **ćiaňg'** **égaⁿ,** **áhigi** **ućánaⁿ'qpáćě** **tatě** **ebćégaⁿ."** **Gaň'ři** **Mířasi** **aká**
 foot you large as, many you make them fall shall I think. And then Coyote the (sub.),
- ućúciařa** **jaⁿ'-biamá.** **Gaň'ři** **wáqě** **aká** **jaⁿ'ćinaň'ge** **kě** **u'aⁿ'hai** **tě.** **Gaň'ři**
 in front re- they say. And then white the (sub.) wagon in the (put the past (lg. ob.) (recl. ob. in) sign. And then
- 9 **gěćégaⁿ'-biamá** **wáqě** **aká:** "Ćéķě **wawiⁿ'aji** **áhaⁿ."** **Śihí** **tě** **baqtá-biamá.**
 he thought as follows, they say white the (sub.): This (recl. ob.) it is not the first time liloquy). Feet the (ob.) he tied, they say.
- Jaⁿ'ćinaň'ge** **kě'di** **u'aⁿ'hai** **tě** **wáqě** **aká** **ři** **eřai** **tě'di** **akí-biamá.** **Wáqě**
 Wagon in the (recl. ob.) in put the when white the (sub.) house his at the reached home again, they say. White man
- ři** **pějiⁿ'-qti** **wiⁿ'** **tě** **aⁿ'ća** **ćéća-biamá** **Mířasi** **kě.** **Égiće** **wáqě** **aká** **máhiⁿ**
 house bad very one' the (ob.) threw him suddenly, they say Coyote the (recl. ob.) At length white the (sub.) knife
- 12 **ařiⁿ'** **ahí** **tě** **Mířasi** **kě'di** **mása-biamá** **śihí** **gě** **baqtégaⁿ** **gaⁿ'** **t'e** **gáxai**
 he brought there the (=when) Coyote (recl. ob.) at the cut cords with a knife, they say, feet the (pl.) as they were tied and dead pre- tended
- daⁿ'cte** **ři,** "iⁿ' **agćá-biamá.** (Śihí **mása-báji,** **hájiňga** **íkaⁿ'taⁿ** **enáqtci**
 perhaps when carry- ing on the back he went back to his house. (Feet not cut, cord used for tying that only
- másai.)** **Ki** **naň'ge** **agćá-biamá** **Mířasi** **aká.** **Liřaqúde** **iénaxiće** **agćá-**
 he cut with a knife.) And running went homeward, they say Coyote the (sub.) Gray fox to attack him went homeward
- 15 **biamá.** "Kagéha," á-biamá, "áğćaaⁿ'ćáćě," á-biamá. "Ćiěwaćáři'aⁿ!
 they say. O younger brother, said, they say you have made me suffer said, they say. You brought it on yourself!

Qéñji gí-gǎ," á-biamá Líxaqúde aká. Wáqě aká wá'íⁿ atí amá ké'di
 Silently come back, said, they say Gray fox the White man the trans- he came, they at the
 (sub.) (sub.) porting goods say, place

čajaⁿ égaⁿ čiéwačaxi'aⁿ," á-biamá. "Kagéha, wiⁿ'čakě'qtiaⁿ," á-biamá.
 you lay as you brought it on your- said, they say. O younger brother, you speak the very said, they say.
 down self, truth

Míxasi aká. Líxaqúde aká gactaň'ka-biamá.
 Coyote the Gray fox the tempted him, they say.
 (sub.) (sub.)

3

NOTES.

570, 9. Čekě waŵiⁿ'ají áhaⁿ, 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 ciⁿ wáxa-biamá pahaň'gadi. Wiⁿaⁿ'wa ciⁿ učúkaⁿ'pi
 Quadruped the fat were made, they at the first. Which fat made him
 (pl. sub.) say

fbahaⁿ gaⁿ'ča-biamá. Kí waníta-ma bčúgaqti wébaⁿ-biamá Kí učéwiⁿ
 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^{n'} ućúka^{n'}onin'de-ma đá ča^{n'} úča^{n'}-bi-dé đáhi kěđíta^{n'}
 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
- wáćiskebá-bi-dé waci^{n'} gě wénacai-de, wáćicta^{n'} čéčě-na^{n'}-biamá. Ěgiče
 he scraped them while fat the he took when, letting them he was sending them reg- At
 with his hand, they say scattered (in. ob.) from them go ularly, they say. length
- 3 Mactci^{n'}ge ě'di ačĩ^{n'} ahí-biamá. "Wíebčĩ^{n'} tá mi^{n'}ke hă. Wí ci^{n'} a^{n'}ča^{n'} wańka^{n'}pi
 Rabbit there having he reached I am the one I who will I fat it makes me handsome
 him there, they say.
- tá mi^{n'}ke hă," á-biamá Mactci^{n'}ge aká. "Hĩndaké! gĩ-gă ha," á-biamá.
 I who will said, they Rabbit the (sub.). Let us see! come ! said, they
 say
- Ga^{n'} ci^{n'} gáxa-biamá. "Čĩ đa^{n'}qti ućúčika^{n'}onin'de ci^{n'} tě," (á-biamá). Ga^{n'}
 And fat he made him, they You beyond it makes you ugly fat the, (said, they say). And
 say measure
- 6 đá ča^{n'} uća^{n'}-bi ega^{n'}, đáhi hidé čandíta^{n'} čiskéba-biamá xĩ, ábařú ča^{n'}
 head the he seized, as (=hav- neck base from the scraped off with the when, space be- the
 part they say ing). part part hands, they say between the part
 shoulders
- ućisp ićéča-biamá níaci^{n'}ga aká. Áda^{n'} ci^{n'}-na^{n'} čan'di ábařú unúcka ča^{n'}
 he pulled it suddenly, they person the (sub.). There- fat only on the space be- depression the
 say part (sub.) fore part fat between the shoulders part
- enáqtcĩ wáci^{n'} hébe áčaha-na^{n'} amá, edíta^{n'}. Ěgiče Miřá aká enáqtcĩ
 that only fat meat part adheres to, usu- they since then. At length Raccoon the he only
 ally say part
- 9 ci^{n'} ućúka^{n'}pi-biamá, áda^{n'} júga bčúga wáci^{n'} áčaha giáxa-biamá.
 fat made him handsome, there- bđy whole fat meat adhering made for him,
 they say, fore to they say.

NOTE.

571, 5. bčugaqti, pronounced bčũ+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 égičé. Égičé ta^{n'}wa^{n'}gča^{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'}čiči^{n'} atí hu^{n'}!" e-na^{n'}-biamá nífaci^{n'}ga
arrived, they say. Rabbit as a visitor has halloo! said often, they say people
- amá. "Ěbédi né ä," á-biamá nífaci^{n'}ga amá, ákipá-bi ega^{n'}. "Nă! ga^{n'} 3
the (pl. To whom you ? said, they say people the (pl. having met him, they Why! Just
sub.). go say.
- ěbédi ctécte pí tá miñke," á-biamá (Mactciñ'ge-i^{n'} aká). "Nă! jí amá
to whom soever I will I who said, they say Rabbit the the
reach the (sub.) Why! lodge (pl.
sub.)
- wačáta-bájií há'. Jáqtigíkidábi aká-na^{n'} wačáte t'a^{n'}i há. Ě'di né
do not eat He for whom they shoot the only food he has There you
at the deer (sub.) come go
- eté xī" (á-biamá nífaci^{n'}ga amá). Ca^{n'} jí 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.) the past)
- ahí-biamá. "Kagéha, wačáte ctěwa^{n'} wačiči^{n'}gai há," á-biamá jí uďai
arrived, they say. Friend, food soever we have none said, they say lodge entered
- aká. "Nă! kagéha, edáda^{n'} ctécte caté amá-na^{n'}, čiči^{n'}gé xī," á-biamá
the Why! friend, what soever they are eat- usu- there is when said, they say
(sub.) none ing ally none
- Mactciñ'ge-i^{n'} aká. Égičé Mactciñ'ge-i^{n'} gíku-biamá Jáqtigíkidábi aká. 9
Rabbit the At length Rabbit (ob) invited him to a Jáqtigíkidábi the
(sub.) feast, they say (sub.)
- "Wuhu+! kagéha, číkuí há. Wana^{n'}qčiči^{n'}-gă há," á-biamá čé jí uďai
Oho! friend, you are Hasten ! said, they say this lodge en-
to a feast tored
- aká. Kí ta^{n'}wa^{n'}gča^{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.
- ctéctewa^{n'} é bčúga ačiči^{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 gíkuí tě'di. Éčá^{n'}bě hí xī'jí, "Ahaú! géčica^{n'} tičá-gă há," á-biamá.
the he was at the. In sight ar- when, Oho! on that side pass along ! said, they say
(mv. invited rived
sub.) to a feast
- Mactciñ'ge-i^{n'} amá u'a^{n'}si-qčei átiáča-biamá. Gčiči^{n'}-biamá. Égičé
Rabbit the (mv. leaping high passed along, they say. Sat they say. At length
sub.)
- ú'i-biamá. Wačáta-bi ega^{n'}, xigčákega^{n'} gčiči^{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 çéça-biamá. “Kagéha, uqpe tē dúatē,” á-biamá
 bowl the pushed off suddenly, they say. Friend, bowl the the one on this side said, they say
- (Mactciñ'ge-i' aká). Ga^{n'}, “Kagéha, ca^{n'} daxe te,” á-biamá (Mactciñ'ge-i'
 Rabbit the (sub.) And, Friend, enough I do will said, they say Rabbit
- 3 aká). Ga^{n'}, “A^{n'}ha^{n'},” á-biamá (Jáqtigikidabi aká). Agçá-bi ega^{n'},
 the (sub.) And, Yes, said, they say Jáqtigikidabi the (sub.) Having gone back, they say
- unéçē xan^{n'}ha kē wi^{n'}áqtcia^{n'} u^{n'}a^{n'}si-bi ega^{n'}, wéna^{n'}ba^{n'} tēdihi wagáqça^{n'}
 fire-place border the (lg, ob.) once having leaped, they say, the second time the, ar- rived there servant
- Jáqtigikidabi eja çínké mañ'ge áciñáqti áta^{n'}-bi ega^{n'}, u^{n'}a^{n'}siqti ákiágça-
 Jáqtigikidabi his the (st. ob.) chest straight across having stepped on. with a great leap had gone homeward,
- 6 biamá Uçácta-bi çá^{n'} ikáge çínké agçáçin^{n'} akí-biamá. Ikáge igáqça^{n'}
 they say. What was not eaten the part his friend the (st. ob.) having his own he reached there again, they say. His friend his wife
- éça^{n'}ba gīçēqti çatá-biamá, waçátajì améga^{n'}. Égiçē ha^{n'}ega^{n'}tce xì,
 she too very glad ate it, they say, as they had not been eating, they say. At length morning when
- íekiçá-bi ega^{n'}, cka^{n'}çē wágajì-biamá. Çi ga^{n'} “Jáqtigikidabi aká
 erier pro- claimed, they say. having dislodged the game commanded them, they say. Again so Jáqtigikidabi the (sub.)
- 9 t'ekiçē taí aká,” e-na^{n'}-biamá níaci^{n'}ga amá. Ábae amá açá-biamá.
 he is the one for whom they are about to kill (the game), they were saying often, people the (pl. sub.) Hunter the (pl. sub.) went, they say.
- Qçabé cugaqti éi^{n'}te cka^{n'}çá-bi a^{n'} gatéga^{n'}qti wakída biamá. Mactciñ'ge-i'
 Tree very thick perhaps dislodged the game, they say hav- ing just in that manner they shot at them, they say. Rabbit
- amá é^{n'}di ahí çéça-biamá gicka^{n'}qti. Égiçē Jáqtigikidabi aká xáciqti é^{n'}di
 the (mv. sub.) there started off in order to reach there soon, they say very hastily. Behold Jáqtigikidabi the (sub.) very long ago ther,
- 12 ahí-bi ega^{n'}, açé amána. Çi wédajì wakída-bi ega^{n'}, é^{n'}di éga^{n'}qti
 having arrived there, they say, was going (else- where), they say. Again elsewhere having shot at something, they say, immediately
- çì hí çéçé ga^{n'} xì égiçē xáciqti é^{n'}di ahí-bi ega^{n'}, açé amána çì,
 again started off in order to reach there soon and (?) when behold very long ago there having arrived, they say, was going (else- where) they say again
- Jáqtigikidabi amá. “Ámakájiwáçē áha^{n'},” eçéga^{n'}-biamá Mactciñ'ge-i' aká.
 Jáqtigikidabi the (mv. sub.) Enough to make one lose patience ! (in so- liloqny), thought, they say Rabbit the (sub.)
- 15 Çi wédajì wakída-bi ega^{n'}, çì é^{n'}di éga^{n'}qti ahí çéça-biamá. Éta^{n'}çin^{n'}
 Again elsewhere having shot at something, they say, again immediately started off in order to reach there soon, they say. He first
- ahí-biamá Mactciñ'ge-i' aká. “Kagéha, a^{n'}dáde taí ha,” á-biamá
 arrived there, they say. Rabbit the (sub.) Friend, let us cut it up said, they say
- Mactciñ'ge-i' aká. Kì níaci^{n'}ga çéaká íaqti t'éçē aká uçí'agá-biamá.
 Rabbit the (sub.) And person this one deer he who killed it (sub.) was unwilling, they say.
- 18 “Ná! kagéha, Jáqtigikidabi aká atí te etea^{n'}i há,” á-biamá “Ná!
 Why! friend, Jáqtigikidabi the (sub.) come will by and by said, they say. Why!
- kagéha, waníta t'éwaçái xì, waçádai-de énaça^{n'}çá^{n'} wa'í-na^{n'}i,” á-biamá
 friend, quadruped they kill them when they cut them up when in equal piles or shares they usually give to them, said, they say

- (Mactciñ'ge-i^{n'} aká). Ca^{n'}-naⁿ u^č'agá-biamá níaci^{n'}ga aká, J^áqtigikidábi
 Rabbit the Still (despite he was unwilling, they person the J^áqtigikidábi
 (sub.) what was said say say (sub.),
- na^{n'}pa-bi ega^{n'}. Mactciñ'ge-i^{n'} amá x^u'é' a^čá-bi ega^{n'}, síhí tē u^ča^{n'} i^ča^{n'}-
 he feared to see as. Rabbit the (mv. with a having gone, they feet of the he seized sud-
 him, they say (spb.) rush say, say, the an- (ob.) denly, as he
 imal stood,
- biamá. Umásna-biamá. Égi^če é^čaⁿbe atí-biamá J^áqtigikidábi amá.
 they say. He slit the skin with a At length in sight came, they say J^áqtigikidábi the (mv.
 knife, they say. (sub.)
- “Píäji čkáxe! Cañké^ča-gă,” á-biamá (J^áqtigikidábi aká). “Edádaⁿ 3
 Bad you do Let the (recl. ob.) said, they say J^áqtigikidábi the (sub.). What
- píäji čáxe ä,” á-biamá (Mactciñ'ge-i^{n'} aká). “Waníta t'éwa^ča^čaf-de
 bad I do ? said, they say Rabbit the (sub.). Quadruped when they kill
 them
- wadžádai-de énahá^ča^{n'}ča^{n'} níkaci^{n'}ga-ma wa'í-na^{n'}i” (á-biamá Mactciñ'ge-i^{n'}
 when they cut them in equal piles or the people (pl. ob.) they usually said, they say Rabbit
 up shares give to them
- aká). “Cañké^ča-gă, ehé,” á-biamá J^áqtigikidábi aká. Ca^{n'}-naⁿ 6
 the Let the (recl. ob.) I say, said, they say J^áqtigikidábi the Still (despite
 (sub.) alone, what was said)
- Mactciñ'ge-i^{n'} aká ubásnaⁿ-biamá “Dádaⁿ číⁿ číⁿ áhaⁿ,” 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.)
- (J^áqtigikidábi aka). “A^{n'}bixañ'-gă! a^{n'}bixañ'-gă!” á-bi ega^{n'}, e^čáha^ča^{n'}ča^{n'}
 J^áqtigikidábi the Blow me (as a light ob.) blow me (as a light ob.) having said, thither by degrees
 (sub.) they say,
- a^čá-biamá. Bixa^{n'}-bi ega^{n'}, Mactciñ'ge-i^{n'} čé amá gaqádaⁿqtci. Gañ'xí 9
 went, they say. Having blown him, they say, Rabbit was going, with his fur stand- And then
 say, they say ing out all over from his being blown at.
- čé' amá J^áqtigikidábi aká řáqti kē čizá-bi ega^{n'}, i^č'aⁿhe čé^ča-bi ega^{n'},
 was going, J^áqtigikidábi the deer the having taken it, they put the lg. suddenly, having
 they say (sub.) (recl. ob.) say, ob. in his belt, they say,
- a^čá-biamá. J^áqti ána t'éwa^ča^čaf-ma b^čúga i^čwaji- na^{n'} akí-naⁿ-biamá.
 went, they say. Deer how those which were all putting them usu- he usually reached
 many killed (pl. ob.) in his belt the lg. objects ally home, they say.
- Níkaci^{n'}ga snédeáqti-biamá. Ca^{n'} gáxe akí-bi ega^{n'}, řáqti ána t'éwa^ča^čaf-ma 12
 Person very tall, they say. Having quit having reached, deer how those which were
 again, they say, many killed (pl. ob.)
- b^čúgaqti J^áqtigikidábi aká i^čwaji akí-biamá. Ha^{n'} xí, Mactciñ'ge-i^{n'}
 all J^áqtigikidábi the putting reached home, Night when Rabbit
 (sub.) them, the lg. objects they say.
- amá ugácaⁿ amá caⁿ J^áqtigikidábi ří tē u^čícaⁿ ga^{n'} ha^{n'} tē naji^{n'}
 the was traveling, they until J^áqtigikidábi lodge the going awhile night when he was
 (mv. say (sub.) (std. around it ob.)
- á^čañká. Wag^čicka wiⁿ čizá-bi ega^{n'}, égi^ča^{n'}-biamá: “Wag^čicka, né te 15
 std. Insect one having taken it, they said to it, they say: O insect, you will
 say, go
- čá^{n'}ja, tactáděqti tē'di náqta te hă,” á-biamá. Égi^če ha^{n'}ega^{n'}tce xí
 though the flank itself in the you bite will said, they say. At length morning when
 (= just on the flank) him

1. $\text{J}^{\text{a}}\text{qti}^{\text{g}}\text{i}^{\text{k}}\text{i}^{\text{d}}\text{a}^{\text{b}}\text{i}$ wakéga, á-biamá. Tactáde fan'di $\text{c}^{\text{a}}\text{'i}'\text{c}^{\text{a}}\text{ amá. K}^{\text{i}}$ $\text{c}^{\text{i}}\text{'u}$
J^aqti^gikidabi sick, said, they say. Flank in the itched him, they say. And scratched with his fingers
2. t^{e} $\text{c}^{\text{a}}\text{'}$ $\text{c}^{\text{i}}\text{c}^{\text{t}}\text{a}^{\text{n}}\text{'a}^{\text{j}}\text{i}'\text{qti}$ $\text{c}^{\text{a}}\text{'c}^{\text{a}}\text{'}$ $\text{g}^{\text{a}}\text{'}$ j^{u} $\text{c}^{\text{a}}\text{'}$ $\text{u}^{\text{c}}\text{'i}'\text{u}^{\text{d}}\text{e}$ $\text{a}^{\text{m}}\text{a}$ $\text{g}^{\text{a}}\text{'}$ $\text{t}'\text{e}$ $\text{a}^{\text{m}}\text{a}$. K^{i}
when still not ceasing at all continually at flesh the scratched a hole in, and died they say. And
3. $\text{n}^{\text{i}}\text{k}^{\text{a}}\text{c}^{\text{i}}\text{'g}^{\text{a}}$ $\text{a}^{\text{m}}\text{a}$ $\text{e}^{\text{g}}\text{i}^{\text{c}}\text{a}^{\text{n}}\text{'-biamá}$: "Mactcín'ge-i'" $\text{t}^{\text{a}}\text{'w}^{\text{a}}\text{'}$ $\text{g}^{\text{i}}\text{g}^{\text{c}}\text{a}^{\text{n}}\text{'-g}^{\text{a}}$.
people the (pl. sub.) said to (each other), they say: Rabbit village make ye for him "erect a village for him."
4. $\text{á-biamá. K}^{\text{i}}$ Mactcín'ge-i'" $\text{a}^{\text{k}}\text{a}$ $\text{e}^{\text{g}}\text{i}^{\text{c}}\text{a}^{\text{n}}\text{'-biamá}$: "Wí $\text{t}^{\text{a}}\text{'w}^{\text{a}}\text{'}$ $\text{g}^{\text{i}}\text{g}^{\text{c}}\text{a}^{\text{n}}\text{'}$
said, they say. And Rabbit the said to (one!), they say: I village they place for one
5. $\text{m}^{\text{a}}\text{'b}^{\text{c}}\text{i}'\text{-máji}$ " $\text{á-biamá. "W}^{\text{a}}\text{'ú}^{\text{j}}\text{i}^{\text{n}}\text{g}^{\text{a}}$ $\text{w}^{\text{a}}\text{q}^{\text{p}}\text{á}^{\text{c}}\text{i}'\text{qti}$ $\text{a}^{\text{g}}\text{i}^{\text{a}}\text{'b}^{\text{c}}\text{a}$ $\text{u}^{\text{t}}\text{a}^{\text{n}}\text{'nadi}$, áda^{n}
I walk I not said, they say. Old woman very poor I left her, my own in a lonely place there-fore
6. $\text{a}^{\text{g}}\text{c}^{\text{e}}$ t^{a} $\text{m}^{\text{i}}\text{n}^{\text{k}}\text{e}$," á-bi $\text{e}^{\text{g}}\text{a}^{\text{n}}$, $\text{a}^{\text{g}}\text{c}^{\text{a}}\text{-biamá. Ceta}^{\text{n}}$.
I start will I who having said, they say, started home, they say. So far.

NOTES.

The use of *egice* 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 egaⁿ.

575, 10. *ce ama J^aqti^gikidabi*, rather "*ce ama xi, J^aqti^gikidabi*," etc. xi , *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. *J^aqti^gikidabi* 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 *J^aqti^gikidabi* invited the Rabbit to a feast. "Oho! friend, you are invited! Hasten!" said the man whose lodge the Rabbit had entered. All the people were afraid of the Giant. No matter what animal any one killed, the Giant kept all of the meat. The Rabbit arrived at the lodge of the Giant. As he entered the host said, "Oho! pass around to that side." But the Rabbit leaped over and took a seat. At length food was given him. He ate at it very rapidly, but he left some (which he hid in his robe). Then he pushed the bowl aside. "Friend," said he to the Giant, "here is the bowl." Then he said, "Friend, I must go." He leaped past the fire-place at one leap, at the second leap his feet touched the servant of the Giant on the chest, and with another leap he had gone.

When he had reached the lodge, he gave to his host the food which he had not eaten. The man and his wife were very glad to eat it, as they had been without food.

The next morning the crier passed through the village, commanding the people to be stirring. And they said, "Jaqtigikidabi is the one for whom they are to kill the game." So they went hunting. They scared some animals out of a dense forest, and thus they shot at them. The Rabbit went thither very quickly. But he found that the Giant had anticipated him, having taken all the game as he departed. When the Rabbit heard the shooting in another place, he went thither immediately, but again he found that the Giant had anticipated him. "This is provoking!" thought the Rabbit. When some persons shot at the game in another place, the Rabbit noticed it and went thither immediately, arriving there in advance of the Giant. "Friend," said he to the man who had killed the deer, "let us cut it up!" But the man was unwilling, saying, "No, friend, Jaqtigikidabi will come by and by." "Fie! friend, when one kills animals he cuts them up and then makes an equal distribution of the pieces," said the Rabbit. Still the man refused, as he feared the Giant. So the Rabbit rushed forward and grasped the deer by the feet.

When he had slit the skin the Giant arrived. "You have done wrong! Let it alone!" said he. "What have I done wrong?" said the Rabbit. "When one kills game, he cuts it up and makes an equal distribution of the pieces." "Let it alone, I say," said the Giant. But the Rabbit continued to insert the knife in the meat. "I will blow that *thing* into the air," said the Giant. "Blow me into the air! Blow me into the air!" said the Rabbit. So the Giant went closer to him, and when he blew at him the Rabbit went up into the air with his fur blown apart. Striding on, the Giant seized the deer, put it through his belt, and departed. That was his custom: he used to suspend all the deer that were slain by his belt and take them to his lodge. He was a very tall person. At night the Rabbit wandered about, and finally went all round the Giant's lodge. He seized an insect (louse) and said to it, "O, insect, you shall go and bite him right in the side." At length, when it was morning, it was said that the Giant was ill. His side itched him. And as he continued to scratch there, he made a hole in his flesh, and died. And the people said, "Make a village for the Rabbit!" But the Rabbit said, "I do not wish to be chief. I left my poor old woman by herself, so I will return to her."

THE RABBIT AND THE TURKEYS.

TOLD BY GEORGE MILLER.

Mactciñ'ge-i' amá ačé amáma. Égičē Zizíka d'úba ědedí amáma.
 Rabbit the (mv. was going, they At length Turkey some were there, they say.
 sub.) say.

Ě'di ahí-bi a', "Gíi-gǎ há, wíquḡa taí miñke," á-biamá. Ga' Zizíka amá
 There having arrived, Come ye ! I will sing for you (pl.), said he, they And Turkey the (pl.
 they say, say. sub.)

atí-bi a', "Ahaú! wéquḡa taí hǎ, Mactciñ'ge-i'," á-biamá. "Wíquḡa taí 3
 having come, Oho! sing for us will Rabbit, said they, they I sing for
 they say, say.

- miñke ča^{n'}ja, ɣaŋgəgaⁿ-máce ágahái-gă. Ēgiçe ictá čábča taí. Wi^{n'} ictá
 you (pl.) though, ye who are somewhat be ye outside. Beware eye you open lest One eye
 large (pl.).
- čábčai ɣí, ictá čijide taíte hă," á-biamá. Ga^{n'} waa^{n'}-biamá. "Hé!
 you (pl.) if, eye you red shall said he, they And sang, they say. Alas!
 open (pl.) say.
- 3 wada^{n'}be číñké! Ictá jidé! Ictá jidé! I^{n'}be-naⁿ čí'an'dje! I^{n'}be-naⁿ
 looker the one eye red! eye red! Tail (of regu- he opens out! Tail (of regu-
 who! bird) larly larly
- čí'an'dje." ɣaŋgá-ma áčutaⁿ wáčizá-bi a^{n'}, újiha ují gčí^{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, say.
 [He took them wherever they were]
- ictáxaⁿxaⁿ gáxa-bi ɣí, "Těňá! náčuháqti ɣaŋgəgaⁿ aŋ'gačíⁿ cénaawáčě
 eyes opened a gáxa-bi ɣí, "Těňá! náčuháqti ɣaŋgəgaⁿ aŋ'gačíⁿ cénaawáčě
 little made, they when, Why! almost us who are somewhat large exterminating
 say (pl. ob.) us
- 6 ačé aká hă," á-bi a^{n'}, "Ku+!" é gaⁿ, gia^{n'} ačá-biamá. Čéaka Mactciŋ'ge-i^{n'}
 he is going having said, Sound of said as flying went, they say. This 'one Rabbit
 they say, whirl of the wings! (sub.)
- wa^{i'}n' agčá-bi a^{n'}, akí-bi a^{n'}, "ɣaⁿhá, gákě égiçe cta^{n'}be te. Awá'iⁿ
 carrying having gone having reached Grandmother, that beware you look lest. I carried
 a bundle homeward, they home, they (lg. ob.) at it it on
 or pack say, say, my back
 on his back
- agčí ča^{n'}ja, ákida gčíñ'-gă," á-biamá. Ēgiçe náqpe gasé čé amá. "Edádaⁿ
 I came though, guarding sit, said he, they At length a spit to cut was going, What
 home it say.
- 9 i^{n'}gčí eda^{n'}" ečégaⁿ-bi a^{n'} iɣa^{n'} aká újiha kě čická-bi a^{n'}, wada^{n'}be ɣí,
 did he ? (fem. having thought, his grand- the sack the having untied, looked when,
 bring solloquy) they say mother (sub.) (lg. ob.) they say
- bčúga gia^{n'}-bi a^{n'}, qáde ɣi tě sápiqtia^{n'} ɣihuɣaⁿ tě íhe agčá-bi a^{n'},
 all having flown, they grass lodge the hitting hard smoke-hole the passing having started
 say, (std. ob.) against it (std. ob.) way (std. ob.) they say,
- na^{n'}jiⁿctčě'qtcí wi^{n'} waté ɣgaqčí amá iɣa^{n'} číñké. Ēgiçe akí-biamá hă
 barely one skirt was killing it with, his the st. At length reached home, they say
 they say grand-mother one.
- 12 Mactciŋ'ge-i^{n'} amá. "Hiⁿ! cpača^{n'} 'agčáagičě ičánahi^{n'} ehaⁿ," á-biamá.
 Rabbit the Oh! grandchild I have made my I truly ! (fem.) said she, they
 (mv. sub.) own suffer say.
- "Wáhuá! ɣaⁿhá, cta^{n'}bají te, ehé ča^{n'}cti." Ga^{n'} Zizíka číñké čioná aká
 Really! grand- you are not to look I said formerly. And Turkey the one was stripping
 mother, at it, off its feathers who (ob.) off its feathers
- Mactciŋ'ge-i^{n'} aká. Čioná-bi a^{n'}, čicta^{n'}-bi ɣí, cí dáda-bi a^{n'}, cíbe tě
 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 čizá-bi a^{n'}, iɣa^{n'} číñké gi'í čéča-bi a^{n'}, "ɣaⁿhá, gátě cíbe tě čizá-gă
 having taken, his grand- the giving to having sent sud- Grand- that entrail the take it
 they say, mother (st. ob.) his own denly, they say, mother, (col. ob.) (col. ob.)
 (col. ob.)
- hă." Iɣa^{n'} číñké wačítaⁿ maŋ'gčě naji^{n'} ɣí, wamí gačé hébe gíaⁿča čéča-bi a^{n'},
 ! His the one working erect stood when, blood lump part having thrown away at her,
 grand- who (ob.) they say,

híutaⁿ na tē'di, "Wuhu+! ɣaⁿhá, t'eaⁿɕagiçé'qti jaⁿ," á-biamá. Gañ'ɣí
pudendum at the, Oho! grand- you have indeed killed me, said he, they And then
mulibre (in this case) mother, your relation, say.

wa'újiŋga aká, "Hiⁿ, ɕpaɕaⁿ, t'eágiçé'-qti maⁿ ehaⁿ," á-biamá. Gaⁿ
 old woman the 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 Zizíka ɕiŋké ɕáɕiⁿ wéku 'íɕa-biamá 3
 old woman the outside of kindled a fire, And Turkey the one Pawnee to invite he spoke of, they say
 (sub.) the lodge they say. who (ob.) feast on it they say

Mactciñ'ge-iⁿ aká. Gaⁿ wáɕɕa aɕá-biamá. Gaⁿ akí-bi egaⁿ, é'qti ɣijebe-
 Rabbit the And messenger went, they And having reached he him- door-
 (sub.) to invite guests to a say. home again, self
 feast they say they say

ɕɕaⁿ ɕaⁿ bahe íçé ɕɕiⁿ-biamá, ɕaɣáqi kiɕaⁿ tē, "Náwa, Siçé-makaⁿ
 flap the knocked it out sat, they say, it fell back and made when, Hó! Siçé makaⁿ
 part from the lodge by pushing a sudden tapping sound

ɕeçáɕu," é ɕɕiⁿ-biamá. Iɣaⁿ aká gaⁿ ɣí áciaɣátaⁿ, "Úɕpaɕaⁿ! ɕáɕiⁿ 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,

ɕiⁿ'bahaⁿ-baji'-qtcí ehaⁿ+" é ɕɕiⁿ-biamá. ɕáɕiⁿ wéku-bi aɣ 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 ing invited them to a feast speak

baji'-qti gaⁿ é'qtcí íe hébe ugíkie ɕɕiⁿ-biamá.
 a single as he words part speaking sat, they say.
 word that himself to his own (words?)
 was true

NOTES.

See Susanne La Flèche's version, pp. 65-66.

578, 10 and 11, sapiqtiaⁿ and naⁿjiⁿetcéqtcí, pronounced, sa+piqtiaⁿ and naⁿ+jiⁿetcé-qtci.

579, 1 and 2, t'eaⁿɕagiçé-qtci jaⁿ and t'eágiçé-qtci-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 íçé is used instead of bahe ɕeçé, because the door-flap was knocked out from the Rabbit, toward the spectator, his grandmother. Nawa! is a Pawnee intj., Ho! The Rabbit was known to the Pawnees as Siçé makaⁿ. It is uncertain whether this was a Pawnee name, or the Pawnee pronunciation of an Omaha name. The next word, ɕeçáɕu, 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

ékitaⁿháqti maⁿ'ci aⁿá-biamá. Kí Xíqáqádjaⁿ aká Qíqá áhiⁿ kigⁿfé hiⁿ
 at equal heights high in the air went, they say. And Wren the (sub.) Eagle wing beneath feathers

ckúbe ^{the} ^{part} ^{sat in, they say.} aⁿ uⁿgíⁿ'-biamá. Gaⁿ' wajiñ'ga amá bⁿúgaqti áhiⁿ uⁿjéca-bi egaⁿ' hidé
 thick the part sat in, they say. And bird the (pl. sub.) all wing tired, they say as, below

gí-bi xí, é-naⁿ aⁿá-biamá Qíqá amá. Kí Qíqá ^{the} ^(mv. sub.) ^{one} ^{was so far,} ^{when,} ^{Wren} ³
 were re- turning, they say when, he only went, they say Eagle the (mv. sub.) one was so far, when, Wren

amá ákihaⁿ aⁿá-biamá. Kí wajiñ'ga amá bⁿúgaqti hidé gí-bi xí, Qíqá
 the beyond went, they say. And bird the (pl. sub.) all below had re- turned, when, Eagle
 (mv. sub.)

amá-naⁿ gaⁿ'tēqti xí agⁿí-biamá. Kí cénaⁿ-bi éskaⁿ eⁿégaⁿ-bi egaⁿ'
 the only a long time when returned, they say. And enough, they say perhaps they thought, as
 (mv. sub.) (=hav- ing),

wáⁿawá-biamá wajiñ'ga amá. Égiⁿce Xíqáqádjaⁿ é-naⁿ gíⁿájí amá. Kí 9
 they counted them, they say bird the (pl. sub.) Behold Wren only he had not returned, And they say.

iⁿápa-biamá. Égiⁿce agⁿí-biamá gaⁿ'tēqti xí. Qíqá aⁿ'qtixíⁿégaⁿ amá xí,
 they waited for him, they say. At length he returned, they say a long time when. Eagle was thinking too highly of himself, they when, say

égiⁿce Xíqáqádjaⁿ aká é áta gáxaií-biamá.
 behold Wren the that chief was made, they say. (sub.) one

NOTE.

580, 1. bⁿugaqti, pronounced bⁿu+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.

- amá ačá-biamá, nin'de kúcti égaⁿ. Jenúga aká gečégaⁿ-biamá, "Ákičá-gă
the (mv. sub.) went, they say, hams (see note) some-what. Buffalo bull the (sub.) thought as follows, they say, Return the blows
- haú! Čí ctí égaⁿqti égaⁿ-naⁿ niⁿ čaⁿctí wajiⁿ' tĕ," ečégaⁿ amá xĭ, Maⁿtcú
! You too just so often like you were in the disposition the was think- ing they when, Grizzly bear say,
- aká fbahaⁿ'-biamá. "Wă! edécegaⁿ' ă," á-biamá Maⁿtcú aká. "Edéha-máji 3
the (sub.) knew it, they say. Why! what do you ? said, they say Grizzly bear the (sub.). I said nothing
- hă," é amá Jenúga. Čí qáča agí-bi aⁿ', cí Jenúga čixúwiⁿxé'qti ačíⁿ'-
was saying, they say Buffalo bull. Again back to starting-point having come, they say, again Buffalo bull turned him around had him, very fast
- biamá. Čí hé tĕ učaⁿ'-bi aⁿ', dá čaⁿ ctí číúubčíⁿ'-naⁿ ačíⁿ'-biamá ci.
they say. Again horn the (ob.) having grasped, they say, head the part too pulled it round and round often had him, they again say
- "Nă! gájaⁿ ehé xĭ'ctí wéčaja čaⁿ'ctí," á-biamá Maⁿtcú aká. Čí sín'de kĕ 6
Fiel you do that I said when you denied formerly, said, they say Grizzly bear the (ig. ob.). Again tail the (ig. ob.)
- učaⁿ'-bi aⁿ', cí pahaŋ'ga gí'aⁿi tĕ' égaⁿ gí'aⁿ-biamá. Naⁿbé bčáska
having grasped it, they say, again before did to him the so did to him, they say. Paw flat
- ítíⁿ-biamá. Čí gabčábčaje maⁿčíⁿ' amá Jenúga. "Ūⁿ'huⁿhuⁿ'huⁿhuⁿ+
hit him with, they say. Again legs wide apart was walking, they say Buffalo bull. Oh! Oh! Oh! Oh! Oh!
- niájíqtciaⁿ' ckáxe áhaⁿ," á-biamá Jenúga aká. Čí ačá-biamá Maⁿtcú amá. 9
not paining at all you make ! (in soliloquy), said, they say Buffalo bull the (sub.). Again went, they say Grizzly bear the (sub.).
- Čí Jenúga aká égičé égaⁿ gečégaⁿ-biamá cí: "Wáhuá! Ákičá-gă haú!
Again Buffalo bull the (sub) at length so thought as follows, again: Really! Return the blows
- Čí ctí wajiⁿ' tĕ égaⁿ-qti égaⁿ-naⁿ niⁿ čaⁿctí," ečégaⁿ amá. Čí Maⁿtcú amá
You too disposi- tion (ob.) the just so often like you formerly, was thinking, they say. Again Grizzly bear the (mv. sub.)
- čí fbahaⁿ'-biamá. "Wă! edécegaⁿ' ă," á-biamá. "Edéha-máji hă," é amá 12
again knew it, they say. Why! what do you say said, they say. I said nothing was saying, they say
- Jenúga. "Gájaⁿ ehé xĭ'ctí wéčaja čaⁿ'ctí," á-biamá, qáča agí-bi egaⁿ'.
Buffalo bull. You do that I said when you doubted formerly, said, they say, back to the start- ing-point having come, they say.
- Čidáze učaⁿ' ičaⁿ'-bi aⁿ', cí čixúwiⁿxé'qti ačíⁿ'-bi aⁿ' cí naⁿbé bčáska ctí
Pulled his hair (on the head) seized him suddenly, they say, hav- ing, again turned him around very fast having had him, again paw flat too they say
- ítíⁿ-naⁿ'-biamá. Čí sín'de kĕ učaⁿ'-bi aⁿ', cí naⁿbé bčáska ctí ítiⁿ-biamá, 15
hit him with it often, they say. Again tail the (ig. ob.) having grasped it, they say, again paw flat too hit him with it, they say,
- pahaŋ'ga gí'aⁿi tĕ' égaⁿ gí'aⁿ-biamá. "Ūⁿ'huⁿhuⁿ'huⁿhuⁿ+! niájíqtciaⁿ'
before did to him the so did to him, they say. Oh! Oh! Oh! Oh! Oh! not paining at all
- ckáxe áhaⁿ," á-biamá Jenúga aká. Čí ačá-biamá Maⁿtcú amá. Čí Jenúga
you make ! (in soliloquy), said, they say Buffalo bull the (sub.). Again went, they say Grizzly bear the (mv. sub.). Again Buffalo bull
- ečégaⁿ amá, "Wáhuá! Ákičá-gă haú! Čí ctí wajiⁿ' tĕ égaⁿqti égaⁿ-naⁿ niⁿ 18
was thinking, they say, Really! Return the blows ! You too disposi- tion the just so often like you were

- çaⁿcti," eçégaⁿ amá. Cİ Maⁿtcú amá cİ İbahaⁿ-biamá. "Wá! edécegaⁿ
 formerly, was thinking, they say. Again Grizzly bear the (mv. sub.) again knew it, they say. Why! what do you say
- á," á-biamá (Maⁿtcú aká). "Edéha-máji há," é amá Jenúga. "Ákiçá-gă
 ? said, they say Grizzly bear the (sub.). I said nothing was saying, Buffalo bull. Return the blows
- 3 haú! Çİ cti wajiⁿ tē égaⁿqti égaⁿ-naⁿ niⁿ çaⁿcti, ehé há," á-biamá. "Aⁿhaⁿ,"
 ! You too disposi- tion the just so often like you formerly. I said said, they say. Yes, were
- á-biamá Maⁿtcú aká. Jenúga amá nístustú açá-biamá. Sınⁿde kē çİhaⁿ
 said, they say Grizzly bear the (sub.). Buffalo bull the (mv. sub.) backing step went, they say. Tail the raised (lg. ob.)
- çéça-biamá: "Nă! aⁿhaji-gă há, á-biamá Maⁿtcú aká. Jenúga amá
 suddenly in the air, they say. Why! do not flee ! said, they say Grizzly bear the (sub.). Buffalo bull the (mv. sub.)
- 6 çiaⁿça gçihéça-bi aⁿ, uçídajaⁿçiaⁿ-biamá Jenúga amá nístustú maⁿçinⁿ-
 having thrown himself down sud- turned himself back and forth, they say (not rolling over and over in one direction). Buffalo bull the backing step walked, (mv. sub.) by step
- biamá, maⁿ-naⁿ'u. "Nă! aⁿhaji-gă, ehé," á-biamá Maⁿtcú aká. Kİ
 they say, pawing the ground. Fie! do not flee, I say, said, they say Grizzly bear the (sub.). And
- Jenúga aká iénaxíça tai égaⁿ nístustú maⁿçinⁿi tē. Kİ Maⁿtcú aká
 Buffalo bull the (sub.) to attack him in order to backed step walked the (com- pleted act). And Grizzly bear the (sub.)
- 9 háazá-bi eçégaⁿi tē. Jenúga aká Maⁿtcú ecaⁿqtci hí çİ, judé çahéga-
 that he was he thought the (com- pleted act). Buffalo bull the Grizzly bear near to him arrived when, having puffed scared
- baji-bi aⁿ, çu'é açá-biamá. Maⁿtcú maⁿciáhaqti aⁿç' içéça-biamá. Gİ
 exceedingly (in breath- ing), they say, with a rush went, they say. Grizzly bear very high in the air threw him suddenly, they say. Re- turning
- çİ, cİ içáaⁿççé jáha-bi aⁿ, cİ maⁿciáha aⁿç' içéça-biamá. Kİhadı kihé çİ,
 when, again "on the fly" having gored him, they say, again high in the air threw him suddenly, they say. Downward laid when, again
- 12 çanⁿde ábasanⁿ'da-bi çİ, baçnaⁿ'-bi aⁿ, Maⁿtcú amá açá-biamá mindáda,
 ground pushing against the when, having failed to gore him, they say, Grizzly bear the (mv. sub.) went, they say crawling by degrees,
- baçnaⁿ'çnaⁿ açiⁿ'-biamá. Maⁿá kē utçije kē égiha áiáça-bi aⁿ, Maⁿtcú amá
 thrusting at him had him, they say. Cliff the thicket the (lg. ob.) into it having gone, they say, Grizzly bear the (mv. sub.)
- iⁿtéde Jenúga amá uçigçispe çinⁿ'-bi aⁿ, ákusanⁿ'de maⁿá çanⁿ'ha kē áiáça-
 but now Buffalo bull the (mv. sub.) to hold him- self back having failed, they say, beyond cliff bank the had gone, (lg. ob.)
- 15 biamá. - Gáçuqti ahı-bi aⁿ, sınⁿ'de kē çıqaⁿ tégaⁿ najiⁿ'-biamá Jenúga aká.
 they say. At that very unseen place there, they say, tail the raised and bent stood, they say Buffalo bull the (sub.)
- Maⁿtcú aká maⁿá kē ugásⁿ'iⁿ ağıçı-bi aⁿ, "Jenúga haú! ikágeañkiçé 'taté
 Grizzly bear the (sub.) cliff the (lg. ob.) peeping having come back, they say, Buffalo bull ho! we shall be friends
- hau+! wajiⁿ tē eáwakigaⁿ égaⁿ," á-biamá.
 (called to one at a distance) disposi- tion the we are alike some- what, said, they say.

NOTES.

The narrator did not remember more of the myth.

582, 5. q̄paqtiaⁿ, pronounced q̄pa+qtiaⁿ.

582, 14. niaj̄q̄tei 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. baɔnaⁿɔnaⁿ aphiⁿ-biama, pronounced ba+ɔnaⁿɔnaⁿ aphiⁿ-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.

- Taⁿwaⁿgčaⁿ d'úba gčiⁿ-biamá. Kí wa'újiŋga wiⁿ Wahaⁿčicige
 Nation some sat, they say. And old woman one Orphan
- júgigče taⁿwaⁿgčaⁿ gaqáŋa gčiⁿ-biamá. Gaⁿ waqpáfiⁿqtiaⁿi tē, ŋi účipu,
 she with her nation apart from sat, they say. And they were very poor low tent (of poor people)
 own
- qáde ŋi tē, gčiⁿ-biamá. Kí ŋúcpa aká ŋi-gaxe-naⁿ-biamá "ŋaⁿhá, man'dē
 grass lodge the sat, they say. And her grand. the used to play games, they say. O grand-mother bow
 (std.ob) child (sub.)
- 3 jín'ga wiⁿ iŋgáxa-gǎ," á-biamá. Iŋaⁿ aká giáxa-biamá. Maⁿ čtī giáxa-
 small one make for me, said, they say. His the made it for him, Arrow too made for
 grand- (sub.) they say. mother him,
- biamá. Gaⁿ wajiŋ'ga wakíde-naⁿ-biamá ŋúcpa aká. Caⁿ wajiŋ'ga-ma
 they say. And bird used to shoot at them, they her grand- the And the birds
 say child (sub.)
- iđiŋahe kē égaxē'qti míwaji akí-naⁿ-biamá Kí wakíde-pi-qtí-biamá
 belt the all around in a putting he used to reach home, And he was a very good marksman,
 (lg. ob.) circle them in his belt they say. they say
- 6 nújiŋga aká, edádaⁿ číⁿ ctēwaⁿ t'éčē-naⁿ-biamá. Lí čaⁿzá 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. (ev. ob.) a great noise,
- biamá, miⁿ caⁿ maⁿci tiŋaⁿ tē'di. Iŋaⁿ čínké ímaxá-biamá: "ŋaⁿhá,
 they say. sun the high in the the (ev. when. His the (st. he questioned her, they
 (ev. ob.) air ob.) be- came grand- (ob.) say O grand-mother,

- gáama za'ě' amá eátaⁿi ă," á-biamá. Ixaⁿ' aká égičaⁿ'-biamá, "Gáama
those un- they are mak- why are ? said, they say. It is the said to him, they Those
seen ones ing a noise they they grand- (sub.) say, unseen ones
(sub. of an action)
- taⁿ'waⁿgčaⁿ amádi wajiñ'ga wiⁿ hí-naⁿ amá jiděqti Jiⁿ čaⁿ'di má'a
nation near those bird one reaches there reg- very red. Tents by the cotton-
(sub. of an action) (sub.) (ob.) wood
- qčabé snédeáqti tečaⁿ' átaⁿ-naⁿ'-biamá wajiñ'ga aká. Jiⁿ čaⁿ' bčúgaqti 3
tree very tall the (std. ho stands on regularly, bird the Tents the ail
ob.) in they say (sub.) (cv. ob.)
- wajiñ'ga aká ugájide-naⁿ'-biamá majaⁿ' čaⁿ. Édegaⁿ níkağahí aká
bird the (sub.) sheds a red light over them, land the (cv. But chief the
ob.) (sub.)
- kídewákičaⁿ-biamá. Ě'be t'ěčě číñké ijañ'ge číñké gčaⁿ' 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. say. who her say. say.
- "Xaⁿ'há, ě'di bčé tá miñke," 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
- Wawěqtaqtaí hě. Ěčiqta taí hě," á-biamá ixaⁿ' aká. "Učádě-qti čičiñ'ge
They are those who Abuse you will said, they say his the Real cause for you have
abuse people (fem) (pl.) (fem) grand- (sub.). (going?) none
- ehaⁿ+!" Caⁿ' iúcpa aká man'dě gčiza-bi egaⁿ', ačai tě, áci. "Égiče oně
! (few) Yet her the bow took his, they as went out of Beware you
grand- (sub.) say (=hav- ing.). doors. go
child
- te, ehé," á-biamá ixaⁿ' aká. "Gaⁿ' gágědi ři-gaxe maⁿbčeiⁿ' tá miñke," 9
lest, I say, said, they say his the At any to those to play I walk will I who,
grand- (sub.). rate un- play games
- á-biamá iúcpa aká. Égiče iúcpa amá ačá-biamá caⁿ'caⁿ tě taⁿ'waⁿgčaⁿ.
said, they say her the At length her grand- the went, they say without the nation.
grand- (sub.). child (mv. sub.) stopping
- Jiⁿ čaⁿ' xañ'ge ačá-bi ři, ugájide amá taⁿ'waⁿgčaⁿ' čaⁿ. Níaciⁿga amá
Tents the near at went, they when, it shone with a red nation the People the
(cv. hand say (pl. light (cv. (pl. sub.)
ob.)
- ákiě'qti amáma kide amáma wajiñ'ga číñké. Ě'di ahí-biamá Wahaⁿ'čičige 12
were (mv.) in a great were shooting at it bird the (st. There arrived, they Orphan
crowd, they say as they moved, they say ob.) say
- amá. Níaciⁿga wiⁿ' ahí-bi egaⁿ', "Gí-gă há, Wahaⁿ'čičige! čakide te,"
the (mv. Person one reached as O come Orphan! you shoot may
sub.) they say there, (=hav- ing), at it
- á-biamá. Naⁿ'wapábi egaⁿ', wábagča najiⁿ'-biamá Wahaⁿ'čičige aká.
said, they say. Feared them, they as drawing back stood, they say Orphan the
say (=hav- thro' shame or diffidence (sub.)
ing)
- Níaciⁿga amá a-í-bi egaⁿ', "Gúdiha! gúdiha égaⁿ! Wahaⁿ'čičige kide 15
Person the coming, as, That way! that way some- Orphan shoot
(mv. they say (sub.) what! at it
- taté," á-biamá. Wahaⁿ'čičige aká wajiñ'ga kida-biamá. Naⁿ'jiⁿ'ctě'qtcí
shall, said, they say. Orphan the bird shot at it, they say. Barely
(sub.)

- múonaⁿ içéça-biamá. Ictínike aká kide xı, sakib' ihé çiqçe wiⁿ
 he suddenly missed hitting it, they Ictinike the shot at when beside lying reed one
 say. (sub.) it
- çidaⁿ çéça-biamá. Níaciⁿga amá á-biama, "Wuhu+! Wahaⁿçinçe aká
 pulling he sent it, they People the (pl. said, they say, Oh! Orphan the
 (the string) say. sub.) (sub.)
- 3 aⁿçiⁿ t'éçab açiⁿ!" "Wíe bçiⁿ," á-biamá Ictínike aká. Wajin'ga amá
 came very near killing it! I I am, said, they say Ictinike the Bird the
 (sub.) (sub.) (m.v. sub-)
- giaⁿ açá-biamá xı, níaciⁿga amá gaⁿ uéça agçá-biamá. Gaⁿ Wahaⁿçicige
 flying went, they say when, people the at any scat- went homeward, And Orphan
 (pl. rate tering they say. (sub.)
- ctı agçá-biamá. Kı akı tē, ixaⁿ çinçé'di. "Yaⁿha', wajin'ga çinçé
 too went homeward, And he reached his at the st. one. O grand- bird the one
 they say. home, mother who
- 6 aⁿçiⁿ t'éaç açiⁿ hä," á-biamá. "İçaⁿbaⁿ çáji-ä he+! İçiqta taı hē.
 I came very near killing it said, they say. A second go not ! (fem) Abuse will
 time (pl.) (fem.) you (pl.) (fem.)
- Onáji te aⁿçaⁿi çáⁿctı," á-biamá ixaⁿ aká. Cı aⁿba áji tē cı
 You go shall we said heretofore, said, they say his the Again day an- the again
 not (sub.) mother (sub.) other
- haⁿegaⁿtee tē ē'di açá-biamá. Cı za'ēqtiaⁿ-biamá. Cı ahı-biamá xı,
 morning the there went, they say. Again there was a great noise, Again arrived there, when
 they say. they say
- 9 égaⁿ-biamá. Cı níaciⁿga kide ágaji aká cı égaⁿ kide ágajı-biamá. Cı kídai
 so, they say. Again person to shoot com- the again so to shoot commanded him, Again he
 at it manded him (sub.) at it they say. shot at
 it
- tē égaⁿ-biamá. Cı naⁿjiⁿctcē'qtcı múonaⁿ-biamá. Cı Ictínike aká kide
 the so, they say. Again barely missed hitting it, they Again Ictinike the shot at
 (past act) say. say. (sub.) it
- xı sakib' ihé çiqçe wiⁿ çidaⁿ çéça-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 ahı tē wajin'ga
 Day fourth the ar- the bird
 there (=when)
- çinçé kıda-biamá. Kúsandé'qti içaⁿça-biamá. "Wuhu+! Wahaⁿçinçe
 the one shot at it, they. Through and he placed it, they Oh! Orphan
 who say. through say.
- aká t'éçē," á-bi xı'ji, Ictínike aká, "Sa! sa! Wı t'éaçē! Wı t'éaçē!
 the has said, when, Ictinike the (See note) I I killed it! I I killed it
 (sub.) killed it, they say (sub.)
- 15 Uçáde çinçin'ge! Uçáde çinçin'ge!" á-biamá. Gaⁿ uhéwakiça-bajı-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 Wahaⁿçicige wajin'ga t'éçai tē gınacá-biamá. Gaⁿ
 Ictinike the and Orphan bird killed it the snatched from him, And
 (sub.) they say.
- níaciⁿga amá ákie ábanaⁿ wajin'ga çinçé najin'-biamá. Kı Wahaⁿçicige
 people the (pl. in a viewing bird the (st. stood, they say. And Orphan
 sub.) crowd the spec- ob.)
 tacle

- tiça^{n'}-biamá. Waha^{n'}çicige aká kúsandé'qti iça^{n'}ça-biamá, ijébe té'di
 became suddenly (a cv. ob.), they say. Orphan^{n'} the (sub.) through and through placed it, they say, doorway at the
- t'éça-biamá. Ga^{n'} ixa^{n'} éça^{n'}ba dáda-bi ega^{n'}, ixa^{n'} aká bçúgaqti ága-
 killed it, they say. And his grand mother she too they cut up the animal, they say as his grand- (=hav- ing), mother (sub.) whole cut into slices, they say
- 3 biamá. Ta^{n'}wa^{n'}gça^{n'} waçáta-bají-biamá. Ixa^{n'} aká íçiqçi hébe gáxa-
 they say. Nation did not eat anything, they say. His grand- mother (sub.) the [See note.] piece made,
- biamá. Çicta^{n'}-bi xí, “ya^{n'}há, íçiqçi cété ani^{n'} né te,” á-biamá, “nçkagahí
 they say. Finished, they say when, O grand- mother, [See note.] that pile hav- you will, said, they say, chief
- çinçké'di. Géce te há, Jini, gátë çíadi çaté teda^{n'},” á-biamá. “A^{n'},
 to the (st. ob.) You say will as follows O son's wife, that your father eat he may (fem.) said, they say. Yes, [See note.]
- 6 ga^{n'}, éga^{n'} taté, epaça^{n'},” á-biamá ixa^{n'} aká Ga^{n'} é'di açá-biamá ixa^{n'} amá.
 and, so shall, grandchild, said, they say his the grand- mother (sub.). And there went, they say his the grand- mother (mv. sub.).
- Ga^{n'} ijébe 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 íaça aká, “Da^{n'}bai-gä, da^{n'}bai-gä, da^{n'}bai-gä,”
 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'} çinçgá-biamá.
 said, they say. To look emerging arrived there, they say when, person soever there was none, they say.
- (Waha^{n'}çicige aká ixa^{n'} çinçké waçónají 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'} tédíhi xí, “ya^{n'}há, waçóna ckí taté há, i^{n'}ta^{n'},” á-biamá.)
 day fourth time the, it when, arrived there O grand- mother, visible you shall come back now, said he, they say.
- 12 Kí Ictínike aká gá-biamá, “Wa'újinga wi^{n'}áqtei ucté dega^{n'} é te há,”
 And Ictinike the (sub.) said as follows, they say, Old woman just one remains but that is the one (?)
- á-biamá. Çi duba^{n'} éga^{n'}i tē Wéduba^{n'} tédíhi 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 meat
- “i^{n'}-biamá ixa^{n'} aká, waji^{n'}ga çinçké áçagça^{n'}-biamá. “ya^{n'}há, i^{n'}ta^{n'} waçóna
 carried on her back, they say his grand- mother (sub.), the (sub.), bird the (st. ob.) she carried the (cv. ob.) on top of a pile, they say. O grand- mother, now visible
- 15 ckí taté há,” á-biamá. Ga^{n'} ixa^{n'} amá açá-biamá, waji^{n'}ga çinçké
 you shall said, they say. And his grand- mother (mv. sub.) the (st. ob.) went, they say, bird the (st. ob.)
- áçagça^{n'}-biamá. Kí í tē xa^{n'}ge ahí-bi xí, í tē ugájide açá-biamá.
 she carried the (cv. ob.) on top of a pile, they say. And tent the (std. ob.) near arrived there, they say when, tent the (std. ob.) began to shine with a red light, they say.

- Ji** **xaⁿ'ha** **kě** **ačá-biamá.** **Níkaciⁿ'ga** **amá** **égičáⁿ'-biamá,** "Wuhu+!
 Tents border the (lg. ob.) went, they say. People the (pl. sub.) said to (some one), they say, Oho!
- Wahaⁿ'čingé** **aká** **wajiⁿ'ga** **t'éčá-bi** **čáⁿ'i** **xí'ctě,** **Ictínike** **t'éčě** **ecaí**
 Orphan the (sub.) bird that he killed it we thought when, Ictínike killed it you said
- čaⁿ.** **Wahaⁿ'čingé** **ičáⁿ'** **amá** **čé** **'iⁿ'** **atí.** **Ěbédi** **'iⁿ'** **čé** **daⁿ,** "é-naⁿ- 3
 in the past. Orphan his the this carry- has To whose carry- she ? said reg- ularly, ularly, her back lodge ing on goes her back
- biamá.** **Čáⁿ'** **daⁿ'be** **najiⁿ'-biamá** **níkaciⁿ'ga** **amá.** "Wuhu+! **níkagahí** **čí**
 they say. And seeing stood, they say people the (pl. sub.) Oho! chief tent
- tě'di** **'iⁿ'** **ačáí,** "á-biamá. **Ijébe** **tě'di** **ahí-bi** **egaⁿ'** **waⁿ'i** **tě** **gapuk'ité**
 to the carry- she said, they Doorway at the reached, as (=hav- load on the making the 3
 ing on went, say. her back they say ing), her back (ob.) sound "pu- ki" by falling
- gáxa-biamá.** "Hiⁿ, **činiⁿ,** **číadi** **čisaⁿ'ga** **mégaⁿ** **céte** **čaté** **taí-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'-na** **áhaⁿ,**
 said, they say. See (ye)! see (ye)! see (ye)! That too she has done it regularly
- á-biamá** **níkagahí** **aká.** **Čáⁿ** **Ictínike** **aká** **gá-biamá,** "Waⁿ'újiⁿga **wiⁿ'áqtcí**
 said, they say chief the (sub.) And Ictínike the (sub.) said as follows, Old woman only one
- ucté** **degaⁿ'** **é** **čiⁿ** **tě,** **gaⁿ'xí** **ěbé** **tádaⁿ,"** **á-biamá.** **Kí** **daⁿ'be** **a-í-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** **égičé** **Wahaⁿ'čičige** **ičáⁿ'** **aká** **é** **akáma.** "Wahaⁿ'čingé **ičáⁿ'** **é** **aká** **hé,"**
 And behold Orphan his the she was the one, Orphan his she is the one (fem.), grand- mother
- á-biamá.** "Haú, **wiⁿ'an'de** **ačiⁿ'** **gíi-gă,"** **á-biamá.** **Čáⁿ** **čéte** **waⁿ'i** **tě** **čizáí**
 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,** **ičáⁿ'** **čiⁿ** **waⁿ'i** **hi** **tě** **čizáí** **tě,** **wajiⁿ'ga** **čínké** **ctí** **čizá-bi** **egaⁿ'** 12
 when, his the pack that she took they when, bird the (st. ob.) too took, they as (=hav- ing,) grand- mother (mv. ob.)
- ubájičáⁿ'ča-biamá.** **Ictínike** **t'éčě** **čín'ké** **ičáⁿ'čě** **čínké** **edábe** **ičáⁿ'ča-**
 hung it up, they say. Ictínike killed it the one who he put it down the one who also they put it down,
- biamá.** **Ji** **tě** **ugájidě'qti** **gčíⁿ'-biamá.** **Čáⁿ** **Wahaⁿ'čičige** **aká** **ačiⁿ'** **akí-bi**
 they say. Tent the shining with a sat, they say. And Orphan the taken him back thither, they say (std. ob.) very red light
- egaⁿ,** **jiⁿgá** **čínké** **gčáⁿ'-biamá.** **Čáⁿ'** **gčíⁿ'-biamá,** **miⁿ'gčáⁿ'-bi** **egaⁿ.** 15
 having, small the one who he took to wife, they say. So sat, they say, taken a wife, having. they say
- Najíha** **čaⁿ'** **ičískíski-qtiaⁿ'-biamá,** **gahá-baji** **caⁿ'caⁿ'-bi** **egaⁿ,** **qčáⁿ'jě-qtiaⁿ'-**
 Hair the part exceedingly tangled, they say, uncombed remained, they say having, exceedingly tangled,
- biamá.** **Ictínike** **igáqčáⁿ** **aká,** "Wihé, **umiⁿ'je** **he** **iⁿ'biqáčě** **te** **hě!**
 they say. Ictínike his wife the (sub.), Younger sister couch (or rug) lice he made fall by pressure on me accidentally will ! (fem)
- Maⁿ'čáqaha** **égaⁿ** **gčíⁿ'kičáí-ă** **hě!** **Wanăⁿ'dečagčáji** **ehaⁿ+"** **á-biamá.** 18
 At a greater distance cause ye him to sit ! (fem.) You do not loathe him ! (fem.) said, they say.

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- Waha^{n'}çicige igáqçaⁿ éçaⁿba gĩ'ça-baji'qti gçi^{n'}-biamá. Wa'ú aká giáhe
Orphan his wife she too very sad sat, they say. Woman the to comb
(sub.) for him
- 'íça-bi çĩ, uçí'age-na^{n'}-biamá Waha^{n'}çicige aká. Ga^{n'} gçi^{n'}i tẽ, mi^{n'}gçaⁿi
promised, but, always unwilling, they say Orphan the So he sat sign of taken a wife
they say (sub.). complete action.
- 3 égaⁿ. A^{n'}ba mi^{n'} ma^{n'}ci tiça^{n'} amá çĩ, wa'ú çĩnké júgigçe açá-biamá
having. Day sun was becoming high in the air, when, woman the one with her he went, they
say they say his own say
- maja^{n'} gacibaa. Ahĩ tẽ há. Neúçicaⁿ wi^{n'} eca^{n'} gçi^{n'} éinte ẽ'ja ahĩ-
land beyond (the vil- They ar- Lake one near to sat per- ẽ'ja ar-
lage.) rived there rived,
- biamá wa'ú júgigçe. Gçi^{n'}-biamá, ni-çan'ha kedi. "Ni çéçaⁿ ma^{n'}te
they say woman with her, his Sat, they say, shore by the. Water this (cv. beneath
ob.)
- 6 bçé tá miñke çan'ja, égiçe çagçé te há. Agçi-máji çtéçtewaⁿ, ga^{n'}
I go will I who though, beware you go lest I come back I notwithstand- still
home- ing,
- gçiñ'-gå. Agçi tá miñke há," á-biamá Waha^{n'}çicige aká "Jé gáçaⁿ édaⁿ
sit. I come will I who said, they say Orphan the Fore- that in par-
back I who (sub.) head part ticu- lar (?)
- wégaska^{n'a}çan'gå," á-biamá. Jé çan' idaⁿbé'qti unúcka-biamá. Ga^{n'}
examine me as to it, said, they say. Fore- the part in the very mid- was a depression, they And
head dle say.
- 9 waha^{n'}çicigai égaⁿ waqpáçini égaⁿ uhfi égaⁿ niéçẽ da^{n'}çtẽ-a^{n'}i tẽ, snai
orphan as was poor as was brought up as was hurt perhaps sign was
completed of scarred
action,
- tẽ, dé çan'di. Gaⁿ ní kẽ júhe açá-biamá. Ga^{n'} çáqti çan' éçaⁿbe
sign fore- on the And stream the ford- went, they say. And only the the emerg-
of com- head part. (lg. ing
pleted ob.)
- naji^{n'}-bi ega^{n'}, çigçisa^{n'}çan'bi ega^{n'}, wa'ú çĩnké ugçkie íça-biama. "Edádaⁿ
stood, they having, turned himself around, having, woman the one speaking sent (his voice) What
say they say they say own hither, they say.
- 12 uwibça tẽ síça-gã," á-biamá. "Ca^{n'} há," á-bi ega^{n'}, ní kẽ égiha áiáça-
I told you sign remember said, they say. Enough said. having stream the beneath had gone
of it, they say say (lg. the sur- face
past or complete action ob.)
- biamá. Ga^{n'} wa'ú çĩnké xagé çĩnké tẽ ga^{n'} gçiäji tẽ étaⁿ ni-çan'ha
they say. And woman the st. was weeping (as as still he did not come back as so far bank, or shore
one she sat)
- kẽ uhá gaⁿ xagé ma^{n'}çin'-biamá. Ictáha kẽ ujéça-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'} çan' ni-çan'ha kẽ'di pahañ'ga ahĩ çan'çá akí-bi ega^{n'},
woman the Land the bank, (or shore) by the first they reached to the she reached having,
(sub.) (place) there again, they say
- ẽ'di ja^{n'}-biamá. Ja^{n'}t'ẽ'qti jaⁿ ké çĩ, ẽ'di akí-biamá nú aká. Çiqi^{n'}-biamá.
there she lay down, Sound asleep she was when, there he-reached these man the He woke her by
they say. lying again, they say (sub.) taking hold of her, they say.

- “Agçi hä. Jáhañ gǎ há,” á-biamá. Jáhaⁿ tičégaⁿ wadaⁿ be xi’ji, égičé
I have Arise ! said, they say. Arose suddenly, when she locked when behold
re-
turned
- níaciⁿga aká údaⁿqti akáma, najíha ké’ cti údaⁿqti-bi gaⁿ wábagčá gaⁿ
person the was very good, they say, hair the too very good, they as hesitated thro’ as
(sub.) say (ig. ob.) shame or diffi-
dence
- xičísaⁿčá-biamá wa’ú aká. “Hiⁿ+! na! wawéčaqáqa ehaⁿ+! Níaciⁿga 3
she turned herself around, woman the Oh! fie! you are one given to ! (fem.) Man
they say (sub.) abusing people
- wiⁿ waqpačiⁿqti ábčixé degaⁿ ní čéčandi égihičé degaⁿ gčíaji égaⁿ
one very poor I took him but water at this he went be- he has as
as my hus- neath the but he has as
band surface not re-
turned
- axáge ičáapé mińké. Wawéčaqáqa ehaⁿ+! “Těná’! wíe bčíⁿ,”
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. “Těná’! gáčaⁿ 6
said, they say man the Yet still she paid no attention to him, woman the that
(sub.) they say (sub.) Why! (place)
- wégaskaⁿaⁿčáčé te ehé čaⁿcti daⁿba-gǎ há.” Wa’ú aká xičísaⁿčá-bi
you examine me as to it will I said heretofore see it ! Woman the turned herself
(sub.) around, they say
- egaⁿ, daⁿba-bi xi, iⁿtéde ágin ičaⁿ-bi egaⁿ, íagikigčá-biamá. Kí ni-
as saw him, they when now (a embraced him, her as kissed him, her own, they And shore
(= hav- say reversal own, suddenly, (= hav- say. say.)
ing), of previous they say (ing),
- xaⁿha ké’di ačá-bi egaⁿ, řatíⁿxe ni-xaⁿha ígabéqiⁿ gčé učéwiⁿčá-bi 9
(of the to the went, they as green scum shore blown up the collected, they
lake) say (= hav- that arises on water in there from the scat-
ing), springs, etc. (the water) tered
- egaⁿ, waiⁿ giřáxa-biamá wa’ú číńké, waté cti giřáxa-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.
- čicige aká wajiń’ga aⁿcte wapúgahaháda-égaⁿ-má hiⁿbé čaⁿ cti wáji
phan the bird as if those resembling short-eared owls moccasin the too laid in
(sub.) part great
numbers
- utaⁿ-biamá, waiⁿ čaⁿ cti wáji waiⁿ-biamá, jaⁿ- wétiⁿ cti wiⁿ ačiⁿ-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 in numbers they say, ting they say
- íkaⁿtaⁿ cti wáxa-biamá. Jaⁿ- wétiⁿ ké ihéčé-naⁿ-bi čan’di wajiń’ga aká
tied to it too he made them, they Wood for hit- the laid down the (lg. when bird the
say. ting (lg. ob.) usually, they say
- gahut’ (aⁿ) ihé- naⁿ- biamá. Gaⁿ igáqčáⁿ éčaⁿba agčá-biamá čázě-qčei
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. Éčaⁿbe akí-biamá ři ké. ři ké bazaⁿ agčá-biamá xi égičé níaciⁿga 15
when. Emerging they reached tent the Tent the pushing went back, they when at length people
(= in there again, (lg. among say
sight) they say line) line) them
- amá égičáⁿ-naⁿ-biamá, “Nǎ! Wahaⁿ číńgé igáqčáⁿ níkaciⁿga ájiqti
the (pl. said to (one) regularly, they Why! Orphan his wife person very dif-
sub.) say, ferent

- akédegaⁿ júgçe agçii há. Wahaⁿ çinğé t'éçai ebçégaⁿ. Haⁿ egaⁿ tceádi
 he is but with him she has Orphan he has I think. In the morning now past
 come back killed
- égaⁿ aça-biamá. "Ná! 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 jí tē'di Çéama wajiñ'ga amá hútaⁿ za'ē'qtiaⁿ
 the (pl. Reached there, tent to the. These birds the (pl. crying made a great
 sub.) his home, they say to the. (sub.) out noise
- biamá jí tē akí-bi egaⁿ. Ictínike igáççaⁿ aká, "Iⁿtéde, wihé wici'e
 they say tent the reached having. Ictínike his wife the (sub.), But now, younger my sis
 (std. there, ob.) his home, they say sister ter's hus- band
- umiⁿ'je çáⁿ hébe ágçiiⁿ te, ehé," á-biamá. "Ná, jaⁿ'çehá, çici'e hé égiçé
 rug the part sit on may, I say, said, they say. No, elder sister, your Iğuse beware
 sister's husband
- 6 éçibiçpáçé te hē," á-bi egaⁿ, umiⁿ'je igiçibéqiⁿ 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.
- igáççaⁿ aká xagé-naⁿ caⁿcaⁿ'-biamá. Kí' égiçé içádi aká égiçáⁿ'-biamá,
 his wife the weep- regu- always, they say. And at length her the said to (him), they say,
 (sub.) ing larly father (sub.)
- Ictínike é waká-bi egaⁿ, "Majaⁿ çéçaⁿ çéçaⁿsk édegaⁿ wéçigçáⁿ gaçáçá
 Ictínike that he meant, having, Land this this size but plan with many
 they say branches
- 9 uçíçai çáⁿ çtí. Çin'gajiñ'ga xagé iⁿ'çactaⁿ'jì há," á-biamá iⁿ'çáge aká.
 they told in the Child weeping does not stop said, they say old man the
 of you past. for me (sub.)
- Ictínike igáççaⁿ é waká-biamá, Wahaⁿ çicige qtáçai tē. Kí Ictínike
 Ictínike his wife that meant, they say, Orphan she loved the. And Ictínike
- aká égiçé égiçáⁿ'-biamá, Wahaⁿ çicige ukía-bi egaⁿ, "Kagé, maⁿ'sa máçáⁿ
 the at length said to (him), they Orphan spoke to having, Younger arrow- to cut
 (sub.) say, they say him, brother, shaft with a knife
- 12 aņgáçé te há. Çiçáhaⁿ maⁿ iⁿwiñ'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 çicige aká ía-bají-biamá. Kí' çí égiçáⁿ'-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 iⁿwiñ'gaxe te há. Maⁿ'sa máçáⁿ aņgáçé te há,"
 Younger your wife's arrow let us make for them Arrow- shaft to cut let us two go
- 15 á biamá. "Ké, jiiçéha, égaⁿ te há," á-biamá Wahaⁿ çicige aká. Gaⁿ
 said, they say. Come, elder so let said, they say Orphan the And
 brother, (sub.)
- Ictínike aká gí+çéçtiaⁿ'-biamá, júgçe açe ta aké-gaⁿ. Wáçaha tē itéçé
 Ictínike the was exceedingly delighted, with him he was about to go, as. Clothing the to put
 (sub.) they say, away
- íçé çí, uçí'agá-biamá Ictínike aká. "Gaⁿ áçahá-gá! Eátaⁿ itéçaçé tá,"
 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. Ççabé cúgaçti éiⁿte çáⁿ'ha
 said, they say Ictínike the And with him went, they say. Tree very thick it may border
 (sub.) be

kě' ahí-biamá xī, égiçe zizíka gia^{n'} afa^{n'} biamá. Kí qcabé á-íça^{n'}-biamá.
 the reached there, when, behold wild flying went, they say. And tree alighted on, they say.
 (lg. they say ob.)

“Wă! kagé, wakída-gă há. Wiⁿ bçáte aja^{n'} te há, basna^{n'},” á-biamá
 Oh! younger shoot at them ! One I eat I re- may pushed on a said, they
 brother cline stick to be say
 roasted (?)

Ictínike aká. “Nă, jínéha, wana^{n'} qçin^{n'}qti aňgáçe,” á-biamá Waha^{n'} çicige 3
 Ictinike the No, elder in great haste we go, said, they say Orphan
 (sub.), brot er,

aká. “Wă! kagé, wiⁿ t'ean^{n'}kiçá-gă há,” á-biamá Ictínike aká. “Dádaⁿ,
 the Why! younger one kill for me ! said, they Ictinike the What,
 (sub.) brother say (sub.)

wiji^{n'} çé dádaⁿ “íçé-nan[']di, çacta^{n'}ji á ínahiⁿ áhaⁿ,” á-bi ega^{n'}, Waha^{n'} çicige
 my elder what speaks about does not stop ! truly ! (in said, having, Orphan
 brother whenever, speaking soliloquy), they say

amá é[']di afa^{n'}-bi ega^{n'}, wakíde tégaⁿ man[']dě kě gçizé amá. Úsaňga ma^{n'} 6
 the there went, they having, to shoot in order bow the was taking his Barely, or arrow
 (mv. say (lg. ob.) own, they just about to
 sub.) say.

kě çida^{n'}qti ta ta^{n'} xī, “Ujá há!” á-biamá Ictínike aká, jiji ía-bi ega^{n'}. Kí
 thⁿ pulled hard fu- the when, Lodge ! said, they say Ictinike the whis- spoke, having. And
 (lg. on the bow- ture (std. on a (sub.), per- they say
 ob.) string sign ob.) limb ing

Waha^{n'} çicige aká wakída-bi ega^{n'}, wiⁿ kúsandě[']qti iça^{n'}ça-biamá. “Ujá
 Orphan the shot at, they having, one through and placed (the bird), they Lodge
 (sub.) say through say on a
 limb

há, ujá há!” á-biamá Ictínike aká. Uqpaçé í xī, hebádi ujá amá. 9
 ! lodge ! said, they say Ictinike the Falling from it when, on the way it lodged in a
 on a limb a height was coming limb, they say.

“Wuhú! káge-saňga, i^{n'}ne hí çéça-gă há,” á-biamá Ictínike aká. “Nă,
 Oho! friend younger climb reach send off ! said, theysay Ictinike the No,
 brother, for me (sub.)

jínéha, ga^{n'} aňgáçe te há, á-biamá Waha^{n'} çicige aká. “Wă! eátaⁿ ma^{n'}
 elder still let us two go said, they say Orphan the Why! where- arrow
 brother, (sub.) fore

kě' cti çaa^{n'}na tă, á-biamá Ictínike aká. “Agíhi çéça-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].

wiji^{n'} çé dádaⁿ “íçé-nan[']di çacta^{n'}ji ínahiⁿ-naⁿ áhaⁿ,” á-biamá Waha^{n'} çicige
 my elder what speaks when- does not stop truly usu ! (in so- said, they say Orphan
 brother about ever speaking ally liloquy),

aká. Áne çé ga^{n'}ça amá. Qcabé té[']di afa^{n'}-biamá Waha^{n'} çicige amá, hidé
 the Climb- to was wishing, they Tree to the went, they say Orphan the base
 (sub.) ing go say. (std. ob.) (mv. sub.),

té[']di. “Wă! céma itéwaçé ma^{n'}çin[']-gă há. Utcije uçúçia^{n'}çé xī çisé tai 15
 to the. Why! those to place walk ! Thicket impedes your when tear it lest
 them away progress

égiçe,” á-biamá Ictínike aká. Wajiňga çé wéxi[']aⁿ nackí wáji-ma é
 beware, said, they say Ictinike the Bird this ornament head those put that
 (sub.) on thick

wáwaká-bi ega^{n'}, ca^{n'} wai^{n'} gě' ctěwa^{n'} wáji wai^{n'} te há wajiňga çañká.
 meant them, they having, in fact robe the scattered even put on wore as (com- bird those who.
 say (complete action)

- Ga^{n'} Waha^{n'} ꝑicige wáꝑaha tē' gǝionud égaⁿ itéigǝ ꝑé ama há', qꝑabé hidé
 And Orphan clothing the pulled off his having to put his was going, tree base
 own down they say
- tē'di. Ictínike aká égiꝑa^{n'}-biamá há, "Qꝑabé ꝑétē snedé tígꝑe," á-biamá
 to the. Ictínike the said to (it), they say Tree this tall (std. ob.), said, they
 (sub.) (sub.) becomes so, say
- 3 Ictínike aká, jiji íá-bi ega^{n'}. Waha^{n'} ꝑicige waná'aⁿ égaⁿ égaⁿ íe tē
 Ictínike the whis- spoke, having. Orphan heard a little as word the
 (sub.), pering they say
- wémaxe amá. "Ná! jiniꝑéha, edéce égaⁿ á," é amá, dá qáꝑa wada^{n'} be égaⁿ.
 was asking him about Why! elder what did you say ? was saying, head back- looked having.
 it, they say. brother, they say, ward
- "Edéhe tá. Ga^{n'} i^{n'}gi ꝑeꝑi^{n'} gaⁿ aꝑi^{n'} gǝi-de bꝑaté 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'} cí ꝑé ama há', áne qꝑabé tē. Kí
 friend younger said, they say Ictínike the And again was going, climb- tree the And
 brother, (sub.) they say they say ing (std. ob.)
- cí' égiꝑa^{n'}-biamá Ictínike aká, "Qꝑabé ꝑétē snedé tígꝑe," á-biamá Ictínike
 again said to (it), they say Ictínike the Tree this tall (std. ob.) said, they say Ictínike
 (sub.), (sub.) it becomes,
- aká, jiji íá-bi ega^{n'}. Kí cí' Waha^{n'} ꝑicige waná'aⁿ égaⁿ égaⁿ cí wémaxe
 the whis- spoke, having. And again Orphan heard a little as again was asking
 (sub.), per- they say ing him about it,
- 9 amá. "Ná! jiniꝑéha, edéce égaⁿ-na^{n'} á," cí é amá. "Ná! edádaⁿ edéhe tá,
 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. "Ga^{n'} edábǝqtcí i^{n'}hi ꝑi^{n'}, 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.), sat,
- á-biamá Ictínike aká. Ga^{n'} cí eꝑáha ꝑé amá áne. Kí cí' égiꝑa^{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, cí jiji íá-bi ega^{n'}, "Qꝑabé ꝑétē snedé tígꝑe," á-biamá. Kí
 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'} ꝑicige waná'aⁿ égaⁿ égaⁿ cí wémaxe amá. "Ná! jiniꝑéha, edéce
 Orphan heard a little as again was asking him about Why! elder what have
 it, they say. brother, you been
- égaⁿ-na^{n'} á," cí é amá. "Ná! edádaⁿ edéhe tá, 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. "Ga^{n'} edábǝqtcí i^{n'}hi ꝑi^{n'}, 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.) (sub.) it for me one), sat, (sub.).
- Cí' ꝑé ama há', cí áne. Ga^{n'} wéꝑuhé'qti ma^{n'}ꝑi^{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
- ctéwa^{n'} wéja-na^{n'}-bi ega^{n'}. Kí égiꝑe cí égiꝑa^{n'}-biamá, "Qꝑabé ꝑétē snedé
 notwith- always denied it, as. And at length again said to it, they say, Tree this tall
 standing they say (std. ob.)
- 18 tígꝑe," cí á-biamá. Cí édihi waná'aⁿ égaⁿ, pí wémaxe amá. "Ná! jiniꝑéha,
 (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-na^{n'} ä," cí é amá. "Edéha-máji, á-biamá. Qcábé cétě 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
 ičábat'u te, ehée hă," á-biamá Ictínike aká. Gaⁿ qcábé tě uti^{n'} ihéčáčá
 let it extend to, I said said, they say Ictínike the (sub.). And tree the hitting he brought
 (std. ob.) ob. against it here and there

učícaⁿ naji^{n'}-biamá. "Qcábé cétě snedé tigčé te, ehée hă," á-biamá. Ga^{n'} 3
 going he stood, they say. Tree this tall let it (the lg. I said said, they say. And
 around it (std. ob.) ob.) become suddenly,

qcábé aká máxe ičábat'ú amá. Waha^{n'} čicíge máxe ičábisandě'qti kě'ra
 tree the upper extended to, they say. Orphan upper in a very narrow space at the
 (sub.) world between (the tree and the upper world)

naji^{n'} amá. "Hé-1!" é ama há', Waha^{n'} čicíge. Gaⁿ xagé-naⁿ caⁿca^{n'} amá.
 was std., they say. Alas! was saying, Orphan. And was crying always they
 they say. regularly say.

Najha ča^{n'} ctí naqčá^{n'}jě-qtia^{n'} amá. Ěgičé sabájiqti Qičá Wéganíbe 6
 Hair the too was exceedingly tangled, they say. At length very suddenly Eagle Young White
 part Eagle

wáčadaí-ma wi^{n'} ahí-biamá, xagé naji^{n'} taⁿ. "Níaciⁿga edéce čáta^{n'}cé ä,"
 those called that one arrived there, the weeping stood (std. ob.). Person what are you saying ?
 they say, as you stand

á-biamá. "Há, ŋiga^{n'}! há, ŋiga^{n'}! há, ŋiga^{n'}!" á-biamá Waha^{n'} čicíge aká.
 said, they say. Oh! grand- oh! grand- oh! grand- said, they say Orphan the
 father father father (sub.)

"Haú, kégaŋgá! ugčá-gă há," á-biamá Qičá aká. "Aⁿha^{n'}, ŋiga^{n'}ha," á-biamá 9
 Ho, come, do so! confess ! said, they say Eagle the Yes, O grand- said, they say
 (sub.) father,

Waha^{n'} čicíge aká. "Ťiga^{n'}ha, qcábé cúgaqti ihéčě qéxi ga^{n'}qti-naⁿ čan^{n'}di,
 Orphan the O Grand- tree dense very laid down foot of just that sort (?) at the
 (sub.) father, the blinf place,

ŋiga^{n'}ha, waníta a^{n'}paⁿ núga jīŋ'ga édega^{n'} áčagíaⁿ naŋkáce-naⁿ wi^{n'} bčíⁿ hă,
 O grand- quadruped elk male small but (in the you were flying over it regularly one I am
 father, animal past) ?

ŋiga^{n'}ha," á-biamá Waha^{n'} čicíge aká. "Haú, ca^{n'} hă," á-biamá Qičá aká.
 O grand- said, they say Orphan the Ho, enough said, they say Eagle the
 father, (sub.) (sub.)

"Čiŋígaⁿ wiⁿ tí taté," á-biamá. Ga^{n'} ačá-biamá Qičá ama. Cí gī'čaji'qti cí 12
 Your one come shall, said, they say. And went, they say Eagle the (mv. Again very sad again
 grandfather sub.)

Waha^{n'} čicíge xagé naji^{n'} amá. Cí égičé Héga amá ahí-biamá. Cí íe égičá^{n'}i
 Orphan crying was std., they Again at Buzzard the arrived, they Again word said to
 say. length (mv. say. sub.) him

tě égičá^{n'}-biamá. Cí Waha^{n'} čicíge íe tě égičá^{n'} amá. Cí waníta wiⁿ
 the said to him, they say. Again Orphan word the was saying, they Again quadruped one
 say (?)

úwagičá amá. Cí égaⁿ, "Hau, ca^{n'} hă. Čiŋígaⁿ 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

Ga^{n'} ačá-biamá Héga amá. Cí gī'čaji'qti cí Waha^{n'} čicíge xagé naji^{n'} amá.
 And went, they say Buzzard the (mv. Again very sad again Orphan crying was std., they
 sub.) say.

Cí égičé Xáxe amá ahí-biamá. Cí égičá^{n'}-biamá íe tě. Gaŋ'xi cí
 Again at Crow the (mv. arrived there, Again said to him, they say word the. And then again
 length sub.) they say.

Waha^{n'}čičige cī égiča^{n'} amá, cī waníta wi^{n'} úwagiča^{n'} amá. "Hau, ca^{n'} há.
Orphan again was saying, they say, again quadruped one he was telling about to them, they say. Ho, enough

Čiigá^{n'} wi^{n'} tí taté," á-biamá. Ga^{n'} ača^{n'}-biamá Xaxe ama. Cī gī'čajiqtī
Your one come shall, said, they say. And went, they say Crow the (mv. sub.). Again very sad

3 cī Waha^{n'}čičige xagé naji^{n'} amá. Cī égiče Wajibesnéde amá ahí-biama.
again Orphan crying was std., they say. Again at length Magpie the (sub.) arrived there, they say.

Cī égiča^{n'}-biamá íe tē. Gañ'xi cī Waha^{n'}čičige cī égiča^{n'} amá, cī
again said to him, they say word the. And then again Orphan again was saying to him, again they say.

waníta wi^{n'} úwagiča^{n'} amá. "Hau, ca^{n'} najiñ'-gá. Čiigá^{n'} tí taté,"
quadruped one was telling about to them, they say. Ho, still stand. Your grand-father come shall,

6 á-biamá. Ga^{n'} ača^{n'}-biamá Wajibesnéde amá. Égiče amá ahí-
said, they say. And went, they say Magpie the (mv. sub.). At length Eagle the ar-rived there,

biamá. "Hau, atí há," á-biamá Qiča^{n'} aká. "Há, ŋiga^{n'}! há, ŋiga^{n'}!
they say. Ho, I have come said, they say Eagle the (sub.). Oh! grand-father! oh! grand-father!

há, ŋiga^{n'}!" é amá Waha^{n'}čičige waha^{n'}'e ga^{n'}. "Hau! áhi baca^{n'} ča^{n'}
oh! grand-father! was saying, they say Orphan making a special petition as. Ho! wing bent part the (part)

9 a^{n'}wa^{n'}č'-ada^{n'} nañ'ka kē ga^{n'} na^{n'}sa^{n'} čéča-gá. Égiče ictá níbča te. Ictá-
grasp me and back the at lie with legs stretched Beware eye you open lest. Eye (lg. ob.) rate out.

čipi^{n'}ze jañ'-gá," (á-biamá Qiča^{n'} aká). Gí^{n'} agča^{n'}-biamá, qčabé učica^{n'}
closed recline, said, they say Eagle the (sub.). Carrying started home, they say, tree around his back

gawi^{n'}xe ga^{n'}. Ujéča-qtī-na^{n'}-bi čan'di qčabé gaqá gē áta^{n'} iča^{n'}-na^{n'}-
flying around as. He was generally very tired (or every time that he was tired) when tree branch the trod stood suddenly, (scattered) on each time,

12 biamá. "A^{n'}zigiča^{n'}-bi xi- na^{n'} cī agčé-na^{n'}-biamá. Kī cī' égiče Héga
they say. He rested, they say when often again started home often, they say. And again at length Buzzard

amá ahí-biamá. "Hau, atí há," á-biamá Héga aká. "Há, ŋiga^{n'}! há,
the reached there, they say. Ho, I have come said, they say Buzzard the (sub.). Oh! grand-father! oh!

ŋiga^{n'}! há, ŋiga^{n'}!" é amá Waha^{n'}čičige, waha^{n'}'e ga^{n'}. "Hau! Áhi baca^{n'}
grand-father! oh! grand-father! was saying, they say Orphan, making a special petition as. Ho! Wing bent part

15 ča^{n'} a^{n'}wa^{n'}č'-ada^{n'} nañ'ka kē ga^{n'} na^{n'}sa^{n'} čéča-gá. Égiče ictá níbča 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-čipi^{n'}ze jañ'-gá há. Ma^{n'}čī^{n'} wáspa-máji," á-biamá Héga aká. Ga^{n'}
Eye closed recline ! Walking I do not behave, said, they say Buzz the (sub.). And zard

cī gí^{n'} agča^{n'}-biamá, qčabé učica^{n'} gawi^{n'}xe ga^{n'}. Ujéčaqtī-na^{n'}-bi čan'di
again carry- started home, they say, tree around flying around as. Every time that he was tired, they say ing him on his back when

qçabé gaqá gě átaⁿ içaⁿ-naⁿ-biamá. 'Aⁿzigiçá-bi xī- naⁿ cī agçé-naⁿ-
tree branch the trod on stood suddenly, each time, He rested, they say when often again started home,
(scat- tered) they say.

biamá Kī cī' xáxe amá ahí-biamá. "Hau, atí hă," á-biamá xáxe
they say. And again Crow the (mv. arrived, they say. Ho, I have said, they say Crow
sub.) come

aká. "Há! xigaⁿ! há, xigaⁿ! há, xigaⁿ!" á-biamá Wahaⁿçicige wahaⁿ'e 3
the (sub.). Oh! grand- oh! grand- oh! grand- said, they say Orphan making a spe-
father! father! father! cial petition

gaⁿ. "Hau! Áhi bacaⁿ çaⁿ aⁿwaⁿç'- adaⁿ nañ'ka kě gaⁿ naⁿ'saⁿ çéça-gă.
as Ho! Wing bent part the grasp me and back the at any lie with legs stretched
(part) (lg. rate ob.) out.

Égiçe ictá níbça te hă'. Ictá-çipiⁿ'ze jañ'-gă há," á-biamá xáxe aká.
Beware eye you open lest Eye closed recline ! said, they say Crow the
(sub.).

Gí'ín agçá-biamá, qçabé uçicaⁿ gawiⁿ'xe gaⁿ. Ujéçaqti-naⁿ-bi çan'di 6
Carry- started home, they tree around flying around as. Every time that he was when
ing him on his back say,

qçabé gaqá gě átaⁿ içaⁿ-naⁿ-biamá. 'Aⁿzigiçá-bi xī-naⁿ cī agçé-naⁿ-
tree branch the trod on stood suddenly, each time, He rested, they say when, often again started home
(pl.) they say. often,

biamá. xáxe çíⁿ ědíhi xī'jī, maⁿçáⁿ ictáxaⁿxaⁿ gáxa-bi egaⁿ, égiçe
they say- Crow the reached when secretly eyes slightly made, they having, behold
mv. ono there open say

jan'de kě ugázi daⁿ'ba-biamá. Píqti wahaⁿ'e jaⁿ-biamá: "Há, xigaⁿ! 9
ground the made a saw, they say. A new making a spe- he lay, they say: Oh! grand-
(lg. ob.) yellow glare cial petition father!

há, xigaⁿ! há, xigaⁿ! é amá Wahaⁿçicige. Égiçe Wajibesnéde amá
oh! grand- oh! grand- was saying, Orphan. At length Magpie the mv.
father! father! they say one

áiatiagçá-biamá, hútaⁿ. "Atí hă," á-biamá Wajibesnéde aká. "Há, xigaⁿ!
was coming very suddenly, crying I have said, they say Magpie the Oh! grand-
they say, out. come come (sub.). father!

há, xigaⁿ! há, xigaⁿ! é amá Wahaⁿçicige, wahaⁿ'e gaⁿ. "Hau! Áhi 12
oh! grand- oh! grand- was saying, Orphan, making a spe- as. Ho! Wing
father! father! they say cial petition

bacaⁿ' çáⁿ aⁿwaⁿç'- adaⁿ nañ'ka kě gaⁿ naⁿ'saⁿ çéça-gă. Égiçe ictá
bent part the grasp me and back the at any lie with legs stretched Beware eye
(part) (lg. ob.) rate out.

níbça te hă'. Ictá-çipiⁿ'ze jañ'-gă há," á-biamá Wajibesnéde aká. Kī
you open lest Eye closed recline ! said, they say. Magpie the And
(sub.).

Wajibesnéde amá gí'ín akí-biamá. Wajibesnéde aká t'ě'qtcī 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.

Wahaⁿçicige aká wahaⁿ'a-bi egaⁿ, "Há, xigaⁿ! há, xigaⁿ! há, xigaⁿ!"
Orphan the made a special pe- having, Oh! grand- oh! grand- oh! grand-
(sub.) tion, they say father! father! father!

á-biamá. Qçabé tě uçicaⁿ açá-bi xī égiçe Ictínike aká wáçaha eçai
said, they say. Tree the around it went, they when behold Ictínike the clothing his
(std. ob.) say (sub.)

tě ě'di aⁿ'çá agçá-bi té amá, wáçaha Wahaⁿçicige eçá tě áçaha 18
the there abandon- he had gone back, they say, clothing Orphan his tho wearing
col. ing (col. ob.) it

- agçá-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 húta^{n'}-bají'-qti-bí ctěwa^{n'} ě'qtcí húta^{n'} gáxe-na^{n'}-biamá. "Qçíäji
the ones not crying out at all, they say notwithstanding he himself crying out pretended often, they say. Silent
who say
- 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
(sub.) uproar by crying out,
- Waha^{n'}çicige hidé gçi^{n'} të wajiñ'ga aká wáçaha aká igiçaha^{n'}-bi ega^{n'},
Orphan bottom had when bird the wore them the having known him, their own
returned to (sub.) (col. sub.) (master), they say,
- húta^{n'} za'ě'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, "Qçíäji éga^{n'} gçi^{n'}-i-gä. Naxíde wánazá'e," á-biamá.
was saying often to (the birds), they say, Silent do sit ye. Inner ear you make a great said, they say.
uproar by crying out,
- Waha^{n'}çicige aká ma^{n'}jíha kě ugína-bi xí', égiçe Ictínike amá éctí
Orphan the quiver the sought his own, when, behold Ictínike the it too
(sub.) (12. ob.) they say (mv. sub.)
- açi^{n'} agí-bi té amá. Ma^{n'}jíha eçá-bi kě çiqçe ma^{n'}jíha kě ě'di a^{n'}çá
he had returned home with it, they say. Quiver his, they the (lg. rushes quiver the (lg. there leaving
ob.) it
- 9 agí-bi ké amá. Ma^{n'} të da^{n'}ba-bi xí', égiçe hidé gapái d'úba çiqçe të'di
he had returned home, they say. Arrow the saw, they when behold base cut sharp some rushes in the
(col. ob.) say
- açi^{n'}-bi ké amá. Miçáha wai^{n'} çá^{n'} ctí ě'di a^{n'}çá agí-bi çá^{n'} amá. Gí'çá-
he had the col., they say. Raccoon skin robe the too there it had been left when he had come back, they say. Very
(garment)
- bají'-qti ma^{n'} të çizá-bi ega^{n'}, hidé gapái të çiqçuta^{n'}-bi ega^{n'}, cé waníta
sad arrow the having-taken, they say, base cut sharp the having pulled straight that quadruped
often, they say,
- 12 úwagiçái-ma çá^{n'} bçúgaqti éga^{n'} t'ėwakiçá-bi ega^{n'}, agçá-biamá. Ictínike
those about which he had told in the past about all he killed them purposely, they say having, he started home, they say. Ictínike
- miçáha wai^{n'} çá^{n'} içéçin agçá-biamá, ma^{n'}jíha kě' ctí. Wajiñ'ga aká
raccoon robe the having for the owner he went homeward, quiver the too. Bird the
(lg. ob.)
- xañ'ge gí të igiçaha^{n'}-bi ega^{n'}, húta^{n'} të' ctí-bi ega^{n'} gia^{n'} átiçaçá-biamá.
near coming the having known him, their own (master), they say, cried out the too, they so flying they began, now and
ing then, they say.
pleted act
- 15 Ictínike aká ě'di da^{n'}qti íxijú-bi ega^{n'}, wajiñ'ga çañká qçíäji-na^{n'} gçi^{n'}
Ictínike the there beyond was proud, as, bird the (pl. ob.) silent often to sit
(sub.) they say
- wágají-biamá. Égiçe Waha^{n'}çicige amá cětě agí-biamá, ijébe té ubáha^{n'}
commanded them, they say. At length Orphan the that seen coming back, doorway the was coming
(mv. std. ob.) they say, ing in
(sub.)
- agí-biamá. Égiçe ga^{n'} akáma, Ictínike aká wáçaha të áçahá-bi ega^{n'}.
at the entrance, they say. At length some time sat, they say, Ictínike the clothing the having put on the
(col. ob.) clothing, they say.
- 18 Kí égiça^{n'}-biamá Waha^{n'}çicige aká, "Nă! çí gátě 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

há," 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 (col. ob.) took back his own, they say.

Waha^{n'} ɸicige najiha gē' ctēwa^{n'} naɸɸa^{n'} jēqti kí amá. Akí-bi ega^{n'},
 Orphan hair the (pl.) oven exceedingly re- turned they say. Having returned there, they say,

ga^{n'} amái tē. Néxe gaɸú wiⁿ gáxe-wakiɸa-biamá. Igáɸɸaⁿ ɸiñké 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'} ihá-qti áɸiⁿhé ɸaⁿ agɸi há. Iⁿc'áge uíɸa-gá 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 watɸigaxe ewékaⁿ bɸa há," á-biamá Kí igáɸɸaⁿ
 The people (pl. ob.) all to dance I wish for them said, they say. And his wife

aká iɸádi ɸiñké uíɸa-biamá. Kí iɸádi aká iⁿc'áge wiⁿ agiɸe-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,

iⁿc'áge ɸiⁿ hí ɸi, ɸé Waha^{n'} ɸicige íe edádaⁿ edé kē 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 some- thing

íekíɸe uɸá ɸékiɸa-biamá. Kí iⁿc'áge amá égiɸaⁿ aɸá-biamá, íí kē uhá.
 as a crier to tell it sent him, they say. And old man the to say it went, they say, lodge the fol- (lg. lowing. line)

"Waɸátciɸaxe te, aí aɸa+! Ií ɸaⁿ bɸúgaqti ciñ'gajiñ'ga áɸaⁿska kē ctēwaⁿ 9
 You are to dance, he indeed! Lodges the all children of what size the soever (cv. ob.) lg. line

bɸúgaqti waɸátciɸaxe te, aí aɸa+!" á-biamá. Waha^{n'} ɸicige aká igáɸɸaⁿ
 all you are to dance he indeed! said, they say. Orphan the (sub.) his wife

ɸiñké gaⁿ iɸa^{n'} ɸiñké ctí 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 who (ob.) own, they say, of the tribal circle

tē aɸi^{n'}-bi ega^{n'}. Igáɸɸaⁿ ɸiñké 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'} ɸañ-gá há, ɸidín'diñ-gá há.
 very tight made it, they say, Belt that (lg. ob.) grasp me ! pull hard !

Égiɸe níctaⁿ te há," á-biamá. Cí iɸa^{n'} ɸiñké cí ámaɸáɸicaⁿ uɸa^{n'} ágigɸáji-
 Beware you let go lest said he, they say. Again his the (st. again on the other to grasp commanded her, his own, mother

biamá. "ɸaⁿhá, ɸicta^{n'}ji-gá 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 é'di uɸúciaɸa ahí-bi ega^{n'}, gɸi^{n'}-biamá Waha^{n'} ɸicige
 people the all there at the middle of the tribal having arrived there, they sat, they say Orphan (pl. sub.) circle say,

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. Giújawáqtia^{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. Iča^{n'}ba^{n'} uti^{n'}-bi xī, ma^{n'}ciáha jīn'ga gahá ihá-biamá. Čéaká
 he hit it when. A second time he hit it, when, up in the air little the crowd arose and came down again, they say. This (sub.)
- 3 ixa^{n'} aká, "I^{n'}, iúcpača^{n'}! ana^{n'}piqti-ma^{n'} hě," á-biamá. Júga kě bčúga
 his the Oh! grandchild! I usually (?) dance very well (fem.) said she, they say. Body the every (lg. ob.)
- gahá iča^{n'}-biamá xī, gateg' iča^{n'}-biamá. Kī iča^{n'}ba^{n'} uti^{n'}-bi xī,
 arose and came down again, they say when, in that manner she became suddenly, they say. And a second time hit, they say when,
- ma^{n'}ciáhaqti ihé wáxa-biamá. Gí-bi xī, ian'de kě kī-báji cī uti^{n'}-
 mv. very high up placed in the air he made them, they say. They were when, coming back, they say ground the (lg. ob.) ing there again the not reach again he hit it,
- 6 biamá. Cī pí paháci čéwača^{n'}-biamá. Gakúkuča^{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.)
- bčúgaqti ma^{n'}ciáhaqti ičéwača^{n'}-biamá. Kī gakúkuča^{n'}-bi ega^{n'}, níkaci^{n'}ga-ma
 all mv. very high up in the air he sent them thither. they say. And having beat rapidly, they say, the people (pl. ob.)
- uxíde ctěwa^{n'} wačiona-bají-biamá. Níkaci^{n'}ga-ma ga^{n'}těqti xī t'ě'qti-
 glimpse even they were not visible, they say. The people (pl. ob.) a long time when fully dead
- 9 na^{n'} gčiháha wáxa-biamá. Níkaci^{n'}ga-ma bčúgaqti ga^{n'} t'ěwača^{n'}-biamá,
 usu-ly returning and he made them, they say. ally lyng one by one The people (pl. ob.) all so he killed them, they say.
- gat'ěwača^{n'}-biamá. Čéaká wa'újiŋga aká, igáqča^{n'} aká céna^{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 ča^{n'}ja, iđiča^{n'}ge kě uča^{n'}wakičaí ga^{n'} čicta^{n'}ji wágaji: sihi
 high in the air were blown (up) to through, belt the he made them grasp as not to let go he com-manded them: feet
- 12 tē ma^{n'}ci gada^{n'}-biamá, júga aká bas'í^{n'} ja^{n'}-biamá. Ictínike iúga^{n'}
 the high in the air were blown (up) to, they say, body the (sub.) upside down lay, they say. Ictinike his fath-er-in-law
- éča^{n'}ba ixa^{n'} kě' ctī céna^{n'}báqti ugácta-bi ega^{n'}, iúga^{n'} čí^{n'} waha^{n'}'ě-qti
 he too his moth-er-in-law the too (lg. ob.) 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! wiŋan'de méga^{n'}, cagčé. Čá'eaŋ'gičaí-gá!" é
 was coming back, often, they say: Oh! my child! my son-in-law likewise, I return to you. Pity ye me, your rela-tion! said
- 15 ctěwa^{n'} Waha^{n'}čicíge aká, "A^{n'}ha^{n'}! Gí-gá há," á-bi ctěwa^{n'}, cī pí uti^{n'}-na^{n'}-
 notwith-standing Orphan the (sub.), Yes! Come ! said, they say nevertheless, again anew beat often
- bi čan'di, cī pí gud' ičéčě-na^{n'}-biamá. Waha^{n'}'e íbča^{n'}-qti-bi xī,
 they say when, again anew beyond sent him thither often, they say. Making a special petition, fully sated (or satiated) they say
- gat'ěča-biamá. Cī igáqča^{n'} kě' 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 (lg. ob.) was just so, they say, again made a special pe-tition. Again
- 18 Waha^{n'}čicíge aká, "A^{n'}ha^{n'}! Gí-gá há, wá'ujin'ga," á-bi ctěwa^{n'}, cī pí
 Orphan the (sub.), Yes! Come ! old woman, they say said, neverthe-less, again anew
- gud' ičéčě-na^{n'}-biamá, cī gat'ěča biamá. Ictínike enáqtcī ucté amá.
 beyond sent her thither often, they say, again he killed her by letting her fall, they say. Ictinike he alone was left they say.

“Há, káge-sañ'ga! Há, káge-sañ'ga! cagǵé hă. Wihañ'ga mégaⁿ,
 Oh! friend younger Oh! friend younger I go to you My potential wife likewise,
 brother! brother!

ǵá'eañ'giǵái-gă, (á-biamá Ictínike aká). Ictínike ga^{n'} gat'éǵa-biamá.
 pity ye me, your rela- said, they say Ictínike the (sub.) Ictínike at length he killed him by letting
 tion him fall, they say.

NOTES.

This myth is a variant of “The Young Rabbit and Ictinike,” on pp. 50-57. It agrees in many particulars with a myth told by another Omaha, Richard Rush, or Mac'awakude, of the χ aⁿze gens.

588, 1. *et passim*, sakib' ihé, a common but faulty rendering of sakíba íhe (F.).

588, 7. Ω naji te, aⁿǵaⁿi ǵaⁿctí, used by old women instead of Ω naji té, ehe ǵaⁿctí. 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. uǵade ǵiǵiñge (*vide* F.) is always used in connection with a *fear* of some mysterious person or object, and it seems out of place here.

589, 1. wajiñga bęugaqti ǵǵiza-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 wajiñga ǵiñke aǵiⁿ agǵa-bi egaⁿ, nikagahi aka eǵiⁿ akii-biama, Ictinike aka ctí aǵiⁿ akii-biama. This to F. is full of mistakes, being poor Omaha. First, agǵa-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 aǵá-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 wajiñ'ga ǵiñké níkagahí ǵiñké éǵiⁿ ahí-biamá, Ictínike ctí é'di aǵi^{n'} ahí-biamá.
 And bird the one chief the one hav. reached there, Ictinike too there hav. reached there,
 who who ing it they say, ing they say.
 for him

589, 8. weǵitaⁿ-tegǵe, 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. \mathbb{J} e nikaciⁿga, etc., not plain to F.

590, 5. ǵate te-daⁿ⁺, archaism for ǵate te hě, as is ǵate tai-edaⁿ⁺ (591, 6.) for ǵate tai hě.

590, 8. tiaǵa aka, the chief.

591, 13. Ictinike t'eǵě ǵiñke iǵaⁿǵě ǵiñke, etc. Iǵaⁿǵě ǵiñke is superfluous (*vide*, F.).

591, 17. Ictinike igaǵaⁿ aka, Wihe, umiⁿje he iⁿbiquaǵě te hě, etc. See a similar speech in the story of Hiⁿqpe-agǵě, pp. 167, 174.

594, 8. Majaⁿ ǵeǵaⁿ ǵeǵaⁿsk edegaⁿ, etc. Said by the chief to Ictinike: “This world is very large, but they have reported that you have various kinds of knowledge.

Use one of these to make my daughter stop weeping (*i. e.*, get rid of the Orphan)."

594, 16. *jugçe açe ta akegaⁿ*, the final word is contracted *from aka and egaⁿ*.

597, 4 and 5. *Wahaⁿçicige maxe içabisandëqti këja*, etc. *Maxe* is prolonged, thus, *ma+xe*. *He-i*, pronounced, *Hé+i*.

602, 1. *gaha ihe* refers to the crowd (*long line*) of people; *gateg 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 'weçitaⁿ-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

speak. So Ictinike addressed him again, "Younger brother, let us make arrows for your wife's brother. Let us go to cut arrow-shafts." Then the Orphan replied, "Come, elder brother, it shall be so." And Ictinike was highly delighted because the Orphan was about to go with him. When the Orphan spoke of laying aside his magic garments Ictinike objected. "Wear them at any rate! Why should you put them away?" So they departed together. When they reached the edge of a very dense forest, some wild turkeys flew off and alighted in a tree. "Oh! younger brother, shoot at them! I will eat a roasted one as I recline," said Ictinike. "No, elder brother," said the Orphan, "we are going in great haste." "Oh! younger brother, kill one for me," said Ictinike. "When my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan, who then went towards the tree, taking his bow, in order to shoot at the turkeys. Just as he stood pulling the bow, Ictinike said in a whisper, "Let it lodge on a limb!" And when the Orphan shot he sent the arrow through the bird. "Let it lodge on a limb! Let it lodge on a limb," said Ictinike. And it fell and lodged on a limb. "Oho! younger brother! climb for me, get it and throw it down," said Ictinike. "No, elder brother, let us go on," said the Orphan. "Why! you ought not to leave your arrow as well as the bird," said Ictinike. "Go up for it and throw it down!" "Why! when my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan. He decided to go and climb the tree. So he went to the base of the tree. "Ho! lay your garments there! If you get caught in the branches the garments will be torn," said Ictinike, referring to the magic clothing. So the Orphan stripped off his garments, placing them at the foot of the tree. As he climbed, Ictinike said in a whisper, "Let this tree shoot up high very suddenly!" As the Orphan heard him whisper, he turned his head and questioned him: "Why! elder brother, what did you say?" "I said nothing of any consequence, younger brother. I was merely saying, 'When he brings that bird back I will eat it.'" So the Orphan continued climbing. When Ictinike whispered again, the Orphan repeated his question. "I said nothing of importance," said Ictinike. "I was merely saying, 'He has nearly reached it for me.'" Then the Orphan climbed higher. Ictinike whispered again, and made a similar reply to the query of the Orphan, who began to apprehend mischief. When Ictinike whispered the fourth time the Orphan said, "Fie! elder brother, but you have been saying something!" "I said nothing of importance," said Ictinike. "I said, 'Let this tree extend to the upper world.'" And as Ictinike went around the tree he hit it at short intervals, saying, "I say, 'Let this tree shoot up high very suddenly.'" And the tree extended to the upper world. And the Orphan stood in a very narrow place between the limb of the tree and the upper world. "Alas!" said he. And he wept incessantly. His hair, too, became exceedingly tangled. At length a young Eagle went to the weeping man. "O man, what are you saying," said he. "O grandfather! O grandfather! O grandfather!" said the Orphan to the young Eagle. "Come! do say it. Tell your story," said the Eagle. "Yes, grandfather, I am one of those who left at the timber at the foot of the bluff some parts of a young male elk for you all to fly over and eat." "That is right. One of your grandfathers shall come (to rescue you)," said the Eagle. So the Eagle departed. And the Orphan stood weeping, being very sorrowful. Presently the Buzzard went to him. And when the Orphan told him of another

animal, which he had left for the buzzards, he was told, "That is right. One of your grandfathers shall come (to rescue you)." Then the Buzzard departed, leaving the Orphan weeping. By and by the Crow approached. And when the Orphan told him of an animal which he had left for the crows to eat he was told that another grandfather (a crow) should come to aid him. After the departure of the Crow the Magpie came. He made a like promise and departed. Then came the promised Eagle. "O grandfather! O grandfather! O grandfather!" said the Orphan, praying to him. "Ho! Catch hold of my wings at the shoulders, and lie on my back with your legs stretched out. Beware lest you open your eyes! Lie with closed eyes," said the Eagle. So he departed, flying with the Orphan on his back, flying round and round the tree till he became very tired. Then he alighted from time to time to rest himself, and when rested he resumed his flight. Finally he left the Orphan standing on a lower limb. Then came the Buzzard, who took the Orphan on his back, after giving him directions similar to those given by the Eagle. The Buzzard flew round and round the tree, going lower and lower, alighting from time to time to rest himself, and resuming his downward flight when rested. Finally he left the Orphan standing on a lower limb. Then came the Crow, who took the Orphan still lower. But while he was on the Crow's back he opened his eyes slightly and he saw the ground emitting a yellow light. So he lay down again on the Crow's back and begged him to continue to help him. But about this time came the Magpie very suddenly. And the Magpie carried the Orphan lower and lower till they reached the ground. When they reached there the Magpie lay insensible, as he was exhausted. When the Orphan went to get his garments he found that Ictinike had departed with them, leaving his own garments at the foot of the tree.

Now, when Ictinike returned home wearing the magic garments the birds on them did not cry out at all, so Ictinike pretended that they wanted to cry out, saying, "Keep quiet! You make a great noise in people's ears!" But when the Orphan returned on the Magpie's back to the foot of the tree the birds on the garments knew about it, and they cried out with a great noise for some time, as Ictinike had on the garments. Then Ictinike exclaimed, "Do keep quiet! You make a great noise in people's ears!"

When the Orphan hunted for his quiver he found that Ictinike had taken it, leaving instead his quiver with the reed arrows. When he looked at the arrows he found among them some wooden arrows having the points cut sharp with a knife. He also found that Ictinike had left there his robe of raccoon skins. The Orphan was highly displeased, but he seized the arrows, straightened the wooden ones, and with them he killed all the animals about which he had told his deliverers. Then he started back to the village wearing the robe of raccoon skins and taking the quiver. When he drew near the village the birds knew it, and they cried out and flew a little now and then. This made Ictinike feel very proud, and he commanded the birds to keep silent.

At length the Orphan returned and entered the lodge. He sat there a while, Ictinike still wearing the magic garments. At last the Orphan said to him, "Fie! you used to wear that thing, so wear it again!" throwing to him the raccoon skin robe. And the Orphan took back his own garments. But his hair was still in great disorder. After his return nothing special happened for some time. The Orphan caused a drum to be made. Said he to his wife, "I have returned after being in a very lonely situation! Tell the venerable man (your father) that I wish all the people to dance."

And his wife told her father. And her father commanded an old man to go around among the people and proclaim all the words that the Orphan had told. So the old man went through the village as a crier or herald, saying, "He says indeed that you shall dance! He says indeed that all of you in the village, even the small children, are to dance!" The Orphan, his wife, and his grandmother, having the drum, went inside the circle (of lodges). The Orphan fastened his belt very tightly around his waist and then said to his wife, "Grasp my belt very hard. Beware lest you let it go!" Then he told his grandmother to grasp the other side (of the belt), saying, "Do not let go!"

When all the people assembled inside the circle of lodges the Orphan sat in the very middle (surrounded by the people). And when he beat the drum he made the people rise about a foot and then come to the ground again. The people were enjoying themselves when he beat the drum. When he beat it a second time he made them jump a little higher. Then said his grandmother, "Oh! grandchild! I usually dance very well." He made her jump and come down suddenly as he beat the drum, just as he had done to each of the others. When he gave the third beat he made the people jump still higher, and as they came down he beat the drum before they could touch the ground, making them leap up again. He beat the drum rapidly, sending all the people so high into the air that one could not get even a glimpse of them. And as they came down after a long time, he caused them to die one after another as they lay on the ground. He thus killed all the people by concussion, which resulted from his beating the drum.

Though the Orphan's wife and grandmother were taken up into the air at each beat of the drum, it happened that only their feet went up into the air and their heads and bodies were turned downward, because the women held him by the waist, as he had ordered them. Of all the people only three survived, Ictinike, the chief, and the chief's wife, As the chief was coming down he implored the Orphan to spare him. But the latter was inexorable, sending him up repeatedly until he grew tired of hearing the chief's entreaties. Then he let him fall to the earth and die. In like manner he caused the death of the chief's wife. Only Ictinike remained. "O younger brother! I go to you and my wife's sister! Pity ye me!" said Ictinike. But the Orphan beat the drum again and when Ictinike fell to the ground the concussion killed him.

LEGEND OF UKIABI.

TOLD BY YELLOW BUFFALO.

Ga^{n'} níkaci^{n'}ga aká qubai 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'} jĩngai 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 ičádi čĩnké t'égicč 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'} cija^a 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'} čí^{n'} gáxai tē hā, ijin'ge aká. Wajin'ga júxičě amá. Ga^{n'} xi ičádi aká
 walking made his son the (sub.). Bird he changed himself into, they say. And then his the father (sub.)
- 3 a^{n'} b ija^{n'} i tē hā. Ičádi aká ja^{n'} -bi xi, égičě učixide čěčai tē. Égičě igičai tē,
 day lay down by His the father (sub.) lay down, when, they say, at length he looked all around suddenly. At length his own,
- igídaha^{n'} qti čěčai tē, t'éwačě ga^{n'} čai tē ixičaha^{n'} ja^{n'} i tē ičádi aká. Wa'újin'ga
 he recognized his own (son) suddenly, to kill wished the knowing it about himself reclined his the father (sub.). Old woman
- čínké ugíkiái tē. "Wá'ujin'ga, Ji - gičaciže aká piáji tcábe gáxai,"
 the st. one he spoke to her, his own. Old woman, Lodge shivers for another by (sub.) the bad very did,
- 6 égičá^{n'} -biamá. Hau. "Ačúha hě," á-biamá. "Edáda^{n'} piáji gáxe téi^{n'} te,"
 said to her, they say. ¶ Again (fem.) said, they say. What bad he do should ?
- á-biamá iha^{n'} aká. "A^{n'} kají, wá'ujin'ga, t'ea^{n'} čě ga^{n'} čai," á-biamá.
 said, they say his the mother (sub.). Not so, old woman, to kill me wishes, said, they say.
- Hau. Ga^{n'} řihuxa^{n'} ihe ačai tē, gčeda^{n'} gáxe, ičádi aká. Iénaxičai
 ¶ And smoke-hole pass- he went, hawk made, his the father (sub.). He dashed on him
- 9 ijin'ge čí^{n'}. Maja^{n'} a^{n'} ba xúwi^{n'} xe čiqé ačí^{n'} tē. Ji čan'di čiqé agí tē. Ji
 his son the (mv. ob.). Land day turning in his course pursu- had him. Tent to the pursu- was re- place ing turning. Tent
- čan'di égiha kigčě amá. Hi^{n'} qpé gáxe ja^{n'} ké amá. Či igídaha^{n'} qti ičádi
 to the down had gone thither, from above they say. Plume made was lying, they say. Again he fully recognized his father
- amá. Ačí^{n'} ačá-bi ega^{n'}, ačí^{n'} ačá-bi ega^{n'}, ni ma^{n'} te ičé amá. Či
 the (mv. sub.). Having taken him along, they say, having taken him along, they say, water beneath was going thither, they say. Again
- 12 huhú gáxe amá. Či fbaha^{n'} -biamá ičádi aká.
 fish made they say. Again recognized him, they say his the father (sub.)
- Hau. Či ačí^{n'} ačá-bi ega^{n'}, ačí^{n'} ačá-bi ega^{n'}, ačí^{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 ké uđé čé-ga^{n'} čieqču'a
 water monster one water was lying in it, they say. Water monster the enter- went, and inside the (lg. ob.) ing animal
- 15 ké^{n'} ma^{n'} te ja^{n'} amá. Či ičádi aká čí éga^{n'} ma^{n'} tája áiáčai tē. Či ákusan'de
 the within was lying, they say. Again his the father (sub.) again so within had gone. Again out at the other end
- éča^{n'} be ahí-biamá.
 emerging had reached there, they say.
- Hau. Či ačí^{n'} agčá-bi ega^{n'}, čí ři tē égiha kigčě amá. Hé gáxe
 ¶ Again having taken him along on the way back, they say, again tent the down had gone, they say. (std. from above ob.) Louse made
- 18 amá xi, čí ičádi amá igídaha^{n'} -biamá. Ca^{n'} edáda^{n'} waníta cú gáxe
 they when, again say his the father (sub.) the (mv. sub.) recognized him, their own, they say. In fact what quadruped prairie made chicken
- čtěwa^{n'}, ičádi aká éga^{n'} gáxe amá. Hau. Ma^{n'} tčú gáxe xi, čí ičádi aká éga^{n'}
 even, his the father (sub.) so made they say. ¶ Grizzly bear made when, again his the father (sub.) so

gáxe amá. Inḡḡaṅ'ga gáxe xī, cī iḡádi aká égaⁿ gáxe amá. Miⁿ'xa saⁿ
made they say. Wild cat made when, again his the so made they say. Swan

ṅaṅ'ga ská'-qti-ma wiⁿ égaⁿ gáxe xī, cī iḡádi aká égaⁿ gáxe amá. Cī
those very white ones one so made when, again his the so made they say. Again

ḡḡedaⁿ gáxe xī'ctē, éḡiḡe iwackaⁿ tē zani cēnaḡe tē, uḡeḡa tē Ukiabi iḡiṅ'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 ḡéḡé baḡápi iḡe gaⁿ'ḡa tē, ḡetaⁿ' aḡaⁿ tē (maⁿ'xe ḡé
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

baḡápi aḡaⁿ tē, nin'de gataⁿ ḡáḡi amá), siṅdehi ḡaⁿ átaⁿi tē iḡádi 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 (sub.)

ḡaⁿ é t'éḡai tē. Haⁿ' iḡuáḡḡe aḡiⁿ' égaⁿ aⁿ'ba ḡé éḡitaⁿ'háḡti t'éḡai tē. 6
And that killed him. Night throughout having had him day the just half in sight killed him.

Haⁿ'egaⁿ'tḡé'qti xagaí tē ḡi tē'di. "Ukiabi iḡiṅ'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. Gaṅ'xī daⁿ'be é'di ahí-biamá. Éḡiḡe t'e ké amá. Éḡiḡe maⁿ'aḡáḡti
they said. And then to see him there arrived, they Behold dead lay they Behold very flat on his back say.

jaⁿ ké amá, Ukiabi iḡiṅ'ge ḡé, t'e ké amá. Waséjide níka iḡádi aká 9
was lying, they say. Ukiabi his son the dead lay they Indian red paint his the father (sub.)

ḡiḡa-bi egaⁿ', júga ḡiḡideḡiḡa-biamá, xaga-baḡi'qti ḡḡiⁿ' akáma. ḡéxe wiⁿ
having taken, they body he reddened fr. him in not crying at all was st., they say. Gourd one say, spots, they say,

gasáḡu gaⁿ' waaⁿ' ḡḡiⁿ' akáma. Éḡiḡe waaⁿ' tē ḡactaⁿ'-bi egaⁿ', xaga-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 tiḡéḡe amá xī, bḡúga xaga-biamá taⁿ'waⁿ ḡan'di, xagé 12
People were taking up the crying when, all cried, they say village at the, crying in succession, they say

uḡkaⁿ-biamá. Níkaciⁿ'ga amá Paṅ'ka amá Ukiabi iⁿ'c'áḡe iḡiṅ'ge t'éḡiḡai
they helped him, they People the (pl. Ponka the (pl. Ukiabi old man his son killed his own say. sub.) sub.)

tē nán'de piáḡi 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-ḡá ha maⁿ.bḡiⁿ' ḡé á-ḡiⁿ-hé ḡa ha+a+
 Nán'de í-sa aⁿ.ḡiṅ'-ge á-ḡiⁿ-hé ḡa ha+a+
 Tá-ku-ḡá ha maⁿ.bḡiⁿ' ḡé á-ḡiⁿ-hé-gaⁿ ḡá ha+a+
 Nán'de í-sa-aⁿ.ḡiṅ'-ge hiⁿ'-si-ḡá ha+a+!"

It may be translated freely thus:

"I am walking to and fro!
 I find nothing which can heal my sorrow."

Ukiabi was buried in the side of a high bluff back of Fort Randall. This bluff is known to the Ponkas as "Ukiabi qai čaⁿ, 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, či-gičacije 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 consoled 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 the (sub.) person two servant he had them man.
- Miⁿ' ícé xī, 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 çáñká úwagičai tē. KI, 3
 has not taken a the one I take her I wish, servant the ones he told it to when. And, husband who for a wife who them
- "Ĕ'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 (sub.) for me go
- Igáqçaⁿ, wa'újiñga aká, gá-biamá, "I+, açúhaqtiaⁿ," á-biamá. "Miⁿ'jiñga
 His wife, old woman the (sub.), said as follows, How absurd! do speak about said, they say. Girl something else!
- údaⁿ'qti t'aⁿ' akádi áqtaⁿ çí'íí tába," á-biamá. 6
 very good have among those who how possible they should? said, they say. give one (pl.) to you
- Hau. "Ké, ĩ'di maⁿçinⁿ'i-gǎ," aí tē. Gaⁿ ĩ'di açá-biamá. Jíaja
 Come, there walk ye, he the said (past act). And there went, they say. To the tent
- aí-biamá akiwa. Nú aká (miⁿ'jiñga içádi aká) gá-biamá: "Háu,"
 were coming both. Man the (sub.) girl her father the (sub.) said as follows, they say: Ho!
- 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 her wishes as,
- çigáqçaⁿ éçaⁿ'ba añgúçikié añgáti," 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. did not they Woman one speak say.
- aká ía-biamá, uqçé'qti, "Ĕbé ǎ níaciⁿ'ga gçǎⁿ' gaⁿ'ça çínké," á-biamá. 12
 the (sub.) spoke, they say, very soon, Who? person to marry her wishes the one said, they say. who

- “Wikáge aká Ukiabi aké,” á-biamá. “Nă, gúdiha gigčai-ă! Aⁿčⁱnska
My friend the Ukiabi the one said, they say. Fie! further off enter ye your
(sub.) (referred almost (!)
to, to, (fem. imper.)!
- níaciⁿga égaⁿ bádaⁿ. Čiⁿgajinⁿga čéčinké údaⁿqti at^aⁿ hě. Níaciⁿga
person so ? Child this (st. ob.) very good I have her (fem.) Human being
- 3 wáčixe agíxaⁿbča, Wakanⁿda wáčixé ctěwaⁿ agíxaⁿbča-májì 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 iⁿc’áge aká čizú jaⁿ akáma.
started back, they Reached home, Meanwhile Ukiabi old man the stretched was recl., they
say. they say. Ukiabi (sub.) out say. (pl. sub.).
- Đáhaⁿ amá. Maⁿgče gčiⁿ-biamá. Ukíkie agčá-biamá wagáqčaⁿ 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 pšaji ă. Wikáge aⁿgúčaji 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.) one (sub.).
- gá-biamá: “Těná! ígidahaⁿ gčiⁿi. Eátaⁿ aⁿgúčaji 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 čagči,” á-biamá Ukiabi iⁿc’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 gčiⁿ-biamá. “Aⁿgáqči, kagé-i,” á-biamá. “Ahaú! edádaⁿ edai
the (sub.) Laughing he sat, they say. We have come younger said, they say. Oho! what they
often back, brother (masc.), said something
- éiⁿte, čikáge mégaⁿ, wágazúqti iⁿwiⁿčai-gă,” á-biamá. Gaⁿ, “Kagéha,
per- your friend likewise, very correctly tell ye me, said, they say. And, O friend,
haps,
- učiⁿagai,” á-biamá. “Čiⁿgajinⁿga čéčinké aⁿt^aⁿi čaⁿja, níaciⁿga wáčixe
they were un- said, they say. Child this st. one we have though, human being to take as
willing, her husband her husband her husband
- 12 agíxaⁿbča, Wakanⁿda wáčixé ctěwaⁿ agíxaⁿbča-májì 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 iⁿc’áge
enter ye your ! O friend, she did speak said (they say). He spoke to them Ukiabi old man
own lodge (against you) to us what precedes, (fem. imper.)
- aká. “Čéčaⁿ hiⁿqpe čaⁿ, wá’ujinⁿga, 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.), (cv. ob.), friend one
- 15 činké indé čaⁿ sábekičai tě. Hiⁿqpe čaⁿ řaqpi 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 act),
ob. on for him
- áčahaháqti giáxai tě. Či áma činké 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.) so did (past act). them (past act).
- Đéha waiⁿi tě, wáhiⁿ číⁿčě. Majaⁿ wiⁿ áčadai té. “Majaⁿ gáčandi
Buffalo wore as the robe with the hair Land one he men- the Land to that (place)
hide robes (past act), outside. tioned it (past act).

né tai." (Wé'e akíça aci^{n'}i tē.) "Ujéji ckáxe tai. Ma^{n'}ci^{n'}ka čipíqti
you will Hoe both had the Hole for you make will Earth made very
(pl.) (pl.) (past the (pl.) it (pl.) skillfully
act)

iça^{n'}čačē égaⁿ hi^{n'}qpé áčaji tai. Níkaci^{n'}ga wi^{n'} níxu tai. Gí-bajji-gă.
you place it so plume you put will Níkaci^{n'}ga wi^{n'} níxu tai. Gí-bajji-gă.
(pl.) (pl.) (pl.) (pl.) (pl.) (pl.) (pl.) (pl.) (pl.) (pl.)
small ob- Do not be (ye)
jects on it coming back.

Níctaⁿ xī, é'di gēi^{n'}i-gă. Cupí tá mi^{n'}ke," á-biamá.
You finish when there sit ye. I will reach there where said, they say.
you will be,

3

Ukiabi amá ačai tē maja^{n'} čan'di. Qčabádi i^{n'}gčan'ga éga^{n'}qti 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 řan'de na^{n'}p'an'de, dēde ctē na^{n'}náqfiⁿ áiátiagčá-
they say Ukiabi the He raised up ground shook slowly fire even made blaze up became sud-
(sub.) his feet from walking, from walking by walking denly as he
was approach-
ing,

biamá. Wagáqčaⁿ amá ígidaha^{n'} gēi^{n'}-biamá. "Čikáge řan'ge a-í," á-biamá. 6
they say. Servants the (pl. knowing him, sat, they say. Your friend near is com- ing, said, they
sub.) their own their own say.

Atí tē há. Tí amá (xī) gá-biamá ikáge éča^{n'}ba, "Kagéha, řáci a^{n'}čicta^{n'}i
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

ča^{n'}ja, čatíjji," á-biamá. "Ahaú," á-biamá Ukiabi i^{n'}c'áge aká. "Ké, čagčē
though, you did not said, they say. Oho! said, they say Ukiabi old man the Come, you start
come, (sub.) back

tai. Wé'e čaⁿ iça^{n'}čai-gă. řa^{n'}si sátáⁿ tē gátē ani^{n'}-daⁿ čagčē tai," aí 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.) (pl.) (pl.) (pl.) (pl.) (pl.) (pl.) (pl.) (pl.)
and back (pl.),

tē. "Ljébe tēdi čanájiⁿ tai. Jíci hidé tē čatařáčicaⁿ čana^{n'}tata tai.
the Door-way at the you stand will Tent base the on the left of you patten will
(past (pl.) (pl.) (pl.) (pl.) (pl.) (pl.) (pl.) (pl.) (pl.)
act.) ground with the
sole of the foot (pl.)

řa^{n'}si sátáⁿ čécpaha tai," (á-biamá Ukiabi i^{n'}c'áge aká. Wagáqčaⁿ amá
Plum- five you show to will said, they say Ukiabi old man the Servant the (pl.
stone her (pl.), (sub.) sub.)

ačá-biamá.)
went, they say.

12

Égičē mi^{n'}jinga wáčixáji aká áci éča^{n'}be atí tē há. Nístu
At length girl unmarried the out of emerging came Stepping
(sub.) doors (from the backward
tent)

agčai tē há. Égičē wa'ú amá wíuhe amá. Égičē řigčisa^{n'}ča- daⁿ řa^{n'}číⁿ
they went At length woman the was following close At length turned themselves and running
back (mv. after them, they say. around

agčá-biamá. Kí wíuhe amá wa'ú amá. Gaⁿ ači^{n'} agčá-biamá wa'ú čí^{n'} 15
went homeward, And was following close woman the And having they went home- woman the
they say. behind them, they say (mv. her ward, they say (mv. (mv.
sub.) sub.) ob.)

nú amá. Wa'ú amá waté gčibčazē ma^{n'}čí^{n'}-biamá, najíha ča^{n'} ctí
men the (pl. Woman the (mv. skirt tearing her own walked, they say, hair the too
sub.) sub.) (pl.) by pulling (pl.) part

řigčidzá-biamá, waté čaⁿ řigčičingē'-qtia^{n'}-biamá. Maja^{n'} čan'di ači^{n'}
she pulled her own hair skirt the she utterly destroyed it for herself by Land at the (place) hav-
down over her forehead, (gar- tearing, they say. ing her
ment)

- akí-biamá. Ukiabi gçi' akádi júgçe açi' akí-biamá. Ukiabi i'c'áge aká
 they reached Ukiabi sat to the one who with her having they reached Ukiabi old man the
 there again, they (sub.) her there again, they say. (sub.)
- ikáge mégaⁿ ja' 'a'há-biamá (or ja' 'a'he-da' ctéa' -biamá). Wagáqçaⁿ-ma
 his friends likewise cum ea concubuisse aiunt, cum ea forte concubuisse aiunt. The servants
- 3 wi' ní uŷikiçá-biamá, índé çáⁿ bçúga núçakiçá-biamá, wa'ú taⁿ. Édŷihi
 one water he caused to fill for her, face the whole made wet (for her), they woman the At that
 they say, part say, (std. ob.) time
- gíwajiⁿská'-biamá. Ukiái tē, "Yaⁿ'si tē waçan' ani' te. Uçŷihi-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.
- Çat'áji çáci taté Wa'újĩngáqçei cí taté. T'é wikaⁿbçá çŷi, çat'é te,
 You do not die a long time 'shall Very old woman you shall reach there (s.). die To I wish for you if you die will,
- 6 éde t'é wikaⁿbçá-máji. Çihaⁿ' íe píáji i'ngáxe. Ée há, úckaⁿ tē
 but to die I do not wish for you. Your mother word bad made for me. That is it deed the
 (ob).
- wíçaxe," aí tē.
 I did to you, he the said (past act).
- Hau. "Ké, çagçé te. Ugáhanadáze caⁿ tē, íaia çagçé táçé.
 ¶ Come, you start home will. Dark still when, to the you start must.
 tent home
- 9 Aⁿ'ba çan'ge çé çŷi caⁿ," á-biamá. Wa'ú amá agçá-biamá. Kí
 Day near goes when all right said he, they say Woman the (mv. sub.) started home, they say. And
- Ukiabi i'c'áge aká cú gáxa-biamá. Lí étaⁿçŷi agçá-biamá.
 Ukiabi old man the prairie made, they say. Tent he first started home, they say.

NOTES.

613, 6. çí'íí, perhaps the *fem.* of çí'í.

613, 8. a-i-biama, prob. intended for ahi-biama, judging from the preceding v., aça-biama.

613, 8. akiwa, *i. e.*, both old men.

613, 11. Nu çíũke 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.

- Pahañ'gadi Caa^{n'} wiⁿ t'é amá 'xí', ičádi aká iha^{n'} éčaⁿba čahéaŋa ɰí
 Formerly Dakota one died they when, his the his she too on the lodge
 father (sub.) mother hill
- gičáxa-biamá. Kí ɰí tē ma^{n'}te sadégče gičáxa-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. (std. ob.) they say they say ing), him, their
 own,
- 3 biamá. Kí cénujiñ'ga wi^{n'} ɰgča-bi ega^{n'}, ičádi číñké agčáči^{n'}-biamá.
 they say. And young man one dwelt in a as (=hav- his the had his own, they say.
 lodge, they say ing), father '(st. ob.)
- Kí égiče iⁿc'áge na^{n'}ba é'di alí-biamá, kí niní i^{n'} júgče gči^{n'}-biamá
 And at length old man two there arrived there, and tobacco to with him sat, they say
 (=smoke)
- wi^{n'} číñké. Caⁿ décte ičáča. Égiče čé cénujiñ'ga ičádi aká gá-biamá:
 one the (st. ob.). Yet they talked first about one thing 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'} máañčiqáⁿ aňgáče taí
 O friend, your friend likewise, the at the warm robe we cut it apart we go shall
 corpse (?) (recl. ob.) for ourselves
- há, ɰíha tē," á-biamá. Kí cénujiñ'ga aká uči'agá-bi ega^{n'}, "Añ'kají há.
 tent the said he, they And young man the was unwilling, as, Not so
 skin (ob.), say. (sub.) they say
- Égaⁿ gáxa-bají-gá há. Cénujiñ'ga ča'égaⁿ-qti t'é há, e-na^{n'} ctéctéwaⁿ,
 So do not ye ! Young man [in a] very pitia- died alone even if,
 ble [manner]
- 9 uí'a gičáñ'čai égaⁿ, ɰi gičáxe ihégičái há. Čaňkéčai-gá 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)
- Kí ca^{n'} ičádi aká, "T'é ctí čicta^{n'} ke xí', 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'} wačín'gai égaⁿ, ɰíha tē hébe máañčiqáⁿ aňga^{n'}čai há," á-biamá.
 Robe we none as, tent the part we cut off for we wish said, they
 ourselves say.
- 12 Kí cénujiñ'ga aka, "Wáhu'á'! učiñčqti cka^{n'}onai áhaⁿ. Hín'daké! čé cte-
 And young man the Really! to have your you wish ! Let us see! go ye at
 (sub.), wish fully gratified

- cte-aⁿ'i-gă há," é wéhusá-biamá. Kí 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
- najíⁿ'-bi egaⁿ', ačá-biamá wat'é ké'ia. Kí cénujín'ga aká iⁿ'c'áge-ma
stood up, as (=hav- ing), went, they say corpse to the (recl. ob.). And young man the (sub.) the old men
- íčai' xí, wa'ú činké ugíkiá-bi egaⁿ' gá-biamá: "Čánaⁿ'há, wasésaⁿ' čaⁿ' 3
they when, woman the st. spoke to her, as (=hav- ing) said as follows, O wife white clay the
had gone piece
- iⁿ'číⁿ'čizá-gă há. Cé-ma wiⁿ' t'éačē-qtí-maⁿ' táce," á-biamá. Kí wa'ú aká
take mine for me ! Those in sight one I kill him indeed (or fully) must, said, they say. And woman the (sub.)
- učí'agá-bi egaⁿ', "Caⁿméwačá-ă hě'. Waiⁿ' čingái hě. Waiⁿ' máxiqaⁿ' tai
was unwilling, they say as, Let them alone ! Robe they have none (fem.). Robe lei them cut off for themselves
- hě," á-biamá čaⁿ'ja caⁿ' nú aká čactaⁿ'-bají-bi egaⁿ', wa'ú činké wégičize 6
(fem.), said she, they say though yet man the (=hus- (sub.) band) not stopping speaking, they say as, woman the st. was taking it for them (sic),
- amá hă wasésaⁿ' čaⁿ'. Gañ'xí nú aká čizá-bi egaⁿ', ísañxičá-biamá hă
they say white clay piece. And then man the took it, as (=hav- ing), he whitened himself with it, they say
- wasésaⁿ' čaⁿ', caⁿ' bčúga, índé, naⁿ'ckí čaⁿ' ctewaⁿ'. Čictaⁿ'-bi xí iⁿ'c'áge-ma
white clay the in fact all (his body), face, head the even. He finished, when the old men they say
- ačai' tē sakíba íhe ačá-bi egaⁿ', étaⁿ'čí' ě'di ahí-biamá hă, wat'é ké'di. 9
they the passing along- side of went, they say as (=hav- ing), he first there arrived, they say corpse at the (recl. ob.).
- Sadégče tē ána-bi egaⁿ' gahá jaⁿ'-biamá, čá čaⁿ' ímaⁿ'čúhe tē éčaⁿ'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
- íčaⁿ'čē. Kí égiçe iⁿ'c'áge amá áíamamá uíčaⁿ'be tē íčapičíⁿ'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.
- Cénujín'ga aká waná'aⁿ' jaⁿ'-biamá. Kí égiçe í tē'di ahí-bi xí, 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 (std. ob.)
- amá gčíⁿ'-biamá wañ'giçe. Kí pahañ'ga aká gá-biamá: "Kagéha, čikáge
the they sat, they say (pl. sub.) all And first one the (sub.) said as follows, they say: O friend, your friend
- mégaⁿ, niní ují-gă há. Čénaⁿ' háci čikáge niní iⁿ' juañ'gigče tabáce,"
likewise, tobacco fill ye ! This time after your friend tobacco to use we with him, must (pl.), our own
- á-biamá. Kí wiⁿ', "Aⁿ'haⁿ, čikáge wiñ'kéqtiaⁿ' hă. Égaⁿ' údaⁿ' hă," 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 čictaⁿ'-bi egaⁿ', čaná-biamá. Zí ama xí' niníba
as tobacco filled, they say. Filled finished, they say as (=hav- ing), drew a whiff, they say. It was yellow they pipe (ing), low say
- kě ímaⁿ'čúhe tēáčicaⁿ' čisaⁿ'ča. Maⁿ'ci učíxidá-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'} çéna^{n'} háci niní i^{n'} jua^{n'} çigígçai. Kí akíçaha a^{n'}çí^{n'} taí
to- that (lg. And this time after tobacco to use we are with you, And apart we be shall
bacco ob.). [This last time] our own.

há, niní gake', "á-bi ega^{n'}, eçáçica^{n'} uçíxidá-biamá xí dá ça^{n'} ga^{n'} ça^{n'}
tobacco that (lg. ob.) said, as (=hav- in that direc- he gazed, they say when head the in the the
ing), tion tion manner part described

3 íça-biama. Kí, "Wá! kagéha, çikáge mégā^{n'}, çéia-ça^{n'} da^{n'}bai-gā há,"
found it, they And, Oh! O friend, your friend likewise, this place look ye
say. behind you

á-biamá. Kí na^{n'}bá aká da^{n'}ba-bi xí', "Wuhú! kagéha, ée aká há," á-bi
said, they say. And two the looked, they when, Really! O friend, it is he about said,
(sub.) say whom we have heard they say

ega^{n'}, a^{n'}he agçá-biamá wañ'gíçe. Kí cénuijñ'ga aká xihá u^{a'}si-bi ega^{n'},
as fleeing went back, they all. And young man the down-leaped, they as
(=hav- ing), say ward say (=hav- ing),

6 wéna^{n'}xíçá-biamá. Kí na^{n'}bá-ma waççí qiáça-bi ça^{n'}ja, céwaça-bají-bi
attacked them, they say. And the two being scared fell to the though, paid no attention to
ground, them, they say

ega^{n'}, içádi çí^{n'} ákiha^{n'} gçíçá-biamá. Kí i^{n'}c'áge amá úççai-bi xí, waççí
as his the beyond he pursued him, his. And old man the was over- when, being
(=hav- ing), father (mv. ob.) own, they say. (mv. sub.) taken, they say scared

qiáça-biamá. Kí ijin'ge aká ágigçajádèçti gçí^{n'}-bi ega^{n'}, "Na^{n'}xíde çíçíñ'ge
he fell to the ground, they say. And his son the sitting astride his sat, they as Hearing you have
(sub.) own say (=hav- ing), none

9 íçanahi^{n'}i aha^{n'}. Niní i^{n'}wi^{n'}ji-gā 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.)

çucpá! há! çucpá!" á-bi ega^{n'}, çizúe ja^{n'} niní uñi ja^{n'}-biamá. Kí cénuijñ'ga
O grand- Ho! O grand- said, as stretched ly- to- filling he lay, they And young man
child! child! they say (=hav- ing) out ing bacco for him say.

çíñké niní kē i^{n'}çicta^{n'} amá xí, gá-biamá i^{n'}c'áge aká: "Há! çucpá! 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 çucpá! çucpá, çá'eañ'gíç-áda^{n'} a^{n'}çictañ'-gā. Çéna^{n'} háci niní i^{n'} jua^{n'} çigígçe
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'}çá^{n'}çai éga^{n'} cañgáhií há. Çucpá, çá'eañ'gíçá-gā," á-biamá. "Éga^{n'}
about, we thought as we went there O grand- pity me, your own said, they say. So
that, child,

na^{n'}ji^{n'} ada^{n'} a^{n'}çistúba-gā há," á-biamá cénuijñ'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'}ji^{n'}-bi ega^{n'}, çistúba-biamá. "Há! çucpá! há! çucpá!" é ca^{n'}ca^{n'}
the stood up, they as extended his hands Ho! O grand- Ho! O grand- say- con-
(sub.) say (=hav- ing), toward him, they say child! child! ing stantly

naji^{n'}-biamá. Cénuijñ'ga aká íça téga^{n'}-qtí-bi ctēwa^{n'}, añ'kabájí-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! mañgçíñ'-gā há. Égíçe íça^{n'}ba^{n'} aja^{n'} miñké'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

há. Hí-bajii-gǎ há," á-bi ega^{n'}, gǎékičá-biamá há cénujiñ'ga aká. Gañ'xǐ
 Do not ye arrive ! said as made him go homeward, young man the And then
 there they say (=hav- ing), they say they say (sub.).

cénujiñ'ga amá qáča ačá-biamá. Kǐ égičé i^{n'}c'áge na^{n'}bá aká ceta^{n'}-na^{n'} qíáčai
 young man the back to went, they say. And at old man two the still they fell
 (mv. the start- ing place (=scaffold) length (sub.) down

čan'di akíča ja^{n'} akáma. Kǐ xǎñ'ge fé amá xǐ' akíča baǰú áiáča-biamá, 3
 at the both were lying, they And near at was young, when both with they had gone some-
 place say. hand (in time) they say robes over where, they say,

waqčǐ-bi ega^{n'}, ca^{n'} ca^{n'}čańkéwačé agčá-biamá. Agčá-bi xǐ' cǐ éta^{n'}čǐ^{n'}
 they were as, yet he let them alone he went homeward, He went when again he first
 towards, they say they say they say homeward, they say

akí-biamá xǐ' tǎ'di cénujiñ'ga amá Gañ'xǐ xǐgčǐja-bi ega^{n'} čizúe ja^{n'}-
 reached home, lodge at the young man the (mv. And then washed himself, as stretched lay,
 they say they say (std. ob.) sub.) they say (=hav- ing) out

biamá. Kǐ igáqča^{n'} čǐńké ugikiá-bi ega^{n'}, "Égičé gčǐ xǐ' íčaqá te há. 6
 they say. And his wife the st. spoke to her, as Beware they when you lest
 one his own, they say (=hav- ing), returned have laugh

Íqajǐ ga^{n'}ča wackǎñ'-gǎ há. A^{n'}ci^{n'} waqčǐ gaskǐ t'éawáčačǐ^{n'} há," á-biamá.
 Not to desire make an effort ! Nearly being panting I killed them (ac-
 laugh they say say say scared I made them die from exhaustion.)

Kǐ i^{n'}c'áge-ma gčǐ-bi xǐ' ja^{n'} gáxe ja^{n'}-biamá akíča. Kǐ i^{n'}c'áge aká
 And the old men returned when to feigning they lay, they both (i. e., And old men the
 say home, they sleep say say and wife). (coll. sub.).

wañ'gičé ja^{n'}-bajǐ'-qti niní i^{n'} júkigčé gčǐ^{n'}-biamá, íabajǐ'-qti cti. 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'}-bajǐ, a^{n'}ba amá, wañ'gičé. Kǐ ha^{n'}ega^{n'}tce xǐ' cénujiñ'ga aká
 not sleeping, it was day, they all. And morning when young man the
 say, say, (sub.)

dáha^{n'}-bi xǐ' i^{n'}c'áge aká wañ'gičé gǐ'ča-bajǐ'-qti gčǐ^{n'}akáma. Kǐ cénujiñ'ga
 arose from when old men the all very sorrowful were sitting, they And young man
 sleep, they say (coll. sub.) say.

aká gá-biama: "Čikáge méga^{n'} wai^{n'} máčaqá^{n'} čagčǐ gě wi^{n'} a^{n'}í-gǎ 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)

ctǐ wai^{n'} a^{n'}čǐñ'gě-qti-ma^{n'} há," á-biamá. Kǐ íčádi aká, "Těná! é'di ańgáhi
 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'}čǐ'a ańgágčǐ há, weána^{n'}xíčai éga^{n'}. A^{n'}čǐ^{n'}-na^{n'} t'éawáča-bačǐ^{n'}i há,"
 though we failed we have we were attacked as. Nearly we were killed (acci-
 come back dentally)

á-biamá. "Těná! éga^{n'} taté ubčǐ'age ga^{n'}, Čá-bajǐ-gǎ há, ehé xǐ ca^{n'} 15
 said he, Why! so shall I was unwill- as, Go ye not ! I when yet
 they say. ing

a^{n'}čaná'a^{n'}-bajǐ onái há. I^{n'}ta^{n'} éde čaxágai tǎ há," á-biamá cénujiñ'ga
 you did not hear me you went Now but you weep the past
 said, they say young man act (?)

aká. Či ha^{n'} xī cénujin'ga aká, "Či ačúha ígaska^{n'}čě ma^{n'}čín'i-gā há. Wí
the (sub.) Again night when young man the (sub.) Again in addition to to try it walk ye I

ctí hébe i^{n'}čín' gfi-gǎ há, čikáge méga^{n'}, wai^{n'} a^{n'}čín'gě-qtí-ma^{n'} áča,"
too piece having it be yo com- ing back ! your friend likewise, robe I have none at all in- deed,

3 á-biamá. Kí i^{n'}c'áge aká wañ'gičě wámaňká-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. qima^{n'}čuhe tě čča^{n'}be íča^{n'}čě, he pulled out some of the skewers, and thrust his head out between the skins.

620, 1. nini gákě', 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. wačqi qiača-bi, the two old men fainted.

TRANSLATION.

Long ago a Dakota died and his parents made a lodge for him on the bluff. In the lodge they erected a scaffold on which they laid the body. Now, there was in that village a young married man whose father dwelt with him. And two old men visited the father, and smoked with him, talking about various things. At length the father of the young man said, "My friends, let us go to the corpse and cut off summer robes for ourselves from the tent skins." But the young man opposed this, saying, "No! Do not do so! The death of the young man was a very pitiable occurrence, and, as they had nothing else to give up for him, they erected the tent there and placed him in it that he might decay in it. Let him rest undisturbed!" In spite of his son's words the father remarked, "As he is already dead, what possible benefit can he get from the tent? We have no robes, so we wish to cut off parts of the tent skins for ourselves." Then the young man said, "Really! You have determined to have your own way! Well then! Go as you have said and we shall see what will happen!" He spoke thus by way of reproof. And the old men arose without saying a word, and went to the place where the corpse lay. When they had gone the young man said to his wife, "O wife, get my piece of white clay. I must scare one of those old men nearly to death." But the woman was unwilling, saying, "Let them alone! They have no robes. Let them cut off robes for themselves." But as the husband would not stop talking about it, the wife got the piece of white clay for him. The husband took it, and with it he whitened his whole body and even his head and face. When he had finished he went in a course parallel to that taken by the old men, and reached the corpse before they arrived. He climbed the scaffold and lay on it, thrusting his head out through the tent skins just above the door-way. At length the old men were approaching, ascending the hill and talking together in a low tone. The young man lay listening to them. At length when they had reached the lodge, the old men sat down. And the leader said, "Friends, fill your pipe. We must smoke this last time with our

friend up there." And one of them said, "Yes, your friend has spoken well. That should be done." So he filled the pipe. He drew a whiff, and when the fire glowed he turned the pipe stem towards the seam of the skins above the door-way. He looked up towards the sky, saying, "Ho, friend, here is the pipe! We must smoke with you this last time. And then we will separate. Here is the pipe." As he said this he gazed above the door-way and saw the head extending from the tent in the manner that has been described. "Oh! my friends," said he, "look at this place behind you!" And when the two looked they said, "Really! friend, it is he!" And all fled. Then the young man leaped down and attacked them. Two of them fell to the ground in terror, but he did not disturb them, going on in pursuit of his father. When the old man was overtaken he fell to the ground, as he was terrified. The young man sat astride upon him, and said, "You have been very disobedient! Fill the pipe for me!" And the old man said, "Oh! my grandchild! Oh! my grandchild!" hoping that the supposed ghost would pity him. Then he filled the pipe as he lay stretched out and gave it to his son. And when the young man stopped smoking the father said, "Oh! my grandchild! Oh! my grandchild! Grandchild, pity me and let me go. We thought that we must smoke with you this last time, so we went to the place where you were. Grandchild, pity me." "If that be so, arise and extend your hands to me in entreaty," said the young man. So the old man arose and did so, saying continually, "Oh! my grandchild! Oh! my grandchild!"

It was as much as the young man could do to keep from laughing. At length he said, "Well! begone! Beware lest you come again and go around my resting-place very often! Do not visit it again." Then he let the old man go. On returning to the burial lodge he found that the two old men were still lying where they had fallen. When he approached them they slipped off with their heads covered, as they were terrified, and he let them go undisturbed. When they had departed the young man hastened home. He was the first to reach there, and after washing himself he reclined at full length. He said to his wife, "When they return, be sure not to laugh. Make an effort to restrain yourself. I came very near making them die from exhaustion." And when the old men returned the husband and wife lay as if they were asleep. But the old men did not lie down; all sat in silence, smoking together till daylight. When the young man arose in the morning the old men appeared very sorrowful. Then said he, "Give me one of the robes that you and your friends cut off and brought back. I too have no robe at all." But his father said, "Why! We went there but we did not get anything, as we were attacked. We came very near being killed." To this the son replied, "Why! I was unwilling for this to happen, so I said, 'Do not go,' but you paid no attention to me and went. But now you think differently and you weep." And when it was night the young man said, "Go again and make an attempt. Bring back a piece for me, as I have no robe at all." The old men were unwilling to go again, and they lost their patience, as he teased them so often.

YANKTON STORY.

TOLD BY GEORGE MILLER.

- Gaⁿ Ihañ'ktaⁿwiⁿ taⁿwaⁿgçaⁿ méiⁿte, cénujiñ'ga wiⁿ miⁿ ičápe-naⁿi
 And Yankton village those per- young man one human waited for regu-
 haps (!) those per- haps (!) female an-un- larly
 seen one
- tě. Níkagáhi ijañ'ge naⁿba ukíkiji tě, wáçixa-báji tě, nújiñgá cti wiⁿ tě,
 the Chief his daughter two near kin- the they did not take the boy too one the
 (com- dred (past husbands (past sign), (past sign), (past act),
 pleted act).
- 3 jĩngá Kĩ 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.), (sub.) them
- tě, é wépaí tě. Haⁿ xi, xi tě'di ahii tě, xi-saⁿčě. Ji náza tě'di jaⁿi
 the he waited for the Night when at the arrived the tent whitened. Tent rear at the lay
 (past them (past act), (past act), (past act),
- tě. Gaⁿ íe wána'aⁿ jaⁿi tě. Ěgičě cémiⁿjin'ga aká akíča ukíkíe
 the And speak- listening to lay the At length young woman the both talked
 (past ing them (past act), (sub.) together
 act).
- 6 átiágça-biamá. Gé átiágça-biamá: "Wihé, é'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 xi, aň'gačixe taté," á-biamá. "Wuhu+!" ečégaⁿ jaⁿi tě.
 causes him (for us, his sis- if, we take him for shall, said, they say. Oho! thinking he lay the
 ters) to enrage the enemy, a husband etc. (past act).
- Gaⁿ wépigçaⁿ gáxe jaⁿi tě. Agčá-bi egaⁿ, éwačě-mádi akí-bi egaⁿ, hiⁿbé
 And plan making he lay the Having gone back, to his kindred having returned, mocca-
 (past (pl. ob., etc.) they say, they say, sins
 act).
- 9 baté wacfi tě. Gaⁿ giáxai tě. Jaze ičaⁿbaⁿ xi, nújiñga uné ačai tě,
 to saw employed the So they did it the Evening a second when, boy to seek went the
 them (past for him (past time him (past act),
 act).
- indé čaⁿ ixidahaⁿ'jiwáčě tě'di. Gaⁿ nújiñga čin' é'dedí čin' amá, xi-gaxe.
 face the can not be recognized by when. And boy the was mv. there they playing.
 (part) one another (mv. ob.) say,
- Gaň'xi ičai tě. Gaň'xi, "Gí-gă haú, Kagé-i," á-bi egaⁿ gaⁿ ačaiⁿ ačai tě.
 And then found the And then, Come ! Younger having said, so having he the
 him (past brother, they say him went (past act),
 act).
- 12 Gaⁿ haⁿ tě ičaugčě'qti gaⁿ gí'iⁿ ačai tě, řan'de áčiqáqti. Gaⁿ nudaⁿ
 And night the throughout so carrying went the ground across by the And to war
 him on (past the nearest way.
 his back act),

gí'íⁿ ačai^í tē. Lenúga wiⁿ t'éčá-bi ega^{n'}, řanúřa uma^{n'e} nin'de gáxai tē.
 carry- went the Buffalo bull one having killed, they say, fresh meat provisions cooked made the
 ing him (past on his back act).

Ga^{n'} uma^{n'e} tē 'i^{n'}-bi ega^{n'}, nújĩngá cti ágahádi gí'íⁿ tē. Waticka édega^{n'}
 And provisions the having carried on boy too in addition carried the Creek but (past
 (col. his back, they say, to it him on (past his back, act). they say

ahí-bi ega^{n'}, nújĩnga utčjeadi gčĩn'kičá-bi ega^{n'}, uma^{n'e} hébe 'íi tē, řá. 3
 having reached it, boy in the bushes having seated him, they say, provisions part gave the dried
 they say, to him (past meat, act),

“Égičē né te. Ca^{n'}caⁿ gčĩn'-gá. Égičē učágas'i^{n'} te, gacřbařa!
 Beware you go lest. Always sit. Beware you peep lest, outside (the
 go undergrowth)

Agčĩ tá minke há.” Ga^{n'} ačai^í tē, wada^{n'}be. Níaci^{n'}ga cte wéčá-báji akii
 I will return hither And went the as a scout. Person at found them not he
 (past reached all there again act),

tē'di, ukía-bi ega^{n'}, nú na^{n'}qti ukie gáxai tē, “Núda^{n'}haňgá, níaci^{n'}ga cte 6
 when, having spoken to him, man fully speaking made the O war captain, person atall
 they say, grown to him (past act),

čĩngai. Edádaⁿ ctēwa^{n'} čĩngai.” Či gí'íⁿ ega^{n'} či ačai^í tē. Či
 is wanting. Whatsoever is wanting. Again having carried again went the Again
 him on his back (past act).

ga^{n'} amá égaⁿ gčĩn'kičai^í tē, utčjeadi čázčqtcĩ hí ři. Či wada^{n'}be ačai^í
 having gone thus for he seated him the amid the late in the he when. Again as a scout went
 some time (past act), undergrowth evening reached here

tē. Égičē wakřda-biamá. Égičē níaci^{n'}ga wi^{n'} a^{n'}paⁿ wi^{n'} t'éčē akáma. 9
 the At length he shot at something, At length person one elk one was killing it, they
 (past act), they say.

Kĩ nújĩnga čĩnké agřagčē ga^{n'}čá-bi ři cte, gřteqi tē ca^{n'} ga^{n'} učúda^{n'}be gčĩ^{n'}i
 And boy the (st. ob.) to fetch him wished, they even when, difficult the yet still considering he sat
 say for him (=as)

tē. Gaⁿ níaci^{n'}ga taⁿ gčádai tē. Gaⁿ wéčē ctēwa^{n'}ji t'éčai tē níaci^{n'}ga
 the And person the he crept up the And not having seen him he killed the person
 (past act). (st. ob.) towards (past act). at all him (past act)

kē'. Gaň ři nújĩnga čĩnké agřagčai^í tē. “Núda^{n'}haňgá, níaci^{n'}ga wi^{n'} t'éáčē 12
 the And then boy the (st. ob.) he fetched the (past act). O war captain, person one I have
 (recl. ob.). (past act).

há. Wana^{n'}qčĩn'-gá há,” ačai^í tē. Gaⁿ gí'íⁿ ega^{n'} ě'di ačai^í tē, řa^{n'}ci^{n'}. ě'di
 Hasten ! said the And having carried there went the running. There
 (past act). him on his back (past act),

ahí-bi ega^{n'}, nújĩnga čĩnké níaci^{n'}ga kē' gahá átaňkičai^í tē. Gaň ři agčai^í
 having reached, boy the (st. ob.) person the dead body on it caused him to tread the And then started
 they say, (past act). body (past act). home

tē. Níaci^{n'}ga naji^{n'}ha čá^{n'} cti hébe čizá-bi ega^{n'}, ga^{n'} nújĩnga čĩnké gí'íⁿ 15
 the Person hair the (part) too part having taken, they so boy the one carry-
 (past act). say, say, ing him on his back

- agçai tē. Gaⁿ wa'ú çañká wasiçēqti gçé tē gaⁿ, "Miⁿágçāⁿ tá miñke,"
 started the And woman the (pl. thinking in- started the as, I take for a will I who,
 home (past ob.) tently of them back (past wife
 act).
- eçégaⁿ égaⁿ, gī'çēqti gçé tē'. Kī pahañ'ga majaⁿ aī çan'di akfi tē,
 having thought, very glad started the And before land he was at the he ar- the
 (past home (past act). approach- (land) rived (past
 act).
- 3 ĩ-úçiqçige çan'di. Égiçe ĩ wiⁿ ē'dedí te amá. ĩ ĩi bçúgaqti wahaⁿ-bi
 deserted village at the At length tent one was std. there, they say. Tents all removed, they
 site (land). say
- çī', ĩ wiⁿáqtcī ē'dedí te amá. Ĕ'di ahí-bi çī, égiçe ĩjébe tē' ctēwaⁿ
 when, tent just one was std. there, they say. There arrived, when, behold door-way the en
 they say ev
- maⁿçin'ka áji-bi egaⁿ, iⁿ'teaⁿqtcī wahaⁿ aça-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, they say, lg. line, they say, tents (sub.) (sub.).
- 6 Çi ujan'ge kē uhá açaí tē, ugáççāⁿ jañ'ge wíuhe açaí tē. Égiçe 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 act).
 ob.) act), after them act).
- naⁿ'ba ðahádi gçīⁿ' akáma. Ĕ'di ahí-bi çī, égiçe çé nújiñga çin'ké içádi
 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, nújiñga íagikigçá-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 çin'ké íakigçá-biamá, içádi aká cti, iⁿ' aká cti. "Údaⁿ hégaji
 man the one they kissed him, they his the too, us the too. Good very
 who say, father (sub.) mother (sub.)
- ckáxe édegaⁿ çaxígçijuájī," á-biamá. Níaciⁿ'ga aká nújiñga çin'ké açiⁿ' açaí
 you did but you injured yourself, said, they say. Man the boy the one took away
 (sub.) (sub.) who
- tē ebé ctēwaⁿ uíça-bájī tē'. Kī ĩañ'ge amá nújiñga çin'ké çin'gé tē'di
 when who soever he did not tell the And his sister the (pl. boy the one was miss- when
 it to (past sub.) who who ing
 act),
- 12 ígiçā-bájī tē'di, t'éçiqçā-biamá. Nújiñga içádi 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 çī údaⁿ'qti ckáxe çāⁿ'ja, ĩañ'ge aká enáqtcī nú ukçī égaⁿ
 when you ought very good you do though, his sister the him only man near as
 tell it (sub.) relation
 (brother)
- téqigçaiçai, caⁿ uqçáçé tē gaⁿ t'é daⁿ'ctē eçégaⁿ'i égaⁿ gaⁿ t'éçiqçai ĩañ'ge
 prized him, so lost the and dead perhaps they as so killed them- his sister
 their own, thought selves
- 15 akíçā." Gañ'çī çé níaciⁿ'ga aká gaⁿ içádi çin'ké uíçai tē çé íe ké
 both. And then this man the at any his the (st. told it the this spoken the
 (sub.) rate father ob.) to him (past act)
- bçúga, e'aⁿ' níaciⁿ'ga t'éçai tē'. "Ké, añgáçe taí. Caⁿ há. Wanáte te
 all, how man he killed the Come, let us go. Enough . You eat shall
 (past act).
- há," aī tē. "Maⁿçīⁿ'i-gā. Cubçé tá miñke," aī tē níaciⁿ'ga aká. Gaⁿ
 said the "Walk ye. I will go to you, said the man the Sq
 he (past act) (past act) (sub.).

gç'iⁿ i tē. Íkisaⁿ ç'iⁿ çai ç'i, qáça agçai tē. Wa'ú çé t'éçiçē çañkáça akí
 he sut the Out of sight they when, back he start- the Woman this killed to the ones he
 (past (past went when, again ed back (past themselves reached
 act). act).
 tē. Ujébe maⁿ çin'ka maⁿ-básē ájii tē uçiqpaçá-bi egaⁿ, çí maⁿ'te ahíi
 the Door-way earth cubes of sod piled up the having made fall from a height tent within ar-
 (past (past (col. (past by pulling, they say, arrived
 act). ob.) act).
 tē. Éçiçē wa'ú akíça jaⁿ ç'i'aⁿ he ihéwaçá-bi çañkáma. Ę'di ahí-bi egaⁿ, 3
 the Behold woman both reclining they had been laid, they say. There having arrived,
 (past (past together (!) they say, they say,
 act).
 uçízaⁿ tē utaⁿ na úbasne jaⁿ' akáma. Gañ'ç'i t'éçiçē akáma.
 middle the space making a he was lying, they And then he was killing himself,
 (past (past split by say. they say. they say,
 act). 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 contrived 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' uçji-çti çí-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 táí há. Wackaⁿ'i-gǎ Ē'be uçúnajiⁿ-bají-gǎ. Níkaciⁿ'ga ukéçiⁿ
 you make for will Try (pl.) Who do not depend (ye) on him. Indian
 yourself pl.
- 3 añ'gaçiⁿ bçúgaçti Wakan'da aké-gaⁿ wáxai tǎ há, majaⁿ' çan'di, çan'jaⁿ
 we who move all Wakanda the sub., so made us the land on the, though
 (past act).
- edádaⁿ weágiúdaⁿ aⁿmaⁿ'çiⁿ wegáxai gǎ bçúgaçti çíngé há. Majaⁿ' çéçaⁿ
 what for our advantage we walk made for us the all wanting Land this
 (pl. ob.)
- bçúgaçti wáqe-ma ugípi égaⁿ waníta weágiúdaⁿ Wakan'da çínké wegáxai
 all the white peo- full as quadruped good for us Wakanda the st. made for us
 ple one
- 6 çan'ja, bçúgaçti múçingái. Pahañ'ga tǎ'di waníta çíⁿ eçá çíngé'çti gaⁿ'
 though, all exterminated by shooting Before when quadruped the his without any so
 (class) at all

t'eaⁿ'čë aⁿmaⁿ'čini, aⁿčañ'ɣig'ig'čaⁿqti aⁿmaⁿ'čini, nú égaⁿqti aⁿmaⁿ'čini Kĩ
 we kill'd we walked, we deciding altogether for ourselves we walked, man just like we walked. And
 iⁿ'tcaⁿ tē'di úckaⁿ gě e-naⁿ' aⁿgisičé'qti aⁿmaⁿ'čini taité čingé. Wáqe-ma
 now when deed the only those we remember well we walk shall wanting. The white people
 (pl. ob.) (pl.)
 úckaⁿ ejaí kě aⁿčaⁿ'bahaⁿ-báji ctéctēwaⁿ, caⁿ' ejačicaⁿ wiaⁿ'čiqe taí. Ědí 3
 deed their the we do not know notwithstand- yet towards them let us shape our In that
 ing, course.
 ɣi wéudaⁿ aⁿmaⁿ'čini taí.
 case good for us we shall walk.

NOTE.

According to George Miller, an Omaha, the old men of his tribe often make such an address to the young men.

TRANSLATION.

O ye people, if you ever accomplish anything for yourselves it will be only when you work so hard for yourselves that you pant incessantly thereafter. Do your best! Do not depend on any one else. The Mysterious Power made us all Indians in this country, but all those things which he made for our constant good have disappeared. The entire country is full of white people, so the quadrupeds which had been made by the Mysterious Power for our advantage have been exterminated, they have been shot. In the former days we went about killing the quadrupeds who had no owners, we governed ourselves, going wherever we pleased, we went about just as men should do. But now it is impossible for us to think any longer about those deeds of the past. Although we are ignorant of the customs of the white people, let us shape our course in that direction. In that case we shall prosper.

LETTERS.

LENUGA NAJIN TO HIS FRIEND GRAY HAT.

Čéču Wáčage qude gčí ɣi, uákie. Iɣaⁿ'čai kě'ja pí, Wájiⁿ'dáčiniⁿ
 Here Hat gray had when, I talked to Grandfather at the I was Washington
 come him. (place) there.
 é áwake, majaⁿ' čéčaⁿ wiwíja Iɣaⁿ'čai čin ké wéboiⁿ'wiⁿ pí. Níkaciⁿ'ga 6
 that I mean, land this (cv.) my He whom they the (st. I sell it I was People
 have for a grand- ob.) there.
 father
 kědí amá hídeajaⁿ amá Máhiⁿ-jaⁿ'ga-ma ékigaⁿ'qti waɣaⁿ'be. Kĩ égičë
 those who were those lower down the the Americans just like I saw them. And at length
 there Missouri R.

- maja^{n'} wégçi^{n'}wi^{n'} té^{n'}di waqpániá'ji amá. Iíga^{n'}čai aká ujañ'ge úda^{n'} wi^{n'} a^{n'}í
land sold their when they were not poor. Grandfather the (sub.) road good one gave me
- há. Ičágiča-máji, áda^{n'} waqpáni. A^{n'}wa^{n'}qpani áda^{n'} kí éskana Wakan'da
I have not found there- poor. I am poor there- and oh that! God
mine, fore
- 3 čínké ijin'ge čínké, a^{n'}ba eja kč'ja éča^{n'}be pí ka^{n'} ebčéga^{n'}. Éde
the one his son the one day their to the in sight reach I hope. But
who who,
- ugáhanadáze kėdí-na^{n'} ca^{n'}ca^{n'} bčei^{n'}. Éskana čéceta^{n'}, Máhi^{n'}-jañ'ga-máce,
darkness in it usually always I am. Oh that! henceforth, O ye Americans,
uga^{n'}ba kč'ja éskana pí ka^{n'} ebčéga^{n'}. I^{n'}wi^{n'}čaxa^{n'}i xi, éska^{n'} ebčéga^{n'},
light to the oh that I reach I hope. You help me if it may be I think that,
- 6 cin'gajin'ga wiwíja ni^{n'}i ačai ka^{n'} ebčéga^{n'}. Ukít'ě čéamá Caa^{n'} amá pí-
child my alive go I hope. Nation or these Dakota the bad
Foreigners (plsub.)
- baji hégabáji xi, ca^{n'}, Máhi^{n'}-jañ'ga-máce, edáda^{n'} gě áhigiqti wačá'i
not a little when, still, O ye Americans, what the a great many you give
(=thing) pl. in. ob. to them
- waqpáni-báji. Wí na^{n'}xíde a^{n'}ská'qti, íe čičíjai aná'a^{n'} 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-kėdi wáqe áhigiqti, waqpániqti at'é tá miñke. Níaci^{n'}ga-ma úcka^{n'}
this by the white a great many, very poor I die will I who. People the (pl. ob.) deed
man
- píaji amá wačákihídai xi, íe čičíjai aná'a^{n'} miñké. Ugáhanadáze kė'di
bad the ones you attend to them if word your (pl.) I am hearing as I sit. Darkness in the
who
- ca^{n'}ca^{n'} bčei^{n'}. 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 least but. Teacher one
- 12 Pañ'ka jí čan'di naji^{n'} há, čéču naji^{n'}. Waqpáni t'a^{n'} a^{n'}ča^{n'}baha^{n'} čaga^{n'}ze
Ponka vil- at the stands here stands. Poor there he knows about teacher
lage me
- ta^{n'}. Edáda^{n'} i^{n'}teqi gě waga^{n'}ze ta^{n'} na'a^{n'} taté. Úcka^{n'} i^{n'}teqi gě
the. What hard for the teacher the he hears shall. Deed hard for the
std. one. ob. pl. in ob. std. it
- baxúakičé-na^{n'} - ma^{n'} tá miñke. Kí íe kě waga^{n'}ze ta^{n'} čéna'a^{n'}i xi,
I cause him to write I use will I who. And word the teacher the you hear when,
usually from him
- 15 wiñ'ke éska^{n'} enéga^{n'}i, gebčéga^{n'}, Máhi^{n'}-jañ'ga-máce. Ičádia^{n'}wa^{n'}čai^{n'}-ma
He speaks perhaps you think, I think that, O ye Americans! Those whom we have had
truly for agents
- wágazu-báji. Úcka^{n'} gě i^{n'}uda^{n'}i gě ičáča-máji há. Níaci^{n'}ga-ma
not straight (pl.). Deed the the good for the I have not found The persons (pl. ob.).
pl. in ob. pl. in ob.
- wágazúqti-ma wi^{n'} ka^{n'}bča. Wágazú-ma wi^{n'} tíčakičé xi, i^{n'}wiñ'ka^{n'}i xi,
the very honest ones one I desire. The honest ones one you send him if, he helps me if,
(pl. ob.) to me
- 18 ičáni'ja té há. Kí Wačáge qúde čí, íe taté aná'a^{n'} té éceta^{n'}-qti égičé
I may live by And Hat gray you he shall I heard when from that really it
means of him it speak it time on- ward hap- pened
- wágazu jingáqti. Wágazu tě éga^{n'}-na^{n'} ka^{n'}bča. Úda^{n'} há, ebčéga^{n'}.
straight very small. Straight the so only I desire. Good I think that.
- Gúdiha ani'ja (é)te áha^{n'}, áda^{n'} wéčihíde sagígi- na^{n'} ka^{n'}bča. Ja^{n'}činañ'ge
In future I live may ! there- tool hard ones of only I desire. Wagon
fore. different kinds

ka ⁿ 'bça. I desire.	ǰéská ka ⁿ 'bça. Cattle I desire.	ǰéská ja ⁿ 'i ⁿ -ma ka ⁿ 'bça. Cattle wood those who carry on their backs I desire.	Wé'e ka ⁿ 'bça. Plow I desire.	
Qádigáona ka ⁿ 'bça. Scythe I desire.	ǰan'dina ⁿ epé ka ⁿ 'bça. Spade I desire.	Wémagixe ka ⁿ 'bça. Saw I desire.		
Ma ⁿ 'zě wíugáda ⁿ ka ⁿ 'bça. Iron used for nailing I desire.	Cañ'ge wáçaha ka ⁿ 'bça. Horse clothing I desire.	Wamúsk-ina ⁿ úbě "Wheat-grinder" (= grist-mill)		3
ka ⁿ 'bça. I desire.	Ki é abçi ⁿ ' xǰi, içáni ⁿ ja té áha ⁿ , ebçéga ⁿ . And that I have when. I live by means of it will ! I think that.	Maja ⁿ ' gě jañ'ga Land the pl. in large ob.		
ctěwa ⁿ ' abçi ⁿ '- máǰi hǎ ; áda ⁿ wéçihíde sagí- na ⁿ ka ⁿ 'bça hǎ. Usní by any means I have I not there-fore tool hard ones of different kinds only I desire Winter				
gçéba ki é'di çábçi ⁿ Iǰga ⁿ çai çinkě'ja pí tě agçí tě, ki ceta ⁿ ' wéçihíde ten and on it three the one had as a grand-father to the I was there the I have the, and that far tool				6
sagí- ctěwa ⁿ ' abçi ⁿ '- máǰi. Áda ⁿ wéçihíde sagí gě ka ⁿ 'bça. Waga ⁿ 'ze ta ⁿ hard by any means I have I not. There-fore tool hard the pl in ob. I desire. Teacher the (std.)				
ka ⁿ 'bça tě a ⁿ çá ⁿ 'baha ⁿ . Ki ékiga ⁿ 'qti i ⁿ çéckaxai ka ⁿ ' ebçéga ⁿ . Edáda ⁿ I desire the he knows about me. And just like it for me you make it I hope that. What				
wi ⁿ ' içáni ⁿ ja té ctěwa ⁿ ' çĩngéě hǎ. Enáqti içáni ⁿ ja té hǎ. one I live by means of it may soever there is none That only I live by means of him may				9

NOTES.

This was the first text of any sort dictated to the writer (in 1872). "Gray Hat" was the name given by the Ponkas to the late William Welsh, of Philadelphia. A translation of this letter appeared in the "Spirit of Missions" (of the Protestant Episcopal Church) for 1872.

629, 5. Waçage qude gçí xǰi, rather, Waçage qude ihe gçí xǰi, *When Gray Hat came back by this route.* Wajiⁿdaçíⁿ, *Washington*, in Ponka notation; but the native phrase, wajiⁿ daçíⁿ, means, *foolish disposition.*

630, 4 and 5. One "eskana" is enough; omit the other (*i. e.*, either one).

630, 8. Wi naⁿxide aⁿskǎqti, 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. Çecetaⁿ eskana aⁿçtaⁿbe 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: Çecetaⁿ eskana aⁿçtaⁿbe égaⁿ etai éde, *I think that you should have visited me ere this.*

630, 15. For gebçegaⁿ, L. reads, kaⁿbçegaⁿ; *I hope.* But the other, too, makes sense.

631, 1. çeskǎ jaⁿ 'iⁿ-ma, *those cattle which carry yokes, i. e., oxen.*

631, 4. içániⁿja té áhaⁿ, ebçégaⁿ. L. reads, içániⁿja éte áhaⁿ, ebçégaⁿ, *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.

HEQAGA SABĚ AND LAJAŅGA NAJI^N TO BETSY DICK.

NújiŅga aká ϕ idaⁿ'be gaⁿ' ϕ ai. Wá ϕ aha úwa ϕ agioná tĕ gi η aⁿ'be
 Boy the (sub.) to see you desires. Clothing you told us about the to see his own
 gaⁿ' ϕ ai. Uq ϕ éqteci ϕ a'í tĕ gaⁿ' ϕ ai. T'aⁿ'adi ϕ atí tĕ'di cañ'ge η ajiñ'ga wi'í
 he desires. Very soon you the he desires. Last fall you when colt I gave you
 give it to him
 aniⁿ' ϕ ag ϕ é, g ϕ í. NújiŅga ϕ i'í ϕ iñké é áji hă, g ϕ ízají hă cañ'ge η ajiñ'ga. 3
 you took it home-ward, it has returned. Boy he gave it to you who he did not ferent take it back
 Pañ'ka áji cañ'ge taⁿ' ihaⁿ' taⁿ' a ϕ iⁿ' aká, é g ϕ ízai cañ'ge η ajiñ'ga. U η aⁿ'be
 Ponka an-other horse the its the he has the he took it back colt. Do not look for
 (std.) (std.) (std.) (std.)
 gi ϕ áji-gă! Aⁿwaⁿ'wa η a ugácaⁿ-báji. Ckaⁿ'aji g ϕ iⁿ'. Wawáqpani hégabáji.
 it, as your own! Whither they have not gone traveling. Motionless sits. We are poor not a little.
 Ga η ide-maⁿ' ϕ iⁿ, níka η ahi wací e η ai t'é. Cúde-gáxe ijiñ'ge, Qe η á ϕ iqaⁿ, 6
 Ga η ide maⁿ' ϕ iⁿ, chief adherent their dead. Smoke-maker his son, Qe η á ϕ iqaⁿ,
 t'é ϕ ictaⁿ' g ϕ iⁿ'. Pahañ'ga η i wabáxu wiⁿ cu ϕ éa ϕ é, g ϕ íáji. Iⁿ'tcaⁿ cí gá ϕ aⁿ
 dead finished sits. Formerly letter one I sent to you, it has not returned. Now again that one
 cu ϕ éa ϕ é. Miⁿ' ϕ é hébe ϕ i η aⁿ'be gaⁿ' ϕ ai nújiŅga. T'aⁿ'daⁿ ϕ atí tĕ'di
 I send to you. Moon this part to see you, his own desires boy. In the fall you when came
 ϕ a'é ϕ i ϕ é nújiŅga. Cañ'ge wiⁿ ϕ i'í. Edádaⁿ úwa ϕ aginá ϕ ag ϕ í b ϕ úga giná'aⁿi, 9
 had pity on you boy. Horse one he gave to you. What you told us about you all have heard of their own,
 ϕ ina-báji. Néxiga η ú enáqteci ϕ inaí. Miⁿ' ϕ é hébe gi η aⁿ'be gaⁿ' ϕ ai. Ca ϕ é
 they did not beg of you. Drum alone they asked of you. Moon this part to see their own they wish. To go to you
 'í ϕ ai nújiŅga wí η a. Wabáxu wiⁿ tiaⁿ' ϕ aki ϕ é 'í ϕ a ϕ é éde tíáji. Edádaⁿ tĕ
 speaks of it boy my. Letter one you cause to come hither you promised but it has not come. What the (ob.)
 u ϕ áket'aⁿ η i'jí, aná'aⁿ kaⁿ'b ϕ a. Wabáxu ϕ aⁿ cuhí tĕ égasáni tĕ í ϕ a ϕ é tĕ 12
 you acquire if, I hear I desire. Letter the reaches the on the following day the you the find it
 wabáxu tiaⁿ' ϕ aki ϕ é kaⁿ'b ϕ a. E'aⁿ' ϕ akí éiⁿte aná'aⁿ kaⁿ'b ϕ a.
 letter you cause to come to me I desire. How you it may reach be I hear it I desire.

NOTES.

Written in 1872. Dictated by Black Elk (Heqaga sabe), afterwards John Nichols, or Pahañga-maⁿ' ϕ iⁿ, son of the chief by that name, of the (Ponka) Wacabe gens. Jajañga najiⁿ was a leader of a dancing society. He should not be confounded with the head chief, Jenuga najiⁿ, or Acawage (sometimes called Jajañga najiⁿ). A letter of (the younger) Jajañga najiⁿ, written after he became a Christian and a farmer, will be found on a subsequent page in this volume. Jajañga najiⁿ jiñga, the younger

Čaqañga najiⁿ, now called Čenuga 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. Nujiñga čiči čičiñke e ajl hă. Note the use of čičiñke, 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: Nujiñga čiči aka.

633, 6. nikagahi waci ečaj t'e. L. inserts ede before t'e: *He was the chief's servant, but he is dead.*

633, 7. t'e čictaⁿ gčičiⁿ, He is at the point of death, *or*, He is about to die.

633, 11. Nujiñga 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. Gačide-maⁿčičiⁿ, the chief's adherent, is dead. Smoke-maker's son, Qega-čičiⁿ, 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'í čictaⁿ.
 I reach shall I think Hatchet pipe you seek for me you you gave finished.
 you that.
 Céki gí xī, ačíⁿ' gíkičá-gă! Jéjiⁿ'hiⁿ'de wačáge aⁿčá'í 'íčačě agíčaⁿbča.
 Ceci is re- when, cause him to bring it Woven yarn head-dress you gave you I wish my own.
 turning back! me promised

Céna.
 Enough.

3

TRANSLATION.

I think that I shall be with you. You said that you would seek a hatchet-pipe for me: you have already given it to me. Get Ceci to bring it when he returns. I desire my head-dress of woven yarn, which you promised to give me. Enough.

HEQAGA SABE TO CEKI, A PONKA STAYING AT THE
OMAHA AGENCY. 1872.

Céki, maⁿ'zěskă číha abčíⁿ', bčízě. Níaciⁿ'ga čábčíⁿ aň'xii éde
 Ceci, money your I have, I took it. Person three contended but
 for it
 awá'í-májí: Ičádičai číňké, iěskă, Maⁿ'tcú-niža. Aⁿ'waⁿ'ckaⁿ'jaň'ga, ádaⁿ
 I did not give it Agent the, interpreter, Maⁿ'tcu-niža. I am strong, there-
 to them: fore
 awá'í-májí Maⁿ'zěskă wíha gčěba itéwikičé, éde wížahaⁿ t'é ádaⁿ awá'í. 6
 I did not give it Money (\$) my ten I put away for but my wife's dead there- I gave to
 to them. you, brother fore them.
 Caň'ge naⁿ'ba, iěskă miⁿ'ga edábe, edádaⁿ gaⁿ'ča aⁿ'čagáji uáket'aⁿ, éde
 Horses two, ox female also, what to desire you com- I acquired, but
 manded me
 wížahaⁿ t'e, ádaⁿ zaní číňgé, bčúgaqti číňgé. Maⁿ'zěskă čagíctaⁿbe
 my wife's dead, there- all there is every one there is Money you see your
 brother fore none, none.
 kaⁿ'bča, ádaⁿ itéačě. Umáha ié uné amá kí xī, ana'aⁿ kaⁿ'bča. 9
 I desire, there- I put it Omaha buf- hunters reach when, I hear I desire.
 fore away. falo home
 Waqiⁿ'ha ctaⁿ'be xī, égasáni tiaⁿ'čakičé te ana'aⁿ xī. Céna.
 Paper you behold when, the follow- you send to me please I hear when. Enough.
 ing day

NOTES.

635, 5. iěskă, 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, ana'aⁿ te, i^f you will send me (one) on the next day, I may hear it.*

TRANSLATION.

Oeki, I have your money; I took it. Three persons contended with me for it, trying to get it from me, but I did not give it to them. (I refer to) the agent, the interpreter, and Grizzly-bear's Ear. I am strong, therefore I have not given it to them. I had put away ten dollars of my money for you, but my wife's brother died, therefore I gave it away to the people. I had acquired two horses, and also domestic cows, which you told me to desire, but my wife's brother died, therefore all is gone; everything is gone! I wished you to see your own money, so I put it away. I wish to hear when the Omahas who went on the buffalo hunt reach home. When you see the letter, please send one to me on the following day, and I may hear of it (?). Enough.

HEQAGA SABE TO DR. POTTER, YANKTON, DAK. 1873.

- Wáqe dáce i^{n'}taⁿ miⁿ cáčě. Pahañ'gadi iⁿwi^{n'}čaka^{n'}ǎjĭ éde, waga^{n'}ze
 White I act now moon six Formerly you did not help me but, teacher
 man
- wáqe údaⁿ hégaĭjĭ tě, wékionⁿčákičě xĭ, 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 kageha Wigisičě-naⁿ ca^{n'}caⁿ. Ičádi údaⁿ wédahaⁿ-máĭjĭ. 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 řeskă wiⁿ a^{n'}í. Údaⁿ
 I remember it usually. Now white agent (or the Ponkas (pl. ox one has Good
 man father) ob.) given to me.
- ni^{n'} éde čiáqai. Ičádičai áĭjĭ wiⁿ údaⁿqti atĭ, é áwake. Wáqtaⁿa^{n'}čakičé
 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 xĭ, edádaⁿ wéčihide a^{n'}čá'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 piäĭjĭ), and that the words were "učudaⁿbe piäĭjĭ," *bad for one to consider*. But W., an older Omaha, found the sentence a plain one. His explanation is given in the translation. For ka^{n'}bča, I wish, F. substituted, ka^{n'}bčegaⁿ, I hope.

TRANSLATION.

I have been living as a white man for six months. Formerly, when I was a wild Indian, you did not help me. At that time I had no one to teach me. But now I have the missionary, and I wish to improve. So if you are willing to make me thankful suddenly (*or unexpectedly*), I hope, my friend, that you will send me something or other.

I am always thinking about you. I have not known good agents. I have been always thinking about my hunger. Just now the white agent has given me one of the Ponka oxen. You are good, but he has excelled you. I refer to another agent, a very good man, who has come recently. O father, if you are pleased with what I am doing, I wish you to give me some tool or other useful appliance.

HEQAGA SABĒ TO KUCÁCA. 1872.

Wabáxu	čaná	cé	cuceáçĕ.	Çéaka	içádiçai	aká	úda ⁿ qti	aká,	éga ⁿ	
Letter	you	this	I send to you.	This one	agent	the	very good	the	so	
	asked			(sub.)		(sub.)		(sub.)		
	for									
edáda ⁿ	úju	taité	weágibáha	gçí ⁿ ,	uná'a ⁿ	a ⁿ çagáji	tĕ	uána'a ⁿ .	Máca ⁿ	skă
what	impor-	shall	showing to us,	sits,	to hear	you com-	as	I have heard	Feather	White
	tant	be (pl.)	his own		about it	manded me		about it.		
cúçéakiçĕ	waqi ⁿ 'ha.	Céki	ma ⁿ 'zĕskă	tĕ	abçí ⁿ '.	Agçí	te,	ecé.	Wébaxú-gă!	3
I sent it to you	paper.	Ceki	money	the	I have.	I come	will	you	Write to us!	
for him						home	said.			
Wí	ubçá ⁿ '	te,	ecé.	Waqi ⁿ 'ha	uqçĕ'qtci	ka ⁿ 'bçá,	wabáxu	é	áwake.	I ⁿ 'ja-
I	I take	will,	you	Paper	very soon	I desire,	letter	that	I mean.	We usu-
	hold	said.	said.							ally
na ⁿ 'i	Umáha	içádiçai	çĩnké.	Wí	wabáxu	gian'kiçĕ	tĕ',	aná'a ⁿ	ka ⁿ 'bçá.	
doubt	Omaha	agent	the one	I	letter	is caused to	when,	I hear it	I wish.	
him			who.			come back				
						for me				
Éga ⁿ	aŋga ⁿ 'çai.									6
so	we desire.									

NOTES.

Kucaca, prob. the Omaha notation of the Pawnee name for Rousseau Pepin or Pappan, an Omaha.

637, 1. içádiçai, *i. e.*, C. P. Birkett, of Nebraska.

637, 2. Mácaⁿ skă, *White Quill-feather*, a Ponka, who died afterwards at the Omaha Reservation in Nebraska.

637, 5. Umaha içádiçai çĩnké, 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.

UHAÑGE-JA^N, A PONKA, TO HIRAM CHASE (WASABE LAÑGA),
AT OMAHA AGENCY.

Iⁿna^ha gí te ágaji-gă. Waqpani çĩngé. Waçáte k(ë) újawa. Gí-gă
My mother be may command Poor there is Food the abundance. Return
com- her! none. thou
ing

há. Ihañⁿkaⁿwiⁿ cañⁿge áhigi wáⁿi, ádaⁿ añgú wawáqpani-báji. Kí
! Yankton horse many gave to there- we are not poor. And
us, fore

3 wícti údaⁿqti anájiⁿ. Naⁿbúwibçaⁿ miñké. Céna.
I too very good I stand. I am shaking hands with you. Enough.

NOTES.

Uhañge-jaⁿ, *Lies at the end*, or Big Snake, was a brother of Standing Bear, of the Ponka Wajaje gens. Hiram Chase was the trader at the Omaha Agency, who had taken an Omaha woman for his wife.

The classifier *kë* is contracted before *ujawa*, in this sentence, although this is not always done.

TRANSLATION.

Tell my mother to be coming back. There is no one poor (here). Food is abundant. O come! The Yanktons gave us many horses, so we are not poor. And I, too, am doing very well. I am shaking hands with you. Enough.

PART OF A LETTER FROM UHAÑGE-JA^N TO HIS BROTHER,
MA^NTCU-NAJI^N.

Wabáhi-jiñⁿga uqpáçë; Caaⁿ utiⁿ-baji, niⁿʒa agçí. Ci weánaxíçai
Wabahi-jiñga fell; Dakotas did not hit alive he came Again they attacked us
him, back.

Céhi tⁿa tēⁿ wacíccka kë itáxi çáⁿ wañⁿgaçíⁿ añgáhi. Cañgáçíⁿ ðénaⁿba
Apple- abound the creek the head the we having them we reached Riding on horses seven
tree there.

6 añⁿguqçai, kí weánaxíçai. Añçíaⁿçë tíçeaⁿçai. Majaⁿ-ibáhaⁿ wacúce,
we overtook and they attacked us. We threw our- selves down suddenly (!) Knows-the-Land brave,
[We threw ourselves down suddenly in quick succession]

Maⁿtcú-çañⁿga wacúce, naⁿpewáçë, niⁿʒa. Laçañⁿga-nájiⁿ wacúce: Caaⁿ
Big Grizzly-bear brave, dangerous, alive. Standing Buffalo brave: Dakota

wíⁿ uhíackáqtcí maⁿ íu, Laçañⁿga-nájiⁿ. Jiñgá-nudaⁿ wacúce.
one very close to him ar- wounded Standing Buffalo. Boy Warrior brave,
row with,

NOTES.

All the Ponkas, except Jiŋga-nudaⁿ, mentioned in this letter, were scholars of the author. Standing Buffalo was the younger man of that name.

The creek called "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	nújiŋga	wiwíŋa	wéxi'a ⁿ	úwaŋáginá,		
Last fall	Omaha	house	I went thither to you.	And	boy	my	ornament	you told them about it,		
nucna ⁿ ha,	qíŋá	maca ⁿ '	wi ⁿ ,	céna,	i ⁿ wi ⁿ '	ŋaná'a ⁿ .	T'a ⁿ da ⁿ	ŋatí	há.	Ma ⁿ 'zepě-
otter skin,	eagle	quill- feather	one,	enough,	you heard about for me.		In the fall	you came hither		Hatchet
niníba	uwáŋaginá,	giná'a ⁿ i	há,	zaní	nújiŋga.	Ma ⁿ 'zě-unáji ⁿ	máca ⁿ -	ŋágŋa ⁿ		3
pipe	you told them abou. it,	they have heard of it, their own		all	boy.	Iron shirt	head-dress of eagle tail feathers			
waŋáge,	ŋehá-nacábe,	hi ⁿ bé,	waŋá'i	'íŋaŋě,	ma ⁿ 'zě-áka ⁿ ta,	céna,	úwaŋáginá,			
head cover- ing,	buffalo robe dark,	smoked moc- casins,	you give to us	you prom- ised,	metal armlets,	enough,	you told them about it,			
i ⁿ ŋína-ctěwa ⁿ -báji.	Waji ⁿ '	ŋiŋíŋa	waŋá'i	'íŋaŋě.	Gata ⁿ 'adi	ukét'a ⁿ	éska ⁿ	a ⁿ -		
we did not beg of you in the least.	Disposition	your own	you give to us	you prom- ised.	At last	to acquire	perhaps we it			
ŋa ⁿ 'ŋai,	éde	edáda ⁿ	úwaŋáginá	a ⁿ '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 Ƨaŋaŋga-najiⁿ, Ni-ane, and Miŋasi-nikagahi.

639, 1. qí cupí seems elliptical; perhaps it should be qíi Ƨaⁿŋa 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. waŋáge appears superfluous here. Maⁿ'zě 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.

UHAÑGE-JA^N TO CAÑGE-SKA, AN OMAHA CHIEF.

- T'aⁿ'adi cupí íe údaⁿ iⁿ'cécakaxé, wéçigçaⁿ áwatégaⁿ wágazúqti
 Last I reached word good you made for thought in what way very straight
 fall there where you are (or plan)
- iañ'kiçá-gǎ, dadíha. Aⁿ'baçé cubçé kaⁿ'bça, éde aⁿ'wan'kega. Kí çéamá
 send to me, O father. To-day I go to I desire, but I am sick. And these
 you
- 3 Caaⁿ' amá cti 'ágça wáçíⁿ, ádaⁿ xúahégaⁿ cubçá-majì. T'aⁿ' xí, cubçé
 Dakota the (pl. too suffering they have there- fearing unseen I do not go to you. Fall when, I go to
 sub.) us, fore danger some- what you
- kaⁿ'bça. Cañ'geçajin'ga wiⁿ agíáⁿ'bça pí. Pañ'ka céçu iⁿ'çíⁿ'
 I desire. Colt one I abandoned I reached Ponka there having it
 my own there. you are for me
- gíwaçákiçé kaⁿ'bça. Wahaⁿ'çinçe niníba wiⁿ aⁿ'í 'íçé kaⁿ'bça: uíça-gǎ.
 cause them to be I desire. Orphan pipe one to give prom- I desire: tell it to him.
 returning ise
- 6 Edádaⁿ iⁿ'wiⁿ'çana te wiⁿ'aqtcícté uná'aⁿ'çákiçáçí. Edádaⁿ wiⁿ'aqtcí
 What you told to me the even one you did not cause me to What just one
 hear about it.
- çínai níaciⁿ'ga naⁿ'ba: néxigaçú çínai. Aⁿ'ba çéçuádi gaⁿ'çai, éde ní'a,
 asked of person two: drum asked of Day on this they desire but you
 you you have failed,
- ádaⁿ céna ckaⁿ'na te, zaníqti giçáⁿ'ça-bajì'qtiaⁿ'i. Íe çíçíça wiⁿ'çakáçí.
 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' aňgáçíⁿ ádaⁿ céna gaⁿ'çai kúge. Wa'ú niⁿ éde íe çíçíça
 Box one we have there- enough they de- box. Woman you are but word your own
 fore sire
- añgáçti íçae. Uçihita-báçí Wéçí'aⁿ úwaçáçiná tē ádaⁿ caçé 'íçai éde,
 very large you They are waiting very Trinkets you told them the there- to go to they spoke
 speak. anxiously for what about them (past fore you spoke
 was promised. act) of it
- ní'a ádaⁿ caçá-báçí 'íçai há. Céna.
 you there- not going to you they Enough.
 have fore speak of it
 failed

NOTES.

640, 9. *çiçiq̄a*, superfluous according to F.

640, 11 and 11. *Ugihita-bajī . . caça-bajī 'içai hã*. F. gives another reading: *Wéxi'aⁿ úwaçagioná tẽ ugihita-bájii hã, ádaⁿ caçé 'içai éde, oní'a hã, ádaⁿ caçá-bajī 'içai hã, You told them about the trinkets, so they were waiting very anxiously for what was promised. Therefore they talked of going to (visit) you (not waiting on you any longer), but now that you have failed (to send them), they speak of not going to (visit) you.*

TRANSLATION.

When I was with you last autumn you made very good words for me. O father, send me a decision in whatever way it may be very honest. I wish to go to you to-day, but I am sick. And these Dakotas also are abusing us, therefore I do not go to you on account of my fear of some unseen danger. I wish to go to see you next autumn. I left one of my colts there (with the Omahas). I desire you to induce the Ponkas who are with you to bring it back for me. I wish the Orphan to promise to give me a pipe. Tell him about it. You have not caused me to hear about even one of the things about which you told me (*i. e.*, you have not sent word about their coming). Two men asked just one thing of you; they begged a drum of you.

They desire it on this very day, but you have failed, so you need not think of it any longer. They do not wish you to give them anything. You have not spoken true words. We have a box, therefore they have no further desire for one (from you). You are (as) a woman, but you speak very great words! They are waiting very anxiously for what was promised. You told them about the trinkets, so they promised to go to see you; but now that you have failed (to send them) they speak of not going to you. Enough.

UHAÑGE-JA^N TO AGENT C. P. BIRKETT. 1873.

Edádaⁿ iⁿ'teq̄i uwíbça. Pañ'ka níkagáhi úju, Maⁿ'tcú-wáçihí,
 What hard for me I tell you. Ponka chief principal, Maⁿ'tcu-waçihí,
 Acáwage, Xáxe-sábě, Wajíⁿ'agahíga, Gahíge, jaⁿ'inañge aⁿ'iáji, çé iⁿ'teq̄i
 Acawage, Black Crow, Wajíⁿ'agahíga, chief, wagon has not this hard for
 given me, me
 héga-máji. Gaⁿ'adí'q̄ti jaⁿ'inañge çíq̄ti, nán'de çíçíq̄a, Major, jaⁿ'inañge 3
 not a little for Just now wagon you your- heart your own, Major, wagon
 me, self,
 wiⁿ aⁿ'çá'i kaⁿ'bça. Íçigçáⁿ tẽ Pañ'ka níkagáhi çañká weçéçkaⁿ'náji,
 one you give I desire. Decision the Ponka chief the ones you do not desire for
 to me them, who them,
 çíq̄tci íniççaⁿ waçá'i kaⁿ'bça. Níkagáhi bçúga çéçu eçégaⁿ- nan'di kí
 just you you deciding give to I desire. Chief all here thinking usually and
 them that when
 jaⁿ'inañge kě aⁿ'í-báji x̄i, taⁿ'waⁿ'gçáⁿ píäji taté, ebçégaⁿ; Major. Kí 6
 wagon the do not give to if, village bad shall be, I think that, Major. And
 me them

edádaⁿ píäjiⁿ čáxa-máji. Jaⁿ'inañge nújiñga wa'í 'iča-
 what bad I do not. Wagon boy to give they it is said, but I was unwill-
 to them prom-
 ised
 biamá, éde ubčí'age.
 Maⁿ'tcú-nájiⁿ taⁿ'waⁿgčáⁿ eřá čan'di jaⁿ'inañge naⁿbá etégaⁿ; wénaⁿba tē
 Standing Bear gens his in the wagon two probable; the second the
 3 wířai, éřkaⁿ ebčégaⁿ. Iⁿwiñ'kaⁿ wackaň'-gä!
 it is mine, per- I thought. To help me try!
 haps

NOTE.

641, 2. aⁿ'iäi (the 3d sing.) should be aⁿ'i-baji, in the plural, to agree with the pl. subj. *the chiefs*.

TRANSLATION.

I tell you what is difficult for me to bear. The principal Ponka chiefs, Grizzly-bear that-starts-the-game-from-the-thicket, Striped-horse (Zebra), Black Crow, Bird-chief, and The Chief, have not given me a wagon; this is very hard for me. Just now, Major, I wish you yourself of your own will to give me a wagon. You do not desire the Ponka chiefs to make the decision; I wish you alone to decide and give (the wagon) to them. I think, Major, that there will be trouble in the tribe if all the chiefs who are here, after thinking of the matter, do not give me a wagon. Yet I have done nothing wrong. They promised to give the wagons to the young men, but I was unwilling. There are probably two wagons which will belong to Standing Bear's gens, and I suppose that the second one may be mine. Try to help me!

FRANK LA FLÈCHE, SR., TO HIS DAUGHTER, SUSANNE.

November 12, 1877.

Majaⁿ' čaⁿ aňřířaⁿčai tē' aⁿ'čí'a taň'gataⁿ ebčégaⁿ. Umáha říi čaⁿ
 Land the we desire for our- the we shall fail to obtain I think that. Omaha vil- the
 selves lage
 iⁿ'taⁿ aⁿ'ná taň'gataⁿ. Čécetaⁿ'-naⁿ úwawéci kē 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 wačičiⁿ'gai. Gaⁿ' čí'áqti ří, gaⁿ' úwawéci 'iaⁿ'ča taň'gataⁿ.
 What pain so- we have none. And failing al- If, then pay we shall mention it.
 ever together
 Cé majaⁿ' níaciⁿ'ga ukéčiⁿ majaⁿ' eřai é'di učářine tai hă, ewéagai hă.
 That land Indian common * land their there you can seek for they said the
 yourselves foregoing to us
 Águdi edé cetaⁿ aňgaⁿ'ča-baji. Gaⁿ' caň'ge čaňká čiegčaňge éčaⁿ'ba
 Where what so far we have not desired it. And horse the (pl. ob.) your husband he too
 they
 said
 9 wákihídái-gă. Gaⁿ' cēna gaⁿ'te uwířča cučéačē. Īeskă aⁿ'waň'gačičiⁿ
 attend ye to them. And enough for a while I tell you I send to you. Interpreter we have them
 aňgáti wíutaň'ga čedēni čataⁿ'i, pšaji.
 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. Naⁿjú éna wí'i téinke, aⁿčá'i
 Wheat some lend me ! O friend. Thresh- that I give will, you give
 ing quanti- back to me
 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.

- Waqiⁿ/ha gáčaⁿ cučé. Caⁿ gaⁿ wisíčai tē waqiⁿ/ha cuhí-naⁿ taté.
 Paper that (ob.) goes to you. At any rate I remember the paper reach usu- shall.
 you (pl.) ally
- Gataⁿ/adi ájaⁿi édaⁿ, ebčégaⁿ, cí winá'aⁿi kaⁿ/bča. Umaⁿ/haⁿ-ma maⁿ/zěškā
 By this time have ? (in a I think that, again I hear I wish. The Omahas money
 you (pl.) so- acted illoquy), from you
- 3 čizá-báji caⁿ/caⁿ iⁿ/taⁿ. Pahañ'ga gě'di maⁿ/zěškā čizé caⁿ/caⁿ'i, éde iⁿ/taⁿ
 do not receive always now. Before at differ- money received always, but now
 ent times
- čizá-báji, wa'f-baji'qtiaⁿ'i. Ádaⁿ maⁿ/zěškā čaná tē učšhaji tē, wa'f-báji
 they do not get it, they do not give it to us at all. There- fore money you the you have will, they do not
 begged not your way about it give it to us
- caⁿ/caⁿ égaⁿ učšhaji há. Wamúske kě gaⁿ hégaji abčičiⁿ' ehé čandi, caⁿ/caⁿ.
 always so you do not have your desire wheat the and not a little I have I said in the it continues.
 past,
- 6 Majaⁿ čaⁿ wamúske ɯaŋgá uáji, wégaⁿze gčébahíwiⁿ naⁿ/ba abčičiⁿ'. Éškana
 Land the wheat large Isowed, measure hundred two I have. I have
 čéču niⁿ' ebčégaⁿ wamúske t'aⁿ' xī, wačáte t'aⁿ' xī. Wataⁿ'zi kě' cti hégaji
 here you are I think that wheat abounds if, food abounds if. Corn the too not a
 little
- abčičiⁿ'. Wáqe nú eɯá kě hégaji abčičiⁿ'. Wáqe waqtá eɯá kě bčúga abčičiⁿ'.
 I have. White potato his the not a few I have. White fruit his the all I have.
 man
- 9 Abčičiⁿ' gě'cte hégaji abčičiⁿ'. Níkagahiⁿ-ma pahañ'gadi weát'abčé Umaⁿ/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 iⁿ/taⁿ níkaciⁿga amá údaⁿqti maⁿ/čičiⁿ'i, iⁿ/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. Caⁿ kíkui gazaⁿ gaⁿ údaⁿqti gaⁿ š'di maⁿ/bčičiⁿ' há. Níkagahi tē é údaⁿ
 At any calling among so (?) very good so (?) there I walk Chief the it good
 rate to feasts
- 12 égičé weát'abčé kě égičé píaji daxe te há. Níkaciⁿga čičiⁿ' wiⁿ' waqpáni xī,
 behold I hate them the behold bad I may do Person the one poor if,
 (mv.)
- nítaⁿ etégaⁿ há, níkagahi amá iⁿ/čičiⁿ'gai há. Níkaciⁿga wiⁿ' dádaⁿ gaⁿ'čai,
 you ought chief the (pl. said the fore- Person one what he desires,
 work sub.) going to me
- waqpáni xī, uíkañ-gă, aí há níkagahi amá. Ádaⁿ níkaciⁿga waqpáni čičiⁿ
 poor when, help him, said chief the (pl. There- person poor the
 they sub.) fore (mv. ob.)
- 15 ča'éáčé iⁿ/taⁿ. Cañ'ge wábčičiⁿ čāñká caⁿ cénawáčé, níkaciⁿga waqpáni
 I pity him now. Horse I have the ones at are expended, person poor
 them that (ob.) length (f)
- čtěwaⁿ' awá'i-naⁿ-maⁿ'. Kī jaⁿmaⁿ'čičiⁿ' iⁿ' čāñká enáqtcī uctai há. Wiɯaⁿ'be
 soever I used to give to them. And wagon car- ried the ones only they re- I see you
 main

tat éskaⁿ ebégaⁿ. Iⁿ'tcaⁿ cañ'ge ubáhadi áji aⁿçin'ge há. Umaⁿ'haⁿ amá
 shall perhaps that.I think. Now horse on their flank an- I am with- . Omaha the (pl.
 (=beside them) other out sub.)

wáqe gáxe gaⁿ'çai há. Susí júwagçai níkaciⁿga gçéba-dúba wáqe gáxe
 white act desire La Flèche he with them person forty white act
 man man

júwagçe gaⁿ'çai. Umaⁿ'haⁿ amá bçúga uçí'agai; níkagáhi tçé téqigíçai 3
 he with them desire. Omaha the (pl. all are unwilling; chief the prize their
 sub.) (thing) own.

cénujiñ'ga bçúga. Wáqe gáxe-má é wiaⁿ't'çafi há. Kí wáqe gáxají amá
 young man all. White those who act that we hate them . And white do not act the (pl.
 man man (pl. ob.) sub.)

umaⁿ'çinka çé çahí-naⁿ tá amá, níkagáhi amá. Wiⁿ'çidaⁿ'bai çí wáqe gáxe
 season this will be reaching you, chief the (pl. One sees you when white
 sub.) sub.) man act

amá dádaⁿ ça'í-báji etégaⁿ há: níkaciⁿga ukéçinⁿ tçé é aⁿ'çai gaⁿ'çaii há, 6
 the (pl. what you do not should Indian common the that abandon they wish
 sub.) sub.) (thing)

wáqe gáxe amá Kí wí nífaciⁿga ukéçinⁿ tçé açíaⁿ'bçai kaⁿ'bçai-máji há.
 white act the (pl. And I Indian common the I throw away I do not wish
 man sub.) (thing) for myself

Wiçañ'ge aⁿ'çina t'á-baçin', wakégai. Éde iⁿ'taⁿ gígçázu. Cetaⁿ' édiçti
 My sister came very near dying, she was sick. But now she has re- covered. So far just there

çanⁿ'ba-máji há, waçítaⁿ kçé áakihíde maⁿ'bçin' há. Ijin'ge amá é iⁿ'wiⁿ'çai 9
 I have not seen her work the I attend to it I walk Her son the that to tell me
 (ob.) (mv. sub.)

atí-naⁿ'i. Waqtçá jin'ga hégaçi é'çai bçé, kí maⁿ'çaiⁿ' weáçuhe, ádaⁿ é'çai
 has come Vegetable small not a few unto I go, and stealing I fear for them, there- thither
 regularly. fore

pí-máji-naⁿ-maⁿ' cetaⁿ'-naⁿ. Içti tçé di wabçítaⁿ maⁿ'bçin'. Majaⁿ' çaiⁿ
 I have not been going so far. The very house at the I work I walk. Land the
 (ob.)

wéahide anájinⁿ há, ádaⁿ é'çai pí-máji-naⁿ-maⁿ'. Éskana majaⁿ' çaiⁿ çanğá 12
 distant (from) I stand there- there I have not reached there Oh, that! land the large
 fore regularly. (ob.)

níçai kaⁿ'bçégaⁿ há. É cupí çí, majaⁿ' çaiⁿ çanğá níçai çí, uçúçaiⁿ'be
 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 agçáⁿ' kaⁿ'bçai, Iáçinⁿ wa'ú wiⁿ.
 apt Woman one I marry her I wish, Pawnee woman one.

NOTES.

The sender of this letter was a member of the "chiefs' party" in the Omaha tribe. Cakuçú-çakitáwe, or "Sun" was a Pawnee.

645, 2. Susi, said to mean the late Joseph La Flèche; but its derivation was not explained. Juwagçai (instead of Jugçai, *they are with him*) shows that the speaker regarded La Flèche as inferior to the forty men.

645, 13. E., said by F. to be unnecessary here. G. gave, as an equivalent to the last sentence but one, Éskana cupí égaⁿ çí, çanⁿ'be çí, uçúçaiⁿ'be etégaⁿ há, *Oh! if I could only go to you and see it, I might examine it.*

TRANSLATION.

That letter goes to you. At any rate, as I think of you (pl.), letters shall be reaching you regularly. Just about this time I am thinking how you are getting along. And I wish to hear from you again. The Omahas do not receive any more money annuities. They used to receive money at different periods in the past; but now they do not receive it, as (the white people) do not give it to us at all. Therefore you will not have your way about the money for which you asked; as they continue to give us none, you can not have your way. I said that I had plenty of wheat, and so it continues. I sowed a large piece of land in wheat, and I have two hundred bushels. I long for you to be here when wheat and other kinds of food abound. I also have plenty of corn. I have plenty of Irish potatoes. I have all the (fruits *or*) vegetables of the white men. I have an abundance of whatever I have. Formerly I hated the Omaha chiefs. But now the people are prospering, and I do not hate the chiefs. I adhere to the chiefs' side, going in and out among them, and attending the feasts, so I am prospering. The chieftainship is good, and if I should hate them I might do wrong. The chiefs have said to me, "You ought to do something for a poor man if you see one in that condition. When a man desires something, and is poor, do you aid him." Therefore I pity the poor man now. All the horses which I had have been expended, as I have been making presents regularly to various poor men. And only those horses remain which draw my wagon. I hope that I shall see you. Now I am without any horse beside them (the wagon horses).

The Omahas wish to live as white men. La Flèche and forty men (who side) with him desire to live as white men. All the Omahas are unwilling. All the young men prize their chiefs. We hate those who live as white men. The chiefs and those who do not live as white men will be coming to you this year. If you see one of those who live as white men, you should not give him anything, for those who live as white men desire to abandon the life as Indians. But I do not wish to throw away from myself the Indian way. My sister came very near dying from illness. But now she is convalescent. I have not yet been there to see her, as I have been very busy attending to my work. Her son has been coming regularly to tell me how she is. I am progressing with the raising of many small vegetables, and I fear lest they should be stolen; therefore I have not been going thither. I keep at my work very close to the house. I am far from the land (where you are now), therefore I have not been there. I hope that you may cultivate a large tract of the land (in which you now dwell). When I go to see you, I will be apt to examine it to see whether you cultivate it extensively.

I desire to marry a Pawnee woman.

TWO CROWS TO THE WINNEBAGO AGENT. 1878.

Húḡaḡa	íḡadíḡai	niḡké,	níkaciḡga	ḡíḡḡa	wiḡ'	aḡwaḡ'kie	cugḡé.	
Winnebago	agent	you who are,	person	your	one	having spoken to me	has gone back to you.	
Caḡ'ge	iḡwiḡ'ḡpaḡé-	de	naḡbá	wébahaḡ,	ubésniḡ	éḡ	há,	aḡḡaḡ'waḡkié há.
Horse	I lost	when	two	he knew them,	he found it out	that is it	he spoke to me about it	
Ki	gaḡ'ḡi	iḡbaḡ	há;	cupi	ḡi	uḡúkie	ḡuaḡ'ḡḡ	'íḡḡ há
And	at length	he called me		I reach you	if	to speak about it	he with me	prom- ised
								Person
Húḡaḡa	wamaḡ'ḡaḡ	ḡaḡká	wébahaḡ	éḡ	há,	éde	ieská	aḡḡiḡ'ḡegaḡ
Winnebago	thief	the ones who	he knows them	that is it		but interpre- ter	as I have none	I do not go to you
égaḡ,	wabáḡḡeze	widaxe	há.	Éde	éskana	ḡébaḡ	ádaḡ	wáḡazúḡti
as,	letter	I make to you		But	oh that	you call him	and	very straight
								you ask him
kaḡbḡégaḡ,	Siḡwanínde	éḡ	há.	Wáḡazúḡti	uḡíḡa	ḡi,	aná'aḡ	kaḡbḡégaḡ
I hope,	(Henry) Rice	it is he		Very straight	he tells you	if,	I hear it	I hope
Égaḡḡti	ḡiḡi,	Umaḡ'haḡ	íḡadíḡai	ḡiḡké	wabáḡḡeze	íkiḡaḡ-gá.		
Just so	if,	Omaha	agent	the one who	letter	send hither to him.		

NOTES.

The Winnebago agent was Howard White. Two Crows, or ḡaxe ḡaḡba, is a leading man of the Omaha Haḡga gens.

647, 1. níkaciḡga ḡíḡḡa, 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-jiñ'ga, aⁿba 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.)
 cénujiñ'ga ctĩ gĩ'ča-bajĩ. E-hnaⁿ cénujiñ'ga áta gáxai, taⁿ'waⁿgčaⁿ gčúba,
 young man too are sad. He only young man excel- made, tribe whole,
 lent
 éde gít'ai 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 waqiⁿ'ha cučéačé hă. Níkaciⁿ'ga-ma Umaⁿ'haⁿ-ma wawákegaí
 in order there- paper I send to you . The people the Omahas we are sick
 that, fore
 hă. Wáwakegé- de Maⁿ-gá'ajĩ éctĩ t'é tai égaⁿ. Haⁿ'adi ȝaⁿ'be; wakéga
 We are sick dur- Maⁿ'ga'ajĩ he too is apt to die. Last night I saw him; sick
 ing
 píajĩ.
 bad.

NOTES.

648, 2. wakeg ede, *contr. fr.* wakega ede.

648, 2. uckud ede, *in full* uckud aⁿ ede.

Cañge-skă was the chief of the Maⁿčičiñka-gaxe gens of the Omahas.

TRANSLATION.

Your son, Heqaga jiñga, 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 WIRUKRAⁿ NIÑE. 1878.

Çijĩn'ge aⁿ'ba waqúbe t'édì t'é hã. Çaná'aⁿ tégaⁿ waqĩⁿ'ha ádaⁿ
 Your son day mysterious on the dead You hear it in order that paper there-
 fore
 cuçéaçé. Wikáge wét'ai taⁿ'waⁿgçaⁿ bçúgaqti wéça-bajĩ hã. 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'gĩçe wakéga-bajĩ hã. 3
 the (pl. too all are sad. Your son his friend the (pl. all are not sick
 sub.)
 Wawákega-bajĩ hã. Çijĩn'ge enáqtcì wakégai, t'é. Níaciⁿga uckúdaⁿ, kí
 We have not been sick Your son he only was sick, dead. Person kind, and
 t'é hã. 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 hã, t'e ké'. Kĩ Úhaⁿ-jĩn'ga, 6
 My friend the Kicke the horse one gave his own dead the (lg. ob.).
 And Uhaⁿ-jĩn'ga,
 Gahĩge-wadaçĩnge, Xebáha, caⁿ çaná'aⁿ tégaⁿ gáçaⁿ cuçéañkiçai.
 Gahĩge-wadaçĩnge, Xebaha, now you hear it in order that ob. we send it to you.
 Gahĩge-wadaçĩnge igáqçaⁿ çagçai t'édì t'é hã. Caⁿ' wabágçeze çéçaⁿ
 Gahĩge-wadaçĩnge his wife you went when dead And letter this ob.
 cuhí wĩutañgáqti cĩ wiⁿ' íça-gã há. Aⁿ'çĩna'aⁿ añgaⁿ'çai. 9
 reaches just as soon as again one send hither ! We hear about you we desire.

NOTE.

649, 5. aⁿ'niⁿ tañgataⁿ, so understood by the author; but it may be intended for aⁿ'niⁿqa (or aⁿ'niqa) 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-jĩn'ga, Gahĩge-wadaçĩnge, Xe-baha, Kicke, and I send the letter to you. Gahĩge wadaçĩnge's wife died after you started back. As soon as this letter reaches you send one hither. We desire to hear from you.

MA^NTCU-NA^NBA TO WIYAKOI^N.

September 14, 1878.

- Činégi aká Sínde-gčecká úkie aká wabágčeze čéčaⁿ cučéčičě há.
 Your the Spotted Tail paid a the one letter this (ob.) sends it to
 mother's (sub.) brother friendly who visit to you
- Sínde-gčejje gaqčáⁿ aⁿwaⁿ'wáa májaⁿ' čaⁿ iⁿwiⁿ'č íča-gă há. Naⁿbé
 Spotted Tail migrating whither land the to tell me send hither ! Hand
 (ob.)
- 3 ubčaⁿ' tě agísíčě-naⁿ-maⁿ'; iⁿ'baⁿ'i éde, agísíčě-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)
- gčeiⁿ' tate wágazu aná'aⁿ kaⁿ'bča. 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 Cénujiň'ga wahéhaji'qti dáxe
 Omaha we who stand we are sick not a little. Young man very stout-hearted I made
 him
- 6 kě iⁿ't'e há, ádaⁿ iⁿ'ča-máji há, iⁿ'ča-máji héga-máji. Heqága-jiň'ga
 the dead there- I am sad I am sad I not a little. Little Elk
 (recl. ob.) to me fore
- íjaje ačeiⁿ'. Hau. Céna 'íwíkičě. 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 Haňga gens up to 1880. Wiyakoiⁿ, or Feather ear-ring, is a Yankton, Dakota, chief.

650, 1. Sínde-gčecká, the Omaha notation of the Teton Dakota Síⁿte glecka (Sínte gleška); the regular Omaha and Ponka equivalent is Sínde gčejje (line 2).

TRANSLATION.

Your mother's brother, who went to visit Spotted Tail, sends this letter to you. Send me word to what land Spotted Tail has removed. From time to time do I think how I shook hands with him. I also remember how he invited me to visit him. I desire to hear truly in what sort of land he is dwelling. I am very sick; we Omahas have much sickness among us. I have lost by death a young man whom I regarded as very stout-hearted. Therefore I am grieved. I am very sad. His name was Heqaga-jiňga.

I have spoken enough with you. I send you a very few words.

MACTI^N-A^NSA TO JENUGA-WAJI^N.

Gí-gǎ há. Φ ijiⁿčě aká, Maṅgčiqta, wamúskě ákiastá δ éčabčⁿ ačⁿ.
 Return I Your elder the Blackbird, wheat stack eight has.
 thou brother (sub.),

Kí wí ákastá dúbá abčⁿ. Kí ϕ aná'aⁿ xī, nǎn'de ϕ íudaⁿ eté xī. Níka-
 And I stack four I have. And you hear it when, heart you good ought to Per-
 be.

ciⁿga utaⁿnaháqti maⁿniⁿ nǎn'de iⁿčⁿpi-májⁱ, né tē iⁿpi-májⁱ. Kí 3
 son very solitary you walk heart I am bad by you the bad for me. And
 means of, went

Wáčutáda amá e'aⁿ maⁿčⁿ xī, uqčⁿqtci iⁿwiⁿčⁿ íča-gǎ, usníājⁱ caⁿté.
 Oto the (pl. how they walk if, very soon to tell me send hither, not cold yet
 sub.) awhile.

Usníājⁱ caⁿté, ϕ agčⁱ wíkaⁿbča. Kí Umaⁿhaⁿ Heqága-jin'ga t'é hǎ, é ϕ a-
 Not cold yet you have I desire for And Omaha Little Elk dead that you
 awhile, come back you.

ná'aⁿ te hǎ. Kí wa'ú wíwíqa wakéga hǎ. Kí Pañ'kaqa né íwixuhé. 6
 hear will And woman my sick And to the Ponkas you I fear for
 go you.

Éskana nájⁱ kaⁿbčégaⁿ. Kí wánaⁿju amá aⁿba-waqúbe ϕ éčuádi agčⁱ tá amá.
 Oh that you go I hope. And thresher the (pl. Sunday at this place they will have
 not sub.) returned.

Φ ijiⁿčě aká qáde jaⁿmaⁿčⁿujⁱ gčéba-naⁿba gáxai, wamúskě-í tē. Jⁱ
 Your elder the hay wagon full twenty made, wheat house the. House
 brother (sub.)

tē údaⁿqti gáxai. Waqiⁿha ϕ aⁿ wí'í ϕ aⁿ nížě xī, ctaⁿ'be xī, waqiⁿ'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 iⁿwiⁿčⁿa-gǎ. Aná'aⁿ kaⁿ'bča.
 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 Maṅgčiqta, Blackbird, and a member of the Wajiṅga-čatajⁱ sub gens of the Čatada gens. Philip was at the Oto Agency when this letter was written.

651, 2. akasta. akiasta is preferred by F.

TRANSLATION.

Return! Your elder brother, Blackbird, has eight stacks of wheat. And I have four stacks. When you hear it you ought to be glad. My heart is made sad by your leading such a solitary life. Your going was bad for me. I wish you to send me word very soon, some time before the cold weather, how the Otos are progressing. I wish you to come back before the winter comes. An Omaha, Little Elk, has died. You

will hear that. And my wife is sick. I am apprehensive about your going to the Ponkas. I hope that you may not go. By Sunday the threshers will have returned to this place. Your elder brother made twenty wagon-loads of hay, which he has in his barn. He has done very well with the barn. When you receive the letter which I send you, and look at it, give me one in return. Tell me how you are getting along. I wish to hear it.

MA^NTCU-NA^NBA TO PAWNEE JOE. 1878.

- Caⁿ waqⁿ'ha pahañ'gadí ctě cučéwikičé-naⁿ-maⁿ' tiaⁿ'čakičáji 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 ɣi, iⁿ'ča-máji-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'haⁿ-jiñ'ga wániⁿ maⁿ'niⁿ'- bádaⁿ éskaⁿ ča'éwačáčě
 my two young Omaha you keep you walk and (pl.) oh that you have pity on them
- kaⁿ'bčégaⁿ. Údaⁿ'qti 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 ɣi, údaⁿ maⁿ'niⁿ' ádaⁿ aⁿ'časičáji. 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
- Wicti, ukít'ě d'úba iⁿ'tcaⁿ waɣaⁿ'be há. Síndé-gčeecka taⁿ'waⁿgččaⁿ eɣá
 I too, foreigner some now I have seen them Spotted Tail nation his
- amá, taⁿ'waⁿgččaⁿ dččaⁿ'ba, waɣaⁿ'be há.
 the (pl. sub.), nation (or gens) seven, I have seen them
- 9 Hau. Waɣaⁿ'be níkaciⁿ'ga wiwíɣa cañ'ge gčeba-dččabčičiⁿ kí é'di
 I saw them Indian (or people) my own horse eighty and on it
- dččaⁿ'ba wa'fi Čaaⁿ' amá. Wí úju miñké Síndé-gčeecka cañgáqčičiⁿ pí
 seven gave to us Dakota the (pl. sub.). I principal I who Spotted Tail riding a horse I reached there
- a'í. Mikóoji níkagáhi úju čin ké waiⁿ' wiⁿ údaⁿ-qti wiⁿ' pí éde čí
 I gave Minnecon-jou chief principal the one who robe one very good one I reached there but again there
- 12 a'í há. Dádaⁿ wiⁿéctě iñgáxa-báji pí. Majaⁿ' águdi wáɣazu aqčičiⁿ ɣi,
 I gave to him What even one they did not do for me I was there. Land where straight I sit when,
- aⁿ'čagiččaⁿ'be te há, a'í há, Síndé-gčeecka iⁿ'čičiñ'gai. Wáčaha, unájiⁿ
 you may see me, your own said he Spotted Tail said the fore-going to me. Clothing, shirt
- ábčaha gě, zaniⁿ'qti awá'í. Utaⁿ' gě čti, caⁿ hiⁿ'bé gě' čti, awá'í. Bčúga
 I wore the pl. in ob. every one I gave to them. Leg-gins pl. ob. the too, even mocca-sin pl. ob. the too, I gave to them. The whole
- 15 awá'í há.
 I gave to them

Hau. Gañ'xī cī maⁿniⁿ, e'aⁿ maⁿniⁿ, údaⁿ maⁿniⁿ égaⁿ iⁿwiⁿč
 ¶ And now you you walk, how you walk, good you walk so to tell me
 íča-gă. Winá'aⁿi kaⁿ'bča. Caⁿ gañ'xī Jáčīⁿ níkağáhi 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.) you (pl.) many died the
 kaⁿ'bča. Cī cénujiñ'ga wahéhajī kī wanáce wahéhajī ána t'ai tē 3
 I wish. Again young man stout-hearted and police stout-hearted how have the
 many died
 aná'aⁿ kaⁿ'bča.
 I hear it I wish.

Ahau. Cī wačáte ckáxe kē, wataⁿ'zi čaxíckaxe kē učáket'aⁿ éiⁿte,
 ¶ Again food you make the the corn you make for the you have ac- perhaps,
 (ob.), yourself quired
 caⁿ' aná'aⁿ kan'bča. Cī wamúskē učáji kē ctī učáket'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.)
 kaⁿ'bča. Cī řé wanáte, řé amá úhiácka wanáte aná'aⁿ kaⁿ'bča.
 I wish. Again buf- you eat them, buf- the úhiácka wanáte aná'aⁿ kaⁿ'bča.
 falo falo (sub.) close by you eat them I hear it I wish.

Hau. Cī úckaⁿ wiⁿ wiwířa uwíbča téinke. Wačáte axídaxe
 ¶ Again dead one my I tell to you will. Food I make for
 myself
 héga: wamúskē wégaⁿze kúge čábčīⁿ uáket'aⁿ, čawá učíci égaⁿ uáket'aⁿ. 9
 a little: wheat measure box three I have ac- difficult to be counted I have ac-
 [= 3,000] quired, quired.
 Cī wataⁿ'zi kē cī ékigaⁿ. Wáqe waqtá eřai, cé, núgče, majaⁿ'qē,
 Again corn the again like it. White vegeta- their, apple, turnip, onion,
 (ob.) man ble

daⁿ'xi ctī, nú ctī, házi řaň'ga ctī, naⁿ'pa ctī, caⁿ' wáqe waqtá-řiňga
 parsnip too, potato too, grape large too, cherry too, in fact white small vegetable
 man
 ujī gē bčúga bčřut'aⁿ, uhíáčē. Kī wáqe amá čéama píqti wackaⁿ' 12
 planted the whole I have brought I have And white the (pl. these anew to make an
 pl. in ob. to maturity, raised. man sub.) effort
 aⁿ'agájii, "Uřígčī'agájī-gă," aī. há. Níkaciⁿ'ga wahéhajī'qti naⁿ'ba iⁿ't'ai
 they have Do not be lazy, they Person very stout-hearted two have died
 commanded me. say to me

há. Jáčīⁿ-gahíge ijiñ'ge, Heqága-jiñ'ga, t'é há.
 Pawnee Chief his son, Little Elk, dead
 Hau. Wacúce cénujiñ'ga cénaⁿ'ba áta aňgáxai, kī akíča t'ai há. 15
 ¶ Brave young man those two excel- made, and both died
 lent

Taⁿ'waⁿgčaⁿ wéča-báji. Caⁿ' Umaⁿ'haⁿ-jiñ'ga-ma akíča wagína'aⁿ'wakičá-gă!
 Nation we are sad. Now the young Omahas (pl. ob.) both cause them to hear about them,
 their own.
 Akíča wagína'aⁿ tábace. Úwagičá-gă Umaⁿ'haⁿ-jiñ'ga.
 Both they must hear about them, Tell to them young Omaha.

Ahau. Majaⁿ' ícpahaⁿ Umaⁿ'haⁿ majaⁿ' eřai bčúga bčřubē. 18
 ¶ Land you know it Omaha land their the whole I have pul-
 verized.
 Wiⁿ'áqtci iⁿ'teqi: wanágče, řéská, kúkusi, wajiñ'ga-říde, cetaⁿ' áhigi
 Just one hard for domestic ani- cow, hog, chicken, so far many
 me: mal,
 wábčīⁿ-máji. Uqčē'qtci waqiⁿ'ha níze řī, gĩaň'kičá-gă, waqiⁿ'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'}. Íe áhigi 'gĩañ'kičá-gă. Cubčé ka^{n'}bčá ctěwa^{n'} bčí'a-na^{n'}-ma^{n'}.
 .one. Word many cause to be return- I go to you I wish even though I have failed from time
 ing hither. to time.
- I^{n'}teqi hă Ca^{n'} maja^{n'} áakihíde, áda^{n'} cubčé ka^{n'}bčá bčí'a-na^{n'}-ma^{n'}. Kĩ
 Hard for Well, I ind I attend to it, there- I go to I wish I have failed from And
 me . time to time.
- 3 a^{n'}bačé máčé učúgacíbe wiča^{n'}be ka^{n'}bčé éde bčí'a xĩ, cí 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-báji, 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. Čin'gajiñ'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 íe 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 t'ědi Wacúce t'ě. (Ma^{n'}tcú-na^{n'}ba) isañ'ga júgigčé baxúi,
 the fourth on the Wacuce dead. Two Grizzly bears his younger he with his writes,
 brother own
- Mitčáqpe-jiñ'ga ijáje ačí^{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'} deča^{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 "Wača^{n'}be" read "Wača^{n'}be t'ědi," 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, Kapsas, 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 mocca-sins 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. (Maⁿtcu-naⁿba's) younger brother, Little Star, writes with him.

SPAFFORD WOODHULL, AN OMAHA, TO JOHN HERON, PLUM CREEK, NEBR.

September 24, 1878.

Kagéha, íe djúbaqtci wíđaxu cučéačě. Čéamá nújiŋga juáwagče cupí
 Friend, word very few I write to I send to you. These boy I with them I went
 you to you

aná maⁿ'zěškă wagáxe éčičiⁿ gisíčě-naⁿ'i édegaⁿ maⁿ'zěškă čí'á héga-báji
 the (pl. money debt they have remember it from but money they not a little
 sub.) for you time to time have failed

cetaⁿ'. Caⁿ' čí'i-báji xáci tě iⁿ'ča-máji há. Caⁿ' miⁿ' naⁿbá těđíhi 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' kě'ja. Céču wataⁿ'čě wačáci tečaⁿ' řehá-naságe
 apt, that far land you sit at the, There to tan hides you hired in the hardened buffalo
 them past hide

- dúba tečá^{n'} nújĩnga amá giná'aⁿ ga^{n'} čai čéamá. E'a^{n'} ckáxe tē wagáxe tē
 four in the boy the (pl. to hear of they wish these How you make the debt the
 past sub.) their own (the sub.) it
- é d'úba ípacéčá^{n'}i tē iⁿwi^{n'}č íča-gă. Gañ'xĩ ta^{n'}čē čicta^{n'} tečá^{n'} d'úba čaⁿ
 that some you have rubbed the to tell me send hither. And then tanning finished in the four the
 it out past past
- 3 wata^{n'}čē wačáci tečá^{n'} e'a^{n'} ckáxe tē aná'aⁿ ka^{n'}bča, wíctĩ. Wágazúqti
 to tan hides you hired in the how you make the I hear it I wish, I too. Very straight
 them past it
- iⁿwi^{n'}č íča-gă. Cupí etégaⁿ ca^{n'} íčádičai iⁿčĩn'ginali^{n'} tēdĩhi xĩ, cupí
 to tell to send hither. I reach apt now agent willing for me, his in case that, I reach
 me you past you own
- tá miñke. Čéna wawídaxu cučéáčē hă. Ca^{n'} uqčē'qtci gčia^{n'}čakičē
 I will. Enough I write them to I send it to And very soon you cause to have
 you returned to me
- 6 waqi^{n'}ha.
 paper.

NOTES.

The writer, Pidaiga, belongs to the Omaha *čeda-it'ajĩ* sub-gens of the *čatada* gens. He and other Omahas owe Mr. Heron some money. They ask in this letter what he intends doing about the hides which they had tanned for him. Will he credit them for the hides, and so allow them to cancel part of their debt?

655, 4. *čaha-nasage*, to be distinguished from *čaha-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 TATAŇKA-MANI; A YANKTON.

September 25, 1878.

- Wabágčeze wiⁿ cučéwikičē. I^{n'}ča-májĩ héga-májĩ. Isañ'ga wĩqa t'é
 Letter one I send for you. I am very sorrowful. His younger my dead
 brother
- hă, ádaⁿ waqi^{n'}ha cučéáčē. Wagiaⁿ-ma^{n'}zē, wikáge, uíča-gă. Pahañ'gadi
 there- paper I send to you. Wagiaⁿ-ma^{n'}zē, my friend, tell it to him. Formerly
 fore
- 9 wacta^{n'}be tē údaⁿqti égaⁿjĩ hă. Cañ'ge cáde wačá'i-má ctē čĩngái, 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 given
 away

Cě'ja pí agčĭ tě'di, wátciǵaxe atí: cañ'ge wačĭn'gěqtiaⁿi. Čaná'aⁿ
 There I I came when. to dance they horse we had none at all. You hear it
 where reached back
 you are

wíkaⁿbča. Čisañ'ga cañ'ge čĭngé héga-báji. Ūckaⁿ wiⁿ' píaji héga-báji
 I desire for you. Your younger horse he is very destitute of. Dead one bad very
 brother

uwíbča cučéačĕ. Wawákega dúba jaⁿ' xĭ, t'é-naⁿi, níkaciⁿ'ga áhigi t'ái. 3
 I tell you I send to you. We are sick four sleep when, they usually person many have
 die, died

Ciñ'gajĭn'ga čĭja awána'aⁿ kaⁿ'bča. Čĭjiⁿ'čĕ ctĭ e'aⁿ'í éiⁿ'te awána'aⁿ kaⁿ'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 tědi wátciǵaxe atí. Waqpeca gave another reading, as an equivalent: Ě'ja cañgáhi cañgáǵĭ tě'di čĭhniñkě'ja wátciǵaxe atí. When we returned
 There we reached we had when at you (=at to dance they
 you come back your place) came.

from our visit to you, those who dwell at your place came hither to dance.

657, 2. Čisañga, *i. e.* Waqpeca.

TRANSLATION.

I send a letter for you. I am very sorrowful. My younger brother is dead; therefore I send you a letter. Tell it to my friend Wagiaⁿ.maⁿžĕ. 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.

Dadĭha, iⁿ'taⁿ aⁿ'bačĕ téqi ičápahaⁿ. Caⁿ' edádaⁿ, dadĭha, wéčĭǵaⁿ'
 Father, now to-day trouble I know it. And what, O father, plan
 ctěwaⁿ' čĭngé. Iⁿ'tcaⁿ' aⁿ'ba waqúbe čĕkĕ Kagé t'é hă, Wacúce ijáje ačĭⁿ'. 6
 soever there is none. Now day mysterious this Fourth dead. Wacuce his he had.
 name

Mawádaⁿ'čĭⁿ uíča-gă. Čĭ, dadĭha, cěnujiñ'ga átaqti, Heqága-jiñ'ga, čĭ t'é
 Mandan tell him. Again, father, young man very ex- Little Elk, again dead
 cellent,

hă. Taⁿ'waⁿ'gčaⁿ iⁿ'taⁿ wawákega héga-báji égaⁿ wéčĭǵaⁿ' ctěwaⁿ' čĭngé.
 Nation now we are very sick as plan soever there is
 none.

Waqiⁿ'ha wiⁿ, dadĭha, Heqága-maⁿ'čĭⁿ tíčĕ čaⁿ' aⁿ'čaⁿ'bahaⁿ-báji, níaciⁿ'ga 9
 Paper one, O father, Hehaka-mani cause it the we do not know it, Indian
 to come (ob.)

- ukéçiⁿ baxúi čaⁿ égaⁿ. Íe tē wiⁿdéna na'aⁿ'i éde íe číta na'aⁿ' gaⁿ' čai.
 common it was the as. Word the one-half they heard but word your to hear wish
 written
- Íe áhigi íbahaⁿ'jī égaⁿ, ádaⁿ waqiⁿ'ha íwimáxe cučéačě. 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 ańgaⁿ'čai há. Níkaciⁿ'ga-ma, dadíha, Umaⁿ'haⁿ-má, pí
 the we hear it we wish The people, O father, the Omahas, anew
 ča'éwačá-gă. Wéčigčáⁿ údaⁿ wegáxa-gă. Iⁿdádi čĩńgě čaⁿ'ja, dadíha,
 pity them! Plan good make for them! My father there is though, O father,
 none
- čaniⁿ'ja tē iⁿ'udaⁿ'qti anájiⁿ. Umaⁿ'haⁿ-má ča'éwačáčě égaⁿ céhe há,
 you live the very good for I stand. The Omahas you pity them so I say
 me that
- 6 taⁿ'waⁿgčáⁿ' čaⁿ.
 nation the.

NOTE.

657, 9. Waqiⁿha wiⁿ, dadíha, etc. This order has been corrected by three Omahas, who gave two readings: 1. If "wiⁿ" be dropped, read, Dadíha, waqiⁿ'ha Heqága maⁿ'čĩⁿ tíčě čaⁿ aⁿčáⁿ'bahaⁿ-bájī, *O father, we do not understand the letter which Walking Elk has sent hither.* 2. If the "wiⁿ" be retained, read, Dadíha, Heqága maⁿ'čĩⁿ waqiⁿ'ha wiⁿ tíčě édegaⁿ aⁿčáⁿ'bahaⁿ-bájī há', *O father, Walking Elk has sent a letter hither, but we do not understand it.* Walking Elk had sent a letter, written in Omaha, asking about a certain herb.

TRANSLATION.

My father, on this very day I experience trouble. O father, I can come to no decision whatever. During this present week he whom we called "Fourth son" has died; his name was Wacuce. Tell Mawataⁿna. Furthermore, father, a most excellent young man, Little Elk, is dead. We have much sickness in the nation at present, and so there is nothing to be done. Father, we do not understand the letter which 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 TATAŃKA-I^NYAŃKE,
YANKTONS.

October 3, 1878.

Heqága maⁿ'çiⁿ Jaañ'ga nañ'ge éçaⁿ'ba, waqiⁿ'ha tíçaiⁿ çáⁿ bçízé
Elk walks Buffalo runs he too, paper which you have I have
sent hither taken it

égaⁿ íaⁿ'be há. Cí waqiⁿ'ha çéçaⁿ cuçéaçé. Waçigçaⁿ ctéwaⁿ çíngé há.
as I have Again paper this I send to you. Plan soever there is
seen it none

Níkaciⁿ'ga áhigi t'é, çin'gajin'ga wa'ú cti edábe t'é. Níkaciⁿ'ga naⁿ'ba 3
Persons many dead, child woman too also dead. Person two

wahéhají égaⁿ iⁿ'tai há, ádaⁿ axáge-naⁿ'maⁿ' caⁿ'caⁿ. Wacúce Mawádana
stout-hearted so have died there I am usually crying always. Wacuce Mandan
to me

inégi çínké t'é há, é niníba açiⁿ' çínké éde t'é há. Cí áma kě, Heqága-
his the one dead he pipe had the one who but dead. Again other the, Little
mother's who (sat) brother (sat)

jin'ga ijáje açiⁿ'. Níaciⁿ'ga wahéhajiqti waçáxai éde t'ai há. Ícpahaⁿ 6
Elk his name he had. Person very stout-hearted I made them but they are
dead

etaí, dúdañgáççiⁿ 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 açiⁿ' kě. Cétataⁿ cañ'ge wáçiⁿ agçi, waçá'i-ma bçúga
Little Elk his he had the From yon- they brought those you gave all
name (lg. der place horse them back hither ob.)

iⁿ'maⁿ'çaⁿ'i Húñañga amá. Wakéga tě cetaⁿ'ha aⁿ'çictaⁿ' ctéwaⁿ'jì, 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. Íçáe agçiⁿ' 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 há. Kí éçé wiwíña amá, Pañ'ka amá, wébaⁿ tíçai há,
heart I am sad And kin- my the (pl. Ponka the (pl. to invite have sent
sub.), dred the (pl. sub.), us hither

éde bçé taté íçápahaⁿ-máji há, aⁿ'wañ'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-gçecka dádaⁿ wéçigçaⁿ gáxai aná'aⁿ kaⁿ'bça Maⁿ'zěská' cti bçíza-máji,
Spotted Tail what plan they I hear it I wish. Moneý too I have not
make received,

wáçe amá aⁿ'í-báji. Cañ'ge cénawáçé 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 cuçéwikiçé, íe djúbaqti cuçéwikiçé. 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. *čičke*, 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 "waxaxe," referring it to *one man*, Little Elk; but Maⁿtcu naⁿba said, "waxaxai," and seemingly referred to *both men*.

659, 7. *dudañgačičiⁿ*, contr. of *duda añgačičiⁿ*.

659, 8. *Čečataⁿ*, etc. F. at first accepted this reading, having inserted the commas after "agčiči" and "wačičiⁿ-ma." Subsequently he gave the following reading: *Čečataⁿ cañ'ge wáčičiⁿ agčičiⁿ-ma, wačičiⁿ-ma, bčúga wémaⁿčičiⁿ há Húčičiⁿ 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-čičiⁿ," as he spoke as a chief, regarding his people's horses as his own.

659, 9. *Wakega tče*, etc. F. and G. read, *Wakéga tče' aⁿčičiⁿ ctčewaⁿ máčičiⁿ há, ádaⁿ daⁿčičiⁿ iⁿ'pimáčičiⁿ há, The sickness has not stopped on me at all, therefore I am much sadder than I have ever been.*

659, 12. *bče tate*, etc. As Maⁿtcu naⁿba spoke for his tribe, this sentence would be, if expressed in ordinary language, *Éde añgáčiče taité aⁿčičiⁿ'bahaⁿ-báčičiⁿ há, wawákega aⁿčičiⁿ'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 TATAŃKA-MANI.

October 9, 1878.

Wágazúrqi winá'aⁿ tē nān'de iⁿudaⁿ hă. Ciñ'gajin'ga wiwíŋa čisíčē-
 Very straight I have heard the heart good for me Child my usually
 from you remembers
 naⁿi. Wa'ú wiwíŋa čisíčē-naⁿi. Waqiⁿha cučaf tē'di nú sátāⁿ wahéhaj'qi
 you. Woman my usually remem- Paper went to when man five very stout-hearted
 bers you.
 t'ai hă. Caⁿ edádaⁿ cañ'gaxai bčúgaqi aŋgúket'aⁿi. Wamúskē ctí 3
 have And what they have done the whole we have acquired. Wheat too
 died enough
 aŋgúji kē' aŋgúket'aⁿi. Iⁿtaⁿ čécutaⁿčéčē éčē čičíŋa-ma bčúgaqi 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'ŋa 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. Aⁿba waqúbe naⁿbá tēdŋhi ŋi, Umaⁿhaⁿ 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 čábčŋha eáwagaⁿi. Aⁿba waqúbe wiⁿáqtei ŋíctē
 I think that. Sick in three so we are (?). Week just one even
 ways (?) when
 t'é-naⁿi. Niaciⁿga amá ní-masániaŋá-ma e'aⁿi ä. Awána'aⁿ kaⁿbča,
 they usually die. Person the (pl. those on the other side of how are ? I hear about them I wish,
 sub.) the river they
 Sŋdē-gčēcka ŋi-ma. 9
 Spotted Tail those in his
 village.

NOTES.

661, 3. cañgaxai, in full, caⁿ aŋgaxai.

661, 5. gebčé taté, I shall go that way (pointed out, and understood by both parties, though the way is not described fully).

661, 8. Niaciⁿga 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.

ICTAÇABI, AN OMAHA, TO HEQAGA-SABĚ, A PONKA, AT
YANKTON AGENCY, DAK.

October 14, 1878.

Wawákegaí. Wacúce t'é, Heqága-jiñ'ga t'é, Ĵahé-tap'ë t'é, Cúça-
 We have been sick. Wacuce dead, Little Elk dead, Ĵahé tap'ë dead, Cúça-
 ma^{n'}çi^{n'} t'é, níkaci^{n'}ga úda^{n'}qti t'ai hă. Wa'ú wiwíŋa wí čéna^{n'}ba, wawákegaí,
 ma^{n'}çi^{n'} dead, person very good died. Woman my I those two, we have been sick,
 3 na^{n'}ji^{n'}čké'qtcí a^{n'}ni^{n'}'ŋai. A^{n'}ni^{n'}'ŋa ŋí, wisíčë hă, áda^{n'} wawíčaxú. 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 wiwíŋa-má wačáxe-má úwagičá-gă,
 children Yankton some those who are my those whom I made tell it to them,
 ta^{n'}wa^{n'} ča^{n'}. Maja^{n'} ča^{n'} a^{n'}'bačé píaji héga-báji hă: a^{n'}'ba wi^{n'} ŋí,
 village the. Land the to-day is very bad day one when,
 6 níkaci^{n'}'ga na^{n'}bá čtë t'ai, kí čábčí^{n'} čtë t'ai, kí dúba čtë 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
 ŋí. Kí céčá^{n'} čé cuhí të cta^{n'}'be të ékita^{n'}há wai^{n'}'baxú-gă. Ca^{n'} e'a^{n'}
 when. And that this reaches you the you see it the at the same write things to me. Now how
 (cv. ob.) you time
 čanáji^{n'} ŋí, wái^{n'}čécpaxú ka^{n'}'bča. I^{n'}wi^{n'}'č íčá-gă
 you stand if, you write things I wish. To tell me send to me.
 to me

NOTES.

662, 3 and 4. Ce-ma . . . uwagičá-gă. This sentence may be expressed differently, thus: Ihañ'kta^{n'}wi^{n'} d'úba cé-ma ciñ'gajiñ'ga wačáxe-ma úwagičá-gă.
 Yankton some those children those whom I made (or adopted) tell it to them.

662, 7. če is superfluous (F.).

TRANSLATION.

We have been sick. Wacuce, Little Elk, Ĵahé-tap'ë and Cúça-ma^{n'}çi^{n'}, who were very good men, have died. My wife and I have been sick, and we barely escaped dying. As we live, I remember you, therefore I write several things to you. Tell some of those Yanktons in the tribe, those whom I regard as my children. This country is very bad to day; in one day two, three, or even four persons die. And when this letter reaches you, and you see it, write to me in return one of equal length and about several topics. I wish you to write to me how you are progressing. Send hither to tell me.

LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 9, 1878.

- Kagéha, uwíkie cuḫéaḫö Kägéha, wiḫaⁿ'be kaⁿbḫéde aⁿwañ'kega há.
 My friend, I speak to I send to My friend, I see you I wish, but I am sick
- Añgíni ḫí, cupí tá miñke, wiḫaⁿ'be tá miñke. Kí iⁿ'tcaⁿ Umaⁿ'haⁿ amá
 I recover when, I reach you will I who, I see you will I who. And now Omaha the (pl. sub.)
- cupí-máji caⁿté caḫé 'iḫé-naⁿi. Caḫé 'iḫé tē ubḫí'age: wawákega 3
 I do not reach you yet awhile going to they usually speak of it. Going to speak the I am unwilling! we are
- héga-báji, kí ḫícti waḫíkega. Ataⁿ' añgíni ḫí, ékitaⁿ'há cañgáhi tañ'gataⁿ
 very sick, and you too you are sick. When I recover when, at the same time we shall reach you
- ḫískié. Wawásninde tañ'gataⁿ wamúskē kē naⁿjú ḫi'ái; ḫictaⁿ'i ḫí,
 all together. We shall delay wheat the thresh they have failed; they finish when, ish
- cañgáhi tañ'gataⁿ. Waḫíkega tē ḫat'ái tē añgúcti aⁿ't'ái tē iⁿ'ḫa-máji há. 6
 we shall reach you. You are sick the you die the we too we die the I am sad
- Caⁿ' waqiⁿ'ha ḫéḫaⁿ níze ḫí, uḫḫé'qtci cí égaⁿ waqiⁿ'ha wiⁿ' gḫiāñ'kiḫá-gá.
 Now paper this ob. you receive it when, very soon again like it paper one send back to me.
- ḫiḫaonaⁿ cuhi ewékaⁿbḫa-máji. Waqiⁿ'ha naⁿ'hébai-gá, ecé iḫaḫé taí.
 Missing one another in going to you I do not wish for them. Paper wait ye for it, you say you send hither please.
- Umaⁿ'haⁿ-má bḫúga é áwawaké: wí pahañ'ga cuhi kaⁿ'bḫa-máji, ḫískié 9
 The Omahas all that I mean: me before to go to you I wish not. all together
- cañgáhi añgáḫai ataⁿ'etē.
 we reach you we go at some future time.

NOTES.

Lion was the keeper of the sacred pipe in the Ḷaḫa gens. He was the friend of Battiste Deroin and Ukaḫe-yiñe. Battiste is the Oto half-breed interpreter.

663, 4. ekitaⁿ'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.

CKALO-E-YIÑE, A MISSOURI, TO BATTISTE DEROIN.

- Céja níaci^{n'}ga a^{n'}ča^{n'}'t'ace číñké 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 íča-gă.
 where you are send hither.
- Ki cagčé ka^{n'}'bčéde wágazuáji, i^{n'}'teqi há. Gañ'xi i^{n'}wi^{n'}'čaná tíčačé, wágazu
 And I go back I wish, but it is not straight, it is hard And then you tell to me you send straight
 to you for me hither,
- 3 aná'a^{n'} ka^{n'}'bča. Čé wabágčeze ča^{n'} níze xi, uqčé'qtcí wi^{n'}' iañ'kičá-gă.
 I hear I wish. This letter the you re. when, very soon one send hither.
 (ob.) ceive it
- Ciñ'gajiñ'ga čičiča, 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 tē'di Uma^{n'}'ha^{n'} amá wátčigáxe ěduéhe-na^{n'}-ma^{n'}. Wáhiúčaqá.
 the Saturday on the Omaha the (pl. I usually join. Pottawatomi
 sub.)
- Wáčutada amá ačai éi^{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 tíčačé xi, 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 há Téqi xi'ctě, cagčá-máji téiñke. Wágazu
 I go back I wish, but difficult Dífícut if, I will not return to you. Straight
 to you for me
- i^{n'}wi^{n'}'čaná tíčačé úda^{n'} xi, cagčé tá miñke. Ji guáčica^{n'} čaňká čai xi,
 you tell it to me you send good if, I go back I will. Lodge beyond the ones went if,
 it hither
- awána'a^{n'} ka^{n'}'bča, wágazu. Cañ'ge-skă (Wáčutada níkağáhi) Pañ'kağa 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. Pañ'kağa čé ga^{n'}'čai xi, 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 Čkağčé-yiñe, who spoke in Oto. Battiste Deroin married the sister of Čkağčé-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.

Waqiⁿha cučéwikičé čaⁿ gčíají éde wíháhaⁿ 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

waqiⁿha cučéačé. Níkaciⁿga ékigaⁿqti widáxe éde wíañ'ge egčañ'ge t'é
 paper I send to you. Indian just alike I make you but my sister her husband dead
 há. Čiñ'gajiñ'ga eja čaňká ádaⁿbe čingai ádaⁿ e'aⁿ cubčá-máji. Ijuji 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, wañ'gičé'qti. Cétaⁿ ucté čaňká
 they were not sick I told to you in the now are sick, every one. So far the rest
 past

gigčázu-baji'qtiaⁿi. Sataⁿ jaⁿ xī-naⁿ t'ai há. Wakéga tē piáji. Pahañ'gadi
 have not recovered at all. Five sleep when usu- they Sick the bad. Formerly
 ally die

nān'de iⁿ'udaⁿqti-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. Waqiⁿha čaⁿ cuhí xī, uqčé'qtei gčiañ'kičá-gá, winá'aⁿ
 I will Paper the reaches when. very soon send it back to me, I hear from
 you

kaⁿ'bča-qti. Níkaciⁿga-ma údaⁿqti-naⁿ t'ai há. Níaciⁿga uckúdaⁿqti
 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'zěšká' ctī 9
 I with them many have died Heart very sad for me con- always. Money too
 tinues

wa'í-baji caⁿ'caⁿi. Caⁿ ádaⁿ maⁿ'zěšká wiⁿéctě ctaⁿ'baji-naⁿ. Wékaⁿtaⁿ
 they have not always (pl.). And there- money even one you (sing.) usu- Lariat
 given to us do not see ally.

- 1 énaǰíha gazan'de wi^{n'} giañ'kiǰá-gǎ. Wáǰaha abǰi^{n'} éde, witáhaⁿ t'é, ǰiñgé—
 hair on a buf- to plait one send back to me. Clothing I had but, my brother- dead, there is
 falo's head
- bǰúgaǰti ǰiñgé. Ca^{n'} edádaⁿ wéǰi'aⁿ ctěwa^{n'} a^{n'}ǰiñ'ge. Uma^{n'} ǰiñka ǰé
 all is gone. Now what ornament soever I have none. Season this
- 3 iǰáugǰe ca^{n'} máǰě áma těǰá ctěwa^{n'} wáǰaha aǰi^{n'}ka^{n'}bǰa těiñke. Égaⁿ gě'di
 throughout in fact winter the at the soever clothing I will desire for myself. So at dif-
 other
- wiǰa^{n'}be te. Pañ'ka amádi wi^{n'} itize wabáǰǰeze cúǰeákiǰě. 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 (by a messenger). he
 same time)
- wiⁿ tiañ'kiǰai. Pañ'ka aké waǰi^{n'}ha wiⁿ tiañ'kiǰai, Pañ'ka níkaǰahi wiⁿ,
 one he has sent to Ponka it is paper one he has sent it Ponka chief one,
 me. he
- 6 Ma^{n'}tcú-najiⁿ aí aká, wí ikáǰeáǰě.
 Standing Grizzly they the I I have him for
 bear say one a friend.
 who.

NOTES.

Cákuǰú ǰakitáwe was a Pawnee.

665, 1. te ebǰegaⁿ, pronounced rapidly by the speaker, tebǰegaⁿ.

666, 2 and 3. F. inserts "ǰe" 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, níkáciⁿ'ga wíja cuçái. Cín'ga-
 Ickadabi, chief ye who are all, people my have gone to you. Child
- jiñ'ga wíja ctí cuçái. Çidaⁿ'be cuçái. Umaⁿ'haⁿ údaⁿ wábçiⁿ-má zaní
 my too has gone to you. To see you have gone to you. Omaha good those whom I all
- cuçái. Údaⁿ'qti wiⁿ' kě t'é há, Heqága-jiñ'ga, Jáciⁿ'-gahíge ijiñ'ge; ucté 3
 have gone to you. Very good one (recl. ob.) the dead Little Elk, Pawnee Chief his son; the rest
- amá cuçái há. Waçikegá-bi aí tē, aná'aⁿ caⁿ' çidaⁿ'be gaⁿ'çai égaⁿ cuçái.
 the have gone (pl. sub.) to you That you had been sick they said, I heard it yet to see you they wish as they have gone to you.
- Kagéha, níkághí nañkáce, çá'eañ'giçái-gă. Cé-ma níkáciⁿ'ga údaⁿ'qti
 Friend, chief ye who are, have pity on me. Those person very good
- giwakiçái - gă, çá'éçaçē giwakiçái - gă, nan'de - giúdaⁿ'qti giwakiçái - gă. 6
 send ye them back to me, you pity him send ye them back to me, being very glad send ye them back to me.
- Cénujiñ'ga wasísige çičíja-ma wáççahaⁿ'i-gă! Níkághí ijiñ'ge çínké
 Young man active those who are your pray ye to them, your own! Chief his son the (st. an. ob.)
- gçáhaⁿ'i-gă! Kí iéskă nañká, çictí, Badíze isañ'ga éçáⁿ'ba, Wáçutáda
 pray ye to him, your own! And inter-preter ye who are, you, too, Battiste his younger brother he too, Oto
- níkághí íe úwagikaⁿ'i-gă, iéskă nañkáce. Umaⁿ'haⁿ taⁿ'waⁿ'gççáⁿ najiⁿ' 9
 chief word help ye them, inter-preter ye who are. Omaha nation stand
- níkáciⁿ'ga amá wasísige átacaⁿ cuçái. Éskaⁿ çá'eañ'giçá-bádaⁿ 'íçai
 people the (pl. sub.) active exceedingly have gone to you. Oh that you have pity on me and (pl.) they promise
- etégaⁿ'qti iñgáxa-gă, Umaⁿ'haⁿ níkághí wañ'giçe cénujiñ'ga çé ti-má
 very apt make for me. Omaha chief all young man this those who have come
- téqiwagiçē'qtiaⁿ'i. Íe edádaⁿ edái çí, Umaⁿ'haⁿ níkághí égaⁿ'qti wagiçaxe- 12
 they prize them very highly. Word what what when, they say Omaha chief just so they usually do for them
- naⁿ'i, çé ti-má nújiñga. Hau. Céna Wáçutáda níkághí nañkáce, wíbçá-
 their own, these who have come boy. ¶ Enough Oto chief ye who are, I have prayed to
- haⁿ'i, kagéha. Hau. Íe tē céna wíbçahaⁿ cuçéaçē.
 you my friends. ¶ Word the enough I pray to you I send it to you.

TRANSLATION.

O Ickadabi, and all ye chiefs! my people have gone to you. My child, too, has gone to you. They have gone to see you. All those good Omahas whom I govern have gone to you. The best one of them, Little Elk, son of Pawnee Chief, has died; but the rest have gone to you. I heard it said that you had been sick, yet they have gone to you, as they wished to see you. O my friends, ye chiefs, have pity on me! Send back to me those very good men; pity them and send them back to me; send them back to me after making them very glad! Pray to those who are your active young men! Pray to your chief's son! And O you interpreters, you, Battiste, and your younger brother, help the Oto chiefs. The most active of the men who dwell in the Omaha territory have gone to you. Oh that you would pity me and for my sake so act that the Olos 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 aⁿwaⁿqpaníqti anájiⁿ há. Caⁿ aⁿbačé
 And land this (cv. ob.) (or place) you abandon you tie went place me very poor I stand And to-day
- 3 wičaⁿ 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 níkaciⁿga 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 náčiŋge há.
 was burnt to nothing

NOTES.

Kiwigutidjačici, a Pawnee name of *Jenuga wajiⁿ piáji*, *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 *Joiwere*, iró mionáqtcí pí hamányi ihákičráyiⁿ ke. But ihákičráyiⁿ ke is the Omaha *ačibčé há*.

TRANSLATION.

I, for my part, O Big Spotted Horse, have sent a letter to you and your elder brother (Ciŕeŕitawe?). I dwell a very poor man in this country in which you left me. I wish to see you to-day, (but) I send you a letter at any rate (though I can not say when I may come). And while I myself am at least doing well and I am prospering in what I have been doing for myself, to-day all of the wheat which belonged to six persons, including myself, and all which I had put into a heap, was consumed by fire.

MA^NTCU-NA^NBA TO HEQAKA-MANI AND TATAŃKA-I^NYAŃKE.

October 16.

- Ŧutaⁿqti uwíbŕa cuŕeáŕe hã iⁿteaⁿ ŕí wikáge mégaⁿ. Taⁿwaⁿgŕaⁿ
 Very straight I tell you I send it to you now you my friend likewise. Nation
- piãji ŕaⁿ hégaŕi hã: miⁿ ŕábŕiⁿ wawákegaí, cétaⁿ wagíni-báji; ádaⁿ ŕat'é
 bad the not a little moon three we have been sick, so far we have not recovered; there-fore you die
- taité uwíbŕi'agaí, íwit'ábŕai-máji. Égiŕe waŕikega ŕat'ai xi, aⁿŕagŕã tai. 3
 shall I am unwilling for you (pl.), I do not hate you (pl.). Beware you sick you die if you blame me lest.
- Céna. Í-bajji-gã. Wakéga tẽ piãji caⁿcaⁿ'qtiaⁿ'i. Maⁿ'zẽskã' ctí
 Enough. Do not be coming! Sick the bad remains indeed! Money too
- aⁿŕíza-báji, wawáŕpani héga-báji. Cañ'ge-ma Húñaŕga amá céna waŕaí,
 we have not received, we are very poor. The horses Winnebago the (pl. sub.) have made an end of them,
- wamaⁿ'ŕaⁿ'i; ádaⁿ aŕína kaⁿ'bŕa agŕiⁿ, iⁿ'ŕa-máji iⁿ'taⁿ. Taⁿ'waⁿgŕaⁿ-má 6
 they have stolen them; there-fore I fight I wish I sit, I am displeased now. The nations
- Pañ'kama gŕébahíwiⁿ kí é'di áta t'ai; Máqude-má ctí, Záge, Wáŕutáda,
 the Ponkas a hundred and over have died; the Iowas too, Sacs, Otos,
- Ŧáŕiⁿ, taⁿ'waⁿgŕaⁿ-má ctí bŕúga wakéga héga-báji. Níkagáhi úju
 Pawnees, the nations too all have been very ill. Chief principal
- ŕaⁿká wécpahaⁿ hã. Gŕedaⁿ'-nájiⁿ ijáje aŕiⁿ' aká íŕigŕaⁿ tá aka hã, é 9
 the ones who you know Hawk stands his name he who has it, (the sub.) he will decide that one (the afore-said)
- wágazu ŕigaxe tá aka hã'. Cañ'ge cáde ŕa'í hã, Gŕedaⁿ'-nájiⁿ. Ícpahaⁿ'
 straight he will do for you. Horse six you gave to him Hawk stands. You know him
- taté. Céna cuŕewikiŕe.
 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.

Waqiⁿ'ha aⁿ'bačé bčízě, uqčě'qtcí uwíkie cūčeačě, 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 aⁿ'wañ'kie atfi, ikágeawačé-de atfi. Aⁿ'wañ'kie aná'aⁿ xī, nān'de
 some to speak to me have I made them my friends, they to speak to me I heard it when, heart
 come, and have
 come.

3 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 Íknhabi yesterday the
 other

tě'di t'é hă, é níkaciⁿ'ga wiwíŋa, nújĩŋa wiwíŋa. Ě'be taⁿ'waⁿgčáⁿ t'é
 on the dead he person my, boy my. Who nation die
 die

ctéctěwaⁿ, zaní wiwíŋa, iⁿ'ča-májĩ hă. Čí 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'n, nān'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^{h'}waⁿgcaⁿ čičai čaⁿ pahañ'ga tē'di t'é iⁿwi^{n'}čaná
 ¶ And then nation your (pl.) the (ob.) before when dead you told to me

tíčačč awána'aⁿ tē i^{n'}ča-máji há. Kī i^{n'}tcaⁿ wi^{n'}éctē t'é iⁿwi^{n'}čana-báji
 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^{n'}uda^{n'}qti-ma^{n'}. Kī haú, níkagáhi nañkáce, cénujín'ga 3
 there- heart mine feels very good. And ho! chief ye who are, young man
 fore

edábe, t'é winá'aⁿi-máji i^{n'}čē-qti-ma^{n'}. Čéceta^{n'} edádaⁿ wi^{n'} íuča
 also, dead I have not heard of I am very glad. From this time what one news

iⁿwi^{n'}čana- na^{n'}i kaⁿbčégaⁿ. Añgíni etégaⁿ. Čé wabágčeze bčízē tē'di
 you tell to me only I hope. We recover apt. This letter I receive when
 it

wáqe ŋi tē'di atí. Ca^{n'} wiča^{n'}bai-máji xáci taité há Wamúskē 6
 white house into it I have And I do not see you (pl.) a long shall Wheat
 man come. time

iⁿčín'naⁿju-báji xáci taité, ádaⁿ wiča^{n'}bai- máji xáci taité. Máčč uska^{n'}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 ídaⁿbč'qti tēdíhi xī, iⁿčín'naⁿjú taité.
 cold in the very mid- by that time, they thresh it shall.
 die for me

TRANSLATION.

My friends, I received the letter to-day, and I send you a reply very soon. Some Indians have come to talk with me; I made them my friends and they have come. When I heard them speak to me I was very glad. Enough (about this). And now a man is dead: Ixubabi 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, wíbčahaⁿ. Wéčigčáⁿ čáxe tē égaⁿqti iⁿčéckaxe Wáčutáda
 Grandchild, I pray to you. Decision I make the just so you make it for me Oto
- níkağáhi nańkáce éđabe wíbčahaⁿi. Nánⁿ'de iⁿ'ča-máji. Aⁿ'ba ičáugče
 chief ye who are also I pray to you (pl.). Heart I am sad. Day throughout
- 3 axáge caⁿ'caⁿ'i éde, naⁿ'bá jaⁿ winá'aⁿi tē iⁿ'čéqti-maⁿ'. Wanágče aⁿ'čá'i-ma
 I weep always but, two sleep I have heard the I am very glad. Domestic ani- the ones which you gave to me
- wéčihíde wéčáxe ádaⁿ wakaⁿ'bča-naⁿ-maⁿ', égaⁿ wína égaⁿ aⁿ'čá'i tē nánⁿ'de
 tool I treat them there- as (or I use them for) I desire them only, as I have begged of you as you have given to me the heart
- iⁿ'udaⁿ, cí wakéga tē ańgini-máji-naⁿ-maⁿ', ádaⁿ cénujiń'ga wahéłají'qti
 good for me, again sick the I have not yet recovered, there- fore young man very stout-hearted
- 6 wiⁿ iⁿ't'e, Waníta-wáqe ijiń'ge, Iřuhábi ijaqe ačiⁿ'.
 one of mine is dead, Lion his son, Iřuhabi his name he had.
- Hau. Čihaⁿ' mégaⁿ níe čičiń'ge čanájiⁿ nánⁿ'de iⁿ'udaⁿ. Kí čiqań'ge
 Your mother likewise pain you have none you stand heart good for me. And your sister
- Umaⁿ'haⁿ amá ča'éčai, wanágče dúba 'i há, ádaⁿ čiřáhaⁿ wařigčitaⁿ'qti,
 Omaha the (pl. sub.) have pitied her, domestic ani- mal four have given to her there- fore your sister's husband works very hard for himself,
- 9 ádaⁿ nánⁿ'de iⁿ'udaⁿ'qti anájiⁿ. Jíuji wiwířa údaⁿ'qti anájiⁿ. Céna cučéwikipé.
 there- fore heart very good for me I stand. House- hold my very good I stand. Enough I have sent to you.

NOTES.

672, 5. ańgini-máji-naⁿ-maⁿ, used by a chief, really, wagini-bájii há, *we have not (yet) recovered*.

672, 8. čiřahaⁿ, Čkaře-yiře, or Sam Allis, the brother of Deroin's wife.

TRANSLATION.

My grandchild, I petition to you. I ask you and the Oto chiefs to do for me just according to the plan which I have made. I am sad at heart. Throughout the day I am ever crying, but I am delighted to hear from you after an interval of (only) two days. From time to time have I regarded the domestic animals which you have given me as helpful appliances in connection with my work, and so I have desired them. I have been glad on account of your giving me these things when I begged them of you. I (*i. e.*, my people) have not yet recovered from the sickness, therefore I have lost one of my most stout-hearted young men, Iřuhabi by name, the son of Lion.

I am glad because you and your mother continue well. The Omahas have pitied your sister, and have given her four domestic animals; therefore your wife's brother works very hard for himself, and so I continue well pleased. The members of my household are doing very well. I have sent you enough.

JABE-SKĀ TO GACTAGABI, A PONKA, AT YANKTON AGENCY,
DAKOTA TERRITORY. 1878.

Paṅ'ka níkaciⁿ'ga gḥébahíwiⁿ t'á-bi ai éde ḥaná'aⁿ tégaⁿ waqiⁿ'ha
 Ponka Indians a hundred have died, they but you hear it in order that paper
 it is said say
 I cause it to reach you. Níaciⁿ'ga wiⁿáqtci t'é kě uḥái, ucté tē uḥá-báji, ijáje aⁿwaⁿ'-
 Person = just one dead the they remain- the they did not his we did not
 (recl. told, der tell, name ob.)
 na'aⁿ-báji. Lenúga-cáge-ṭaṅ'ga enáqtci aⁿná'aⁿi há. Ḥaná'aⁿ tégaⁿ cuhíáḥē 3
 hear them. Buffalo bull hoof large he only we have heard . You hear it in order that I cause it to reach you
 waqiⁿ'ha. Lenúga-cáge-ṭaṅ'ga t'é kě taⁿ'waⁿgḥaⁿ bḥúga wéḥabaji'-qtiaⁿ'i,
 paper. Lenuga cage ṭaṅga dead the (recl. ob.) nation whole they are very sad,
 á-bi ḥaⁿ' amá.
 it is said in the letter.

NOTE.

Jabe-skā or Waḥaḥe, an aged Ponka, who was a refugee among the Omahas from 1877 to 1880. Gactaga-bi was also called Wahutaⁿḥē (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 Lenuga cage ṭaṅga 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 Lenuga cage ṭaṅga.

LAṅGA-GAXE TO ICTA-MANḶE, AN OTO.

October 25, 1878.

Wamúskē kě iⁿ'naḥiṅ'ge. Ícpahaⁿ ḥagḥé náḥiṅge. Wamúskē kě 6
 Wheat the is burnt to nothing for me. You knew you went back it is consumed. Wheat the (lg. ob.)
 náḥiṅge. Ícpahaⁿ ḥagḥéde náḥiṅge, wamúskē kě. Éde wagáxe tē' ctē
 is consumed. You knew it you went back, but it is consumed, wheat the (lg. ob.). But debt the even
 ewéḥi'a tá miṅke. Īndádaⁿ ctē íḥaxa-máji, wamúskē ké náḥiṅge
 I fail for them will I who. What soever I do not make by means of, wheat the is consumed (lg. ob.)
 aⁿḥaⁿ'sabe tcábe. Éde taⁿ'waⁿgḥaⁿ wakéga tcábai égaⁿ, wiṭáhaⁿ iⁿ'tcaⁿ 9
 I suffer greatly. But nation sick very much as, your brother-in-law now

- t'é hä, Cúya-maⁿçiⁿ ijáje açiⁿ. Nié aⁿçiⁿ'gö-qti-maⁿ. Cupí 'iáçö teçaⁿ'
 dead Cúka-maⁿçiⁿ his he had. Pain I have none at all. I reach what I said in the
 you past
- wagáxe ewébçi'a tē aⁿçaⁿ'waⁿçispégaⁿ, cupí-máji té. Gátégaⁿ cupí
 debt I fail for them the as I am kept back (or re- I may not reach you. In that man- I reach
 strained) on account of it, ner you
- 3 'iáçö teçaⁿ', nié aⁿçiⁿ'ge xī, cupí tá miñke; kī wagáxe tē nié aⁿçiⁿ'ge
 what I promised in pain I have none if. I will reach you; and debt the pain I have none
 the past,
- xī, uçúhiágiç etégaⁿ. Çékö çihaⁿ wakégede iⁿ'tcaⁿqtci giní. Nújiŋga
 if, I cause it to be apt (or This (recl. your was sick, but just now she has
 enough for me may). ob.) mother recovered. Boy
 (to pay or can-
 cel it)
- iñcupaawáçö çin'gajiŋ'ga çija çihaⁿ wasiçö- naⁿ'i. Úckaⁿ e'aⁿ niⁿ' tē
 I have them for grandchildren infant your your mother remembers usually. Deed how you the
 are
- 6 wágazúqti aná'aⁿ kaⁿ'bça, ádaⁿ edábe wabáxu cuçéaçö. Kī çin'gajiŋ'ga
 very straight I hear it I wish, there- also letter I send to you. And child
 fore
- çankáctī nié çin'gai xī, awána'aⁿ kaⁿ'bça. Kī çigáqçaⁿ çin'ké.ctī nié çin'gai
 the pl. ob. too pain have none if, I hear of them I wish. And your wife the one too pain she has
 who none
- xī, aná'aⁿ kaⁿ'bça. Kī wabágçeze tiaⁿ'çakiçé (kaⁿ'bça). Içáwipe éde,
 if, I hear it I wish. And letter you send hither I wish. I have waited but,
 to me for you
- 9 wabágçeze tiaⁿ'çakiçáji. Cubçé te, ecé xī, wabágçeze iañ'kiçá-gä.
 letter you have not sent I go to you will, you if, letter send to me.
 hither to me. say
- Gañ'xī Wáçutáda- má içá- bi aí, e'aⁿ úckaⁿ tē awána'aⁿ kaⁿ'bça. Kī
 And then Oto the have it's they how deed the I hear of them I wish. And
 (pl. gone said say,
 sub.) (by re-
 quest)
- ná-baji ckaⁿ'na xī, íe wágazu aná'aⁿ kaⁿ'bça. 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 kaⁿ'bça. Cañ'ge wiⁿ aniⁿ améde aⁿçá'i kaⁿ'bça. Edéce xī,
 I hear it I wish. Horse one you have they say, you give I wish. You say if,
 but (or as) to me something
- cupí tá miñke. Wédaji waçá'i wíkaⁿ'bça-máji. Nize xī, uqçé'qtci
 I will reach you. Elsewhere you give I do not wish for you. You re-
 ceive it if, very soon
- wabágçeze içaçö kaⁿ'bça. Caⁿ' taⁿ'waⁿgçaⁿ çičija níkaçáhi amá íe dádaⁿ
 letter you send I wish. And nation your chief the (pl. word what
 hither sub.)
- 15 cté awána'aⁿ kaⁿ'bça. Kī aⁿ'baçé indádaⁿ iⁿ'wiⁿ'çakaⁿ'i tē uçúwinájiⁿ.
 ever I hear of them I wish. And to-day what you have aided me the I depend on you
 for it.
- Gaⁿ' edéce tē wágazúqti aná'aⁿ kaⁿ'bça.
 And what you the very straight I hear it I wish.
 say
- Hau. Pañ'ka-ma eçáctī íe xē wágazu aná'aⁿ kaⁿ'bça. Pañ'ka-ma
 † The Ponkas there too word the straight I hear it I wish. The Ponkas
- 18 níkaçáhi dēçabçiⁿ gçí amaçaⁿ juáwagçe pí amaçaⁿ, íe dádaⁿ
 chief eight those who came back I with them those whom I reached, word what
- aⁿçaⁿ'wañkiaí asíçö-naⁿ caⁿ'caⁿ. Dádaⁿ uçúwikié çatí tē'di Pañ'ka íe
 they spoke to me about I have always remembered. What I spoke to you you when Ponka word
 about came hither

uḡúwikié asíḡe-naⁿ-ma^{n'}. I^{n'}baⁿi égaⁿ asíḡe-naⁿ-ma^{n'}. É waḡa^{n'}be ka^{n'}bḡa.
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 uḡúwikié asíḡe-naⁿ-ma^{n'}, wáḡazu i^{n'}na'añ'-gǎ. Kí Maⁿtcú-waḡihi,
Word I spoke to you I am thinking of from straight hear for me. And Maⁿtcu-waḡihi,
about time to time,

Acáwage, Wě's'ǎ-ḡañ'ga, íe eḡaí asíḡe-naⁿ-ma^{n'}. I^{n'}baⁿi Maⁿtcú-waḡihi; 3
Acawage, Big Snake, word their I am thinking of from He called Maⁿtcu-waḡihi;
time to time. me

íe kě ḡisíḡeḡaí. ḡaḡisíḡe ḡí, hí-gǎ. Pañ'kaḡa ḡí ḡan'di waḡi^{n'}ha
word the he has caused You remem- when, reach At the Ponkas village at the paper
him to remem- ber it there.

íḡéwaḡákiḡe taí. Waḡi^{n'}ha íwiḡiḡa.
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 Jañga-gaxe says one thing four times. He could have expressed himself in one sentence, thus: Wamúskě kě ícpahaⁿ ḡaḡḡéde (or, ḡaḡḡédegaⁿ) i^{n'}naḡiñ'ge há, *My wheat which you knew about when you went home has been consumed by fire.* Jañga-gaxe was an Omaha.

674, 4. uḡuhiagiḡe etegaⁿ, in full, uḡuhiagiḡe etegaⁿ.

674, 10. Gañ'ḡí Wáḡutáda-ma íḡa-bi ai, etc. This should be changed, in order to conform to the standard Omaha, to read thus: Gañ'ḡí Wáḡutáda-ma íḡa-bi aí, aná'aⁿ há. Égaⁿi tē aná'aⁿ ka^{n'}bḡa, *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 Wáḡutáda amá á-íáḡa-bi should have been used; Wáḡutáda-ma íḡa-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'kaḡa ḡí, etc. Explained by the third sentence preceding it. Jañga-gaxe wished his Oto friend to send a letter to the three Ponka chiefs, Maⁿtcu-waḡihi, Acawage, and Wěs'ǎ-ḡañ'ga.

675, 5. Waḡi^{n'}ha íwiḡiḡa (sic). Not plain to any of the author's Omaha informants, who have aided him since 1882. L. suggested Waḡi^{n'}ha wíḡiḡa, *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, Waḡi^{n'}ha tiañ'kiḡá-gǎ, *Send a letter to me.* W. said that either wíḡiḡa or tiañ'kiḡa-gǎ should be used. But G. substituted, Waḡi^{n'}ha ḡíḡiḡaí, *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, Cuḡa-maⁿḡiⁿ, 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-MANČI^N TO HEQAGA-SABĚ.

October 25, 1878.

Caⁿ Pañ'ka-máŋa wabáŋčeze híačě. Kì íuča wiⁿ 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, gčéba-hí-wiⁿ áta t'á-biamá; níkagáhi sáta i-biamá.
 many that they they have died say, hundred over have died, they say; chief five ve died, they say.

3 Níkagáhi ŋaŋgáqti wiⁿáqtcí t'é amá hă, Aⁿpaⁿ ŋaŋ'ga. Caⁿ caŋ'ge wáčiⁿ-
 Chief very great only one is dead, they say Elk big. And horse they usually have

naⁿ-bi čaⁿ'ja, naⁿpéhiⁿ t'ai égaⁿ wégčiwíⁿ-naⁿ-biamá. Caⁿ bčúga wakéga-
 them, they say, though, hungry die as they are selling them, they say. In fact all are sick,

biamá. Caⁿ gíteqi hégabají-bi, aí. Caⁿ aⁿbačé céna aná'aⁿ. Kì Umaⁿ'haⁿ
 they say. And it is very difficult for them, that they say. And to-day enough I have heard. And Omaha

aň'gaŋi^{n'} ctī 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-jiň'ga t'é, Wacúce 'ci ícpahaⁿ t'é, Cúřa-ma^{n'}čičiⁿ t'é,
 still I tell it to you. Elk little dead, Brave again you know dead, Čuřa-ma^{n'}čičiⁿ dead,
 heard it
 ícpahaⁿ. Ğahé-řáp'ě ícpahaⁿ. Ířuhábi t'é. Céna t'ai há. Kī ceta^{n'} 3
 you know Ğahé-řáp'ě you know Ířuhábi dead. Enough they are And so far
 him. him. dead are dead
 wakéga aká wáŋictaⁿ-báji-a^{n'}i. Kī i^{n'}cte uíčaⁿbe aňgáče égaⁿ.
 sickness the (sub.) he has not stopped on us. And as if up-hill we go so.

NOTES.

676, 3, 4, 5. Čaⁿ, superfluous, *ŋide F.*

677, 4. wakega, 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 wáŋictaⁿ-báji ča^{n'}ja, ca^{n'} uíčaⁿbe aňgáče 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, Čuřa-ma^{n'}čičiⁿ, and Ğahé-řáp'ě, whom you knew, are dead. Ířuhábi, too, is dead. These are all who have died. The sickness has not yet ceased among us; it is rather on the increase.

JOSEPH LA FLÈCHE TO A. B. MEACHAM, OF "THE COUNCIL FIRE."

December 20, 1878.

Kagéha, a^{n'}bačé wisíčě-ga^{n'}, wabáğčeze wíđaxu, íe djúba. Kagéha,
 My friend, to-day as I remember you, letter I make to you, word a few. My friend,
 íčáe tě éskaⁿ čaná'aⁿ ka^{n'} ebčégaⁿ há. Edádaⁿ wiⁿ máčadi uwíbča há. 6
 I speak the perhaps you hear it I hope What one last winter I told you
 Wíđaxu bčictaⁿ máčadi, íe kě ca^{n'}caⁿ čí uwíbča há. Maja^{n'} čéču aⁿma^{n'}čičiⁿ
 I wrote to you I finished last winter, word the, always again I tell you Land here we walk
 tě Wakan'da aká čéču jút'aⁿ wáxai égaⁿ, čéču aⁿma^{n'}čičiⁿ há. Wáqe amá
 the God the (sub.) here made us have bodies as, here we walk White the (pl. sub.)

- čéču atí-bají tē'di maja^{n'} aŋgújai tē éskaⁿ aⁿča^{n'}čaj há. Kí Iqiga^{n'}čaj 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 há; kí maja^{n'} jínáqtcí aŋgúgigčáctai
 land the that it was sold he as, it was sold . and land very small we have reserved of
 said our own
- 3 há, aŋgáqčaci^{n'} há. Cí wáqe amá wéčizai ga^{n'}čaj há, maja^{n'} wédají čeáwakičě
 we have our own . Again white the (pl. they take they wish . land elsewhere to send us
 man sub.) from us
- ga^{n'}čaj há: wéteqi héga-bájí. A^{n'}cte maja^{n'} čaⁿ wéčizai t'eáwacái tē
 they wish . hard for not a little. As if land the they take they kill us the
 us (ob.) from us
- ékigaⁿqtia^{n'} há. Kí aⁿni^{n'}ja aŋga^{n'}čaj ádaⁿ wabáqčeze čé wídaxu há. Kí
 it is just like it . And we live we wish there letter this I write to . And
 fore you
- 6 níkaci^{n'} ga ukéčín amá píají áhaⁿ eonégaⁿ há, ádaⁿ wáqe aŋgáxe tá-bi aⁿča^{n'}
 Indian common the (pl. bad ! (in you think there- white
 sub.) thought) man that we will act we say
 fore
- aŋ'guíčicái há. Íe tē wí^{n'}kěqti aŋ'guíčicái há. 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 aŋgáqčaci^{n'} aŋga^{n'}čaj há. Ádaⁿ wáqe aŋgáxe aŋga^{n'}čaj há.
 land the we keep our own we wish . There- white we act we wish
 fore man
- 9 (Ca^{n'} edádaⁿ wéteqi kě zani^{n'} qti uwíbča ka^{n'} bča ča^{n'} ja, bčí'a égaⁿ a^{n'} ba ájì
 And what hard for the all I tell to you I wish though, I fail some- day an-
 us other
 xí'jì, cí d'uba uwíbča tē.) Kagéha, wáqe amá Máhiⁿ-jaŋ'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 učíčai xí, údaⁿ (wágazu)
 the (pl. Indian common those who have seen what they tell when, good straight
 sub.) you them you
- 12 učíčai-na^{n'} há. Kí wada^{n'} ba-bají' qti 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'} há; ukíkíai tē'di, "Níkaci^{n'} ga ukéčín-ma píbají' qti," é ukíkíe-na^{n'} há.
 they usu- they talk when, Indian common, those are very bad, that they usually talk
 ally say together who are who are together
- Kí, kagéha, éskana nán'de čičíja čaⁿ čagčácibe ádaⁿ Wakan'da čínké
 And, my friend, oh that heart yours the you open your and God the one
 (cv. ob.) own (in speech ?) who
- 15 časičacě ádaⁿ níkaci^{n'} ga ukéčín-ma ča'éawačacái ka^{n'} aⁿča^{n'}čaj há. Ca^{n'} ha^{n'}
 you remem- and those who are common Indians you have pity on us we hope . In fact night
 ber him
- gě a^{n'} ba gě' cti, xúaⁿ he-na^{n'} caⁿ ca^{n'} qti aⁿ čín' há. Kagéha, cí íe ájì wí^{n'}
 the day the too, usually we fear always we are . My friend, again word an- one
 unseen danger other
- djúbaqtcí čáxe ka^{n'} bča. Kagé, íe cí djúba ájì uwíbča tá miŋke há.
 a very few I make I wish. Friend, word again few different I tell to I will
 it you
- 18 Wáqe wanáce-má ičádiaⁿ wa^{n'} čě tá-bi, ecaí há. 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.)
- há. Wia^{n'} baha^{n'} i égaⁿ, na^{n'} aⁿ waⁿ paí há. Aⁿ waŋ'gaⁿ ča-bájí há. Ca^{n'}
 We know them as, we fear to see them . We do not want them . In fact
- níkaci^{n'} ga ukéčín amá waŋ'gičě' qti waga^{n'} ča-bájí wanáce-ma. Kí níkaci^{n'} ga
 Indians the (pl. all of them do not want them the soldiers (pl. And person
 sub.) ob.).

pahañ'gamadítaⁿ-má ičádiaⁿwaⁿčai égaⁿ, weaⁿ'bahaⁿ'i há. Iⁿ'cte 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'čai
 human beings usually just so And Indian, man woman or, one to desired
 abuse

xi áčiza-bajiⁿ'qti íqta-naⁿ'i há. Kí cī t'éwačě gaⁿ'čai 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

aⁿwañ'gaⁿ'ča-báji. Níkaciⁿ'ga ukéčín amá edádaⁿ piáji gáxai tě é pahañ'ga
 we do not want them. Indians the (pl. what bad they did the they before
 sub.)

gáxa-báji-naⁿ'i há. Wanáce amá é pahañ'ga gáxai ctěwaⁿ, úckaⁿ piáji 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 ukéčín úckaⁿ piáji eja
 usually covered their own. They covered their as, Indian deed bad his

Iígaⁿ'čai čínké gíbaħa-naⁿ'i. . . . (Kí, kagéħa, cī íe d'úba uhéačě
 Grandfather the (st. usually showed it And, my friend, again word some I add
 ob.) to him.)

há. Caⁿ' íe aňgújai tě níaciⁿ'ga ukéčín íe ejaí, ucté wágazúqti, wiñ'kěqti 9
 And word our the Indian word their, the rest very straight, very true

edíge há, čaⁿ'ja íe wiñ'ke ctěwaⁿ Iígaⁿ'čai čínké wéčiza-báji égaⁿ, ičádičai
 there are though word they speak even when the President does not, as it were, take agent
 here and there truly them from us,

čínké íe eja enáqtcí gíčizai tě, é wéteqi héga-aⁿ'čín-báji, é weágitéqi úju
 the word his only takes from the, it is very hard for us, it our own troubles (?) chief

tée.) Kí íe wiⁿ' cī égipe tá miňke čaⁿ'ja, égaⁿqti égipe tá miňke. 12
 the, it And word one again I will say that though, just so I will say that.
 is.

Níkaciⁿ'ga ukéčín-ma majaⁿ' Iígaⁿ'čai aká wéčín-wiⁿ-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 ukéčín-ma Caaⁿ' wáčadaí-ma weát'ačai há. Kí cī níkaciⁿ'ga
 the Indians Dakota those who are they hate us And again the In-

ukéčín-ma bčúgaqti eáwakigaⁿ'qti skaⁿ' eonégaⁿ há, édegaⁿ' eáwakigaⁿ'-báji 15
 dians all we are just alike you think that but we are unlike

há. D'úba wáqe amačáčicaⁿ gaⁿ'čai há, kí d'úba aň'kabáji 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 aň'ka-aⁿ'čín' báji há,
 are the ones called. And just alike that we are you think when we are not so

ékigaⁿ-aⁿ'čín'-báji há. Ukít'ě ájičaⁿ'čá aⁿ'čín' há. Kí, wáqe-máce, čictí 18
 we are not alike Nation of different we are And, O ye white people, you too
 sorts

ájičaⁿ'čá oníⁿ'i há, kí aňgúctí áwagaⁿ'i há. Caaⁿ' amá ctí weát'ačai xi, cī
 of various you are and we too we are so Dakota the (pl. too they hate us if, again
 kinds sub.)

čictí weáčat'áonai xi, eátaⁿ aⁿ'čín' aⁿ'niⁿ'ja tába. Égaⁿ xi, aⁿ'niⁿ'ja aňgaⁿ'čai
 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, čimaceajáficaⁿ aňgáče aňgaⁿ čai. Aⁿ čí'ai ctéctěwaⁿ, caⁿ aňgúket'aⁿ
 as, towards you (pl.) we go we wish. We fail notwithstanding, yet we acquire
- aňgaⁿ ča taň'gataⁿ, wáqe gáxe tě. Ki ědí-naⁿ weágiudaⁿi etégaⁿi. Ci ie gátě
 we will wish, acting the white the And in it only it will be good it is apt. Again word that
 man (thing). for us
- 3 céna uwířba há. Ci ie áji uwířba tá miňke. Ki aⁿniⁿ'ta aňgaⁿ ča égaⁿ,
 enough I tell you . Again word differ- I will tell to you. And we live we wish as,
 e.t
- aⁿwaň'řigčítaⁿi há. Ki aⁿwaň'řigčítaⁿi tě weágiudaⁿi tě aⁿčaⁿ'bahaⁿ'qi
 we work for ourselves And we work for ourselves the it is good for us the we know it very well
- égaⁿ, aⁿwaň'řigčítaⁿi há. Degaⁿ' umaⁿ'činka čé wéteqí'qi ég(aⁿ) aⁿčičiⁿ' há :
 as, we work for ourselves . But season this we are in great so (!) we are
 trouble
- 6 mactě hégaži égaⁿ wamúskě sí gě wénat'éga há, ádaⁿ cúga-jiň'ga čábčičiⁿ
 warm very as wheat seed the withered by there- ten-cent piece three
 heat for us fore
- dúba cetaⁿ' weágigáxai. Ádaⁿ edádaⁿ ctěwaⁿ' aňřixaxa-baži'-qi 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
- Ki caⁿ' waqtá ájičaⁿ' čaⁿ aňgáčiⁿi há, aňřixaxai, nú, wataⁿ'zi daⁿ'ctě. Ki
 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-ská'-ma aⁿwaⁿ'daⁿbaí tě, "Údaⁿ maⁿčičiⁿ'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),
- há. Ádaⁿ aňgaⁿ čai há. Ki wéčihíde edádaⁿ čičičai gě bčúgaqi inířawáče
 There- we desire it . And tool what your own the all life sustaining
 fore (pl. ob.)
- aⁿčaⁿ'bahaⁿ'i-de umaⁿ'činka čábčičiⁿ'qčiči edítaⁿ wéčihíde aňgáčiⁿ há. Ki
 we have known, as, season just three from tool we have . And
- 12 aⁿwaⁿ'čitaⁿ aⁿčaⁿ'gaskaⁿ' čai údaⁿ tě aⁿčaⁿ'bahaⁿ'qtiaⁿ'i, ádaⁿ aňgaⁿ' čai
 we work we try it good the we know it very well, there- we wish it
 fore
- há. Ki wabágčeze čéčaⁿ iⁿ'čibaxúti tě Wakan'da aká juáwagčě'qi gčičiⁿ'
 And letter this we write it for the God the really with us he sits
 (cv. ob.) you (sub.)
- égaⁿi, ádaⁿ éskana majaⁿ' čaⁿ 'iáwafača-baži'qi kaⁿ'aⁿčaⁿ' čai. Aňgáčačičiⁿ'
 so, there- oh that land the you do not talk about us we hope. We keep our own
 fore (ob.) at all
- 15 aňgaⁿ' čai éde aⁿčičahaⁿ'i. Ki níkaciⁿ'ga uáwafačagikaⁿ'i-macě' ctí, aⁿčičahaⁿ'i,
 we wish but we pray to you. And person ye who help us too (or we pray to you,
 on the
 one hand),
- ki ámařáficaⁿ-macě' ctí aⁿčičahaⁿ'i há. 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 ob.)
 hand)
- ča'éawačái-gă. Ukít'ě-ma zani'qi é aⁿ'waⁿwáka-báži, aňgúona é
 have pity on us. The nations all that we do not mean them, we only that
- 18 aⁿwaň'řikaí.
 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 aⁿphiⁿ, contracted by the speaker, in dictation, to eg aⁿphiⁿ.

TRANSLATION.

My friend, as I think of you to-day, I write you a letter of a few words. My friend, I hope that you may hear what I speak. Last winter I told you about one thing. I continue to tell you the words which I succeeded in writing to you last winter. As God made us here in the land in which we dwell, here we dwell. Before the white people came we thought that the land was ours. But the President said that the land was sold, and so it was sold. We reserved for ourselves a very small part of the land, and that we have for ourselves. But the white people wish to take that from us and send us to another land; that is very hard for us! To deprive us of our land would be just like killing us. But we wish to live, therefore I write a letter to you. And you think "Indians are bad!" Therefore we tell you that we will live as white people. This is the very truth which we tell you. And when we live as white people, we wish to keep our own land. Therefore we wish to live as white people. (Although I wish to tell you all the things which are difficult for us, I can not do it; so perhaps on another day I will tell you some again.) My friend, when white people, Americans, who have seen Indians tell you anything, they usually tell you what is true about them. And those who have not seen them at all generally say, "It is said that Indians are bad." When they talk together they say, "The Indians are very bad." Now, my friend, we hope that you may speak what is in your heart, and, having God in mind, have pity on us who are Indians! Whether it is night or day, we are ever apprehending some trouble. My friend, I wish to make a very few remarks upon another matter. You white people say that we are to have the white soldiers for agents. But we know about the soldiers. And as we know about them, we fear to see them (among us). We do not want them. We know about them because the first agents that we had were soldiers. They usually act just as if they were the only human beings! And when they wished to abuse a man or a woman, they usually abused the person in utter defiance of all our ideas and customs. Even if they wished to kill them, they usually killed them. In fact, they usually treated them just as so many hogs and dogs. Therefore we do not want them (among us again). When the Indians did wrong, they were not usually the first offenders. Even when the soldiers did wrong first, they usually concealed their bad deeds, and showed to the President the bad deeds of the Indians. (And, my friend, I add some words again. Though there are here and there among us Indians those who speak very true and honest words, the President does not, as it were, accept them from us as true. He accepts only the words of the agent. That is very hard for us to bear. That is the chief thing which gives us trouble.) And though I will repeat one subject, still I will say it just as I have done. The President (?) hates us Indians who have sold our land to him, and who continue the cultivation of the soil, treating us as if we were those Indians called the Sioux. You think that we are just like all Indians; but we are unlike them. Some Indians desire (to act) on the side of the white people, and others are not so. The latter are those called Sioux. And when you think that we are just alike, we are not so, we are unlike. We Indians are of different nations. You,

for your part, O white people, are of various kinds, and we are so too. If on the one hand the Dakotas hate us, and on the other hand you dislike us, how can we hope to live? That being the case, we wish to live, and so we wish to proceed towards you. Even though it is possible for us to fail, still we wish to acquire the privilege of living as white people. For only in that way can we prosper. Now, I have told you enough about that subject. I will tell you about another matter. We work for ourselves because we wish to live. We work for ourselves because we know full well that it is good for us. But this season we are in great trouble. Our wheat has been withered by the heat; therefore we have not realized from our wheat crop more than thirty or forty cents a bushel. Consequently it seems as if we had not accomplished anything at all for ourselves. Yet we have different kinds of vegetables; we have cultivated them for ourselves; potatoes and corn, for instance. And when we see these white persons (who are near us) we think, "They surely prosper!" Therefore we desire (to imitate them). It has been just three years since we began to have tools, as we have learned that all tools that are your own are life-sustaining. And we know very well that we ought to try to work at various occupations, therefore we desire to do this. And when we write this letter to you God is, as it were, sitting with us; therefore we hope that you will not talk at all about (depriving us of) our land. We wish to keep our own, therefore we petition to you. We petition on the one hand to you who have aided us Indians, and we petition on the other hand to you who are on the other side. Pity us Omaha Indians. We do not refer to all tribes, we refer to ourselves alone.

LE-UHA^NHA TO A. B. MEACHAM. (Same date.)

Kagéha, wíḃḃahaⁿ cuḃéaḃé tá miñke. Ĕbé ḃiⁿ ctéctéwaⁿ majaⁿ
 My friend, I pray to you I send to you I will. Who he is soever land
 ḃan'di nīḃa maⁿḃiⁿ' gaⁿ'ḃai, ebḃégaⁿ. Níkaciⁿ'ga íe awána'aⁿ' ḃi, iⁿ'cte
 in the alive to walk he wishes, I think that. Person word I hear them when, as if
 3 sniaⁿ't'ḃqti égaⁿ. Kí majaⁿ' ḃaⁿ pahañ'ga aⁿwañ'ḃigḃitaⁿ'i tē waḃáte
 I am very chilly so. And land the before we worked for ourselves the food
 aⁿ'ḃaⁿ'niḃáqtiaⁿ añḃigḃitaⁿ'i há. Gand' é údaⁿ éskaⁿ'bḃégaⁿ. Níkaciⁿ'ga
 we lived by means of we worked for ourselves . And then that good I think that. Person
 qíⁿ'ha-jíde ḃiⁿ ctécté majaⁿ' ḃan'di nīḃa maⁿḃiⁿ' gaⁿ'ḃai há. Gátē majaⁿ'
 red-skin he is soever land in the alive to walk he wishes . That land
 6 inīḃawaḃé tégaⁿ Wakan'da iⁿ'wiⁿ'ḃai égaⁿ, íe uwíḃḃa cuḃéaḃé. Ĕskana
 life-sustaining in order that God told me as, word I tell you I send it to you. Oh that
 wíḃḃahaⁿ cuḃéaḃé íe tē níze kaⁿ'bḃégaⁿ. Ké, kagéha, céna wíḃḃahaⁿ
 I pray to you I send it to you word the you receive it I hope. Come. friend, enough I pray to you
 cuḃéaḃé.
 I send it to you.

NOTES.

682, 2 and 3. Níkaciⁿga . . . sniaⁿ't'ḃqti 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. = gañḃi (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^{n'}ídaxe. Níkaci^{n'}ga ukéçi^{n'} a^{n'}gaçi^{n'} úcka^{n'} çiçña qtáa^{n'}çë a^{n'}gaçi^{n'}, áhigí^{n'}qti
 I make it for Indian common we who are deed your we who are loving it, very many
 myself (mv.)
 a^{n'}çi^{n'}-báji. Iíga^{n'}çai maja^{n'} wéçi^{n'}wi^{n'}-má wañ'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'}wañ'xigçita^{n'} a^{n'}gaçi^{n'}. A^{n'}wañ'xigçita^{n'} a^{n'}gaçi^{n'} waçána^{n'}oni^{n'} ä. ?
 we who are we are working for ourselves. We who are working for ourselves (as do you forget us
 mv. we mv.)
 Níkaci^{n'}ga ukéçi^{n'} úda^{n'} a^{n'}gaçi^{n'} íe a^{n'}çi^{n'}'i-na^{n'}'i. Níkaci^{n'}ga ukéçi^{n'} píäji^{n'}-má
 Indian common good we who are word we have given Indian common those who
 mv. you from time to time. are bad
 edáda^{n'} gáxe ga^{n'}çaji^{n'}-má ékiga^{n'}qti wackáxe-na^{n'}'i. Kí níkaci^{n'}ga úda^{n'}-ma 6
 what to do they who do not just alike you usually make us. And Indian those who
 wish are good
 wéça^{n'}'i a^{n'}ma^{n'}'çi^{n'} a^{n'}ga^{n'}çai. Céna uwíbça.
 distinguished we walk we wish. Enough I tell you.
 (from others)

TRANSLATION.

My friend, I will tell you one thing. And on my own account I will tell you the exact state of affairs. We Indians who are loving your ways are not very many. We are all those who sold the land to the President. We Indians are working for ourselves. Have you forgotten us who have been working for ourselves? We who are good Indians have given you words regularly. You have treated us just as you have the bad Indians, who do not wish to do anything. But we good Indians wish to continue distinguished from others. I have told you enough.

MAWADANÇI^N TO A. B. MEACHAM. (Same date.)

- Kagéha, íe djúbaqtci íçáe wífbçahaⁿ cuçéaçè tá minke. Íe çíça
 My friend, word very few I speak I pray to you I will send to you. Word your
- jiⁿá-qtci anáⁿ aⁿ çíⁿctè, gickaⁿ qti ubçáⁿ-naⁿ-maⁿ há. Aⁿbaçé, kagéha,
 very small I hear even if, very quickly I usually take hold of it To-day, my friend,
- 3 çáⁿéawaçáçai kaⁿbçégaⁿ. Çáⁿéawagiçái-gä. Píçti, kagé, uáwagikaⁿi-gä.
 you take pity on us I hope. Pity ye us! Anew, friend, help ye us!
- Kí majaⁿ júatⁿ aⁿ çanⁿdi, kagé, éskana éⁿdi caⁿcaⁿ aníça wabçítaⁿ
 And land I have grown in the, friend, oh that there always I live I work
- maⁿbçíⁿ kaⁿbçégaⁿ. Ataⁿ atⁿé ctéctéwaⁿ çinⁿgajinⁿga wiwíça-ma éskana
 I walk I hope. When I die soever child those who are my oh that
- 6 ujañⁿge çíçai uhaí kaⁿbçégaⁿ. Kí úckaⁿ çíçíçai édíhi çí, "Çinⁿgajinⁿga
 road your they follow I hope. And deed your in that case, child
- añgúçai-ma íbahaⁿ açiⁿ etégaⁿi áhaⁿ," aⁿçáⁿçai. Úckaⁿ çíçíçai uhaí
 those who are our knowing to have will be apt ! we think. Deed your they follow
- çí-onaⁿ, "Údaⁿ etai áhaⁿ," aⁿçáⁿçai, qtáaⁿçai. Aⁿwaⁿhaⁿe añgaⁿçai há.
 when, only, Good will (be) ! we think, we love it. We pray for some-thing we wish
- 9 Ké, kagéha, céna uwífbça cuçéaçè há.
 Come, my friend, enough I tell you I send to you

NOTE.

The text is given as corrected. When it was dictated two explanatory words were mentioned before aⁿçáⁿçai, in line 7. The former, eweañⁿgiçai, means, "we think about them." The latter, aⁿwañⁿgiçáⁿçai, from wagiçáⁿçai, 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.

PAFI-NA PAJI TO THE PAWNEE AGENT.

- (Páfiⁿmáⁿhaⁿ í tēⁿdi najiⁿ.) T'é aí aná'aⁿ há. Égaⁿ xī fútaⁿqti
 Skidi lodge at the he stood. Dead they I have So if very straight
 heard
- aná'aⁿ kaⁿ'bča. Ičádičai fátaⁿcé, wíxa há, wíbčahaⁿ há. Páfiⁿ níkağáhi
 I hear it I wish. You who stand as agent, I ask a fa- I pray to you Pawnee chief
 vor of you
- nañkáce, wíxai, níkačiⁿ'ga t'é kē edádaⁿ ačiⁿ' tē wágazu iⁿ'čínkičá-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)
- Wágazu iⁿ'čín'čackáxe xī, iⁿ'čín'waⁿč íča-gă. Wágazu iⁿ'čín'waⁿč íčačē xī,
 Straight you do it for me if, to tell me about send hither. Straight to tell me of you send if,
 mine hither
- wíxaⁿ'be tē ékigaⁿ'qti wíbčahaⁿ cučéačē. Majaⁿ' čéčaⁿ aⁿ'ča čé čaⁿ'ctī.
 I see you the just like it I pray to you I send to you. Laud this aban- he formerly.
 doned went
- Majaⁿ' eá čaⁿ caⁿ' ckaⁿ'ajíqti gaⁿ' gčiⁿ' gañ'xī cē'ja najiⁿ' tē edádaⁿ ačiⁿ', 6
 Land his the yet not moving at all so he sat and then yonder he stood the what he had,
 caⁿ' í tēdi, cañ'ge, íeskă ctī, caⁿ' jaⁿ'maⁿ'čín' ctī, caⁿ' edádaⁿ wáčiⁿ' gē
 for lodge in the, horse, ox too, and wagon too, and what he had the
 in- them (pl. in
 stance ob.)
- wágazúqti iⁿ'čín'waⁿč íča-gă. Caⁿ' cín'gajín'ga daⁿ'ctē wí' éskaⁿ t'aⁿ'i tē
 very straight to tell me about send And child for example one perhaps he had the
 mine hither.
- aná'aⁿ kaⁿ'bča. Čecaču kíčibáski níkağáhi é pahañ'ga učúkiá-gă Kagé, 9
 I hear I wish. Recaru kiribaski chief he before speak to him My friend,
 about it.
- edádaⁿ ačiⁿ' tē ímaxá-gă. Kagéha, íeskă nínké'ce, wíbčahaⁿ. Edádaⁿ
 what he had the ask him. My friend, you who are interpreter, I pray to you. What
- ačiⁿ' tē ícpahaⁿ etégaⁿ. Kagéha, níaciⁿ'ga ukéčín' maⁿ'bčín' tē caⁿ'caⁿ-májī,
 he had the you know it apt. My friend, Indian common I walked the always I am not,
- wáqe úckaⁿ čáxe gaⁿ' edádaⁿ aⁿ'ča čé tē wágazúqti íčágidáxe kaⁿ'bča. 12
 wife deed I do as what he aban- he the very straight I make by means I wish.
 man doned went of my own
- Wágazúqti iⁿ'čín'čakičé xī, uqčē'qtcí iⁿ'čín'waⁿč íča-gă. Agína'aⁿ xī,
 Very straight you cause it to be if, very soon to tell me about send hither. I hear of my if,
 for me my own own
- wéčigčaⁿ axídaxe téinke.
 plan I make for will.
 myself

NOTES.

Though the letter does not name the Omaha referred to, the author learned that he was Sida maⁿčín', a member of Páfiⁿ naⁿpají'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. Čecaču kíčibaski, 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'}, Čáči^{n'}-máce, wisíčč-na^{n'}-ma^{n'}i. Wiqa^{n'}bai ka^{n'}bčéga^{n'} ča^{n'}ja, wabčí-
Well, O ye Pawnees, I think of you occasion- I see you I hope though, I have
ally.
- ta^{n'} édega^{n'} i^{n'}ta^{n'} bčícta^{n'} xí, wisíčai. Níkaci^{n'}ga wiqa^{n'}bai-máce, ána čat'ai
been working, and now I have fin- if, I remember Person ye whom I have seen, how you have
ished you (pl.). many died
- 3 winá'a'i ka^{n'}bča: íwimáxe cučéačč. Níkaci^{n'}ga aňgači^{n'} wacta^{n'}bai teča^{n'}
I hear about I wish: I ask you a I send to you. Person we who move you saw us in the
you question past
- i^{n'}ta^{n'} úda^{n'} a^{n'}či^{n'}. Maja^{n'} čan'di čatfi tč'di wacta^{n'}be, maja^{n'} aňgči^{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 bčúgaqti éga^{n'} aňgáxai. Maja^{n'} sagíqti Iqíga^{n'}čai
you saw us white the (pl. they all so we do. Land very firm President
people sub.) stir
- 6 aká wegáxai wéččqti a^{n'}ma^{n'}či^{n'} áda^{n'} wisíčai i^{n'}ča-máji íwimáxe cučéačč 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'ai winá'a'i ka^{n'}bča, others express it more fully: ána čat'ai éda^{n'} ebčéga^{n'} aná'a^{n'} ka^{n'}bča (501, 9), and ána ca^{n'} čat'ai éi^{n'}te winá'a'i ka^{n'}bča (512, 1). See, also, 482, 11 (tč i^{n'}te ca^{n'} aná'a^{n'} ka^{n'}bča), and 506, 1 (tčeska^{n'}i giná'a^{n'} ga^{n'}čai).

TRANSLATION.

O ye Pawnees, I think of you from time to time. I hoped to see you, but I have been working, and now that I have finished I remember you. O ye Indians whom I have seen! I wish to know how many of you have died, and so I send to you to ask you (about it). We Indians whom you saw in the past are now doing well. When you came here you saw us on the land, on the land in which we dwell, and there are we imitating all the acts of the white people. The President has given us very good titles to our lands, so we are rejoicing and going forward; but when I think of you I am sad, and so I send to ask you a question (about yourselves?).

TA^NWA^N-GAXE-JIŅGA TO HEQAKA-MANI AND ICTA-JA^N-JA^N,
YANKTONS.

Pahaⁿ'gadi umaⁿ'ciŋka áma tē'dī nīkaciⁿ'ga wactaⁿ'be ɕatí. Kī ē'di
Formerly season other in the person you saw them you came And then
hither.

nīkaciⁿ'ga dūba íe údaⁿqti waɕá'í tē gisiɕē-naⁿ caⁿ'caⁿ. Kī iⁿ'taⁿ waɕítaⁿ
person four word very good you gave the they re- contin- always. And now to work
to them membered ued

ɕictaⁿ'i xī, ɕidaⁿ'be taité ebɕégaⁿ. Wawákega héga-báji. Níaciⁿ'ga aⁿ'taí 3
they finish when, they shall see you I think that. We have been very sick. People we have
died

há. Wéɕa-baji'qtiaⁿ'i, ádaⁿ ɕi égaⁿ aⁿ'ɕisiɕai caŋgáhi taŋ'gataⁿ. Nīkagáhi
We are very sad, there- you so we remem- we shall reach you. Chief
ber you

amá cahí tē'di céna-ctēwaⁿ'-báji, ádaⁿ aŋgú waɕásiɕaɕá-bi eskaⁿ é agɕí
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

nīkagáhi amá, ádaⁿ caŋgáɕai. Djo aká caŋ'ge ɕi'í tē ɕatí 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) to you (act) came hither

caɕá-báji; iⁿ'taⁿ ikáge ɕiŋké gisiɕai. Xaxé-ɕaⁿ'ba aká caŋ'ge ɕi'í tēɕaⁿ'
he does not go now his friend the (st. he remem- Two Crows the horse that he gave to
to you; ob.) bers him. (sub.) horse you in the past

ɕatí tē'di, iⁿ'taⁿ ikáge ɕiŋké gisiɕai. Aⁿ'paⁿ-taŋ'ga aká ɕatí tē'di caŋ'ge
you when, now his friend the (st. he remem- Big Elk the you when horse
came when, ob.) bers him. (sub.) came hither

ɕi'í; iⁿ'taⁿ ikáge ɕiŋké gisiɕai. ɕatí tē'di Húpeɕa caŋ'ge wiⁿ wi'í; iⁿ'taⁿ 9
he now his friend the (st. he remem- You when Húpeɕa horse one I gave now
gave you; ob.) bers him. came hither

agisiɕē, wikáge. Céna ijáje aŋgídaxu cuɕéaⁿ'ɕai. Ucté amá waŋ'giɕe
I remember my friend. Enough his name we write our we send to you. The rest all
it, own

caŋ'ge ci'í-ma ɕikáge amá bɕúga wagíɕaⁿ'be caɕé ta amá. Ciŋ'gajin'ga
horse those to ɕikáge amá bɕúga wagíɕaⁿ'be caɕé ta amá. Ciŋ'gajin'ga
whom you friend the (pl. all to see them, they will go to you. Child
gave sub.) their own

wíɕa úwagíɕá-gá. Aⁿ'waŋ'kega édegaⁿ' aⁿ'ɕiⁿ-naⁿ at'áɕiⁿ. Aníɕa xī, 12
my tell it to them. Me sick but so nearly I died. I live if,

awágisíɕē, awágiɕaⁿ'be kaⁿ'bɕa.
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. *či égaⁿ, emphatic, čieniⁿ'gaⁿ, etc. (F.), you truly are the one.* W. makes *či égaⁿ, etc.,=Uwikie ɔnaŋkáce, aⁿčisičai égaⁿ caŋgáhi taŋ'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 (ceɔnactěwaⁿ-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.

Céɔajátaⁿ, nisíha, caŋ'ge aⁿčá'i-ma waŋ'gičě'qti číŋgaí. Gaⁿ' wigíŋaⁿbe
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 ctěctěwaⁿ, nisíha, íe údaⁿqti aⁿčá'i-tičačě kaⁿ'bčégaⁿ.
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 giaŋ'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, wíúcpa mégaⁿ, waqiⁿ'ha gaⁿ' cučéwikičé. 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'waⁿgčaⁿ čičíai gaqčaⁿ' čé gaⁿ'čai aí, aná'aⁿ, éde íwimáxe
 some nation your migrating to go wish they I have but I ask you
 say, heard,

cučéačé. Kí ána ná-báji éiⁿte cí aná'aⁿ kaⁿ'bča, wágazúqti aná'aⁿ 3
 I send to you. And how many you do not perhaps again I hear it I wish, very straight I hear it
 go

kaⁿ'bča. Kí gañ'xí níkagáli nañkácé, 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'bča. Gañ'xí aňgú čéčutaⁿ tě wakéga tě wagíni aňgáčaj
 I hear from I wish And then we from this the sick the we recover we go
 you (time)

há. Usní tě ékitaⁿ číňgé taté. Né tai tě iⁿ'ča-máji. Majaⁿ' čaⁿ úmaka 6
 Cold the as far as none shall You will go the I am sad. Land the cheap
 (be).

ckáxe čaaⁿ'nai tě iⁿ'ča-máji. Gañ'xí majaⁿ' čaⁿ údaⁿ pahaň'ga iⁿ'taⁿ
 you make you abandon it the I am sad. And then land the good first now

ičápahaⁿ. Iⁿ'taⁿ majaⁿ' čaⁿ údaⁿ pahaň'ga tě ičápahaⁿ, ádaⁿ majaⁿ' čaⁿ
 I know it. Now land the good first the I know it, there- land the
 fore

téqiágiče. Iⁿ'c'áge ut'ai čaⁿ winá'aⁿi kaⁿ'bča. Ádaⁿ uqčé'qtcí čáze hébe 9
 I prize mine. Old man they the I hear of you I wish. There- very soon evening part
 fore

níze xí, ičačé 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 čaⁿ, 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 wířčahaⁿi hă, nířaciⁿga nańřácě. Kí caⁿ aⁿbačě'qtci
Now all I petition you (pl.) , person ye who are. And at any rate this very day

uágacaⁿ kaⁿbčégaⁿ gaⁿ wířaⁿ'bai kaⁿ'bča. Čé-ma ciń'gajiń'ga-ma
I travel I hope as I see you (pl.) I wish. These the children

3 wađáxe-ma awářiřaⁿ'be kaⁿ'bča hă. Năń'de ířaⁿčĩń'ge. Ce Síńde gčecká
those whom I made I see them, my own I wish . Heart cause of gladness I That Tail Spotted

ataⁿ gčĩⁿ éiⁿte é iⁿwĩⁿ'č íčai-gă. Gráčaⁿ ctaⁿ'be řĩ uqčě'qtci éřitaⁿ
how far sits perhaps that to tell me send ye! That (cv. ob.) you see it when very soon simulta-
neously

iⁿ'baxúi-gă.
write ye to me.

NOTE.

Ictačabi was an Omaha; Heqaga sabě and Macaⁿ were Ponkas, refugees among the Yanktons; and Mawataⁿna was a Yankton.

TRANSLATION.

Now I petition to you all, O ye Indians! And as I hope to start on a journey this very day, I wish to see you. I wish to see those persons (Yanktons) whom I have regarded as my children. I have nothing to make me glad. I wish you to send and tell me how far distant Spotted Tail and his people are dwelling (from you?). When you see this letter, do not let any time pass before you write to me.

LE-MI^N-WA'U, A PONKA WOMAN, TO HER DAUGHTER, MARY
NAPECA, AT SANTEE AGENCY, NEBRASKA.

6 Čiádi čidaⁿ'be gaⁿčéde t'ée hě. Wářa-nářiń čidaⁿ'be gaⁿ'čai. Iⁿc'áge
Your to see you wished, but he is dead . Wářa-nářiń to see you wished. Old man
father

t'ée hě. Čiřań'ge čidaⁿ'be gaⁿčéde, čici'e wačřtaⁿ égaⁿ, ańgáča-báři
is dead . Your younger to see you wished, but, your sister's works as, we do not go
sister husband

tań'gataⁿ. Máčadi čiřań'ge núřińga wiⁿ' íđačéde, gřt'ee hě. Čéřa tě
we shall. Last winter your younger boy one gave birth to, he is dead . Yonder the
sister but, to her

9 e'aⁿ čĩńgě čanářiń, ciń'gajiń'ga čańřá e'aⁿ čĩńgě nařiń' řĩ, awána'aⁿ
nothing being the you stand, child the ones nothing the matter they if, I hear of them
matter stand who

kaⁿ'bča. Čiřań'ga aká naⁿbaⁿ' íńđe-wagáxe gřřčai hě. Iⁿc'áge aká
I wish. Your younger the twice "face-picture" has sent . Old man the
brother (sub.) it back (sub.)

gářařátaⁿ wakéga a-í tě caⁿ'caⁿ ít'e hě. U'aⁿčĩńgě čiřań'ge aká čidaⁿ'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 gaⁿ'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. *ČiqaŅge*, see 477, 3.

TRANSLATION.

Your father wished to see you (again), but he died (without seeing you). *Waqa-najiⁿ* 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.* *Čaníja* *maⁿ'niⁿ'*
 Paper you have sent the has re- I hear from the good You live you walk
 back to me turned. you
tě *taⁿ'waⁿ'gčaⁿ'-ma* *gí'čai,* *činá'aⁿ'i* *ří,* *nán'de* *gíudaⁿ'i.* *Iuča* *aⁿ'čá'i* *kě*
 the the gentes are glad, they hear when, heart good for them. News you give the
 from you. me
učágacaⁿ *maⁿ'niⁿ'* *ké'ja* *údaⁿ'qti* *maⁿ'niⁿ'* *tě* *ctí* *ří,* *čí* *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. *Kí* *údaⁿ* *maⁿ'niⁿ'* *ří,* *iⁿ'wiⁿ'čaná* *ří,* *čí* *píäji* *říctě* *iⁿ'wiⁿ'čaná* *ří,*
 told And good you walk if, you tell me if, again bad even if you tell me if,
 me.
iⁿ'udaⁿ *téiⁿ'te.* *Ědí* *ří,* *taⁿ'waⁿ'gčaⁿ'-ma* *čéma* *uáwagíbča* *té.* *Účkaⁿ* *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* *uwíbča* *tá* *miŅke.* *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
wáčána'aⁿ *ckaⁿ'na* *tě* *uwíbča* *tá* *miŅke.* *Wacúce,* *Gahíge* *isaŅ'ga;* *Maⁿ-*
 you hear about you wish the I will tell it to you. Wacuce, Gahige his younger Two
 them brother;
tcú-naⁿ'ba *isaŅ'ga,* *Cúřa-maⁿ'čín;* *Čáčiⁿ-gahíge* *ijiŅ'ge,* *Heqága-jíŅ'ga;*
 Grizzly bears his younger Cúřa-maⁿ'čín; Pawnee-Chief his son, Little-Elk;
 brother,
Wáqa-nájiⁿ *isaŅ'ga,* *Iřuhábi;* *Čahé-řáp'ě,* *Maⁿ'tcú-naⁿ'ba* *ijaⁿ'cka;* *Wejiⁿ'cte* 9
 Waqa-najiⁿ his younger Iřuhabi; Čahé-řáp'ě, Maⁿ'tcu-naⁿ'ba his sister's Wejiⁿ'ote
 brother, son;
akádi *Nímaⁿ'haⁿ* *ijiŅ'ge,* *He-snařa;* *Iⁿ'tcaŅ'gača,* *Maⁿ'tcú-naⁿ'ba* *isaŅ'ga;*
 in the Nemaha his son, He snařa; IntcaŅgača, Maⁿ'tcu-naⁿ'ba his younger
 brother;
Gčedaⁿ'-nájiⁿ *iřáhaⁿ,* *Wác'aji,* *Ictásanda* *akádi,* *Kídahanu* *ijiŅ'ge;* *Cyú-*
 Standing Hawk his brother- Wác'aji, Ictasanda in the, Kídahanu his son; Prairie-
 in-law.

- jiŋga ijiŋ'ge, Maŋgé-jiŋ'ga; ǀlé-čiiⁿ ijiŋ'ge; ǀéde-gáhi ijaŋ'ge, ǀaⁿze-
 chicken his son, Small-Breast; Buffalo Rib his son; Fire Chief his daughter, ǀaⁿze-
 haŋ'ga igáqčáⁿ; Sí-iaŋga igáqčáⁿ; Maŋ'gčičáⁿ igáqčáⁿ, Maⁿtcú-xi ijaŋ'ge;
 haŋga his wife; Big Foot his wife; Maŋ'gčičáⁿ his wife, Maⁿtcuxi his daughter;
 3 Wacúce ijaŋ'ge naⁿ kě; Waúqtawáččē igáqčáⁿ; Íckadábi iúcpa; ǀa-saⁿ'-
 Wacuce his grown the (recl. ob.); Lover his wife; Ickadabi his grand-
 child; Pasaⁿ.
 nájiⁿ iúcpa; Čáge-dúba ijaŋ'ge; He-saⁿ'nida ijaŋ'ge; Kawáha ijaŋ'ge;
 najiⁿ his grand- child; Čage-duba his daughter; Horn-on-one-side his daughter; Kawaha his daughter;
 Taⁿ'waⁿgaxe iⁿ'c'áge iúcpa; Wacúce ijiŋ'ge, ǀ'di-á-i-najiⁿ'; kǀ Paŋ'ka
 Village-maker old man his grand- child; Wacuce his son, ǀdi-a-i-najiⁿ; and Ponka
 6 iⁿ'c'áge, He-xápa t'e. Íuča ájǀ t'aⁿ' čaⁿ'ja, uwǀbčá-májǀ tá miŋke
 old man, Scabby-Horn dead. News other exists though, I will not tell you.
 Wačána'aⁿ ckaⁿ'na ǀǀ, pí waqiⁿ'ha íča-gǎ. Maⁿtcú-naⁿ'ba aká wabájiⁿ
 you hear about them you wish if, anew paper send hither. Two Grizzly bears the message (sub.)
 čétě cučéčai: Waqiⁿ'ha naⁿ'baⁿ' cučéwikičé čaⁿ gčiaⁿ'čakičáǀi-naⁿ, ádaⁿ
 this sends to you: Paper twice I have sent it to you by some one (see note). you have not sent it back to me by some one ally, there-fore
 9 íčaⁿ'baⁿ' ačána'aⁿ'ǀi taté. Údaⁿqti maⁿ'bčeiⁿ.
 a second time (=ever) you shall not listen to it. Very good I walk.

NOTES.

Louis Sanssouci is the son of an Omaha mother.

Haŋga-cenu was an Omaha staying at the Pawnee Agency.

691, 3. tě ctǀ . . . tě ctǀ (F.'s reading); but W. gave, údaⁿqti maⁿ'niⁿ' tě'ctǀ čǀ pǀǀǀ tě'ctǀ iⁿ'wiⁿ'čanáǀǀ.

692, 7. čaⁿ, intended for čaⁿ'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; Cuḡa-maⁿ'čiiⁿ, Yellow Smoke's younger brother; Little Elk, Pawnee Chief's son; Iḡuhabi, Waqa-najiⁿ's younger brother; ǀahe-ḡap'čē, Yellow Smoke's sister's son; He-snata, Nemaha's son, of the Elk gens; Iⁿ'tcaŋgačá, Yellow Smoke's younger brother; Standing Hawk's brother-in-law, Wac'ajǀ, 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 ǀaⁿze haŋga (*or* Henry Blackbird); Big Foot's wife; Maŋ'gčičáⁿ's wife, the daughter of Maⁿtcu-xi; Wacuce's grown daughter; Lover's wife; Ickadabi's grandchild; ǀa-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.

CA^NTA^N-JIŅGA TO T. L. GILLINGHAM.

- Caⁿtaⁿ-jiŅga waçitaⁿ çéckaⁿna tē waçitaⁿqti. Naⁿza ú'e çaⁿ cti
 Little Wolf to work you wished for the he has worked Fence field the too
 him very hard.
- ánasē. Kī égaⁿ údaⁿ çéckaⁿria tégaⁿ gáxe. Kī égaⁿ gáxe éde çéama
 he has And so good you wished for him like the he has And so he has done but these
 fenced in. done.
- Umaⁿhaⁿ amá píajiⁿ-naⁿ giáxaiⁿ-naⁿ caⁿcaⁿ. Ú'e-içanasē çicéçaiⁿ; cañ'- 3
 Omahas the (pl. bad only have done usu- always. Fence of a field they have the
 sub.) to him ally pulled to pieces;
- ge-ma çatēwakicē-naⁿi ú'e eja çanⁿdi. Gañ'çi wawéci 'i-bajiⁿ-naⁿi, gī çajiⁿqti-
 horses they have caused usu- field his in the. And then pay they have contin- very sad he
 them to eat ally
- naⁿi. Ēskana íe çicíja iⁿwiⁿçakaⁿ íçaçē kaⁿbça. Içádi çinⁿké uíç íça-gā.
 usu- Oh that word your you help me you send I wish. His the one to tell send
 ally. hither father who to him hither.
- Gañ'çi áhucige çaⁿja içádiçai aká wáçitaⁿ-bajiⁿ-naⁿi, ádaⁿ iⁿçamájiⁿ-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 çicíja iⁿwiⁿçakaⁿ íçaçē kaⁿbça. Gañ'çi, kagéha, "Wanáççe
 I am. There- word your you help me you send I wish. And then, my friend, Domestic ani-
 fore mal
- wáçin-gā," ecé gaⁿ égaⁿ dáxe éde, gçéba-cádē wábçinⁿ éde, çéama iⁿmaⁿ-
 keep them, you as so I have but, sixty I had them but, these they stole
 said it done
- çaiⁿi, cénawakiçai. Cí hacídaⁿ gçéba-cádē cí iⁿmaⁿçaiⁿi. Naⁿbaⁿkigçe 9
 from have made an end Again afterwards sixty again they stole from On two occasions
 me, of them.
- wanáççe bçúga t'eañ'kiçe-naⁿi. Kagéha, jaⁿ cañ'ge-í dáxe çí'ctē,
 domestic ani- all they have killed usu- My friend, wood horse-house I made even
 mal ally. for me ally. when,
- iⁿmaⁿçaiⁿ-naⁿi.
 they have usu-
 stolen from me ally.
- Hau. Gañ'çi, kagéha, çaiⁿ-naⁿpáji ijiŅge cañ'ge taⁿ iⁿmaⁿçaiⁿi há. 12
 ¶ And then, my friend, Paçi-na-paji his son horse the he has stolen
 (std. ob.) from me
- Iⁿbaxu gçiⁿ aká, içádiçai cti, wáçe ucté amá cti, cañ'ge taⁿ íbahaⁿi.
 To write for he sits the one agent too, white them the others (pl. too, horse the they know
 me who, people sub.) (std. ob.) him.
- Ēskana, kagéha, iⁿwiⁿçakaⁿ kaⁿbçégaⁿ. Caⁿ égaⁿ giáxai wáçagáji etéde.
 Oh that, my friend, you help me I hope. And so to do to you should have com-
 him manded them.
- Gañ'çi çinai, t'eaⁿçé gaⁿçai. Aⁿhucigai. Dádaⁿ wiwíja tē waqpáç iñ'gaⁿçai. 15
 And then they to kill me they They spoke sau- What mine the to lose (!) they wished
 fought, wished. cily to me. for me.

- Ádaⁿ iⁿ'maⁿčáⁿ enáqti najiⁿ'. Wáqe bčúga aⁿčáⁿ'bahaⁿ'i, čé iⁿ'maⁿčáⁿ'i
 There- to steal from alone they stand. White man all they know about me, this they stole from
 fore me
- tě. Ádaⁿ éskana, kagéha, wačítaⁿ áčagáji kaⁿ'bčégaⁿ čétaⁿ. Aⁿ'waⁿ'tiⁿ
 the. There- oh that, my friend, to deal with you com- I hope this (std. He hit me
 fore ferer them as mand him ob.) offenders
- 3 t'eaⁿ'čě gaⁿ'čai x'ctě, iⁿ'čitaⁿ-báji. "Čičit égañ-gă," ecé kaⁿ'bčégaⁿ. Těqiqti
 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'ágčá uwíbčá cučéačě. Tíčačáji x'i, waiⁿ'maⁿčáⁿ 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 send hither me
- tá-aká Cañ'ge taⁿ' enáqtcí iⁿ'čiⁿ'čiⁿ gčí; ucté tě iⁿ'čitaⁿ-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 čé xína akádi, wa'ú ní agí ičé-ma wábisan'de watčí-naⁿi; éde wáčítaⁿ-báji
 this he about the woman water those who go holding them he vio- usu- but he does not deal
 fights one who (?), after it down by press- lates usu- ally; with them as
 ure them offenders
- ičádičai aká. Isañ'ga mégaⁿ gáxai, čé wábisan'de watčí, čitaⁿ' ékaⁿ'bčá
 agent the His younger likewise does it, this holding them cottio, to treat I wish it
 (sub.). brother down by press- ure him as an offender for him
- čaⁿ'ja, caⁿ' čitáⁿ'-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 gčíⁿ aka, the author. gáčiⁿ naⁿpaji ijiñge, *i. e.*, Niⁿdahaⁿ.

693 and 694, 15. t'eaⁿ'čě gaⁿ'čai. Caⁿtaⁿ-jiñga was assaulted by Taⁿwaⁿ-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, Jačīⁿ-naⁿpajī'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 jīnga). 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.

JAČI^N-NA^NPAJĪ TO HIS SON, NI^NDAHA^N.

Jačīⁿ akádi cí xī'jī, uqčē'qti gí-gă. Né xī'jī, úckaⁿ píajī'qti uá'aⁿsi
 To the Pawnees you if, very soon return. You if, deed very bad I have
 reach leaped into

hă, ádaⁿ uqčē'qti wiqaⁿ'be kaⁿ'bča hă. Či', uqčē'qti, Tcaza-čīn'ge, čisañ'ga
 there- very soon I see you I wish You, very soon, Tcaza-čīn'ge your younger
 fore brother

júwagče gí-gă. Tcaza-čīn'ge, né tē'di úckaⁿ píajī'qti aniⁿ' né hă. Níkaciⁿ'ga 3
 with them return. Tcaza-čīn'ge, you when deed very bad you took
 went away People

amá bčúgaqti íai hă. Wamúskě ují kē'di čagčí kaⁿ'bča. Ákihiđe
 the (pl. all have Wheat planted in the you return I wish. Attend to it
 sub.) spoken (pl.)

wackaⁿ' gí-gă. Waqiⁿ'ha cuhí xī'jī, waqiⁿ'ha uqčē'qti gĩañ'kičá-gă,
 try return ye! Paper reaches when, paper very soon cause to be return-
 you ing to me,

čijiⁿ'čě mégaⁿ. Čéaka icádičai aká haⁿ' gčéba-čábčiⁿ jaⁿ' úckaⁿ t'aⁿ' 6
 your elder likewise. This one agent the night thirty sleep deed to ex-
 brother ist (?)

iñgáxai, ádaⁿ iⁿ'ča-máji- naⁿ caⁿ'caⁿ. Ádaⁿ uqčē'qti čagčí kaⁿ'bča. Jačīⁿ
 has made there- I am sad usu- always. There- very soon you return I wish. Jačīⁿ
 for me, fore ally (sub.) fore (pl.) Pawnee

amá ča'éčičai xī'ctě, uqčē'qti učá gíčai-gă. Iⁿwiⁿ'ča gíčai-gă.
 the (pl. they have pitied even if, very soon to tell be sending
 sub.) you it back (pl.). To tell me be ye sending
 back.

NOTES.

695, 1. $\text{ɟa}\phi^{\text{n}}$ 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 piäjłqti, 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.

- $\text{ɟa}^{\text{n}}\text{ckáha}$, $\text{fu}\phi\text{a}$ $\text{dáda}^{\text{n}}\text{ct}\dot{\text{e}}$ $\text{a}^{\text{n}}\phi\text{iñ}^{\text{n}}\text{ge}$: Ca^{n} $\text{a}^{\text{n}}\text{wa}^{\text{n}}\text{qpani}$, $\text{ɟa}^{\text{n}}\text{ckáha}$.
Sister's son, news whatever I have none. Still I am poor, sister's son.
- $\text{A}^{\text{n}}\text{cta}^{\text{n}}\text{'be}$ $\text{t}\dot{\text{e}}$ $\text{ca}^{\text{n}}\text{ca}^{\text{n}}\text{'qtia}^{\text{n}}\text{'i}$. $\text{Ta}^{\text{n}}\text{wa}^{\text{n}}\text{g}\phi\text{a}^{\text{n}}$ cti $\text{nán}^{\text{n}}\text{'de}$ $\text{i}\phi\text{ágisa-máj}\dot{\text{i}}$ $\text{ań}^{\text{n}}\text{'ga}^{\text{n}}$.
You saw me the it has always continued so. Nation too heart I am uneasy about I am so.
my own
- 3 Waqpáni $\text{b}\phi\text{i}^{\text{n}}$. Áda^{n} nugéädi $\text{wi}\phi\text{a}^{\text{n}}\text{'bai}$ $\text{x}\dot{\text{i}}$, újawa ckáxai $\text{agísi}\phi\text{e}$, $\text{nán}^{\text{n}}\text{'de}$
Poor I am. There- last summer I saw you when, abundance you made I remember, heart
fore (or pleasure)
- $\text{i}^{\text{n}}\text{'uda}^{\text{n}}\text{-na}^{\text{n}}\text{-ma}^{\text{n}}$.
it is very good for me.
- Hau . $\text{A}^{\text{n}}\text{'pa}^{\text{n}}\text{-wada}^{\text{n}}\text{'be}$ $\phi\text{iñk}\dot{\text{e}}$ $\text{Ilań}^{\text{n}}\text{'kta}^{\text{n}}\text{wi}^{\text{n}}$ amádi $\text{ěd}\dot{\text{i}}$ $\phi\text{iñk}\dot{\text{e}}\text{'t}\dot{\text{e}}$
¶ He who sits looking at the Elk (pl.) Yankton at the (pl.) there he sits whether
- 6 $\text{i}^{\text{n}}\text{wi}^{\text{n}}\phi$ $\text{i}\phi\text{a-gă}$. $\text{Ma}^{\text{n}}\text{'ze-na}^{\text{n}}\text{'p'i}^{\text{n}}$ $\text{isań}^{\text{n}}\text{'ga}$, $\text{má}\phi\text{adi}$ $\text{Úma}^{\text{n}}\text{'handi}$ $\text{t}\dot{\text{i}}$ hă , é
send hither to tell me. Iron Necklace his younger last winter to the Omahas came that
brother,
- áwake . $\text{Pań}^{\text{n}}\text{'ka}$ d'úba $\text{g}\dot{\text{i}}\text{-bi}$ $\text{a}\dot{\text{i}}$, éde ceta^{n} $\text{ag}\dot{\text{i}}\text{-baj}\dot{\text{i}}$. Cúde-gáxe ijáje
I mean him. Ponka some that they they but so far they are not Smoke Maker his
are return- say, returning. nam
ing
- $\text{a}\phi\text{i}^{\text{n}}$, ɟańgáqti $\text{i}\phi\text{paha}^{\text{n}}\text{'i}$. $\text{Uma}^{\text{n}}\text{'ha}^{\text{n}}$ d'úba $\text{Pań}^{\text{n}}\text{'ka}\phi\text{a}$ $\text{a}\phi\text{a}\dot{\text{i}}$, $\text{i}^{\text{n}}\text{'ta}^{\text{n}}$ $\text{a}^{\text{n}}\text{'ba-waqúbe}$
he has, very great you know him. Omaha some to the Ponkas went, now mysterious day
(=week)
- 9 sátă^{n} $\text{a}\phi\text{a}\dot{\text{i}}$. Ceta^{n} ańgú $\text{a}^{\text{n}}\text{ná'a}^{\text{n}}\text{-báj}\dot{\text{i}}$ $\text{Uma}^{\text{n}}\text{'ha}^{\text{n}}$ amá $\phi\text{éama}$ ca^{n}
five have gone. So far we we have not heard. Omaha the (pl. these in fact
sub.)

aⁿwaⁿwaⁿ a^çaí wé^dahaⁿ-máji. Caⁿ úkie a^ça-báji, cí t^e uné c^ti a^ça-báji.
 whether they I do not know about And to talk they did not and to hunt too they did not
 have gone them. to them go, buffalo they did not
 go.

Wa^çítaⁿ u^gíne a^çaí, wáqe amádi. Áhigi t'ai níaciⁿ'ga. Gáçaⁿ waqiⁿ'ha,
 Work to seek have white among Many have people. That (cv. paper,
 their own gone, people them. died people. ob.)

íaⁿckáha, níze xí, uq^çé'q^tci íaⁿ'kiçá-gă. Kí Aⁿ'paⁿ-wadaⁿ'be çíⁿké é'dedí 3
 sister's son, you re- when, very soon send to me. And He who sits looking at the Elk (pl.) he is
 ceive it there

xí, iⁿwiⁿ'ça gíça-gă, wanaⁿ'q^çiⁿq^ti. Wigáççaⁿ aká éçai. Íuça jⁱn^jiⁿ'ga
 if, to tell me send back, very hastily. My wife the has him News small ones
 (sub.) for a re- relation. of various
 kinds

çat'aⁿ' xí, iⁿwiⁿ'ça gíça-gă. Cubçá-maji xí, wigáççaⁿ cuçé taté. Cuçé
 you have if, to tell me send back. I do not go to you if, my wife shall go to you. To go to
 you

gaⁿ'ç égaⁿ, íwimáxe cuçéaçé. Caⁿ íuça çíⁿg^e'q^ti égaⁿ, iⁿ'taⁿ waqiⁿ'ha 6
 as she desires it, I ask you I send to you. And news there is none as, now paper
 a question at all

cuçéaçé.
 I send to you.

NOTES.

696, 2. nände içagisa-maji aⁿgaⁿ. Without aⁿgaⁿ, the phrase would mean, "I am uneasy about my own nation." Used with aⁿgaⁿ, it refers to the pleasure which he would feel if the Omahas gave many horses and other presents to their Yankton visitors. Waqpani bⁱn, used (*fide* W.) as well as aⁿwaⁿqpani (see line 1).

696, 3. Adaⁿ nugeädi wiçanⁿ'bai xí, etc. xí generally has a future reference, but it can refer to the past. A fuller reading is, Ádaⁿ nugeädi wiçanⁿ'bai t^e'di, újawa ckaxai t^e agísiçé t^e', nän'de iⁿ'udaⁿ-naⁿ-maⁿ' (W.).

696, 5. çíⁿkéiⁿte, *contr. fr.* çíⁿké éiⁿte. So gaⁿ'ç égaⁿ, for gaⁿ'ça égaⁿ, in line 697, 6.

TRANSLATION.

Sister's son, I have no news at all! Sister's son, I am poor. It has ever been with me as you saw me. I can not be made glad by the generosity of my own nation. I am poor; I feel glad when I think of the abundance of good things which you made when I saw you last summer.

Send and tell me whether He-who-sits-looking-at-the-elk is with the Yanktons. I refer to the younger brother of Iron Necklace, who came here to the Omahas last winter. It is said that some Ponkas are coming back, but they have not yet come. One, whom you know very well, is named Smoke Maker. It has now been five weeks since some Omahas went to the Ponkas. We have not yet heard about (the arrival of the party?). I do not know positively whither these Omahas went. They did not go to pay a friendly visit, nor did they go to hunt the buffalo. They went to seek work among the white people. Many Indians have died. Sister's son, when you receive that letter, send to me very soon. Send back to tell me very hastily whether He-who-sits-looking-at-the-elk is there. My wife has him for a kinsman. If you have small news items of different kinds, send back and tell me. If I do not go to you, my wife shall go. I send to ask you a question, because she wishes to go to you. There is hardly any news at all (when) I send you this letter.

LAŅGA-GAXE TO ICTA-MA^NČE.

- Waqiⁿ'ha ɣáciqti égaⁿ cučéwikičé' híäji ɣí'ctě, wágazu gáxa-gă.
 Paper a very long time ago I caused to be taken to you it has not reached there even if, straight make it.
- Ciñ'gajiñ'ga číša nié číñgé ɣí, awána'aⁿ kaⁿ'bča. E'aⁿ' maⁿ'niⁿ' tě údaⁿ'qti
 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'kaɣa waqiⁿ'ha číñké é čéčəčě ä. Pañ'kaɣa
 you walk I hear it I wish. To the Ponkas paper the (cv. that have you ? sent it To the Ponkas
 about you ob.)
- waqiⁿ'ha čaⁿ é čəaⁿ'čakičé tě, íe edai tě wágazu iⁿ'wiⁿ'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'waⁿ'gčaⁿ 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. Cáaⁿ čéama iⁿ'tcaⁿ gčəbahíwiⁿ 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. Aⁿ'bəčə atí taité. Ě'ja wa'újiñga číñké ađina'aⁿ kaⁿ'bča,
 will, at some future To-day they shall There old woman the one I hear about I wish,
 time. surely come. who her, my own
- écti nié číñgé ɣí. Miⁿ'-aⁿ'bá-číⁿ áwake. Ěcti nújiñga (Iⁿ'bčítu) ciñ'gajiñ'ga
 she, has no pain if. Moon Moving by I mean her. She, boy Blackbird child
 too Day
- 9 eja čaňká awána'aⁿ kaⁿ'bča, nié číñgé ɣí. Wa'ú gčəⁿ' číñké 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 has married about her
- écti nié číñgé ɣí. Ěndádaⁿ wakéga ctě aⁿ'čín'ge, nié aⁿ'čín'gěqti há'. Čéama
 she, has no pain if. What sick soever I have pain I have none at all. These
 too none,
- taⁿ'waⁿ'gčaⁿ' amá u'ágčə tcábai. Gaqčəⁿ' u'éčai bčúga, taⁿ'waⁿ'gčaⁿ'.
 nation the (pl. suffer exceedingly. Migrating have scat- tered all, nation.
 sub.)
- 12 Ičadičai aká maⁿ'zěškă wa'í-báji. Waqiⁿ'ha cuhí tě níze ɣí, uqčě'tqci
 Agent the money has not given Paper reaches the you re- when, very soon
 (sub.) to them. you ceive it
- iaⁿ'čakičé te. Číɣaⁿ' ctí číɣigaⁿ edábe nié číñgé ɣí, 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 wanágčə wajiñ'ga, kúkusí ctí uhiwačai gíck uhiwačə-gă.
 ¶ What domestic bird, hog too they raise quickly raise them!
 animal them
- 15 Majaⁿ' čaⁿ méädi níube ákihíde číúba-gă. Waqtá daⁿ'ctě gíck ují ɣí,
 Land the last spring you plowed attending to it plow it! Fruit (or whatever is quickly if,
 vegetable) planted
- wačítaⁿ' údaⁿ há. Wačítaⁿ' údaⁿ'qtiaⁿ'. Cañ'ge daⁿ'ctě wániⁿ ɣí, gaⁿ' gickaⁿ'qti
 to work good Work (is) very good. Horse soever you have if, so very quickly
 them

waçítaⁿwákiçá-gǎ, majaⁿ çan'di. Cañ'ge-ma çiháa çéwaçáji-gǎ, gaqé
 cause them to work, land on the. The horses do not give them to any one
 çéwaçáji-gǎ. Iⁿ'taⁿ waçítaⁿ të e-naⁿ' údaⁿ, gátégaⁿ' uwíbçá cuçéaçé. Caⁿ'
 do not send them. Now work the that only good, in that manner I tell you I send to you. And
 wabágçeze níze çí, íe údaⁿqtiaⁿ' uqçé'qtci iaⁿ'çakiçé te.
 letter you re- when, word very good very soon you send hither will.
 ceive it by some one

3

NOTES.

698, 3. waçíⁿha çíñke, *i. e.*, waçíⁿha çáⁿ. Naña, in \mathbb{L} oiwere, stands for both çíñke and çáⁿ, in Çegíha, as the *sitting* and the *curvilinear* are undifferentiated in the former language.

698, 6 and 7. Ati eteaⁿ taama, a parenthetical expression.

698, 8. Iⁿbçítu, parenthetical, the Omaha notation of the Oto Iðriⁿqtu.

698, 9. Wa'ú gçǎⁿ çíñke, etc. Amended thus: Wa'ú gçǎⁿ çíñké níe çíñgé çí, anáⁿ kaⁿ'bçá, *I wish to hear whether the woman whom he has married is well* (W.)

698, 11. taⁿwaⁿgçáⁿ ama and taⁿwaⁿgçáⁿ, 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-çíⁿ. 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-WAJĪ^N TO WAJĪ^NSKĀ, AN OTO.

- Īe djúbaqtcī wabágčeze wídxaxe cučéačē. 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
- kaⁿbčea. Wictī údaⁿqti anájiⁿ čéču. Čě'ja nugéadi cupí tē'di ĩe wiⁿ' wi'í
 I wish. I too very good I stand here. Yonder last summer I when word one I gave
 reached you you
- 3 pí éskaⁿ bčégaⁿ. Eátaⁿ čatíajī. Čě'ja Gahíge-wadáčingē kuhí tečan'di ĩe
 I I thought that. Why you have Yonder Saucy Chief reached in the past word
 was there not come. you
- wiⁿ' iⁿ'čīⁿ gčī. Edádaⁿ tē wíwíja gaⁿ wíbaⁿ gaⁿ aⁿ'ba áakihídēqti agčīⁿ.
 one he brought back What the my as I called as day I watched it very I sat.
 to me.
- Kī Gahíge-wadáčingē ĩe wiⁿ' ačīⁿ gčī: šhučajī'qti čatí xī, iⁿ'udaⁿqti-maⁿ' tē.
 And Saucy Chief word one brought it you did not con- you if, it would have been good
 back: sult me at all had for me.
 come
- 6 Kī aⁿ'ba wíbčade tē ákihaⁿ hí égaⁿ, čatíajī tē há. Caⁿ čihaⁿ číadi céna
 And day I mentioned the beyond reached as, you did not And your your those
 to you come mother father only
- awásičē-naⁿ-maⁿ', iⁿ'udaⁿqti-maⁿ'. Caⁿ edádaⁿ wí'í tē čatíajī tē (ičácpagča
 I remember usu- I do, it (is) very good for me. Now what I gave the you did not, you hesitated on
 them ally account of it
- číajī tē), iⁿ'ča-májī tcábe. Aⁿ'cte čí iⁿ'čīⁿ'ča'ín'ge gaⁿ. Kī edádaⁿ aⁿ'čá'já'jī
 you were not I am sad very. As if you you despised mine so. And what you did not
 coming, give me
- 9 tē ičácpagča číajī tē. Kī čě'ja cupí tē'di edádaⁿctē axídaxa-májī,
 the you hesitated you were not And yonder I reached when whatsoever I did not make for
 on account of it coming you myself,
- wabčítaⁿ-májī. Kī agčī xī, wabčítaⁿ-qti-maⁿ'. Caⁿ wamúskē, nú ctī,
 I did not work. And I have when, I have worked very hard. And wheat, potato too,
 returned
- wahába ctī, aňgújii, égaⁿ čaxíckaxe kaⁿbčégaⁿ. Majaⁿ' čan'di waxígčitaⁿ
 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 wéčigčaⁿ gáxa-gá. Níkaciⁿ'ga waxígčitaⁿ ctaⁿ'be
 is very good. Land in the mind make it. Person works for himself you see
 him
- xī, "Čé čégīmaⁿ tá miňke," ečégaň-gá. 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
- waxígčitaⁿ tē. Céna uwíbča cučéačē. Wabágčeze iⁿ'čénai égaⁿ, cučéačē.
 to work for him- the. Enough I tell you I send to you. Letter you (pl. ?) as, I send it to
 self have begged of me you.
- 15 Éskana enégaⁿ xī, ĩe dádaⁿctē winá'aⁿ kaⁿbčégaⁿ, ĩe údaⁿqti. Nugéadi
 Oh that you think if, word whatsoever I hear from I hope, word very good. Last summer
 that you
- pí tē'di dúbá jaⁿ' xī agčī.
 I when four sleep when I came
 was there back.

NOTES.

Jenuga-wajjⁿ—see 651.

700, 5. ihuⁿçajjⁿçti çati çĩ iⁿudaⁿ-çti-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. iⁿçacpagç^a çiajⁱ tẽ, parenthetical and explanatory: we can read either “edadaⁿ wiⁱ tẽ iⁿçacpagç^a çiajⁱ tẽ iⁿç^a-majⁱ tcabe,” or “edadaⁿ wiⁱ tẽ çatiⁿajⁱ tẽ iⁿç^a-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.

Jaⁿckáha, íe çíç^a tẽ ana^a hã. Aⁿwaⁿçakié tíç^açẽ tẽ iⁿçç^{ti}-maⁿ
 Sister's son, word your the I have heard it . You speak to me you have the I am very glad
 sent hither

hã. “Negíha, winéçⁱ mégaⁿ,” ecé tẽ aⁿçágçahaⁿçti hã, éde níç^açⁱgaⁿ-ma
 Mother's my moth- likewise, you the you prayed to me most but the people
 brother, er's brother said that earnestly

çⁱ'úde héga-báçⁱ ä, iⁿc'áge- naⁿ uctai. Ki Pañ'kaçá çti áiaçai hã, Jáçⁱnaç^a 3
 have aban- very ! old man only they re- And to the Ponkas too they have . to the Pawnees
 doned the place main. gone

çti áiaçai hã, Waçútadaçá çti áiaçai hã, méha çti ga'ú açai. Ádaⁿ
 too they have . to the Otos too they have gone . spring to they They
 gone hides to scrape went. fore

- iⁿc'áge-naⁿ uctai. Íçae teçaⁿ b'óí'a taté eb'čégaⁿ. Údaⁿ đáxe b'óí'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
- eb'čégaⁿ. Ačiqibça níaciⁿ'ga čí'údai égaⁿ úkizáqti atfi, ádaⁿ, jaⁿckáha,
I think that. I hesitate on person scarce as not at home they there- sister's son,
account of proba- able failure at all have fore come,
- 3 čináqtcí čikáge 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
- B'óí'a taté čaⁿ'ja caⁿ' aⁿčaⁿ'čacigáji-gă. Čikáge mégaⁿ, caⁿ' b'óí'aqti čaná'aⁿi
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
- ctéctěwaⁿ čá'eaⁿ'gičái-gă. Taⁿ'waⁿ'gčaⁿ' waqpačín tě áhigi uwíbça éě hă
even if pity (ye) me! Nation poor the much I have told that
you is it
- 6 b'óí'a tě. Čí waiⁿ' tě iⁿ't'aⁿi čaⁿ' awá'i etéde aⁿčín'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
- b'óíza-máji. Kí níkaciⁿ'ga-ma, qtáwičai hěga-máji. Dádaⁿ wí'í-máji taté
I have not re- And the people, I love you (pl.) very much. What I shall not give to you
ceived.
- iⁿ'ča-máji hă. Íwit'ábçai-máji. Ataⁿ' aⁿníjai tě cetaⁿ' eaⁿ'kičai caⁿ'caⁿ'
I am sad I do not hate you (pl.). How long we live the so long we have each alwa- s
other as kin- dred
- 9 taté. Čí caⁿ'ge t'aⁿ' amá gazaⁿ' čanájiⁿ, ádaⁿ wačiqpačín ctéctěwaⁿ'ji
shall. You those who have many among you stand, there- you are poor not by any means
horses fore
- hă. Éde wí, caⁿ'ge čingéadí'qti anájiⁿ. B'čúga čútaⁿqti uwíbça.
But I just where there are no horses I stand. All very straight I tell you.
- Níkagáhi naⁿkáčě, wanáce čičia čaⁿká, níkagáhi ijiⁿ'ge naⁿkáčě, čí
Ye who are chiefs, a soldier your they who chief his son ye who are, aga n
are,
- 12 níkagáhi ijaⁿ'ge-macě' cti, aⁿ'waⁿ'qpačín égaⁿ caⁿ' čá'eaⁿ'čaçě te wíbçahaⁿ'
chief ye who are their too, I am poor as still you pity me the I pray to you
daughters
- cučéaçě. Aⁿ'waⁿ'qpačín tě caⁿ'caⁿ'-qti-maⁿ', ádaⁿ če-má níkaciⁿ'ga-ma
I send to you. I am poor the I am continually, there- these the people
fore
- ti-má ičágaskaⁿ'bče ctéctěwaⁿ' caⁿ' wábčí'a taté eb'čégaⁿ. Wíbçahaⁿ' tě
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 céna hă. Síndé-gčecká édedí géiⁿté učíkie te iⁿ'wiⁿ'č iča-gă. Waqin'ha
enough Spotted Tail whether they (in pl.) has spo- the to tell me send Paper
are there are there ken to you hither.
- čaⁿ b'óizě hă, tíčaçě. Miⁿ'čumaⁿ'ci wačátě hí tě'di b'óizě hă.
the I have you have Noon meal arrived when I re-
ob. received it hither. there ceived it

NOTES.

701, 2. The idea is, "You have appealed to me so strongly that I can not refuse you, when you address me as your mother's brother. Yet I do not see how I can do anything for you."

702, 4. aⁿčaⁿ'čacigáji-gă, *fr.* ičacige. Changed by W. to aⁿčaⁿ'čaciáji-gă (*fr.* ičaci), *Do not talk against me because I give you no food!* Amended by G. thus: Aⁿčaⁿ'čaciáji

kaⁿbčegaⁿ, *I hope that you will not talk against me, etc.* Učacige still has a *personal* reference, and it is very probable that such a use of čacige and ičacige may yet be found.

702, 6. waiⁿ tē int'aⁿi čaⁿ awa'i etede aⁿčičiⁿge hă. The use of "tē" is puzzling. W. suggests this: Waiⁿ int'aⁿi čaⁿ ena ctectěwaⁿ awa'i etede, aⁿčičiⁿge gaⁿ ectěwaⁿ (or ectěwaⁿ aⁿčičiⁿge gaⁿ) bēi'a tate ebčegaⁿ, *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, Či waiⁿ int'aⁿi čaⁿ awa'i etedegaⁿ, aⁿčičiⁿge hă, adaⁿ bēi'a tate ebčegaⁿ, *I should have given them my robe, but I have none, therefore I think that I shall fail.*

702, 8 and 9. eaⁿkičai caⁿcaⁿ tate, archaic, *vide* G., for eaⁿkičě 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.

CANĜE-SKĀ TO BATTISTE, THE PAWNEE INTERPRETER.

- Ca^{n'} cé nıkaci^{n'}ga éčĕ wı̄aqtı cuçai hä. Ki iéskä niñké nıkagáhi
 Now that person kins- my real have gone . And inter- you who chief
 man to you preter are
- céna^{n'}ba ča'éwaçáčĕ ka^{n'}bčéga^{n'}. Ca^{n'} maja^{n'} ča^{n'} wéahíde ča^{n'}ja, waqpani
 those two you pity them I hope. And land the distant though, poor
 only ob.
- 3 éga^{n'} čida^{n'}be cuçai. Nán'de gı̄uda^{n'}qti wackáxe ka^{n'}bča. Uáwaçaxa^{n'}i
 as to see you have gone to you. Heart very good you make them I wish. You aid us
- ka^{n'}bča. Ki gátĕ áji wi^{n'} uwı̄bča. Uma^{n'}ha^{n'} iqañ'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 gĕ wi^{n'} giçaxa^{n'}çai, áda^{n'} čičaha^{n'} cuçéçai hä. Wi^{n'} ča'ı̄ xi, 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.) own, fore you you give her
- 6 açi^{n'} wáçací tai. Ki Kucaca iha^{n'} éča^{n'}ba úwagiçá-gă hä. Ki e'a^{n'}
 to keep you will employ them. And Kucaca his she too tell it to them ! And how
 it mother
- xi'ctĕ, Kucaca waqi^{n'}ha wi^{n'} gı̄añ'kiçĕ té hä. Wágazu i^{n'}wi^{n'}ča éi^{n'}te.
 even if, Kucaca paper one he will send back to me . Straight to tell me whether.
- Ki cé nıkaci^{n'}ga éčĕ wiwı̄a cuhı̄ xi, e'a^{n'} cuhı̄ éi^{n'}te awáginá'a^{n'}
 And that person kins- my reach you if, how reach you whether I hear about them,
 man you my own
- 9 ka^{n'}bča. Waqi^{n'}ha ia^{n'}çakiçĕ ka^{n'}bča.
 I wish. Paper you send hither to me I wish.

NOTES.

704, 3. uawaçaxa^{n'}i, from úwaçaxa^{n'}. See uı̄çaxa^{n'} and uwagiçaxa^{n'} in the Dictionary.

704, 4. Uma^{n'}ha^{n'}, i. e., Sida ma^{n'}çi^{n'}, who died among the Pawnees.

TRANSLATION.

Now, those men, my near kinsmen, have gone to you. I hope that you, the interpreter, and chiefs will pity them. Though the land is distant, they have gone to see you because they are poor. I hope that you will treat them kindly and make them very glad. I wish you to help us. And I will tell you about another matter. The sister of the Omaha (who died among the Pawnees) wishes to have one of the things which he left when he departed, therefore she sends to you to petition to you. If you give her one, please ask the (visiting) Omahas to keep it for her. Tell Kucaca and his mother. And Kucaca will please send back to me a letter, telling me how they are. Perhaps he will tell me correctly. And when those Indians, my relations, reach you, I wish to hear about them, and how they reach you. I wish you to send me a letter.

WAJĪŅGA-SABĒ TO BATTISTE DEROIN AND KE-ᖅREᖅE.

Caⁿ Wácutáda amá majaⁿ macté kě'ia gaqcaⁿ cé gaⁿ'cai xī'ctě,
 And Oto the (pl. land warm to the migrate to go they wish even if,
 sub.) (ob.)
 iⁿwiⁿ'č íca-gă. Cī čáji gaⁿ'ca-báji xī'ctě, čútaⁿ iⁿwiⁿ'č íca-gă.
 to tell me send hither. Again not they do not wish even if, straight to tell me send hither.

NOTES.

WajīŅga-sabĒ, Black Bird, is an Omaha, grandson of the celebrated chief of that name. Ke-ᖅreᖅe, Spotted Turtle, is an Oto chief.

705, 2. čáji gaⁿ'ca-báji is a mistake. It should be either cé gaⁿ'ca-báji, literally, *they-do-not-wish to-go*, or čá-báji gaⁿ'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.

UNAJIⁿ-SKĀ TO GAHIGE.

Gaⁿ agčīi hă. Umáhamádi agčī égaⁿ čá'eaⁿ'cai égaⁿ iñ'kaⁿ-naⁿ'i. 3
 Just I have returned To the Omahas I have returned as they pity me as they have as a condoled rule with me
 Djó činkě'di agčī égaⁿ, ě'di anájiⁿ hă. Wačátě údaⁿqti bčáte aⁿ'čęqtcī
 Joe to him who I have as there I stand Food very good I eat it very gently
 returned
 aⁿ'čī. Céama Caaⁿ amá atí-biamá. HúŅaŅga amádi atí-biamá. Cetaⁿ
 he keeps Those Dakota the (pl. have come, it Winnebago to the (pl.) have come, it So far
 me. is said. is said.
 waŅaⁿ'ba-máji. Gasáni ctěctě waŅaⁿ'be tá miñke. U'ágčaqti-égaⁿ agčī hă. 6
 I have not seen them. To-morrow or (some I see them will I who. I suffered greatly I have
 day) there-
 after
 Kī cañ'ge-má ctī ujęčai égaⁿ, cetaⁿ gacībe agčá-máji hă. Uáwakié tĕ
 And the horses too are tired as, so far outside I have not gone I talk to them the
 back (act)
 ctī cetaⁿ'-naⁿ aⁿ'čáⁿ'bčaⁿ-ctěwaⁿ-máji. Caⁿ čéču agčī tĕ 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.),
 uwfčā cučéačai hă. Caⁿ majaⁿ čéču agčī tĕ iⁿ'ctě nyú iⁿ'udaⁿ'qti égaⁿ 9
 I tell you I send to And land here I have the merely to is very good for me
 you (pl.) returned breathe
 hă. Caⁿ pahañ'ga aⁿ'waⁿ'daⁿ'baí gĕ égaⁿ caⁿcaⁿ'qti gčīⁿ' amá hă. Kī
 And before we saw them the (pl. so continually are sitting And
 in. ob.)

- wamúskě ctī bčúga ugiji amégaⁿ, údaⁿqti gčīⁿ' amá há. Caⁿ e'aⁿ' čé
wheat too all as they have planted their own, very good they are sitting . And how this
- maⁿbčīⁿ' tē gaⁿ' wisíčai maⁿbčīⁿ'. Caⁿ čéču agčī tē čéama wáqe amá
I walk the at any rate I remember you (pl.) I walk. And here I re- turned the these white the (pl. sub.)
- 3 údaⁿqti waqaⁿ'be há. Caⁿ úckaⁿ wabčīpi-máji dí aⁿckáxe 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 há. Caⁿ umaⁿ'čīnka ánactéctě 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 há. Céama wáoniⁿ čanájiⁿ-ma ča'éwačafčé'qti kaⁿ'
sick the I feared the seen danger Those you keep them you stand the ones who you have great pity on Oh that
- 6 ebčégaⁿ há, ičádíčai čie wáwiké há. 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 há. . . . Céma uáwakjiⁿ-ma, iⁿ'naⁿha, idawáčeⁿ-ma
tell them I think that . Those those who are my near kindred, my mothers, the ones who gave me birth
- wákihída-gă; watízaqti awágijaⁿ'be kaⁿbčégaⁿ há Nañká-t'aⁿi éctī égaⁿ
attend thou to them; all together I see them, my own I hope Has-a-Back he too' so
- 9 wákihíde kaⁿbčégaⁿ, uáwakjiⁿ-má. Čahieča iⁿdádi éctī égaⁿ céma uáwa-
he attends to them I hope, those who are my near kindred. Cheyenne my father he too so those those who
- kijiⁿ-ma wákihíde kaⁿbčégaⁿ. Maⁿtcú-nájiⁿ ečaⁿ'ba gáčaⁿ wi'íi. Wáčutáda
are my near kindred he attends to them I hope. Standing Grizzly bear he too that I give to you (pl.). Oto
- čañkádi aňgáge tē'di can'ge dúbá wáoniⁿ čakí-bi, é tíčai há, é tē Ba-
to the (pl.) we came back when horse four you had reached there again with them, it was said, that they sent hither said Bat-
- 12 díze aká. Kī wiⁿ'aⁿ'wačataⁿ can'geⁿ-ma wáčiⁿ kí éiⁿ'te iⁿ'wiⁿ'ča iča-gă há,
tiste the (sub.) And whence the horses they reached there again with them if to tell me send hither !

Gahíge.
Gahige.

NOTES.

The writer refused to send this letter to the Indian Territory, so Unajiⁿ-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 wabčīpi-máji, etc. Addressed to the Ponka agent, Mr. White-man. At first Unajiⁿ-skă dictated the following: Caⁿ úckaⁿ wabčīpi-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. Céma uawakjiⁿ-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. Nañká-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-JAŅGA.

Aⁿ'ba céçu Caaⁿ' amá waḡaⁿ'be hă, Umáha ńi čan'di. Aⁿ'daⁿbai
 Day here Dakota the (pl. subj.) I saw them Omaha village in the. They saw me

égaⁿ čá'eaⁿ'čēqti iń'kaⁿi hă. Iⁿ'ča-máji tcábe. "Awádi né- gaⁿ
 as they pitied me exceedingly they con- doled with me I am sad very. Where you went as

năn'de waqpáni- wačáčai, xeáwačáčai," iⁿ'čiń'gai čéama. Čaⁿ'ja, "Wanáce, 3
 anxious you (pl.) have made us you (pl.) have made us weep, they said the foregoing to me these. Though, Policemen,

čie aⁿ'waⁿ'jaⁿ'i," ehé. "Jińgáqtcí če-má gi'čajiwačáčai, wanáce-mácě." 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,

účkaⁿ u'ágča kě năn'de wíḡa ičaⁿ'ačě čaⁿ eań'kigaⁿ'i hă, gi'ča-baji'qtiaⁿ'i.
 deed I suffer the heart my I put it in the they were like they were very sad.
 (coll) (ob.) me

Umáha amá edábe nán'de ékiga^{n'}qtia^{n'}i ča^{n'}ja, e'a^{n'} taté a^{n'}ča^{n'}baha^{n'}jì.
 Omaha the (pl. sub.) also heart they are very similar though, what shall we two do not know it.
 the mat-ter (be)

É uwířča cučéačai. E'a^{n'} ckáxai gě wa^{n'}ete wi^{n'}áqtci éga^{n'} uxřhai-gă.
 That I tell you I send to you. How you do the at least this scattered one time (in an. obj.) just one as follow it for yourselves.

3 Éga^{n'} né cti ukít'ě gíčajiwačáčě-na^{n'}i. Bégičě'qti éde ca^{n'} ča'ěčičě tcábe-
 So only too nation you have usually made them A total stranger but yet they pitied very
 [See note.] sad. you

na^{n'}i. Ké, i^{n'}teqi éga^{n'} céhe. Či gátě uxř^{n'}ha. Či ga^{n'} uwířča cučéačai.
 usually. Come! hard for me as I say that. Again that apart. Again so I tell you I send to you.

Ceta^{n'} uágaca^{n'} taté híjji, itáxaqáčica^{n'} kě. Eja kě' ctěwa^{n'} ca^{n'} nán'de
 That far I travel shall it has not reached, towards the head the (lg. ob.). There the notwith- standing yet heart

6 kě éga^{n'} taít ebčéga^{n'}. Eja amá íe ejaí gě aná'a^{n'} ča^{n'}ja, écti íe
 the so shall I think. There the (pl. sub.) word their the (pl. ob.) I hear it though, they word
 (coll. 1) too

uxř^{n'}adíqtia^{n'} wí áči^{n'}heqáčica^{n'} ča^{n'}ja, "Wi^{n'}kěqtia^{n'}i áha^{n'}" ebčéga^{n'}. Ata^{n'}
 are altogether at one side I towards me as I move though, They have spoken the full truth ! (in so- liloquy) I think. When

é ičápaha^{n'} ří, waqi^{n'}ha wi^{n'} euhí ete há cí. Haú-ha! Waqi^{n'}ha wi^{n'} iňgáxai
 til know about it (in future). if paper one reaches it may again. Well! Paper one they make
 it for me you

9 ka^{n'}bča, ičádičai-ă! Ičádičai čá'ea^{n'}čáčě'qti ka^{n'}bčéga^{n'} té-na^{n'} ca^{n'}ca^{n'}qti bči^{n'}.
 I wish, O agent! Agent you pity me greatly I hoped usually I really continue.

Cé pí tě edáda^{n'} mi^{n'}-mají há. Waqi^{n'}ha bčéřaqtcí mi^{n'} ağı há. Ki
 That I the what I did not wear as a robe Paper (or calico) very thin I wore as a robe I came back And

níaci^{n'}ga-ma éě há, čá'ea^{n'}čai tě ičádičai úda^{n'}qti aňgáciči^{n'} éska^{n'} bčéga^{n'}
 the people said it they pitied me the agent very good we had you I thought that

12 ča^{n'}cti. Éě há, ičáct-a^{n'}čáč éga^{n'} há, ča^{n'}ja edáda^{n'} tě ní'a éga^{n'} éga^{n'} áha^{n'}
 formerly That is it you, my friend, some- have made me what what failed at what so ! (in so- liloquy)

ebčéga^{n'} há. Wačáck učáket'a^{n'} ří, úda^{n'} ičápaha^{n'} téi^{n'}te ebčéga^{n'}.
 I think that You try you acquire it if, good I know it might (in past) I think that.

Wačácka^{n'} teča^{n'}ja, ní'a téha, ebčéga^{n'}. Ki céama ca^{n'}-na^{n'} wečéwacka^{n'}-na^{n'}
 You tried though, in the past, failed you perhaps, I think. And those at any rate (?) you make efforts for them

15 ca^{n'}ca^{n'} ka^{n'}bčéga^{n'}. Ičádičai 'a^{n'}qtia^{n'}čigičéga^{n'}i ča^{n'}cti. Īndád úda^{n'}
 always I hope. Agent we regarded you, our own, in the past. What good
 too highly

wečéckaxe tě wíectě ičápaha^{n'}-mají há Ča^{n'}ja edáda^{n'} wi^{n'} éwa^{n'} tě'ctě
 you made for us the I for my part I do not know about it Though what one is causing the trouble

éga^{n'} áha^{n'} ebčéga^{n'}. Ca^{n'} íe áhigí'qti wí taté ctě cí i^{n'}teqi éga^{n'} há.
 so ! (in thought) I think. Yet word very many I give shall even again hard for some- what

18 Céna ga^{n'} ca^{n'} ičáe tě, ga^{n'} čaná'a^{n'} t ebčéga^{n'}, éga^{n'} ga^{n'} uwířča
 Enough so at any rate I have the, so you hear it will I think, so thus I tell you

ičádičai-ă! Gátéga^{n'} céna, ičádičai-ă! Gaň ří níaci^{n'}ga wi^{n'} t'e gčíča-
 O agent! Thus enough, O agent! And then person one died you have sent

čaí- de ičápahaⁿ-máji há. Wanáce jañ'ga t'ěě há ečaí- de ičápahaⁿ-máji há.
back when I do not know him Policeman large is dead . you when I do not know him
said

É čútaⁿ aná'aⁿ kaⁿ'bča há. Caⁿ' níaciⁿ'ga čat'ai tě é wágazu tí ä. É
That straight I hear it I wish . Now person you have the that correct has ? That
died come

Wanáce jañ'ga enáqtcí áčiqúde há. Níaciⁿ'ga gčébahíwiⁿ kí ě'di gčéba-sátāⁿ 3
Policeman large that only not plain . Person one hundred and be-
sides fifty

kí ě'di naⁿ'ba čat'ai tě wágazu ičápahaⁿ agčí. Ágahádi cí ána čat'ai
and besides two you died the straight I know it I came. Besides again how you have
back. many died

tě cé wáčawa baxú aⁿ'í ičái-gă. Gaⁿ' gátcegaⁿ' há, Wě's'ă-jañ'ga ičádičai
the that counting writing give send to me. And thus it is Big Snake agent
them to me

ečaⁿ'ba.
he too.

NOTES.

Wes'ă-jañga or Uhañge-jaⁿ (see 638) was then on the Ponka reservation in the Indian Territory.

708, 3. Égaⁿ né čtí. F. said that it should be, "Égaⁿ-naⁿ' čtí." The author inferred from analogy that the full form was "Égaⁿ-naⁿ' éčtí," *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 ebčegaⁿ, *in full*, taite ebčegaⁿ.

708, 11. níaciⁿ'ga-ma eě há (=egičaiⁿ 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. Wačack, *in full*, wačackaⁿ, as in line 14.

708, 15. Īndad, *in full*, Īndadaⁿ.

708, 18. čana'aⁿ t ebčegaⁿ, *i. e.* čana'aⁿ te ebčegaⁿ.

709, 1 Wanace-jañga, his Indian names were Wajiⁿagahiga (Bird Chief) and Agiteita (a Ponka modification of the Dakota, Akičita, *Soldier or Policeman*). On the agency roll he was recorded as "Big Soldier," of which Wanace jañga is the translation.

TRANSLATION.

On this day I have seen the Yanktons at the Omaha village. When they saw me they pitied me exceedingly, and consoled with me, as I was very sad. These said to me, "Your departure to another place has made us very anxious and has caused us to weep, just as if we were children." But I said, "O policemen, you are to blame for this trouble which I have. O ye policemen, you have caused these youngest ones (or, children) to be sorrowful." Yet they, being like me, were very sad when they heard the things which I had suffered and had treasured up in my heart. The Omahas have hearts just like those of the Yanktons, but we do not yet know how it shall result (*i. e.*, what the Omahas and their agent shall decide with reference to us). I send to tell you that. Let all of you make up your minds for this once, at least, to do but one thing. You have been making the nations sad by the course which you

have been pursuing. You have been total strangers, but they have shown great kindness to you. Well, I say that, though it is somewhat hard for me (to speak thus). And that is a different subject about which I send to tell you. The time for me to travel towards the north (*or*, up the Missouri R. to the Yanktons) has not yet come. I think that even over there their hearts will resemble those of the Omahas and the visiting Dakotas. Though I understand their language, their words, too, are not exactly in harmony with mine, yet I think that they speak the very truth! When I know about it I will be apt to send you a letter again.

Well, O agent, I wish them to send me a letter! I have been continually hoping that you would pity me exceedingly. When I left the place where you are I wore no comfortable robe; I came here with only a very thin piece of cotton cloth on me. And the people said that they pitied me, so I thought at one time (but I do not think so now) that we had in you a very good agent! That is it. Though you have made me somewhat ashamed, I think that you have failed in some endeavor. Had you tried till you acquired it I think that I might have known what was good. You did make the effort, but I think that perhaps you failed. Now, I hope that you will exert yourself in behalf of those still under your care. We did think heretofore that we were very fortunate in having you for our agent. But what good thing have you done for us I, for my part, do not know. Although I think that one thing has been causing the trouble. Now, it is hard for me to give you very many words. I have spoken enough, and I think that you will understand it, so I tell you, O agent! This is sufficient, O agent!

You have sent us words that one man has died, but I do not know him. You say that Big Soldier has died, but I do not know him (by that name). I wish to understand it thoroughly. Has the account of the deaths of your people come in a correct form? Only the name of Big Soldier is not plain. When I returned here I knew about the deaths of one hundred and fifty-two of your people. I wish you to count those who have died in addition (to the first) and write me an account. Thus it is, O Big Snake, and you, O agent!

LION TO BATTISTE DEROIN.

December 12, 1878.

Wabágçeze tia^{n'}çakiçé çá^{n'} beízě a^{n'}baçé. Wabágçeze beízě tě^{n'}di
 Letter you have sent the I have to-day. Letter I have when
 hither to me (ob.) received it received it

nán^{n'}/de i^{n'}çi^{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 çá^{n'}ja, ceta^{n'} níja ja^{n'}. Içápaha^{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

içápaha^{n'}-máji. Ijaje tě Kické isa^{n'}ga, Ma^{n'}tcú-đa é. Píaji tě hégaji gáxai
 I do not know. His the Kické his younger Martcu-pa that. Bad the not a was made
 name brother, little

júga beúga. Wéna^{n'}ju ak éwa^{n'}.
 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 wařářicka^{n'} ka^{n'}bča. 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 it
- wabágčeze ářadewařákiče ehé tě, é áwake. Níkaci^{n'}ga ána ni^{n'} éiⁿte 3
 book you cause them to read I said it the, that I mean it. People how you it may
 are many are be
- řan'de wařáckaⁿ čita^{n'}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
- čĩ iřádiřai čĩnké cé daⁿ'beřakiřai kaⁿbčěgaⁿ. Wabágčeze řaⁿ uřřikaⁿi
 again agent the one that you cause him to- I hope. Letter the it helps you
 who see it (ob)
- kaⁿbčěgaⁿ, wacka^{n'} ka^{n'}bča. 6
 I hope, he makes I wish.
 an effort
- Hau. Níkaci^{n'}ga cema áma-má edádaⁿ edai etěctěwaⁿ ía-bajji-gă,
 ¶ Person those the others what they soever do not speak,
 say what
- wada^{n'}ba-bajji-ga. Níkaci^{n'}ga cěřu řhe gčĩ čĩⁿ Pañ'ka níkagáhi čĩnké řěřu
 do not look at them. Person yonder passed he who Ponka chief the one here
 was re- turning who
- gčĩ há. Gčĩ tě'di řa^{n'}be tě'di i^{n'}řa-máji éde ceta^{n'} uákia-máji wágazu. 9
 has He re- when I saw him when I was sad but so far I have not spoken straight.
 returned turned to him
- Uma^{n'}haⁿ iřádiřai aká níkagáhi edábe wágazu giářai těđíhi řĩ, řaná'aⁿ taitě,
 Omaha agent the chief also straight they make when it shall you shall hear it,
 (sub.) (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 wiwiřa tě řaná'aⁿ tai, wěřigřaⁿ wiwiřa tě. Níkaci^{n'}ga 12
 ¶ Deed my the ye will hear it, decision my the. Indian
- ukěřĩⁿ ikágeawářa-máji há; činářtci ikágewiřai. Caa^{n'} amá atĩ éde
 common I do not have them for my you only I have you for Dakota the (pl. have but
 friends friends. (sub.) come
- uáwakia-máji. Uáwakia-máji ařřai. 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 tho. Chief
 them back. friends
- amá iⁿc'áge amá é éwaⁿi; ádaⁿ ikágeawářa-máji, uáwakia-máji. Enářtci 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 ga^{n'}řai tě iⁿc'áge amá, e-na^{n'}i níkagáhi amá. Ca^{n'} níkaci^{n'}ga
 to have them for wished the old man the (pl. they only chief the (pl. And person
 friends sub.), sub.),
- řemá wáře-ma, maja^{n'} řěřu naji^{n'}-ma zani ikágeawářě há. Ca^{n'} uckúdaⁿřti
 these the white land here those who all I have them for And doing very good
 (pl. ob.) people, friends
- kě edádaⁿ iřářidáře pahañ'gadítaⁿ kě éřijaⁿ ka^{n'}bčaqti. Píäji té řĩ, řĩ 18
 the what I did for myself from the first the you do I strongly desire. Bad will it, you
 that
- čkářa-báji wikaⁿbčai. Čiñ'gajiñ'ga řa'ěwařagiřa-ba wařřitaⁿ wacka^{n'}i-gă.
 you do it not I wish for you Child do pity them your and to work persevere ye!
 (pl.) own (pl.)

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Ĕdí xī, Wakan'da aká ɸa'éɸiɸe taí, kí edádaⁿ ctéctě údaⁿ ɸígaxe taí. Caⁿ
In that case, God the (sub.) will pity you, and what soever good will do for you. And

aⁿwaⁿ'ɸakié wabágɸeze tíɸaɸě tě nán'de iⁿ'ud égaⁿ, éskana údaⁿqti maⁿ'niⁿ'
you spoke to me letter you sent the heart good as, oh that very good you walk
hither for me

3 kaⁿ'bóégaⁿ. Níkaciⁿ'ga céɸaⁿka gɸádiⁿ'ája aɸé gaⁿ'ɸa ɸaⁿka égiɸaⁿ-bají-gă.
I hope. Person those across to go the ones who wish it do not say anything
to (them)

Égiɸégaⁿ égiɸe taí. Égiɸaⁿ-bají-gă. Caⁿ' wícti aⁿwaⁿ'qpani ɸaⁿ'ja, caⁿ'
Beware you say lest. Say it not to (them). And I too I am poor though, yet
to

wáɸtaⁿ tě é údaⁿ há. Ké, céna uwíɸa cuɸéaɸai.
to work the that good . Come, enough I tell you I send to you.

NOTE.

710, 5. Wenaⁿju ak ɸwaⁿi: 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

MAN^NTCU-NA^NBA TO MATO-MAZA, A YANKTON.

- Caⁿ' čiqigaⁿ mégaⁿ wibčahaⁿ cučéačē taí mińké. Níkaciⁿ'ga amá čéama
 And your grand- like- I pray to you I will send to you (pl.). Person the (pl. these
 father wise
- Heqáka-máni d'úba júwagče ti-má ŋi wíŋaqtí tii há. Wačátē dádaⁿ bečátē
 Walking Elk some those with whom he house my own came . Food what I ate
 came hither
- 3 waⁿ'daⁿ juáwagčégaⁿ, wačátē čactaⁿ' cugčai. Caⁿ' uágčacige tá mińke.
 together I having been with food finished eat- they went And I will complain of my own (tribe).
 them, ing it back to you.
- Iⁿ'ča-máji uágčá tá mińke. Umaⁿ'haⁿ amá čéama níkaǵáhi amá cénujiń'ga
 I am displeased I will tell of my own. Omahas the (pl. these chief the (pl. young men
 sub.) sub.)
- ama edábe, "Ké, úwa'í-gǎ," ehé ŋi, wactá-báji aⁿ'čín-naⁿ maⁿ'čín'i, ádaⁿ
 the (pl. also, Come, give ye food to I said when, not sparing them having me they walked, there-
 sub.) them, (articles of food) fore
- 6 umaⁿ'čínka wiⁿ' iⁿ'ča-máji taté ebčégaⁿ. Caⁿ' ádaⁿ čéama Umaⁿ'haⁿ amá
 season one I shall be displeascd I think it. And there- these Omahas the (pl.
 fore sub.)
- iń'ku najiⁿ'i. Bečá-máji-naⁿ-maⁿ'. "Aⁿwań'kega," ehé. Íe aⁿwaⁿ'ha-máji
 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, "Máčē d'úba wajaⁿ'ba-máji 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 cučéačē. Gaⁿ' čiqigaⁿ gčí daⁿ'ctěaⁿ'i ŋi, waqiⁿ'ha itízē
 Enough at any news I send to you. And your grand- has even if (!) when, paper together
 rate father returned
- ctaⁿ'be taí.
 you will see it.

NOTES.

Mato-maza, called Maⁿtcu-maⁿzē by the Omahas, was the son-in-law of Wiyakoiⁿ.

714, 5. wactá-báji aⁿ'čín-naⁿ maⁿ'čín'i, They were unwilling (to spare the food to them) and they carried me along with them. The idea is, *I could not when standing alone go against the voice of the majority.*

TRANSLATION.

I will send to you and your wife's father to petition to you. These Indians who came hither with Walking Elk entered my own house. When I had entertained them, sharing with them what kinds of food I had to eat, they returned to you. But I will complain of my own people. I will tell of my sorrow. When I said to these Omahas, the chiefs and young men, "Come, give food to them!" they refused to do it, and I could not act in opposition to them. Therefore I think that I shall be sad for a year. As the Omahas know my feelings, they continue inviting me to feasts. But I make it a rule not to go. I say that I am sick. I am sick because they have not heeded my words. When Walking Elk departed, he said, "I shall not see them for four years." I have sent enough news to you. And whenever your wife's father returns, please examine this letter together.

LOUIS SANSSOUCI TO WILLIAM PARRY.

- 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 aⁿçinⁿ'ge
 all we have no pain. And we have no pain as it may reasonable. News I have none
 should be
- çaⁿ'ja, caⁿ' íe ewígehé tē égaⁿ agídxaxe kaⁿbça. Açúhage çéçu çatí tē, 3
 though, yet word I said that the so I make my I wish. Last here you the,
 I said to you own came hither
- "Íeskä tē anaⁿ'ctaⁿ tá minke," ehé, ebçégaⁿ. Kí égaⁿ daxe çaⁿ'ja, 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 çaⁿ'ja, wí eátaⁿ ámaⁿ taté aⁿçinⁿ'ge ebçégaⁿ,
 the (pl. were not fully satis- I thought though, I how I shall do I have none I thought,
 sub.) fied
- anaⁿ'ctaⁿ há. Ē'di uwédi-máji. Añgíxaⁿ'çai xí, íçádiçai çínké uçúkie tai, 6
 I stopped There I am not in it. They wish me, if, agent the (ob.) let them talk
 walking their own with him about it,
- añgíxaⁿ'çai-báji xí'cté, cí égiçáⁿ tai. Wíminké'di e'aⁿ' çínge. Gahíe
 they do not want me, even if, again let them say it to With reference to there is no cause
 their own him. me me for complaint
 (against them)
- íañ'ga wiⁿ añgáxai. Íçádiçai çínké aⁿwaⁿ'ci égaⁿ, égaⁿ éçdaxe, 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 gaⁿ'çai tē égaⁿqti añgáxai. Çé'ça cubçé kaⁿbçéde e'aⁿ' taté iⁿte. 9
 word deed they wished the just so we made it. Yonder I go to I wish, but how it shall be is
 wished you uncertain.
- Ictá çéçaⁿ zeaⁿ'çai égaⁿ cubçé kaⁿbça. Wáqe añgúçai amá iⁿwiñ'kaⁿ gaⁿ'çai
 Eye this they prac- so I go to I wish. White peo- our the (pl. to help me wish
 tice on me you ple sub.)
- há. Níkaciⁿ'ga çíçíça amá wáqe amá iⁿwiñ'kaⁿi 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 be you think
 act)
- ä. Ikágewiçai éskaⁿbçégaⁿ ádaⁿ íe tē égipe há. Uççé'qtcí íe tē qáça 12
 ? I have you (pl.) I think so there- word the I have Very soon word the back
 for friends fore one said it (what pre- again
 cedes).
- tíⁿçiⁿ'çakiçé kaⁿbçégaⁿ, kagéha. Çíkáge-ma úwagiçá-gä, Miⁿ'çá'ë ctí.
 you will canse 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 CŪÑḤIQOWE.

January 14, 1879.

- Jaha^{n'}ha, níkaci^{n'}ga çiçíŋa çañká wiŋa^{n'}be ka^{n'}bça. Níkaci^{n'}ga júwafá-
 Brother-in-law, people your the ones I see you I wish. People you with
 who (sing.)
- gçee çañká wiŋa^{n'}be ka^{n'}bça. I^{n'}c'ágèçti cí çí, edáda^{n'} íwiçáxe ka^{n'}bça há.
 them the ones I see you I wish. Very old man you when, what I make for you I wish
 who (sing.) reach by means of
- 3 Níkagáhi Ma^{n'}tcú-na^{n'}ba aká inçáxai há, áda^{n'} cubçé ka^{n'}bça, níkaci^{n'}ga
 Chief Ma^{n'}tcu-na^{n'}ba the has done for there- I go to I wish, people
 (sub.) me fore you
- çiçíŋa çañká wiŋa^{n'}be ka^{n'}bça çé uqçéçtci. Wacákaçúde ée há, ŋa^{n'}be
 your the ones I see you I wish this very soon. Wacakarutce it is I see him
 who he
- ka^{n'}bça çíñké: e ŋa^{n'}be tai há, níkagáhi aká. Gañçí uqçéçtci gáçan
 I wish the one him I see will chief the And then very soon that (cv.
 who: (sub.) ob.)
- 6 cta^{n'}be çí, ŋaha^{n'}ha, waçí^{n'}ha wi^{n'} tian'kiçá-gä. Aŋççicta^{n'}-çti-ma^{n'} há.
 you see when, O brother-in-law, paper one send hither to me. I have fully prepared myself
 for it
- Níkaci^{n'}ga 'a^{n'} aká wabáxukiçáçini aká é baxúí tçé, wi^{n'} bçízè-na^{n'}-ma^{n'}.
 Indian how the he whom they have as their he write when, one I usually receive it.
 (sub.) amanuensis

NOTES.

Cūñḥiqowé (Çegiha, Cañge íçá'çéç), *He who has mysterious interviews with a Horse* (or, *Wolf*), the name of the Oto head chief.

716, 1, 2, and 4. wiŋa^{n'}be ka^{n'}bça, used for the pl., wiŋa^{n'}bai ka^{n'}bça.

716, 7. Níkaci^{n'}ga 'a^{n'} aka, etc. A better reading suggested by G.: Níkaci^{n'}ga
 Indian

e'a^{n'} wabáxukiçái tíçai çtçwa^{n'} wi^{n'} bçízè-na^{n'}-ma^{n'}.
 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. Waqakerutce 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.

HúpaŅga caŅ'ge wémaⁿcaⁿ' wawéci kaⁿ'bča, űigaⁿ'ha. CaŅ'ge gčéba-
 Winnebago horse they stole from us pay I wish, O Grand-father. Horse a hun-
 líwiⁿ áta wénacái há. PahaŅ'gadi Isaⁿ'yati caŅ'ge gčébahíwiⁿ kí é'di
 dred and they snatched from us Formerly Santee horse a hundred and be-
 sides
 gčéba-déčabčⁿ iⁿ'nacai égaⁿ, wawéci kaⁿ'bča, űigaⁿ'ha. 3
 eighty took from me as, pay I wish, O Grand-father.
 Wágazúqti aⁿná'aⁿ aŅgaⁿ'čai, űigaⁿ'ha. Majaⁿ' čaⁿ agčítaⁿ há: waqiⁿ'ha sagí
 Very straight we hear it we wish, O grandfather. Land the I work my own paper hard
 kaⁿ'bča. Céčiⁿ ičádičai bčuğa učuakié bčictaⁿ ie tē ačiⁿ' cugčéakičē, cí
 I wish. That (mv. ob.) agent all I have talked I have finished word the I cause him to take it again
 back to you,
 gáčaⁿ waqiⁿ'ha cučéačē. Caⁿ' awá'e tēdihi űi, iⁿ'teqi tat éskaⁿ'bčégaⁿ, 6
 that (ob.) paper I send to you. And I plow when the time comes, hard for shall I think that,
 caⁿ' é'di éskana maⁿ'žeskā d'úba iⁿ'čécpaha kaⁿ'bčégaⁿ. Caⁿ', űigaⁿ'ha,
 yet there oh that money some you show to me I hope. And, O Grand-father,
 céna uwíbča. Uwíbča tē éskana égaⁿqti iⁿ'čéckaxe kaⁿ'bčégaⁿ. Iűigaⁿ'čai
 enough I have told you. I have told the oh that just so you do for me I hope. Grandfather
 oniŅké, wíbčahaⁿ' há. Níkaciⁿ'ga ukéčiⁿ wégičgčaⁿ oniŅké, wíbčahaⁿ. 9
 you who are, I pray to you Indian common the one who plans for them you who are, I pray to you.
 Gaⁿ' gátē céna wíbčahaⁿ' há. Kí úckaⁿ áji cí wiⁿ' uwíbča tá miŅke.
 And that enough I pray to you. And deed another again one I will tell you.
 Éskana edádaⁿ iⁿ'teqi kē wačionaqti wižaⁿ'be učuwikié kaⁿ'bčégaⁿ. Éskana
 Oh that what difficult the very plainly I see you I talk to you about it I hope. Oh that
 enégaⁿqti iⁿ'čéckaxe kaⁿ'bčégaⁿ. Edé tédaⁿ ebčégaⁿ áwiná'aⁿ tá miŅke. 12
 just so you think you do for me I hope. What will he say? (a soliloquy) I think I will hear from you.
 Éskana ie tē nížē kaⁿ'bčégaⁿ. Caⁿ' edéce űi, uqčē'qtcí gčičačē tat éskaⁿ
 Oh that word the you (ob.) take I hope. And what you say if, very soon you cause to shall so
 return hither
 aⁿ'čai.
 we think.

NOTES.

This letter was sent by Taⁿwaⁿ-gaxe-jiŋga, ɟaɕiⁿ-naⁿpajl, Two Crows, Hupeča, Mazi-kide, Matthew Tyndall, ɟe-uɟaⁿha, and Naⁿpewaɕɕ, Omahas of the civilization party, to A. B. Meacham, editor of "The Council Fire," at Washington, D. C. Though addressed to Colonel Meacham, it was intended for the President, the Secretary of the Interior, and the Commissioner of Indian Affairs. Part was not written in Omaha, but in English, as the author found it easier to make a translation as fast as he wrote. See the third line of the text, where a hiatus occurs.

717, 1, *et passim*, kaⁿbɕa, *I wish*, spoken by one man, but intended for the expression of all.

717, 6. tat eskaⁿbɕegaⁿ, *in full*, tate eskaⁿbɕegaⁿ.

717, 12. Ede tedaⁿ ebɕegaⁿ, etc. When pronounced rapidly, "aⁿ" was dropped before "ebɕegaⁿ." L. agreed with Taⁿwaⁿ-gaxe-jiŋga in the use of "Ede," though that is 3d. s. L. gave as the equivalent ɟɔiwere, Táku écera iháre arínaqoⁿ (hamína) hniye ké,
what you I think I hear you I sit will
say

I think, "What will you say?" I will (sit, waiting to) hear it from you. But W. (1888) changed Ede tedaⁿ, etc., to Edece taté áwiná^an tá miŋke há, *I will hear from you*
What shall I hear you will I who
you say

what you shall say.

717, 13 and 14. tat eskaⁿ aⁿɕaⁿɕai, *in full*, tate eskaⁿ aⁿɕaⁿɕai.

TRANSLATION.

Grandfather, we wish pay for the horses which the Winnebagos have stolen from us. They have stolen from us more than a hundred horses. Grandfather, we also desire pay for the hundred and eighty horses which the Santees stole from us formerly. (The former agent, Dr. Graff, wrote to Washington about it; and he said to us, "You shall be paid; the Grandfather has promised it." We have been expecting it ever since, and if it ever came we suspect that the chiefs devoured it.) O Grandfather, we wish to hear correctly about it. We work the land, and we wish to have good titles to it. We have already spoken to the agent who has gone to you, telling him of all this, and getting him to take it back to you. And now we send it to you in a letter. When plowing time arrives we think that we shall have trouble; yet we hope that then you will show us some money. We have told you enough on this point, O Grandfather! We hope that you will do for us just as we have told you. O Grandfather, we petition to you! We petition to you, O you who govern the Indians! Now, we have petitioned to you enough on that subject. And we will tell you about something else. We hope that we may be allowed to see you face to face and speak to you about the things which give us trouble. We hope that you will think favorably of this and do accordingly for us. We think, "What will he have to say?" We sit awaiting your reply. We hope that you accept these words. And if you have anything to say to us we hope that you will send it back to us very soon.

MI^NXA-SKĀ TO MAZA-NAP'IN, A YANKTON.

January 25, 1879.

Negíha, cubčé tá miñke. Kí wiqañ'ge ctí iⁿ'naⁿhá ctí waqaⁿ'be kaⁿ'bča. 3
 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' wiqaⁿ'be kaⁿ'bča gaⁿ' cubčé tá miñke. Iⁿ'naⁿhá 3
 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 wiqaⁿ'be kaⁿ'bča-qtí-maⁿ' há. Hínda, 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' wiqaⁿ'be kaⁿ'bča-qtí-maⁿ' há. Kí Wihé ctí 3
 I have taken a as I am poor as I see you I have a strong desire And Fourth too
 wife sister

iⁿ'tcaⁿ wáçixe gaⁿ' égaⁿ çaná'aⁿ táí ebčégaⁿ cučéaččé. Kí çatí tēctí edádaⁿ 6
 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

abçíⁿ'-máçí hádaⁿ çíçíñ'ge-naⁿ çagçái. Kí Umaⁿ'haⁿ Badíze cučé tá-çínké, 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. Kí č'di cubčé tá miñke. Pañ'ka naⁿ'ba éctí cačé tá aká. (Céna 6
 to dance the And there I will go to you. Ponka two they will go of their (Enough
 pipe dance. too too own accord to you.)

etégaⁿ há. (Céna tá aka.)
 it may be Enough it will be.)

NOTES.

Miⁿxa-skā was formerly called, Waqwataⁿ-çíñge, the Omaha notation of the Oto Waqwátaⁿ-yiñ'e, *Poor Boy*. He was the son of Wasabé-qañga, an Omaha.

719, 3 and 6. hadaⁿ, a peculiar contr. of há, the oral period, and ádaⁿ.

719, 6. Badize, a man who had a negro father and an Omaha mother.

719, 7 and 8. (Cena etegaⁿ há, etc.), an observation made to the author, and not part of the letter.

TRANSLATION.

Mother's brother, I will go to you. I wish to see my sister and also my mother. I wish to see you, as I have been poor for days, so I will go to you. My father is still poor because my mother is dead, therefore I have a strong desire to see you. By the way, I have a strong desire to see you because I am poor through having taken a wife. I send to you that you may hear that Fourth-sister has just taken a husband. When you came hither in the past you generally went back without anything, because I had nothing to give you. The Omaha Battiste is the one who is going to see you for the purpose of performing the pipe dance. And then I will go to you. Besides us there are two Ponkas who will go to see you. (*To the author*: "That is enough! That will be sufficient.")

CAŅGE-SKĀ TO WIYAKOI^N.

January 27, 1879.

- Negíha, ca^{n'} winégi ctī i^{n'}t'e ga^{n'} wiáhaⁿ 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, rató mother's brother to me in-law to me
- héga-májī. Cé ci^{n'}gajīn'ga đáxe čínké agí^{n'}a^{n'}be 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-májī ga^{n'} ada^{n'} ta^{n'}wa^{n'}gča^{n'} čičí^{n'}a, negíha, awá^{n'}a^{n'}be ka^{n'}bča. Kī
 I am very as there- ta^{n'} nation your, mother's I see them I wish. And
 fore
- waqī^{n'}ha čaⁿ cubí tédíhi xī', ci^{n'}gajīn'ga wiwí^{n'}a u^{n'}čákíe ka^{n'}. Já^{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, waqī^{n'}ha ia^{n'}čákíčé ka^{n'}bčégaⁿ. Ca^{n'} wagázua^{n'}čákíčé
 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 íčáčé te. Kī čéču níkaci^{n'}ga čičí^{n'}a amá atíi há. Kī
 if, you tell me you will send And here people your the (pl. came
 hither. hither. sub.) hither. And
- a^{n'}wa^{n'}qpani égaⁿ edádaⁿ wi^{n'}aqtci^{n'}ctē i^{n'}wi^{n'}gaxa-báji cagčái. Kī' íe kē
 I was poor so what even one we did not do for them they went And word the
 back to you.
- júajī wégaxe cagčá-biama. Kī' é'di ca^{n'} júga wináqtci 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 you
- 9 e'a^{n'} ma^{n'}ni^{n'} ca^{n'} níe čičín'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 rate very good you walk if, I hear from I wish.
 rate you
- Ca^{n'} ukít'ě i^{n'}táxajá amá e'a^{n'}i gě' ctěwa^{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 of the river affairs may be
- Ca^{n'} ta^{n'}wa^{n'}gča^{n'} čičí^{n'}a-má ctī úckaⁿ e'a^{n'} ma^{n'}čín' xī, ca^{n'} e'a^{n'}i gě' ctěwa^{n'}
 And nation those who are too deed how they walk if, at any how (pl.) soever their
 yours affairs may be
- 12 ca^{n'} wágazúqti aná'aⁿ ka^{n'}bča.
 still very straight I hear it I wish.

NOTE.

720, 11. e'a^{n'}i gě' ctěwaⁿ however their different affairs may be: gě' 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, ʒaⁿckáha, wawína cuʒéaʒé tá miñke. Maⁿtcú-cáge, naⁿbé eʒaí gë
 Come, sister's son, I beg from you I will send to you. Grizzly bear claw, hand their the
 (pl. in. ob.)

d'úba aniⁿ ʒí, wabáʒeze 'iⁿ-amádi ují-adaⁿ é'di iañ'kiʒá-gă. Tʒi ʒí,
 some you if, letter where they carry put it in and there send it hither to me. It if,
 have comes

ʒaⁿckáha, iⁿʒé-qtí-maⁿ tá miñke. Wáʒiⁿaⁿʒaʒé aʒíʒaxe 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 aʒʒiⁿ miñké guáʒicaⁿ taⁿwaⁿʒʒaⁿ dúbahai éđítaⁿ iⁿnai tíʒai édegaⁿ
 that I am sitting beyond nation in four places thence to beg have but
 (near the speaker) from me sent hither

aⁿʒá'i ʒí, éʒa awá'i tá miñke, ádaⁿ iⁿwiⁿʒaʒaⁿqtí kaⁿbʒa há. Awáckaⁿ
 you give if, there I will give to them, there- you give me all pos- I wish I try
 it to me fore sible help

tégaⁿ céhe há. Gañ'ʒí íuʒa áʒi ʒiñgěqtiaⁿ ádaⁿ uwíbʒa-măʒi. Céna gaⁿ 6
 in order I say And then news differ. there is none at there- I do not tell you. Enough as
 to that ent all fore

wíʒaxu cuʒéaʒé. ʒícti e'aⁿ ʒanáʒiⁿ ʒí, údaⁿ ʒanáʒiⁿ ʒí, winá'aⁿ kaⁿbʒa.
 I write to I send to you. You too how you stand if, good you stand if, I hear from I wish.
 you you

NOTE.

721, 4. taⁿwaⁿʒʒaⁿ dubahai, probably refers to the four Pawnee divisions of Skidi, Trawi, Pitahawirat, and Kitkehaʒki.

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 há. Awánaⁿqciⁿ'qti cubčé há. Wiqaⁿ'be tá miñke, dadíha.
 I am going . I am in a great hurry I am going I will see you, O father.
 to you to you

Aⁿ'bačé, dadíha, iⁿwiⁿ'čaxaⁿ' te há'. Aⁿ'waⁿ'qpaniⁿ'qti agčiⁿ'. Níkaciⁿ'ga
 To-day, O father, you will please help me I am very poor I sit. People
 3 čičiⁿ čaⁿ' bčúga wajaⁿ'be kaⁿ'bča. Níkagáhi đéčaⁿ'ba nañkácě, wíbčahaⁿ
 your the I see them I wish. Chief seven ye who are, I pray to you
 (cv. ob.)

cučéačai. Wanáce nudaⁿ'hañga dúbá nañkácě, wíbčahaⁿ cučéačai.
 I send to you. Captain of police four you 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 čañka, *the ones who*.

722, 3. Níkagahi đéčaⁿ'ba, the chiefs of the seven Yankton gentes (excluding the half-breed gens).

722, 4. Wanace nudaⁿ'hañga 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.

- Pahañ'gadi wawídxu cučéačë ča^{n'}ja, wabágčeze qáča gčíčačáji.
Formerly I wrote several I sent to you though, letter back again you have not
things to you sent it back.
- I^{n'}tca^{n'} Pañ'ka amá agčíi xí, učíčai, čida^{n'}ba-bi ai éga^{n'}, íe djúbaqtci
Now Ponka the (pl. they when, they told about you, that he had seen he as, word very few
sub.) have come back you said
- uwíbča tá miñke. Céču júwigčete tečan'di cta^{n'}'be teča^{n'} ca^{n'}ca^{n'}'qti ma^{n'}bčei^{n'} 3
I will tell to you. Yonder when I was with you in you saw me in the ca^{n'}ca^{n'}'qti ma^{n'}bčei^{n'}
the past the past always I walk
- há. Ca^{n'} nié ctě a^{n'}čín'gě-qti-ma^{n'}; wa'ú wiwíča ciñ'gajiñ'ga wiwíča-má
And pain even I am really destitute of, woman my child those who are
mine
- cti. Ca^{n'} i^{n'}čě-qti ga^{n'} ma^{n'}bčei^{n'} há. Kí edáda^{n'} áhigi abčí^{n'}-máji.
too. And I am very so I walk And what many I have not.
glad
- A^{n'}wa^{n'}qpani tcábe ma^{n'}bčei^{n'}. A^{n'}ba gé ca^{n'} wiča^{n'}'be ka^{n'}bčá-qti-ma^{n'} há. 6
I am poor very I walk. Day the at any I see you I have a strong desire
(pl. in. rate ob.)
- Ca^{n'} ú'a^{n'}čín'gě'qti ebčéga^{n'}-na^{n'}-ma^{n'} há. Kí maja^{n'} wéahidě'qti čanáji^{n'}
Yet all in vain I usually think it And land at a great distance you stand
- áda^{n'}, é áwake, wiča^{n'}'be tě bčí'a há. Ca^{n'} Uma^{n'}'ha^{n'}-má wacta^{n'}'be
because, it I mean, I see you the I am un- And the Omahas you saw them
able
- ca^{n'}ca^{n'}'qtia^{n'} i^{n'}'ta^{n'} úda^{n'}qti ačai. Ca^{n'} waqi^{n'}'ha pahañ'gadi cučéačë ča^{n'} 9
continued all the now very good they go. And paper formerly I sent to you the
time ob.
- gčíaji éga^{n'}, ičáčuhéga^{n'} íe tě djúbaqtci wídxaxé 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
- gčia^{n'}'čakičé xí, cí íe d'úba uwíbča tá miñke. Ca^{n'} uqčé'qtcí i^{n'}'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'a^{n'} té ka^{n'}'bča-qti-ma^{n'} há. 12
send it I hear from the I have a strong desire
hither. you

NOTES.

Edward Esau, or Huta^{n'}ta^{n'}, an Omaha, is the maternal uncle of the younger Frank La Flèche. His cousin, Joseph, became interpreter for the Ponkas in 1880.

723, 2. xí, used here in a past sense; but tědi is the common term.

723, 4. Supply nie wačín'gěqtia^{n'}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.

JAČIⁿ-NAⁿPAJĪ TO NIⁿDAHAⁿ, AT THE PONKA AGENCY.

February 22, 1879.

- Wabčitaⁿ tē bčí'a-qti-maⁿ tá miñke, ebčégaⁿ. Wičaⁿba-májĭ xí'jĭ,
 I work at dif- the I shall utterly fail to complete it, I think it. I do not see you if,
 ferent thing
- wačitaⁿ tē nān'de aⁿčaⁿ'sa-májĭ-naⁿ-maⁿ'. Wanaⁿ'qčĭⁿ-qti gí-gă. Caⁿ'
 work the heart I am usually uneasy on account of it. In great haste be return- And
 ing.
- 3 údaⁿqti anájiⁿ. Caⁿ' edádaⁿ íuča čĭngé égaⁿ. Wačitaⁿ tē enáqti uhíta-
 very good I stand. And what news there is so. Work the it only causing im-
 patient or
 anxious
- jĭwáčĕ, ádaⁿ wanaⁿ'qčĭⁿqti čagčĭ kaⁿ'bčégaⁿ. Čéaka čĭháhaⁿ akáčĭ^{tĭ}
 looking for there- making great haste you come I hope. This one your brother- the sub.,
 results, fore back too
- wačĭsnindaĭ ádaⁿ nān'de gĭpi-bájĭi hă. Gáčaⁿ waqĭⁿ'ha cuhĭ tē'di,
 you (pl.) are tardy there- heart is bad for him That ob. paper reaches when,
 fore you
- 6 ckĭ ckaⁿ'na xí'jĭ, waqĭⁿ'ha wanaⁿ'qčĭⁿqti gĭaⁿ'kičá-gă. Caⁿ' údaⁿqti
 you are you desire if, paper making great haste you send it back to me. And very good
 return-
 ing
- nié čĭngé gaⁿ anájiⁿ, nújĭngá ctĭ waⁿ'gĭčĕ údaⁿqti iⁿ'najiⁿ'i.
 without pain so I stand, boy too all very good they stand
 for me.

NOTE.

724, 5. wačĭsnindai refers to jačĭⁿ-naⁿpajĭ's son, Niⁿdahaⁿ, and his comrade; Teaza-čĭngé (see p. 695) who were at the Ponka Agency, Indian Territory. The sentence should read thus: Wačĭsnindaĭ égaⁿ, čéaka čĭháhaⁿ akáčĭ^{tĭ} nān'de gĭpi-bájĭi 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.

ti čí^{n'} tí tēdihi xǐ'jǐ, wágazu taté hǎ. Kǐ wabágčeze wína ča^{n'}
 he who has he it reaches when, it shall be straight . And letter I have the
 come and has there I begged (ob.)
 is mv. come

ka^{n'}bča-qti-ma^{n'} hǎ. Wágazu i^{n'}čéckaxe ka^{n'}bčéga^{n'}. Ma^{n'}zěškǎ' cti ceta^{n'}
 I desire it greatly Straight you do for me I hope. Money too so far

3 bčǐza-mǎjǐ, áda^{n'} wawéci a^{n'}čǐn'ge hǎ. Kǐ ca^{n'}jǐnga čaa^{n'}na čagčé ta^{n'}
 I have not re- there- pay I have none . And colt you abandoned when (std.
 ceived, fore you went back ob.)

e'a^{n'} ckáxe xǐ, aná'a^{n'} ka^{n'}bča. Uqčé wai^{n'}baxú-gǎ.
 how you do if, I hear it I wish. Soon write to me about
 the things.

NOTES.

Richard Rush is an Omaha. Unaj^{n'}skǎ was at the Yankton Agency.

725, 10, and 726, 1. Waqe čeču ti čí^{n'} refers to Mr. T. H. Tibbles, of Omaha, who visited the reservation after the release of Standing Bear.

TRANSLATION.

Grandfather, I write a very few words to you. I am doing very well. Some Ponka lodges have returned. It is still by no means certain how these Omahas shall decide with regard to them. Standing Bear has returned with them. When the white man who came to the reservation some time ago shall have come again the question shall be settled. I am very anxious to get the letter which I begged of you. I hope that you will do for me what is right. I have not yet received any money, so I have no pay. I wish to hear what you intend doing about the colt which you left here when you went to the Yanktons. Write to me soon about these things.

ČAČI^{n'}-NANPAJĪ TO MŪ^{n'}ŁE-QA^{n'}ŁE, AN OTO.

Čatí 'íčačě tě, í-ǎjǐ-gǎ. A^{n'}wa^{n'}qpani héga-mǎjǐ. Égičé čatí xǐ, u'a^{n'}-
 You have the, do not come. I am very poor. Beware you if, all in
 spoken of com- come

6 čǐngě'qti čatí tē. Nǎn'de čípějǐ'qti čagčé xǐ wictǐ éga^{n'} nǎn'de i^{n'}čǐn'uda^{n'}-
 vain- you lest. Heart very sad for you go if I too so heart not good for me
 come you back on account

mǎjǐ ičánahi^{n'}-mǎjǐ. Ca^{n'} wáqe, "Waxǐgčita^{n'}i-gǎ," ai éga^{n'} áakihíde; wačíta^{n'}
 of it I am not willing. And white peo- Work for yourselves! said hav- I pay attention work
 ple, ing, to it;

těnáqti asíčě hǎ.
 only the I think
 of it

NOTE.

Mŭ^{n'}łe-qa^{n'}łe, *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.

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.

PAÇIⁿ-NAⁿPAJĪ TO INSPECTOR HAMMOND.

Níkaciⁿ'ga dúbā, sātāⁿ, cādē daⁿ'ctēaⁿ'i, áhigi ukíkíe, é'di wackaⁿ'ṭaṅga
 Person four, five, six it may be (?), much they talk then strong
 together,

edádaⁿ gáxai, égaⁿ aṅgaⁿ'çai. Wan'gaçiⁿ ṣī, íe aⁿwan'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 aṅgaⁿ'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 té'di íwidahaⁿ-máji, jīⁿçéha. Úwaçakié-médegaⁿ íe çíṭa té 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 iⁿçīⁿ'udaⁿ. Kī 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 wīṭigaⁿ mégaⁿ, é'duéhe. Kī níkaciⁿ'ga çéama, níkagáhi-ma maⁿ'naⁿ'çīⁿ,
 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 é'duéhe. Éde
 the ones who these person some those who wish to work I belong to. But
 work

umaⁿ'çínka naⁿ'ba iⁿ'tcaⁿ íniṭawáçē 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. Uwaçakie-medegaⁿ, etc. W. gave another reading, though he said that the text (-medegaⁿ) was correct: Kagéha, níkaciⁿ'ga úwaçakié ma íe çíja tē iⁿwiⁿ'çai égaⁿ, aná'aⁿ tē nān'de iⁿçíⁿ'udaⁿ, *Friend, those persons to whom you spoke told me your words, and when I heard them they made me glad.*

728, 8. si māsani çize açai. 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-SKĀ.

March 24, 1879.

Negíha, wabágçeze bçízē çí, nān'de iⁿçíⁿ'udaⁿ'-çti-maⁿ'. Negíha,
 Mother's letter I re- when, heart mine was very good by means Mother's
 brother, ceived of it. brother,
 wijiⁿ'çē nçja, wakéga tē giniⁿ'. Éskana íçae tē bçúga égaⁿ ckáxe
 my elder lives, sick the he has re- Oh that you the all so you do
 brother covered from.
 kaⁿbçégaⁿ. Hné teçan'di nān'de iⁿ'pi-máji. Kí 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
 Pañ'ka amá edádaⁿ gíteqí'çti wiⁿ' ákipaí, wáçe wanáce aⁿ'baçé'çtci
 Ponka the (pl. what very difficult one have met it, white soldiers this very day
 sub.)
 wáçíⁿ açai: Maⁿtcú-nájiⁿ, çaxe-ní-çataⁿ, Lé-sigçé, Cyu-í-hnaⁿ, Waçiqe-çáci,
 have taken them Marton-náji, çaxe-ni-çataⁿ, Buffalo Tracks, Prairie chicken Runs a long time,
 away: is coming,
 Maⁿtcú-dáçíⁿ, Cañgé-hiⁿ-zí. Buçíte ijin'ge çáji, ihaⁿ' aká Çuzáçí gçízai 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.
 Wamúskē uáji bçíçtaⁿ çí, Waçútada waçáⁿ'be bçé téinke, negíha. Caⁿ
 Wheat I sow I finish when, Oto I see them I may go, O mother's And
 brother.
 aⁿ'ba íçaugçe é'ta çanájiⁿ kaⁿbçégaⁿ. Wackañ'-gã. Wanáce çíçize taí,
 day through there you stand I hope. Make an effort. Soldier they will take
 you,
 ebçégaⁿ. Cúde-gáxe, winégi, wiçími mégaⁿ, wakéga-báji çí, 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'bçá. Içtaçabi aká Wáçutádaçá wáwaⁿ'i ahíi, cañ'ge cáçē-naⁿ'ba
 I wish. Içtaçabi the (sub.) to the Otos to dance the reached. horse twelve
 pipe-dance there,
 wáçíⁿ agçíi.
 he has brought
 them back.

NOTES.

729, 5. χ axe-ni-čataⁿ, a name of χ eje-bače, or *Buffalo Chips*, one of the Ponkas arrested at Omaha Agency in March, 1879, by order of Commissioner Hayt.

729, 6. Bučite, the Ponka notation of the French *pouliche*, a she colt. This was the Ponka name of Charles Pepin's elder brother, who died on the old Ponka reservation, in Dakota. His son by Rosalie Primeau (Φ uzačⁱ) 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. Ictačabi 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.

- Caⁿ, \mathfrak{z} aⁿckáha, uágčacige cučéačě tá miñke. Kⁱ aⁿwaⁿ'qpani ehé
 And, sister's son, I complain of I will send to you. And I am poor I said
 my own
- uwibč^a-naⁿ-maⁿ'. Kⁱ Heqága-maⁿ'čⁱⁿ máčadi caⁿ' wadaⁿ'be atíi, kⁱ
 I usually told you. And Walking Elk last winter at any to see us came, and
 rate
- 3 aⁿwaⁿ'qpani ehé égaⁿ, caⁿ'caⁿ waqpani tě cugčé. Gañ'čⁱ Heqága-maⁿ'čⁱⁿ
 I am poor I said as, always poor the he went back to you. And Walking Elk
- amá añkaⁿ'taⁿi cagč^ai, \mathfrak{z} aⁿckáha. Kⁱ wičⁱcpa aⁿ'ba atañ'čⁱ aⁿ'čⁱcke tédaⁿ,
 the (mv. tied me they went O sister's son. And my grand- day when (fut.) he loose me will ? (in
 sub.) back to you, child
- ebčégaⁿ anájiⁿ caⁿ'caⁿ tá miñke. Čéna, \mathfrak{z} aⁿckáha, íe uágčacige cučéačě.
 I think it I stand always will I who. Enough, O sister's son, word I complain of I send to you.
 my own
- 6 Ahaú. Caaⁿ'-qti-máča cí tě'di edádaⁿ íe učúčⁱkiaí éiⁿte aná'aⁿ
 ¶ To the real Dakotas you when what word they spoke to if I hear it
 went you about

kaⁿbça. Caⁿ edádaⁿ uwíbça tē çĩngé égaⁿ hã. Caⁿ iuça çĩngé ctĩ
 I wish. And what I tell you the there is none so . And news none too

anájiⁿ. Pañ'ka çé Maⁿtcú-nájiⁿ gçĩ éde wanáce amá agiatĩ égaⁿ,
 I stand. Ponka this Standing Grizzly bear came but soldier the (pl. came for as,
 sub.) him

Umaⁿ'haⁿ taⁿ'waⁿgçaⁿ çan'di wáçĩⁿ 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

içápahaⁿ-máji: agĩ taité ctĩ içápahaⁿ-máji, çĩ Pañ'ka majaⁿ' çan'ia
 I do not know: they shall be re- turning too I do not know, again Ponka land to the

wáçĩⁿ hí taité ctĩ içápahaⁿ-máji. Kĩ, "Iⁿwiñ'çan-gã," áji égaⁿ, uéçanⁿ-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 tē. Iuça uwíbça cuçéaçē Uⁿmaⁿ'haⁿ iⁿ dēçanⁿ'ba gaqçaⁿ' 6
 that I am sad for the. News I tell you I send to you. Omaha lodge seven migrating

açai éde, agçĩ-báji caⁿ'caⁿ. Jáçĩⁿ'áçia d'úba gaqçaⁿ' açai éde cetaⁿ'
 went but, they have not always. To the Paw- some migrating went but so far
 returned nees

agçĩ-báji. Iuça piáji'qti iⁿ'tcaⁿ aná'aⁿ. Hídeáçia Wáçutáda iⁿ çan'
 they have not News very bad now I have heard. Down the Oto the village
 returned. stream

guáçicaⁿ'ia díxe wakéga égaⁿ-bi; júga qçĩqçĩ, áhigi t'á-biamá. Çiádi 9
 beyond it is said that they have the small-pox; body broken out many have died, it is
 sores, in running said. Your father

makaⁿ iwaⁿ'xekiçá-gã, wáçe amádi. Zéçĩçai çĩ, 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

Añgúctĩ Umaⁿ'haⁿ amá eáwagaⁿ tañ'gataⁿ, makaⁿ' aⁿçan'çĩwaⁿ'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' abçĩⁿ' éde t'éé hã. Wasábe-qçá iⁿçaje açiⁿ'. Cúde- 12
 Ponka old man one I had but he is Black bear learn his he had. Smoke-
 dead name

gáxe uíçá-gã. Çĩ íe edádaⁿ uwíbça kē çútaⁿ'qti uwíbça cuçéaçē.
 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 gáçanⁿ níçē kĩ, uqçé gĩañ'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. Waçutada iⁿ çan' guáçicaⁿ'ia, 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^NŁOE.

Aⁿwaⁿ'waja ctě uágacaⁿ-máji, ádaⁿ cañ'ge aⁿčič'ge, aⁿwaⁿ'qpani há.
 In any direction what- I have not traveled, there- horse I have none, I am poor
 ever

Í-äji-gă há. Ęgičē 'aⁿčič'ge'qti učágacaⁿ čatí te. Čičají'qti čagčē ičá-
 Do not be ! Beware altogether in vain you travel you lest. You are very you go I am
 coming

3 nahiⁿ-máji. Níkaciⁿ'ga d'úba ikágeawáčē čaⁿ'ja, wačítaⁿ ákihídai égaⁿ,
 not willing. Person some I have them for though, work they attend as,
 friends to

níaciⁿ'ga ukéčiⁿ úckaⁿ ečai tē gáxe aŋgaⁿ'ča-báji. Ádaⁿ í-äji-gă há. Čéna.
 Indian common deed their the to do we do not wish. There- do not be ! Enough.
 fore coming

NOTE.

See 726. After JAČIⁿ-NAⁿPAJĪ had sent that letter, MŪⁿTCE-QAⁿŁOE 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.

Ca ⁿ ga ^{n'} maja ^{n'} ɕa ^{n'} bɕita ⁿ éde edáda ⁿ bɕúga uáji bɕicta ⁿ ɣí, Ihañk'-	
At any rate land the I have but what all I plant I finish when, Yank-	
(ob.) worked them	
ta ⁿ wi ^{n'} ɣí ɣa ^{n'} be té, ebɕéga ⁿ . Ca ^{n'} Ihañk'ta ⁿ wi ^{n'} ɣí guáɕica ^{n'} Caa ^{n'} áji-	
ton vil- I will see it, I think it. And Yankton vil- beyond Dakota dif-	
lage	
ɕa ⁿ ɕa ^{n'} waja ^{n'} be ka ^{n'} bɕa. Ca ^{n'} ɕisañ'ga, Úqɕ etéga ⁿ , cañ'ge ɣúji ca ^{n'} 3	
ferent ones I see them I wish. And your younger To over- apt, horse houseful in fact	
brother, take (a foe)	
ha ^{n'} da ⁿ cañ'ge sátā ⁿ gínaɕiñ'ge, wé ⁱ n, kúkusí cti, bɕúga gínaɕiñ'ge.	
at night horse five he lost by fire, plow, hog too, all he lost by fire.	
ɕaná'a ⁿ téga ⁿ uwíɕa cuféaɕé. Ca ^{n'} ga ^{n'} -na ⁿ cupí te ebɕéga ⁿ uwíɕa	
You hear it in order I tell it to I send to you. And at any rate I will reach I think it I tell you	
that you (f)	
cuféaɕé. Ca ^{n'} níaci ^{n'} ga d'úba nújiŅga wágazúqti Ihañk'ta ⁿ wi ^{n'} ikágea ⁿ - 6	
I send to you. And person some boy very straight Yankton we have them	
wa ^{n'} ɕai wagiap'é'qti juáwagɕe. A ^{n'} cte-na ^{n'} ɣí 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 were own own to you.	
Úqɕé'qti waqi ^{n'} ha gě wi ^{n'} iañ'kiɕá-gă. Níaci ^{n'} ga-ma e'a ^{n'} i ɣí, i ⁿ wi ^{n'} ɕa-gă	
Very soon paper the (pl. one send hither to The people how they if, tell me.	
in. ob.) me!	
are	
Wágazúqti i ⁿ wi ^{n'} ɕa ɕa-gă. 9	
Very straight to tell me send hither!	

NOTES.

733, 3. Úqɕ etegaⁿ (Úqɕ 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'} cubé etégaⁿ, *I will be apt to go to you at any rate*; or, Caⁿ ga^{n'}qti cubé 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 ɣí wiwíɣa uágidé égaⁿqti cubé, *I go to you just as if I was entering my own house.* (G.) W. and Taⁿwaⁿ-gaxe-jiŅga agree in the use of cugɕe. A^{n'}cte-naⁿ ɣí wiwíɣa-qti uágidé cugɕé égaⁿ há (W.) differs from the text only in the use of the emphatic ending, -qti, *very*, and égaⁿ, *so, like*.

TRANSLATION.

I work my land, but I think that when I finish planting everything I will visit the Yankton villages. I also wish to see the various Dakota tribes that dwell beyond the Yanktons. Your younger brother, 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 aⁿčaiⁿ/gaskaⁿ/čai, aⁿčictaⁿi. Níkaciⁿ/ga aṅ'gačičiⁿ pahaṅ'ga Wakan'da
 the we have attempted, we have fin- Person we who are before God
 (pl. in. ob.) ished.
- 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'qtci aⁿčictaⁿi tē uwíbča cučéačě. Níkaciⁿ/ga ukéčičiⁿ aṅ'gačičiⁿ úckaⁿ
 this very day we have fin- the I tell it to you Indian common we who are deed
 ished
- čičiča 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 ukéčičiⁿ ucté-ma gí'ča-bají'-qti-naⁿ caⁿ aⁿ/ba ičáugčě,
 My friend, Indian common the others are usually very sad yet day throughout,
 kagéha, gí'čaji-méde aṅguíhaji aṅgaⁿ/čai. Éskana uáwačāⁿ kaⁿ/aⁿčaiⁿ/čai.
 my friend, those who have we do not fol- we wish. Oh that they help us we hope.
 been sad low
- Níkaciⁿ/ga ukéčičiⁿ aṅ'gačičiⁿ wáčaha aṅgújai gě áčaha ctěwaⁿ gaⁿ/čai-báji
 Indian common we who are clothing our the to wear at all they do not wish
 (pl. in. ob.) clothing
- 9 wáqe amá. Kí, wáqe-máčě, edádaⁿ aoniⁿ gě bčúga aṅgaⁿ/čai. Pahaṅ'ga
 white the (pl. And, O ye white people! what you have the all we desire. Form-
 people sub.) have (pl. in. ob.)
- tě'di ugáhanačazě'qti aṅgúmaⁿ/čičiⁿ-naⁿ caⁿ/caⁿ, níkaciⁿ/ga ukéčičiⁿ aⁿmaⁿ/čičiⁿ
 erly in great darkness we were always walking, Indian common we walked
- tě'di. Kí aⁿ/bačě'qtci aⁿčídaⁿbaí 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. Wáqe-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 uéawákíçai. Wíugáce ctěwaⁿ aⁿçigaxa-báji.
 the common ones God the caused them to own In the way in the least we did not regard
 (pl. ob.) (sub.) it.

Ni-qañ'ga masáni kě majaⁿ' uçúçiqiçin'gai çaⁿ' majaⁿ' wiwíqa çaⁿ' çatí.
 Big Water other side the land it did not hold out for the land my the you
 you (all) come
 hither.

Ki çaníqa tai égaⁿ majaⁿ' wiwíqa çaⁿ' çatí égaⁿ, çaníqai. Majaⁿ' wiwíqa 3
 And you live in order that land my the you having come you live. Land my
 hither.

çáⁿ' çatí tě'di, cañ'ge-ma ciⁿ'qti waqaⁿ'be-naⁿ-maⁿ', íeskă cti ciⁿ'qti
 the you have when, the horses very fat I have usually seen them, oxen too very fat
 come

waqaⁿ'be-naⁿ-maⁿ', wamúskě ují gě' cti, wégaⁿ'ze gçéba-dúba, gçéba-sátăⁿ,
 I have usually seen them, wheat sown the too, measure forty, fifty,
 in. ob.)

ují-naⁿi gě' waqaⁿ'be, majaⁿ' wiwíqa çan'di. Wataⁿ'zi gě' cti gçéba-dúba 6
 they usually the I have seen land my in the. Corn the too forty
 sowed (pl. them, in. ob.) in. ob.)

ují-naⁿi waqaⁿ'be; naⁿ'za gě' cti údaⁿ'qti gçin'; cañ'ge í gě'ⁿ cti údaⁿ'qti,
 they usually I have seen; fence the too very good sit; horse house the too very good,
 planted (pl. in. ob.) in. ob.)

í-ugçin' gě' cti, údaⁿ gçin'; kúkusi wiⁿ'áqtcí gçéba-sátăⁿ ctěaⁿ'i: majaⁿ'
 dwelling- the too, good sit; hog one fifty perhaps: land
 house (pl. in. ob.)

wiwíqa çáⁿ' íçiqáçai wáqe amá. Gí'çěqti-naⁿ caⁿ'caⁿ'i. Wí iⁿ'çá-máji-naⁿ 9
 my the have made white the (pl. They are usually always. I I am sad usually
 for themselves people sub.) very glad

caⁿ'caⁿ' bçin'. Iⁿ'tcaⁿ'qtcí iⁿ'çě há, ádaⁿ wawíçaxu cuçéaçě. Iⁿ'wiⁿ'çaxaⁿ
 always I am. Just now I am glad there I write several I send to. You help me
 things to you. you.

kaⁿ'bçégaⁿ. Iⁿ'wiⁿ'çaxaⁿ çí'çl, iⁿ'çě-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 piáji'qti te çin' ékigaⁿ'qti wackáçai, wáqe-mácě. Těná! wamí 12
 quadruped very bad will the (mv. just like it you make us, O ye white people. Fie! blood
 an. ob.)

eaⁿ'çikigaⁿ'i: qin'ha-skă' çíáçai, qin'ha-jíde wáçai. Pahañ'ga tě'di edádaⁿ
 we are like you: white skin he made you, red skin he made us. Formerly what

ctěwaⁿ' aⁿçáⁿ'bahaⁿ-báji, iⁿ'taⁿ úckaⁿ çiqçai gě aⁿçáⁿ'çibahaⁿ'i. Úckaⁿ
 soever we did not know, now deed your the (pl. we know you by means
 in. ob.) of them. Deed

çiqçai gě aⁿçáⁿ'çibahaⁿ'i tě'di, úckaⁿ çiqçai gě' aⁿçáⁿ'guçihé añaⁿ'çai 15
 your the (pl. we know you by when, deed your the (pl. we follow you in
 in. ob.) means of them in. ob.) them we wish.

Aⁿçáⁿ'guçihé tañ'gataⁿ há. Aⁿçáⁿ'niç etai tě wiⁿ' uáwagiçai-gă,
 We will follow you in them We may improve by the one tell it to us,
 means of (things)

wáqe-mácě. E'aⁿ' íçigiúdaⁿ'i gě' wiⁿ' uáwagiçai-gă, kagéha. Qtaⁿ'çičě
 O ye white people. How they are for the (pl. one tell to us, my friend. We love you
 your good in. ob.)

héga-báji, kagéha. 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

- gǫí. Gí'ča-báji tcábe, níkaciⁿ'ga ukéčiⁿ. Waǵaⁿ'be, Pañ'ka čaňká. Těná!
 have They are sad very, Indian common. I have seen Ponka the ones Fie!
 come back.
- úckaⁿ čičířa íbahaⁿ daⁿ'be gaⁿ'čai čaňká eátaⁿ t'é wečéckaⁿnaí š.
 deed your to know to see they wish the ones why to die do you wish for them ?
 who
- 3 Wakan'da číňké wí éskana íe čaná'aⁿi édí-macě, Wakan'da číňké íe
 God the one I oh that word you hear it O you who are the one word
 who there, who
- éčaná'aⁿ-baji'qtiaⁿi. Wačá'ečé ctě ícpahaⁿ-báji éskaⁿ'bčégaⁿ, wáqe-máčě.
 you do not obey him at all. Pity even you do not know it it may be, I think it, O ye white people.
- Níkaciⁿ'ga ukéčiⁿ čaňká wařígčitaⁿ'qti gaⁿ'čai éde wániřúwiⁿ'xe 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 t'é'di, waqiⁿ'ha-gáwa baxú-de caⁿ' majaⁿ'
 Ponka the ones Paper reaches when, paper spread open written when and land
 who you
- bčúga učí'ai tě, gaň'ři wiⁿ' iaň'kičá-gě.
 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. Níkaciⁿ'ga ukečiⁿ aňgačiⁿ, does not include the Omahas; so the phrase may be rendered by "The Indians who are *like us*," etc. But in 734, 5, aňgučanaⁿ . . . 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. (std. an. ob.) an. ob.)

ciⁿ çé há. Kí iⁿ'tcaⁿ wabçitaⁿ héga-máji, wébçinⁿwiⁿ-máji téinke. Bçictaⁿ
 fat goes . And now I have plenty of work, I may not sell. I finish it

çi, cañ'ge íkikáwiⁿáççé tá miñke. Iⁿ'tcaⁿ çíují añgúçai nié çinⁿgé, údaⁿçti 3
 when, horse I will trade. Now house- our pain has none, very good hold

aⁿnájiⁿ. Kí Ihañk'taⁿwiⁿ' çíi çáⁿçá oné wíkaⁿbçá. Çin'gajin'ga wiwiçá éçá
 we stand. And Yankton vil. to the you I wish for you. Child my there
 lage go

çtaⁿ'be né wíkaⁿbçá. Kí Maⁿtcú-nájiⁿ içámaxe te úckaⁿ e'aⁿ' içápahaⁿ-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 tiaⁿ'çakiçé kaⁿbçégaⁿ, waçin'ha çé níççé çí. 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-najiⁿ, etc. If *tç*, *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-LA^NGA, AND OTHERS, TO INSPECTOR J. H. HAMMOND.

May 8, 1879.

Níkaciⁿ'ga amá céama ikágewačáčě Umaⁿ'haⁿ úwačakié amačaⁿ' caⁿ'
 Indian the (pl. sub.) these you have them for friends Omaha those whom you talked to in the past at any rate

iⁿtáxaxa wagácaⁿ oné tē caⁿ' čagčí ičáčipai éde, čagčiči égaⁿ, majaⁿ' uki
 towards the traveling you the still you have they have but, you have as, land home
 head of the river went returned waited for you not returned

3 čičiqa čan'di čaki éskaⁿ ečégaⁿ égaⁿ, učúčikié gaⁿ'čai, učina'aⁿ gaⁿ'čai.
 your in the you have reached perhaps they think as, to talk to you they wish, to hear about they wish.
 home

Kagéha, ie wiⁿ' učúčikié gaⁿ'čai há, úckaⁿ wiⁿ' učúčikié gaⁿ'čai. Uččé'qtei
 My friend, word one to talk to you they wish deed one to talk to you they wish. Very soon
 about it about it

wabágčeze wiⁿ' iwakičá-gă há. Čatčiči taté xi, ie tē čiči' cuhíčě 'ičai há.
 letter one send to us You shall not if, word the to give to send they
 come hither thither promise
 to you

TRANSLATION.

These Indians whom you regard as your friends, the Omahas to whom you spoke, have waited for you to return from your journey up the Missouri River. But since you have not returned they think that you may have gone on to the land where your home is, and so they wish to speak to you about something. Then they desire to hear from you.

My friend, they wish to speak to you about one matter, one deed. Send us a letter very soon. If you do not intend coming hither, they promise to give you the words and send them thither to you.

MA^N'E-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'} čěqti a^{n'} čin' égaⁿ, i^{n'} uda^{n'} qti ma^{n'} bčin'. Maja^{n'} piáji hégaji, út'e kě
 very gently have me as, very good for me I walk. Land very bad, cause of (coll. death ?)

héga-ctěwa^{n'} ji, macté hégaji-na^{n'} ca^{n'} ca^{n'}. Wiqa^{n'} be ka^{n'} bča-qi ca^{n'} ca^{n'} 3
 far from being few, warm very usually always. I see you I have a strong desire

ma^{n'} bčin'. Wisičě-na^{n'} ca^{n'} ca^{n'}. Wa'ú čičiqa uckúda^{n'} ga^{n'}-ada^{n'} awásičě-na^{n'}
 I walk. I remember usually always. Woman your kind as, there-fore I remember usually

ca^{n'} ca^{n'}. Hi^{n'} bé úda^{n'} i^{n'} gáxe- na^{n'}, áda^{n'} awásičě-na^{n'}-ma^{n'}. Čiádi wačátě
 always. Moccasin good made for me usually, there-fore I am usually thinking about them. Your father food

ukét'a^{n'} ča^{n'} učíde uhi juwígčě, wa^{n'} da^{n'} uáhi há, ga^{n'}-ada^{n'} wisičě-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 wiqa^{n'} ba-máji i^{n'} teqi ičánahin ma^{n'} bčin'. Ěduána ea^{n'} ča-báji tě
 But I do not see you hard for me I accept it I walk. Antoine not related to me the

ékiga^{n'} qtia^{n'}, áda^{n'} í tě ctěwa^{n'}, qa^{n'} ba-máji, ca^{n'} dí há. Čiáha^{n'} aká ca^{n'} ge
 is just like it, there-fore lodge the (ob.) even, I did not see it, I was coming back hither just so Your brother-in-law the (sub.) horse

ta^{n'} čí' ta^{n'} abčín' di te aí éde, agísičě'-ctěwa^{n'}-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 (as I was)

dí há. Uqčě'qtcí wiqa^{n'} be tá minke etéga^{n'}. Dega^{n'} wabáxu ča^{n'} níze xi,
 I was coming back Very soon I will see you it is probable. But (!) letter the you when (ob.) receive it

uqčě'qtcí waqin'ha gia^{n'} čakičě te. Edéce xi, cupí tá minke. Nú wata^{n'} zi
 very soon paper please be sending it back to me. What you say, I will reach you. Potato corn

edábe uáji édega^{n'} ceta^{n'} agčí'a. Agčícta xi, cupí etéga^{n'} 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

čigáqča^{n'} iča^{n'} a^{n'} kičai ka^{n'} bčéga^{n'}.
 your wife she puts them by in order to save for me I hope,

NOTES.

Maⁿe-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 mińke etegaⁿ čaⁿja, 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 ukíkie wécpaha ⁿ xǐ wackań'-gǎ.	Ca ⁿ 'iáwačę-na ⁿ i gę éskana
Those talking you know when make an effort!	And they are usually the oh that
whom you together them	talking about us (pl. in ob.)
see	
pí íe úda ⁿ qti, éskana ckáxe ka ⁿ a ⁿ ča ⁿ 'čai.	Wačácka ⁿ ka ⁿ a ⁿ ča ⁿ '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' tǎ - ná - qti 'ičai ǎ.
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.

Aⁿbačé wawídxu cučéačé há. 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 juáwagče. Majaⁿ' bčé 'iáčé čaⁿ'á juáwagče bčá-máji.
 it was very good for very good I was with them Land I go I to the I with them I did not go.
 them, very good them. promised

Kí májaⁿ' čéčuádi agči tēdīhi xī, wabčítaⁿ'qti-maⁿ'. Kí úckaⁿ' égice tečaⁿ' 3
 And land in this place I have by the time I have worked. And deed you said in the
 come that, I with them. (some one) reached there (coll. sub.)

aná'aⁿ kaⁿ'bča-qti-maⁿ'. Wahá ckaⁿ'na 'ičačé 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' há, učáket'aⁿ tēdīhi xī'ji. Waqiⁿ'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'i 'ičačé kaⁿ'bčégaⁿ, uqčé'qtci. 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 íčaugče. Kí aⁿ'ba wíjaⁿ'be tē étandaⁿ wactaⁿ'be taté ebčégaⁿ.
 remembers day through. And day I see you the by that time you shall see it (ob. not I think it.
 it named)

Caⁿ' iⁿ'udaⁿ'qti-maⁿ', éskana uqčé'qtci waqiⁿ'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

účitaⁿ t'aⁿ' hégajī há, wamúské ké' ctī hégajī, ádaⁿ aⁿ'waⁿ'snindé'-qti-maⁿ' 9
 work abounds very much wheat the too very much, there- I am delayed a long time
 fore

há. Čí wahá učáket'aⁿ ckaⁿ'na tē há'. Kí níkaciⁿ'ga čé cahí aká
 Again animal skin you acquire you wished And person this he reached (coll. sub.)
 you

waⁿ'giče učáket'aⁿ čígaⁿ'čai. Níkaciⁿ'ga aká čígísičé-naⁿ'i há. Ikágečičé'qti
 all you acquire they wish it for you. Person the they are usually Having you for a
 (coll. remembering you real friend)

xíxáxai.
 they make for themselves.

NOTE.

Fred. Merrick, or Sičaⁿ-qega, was an Omaha. He wrote this letter to a white man residing at Columbus, Nebr.

TRANSLATION.

I write to you to-day about several matters and send to you. When I was there with you the Indians whom I accompanied were well pleased, and it was very good for me to be with them. I did not accompany them to the land to which I promised to go. By the time that I returned to this land I had plenty of work (?). I have a strong desire to hear respecting the matter about which you spoke to me. You spoke of your desire for skins of animals; act accordingly! I am very anxious to hear about them against the time that you acquire them. When this letter reaches you I hope that you will promise to give me information on the subject very soon.

The Indian who owes you a debt thinks of it throughout the day. I think that you shall see it by the day that I see you.

I am very well. I hope that you will send me a letter very soon.

There is a great amount of work here, and the wheat crop is bountiful, therefore I am delayed a long time. You wished to acquire skins of animals. All these Indians who came to you wish that you would acquire them. The men are usually thinking of you. They consider you as their true friend.

HOMNA TO HEQAKA-MANI, ICTA JANJAN, AND MANATCEBA
(sic), YANKTONS.

- Níkaciⁿ'ga ^{Indian} ^{three} ^{enough} ^{I write to you (pl.)} ^{on different sub-} ^{jects} ^{And,} ^{O ye Indians,} ^{I have you} ^{for kindred,}
 kí ikágewi^čě'-ctiⁿ-maⁿ'i. Kí majaⁿ' kě wéahidě[']qti pí édegaⁿ, iⁿ'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 ag^čí. Níkaciⁿ'ga ^{Persons} ^{these} ^{I have them} ^{to the ones} ^{I re-} ^{and} ^{I was doing very well,} ^{I was very}
 I returned hither. ^{for kinsmen} ^{who} ^{turned,} ^{well pleased}
 maⁿ'b^čiⁿ' xí, wáqe amá aⁿ'^čizai. Kí majaⁿ' gáhi^čaⁿ'^čá aⁿ'^čiⁿ' akí tě[']di,
 I walked when, white the (pl. sub.) they took me. And land to that (land) out they took me when,
 of sight back thither
- wáqe amá aⁿ'waⁿ'^čiaí. Aⁿ'^čictaⁿ'-bi aí édegaⁿ, cetaⁿ' aⁿ'waⁿ'^čaⁿ'i, aⁿ'waⁿ'^čte
 white the (pl. sub.) were talking about me. That they had let me go they said but, so far they hold me, I am left
- 6 jin[']ga há', aⁿ'^čictaⁿ'-báji. Níkaciⁿ'ga ^{Person} ^{these,} ^{Omaha} ^{the (pl. sub.)} ^{too} ^{have given me much} ^{help.}
 a little they have not released me. ^{help.}
- Cetaⁿ' Umáha majaⁿ' e^čá ^{their} ^{to the} ^{among} ^{I have not} ^{reached there} ^{again,} ^{border} ^{to the} ^{I have} ^{And}
 So far Omaha land ^{the crowd} ^{returned.}
 akí-máji, xⁿ'ha kě[']di ag^čí. Kí
- aⁿ'^čictaⁿ'i tě[']di, caⁿ' níkaciⁿ'ga ^{Indian} ^{common} ^{deed} ^{bad ones of the} ^{soever} ^{oh that}
 they let me go when, at any rate various kinds
- 9 anaⁿ'cibe kaⁿ'b^čégaⁿ. Caⁿ' aⁿ'ba^čé wisí^čě-^čti, wabá^čęze wawí^čdaxúí.
 I take my feet out of (?) I hope. And to-day I think much about you, letter I have written to you on different subjects.

Kĩ úckaⁿ e'a^{n'} maⁿni^{n'} xĩ, caⁿ wágazu éskana iⁿwi^{n'}čanaiⁿ 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'} xĩ). Kĩ níkaci^{n'}ga d'úba čéama úckaⁿ gě gíteqi
 deed you do how you walk if. And person some these deed the hard for
 it (pl. (them)
 in. ob.)
 amá. Ikágečičé'qti xĩ'ji, úckaⁿ gě' gíteqi amá há' 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.) real friends, in. ob.) for (them) cl.)
 éwaⁿi, níkagahí- ma wágčai, čida^{n'}ba-báji é wakaí. Ca^{n'} níkaci^{n'}ga
 they chief the (pl. they accuse they did not see you it they mean. And person
 caused it, in ob.) them
 čečĩnke ijáje tě cpáxu etégaⁿ. Kĩ' wabágčeze iⁿčĩ^{n'}čizai xĩ, 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. request for me at my request to me
 etégaⁿ. Dúba-ma^{n'}čĩⁿ é wágazúqti níkaci^{n'}ga iⁿčĩ^{n'}čize tá čĩnké. 6
 he is apt. Duba-ma^{n'}čĩⁿ he very straight person the one who will receive it
 for me.

NOTES.

Homna, *Smelling of fish*, the Yankton equivalent of the Ponka Hubčaⁿ. This Ponka was also known as Xaxe-ni-čataⁿ (see 729, 5), Uje-je-bače, *Buffalo Chips*, and Nudaⁿhañga, *War captain*.

Heqaka-mani was Walking Elk.

743, 1 and 2. (caⁿ uckaⁿ ajaⁿ e'aⁿ maⁿniⁿ xĩ) a parenthetical expression, which can be omitted, as it is redundant, being a mere equivalent of what precedes: "that is, how you progress with the things which you have undertaken."

TRANSLATION.

I write to you three men on various matters. O ye men, I regard you as my kindred and friends. I arrived at the very distant land, and as it was difficult for me to remain, I returned hither. I returned to these Indians, my kindred, and when I was doing very well and continued very happy the white people arrested me. And when they took me back to Omaha City the white people talked about me (*i. e.*, entered suit). They subsequently said that they had let me go, but they still hold me a little under restraint; they have not released me. These Omahas have given me much aid. I have not yet returned to the Omaha reservation, where I could associate freely with the people. I have returned to the border of the reservation. When they release me, I hope that I may get my feet out from the various kinds of bad deeds of wild Indians. As I am thinking much about you to-day, I write to you a letter on different subjects. I hope that you will tell me fully what things you have been doing (that is to say, how you progress with the things which you have undertaken). Some of these people have had trouble. When they had you for true friends they got into trouble, and this was caused by some persons, that is, the chiefs, whom they accuse of keeping them from visiting you. You may write the name of this Indian sitting here. When he receives a letter for me at my request, he will be apt to send and tell me. Duba-ma^{n'}čĩⁿ is the one who will receive my letters for me, as he is a very upright man.

NA^NZANDAJĪ TO JAMES O'KANE.

June 24, 1879.

Ca^{n'}, kageha, a^{n'}bačé wisíčē wawíđaxu cučéačē, íe 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.

- Ikágekíčē údaⁿqti a^{n'}čín ča^{n'}ctī, aňxířaⁿba-báji řáci 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'} éinte, ca^{n'} a^{n'}čisičē-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
- nān'de čaⁿ gī'čajī'-qti-naⁿ ca^{n'}caⁿ, xagé-naⁿ ca^{n'}caⁿ. Čikáge wa'ú
 heart the very sad for him usu- always, he weeps usu- always. Your friend woman
 (ob.) ally
- gíwakéga gít'e tégaⁿ. Ca^{n'} éskana wabágčeze nížē ří, e'a^{n'} maⁿni^{n'} éinte
 sick for ířm his dies is apt. And oh that letter you re- when, how you walk if
 ceive it
- 6 ca^{n'} winá'aⁿ ka^{n'}bča. Ca^{n'} účitaⁿ ačágčani^{n'} éinte a^{n'}čína'aⁿ aňga^{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'} Mejík a^{n'}paⁿha, řáqtiha da^{n'}ctē, ačín' éinte, íčamáxe ří, in'wi^{n'}čaná
 And Messick elk hide, deer hide or, he has if, you ask him when, you tell it to
 me
- ka^{n'}bčégaⁿ. Ca^{n'} řáqtiha na^{n'}ba údaⁿqti ka^{n'}bča, in'čéni^{n'}wi^{n'} ří, 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'}bčégaⁿ, uqčē'qtci. Čí a^{n'}paⁿha wi^{n'}áqtci ctéčtēwaⁿ ka^{n'}bčáqtí. Ca^{n'}
 I hope, very soon. Again elk hide just one even if I desire greatly. And
- e'a^{n'} ma^{n'}bčín' tē a^{n'}ča^{n'}cpahaⁿ. Níe a^{n'}čín'gē-qti-ma^{n'}.
 how I walk the you know me. Pain I have not at all.

NOTES.

Naⁿzandajī 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. Mejík, *i. e.*, T. M. Messick, a white trader.

TRANSLATION.

My friend, I remember you to-day, and I write to you about various matters, sending you a very few words. We have been very good friends, though we have not seen each other for a long time. Even if you have not been thinking of us at all, we are usually thinking of you. Your friend is now very sad at all times; he is weeping continually. Your friend's wife is ill, and will probably die. I hope that when you receive the letter I may hear from you how you are getting along. If you have any work of your own, we wish to hear from you. When you ask Mr. Messick whether he has any elk or deer skins, I hope that you will tell me what he says. I desire two very good deer skins. If you buy them for me, I hope that you will send them to me very soon. I also desire at least one elk skin. You know how I am doing. I am very well.

WAQPECA TO UNAĴIⁿ-SKĀ.

June 3, 1879.

Caⁿ winá'aⁿ kaⁿ'bça, kĭ aⁿ'ba 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, gĕfĭĵĭ, Cáhieĕa. Cě'ŕa ǫanáĵiⁿ, negĭha, iⁿ'ĕĕqti-maⁿ. Wisíĕe-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, I think of usu- ally

caⁿ'caⁿ. Wabágĕzeze nížě ǰĭ, uqĕĕ'qti tíĕaĕĕ kaⁿ'bĕgaⁿ. 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, agĕí uqĕĕ'qtei. Winégi cukí éiⁿte ctaⁿ'be ǰĭ, iⁿ'wiⁿ'ǫaná íĕaĕĕ
 reached but, he re- very soon. My mother's re- if you see when, you tell it to me you send
 there turned hither brother turned there to him him hither
 you

te há', uná'aⁿ'ǫákiĕe té, ctaⁿ'be tĕ'di. Pañ'ka céĕu gĕí tĕ cetaⁿ'
 will you cause me to hear will, you see when. Ponka yonder has the so far
 about it him come back

wágazu-báĵĭ, ĕbĕctĕ íbahaⁿ'ĵĭ. 6
 is not straight, whoever does not know
 it.

NOTES.

745, 1. Winegi, *i. e.*, Cheyenne. In line 2, Negiha refers to Unajiⁿ-skā, son of Cheyenne. Note that Waqpeca calls both father and son his "mother's brothers." See Omaha Sociology, § 75, in 3d An. Rept. Bureau of Ethnology, 1885.

745, 2. gi amede, *in full*, gi ama ede.

745, 5. una'aⁿ'ǫákiĕe te ctaⁿ'be tĕdi, 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.

- Aⁿ'bačé níaciⁿ'ga wažaⁿ'be, ukíkiáí aⁿ'bačé Umáha amá. Kí Omaha
 To-day people I have seen they have to-day Omaha the (pl. And Omaha
 them, talked together sub.).
- City eřátaⁿ níaciⁿ'ga wíuki wíⁿ' atí, Pañ'ka wíuki aké. Íe údaⁿqti níaciⁿ'ga
 City from it person or advocate one has Ponka advocate the one Spoke very good man
 Indian come, who is he.
- 3 aká wíuki aká. Maⁿ'tcú-nájiⁿ níaciⁿ'ga uířaⁿ tcábai, wáwíu'é aké, údaⁿ-
 the advocate the Standing Bear person has aided greatly, lawyer the one very
 (sub.) (sub.) him who,
- qti gígaⁿčai. Iⁿ'tcaⁿ'báče íai tē uwířa tá miñke. Iřígaⁿčai číñkě'řa Pañ'ka
 good desires for This day, now what they I will tell you. Grandfather to the Ponka
 him spoke
- čañká 'íwačé ačé 'íčai, Isaⁿ'yati čañká ctí, Umáha čañká ctí, Húřařga
 the ones to talk to go he has Santee the ones too, Omaha the ones too, Winnebago
 who about them promised, who
- 6 čañká ctí, ádaⁿ účkaⁿ gě břúga wágazu gáxe gaⁿ'čai. Caⁿ' íe kě áhigi
 the ones too, there- deed the (pl. all straight to make he wishes. And word the many
 who fore in. ob.)
- čaⁿ'ja, djúba čáxe, awánaⁿqříⁿ égaⁿ. Monday tē'di dí hă. Kí Wednesday
 though, few I made, I was in haste as. Monday on I was . And Wednesday
 coming
 hither
- tē'di atí hă, Umáha ří čan'di. Kí aⁿ'ba-waqúbe čictaⁿ', Monday tē'di
 on I came . Omaha vil- to the. And Sunday finished, Monday on
 hither lage
- 9 cagčé tá miñke. Čawíni Čáni ečaⁿ'ba Pañ'ka wíuki uwáčaginá tē. Čási,
 I will start back to you. David Charles he too Ponka they aid you tell it to will. Dorsey,
 them them
- Mr. Hamilton' ctí řaⁿ'be. Céna.
 Mr. Hamilton too I saw. Enough.

NOTES.

John Primeau had acted as Ponka interpreter for Rev. A. L. Riggs at the Santee Agency, Nebr., since 1871, and perhaps for a longer period.

John Primeau came to the Omaha Agency and visited the Presbyterian Mission while Mr. T. H. Tibbles was consulting with the Omaha about the Ponka case.

TRANSLATION.

I have seen the Indians to-day; the Omahas have been talking together to-day. A lawyer has come from Omaha City, and he is the one who has been helping the Ponkas. This advocate spoke very good words. The lawyers have afforded considerable help to Standing Bear. They desire for him what is very good. I will tell you what they spoke about this very day. He has promised to go to the President to speak for the Ponkas. And not only for them, but also for the Santees, Omahas, Winnebagos, and, in fact, he wishes to rectify the affairs of all of them. And though there were many words, I record but a few, as I am in haste. I started hither on Monday, and on Wednesday I reached here at the Omaha Agency. On Monday next I will start back to you. Please tell Charles and David Le Clerc about the man who has been aiding the Ponkas. I have seen Messrs. Dorsey and Hamilton. Enough.

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 çimúgçaⁿ gí ga^{n'}çai éde, Djó aká cka^{n'}aji gçin['] wágaji.
 Ponka the remainder to steal away re-wished but, Joe the not moving to sit commanded
 turning (sub.) them.

3 Ma^{n'}tcú-nájiⁿ çéçinⁿke añ[']guin[']çá^{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 ugçin['] gçin[']. Kí a^{n'}baçé añ[']guin[']çá^{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 uíçá^{n'}i
 So far. God those who pray lawyer also Omaha the (coll. too enough have
 to Him sub.) aided him

6 Ma^{n'}tcú-nájiⁿ. A^{n'}baçé waúie wiⁿ juañ[']gçe gçin['], a^{n'}çañ[']gukié añ[']gçin[']i.
 Standing Bear. To-day lawyer one he with me he sat, we talked together we sat.

Iíga^{n'}çai çinⁿké açé 'íçai, waúie aká. É aççí tédíhi çí, wágazu téiⁿte.
 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[']gçin['] taité, kí maja^{n'} céçá, a^{n'}wa^{n'}wa gçin['] téiⁿte a^{n'}çá^{n'}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['] enáçtci uçúki-báji;
 God those who pray lawyer the (pl. also Ponka the they only they do not side
 to Him, sub.) (coll. ob.) with;

níkaciⁿga ukéçin['] bçúga uáwagikí íai, ádaⁿ wéççé héga-báji.
 Indian common all to side with us he there-fore we are very glad.

Ahaú. Uma^{n'}haⁿ añ[']gataⁿ níe waçin[']ge héga-báji; waçátè añ[']çíçaxe
 ¶ Omaha we who stand pain we have none very (pl.); food we have made
 for ourselves

12 bçúga a^{n'}çijut[']a^{n'}i; údaⁿçti a^{n'}nájiⁿi. Ceta^{n'} Ma^{n'}tcú-nájiⁿ çá^{n'}ba-máji há.
 all we have raised very good we stand. So far Standing Bear I have not seen
 it; him

In[']taⁿ, gasáni da^{n'}ctè, çá^{n'}be tá miñke.
 Now, to-morrow perhaps I will see him.

Hau. Céama, Máca^{n'}-úin['], Ictá-ja^{n'}ja^{n'}, Miçáha-çáge, céna, Sindé-
 ¶ Those, Wiyakoin, Ictajaja^{n'}, Raccoon skin head-dress, enough, Spotted

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 tíçai tš. W. gives as an alternate reading, Wawéawamáxe tíçai tš, with reference to what was sent hither to ask us questions. G. substituted Wawéaⁿçamáxe tíçáçè tš, with reference to what you sent hither to question me about.

747, 8. Pañka uça-biamá. Either supply aka, the sign of a voluntary action, after Pañka, or change uça-biamá to uça 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-jarjaⁿ, 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 tē'di íwidaha^{n'}-májí há. Kí
 And elder brother, you when I did not know you And
 níkaci^{n'}ga čéama úwačakié-ma wiwíŋa-ma íčae čagčé tē i^{n'}wi^{n'}čai. Kí wisíčē-
 person these those to whom you those who are you you the they have And I think of
 talked mine spoke went back told me about it you
- 3 na^{n'} ca^{n'}ca^{n'} há. Kí maja^{n'} čéča^{n'} a^{n'}ča^{n'}nije etéga^{n'}i tē bčúgaqti úawačáginá
 usu- always . And land this we live by ought (pl.) the all you told it to us
 ally
 čagčai. Kí cí pí'qti éskana a^{n'}ča^{n'}wacka^{n'} etéga^{n'}i ŋí, wi^{n'} wečéckaxai
 you started And again anew oh that we get strong by ought (pl.) if, one you make for us
 back. means of it
- ka^{n'} a^{n'}ča^{n'}čai. Éskana, caŋ'ge, kageha, waka^{n'}bča há. Wačíta^{n'}-ma júbají,
 we hope. Oh that, horse, my friend, I desire them . The working ones are inferior,
- 6 núciáha, éga^{n'}, wacka^{n'}-čí'á-na^{n'}i. Níkaci^{n'}ga ukéčín caŋ'ge é áwaka-májí
 low in as, they are weak usu- Indian common horse it I do not mean it
 stature, ally.
- há: wáqe caŋ'ge, uma^{n'}čínka čábčín, dúba-ma ceta^{n'} a^{n'}waŋ'gá^{n'}čai. Éskana
 white horse, year three, those who are so far we desire them. Oh that
 man four
 úawačagika^{n'} étea^{n'}i ŋí'jí, é weágiúda^{n'} etaí. Uqčé'qtcí éskana Iŋga^{n'}čai
 you help us may, at if, that good for us may. Very soon oh that. Grandfather
 least (pl.)
- 9 čínké íe aŋgúŋai 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'čín said:*—Ji^{n'}čéha, a^{n'}bačé edáda^{n'} wíŋa tá miŋke, áda^{n'}
 O elder brother, to-day what I will ask a favor of you, there-
 fore
- wabáqčeze wídaxu cučéačé. Máčadi čatí há. Kí uwíkie-májí 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. you came hither you the least
- 12 ča^{n'}ja, níkaci^{n'}ga čéama ikágeawáče-ma učikiai tē, íe tē učíčai tē
 although, person these those whom I have for talked to the, word the told about the
 friends you you
- aná'a^{n'} tē i^{n'}uda^{n'}qti-ma^{n'}, ji^{n'}čéha. Ičániŋa té. I^{n'}wi^{n'}čana tē, 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
- tēdíhi ŋí, édí-na^{n'} ani^{n'}ŋa etéga^{n'}. Kí wíŋa te, ehé tē. Čaŋ'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 wiwíŋa-ma wébčihíde-ma háhada^{n'}i, kí edáda^{n'} skíge ačai tē čúta^{n'}qti
 those that are those by means of which are light, and what heavy goes the very
 mine I continue at work straight
- ačá-bájí ča^{n'}ja, ca^{n'}awácka^{n'} te, ehé ča^{n'}, ga^{n'}awácka^{n'} tá miŋke. Ji^{n'}čéha,
 they do not though, yet I make an effort will, I said in the so I will make an effort. O elder
 go past, brother,
- caŋ'ge wáqe ečai, ca^{n'}uma^{n'}čínka čábčín dúba, sátá^{n'}-ma, éskana a^{n'}waŋ'-
 horse white their, i. e. year three four, those that are oh that we de-
 people five.
- 18 ga^{n'}čai. Kí Iŋga^{n'}čai čínké uqčé'qtcí éskana čécpaha ka^{n'}bčéga^{n'}.
 sire them. And their grand- the very soon oh that you show it I hope.
 father (st. ob.) to him

Jaçiⁿ-naⁿpajì said:— Jiⁿcéha, aⁿbaçé edádaⁿ wiⁿ wíxa cuçéaçé. Cañ'ge
O elder to-day what one I ask a I send it to Horse
 brother, favor of you.

waçítaⁿ wábçiⁿ tē aⁿjú-majì héga-májì, cañ'ge wiwíxa tē. Cañ'ge wáçe
to work I have the I am very unfortunate, horse my the. Horse white
 them people

ejaí wackaⁿ'jañga wakaⁿ'bça. Cañ'ge-ma máçé çábçiⁿ, dúba, sátáⁿ 3
their strong I desire them. The horses winter three, four, five

cetaⁿ'-ma é wakaⁿ'bça. Ēdí xī, majaⁿ' çáⁿ bçítaⁿ tē uíçáⁿ'be bçé etégaⁿ.
those who that I desire them. In that case, land the I work it the up the hill I go apt.
 are so far

Iígaⁿ'çai, éskana uqçé'qtci uçúçakié kaⁿ'bçégaⁿ.
Grandfather, oh that very soon you speak to I hope.
 him about it

Mawadaⁿ'çin said:— Kagéha, aⁿbaçé'qtci edádaⁿ çína édegaⁿ èduéhe 6
My friend, this very day what they have begged I have
 from you joined it

há. Majaⁿ' çan'di ená edádaⁿ añxíxaxaí aⁿ'çíçahaⁿ-naⁿ'i é-naⁿ éè há.
Land in the that what we have done for we pray to usu- I have
 alone ourselves you ally it alone that
 is it

Édegaⁿ' edádaⁿ çáxe tē bçí'a-naⁿ-maⁿ' há, kagé. Kí ádaⁿ aⁿ'baçé
But what I do the I usually fail to com- O friend. And there- to-day
 plete fore

uáwaçaxaⁿ'i tē aⁿ'çáⁿ'çé-qtci há. Gaⁿ' çéçañka wanágçé aⁿ'çáⁿ'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

éè há, ádaⁿ uwíbça cuçéaçé.
that there- I tell it to I send it to
 is it fore you you.

Je-uçáⁿ'ha said:— Kagéha, aⁿbaçé níkaciⁿ'ga çéama waçíbaxu tá ama ha;
My friend, to-day person these they write to will (pl.)
 you on dif-
 ferent subjects

kí wijiⁿ'çé íe wiⁿ' aⁿ'í gçé eçégaⁿ égaⁿ çisíçé égaⁿ waiⁿ'çíbaxu tañ'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' máçadi çatí tē'di aⁿ'waⁿ'çakié tē, íe tē ágisiçé-naⁿ caⁿ'caⁿ. Íe tē
And last winter you when you spoke to me when, word the I think usu- ally always. Word the
 came hither of it ally

abçiⁿ' te cé abçiⁿ' há. Caⁿ' edádaⁿ añgúji xī'jì, bçúgaqti hí kē údaⁿ,
I have the that I have . And what we plant if all stock the good,
 (coll. ob.)

céhi ké' ctí, jaⁿ''abe bçúgaqti údaⁿ. Kí áma aⁿ'çá'í 'íçáçé tē ubçaⁿ'-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

májì, jaⁿ'be-ctéwaⁿ'-májì, içádíçai wa'í-bájì, aⁿ'baçé naⁿ'ctaⁿ'i, ájì ugçiⁿ,
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).

níkaciⁿ'ga içádíçai aká. Kí řeskā-ma é áwake há Kí řeskā-ma é Iígaⁿ'çai
Indian agent the (st. sub.). And the cattle that I mean . And the cattle that Grand-
 father

uçúçakié xī, éskana majaⁿ' gē'di agçábçiⁿ abçiⁿ' kaⁿ'bçégaⁿ. 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 ČEGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

wína, cañ'ge uma^{n'}čínka čábčín méga^{n'}, dúbá méga^{n'}, sátá^{n'} méga^{n'}, céna.
I beg horse year three those of that four those of that five those of that enough.
from you,

Cañ'ge i^{n'}č'ágěqti ka^{n'}bčá-máji, cañ'ge ukéčín ctí ka^{n'}bčá-máji; Máhi^{n'}čáñ'ga
Horse very old man I do not want it, horse common too I do not want it; American

3 cañ'ge-ma eonáqtcí waka^{n'}bčá, macté cañ'ge a^{n'}wañ'ga^{n'}čá-báji. Hécpaiúna
the horses those alone I want them, warm (i. e. horse we do not want them. Spanish
(pl. ob.)

cañ'ge éctí pí-báji.
horse those are bad.
too

A^{n'}pa^{n'}-čáñga said:—Ji^{n'}čéha, čatí há, Uma^{n'}ha^{n'} maja^{n'} čan[']di. Kí e'a^{n'}
O Elder you came Omaha land to the. And how
brother, hither

6 aňgčín' ča^{n'} cka^{n'} aňgčín' wacta^{n'}be čatí. Kí "Íe wíwíha tě síčai-gá," ecé, áda^{n'}
we sat the action we sat you saw us you came. And Word my the remember you there-
ye it, said, fore

síčě-na^{n'}i. Ca^{n'} edáda^{n'} wečéckaxe, maja^{n'} áwa^{n'}ji, wečéckaxe i^{n'}čínai 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 up, of you of you in the past

a^{n'}síčě-na^{n'} ča^{n'}ca^{n'}i ča^{n'}ja, účíta^{n'} héga^{n'} ani^{n'} éga^{n'}, wečéni'aí tě, 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 of you said. it for us

9 wáqe úcka^{n'} aňga^{n'}čai tě uqčé aňga^{n'}čai há. Ca^{n'} e'a^{n'} ma^{n'}ni^{n'} tě éga^{n'}qti
white deed we desire the soon we desire . And how you walk the just so
people

uqčé aňga^{n'}čai há. Ičápaji, čičíha gčítañ-gá. Maja^{n'} agčíta^{n'} xí, agčábčín^{n'}
soon we desire it . Not waiting your own do your own Land I work my if, I have my
for him to appear, work. own work. own

ka^{n'}bčéga^{n'}, waqi^{n'}ha sagí. Ičíga^{n'}čai čínké gátě na'añ'kičá-gá. Ca^{n'} edáda^{n'}
I hope, paper hard. Grandfather the (st. that let him hear it. And what
ob.) thing

12 wéteqi gě bčúgaqti, éskana aňga^{n'}čá-báji. Ca^{n'} níkaci^{n'}ga maja^{n'} ča^{n'}
are hard the all, oh that we do not want it. And person land the
for us (pl. in. ob.)

wákihíde-má ctí wéčísíhi-gá, gacíbe čéawakičái-gá. Kí maja^{n'} ačígčíta^{n'}
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. us. myself

tě'di, wéčihíde áčídaza^{n'} iňgáxai-gá. É tí xí, i^{n'}ctě edáda^{n'} ctě
when, tool each with its own kind make for me. That it when, as if what ever
comes hither

15 a'ágčá-máji, xúaha-maji'qti, wabčíta^{n'} ma^{n'}bčín'. Ičádičai amá ená ma^{n'}zěšká
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

kédíta^{n'} ačín' gčín'i éga^{n'}, ená wéčihíde ačín' gčín'i. Čískié itéčě gčín'
from the having it they sit as, only implements having they sit. All in a to place gčín'
pile in a heap sitting

a^{n'}wañ'ga^{n'}čá-báji.
we do not want them.

NOTES.

750, 8. L. gave another reading, Éskana uáwaçagiçaⁿi xĩ, é weágiudaⁿ etaí. It is impossible to distinguish between the two readings, either in English or in Çegiha.

750, 11. uwikie-majĩ etemaⁿ çaⁿja, 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. Içapajĩ, etc. Reference uncertain. It may be intended for Içapajĩ-daⁿ çičiça gçitañ-gã, *Do the work for your own wards (the Omahas) without waiting for some one to appear!*

752, 14. weçihide açidazaⁿ iñgaxai-gã, *give me tools as my personal property.* Açidazaⁿ 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-maⁿçijⁿ 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.

çaçiⁿ-naⁿpajĩ 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.

Te-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 gŕiŕakiŕáĵi ca^{n'} gŕiŕakiŕáĵi ca^{n'}caⁿ há. Cubŕé
 And why paper you have not sent yet you have not sent always I will
 back hither back hither

tá miŕke há. Ca^{n'} a^{n'}ba-waqúbe naⁿbá tē ceta^{n'} waqi^{n'}ha gŕiŕaŕē ĵi,
 go to you And mysterious day two the so far paper you send if,
 (=week) back

cubŕé téiŕke, cē'ŕa. Wabáŕŕeze uŕŕē'ŕtei giaŕ'kiŕá-gă, ŕé níŕē ĵi. Caŕ'ge 3
 I will go to you, yonder. Letter very soon send back hither to this you re- when. Horse
 me, ceive it

ŕagína ta^{n'} đási i^{n'}teŕi iŕáŕuhē há. Aa^{n'}bŕa cubŕé tá miŕke. 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

ikáŕeáŕē agína'aⁿ ka^{n'}bŕa. ŕútaⁿŕti i^{n'}ŕi^{n'}wa^{n'}ŕ iŕa-gă: Tataŕ'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 I wish. rately my own: is he

áwake. Ca^{n'} ŕéŕu ŕagŕiĵi tē i^{n'}caⁿ-ŕti-ma^{n'} há. Paŕ'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

wáŕazu-báĵi, ŕéŕu ŕanáĵiⁿ tē téŕi ä, ehé: gíteŕiwáŕē, gíteŕi'ŕti najiⁿi.
 are not straight, here you stand the diff- ! I say: troublesome to very difficult they stand.
 cult them, for them

TRANSLATION.

For some reason you have not sent a letter hither; you have never sent a reply I will go to you. If you send a reply in two weeks, I will go yonder to your land. When you receive this, send a letter back very quickly. You have begged for your horse; it is difficult for me to drive it along, and I am apprehensive on this account. I will leave it here when I go to see you. I wish to hear about the man whom I regard as my friend. Send and tell me all about him. I refer to Walking Buffalo-bull. I am very well satisfied for you not to return here. The Ponka matter is not yet settled, and it would be difficult for you to stay here. They continue in great trouble.

TO THE CINCINNATI COMMERCIAL, FROM SEVERAL OMAHAS.

Duba-ma^{n'}ŕiⁿ ŕaid:—Kagéha, níŕaci^{n'}ga ŕé aŕ'gaŕin'di, Uma^{n'}haⁿ
 My friend, Indian this to us who are mv., Omaha

aŕ'gaŕin'di, wabáŕŕeze wi^{n'} tíŕaŕē tē aná'aⁿ. Wéŕigŕaⁿ tē aⁿŕa^{n'}ŕamáŕe 9
 to us who are mv., letter one you sent the I heard it. Mind the you asked me about
 it hither

tē uwíŕŕa tá miŕke. Maja^{n'} ŕaⁿ ŕéŕaⁿ agŕábŕiⁿ. Maja^{n'} wiwíŕa.
 the I will tell it to you. Land the this I have my own. Land my own,

Kī nīkaci^{n'}ga-ma čé-ma cka^{n'} mā^{n'}čī^{n'}-ma waḡa^{n'}be hă, ictá wéḡa^{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.

Nīkaci^{n'}ga cka^{n'} wiwīḡa kē agīa^{n'}bča ka^{n'}bča háciaḡáčica^{n'}; agīa^{n'}ba-máji.
 Person act my own the I abandon my I wish towards the rear; I do not look at mine.

3 Agīdasnu čéaččē. Kī wáḡe čéama waḡa^{n'}be tē cka^{n'} e'a^{n'}i tē úda^{n'} ínahi^{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. Nīkaci^{n'}ga ukéčī^{n'} cka^{n'} tē
 I think, oh that I do that I hope* Indian common act the

náxixīča tē ka^{n'}bča-máji hă, háciaḡáčica^{n'} agīdasnu čéaččē, 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 ičáugče edáda^{n'} a^{n'}čān'giúda^{n'} tē uáḡigčixíde hă. Égiče cka^{n'} čičīḡa tē
 throughout what by means of which I may prosper the I gaze around, in search of it for myself At length deeds your the (move-ments)

e- na^{n'} iḡiúda^{n'}wáččē tē ḡa^{n'}be hă. Nīkaci^{n'}ga-ma waḡa^{n'}be tē wíctī áḡi-
 that only may be good for the I have seen it The people I have seen the I too I have looked at

ḡa^{n'}be: ca^{n'} edáda^{n'} úḡaxeča íwacka^{n'} e'a^{n'}i tē wíctī égima^{n'} áta^{n'}hé- de,
 myself: and what limbs strong by means of how it is I too I am standing doing that during,

9 ebčéga^{n'} hă. Wamúskē uáji, nú uáji, maja^{n'}qē, waqčá, wata^{n'}zi,
 I think it Wheat I have sown, potato I have planted, onion, cabbage, corn.

hi^{n'}bčīn'ge, waḡa^{n'}, ce, na^{n'}pa, núḡče, da^{n'}qē-jíde, tomato, lettuce, sákačide.
 beans, pumpkin, apple, cherry, turnip, beet, tomato, lettuce, watermelon.

Ĵéskā wábčī^{n'}, ca^{n'}ḡe, ja^{n'}čīnaḡe, ca^{n'}ḡe-wé'ī^{n'}, waji^{n'}ḡa-jíde. Kagéha,
 Cow I have them, horse, wagon, harness, chicken. My friend.

12 nīkaci^{n'}ga čikáge čé-ma ḡi tē ugípiḡtia^{n'} ḡčī^{n'} a^{n'}ná'a^{n'}i. Kī wéčigča^{n'}
 person your friend these house the very full sitting we hear it. And mind (or plan)

ebčéga^{n'} wa^{n'}ḡiččēḡti ečéga^{n'}i. Kī wagáca^{n'} i^{n'}ctē ḡéḡaḡti bčē éga^{n'} hă.
 I think it all they think it. And traveling as it were very new I go so

Ma^{n'}bčī^{n'} a^{n'}čā^{n'}bča^{n'}-máji-ḡti-ma^{n'}. Kī edáda^{n'} a^{n'}bačē bčijut'a^{n'} uwíḡa tē,
 I walk I have by no means had enough. And what to-day I have raised I tell to you the,

15 éskana uma^{n'}čīnka áji ḡi, 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 ukíḡaḡa-báji hă. I^{n'}ctē kigčigče amá éga^{n'}i hă. Paha^{n'}ḡa čī^{n'}
 these they run unequal distances As if they were chasing they are so Before the one (mv.)

ḡčigče amá éga^{n'}i hă.
 they are chasing they are him, their own so

18 Two Crows said:—Kagéha, nīkaci^{n'}ga čéga^{n'}-mácčē, íe a^{n'}čīna'a^{n'}i -de
 My friend, people the ones like you, word we heard from when you

wéččḡtia^{n'}i. Wačíta^{n'} ḡē a^{n'}čā^{n'}nahī^{n'}ḡti. Wéččḡti a^{n'}wa^{n'}ḡigčíta^{n'} a^{n'}ma^{n'}čī^{n'}
 we were very glad. Work the we are very willing for We are very glad we work for ourselves we walk
 (pl. in. ob.) it.

- ctěwa^{n'}, Ii^{ga}caⁱ čin^{ké} wagáqcaⁿ e^á amá sabáji^{qti} aⁿsičě-na^{n'}i čan^{'di},
 even when, Grandfather the st. one servant his the (pl. very suddenly we think usu- ally when,
 sub.) of him
- aⁿča^{n'}χu^{he}-na^{n'}i. A^{n'}ctě uáwagi^{χa}^{n'}-ba^{ji}^{'qti} čaⁿká. * * * * Éskana
 we fear the un- usually. As if they were not helping us at all. Oh that
 seen danger
- ie čaná tíčačě níkaci^{n'}ga áhigi^{'qti} uná'aⁿwačákičě ka^{n'} aⁿča^{n'}čai. Éskana 3
 word you you sent people very many you cause them to hear we hope. Oh that
 begged hither about it
- wawíue aⁿgui^{n'}hai ka^{n'} aⁿča^{n'}čai. Éskana maja^{n'} čaⁿ waqi^{n'}ha sagi^{'qti}
 lawyer we join them we hope. Oh that land the paper very firm
- wačá'i ka^{n'} aⁿča^{n'}čai. Ědⁱhi χi, wáqe wáspa-báji-ma aⁿča^{n'}χuha-báji
 you give we hope. In that event, white the ones who are not we do not fear unseen
 to us people keeping motionless danger
- etégaⁿ. Kagéha, ie aⁿča^{n'}čamaxáji ca^{n'} uwíbča. Edádaⁿ waqtá 6
 apt. My friend, word you did not ask me yet I tell it to What vegetable
 you. (or fruit)
- aⁿčijut'a^{n'}i gě wea^{n'}čiwⁱ tě'di, háhada^{n'}qti égaⁿ-na^{n'}i, cⁱ edádaⁿ e^ái
 we raise the (pl. we sell when, very light so usually, again what their
 in. ob.) in. ob.) own
- gě skígěqti wegáxe-na^{n'}i, účiwⁱ χi ačiw['] amá.
 the very heavy they make usually, store those who keep
 in. ob.) for us (sub.).
- Big Elk said:*—Caⁿ nan^{'de} čan^{'di} indádaⁿ in^{'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 ukéčiwⁱ-ma edádaⁿ údaⁿ χixáxe ga^{n'}ča améde, ičádicaⁱ amá
 Indian the common what good to do for they were wishing, but, agent the (pl.
 (pl.) themselves
- uwági^{χa}^{n'}ji amá-na. Kagéha, níkaci^{n'}ga čiegaⁿ-macé-na, účkaⁿ wéteqi
 they are the only ones who do aid us. My friend, person only to you and those deed hard for
 like yourself, us
- aⁿča^{n'}gučkie étai. Ii^{ga}caⁱ čin^{ké} edádaⁿ wéteqi gě wéteqi-báji ečégaⁿqti- 12
 we talk to you about can. Grandfather the st. what hard for the not hard for us he thinks just
 them one us (pl. in. ob.) so
- na^{n'}, wákihíde^{waki}čai^{-ma}, ičádicaⁱ-ma, in^{'ctě} wáčiuda^{n'}-bi ečégaⁿ-naⁿ gčiwⁿ
 usually, the ones whom he causes to watch over us, the agents, as it were that they benefit he thinks usu- ally he sits
 us
- té. Ádaⁿ níkaci^{n'}ga-ma edádaⁿ χixáxai gě égimaⁿ kaⁿbčégaⁿ. 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^{'di} níkaci^{n'}ga údaⁿqti ka^{n'}bča hă; níkaci^{n'}ga ukéčiwⁱ agi^{na}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^{'di} áwaⁿji^{'qti} níkaci^{n'}ga-mácě bčúga in^{'wi}čaxa^{n'}i
 I do not wish it. Land in the fully strong O ye people all you aid me
 enough to bear one up
- ka^{n'}bča. Níkaci^{n'}ga-mácě, nan^{'de} údaⁿ iča^{n'}čáčě-mácě, waⁿgičě, učákigčai
 I wish. O ye people, heart good ye who place it, every one, you tell your
 affairs to one another
- χi, uáwačaxa^{n'}i χi, maja^{n'} čan^{'di} aⁿma^{n'}čiwⁱ aⁿga^{n'}čai. 18
 when, you aid us if, land in the we walk we wish.

Maxewačë said:—Kagéha, waqi^{n'}ha tia^{n'}čakičé ni^{n'}ké'čë, wibčaha^{n'}
My friend, paper you have sent it you who sit, I pray to you
hither to me (sing.)

čéačë, céhe há. Ěskana i^{n'}čéwacka^{n'} cka^{n'}na, kagéha, waqi^{n'}ha tia^{n'}čakičé,
I send it I think . Oh that you make an effort you wish it, my friend, paper you send it hither
off, and say that for me to me,

3 i^{n'}čë-qti-ma^{n'}. Cka^{n'} číja a^{n'}ča^{n'}baha^{n'}-ctëwa^{n'}-báji ca^{n'} qtaa^{n'}čëqtia^{n'}i. Ěskana
I am very glad indeed. Acts your we do not know anything about them yet we love them very Oh that
well.

wéuda^{n'} etéga^{n'} uáwačaginixide ka^{n'} a^{n'}ča^{n'}čai. Ca^{n'} níkaci^{n'}ga waqi^{n'}ha
good for us apt you look around in search of something for us we hope. And person paper

wéčëckaxe ti-má wéčëqtia^{n'}i, nán'de gíuda^{n'}qtia^{n'}i čikáge-ma. Úcka^{n'}
you made for those who are very glad, heart very good for them your friends. Deed
them have come hither

6 a^{n'}gújai ké iníawáčë gáča^{n'}ská ctë édiča^{n'}äji, wačič'gëqtia^{n'}i. Iníawáčë
our the life sustaining of that size even it is not there, we are destitute of all. Life sustaining
(thing)

a^{n'}gúčixide ctëwa^{n'} a^{n'}ča^{n'}ča-báji-na^{n'}i. Cka^{n'} čičíja enáqtci iníawáčë há.
we gaze at a distance from (an. even when we do not find it usually. Act your it alone life sustaining
ob.) (movement)

Kagéha, ča'eáwagičái-gä. A^{n'}níja a^{n'}ga^{n'}čai éga^{n'} a^{n'}číwaha^{n'}'e-na^{n'} ca^{n'}ca^{n'}
My friend, pity us. We live we wish as we make a special usu- always
prayer for ourselves ally

9 a^{n'}čín' a^{n'}ba ičáugčë.
we are day throughout.

Jačín'-na^{n'}pajì said:—Maja^{n'} čëčandi účín'wi^{n'} ři ačín' aká t'éawáčë
Land in this store he who keeps to slaughter
it us

ga^{n'}čaqtia^{n'}i. A^{n'}gía^{n'}ča a^{n'}ga^{n'}ča ctëctëwa^{n'} I^{n'}ga^{n'}čai aká-na^{n'} uíja^{n'} t'ë 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 há. Edáda^{n'} a^{n'}čigčijút'a^{n'} t'ë i^{n'}qtaqi a^{n'}čín' átaca^{n'} i^{n'}nace-na^{n'} ca^{n'}ca^{n'}, áda^{n'}
What I raise for myself the most he has more than he snatches usu- always, there-
wantonly me (enough) from me ally fore

ěskana uma^{n'}čínka čé macté áma t'ěráhi ří, čëču najín' in'ga^{n'}ča-báji. Ěskana
oh that year this warm the it shall arrive, here to stand we do not wish for Oh that
other when, one him.

I^{n'}ga^{n'}čai čínké uná'a^{n'}čakičé ka^{n'}bčëga^{n'}.
Grandfather the one you cause him to I hope.
who hear about it

15 *Two Crows said*:—Ga^{n'} edáda^{n'}, kagéha, e'a^{n'} a^{n'}ma^{n'}čín' g'ë wačána'a^{n'}
And what, O friend, how we walk the (pl. you hear about
in. ob.) us

cka^{n'}na, áda^{n'} a^{n'}čigčijút'a^{n'} číča cúčëa^{n'}čë ta^{n'}gata^{n'} há. Kí maja^{n'} čëčuádi úcka^{n'}
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, uáwača^{n'} wačič'gai. I^{n'}ga^{n'}čai aká níkaci^{n'}ga ukéčín'
hard for us very but, to help us we have none. Grandfather the Indian common
(sub.)

18 Húja^{n'}ga d'úba maja^{n'} a^{n'}čigčín'i čan'di eca^{n'} iča^{n'}wačai. Kí ukít'ë wéteqi
Winnebago some land we sit in the near to he placed them. And foreigner hard for us

héga-báji níkaci^{n'}ga eca^{n'} wégčín' t'ë. Ca^{n'}ge Húja^{n'}ga aká g'ëbahíwi^{n'}
very people they sat near to us the. Horse Winnebago the hundred
(sub.)

čábcí ⁿ	wéma ⁿ čá ⁿ i,	Uma ⁿ ha ⁿ	ejaí	Kí	ičádičai	aká	wébaha ⁿ qtia ⁿ i	éde,			
three	stole from us,	Omaha	their own.	And	agent	the (sub.)	they knew very well (or fully) about us	but,			
wéčita ⁿ	ctě	ga ⁿ čá-báji-na ⁿ i.	Iřiga ⁿ čai	čínké	ičádičai	aká	uná'ańkičě				
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	ctěwa ⁿ	wabágčeze	ctěwa ⁿ	giáxa-báji-na ⁿ i,	ebčéga ⁿ .	Áda ⁿ			3		
we commanded them	notwithstanding	letter	soever	they did not make to him	usually,	I think it.	Therefore				
Iřiga ⁿ čai	čínké	na'a ⁿ ji-na ⁿ	té há.	Kí	wáqe	amá	edáda ⁿ	ji ⁿ áqtcí	ctěwa ⁿ		
Grandfather	the st. one	has not usually heard it		And	white people	the (pl. sub.)	what	very small	even		
uíqpačai	ří,	gíteqi	héga-báji-na ⁿ i,	kí	edáda ⁿ	řańgá	héga-báji	uáwagiqpačai			
they lose it	if,	hard for them	very	usually, and	what	large	very	we lose			
Iřiga ⁿ čai	čínké	wéčita ⁿ -báji	wéča-báji.	Kí	éga ⁿ	wama ⁿ čá ⁿ	áakíčfa	ří,	6		
Grandfather	the st. one	does not work for us	we are sad.	And	so	the thief	I attack him	if,			
Iřiga ⁿ čai	aká	úda ⁿ	ečéga ⁿ	te	éska ⁿ	enága ⁿ	ă.	Kí	áakíčfa-máji	tě'di,	é
Grandfather	the (sub.)	the good	he thinks it	will	you think it	probable	!	And	I did not attack him	when,	it
úda ⁿ	éska ⁿ bčéga ⁿ	éga ⁿ	áakíčfa-máji	čá ⁿ ctí.	Kí	Iřiga ⁿ čai	aká	i ⁿ čita ⁿ ji			
good	I thought it probable	as	I did not attack him	heretofore (not now).	And	Grandfather	the (sub.)	did not work for me			
éga ⁿ ,	i ⁿ čá-máji	há.	Kí	edáda ⁿ	wawéci	Húřańga	amá	a ⁿ i	taté	ebčéga ⁿ	9
as,	I am sad		And	what	pay	Winnebago	the (pl. sub.)	he shall give it to me	I thought it		
čá ⁿ ctí.	Edíta ⁿ	a ⁿ i	taté	ebčéga ⁿ	čá ⁿ 'ja,	a ⁿ iáji	Iřiga ⁿ čai	čínké.	Kí	piáji	
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		
téga ⁿ	áakíčfa	iń'ga ⁿ čéga ⁿ	Iřiga ⁿ čai	aká,	áda ⁿ	wawéci	tě	a ⁿ iáji	tě	há.	
in order that (?)	I assault him in turn	as he wishes for me	Grandfather	the (sub.),	therefore	pay	the	he has not given it to me			
Ca ⁿ	wabágčeze	čan'di	Iřiga ⁿ čai	čínké	ě'di	híčakičé	ka ⁿ bčéga ⁿ	ie	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 če-ma, the white people. So, in line 12, nikaciⁿga čikage če-ma.

756, 11. Four nouns, given without their verbs; a permissible use, but we may also use the full expression: cí cańge ctí wabčíⁿ, cí jaⁿčinańge ctí abčíⁿ, cí cańge-weⁿ ctí abčíⁿ, cí wajińga-jide ctí wabčíⁿ.

756, 15. Kageha, čikage ama čeama, 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. uawagiřaⁿ-baji-qi čańka. A sentence was omitted after this, as it contained several contradictory readings which the author could not rectify.

757, 17. učakigčai, reciprocal of učfa, possessive of učfa, to tell.

759, 2. Iřigaⁿčai čínké ičádičai aká, etc. Iřigaⁿčai is the object of una'ańkičě, and ičádičai is the subject of giáxa-baji-naⁿi. Ičádičai-ma, understood, is the object

of wañgagaji. Iqigaⁿčai takes činke, 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 há.

759, 5 and 6. uawagiqpačai Iqigaⁿčai činke, etc. Rather, uawagiqpačai té,
we lose as,
 Iqigaⁿčai aká wéčitaⁿ-báji égaⁿ, wéča-báji (há).
Grandfather the does not work for as, we are sad
(sub.) us

759, 10. aⁿiäji Iqigaⁿčai činke, etc. Suggested reading: aⁿi-báji Iqigaⁿčai aká. Kí piäji tégaⁿ áakíčpa in'gaⁿčai égaⁿ, wawéci té aⁿi-báji té há', Iqigaⁿčai aká, as "adaⁿ" after "egaⁿ" is superfluous. If adaⁿ be retained, read, "áakíčpa in'gaⁿčai há Iqigaⁿčai aká, ádaⁿ wawéci té aⁿi-báji té há'.

TRANSLATION.

Duba-maⁿčai 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).

Maxewapë 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.

ȡaçiⁿ-na^pajĭ 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 aň'gači^{n'} a^{n'}čigčaha^{n'}i, níkaci^{n'}ga-mácě. Ata^{n'}geda^{n'}, kagéha,
 People we who move we thank you our own, O ye people. At different times, O friend,
- a^{n'}čigisíčě - na^{n'} ca^{n'}ca^{n'}. Ěskana níkaci^{n'}ga ča'ětewačě'qti d'úba čin^{n'}
 we remember usually always. Oh that Indian most pitiful some the (coll. ?)
 you, our own
- 3 ča'eáwačafě'qti aňga^{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 ěskana, Kága, a^{n'}ba íčaxíčě xí, a^{n'}čičaha^{n'}i tě
 O friend. We thank you. And Oh that, Third day you awake when, we pray to you the
 son,
- čagisíčě ka^{n'} a^{n'}ča^{n'}čai. Aňgú, Kága, níkaci^{n'}ga aň'gači^{n'}, níkaci^{n'}ga wi^{n'}
 you remem- we hope. We, Third Indian we who move, person one
 ber it son,
- 6 aňgúkiai xí, aňgáqa aňga^{n'}ča-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 wagířa^{n'}čaqtia^{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'} čěčínke waqi^{n'}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 that our own, to make it.
- 9 Ma^{n'}čín'-tcaxi wét'ai tě' éčeta^{n'} a^{n'}ba-waqúbe wi^{n'}áqtcí. Čéama Unáji^{n'}-qúde
 Ma^{n'}čín'-tcaxi die for us the so far (=until mysterious day just one. This (mv. Gray coat
 act now) sub.)
- amá agčai tě wáčagičě'qtia^{n'}i, ča'eáwačě'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'} čěčínke, 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-teaⁿi 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.

Kageha, ikágewiçai, Wakan'da wáçahaⁿ - máçë, wawíuie-máčë,
 O friends, I have you for my friends, God ye who pray to him, ye who are under the protection of the laws,
 ikágewiçë'qti. Kĩ níkaciⁿ'ga wiⁿ' Wakan'da çĩnké íe eçá tẽ gaçai. Kĩ é
 I have you for true friends. And person one God the st. word his the has gone And it
 friends. one (ob.) beyond.
 kaⁿ'bçá-máçĩ. Wakan'da íe eçá zani'qti bçízë. Wakan'da aká aⁿ'çañ'giúdaⁿ 3
 I do not wish it. God word his every one I have taken. God the I do well by means
 (sub.) of
 éte tẽ zani'qti iⁿ'wiⁿ'çai há, ádaⁿ iⁿ'çë-qti-maⁿ'. Áqa-máçĩ kaⁿ'bçá. Úckaⁿ
 ought the every one he has told there- I am very glad. I do not go I wish. Deed
 to me fore beyond him
 wiⁿ', Maⁿtcú-náçĩⁿ çiaⁿ'çá gçé tẽ bçíze há, ubçáⁿ' há. Çaná'aⁿ te há.
 one, Standing Bear he aban- he the I have I have You hear it will
 doned you went taken it taken hold
 back of it
 Níkaciⁿ'ga wiⁿ' céçu cakí. Isañ'ga aká úckaⁿ wañ'giçë'qti ijiⁿ'çë çĩⁿ' 6
 Person one yonder has His younger the deed all his elder the
 reached brother (sub.) brother (mv.
 there again, where you are. ob.)
 giáçai. Çaná'aⁿ eté. Çtaⁿ'be çĩ, "Níkaciⁿ'ga naxíde-çĩⁿ'ge áhaⁿ," enégaⁿ
 made for You hear it ought. You see him if, Person disobedient ! you think
 him. it
 eté çĩ. Égaⁿ weçéckaⁿ'naí etégaⁿ égaⁿ há, Cañ'ge-hiⁿ-zí-ä. Umáha-má
 ought. So you wish for us apt so O Yellow Horse. The Omahas
 çéama wiⁿ' wáççai, Çénicka. Tçáza-çĩⁿ'ge t'éaⁿ'çé 'içá-bi, ecé tẽ. T'éáçë 9
 these one stunned Çénicka. Tçáza-çĩⁿ'ge to kill that he you said it. I kill him
 them, me spoke of it,

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‘iáčĕ, wíučaginá. Gañ’xī Naⁿpewačĕ ctī t’eačĕ ‘iáčĕ uná tĕ. Gañ’xī
 I threat- you told them And Dangerous too I kill I threat- you the. And
 ened, about their own. him him ened told it
 Sihí-duba ctī t’eačĕ ‘iáčĕ, uná tĕ. Céna níkaciⁿga čábčīⁿ uná tĕ. Gátēgaⁿ
 Four Legs too I kill I threat- you the. Enough person three you the. In that man-
 him him ened told it told it ner
 3 wečĕckaxái. Maqpi íčábat’u wačičiona.
 you have acted Cloud pressing against you are visible.
 against us. against

NOTES.

763, 3. aⁿčāñgiudaⁿ ete tĕ, etc. W. (an Omaha) read, aⁿčāñ’giúdaⁿ tĕ gĕ
 fut. the
 sign (scat-
 tered
 in.
 objects)

iⁿwiⁿčai égaⁿ zani’qti bĕizĕ hă, as he has told me about the things which will be advantageous to me at various future times, I have accepted all.

From line 8 to the end is addressed to Yellow Horse.

763, 9. Tcaza-čīñge t’eaⁿč ‘iča-bi, ece tĕ, etc. G. (an Omaha) reads, Tcaza-čīñ’ge t’eaⁿčĕ ‘iaⁿča-bi wíučaginá tĕ hă, *You told them (the Omahas) that we had threatened to kill Tcaza-čīñge.*

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-čīñge 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 Naⁿpewačĕ 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 WAJINGA-DA.

September, 1879.

Cetaⁿ wáfi'áqtiaⁿi. Waçítaⁿ aⁿwaⁿ'ckaⁿi tcábe éde cetaⁿ aⁿfi'ai.
 So far they have altogether failed in the work on our account. Work we have exerted very (hard) but so far we have not finished it.

Cáni-ă, Çawína mégaⁿ, çiiğaⁿ çá'éçai-gă. Gíwackaⁿ'i-gă. Waçátë
 O Charles, David likewise, your grandfather pity ye him! Do ye make an effort for him! Food

cin'gajin'ga çañká çá'eikiçái-gă. Níkaciⁿ'ga céçinke, kagéha, wibçahaⁿ, 3
 child the ones who pity ye him through. Person that seen st. my friend, I pray to you, one,

Wajin'ga-údaⁿ. Çá'éçaçë kaⁿbçégaⁿ hă, níkaciⁿ'ga çinké. Caⁿ'edádaⁿ wiⁿ'
 Good Bird. You pity him I hope person the (st. ob.). And what one

gákëya waçáckaⁿ tē çingé. Usní'đi hí. Kí enáqtcí waçáckaⁿ kaⁿbçégaⁿ
 at that (place?) you make an effort will there is none. Cold it has reached there. And it only you make an effort I hope

céçuadi'qti tē. Kí áwaké'ya waçáckaⁿ tē çingé. . . . Cetaⁿ waqiⁿ'ha 6
 just yonder by you the. And at what place you make an effort will there is none. So far paper

tiaⁿ'çakiçáji. . . . Maⁿ'a-tcéba igáççaⁿ wahíçage giyaⁿ'be gaⁿ'çai égaⁿ,
 you have not sent hither to me. Mawaçépa his wife lame to see his own he wishes as,

añ'giti kaⁿbçégaⁿ. Maⁿ'çiⁿ'-tçaçi iⁿ'c'áge t'é také.
 he comes for me I hope. Maⁿ'çiⁿ' tçaçi old man will surely die as he reclines.

NOTES.

Wajinga-da is addressed in line 1; Charles and David Le Clerc, in 2 and 3; Rev. A. L. Riggs in 4 and 5; Charles Le Clerc, from 6 to the end. Two sentences (Kí enáqtcí, etc.) in 5 and 6 are intended for Wajinga-da.

765, 8. Maⁿ'çiⁿ'-tçaçi, *i. e.*, Jabe-skă or Waçáçpe. See 476.

TRANSLATION.

They have not yet met with any success in the work which they undertook for us. We have persevered to the utmost in the work, but we have not yet accomplished it. O Charles and David! pity your grandfather! Make an effort in his behalf! Think of his children, and treat him kindly by giving him food for them! I petition to that man near you: My friend, Good Bird, I petition to you. I hope that you will pity him (*i. e.*, Wajinga-da, or else all the Ponkas with him). There is nothing that you can do for them elsewhere. Winter is at hand. I hope that you' (O Wajinga-da) will do your best just where you are, as it is the only place where you can do anything. Nothing can be done elsewhere. (Recorded only in English: Crazy Bear's wife, child, and horse were taken from him. Send me soon what news you have to tell. People who are relations hear from one another.) You have not yet sent me a letter. (Recorded only in English: O Charles, my wife wishes to see her Yankton relations.) As she desires to see Mawaçépa's lame wife, I hope that he may come for me. The aged man, Maⁿ'çiⁿ'-tçaçi, will surely die.

MAⁿTCU-DAČIⁿ TO WAČIQE-ȲACI.

- Wa'ú činké céčinke agíxaⁿbčá-qtí-maⁿ. Čéču najiⁿ tē'di u'ágčaji eté.
 Woman the (st. one) that (st one) near you I strongly desire (to have) my own (again). Here she stands when she does not suffer ought.
- Usní híājī tē'di, uqčé agíxaⁿbčá wa'ú činké. Kī e'aⁿ enégaⁿ xī, uqčé-
 Cold has not arrived when, soon I desire my own woman the (st. one). And how you think if, very
- 3 qtcī waqiⁿha čaⁿ iañ'kičá-gă. Uní'age xī'tē, éskana égaⁿqti ckáxe
 soon paper the (ob.) send it hither to me. You are un-willing even if, oh that just so you act
- kaⁿbčégaⁿ. Wa'ú činké iⁿčīⁿčaniⁿ 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 máčē tē učúagčē 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-dačīⁿ and Wačiqe-Ȳaci were Ponkas who had fled from the Indian Territory with the famous Standing Bear.

Maⁿtcu-dačīⁿ remained with the Omahas, but Wačiqe-Ȳaci 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' wamúskē tē wagáxe aⁿ'í-báji-naⁿ'i. Čaaⁿ'na čigáxai.
 O Smoke-maker! wheat the debt they have not usu-given it to me ally. You have abandoned it they have thought about you.
- Caⁿ' čéču čagčí taté aqíqibča, ádaⁿ ičáa-máji, aⁿ'í-báji čaⁿ'ja Caⁿ' céja
 And here you shall have come back I hesitated from there-fore I have not spoken, they have not given it to me though. And yonder where you are
- 9 čagčīⁿ' tē, Pañ'ka-máčē, nān'de iⁿ'pi-máji hă. Pahañ'ga cupí tē'di
 you sit the, O ye Ponkas, heart not good for me Before I reached when you

uwfbca keca^{n'} uska^{n'}skaⁿ taté ebčégaⁿ. Ca^{n'} Pañ'ka amá nān'de wiwíqa
 I told it to the, in shall be straight on I think it. And Ponka the heart my own
 you the past (pl. sub.)

ehébe aχídaxe, nié'qti aⁿckáxai. Čagčai tē é áwake. Čéču gči^{n'} čaňká
 a part of I make it for you cause me great pain. You have gone it I mean it. Here the ones who sit
 them myself, back

'a^{n'} wegáxai tēdihí xī, čaná'aⁿ taité. Ūckaⁿ wečéčkaⁿna tē níctaⁿ. 3
 how they do for by the time when, you shall hear it. Deed you have wished the you have
 them it arrives [or, if they should] for them dropped it.

Nān'de čaⁿ čiaqai há.
 Heart the you have been excelled (=left behind or ignored)

NOTES.

Gahige was an Omaha chief. Cude-gaxe was a Ponka, then near Niobrara, Nebr.
 767. 3. Uckaⁿ wečéčkaⁿna 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.

Čéqa cubčé ka^{n'}bca, bčí'a. Wačitaⁿ waqtá uáji gčé čita^{n'} čingé
 Yonder I go to I wished, I have not Work vegetables I have the to work there is
 (to you) you been able. in. ob.) none

cubčá-máji há. Bčictaⁿ xī, cubčé tēinke há. Pañ'ka amá maja^{n'} čéču 6
 I do not go to you I finish it when, I go to may (?) Ponka the land here
 you (pl. sub.)

naji^{n'} tá amá Čéqa cka^{n'}aji najiñ'-gá há, Cúde-gáxe-á'. Čka^{n'}aji naji^{n'}i-gá
 will be standing. Yonder motionless stand thou O Smoke-maker. Motionless stand ye

há akíča. Pañ'ka amá wačítaⁿ čáčuháqtcí wáčictaⁿ ačai. Wijiⁿ čě t'é.
 ! both. Ponka the to work almost to let them they have My elder dead
 (pl. sub.) go gone. brother

Yáxe-sábě. Aⁿ'ba-waqube áma tě'di t'é. Eátaⁿ wabágočeze 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-gǎ há, negíha. Maⁿtcú-naⁿ'ba cetaⁿ' giníaji,
 always very correctly to tell it to send back ! O mother's Two Grizzly bears so far has not re-
 me hither brother. covered.

T'é taté, ebčégaⁿ.
 He shall die, I think it.

NOTES.

767, 5. kaⁿbča, bčiča, used; but kaⁿbčéde (*i. e.*, kaⁿbča éde) bčiča is better.
 I wish but I have failed

767, 5. Wačítaⁿ, etc. Read, Wačítaⁿ 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, Wačítaⁿ 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 there 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.

NA^NZANAJĚ TO T. M. MESSICK.

November 6, 1879.

Caⁿ wagáxe éwibčičiⁿ tě ičaugčě'qti asičě. 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 tě ičápahaⁿ-máji. Utaⁿ'nadi uqpáčě
 but laud counting the stopping place the I do not know it. At some lone it be lost
 (pl. in. ob.) (ob.) place

ínihé ebčégaⁿ égaⁿ cučéačča-máji. . . . Caⁿ' maⁿ'zěškǎ' tě čagít'aⁿ etégaⁿ.
 lest I think it as I have not sent it to you. And money the you have plenty of
 your own apt.

Céna. . . . Aⁿ'paⁿ'ha ckaⁿ'na xī iⁿwiⁿ'čana ičačě té há.
 Enough. Elk skin you desire if you tell it to me you please
 send hither

NOTE.

Parts of this letter, shown in the translation by parentheses, were recorded only in English.

TRANSLATION.

I have ever kept in mind the debt that I owe you. I have thought that I would send it to you, but I do not know how many miles distant the stopping-place (R. R. station?) is. I have not sent it to you through a fear lest it might be lost through miscarriage. (I have told you that you should not lose your money, and that Big Elk would pay you, as he is honest.) You will be apt to have your money again. Enough. (As soon as you get this, send your correct address back to Big Elk, and then he will send the money to you.) Send and tell me whether you desire elk skins.

LE-JE-BALE TO UNAJIⁿ-SKĀ.

Unáji ⁿ -skā,	φinégi	cañ'ge	ta ⁿ	Caa ⁿ '	afi	xī,	iφéφani ⁿ	φatí	ka ⁿ bφéga ⁿ .	
O White Shirt,	your	horse	the	Dakota	they	if,	you bring mine		I hope.	
	mother's		(std.		are		hither			
	brother		ob.)		coming					
Ceta ⁿ '	waφita ⁿ	tě	ucté.	Ga ⁿ '	φigísíφē-na ⁿ	ca ⁿ ca ⁿ 'qti,	é	hă.	Ceta ⁿ '	
So far	work	the	remains.	And	he remembers you,	always (em-	he		So far	
					usually	phatic),	says			
níkaci ⁿ 'ga	waφita ⁿ -máqa	φi'á-qti ⁿ .	A ⁿ 'ba-wa	qúbe	qañgá	tě	hi	té	é	3
people	to the workers	they have not fin-	Mysterious day		large	the	reaches	when it		
		ished at all.				there				
úqa ⁿ beφē.	Kí	Heqáka-máni-ă'	wisíφē-na ⁿ	ca ⁿ 'ca ⁿ .	Éφē	wiwíqa-mácē,				
there is a hope.	And	O Walking Elk,	I remember you,	always.	Kindred	you who are mine,				
			usually							
wañ'gicē'qti	wigísíφē-na ⁿ -ca ⁿ 'ca ⁿ '-qti-ma ⁿ 'i.	Ca ⁿ '	níkaci ⁿ 'ga	dúba	ctí					
all	I am really thinking of you continually.	And	person	four	too					
wisíφai.	Wanáce-jin'ga,	φictí	wisíφē.	Wikuwa,	φictí,	Kagé,	wisíφē-na ⁿ '			6
I remember you (pl.).	O Little Policeman,	you too	I remember you.	Wikuwa (a Dakota name),	you too,	Fourth son,	I remember you usually			
ca ⁿ 'ca ⁿ .	φéaka,	Wanáce-jin'ga,	φiími	aká	xagé-na ⁿ	ca ⁿ 'ca ⁿ ,	φída ⁿ 'be			
always.	This one,	O Little Policeman,	your father's sister	the (sub.)	she cries usually	always,	to see you			
ga ⁿ 'cá-qti	éga ⁿ .	Ga ⁿ	Cúde-gáxe	í	tě	(i'áφē	tě	wi ⁿ áqtci	ékiga ⁿ)	í
she has a strong desire	as.	And	Smoke-maker	lodge,	the (std. ob.)	I have spoken of it	the (ob.)	just one	like it	lodge
wi ⁿ áqtci	añgci ⁿ '	éga ⁿ ,	wisíφē-na ⁿ	ca ⁿ 'ca ⁿ .	Iyuwazi	iqíja ⁿ áφē	agíja ⁿ 'be			9
just one	we sit	so,	I remember you, usually	always.	Iyuwazi (Dakota name)	I have her for my sister's daughter	I see her, my own			
ka ⁿ 'bφá-qti-ma ⁿ '.	Kí	φéaká,	Cáwi ⁿ	aká,	ijañ'ge	wahíφage	giíja ⁿ 'be			
I have a strong desire.	And	this one,	Dakota woman	the (sub.),	her daughter	lame	to see her own			
ga ⁿ 'cáqtia ⁿ '	(Ma ⁿ 'a-tcéba	igáqqa ⁿ).	Kí,	kagéha,	níkaci ⁿ 'ga	dúba	wigísíφē-na ⁿ '			
she strongly desires	Mawaáepa	his wife.	And	O friend,	person	four	I remember you ally			

- caⁿcaⁿ. Kĩ wiⁿ' çatí, Tcexapa, Tatañ'ka-iⁿyañ'ke. Taⁿ'waⁿgpaⁿ wiwípa
 always. And one you came hither, Beats the Drum (?), Running Buffalo. Nation my own
- nañkácě, Ihañk'taⁿwiⁿ' nañkácě wažáni, wigísičě-naⁿ-maⁿ'i caⁿcaⁿ'-qti-maⁿ'i.
 ye who are, Yankton ye who are all, I remember you (pl.) usually I do it always.
- 3 Caⁿ' éskana edádaⁿ ctécte jĩ'jĩ'ga čaná'aⁿ éiⁿte caⁿ' íuča dádaⁿ čaná'aⁿ
 And oh that what soever small ones of you hear it whether and news what you hear it
 (or if) (or if)
- éiⁿte iⁿwiⁿ' čana tíčačai kaⁿbčégaⁿ.
 whether you tell it to you (pl.) I hope.
 (or if) me send hither

TRANSLATION.

O White Shirt, I hope that when the Dakotas come you will bring the horse to me, your mother's brother. The work is still unfinished. [The Omahas are?] constantly thinking of you, so he says. Those who are working for the Indians are still unsuccessful for want of time. There is a hope that the case may be settled by Christmas. O Walking Elk, I always think of you. O ye, my kindred, I am ever thinking about you. I remember you, too, ye four men. I also think of you, O Little Policeman, and you, too, O Wikuwa. Little Policeman this one, your father's sister (my Yankton wife), is continually weeping, as she has a strong desire to see you. And as to the lodge of the Yankton Smoke-maker (I have spoken as of one lodge)—as we used to sit in one lodge, I think of you. I have a strong desire to see my sister's daughter, Iyuwazi. And this Dakota woman, my wife, has a great longing to see her lame daughter, the wife of Mawačepa. O friends, I am continually thinking of you four men. One of you, Beats the Drum (?) or Running Buffalo, came to this place. O ye who are my own nation, O all ye Yanktons, I am always remembering you! I hope that you will send to tell me, if you hear news of any kind whatever.

BETSY DICK TO WAČIQE-ŪACI.

November 15, 1879.

- Ie čé aⁿ'bačé cučéačě. Zaní údaⁿqti niⁿ' éteaⁿ'i tě aná'aⁿ kaⁿ'bča.
 Word this to-day I send it to you. All very good you are at least (pl. ?) the I hear it I wish.
- 6 Négihá, igáqčaⁿ ctĩ caⁿ' čihan'ga ctěwaⁿ' winá'aⁿ kaⁿ'bča, ciñ'gajiŋgá
 O mother's brother, his wife too and your potential wife even I hear from you I wish, child
- ctĩ zaní čútaⁿqti, éskana, úwačaginá kaⁿbčégaⁿ. Gañ'xĩ, wísaⁿčaⁿ,
 too all very correctly, oh that, you tell it to us I hope. And, my younger brother (f. sp.).
- 9 cučéwikičé. Cañ'ge waaⁿ'če iⁿ'čéckaxe té čútaⁿ aná'aⁿ kaⁿ'bča, wísaⁿčaⁿ.
 I have sent it to you by some one. Horse you promised to pay it to me the for my services as a doctor the cor- rectly I hear it I wish, my younger brother (f. sp.).
- Maⁿ'tcú-nájiⁿ agí cačai tě wawíue aká uáwagíbča éde íeskă učiča-bajĩ
 Standing Bear he went to you the after him (=when lawyer the sub. (see note) I have told it to him but interpreter he did not tell it to you

té hě, wísaⁿčáⁿ. Gaⁿ-aⁿáⁿ gaⁿ'adi wabágčeze cučéačě gaⁿ' éskana íe
 the (fem.), my younger So, therefore now letter I send to you as oh that word
 brother (f. sp.).

tě údaⁿqti iⁿčéckaxe tíčačě kaⁿbčégaⁿ. Aⁿ'ba hičai tě'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 tě aná'aⁿ tě, čijiⁿ'čě ctí t'éčai tě, íuča pějí'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.

Nán'de iⁿ'pi-máji, wísaⁿčáⁿ, 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.), (fem.).

Aⁿ'bačě'qtcí Maⁿ'tcú-nájiⁿ íe eja kě aná'aⁿ, wabágčeze gáwa jaⁿ'be xi.
 This very day Standing Bear word his the I have heard, newspaper I saw when.

Wáqe bčúga ča'écičai íai tě, nán'de iⁿ'čín'udaⁿ. Caⁿ', wísaⁿčáⁿ, nán'de 6
 White all have pitied have the, heart it is good for Yet my younger heart
 people you (pl.) spoken mine. brother (f. sp.),

iⁿ'pi-máji axáge agčiⁿ' éče. Čijiⁿ'čě daⁿ'ctěaⁿ, čiaⁿ'cka daⁿ'ctěaⁿ, iⁿ'čahaⁿ'-á,
 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 tě edé te xi, 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 abčiⁿ' čín'kečaⁿ' iⁿ't'e, číewaⁿ'jaⁿ'. Maⁿ'čiⁿ'-tcaxi t'éě hě. 9
 Woodhull his daughter I have the one, in the dead you have caused Maⁿ'čiⁿ'-tcaxi is
 her past to me, it. dead (fem.).

Umaⁿ'haⁿ ctě t'á-baji, enáqtcí t'éě hě aⁿ'bačě'qtcí.
 Omaha even have not only he is dead (fem.) this very day.
 died,

NOTES.

For an account of Betsy Dick, see p. 634.

WaŦiqe-Ŧaci, who was a Ponka, married a Yankton woman.

770, 5. eteaⁿi (used by an Omaha woman) . . . W. (an Omaha man) gave me following as a correct form of the sentence: Zaní údaⁿqti niⁿ'i éiⁿ'te aná'aⁿ kaⁿbča.
 All very good you whether I hear I wish.
 (pl.) are

Perhaps eteaⁿ is sometimes used by females as an equivalent of eiⁿ'te.

770, 6. Negiha, i. e., Silas Wood, who was the elder son of Gahige, the chief of the Iñke-sabě (an Omaha) gens.

770, 10. Wawiue aka should be wawiue číñke, as it refers to the object of an action.

771, 9. Spafford's daughter was named, 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^ŋ is dead. Not even one adult Omaha has died, only that aged Ponka man has died this very day.

NUDA^N-AXA TO CUDE-GAXE.

November 15, 1879.

- Caⁿ' čⁱjiⁿ'ge t'ėčai tē wáqe amá éde, čéama Umáha amá bčúgaqti
 And your son they the white the (pl. but, these Omaha the (pl. all
 have killed people sub.) sub.)
- nán'de gípi-báji, ádaⁿ aⁿ'bačé hičai tē di uwíbča cučéačē. Kⁱ Umáha amá
 heart are sad, there- to-day they when I tell it to I send to you. And Omaha the (pl.
 fore * bathse you sub.)
- 3 učúgigčē-naⁿ'i, caⁿ'ge wa'í tē gčí tēdži, 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 their relation give to us come back time,
- hebádi účkaⁿ juáji giáxai. Čéama Umáha amá učúgigčai tē nán'de
 before deed inferior made for These Omaha the (pl. they are sor- the heart
 reaching the end him. sub.) rowful for their relation
- iⁿ'čⁱn'udaⁿ-qti-maⁿ'. Účkaⁿ bčúgaqti wágazúqti na'aⁿ'-báji, t'ėčai tē-onaⁿ'
 mine is very good for me. Deed all very straight they have not they the only
 heard, killed him
- 6 gaⁿ' na'aⁿ'i. Kⁱ ádaⁿ čéaka ikáge aká nán'de gípi-báji-qtiⁿ'i, ékigaⁿ'qti
 so they heard. And there- this one his the heart is very sad for him, just like him
 fore friend (sub.)
- nán'de iⁿ'pi-máji. Nán'de iⁿ'pi-máji tē gaⁿ' égiⁿ eté. E'aⁿ' čáxe taté
 heart I am sad. Heart I am sad the so you do ought. How I do shall
 that
- čⁱn'ge, gaⁿ' nán'de čaⁿ ég ičaⁿ'čačē eté. Waqiⁿ'ha aⁿ'čá'i ckaⁿ'na xⁱ'ctē,
 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. čⁱjiⁿ'ge, *your son*, intended for čⁱqande, *your daughter's husband*, i. e., Big Snake, who was murdered by a soldier in the office of the Ponka agent, in Indian Territory.

772, 6. ikage aka, *i. e.*, the author.

TRANSLATION.

The white people have killed your son-in-law, so all the Omahas are sad.

Therefore to-day, Saturday, I send to you to tell you how they feel. The Omahas are usually sorrowful when they hear of the death of a relation. And as the time of the year when Big Snake was accustomed to give away horses came around again they thought that it would surely be so; but before it had arrived the white men had done a bad thing to him (*i. e.*, Big Snake).

As these Omahas are sorrowful on account of their kinsman, it does my heart good (to observe their sympathy). They have not heard a full account of the whole affair, they have heard merely the report of his murder. Therefore this person, his friend, is sorely grieved, and I am just as sad as he. As I am sad, so ought you to be. There is nothing that I can do (to avenge his death), and you ought to consider the matter as I do. Should you wish to send me a letter (which I do not ask for, but which I will be glad to receive), just send it.

ĀEDE-GAHI TO SILAS WOOD.

December 1, 1879.

Āé waqin'ha tíçáçé çáⁿ bóize há. Waqin'ha çáⁿ íaⁿ'be té nán'de çáⁿ
 This paper you have the I have Paper the I saw it when heart the
 sent (ob.) received hither (ob.) it

in'udaⁿ'qti íaⁿ'be há. Kí aⁿ'baçé níkaciⁿ'ga amá bóúgaqti úckaⁿ wiⁿ' 'íçáí
 very good for I saw it . . . And to-day people the (pl. all deed one they
 me talk about it

édegaⁿ' caⁿ' çéçú anájiⁿ té'di 'íçáí xí, in'udaⁿ-qti-maⁿ' çáⁿ'ja, çíçín'ge té'di, 3
 but yet here I stand when they talk about it if, I am doing very well though, you are when,
 wanting

'íçáí té u'aⁿ'çínge çaná'aⁿ tégaⁿ waqin'ha cuçéaçé, nán'de in'çin'pi-máji há.
 they the in vain you hear it in order paper I send to you, heart mine is very sad
 talk about it that by means of it

Wáqe amá Iqígaⁿ'çáí íçádíçáí eçáⁿ'ba, níkaciⁿ'ga çíçíya-qti-ma wiⁿ' iéská
 White the Grandfather agent he too, people those who are really one inter-
 people your own preter

gixáxa-gá, aí. . . . É gátégaⁿ' uwíçá. Gaⁿ' maⁿ'niⁿ' té çíudaⁿ'-qti-jaⁿ' 6
 make him, your said. That that is the I have told you. And you walk the you are doing very
 own, of it well

ecé, íçáⁿ'baⁿ' aⁿ'ctaⁿ'bají égaⁿ íçáé té in'pi-máji.
 you a second you do not see so you the it is bad for
 say time (=once me me speak it me.
 it, more)

NOTE.

ǰede-gahi wished Silas, who was a full Omaha, to return from the Ponkas in Dakota, and become the Omaha interpreter. ǰede-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-JIŅGA TO KE-ǰREǰE (CHARLES MOORE).

December, 1879

- Gaⁿ čéčaⁿ waqiⁿ'ha čaⁿ čéama Umaⁿ'haⁿ amá íe čičiⁿ ubč édegaⁿ,
 And (cv. ob.) paper the these Omaha the word your I have told them,
 but,
- caⁿ' d'úba iⁿ'jakičégaⁿ cačé tá amá, ána'aⁿ-báji. Ádaⁿ gáčaⁿ waqiⁿ'ha
 yet some as they have they will go to you, they have not There- that paper
 doubted me obeyed. fore (cv. ob.)
- 3 cučéačé. Kí íe edádaⁿ edéce tē 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. say
- čé iⁿ'wiⁿ'čana tē pí wágazuankičé'qti íča-gă. "Naxíde tē ačín'-gă,"
 this you told it to the anew making it very straight send it Inner ear the keep thou,
 me for me hither.
- éce tečaⁿ' é áwake. Íe tē anaⁿ'bčín'. É čútaⁿ aná'aⁿ kaⁿ'bča. Edádaⁿ
 what you said, that I mean it. Word the I forget (I do That correct I hear it I wish. What
 in the past not understand).
- 6 íuča číŅgé, caⁿ' íe učúwikié-naⁿ-maⁿ' gě éskana čútaⁿqti iⁿ'čéckaxe
 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 čičiⁿ asičé-naⁿ caⁿ'caⁿ, iⁿ'udaⁿ gě. Gaⁿ' níkaciⁿ'ga-ma
 I hope. Word your I think usu- of them ally always, good for the (pl. And the people (pl. ob.)
 me in. ob.)
- wactaⁿ'be čagčé gaⁿ' e'aⁿ' číŅgé, údaⁿqti najiⁿ'. Íe čičiⁿ áakihíde anájiⁿ,
 you saw them you went still what is there is very good stand. Word your I attend to it I stand,
 back the matter none,
- 9 é 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. you
- wačaⁿ'be káⁿ'bča waqiⁿ'ha.
 I see them I wish paper.

NOTE.

Miⁿxa'Ĕ-jĩnga was an Omaha, and Ke-xreĎe, 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-UⁿXAⁿHA TO UNAJIⁿ-SKĀ AND HE-WAⁿJIĀ.

December 12, 1879.

Ciⁿ'gajiⁿ'ga iⁿ't'e taté ebĕĕgaⁿ. 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

cuĕéaĕaí. Hé-waⁿ'jĩĕa ĕiĕaⁿ'ge eĕaⁿ'ba, aⁿ'waⁿ'qpani héga-májĩ. Caⁿ' caⁿ'ge
 I send to you One Horn your sister she too, I am poor I am very. And horse
 (pl.).

wiⁿ aniⁿ' éiⁿ'te éskana aⁿ'ĕá'i 'iĕáĕe kaⁿ'bĕĕgaⁿ. Caⁿ' íe wiwĩa égaⁿ'qti 3
 one you if oh that you give you I hope. And word my just so
 have it it to me promise

iⁿ'ĕéckaxe kaⁿ'bĕĕgaⁿ. Waⁿ'giĕĕ'qti wíĕĕahaⁿ'i, ĕiĕáhaⁿ mégaⁿ, ĕiĕaⁿ'ge ĕtĩ.
 you do for me I hope. Every one I pray to you (pl.), your broth- likewise, your sisters too.
 ers-in-law

Cuĕĕé kaⁿ'bĕa tĕ bĕí'a. Sidádi t'é-de gisiⁿ' há, 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 năn'de ĕaⁿ'á. ĕídaⁿ'be gaⁿ'ĕaqti éde á'aⁿ'jĩ 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 strong desire unsuccessful die as she
 (or unlucky) reclines.

Caⁿ' e'aⁿ' xĩ, uqĕĕ'qĕci iⁿ'wiⁿ'ĕa tíĕa-gă. Aⁿ'baĕé wawíĕaxu cuĕéaĕé.
 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'}-skä 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.

NUDAⁿ-AXA TO MISS JOCELYN.

December 3, 1879.

- A^{n'}bačé usn[']qti tē'di indádaⁿ tia^{n'}čačai uánaji^{n'} égaⁿ, a^{n'}ctíděqti-ma^{n'}
 To-day very cold when what you have sent I stand in it as, I am living very com-
 here to me
- ádaⁿ wibčahaⁿ cučéačai, wa'ú-macě. Pí'qti, kagéha, údaⁿ inğaxai-gă.
 there- I thank you I send it to you O ye women. Anew, O friends, good do ye for me.
 fore (pl.)
- 3 Kagéha, Wakan'da čin ké indádaⁿ údaⁿ kějáčicaⁿ kě a^{n'}čisa^{n'}čai, ádaⁿ
 O friends, God the st. one what good towards the the we turned, there.
 (ob.) (ob.) fore
- wibčaha^{n'}-naⁿ-ma^{n'}. Wáqe amá čéama wačitaⁿ kě waža^{n'}be. Wakan'da
 I have been praying to you White the (pl. these do various the I have seen God
 regularly. people sub.) kinds of work them.
- aká na^{n'}bé čicka^{n'}wakičai bčúgaqti waža^{n'}be, ádaⁿ égimaⁿ ka^{n'}bčégaⁿ,
 the hand has caused them to all I have seen there- I do that I hope,
 (sub.) move (rapidly) them, fore
- 6 agína-naⁿ-ma^{n'}. Čin'gaji^{n'}ga wiwíža wačit íbahaⁿ ádaⁿ cí é gáčiinke
 I beg for my own usually. Child my to work knows it there- again it that (st. ob.)
 fore
- uža^{n'}adi uwibča cučéačě. Wénandean'gičě-na^{n'}, ádaⁿ é údaⁿ éska^{n'}bčégaⁿ.
 apart I tell it to I send it to He causes me to feel full, usually, there- that good I think it may be.
 you you. as after eating fore
- Gata^{n'}adi égimaⁿ téi^{n'}t ebčégaⁿ, ádaⁿ axídaxe égaⁿ téi^{n'}te. A^{n'}ba águdi
 Just about this I do that may I think it, there- I do it a little for my- may. Day where
 time self
- 9 ctéctě waqi^{n'}ha tia^{n'}čakičě wíka^{n'}bča. Īndádaⁿ ckáxe ma^{n'}ni^{n'}-macě,
 soever paper you send hither I desire for you. What you do O ye who walk,
 to me
- gaza^{n'}adi uéhe ma^{n'}bči^{n'}.
 among them I follow I walk.
 it

NOTE.

Miss Jocelyn represented some ladies at the East who had sent clothing for the destitute Ponkas, who were encamped near Decatur, Nebr.

TRANSLATION.

As I am attired to-day, during the very cold weather, in what you have sent to me, I am living very comfortably, therefore I send to you to thank you, O ye women! O friends, do good to me anew! Friends, we have turned towards Wakanda and what is good, therefore I have been thanking (*or* petitioning) you now and then. I have seen these white men do various kinds of work. Wakanda has caused them to move their hands (rapidly) in working: I have seen it all, therefore I hope to do likewise. I usually beg (of Wakanda) for my own (interests). My child knows how to work, so I send to tell you about him in addition to what I tell about myself. My child usually causes me, as it were, to feel full, as after eating (by what he does for me), therefore I think that what he does is good. I think that I may do likewise just about this time, therefore I may accomplish a little for myself (though I am getting old). I desire you to send me a letter on some day or other, whenever it may suit you. O you who lead industrious lives, I live among you following your example.

WAQPECA TO UNAJI^N-SKĀ.

December 26, 1879.

Negíha, íe tíçaçè tè iⁿ'çèqti-maⁿ. Cañ'ge áhigi wániⁿ iⁿ'çèqti-maⁿ.
 O uncle, word you have the I am very glad. Horse many you have I am very glad.
 sent here them

Haⁿ gě íçáugçè aⁿ'çisiçáí. Cín'gajín'ga wiwíça çá'éwáçaçè'qti eté xí,
 Night the (pl. throughout we think of Child my you have great pity on ought,
 in. ob.) you.

çá'éwáçaçáji'qtiaⁿ, çisiçè-naⁿ caⁿ'caⁿ. Cubçé tá mĩnke, negíha. Caⁿ 3
 you have not pitied them at he thinks usu- always. I will go to you, O uncle. Well
 all, of you ally

ataⁿ iⁿ'udaⁿ tè étaⁿ uqçè'qtci égaⁿ. Ninígahi gçéba jaⁿ 'daxe anájiⁿ
 how long good for the so long very soon so. Killickinnick ten night I make I stand
 me it

téinke. Caⁿ' çíçañ'ge ctéwaⁿ wáçañ'be kaⁿ'bça. Úwáçáginá kaⁿ'bçégaⁿ.
 will. Well, your sister even I see them I wish. You tell it to them I hope.

Cañ'geçajín'ga wébçí'wiⁿ égaⁿ çĩngé. Wínígaⁿ aká, Maⁿ'tcú-naⁿba ççaⁿ'ba 6
 Colt I sell them as there are none. My grand- the Two Grizzly bears he too
 father (sub.),

çahí tá aka. Ē'di cupí téinke. Cetaⁿ' giní'qtiä'jì. Çiná'aⁿ xí, gí'çèqtiáⁿ.
 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'çin'ge. Cañ'ge wáqe eçáqti naⁿ'bá wábçíⁿ enáqtci.
 Horse, O uncle, I have none. Horse white their very two I have them them only.
 people own

Cín'gajín'ga enáqtci wáçíⁿ, wáçítaⁿwákiçè-naⁿ'i. 9
 Child they only they have them, they cause them to usually.
 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-maⁿčičiⁿ) and two Grizzly bears will come to your land. And then I will come, too. My wife's father has not yet fully recovered. He is delighted to hear from you. O mother's brother, I have no horses. I have only two American horses, which are in the possession of my children, who generally use them when they work.

PAHAŅGA-MAⁿČIⁿ TO SILAS WOOD.

January 12, 1880.

- Caⁿ níaciⁿga amá čéama waxigčitaⁿ amá čaná'aⁿ éiⁿte, čjá tš'ja
Well people the these they are working the you hear it perhaps, there per-
(pl. sub.) for themselves (pl. sub.) taining
to
- údaⁿqti ičápahaⁿ pí čaⁿ'ja, iⁿ'ju-máji. Čéčuádi tš' xixaxai x'i', gaⁿ'čawáčš.
very good I knew it I though, I was unfor- In this place the they do for if, desirable.
reached tunate. themselves
- 3 Caⁿ edádaⁿ ačičiⁿ gš' ípahaⁿ pí x'i, uqřáčščš ékaⁿbča-máji. Wañ'gičš
Well what they the (pl. I knew it I ar- when, to lose I did not wish for All
have in. ob.) rived there him.
- iⁿ'čičiⁿ gš'í ékaⁿbča. Čé níaciⁿga amá e'aⁿ maⁿčičiⁿi x'i, 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, níaciⁿga naⁿbáha ačai. E'be učúaha kaⁿ'bča-máji. Údaⁿqti
though, people in two ways they go. Whom I follow him I do not wish. Very good
- 6 éskana wéčigčaⁿ ckáxe kaⁿbčégaⁿ čaⁿ'ja, čagčiči tatš'ja časičáčš kaⁿbčégaⁿ.
oh that decision you I hoped though, with reference to you think of I hope.
make it your future re- turn here it
- Caⁿ e'aⁿ čingé há.
Well what is there is the matter none

NOTES.

PahaŅga-maⁿčičiⁿ is the brother of Silas Wood. He dictated this letter after returning from a visit to his brother, who was staying with the Poukas near Niobrara, Nebr.

778, 3. Caⁿ edadaⁿ ačičiⁿ gš' . . . Wañ'gičš iⁿ'čičiⁿ gš'í ékaⁿbča. 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 gš' íwidahaⁿ pí gš' uqřáčščš wíkaⁿbča-máji. Wañ'gičš
Well what you the I knew about I the you lose I do not wish for All
have (pl. in. you reached (pl. there in. ob.) you.
- wániⁿ (or, iⁿ'čičiⁿ) čagčiči wíkaⁿbča.
you have you have you I wish for
them for me come you.
back

TRANSLATION.

Perhaps you have heard that these Indians are working for themselves. Though I had a full knowledge of things pertaining to the Ponka on the old reservation (near Niobrara), I was unfortunate. It is desirable for people to accomplish things for themselves in this place (*i. e.*, on the Omaha Reservation, instead of going off to the Ponkas). I do not wish you to lose any of the things which I found in your possession when I visited the Ponka. I wish you to bring all of them home to us. These Indians always wish to improve, no matter how they act, but they are divided into opposing parties. I do not wish to follow any one (*i. e.*, I will not become a partisan). I hope that you will make an excellent decision, and that you will consider about your future return to this land. Well, there is nothing more to be told.

PAHAŅGA-MA^NŪI^N TO CUDE-GAXE.

January 12, 1880.

Cúde-gáxe, íe égice tē ubčá agčí édega^{n'}, íe čičíŋa síča-báji. Ubčá
 Smoke-maker, word what the I told I came but, word your they had for- I told it
 say (ob.) it back here gotten.

tē'di gisíčē ča^{n'}ja, čí'á. Ca^{n'} ubčá agčí tē'di, nān'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 tatē'ja čí'á. Čí'á uwíbča teča^{n'} ca^{n'}caⁿ čí'á. Kí ga^{n'} čí'á tē 3
 what with reference to they They I told it to in the always they And so they the
 the means of have failed fail you past past have failed have the
 doing it failed. failed. failed. 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.

íají-gá.
 do not
 speak it.

TRANSLATION.

O Smoke-maker, when I came back I told the words which you said, but they had forgotten your advice. Though they recalled it when I told them, they are unable (to act accordingly). Though they were very glad when I told them, they can find no means of doing it in future. They have failed, just as I always told you that they would. And they have always failed; it should not be mentioned again. I tell you that you may hear it. Do not speak of it again.

APPENDIX.

Of the notes and errata found in this Appendix all up to page 512 refer to Part I of this volume; the others pertain to Part II.

- 9, 4. For "aciⁿhe" read "aⁿciⁿhe."
 9, 14. For "ciⁿ" read "fiⁿ."
 10, 8. The ϕ in "eb ϕ egaⁿ" was inverted by mistake.
 10, 11. For "ica-biamá" read "i ϕ a-biamá."
 10, 16. For "ciñgé" read "fiñgé."
 10, 18. For "naⁿaⁿxí ϕ a" read "náaⁿxí ϕ a."
 11, 4. For "Gíaⁿ 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 "fi^é," *side*.
 21, 14. For "Júcpacaⁿ+" read "Júcpa ϕ aⁿ+".
 23, 8. Jackahi should be rendered "white oak tree."
 23, 19. For "wí ϕ ijaⁿ" read "u^wí ϕ ijaⁿ," from ubijaⁿ.
 25, 2. For "when ye see me" read "on account of what you have done."
 27, 11, *et passim*. For "Waná ϕ iⁿ" read "Wanaⁿ' ϕ iⁿ," and make a like change in every derivative. "Na" refers to fire, etc.; but "naⁿ" to action of the feet, etc.
 27, 13. For "iⁿ ϕ iⁿ'waⁿji" read "iⁿ ϕ iⁿ'waⁿ ϕ ají."
 28, 8. Render wase ϕ aⁿ by "quick" instead of "alive."
 28, 14. For "Mañgciⁿ'i-gă" read "Mañ ϕ iⁿ'i-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 "gacta ϕ ka" read "gacta ϕ kai."
 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: wácta ϕ ka
deceiving
them
 akégaⁿ.
 as he was.
 43, 11. Change "Ē'di" to "Ĕ'di."
 47, note on 43, 4. Change the second sentence so as to make it read thus: "The Kansa (Yegáha) uses -be or -bi, and the Osage (ϕ e ϕ áha), -de or -di, as a plural ending, where the Omaha and Ponka (ϕ egiha) employ -i."
 54, 6. For "e ϕ exe-ga ϕ u" read "e ϕ xiga ϕ u."

54, notes, second paragraph, first and second lines. In giving the Çoiwere equivalent of Ictinike read "Ictciñ'ke."

63, 14; 493, 8, *et passim*. For "déji" read "déje."

66, between the myth of "Siçemaka" and the Turkeys," and the note on 60, 3, insert the following: "See George Miller's version, p. 577."

73, note on 72, 4. Insert comma before "Come."

73, note on 72, 8. Change so as to read thus: "wena'uqtei (Çoiwere, winaq'axe), to go near, etc."

75, 8. For "miçá-ha wa-i^{n'}-biamá" read "miçá-ha wáin^{n'}-biamá."

raccoon skin robe wore a robe,
they say.

75, 10. Though "Çi" was dictated, "Ki" is better, as the women had not seen the tails "again" (çi).

89, 16 and 20. For "nan'de" (wall of a tent, etc.) read "uñ'de," heart.

98, 33. For "freezing over" read "forming."

118, 10. Read "Hin'dega^{n'}" 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 "içía^{n'}he" read "içí^{n'}a^{n'}he."

154, 6. For "atǎ'" read "atǎ'."

156, 8. For "t'éça-biamá" read "t'éça-biamá."

157, 18. For "wagigça-biama" read "wagi-agça-biama."

170, 14. For "Ja^{n'}çéha" read "Ja^{n'}çehá."

176, 17. For "Tiádi" read "Çiádi."

177, 8. For "second" read "third."

181, 8, *et passim*. For "wat'a^{n'}" read "waçan^{n'}," squash, pumpkin.

194, 20; 195, 6; 196, 2. For "ugídada^{n'}" read "ugídida^{n'}," as the act was performed by pressure, not by thrusting.

227, 1. "çixábajl-qti" should be "without flaying at all" (from "çixabe") instead of "without chasing at all" (which would be "çiqá-bajl-qti," from "çiqǎ").

226, 14 and 15. "Wahuta^{n'}çi^{n'} . . . Xçeañga aka" should be placed in brackets, as it is a modern interpolation.

313, 6. For "a^{n'}wasá" read "a^{n'}wasá." See "iñgç-usa" in the Çegiha-English Dictionary.

338, 7. For "gíça-bajl-biamá" read "gíça-bajl-biamá."

351, line next the bottom. For "Part II" read "the Çegiha-English Dictionary."

370, note on 369, 13. For "Pañ'ka çañ'ká" read "Pañ'ka çañká."

380, 10. For "Názandajl" read "Na^{n'}zandájl," from na^{n'}zande.

402, 2. Caçewaçǎ. His other name was Çahe-jiñga. He was the rival of the famous chief Black Bird.

402, 13. Gia^{n'}habi is better known as Níkuçibça^{n'}. He was a famous waka^{n'} man or shaman.

402, 15-17. "Maka^{n'} . . . Çaçi^{n'}-ma." Denied by Two Crows and Joseph La Flèche.

404, 2-7. This should be credited to Wabaskaha, instead of Caçewaçǎ, according to Two Crows and Joseph La Flèche.

410, 8. Read "Wa^{n'}af."

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